



Miracles

of Ahlulbait (a.s.)
(MADINATUL MAAJIZ)

By: Ayatullah Sayyid Hashim Bahrani

English Translation:
Sayyid Athar Husain S.H. Rizvi

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City of Miracles

Respected readers,

The third volume of *Miracles of Ahlulbayt (a.s.)* is in your hands and we hope that you would gain from it nicely. Scholars have defined a miracle to be an extraordinary act which occurs at the hands of an infallible. That is why every prophet, messenger and infallible Imam proved his infallibility through miracle. They performed such acts or issues in view of others that were beyond the capability of the people of that time. People used to express helplessness on witnessing these acts and were compelled to testify in favor of the infallibility of the infallible. But it is amazing that though they witnessed those miracles with their own eyes, yet found different kinds of pretexts and excuses to deny the holy beings of the divine representatives.

Miracles of Prophet Musa and Isa and others are mentioned in the Holy Quran. People also tried to refute the infallibles by producing before them sorcerers and magicians, but their efforts were in vain and they even found it difficult to save their own skins as mentioned in the story of Prophet Musa in the Holy Quran. Every kind of miracle was demanded from the Holy Prophet (s). He made the walls to walk; he made the pebbles to recite the Kalima; revived the dead and displayed every miraculous act, yet some people continued to disbelieve.

In the same way every Imam displayed miracles. Like Imam Ali Reza (a) perceived the cunning tricks of Harun, when the latter summoned magicians to his court and asked them to cast spells on the Imam in any way. The magicians created images of ferocious beasts to terrify the Imam. When the sorcerers initiated their attacks Imam (a) commanded those images to become real beasts and devour those magicians. The

image became a real lions and when they were about to attack Harun and his courtiers, the latter begged for the Imam's forgiveness. The noble one, son of the noble one excused his enemy. So the point is that when Harun understood the greatness and power of the Imam, why was he still inimical to him?

It is true that power is barren! Power and rule do not have any relatives. It does not have a brother, a son, nephew etc. If a person in power perceives danger from his son he would have even him executed, but would not allow any harm to his rule, because power is very dear to them, and the son is not. They have no concern for prophet or Imam. Even if they have to risk their hereafter for the sake of power it is not a problem for them. Every powerful person is fully aware of the owners of perfection and divine representatives but the seat of power makes him estranged from everything else. Therefore even though all the past rulers witnessed with their own eyes the miracles and perfections of the Imams, but they did not submit to them for the sake of rulership lest they are divested of power.

We present to our readers the third volume of the translation of *Miracles of Ahlulbayt (a.s.)* so that people not knowing Arabic and Persian may also gain from it.

The present book is an unending sea of the miracles of Ahle Bayt (a). One, who is thirsty for the sciences of Aale Muhammad (a) would be able to quench his scientific thirst through this pristine clear water and also give to others. The Urdu translation is done by Hujjatul Islam Maulana Muhammad Hasan Ja'fari Sahib Qibla. May Almighty Allah increase his good sense (*Taufeeq*) and may He keep us secure from the earthly and heavenly calamities by the right of Muhammad and Aale Muhammad (a). Amen; then again Amen.

Was Salaam

Seeking Dua

Riyaz Husain Ja'fari Fazil Qom

President: Idara Minhaajus Saaliheen

He was awarded the title of Sadiq (truthful) from God and His Prophet

Abu Hamza Thumali has narrated from Imam Ali Zainul Aabideen (a), who has narrated from father, Imam Husain (a) from Imam Ali (a) that the Messenger of Allah (s) said:

When my grandson, Ja'far bin Muhammad bin Ali bin Husain bin Ali bin Abu Talib is born, you name him as Sadiq, because among his descendants would be born a person having the same name as his (Ja'far), who would wrongly claim Imamate and he would be called a liar (*Kazzab*).¹

Status of Imam Ja'far Sadiq (a) in the words of Imam Malik

Ibne Abi Umair says: Malik bin Anas, the jurist of Medina used to say: I used to meet Imam Ja'far Sadiq (a) and when I went there he used to have the carpet spread out for me and accorded me special honor. He used to say, "I like you very much, Malik."

I used to be ecstatic when I heard this from Imam Ja'far Sadiq (a) and I used to praise God. Imam Sadiq (a) was always seen in one of the three conditions: Either he was fasting, praying recommended prayers or engrossed in divine remembrance.

He belonged to the group of great worshippers and pious men and he was a member of a group which was always imbued

¹ *Italush Sharai*, Pg. 234, Tr. 1.

with the fear of God. He was a prolific narrator of traditions. His gatherings were always pure and pristine. He being was imbued with numerous benefits and when he used to say, ‘Messenger of Allah (s) said’ first his complexion turned green and then crimson and even those who knew him did not recognize him in such a condition. One year I had the honor performing the Hajj in his company and during wearing of the Ihram when it was time to recite Thalbiya, I saw that when he tried to recite it, his voice was stuck in his throat and it seemed that he would fall down from his mount. I said,

“O son of Messenger of Allah, recite the Thalbiya as it is necessary to recite it.”

He said, “O son of Abu Aamir, how can I dare utter the phrase of *Labbaik Allahumma Labbaik* while I fear I would hear in response: No *Labbaik* and No *Sadaik*?¹

View of the angelic goblet

Ahwazi has narrated that he was in the company of Imam Ja’far Sadiq (a) when some people inquired from him regarding the angelic goblet; and I saw effulgence bend down. Then it arose and then an angelic goblet descended. He passed it to all his friends. In appearance it was like a huge building, but lighter than feather. It was gleaming due to the light and was filled with a liquid.

He said, “If you are capable to see through divine light you would be able to see it in the hereafter.”²

Power of his hands

Qays bin Khalid says: I saw Imam Ja’far Sadiq (a) raise the minarets of the Prophet with his left hand and the wall of the

¹ *Al-Khisaal*, Pg. 167; *Ilalush Sharai*, Pg. 234; *Amali*, Saduq, Pg. 143.

² *Dalailul Imamah*, Pg. 112.

Prophet's tomb with his right so much that it began to touch the sky. Then he remarked,

“I am Ja'far, I am a deep stream, I am the owner of clear miracles and I am the son of Shabbir and Shabbar.”¹

Imam's Power

Ibrahim bin Saeed says: We were present in the company of Imam Ja'far Sadiq (a) when he was presented with a roasted fish and when he passed his hand over it affectionately it started moving. Then he kicked the ground and Euphrates and Tigris started flowing under his feet. Then he showed us ships sailing in the sea. At last he displayed to us the lands of the rising and setting of the sun and he showed all this in the wink of the eye.²

Anger of the Imam

Abu Manaqib Sadawi says: When someone inquired about an inappropriate issue from Imam Ja'far Sadiq (a), he became angry. His anger caused such a fierce black storm that Medina was almost wrecked. When his fury subsided, the storm also followed suit.

He said, “If I wanted, I can destroy all the creatures of the Earth, but divine mercy is wider than everything else.”³

Strength of the Imam

Ibrahim bin Saad said: I asked Imam Ja'far Sadiq (a), “Can you hold the sky in your hands?”

He replied, “If I want, I can make the sky vanish for you.”

¹ *Dalailul Imamah*, Pg. 113.

² *Dalailul Imamah*, Pg. 113; *Ithbatul Huda*, Vol. 3, Pg. 140.

³ *Dalailul Imamah*, Pg. 113.

“Then do it, please,” said I.

As soon as I mentioned this I saw him tug at the sky like one drags a beast. At that time the sky blackened and it seemed that an eclipse had occurred. All the people of Medina witnessed this phenomenon. Then he reinstated the sky in its original place.¹

Ibrahim bin Wahab says: A young and emaciated female goat was brought to Imam Ja’far Sadiq (a). When the Imam passed his hand over her back, her udders filled up and he milked her.²

Qubaisa bin Wael says: I was in the company of Imam Ja’far Sadiq (a) when suddenly he rose up into the atmosphere and as I watched, he disappeared from my view. When he returned after sometime he was holding a tray containing fresh dates.

He said, “(When I soared up) my right foot was on the shoulder of Jibraeel Amin and the left on the shoulder of Mikaeel. I soared till I reached the Holy Prophet (s), Ali (a), Lady Fatima Zahra (s), Hasan, Husain, Imam Zainul Aabideen (a) and my father; and they gifted these dates to me.”³

Ibne Saad says: I went to meet Imam Ja’far Sadiq (a) during a very hot climate. In his house, in addition to snow and honey, the Imam showed us a stream flowing over there and he displayed all this when there was no snow or honey in Medina and neither any stream flowed there.⁴

Muhlib bin Qays says: I asked Imam Ja’far Sadiq (a), “How does a person gain recognition of his Imam?”

Imam (a) replied, “When a claimant of Imamate does *this* you should know that he is the one appointed by God.” So

¹ *Dalailul Imamah*, Pg. 113; *Ithbatul Huda*, Vol. 3, Pg. 140.

² *Dalailul Imamah*, Pg. 113.

³ *Dalailul Imamah*, Pg. 113.

⁴ *Dalailul Imamah*, Pg. 113-114.

saying, he placed his hand on the wall and it turned into gold. Then he kept his hand on the wooden pillar and leaves sprouted from it.¹

Laith bin Ibrahim says: I was in the company of Imam Ja'far Sadiq (a) one evening. He took me along and we reached Azzi (Najaf Ashraf) in a split second; after that we came to Kufa. I saw him treading the surface of water. Then he returned to Medina with me and the time had stood still.²

Mualla bin Khunais moved from Medina to Kufa

Hafas bin Abyaz narrates that I was in the company of Imam Ja'far Sadiq (a) during the time Dawud bin Ali executed Mualla bin Khunais and had him crucified.

He said, "I had restrained Mualla from exposing a secret, but he divulged it due to which he was killed. I had told him:

'Remember, God would protect the religion of whosoever guards our secrets, and He would grant him security in this world; and whoever exposes our secret, Allah would divest him of his faith.'

O Mualla, don't expose our secret and become a prisoner of the regime. If they please they won't say anything to you and if they want they can execute you.

Mualla, whoever conceals our difficult traditions would be bestowed effulgence by Almighty Allah and granted respect among the people.

Mualla, whoever divulges our difficult traditions would not die till he tastes weapons or dies beheaded.

¹ *Dalailul Imamah*, Pg. 114.

² *Dalailul Imamah*, Pg. 114; *Ithbatul Huda*, Vol. 3, Pg. 140.

One day Mualla was dejected. I said: It seems you are aggrieved for your dependants.

‘Yes,’ he replied, ‘It is so.’

I passed my hand over his face and said, “Where do you find yourself?”

Mualla said, “I find myself in Kufa and inside my house in the company of my family members.” I left him in that condition for some time. Then I passed my hand over his face and asked: Where do you find yourself?

He replied, “Maula, I am with you in Medina.”

I said, “Don’t publicize this. But he could not bear it. He told the people of Medina that the land contracts for Imam Ja’far Sadiq (a). So, he was punished for divulging the secret as you can see.”¹

Martyrdom of Mualla bin Khunais

Abu Basir narrates that he was in the company of Imam Ja’far Sadiq (a) when discussion turned to Mualla bin Khunais, the treasurer of the Imam. Imam (a) said,

“Abu Muhammad, keep to yourself whatever I inform you regarding Mualla and don’t divulge it during his lifetime.”

“All right, Maula,” I said.

Then he said, “In order to become our neighbor in Paradise Mualla would have to bear the oppression and tyranny of Dawud bin Ali.”

“Maula, how would Dawud bin Ali conduct with him?”

He said, “Dawud would arrest him and interrogate him about the names of my sincere Shia, but he would not reveal

¹ *Mukhtasarul Basair*, Pg. 98-99.

them. So he would be furious; he would execute him and crucify his body.”

When I heard about the end of Mualla, I recited: *Inna lillaahe wa inna Ilaihe raajioon*, and inquired when this would come to pass?

“Next year,” said the Imam.

After a year Dawud was appointed as the Governor of Medina. He summoned Mualla bin Khunais and ordered him to provide him in writing the names of the Shia of Imam Ja’far Sadiq (a).

Mualla bin Khunais said, “I don’t know any Shia. I am only one of his agents. I travel here and there to perform his errands, so I don’t know any of his followers or Shia.”

Dawud said, “You are concealing the facts! If you don’t speak up, I will have you executed.”

Mualla said, “Do you threaten me with death? By God, even if the Shia of Sadiq (a) are hidden beneath my feet I wouldn’t lift my foot; and if you eliminate me I would achieve success and you would get everlasting wickedness and malevolence.”

So Dawud had him executed and his corpse was mounted on the crucifix. In this way the prediction of Imam Ja’far Sadiq (a) was fulfilled to the letter.¹

The Imam cursed Dawud bin Ali

Masmai says: When Dawud bin Ali decided to execute Mualla bin Khunais, Mualla told him: I have to repay my debts to a lot of people. So take me to the bazaar so that I might inform them about it.

¹ *Rijal*, Kishi, Pg. 380.

So he was brought to the bazaar as per the orders of Dawud and when people gathered around him he said, “O people, I am Mualla bin Khunais. Be witness that all my property and the loans that I have taken, all my slaves and slave girls, my house and landed properties, all of it I am leaving to Imam Ja’far Sadiq (a). He would be the owner of all my properties.”

After that the police officers brought him back to Dawud and the latter executed him.

When Imam Ja’far Sadiq (a) received the news of Mualla’s martyrdom, he said,

“By God, he has entered Paradise.”

Then Imam (a) took along his son, Ismail, with him, came to Dawud bin Ali and said,

“You have slain my slave and seized my property.”

Dawud: I have neither killed him nor seized your property.

Imam: By God, I would invoke curse on the one, who killed my slave and seized my property.

Dawud: I told you that I have neither killed him nor seized your property. My officer did that.

Imam: He did it with your permission or without it?

Dawud: He did it without my permission.

Imam Ja’far Sadiq (a) said to his son, Ismail, “Son, lift the sword and eliminate the officer in retaliation of Mualla’s murder.”

Ismail executed the police officer.

Hammad says: Masma told me in the words of Motab that after leaving Dawud, Imam (a) returned home and spent the whole night in prayers and devotions and in the last part of the night, he recited the following supplication in prostration:

“O Allah, I ask You by Your strong power and by Your severe hold and Your might before which all that You have

created is humiliated that you bless Muhammad and progeny of Muhammad and that You seize him at this moment.”

The narrator says: By God, the Imam had hardly lifted his head from prostration that wails and cries arose from the Governor House and it was said that Dawud bin Ali died.

Imam Ja’far Sadiq (a) said, “I invoked divine curse on him. So Almighty Allah sent one of His angels who hit his head with a sledge hammer and his brain shattered.”¹

Ibne Shahr Ashob has narrated the following traditional report from Abu Basir:

When Dawud bin Ali bin Abdullah bin Abbas killed Mualla bin Khunais and usurped his property, Imam Ja’far Sadiq (a) went to him and said,

“You killed my servant and usurped my property. Do you not know that a person can go to sleep after the death of his son, but he cannot sleep on the loss of his property? By God, I would invoke curse upon you.”

Dawud ridiculed, “Do you threaten me with your curse?”

Imam Ja’far Sadiq (a) came home and spent the whole night in prayers and devotions. Dawud sent five of his officers with the instruction to bring Ja’far Ibne Muhammad to him. “If he refuses to comply, cut off his head and bring it to me.”

When Dawud’s officers reached the Imam’s residence the latter was praying. They told him, “Dawud has summoned you; please come with us.”

“What if I don’t want to go?” asked the Imam.

They said, “We would cut off your head and take it to him.”

Upon this Imam (a) raised both his hands and placed them on his shoulders. Then he stretched them. Then he raised his thumb and recited: Now! Now! Seize him now! Seize him now!

¹ *Rijal*, Kishi, Pg. 377.

As soon as he concluded, screams and wails were heard from Dawud's castle. Imam (a) said to then officers,

“Your master his dead! Go back now.”

Then he said,

“He sent his officers to eliminate me and I cursed him through the Great Name of God (*Isme Azim*). Almighty Allah dispatched an angel with a spear who hit upon his brain killing him.”¹

Correcting the belief of Mualla bin Khunais

Abul Abbas Baqbaq said that there was a debate between Ibne Abi Yafur and Mualla bin Khunais regarding successors of the Prophet. Ibne Abi Yafur said, “The successors of the Prophet are knowledgeable, pious and abstemious.”

Mualla bin Khunais said, “Successors of the Prophet are prophets.”

After this argument both came to Imam Ja'far Sadiq (a) and he said upon seeing them,

“My dear man, we are aloof from one, who regards us as prophets.”

I (the author of this book) would like to state that Mualla had entertained this mistaken notion initially but when he took religious instructions from Imam Ja'far Sadiq (a) he corrected his beliefs.²

¹ *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 230-231.

² *Rijal*, Kishi, Pg. 246.

Remaining secure from the Mansur

Ali bin Misar says: Once Abu Ja'far Mansur Dawaniqi summoned Imam Ja'far Sadiq (a) to his court and instructed one of his slaves to kill him when he arrives there.

Imam Ja'far Sadiq (a) set out towards the court. As he was about to step into the court, he recited a silent supplication and then he recited the following sentences of the supplication aloud,

“O one, who can save from all the creatures and no one save from Him. Please secure me against the mischief of Abdullah Ibne Ali.”

So saying, he stepped into the court and the effect of his supplication was that Mansur was unable to see his servant and that servant was unable to see Mansur. The Imam remained with Mansur for some time, and at last Mansur said, “I caused inconvenience to you in this hot summer. Now you can return if you please.”

Imam Ja'far Sadiq (a) arose and departed from there, after which Mansur asked his slave, “Why didn't you act on my orders?”

He replied, “By God, I did not see him at all. Though I am sure that a veil was installed between him, me and you, due to which I could see neither you nor Imam Ja'far Sadiq (a).”

Mansur said, “If you divulge this to anyone else during my lifetime, I would kill you.”¹

Alaa bin Siyaba and Zarif bin Naseh say: Mansur Dawaniqi summoned Imam Ja'far Sadiq (a). Before departing Imam (a) raised his hands and recited the following supplication:

“O God, you protected the two young children due to their parents. By the right of my righteous Muhammad Mustafa, Ali Murtadha, Hasan, Husain, Ali bin Husain, and Muhammad bin

¹ *Al-Kafi*, Vol. 2, Pg. 559; Tr. 12; *Ithbatul Huda*, Vol. 3, Pg. 82.

Ali please protect me. O God, I seek Your refuge from his evil man and deflect his mischief back to him.”

Then he mounted the camel and said to the driver:

“Now take me there.” When he reached the gate of Mansur’s palace, Rabi, his sentry said,

“Mansur is furious on you and he has sworn to ransack your orchards, seize all your property and imprison your whole family.”

The Imam began to move his lips in supplication and went in to Mansur and greeted him. Mansur replied to the Imam and then said,

“I had made an intention to ransack your orchards and seize your property.”

Imam (a) said, “When Almighty Allah tested Ayyub (a) he assumed patience; when He bestowed the Kingdom to Dawud he thanked God; when He gave power to Yusuf, he forgave his brothers; and you are also from that progeny; so you must emulate your ancestors.”

Mansur said, “You are right! I have forgiven you.”

Imam (a) said, “Allah has destroyed the power and kingdom of whoever that has shed the blood of us, Ahle Bayt (a).”

Mansur was enraged at this statement, but the Imam paid no heed to his fury and continued,

“Be pragmatic, the kingdom fell to the progeny of Abu Sufyan; when Yazid martyred Imam Husain (a), the Almighty took away the kingdom from them and gave it to the progeny of Marwan. Hisham martyred Zaid, so the Allah snatched the kingdom from him and gave it to Marwan bin Muhammad and when Marwan had Ibrahim martyred, Allah seized power from him and gave it to you.”

Mansur said, “You are absolutely correct. Now tell me what you need, so that I can fulfill it.”

“My only request is that you let me go.”

“You are permitted,” he replied.

After that he arose and left his court. Rabi met him at the gate and said, “Mansur has ordered ten thousand silver coins to be given to you; so please take them.”

“I don’t need his money,” replied the Imam.

Rabi said, “He would be furious if you reject his gift. It is better to accept it.” Then he handed over this amount to the Imam and the latter distributed it among the poor.¹

Muhammad bin Isqantri says: I was one of the special confidants of Mansur, though I believed in the Imamate of Imam Ja’far Sadiq (a). One day when I went to Mansur, I saw that he was chewing his fingers and sighing deeply. I asked,

“What’s the matter, O chief of believers?”

He said, “Muhammad, I have slain one thousand individuals from the descendants of Fatima, but it was my mistake that I left their leader alive.”

“Who do you imply?” I inquired.

“Ja’far bin Muhammad,” replied Mansur.

I said, “Don’t worry about him; he is always engrossed in the worship of God, and excess of it has weakened him physically. He is all the time seeking divine pleasure and has no desire to take any part in the issues of governance.”

Mansur said, “Muhammad, I know that you also consider him as your Imam and it is a fact that he is the Imam of all the creatures at this time; but rulership has no relatives. I have sworn that I would get rid of him today!”

¹ *Al-Kafi*, Vol. 2, Pg. 562, Tr. 22.

Muhammad says: When I heard these statements, the world became dark in my sight. After that he had the dinner laid and he ate to satiation; and after drinking three units of liquor, he was absolutely intoxicated. Then he summoned his secretary and asked him to dismiss everyone from the court, except me.

Then he summoned the executioner and said, “When Ja’far Ibne Muhammad is brought to me and I am conversing with him, be watchful that when I remove my cap, you slay him without any hesitation.”

He said, “I will do as you say.”

Muhammad says: When I heard this, the world became straitened for me and I said to the executioner, “If you kill Imam Ja’far Sadiq (a), Messenger of Allah (s) would raise a claim against you.”

But that man said, “By God, I would indeed do that!”

“What?” I asked.

He said, “Instead of Imam Ja’far Sadiq (a) I would kill Mansur, no matter what it leads to.”

Anyway, Imam Ja’far Sadiq (a) was brought there on an Egyptian donkey. Imam (a) entered the court. When I met him behind the curtain, he was reciting the following supplication:

“O one who saved Musa from Firon; O one who saved Muhammad Mustafa from the armies.”

When he reached the curtain that hung between him and Mansur, he recited ‘Yaa Daaimo!’ (O Everlasting!). Then he murmured some prayers and closed his lips. I could not know what he had recited. At that time the castle of Mansur seemed to be shaking like a boat in the water. Mansur hastened to him bare headed and barefoot. His teeth were chattering and his being was trembling. His face turned black and yellow alternately. Mansur came to the Imam and held his arm and seated him on the throne and himself kneeled before him, like a slave before his master.

Then he said, “O son of Messenger of Allah, why have you come at this hour?”

“I had to come since you summoned me,” replied the Imam.

“Please mention your needs so that I may fulfill them.”

“My need is only that you don’t summon me again.”

“It would be done!” said Mansur. Then Imam (a) left the court.

Mansur continued to tremble for a long time even after the Imam had departed and he lay on soft mattresses but there was no improvement till midnight. After that he opened his eyes and said,

“O Muhammad, are you still there?”

“Yes,” I replied.

Then he prayed the Isha prayer, after which he said,

“Muhammad, you know that I had devised an evil plot for Imam Ja’far Sadiq (a) when he arrived. But as soon as he stepped inside my castle, I saw a huge python which surrounded my whole building. And so vast was its mouth that its lower jaw was below the edifice and the upper one above the roof; and it addressed me in pure Arabic language:

‘O Abdullah, if you cause any distress to Ja’far Ibne Muhammad I would swallow you and your castle.’

When I heard this, I was absolutely bewildered and I lost my thinking capacity while I started shivering in my whole body.”

I (the narrator) said, “O chief of believers; was it magic?”

“Shut up! Woe be on you! You don’t know that Ja’far bin Muhammad is the heir of the prophets and successors and he possesses such a Great Name of God that if he recites it on the night it can change into day and if he recites it on the day it can

change into dark night. If he recites it on the rivers they can stop flowing.”

I said, “O chief of believers, then you don’t harass him in vain.”

“I have also taken the same decision that I will never summon him again.”

Muhammad says: After that Mansur never questioned about Imam Ja’far Sadiq (a).¹

How he got license to issue verdicts?

Mufaddal bin Umar says: Mansur made an intention to eliminate Imam Ja’far Sadiq (a) a number of times, but whenever he summoned him with this in mind, he used to be overawed on seeing him and he refrained from his plans.

So he laid restrictions on who the Imam can meet due to which people were unable to inquire about religious issues and even the laws of marriage and divorce were almost suspended.

This was very hard on his Shia. So Almighty Allah inspired Mansur to demand from Imam Ja’far Sadiq (a) a gift which no one else possessed.

Imam (a) sent to him a piece from the wooden staff of Messenger of Allah (s). He was extremely elated to receive that and cut it up into four smaller pieces and sent them to the four central places of his kingdom. After that he said: “The recompense of your gift is only that I should lift the restriction that I had placed on you and I will not apply any such bans in future. You are permitted to disseminate your knowledge among your followers and people can meet you freely. But you must exercise one precaution: that is you don’t remain in the city I am.”

¹ *Uyunul Mojizaat*, Pg. 89-91.

After that students came to him in hordes and people fulfilled their needs of his knowledge.¹

Defeating the sorcerers

Muhammad bin Sinan says: Mansur summoned seventy magicians from Kabul and told them, “You claim that your ancestors learnt magic during the period of Prophet Musa (a) and also claim that you can even create separation between wife and husband. But you should know that Abu Abdullah Ja’far Ibne Muhammad is also a magician like you. If you vanquish him through your magic I would give you a great reward.”

They said, “We will do that.” Then they shaped seventy wild beasts with mud and when they dried up properly they colored and designed them properly to make them seem real.

Imam (a) was summoned to the court and when he arrived Mansur occupied the throne and the magicians sat in the shade of their respective beasts. When Imam (a) observed this he raised his hands in supplication and recited some prayer silently and some aloud. Then he said,

“Woe be on you; I would render your magic invalid.” Then he called the clay animals to attack those sorcerers. After that the idols did not remain idols; they transformed into real beasts and each of them tore to death their respective maker.

Mansur screamed,

“Maula, please forgive me; I will never repeat this mistake ever.”

Imam (a) said, “I have forgiven you today.”

Mansur said, “Maula, please ask these idols to throw out the magicians safe and sound.”

¹ *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 238.

Imam (a) said, “If the staff of Musa had vomited the pythons of Firon’s magicians these would also do.”¹

Saved from execution

A man from Bani Kinda, who was the executioner of Bani Abbas has directly reported that Mansur Dawaniqi once threw Hazrat Ja’far Sadiq (a) and his son, Ismail into the prison and one night he summoned me and said: Go to so and so prison cell where Ja’far Sadiq and his son are kept and execute them both.

The executioner says: I went to that cell and opened the door, brought out Imam Ja’far Sadiq (a) and executed him. Then I brought out his son, Ismail and he protested for some time, but I executed him as well. After I had killed both I came to Mansur and said: I fulfilled your commands by beheading them both.

In the morning my astonishment had no end when I saw Imam Ja’far Sadiq (a) and his son alive and in health.

When Mansur learnt about this he said, “You told me you had executed them; what am I seeing?”

I said, “I told you the truth and I am familiar with them just as I know you.”

Mansur said, “All right, now go to the place where you executed them and see for yourself.” When I went there I saw two slaughtered goats. I returned and reported this to Mansur and he was extremely ashamed and he said,

“Beware, don’t mention this to anyone. His position is also like Prophet Isa (a) regarding whom Almighty Allah says:

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ

¹ *Dalailul Imamah*, Pg. 144; *Al-Ikhtisaas*, Pg. 246-247.

“...and they did not kill him nor did they crucify him, but it appeared to them so...”^{(1) (2)}

Safe from Mansur’s mischief

Ibne Abi Umair has narrated from one of our tradition scholars that he said: Imam Ja’far Sadiq (a) said:

When I escaped from the mischief of Mansur and arrived at Rabadha, one man asked: Mansur wanted to cause harm to you; how did you remain safe from his mischief?

I said: I had recited the following supplication:

“O Allah, you keep me secure from everything and nothing can save one from You. Please keep me secure from his mischief with anything You like, any how You like, in any way You like and whenever You like.”³

Mukhrama Kindi says: Mansur Dawaniqi came to Rabadha when Imam Ja’far Sadiq (a) was also present there. Mansur asked, “Who can save me from Ja’far bin Muhammad? By God, I would indeed eliminate him!”

So, Mansur summoned the Imam and when he arrived he said,

“O King, please be kind to me. I will leave you soon.”

Mansur said, “Please go back.” When the Imam went away he said to Isa bin Ali, “Go and ask him whether I would die first or he?”

When Isa bin Ali approached him and posed the question, the Imam said,

“I would die before Mansur.”⁴

¹ Surah Nisa 4:157.

² *Al-Kharaij*, Vol. 2, Pg. 626; *Ath-Thaqib fil Manaqib*, Pg. 218.

³ *Al-Kafi*, Vol. 2, Pg. 559, Tr. 11.

⁴ *Al-Kharaij*, Vol. 2, Pg. 647.

Imam Musa Kazim (a) said:

When Mansur Dawaniqi sent for Abu Abdullah (a), intending to kill him, the governor of Medina took him to the caliph. Abul Dawaniq wanted him to be quick and, in his eagerness to kill him, found him slow to arrive. ‘When he came before him, he laughed and greeted him and made him sit by his side. He said:

“O son of the Messenger of Allah, by Allah, I sent for you determined to kill you, but I looked at you and conceived a great affection for you. By Allah, I have not found anyone from my family more beloved than you, nor one more likeable. But, O Abu Abdullah, what is this I hear about you disparaging us and speaking badly of us?”

He replied: “O chief of believers, I have never spoken badly of you.” He smiled and said: “By Allah, you are truer, in my view, than all those who slander you concerning this. My seat is before you, and my ring. So be cheerful, and do not be afraid of me in your affairs, great and small, for I will not hold you back from anything.”

‘Then he commanded him to leave and gave him presents and gifts, but he [Abu Abdullah] refused to accept anything and said: “O chief of believers, I have wealth and sufficiency and much good. But if you are going to free me, you must [do the same] for those of my family who are left behind; remove from them the sentence of death.”

He replied: “I have accepted that, O Abu Abdullah, and I have given orders for 100,000 dirhams [for you], so distribute it among them.” He [Abu Abdullah] said: “You have made close the ties of kinship, O chief of believers.”

When he left his presence, there walked before him the elders and the youth of the Quraish from every tribe. With him was Ayn Abul Dawaniq, who said: “O son of the Messenger of Allah, you gave a look of healing when you came into the presence of the chief of believers, and he did not reproach you

for anything except that your lips were moving with something, so what was that?" He replied: "When I looked at him, I said:

'O He Who is not wronged and is Eternal, and with Him is the making close of the ties of kinship, bless Muhammad and his family and protect me from his evil by Your Power and Your Might.'

By Allah, I did not add anything to what you heard."

Ayn returned to Abul Dawaniq and informed him of his account. He said: "By Allah, he had not completed what he said when what was in my heart of evil wickedness was removed."¹

Making a liar swear

Mansur ordered Rabi to bring Imam Ja'far Sadiq (a) to him. He brought him. When Mansur saw him, he said: "May Allah kill me, if I don't kill you. You are attempting to harm my authority and you are seeking treachery against me."

"By Allah, I am not," retorted Imam Ja'far Sadiq (a), "Nor do I want to. If you have been told so, then it is by a liar. However, even if I had done so, then Yusuf (a) was treated badly and he forgave, Yaqub (a) suffered tribulation and he was patient, and Sulaiman received gifts and he gave thanks. These men were prophets and your lineage goes back to them."

"Indeed," replied Mansur, "Come up here." He went up and then (Mansur) continued: "So-and-so has informed me about what you have been saying." "Bring him, commander of the faithful," he replied, "so that he may confront me with that."

He had the man whom he had mentioned brought and asked him: "Did you (really) hear what you reported about Ja'far (a)?"

"Yes," he replied.

"Make him swear to that," said Abu Abdullah (Ja'far) (a).

¹ *Tibbul Aamma*, Pg. 115.

“Do you swear to that?” demanded Mansur.

“I do,” he replied.

“Say: May I be outside Allah’s power and strength and may I seek refuge in my own power and strength (if I lie that) Ja’far (a) did such and such and said such and such,” said Abu Abdullah (Ja’far) (a).

(The man) paused for a moment and then made the oath. It was only a moment later that his leg was struck.

“Drag him by his leg and take him out, may Allah curse him,” ordered Abu Ja’far (Mansur).

Rabi reported: When Ja’far bin Muhammad (a), went in to see Mansur, I saw his lips moving. As he moved them, Mansur’s anger (gradually) became quiet, so that when he approached him, he was pleased with him. When Abu Abdullah (a) came out from Mansur I followed him and said: “This man was the angriest of men towards you. When you went in, you were moving your lips as you went in and when you moved them his anger became quiet. With what (words) were you moving them?”

“The prayer of my (great) grandfather, Husain bin Ali (a),” he replied.

“May I be sacrificed on you,” I said, “what is this prayer?”

He told him:

O my provision in time of hardship, O my help in the face of disaster, guard me with Your eye which never sleeps, surround me with Your impenetrable fortress.

Rabi reported: I learned that prayer and I never fell into hard times without saying it and it relieving me.

(At that time) I said to Ja’far bin Muhammad (a): “Why did you stop the slanderer from (merely) swearing by Allah?”

“I was reluctant that Allah should see him praising His unity and glorifying Him,” he answered, “for then He would

show forbearance towards Him and delay His punishment. Therefore I made him swear in the way you heard and Allah struck him fiercely.”¹

Informing the Mansur’s messenger about the contents of the letter

Marazim, the special confidant of Mansur says: Mansur wrote a letter, sealed it and then handed it to me and sent me to Medina and instructed me that after I reached Medina, I should break the seal and read the document and then do what is mentioned in it.

So I set out for Medina along with that letter and was some distance away from there when I was approached by a man, who said:

Marazim, fear God and don’t stain your hands with the blood of Aale Muhammad (a).

I said: I have no such plan.

He said: Your Caliph summoned you in the middle of the night, sewed his letter in the pocket of your coat and ordered you to go to Medina and on reaching there unseal the letter and act on it.

Marazim says: When I heard this, I alighted from the litter and after kissing the feet of this person, said: Till now I had regarded Mansur as my guardian (*Wali*), but from today you are my lord and master. I will do what you command.

That person said: I only want to tell you that you go back. Mansur is suffering from forgetfulness, he forgets most things and he had forgotten your mission as well. So you may return without any fear of Mansur. He would not ask you anything about this issue.

¹ *Irshaad*, Mufeed, Pg. 272; *Elamul Wara*, Pg. 270.

I said: I will return, but you please tell me about yourself.

That person said: I am Ja'far bin Muhammad and this letter contains orders to kill me.

Marazim says: I returned to Mansur from there only and he did not ask me anything about that mission, which made me certain that Imam Ja'far Sadiq (a) had spoken the truth.¹

Informing Ibne Muhajir of his mission

It is narrated from Safwan Ibne Yahya from Ja'far Ibne Muhammad Ibne Ashath who said:

“Do you know the reason that we came in this matter (became Shia) and recognized it even though there was no mention of it among us and we had no knowledge of what other people (Shia) had?”

The narrator has said that I asked him, “What then is the reason for it?”

He said, “Abu Ja'far, Abu Dawaniq once said to Abu Muhammad Ibne Ashath, ‘O Muhammad, I want a person of reason, who can represent me.’”

My father said, “I have found one for you. He is so and so Ibne Muhajir, my maternal uncle.”

He said, “Bring him to me.”

He has said that he brought him to Abu Dawaniq. Abu Ja'far, Abu Dawaniq said, “O son of Muhajir, take this property to Medina and gave it to Abdullah Ibne Hasan and a number of the people of his family among who is Ja'far Ibne Muhammad and say to them:

“I am from Khorasan and a stranger in this area. One of your Shia (followers) from Khorasan gave me this property to deliver to you.”

¹ *Dalailul Imamah*, Pg. 129.

Then give to each of them from the property with such and such conditions. When they take the property ask them for a receipt for the amount and kind of the property you have received.”

He then took the property and went to Medina and came back to Abu Dawaniq when Muhammad Ibne Ashath was also present.

Abu Dawaniq asked, “What did you leave behind?”

He said, “I met the people and this is the receipt in their handwritings for what they received except Ja’far Ibne Muhammad. I went to see him when he was praying in the Masjid of the Messenger of Allah. I sat behind him to wait until he would finish and then I would give him the message as I had done with the others. He hurried up and finished and then turned to me and said:

“O you, have fear of Allah and do not deceive Ahle Bayt (family members) of Muhammad (s). They have just experienced the government of the sons of Marwan and they all are needy.”

I asked, “What are you talking about, may Allah grant you well being?”

He said, “Then he brought his head closer to me and told me about all that had passed between me and you as if he has the third person with us.”

He said that Abu Ja’far, Dawaniq said, “O Ibne Muhajir take notice and pay attention that there has never been the family of a prophet without a Muhaddath (a person to whom angels would speak) among them. Today the Muhaddath among us is Ja’far Ibne Muhammad.” This was the reason for our receiving guidance and acceptance of this matter and faith.”¹

¹ *Al-Kafi*, Vol. 1, Pg. 475; *Dalailul Imamah*, Pg. 123.

Every scholar is not a debater

Ali Ibne Ibrahim has narrated from his father from those who narrate from Yunus Ibne Yaquub who has said the following.

“I was in the presence of Imam Ja’far Sadiq (a) that a man from Sham (Syria) came and said, ‘I am a man of Kalam (meaningful words) Fiqh (laws) and rules of obligations and I have come to debate with your people.’”

Imam Ja’far Sadiq (a) asked, “Are your meaningful words those of the Messenger of Allah or your own words?” He replied, “Some of them are from the Messenger of Allah and some are my own.”

The Imam said, “Are then you a partner of the Messenger of Allah?”

He said, “No, I am not.”

Imam (a) asked, “Have you received any revelation from Allah, the Most Holy, the Most High?”

He said, “No, I haven’t.”

The Imam asked, “Is it obligatory to obey you just as it is obligatory to obey the Messenger of Allah?”

He said, “No, it is not.”

Imam (a) then turned to me and said, “O Yunus, this man has just defeated himself before debating others.”

The Imam then said, “O Yunus, why do you not speak to him if you do well in debate?”

I said, “I wish I could but, may Allah take my soul in the service for your cause, I have heard that you do not allow debating and say that *Wael* (a place in hell) is for those who debate. Some of them say, ‘This is accepted and that is not accepted and this is alright to say but that is not alright to say that this we understand and that we do not understand.’”

Imam (a) said, “I said so if they would ignore what I say and follow what they themselves want.”

The Imam then said, “Find out who is outside who could debate and bring them in.

The reporter said, “I then brought in Humran Ibne Ayyin who was good in debating, Ahwal who also was good in debate. I brought Hisham Ibne Salim who debated well. Another person I brought was Qays Ibne Masir who was the best of them. He learned Kalam (theology) from Imam Ali Ibne Husain (a).

Our gathering took place in Mecca before Hajj. Imam Ja’far Sadiq (a) would stay near the Holy Masjid for few days in a small tent. Once the Imam (a) looked outside the tent and there was a camel growling and said, “By the Lord of the Kaaba, it is Hisham.”

We thought it must be Hisham, the man from the family of Aqil, who was very beloved to the Imam (a). It was Hisham Ibne Hakam who came in. He had just grown a small beard and all of us were older than him. Imam (a) made room for him and said, “He is our supporter with his heart, tongue and hands.”

The Imam then asked Humran to debate the man. Humran came out strong. Then the Imam asked Taq to debate the man. Ahwal also came strong. Then the Imam asked Hisham Ibne Salim to debate the man. They both remained the same. Imam (a) then asked Qays Masir to debate the man. When they debated the Imam (a) laughed because of the man from Sham sometimes saying the right thing.

The Imam then asked the man to speak with Hisham Ibne Hakam. The man said, “O boy, ask me about the Imamatus (spiritual leadership) of this man.”

Hisham become angry and began to shake and said, “O you, is your Lord more protective of His people or people themselves?”

The man said, "It is My Lord Who is more protective of His creatures."

Hisham then asked, "What then He in His opinion has done for them?"

The man said, "He has established His authority and guidance so that they would not differ and disunite and be united to support each other and remind them of their duties towards Allah."

Hisham asked, "Who is he?"

The man said, "He is the Messenger of Allah."

Hisham then asked, "Who is the Divine authority after the Messenger of Allah?"

The man replied, "It is the book of Allah and the Sunnah."

Hisham said, "Have the Book and Sunnah helped us today in removing our differences?"

The man said, "Yes, they have helped us."

Hisham asked, "Why then do we have differences among us? You have come all the way from Sham to oppose and debate us?"

The man remained quite. The Imam asked, "Why do not speak?"

The man said, "If I were to say that we have no differences, I would be lying. Were I to say that the Book and Sunnah solve our differences, it would be invalid because they can be interpreted in so many ways. Were I to say that we do have differences and each claims to be the rightful party then the Book and the Sunnah would have been proved of no help. However, I can ask the same question from him also."

Imam (a) then said to man from Sham, "Why do you not then ask him?"

The man from Syria turned to Hisham and asked, “O you, is your Lord more protective of His people or people themselves?”

Hisham said, “It is My Lord, Who is more protective of His creatures.”

The man then asked, “Has He then established for them a means that would remove their differences, unite them, remove their difficulties and show them the right from wrong?”

Hisham asked, “Do you mean for the time of the Messenger of Allah or at this time?”

The man from Sham said, “During the period of the Messenger of Allah it was the Messenger of Allah, who was the (Divine) authority. Who is the divine authority now?”

Hisham said, “(The Divine authority) at this time is this person sitting among us. To him people journey long distance to find answer to their questions. He tells us about the news of the heavens and the earth as he has inherited it from his father and grandfather.”

The man from Sham said, “How would I know that?”

Hisham said, “Ask him whatever you would like.”

The man said, “You left no excuse for me and I must ask.”

Imam Ja’far Sadiq (a) said, “O man from Sham, “I can tell you how your journey was and how your road was. It was so and so.”

Imam (a) informed him with details. The man agreed and acknowledged the details and said, “Now I have become a Muslim.”

Imam (a) said, “In fact, you have become a believer in Allah now. Islam is before Iman (faith). Because of Islam people inherit each other and marry. Because of faith people receive rewards.”

The man said, “You have spoken the truth. At this time I testify that there is no god but Allah, and that Muhammad is His

Messenger and that you are the executor of the will of the Messengers of Allah.”¹

Prediction regarding martyrdom and crucifixion of Zaid

A number of our people have narrated from Ahmad Ibne Muhammad Ibne Isa from Ali Ibne Hakam from Aban who said that Ahwal reported to him the following.

“Zaid Ibne Ali Ibne Husain (a) sent called me up to meet him when he was in hiding. When I met him, Zaid said, “O Abu Ja’far, what would say if someone from us would come to you asking to join us? Will you rise up with him (against the enemies)?”

I said, “Would it be your father or brother I would have joined them.”

He said, “I want to rise up against these people. Come and join me.”

I said, “No, may Allah my soul of service to you.”

He said, “Is it that you keep yourself away from me?”

I said, “It is only one soul. If Allah’s authority on earth exists, then those keeping away from you would have saved themselves and those joining you would have faced their destruction. If Divine authority existed on the Earth people joining and keeping away from you would be the same.”

He said, “O Abu Ja’far, I would sit with my father at the same table he would feed me chunky morsels and cool off for me the hot one out of kindness and diligent care. Do you think he was not afraid for me from the fire of hell? So did he inform you about religion and did not inform me?”

¹ Extract from *Al-Kafi*, Vol. 1, Pg. 171, Tr. 4.

I said, “May Allah make my soul of service to you, it is also because of the kindness of your father to you that to save you from the fire he did not inform you. He was afraid for you that after having the information you would ignore his guidance and become subject of fire. He informed me also and if I would follow I will be safe and be destroyed if disobeyed for which he was not that much concerned.

Then I told him, “May Allah make my soul of service to you, are you of a higher degree of excellence or the prophets?”

He said, “It is the prophets.”

I said, “Consider that Yaqub has said to Yusuf (a), ‘My son; do not tell about your dream to your brothers. They may plot against you. Why he did not inform the brothers so that they would not plot against Yusuf (a)? He hid it from them such the way your father has done because he was afraid about you.’”

Then he said, “When you say that, I swear to Allah that your friend [the Imam (a)] told me in Medina that I will be killed and crucified in Kinasa and that he has a book with him that lists the people killed and crucified.”

I then went for Hajj and reported the story of Zaid to Abu Abdullah (a) and what I said to Zaid.

Imam (a) said, “You surrounded him from his front, back, left, right, above and below and did not leave any way out.”¹

Supplication for safety from the enemy

It is narrated from Ali Ibne Musa Ibne Ja’far Ibne Muhammad (s), on the authority of his father that:

Abu Ja’far Dawaniqi sent for Ja’far Ibne Muhammad (s) in order to kill him. He prepared the sword and a piece of special leather (spread on the floor for executing people on it).

¹ *Al-Kafi*, Vol. 1, Pg. 171, Tr. 5.

Dawaniqi told Rabi, “Chop off his head when I clap my hands after I speak with him.”

When Ja’far Ibne Muhammad (s) entered, the Imam (a) looked at Dawaniqi from a distance and the Imam’s lips were moving.

Dawaniqi was in his place and saying, ‘O Aba Abdullah! Welcome. We only sent for you to pay off your debts.’

He then gently asked about his household and added, ‘God has paid off your debts and has determined your reward. O Rabi, don’t do the third thing until Ja’far returns to his family.’

When Dawaniqi left, Rabi told the Imam (a), ‘O Aba Abdullah! Did you see the sword and the leather that was prepared for you? What were you saying when you were moving your lips?’

Ja’far (a) said, ‘When I noticed wickedness in his eyes I said:

‘The Lord suffices me - not the people. The Creator suffices me - not the creatures. The Provider suffices me - not those being provided for. God the Lord of the Two Worlds suffices me. God the Sufficer suffices for me. God who always suffices, suffices for me. God suffices for me. God suffices for me, since other than Him there are no gods. I rely upon Him and He is the Owner of the Great Throne.’¹

Predicting the end of Muhammad bin Abdullah

Once Muhammad bin Abdullah bin Hasan Muthanna bin Imam Hasan Mujtaba (a) said to Imam Ja’far Sadiq (a):

By God, I am more knowledgeable, more generous and more valiant than you.

¹ *Uyunul Akhbaar Reza*, Vol. 1, Pg. 304.

He said: If you are more knowledgeable than me, then your and my holy ancestor had paid for the emancipation of a thousand slaves through the hard work of his two hands; tell me the names of those slaves. Whereas not only I know all their names, on the contrary I also know their family trees reaching upto Hazrat Adam (a).

You said that you were more generous than me; so during journeys I never spent any night with some religious duty pending on me and that He should demand.

You said that you were more valiant than me; so listen to me about your consequences. I can see that your severed head is brought and placed on Hajar Zanabir and drops of blood dripped from it till so and so spot.

When Muhammad bin Abdullah reported this to his father, he said: May God grant me patience upon your killing. Imam Ja'far Sadiq (a) had informed me regarding you before also that you would be slain near Hajar Zanabir.¹

Passing unhurt from the fire

Once Abu Ja'far Mansur ordered his governor in Mecca and Medina, Hasan Ibne Zaid, to set fire to the house of Ja'far Ibne Muhammad (a) and to burn him to death. The house of Abu Abdullah (a) was set on fire and it burned the door and the corridor. Abu Abdullah (a) came out walking in the fire and stepping on it and would say,

'I am the son of Araq Thara (Ismail), I am the son of Ibrahim, the beloved friend of Allah.'²

¹ *Elamul Wara*, Pg. 273.

² *Al-Kafi*, Vol. 1, Pg. 473; *Ithbatul Huda*, Vol. 3, Pg. 78.

Giving refuge to a slave

It is narrated from Rufayd, slave of Yazid Ibne Amr Ibne Hubayra, who has said the following:

Once Hubayra became angry with me and swore to kill me.

I ran away from him in fear and sought refuge with Abu Abdullah (a). I informed him of my story and he said:

“Go back and convey my greetings to him and say to him, on my behalf, I have given refuge and protection against you to your slave, Rufayd. Do not harm him with your anger.”

I said: May I be sacrificed on you, he is a Shami, (from Damascus) and has filthy opinions.

He said, “Go to him and say what I have told you to say.”

I returned and on the way in the wilderness, I met an Arab, man who asked me, “Where are you going? I see the face of man to be killed.”

He then said, “Show me your hand.”

I showed him my hand. He said, “The hand of a person to be murdered.”

He then said, “Show me your foot.”

I showed him my foot. He said, “The foot of a person to be murdered.”

He then said, “Show me your tongue.”

I showed him my tongue.

He said, “Go on. Nothing will happen to you. On your tongue there is a message that if you would take to the tall mountains, they will obey you.”

The narrator said, “I then went on until I was at the door of Ibne Hubayra and I asked permission to see him and then I went in his presence.”

He said, “The traitor has come on his own legs. O slave, get the leather rope and the sword.”

He ordered to tie up my hands and head. The swordsman stood over my head to cut off my head. I said, “O commander, you have not captured me just like that. I came to you from a living person. There is a certain matter that I want to mention to you thereafter it would be up to you to do whatever you may choose.”

He said, “Say it.”

I said, “First, you must allow me to speak to you in private.”

He ordered everyone go out of the room and they went out.

I said: Ja’far Ibne Muhammad (a) asked me to convey his greetings to you.

He also said: “I have given protection to your slave, Rufayd. Do not harm him with your words.”

He asked: I adjure you by Allah, did Ja’far (Ibne Muhammad), really say these words and conveyed greetings to me?

I swore before him and he asked Allah to grant Ja’far Ibne Muhammad peace.

He did so three times.

Then he untied my hands and said:

This does not convince me until you do to me what I just did to you.

I said: My hands will not move for such things and my conscience will not accept it.

He said: By Allah, my conscience will not agree unless you do what I asked.

I then did what he had done to me and then released him.

He then gave me his own seal and said: All of my affairs will be in your hands to manage as you like.¹

For the Imam are all the treasures of the earth

Ibne Abu Fakhta said:

Once we were in the presence of Abu Abdullah (a) and he said:

“We have the keys to the treasures of the earth. If I would say to one of my foot to say to the earth, ‘Let out whatever all the gold that is there in you, it will do so.’”

The narrator has said that he then said to one of his feet and made a line with it on earth, the earth rapped open then said to his hand that took out a brick of gold of the size of a hand.”

He then said, “Watch carefully.”

We then looked again and saw many such pieces of gold one over the other shining.

A certain one of us said, may I be sacrificed on you, “You have been granted whatever there is but your Shia are needy.”

The narrator says that the Imam (a) said:

“Allah will soon grant us and our Shia the bounties of both this and the next life. He will admit them in Paradise and its blessings. There will be Hell for our enemies.”²

Residences of the Holy Imams (a)

It is narrated from Dawud bin Kathir Riqqi that: We were present in the house of Imam Ja'far Sadiq (a) discussing the excellent qualities of the prophets. Imam (a) said:

¹ *Al-Kafi*, Vol. 1, Pg. 473; *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 335.

² *Al-Kafi*, Vol. 1, Pg. 474; *Basairud Darajaat*, Pg. 374.

By God, Almighty Allah has granted precedence to Muhammad Mustafa (s) over all the prophets that He has created.

After that he removed the ring from his finger and placed it on the ground and recited some words. As soon as he completed his words, the earth split and a tumultuous and raging sea became visible in which was a ship of emerald in whose center was a dome of pearls and around it were green houses and the following words were inscribed on that dome:

“There is no god, except Allah and Muhammad is the Messenger of Allah; Ali is the chief of the believers. Give glad tidings of the Qaim that he would fight the enemies and give refuge to the believers. Almighty God would assist him through as many angels as there are stars.”

After that he uttered some more words and that dome rose up. He said:

All of you enter this dome. When all of us entered, we saw therein four chairs inlaid with gems. The Imam took one and gave one to me. Then he seated his son, Musa Kazim (a) on the third and another son, Ismail on the fourth. After that this ship started sailing among the mountains of pearls and rubies. The Imam put his hand out of the ship and picked up the pearls and rubies and said.

O Dawud, if you need material wealth you may take from it as per your requirement.

Then he dropped them back into the sea. After that when he again inserted his hand into the sea he was able to lift musk and ambergris. He smelt it and also gave it to me to smell. Hazrat Musa and Ismail also smelled it. Then he dropped it back into the sea.

The ship continued sailing until we reached a vast island in the middle of the sea. There were numerous domes of pearls on this island. Carpets of silk and brocade were spread all over there and on the doors hung curtains of purple hue and they were

surrounded by the angels from all sides. When the angels noticed the Imam they were elated and they reiterated his Imamate and stepped forward to welcome him.

I asked Imam Ja'far Sadiq (a): Whose domes are these?

He replied: These are for the Imams of Ahle Bayt of Mustafa. When an Imam passes away, he arrives here and stays for a period of time which Almighty Allah has mentioned.

Then he said: Come with me; let us salute Amirul Momineen (a).

We arose with him and reached the entrance of a splendid dome, which was the biggest in size. When we entered it we saw Amirul Momineen (a) there and we saluted him reverently. Then we entered the second dome, where we greeted Imam Hasan (a); and then the third, where we saluted Imam Husain (a); then the fourth, where we saluted Imam Zainul Aabideen (a); then the fifth, where we said Salaam to Imam Muhammad Baqir (a). All these domes were extremely enchanting and beautiful decorated.

We saw a very huge dome on this island. It was made of white pearls and bedecked with various kinds of carpets and curtains. There was in it a throne of gold inlaid with myriad gems.

I asked: Maula, whose dome is this?

He replied: This is for the Qaim of Aale Muhammad (a).

After that he gestured and uttered some words and we found ourselves in Medina at the house of Imam Ja'far Sadiq (a). When he removed his finger ring and touched it on the ground, I saw that there was neither any crack on the ground nor any sign of any split.¹

¹ *Uyunul Mojizaat*, Pg. 92-94.

Fulfilling the promise

Ali bin Hamza says: One of my friends was in the service of Bani Umayyah as one of their scribes. One day, he asked me to take him to Imam Ja'far Sadiq (a).

I mentioned this to Imam (a).

He told me to bring him.

So, I took him along to the Imam and he said when he met His Eminence: May I be sacrificed on you, I have been in their employ and I have earned untold wealth in my job without thinking whether it was lawful or unlawful.

Imam (a) said: You are right, if Bani Umayyah had not been able to get such employees to act as their scribes, collect taxes, serve in their armies, they wouldn't have dared to usurp our rights. If people did not pay taxes to Bani Umayyah, they would have had only as much wealth as ordinary people.

That man asked: Do you have any device through which one can abandon this and escape from this responsibility?

Imam (a) asked: Would you act on it, if I tell you?

Definitely, he replied.

Imam (a) said: Take out all the wealth that you earned so far; return it to the owners as much as possible; if not possible give it in charity on behalf of the owners. If you do that I will guarantee you Paradise.

That man continued to stare down and remained thoughtful for some time. Then he said: May I be sacrificed on you, I would do as you say.

Ali bin Hamza says: After that the youth came to Kufa with us; and on reaching home he gave away everything, even the garments he was wearing, in Sadaqah. We collected contributions and purchased new garments for him and also gave him some money for his expenses.

After a few months he fell ill. We continued to visit him. One day, we found him in the throes of death. Then he recovered a little. He opened his eyes and said:

Ali, by God, your Imam has fulfilled his promise. Then he passed away. After we had performed his last rites, I went to meet Imam Ja'far Sadiq (a). When the Imam saw me, he said:

O Ali, we fulfilled the promise we made to your friend.

I said: You are right, my sir. He had also testified that at the time of his demise.¹

Fulfilling the promise of Paradise

Abu Basir said:

I had a neighbor who followed the Sultan and he gained certain properties. He would arrange parties and invite female singers. They would drink wine and disturb me. I complained to the man several times but he would not pay any attention.

When I insisted, he said, "O man, "I am an addict and you are sober. I wish you take me to your master and hope Allah will save me through him. His words impressed me a great deal.

When I went to see Abu Abdullah (a) and mentioned the condition of the man, the Imam (a) said, "When you return to Kufa he may come to you, say to him:

"Ja'far Ibne Muhammad (a) said to you:

"Stay away from what are involved in and I guarantee that Allah will admit you in Paradise."

When I returned to Kufa he came to me. I kept him with me until just two of us were let alone. I then said to him, "O man, I mentioned you to Abu Abdullah, Ja'far Ibne Muhammad Sadiq (a) and he said, "When you return to Kufa, the man will soon

¹ *Al-Kafi*, Vol. 5, Pg. 106; *Wasail*, Vol. 12, Pg. 144; *Tahdhib*, Vol. 2, Pg. 331.

come to you. Say to him, ‘Ja’far Ibne Muhammad said to you, “Stay away from what you are involved in and I will guarantee that Allah will admit you in Paradise.”’

The narrator said that the man then wept and said, “I swear you by Allah, did Abu Abdullah (a) really say this?”

He said: I swore before him that Abu Abdullah (a) did really say so.”

He said, “This is enough for you,” and he left. After few days he called me while he was behind his house naked and said to me, “O Abu Basir, by Allah, there is nothing left in my house. I gave all of it away and I am left as you see.”

The narrator said, “I went to our people and collected money for him to clothe him. Shortly afterwards he sent someone that he was ill and that I must see him. Thereafter I came to provide treatment until he was about to die. I was near to him and he was experiencing the agony of death. He fainted and then regained conscience and said, “O Abu Basir, your master has fulfilled his promise to me.”

He then passed away. May Allah grant him blessings. When I went for Hajj I went to see Abu Abdullah (a) and asked permission for a meeting.

As I was about to enter, one step in the corridor and one inside, the Imam (a), before I would say anything, said from inside:

“Abu Basir, we fulfilled our promise to your friend.”¹

Information of the unseen

It is narrated from Ibrahim bin Mihzam who said: ‘I went out from the presence of Abu Abdullah at night and came to my house at Medina while my mother was with me. Some

¹ *Al-Kafi*, Vol. 1, Pg. 474; *Kashful Ghumma*, Vol. 2, Pg. 19.

conversation took place between me and her, and I was harsh with her. The following morning, I prayed the Morning Prayer and went to Abu Abdullah.

When I entered, he said first: ‘O Abu Mihzam! What is the matter with you and your mother that you were harsh to her yesterday? Don’t you know that her belly is a house which you had dwelled in, and that her lap is a cradle you had rested in, and her breast was a container you had drunk from?’

I said, ‘Yes.’

He said: ‘So do not be harsh to her!’¹

Jinns are also servants of the Imam

It is narrated from Mufaddal bin Umar who said:

‘Some wealth from Khorasan was carried over to Abu Abdullah along with two men from his companions. They did not cease to miss any wealth until they passed by Rayy. A man from their companions had given them a bag wherein were a thousand Dirhams and they went on to miss the bag every day until they were near from Medina.

One of them said to his companions, ‘Come until we look at what is the state of the wealth.’ They looked and the wealth was upon its state except for the bag of Razi. One of them said to his companion, ‘Allah is the Supporter! What shall we say now to Abu Abdullah?’

One of them said, ‘He is benevolent, and I hope that He would have the knowledge of what we would be saying in his presence.’

When they entered Medina, they headed to him, and submitted the wealth to him.

He asked: ‘Where is the bag of Razi?’

¹ *Basairud Darajaat*, Pg. 243; *Ithbatul Huda*, Vol. 3, Pg. 102.

They informed him the story.

He asked: ‘Will you recognize it if you were to see it?’

They said, ‘Yes.’

He said: ‘O maid, bring to me such and such bag!’

She brought out the bag and Abu Abdullah raised it to them and said: ‘Do you recognize it?’

They said, ‘That is it!’

He said: ‘I needed the money in the middle of the night, so I diverted a fellow from the Jinn from our Shias and he brought to me this bag from your luggage’¹

Wild Beasts also obey the Imam

Abu Khalid Kabuli says: Once I went to meet Imam Ja’far Sadiq (a) and he said:

Abu Khalid, take this letter and go to so and so forest and open it there. After that whichever beast comes to you, you bring it to me.

Abu Khalid says: I said,

“Maula, it would be better if you excuse me from this.”

Imam (a) ordered me again and I said to myself: O Abu Khalid when you are not prepared to face a beast under the command of the Imam how you can confront a tyrant ruler under the Imam’s orders?

So I said, “Maula, please give the note, I will fulfill your command.”

Imam (a) gave me the slip and I set out to the forest mentioned by the Imam, where I unfurled the same and immediately a wild beast approached me which I caught and

¹ *Basairud Darajaat*, Pg. 99; *Uyunul Mojizaat*, Pg. 87.

returned to Medina. It did not resist in the least; it followed me like a domesticated animal and I finally brought it to Imam Ja'far Sadiq (a).

When the animal came to Imam (a) it bowed its head as a mark of respect and stood still before him. The Imam communicated with it in sign language advising it. After which it went away from there. Then it returned after a long time carrying in its mouth a money bag filled with silver coins and placed it at the feet of the Imam.

I was greatly astonished at the obedience of a wild beast and I said,

“Maula, it is a very strange phenomenon.”

He said, “Aba Khalid, our so and so follower sent this moneybag through Mufaddal bin Umar and the latter was traveling to Medina in a caravan, but when he was still quite far from Medina, I needed this money urgently. So I sent you with the letter and summoned that animal here and told him to go to that caravan and bring the moneybag for me, which it did.”

I was much bewildered to hear this and I said to myself that I would wait for Mufaddal and listen to his side of the story.

Imam (a) understood my thoughts and said smiling, “Aba Khalid, wait for Mufaddal and listen to his side of the story.”

I apologized for my qualms. After some days Mufaddal arrived and he came to meet the Imam. And when he arrived there, by chance I was also present with the Imam.

Mufaddal described his journey and mentioned that so and so had sent a moneybag for the Imam but the caravan was attacked by a wild animal near Medina. Though they managed to fight off the beast, later on when he checked the belongings he realized that it had stolen the money bag meant for the Imam.

Imam (a) asked, “Mufaddal, would you recognize the bag if you see it?”

“Why not?” said Mufaddal.

Then he called the slave girl and told her to bring the bag and she brought it. Imam (a) asked, “Do you recognize it?”

“Yes,” replied Mufaddal, “It is the same which your follower sent to you.”

The Imam asked, “Mufaddal, would you recognize the beast if you saw it?”

Mufaddal said, “Maula, it attacked us once only; but if I see it, I might recognize him.”

Imam (a) wrote a note and said to Abu Khalid, “Go to the forest as before and bring that animal here.”

So I went and when I opened the chit that same beast arrived and I brought it to the Imam in due course. It stood before the Imam with utmost humility. As soon as Mufaddal saw it, he shouted,

“Maula, this is the same animal which blocked our way.”

Imam (a) said, “Mufaddal, glad tidings to you; you would stay with us.”¹

Identification of the Jinns

It is narrated from Abu Hamza Thumali who said:

‘I was with Abu Abdullah in what is between Mecca and Medina when he turned to his left, and there was a black dog.

He said: ‘What is the matter with you? May Allah make you ugly! How quick you are.’

And there he was resembling a bird.

I said, ‘May I be sacrificed for you! What is it?’

¹ *Dalailul Imamah*, Pg. 128.

He said: ‘This is Asam, ‘postman’ of the Jinn. Hisham died just now so he is flying out to give the news of his death in every city.’¹

Prediction about the rise of heretics

It is narrated from Hammad bin Uthman that Imam Ja’far Sadiq (a) said:

The heretics will appear in the year one hundred twenty eight, because I found it mentioned in the Mushaf of Fatima (a).”

The narrator said that he asked the Imam (a), “What is Mushaf of Fatima?”

Imam (a) said, “When Allah took the Holy Prophet (s) from this world, it caused such a degree of grief to Fatima (a) that only Allah, the Most Holy, the Most High, knows its extent. Allah then sent an angel to her to offer solace and speak to her. She complained about it to Amirul Momineen Ali (a) who asked her to inform him whenever the angel speaks to her. She informed him when the angel came to speak. Amirul Momineen Ali (a) would write down all she would hear of the conversations of the angel so much so that his notes took the shape of a whole book.”

Imam (a) then said, “There was nothing in it of the knowledge of the lawful and unlawful matters but it had the knowledge of things that had happened and things to happen in future.”

The author of this book says: The statement of His Eminence proved absolutely true as is mentioned in books of traditions and history regarding the scourge of the heretics.²

¹ *Basairud Darajaat*, Pg. 96.

² *Basairud Darajaat*, Pg. 157; *Al-Kafi*, Vol. 1, Pg. 240.

Reports of the unseen

It is narrated from Abdul Malik Bani Ayyin that: I said to Imam Ja'far Sadiq (a):

“The Zaidi sect and Mutazali group circle around Muhammad Ibne Abdullah. Does he have any authority?”

Imam (a) said, “I swear by Allah that with me there are two books in which there is the name of every prophet and the name of every king that would rule on earth. No, I swear by Allah, the name of Muhammad Ibne Abdullah is not in the list as one of them.”¹

It is narrated from Mualla Ibne Khunais, who said:

‘I was in the presence of Abu Abdullah when Muhammad bin Abdullah bin Hasan came and greeted him. Then he went and Abu Abdullah felt pity for him and his eyes filled up. I said, ‘I saw you deal with him in a way you do not (normally) do.’

He said: ‘I felt pity for him because he intends for a matter, which isn’t for him. I do not find him in the book of Ali of the caliphs of this community, nor its kings.’²

Fudhail bin Sakra said: When I went to meet Imam Ja'far Sadiq (a) he said:

Fudhail, do you know what I was reading when you arrived?

When I replied in the negative, he said:

I was reading the Scroll of Fatima (s). It contains the names of all the rulers and kings, but there is no mention of the descendants of Hasan.³

¹ *Al-Kafi*, Vol. 1, Pg. 242.

² *Basairud Darajaat*, Pg. 168.

³ *Basairud Darajaat*, Pg. 169, Tr. 3.

We should know that Muhammad bin Abdullah bin Hasan staged an uprising during the reign of Mansur and was eliminated by the Abbaside forces.

Approval of Jabir Jofi and condemnation of Mughira

It is narrated from Ziyad bin Abu Hallal who said:

‘I had heard traditions from Jabir and my heart was disturbed regarding these and I was straitened with intense straitening.

I said, ‘By Allah! The rest is near, and I am strong upon it’, so I bought a camel and went out to Medina and sought the permission to see Abu Abdullah.

He permitted me. When he looked at me, he said: ‘May Allah have mercy on Jabir. He was truthful upon us, and may Allah curse Mughira, for he was lying upon us.’¹

Reply before the query

Hasan bin Musa Hannat says: Jamil bin Darraj, Ayez Ahmasi and I set out for Hajj. All the way Ayez used to say: I will ask Imam Ja’far Sadiq (a) about one issue of religion. When we met Imam (a) and after we had greeted him, he said:

“Almighty Allah would not ask anything from one, who fulfills his obligatory duties.”

After sometime when we were leaving the Imam, I asked Ayez why he did not inquire anything while all the way he was saying that he wanted to ask a question.

Ayez said, “The issue is that I am unable to recite the Midnight Prayer; so I wanted to ask if I would be answerable for

¹ *Basairud Darajaat*, Pg. 338, Tr. 12.

that. But when we met the Imam without my asking he said: Almighty Allah would not ask anything from one, who fulfills his obligatory duties.

So I received the answer to my query without asking.”¹

Awareness of the feelings

It is narrated from Ja’far bin Harun Zayyat who said:

‘I was performing Tawaf of the Kaaba and I saw Abu Abdullah.

I said to myself, ‘This is the one to be followed, and the one who is the Imam, and He is such and such.’

He (the narrator) said, ‘I didn’t know it until he struck his hand upon my shoulder, then turned towards me and said:

“Is it one person from us we should be following? Surely then we would be in straying and madness.”^{(2) (3)}

It is narrated from Khalid bin Najeih Jawar who said:

‘We were in the presence of Abu Abdullah and I was saying to myself, ‘They don’t even know in front of who they are.’

He (the narrator) said, ‘He drew me closer until I sat in front of him, then he said:

‘O you, there is a Lord for me I worship Him’ – three times.’⁴

It is mentioned in another traditional report of *Basair* that Khalid bin Najeih Al Jawar said:

‘I entered to see Abu Abdullah and in his presence were people. I veiled my head and sat in a corner, and I said to myself,

¹ *Tahzeebul Ahkaam*, Vol. 2, Pg. 10.

² Surah Qamar 54:24.

³ *Basairud Darajaat*, Pg. 340, Tr. 21.

⁴ *Basairud Darajaat*, Pg. 241.

‘Woe be unto you all! How heedless you are in the presence of one. You are speaking in the presence of Lord of the worlds.’

He (the narrator) said, ‘He called out to me: ‘O Khalid, by Allah, I am a created servant. There is a Lord for me I worship Him. By Allah, if I don’t worship Him, He would punish me with the Fire.’

I said, ‘No, by Allah! I will not speak regarding you, ever, except your own words regarding yourself.’¹

Picking fresh dates from a dried date palm

Sulaiman bin Khalid says: I and Abu Abdullah Balkhi were travelling with Imam Ja’far Sadiq (a), when I noticed a dried up date palm. Imam Ja’far Sadiq (a) said,

“O obedient date tree, give us also what all Almighty Allah has gifted you from the various colored dates.”

As soon as the Imam mentioned this the tree fructified with ripe dates and they started dropping on us. We ate to satiation and thanked Almighty Allah. Balkhi said,

“Allah has bestowed you miracles like those given to Prophet Isa (a).”²

Ali bin Hamza says: We travelled for the Hajj in the company of Imam Ja’far Sadiq (a). On the way we decried a dried-up date palm. The lips of Imam (a) moved and he recited some supplication, which I could not understand. Then he said,

“O tree, give us also what all Almighty Allah has placed within you.”

I observed the date palm becoming full of fresh and ripe dates and the tree stooped towards him. He told all the co-

¹ *Basairud Darajaat*, Pg. 241.

² *Dalailul Imamah*, Pg. 124.

travelers to eat the sustenance of Allah and we all ate to satiation.

There was a Bedouin in our caravan and by chance his house was near that same location. When he saw this miracle he said in an audacious manner,

“I never saw a magic like this.”

Imam Ja’far Sadiq (a) said,

“We are the heirs of the prophets and none of us is a magician or a soothsayer. We pray to Allah and He accepts our requests. If you want, I can curse you to become a dog and when you go home you would be totally helpless.”

That Bedouin accepted the challenge and the Imam implored Allah to change him into a dog. He turned into a dog and set out towards his home.

The narrator says: Imam (a) said:

“Follow him and see how his family treats him.”

So I followed that transmogrified dog and when he entered his house he started displaying his helplessness before his wife and children in a tongue-less manner. They chased him out of the house hitting him with sticks. After observing him I returned to the Imam and reported that he was in very bad circumstances.

We were discussing this when that transmogrified dog appeared before us. Tears were dripping from its eyes and he was again and again rubbing his snout at the feet of the Imam all time whining like a real dog.

The Imam had pity on him and he prayed to Allah and he turned him into a human being again.

Imam (a) said, “Have you believed now, O Bedouin?”

He said, “Maula, I believed a thousand times.”¹

¹ *Ath-Thaqib fil Manaqib*, Pg. 198; *Al-Kharaij*, Vol. 1, Pg. 296.

Informing a believer about his death

It is narrated from Zaid Shaham who said:

‘I went to meet Abu Abdullah (a) and he said: ‘O Zaid, renew the worship and begin repenting.’ He said, ‘Are you giving me the news of my own death? May I be sacrificed for you!’

He (the narrator) said, ‘He said: ‘O Zaid, what is with us is better for you, and you are from our Shias.’ And I said, ‘And how can it be for me that I would happen to be from your Shias?’

He (the narrator) said, ‘He said: ‘You are from our Shias, for us is the Bridge, and the Scale, and the Reckoning of our Shias. By Allah, we would be more merciful with you all than you are with yourselves. It is as if I am looking at you and your friend in my level in the Paradise.’¹

The seed becomes a tree

Dawud bin Kathir Riqqi said:

I came to Imam Ja’far Sadiq (a) in Medina and he said: “Why have you not visited us since so long, O Dawud?”

I said: “I had something to do in Kufa.” He said: “Whom did you leave in Kufa?”

I said: “May my soul be sacrificed for you! I left your uncle Zaid, riding on a horse with his sword and calling loudly: “Ask me before you will miss me. I have great knowledge. I have known the abrogating and abrogated verdicts, the oft-repeated verses and the great Quran. Knowledge is between Allah and you.”

He said: “O Dawud, things have affected you!”

¹ *Basairud Darajaat*, Pg. 265.

Then he called: “O Sumaa bin Mihran, bring me a basket of ripe dates!”

He brought him a basket of ripe dates. He took one, ate it, took the kernel out of his mouth and stuck it into the ground. It grew and fruited. He picked an unripe date from one of the bunches, split it and took a piece of parchment out of it. He spread it, gave it to me and said: “Read it!”

It had two lines. The first line was (There is no god but Allah and Muhammad is the messenger of Allah). The second line was (Surely the number of months with Allah is twelve months in Allah’s ordinance since the day when He created the heavens and the earth, of these four being sacred; that is the right religion); Amirul Momineen Ali bin Abi Talib, Hasan bin Ali, Husain bin Ali, Ali bin Husain, Muhammad bin Ali, Ja’far bin Muhammad, Musa bin Ja’far, Ali bin Musa, Muhammad bin Ali, Ali bin Muhammad, Hasan bin Ali, Khalaf Hujjat (Mahdi).

Then he said: “O Dawud, do you know when this was written in this parchment?”

I said: “Allah, His messenger and you are more aware!”

He said: “Two thousand years before Allah created Adam.”¹

Reviving the dead

Dawud bin Kathir Riqqi says: After performing the Hajj, one of our companions went to meet Imam Ja’far Sadiq (a) and said:

“May my parents be sacrificed on you, my wife has died leaving me all alone.”

“Were you extremely fond of her?” asked the Imam.

“Yes,” he replied.

¹ *Ghaibat*, Nomani, Pg. 87, Tr. 18; *Tawilul Ayaat*, Vol. 1, Pg. 203.

Imam (a) said,

“When you go home you will find her there, eating dinner.”

So when that man reached home he found his wife alive and in health and engrossed in eating.¹

Jamil bin Darraj says: I was present in the company of Imam Ja’far Sadiq (a) when a woman arrived there weeping and wailing. She said: My son has died and I have covered his body with a blanket.

Imam (a) said, “It is possible that he is still alive. Go and perform the ritual bath (*Ghusl*), perform two units of prayers and then recite the following while crying earnestly:

O one, who bestowed him to me while he was nothing; please bestow him to me once more.

After reciting this, shake him, but do not mention about this to anyone.”

So that lady returned home and did as he had instructed. She returned to the Imam after sometime and said,

“I did what you told me; when I shook him, the child started crying and then sat up.”²

Sayyid Himyari accepts Shiaism

Sayyid Abu Hashim Ismail bin Muhammad Himyari says: I went to Imam Ja’far Sadiq (a) and said,

“O son of Messenger of Allah, I heard you mention regarding me that I was having wrong beliefs whereas my whole life was spent in devotion to your family and I dissociated from others for your sake.”

Imam (a) said,

¹ *Dalailul Imamah*, Pg.132.

² *Dalailul Imamah*, Pg.131.

“Yes, it is true! Did you not compose the following lines?”

O Muhammad Hanafiyya! O son of the successor! You are alive and you are obtaining sustenance. But for how long would you remain in occultation?

And do you not say regarding Muhammad Hanafiyya that he resides in a valley of Mt. Razwa? There is a tiger on his right and a cheetah on his left. He is given sustenance from God morning and evening.

O Sayyid Himyari; remember Messenger of Allah (s), Ali Murtadha and Hasan and Husain were superior to Muhammad Hanafiyya, but even they had to taste death (then why Muhammad Hanafiyya cannot die?).”

Sayyid Himyari said, “What is the proof of the death of Muhammad Hanafiyya?”

Imam (a) said,

“My respected father informed me that he attended the funeral prayer of Muhammad Hanafiyya and he was also buried in his presence. Now today I will give you a sign.”

Then he held the hand of Sayyid Himyari and took him to a grave, and smacked it with his hand and prayed to God. The grave split and a white haired old man emerged from it, dusting off the soil from his head. He then glanced at Sayyid Himyari and said,

“Do you know who I am, Abu Hashim?”

“No, I don’t,” replied Sayyid Himyari.

He said, “I am Muhammad Hanafiyya. Imam Ali bin Husain (a) is the Imam after Imam Husain (a) and after him is Muhammad Ibne Ali and then this one [Imam Ja’far Sadiq (a)] is the Imam.”

So saying, he returned to his grave.

When Ismail bin Muhammad witnessed this miracle of Imam Ja’far Sadiq (a) he gave up the belief in the Imamate of

Muhammad Hanafiyya and adopted belief in the Imamate of Imam Ja'far Sadiq (a) and on this occasion composed the following verses as well:

I recited the name of God and became a Ja'fari and Allah is the greatest. I am certain that God is forgiving and merciful.

I have given up my previous beliefs as Imam Ja'far Sadiq (a) the chief of all the human beings forbid me.¹

Meeting his father after his demise

It is narrated from Abdur Rahman Khathami from Imam Musa Kazim (a) that he said:

'On day I was riding behind my father and we were heading to one of our properties. When we came out of the town and reached the desert, we met an old man of white hair and beard. My father greeted him and alighted from his mount. Then he sat down with the elderly gentleman and I heard my father mention a number of times: May I be sacrificed on you. Thus, my father continue to converse with him for a long time. Then that gentleman walked away and till he was visible martyr father continued to observe his back.

I asked: 'O father, who was he, with whom you did what I have not seen you do with anyone (else)?' He said: 'This was my father, my son.'²

Reviving the dead

It is narrated from Jabir bin Yazid Jofi that he was in the company of Imam Ja'far Sadiq (a) when a native of Khorasan approached the Imam and said:

¹ Extract from *Elamul Wara*, Pg. 278-281.

² *Basairud Darajaat*, Pg. 282.

“May I be sacrificed on you, my mother and I were coming to fulfill the rights of devotion to you but she died only a little distance from here.”

“Go and bring the body of your mother,” said the Imam.

Jabir says: I had never seen anyone more obedient to the Imam! He set out without any hesitation and brought the mother’s body.

The lady arose and exclaimed on seeing the Imam, “This is the same one who ordered the angel of death to restore my soul!”

Then she said, “Maula, please afford me some good advice.”

Imam (a) said, “Do a good turn to the believers. Often times a person is given a life of thirty years, but he does a good turn to others and Almighty Allah extends it to sixty-three years. On the contrary, sometimes a man is supposed to live for sixty-three years, but he doesn’t do any good turn, so Almighty Allah reduces his age to thirty years.”¹

The narrator says: I was present in the company of Imam Ja’far Sadiq (a) when a man came and said,

“Maula, may I be sacrificed on you; my father has died and he was the worst Nasibi in the world. His hatred and malice can be gauged from the fact that regarding me a follower of Aale Muhammad (a) he concealed all his inheritance from me and I am certain that it was considerable.”

Imam Ja’far Sadiq (a) placed his seal on a letter and gave that note to him, saying,

“Right now the soul of your father has reached Barhut.” Then he mentioned the name of the angel appointed over him in Wadi Barhut and said:

¹ *Dalailul Imamah*, Pg.125.

“Go to Barhut and call out his name three times. He would respond.”

So he went there and called out the name of the guard thrice. On the third call when the guard came, he gave him the Imam’s letter. He touched the letter to his eyes and said,

“You have brought the message of one that Almighty Allah has granted excellence and commanded his obedience. Now you tell me what you want?”

That man said, “I want to meet my father because regarding me a follower of Aale Muhammad (a) he concealed all his wealth from me and I want to inquire about that.”

“I will bring him here but he won’t be in his former condition, but you can ask him when he comes.”

Then he brought his father, whose appearance had changed and there were chains around his neck. When he saw his son, he burst into tears and said, “O my son!”

When the son recognized the voice of his father, he exclaimed, “O father dear! Don’t you remember that I used to refrain you from wrong beliefs? But you didn’t care and now you have seen the consequences.”

“Wretchedness dominated me,” said the father and then he asked, “What do you want?”

“Tell me where have you hidden your treasure?”

“Go to that Masjid where I used to pray and dig in the courtyard two or three hands deep. I have concealed four thousand gold coins there.”

“I hope you are not lying,” the son remarked.

“Can anyone lie to the messenger of the person who has sent you?”

Then the guard of Barhut was taking him away when he asked the messenger if he wanted anything else? He said:

“It is my only request that you increase the chastisement of my Ahle Bayt-enemy father.”

Then he returned from there and dug up the place mentioned by the dead man and found the four thousand gold coins. After that he came to the Imam and reported everything. Imam (a) said,

Had you prayed for leniency for your father, Almighty Allah would have definitely granted it and reduced the chastisement.¹

It is narrated from Isa bin Mihran that a native of Khorasan, who resided in the area beyond the Kashafrod River was a sincere follower of Ahle Bayt (a). He used to travel for the Hajj every year after which he paid a visit to Imam Ja’far Sadiq (a) in Medina and presented a thousand gold coins to the Imam. His wife was his cousin and the two of them lived happily.

One year she said to her husband, “Take me along with you this time.” The husband agreed and thus he prepared for his Hajj and Ziyarat and the wife purchased costly garments and jewel from Khorasan for the ladies of Imam’s household. The husband also packed a thousand gold coins for the Imam in the trunk containing jewels and perfumes. Finally they set out on their journey to Medina and on reaching there met the Imam and presented his salutations.

He said, “Maula, this time I have brought my wife as well for the Hajj and the Ziyarat. If you permit she would like to meet your ladies.”

The Imam permitted. She went and presented the gifts to the ladies of the Imam’s household and then returned to her lodgings.

The following day the husband said to his wife, “Take out the trunk containing a thousand gold coins.” She brought him that trunk, but when he opened it, the gold coins were missing,

¹ *Dalailul Imamah*, Pg.127.

while the other things were intact which astonished that believer no end. So he pawned those jewels and borrowed a thousand dinars and presented them to the Imam.

He said, “But we have already received your thousand dinars.”

“Maula, I have just brought them; how did you receive them already?”

Imam (a) said, “I was in need of some money before you arrived, so I sent a Jinn to bring it to me from your luggage. When we have need we sometimes employ our Shia Jinn.”

So that believer returned the borrowed dinars and received the jewels in return, but when he reached his hotel he found that his wife had died. When he inquired from the slave girl she informed that the lady was normal but suddenly she got terrible pain in the chest and passed away.

The Khorasani made preparations for the funeral and got a grave ready. Then he went to the Imam and said,

“Maula, my wife has passed away; please recite her burial prayer.”

Imam (a) comforted him, prayed two units of prayer and supplicated Almighty Allah. After that he told the man, “Go back, you will find your wife alive and in health; and when you step into the house she would be ordering the slave girl.”

When that man came to his lodging, he found his wife alive and she was ordering the servants.

After that he set out from Medina to Mecca for the Hajj and that year Imam Ja’far Sadiq (a) also travelled for the same. During the Tawaf, when the wife of that man happened to see Imam Ja’far Sadiq (a), she told her husband,

“He is that same gentleman who requested them to return my soul.”

He said, “He is my same lord and master, Imam Ja’far Sadiq (a).”¹

Abdi’s wife granted twenty more years of life

Safwan bin Yahya has narrated from Abdi that he said: Once my wife told me: I have been deprived from visiting Imam Ja’far Sadiq (a) since a long time. How nice it would be if both of us travelled for Hajj this year and along with the fortune of Hajj also achieve the felicity of meeting Imam Ja’far Sadiq (a)?

I said, “I don’t have the means to pay for the Hajj journey this year.”

She said, “I have some garments and jewels. Sell them away and we can get enough for our journey.”

So I acted on the advice of the wife and commenced the journey. We had reached near Medina when my wife fell terribly ill and was about to die. Despaired of her life, I made her lie down in the tent and went to meet Imam (a). At that time the Imam was dressed in saffron garments.

I saluted the Imam and he replied. Then he inquired about the health of my wife and I told him that she was on the verge of death and perhaps she has already passed away. I said: When I despaired of her life, I came to you.

The Imam considered this for some time and then asked,

“Abdi, are you very anxious for your wife?”

“Yes, I am indeed concerned about her.”

Imam said, “You don’t need to be distressed as I have prayed for her in God’s court. When you return, you will find her in health and the maid will be feeding her sugar.”

¹ *Al-Kharaij*, Vol. 2, Pg. 627.

Abdi says: I returned from there immediately and when I stepped into my tent, my wife was absolutely fit and strong and the maid was giving her sugar.

I said, “Since I had despaired of your life, I went to Imam (a) to request him to pray for you and informed about your condition. He prayed for you and told me that when I return, I would find you all right and the maid would be giving you sugar.”

She said, “Now listen to my story. I had almost died after you left and the Angel of death arrived to capture my soul, but suddenly a gentleman dressed in saffron appeared and inquired about my condition.

I looked down in despair and said: ‘I am in my last moments.’

That man asked the Angel of death:

‘Are you not commanded to obey our orders?’

‘Yes sir,’ replied the Angel, ‘We angels are bound to your obedience.’

So he said, ‘I order you to postpone her death for twenty years.’

‘By all means,’ said the Angel. Then that angel and the man went away and after they had gone I regained consciousness and found myself alive and in health.”¹

Dawud Riqqi says: I was present in the company of Imam Ja’far Sadiq (a) when a young man approached him weeping and said,

“Maula, I had vowed that I would perform the Hajj with my wife, but on reaching here she has passed away!”

Imam (a) said, “Go back, she is not dead.”

¹ *Al-Kharaij*, Vol. 1, Pg. 294.

He said, "Maula, she has really expired and I have to come to you after shrouding her."

"You do what I say. Go back and see."

That man went away and then returned after sometime, smiling, and said,

"You were right, Maula, she was sitting hale and hearty!"

Imam (a) glanced at me (Dawud) and asked,

"Dawud, have you still not gained faith?"

"Why not, I only wanted peace of mind."

Then on the day of Tarwiya, Imam (a) said,

"I wish to visit the Holy House."

"Maula, today is Arafat!"

He said, "After the Isha Prayer hold the reins of my she-camel and bring it to me."

So after the Isha Prayer I brought him the she-camel. The Imam emerged from his house, first recited Surah Ikhlas and Surah Yasin, and then mounted the animal. Then he took me on the board as well and we set out at a steady pace while performing the rituals.

"This is the House of Allah," said he.

Then we performed the rituals of that place as well. At dawn, the Imam recited the Adhaan and Iqamah and made me stand to his right. In the first unit, he recited Surah Zuha after Surah Hamd and in the second unit Surah Ikhlas after Surah Hamd. Then he read the Qunoot supplication and after concluding the prayer, continued to sit there. When the sun arose that same young man passed by along with his wife. As soon as his wife noticed the Imam, she exclaimed to her husband,

“See! That is the same gentleman who pleaded to the Almighty to bring me back to life.”¹

Miracle of Prophet Ibrahim (a)

Yunus bin Zabyan says: I was present in a gathering around Imam Ja’far Sadiq (a) and I asked: Almighty Allah told Ibrahim (a): Catch four birds and train them. Were those four of the same genre or different?

Imam (a) asked, “Do you all want me to display that miracle?”

“Yes,” we all replied.

So Imam (a) called, “(Come O) Peacock,” and a peacock came flying to the Imam.

Then he called, “(Come O) Crow,” and immediately a crow flew to the Imam.

Then, “(Come O) Eagle,” and an eagle immediately flew to the Imam.

Lastly he called, “(Come O) Pigeon,” and a pigeon flew in.

Then he slaughtered all of them, minced their flesh and ordered them to mix them up. When it was completely mixed, he picked up the head of the peacock and said,

“Come here, O peacock.”

We saw its flesh; bones and feathers emerge from the minced meat and join the beak and after a moment it became whole and becoming alive it stood before the Imam. Then the Imam repeated this procedure with the remaining birds and finally all stood before him alive.²

¹ *Ath-Thaqib fil Manaqib*, Pg. 162; Tr. 13.

² *Al-Kharaij*, Vol. 1, Pg. 297.

King of India embraces faith

Abu Sult Harawi has narrated from Imam Ali Reza (a) that he said:

My father, Imam Musa Kazim (a) told me that once he was present with his father when one of our followers arrived there and said: Many riders are waiting at the door to meet you.

My father told to go and see who they were.

I went and saw that trunks were loaded on many camels and along with them was a man mounted on a horse. "Who are you?" I asked.

He told me that he was a native of Sind (Hind) and he wanted to meet Imam Ja'far Sadiq (a).

I conveyed this information to my respected father.

He said, "I don't like to meet this impure and dishonest man."

That man remained at our door for a long time, but the Imam did not grant him audience. At last Yazid bin Sulaiman and Muhammad bin Sulaiman recommended him and he consented.

That Indian entered and standing before the Imam, said, "May God increase your capabilities I am a native of Sindh (Hind) and my ruler has sent with me a sealed letter and I stand at your door since long. What is my fault, after all? Do the descendants of prophets conduct like this with guests?"

Imam (a) said, "You will know the reason within a short time."

Imam Musa Kazim (a) said: My father told me to take the letter from him and read it.

So I accepted the letter and read it:

In the name of Allah, the Beneficent, the Merciful. To Ja'far Ibne Muhammad who is pure from every filth from the ruler of India.

So to say: Almighty Allah guided me through you. I have received a slave girl who is so beautiful that I have never seen a more lovely female and I think that only you are worthy of her. So I am gifting her to you. I am also sending with her a large quantity of jewels, gems and perfumes and I have been extremely careful in sending you all this. I summoned all the ministers from whom I chose one thousand reliable persons and then selected one hundred from them and then chose one from these hundred as the trustworthy one, whose name is Mizab bin Habab. I did not find anyone more trustful. So I am sending this slave girl with this trusted officer of my kingdom.

Imam Ja'far Sadiq (a) said, "O dishonest one, take her back; this slave girl is not acceptable. You have committed dishonesty with her."

That man swore that he hadn't committed any dishonesty.

Imam (a) said, "If this garment of yours testifies to your dishonesty would you start believing in Allah and accept the genuineness of Islam by reciting the Muslim confession of: There is no god, except Allah and Muhammad is the Messenger of Allah?"

"It would be better if you excuse me from it."

Imam (a) said, "You should write your confession to your king."

"If you are aware of any dishonesty from my side you may write to my king directly." That man was wearing a leather coat.

Imam (a) said, "Take off your coat." He removed it. Imam (a) arose and prayed two units of prayer.

Imam Musa Kazim (a) narrates: I heard him recite the following in prostration:

“O Lord, I adjure you by the pillars of greatness of Your Arsh and by the limit of Your grace whose mention You made in Your Book, send blessings to Your servant, Messenger and Your trusted one among Your creatures and grant the power of speech to the coat of this Indian so that in clear and eloquent Arabic it may narrate the whole story which all our friends present here may hear and make its conversation a miracle of Ahle Bayt (a) so that their faith may increase.”

After that he raised his head from the Sajdah and said,

“O leather, narrate the story of this man’s cheating.”

As soon as he mentioned this, there was a movement in the coat and it assumed the shape of a ram; and it said,

O son of Messenger of Allah, the King of India appointed this man as caretaker of this slave girl and ordered him to guard her. But when during the journey we reached a desert it rained heavily and our goods were completely drenched. When the rain stopped and the skies cleared and the sun came out he summoned the servant named Bashar in charge of that girl and told him: Go to the nearby town and buy food and water from there.

When that servant left for that village he brought that girl down from the litter and told her to enter his tent. She lifted her gown a little to avoid the slush and that rascal saw her shank. He enticed her to fornicate and she also agreed. Therefore he committed defalcation in the trust.

When the coat narrated the whole story that Indian fell on his feet and said, “For God’s sake, please have mercy on me; I had really committed breach of trust.”

After his confession, the coat returned to its previous form and the Imam said, “Now you can wear it.”

As soon as the Indian put it on, it stuck to his neck and he began to suffocate; his face turned black.

Imam (a) said, “O coat, leave him so that he may return to his King and he may accord the suitable punishment.”

The coat left his neck. Then the Indian said, “I adjure you by God, please accept her. If you return this gift the King would give me a terrible punishment.”

Imam (a) said, “If you embrace Islam and recite the formula of Islamic faith, I would gift this slave girl to you and also recommend your case to your king.”

That Indian refused to embrace Islam. The Imam then accepted all the other gifts sent by the king and sent back that Indian along with the slave girl and that man returned to his country. After some months Imam (a) received the following letter from the Indian ruler:

In the name of Allah, the Beneficent, the Merciful. To Imam Ja'far Sadiq (a) from the ruler of India.

So to say: I had sent you a slave girl and some worthless gifts. You accepted my gifts but rejected the slave girl causing doubts in my mind and I have concluded that the prophets and their descendants are owners of knowledge and my messenger has betrayed trust. So I prepared a fake letter and told him: ‘Imam has complained to me about your dishonesty.’

After that when I pressured him he narrated the whole story of his betrayal of trust and he also reported the incident of the coat.

I was enraged to hear that but also pleased that my heart was now more certain of your veracity and I became assured that you are the heir of the prophets in the true sense. Now I am a firm believer in your Imamate.

I have executed both the wanton beings. Now I embrace faith from the depths of my heart, and say:

I bear witness that there is no god, except Allah and Muhammad is the Messenger of Allah and that you are the proof of Allah.

After some days the Indian king left his native country and presented himself at the service of the Imam and lived with him for the rest of his life.¹

Reply before the query

It is narrated from Ismail bin Mihran, from a man from the people of Bayrama who said:

‘I was in the presence of Abu Abdullah, and bade farewell to him and went out until I reached Aws. Then I remembered a need, so I returned to him and the room was filled with people, and I wanted to ask him about the eggs of the water roosters.

He said: Do not eat duck eggs.²

Information of the Unseen

It is narrated from Ahmad bin Muhammad bin Abu Nasr who said, ‘It is narrated to me by a man from the people of the bridge of Babel who said,

‘There used to be a man in there who was hurting me and said, ‘O Rafizi (rejector)!’, and reviling me, and he was titled as ‘the town monkey.’ I went to Hajj that year from that day and entered to see Abu Abdullah. He said initiating: ‘Qowfah ma namat’ (the monkey has died).’ I said, ‘May I be sacrificed for you! When?’ He said: ‘Just now.’

I noted the day and the time. When I arrived at Kufa, my brother met me. I asked him about the ones who remained and about the ones who had died. He said, ‘Qowfah ma namat’, and it is in Nabatean (language) as being, ‘The town monkey has died.’ I said, ‘When?’ He said to me, ‘On such and such day’, during the time which Abu Abdullah had informed me about it.’³

¹ *Al-Kharaij*, Vol. 1, Pg. 299.

² *Basairud Darajaat*, Pg. 334.

³ *Basairud Darajaat*, Pg. 334.

Reviving the dead

Muhammad bin Raashid has narrated from his father that he said: I wanted to inquire about an issue of Islamic law. So I made inquiries as to who was the senior-most individual from Ahle Bayt (a).

They told me Muhammad bin Abdullah bin Hasan is the greatest scholar of the time.

So I went to him and inquired the issue from him. He said that he didn't know.

I told him: People say that you claim to know everything.

Muhammad bin Abdullah said, "Go to Ja'far bin Muhammad; he would have the solution of all your problems."

When I went to meet Imam Ja'far Sadiq (a) I learnt that Ismail bin Muhammad Himyari has died and that the Imam has gone to perform his burial prayer.

I joined the funeral gathering and posed the questions to Imam (a) and the latter answered my queries. When I was getting up to depart the Imam held my lapel and made me sit, saying,

"You tradition scholars conceal knowledge."

"May God have mercy on you! Are you the Imam of this time?" I asked.

"Yes," he replied, "By God, I am the Imam of the time."

"What is the proof?" I asked.

He said, "You can ask me whatever you like; I will reply."

I said, "Can you revive a brother of mine who died and is buried in this graveyard?"

He said, "Though you are not worthy of this, but tell me what the name of your brother was?"

“Ahmad,” I replied.

Imam (a) said, “O Ahmad, come back to life by the command of God and the order of Ja’far bin Muhammad.”

As soon as the Imam mentioned that my brother rose up alive and he said, “O brother, you must follow him.”¹

Tour of Kauthar

Abdullah bin Sinan says: When I inquired from Imam Ja’far Sadiq (a) regarding the Cistern of Kauthar, he said,

“The length of the Cistern of Kauthar is the distance between Basra and Sana. Do you want to see it?”

“Yes,” I said, “May I be sacrificed on you.”

So the Imam held my hand and brought me out of Medina. There he kicked the ground and I saw a stream so wide and broad that its opposite bank was not visible. I looked intently and observed that the water on one side was whiter than snow and on the other whiter than milk. In the center was the Tahoor Drink more beautiful than ruby. I had never seen such a lovely stream.

I asked, “From where has this stream originated?”

He replied, “It has originated from the streams of Paradise which is mentioned in the Holy Quran. One is a spring of water, one is a spring of milk and one is the spring of drink which flow into this stream.”

I saw numerous trees on the banks of this stream and a large number of Houries swinging on the swings on those trees. They had very long hair. I had never seen any female more beautiful. They were also holding exquisite cups. Then we stepped forward and the Imam gestured to one Hourie to bring drinking water.

¹ *Ath-Thaqib fil Manaqib*, Pg. 397.

When she bent down in order to fulfill the Imam's command the branch of the tree also bent with her. She filled the cups and gave one to the Imam and one to me.

I had never tasted such a drink in my whole life. It smelt of musk and one cup held a drink of three colors.

I was amazed and I said, "May I be sacrificed on you, today I have seen a great thing and I never imagined it to be like this!"

Imam (a) said, "This is the least reward for our Shia. When a believer dies his soul is transferred to this stream. Thus, his soul enjoys in these gardens and he drinks that Tahoor Drink. And when one of our enemies dies, his soul is dragged to Wadi Barhut where he is continuously chastised and is fed with the diet of Zaqqum and made to drink boiling water. Seek Allah's refuge to keep you away from Wadi Barhut."¹

Effect of curse on the enemy of Aale Muhammad (a)

Muhammad bin Raashid has narrated from his father that a man came to Imam Ja'far Sadiq (a) and said,

"Hakim bin Abbas in Kufa is ridiculing you people in his satiric couplets."

"Do you remember any of his couplets?" asked the Imam.

"Yes," he replied, "he mentioned the following in his poem:

We impaled your Zaid on the trunk of the date palm. We never saw any Mahdi crucified. We compared the foolishly acting Ali with Uthman while Uthman was better and purer than Ali."

The Imam raised his hands to the sky while they were trembling due to anger and said,

¹ *Al-Ikhtisaas*, Pg. 321-322.

“O Lord, please impose one of Your dogs on him if he is lying.”

The curse of the Imam was soon fulfilled when Hakim bin Abbas travelled out of Kufa and night fell when he was in the open. Suddenly a lion attacked and devoured him. This was reported to Imam Ja'far Sadiq (a) when he was in the Prophet's Masjid. He at once performed the prostration of thanks, in which he said,

“Praise be to that God Who fulfilled the promise made to us.”¹

Informing about death

Ali bin Ismail says: When Shuaib bin Mitham met Imam Ja'far Sadiq (a), the Imam said,

“It is best for a person that death comes to him when he is devoted to us and who loves our friends and is inimical to our enemies.”

“Yes master,” agreed Shuaib bin Mitham, “Fortunate is one who dies in this condition.”

Imam (a) said, “One form of doing a good turn to one's self is that you should be nice to your kinsfolk and never save anything for future, because the one, who has created your children will also provide sustenance to them.”

Shuaib says, “When I heard these statements I felt as if he was predicting my death.”

Ali bin Ismail says, “Shuaib bin Mitham returned from there and before the completion of one month passed away.”²

¹ *Dalailul Imamah*, Pg.115.

² *Dalailul Imamah*, Pg.117.

Predicting the death of Abu Hamza Thumali

Abu Basir says: Once Imam Ja'far Sadiq (a) asked,

“Abu Muhammad, what is the condition of Abu Hamza Thumali?”

“I left him alive and in good health.”

He said, “Convey to him my greetings when you meet him and tell him that he would die on so and so date of so and so month.”

I said, “May I be sacrificed on you, he is devoted to you and he is your Shia.”

Imam (a) said, “You are right, whatever is prepared for him with Allah is better for him.”

“Would your Shia be in Paradise with you?” I asked.

“Yes,” he replied, “But provided they continue to fear Allah, keep in mind His pleasure at all times and avoid sins, and when they do this they would be with us in Paradise.”

Abu Basir says, “After I returned, Abu Hamza Thumali passed away in a few days.”¹

Predicting the death of Surah bin Kaleeb

Sandal has narrated from Surah bin Kalib that he said: Imam Ja'far Sadiq (a) asked,

“Surah, how did you perform the Hajj this year?”

“I borrowed funds in order to perform the Hajj and I know that Almighty Allah would grant me the means to repay it and I only wish to perform the Hajj to get the opportunity to visit you and listen to traditions from you.”

¹ *Dalailul Imamah*, Pg.117.

Imam (a) said,

“The debts you accrued for Hajj were repaid through me by Allah’s command.”

So saying the Imam lifted his prayer mat, removed twenty gold coins from there and passed them to me saying,

“This is your money for your Hajj.” Then he gave another twenty gold coins, saying, “These would suffice you till your death.”

I asked, “May I be sacrificed on you, I think the time of my death is near?”

“Surah, do you not want to remain with us and meet your so and so brother?”

“Why not? I am ready!” I said.

Sandal says, “Surah passed away during that very month.”¹

Acceptance of supplication

Ali bin Muhammad has narrated regarding Abdul Hamid, who was among the close friends of Muhammad bin Abdullah bin Husain that Abu Ja’far Mansur Dawaniqi arrested and condemned him to rigorous imprisonment and he was in prison for quite some time. During the Hajj season, on the day of Arafah, Imam Ja’far Sadiq (a) met Muhammad bin Abdullah.

Imam (a) asked, “Abu Muhammad, what is the condition of your friend, Abdul Hamid?”

“Abu Ja’far Mansur has jailed him for quite some time in rigorous imprisonment,” he replied.

So Imam (a) raised his hands in supplication and said,

“O Abu Muhammad, Allah has bestowed release to your friend.”

¹ *Dalailul Imamah*, Pg.118.

Muhammad bin Abdullah says: Allah granted release to my friend, Abdul Hamid and when I went to my hometown he had been freed. I asked him when he was released.

“On the day of Arafah, after the Asr Prayer,” he replied.¹

Talking with the wolf and walking of the mountain

Abu Basir narrates that a person approached Imam Ja'far Sadiq (a) and asked, “What is the rank of a believer?”

“Come to Mt. Uhad tomorrow,” said the Imam. The following day when that man came to Mt. Uhad he saw that the Imam was praying while his mount stood beside him. After he concluded his devotions a wolf came there and entered into a conversation with the Imam like two human beings do.

“I have done that,” the Imam told him.

After that the wolf went away and the man who had posed the question said, “I had asked for something else, but what I saw was much greater!”

Imam (a) said, “That wolf had come because his female was having a difficult labor. He approached me to pray for an easy delivery, I prayed for her and also prayed that may God never impose any wolf from his descendants over any of our Shia.”

That man asked, “Maula, what is the rank of this Shia?”

“So lofty is the rank of a believer that if he commands a mountain to move, it would start moving at once.”

Just as he mentioned this, the mountain started moving. The Imam said,

“I didn't ask you to move! I only mentioned it by way of example.”

¹ *Dalailul Imamah*, Pg.118-119.

So it resumed its previous position.¹

Question of the Basrans regarding the Battle of Jamal

It is narrated from Sulaiman bin Khalid: I was with Imam Ja'far Sadiq (a) when the Imam's sentry came and informed that some people from Basra desire to meet him.

“How many of them are here?” he asked.

“I don't know exactly,” replied the sentry.

Imam (a) told him to go and count them.

When he went out, the Imam said, “They are twelve and they have come to inquire from me about the main protagonists of the Battle of Jamal.”

Then the Imam allowed them and they entered and said, “We come to inquire about some issues.”

“By all means,” replied the Imam.

“What is your opinion regarding the dispute between Hazrat Ali and Talha, Zubair and Ayesha?”

“Why do you want to know that?” asked the Imam.

“We only wish to know your view,” they replied.

“You will deny it when I mention my view,” said the Imam.

“No,” they said.

Imam (a) said, “Hazrat Ali remained a believer since the Besat of the Prophet till his passing away and the Prophet never appointed anyone in command over Ali. In whichever battle or expedition was Ali sent, he was sent as the commander. After Uthman's death the very first men to pay allegiance to Ali (a) were Talha and Zubair and no one had compelled them to pay it.

¹ *Ath-Thaqib fil Manaqib*, Pg. 164.

They were also the first to violate the pledge of allegiance; they confronted him in battle and in order to gain public support, they took along Ayesha. Then you all know what came to pass.”

The Basrans said, “Even if we assume Talha and Zubair were guilty; what was the fault of Lady Ayesha?”

Imam (a) said, “Talha, Zubair and Ayesha were responsible for all the unlawful bloodshed in that battle. The Holy Prophet (s) had told Hazrat Ali (a): You will fight the Nakiseen, people of Basra, Qasiteen, people of Shaam and Mariqeen, the people of Nahrawan.

As per the commands of the Prophet, Hazrat Ali (a) fought all the three groups.”

“If Messenger of Allah (s) had commanded it then we would have to regard the whole Muslim community deviated,” said the delegation from Basra.

“I told you before that you wouldn’t agree to what I say,” said the Imam.

“This is really so difficult that our minds are not prepared to accept.”

Imam (a) said, “Whatever I omitted is much more than what I mentioned. When you mention my reply to your friends, there would be increase in your denial and hatred.”

After this they arose and went away. Imam (a) said,

“Sulaiman bin Khalid! When the Qaim of Aale Muhammad (a) appears, only one man from the people of Basra would follow him. There is no goodness among them; they are determinist heretics and it is denial of Allah.”¹

¹ *Dalailul Imamah*, Pg.120-121.

News of the Unseen

Abu Basir says: I was with Imam Ja'far Sadiq (a) when he said,

“Abu Muhammad, do you know your Imam?”

“Yes sir,” I replied, “By that being other than whom there is no deity, only you are my Imam.” So saying I placed my hands on his knees.

Imam (a) said, “You are right, Abu Basir. You have gained the recognition; now remain firm upon it.”

I said, “Maula, May I be sacrificed on you, please tell me about the sign of Imamate.”

He replied, “There is no need of sign after you have gained recognition.”

“I wish increase in my certainty and my heart should be at peace.”

“Abu Muhammad, when you go to Kufa, a son would be born to you whose would be Isa and after Isa another son, named Muhammad would be born. After them you will get two more sons. You should know that your name is mentioned in *Sahifa Jamia* among the names of our Shia.”

“That register is bound and has a yellow cover,” added the Imam.¹

A man embraced Shiaism

Ammar Sabati says: I had no knowledge about the school of Ahle Bayt (a) and its principles and views and we used to label as Rafidhi whoever followed these notions. One year, when I set out to perform the Hajj, I met on my way, a group of Rafidhis and they invited me to join their company. I thought: After all

¹ *Dalailul Imamah*, Pg.121-122.

what do they want from me, while there is neither any divine reward in meeting them nor any benefit. Anyway let's see what they want.

So when I met them they gave me a hundred gold coins and said, "When you reach Medina hand them over to Imam Ja'far Sadiq (a) as a gift from us."

I said, "Please excuse me from this because robberies are possible on the way and this money can be lost."

They said, "You may carry it without any worry and no robber would waylay you."

I said to myself, "At least it would prove whether they are truthful or not." So I accepted the amount and we were on our way when robbers attacked us and plundered all our belongings.

Then a youth approached and asked,

"Ammar, were you also robbed?"

"Yes," I replied.

That youth said, "O people of the caravan; follow me." So we followed him till he reached the camp of an Arabian tribe, where he told them, "Return all the goods of these people."

Those people hastened to their tents and brought our stolen goods and thus they restored all our material.

I thanked God on getting the things back and said to myself that I would first of all visit the tomb of the Prophet and recite the praise of Allah.

So we reached Medina at last and before all the members of the group I went first to the tomb of the Prophet and made intention to recite eight units of prayer of thanks. I had prayed only four units when someone called out to me,

"Ammar, we restored all your goods to you but you did not deliver our coins to us."

I looked here and there but could see no one. I thought that perhaps it was a satanic illusion. Then I arose and prayed four units. As soon as I finished, someone held my collar and shook me up hard.

“Ammar, we restored all your goods to you but you did not deliver our trust!”

When I looked at the one who held my collar I realized that he was that same youth who had got our goods back. Then he dragged me like a camel is pulled and I could not even protest and he brought me to Imam Ja’far Sadiq (a).

Imam (a) said to that youth, “Abul Hasan, he is having a money bag with a hundred gold coins.”

I said to myself: These people are divinely inspired, because before I reached they neither got any letter nor any messenger with information about our journey. How did they know that I was carrying a hundred coins for them?

Imam Ja’far Sadiq (a) said, “You are having only one hundred gold coins, neither less nor more. Hand them over to us.”

So I gave those coins to him, saying, “Peace be on you, O son of the cousin of the Messenger of Allah.”

“Not like this,” said the Imam.

“Say: Peace be on you, O son of the successor of the Messenger of Allah.”

Then he placed his hand on my chest and asked, “Is it not time for you to bring faith?”

Ammar says, “By God, his words so affected me that when I left him I came out being affectionate to his friends and declaring immunity from his enemies.”¹

¹ *Dalailul Imamah*, Pg. 122.

Fulfilling the promise made to Abu Basir

It is narrated from Abu Basir that he said: A Syrian approached us and we invited him to the Imamiyah belief and he accepted my invitation. Later that Syrian became ill and when I visited him, he said,

“Abu Basir, I embraced Shiaism at your behest. Now that I am in the throes of death would I enter Paradise or not?”

I said, “Don’t worry, I stand guarantee for your Paradise from Imam Ja’far Sadiq (a).” After that he passed away. When I went to Imam Ja’far Sadiq (a) he said without me having mentioned anything,

“We have fulfilled the promise of Paradise which you made to that man.”¹

Wideness of Imam’s knowledge

Mufaddal bin Umar says: I asked Imam Ja’far Sadiq (a), “May I be sacrificed on you, how much power does Iblis have?”

“He can only make evil suggestion to incite people,” he replied.

“How much power is the Angel of Death having?”

“He can withdraw souls of human beings.”

“These have power on the whole world but what are the powers that God has bestowed to you?”

“I have the information of the whole world and I know all whatever is present in heavens, earth, the seas and the lands, while neither Iblis knows all this nor the Angel of Death.”²

¹ *Dalailul Imamah*, Pg. 125-126.

² *Dalailul Imamah*, Pg. 125-126.

Riding the Lion

Mufaddal bin Umar says: Mansur Dawaniqi summoned Imam Ja'far Sadiq (a) to Kufa and when he received the permission to return, he said,

“Mufaddal, would you come with me to Medina?”

“Yes sir,” I replied.

“You come and meet me when the night has completely fallen.”

In accordance to his commands I went to the Imam when night has fallen and at midnight he came out with me. We saw a lion on whose back a saddle was fixed. Imam (a) passed his hand over my eyes and then blindfolded me. Then he made me sit behind him. In the morning we were in Medina.¹

Knowledge of the Imam

Yunus says: We passed by a mountain which was teeming with insects and the Imam remarked,

“I know how many of them are males and how many are females. I know their number and I know all this due to the comprehensiveness of God, because the Book of Allah contains everything.”²

Husain bin Abil Alaa narrates: I was present in the company of Imam Ja'far Sadiq (a) when one of his servants entered and complained about his wife.

“Bring her here,” said the Imam.

When he brought her, the Imam said, “Why is your husband complaining about you?”

¹ *Dalailul Imamah*, Pg. 125-126.

² *Dalailul Imamah*, Pg. 128.

“May God destroy him! May God humiliate him!” she burst out.

“If you do not desist from your bad conduct, you would not remain alive for more than three days,” warned the Imam.

“Death is better than to look at his face!” she said.

“Take her away,” said the Imam to the husband, “You won’t live together for more than three days.”

When that man returned on the fourth day, Imam (a) asked, “How is the wife?”

“I am here just after burying her,” replied the man and then asked, “But how did she die so soon?”

“She was disobedient to her husband, so Allah decreased her lifespan,” explained the Imam.¹

Descent of food from the heavens

Abdullah bin Wahab narrates: I heard from Laith bin Saad that he said: I had the fortune to perform the Hajj in 113 A.H. and I arrived in Mecca. After praying the Asr Prayer, I climbed Mt. Abu Qubais where I saw a man engrossed in supplicating.

He continued to recite *O Lord, O Lord*, so many times that he was out of breath.

Then he recited *O my God, O my God*, so many times that he was out of breath.

Then *O the Living, O the Living*, so many times that he was out of breath.

Then *O Merciful, O Merciful*, so many times that he was out of breath.

Then *O Beneficent, O Beneficent*, seven times.

¹ *Dalailul Imamah*, Pg. 129-130.

Then he said: O God, I would like to have grapes. Please give me grapes. O God, please feed me grapes. O God, my dress has frayed. Please grant me another.

Laith bin Saad says: By God, he had not even concluded his entreaty but that a basket of grapes reached him from the unseen while it was not even the season for that fruit. And two colorful sheets were also in front of him.

When he was about to eat the grapes, I called out from behind, "I am also your partner in these grapes."

"How is that?" he asked in amazement.

I said, "When you were praying, I was saying 'Amen' after you."

"All right, come and have the grapes." So I had the grapes and I had never before tasted such grapes. Even after we had eaten to satiation there was no decrease the basket. Then that youth said, "Here are two garments; you take one."

"I don't need it," I said.

"All right, turn your face away so that I may change."

I turned away and that youth retired in a corner and wore those garments and after that we descended and reached the place of Sayy, where a beggar said to him, "O son of Messenger of Allah, please give me a garment, may give you a garment of Paradise."

That youth gave his old clothes to that man. I rushed to that beggar and inquired who that gentleman was.

"He is Ja'far Ibne Muhammad," replied the beggar.

Laith bin Saad says: I searched for him a lot after that in order to listen to traditions but I was unable to find him.¹

¹ *Dalailul Imamah*, Pg. 131.

The Jinns obey the Holy Imams (a)

Motab, a servant of Imam Ja'far Sadiq (a) narrates that he was standing outside Medina on the day of Tarwiya while the Imam had gone to Mecca for the Hajj. Suddenly a man approached and gave me a sealed letter which was freshly sealed. It was letter from Imam Ja'far Sadiq (a) addressed to me. In that letter the Imam had directed me to perform so and so chores the following day.

I turned to the messenger to inquire when he had met the Imam, but no one was present over there. When the Holy Imam (a) returned from the Hajj I mentioned about that letter.

He said, "When we have an important job we command our Shia Jinns and they convey our message."¹

Residence of Aale Muhammad (a)

Abu Basir says: I was in the company of Imam Ja'far Sadiq (a) when the Imam kicked at the ground and an ocean appeared in which boats of silver were sailing. The Imam boarded one and asked me to board as well. The ship continued sailing till it came and halted at a spot where tents of silver were pitched. The Imam disembarked and entered one tent. He returned after sometime and asked, "Do you know whose tent that is?"

"No," I replied.

"It is the tent of Messenger of Allah (s) and the next one is the tent of Ali Murtadha, the third one belongs to Lady Fatima Zahra (s), the fourth is of Lady Khadija, the fifth belongs to Imam Hasan (a), the sixth to Imam Husain (a), the seventh belongs to my grandfather, Ali Zainul Aabideen (a), the eighth belongs to my father, and it is the tent where I cried, the ninth

¹ *Dalailul Imamah*, Pg. 132.

one belongs to me. Whoever of us dies, he comes and resides in these tents.”¹

Knowledge of the Imam

Hisham bin Hakam says: Along with some of our friends Abu Musa Bana went to meet the Imam and the latter said,

“Take care of this elder.”

The narrator says: On the way to Mecca that elderly man disappeared and was never seen again.²

Scroll of the names of the Shia

It is narrated from Ibne Abi Hamza: One night I held the hand of Abu Basir and we came to the door of Imam Ja’far Sadiq (a). On the way Abu Basir advised, “You must keep quiet over there.”

When we reached the door of the Imam, Abu Basir cleared his throat. From inside the Imam called out to his maid,

“Abu Muhammad is at the door; call him inside.”

When we entered the quarters, I saw a lamp burning in front of the Imam and a basket was open. I was much awed at this and I began to tremble.

“Are you a cloth dealer?” Imam (a) asked.

“Yes,” I replied, “May I be sacrificed on you.”

Then he extended to me a Kohistani sheet lying on a pillow and said, “Fold it.”

I folded the sheet. Then he said to me while studying a book,

¹ *Dalailul Imamah*, Pg. 235.

² *Dalailul Imamah*, Pg. 139.

“Are you a cloth dealer?” Imam (a) asked.

“Yes,” I replied, “May I be sacrificed on you.”

I began to tremble at this innocuous query and when we bid farewell and came out from there I said to Abu Basir, “I have never seen a like of what I saw tonight. I saw a basket before the Imam and he removed a book from it, opened it and read from it; when he was reading that book a dread fell on me.”

Abu Basir said, “Woe be on you, why didn’t you mention that to me at that time? It was that same book which contains the names of the Shia. Had you told me, I would have asked the Imam about you whether your name is mentioned in it or not.”¹

Predicting the future of Abu Muslim Khorasani

Bashir Nubbāl says: I was in the company of Imam Ja’far Sadiq (a) when a person sought permission to meet the Imam and the latter accorded the permission. So he entered and we observed that he was dressed in very clean garments.

“Your clothes are very tidy,” remarked the Imam.

“Only such clothes are used in our country,” he replied, and then added, “I have brought a gift for you.”

Then he called out to his servant who was carrying a bag of clothes. He gifted that bag to Imam (a). Then he arose and went away. After he was gone, Imam (a) said,

“If the time has arrived and the signs are right then he is that same one, who would stage an uprising carrying black standards against Bani Umayyah and destroy their rule.”

Then he said to his servant, “Go and ask him his name.”

When the servant asked his name, he said: Abdur Rahman. The servant returned to the Imam and reported it to the Imam.

¹ *Dalailul Imamah*, Pg. 140.

“By the Lord of the Kaaba, he is that same one,” said the Imam three times.

Bashir says that when Abu Muslim destroyed the rule of Bani Umayyah and he arrived in Kufa and I went there to see him, he was that same one regarding whom the Imam had predicted.¹

Prediction regarding Imam Musa Kazim (a)

Rafa bin Musa narrates: I was in the company of Imam Ja’far Sadiq (a) when his son, who was very young at that time, came to the Imam. The Imam lifted his son, placed him in his lap, kissed his head and remarked,

“Rafa, the Bani Maradis (Bani Abbas) would imprison him and after that he would be freed. They would arrest him again and this time he would be martyred in their jail.”²

Revealing the spring and making the dried tree verdant

It is narrated from Dawud bin Kathir that he said: I travelled for Hajj in the company of Imam Ja’far Sadiq (a). We were passing through a barren and arid land when it was time for Zuhr Prayer. So the Imam left the road and we also followed him. Imam came to a place and kicked the ground and a spring of sweet and cool water gushed forth. The Imam performed ablution and the co-travelers followed, then all of us prayed.

When we decided to depart from there the Imam noticed a trunk of a dried date palm and he asked,

“Dawud, would you like to have fresh dates?”

“Yes,” I replied, “May I be sacrificed on you.”

¹ *Dalailul Imamah*, Pg. 140-141.

² *Dalailul Imamah*, Pg. 142.

The Imam passed his hand affectionately over the dried trunk and it became verdant. Then when he shook it, twenty-two varieties of dates fell down from it. We ate the dates to satiation, drank cool water and thanked God. While departing, the Imam again passed his hand over the date palm and said,

“Return to your previous form.” And in the twinkle of the eye that tree became a dried up trunk once more.¹

Conversation with Kalbi the genealogist

Sama Ibne Mihran narrated to me that Kalbi Nassaba narrated to him the following:

“I went to Medina and I had no knowledge of this matter (Imamate). I went to the Masjid where I found a group of people of Quraish. I asked:

“Can you give me information about the scholar of this family?”

They said, “Abdullah Ibne Hasan is the one.”

I went to his house and asked permission to see him. A man came out of the house that I thought was his slave.

I said to him, “Ask your master to grant me permission to see him.”

He went inside and then came out saying come in.

I entered the house and found an old man devoted to worship and hard work. I greeted him and he asked, “Who are you?”

I said, “I am a Kalbi (from the tribe of Kalb) and a genealogist.”

He asked, “What is it that you need?”

I said, “I have come to ask certain questions.”

¹ *Dalailul Imamah*, Pg. 143-144.

He asked, "Have you visited my son Muhammad?"

I said, "I began with you."

He said, "You may ask your questions."

I said: "Explain to me the case of a man who says to his wife, "You are divorced as many times as the number of stars in heavens."

He said, "It becomes irrevocable at the beginning of the month of Jawza (the third month of a particular calendar). The rest are sins and penalties for him."

I said to myself, "This is one."

Then I said, "What does the honorable Shaykh say about rubbing over the shoe for Wudhu (a formal washing before prayer)?"

He said, "A virtuous group would wipe over the shoe but we, Ahle Bayt do not wipe."

I then said to myself, "This is the second."

I then asked, "What do you say about consuming eel for food, is it edible or not edible?"

He said, "It is lawful, but we, Ahle Bayt leave it alone."

I said to myself, "This is the third."

Then I said, "What do you say about drinking Nabidh, a certain kind of wine?"

He said, "It is lawful but we, Ahle Bayt do not drink it."

I then left him saying to myself, "This group of people lie about this Ahle Bayt (family)."

I then entered the Masjid and I looked at the group of people of Quraish and other people.

I greeted them and asked, "Who knows this Ahle Bayt (family)?"

They said, “Abdullah Ibne Hasan knows.”

I said, “I just visited him and did not find anything with him.”

A person from the people raised his head and said, “Go to Ja’far Ibne Muhammad (a). He is the most knowledgeable one in this Ahle Bayt (family).”

Certain individuals blamed that person for what he said.

I said, “People out of jealousy did not tell me about him when first I asked them. What is the matter with you! He is the one I want.”

I walked until I reached his house and knocked the door and his slave came out and asked me, “Come in, O brother from the tribe of Kalb.”

He, by Allah, amazed me. I went inside but I was shaken. Upon looking I found a gentleman on the prayer rug with no pillow or blankets. He began to talk after I saluted him, “Who are you?”

I said to myself, “Glory to Allah, his slave at the door said to me, O brother from the tribe of Kalb, come in and his master asks me, ‘Who are you?’”

I said, “I am a Kalbi, a genealogist.”

He then tapped his forehead and said, “The devious people lie about Allah and they go stray faraway and suffer a great loss. O brother from Kalb, Allah, the Most Majestic, the Most gracious, says:

وَعَادًا وَثَمُودَ وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا ﴿٣٨﴾

“And Ad and Samood and the dwellers of the Rass and many generations between them.”¹

¹ Surah Furqan 25:38.

Can you tell me their genealogical relations?”

I said, “No, may I be sacrificed on you.”

Then he said, “Can you tell your own genealogical relations?”

I said, “Yes, I am so and so son of so and so and I went on and on.”

He said, “Hold it there. It is not the way you say. What is the matter with you! Do you know who so and so son of so and so is?”

I said, “Yes, so and so son of so and so.”

He said, “So and so son of so and so was a Kurdish shepherd. So and so Kurdish shepherd was on the mountain of the people of so and so. He went to so and so the wife of so and so that lived on the mountain on which he grazed his sheep. He feed her something and overwhelmed her. She gave birth to so and so and so and so son of so and so. And so and so daughter of so and so and so and so.

Then he said, “Do you know these names?”

I said, “No, May I be sacrificed on you, if you would not mind allow us to disregard this.”

He then said, “It is because you said, then I said.”

I then said, “I will not repeat.”

He said, “Therefore, we will not repeat. Ask what you have come for.”

I said, “Explain to me the case of the man who said to his wife: You are divorced as many times as the number of the stars of the heavens.”

He said, “What is the matter with you! Have you not read the chapter, Talaq (divorce)?”

I said, “Yes, I have read it.”

He said, “Read it.”

I then read:

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا
الْعِدَّةَ

“O Prophet! when you divorce women, divorce them for their prescribed time, and calculate the number of the days prescribed.”¹

He then said, “Do you find any of the stars of the heavens there?”

I said, “No, I do not find.”

Then I asked, “A man has said to his wife, “Your are divorced three times.”

He said, “You must refer it to the book of Allah and the Sunnah of His Prophet (s).”

Then he said, “Divorce is only valid in a menses free period of time in which no carnal relation may have taken place between the wife and husband and there must be two acceptable witnesses present.”

I said to myself, “This is one.”

Then he said, “Ask.”

I said, “What do you say about rubbing over the shoe for Wudhu?”

He smiled and said, “On the Day of Judgment when Allah will return everything to its thing and returned the skin to the sheep you will the rubbing people where their Wudhu will go.”

¹ Surah Talaq 65:1.

I said to myself, “This is the second.”

He turned to me and said, “Ask.”

I said, “Tell me about the eel, whether it is lawful to consume?”

He said, “Allah, the Most Majestic, the Most gracious caused certain group of Israelites to metamorphose. Whatever from them was taken by the ocean turned into eel, such as hagfish, moray and angelfish etc., and whatever from them was left on land they turned into swine, and wild cats and lizards etc.,”

I said to myself, “This is the third.”

He turned to me and said, “Ask.”

I said, “What do you say about Nabidh, (extracts from dates)?”

He said, “It is lawful.”

I said, “We mix with it Akr (residue) and other things and drink.”

He said, “Shu, shu; that is foul smelling wine.”

I said, may I be sacrificed on you, what kind of Nabidh do you mean?”

He said, “Once the people of Medina complained to the Messenger of Allah about a change in their water and their feeling ill. He ordered them to make Nabidh. Thus, a man would ask his servant to throw a handful or so of dates in their water-sack. They would then drink from it and use for cleansing.”

I said, “How many pieces of date would come in a handful?”

He said, “As much as a handful could be.”

I said, “One handful or two?”

He said, “Perhaps one or perhaps two handfuls.”

I said, “How big would have been the sack?”

He said, “Big enough for forty to eighty or more.”

I said, “Is it a *ratal* (a certain measurement)?”

He said, “Yes about three hundred gram each according to measurement of Iraq.”

Kalbi has said that he left and I also came out and I would tap my one hand with the other and say to myself, “If there is anything he it is.”

So Kalbi followed the religion of Allah with the love of Ahle Bayt until he died.¹

Generous like the Prophet

Hannan Ibne Sudair Sairafi said:

I dreamt and saw the messenger of Allah (s) with a bowl before him covered with a cloth.

I came closer and greeted him, and he returned my greetings. Then he removed the cloth from the bowl, which was filled with fresh dates.

He began to eat from it; I went closer still and said: “O Messenger of Allah, may I have one?”

He gave me one, which I ate.

Then I requested for another, and he gave and I ate. This way, just as I ate one, I went on requesting for another till he gave me eight.

As I ate the last, I asked for more, but he said: “Enough.”

He said: I woke up from my dream.

¹ *Al-Kafi*, Vol. 1, Pg. 348.

Next day, I visited Imam Ja'far Sadiq (a) and before him was a bowl covered with cloth, the same way as I had previously seen in my dream, before the Prophet.

So I greeted him and he returned my greetings, then he uncovered the bowl, which was filled with fresh dates. He began to eat, and I felt surprised.

I said: "May I be sacrificed on you, could I have one?"

He gave one, which I ate. Then I requested for another and he gave.

And so I went on asking for another till he gave me eight.

When I asked for more, he said: "If my grandfather, the Prophet (s) had given more, I would have also given."

So I related to him the dream. He smiled as if he knew what had transpired.¹

Curing the wound

Sudair Sairafi says that a woman came to Imam Ja'far Sadiq (a) and said, "May my parents be sacrificed on you, my whole family is devoted to you."

He said, "You are right, but what do you want right now?"

She said, "Maula, there is a deep wound on my arm; I request you to pray for its cure."

Imam Ja'far Sadiq (a) raised his hands and supplicated,

"O God, You grant cure to the born blind and the leper and revive the decayed bones; please grant health to this woman."

She says, "When I arose, there was no sign of any abrasion at all on my arm."²

¹ *Amali*, Tusi, Vol. 1, Pg. 113; *Amali*, Mufeed, Pg. 335.

² *Amali*, Tusi, Vol. 2, Pg. 21; *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 232.

Deeds of people are presented to the Imams (a)

Dawud bin Kathir Riqqi says: Once when I went to meet Imam Ja'far Sadiq (a), he said without being asked,

“O Dawud, your deeds were presented to me on Thursday. I was pleased when I saw the good turn you did to your cousin. Due to your nice act his life would end soon.

Dawud explains: I had a cousin, who was very inimical to me and a bigoted Nasibi as well. I had learnt that he was in great financial distress so I gave him some money before setting out for Mecca. When I reached Medina, Imam (a) informed me about it.¹

Cure of maladies

Ishaq bin Ismail and Bishr bin Ammar, both said:

We came to Abu Abdullah (a) and Yunus while was afflicted with ‘the evil disease.’

We sat before him and said: “May Allah be good to you, we have been afflicted with a misfortune, the like of which has never afflicted us before.”

He [Abu Abdullah] asked: “And what is that?”

So we acquainted him with the story.

He said to Yunus: “Rise and purify yourself. Pray two units, then praise Allah and extol Him, and bless Muhammad and his Ahle Bayt. Then say:

‘O Allah, O Allah, O Allah; O Merciful, O Merciful, O Merciful; O Compassionate, O Compassionate, O Compassionate; O Single, O Single, O Single; O One, O One, O One; O Refuge, O Refuge, O Refuge; O Most Merciful of the merciful, O Most Merciful of the merciful, O Most Merciful of

¹ *Amali*, Tusi, Vol. 2, Pg. 27-28; *Al-Kharaij*, Vol. 2, Pg. 612.

the merciful; O Most Powerful of the powerful, O Most Powerful of the powerful, O Most Powerful of the powerful; O Lord of the Worlds, O Lord of the Worlds, O Lord of the Worlds; O Hearer of supplications, O Revealer of blessings, O Bestower of favors, bless Muhammad and his family and grant me the good of this world and the good of the next, and avert from me the evil of this world and the evil of the next. Remove what is in me, for the matter has vexed me and grieved me.’

He said: I did what Imam Sadiq (a) instructed and by Allah, we had not left Medina when it was removed from me.¹

It is narrated from Dawud Riqqi, who said: I was with Imam Ja’far Sadiq (a) when Hababa Walibiyya entered. She was a righteous woman. She asked him questions dealing with the lawful and the unlawful, and we marveled at the beauty of those questions.

He [the Imam] asked us: “Have you seen questions better than those of Hababa Walibiyya?”

We replied: “May we be your sacrifice, it has left an impression on our eyes and our hearts.”

Then her tears flowed. Imam Ja’far Sadiq (a) asked: “Why is it I see your tears streaming?”

She replied: “O son of the Messenger of Allah, one of the evil diseases that would afflict the Prophets and the friends has afflicted me. My relatives and the people of my family say: ‘The “evil disease” has afflicted her, and if her master is as she says, it is incumbent that he pray for her, so Allah, the Exalted, will remove it from her.’ By Allah, I was pleased with that and knew it was a purification and an expiation, and that it is the illness of the righteous.”

Imam Ja’far Sadiq (a) asked: “Is your affliction chronic?”

She replied: “Yes, O son of the Messenger of Allah.”

¹ *Tibbul Aamma*, Pg. 103.

He [Dawud Riqqi] said: Imam Ja'far Sadiq (a) moved his lips with some prayer I did not know and said: "Go into the women's quarters so that you may look at your body."

He [Riqqi] said: She went in and removed her clothing, then arose. Nothing remained on her chest or her body.

He [Sadiq] said: "Go now to them and tell them: This is the one who, by his Imamate, seeks nearness to Allah, the Exalted."¹

Cure of *Ubna*

Haitham Nahdi narrates that a person complained to the Imam regarding *Ubna*². When the Imam passed his hand over his back, a red worm fell out and that man became healthy again.³

Curing another patient

Umar bin Yazid says: I was in the company of Imam Ja'far Sadiq (a) when a person arrived and said, "May I be sacrificed on you, I am fond of boys."

"What do you do?" asked the Imam.

"I used to ask males to sodomize me," he replied.

The Imam touched his forehead and turned away in disgust.

That man started crying. The Imam had mercy; so he said,

"When you return to your hometown, buy a well-fed camel, tie it up with a strong rope and then take up a sword and hit upon its hump just a little so that only the skin is ruptured and there is

¹ *Tibbul Aamma*, Pg. 103.

² It is also called 'Illa al-Mashayikh (diseases of elderly) in which a person is sexually attracted to people of same sex and involved in anal sex.

³ *Al-Kafi*, Vol. 5, Pg. 550.

bleeding. They you remove your trouser and mount on its wounded hump.”

The narrator says: That man later reported to us that he went to his town and bought a fattened camel, then secured it with a rope and wounded its hump slightly with a sword so that its skin split and then he mounted its hump and the hot blood entered his body due to which a worm came out of his innards. It was smaller than leprosy worms but looked similar to it. As soon that creature was expelled his condition improved.¹

Acceptance of supplication

Tarjan Nakhkhas says: Imam Ja’far Sadiq (a) was in our town when I happened to pass by his place of stay. He asked,

“What is your profession?”

“I am broker of animals.”

“Find me a *Fazaha* type of mule.”

“What is *Fazaha* type, sir?”

Imam said, “It is black except for its belly, thighs and mouth which are white.”

“I have not seen any mule of this kind,” I said.

He said, “No problem, be on the lookout.”

So I arose and left the Imam and when I reached the ditch of Hira, I saw a youth mounted on a mule matching the description. I asked him who the owner of the mule was.

“I am only a slave,” he replied, “This is my master’s mule.”

“Would he like to sell it?”

“I don’t know.”

¹ *Al-Kafi*, Vol. 5, Pg. 550.

So I accompanied the slave to his master and purchased that mule from him and then brought it to Imam (a). “I wanted this same kind,” the Imam remarked.

“Please pray for me,” said I.

“May God increase you in wealth and children,” said the Imam.

The broker says: Imam’s prayers were answered and very soon Allah granted me increase in wealth as well as children till I became one of the richest men in Kufa and I also had more children than anyone else.¹

Prediction regarding enemy of Ali

It is narrated from Abu Sabah Kufi that he said: I said to Imam Ja’far Sadiq (a), “We have a neighbor, Joad bin Abdullah, a native of Hamadan. He interacts with us and when we mention Amirul Momineen (a) in our gatherings and discuss about his excellence he starts criticizing him. If you permit I would eliminate him.”

“Would you murder him if I permitted you?” asked the Imam.

“Yes sir, I would wait in ambush and as soon as I get a chance, I would send him to Hell.”

Imam (a) said, “O Abul Sabah; that would be murder through deception and the Messenger of Allah (s) forbade it.

Abul Sabah; Islam has banned such type of attack. Leave him alone. He would be punished through someone else.”

Abul Sabah says, “After coming to Medina from Kufa only eighteen days had passed when I was reciting supplications after the Dawn Prayer in the Masjid when someone kicked me and said,

¹ *Al-Kafi*, Vol. 6, Pg. 537.

“Congratulations to you, Abul Sabah,”

“What is the matter?” I asked, “May you have felicity in the world and the hereafter.”

He said, “Last night Joad bin Abdullah died in house in the Jabana locality. When his family tried to waken him for the Dawn Prayer he was found dead in his bed and his body was swollen. When his kinsfolk were going to bury him his flesh started falling off from his bones. Finally his people placed his body in a skin and buried it.”¹

News of the Unseen

Once, the Imam was present in the court of Mansur Dawaniqi when he received a bag from somewhere. When he opened it, he found that it contained a kohl-like substance.

So he turned to Imam (a) and said,

“Do you know what this is?”

“I know that it is sent from Tanja in Africa and there is a mountain and some drops of water drip from it every year which solidify there only. Those frozen drops are picked up from there and are powdered to cure the whitening of pupils.”

“Why do the drops fall from the mountain?” asked Mansur.

“A prophet of Bani Israel fled his people in terror and hid in cave on this mountain and continued to live there and worship God. At last the people learnt about his hiding place and they went and eliminated him. So the mountain continues to shed tears on the victimization of that prophet and the kohl that is brought to you are the frozen tears of that mountain.”²

¹ *Tahzeeb*, Vol. 10, Pg. 214; *Al-Kafi*, Vol. 7, Pg. 375.

² *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 236.

Armed riders from the ground

Abu Basir narrates that he was present in the company of Imam Ja'far Sadiq (a) when a native of Khorasan was also present there and the Imam spoke to him in a language which Abu Basir could not understand.

Then the Imam said,

“Kick the ground.”

When he kicked the dirt an ocean became visible on whose banks stood armed fighters mounted on their steeds with their heads resting on the saddle bar.

“Who are they?” inquired the Khorasani man.

“They are the companions of the Qaim of Aale Muhammad (a),” replied the Imam.¹

The mountains obeyed

Hasan bin Mahbub narrates that Imam Ja'far Sadiq (a) was standing at Mt. Safa. Ibad Basri said: A statement is quoted from you; please tell me if that is correct?

“What is that?” asked the Imam.

“People quote you to have said that a believer is more respected than even the Holy Kaaba; is it correct?”

“Yes,” replied the Imam, “I indeed said so. And if a believer says to these mountains: come here, they would obey him.”

The narrator says: As soon as the Imam mentioned this I saw that mountain moving forward. The Imam gestured to the mountains and said,

“Stop! I didn't ask you to move.”¹

¹ *Al-Ikhtisaas*, Mufeed, Pg. 325.

Speaking to the deer

It is narrated from Sulaiman bin Khalid:

‘From Abu Abdullah having said: ‘While Abu Abdullah Balkhi was between us and we were with him, there was an antelope grunting and wagging its tail. Abu Abdullah said: ‘I shall do it, if Allah so desires.’

He (the narrator) said, ‘Then he turned to us and said: ‘Do you know what the antelope said?’ We said, ‘Allah and His Messenger and son of His Messenger are more knowing.’

He said: ‘He came to me and informed me that some of the people of Medina installed a trap for his female, and it seized her, and there are two cubs for her not being able to feed themselves and not strong enough for pasturing. He asked me if I could ask them to free her and he guaranteed for me that when she has breastfed her cubs until they are strong to feed themselves and pasture, he would return her to them.’

He said: ‘I made him swear an oath. He said, ‘I am disavowed from your Wilayah of People of the Household, if I do not fulfill’, and I will do that (get the female freed) if Allah so desires.’²

Informing about the death of Hisham bin Abdul Malik bin Marwan

Urwah bin Musa Jofi says: Once we were in the company of Imam Ja’far Sadiq (a) discussing something when the Imam said,

“The eye of Hisham bin Abdul Malik has been removed in the grave.”

¹ *Al-Ikhtisaas*, Mufeed, Pg. 325.

² *Al-Ikhtisaas*, Mufeed, Pg. 298; *Basairud Darajaat*, Pg. 349.

“When did he die, Maula?” we asked.

“Three days ago,” replied the Imam.

So we noted the time and in the due course news of his demise arrived from Shaam through official channels and the messenger confirmed the same date and time as the Imam had mentioned.¹

Prostrating in public

It is narrated from Muawiyah bin Wahab who said:

‘I was with Abu Abdullah at Medina, and He was riding his donkey. He descended, and we had come to the market, or near from the market. He descended and performed Sajdah, and the Sajdah was prolonged, and I waited for him, then he raised his head.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you! You descended and performed Sajdah.’ He said: ‘I remembered a favor of Allah upon me.’ I said, ‘Near the market and people are coming and going?’ He said: ‘No one saw me’²

Information of cities of the East and the West

It is narrated from Hisham Jawaliqi:

‘From Abu Abdullah having said: ‘For Allah there is a city behind the sea, its vastness is of a travel distance of forty days of the sun. In it there are a people, who do not disobey Allah at all, nor do they recognize Iblis, nor do they know the creation of Iblis.

We meet them every time and they ask us about what they are needy of, and they ask us for supplication, and ask us about our Qaim, when will he appear, and among them is intense

¹ *Al-Ikhtisaas*, Mufeed, Pg. 315.

² *Basairud Darajaat*, Pg. 495.

worship and striving; and for their city there are gates in what is between the shutter to the shutter at one hundred Farsakhs.

For them is such holiness and intense striving, if I were to show them to you, it would belittle your deeds. The man from them prays Salat for a month, not raising his head from his Sajdah. Their food is glorification, and their clothes are leaves, and their faces shine with the radiance (*Noor*).

When they see one of us, they surround him and gather to him and take from his traces from the ground to be blessed by it. For them is such noise when they pray Salat, severer than the noise of the stormy wind. Among them is a group that has not placed down their weapons since they have been awaiting our Qaim, supplicating that he shows him to them.

And the age of one of them is of a thousand years. When you see them, you will see reverence and calmness, and seek what would draw them closer to Him. Whenever we are withheld (from them), they think that it is from wrath. They are pledging the time when we would be coming to them. They neither get tired nor slow down.

They recite the Book of Allah just as we teach them and if among what we teach them is what, if it were to be recited to the people, they would disbelieve in it and deny it. They ask us about the thing from the Quran when it is referred to them and they do not understand it. When we inform them about it, it expands their chests due to what they hear from us.

And they ask Allah for a long life and that they should not miss us, and they know that the conferment from Allah upon them regarding what we teach them, is mighty, and for them is emergence with the Imam when He rises. The ones from them with the weapons are preceding in it, and they supplicate to Allah that make them to be from the ones His Religion would be helped with.

Among them are elderly people and youth. When the youth from them sees the elder, he sits in front of him the sitting of the

slave, not arising until he instructs them. For them is a road which they know more than the creatures, to when the Imam would want. So, when the Imam orders them, they stand upon it forever until he happens to be the one who orders them otherwise.

If one of them were to come to the creatures in what is between the east and the west, they would tempt them in one moment. The iron is not effective on them, and for them are swords of iron other than this iron. If one of them were to strike a mountain with his sword, he would split it until he separates it.

The Imam will battle against them in India, and Daylam (North Iran), and Karkh (Kurds), and the Turks, and the Romans, and Berbers (North Africa), and what is between Jabirsa up to Jabalqa, and these two are cities, one in the east and one in the west.

They will not come to the people of any religion except that they would invite them to Allah and to Islam, and to the acknowledgment with Muhammad; and one who does not acknowledge Islam and does not accept Islam and does not submit, they would kill him until there does not remain anyone between the east and the west and what is besides the mountain, except that he will accept.¹

Hasan bin Ziyad mentions his beliefs to the Imam

It is narrated from Hasan bin Ziyad who said:

When Zaid bin Ali advanced upon Kufa, some reservation entered my mind about it. He says: Then I went to Mecca, and passed by Medina to call upon Abu Abdullah (a) who was then ill. I found him lying prone on his bed, with nothing was left between his skin and the bones. I said: "I wish to assert before you my creed."

¹ *Basairud Darajaat*, Pg. 490; *Tabsiratul Wali*, Pg. 259.

He turned on his side, and looking at me, said: “O Hasan, I always thought that you did not need this anymore.”

Then he said: “Proceed.”

So I said: “I testify that there is no god but Allah, and I testify that Muhammad is the messenger of Allah.”

He said: “The same with me, also.”

Then I said: “I confirm the truth of all that Muhammad bin Abdullah came with.”

He kept silent. Then I said: “And I testify that Ali is the Imam after the Prophet, and obedience to him is obligatory. Whoever doubts about him has gone astray, and whoever disputes his authority is a disbeliever.”

He kept silent. Then I said: “I testify that Hasan and Husain (a) have the same position (as Ali)”, and then I continued till I reached his name, and said: “And I testify that you are in the same position as Hasan and Husain and the Imams preceding you.”

He said: “Enough. You know exactly what you wish, you wish me to give my undertaking on this?”

I said: “If you do so, then I will have fulfilled my desire.”

He said: “I give you my undertaking over it.”

I said: “May I be sacrificed on you, I was worried about the uprising.”

He said: “Why?”

I said: “Because if Zaid and his companions won the battle, then we would have been in the worst situation. And if Banu Umayyah won, we would have been no better.”

He said: “Go, no harm will reach you from either.”¹

¹ *Amali*, Mufeed, Pg. 32.

Reward of the Ziyarat of Imam Ali Reza (a)

Hasan bin Zaid narrates: I heard Imam Ja'far Sadiq (a) say:

“God would grant a son to my son, Musa, whose name would be Ali, same as the name of Amirul Momineen (a) and he would be buried in the land of Tus. He would be martyred through poison and would be buried there without having any of his friends or family members around him. And whoever would visit his tomb while being cognizant of his rights would be rewarded by Allah with the reward of seventy martyrs martyred in the presence of Messenger of Allah (s).”¹

It is narrated on the authority of Hamza Ibne Humran that Imam Ja'far Sadiq (a) said:

“My grandson will be martyred in the land of Khorasan in a town called Tus. On the Resurrection Day, I will grab the hands of whoever visits him there recognizing his rightfulness, and I will take him into Heaven even if he has committed major sins.”

I asked Abu Abdullah (a), “May I be sacrificed on you! What does ‘recognizing his rightfulness’ mean?”

Imam (a) said, “It means to know that he is the Imam who must be obeyed and that he was martyred while in a foreign land. Whoever visits him recognizing his rightfulness shall be rewarded by God the Highest the reward of seventy-thousand martyrs martyred right in front of The Messenger of Allah (s).”²

Abdullah bin Fadhl Hashimi says: I was in the company of Imam Ja'far Sadiq (a) when a native of Tus arrived and asked the Imam,

“O son of Messenger of Allah, please tell me what is the reward of visiting the tomb of Imam Husain (a)?”

¹ *Amali*, Saduq, Pg. 103.

² *Amali*, Saduq, Pg. 105; *Uyunul Akhbaar*, Vol. 2, Pg. 259.

Imam (a) said, “O native of Tus, whoever regards Imam Husain (a) as the divinely appointed Imam and who believes that his obedience is obligatory on people; and who after believing thus performs his Ziyarat, Almighty Allah forgives all his past and future sins and would accept his intercession for seventy sinners. And Allah would fulfill whatever the visitor of Imam Husain (a) supplicates standing on his tomb.”

The narrator says: At that moment Musa Ibne Ja’far who was a young boy at that time came to his father and the latter seated him in his lap and kissed his forehead; then said to the man from Tus,

“O man of Tus, after me this one would be the Imam and my successor on the people and also the Divine Proof. And from his loins would be born one, who would be a means of gaining God’s satisfaction (*Reza*) in the heavens and for the people a cause of divine satisfaction on the Earth. In your country he would be martyred through the poison of oppression and would be buried there while being isolated from his near and dear. Thus, whoever regards him after you as the divinely appointed Imam whose obedience is obligatory and visits his tomb, he would be like one who has performed the Ziyarat of Messenger of Allah (s).”¹

The Imams have the record of deeds of the Shia

Abdullah bin Fadhl Hashimi narrates: I was present in the company of Imam Ja’far Sadiq (a) when Mufaddal bin Umar arrived there. The Imam smiled on seeing him and then said,

“Mufaddal, come here! By my Lord, I have affection for you and I am also affectionate to whoever that is fond of you.”

O Mufaddal, if all my students knew what all you know there would not have been dispute between any two of them.

¹ *Amali*, Saduq, Pg. 105; *At-Tahdhib*, Vol. 6, Pg. 108.

Mufaddal said, “O son of Messenger of Allah, are you not according me a rank higher than what I deserve?”

“I only gave you the rank that Almighty Allah has bestowed you.”

Mufaddal asked, “O son of Messenger of Allah, what is the rank of Jabir bin Jofi in your view?”

“He commands the same position as Salman had among the companions of the Prophet.”

“And what is the rank of Dawud bin Kathir, O son of Messenger of Allah?”

“He commands the same position as Miqdad had among the companions of the Prophet.”

After that Imam (a) glanced at me (the narrator) and said,

“Abdullah bin Fadhl, Almighty Allah created us through the effulgence of His greatness and made us from His grace and created your souls from us. That is why we are eager for you and you are eager for us. By God, if the folks of the east and the west endeavor to increase our Shia by one member or reduce them by one person, they cannot do so. We have a register of the names of you all along with names of your father and your tribes.

Abdullah bin Fadhl, if I want, I can show you your name in my register.

Then he called for the register, opened it, but it was absolutely blank.

I asked, “Maula, this is absolutely blank, nothing is mentioned in it?”

But when the Imam passed his hand over the scroll the writing appeared and I saw my name mentioned at the bottom. So, instantly I fell down in a prostration of thanks.¹

¹ *Al-Ikhtisaas*, Mufeed, Pg. 216.

Acceptance of supplication

Imam Musa Kazim (a) said: When I was a child aged five years and was sitting with my father, some Jews approached my father and asked, “Are you the son of Prophet Muhammad Mustafa and the Divine Proof on the creatures?”

“Yes,” he replied.

Then they asked, “We read in the Torah that Almighty Allah bestowed to Ibrahim (a) and his progeny the Book, wisdom and prophethood and accorded him rulership and Imamate. And the posts of prophethood, Caliphate and Successorship have always remained in the progeny of the prophets. Had your maternal grandfather been a true prophet, Caliphate and Successorship would have remained in your family, whereas you are oppressed and defeated. People do not even respect kinship to the Prophet?”

Imam (a) started crying and then said,

“Descendants of the prophets have remained oppressed and vanquished in all the ages; and they were slain unjustly in every period of time, while the oppressors remained dominant and very few of the servants are thankful.”

The Jews asked, “Prophets and their descendants are not needful of studying and learning; they receive knowledge directly from God; so have you also received knowledge from God?”

At that moment my father said to me, “Musa, come here.” And I went to him. He passed his hand on my chest and said:

“O God, help him for the sake of Muhammad and Aale Muhammad (a).” Then he said,

“You can ask him whatever you want.”

The Jews asked, “What after all can we ask such a young child?”

I said, “You ask me for the sake of understanding and not to become confused.”

So they asked, “What nine signs were given to Musa bin Imran?”

“They were bestowed the following signs from Almighty Allah:

1- Staff 2- Shining hand 3- Locusts 4- Lice 5- Frogs 6- Blood 7- Looming of Mt. Tur 8- Descent of Manna and Salwa 9- Pathway in the sea.”

“You are right!” admitted the Jews.¹

The Imams hear the voices of the angels and Jinns

Imam Sadiq (a) was asked by Safwan, the camel driver on the route from Medina to Mecca, “O son of Allah’s Messenger, why do I see you so depressed, sad and aggrieved?”

Imam (a) replied, “If you could hear what I hear, you wouldn’t have asked me this question.”

I asked, “What can you hear?”

Imam (a) replied: “I hear the angels beseeching Allah, the Almighty, to curse the killers of Amirul Momineen (a) and killers of Imam Husain (a). And I hear the lamentation of Jinn and intense restlessness and weeping of angels who are around him [Husain (a)]. Now who can enjoy food, drink or sleep after hearing these voices?”²

¹ *Qurbul Asnaad*, Pg. 317; *Ithbatul Huda*, Vol. 1, Pg. 247.

² *Kamiluz Ziyarat*, Pg. 92; *Awalimul Uloom*, Vol. 17, Pg. 480.

Formula to remain secure from wild beasts

Abdullah bin Yahya Kahili says that Imam Ja'far Sadiq (a) asked him,

“What would you do if you are confronted by a wild beast?”

“I don't know,” he confessed.

Imam (a) said, “Recite Ayatul Kursi and then say:

We adjure you by the right of Messenger of Allah (s), Sulaiman bin Dawud, Ali Amirul Momineen (a) and the Imams (a) after him: move out from our path and don't distress us.

When you do that no wild animal would harm you.”

The narrator says: I went to Kufa and was returning from there with my cousin when we came across a lion. When I recited the supplication taught by the Imam he lowered his head, stuck his tail between his legs and returned from where he had come.

“I never heard a better discourse,” said my cousin.

“It was not composed by me. It was taught by Imam Ja'far Sadiq (a).”

“I bear witness that Imam Ja'far Sadiq (a) is the true Imam and Allah has deemed his obedience obligatory.”

Before that my cousin had not an iota of knowledge about Shia religion. A few days after this incident when I met Imam Ja'far Sadiq (a) I narrated my story.

Imam (a) said,

“Do you think I was not present over there? My hearing ear, seeing eye and speaking tongue accompanies each of my followers; and its sign is that you were near the seashore when you encountered the lion. The name of your cousin is mentioned

in the register of our Shia and he will not die before embracing the right faith.”

After that when I returned to Kufa and mentioned to him the conversation with the Imam, he was extremely elated and continued to follow the Shia religion till his death.¹

Awareness of inner conditions and a pile of gold coins

Rawandi has narrated from some of our scholars: I brought an amount of money to Imam Ja'far Sadiq (a) to present to him as a gift, while thinking that it was a considerable amount.

When I met the Imam, he told his servant to bring the tray kept in the last portion of the house.

The servant brought it to the Imam and the latter recited some prayer under his lips. Suddenly there was a downpour of gold coins and such a vast quantity accumulated between us that neither the servant was visible to me nor I was visible to him.

The Imam then glanced at me and said,

“What do you think; are we needful of your money? Remember, we only accept your money in order to purify you.”²

Understanding the language of goat and pigeon

Jabir narrates: I was walking with Imam Ja'far Sadiq (a) when we came across a man who had placed a goat on the ground to slaughter it, but when the goat noticed Imam (a) it started to bleat and whine.

“What is the cost of this goat?” the Imam asked that man.

¹ *Al-Kharaij*, Vol. 2, Pg. 207.

² *Al-Kharaij wal Jaraih*, Vol. 2, Pg. 614; *Ithbatul Huda*, Vol. 3, Pg. 117.

“Four dirhams.”

The Imam handed him four dirhams and asked him to free the animal.

That man released the goat and we continued on our way. After a little while we came across a hawk clutching a pigeon. The Imam gestured to the eagle and it released the pigeon.

“I witnessed extraordinary phenomena today, Maula,” I said.

The Imam explained, “When that man placed the goat on the ground that goat looked at me, she said,

‘I seek refuge of Allah and you, Ahle Bayt (a). Please save me from the slaughter.’

Therefore I had the goat freed and when the pigeon saw me he also sought my refuge. So I gestured to the eagle to release him and if our Shia display steadfastness I would have them hear the language of the birds.”¹

What did Abdullah bin Ali see?

Walid bin Sabih says: One night we were in the company of Imam Ja’far Sadiq (a) and the Imam was speaking to us when there was a knock at the door.

“Go and see who it is,” said the Imam to the maid.

She returned and informed, “It is Abdullah bin Ali, your Uncle.”

“Let him enter,” Imam (a) said and then he told us, “You all go into the adjoining room,” and we retired there.

Abdullah bin Ali spoke to the Imam in a very rude and harsh manner and mentioned as many wrong things as possible.

¹ *Al-Kharaij wal Jaraih*, Vol. 2, Pg. 612; *Ath-Thaqib fil Manaqib*, Pg. 176.

Then he arose and went away. Afterwards Imam (a) came to us and continued his discussion from where it was left off.

One from the audience said,

“O son of Messenger of Allah, we never expected him to speak so harshly and the fact is that at one point we were about to beat him up!”

Imam (a) said, “Don’t interfere among us at all.”

Finally it was the last part of the night when there was another knock at the door. Imam (a) said to the maid to check who it was.

She returned and informed, “It is Abdullah bin Ali, your Uncle.”

“Let him enter,” said the Imam. When he arrived he was weeping and wailing and saying,

“My dear nephew, please forgive me for God’s sake, may God forgive you.”

Imam Ja’far Sadiq (a) said, “What happened uncle? And why have you come to seek forgiveness in this manner?”

Abdullah bin Ali said, “When I returned home and went to sleep, I saw in dream two black faced fellows approach and tie me up securely. One of them said to the other: Take him to Hell.

So they took me along with them. On the way I saw Messenger of Allah (s); I said,

“O Messenger of Allah (s), can you see how they are conducting with me?”

“Did you not utter nonsense to my son?” he asked.

I said, “O son of Messenger of Allah, I will never do that again.”

The Prophet asked them to release me, but I can still feel the pain of being trussed so tightly.

Imam Ja'far Sadiq (a) said, "Uncle, state your last will and testament."

"What for? he asked, "I don't possess any wealth to make a will about it. I have numerous children and I also have to repay debts."

Imam (a) said, "I will repay your debts and your children are like my children." After that he made a will. We had hardly set out from Medina that he died.

Imam Ja'far Sadiq (a) included his dependants among his own and gave his daughter in marriage to his son.¹

Helping Dawud Riqqi

Dawud Riqqi narrates: When I met Imam Ja'far Sadiq (a), he asked,

"Why are you so anxious, Dawud?"

"I have to repay a huge debt Maula, and after that I want to go to my brother in Sindh."

"Go on if you have already decided it."

"But I am very scared of the sea voyage."

"Whoever protects you on land would also protect you in the sea."

Then the Imam said, "Dawud, were we not there, streams wouldn't have flowed, trees wouldn't have fructified and plants wouldn't have become verdant."

Dawud says: I travelled by sea and after a long journey of four months landed at the port. It was a Friday and the sun had not set, while the sky was cloudy. Suddenly a ray of effulgence fell from the sky and I heard a voice from it, saying:

¹ *Al-Kharaij wal Jaraih*, Vol. 2, Pg. 619.

Dawud, it is the time to repay your debt. Raise your head, you are safe now. When I looked up and I saw the ray of effulgence, I heard another voice: Go behind that red mound. The means of repaying your debts are present there.

When I went behind the red mound, I saw many pieces of gold scattered there besides which the following verse of Quran was inscribed:

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾

“This is Our gift to you so give them away free or keep them as you like.”¹

I collected those gold bars and returned to Medina and when I met Imam Ja’far Sadiq (a) he said without my saying anything,

“Our bestowal implied that effulgence which you saw. It did not imply that gold which you gathered. May that gold be auspicious to you which the noble Lord bestowed you. Praise God.”²

Producing unseasonal grapes and pomegranates

Dawud Riqqi says: I was in the company of Imam Ja’far Sadiq (a) when his son, Musa Kazim (a) came to him shivering due to cold. The Imam asked,

“How are you?”

He replied, “Father dear, I have woken up in the excess of divine favors and I would like to eat jersey grapes and pomegranates right now.”

¹ Surah Saad 38:39.

² *Al-Kharaij wal Jaraih*, Vol. 2, Pg. 622.

Dawud says: I said, “Glory be to God, this is winter; and wherefrom can you get these fruits in this season?”

Imam Ja’far Sadiq (a) said,

“O Dawud, Allah is powerful over everything.”

Dawud says: When I went to the orchard, I saw a bunch of grapes on a creeper and a ripe pomegranate fruit on the pomegranate tree. So I brought the fruits to Imam (a) and said,

“I have believed in your every apparent and hidden aspect.” Then I handed both the items to Imam Musa Kazim (a), which he consumed and then said,

“Dawud, food sent to Lady Maryam (s) from the highest horizon was much better than this.”¹

Chastising an extremist

Abdul Aziz Qazzaz says: I used to regard the Holy Imams (a) as God. One day when I went to meet Imam Ja’far Sadiq (a), he said,

“Place the water in the washroom; I want to use it.”

I went and placed the water. When the Imam went to perform the ablution I said to myself: I used to consider him divine, but he has also gone to the washroom!

On returning from the washroom, the Imam said,

“Abdul Aziz, never place more weight than the capacity of a foundation otherwise that building would collapse. We are the servants of God and we are His creatures.”²

¹ *Al-Kharaij wal Jaraih*, Vol. 2, Pg. 617.

² *Al-Kharaij wal Jaraih*, Vol. 2, Pg. 636.

Knowledge of the people's deeds

Harun bin Raab says: I had a brother, who followed the Jarudi beliefs. Once when I went to meet Imam Ja'far Sadiq (a), he asked,

“How is your Jarudi brother?”

“He is perfectly all right,” I replied, “He is a very popular personality in the view of the Qadi and his own neighbors. But he does not believe in your mastership.”

“What has restrained him from our mastership?”

“In his imagination, he is acting on precaution.”

“Where was his precaution at the Balkh River?” asked the Imam.

When I mentioned this to my brother, he was stumped! He said,

“Did Imam Ja'far Sadiq (a) really mention that?”

I answered in the positive.

He said, “I bear witness that he is a Divine Proof from the Lord of the worlds.”

“So tell me what you have gone through?”

He said, “I was travelling from the rear of the Balkh River when a co-traveler joined me. He had with him a pretty slave girl and when we reached the banks of the river he said: It is very cold here. Please go to the habitation on the opposite bank and bring fire from there, while I will guard your belongings, but if you are not willing, I will go while you guard my things.

I told him to go and volunteered to take care of his belongings. But when he went to get fire, I committed fornication with his slave girl.

By God, neither the slave girl mentioned this to anyone nor have I divulged it. Only Allah was aware of this crime.”

When the following year I set out to meet the Imam, this cousin also joined and he also met the Imam. When he came out from there he was a believer in his Imamate.¹

House of the Firdos Paradise

Hisham bin Hakam narrates: A man from Jebel came to meet Imam Ja'far Sadiq (a) and offered him ten thousand gold coins and asked him to purchase a house for him in Medina so that he may stay there when he came there next time along with his wife and children.

So he handed the money and went away. When he returned from Mecca Imam Ja'far Sadiq (a) lodged him in his own residence and then said,

“I have purchased a house for you in the Firdos Paradise, whose documents are also ready.” Then he read out from a document,

In the name of Allah, the Beneficent, the Merciful. This is the house which Ja'far bin Muhammad has purchased for so and so, a resident of Jebel. And this house is purchased in the Firdos Paradise. The four limits of this house are: Its first boundary joins the boundary of the house of Messenger of Allah (s). Its second boundary joins the boundary of the house of Amirul Momineen (a). Its third boundary joins the boundary of the house of Hasan bin Ali (a). Its fourth boundary joins the boundary of the house of Husain bin Ali (a).

When that man saw the document, he said,

“I have approved the transaction.”

After he had approved the deal, Imam Ja'far Sadiq (a) distributed the amount among the descendants of Imam Hasan (a) and Imam Husain (a).

¹ *Al-Kharaij wal Jaraih*, Vol. 2, Pg. 617.

That man took with him the sale deed when he set out to his hometown. After some days he became indisposed. During his illness he drew a will in which he asked them to place that will in his shroud; and after that he passed away.

His heirs followed his will and when the following day they visited his grave again a paper was placed over it with the following writing:

*Whatever Ja'far bin Muhammad had written was fulfilled.*¹

It is mentioned in the book of *Shauqul Uroos*: On the night of Ascension, I heard someone reciting the following couplets:

“Is there anyone who can purchase a house in Paradise, under the shade of the Tuba Tree which is extremely high? Its brokers are Muhammad Mustafa (s) and the seller is God; while the caller is Jibraeel.”²

Debate with a cheater Sufi

Once Imam Ja'far Sadiq (a) was present in the Masjidul Haraam and at that time was dressed in resplendent garments. When Sufyan Thawri observed his opulence he said to his companions, “I will go and chastise him for this.”

So he came and said,

“O son of Messenger of Allah, neither your maternal grandfather Messenger of Allah (s) ever wore such a dress nor your grandfather Ali Murtadha and other ancestors.”

Imam Ja'far Sadiq (a) said,

“The Messenger of Allah (s) and our ancestors lived at a time when poverty was rampant whereas there is prosperity in

¹ *Manaqib*, Vol. 4, Pg. 233.

² *Kashful Ghumma*, Vol. 2, Pg. 200; *Siraat Mustaqeem*, Vol. 2, Pg. 186.

our times. Righteous people are more worthy of material bounties. Have you not heard the words of Almighty Allah:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ

“Say: Who has prohibited the embellishment of Allah which He has brought forth for His servants and the good provisions?”¹

If embellishments created by God are lawful then I am more worthy for them. In spite of that I wear luxurious garment only for apparent display while for my own self use only rough clothes.”

So saying, he then moved away his outer garment and a rough hessian shirt was below it. Then the Imam removed the rough outer garment of Sufyan Thawri and exposed the fine and delicate brocade shirt inside!

Imam said,

“You wear a thick garment just to show off whereas you have a soft garment of brocade and silk inside to sooth yourself.”²

Conversation with an astrologer

Aban bin Taghlib narrates: I was present in the company of Imam Ja'far Sadiq (a) when a Yemeni man arrived there and greeted him. The Imam replied and then said,

“Welcome here, O Saad.”

“My mother gave me that name and very few people are aware of it.”

¹ Surah Araaf 7:32.

² *Al-Kafi*, Vol. 6, Pg. 442.

“You are right, O Saadul Maula.”

“May I be sacrificed on you, I am addressed with this same title,” said the man

Then he continued, “Our family commands expertise in astrology and no one precedes us in this art.” After that Imam (a) had the following conversation:

Imam Ja’far Sadiq (a): Can I ask you something regarding the stars?

Astrologer: Yes, and I would reply in the most trusted manner.

Imam Ja’far Sadiq (a): In what proportion is the light of the Sun more than the light of the Moon?

Astrologer: I don’t know.

Imam Ja’far Sadiq (a): In what proportion is the light of Moon more than the light of Venus?

Astrologer: I don’t know.

Imam Ja’far Sadiq (a): In what proportion is the light of Venus more than the light of Jupiter?

Astrologer: I don’t know.

Imam Ja’far Sadiq (a): Which is that star that when it rises there is anxiety among cows and bullock?

Astrologer: I don’t know.

Imam Ja’far Sadiq (a): Which is that star that when it rises there is stimulation in camels?

Astrologer: I don’t know.

Imam Ja’far Sadiq (a): Which is that star that when it rises there is stimulation in dogs?

Astrologer: I don’t know.

Imam Ja'far Sadiq (a): What in your opinion is the position of Saturn?

Astrologer: It is an unlucky star.

Imam Ja'far Sadiq (a): Don't say that. Saturn is the star of Amirul Momineen (a) and the successors; it is a shooting star which Almighty Allah has mentioned in His Book.

Astrologer: Why is Saturn known as a shooting star?

Imam Ja'far Sadiq (a): The word of *Thaqib* is derived from the root of Th-Q-B and the Sun is called as *Thaqab*. It is called as *Thaqib* because it is on the seventh heaven. Its light reaches to the sky of the earth piercing through the other skies and it is why it is called as the Shooting Star.¹

Prediction of Lady Maryam's (s) date palm

Husain bin Ghayath narrates: I saw Imam Ja'far Sadiq (a) observing the date orchards of Kufa. After examining each date palm he came to a tree and under its shade performed ablution. Then he recited the prayer and at the end, performed a lengthy prostration in which he recited divine glorifications five hundred times. Then he reclined on the date palm and became engrossed in supplications. When he concluded the supplications, he said,

“Hafs, this is the very date palm which Lady Maryam (s) had shaken and unseasonal dates dropped from it. It is mentioned in the Holy Quran in the following verse:

﴿ ٢٥ ﴾ وَهَزِيءَ إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رَطْبًا جَنِيًّا

“*And shake towards you the trunk of the palm tree, it will drop on you fresh ripe dates.*”⁽²⁾⁽¹⁾

¹ *Al-Khisaal*, Pg. 489; *Farajul Mahmoom*, Pg. 93.

² Surah Maryam 19:25.

Warning to the extremists

Mufaddal bin Umar narrates: I, Qasim Shareeki, Najmuddin Hatim and Salih bin Sahl had a debate on the matter of divine Lordship.

We said to each other, “What is the need for us to debate this point. We are so close to the Imam and are also not obliged to practice dissimulation (*Taqayyah*). Let us go and ask him.” So we all set out to meet him and we had not even reached his door that the Imam emerged from there without shoes and without his cloak and his hair were erect due to fear and he was saying:

“No, no Mufaddal! No, no Qasim and Najm!

بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ
يَعْمَلُونَ ﴿٢٧﴾

“Nay! they are honored servants; they do not precede Him in speech and (only) according to His commandment do they act.”^{(2) (3)}

Supplication in favor of Hammad bin Isa

Rawandi writes that Hammad bin Isa said to Imam Ja’far Sadiq (a),

“Maula, please pray for me increase in my income through which I may be able to perform many more Hajjs, and that may God bestow me the best landed properties, a beautiful house, a wife from a noble family and righteous children.”

¹ *Al-Kafi*, Vol. 8, Pg. 143.

² Surah Anbiya 21:26-27.

³ *Al-Kafi*, Vol. 8, Pg. 231.

Imam Ja'far Sadiq (a) prayed to Allah,

“O Lord, please bestow more income to Hammad bin Isa through which he may be able to perform fifty Hajjs, and grant him a nice landed property, a beautiful house, a wife from a noble family and righteous children.”

A person from the audience says: When I visited Hammad bin Isa in Basra after many years, he asked:

“Do you remember the supplication of Imam Ja'far Sadiq (a)?”

“Yes,” I replied.

Hammad bin Isa said, “See the effect of the supplication of the Imam through your own eyes. No one has a house like mine in the whole of Basra. My land is the best land. You are also aware of my wife's family that it is the noblest family of Basra. My children are also there before you; they are righteous and by the grace of the Imam, I have been able to perform forty-eight Hajjs so far.”

The narrator says: After that Hammad performed two more Hajjs and then for the fifty-first time when he went to the Hajj and he reached the Jofa Miqaat, before wearing the Ihram, he made intention to perform the ritual bath (*Ghusl*) and he went to a mountain stream when suddenly a powerful gush of water came in which he drowned. When his servants fished out his body, he was already dead. So he became famous as ‘Hammad the drowned one of Jofa’ (*Hammad Ghareeqe Jofa*).¹

Warning about the swarm of locusts

Ibrahim bin Abdul Hamid says: I wanted to purchase a date orchard in Quba when I met Imam Ja'far Sadiq (a) on the way.

“Where are you heading?” asked the Imam.

¹ *Al-Kharaij wal Jaraih*, Vol. 1, Pg. 304; *Ithbatul Huda*, Vol. 3, Pg. 116.

“I am going to buy a date orchard in Quba.”

“Are you not afraid of the swarms of locusts?” he asked.

“I am not fearless; I won’t buy dates now,” I said.

By God, only five days had passed after that when a locust swarm attacked which cleaned out the dates completely.¹

Predicting his demise

Shahab bin Abde Rabb says that once Imam Ja’far Sadiq (a) asked,

“Shahab, what would your condition be when Muhammad bin Sulaiman delivers the news of my demise?”

“Maula, I don’t know anyone of that name and I don’t know who he is.”

Shahab says: After that I had increase in my capital and property and I had to travel sometimes to Kufa and sometimes to Basra. At that time Muhammad bin Sulaiman was appointed as the Governor of Basra. One day he summoned me and placed a letter before me, and said:

“Shahab, may God give you and us the good sense to observe patience at the passing away of Imam Ja’far Sadiq (a).” As soon as he mentioned the condolence, I recalled my master’s prediction and became absolutely forlorn; then cried to heart’s satisfaction.²

Audacity of rebutting the Quran

Rawandi states: Ibne Abil Awja was a notorious heretic. He mobilized three more heretical persons and together they decided to compose a rebuttal to the Holy Quran. Each of them

¹ *Elamul Wara*, Pg. 269; *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 228.

² *Elamul Wara*, Pg. 269; *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 222.

decided to compose rebuttal of one-fourth of Quran; then they would gather again in Mecca the following year during Hajj season and present their work so that a practical reply is given to Quran.

The following year those four heretics arrived in Mecca during the Hajj and met at the Place of Ibrahim. One of them said, “When I read the following verse of Quran I understood that it is impossible to write its rebuttal:

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَّمَاءُ أَقْلِعِي وَغِيضَ الْمَاءِ

“And it was said: O earth, swallow down your water, and O cloud, clear away; and the water was made to abate...”¹

So I gave up!”

The second one said, “When I read the following verse of Quran I understood that it is beyond human capacity to write its rebuttal:

فَلَمَّا اسْتَيْأَسُوا مِنْهُ خَلَصُوا نَجِيًّا

“Then when they despaired of him, they retired, conferring privately together.”²

Thus they were conferring among themselves secretly when Imam Ja’far Sadiq (a) passed by from there. The Imam addressed them reciting the following verse:

¹ Surah Hud 11:44.

² Surah Yusuf 12:80.

قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا
الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

“Say: If men and jinn should combine together to bring the like of this Quran, they could not bring the like of it, though some of them were aiders of others.”¹

The four heretics were extremely embarrassed.²

Teaching the Quran to a Sindhi in dream

Imam Ja'far Sadiq (a) had a slave named Muslim and he was a native of Sindh. One night he dreamt that the Imam was teaching him the Holy Quran. When he woke up the following morning he was Hafiz of the complete Quran.³

Knowing all languages

Ahmad bin Faris has narrated from his father that some persons of Khorasan came to meet Imam Ja'far Sadiq (a). Imam (a) told them,

“Whoever accumulates wealth without spending it at all would be punished by Allah in direct proportion to that.”

The people from Khorasan were unable to understand Arabic so they asked the Imam to speak to them in Farsi.

Imam (a) translated his Arabic statement into Farsi and said,

“Whoever accumulates wealth would be punished by Hell.”

¹ Surah Isra 17:88.

² *Al-Kharaij wal Jaraih*, Vol. 2, Pg. 710.

³ *Rijaal Kishi*, Pg. 338.

After that he said,

“Almighty Allah has created two cities: one is in the East and the other in the West and around each city are iron walls. Each city has thousands of gates and each of them is of gold. Seventy thousand human beings reside at each gate and the languages of the residents of each gate are different. And I am conversant with all those languages. Not I alone, my ancestors were also fluent in all those languages as would the Imams from my descendants be.”¹

Folding of the land

It is narrated from Dawud bin Farqad:

‘From Abu Abdullah (a) that he said: ‘A man from us prays the evening Salat at Medina, and comes to the people of Musa regarding something they are quarrelling between them, and returning from its night and prays the morning Salat at Medina.’²

Consequences of a false witness

Rawandi narrates: A man spoke ill of Imam Ja’far Sadiq (a) to Mansur and alleged that the Imam instigates people against him.

Mansur summoned the Holy Imam (a) and complained that he was instigating people against him.

Imam (a) said, “Whoever has mentioned that is wrong.”

When Mansur presented that man, the Imam asked,

“Can you swear on this?”

That man started to swear.

¹ *Al-Kharaij wal Jaraih*, Vol. 2, Pg. 753.

² *Basairud Darajaat*, Pg. 397.

“Not like this,” said the Imam, “Swear through the words I tell you to. Swear like this:

If I make false allegation to you may I come away from the power and might of Allah and enter my own power and might.”

That man swore according to the words mentioned by the Imam and as soon as he completed the words, Imam (a) prayed to God:

“O God, end his life at once if he is lying.”

The Imam hardly finished his sentence that the man fell down and died at once. His kinsmen lifted his corpse and took it away. Mansur apologized to the Imam and said, “Please mention your needs, so that I may fulfill them.”

“My only request is that you permit me to return to my house as my family members would be worried,” said the Imam.

“You can go whenever you like,” replied Mansur.

The body of the liar was kept in his house and all his relatives gathered and began to discuss his sudden death. Some praised him and some condemned. Suddenly that corpse returned to life and removing the sheet from over his face, he said to the relatives,

“O people, I am presented before God and my God is extremely angry at me. He has cursed me. And the guarding angels of Hell are also very infuriated, because I made allegations against Ja’far Sadiq. I advise you to continue to fear God and do not make allegations against Ja’far Sadiq and be chastised like me.”

Then he covered himself with the shroud again and fell silent. When people tried to shake him, he was already dead and no trace of life remained. The people buried him and gained lesson from his consequences.¹

¹ *Al-Kharaij wal Jaraih*, Vol. 2, Pg. 763.

Languages of the birds

Ibne Shahr Ashob narrates that Imam Ja'far Sadiq (a) visited the place of one of his followers who was named Mughith. A pair of cooing pigeons was present there. The Imam began to smile.

Mughith said, "Maula, I don't know whether I should rejoice at your arrival in my house or be elated at your smiling?"

Imam said, "I smiled on hearing the statement of the pigeon. Do you know what he mentioned?"

"No," I replied.

"He was telling his female: My beloved, my bride; after my master Ja'far Sadiq, I love you most in the world."

It is narrated from Salim a slave of Aban Baya Zuti who said,

'We were in a garden of Abu Abdullah (a) and there were a number (of people) with me. The sparrows shouted. He said: 'Do you know what she is saying?' We said, 'May Allah make us sacrificed for you! We don't know what she is saying.' He said: 'She is saying, 'O Allah! We are creatures from Your creatures! There is no escape for us from Your sustenance, so feed us and quench us.'

It is narrated from Dawud bin Farqad, from Abdullah bin Farqad,

Abu Abdullah (a) was travelling and we were with him. A crow passed by and it cawed.

Abu Abdullah said: 'It will die of hunger, by Allah. It does not know anything, except what it is taught and we know it, and I am more knowing than you, by Allah!'

We asked, "What is he telling you, Maula?"

“He was saying that a she-camel has fallen in Arafat,” replied the Imam.¹

Reforming an extremist

Salih bin Sahl says: I believed in the divinity of Imam Ja’far Sadiq (a). Once when I approached him, he said before I could mention anything,

“Salih, we are servants of God and His creatures. We also have a sustainer lord whom we worship. If we don’t worship Him He would punish us.”²

Extracting relics from a finger ring

Hasan bin Ali bin Faddal says: Musa bin Atiyya Nishapuri mentioned the following story:

After the passing away of Imam Muhammad Baqir (a) the Shia of Khorasan gathered in my house in which Shia people from far off places congregated among whom Abu Lubaba and Tahman topped the list. In the gathering all Shia passed a resolution that Abu Lubaba and Tahman would go to Medina as their representatives and find out who Imam Muhammad Baqir (a) has appointed as his successor.

The people of Khorasan entrusted to us a hundred thousand dirhams in cash and also gold and silver and instructed that after we have investigated and found who the true successor of Imam is we should present him the cash and precious metals as gift from them. They stressed that we must make proper inquiries and only then should we decide. And that we should keep in mind that only that one can be Imam who has in his possession the Zulfiqar sword, sheet of Messenger of Allah (s) and his staff,

¹ *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 217; *Basairud Darajaat*, Pg. 99.

² *Rijaal*, Kishi, Pg. 341.

finger ring and plate containing the names of the Imams from the progeny of Fatima and Ali. If a claimant of Imamate does not have these items he would not be an Imam.

Thus we set out from Khorasan as representatives of our people and finally reached Medina and entered the Masjid of Prophet. We prayed two units of prayer and we asked people who the successor of Imam Muhammad Baqir (a) was?

They said, “Two individuals are claiming to be his successor: one is Zaid bin Ali Zainul Aabideen, his brother and the other is his son, Ja’far bin Muhammad.”

So we went to meet Zaid Ibne Ali in the Masjid and we saluted him. He answered our greetings and then asked from where we had arrived.

We mentioned that we were from Khorasan and we had come to inquire who our Imam is at this time.

Zaid bin Ali said, “Accompany me to my house.” So we accompanied him to his house. First he served us dinner and then asked, “What do you want?”

We replied, “Just for the sake of confirmation, we would like you to show us the relics of the Prophet, especially the Zulfiqar and the sheet, staff and finger ring of the Prophet and that plate on which are etched the names of the Imams from the descendants of Ali and Zahra. We want to see these things because no one other than an Imam can possess them.”

Zaid summoned a maid and she brought a basket from inside. Zaid removed a sword from it which was placed in a red sheath. He said: ‘This is Zulfiqar.’ Then he removed from the same basket a staff, a shirt, a finger ring and a sheet. But he didn’t show us that plate on which are etched the names of the Imams from the progeny of Ali.

Abu Lubaba stood up and said, “If God wills we would meet you tomorrow, fulfill our needs from you and also hand over your right to you.”

After that we went to the house of Ja'far bin Muhammad and when we reached the door of his guest room we were told that the Imam has gone to one of his orchards. We waited for him and he arrived after some time. Without asking us our names he addressed us saying,

“Musa bin Atiyya Nishapuri, Abu Lubaba and O Taihan! And the guests from the land of Khorasan, come to me!”

Then he said,

“Musa, how much suspicion you have entertained regarding your Lord and your Imam! Why did you add silver to the silver you had and why did you add gold to the gold you were having?”

You want to test your Imam through that and through this you want to check his attainment of knowledge. I know that you have a hundred thousand dirhams with you.”

Then he continued,

“Musa bin Atiyya, Allah, His Messenger and the Imam are the owners of the Earth and that which grows upon it. You had gone to my uncle, Zaid. He showed you some items in the basket. After that you came here to test me.

O Musa bin Atiyya and the guests from the land of Khorasan. People of your area have sent you here so that you may gain recognition of the true Imam and that you may demand from him to see the Zulfiqar sword through which Allah helped Messenger of Allah (s) and Amirul Momineen (a) and Zaid also showed you a sword when you asked.”

Then he removed his finger ring and said,

“It is that holy being, who has entrusted all the relics to His Wali so that he may prove his veracity to the people.”

Then he removed the ring of the Prophet, and his sheet, staff and that plate containing the names of the Imams from the descendants of Ali.

Then he said, “You may enter our house with faith, certainty and sincerity.”

After we entered the Imam asked,

“Musa, can you see the vessel in the corner of this room?”

“Yes,” I replied.

“Bring it to me.”

I went and picked up that vessel and also the fan which was lying beside it. The Imam recited something soundlessly only moving his lips. After that I saw Dinar gold coins dropping from the vessel and in a few moments there was such a huge pile of coins that I was unable to see the Imam.

Then he said,

“Musa bin Atiyya, they are infidels who think that Allah is poor and we are wealthy. We do not vie for your wealth and we don't accept your money because we are needy. We only take your money to pass it to the poor believers and we want to obtain the rights of God from the wealthy because Almighty Allah has deemed spending on the believers as a loan to Him as mentioned in the Holy Quran:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ
الْجَنَّةَ

“Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden...”¹

After that he glanced at the heaps of the gold coins and they went into a hole and disappeared from our sight. Then he said,

¹ Surah Taubah 9:111.

“We are not in need of your funds. Take it back and spend it on the needs of your believer brothers. If you do a good turn to your believer brothers, you would become our Shia and you shall be raised with us on Judgment Day. If you sever relations from your brothers in faith your relation to us would be severed. Go and help the poor Shia and we would get you its recompense.”

Then he said,

“Musa bin Atiyya, you are bald in the head. Come near me.” When I went near the Imam, he passed his hand on my head and hair grew up again.

He said, “This is an evidence for you.”

Then he said to Abu Lubaba to come near. Abu Lubaba, who had a white spot in his eye, went to the Imam. The Imam applied his saliva on the affected eye and his eyeball became perfect. Then he said,

“These are two miracles from me. If anyone asks you regarding my Imamate, you tell them that your Imam had shown those miracles to you.”

Thus, we gained faith on his Imamate from the depths of our hearts and he would be our Imam till Judgment Day. We also brought back to Khorasan the amount that we had carried with us through which we assisted the poor Shia people.¹

Zaid bin Ali speaks harshly with Imam (a)

Motab, servant of the Imam says: There was a knock at the door of Imam Ja'far Sadiq (a). When I opened the door I saw Zaid bin Ali Zainul Aabideen there.

¹ *Ath-Thaqib fil Manaqib*, Pg. 416.

Imam Ja'far Sadiq (a) said to all his companions, "You all go into the adjoining room and close the door. Don't interfere in our meeting." So we went there.

Zaid bin Ali entered and the Imam embraced him and they conversed for a long time. Then voices arose and we heard Zaid say:

"Ja'far, forget all this! If you extend your hand, I will pay allegiance to you; if you don't then you pay allegiance on my hand! But remember that I would bring you to the field of Jihad. You have forsaken Jihad and adopted a life of comfort and peace. You have placed curtains over your door and are busy in gathering the wealth of the East and the West."

The Imam replied to him in a very gentle voice,

"Uncle, may God have mercy on you! Uncle, may God forgive you. Please wait for the morning! Morning is not far off!"

Then Zaid arose and went away. People started discussing about Zaid. Imam Ja'far Sadiq (a) said to his companions,

"Don't mention anything, except good regarding my uncle. He would fulfill his promise if he is successful."

In the morning there was another knock at the door. I opened the door to find Zaid weeping and wailing and saying to Imam Ja'far Sadiq (a),

"O Ja'far, have mercy on me. For God's sake, Ja'far, please forgive me. May God have mercy on you. Ja'far, may God forgive me; God will forgive you."

Imam Ja'far Sadiq (a) asked, "God will forgive you and have mercy on you, Uncle; is everything all right?"

Zaid said, "After speaking harshly to you when I returned home and went to sleep, I saw Messenger of Allah (s) in dream arrive in my house. Hasan Mujtaba (a) was on his right and Imam Husain (a) was on his left. Lady Fatima Zahra (s) was behind him and Hazrat Ali (a) was ahead of His Eminence. Ali

(a) was holding a spear from which flames were coming out and it seemed as if it was fire incarnate!”

Hazrat Ali said,

‘Zaid, you have spoken harshly to Ja’far and caused distress to Messenger of Allah (s). By God, if Ja’far does not have mercy on you and does not forgive you, I would pierce this spear through your shoulders into your chest.’

I was terrified of that dream; I woke up at once and came to you seeking forgiveness. For God’s sake, please forgive me and have mercy on me.”

Imam Ja’far Sadiq (a) said,

“Allah has forgiven you. Now state your last will and testament as you would soon be murdered and impaled on the stake. After that your body would be burnt.”

Zaid made bequest to Imam (a) regarding his wife and children and also asked him to repay his debts.”¹

Conversation with Abu Hanifah

Abdullah bin Saalim has narrated from his father that he said: During the period when Imam Ja’far Sadiq (a) came to Abu Ja’far Mansur, Abu Hanifah said to some of his friends, “Let us go to the Imam of the Rafidhis and pose to him complex problems and render him speechless.”

With this in mind Abu Hanifah came to Imam Ja’far Sadiq (a) along with his companions. Imam (a) asked,

“Noman, I adjure you by God, did you tell your companions: ‘Let us go to the Imam of the Rafidhis and pose to him complex problems and render him speechless.’?”

“Yes, it is true,” admitted Abu Hanifah.

¹ *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 224.

Imam (a) said, “Now ask whatever you want.”

So much was Abu Hanifah awed by the Imam that he was unable to inquire anything and went away from there.¹

Conversation with Sudair Sairafi

Sudair Sairafi narrates: Once I went to meet Imam Ja’far Sadiq (a) when a large amount of funds had collected with me for the Imam. So I thought I should deliver it to the Imam.

I deliberately concealed a Dinar coin from the money meant for him so that whatever was famous about him should be proved again. So I went and placed all the monies before him.

“Sudair, you have committed dishonesty!” said he.

“May I be sacrificed on you, what dishonesty?” I asked.

“You have concealed a Dinar from our money and through that you wanted to test us.”

“Indeed, you are right,” said I, “I also wanted to test how far the view of our companions regarding you is correct.”

He said, “Do you not know that we have all necessary knowledge? Have you not seen the following words of God in the Holy Quran?

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

“...and We have recorded everything in a clear writing.”²

Know that all the sciences of the prophets are saved in our knowledge and all the sciences are gathered in our breast. Our knowledge is related to the sciences of the prophets. Where would you wander about?”

¹ *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 226.

² Surah Yasin 36:12.

“You are right,” I said, “May I be sacrificed on you.”¹

Acceptance of Supplication

Zaid Shaham says: Holding my hand in his hands, Imam Ja'far Sadiq (a) was circling the holy Kaaba and during the circumambulation, his tears were flowing on his cheeks. He said,

“Shaham, see what a big favor Allah has done to me.” Then he started crying again and when he finished, he continued,

“Shaham, Sudair and Abdus Salam bin Abdur Rahman were in prison. I prayed to Allah for their release and He bestowed freedom to them.”²

Burning the letter of Bani Abbas missionary

It is mentioned in the books of *Manaqib* and *Ramish Afzai* that Abu Muslim Khallal, vizier of Aale Muhammad (a), had suggested the proposal of Caliphate to Imam Ja'far Sadiq (a), but he refused and he informed him that Ibrahim cannot be released from the prison in Shaam and come to Iraq. That is why the power would be for his two brothers (Saffa and Mansur). First the younger brother would rule and then the elder one. After that the power would remain with the descendants of the elder one and Abu Khorasani would not be able to achieve anything.

When the forces arrived, he again wrote to Imam (a) and informed him that at that time a force seventy thousand strong was ready and for his orders.

Imam (a) said, “My reply is still the same.” The prediction of the Imam proved true. Ibrahim was sent to the prison of Marwan Himar and the rule of Saffah was established.

¹ *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 227.

² *Rijaal*, Kishi, Pg. 341.

I have seen in certain books that when the letter of Abu Muslim Khallal arrived Imam Ja'far Sadiq (a) burnt it in the flame of the lamp. The messenger imagined that it was to assure that the secret is not exposed.

Then the messenger said, "Sir, please write its reply."

Imam (a) said, "It is what you saw!"¹

[Clarification: In the text, the names of Abu Muslim Khallal and Vizier of Aale Muhammad are mentioned, whereas his name was not Abu Muslim, it was Abu Muslima Khallal and the missionaries of Bani Abbas has given him the title of Vizier of Aale Muhammad. - Translator]

Weird creature

Safwan, the camel driver narrates that he was with Imam Ja'far Sadiq (a) in Hira when Rabi the sentry of Mansur approached and said that the Caliph has summoned the Imam.

The Imam went there and returned after sometime.

"You returned very soon?" I asked.

"Actually they wanted to ask me something," said the Imam.

"Ask about what?" I asked.

"You may ask Rabi directly."

Safwan says: I had a good relationship with Rabi. When I asked him, he said: I will tell you about something very extraordinary.

Some Bedouins went into the desert to pick mushrooms where they saw a strange looking creature lying there. They picked it and brought it to me and I took it to the Caliph and the Caliph summoned Imam (a) so that he may identify it.

¹ *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 229.

So I called the Imam and the Caliph asked, “What is there in space?”

“There are dark waves in space,” said the Imam.

“Are there creatures in space as well?” asked the Caliph.

“Yes, the body of those creatures is like fishes and their head is like a bird. On the head is a crest like a cock’s. It’s lower portion resembles a hen and its arms are like bird’s resembling silver.”

Mansur said, “Bring that pail with the creature here.” It was brought and when this thing was examined it was exactly as the Imam had described. When the Imam saw it, he said,

“It is the same creature that lives in this dark wave.”¹

Supplication for Curing Leprosy

Yunus bin Ammar says: When vitiligo² patches appeared on my face, I asked Imam Ja’far Sadiq (a),

“Maula, may I be sacrificed on you, white patches have appeared on my face and people imagine that Allah sends this malady to whoever that He wants to summon.”

Imam (a) said, “No, it is not as such. The fingers of the Believer of Aale Firon were dry and he was a cripple; he used to gesture with his hands, saying,

يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾

¹ *Uyunul Mojizaat*, Pg. 88.

² **Vitiligo** is a condition in which the skin loses its pigment cells (melanocytes). This can result in discolored patches in different areas of the body, including the skin, hair and mucous membranes. **Vitiligo** (vit-ih-LIE-go) is a disease that causes loss of skin color in patches.

“O my people, follow the messengers.”¹

Then he said, “When two parts of the night pass by and only one-thirds of the night remains, arise and perform ablution and pray the Midnight Prayer. In the last prostration of the first two units, recite the following supplication:

O the most high, O the greatest; O the Beneficent O the most Merciful. O listener of calls! O giver of the good! Bless Muhammad and Ahle Bayt and grant me the good from the world and the hereafter as You are worthy of and keep away from me the evil of the world as You are worthy of and remove this pain from me. (Mention the name of the patient, and then continue:)

For it has irritated me and made me angry.

Yunus says: I followed the Imam’s directions and I had not even reached Kufa when all the blemishes from my face were cleared.”²

For curing headache

Muawiyah bin Wahab narrates that a native of Merv was suffering from severe headache, so he mentioned his condition to Imam Ja’far Sadiq (a). The Imam called him near and passed his hand over his head and recited the following verse of Quran:

إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا ۗ وَلَئِن زَالَتَا إِنْ
أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ

¹ Surah Yasin 36:20.

² *Al-Kafi*, Vol. 3, Pg. 326.

“Surely Allah upholds the heavens and the earth lest they come to naught; and if they should come to naught, there is none who can uphold them after Him...”¹

By the grace of Allah, the headache was instantly cured.²

A prophecy regarding Zaid the martyr

Abi Bada says: I came from Kufa to Medina to meet Imam Ja’far Sadiq (a).

“How is Zaid?” asked the Imam.

“He has been martyred and his body is impaled at Kinasa of Bani Asad.”

When I delivered the report of Zaid’s martyrdom the Imam instantaneously started crying and the sound of lamentation from the ladies of the Imam also reached us. Then he said,

“Those oppressors would commit one more tyranny on Zaid.”

I continued to ponder on the interpretation of this Imam’s statement and it was revealed to me when the tyrants removed his body from the crucifix and burnt it to ashes. Then I realized what the Imam had meant.³

True Shia

Ibne Shahr Ashob narrates: Mamun Riqqi has narrated: I was in the company of my master, Imam Ja’far Sadiq (a) when Sahl bin Hasan Khorasani arrived and greeted the Imam and sat down there. Then he said:

¹ Surah Fatir 35:41.

² *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 232; *Amali*, Tusi, Vol. 2, Pg. 284.

³ *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 236.

“Maula, you people are rightful owners of Imamate. Why then do you not endeavor to obtain power while a hundred thousand Shia are ready with swords to assist you?”

He said, “Sit down O Khorasani. May God protect your rights.” Then he called his maid, Hanafiyya and told her to fire the oven.

She fired the oven and when it was nicely heated, Imam (a) said,

“Come on Khorasani, jump into the oven.”

The Khorasani said, “O son of Messenger of Allah, please excuse and don’t punish me with fire.”

Imam (a) said, “No problem, let it be.”

Meanwhile, one of the sincere companions of the Imam (a), by the name of Harun Makki, happened to arrive. Just as he entered, the Imam (a) told him to take off his shoes and walk into the hot furnace. As soon as Harun heard the Imam’s order, he entered the furnace and sat within the flames.

Imam (a) then turned to Sahl and started to brief him about the circumstances prevailing in Khorasan, as if he had been there to witness the events taking place.

After a while, he said to Sahl, “Get up and have a look inside the furnace.”

When Sahl peered into the furnace, he saw Harun sitting cross-legged and unharmed inside, surrounded by the fiery flames.

“How many individuals like this one exist in Khorasan?” the Imam (a) questioned Sahl.

“By Allah! Not a single person like Harun Makki exists in Khorasan,” replied Sahl.

Imam (a) then explained, “I shall not stage an uprising when I don’t have even five sincere companions. (And

remember) we are very well aware as to when we should stage an uprising.”¹

Stick of the Tuba tree

Dawud Riqqi says: My two brothers set out for Ziyarat. One of them was so much overcome by thirst that he fell down from his donkey. The other one recited the prayer and adjured by the right of Almighty Allah, Muhammad Mustafa, Amirul Momineen (a) and the other Holy Imams (a) each separately till he came to the name of Imam Ja’far Sadiq (a) calling for help; and he continued to call him for help. Within a few moments he noticed someone standing before him and saying, ‘Take this stick and touch it to the lips of your unconscious and thirsty brother. All his distress would be removed.’

So he took the stick and passed it over the lips of his brother. He opened his eyes and got up. Then he continued to hold the stick in his mouth for some time and his thirst was quenched and they continued on their journey for Ziyarat. After the Ziyarat the supplicant came to Medina and had the honor of meeting Imam Ja’far Sadiq (a). The Imam said,

“Sit down, how is your brother? And where is that stick?”

“Maula, I was distressed when I found my brother in trouble; but when he recovered I was so elated that I forgot to retrieve the stick.”

Imam Ja’far Sadiq (a) said,

“When you were calling me in distress, my brother, Khizr had come to meet me and through him I sent to you a piece of wood of the Tuba Tree.”

Then the Imam said to his servant, “Bring that piece of wood.”

¹ *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 237.

When the servant brought the basket the Imam opened it and took out that same stick and showed it to me and I recognized it. Then the Imam replaced it in the basket.¹

Holding the lion's ear to move it out of the way

Abu Khazim Abdul Ghaffar bin Hasan narrates: Once Ibrahim bin Adham came to Kufa and I also accompanied him. It was the reign of Mansur's Caliphate. During those days Imam Ja'far Sadiq (a) was also in Kufa. When he decided to return to Medina the scholars and important personalities of Kufa came out with him to bid farewell. Among them were Sufyan Thawri and Ibrahim bin Adham as well. They were walking ahead of the Imam. On the way they saw a lion obstructing the path and exclaimed, "Stop! Allow Imam Ja'far Sadiq (a) to join up and then see what he does."

Imam Ja'far Sadiq (a) reached that point in the due course and someone informed him that a lion was lounging across the path. The Imam approached the lion, held it by its ear, and led it away from the path. Then he remarked,

"Listen, if human beings obey God in true sense they would be able to carry their loads on the back of lions."²

Warning Dawud Riqqi

Dawud bin Kathir Riqqi says: Once, I said to Imam Ja'far Sadiq (a),

"Maula, I want to ask you something which pricks at my mind."

He said, "I can see that you would be summoned through deceit and locked up in a coffin; then you would pay a thousand dirhams to buy your freedom."

¹ *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 240.

² *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 241-242.

Dawud says: I forgot to inquire about that issue of Islamic law and I anxiously began to ponder on the Imam's statement. And I was passing through a street of Kufa in that same condition when a beautiful maid emerged from a doorway and held my skirt and said,

“You seem to be a missionary; please come and render some advice.”

“No problem,” I said.

“Please enter,” she said and moved aside. So I entered the house. Within a few moments someone called out from outside.

That female said, “We are in trouble! My husband is at the door and if he sees us here he would make accusation against us and it would be difficult to escape. So you enter this chest and when he goes away I would allow you to come out. So that woman opened the chest and when Dawud entered it, she closed the lid and locked it.”

After some time she said, “You are badly trapped! I would only release you if you agree to pay a thousand dirhams as ransom; otherwise we would hand you over to the Caliph along with this chest.”

Dawud says: I said, “I am ready to pay the ransom, but for God's sake release me from this coffin.” So that woman unlocked the chest and after paying a thousand dirhams I came out of that place.

After escaping from the trap of that cunning female I went to meet Imam Ja'far Sadiq (a). As soon as he saw me, he said, “Thank God for having escaped.”¹

¹ *Ath-Thaqib fil Manaqib*, Pg. 404.

Signs of the earth and the sky

Dawud bin Zabyan says: I, Mufaddal bin Umar and Yunus bin Zabyan were present in the company of Imam Ja'far Sadiq (a) when one of them said,

“Please show me the sign of the Earth,” another said, “Please show me the sign of the sky.”

The Imam ordered the Earth, “Open up!” so it split from one place and I saw numerous creatures living under the surface.

Then he said, “O sky, split asunder!” And it was torn asunder.

The Imam said, “If I wanted to pull down the sky, I can do so.” Then he said: “Look at the interior of the sky.” Then he recited the following verse:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ

“And Muhammad is no more than an apostle; the apostles have already passed away before him...”⁽¹⁾⁽²⁾

The key became a lion

Abi Samit says: I said to Imam Ja'far Sadiq (a), “Please show me a miracle through which my certainty may increase and doubts are removed from my heart.”

He said, “Hand over to me whatever you are having.” At that time I was having a key in my pocket. I removed it and handed it to the Imam. But then I observed that the key had changed into a lion and I was terrified.

¹ Surah Aale Imran 3:144.

² *Ath-Thaqib fil Manaqib*, Pg. 421.

Then the Imam said, “Turn away!” and I turned away. When I looked back after a moment the key was lying there.

Complaint of a female goat

Sudair Sairafi says: Imam Ja’far Sadiq (a) was riding on a donkey to Medina when he passed by a flock of goats. A female left the flock and started following the Imam’s animal, but was soon exhausted. When the Imam stopped his mount that doe approached the Imam and the Imam gestured to her with his head.

She said, “O son of Messenger of Allah, please get me justice from this shepherd.”

“What injustice has he committed on you?”

“He has sex with me!”

The Imam remained there for sometime till that shepherd arrived.

Then he said, “Woe be on you! Are you having sex with this doe?”

The shepherd who did not that he was the Imam, said in bewilderment, “Are you a Jinn, an angel, prophet or a messenger?”

“Woe be on you! I neither a Jinn, an angel, a prophet or a messenger. I am the son of the Messenger of Allah. If you repent, I would pray for your salvation; but if you continued your wanton deeds, I would curse you and divine chastisement would fall on you this instant.”

“O son of Messenger of Allah, I recant from my misdeeds. Please invoke forgiveness for me.”

The Imam said to that female goat, “Go back to your flock and your pasture. He has promised never to commit any untoward act.”

That goat called out:

I bear witness that there is no god, except Allah and I bear witness that Muhammad is the messenger of Allah. And that you are the proof of Allah upon His creatures. So may Allah curse those who oppress you and who deny your mastership.¹

Saving the life of Dawud Zarbi

Dawud Riqqi says: I went to meet Imam Ja'far Sadiq (a) and inquired from him how many times we are supposed to wash the places of ablution.

He replied, "Allah has made washing once obligatory and the Prophet has increased it once more. But whoever washes thrice, his prayer would be invalid."

I was sitting there after inquiring about this issue when Dawud Zarbi arrived there and by chance he also inquired from him about the same issue.

The Imam told him, "The places of ablution must be washed thrice and whoever washes them less than that would have his prayer invalidated."

Dawud Riqqi says: When I heard this reply my being started trembling and I was about to get deviated that the Imam glanced at me and noticed my changed face color. He said,

"Take it easy, Dawud! This is a matter of infidelity and cutting off of the head!"

Then the gathering dispersed. Ibne Zarbi was an official of Mansur's court. Mansur's spies reported that Ibne Zarbi is a Shia and he frequents the gatherings of Imam Ja'far Sadiq (a). So Mansur said, "He lives near my orchard. I would watch him perform the ablution and only then take a decision, because I know the method of Ja'far Sadiq's ablution that he only permits

¹ *Ath-Thaqib fil Manaqib*, Pg. 425.

washing the face and hands two times.” So, when it was time for prayer, Mansur watched Ibne Zarbi from his orchard. When the Adhaan was called out, Ibne Zarbi started making ablution; and he washed the face and hands three times. As soon as his ablution was complete Mansur summoned him.

Dawud bin Zarbi narrates: When I went to Mansur, he welcomed me and then said,

“Dawud, we received wrong information about you while you are not as such. I was told that you follow the Rafidhi sect. But I saw you making ablution and was elated to find that it was like our ablution. You don’t make ablution like the Rafidhis. So please forgive my suspicion.” Then he ordered them to pay me a hundred thousand dirhams.

Dawud Riqqi says: After some days I met Ibne Zarbi in the presence of Imam Ja’far Sadiq (a). Dawud bin Zarbi asked the Imam,

“Maula, may I be sacrificed on you, you have saved our blood from being shed in this world. We hope that due to devotion to you all Almighty Allah would bestow Paradise to us.”

Imam Ja’far Sadiq (a) said, “May Allah grant you and your believer brothers honor in the world and the hereafter.”

Then he said, “Dawud bin Zarbi, narrate your story to Dawud Riqqi so that he is consoled.”

Thus Ibne Zarbi narrated his whole story to me. When he concluded Imam Ja’far Sadiq (a) told him,

“Dawud bin Zarbi, wash the places of ablution two times, and not more. If you wash more, your prayer would be invalidated.”¹

¹ *Ath-Thaqib fil Manaqib*, Pg. 326.

Divine chastisement descends on a wanton woman

Salih bin Ashath Bazzaz Kufi says: I was sitting with Mufaddal bin Umar when he received a letter from Imam Ja'far Sadiq (a). When he read the letter of the Imam he stood up and taking my support he came to the Imam. At that time Abdullah bin Washa emerged and said to Mufaddal,

“Move fast and meet the Imam quickly.”

So we went to the Imam and found him occupying a chair and woman stood before him.

The Imam said, “Mufaddal, take this woman out of the city limits and observe her consequences; then return and inform me about it as soon as possible.”

Mufaddal says, “I did what my Imam had ordered and I accompanied that female outside the city limits. At that time I heard a voice, ‘Mufaddal, move away from this woman.’ So I distanced myself from her. A black cloud came above her and stones began to rain upon her from it.”

“When the cloud moved away there was no sign of her. I was shocked and I hurried to my Imam as soon as possible to inform him about her consequences. But the Imam didn't give me a chance to speak; he said:

“Do you know who that woman was, Mufaddal?”

“No, I don't know, Maula,” I replied.

He said, “She was the wife of Faddal bin Aamir. I had sent her husband to Fars for religious propagation. And at the time of departure he had warned her: My master, Ja'far Sadiq is a witness over you that beware, do not commit indecency after I am gone.”

She had told her husband,

“If I commit indecency may God rain stones upon me.”

Thus, her husband was assured and he proceeded on his journey and after he departed that woman committed fornication the same night. So Almighty Allah rained stones on her.

Mufaddal, if a woman who knows God commits shamelessness Almighty immediately exposes her and punishes men and women very soon if they are cognizant of Him.¹

Authorities of *Sahifa Kamila*

The honorable Sayyid and the light of nobility, Abul Hasan Muhammad bin Hasan bin Ahmad bin Ali bin Muhammad bin Umar bin Yahya Alawi Husaini (r) narrated: Informed us Shaykh Abdullah Muhammad bin Ahmad bin Shahryar and he was the treasurer of our master, Amirul Momineen (a) in the month of Rabiul Awwal, 514 A.H.

At that time he was himself reading out this Sahifa and I was listening. He said: I heard it, from the most truthful Shaykh Abu Mansur Muhammad Ibne Muhammad Ibne Ahmad Ibne Abdul Aziz Ukbari Muaddil (r) who said that it was related to him by the Sharif Abu Abdullah Ja'far Ibne Muhammad Ibne Ja'far Ibne Hasan Ibne Imam Hasan Ibne Amirul Momineen Ali Ibne Abi Talib (a) who said that it was related to him by Abdullah Ibne Umar Ibne Khattab Zayyat in the year 265 A.H. who said that it was related to him by his maternal uncle, Ali Ibne Noman the most learned, who said that it was related to him by Umair Ibne Mutawakkil Thaqafi of Balkh having heard it from his father, Mutawakkil Ibne Harun, who related as follows:

“I met Yahya, the son of Zaid, the son of Ali (a) after his father, Zaid had been slain, and he was going to Khorasan. I greeted him, and after returning the greeting he asked, “Where are you coming from?”

“From the pilgrimage,” said I. He then questioned me about his family and about the sons of his uncles, who resided at

¹ *Ath-Thaqib fil Manaqib*, Pg. 160.

Medina, and particularly inquired about Ja'far, the son of Muhammad (a), and I gave him their tidings and told him of their sorrow for his father, Zaid.

Then he said, "It was my uncle, Muhammad the son of Ali, who dissuaded my father from rising against the ruling power, and foretold that if he revolted and left Medina, his undertaking would not prosper. But, tell me, did you see my cousin Ja'far the son of Muhammad (a)?"

"Yes," answered I.

"Did you hear him mention anything concerning my affairs?" "Yes," replied I.

"What was the occasion of his remembering me?"

"Let me be your sacrifice," said I, "I am loath to divulge what I heard from him."

At once, Yahya Ibne Zaid, guessing the purpose of my secret, rejoined, "Do you think that I am terrified of death?" Tell me plainly what you heard from him."

So I said, "I heard the Imam say that you shall be killed and crucified, even as your father was killed and crucified."

On hearing this, the brave Yahya turned pale, and quoted the Holy Quran, saying:

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ۖ وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٣٩﴾

*"Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book."*¹

O Mutawakkil, verily, the Almighty has aided us in this affair, and he has bestowed upon us knowledge and the sword. Both of these belong to us, while He has distinguished our cousins with knowledge alone.

¹ Surah Raad 13:39.

I replied, “May I die for you; Verily, I find men more inclined towards your cousin, Ja’far (a) than towards you or your father.”

He answered, “Yes, the reason is that my uncle, Muhammad the son of Ali (a) and his son Ja’far invite men towards life, while we invite them towards death.”

“O descendant of Prophet,” said I, pressing my point, “are they more learned or you?”

At this, he sat with head bowed in meditation for a long time, and then answered. “We are all learned, but they know all that we know, whilst we do not know all they know.”

Then Yahya asked, “O Mutawakkil, have you written down anything that you heard from my cousin?”

“Yes,” replied I, and disclosed to him many items of knowledge. Then I showed him a prayer which Abu Abdullah (a) had dictated to me, saying that it had been dictated to him by his father, Muhammad Ibne Ali Baqir (a) and that it was one of the prayers of his father Ali Ibne Husain (a) - a prayer of *Sahifa Kamila*.

Yahya read the prayer from beginning to end and then asked me, “Have I your permission to copy it?”

I replied, “Descendant of the Prophet, need you ask permission for what is your own?”

“Behold,” said Yahya, “I will show you the complete book of prayers which my father preserved from his father, and concerning which my father enjoined upon me by will, to guard it carefully and to deny it to the undeserving.”

“Thereupon,” says Mutawakkil, “I stood up before him and kissed his forehead, and said, ‘By the Lord, O son of the Apostle of God, I seek nearness unto God by loving and obeying you, and I fervently hope that He will bless me with your love in my life and in my death.’”

Then he handed over the writing which I had given to him to a boy who was with him, and said, “Transcribe this prayer in a clear and beautiful hand and show it to me, so that I may learn it by heart, for I had asked Ja’far aforetime to let me have it, but he denied it to me.”

‘On hearing this,’ continues Mutawakkil, ‘I regretted what I had done, and did not know how to undo it, for I had given the book to Yahya because Abu Abdullah [i.e. Imam Sadiq (a)] had not forbidden me to give it to anybody, but now I was told that the Imam had refused to give it to Yahya.’

‘Then Yahya called for a bag, and took out from it a book which was covered and sealed; he examined the seal and kissed it with tears in his eyes; then he broke the seal and opened the book, and spreading its pages before him, he caressed it with his face and eyes, saying,

“If you had not mentioned the prophecy of my cousin that I shall be killed and crucified, verily I would never have parted with this book, and I would never have given it to you. But I know that my cousin’s words are always true and he has derived the knowledge of the future from his ancestors, and that his predictions are bound to be fulfilled.

So I am afraid lest such a treasure of divine knowledge might fall into the hands of Bani Umayyah, who might conceal it, and exploit it for their own selfish ends. Therefore, take it from me and guard it with your life, as a sacred trust, to be delivered after the fulfillment of God’s decree concerning that tribe (i.e. the Bani Umayyah) and myself, to Muhammad and Ibrahim the sons of Abdullah Husain the son of Imam Hasan, the son of Ali (a); for they shall take up this matter (i.e. the Jihad against the murderers of the Prophet’s children) after me.”

Mutawakkil says, “I took the book and kept it and when I came to know that Yahya had been killed, I went to Medina, and visited Abu Abdullah (Imam Ja’far Sadiq) and narrated to him Yahya’s conversation; on hearing which, he was overpowered by emotions and wept saying.

“God bless my cousin and join him with his holy forefathers. By the Lord, O Mutawakkil, nothing prevented me from giving him the prayer but what he feared concerning the book of his father. Where is the book?”

“Here it is,” said I.

He then opened it and remarked,

“By God, this is the writing of my uncle, Zaid, and the prayer of my grandfather Ali Ibne Husain (a).”

Then he said to his sons “Arise, O Ismail, and fetch me the prayers which I entrusted to your care and protection.”

So Ismail stood up and brought a book like the book given to me by Yahya. Imam Ja’far Sadiq (a) then kissed it and touched it with his eyes saying,

“This is [the handwriting of my father, to the dictation of my grandfather] having been written in my presence.”

“Son of the Apostle of God,” said I, “Will you permit me to compare it with Yahya’s copy?”

He permitted me to do so, saying, “I find you worthy of it.”

I then compared the books, and found them to be identical, word for word and letter for letter.

Then I begged Abu Abdullah’s permission to make over the book to the legatees, and he said, “Verily, God commands you to restore trust unto the owners thereof. So hand over the book to them.”

I wanted to take his leave, but he stopped me saying, “Wait.” Then he sent someone to summon Muhammad and Ibrahim. When they arrived the Imam said,

“This is the inheritance of your cousin Yahya which he received from his father. He has entrusted it to you leaving his brothers. However, I am imposing one condition on you.”

“Please command; we will fulfill it,” they said.

“Do not take this Sahifa out of Medina.”

“Why,” they wanted to know.

He replied, “I am having anxiety about you as Yahya was anxious too.”

They said, “Yahya became anxious when he became certain of his martyrdom.”

Imam Ja’far Sadiq (a) said, “You two also don’t become fearless. By God, I know that you two would stage an uprising soon as he had done and you two would also be killed very soon like Yahya.”

The two brothers said, “The being of God is the source of all power.” Later when those two brothers staged an uprising Imam Ja’far Sadiq (a) said to me:

“Mutawakkil, do you remember Yahya telling you: My uncle, Muhammad Baqir and my cousin, Ja’far Sadiq have invited people to life whereas we invite them to death?”

I said, “Yes, your cousin told me that.”

Then he said, “May God have mercy on Yahya. My father narrated through his forefathers from Imam Ali (a) that he said: Once when the Messenger of Allah (s) dozed on the pulpit, he saw in dream some people were jumping on his pulpit like monkeys and were turning away people from there.

After having this dream the Prophet sat upright on the pulpit and traces of grief showed on his countenance. At that time Jibraeel Amin descended with the following verse:

وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ
الْمَلْعُونَةَ فِي الْقُرْآنِ ۚ وَنُحَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا

“...and We did not make the vision which We showed you but a trial for men and the cursed tree in the Quran as well; and We cause them to fear, but it only adds to their great inordinacy.”¹

In this verse, the accursed tree signifies Bani Umayyah.

Messenger of Allah (s) asked Jibraeel: Would this occur during my lifetime?

Jibraeel Amin said: The mill of Islam would continue to rotate at the place of your Hijrat. Then 35 years after your Hijrat, it would be shifted from the place of your Hijrat to a new location; and it would run nicely at the new location.

Then the mill of deviation would begin to rotate on its axis. Then rule of Firon would be established. Almighty Allah has mentioned this same incident in Surah Qadr:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ
﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾

“Surely We revealed it on the grand night. And what will make you comprehend what the grand night is? The grand night is better than a thousand months.”²

The conclusion is that the Night of Power is better than a thousand months in which Bani Umayyah would rule and there would not be the Night of Power in those months. Almighty Allah informed His Prophet that Bani Umayyah would rule on this nation for a thousand months. If during this period even mountains clash with them they would defeat them.

Then Almighty Allah would issue the command of their decline. During their rule Bani Umayyah would harbor malice to

¹ Surah Isra 17:60.

² Surah Qadr 97:1-3.

Ahle Bayt (a). Almighty Allah has informed his Prophet about those calamities and tragedies which would befall the Ahle Bayt (a) and their Shia.

Allah says regarding them,

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ
الْبُورِ ﴿٢٨﴾ جَهَنَّمَ يَصَلُّونَهَا ۖ وَبَسَّ الْقِرَارُ ﴿٢٩﴾

“Have you not seen those who have changed Allah’s favor for ungratefulness and made their people to alight into the abode of perdition (into) hell? They shall enter into it and an evil place it is to settle in.”¹

He said: Muhammad and Aale Muhammad (a) are blessings of God and affection towards them is faith, which carries man to Paradise and hatred to them is disbelief and hypocrisy which takes one to Hell. Messenger of Allah (s) mentioned all this to Ali (a) and his Ahle Bayt (a) as a secret.

Mutawakkil says: After that Imam Ja’far Sadiq (a) said:

Before our Qaim whoever stages an uprising to remove distress from our Ahle Bayt or to enhance the position of truth, calamities would finish him off and his uprising would be a means of increase in our distress.

Mutawakkil says: After that Imam (a) dictated the supplications of *Sahifa Kamila* to me.²

Text on the Imamate of Imam Musa Kazim (a)

Yaqub bin Ja’far Jofi reported: Ishaq bin Ja’far Sadiq (a) told us:

¹ Surah Ibrahim 14:28-29.

² Preface to *Sahifa Kamila*.

One day I (i.e. Ishaq) was with my father (Ja'far) when Ali bin Umar bin Ali asked him: "May I be sacrificed on you, to whom shall we and the people turn after you?"

He answered: "To the owner of two yellow clothes and two locks of hair; he who is coming out of the door to you."

We did not wait long before two (little) hands appeared pulling the two doors so that they opened. Abu Ibrahim Musa (a) entered when he was still a boy and wearing two yellow garments.¹

Declaration of Imam Musa Kazim (a) on the Imamate of Imam Ali Reza (a)

It is narrated on the authority of Yazid Ibne Saleet Zaidi:

My travel companions and I met Imam Sadiq (a) on the way to Mecca.

I told him, 'May my parents be sacrificed on you, you are one of the Immaculate Imams (a). There is no escape from death for anyone. Then please tell me something (the Imam who will succeed you) so that I could tell my descendants.'

Imam (a) said, 'Yes. These are my children, and he is their master.'

Imam (a) pointed at his son, Musa (a).

He added, 'He has knowledge, just judgment, understanding, generosity and recognition of what the people need regarding their conflicts concerning their religious affairs. He is good-tempered. He is a good neighbor. He is a gate from the gates of the Almighty God. There is another important point about him that is even more important than all these points.'

Yazid Ibne Saleet continued, 'My father told him, 'May my parents be sacrificed on you, what is that?'

¹ *Al-Kafi*, Vol. 1, Pg. 308; *Irshad*, Mufeed, Pg. 290.

Imam (a) said, 'Almighty God will deliver this nation's helper through him - their helper, their knowledge, their light, their understanding and their just judgment. He will deliver through him the best baby and the best youth. God will prevent bloodshed through him. He will settle the disputes through him. He will eliminate separation through him. He will fill the gaps through him. He will clothe the bare through him. He will feed the hungry through him. He will secure the fearful ones through him. He will send down rain because of him. He will make the servants obedient due to him. He will be the best middle-aged man. He will be the best young man. His family will be given the glad tidings (of his becoming the Imam before puberty). His words are full of wisdom. His silence is out of knowledge. He will clarify for the people issues on which they differ.'

Yazid Ibne Saleet continued, 'My father asked, 'May my parents be sacrificed on you, will we have a child after him?'

Then the Imam (a) said, 'Yes.'

Then he stopped talking.

Then Yazid Ibne Saleet said, 'I met Abul Hasan - that is Musa Ibne Ja'far (a) after a while and told him, 'May my parents be sacrificed on you, I wish that you inform me (of the one who will follow you) just as your father did.'

Imam Kazim (a) said, 'My father lived at a time that was quite different from this time.'

Yazid Ibne Saleet said, 'God will damn whoever stops the following of the Imams at this point!'

Imam (a) laughed and said, 'O Aba Amara! I left my house. I set all my sons including Ali as my Testamentary Trustees on the surface. However, in private, I appointed him (Imam Reza) as my Testamentary Trustee. In fact, I dreamt of The Messenger of Allah (s) and Amirul Momineen (a) with him, along with a ring, a sword, a cane, a book and a turban. I asked what these were. The Prophet (s) said, 'The turban is a sign of the kingdom of the Almighty God. The sword is a sign of the Honor of the

Almighty God. The book is a sign of the Light of the Almighty God. The cane is a sign of the Might of the Almighty God. And the ring includes all of these.’ The Prophet (s) added, ‘The affairs will be entrusted to your son Ali.’

Yazid Ibne Saleet added, ‘Then the Imam (a) said, ‘O Yazid! You are entrusted with these. Do not speak to anyone about what I told you except for intelligent people, or those whose hearts have been tested for faith by God, or honest ones. Do not be ungrateful for the Almighty God’s blessings. Testify if you are ever asked to testify to this since God the Blessed the Sublime has said, ‘God doth command you to render back your Trusts to those to whom they are due...’

He also said, ‘...Ah! who is more unjust than those who conceal the testimony they have from God?...’

Yazid Ibne Saleet said, ‘By God, I will never do that.’¹

What lies below the sea?

Dawud Riqqi narrates that a person came to Imam Ja’far Sadiq (a) and said, “How vast is your knowledge?”

Imam (a) replied, “Let us first consider how expansive your query is?”

“Please tell me what is below the surface of the sea?”

Imam Ja’far Sadiq (a) asked, “Would you like to see through your eyes or listen with your ears?”

The man said, “I prefer to see through the eyes, because on some occasions the ears hear those things whose knowledge they do not have and till the eye does not sees something the heart does not testify to it.”

The Imam held his hand and miraculously arrived at the seaside, and said,

¹ *Uyunul Akhbaar Reza*, Vol. 1, Pg. 23.

“Obedient creature of its Lord; show us your inner things.”

As soon as he mentioned this, the sea split opened and a water appeared below it that was whiter than milk, sweeter than honey, more fragrant than musk and tastier than ginger.

The youth asked, “Abu Abdullah, may I be sacrificed on you, for whom is this water destined?”

“It is for Qaim (a) and his companions.”

“When would they drink it?”

“When the Qaim stages the uprising, water would be completely depleted from the Earth; at that time the believers would pray to God for water. Allah would expose water for them and they would drink it, while it is banned for their opponents.”

Then Imam added, “Just glance above you.”

When the young man glanced up he decried in space some horses that were properly saddled, reined and they also had wings.

“What horses are these, Maula?”

“They are the steeds of the Qaim and his companions.”

“Can I mount any of them?”

“You definitely can, if you are from the helpers of the Qaim of Aale Muhammad (a).”

“Can I drink this then?”

“You definitely can, if you are from the Shia of the Qaim of Aale Muhammad (a).”¹

A date grows at the request of Mufaddal

Mufaddal bin Umar says: Once I set out to visit Imam Ja’far Sadiq (a) at his residence and on the way said to myself,

¹ *Dalailul Imamah*, Pg. 245-246.

“O Lord, You know that I have no doubt in the Imamate of Ja’far Ibne Muhammad. I regard him as Your Proof on the creatures. Show me such a sign today which may increase my steadfastness and certainty.”

When I entered the house of the Imam I found him on a red carpet in the center of the house. He raised his head, glanced at me and said, “Your supplication is answered.”

A date seed was lying in the corner of the house. The Imam gestured to it and said, “Pick up that date seed.”

I arose and brought the date seed. The Imam placed it in the courtyard of the house and when he pressed it, it disappeared into the ground. Then he recited some supplications from which I heard the following part:

“O my God, O splitter of the seed and the stone...” I could hear the remaining Dua.

Then miraculously that seed germinated in a single moment and a date tree started taking shape and finally a full grown date palm stood there. Then buds grew and multiplied and finally transformed into ripe date fruits with their color changed.

Imam (a) said, “Mufaddal, shake this bunch.”

So when I shook a branch of that tree a pile of fresh dates accumulated below and those dates were absolutely the best. No one must have seen or tasted such quality date fruits.

They were cleaner than pearls and more fragrant than musk. The Imam asked me to taste them and I had a few pieces. Then he said,

“Gather all the dates and distribute a piece each to our sincere Shia for whom Allah had made Paradise obligatory. These dates are lawful for them only.”

So I distributed them among the Shia from my acquaintances. When I was about to depart, the Imam gave me a load of dates and said,

“Distribute them among our Shia in Kufa.”

The dates were quite heavy and I was unable to carry them to Kufa, so the Imam reduced the load a little and allowed me to take the rest. I brought them to Kufa and distributed a piece to each of the Shia of the Imam. By God, all the Shia of Kufa received a piece each and the quantity was just enough to suffice for all the Shia there.

After that Imam (a) said,

“Mufaddal, now that date palm has completely matured and its fame has spread to far off places. It is a gift from Allah to us and even Prophet Dawud (a) did not get such a blessing. People are demanding from us the fruits of this date palm.”

Mufaddal says: Shia from all every direction wrote to the Imam requesting for these date fruits and from this we correctly estimated the population of the Shia.¹

Reviving a dead animal

Mufaddal bin Umar narrates: Once Imam Ja’far Sadiq (a) travelled to a village of Kufa and I also accompanied him. On the return journey we came across a man who stood on the road repeatedly hitting his own head and wailing. A dead donkey was lying before him and beside that were the belongings of that man.

When I observed the helplessness of that guy I pitied him. I pleaded to my lord and master to help this fellow by praying to God to make his donkey alive.

Imam (a) said, “Mufaddal, if we do that he would want to know who I am and I would inform him. Then you would see that he would announce it in the whole of Kufa that a man named Ja’far Ibne Muhammad is a magician and he has come to the town. When he would be asked where he saw his magic, he

¹ *Hidayatul Hazini*, Pg. 54.

would narrate the story of revival of his donkey. Our Shia would be glad to hear that and our adversaries would allege that I am a magician and a soothsayer. But the following day you would see this same fellow in a degrading condition.”

Mufaddal says: I went to this man and said, “O man, if my master makes your donkey alive again, would you keep it to yourself without divulging it?”

“All right,” he said, “I will not mention it to anyone.”

I asked him to first give me an oath to the same effect. So he swore a number of times to satisfy us.

Imam Ja’far Sadiq (a) went to the corpse of the animal and recited some words silently. Then he said to the owner, “Pull its leading rope.”

As soon as the owner pulled the donkey became alive again. He loaded his things on its back and entered Kufa. On reaching Kufa he announced in a loud voice,

“People, beware, a magician has entered your town. His name is Ja’far bin Muhammad and he is such a great sorcerer that he made my dead donkey alive through his magic.”

When this man publicly announced the miracle of the Imam a wave of jubilation ran through his Shia and the adversaries started accusing him of sorcery and soothsaying.

The following day Imam Ja’far Sadiq (a) said, “Mufaddal, go out and see; the donkey owner is degraded. His eyes have melted away and his ears became stone deaf. Both his palms are split into pieces and his legs have fallen off. He has become fully dumb and people have hoisted him on the donkey and are taking him around the town.”

Mufaddal says: I went out to observe that same tragic scene, which I had heard from the Imam. The owner of the donkey had

become an emblem of morals and he was being taken around on the donkey as exhibit.¹

A blind person gets sight and a healthy person becomes blind

It is narrated from the visually handicapped believer gentleman, Abu Harun that once he set out eagerly to meet Imam Ja'far Sadiq (a) at his residence. On the way he encountered an enemy of Aale Muhammad (a) who asked him where he was headed.

He says, "I told him I was going to visit my lord and master at his place."

"How strange that one blind man is going meet another blind!" said that fellow derisively.

He further said, "O denier and O sorcerer; Hell is your abode!"

Anyway, I heard that nonsense and came to the Imam crying. When he inquired reason of my weeping I narrated the whole episode.

The Imam recited the verse of *Inna lillaahi wa inna ilaihi raajioon* and said,

O Abu Harun, there is no need to be distraught at the statements of our enemy. By uttering those words he had in fact committed audacity against Almighty Allah and Allah has instantly sent chastisement on him. Allah has removed his eyeballs and one who called you and me blind is himself one, while God has bestowed necessary sight to you.

Then the Imam handed a letter to me and asked me to read it.

¹ *Hidayatul Kubra*, Hazini, Pg. 54.

Abu Harun says, “My sight was restored through Divine Power and was able to read the whole letter!”

Then Imam (a) said,

“Abu Harun, you would be able to see whatever is necessary and not that which is unnecessary.”

Abu Harun says, “After that I sent away my assistant who used to hold my walking stick and walked home without assistance. I was able to see all the things on my way and also inscriptions of the coins. In other words, I was able to see all what was necessary and not those things to see which was unnecessary.

On reaching home I tried to locate that man who had ridiculed me and found that he had lost his eyes and was absolutely blind. After some days all his property was depleted and he was reduced to abject penury. When he had nothing to eat, he sat on the roadside to beg and while begging advised,

“Never ridicule anyone or you would be punished.”¹

The Imam’s she-camel flies in the air

Safwan bin Mihran, the camel driver of Imam Ja’far Sadiq (a) says: Once Imam (a) ordered me to saddle and prepare his she-camel named Shala and bring it to his door.

I fulfilled Imam’s directions and stood at his door waiting for him. A few moments later his son, Musa arrived there. At that time he was six years old and he was wearing a Yemeni wrap, his tresses swung between his shoulders. He came and mounted the camel. I was so much awed that I didn’t even prevent him from that. Then suddenly the she-camel disappeared from my sight.

¹ *Hidayatul Kubra*, Hazini, Pg. 54.

I recited the verse of *Inna lillaahi wa inna ilaihi raajioon* and said to myself: My lord and master would soon emerge and when he does not find the camel ready and asks me about it, what would I tell him?

So I continued to stand there worrying. After some time I saw that she-camel back and it squatted before me. I felt as if she had descended from above. She was sweating all over. Musa Kazim alighted and went inside. After some time a servant of the Imam came and told me that the Imam was telling me to unsaddle the camel and put back into its barn.

I thanked God for not having to answer why I allowed a young child on a sojourn somewhere.

Thus, I removed the saddle and then waited at the door to gain audience with the Imam. I was ushered inside after a little while. When I entered the Imam said,

“I did not have the camel saddled for myself; it was for Abul Hasan Musa. Safwan, do you know where Musa had gone in that short time?”

“Allah, Messenger of Allah (s) and you know better,” I said.

“In that short while Musa travelled all the distance that Zulqarnain travelled in his lifetime, on the contrary, many more times that. Musa looked at every believer man and woman and introduced himself and conveyed my greetings to each of them before he returned. Go to him and he would inform you about the state of your mind and also inform you what I mentioned.”

Safwan says: As per the Imam’s order, I went to Musa bin Ja’far and found before him unseasonal fruits. I said to myself, “May God forgive; I shouldn’t doubt divine miracles.”

Imam Musa Kazim (a) gauged the state of my mind and said, “May God forgive; you shouldn’t doubt divine miracles.

Safwan, when I mounted the she-camel, you had recited the verse of *Inna lillaahi wa inna ilaihi raajioon*. You were

thinking: My lord and master would soon emerge and when he does not find the camel ready and asks me about it, what would I tell him? You wanted to stop me from mounting the camel but couldn't dare. And till I didn't return you continued to be extremely anxious. Later you were pleased at the statement of my father: "I had not had the camel saddled for myself; it was for my son." Then my father asked: "Do you know where Musa had gone in that short time?"

You said: "Allah, Messenger of Allah (s) and you know better."

Then my father told you: "In that short while my son travelled all the distance that Zulqarnain travelled in his lifetime, on the contrary, many more times that." He also mentioned that during that period I saw every believer man and woman and introduced my own self and conveyed my father's greetings to each of them before I returned.

Then my father said: "Go to him and he would inform you about the state of your mind and also inform you what I mentioned."

Safwan says: When I heard this from Abul Hasan Musa, I fell down in prostration of thanks and then asked,

"Can a person like me also taste these unseasonal fruits?"

He replied, "If after my father and me any person like you is able to taste it then you would also be able to do that."

I arose from there and came directly to Imam Ja'far Sadiq (a), who asked when he noticed me,

"Did Musa mention anything less or more?"

"By God," said I, "He didn't mention a word less or more."

Then he said, "Now you go home; after my son and I have tasted those fruits, we would send your share to you."

I remarked,

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

“Offspring, one of the other; and Allah is Hearing, Knowing.”¹

So I came home and prayed the Zuhr and Asr Prayers. Then a servant of the Imam arrived with a vessel containing those fruits and said,

“Your lord and master has said that this is your share, you may consume it. We have sent these fruits to all our followers like you in proportion to their worth.”²

Supplication for avoiding persecution

Rizam the slave of Khalid Qasri says: After coming out from the place of Muhammad bin Khalid, I was put into the prison and I was given extreme torture over there, while the executioner always stood over me wielding a sword. And when he went home he locked the door of my cell. After he left the other servants used to loosen the ropes binding me and allow me to sit and when it was time of his return they bound me once more.

One day I was sitting on the carpet and cursing my luck when someone pushed towards me a letter through a hole and it fell near me. I picked up the letter and found it wrapped over a stone. I opened the letter to find that it was written in the hand of Imam Ja'far Sadiq (a) and it stated:

In the name of Allah, the Beneficent, the Merciful.

Rizam, you recite the following supplication:

¹ Surah Aale Imran 3:34.

² *Hidayatul Kubra*, Hazini, Pg. 54.

O the being before everything! And the being after everything! O one that has brought into being everything. Dress me up in Your strong armor from the evil of all Your creatures.

Rizam says, “I was never tortured after I recited the supplication written by the Imam.”¹

Restoring memory

Saib bin Bishr bin Zaid says: Once I was seriously ill and due to my illness, I lost my memory. When I approached Imam Ja’far Sadiq (a) he made me drink water from a bowl due to which I regained my memory.²

Knowledge of the time of death

Zarih narrates: One of camels fell ill when we were passing by the water hole of Bani Salim. The slave petitioned Imam Ja’far Sadiq (a),

“If you permit, I will slaughter this camel, Maula.”

He replied, “Wait.” After travelling for four miles the Imam said,

“Alight, O slave, slaughter the camel here. It’s better to feed wild animals with its flesh than to let the Bedouins have it.”

¹ *Rijal*, Kishi, Pg. 341.

² *Rijal*, Kishi, Pg. 341.

Miracles of Imam Musa Kazim (a)

Miraculous birth of the Holy Imams (a)

It is narrated from Abu Basir that:

Once we went for Hajj with Abu Abdullah (a) in the year that his son Musa (a) was born. When we arrived at Abwa, lunch was served. When he would serve food to his people he would serve good and plentiful food.

At such time the messenger of Hamida, (his wife), came saying:

“Hamida says, “I have almost lost myself and I have found what I was to find, I am about to give birth. You had commanded me not to do anything to this child without you.”

Abu Abdullah (a) left with the messenger. When he came back, his companions congratulated him and said, “May Allah take our souls in service for your cause, what did you do to Hamida?”

He said, “Allah granted her good health and gifted me with a boy whom He has formed as the best in His creatures. Hamida informed me of a matter about him that she thought I did not know. I, however, knew it better than her.”

I then asked, “May I be sacrificed on you, what was it that Hamida told you about the child?”

He said that she informed him about the baby’s actions as soon as he fell on the ground.

“The baby placed his hands on the ground and raised his head to the sky.”

I explained to her that it was a sign like that of the Messenger of Allah and a sign of the executor of his will after him.

I then said, “May I be sacrificed on you, what sign is the sign of the Messenger of Allah and the sign of the executor of his will after him?”

He said, “In the night that the mother of my grandfather conceived him someone came to my great grandfather with a drink finer than water, softer than butter, sweeter than honey, cooler than ice and whiter than milk. He was asked to drink it and then go to bed with his wife. He went to bed with his wife and she conceived the baby.

In the night that the mother of my father conceived him someone came to my grandfather with the same kind of drink as that brought to my great-grandfather. He was asked to drink it as my great-grandfather had done. He was commanded to do as my great grandfather had done. He then went to bed with his wife and she conceived my father.

In the night that my mother would conceive me someone came to my father with the same kind of drink as that brought for my great-grandfather and grandfather and made him to drink as they had done and commanded him as he had commanded them before him. He then went to bed with his wife and my mother conceived me.

In the night that my wife was to conceive my son someone came to me with the same kind of drink as that for my great grandfather, my grandfather and my father. He did to me as he done to them. I then went with the knowledge of Allah and with joy for what Allah had granted to me to bed with my wife and she conceived the baby that is just born.

The newborn is with you and he, by Allah, will be your companion after me. The seed of the Imam is from what I just explained to you. When the seed is accommodated in the womb for four months and the spirit is established therein Allah, the

Most Holy, the Most High, then sends an angel, called Haywan (animal or living). He then writes on his right shoulder:

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۗ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۗ
وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾

“...in all truth and justice, your Lord’s Word has been completed. No one can change His Words. He is All-hearing and All-knowing.”¹

When he emerges from the womb, he places his hands on the floor and raises his head to the sky. Placing his hands on earth is an indication of his taking possession of all the knowledge of Allah that is sent from the heavens to earth. Raising his head to the sky is that because a caller from inside the Throne calls him from the high horizon with his name and the name of his father. It is for (on behalf of) the Lord, the Most Majestic, the Most gracious, saying:

“O so and so, son of so and so. Be firm so that you would be established for the great purpose that I have created you. You are my chosen one in my creatures. You are the keeper of My secrets, the container of My knowledge, the trustee of My inspiration and My deputy and representative on earth. I have made it necessary for My blessings and mercy to reach you and those who would love you (and acknowledge your Divine Authority). I have gifted My paradise and given a place near Myself to you and to them. Also, by My Majesty and Grace, I will make your enemies to feel the heat of My punishment even though I may have given them expanded prosperity in My world such as prosperity in their livelihood.

¹ Surah Anaam 6:115.

When the call of caller ends he responds to it by placing his hands on the ground and raising his head to the sky and says the following:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَانِمًا
بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

“Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with justice; there is no god but He, the Mighty, the Wise.”¹

Imam (a) said, “When he says this, Allah grants him the knowledge of the first and the knowledge of the last the qualification to be visited by the spirit in the nights of destiny.”

I then said, may I be sacrificed on you, is the Spirit different from Jibraeel?”

He said, “The Spirit is a creature greater than Jibraeel. Jibraeel is of the angels. The Spirit is a creature greater than the angels. Is it not true that Allah, the Most Holy, the Most High, has said:

تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤﴾

“The angels and the Spirit descend in it by the permission of their Lord for every affair.”²

It is known from this verse that there is a difference between angels and the ‘spirit.’³

¹ Surah Aale Imran 3:18.

² Surah Qadr 97:4.

³ *Al-Kafi*, Vol. 1, Pg. 385.

Purchase of Lady Hamida

Jabir narrates that Imam Muhammad Baqir (a) summoned me and said,

“A slave trader has arrived from the people of the West and he is having some slave girls for sale, among whom is a girl having such and such traits. Take this money bag and purchase that girl for us.”

So I took the bag and went there and that man displayed the girls before me, but a girl of those particular traits was not among them. I said, “Do you have any other girl?”

“I have one more girl, but she is ill.”

I said, “Show her to me.” So when he showed a girl named Hamida. I found in her all the traits mentioned by the Imam. I asked her price and he mentioned seventy dinars.

I handed him the money bag given by the Imam and the seller exclaimed, “By God, last night I saw in dream the Messenger of Allah (s) giving me this money bag in exchange of this slave girl.” So he handed over that slave girl to me and I took her to Imam Muhammad Baqir (a). When he inquired her name, she mentioned: Hamida.

The Imam said, “You are Hamida in the world and in the hereafter you would be Mahmooda.”

Imam Muhammad Baqir (a) asked her if she was married and she responded that she was unmarried and a virgin.

Imam (a) said, “It is amazing because whatever falls into the hands of the slave trader is spoiled by him!”

That lady said, “Whenever that slave trader approached me with ulterior motives, a handsome man used to appear and forbid him.”

Now Imam Muhammad Baqir (a) said to his son, Imam Ja'far Sadiq (a),

“Take this slave girl from whose womb Almighty Allah would grant you a son, who would be the best human being of his time.”¹

Reason for the title of ‘Kazim’ and his exemplary forbearance

It is narrated on the authority of Rabi Ibne Abdur Rahman:

“I swear by God that Musa Ibne Ja’far (a) was extremely intelligent. He knew those who will stop believing in Wilayat after him, and not accept the next Imams. However, he swallowed his anger and did not divulge what he knew about them. That is why he is called ‘Kazim.’”²

Nice conduct with the enemy

Sharif Abu Muhammad Hasan bin Muhammad said on the authority of his grandfather (Yahya bin Hasan), on the authority of another of his colleagues and teachers, (who said:)

A man from the family of Umar bin Khattab was in Medina trying to harm Imam Musa Kazim (a). Whenever he saw (Imam Kazim) he would curse him and curse Ali (a).

One day some of those who used to attend his gatherings said to him: “Let us kill this sinner.”

He forbade them from (doing) that most firmly and rebuked them severely. He asked about the descendant of Umar and was told that he had a farm on the outskirts of Medina. He rode out to him and found him at his farm. As he entered the farm with his donkey, the descendant of Umar cried out:

“Do not tread on my sown land.”

¹ *Dalailul Imamah*, Pg. 148.

² *Ilalush Sharai*, Vol. 1, Pg. 235; *Uyunul Akhbaar Reza*, Vol. 1, Pg. 112.

Yet Imam Kazim (a) continued to tread on it with his donkey until he reached him. He dismounted and sat with him. He greeted him with a smile and laughed at him.

“How much have you paid to sow your land?” he asked.

“One hundred Dinars,” (the other man) answered.

“How much do you hope to acquire from it?”

“I do not know the unknown,” was the reply.

“I only asked you about what you hope it would bring you,” retorted the Imam.

“I hope that it will bring me two hundred Dinars,” he answered.

Imam Musa Kazim (a) took out a purse in which was three hundred Dinars and said: “This is (the price) of what you have sown in its present condition (i.e. what you have spent to sow it and what you hope to gain from it.) May Allah provide you with what you hope for from it.”

The descendant of Umar kissed his head and asked him to forgive his (former) hasty words about him. Imam Musa Kazim (a) smiled at him and went away. In the evening he went to the Masjid and found that descendant of Umar sitting there.

When the latter saw him, he called out: “Allah knows best where to put his (prophetic) mission.”

His companions jumped (in surprise) towards him and said to him: “What is the story (behind what you say), for you used to speak quite differently from this.”

“You have heard what I have said now,” he replied and began to speak in support of Imam Musa Kazim (a).

They opposed him and he opposed them. When Imam Musa Kazim (a) returned to his house, he said to those who attended his gatherings and who had asked about killing the descendant of Umar:

“Which was better - what you wanted or what I wanted? I put right his attitude to the extent which you have now become acquainted with. I was sufficient for the evil that was in him.”¹

Imam Musa Kazim (a) and Shaiq Balkhi

It is narrated from Shaiq Balkhi that he said: I travelled for Hajj in 149 A.H. and we halted at the Qadisiyya station. There I was engrossed in observing the beautiful tents and their decorations when I noticed a young man, who was divinely endowed with an elegant and slender physique and was covered with an ordinary woolen sheet. On his head was a shawl-like turban. On his face were signs of excessive worship. On his forehead was an arch which was shining like a star and that youth was sitting away from the gatherings.

I thought, “Perhaps he is some Sufi youth, who wants to be a burden on others. I’ll go and chastise him; and explain to him that it is not a good thing to become a leech on others.”

So as I moved towards him and he saw me approach, he addressed me by this name and said,

“O Shaiq:

اجْتَنِبُوا كَثِيرًا مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

*“...avoid most of suspicion, for surely suspicion in some cases is a sin...”*²

Then he arose and went away from there.

I told myself that this man had surmised my inner thoughts; he must be some divine saint. I will go and apologize for my misgivings.

¹ *Irshaad*, Mufeed, Pg. 297; *Elamul Wara*, Pg. 296.

² Surah Hujurat 49:12.

When we set out from there and reached Waqiya, I spotted him. He had secluded himself from the Hajj pilgrims and was engrossed in worship; he was trembling due to the fear of God and his tears were flowing.

I recognized him immediately and approached him to apologize. When I reached there, he concluded his devotion and said:

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ



“And most surely I am most Forgiving to him who repents and believes and does good, then continues to follow the right direction.”¹

So saying he vanished from my sight and even though I searched for him at that station, I was unable to find him. I became certain that he was a mystic dervish since he was able to read my mind.

When we reached the Zubala stage I saw that youth standing beside a well holding a leather bucket. He was trying to draw water when it slipped and fell into the water. He looked at the sky and said,

“O Lord, only You are my nurturer and only You give me water to drink when I am thirsty and food when I am hungry.”

O Allah, O master, I don’t have another bucket right now while I also need the water. Please restore my bucket to me.”

Shaqiq says: By God, I saw the water in well boil up and the level arose and that youth extended his hand and picked his bucket. Then he filled it with water, performed ablution and prayed four units of prayer. Then he picked some handfuls of

¹ Surah Taha 20:82.

sand from a nearby heap, mixed it with water and then started drinking it.

I stepped forward and greeted him. He responded to the greeting and I said, "Please include me also in this divine bounty."

He said, "Shaqiq, divine bounties continue to descend on us in the inner and the apparent so you must have positive expectations from God." Then he extended that bucket towards me. When I brought it to my lips I found that it was a mixture of parched barley meal and sugar and it was so delicious that I had never tasted such a drink before. So, I drank to satiation and after that I did not feel any urge to eat or drink anything for a number of days.

Then I returned that bucket to him and that man disappeared from my sight and I did not see him throughout the remaining journey. When I reached Mecca and had performed the rituals I saw this person besides the dome of water fully concentrating on worship acts and prayers. He was shedding a lot of tears and he spent the whole night in devotions. In the morning he sat up and recited the Tasbih and prayed the dawn prayer. Then circled the Holy House seven times and emerged from the sanctuary. I also followed him and I saw that he was having mounts for travelling and he was also dressed in resplendent garments. People were gathered to inquire religious issues from him. I asked one of his slaves who that gentleman was.

He replied, "He is Abu Ibrahim, scholar of Aale Muhammad (a)."

"Please mention more details."

He said, "He is Musa bin Ja'far bin Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a)."

I said, "Certainly, such miracles behoove only such a personality and are restricted to this family."

This incident of Shaiq has also been versified by some poets.¹

Harun Rashid was terrified

Waki has narrated from Amash that he said: Once Harun Rashid summoned Imam Musa Kazim (a) in order to cause harm to him, but when he went to him, he bowed with respect and greeted the Imam.

After the Imam left Isa bin Aban asked,

“O chief of believers, you had some other intentions, then why did you humiliate before him?”

“When he stepped into the court I saw that behind me was a huge serpent with its mouth open wide and it told me in Arabic language,

‘Beware! You have to obey him and if you cause any excess I would swallow you.’ So I accorded with him like that. And till the Imam departed that serpent continued to remain behind me with its mouth open.”²

Prison and the miracle of the Imam

Waki has narrated from Amash that he said: During the time Imam Musa Kazim (a) was imprisoned in the jail of Harun it happened many times that the Imam used to disappear from there, but was again seen there after some time.³

¹ *Dalailul Imamah*, Pg. 155-156; *Kashful Ghumma*, Vol. 2, Pg. 62-63.

² *Dalailul Imamah*, Pg. 157; *Ithbatul Huda*, Vol. 3, Pg. 209.

³ *Dalailul Imamah*, Pg. 157; *Ithbatul Huda*, Vol. 3, Pg. 209.

Reviving a felled tree

Amash narrates: Once I was travelling with Imam (a) when we came across a tree lying that had been cut down, but when the Imam passed his hand on it affectionately it became verdant and fructified. The Imam ate the fruits and offered me as well.¹

The Imam's miracle in Prison

Ghalib bin Marrah and Muhammad bin Ghalib say: We, father and son, were interred in Harun's prison, where neither we got clean drinking water nor any shade or tree to shelter below. During that time Imam Musa Kazim (a) was also brought to our prison. For him Almighty Allah created a spring of pristine water and caused a tree to grow over there. He used to drink the cool water of this spring and sitting under the shade of the tree remained engrossed in devotions. And the strange thing was that when one of Harun's men visited the prison, he was not able to see that spring and the tree.²

Descent of the table from the heavens

Musa bin Harun narrates: In Harun's prison, many a times, I observed a tray of food descending from the sky for Imam Musa Kazim (a). The Imam ate from it and also offered to the other prisoners; and all the prisoners used to be satiated, but the food remained as it was. Then it used to return to the heavens.³

The staff turns into a python

Rashiq, slave of Harun narrates: Once Harun summoned the Imam from prison and had him brought into his court and

¹ *Dalailul Imamah*, Pg. 158.

² *Dalailul Imamah*, Pg. 157.

³ *Dalailul Imamah*, Pg. 158.

ordered me to execute him. When I picked up the sword and stepped forward, Musa Kazim shook his staff and it turned into a serpent and wrapped around Harun's neck. Harun told me: Let him go! So I allowed the Imam to go free.¹

Wild beasts and obedience of the Imam

Ammara bin Zaid says that Ibrahim bin Saad has narrated to me that Harun Rashid starved the beasts of the zoo for a number of days. Then he told me to take Musa Kazim (a) amidst them so that they devour him.

Under the orders of Harun I sent Musa Kazim (a) to the starving beasts. As soon as the animals saw the Imam they ambled to him and started licking his feet and began to go around him; they were also telling him something in their language.

When Harun was informed about this he released the Imam from the prison lest people learn about such incidents and become more devoted to him.²

The Imam soars into the sky

Ibrahim bin Aswad says: During the period the Imam was interred in the prison of Harun, we served as sentries over there. Once it so happened that I saw the Imam while sitting there suddenly soar up and go into the sky. He returned after sometime holding a spear of light and waved it before us, saying:

“You want to threaten me with Harun? If I want I can attack him with this spear and finish him.”

As soon as Rashid was informed about this, he swooned thrice and after that he freed the Imam.¹

¹ *Dalailul Imamah*, Pg. 158.

² *Dalailul Imamah*, Pg. 158.

Ali bin Yaqtin and the royal robe

Ali bin Yaqtin says: Once I was with Harun when the gift of the Roman Emperor were brought to him. Among those gifts was a robe of black brocade spun with gold threads. I had never seen a more beautiful robe in my life. So I was looking at it with intense admiration. When Harun observed my deep interest, he said,

“Do you like this robe, Ali?”

“Yes, O chief of believers, I like it very much,” I replied.

“All right, I am gifting it to you. You can take it home,” he said. So I wrapped it in a cloth and carried it home. Then I thought that such an expensive robe did not behoove me; so why shouldn’t I present it to Imam (a)?

So I sent it to my master, Imam Musa Kazim (a) in Medina. Six or seven months passed after this episode and no one knew anything about it. One day when I returned home after visiting Harun’s court one of my servants handed me that robe along with a letter of the Imam freshly sealed.

He told me that a little while ago a courier had brought that bundle and this letter.

When I opened the letter I found that it was written by my master, Imam Musa Kazim (a):

“Ali, you will have a dire need of this robe so keep it with you.”

When I opened the bundle it contained the same robe sent by the Roman Emperor. Suddenly a messenger arrived from Harun and asked me to report to him immediately.

I asked, “Is everything all right? I just returned from him a while ago.”

¹ *Dalailul Imamah*, Pg. 158.

“I don’t know,” he replied.

Ali bin Yaqtin says: When I went to Harun’s court, I saw Umar bin Bazi also there.

Harun said, “Where is the robe that I gave you?”

“You have endowed me with robes a number of times; which robe are you talking about?”

“I am talking about the robe which the Roman Emperor sent me among the gifts. It was black brocade spun with gold threads.”

I said, “It is safe with me; but when you gave it to me, I prayed four units of prayers in it.”

Harun gestured to Umar bin Bazi and said, “Tell him to bring that robe immediately.”

So I told my servant to go home and bring that robe. That servant went and brought the robe in a few moments. When Harun saw it, he said to Umar, “O Umar, after this we would never listen to any tale-telling against Ali bin Yaqtin.”

He then returned that robe to me and along with that presented me fifty thousand silver coins as reward. So I returned home with the robe and the money.¹

This same report is quoted by Tabarsi in *Elamul Wara*, Shaykh Mufeed in *Al-Irshaad* and Ibne Shahr Ashob in *Manaqib* with a slight difference as follows:

One day Rashid sent some robes to Ali bin Yaqtin to honor him. Among their number was a black woolen cloak adorned with gold, like the robes of kings.

Ali bin Yaqtin dispatched those robes to Musa bin Ja’far (a). Among their number he (also) sent that cloak. He added some money which he had already prepared specifically for him as the fifth of his money (Khums - tax for the Imams) which he

¹ *Dalailul Imamah*, Pg. 158-159; *Uyunul Mojizaat*, Pg. 99-100.

was going to pay him. When that reached Abul Hasan Musa (a) he accepted the money and the robes but returned the cloak by the hand of the messenger to Ali bin Yaqtin.

He wrote to him: “Keep it and do not let it leave your hands, for an event will occur to you because of which you will need it for him (Rashid).”

Ali bin Yaqtin was suspicious about it being returned to him and did not understand the reason for that. Sometime later, Ali bin Yaqtin changed (his attitude) towards a servant who had a special position with him and he left his service.

The servant knew about Ali bin Yaqtin’s inclination towards Abul Hasan Musa (a). He was acquainted with the money, garments and other things (Ali) had sent to (Musa) on every occasion. He (went and) informed Rashid.

He told (Rashid) that (Ali) maintained the Imamate of Musa bin Ja’far and paid him a fifth of his money each year, and also that he had given him the cloak with which the Commander of the faithful (Rashid) had honored him at such-and-such a time.

Rashid burned with anger and was furious. He declared:

“I will expose this situation. If the matter is as you say, his life will be destroyed.”

He immediately sent for Ali bin Yaqtin to be brought. When he appeared before him, he said: “What have you done with the cloak I bestowed you?”

“Commander of the faithful,” (Ali) replied, “I still have it in a sealed chest and there I keep perfume with it. In the mornings I open it and look at it to gain blessings from it. I kiss it and then put it back in its place. Every night I do the same thing.”

“Bring it, immediately,” he ordered.

“Yes, Commander of the faithful,” he answered.

He summoned one of his servants and told him: “Go to such-and-such a room in my house. Take the key for it from my

custodian and open it. Open such-and-such a box and bring me the sealed chest which is in it.”

It was not long before the servant returned with the chest still sealed. He put it before Rashid and told him to break the seal and open it. When he opened it, he saw the cloak in it folded and laid out in perfume.

Rashid’s anger became pacified and he said to Ali bin Yaqtin: “Return it to its place and go away righteously. I will never disbelieve you again on the word of an informer.”

He ordered a magnificent gift to be sent after him and had the informer flogged with a thousand lashes. After he had been flogged about a hundred, he died.¹

Knowing the inner feelings

Khalid Khazzaz says: Once when I visited Imam Musa Kazim (a) he was present at his house in Rameela locality. When I saw him, I said to myself,

“May my parents be sacrificed on you, you are oppressed and your rights are being usurped; you are helpless and dominated.”

Then I went to him, kissed his forehead, and then kneeled down near him.

The Imam glanced at me and said,

“Ibne Khalid, we are more aware of this matter. You should not worry about it. And if we want, temporal power can return to us within no time. However God has given respite to these people till a specific time period and it is necessary that its period should expire.”

¹ *Elamul Wara*, Pg. 293; *Irshad*, Mufeed, Pg. 293-294; *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 289; *Ath-Thaqib fil Manaqib*, Pg. 449.

I said, “O son of Messenger of Allah, I would never entertain such a thought.”¹

Knowledge of the unseen

Hisham Ibne Salim said:

We were in Medina after Abu Abdullah (a) left this world. People had gathered around Abdullah Ibne Ja’far thinking that he was in charge of this task (Imamate) after his father. I and Sahib Taq went to see him while people were around him because of a tradition that they would narrate from Abu Abdullah (a) that said:

The in-charge of the task (Imamate) will be the eldest son if he would not suffer any defects. We went to see and ask him what we used to ask his father. We asked him about Zakat to find out on how much property it becomes due. He said:

“It becomes as five on every two hundred.”

We asked, “What if it would one hundred?”

He said, “It will be two and a half.”

We then said, “By Allah, the Murjia sect does not say so.”

The narrator has said that he raised his hands to the sky and said:

“By Allah, I do not know what the Murjia group says.”

The narrator has said that we then left him with a feeling of loss and did not know where to go. I and Abu Ja’far Ahwal were together. We sat down on a street corner of Medina weeping and confused and did not know where to go and to whom, saying to each other:

¹ *Dalailul Imamah*, Pg. 159.

“Where would we go now; should we go Murjia, Qadria, (belief in predestination), to Zaidiyya sect, Mutazila or the Khwarij sect?”

At this time I saw a gentleman who I did not know, gesture at me with his hand. I became afraid and thought he might be a spy of Abu Ja’far Mansur. He had his spies in Medina to see who the Shia would follow Abu Abdullah (a) and then they would cut his neck off. I was afraid thinking that he might be one of them. I then said to Ahwal:

Get away from here because I am afraid for both of us. He only wants me and not you. Move away from me not to get destroyed and become an instrument against yourself.

He moved a little away and I followed the gentleman. I did so thinking that I will not be able to set myself free from him. I continued to follow him. I had become certain of dying until we reached the door of Abul Hasan (a). He then left me there and went away.

At that time a servant emerged from the house and said, “Come inside, may Allah grant you blessings.”

I went in and found Abul Hasan (a) therein.

He started speaking to me, “Not to Murjia, or Qadria, or Zaidiyya or Mutazila or Khariji group, but come to me, come to me.”

I said, “May I be sacrificed on you, has your father left this world?”

He said, “Yes, he has passed away.”

I then asked, “Did he die a natural death?”

He said, “Yes, he did so.”

I then ask, “Who will be for us after him?”

He said, “If Allah would will to guide you He will do so.”

I said, “May I be sacrificed on you, Abdullah thinks that he is the one after his father.”

He said, “Abdullah wants that Allah not be worshipped.”

I said, “May I be sacrificed on you, who will be for us after him?”

He said, “If Allah would will to guide you He will do so.”

I said, “May I be sacrificed on you, is that you?”

He said, “No, I do not say that to you.”

He said: I said to myself, “Perhaps I could not ask in the right way.”

Then I said, “May I be sacrificed on you, is there any Imam above you?”

He said, “No, there is no Imam above me.”

He said: Something struck my mind in a way that no one would know except Allah, the Most Majestic, the Most gracious. It was a feeling of his greatness and awe greater than what I would feel in the presence of his father.

I said, “May I be sacrificed on you, may I ask what I used to ask your father?”

He said, “Ask, you will have the answers but do not make them public. If you would do so it will be slaughtering.”

I asked him and found him to be like an ocean of knowledge that does not dry up. I said, “May I be sacrificed on you, your Shia, followers and the followers of your father are in loss and false guidance. Thus, can I meet them and call them to you? I will keep it secret.”

He said, “If you find intelligent people inform them, but make him to promise secrecy. If they would make it public, it will be slaughter, he pointed with his hand to his throat

He said: I then left him and met Abu Ja’far Ahwal.

He asked, “What is behind you.”

I said, “It is guidance.”

I then informed him of the whole story. We then met Fudhail and Abu Basir. They both went to see him, heard his words, asked him and became certain of his Imamate. Thereafter we met people in groups. Whoever would go and see him he would become certain of his Imamate, except the tribe of Ammar and his companions. Abdullah was left alone and no one would go to see him except a very few people.

When he found out about the conditions he said, “What is the matter with the people?”

They told him (Abdullah) that Hisham has prevented people from visiting you.

Hisham said that he (Abdullah) made many people ambush and beat me up, but Allah saved me from all of them.”¹

Knowledge of his impending demise

Ishaq Ibne Ammar said:

Once I heard the pious servant of Allah [Imam Musa Kazim (a)] giving the news of his own death to a man.

I thought that he might or might not know when a person from his Shia (followers) would die. He turned to me as if angry and said:

“O Ishaq, if Rushaid Hijri possessed the knowledge of deaths and suffering, the necessity for such knowledge for the Imam is much greater.”

Then he said, “O Ishaq, do whatever you may like. Your life is destroyed and you will die within two years. Your brothers and family will very soon after you scatter in disunity

¹ *Al-Kafi*, Vol. 1, Pg. 351; *Elamul Wara*, Pg. 291-292.

and turn into traitors against each other so much so that even their enemies would scold them. Was this in your mind?”

I said, “I seek refuge to Allah for what went in my center (heart or chest).”

After that meeting Ishaq did not live for very long time and he died; and soon after Banu Ammar began to live on loans and became very poor and destitute.”¹

Prediction of Mansur’s death

Ali bin Hamza says: I heard Imam Musa Kazim (a) say:

“Mansur would not be able to perform the Hajj after this year.”

Ali bin Hamza says: When I went to Kufa, I narrated this statement of the Imam to my friends; but when the following year Mansur prepared to leave for the Hajj, they reminded me about the prediction.

I said, “By God, he never be able to see the House of Allah.” When Mansur reached Bastan from Kufa my friends came and asked,

“Now what is remaining?”

I replied, “Keep watching, he would not be able to see the Kaaba.”

When Mansur departed from Bastan and reached the well of Maimoon, I went to meet Imam Musa Kazim (a) and found him in prayers reciting a prolonged prostration. Then he raised his head and said,

“Go out and see what people are saying.”

¹ *Al-Kafi*, Vol. 1, Pg. 484; *Basairud Darajaat*; *Al-Kharaij wal Jaraih*, Vol. 2, Pg. 712.

When I came out, I saw people mourning for Mansur. I returned inside and informed him about it. He said,

“God is the greatest! It was impossible for him to see the House of Allah.”¹

Prediction of house collapse

Uthman bin Isa says: Imam Musa Kazim (a) sent message to Ibrahim bin Abdul Hamid to change his residence, but he did not obey. The Imam once more sent him to change his house, but he was unable to find a suitable option, so he remained in his old house.

Then the next Ibrahim said to me,

“Brother, strange circumstances befell us. My master twice advised me to change the house, but I was unable to do so due to some compulsions. And now today when I filled water from the well situated in the courtyard, the bucket came up filled with night soil. It seems there is some evil spell on it.

I told him to shift immediately as I would never visit him in that house.

Thus, Ibrahim searched for a rental house and moved there. Two days after that when Ibrahim met me again, he said,

“Brother, thanks be to God, I obeyed the Imam’s command. After I left that house along with my things, it collapsed at night. Had I not vacated it earlier I would died in that along with my family members.”²

Speaking from the cradle

Yaqub Sarraj said:

¹ *Dalailul Imamah*, Pg. 161.

² *Dalailul Imamah*, Pg. 161.

Once I went to see Imam Ja'far Sadiq (a), who was standing by the cradle of Imam Musa Kazim (a). He began to speak secretly to him for a long time. I sat there until he was free. I then stood for him and he said to me:

“Come close to your Maula.”

I went close and said greetings. He answered my greetings very clearly and then he said to me:

“Go and change the name of your daughter that you named just yesterday. It is a name that makes Allah angry.”

A girl was born to us and I had named her Humaira.

Imam Ja'far Sadiq (a) said, “Follow his command you will have right guidance.”

I then changed her name.¹

Imam's reply to Abu Hanifah

Abu Ja'far Muhammad bin Ali Shalmaghani says: Once Abu Hanifah came to meet Imam Ja'far Sadiq (a) and was waiting for permission to enter the door of the Imam. Meanwhile Musa Kazim (a) emerged and at that time he was five years old. Abu Hanifah said,

“Child, tell me if a traveler needed to visit the washroom in your town, where should he go?”

Imam Musa Kazim (a) reclined at the wall and said,

“He should avoid the banks of the streams, places of the dropping of fruits, lodgings of travelers, courtyards of the Masjids and he should neither face the Qibla nor put his back to it at that time. He should conceal his genitals while relieving himself.”²

¹ *Al-Kafi*, Vol. 1, Pg. 310; *Ithbatul Huda*, Vol. 3, Pg. 158.

² *Dalailul Imamah*, Pg. 162.

Predicting death

Ali bin Hamza says: I was present in the company of Imam Musa Kazim (a) when a native of Rayy arrived there. His name was Jundab. He saluted the Imam and sat down there. The Imam inquired about his well being and said,

“How is your brother?”

“By the grace of God he is well and good; he has conveyed his Salaams.”

“May God reward you upon his calamity,” said the Imam.

“But I received a letter thirteen days ago that he was in health?”

Imam (a) said, “He died two days after that and he kept some money with his wife saying: Give it to my brother when he returns.

So that woman has buried the money in the house. When you return you must speak to her kindly; on the contrary, invite her to marry you. She would hand over all her wealth to you.”

Ali bin Hamza says: I met Jundab a few days later and asked him about the Imam’s advice and he told me,

“By God, my master mentioned the absolute truth and there was not an iota of difference in it.”¹

Predicting his brother’s death

Abu Basir says: Imam Musa Kazim (a) related to me: My father told me in his last moments:

“Son, only you must give me the funeral bath, because only I gave the funeral bath to my father and my father gave it to his father and only a Divine Proof can give the funeral bath to a

¹ *Dalailul Imamah*, Pg. 162.

Divine Proof. Then my father said: After me, your brother, Abdullah, would also raise the claim of Imamate. Don't say anything to him as he would be the first one to meet me from my family."

Thus, according to the order of my father, I gave him the funeral bath and shrouded him and myself buried him."

After the passing away of Imam Ja'far Sadiq (a), Imam Musa Kazim (a) hung a curtain at his door whereas Abdullah invited people to pay allegiance to him.

Abu Basir says: I said to Imam Musa Kazim (a): You sacrificed one animal on Hajj whereas Abdullah slaughtered a number of camels?

He replied, "Remember, Abdullah wouldn't live for more than a year."

His statement was proved true and Abdullah died that same year; and he didn't get a chance to perform another Hajj.¹

A person struck with lightning should not be buried soon

Ali bin Hamza narrates: One year numerous bolts of lightning fell on the holy Mecca causing loss of many lives. I went to meet Imam Musa Kazim (a) and I wanted to ask about that matter, but before I could ask the Imam said,

"Those who die in water and those struck by lightning should not be buried for three days unless their bodies start giving out foul odors; then they should be buried soon."

I asked, "So do mean to say that this time many were buried alive?"

"Yes," he said, "this time numerous persons were buried who died after being buried in the grave."¹

¹ *Dalailul Imamah*, Pg. 28.

Knowledge of the time of death

Akhtal Kamil narrates: I was in the company of Imam Musa Kazim (a) when Abdullah bin Yahya Kahili also arrived there. The Imam said to him,

“Perform good deeds this year; your death is near.”

Abdullah started crying.

“Why are you crying?” asked the Imam.

“You have predicted my death; what should I do instead of crying?”

Imam (a) said, “Glad tidings to you, you are our Shia and your end is good.”

Akhtal says: Abdullah bin Yahya died after some days.²

Knowledge of the Imam

Isa bin Shalqan says: I went to meet Imam Ja’far Sadiq (a) and I wanted to inquire from him about the concocted beliefs of Abul Khattab. Before I could ask anything, he asked,

“Isa why don’t you meet Musa, my son, and ask him about those issues?”

Isa says: At that moment I turned to Abde Salih [Imam Musa Kazim (a)] and saw that he was in his school and ink was smeared on his lips. He glanced at me and said,

“Isa, Allah has taken the covenant of prophethood from the prophets and they did not deviate from their covenant. And Almighty Allah took covenant of Successorship from the Imams and they also remained firm on their covenant. Allah lent faith to

¹ *Al-Kafi*, Vol. 3, Pg. 210; *Tahzeeb*, Vol. 1, Pg. 338.

² *Dalailul Imamah*, Pg. 163-164.

some people for sometime then confiscated it. Abul Khattab is one of those who were given faith temporarily.”

On getting this reply from Musa Kazim (a) I hugged him, kissed his forehead and then said,

“May my parents be sacrificed on you, you are the implication of the verse:

ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

*“Offspring, one of the other; and Allah is Hearing, Knowing.”*¹

After that when I went to Imam Ja’far Sadiq (a), he asked,

“What happened Isa?”

I said, “May my parents be sacrificed on you, when I approached him he replied before I could pose the question, which proved that he would be the Imam in future.”

Imam Ja’far Sadiq (a) said,

“Isa, if you had asked my son regarding the Holy Quran, he would have given you a complete reply.”

After that Imam Ja’far Sadiq (a) removed him from the school.²

Arrival of an unknown Shia

Ali bin Abi Hamza says: Once Imam Musa Kazim (a) said: Go to the Razzaz locality and in the street where slave girls are sold, you would find a jujube seller. Give him eighteen dirhams on my behalf and tell him: Use these till your death.

¹ Surah Aale Imran 3:34.

² *Qurbul Asnaad*, Pg. 143; *Dalailul Imamah*, Pg. 164; *Al-Kharaj wal Jaraih*, Vol. 2, Pg. 653; *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 293.

So I followed his directions and when I reached there I could not see that person. When I inquired about him they told him that he would arrive shortly. I waited for some time and he came at last. I met him, conveyed the greetings of my master and also handed over to him the amount the Imam had sent, saying: Maula has told you to spend this till your demise.

When heard this he started crying. I asked him why he was crying. He said: The time of my death is near, that's why.

I said, "Whatever is present with Allah for you is much better."

He then asked my name and I told him: Ali bin Hamza.

He said: My master had previously informed me that he would send his message through Ali bin Hamza.

I asked, "What is your name as I don't know who you are?"

"Abdullah bin Salih," he replied.

When I inquired about his address he said that he lived in the Berber locality next to the house of Ibne Abi Dawud.

Ali bin Hamza says: Twenty days after our meeting, I went to see him in his home and I learnt that he was ill since a few days. When I reached, he was in his last moments. When I greeted him, he recognized me.

I said: Mention your bequest and I will definitely fulfill it to the letter.

He said, "What can I make bequest about? I am leaving behind a matured daughter and a small house. After I am dead have my daughter married to a religious person. After selling this house hand over the proceeds to my lord and master as offering from me. Also, you give me the funeral bath and shroud yourself and then place me in the grave."

After that he passed away and I gave him the funeral bath and shroud, recited his funeral prayer and buried him. After some days I got his daughter married to one of my believer

brothers. I also sold his house and presented the money to my lord and master and informed him about his bequest.

Imam (a) said,

“May Almighty Allah have mercy on him, he was our nameless Shia.”¹

Knowledge of the Unseen

Ali bin Shuaib Aqarkufi narrates: I gave two hundred gold coins to my slave and also a letter and told him to present them to Imam Musa Kazim (a).

From the two hundred Dinars, one hundred and fifty were from my own money and I wanted borrow fifty Dinars from my sister, Fatima as I wanted to send two hundred dinars to the Imam. She said that she needed the money and she could not lend me any.

So I took the fifty dinars without her permission and without informing her, added them to my money and sent it through the slave to Imam (a).

My slave narrates: When I reached Medina with the money, I learnt that Imam Musa Kazim (a) has left for Mecca to perform the Hajj. So I also set out for Mecca. In the dark night as I was travelling on the road someone called out my name and said,

“Mubarak, Mubarak, O slave of Shuaib Aqarkufi!”

“Who are you my good man?” I asked.

“I am Motab,” he replied, “Imam Musa Kazim (a) sent me to you with the message to hand over the letter and the money.”

So I alighted from my litter and gave him the letter. He took me along to Mina where Imam Musa Kazim (a) was camping for the Hajj. I opened the money bag and placed two hundred dinars

¹ *Dalailul Imamah*, Pg. 164-165.

at his feet. The Imam kept some coins from them and separated some coins and returned them to me, saying,

“Mubarak, you take back to your master the money that I have separated and tell him to replace the money from where he had picked it up as the lady who owns it would need it.”

Mubarak says: So I bid farewell to the Imam and returned to my master and said that the Imam separated these fifty dinars and returned them to him and asked to replace them from where you have taken them as its mistress would need it.

Shuaib said,

“My lord and master is absolutely right! This is not mine; it belongs to my sister, Fatima. I took it without informing her, whereas she had told me that she would need it soon. That is why the Imam returned her fifty dinars.”¹

Fruits of doing a good turn to the relatives

Ali bin Hamza says: Imam Musa Kazim (a) said,

“Ali bin Abi Hamza, tomorrow a man from the Maghreb would meet you and he would ask you regarding me. Tell him: By God, he is the same Imam regarding whom Imam Ja’far Sadiq (a) issued the *Nass* to us.”

Then he further said, “If he inquires from you issues of the lawful and the unlawful, reply to him on my behalf.”

I said, “May I be sacrificed on you, what are his distinguishing features?”

He replied, “He is a tall and a well built man. His name would be Yaqub. He is the chief of his community and if he wants to meet me, you bring him to me.”

¹ *Dalailul Imamah*, Pg. 167-168.

Ali bin Hamza says: “By God, I was engrossed in Tawaf when a tall and well built man approached and said, ‘I would like to make some inquires about your chief.’”

“What you mean by ‘your chief’?” I asked.

“I want some information regarding Abul Hasan Musa Ibne Ja’far Ibne Muhammad,” he said.

When I asked what his name was he told me it was Yaqub and he said that he was from the Maghreb.

I asked who informed him about me.

He said, “A person told me in dream that I should ask Ali bin Hamza whatever I wanted to ask and I was shown your face in the dream. So I had no difficulty in finding you.”

I said, “You wait here and let me complete my Tawaf; then I will join you.”

After that I completed the Tawaf and when I had a conversation with him I realized that he was an intelligent fellow. He expressed his wish to meet Imam Musa Kazim (a) and I brought him to the Imam. The Imam said,

“Yaqub, yesterday you had a fight with your brother and each of you abused the other. Remember that foul language is neither our style nor that of my holy forefathers; and we also don’t permit it to any of our followers. Fear Allah! Very soon death would cause separation between you two. Your brother wouldn’t be able to reach home; he would pass away during the journey. Then you would regret your clash. You two have severed your relations which is why your lifespans have reduced.”

“May I be sacrificed on you, when will I die,” asked Yaqub.

“Your death had also arrived but on so and so occasion you had done a good turn to your paternal aunt due to which Almighty Allah added twenty years to your lifespan.”

Ali bin Hamza says: “The following year I again met the same person and he told me that the prediction of the Imam was cent per cent true. ‘My brother died on the return journey from there and he was not able to see his home again.’”¹

Knowledge of the Imam

Ali bin Hamza has narrated from his father that he said: I went to see Imam Musa Kazim (a) in Medina, but on reaching there I fell ill and the illness took such a serious turn that I lost all ability to think and understand. When my acquaintances and friends visited me I was unable to recognize them. During that journey Ishaq bin Ammar was also with me. When he observed my conditions, he became certain that I wouldn't survive.

During that same illness I said to my companions to open my bag, take out a hundred dirhams and distribute them among the poor believers. My friends followed my instructions. Then Imam Musa Kazim (a) sent a bowl of water for me through a slave with the message that I should drink it and if Allah wills, I would be soon cured.

I drank the water sent by the Imam and my belly loosened, my stomach cleaned up and all my aches disappeared. I regained my health and went to meet Imam (a).

“How are you?” asked the Imam.

“What can I say? I have just escaped death!” I said.

He said, “Death has attacked you a number of times, but every time you escaped due to doing a good turn to the relatives as a consequence of which Allah prolonged your life.”²

¹ *Dalailul Imamah*, Pg. 166-167; *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 294.

² *Dalailul Imamah*, Pg. 168-169.

Predicting his own demise

Ali Ibne Khalid Zubali said:

When Imam Musa Kazim (a) was brought before Mahdi the first time, he was accommodated in Zubala and I talked to him. He found me depressed and asked:

“O Abu Khalid, why is it that I see you depressed?”

I said, “How can I not be depressed when you are being taken to this transgressor and I don’t know what will happen to you.”

He said, “I will be all right. In so and so month and day come to me on one mile’s distance.”

I then had no worries but the months and days pass by until that particular day arrived. I went up to a mile’s distance and spent the day there until it was almost Sunset. Suddenly, Satan caused temptations in my heart and I was afraid to doubt in what he had said. At this point I saw figures coming from the direction of Iraq. I went to meet them and Abul Hasan (a) was in front of them on a mule.

He said, “Is it you, O Abu Khalid.”

I said, “Yes, grandson of the Messenger of Allah.”

He said, “Do not doubt; Satan loved that you had doubts.”

I said, “Thanks to Allah Who saved you from them.”

He said, “I will have to return to them again in which I will not find any safety.”¹

Predicting the future

It is narrated from Dawud Ibne Zurbi, who said:

¹ *Al-Kafi*, Vol. 1, Pg. 477.

Once I went to deliver some monies to Imam Musa Kazim (a). He accepted some of it and left the others.

I asked, “May Allah keep you well, why have you left it with me?”

He said, “The in charge of this task (Imamate) will demand it from you.”

When we heard the news of his [Imam Musa Kazim (a)] death, Imam Ali Reza (a) sent his slave to me asking for that property and I delivered it to him.¹

Imam Ja’far Sadiq (a) and command of the Prophet

Yazid Ibne Saleet Zaidi said:

My travel companions and I met Imam Sadiq (a) on way to Mecca.

I told him, ‘May my mother and father be your ransom! You are one of the Immaculate Imams (a). There is no escape from death for anyone. Then please tell me something (the Imam who will succeed you) so that I could tell my descendants.’

Imam (a) said, ‘Yes, these are my children, and he is their master.’

Imam (a) pointed at his son, Musa (a).

He added, ‘He has knowledge, just judgment, understanding, generosity and recognition of what the people need regarding their conflicts concerning their religious affairs. He is good-tempered. He is a good neighbor. He is a gate from the gates of the Almighty, the Sublime God. There is another important point about him that is even more important than all these points.’

¹ *Al-Kafi*, Vol. 1, Pg. 313; *Ghaibat*, Tusi, Pg. 39.

Yazid Ibne Saleet continued, 'My father told him, 'May my father and mother be your ransom! What is this point?'

Imam (a) said, 'Almighty God will deliver this nation's helper through him - their helper, their knowledge, their light, their understanding and their just judgment. He will deliver through him the best baby and the best youth. God will prevent bloodshed through him. He will settle disputes through him. He will eliminate separation through him. He will fill the gaps through him. He will clothe the bare through him. He will feed the hungry through him. He will secure the fearful ones through him. He will send down rain because of him. He will make the servants obedient due to him. He will be the best middle-aged man. He will be the best young man. His family will be given the glad tidings (of his becoming the Imam before puberty). His words are full of wisdom. His silence is out of knowledge. He will clarify for the people issues on which they differ.'

Yazid Ibne Saleet continued, 'My father asked, 'May my parents be sacrificed on you, would we have a child after him?'

The Imam (a) said, 'Yes.'

Then he stopped talking.

Yazid Ibne Saleet said, 'I met Abul Hasan - that is Musa Ibne Ja'far (a) after a while and told him, 'May my parents be sacrificed on you, I wish that you inform me (of the one who will follow you) just as your father did.'

Imam Kazim (a) said, 'My father lived at a time that was quite different from this time.'

Yazid Ibne Saleet said, 'God will damn whoever stops the following of the Imams at this point!'

The Imam (a) laughed and said, 'O Aba Ammara! I left my house. I set all my sons including Ali as my Testamentary Trustees on the surface. However, in private, I appointed him (Imam Reza) as my Testamentary Trustee. In fact, I dreamt of The Messenger of Allah (s) and Amirul Momineen (a) with him,

along with a ring, a sword, a cane, a book and a turban. I asked what these were.

The Prophet (s) said, ‘The turban is a sign of the kingdom of the Almighty God. The sword is a sign of the Honor of the Almighty God. The book is a sign of the Light of the Almighty God. The cane is a sign of the Might of the Almighty God. And the ring includes all of these.’

The Prophet (s) added, ‘The affairs will be entrusted to your son, Ali.’

Yazid Ibne Saleet added, ‘Then the Imam (a) said, ‘O Yazid! You are entrusted with these. Do not speak to anyone about what I told you except to intelligent people, or those whose hearts have been tested for faith by God, or honest ones. Do not be ungrateful for the Almighty God’s blessings. Testify if you are ever asked to testify to this since God the Blessed the Sublime has said:

‘God doth command you to render back your Trusts to those to whom they are due....’;

He also said, ‘...Ah! who is more unjust than those who conceal the testimony they have from God?...’

Yazid Ibne Saleet said, ‘By God, I will never do that.’¹

Knowledge of various languages

Abu Basir said that he asked Imam Musa Kazim (a):

May I be sacrificed on you, what is the proof to know the Imam (a)?

He said: Through several qualities. The first thing is that his father must have said to this effect about him so that it could be considered a proof upon him. And that when asked he would answer and if one remains silent he would begin to speak on the

¹ *Uyunul Akhbaar Reza*, Vol. 1, Pg. 23, Tr. 9.

issue and inform of the things that would happen the next day; that he can speak to people in everyone's own language.

He said: O Abu Muhammad, allow me to give you a sign before you stand up to go.

Not very long after this a man from Khorasan entered. The man from Khorasan spoke to the Imam in Arabic but Imam Musa Kazim (a) answered him in Persian.

The man from Khorasan said: I swear by Allah, may I be sacrificed on you; the only thing that stopped me from speaking to you in Persian was I thought you might not know Persian.

Imam said: Glory belongs to Allah, if I would not be able to answer you (in Persian) how I would have any excellence over you?

He said: Abu Muhammad, No one's language is unknown to the Imam (a) not even the language of birds, animals and any living things. Whoever would not have these qualities wouldn't be an Imam.¹

Ali bin Abi Hamza says: I was in the company of Imam Musa Kazim (a) when three slaves from Ethiopia were purchased and brought to him. The Imam spoke to a handsome one from them in the Abyssinian language. Then he gave him some money and said,

“From this pay each slave a stipend of thirty dirhams a month.”

After that when the slaves went out, I said,

“Maula, you can also speak the Habashi language; what did you tell that youth?”

He replied, “I emphatically advised him to behave nicely with the other slaves and pay each of them a stipend of thirty dirhams every month. I appointed that youth as their leader because he seemed to be intelligent and he was son of one of

¹ *Al-Kafi*, Vol. 1, Pg. 285, Tr. 7; *Ithbatul Huda*, Vol. 3, Pg. 715.

their leaders. So I explained the necessary points to him and he is a nice boy otherwise also.”

Then he said,

“It seems that you were amazed to observe me speak the Habashi language. If that is true you should not be amazed, because the extraordinary features of the Imam, which are concealed from you are more numerous and the value of the knowledge of various languages before the knowledge of the Imam is like a bird taking in its beak water from an ocean. Would it make any difference to the ocean water?”

In the same way the Imam is like an ocean. The miracles of the Imam never end and his wonders are innumerable. There is no decrease in the water of the ocean if a bird takes away a little in its beak. In the same way there is no reduction in the knowledge of the Imam and his wonders never end.”¹

Predicting the birth of his son

Husain bin Abil Alaa narrates: Once Imam Musa Kazim (a) said, “Go and purchase a Nubian slave girl for me.”

I said, “I know of a very nice Nubian slave girl and I am sure that a girl like her must not be there in the whole of Nubia. Though she has one defect and it is that neither she knows your language nor you know her.”

The Imam smiled and told me to get her that very girl.

The narrator says: When I purchased that slave girl and brought her to the Imam, the Imam began to speak to her in her language.

Later, when I asked him what he had said to the girl, he said,

¹ *Qurbul Asnaad*, Pg. 144; *Awalimul Uloom*, Vol. 21, Pg. 179.

“I asked her name and she said it was Monisa. I said: You really have attachment (*Uns*), but your real name is Habiba.

When she heard this, she exclaimed, “You are absolutely right!”

After that he said,

“Ibne Abil Alaa, remember; from her would Almighty Allah grant me a son, who would be the most generous, valiant and pious from my children.”

“What would you name him, Maula?”

“Ibrahim,” he replied.

The narrator says: I was in Mina in the company of my lord and master. He sent one of his messengers, who brought this message for me to meet the Imam at the Thalaba Stage. Hence, I met him at Thalaba. Along with the Imam were his family and also his servant named Imran. Imam (a) asked,

“Would you like to stay in Thalaba or in Mecca?”

“Wherever you command,” I replied.

“Go to Mecca, it would be much better for you.” Then he sent me to his house in Mecca. Later when I saw him, he had prayed his Maghrib Prayer and he said,

“Take off your shoes and sit here.” So I sat down near him. Then dinner was laid which included sweetmeat of dates. We ate with the Imam together and then we began to talk among ourselves, during which I started dozing and the Imam said, “Go to sleep.” So I went to sleep and the Imam started praying.

After the prayers, he came and awakened me and said, “Get up, make ablution and pray the Midnight Prayer in brief.”

I recited the Midnight Prayer and after that prayed the Morning Prayer. The Imam said,

“Ali, my slave girl was having labor pains, so I took her to Thalaba so that no one may hear her moans. Almighty Allah has

bestowed a son to her and he is the same one I mentioned to you. He would be noble, generous and valiant. I have named him Ibrahim.”

The narrator says: I met that boy when he grew up and I found him having all the traits that the Imam had mentioned.¹

The Imam knows all the languages of the world

Ishaq bin Ammar narrates: I was in the presence of Imam Musa Kazim (a) when a man from Khorasan came to him. The Imam spoke to him in a language resembling the tongue of birds. After that man departed, I asked the Imam,

“What language was it, Maula?”

“It is the language of an area of Khorasan, which resembles the Chinese language and it is also like the language of the birds; and the Imam has not been given a more bewildering language.”

“Does the Imam also have command on the language of the birds?” I asked.

“Yes,” he replied, “The Imam knows the language of everything and he is learned in the tongue of every living thing. He is cognizant of every sentence that is used in any of the languages.”²

Knowledge of the time of deaths

Harith bin Mughira Nasri narrates: The year 174 A.H. is famous for deaths in Mecca. During that year there was an epidemic of plague over there due to which a large number of people died. In that year I happened to meet Imam Musa Kazim (a) in Mecca.

“Is any of your companions ill?” he asked.

¹ *Dalailul Imamah*, Pg. 170-171; *Al-Kharaj*, Vol. 1, Pg. 310.

² *Dalailul Imamah*, Pg. 171.

“Isa bin Uthman is very serious,” I replied.

He said, “Tell him to leave Mecca.” Then I mentioned the names of eight more friends. Regarding four of them the Imam said: “Tell them to leave Mecca.” And he didn’t say anything for the other four.

The four he had recommended to leave Mecca recovered and the other four he had not mentioned passed away the following day and we buried them.¹

Hazrat Hasan Musa narrates: My uncle, Muhammad bin Ja’far fell ill and his illness so much intensified that we feared for his life. One day we had gathered in house to console him when Imam Musa Kazim (a) also arrived there and continued to sit quiet in one corner for some time, while my uncle, Ishaq was near the patient’s head crying. After sometime the Imam arose and left and I followed him.

On the way, I said,

“May I be sacrificed on you, your brother and your relatives would taunt you and say that though you saw your uncle in the throes of death, you left him and went away.”

Imam (a) said, “Did you see Ishaq, who was crying incessantly? While the decision of the destiny is that the ailing one would recover and that crying one would pass away before him and the one who is sick right now would shed tears on him.”

The narrator says: Muhammad bin Ja’far recovered and after some days Ishaq passed away and Muhammad cried when he heard his bequest.²

Knowledge of the language of the birds

Ahmad bin Muhammad alias Ghazzal narrates: Once I was in the company of Imam Musa Kazim (a) in his orchard. A bird

¹ *Basairud Darajaat*, Pg. 265.

² *Dalailul Imamah*, Pg. 171-172; *Farajul Mahmoom*, Pg. 231.

swooped down before him and anxiously warbled for a long time.

“Do you know what she is saying?” asked the Imam.

“Allah, Messenger of Allah (s) and Wali of Allah know better,” I said.

He said, “She was saying that a snake devours all her newborn chicks.”

Then he said, “Come let us go and see.” When we checked, we found snake weave through the grass and we eliminated it.¹

Folding of the land

Abi Aqila has narrated from Ahmad Tabban that he said: One night I was in my bed asleep, when suddenly I felt someone kick me lightly. When I opened my eyes I saw before me a man, who asked,

“O man, do the Shia of Aale Muhammad (a) sleep?”

I got up hurriedly. When he saw my anxiety, he hugged me. When I looked closely, he was my lord and master, Abul Hasan Musa Ibne Ja'far (a). He said,

“Get up and make ablution.” So I performed ablution. The Imam held my hand and brought me out of my house. While the most amazing fact was that I had locked the door. But he did not even open the door, but brought me out just like that. A she-camel was waiting outside. He untied it and seated me behind himself on its back and she started moving. Within a few moments he made it sit and alighted from its back and ordered me to get down as well. He recited twenty-four units of prayer over there and I prayed along with him. After that he asked,

“Do you know what place is this?”

“I have no idea, Maula.”

¹ *Dalailul Imamah*, Pg. 172-173.

He said, “This is the holy tomb of my grandfather, Imam Husain (a).”

After that he mounted the she-camel and reached Kufa when the gates of the city were still closed and the guards were minding it. But no one saw us. The Imam brought me to the Kufa Masjid where he prayed seventeen units of prayer. Then he asked,

“Do you know what place is this?”

“You tell me, Maula.”

He said, “This is the Kufa Masjid and this is the *Dakkatul Tashit*.”

After that he mounted the she-camel again and in a few moments reached another location. We alighted there and prayed twenty-four units of prayer.

“Do you know what place is this?”

“You tell me, Maula.”

“This is the holy tomb of Prophet Ibrahim.”

After that he mounted the she-camel again and in a few moments reached another location.

“Do you know what place is this?”

“You tell me, Maula.”

He said, “This is Mecca and this is the House of Allah and that is Zam Zam well and Safa and Marwa.”

After that we set out from there and the Imam took me to another place and there I prayed twenty-four units of prayer. He asked,

“Do you know what place is this?”

“You tell me, Maula.”

He said, “This is the Masjid of my maternal grandfather, Messenger of Allah (s) and that is his tomb.”

Then he set out from there and brought to the Valley of Abu Jubair and asked,

“Ahmad, I want to show you a glimpse of the power of the Imam.”

“Definitely show me,” I replied.

Then he said, “O night go away and O day come here.”

As soon as he mentioned these words, the night ended and the day arose. And after sometime it was noon and we recited the Noon Prayer. Then he said,

“O day go away and O night you come!”

As soon as he mentioned that the day ended and it was night and we prayed the Maghrib Prayer.

He asked, “Is this sufficient, Ahmad?”

“Yes my lord,” I replied.

Then he set out till we reached a mountain which had surrounded the Earth. He asked,

“Do you know where you stand?”

“Allah, Messenger of Allah (s) and son of Messenger of Allah know better,” I said.

He said, “This is the mountain that surrounds the whole earth.” We observed some people dressed in white over there. The Imam said,

“Ahmad, these are the followers of Prophet Musa, greet them.”

So I greeted them and they replied.

After this, I was feeling tired and I said, “I am feeling very sleepy.”

“Do you want to sleep in your bed?” he asked.

“Yes,” I replied.

He kicked me lightly and said, 'Go to sleep.' I fell asleep and when I woke up I was at home in my bed and it was the time for the Dawn Prayer. I arose and prayed.¹

Acceptance of supplication

Hasan bin Ali Washa says: I went for Hajj during the period of Ismail bin Ilyas, my maternal uncle (mother's brother). My uncle wrote a letter to Imam Musa Kazim (a) in which he mentioned:

'Maula, I have only daughters in my family at this time and so far I have remained deprived of male issues. There is scarcity of males in our family. My wife was expecting when we set out from Kufa. You are requested to plead to Almighty Allah to bestow us a male child and you also suggest the name of that newborn.'

Reply was received from the Imam as follows:

'Almighty Allah has fulfilled your plea. Name your son Muhammad.'

When we concluded the Hajj rituals and reached Kufa we learnt that six days prior to that Almighty Allah had granted a son to my uncle.

The narrator says: God bestowed a long life to this boy and many children were born to him.²

Informing about his demise

Ali bin Suwaid Sayyi narrates: Imam Musa Kazim (a) sent a letter to me as follows:

First of all I inform you of my demise which has to occur within a few days. I am neither afraid of death nor feel any kind

¹ *Dalailul Imamah*, Pg. 173-174.

² *Qurbul Asnaad*, Pg. 141; *Awalimul Uloom*, Vol. 21, Pg. 80.

of regret. Nor do I have an iota of doubt regarding the definite destiny of God.

I advise you to continue holding firmly the rope of Aale Muhammad (a) and continue to obey the successor after the successor and that is the very strong rope of religion.¹

Warning of house collapse

Ahmad bin Abi Mahmud Khorasani says: We were coming from Mecca to Medina when I saw Imam Musa Kazim (a) bathing in a pool between Mecca and Medina. He was wearing a wrap on his lower body, taking water in his mouth and discharging it again into the pool which was turning yellow.

I was amazed that even though he was most superior to all the creatures of the Imam he was behaving like kids.

After that we reached Medina and one day I went to meet the Imam.

“Where do you live?” he asked.

I said that I had lodged with a friend in so and so house in so and so locality.

“Go there at once and bring out your things and leave that place at the earliest.”

So we went and removed all our belongings and within an instant that house collapsed.²

Knowledge of inner thoughts

Uthman bin Isa says: A man gifted a slave girl to his son through whom he had a number of children. When the father died, the slave girl said to her master, “Your father initially had

¹ *Qurbul Asnaad*, Pg. 142.

² *Qurbul Asnaad*, Pg. 144.

relations with me and after that he gave me to you; so I am unlawful for you.”

This issue was referred to Imam Musa Kazim (a) and he said,

“Don’t believe that woman; she is claiming this due to the nasty behavior of her master.”

When she was informed of this, she exclaimed,

“By God, he is right! I am fed up of his ill behavior.”¹

Reviving the dead cow

Abdullah Ibne Mughira said:

Imam Musa Kazim (a) passed in Mina by a woman who was weeping and her children around her also were weeping because her cow was dead.

He went close to her and asked: What has caused you to weep, O slave of Allah?

She said: O servant of Allah, we have orphan children. Our cow that was means for our living has died and we are left without any means.

He said: Will you be happy if I bring your cow back to life?

She was just inspired to say: Yes, O servant of Allah, I will be very happy.

He stepped aside and said two Rakat prayers. Then he raised his hands gently and moved his lips. He then stood up and called the cow to get up. He pushed the cow with his foot or a staff and she was up straight and standing.

When the woman looked at the cow she cried and said: Jesus, son of Mary has arrived, by the Lord of the Kaaba. Many

¹ *Qurbul Asnaad*, Pg. 145.

people gathered around her and he disappeared among them and went away.¹

Gold from the ground

Ibrahim bin Musa said:

‘I had insisted upon Imam Reza (a) regarding something I had sought from him, and he had promised me. He went out one day to the governor of Medina and I was with him. He went near the castle of so and so, and descended in a place beneath some trees and I descended with him, (only) I, and there was no third person with us.

I said, ‘May I be sacrificed for you, these woods have shaded us and no, by Allah, I do not own (even) a Dirham.’ He struck the ground with his whip with a severe striking, then struck his hand and took out a gold ingot. He said: ‘Benefit (yourself) with it, and conceal what you have seen.’²

Reply to the letter of Yahya bin Abdullah bin Hasan

It is narrated from Abdullah Ibne Ibrahim Ja’fari who said:

Yahya Ibne Abdullah Ibne Hasan wrote to Musa Ibne Ja’far (a) as below:

Thereafter, I recommend myself to maintain piety before Allah as I like to recommend you also because it has been the recommendation of Allah to the people of the past as well as to the later generations. Of the reliable and God fearing people who have come to me have informed me about your sympathy towards us and your refusal to support us. I consulted about calling people to pledge allegiance to such person from the

¹ *Al-Kafi*, Vol. 1, Pg. 484; *Basairud Darajaat*, Pg. 272.

² *Basairud Darajaat*, Pg. 374; *Ikhtisaas*, Mufeed, Pg. 270.

family of Muhammad (s) who is acceptable to people. You disagreed and your father had disagreed before you. Since a long time you had claimed what was not for you. You expanded your hopes towards what Allah did not grant you. You followed your desires and strayed. I warn you of what Allah has warned about.

Imam Musa Ibne Ja'far (a) wrote to him as below:

From Musa Ibne Abu Abdullah, Ja'far and Ali (a) who both will share the rewards for their humility before Allah and obedience to Him, to Yahya Ibne Abdullah Ibne Hasan. Thereafter, I warn you of being mindless about Allah as I warn myself about as such about Him. I ask you to know about His painful torments, severe punishments and His complete penalties. I recommend you as well as myself to be pious before Allah. Piety before Allah is the beauty in speech and the establishment of the blessings. I received your letter in which you have said that I and my father have the claim (for leadership) from long before and that you have not heard it from me (personally).

Their testimony will soon be recorded and they will be questioned about it. The greed for worldly gains have left nothing to gain from the benefits of the next life, in fact, their gains and the benefits of the next life are destroyed for their worldly desires. You have mentioned that I keep people from following you because of my desire to achieve what you have achieved.

In fact, weakness in the (knowledge of) Sunnah or lack of understanding of the authoritative evidence are not holding me back from what you are involved in. The fact of the matters is that Allah has created people different from each other in instincts. I like to ask just about two letters. What are called Atraj and Sahlah in human body? Write your answer to me.

About yourself, I warn you about disobeying the Caliph and exhort you to be good to him and obey him. I ask you to request immunity for yourself from him before the paws will catch you

and the pressure squeeze everywhere. Then you will try to find relief but you will not find it.

Try until Allah will grant you from His blessings and generosity and make the Caliph (may he live long) to sympathize you, be kind to you and preserve in you the relation with the Messenger of Allah.

With best regards and peace for those who follow guidance. To us it is revealed that punishment is for those who reject and turn away (from the truth).

Ja'fari says that it came to my knowledge that this letter of Musa Ibne Ja'far (a) reached to Harun.

When he saw it he said: People instigated me to act against Musa Ibne Ja'far (a) while he is clean of what they accuse him of.¹

Prediction about the end of Husain, martyr of Fakh

Abdullah Ibne Mufaddal, the slave of Abdullah Ibne Ja'far Ibne Abu Talib narrated:

When Husain Ibne Ali, who was killed in Fakhkh, began his uprising, he controlled the city of Medina and called Musa Ibne Ja'far (a) to pledge allegiance for him.

When he was brought before him Musa Ibne Ja'far (a) said: Son of my uncle, do not impose on what the son of your uncle imposed on your uncle Abu Abdullah [Ja'far Ibne Muhammad (a)] and then you will experience from me what I do not want as it happened with Abu Abdullah (a).

Husain said: I just proposed the matter to you if you like you may take part in it, if you would dislike it I will not impose on you, Allah is the supporter.

¹ *Al-Kafi*, Vol. 1, Pg. 366.

He then said farewell to him.

Imam Musa Kazim (a) said when saying farewell: Son of my uncle, you will be killed, fight good. The people are transgressors. They call themselves believers but they hide in them atheism. We are for Allah and to Him we return. I leave a request of justice for you as my people from Allah.

Husain then went to fight. His case took shape the way it did. All of them were killed as the Imam (a) had informed.¹

The tree and the obedience of the Imam

It is narrated from Muhammad from Muhammad Ibne so and so Waqifi (a certain sect) who has said:

I had a cousin called Hasan Ibne Abdullah. He was *Zahid* (restricted himself from worldly pleasures). He was the foremost in worship of his time. The king would also observe cautions due to his assiduousness and seriousness in the matters of religion. He would even demand the king to respect and maintain the lawful and the unlawful rule with strictness. The king would bear with him due to his virtuousness. It continued as such every day until one day Abul Hasan (a) went to him while he was in the Masjid and called him through a gesture.

When he came near Imam Musa Kazim (a) said:

O Abu Ali, I like your practice very much and it makes me happy. However, you do not have any understanding. You must seek understanding.

He said: May I be sacrificed on you, what is understanding?

He said: Go and try to understand and learn traditions.

He then asked: From whom should I learn traditions?

Imam (a) said: Learn from the law specialist of Medina. Then read them before me to check.

¹ *Al-Kafi*, Vol. 1, Pg. 366.

The narrator has said that he went, wrote (some traditions), came back and read them before him. Imam (a) deleted all of them and said to him go and learn how to understand.

The man was very serious in his religion. He kept watching Imam Musa Kazim (a) until one day he went out to find something that was missing and the man met him on the way.

He said: May I be sacrificed on you, I will debate you before Allah unless you teach me how to have understanding.

Imam (a) explained to him about Amirul Momineen (a) and what that had happened after the Messenger of Allah. He also explained to him about the two men and he agreed.

Then he asked: Who was (the Imam) after Amirul Momineen (a)?

He said: Hasan (a) was (the Imam), then Husain (a). He mentioned (the Imams one after the other) up to his own self and remained silent.

The narrator has said that the man then asked: May I be sacrificed on you, who is it (Imam) today?

Imam (a) said: Were I to tell you would accept?

He said: May I be sacrificed on you, yes, I will accept.

He said: I am the one (Imam).

He then said: Is there any evidence I can use as proof?

Imam (a) said: Go to that tree.

He pointed to Umme Ghaylan and say to it: Musa Ibne Ja'far says: Come to me.

He said: I went to the tree and saw it, by Allah, it was cutting the earth a real cut until it stood before him. Then he made a gesture and it returned.

The narrator has said that he acknowledged his Imamat. He remained silent and devoted himself in worship and no one thereafter saw him speak.¹

A Christian monk converts

It is narrated from Yaqub Ibne Ja'far who said:

I was in the company of Imam Musa Kazim (a) when a Christian came to see him. At this time we were with him in Urayd.

The Christian said: I have come to you from a faraway place after a difficult journey. I have been praying to my Lord for thirty years to guide me to the best of the religions and to the best of the servants (of Allah) and the most knowledgeable among them. I saw a person in my dream, who described to me a man who lived in 'Ulya' (upper part) of Damascus. I went to see that man and I talked to him. He said: I am the most knowledgeable one among the people who follow my religion, but other than me is more knowledgeable than me.

I asked him to guide me to the one more knowledgeable than him because I like traveling and I can endure difficulties. I have read the whole Gospel, the Psalms of Dawud and the four parts of Torah. I have read the apparent text of the whole Quran. The scholar said: If you would like Christianity, I am the most knowledgeable person in it among the Arabs and non-Arabs.

If you like knowledge of Judaism then Bati Ibne Shurahbil Samari is the most knowledgeable person in that religion today.

However, you may like to learn the knowledge of Islam, the knowledge of Torah, the knowledge of the Gospel, the knowledge of Psalms, the book of Hud and all that is revealed to any of the prophets in your time or in the times of the others. You may like to learn all that has come from the heavens in the

¹ *Al-Kafi*, Vol. 1, Pg. 352.

form of information. People may have learned or not learned such information. In such information there is the explanation for everything, the cure for the worlds, the spirit for those who wish to have comfort, understanding in what Allah has willed to be for their good and seek intimacy with the truth.

I can guide you to a person who can teach you all such things). Go to him even if you have to walk to him on foot. If you would not be able to walk you must crawl to him on your knees. If you would be able to do that also then you must drag yourself on your hips. If you would be able to reach him that way you must move to him on your face.

I said: No, none of these is necessary. I can walk to him. I am capable physically and financially.

He said: Go on to him without any delay until you will reach Yathrib.

I said: I don't know where Yathrib is?

He said: Go on until you reach Medina of the Holy Prophet (s) who was raised among the Arabs. He was a prophet from the Arabs, from the tribe of Hashim. When you will arrive there ask for Banu Ghanim Ibne Malik Ibne Najjar who is near the door of the Masjid in that city. Show yourself to him in the Christian dress because their governor is strict on them and the caliph is even stricter on them.

Thereafter ask for the tribe of Banu Amr Ibne Mabdhul that is in the area of Zubair. Then ask for Musa Ibne Ja'far and his house and that where he himself is that is he on a journey or at home. If he would be on a journey then you must reach him because his destination is shorter than the distance you have to travel. When you meet him say that the chief monk of Ghuta, Ghuta of Damascus guided me to you.

That he asked me to convey his greetings of peace to you and said the following: I pray to my Lord very often to make my Islam take form in your hands.

The Christian told this story of his dream while he was standing and supporting himself with his staff.

Then he said: My master, if you would grant me permission I would like to fold my hands before you and sit down.

He said: You have my permission to sit down but I will not give permission to fold your hands before me.

He sat down and removed his hat and said: May I be sacrificed on you, will you grant me permission to speak?

Imam (a) said: Yes, you have come just for it.

The Christian said: Return the greetings to my friend. Do you not return the greetings of peace?

Imam Musa Kazim (a): The answer to your friend is that he must accept Islam. The greeting of peace will be returned when he accepts our religion.

The Christian said: I would like to ask you questions, may Allah grant you well being.

Imam (a) said: Ask your questions.

He said: Tell me about the book that Allah, the Most Holy, the Most High, has revealed to Muhammad that he read to people and introduced it to them the way he did. And said:

حَمِّ ﴿١﴾ وَالْكِتَابِ الْمُبِينِ ﴿٢﴾ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ
مُبَارَكَةٍ ۚ إِنَّا كُنَّا مُنذِرِينَ ﴿٣﴾ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ

“Ha Mim! I swear by the Book that makes manifest (the truth). Surely We revealed it on a blessed night- surely We are ever warning- Therein every wise affair is made distinct.”¹

What is its intrinsic interpretation and meaning?

¹ Surah Dukhan 44:1-4.

Imam (a) said, “Ha Mim stands for Muhammad (s) who is mentioned in the book of Hud which was revealed to him and its letters are shortened. The ‘illustrious book’ stands for Amirul Momineen Ali (a). The blessed night stands for Fatima (s). “...absolute command coming from Us becomes distinguishable,” means that in that night there comes a great deal of good. There is the man of wisdom, the man of wisdom and the man of wisdom (a reference to the first three Imams from the descendants of Fatima (a)).”

The man said: Describe to me the first and last of these men.

Imam (a) said: Qualities are similar. However I will describe the third of these people and his descendants and he is mentioned in your books revealed to you if you haven’t altered and changed and rejected them as you have been doing so for a long time.

The Christian said: I will not hide from you what I know and will not lie to you and you already know what I will say is true and what is false. By Allah, He has granted you through His grace so much distinction and has given the opportunity through His bounties so much that people cannot even think how much they are? No one can hide them and falsify them even those who reject (the truth). My words in the matter are true as I mentioned and it is as such that I said.

Imam Musa Kazim (a) then said: I can tell you a news that only very few people who read books know. Tell me what was the name of the mother of Mary and when the spirit was blown in Mary and in which hour of the day? What was the date when Jesus was born and during which hour of the day?

The Christian said: I do not know.

Imam Musa Kazim (a) said: The name of the mother of Mary was Martha and Wahayba in Arabic. The day Mary conceived Jesus was Friday at noontime. It was the day in which the trusted spirit descended and among the Muslims there is no

holiday of greater preference than this. Allah, the Most Holy, the Most High, has advanced it with greatness and Muhammad (s) has venerated it with greatness. He commanded it to be observed as a holiday, thus, it is the day of congregation. The day in which Mary was born was Tuesday four and a half hours before noon. Do you know the river on the side of which Mary gave birth to Jesus?

The Christian said: No, I do not know it.

Imam (a) said: It was Euphrates that has palm trees and vineyards on its banks. No other place is like Euphrates for vineyards and palm trees. Have you noticed the day in which her tongue was curtailed in speaking and Qaydus (the king of Israel) called his sons and subjects for support to take the family of Imran out and look at Mary? They said to her: What has Allah told you and against us in His Book?

The Christian said: Yes, I have read about the day of suffering.

Imam (a) said: Therefore, you will not rise from this meeting before Allah will grant you the right guidance.

The Christian asked: What was the name of my mother in Assyrian language and in Arabic.

The Imam (a) said: In Assyrian it was Anqalia. Unqura was the name of your grandmother from your father's side. The name of your mother in Arabic was Mayyata. The name of your father was Abdul Masih and it is Abdullah in Arabic. Masih (Messiah) did not have any servant.

The Christian said: You have spoken the truth and did a good deed. Would you tell me what the name of my grandfather was?

Imam (a) said: Your grandfather was Jibraeel and I call him Abdur Rahman in this our meeting.

The Christian asked: Was he a Muslim?

Imam Musa Kazim (a) said: Yes, he was a Muslim and he was martyred. Soldiers attacked him and murdered him in his home senselessly and the soldiers were from the people of Damascus.

The Christian asked: What was my name before my agnomen?

Imam (a) said: It was Abdul Salib.

The Christian asked: What name would you like to give me?

Imam (a) said: I will call you Abdullah.

The Christian said: I then declare my faith in Allah the great and testify that there is no lord besides Allah Who is One and no one is His partner. He is One, Self-sufficient.

He is not like what the Christians describe Him. He is not like what the Jews describe Him. He is not a genus of the categories of polytheism. I testify that Muhammad is His servant and His Messenger. He has sent him with all truth. He has manifested the truth to the people of truth and has turned the people of falsehood blind.

That Muhammad is the Messenger of Allah to all mankind, red and black all alike. Thus, those who have understanding have understood and those who sought guidance have received guidance. The people of falsehood have turned blind and have lost what they were calling.

I testify that His representative and His Wali have spoken with His wisdom. That all the prophets before him had spoken with pure wisdom, supported each other in obedience to Allah and stayed away from falsehood and the people of falsehood and filth and the people of filth. That they kept aloof from error and that Allah supported them through obedience to Him and kept them infallible and sinless.

Thus, they were the Awliya of Allah, possessing Divine Authority and the protectors of religion. They encouraged others

to do good and commanded them to do so. I declare my faith in the small ones among them and greater ones among them, those of them whom I have mentioned as well as those that I have not mentioned. I declare my faith in Allah, the Most Holy, the Most High, the Lord of the worlds.

He then cut off his necktie and the cross that was made of gold and hung from his neck. He then said: Command me as you would wish as to who must I pay charities due on me.

Imam (a) said: There is one of your brethren in religion and he is of your own people, from Qays Ibne Thalaba and is doing well financially like yourself. You must cooperate with each other and be lenient to each other and I will not allow that your rights in Islam be ignored.

He said: By Allah, may Allah grant you well being - I am doing very well financially. In my town I have three hundred horses male and female and a thousand camels. Your rights in them is more than mine.

Imam (a) said: You are the slave of Allah and His Messenger and your lineage is natural.

He improved himself in Islam and married a lady from the tribe of Fehr.

Imam Musa Kazim (a) paid her dowry (marriage gift) which was fifty Dinars from the charities of Ali Ibne Abu Talib (a). He hired for him a servant and provided him accommodation until Imam Musa Kazim (a) was taken (to Baghdad). Thereafter he died only after twenty eight days.¹

A monk and a nun convert to Islam

It is narrated from Yaqub Ibne Ja'far who said:

¹ *Al-Kafi*, Vol. 1, Pg. 478; *Awalimul Uloom*, Vol. 21, Pg. 297; *Hilyatul Abraar*, Vol. 2, Pg. 236; *Tafsir Burhan*, Vol. 4, Pg. 157.

Once I was in the presence of Imam Musa Kazim (a) when a monk and a nun from the people of Najran, Yemen came to see him.

Fadhil Ibne Sawwar sought permission for them and the Imam (a) said: Tomorrow bring them to the well of Umme Khaayr.

The narrator has said that on the next day we went to see him and we found the people also there.

Imam (a) ordered to spread a mat made of palm tree fibers. He then sat down on it and the people sat down before Imam (a).

The nun began asking questions. She asked many questions. Imam (a) answered them all. Imam Musa Kazim (a) asked her certain questions but she could not answer. She then accepted Islam.

The monk then began to ask questions and the Imam (a) would answer whatever he would ask.

The monk then said: I was very strong in my religion and none of the Christians was as knowledgeable as I am. I heard of a man from India who could go for pilgrimage to the Holy House in one day and one night and then go back to India to his home. I asked as to where did he live? I was told that he lived in Sibdhan. The one who informed me about him said that he had the knowledge with which Asif, the companion of Sulaiman brought the throne of Sheba before Sulaiman. He is the one whom Allah has mentioned in your book and in the books of the followers of the Bible.

Imam Musa Kazim (a) said: How many are the names of Allah that if invoke would not leave one without the desired result?

The monk said: They are many but the ones with perfect effects that do not leave the person invoking them without the desired results are seven.

Imam (a) asked: Tell of whichever that you know.

The monk said: By Allah, who has sent the Torah to Musa and has made Jesus to be a lesson for the worlds and a trial for the thankfulness of the people of reason, Who has made Muhammad (s) to be a blessing and mercy and has made Ali (a) a lesson and the source of understanding, Who has made the executors of his will from his descendants and the descendants of Muhammad (s) that I do not know. Had I known them you would not have to ask me, I would not have come to you and would have asked you questions.

Imam Kazim (a) said: Tell me more about the man from India.

The monk said: I have heard certain names but I do not know their meanings and interpretations. I do not know what they are and how they are and how they are read? I journeyed until I reached Sidhan in India. I asked about the man and I was told that he has built a monastery in the mountain and can only be seen twice a year.

The people of India believe that Allah has made a stream flow through his monastery. They think that a different farming is done for him therein and that all is done for him without normal labor. I then went to his door and waited for three days without knocking and trying to open the door. On the fourth day Allah opened the door. A cow loaded with fire wood came. Her breast was so heavily filled with milk that it would almost touch the ground and the milk would almost come out. The cow pushed the door open and I followed her. I found the man in a standing position looking towards the sky and would weep. Then he would look to the earth and weep. He would look at the mountains and would weep.

I said: Glory belongs to Allah. How few are the people like you in our times.

He said: By Allah, I am only one good of the deeds of the one whom you have left behind you.

I then said: I am told that you know certain names of the names of Allah through which you can reach every day and night the Holy house that is in Sham (Syria). Is it true?

He asked me: Do you recognize the Holy House?

I replied: I do not know any other Holy House besides that in Sham.

He said: Not Bayt Muqaddas (the Masjid in Jerusalem). The Holy House that is the House of the family of Muhammad (s).

I then said: What I have heard up to this day is the Holy House that I just mentioned.

He said: That is the place where the prophets worshipped Allah. It had been called the center of the places of worship until the period between the time of Jesus and the coming of Muhammad (s) in which the calamities approached the pagans and misfortune entered the houses of Satan. They moved, changed and transferred those names as Allah has said in His words whose intrinsic meaning stand for the family of Muhammad and apparently stand as a proverb:

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا
مِنْ سُلْطَانٍ

“They are naught but names which you have named, you and your fathers; Allah has not sent for them any authority.”¹

I said: I have come to your from a far away land. On the way I crossed oceans, sadness, anxieties and fear. I have passed days and night in despair for failing to reach my goal.

He said: I do not see that your mother conceived with you at any time without a noble angel with her. I never found your

¹ Surah Najm 53:23.

father without formal purification whenever he would go to bed with your mother. He went to bed with her in purified condition. I do not think there was any other reason except his reading the fourth part of the Torah during his nightly vigil, thus, arrived with him to the good end. Go back just as you came.

Leave until you reach Medina of Muhammad (s) which also called the pure and clean. In the age of darkness of ignorance they called it Yathrib. Then go a place therein called Barqi. Then ask for a house called the house of Marwan. Lodge there for three days. Then ask for a black old man who works with the fibers of the palm tree (to make mats and other such things) that they call Khasf.

Be kind to him and tell him: I am sent to you by your guest who would stay with you in the corner of the house wherein there are the four pieces of woods. Then ask him about so and so son of so and so. Ask him where he forms his gathering and what time he passes thereby. He will show him to you or will give full description and do you recognize him through the description and I also describe him for you.

I asked: After meeting him what would I do?

He said: Ask him of whatever happened and whatever will happen. Ask him about religious guidance of those past and those yet to come.

The narrator said that Imam Musa Kazim (a) said: Your friend who you met has given you very good advice.

The monk then asked the Imam (a): What is his name, may I be sacrificed on you?

Imam (a) said: His name is Mutammim Ibne Firuz from the people of Persia. He established faith in Allah Who is only One and has no partners and worshipped Him sincerely with certainty and devotion. He ran away from his people when he was afraid of them. His Lord granted him authority and guided him to the way of right guidance and progress. He made him to be of the pious ones and granted him the knowledge of His sincere

servants. Every year he visits Mecca for Hajj and performs Umrah at the beginning of every month once. He comes from his place in India to Mecca because of the distinction that Allah has granted to him and His support and thus Allah rewards those who give thanks.

The monk then asked him many questions. Imam (a) answered them all. He asked the monk certain questions which he could not answer but the Imam (a) himself answered them.

The monk then said: Tell me of the eight letters that were revealed out of which four were manifested on earth and the other four remained in space. To who the four were sent the four that remained in space? Who will interpret them?

Imam (a) said: He will be our Qaim (the one who will rise with Divine authority). Allah will send them to him and he will interpret them. He will send to him what has not even been sent to the truthful ones, the messengers and the rightly guided ones.

The monk said: Tell me about the four that were sent to earth. What are they?

Imam (a) said: I will tell you about all four. The first one was ‘there is no lord except Allah Who is One and has no partners that He is eternal.’ The second was, ‘Muhammad is the Messenger of Allah purely.’ The third one was we the Ahle Bayt (infallible members of the family of Muhammad (s), the fourth one was our Shia (followers) who are from us and we are from the Messenger of Allah and the Messenger of Allah is from Allah through means.”

The monk said: I testify that there is no lord except Allah and that Muhammad is the Messenger of Allah and that whatever he brought from Allah is true and that you, Ahle Bayt are the chosen of Allah from His creatures and that you Shia are pure who are the replacement (of those who oppose you). They will have the good end. All thanks are due to Allah, Lord of the worlds.

Imam Musa Kazim (a) called to bring for him a gown, a shirt made in Ghain Khorasan, a scarf, a shoe and a hat. He gave them to him and prayed the noon time prayer and asked him to circumcise.

He said: It had been done when he was seven years old.¹

Story of the undeserving nephew

It is narrated from the brother of the Imam, Ali Ibne Ja'far who has said:

Muhammad Ibne Ismail came to me when we were still in Mecca after completing our Umrah in the month of Rajab.

He said: Uncle, I intend to go to Baghdad, but I want to say farewell to my uncle, Abul Hasan Musa Ibne Ja'far (a) and I would like that you also come with me.

I came with him to my brother and he was in his house in Hawba. It was just after sun set. I knocked the door and my brother answered the door asking: Who is it?

I replied: It is Ali.

He said: I am just coming. He would do his Wudhu very slowly.

I said: Be quick please.

He said: I will be quick.

He came out wearing dyed clothes that he secured around his neck and sat down just below the door steps. I, Ali Ibne Ja'far leaned over him and kissed his head and said: I have come for a matter to find out if you would agree then Allah may grant him success, if you would not agree then it is one of those mistake that we make.

¹ *Al-Kafi*, Vol. 1, Pg. 481; *Hilyatul Abraar*, Vol. 2, Pg. 240; *Awalimul Uloom*, Vol. 21, Pg. 302.

He asked: What is it?

I said: This is the son of your brother. He wants to say farewell to you because he wants to go to Baghdad.

He said to me: Call him.

I called him and he had kept some distance. He came close to him and kissed his head and said: May I be sacrificed on you, please advise me.

Imam (a) said: I advise you to be pious before Allah and spare my life.

He said: Whoever would have bad intentions towards you, may Allah have the same for him.

He continued to pray against those who would have bad intentions towards the Imam (a). He then kissed the head of the Imam (a) again and said: Please advise me.

The Imam (a) said: I advise you to be pious before Allah and spare my life.

He said: Whoever would have bad intentions towards you, may Allah have the same for him.

He kissed the head of the Imam (a) and said: Please advise me.

Imam (a) said: I advise you to be pious before Allah and spare my life.

He prayed against those who would have bad intentions towards the Imam (a) and moved away and I left along with him.

My brother called me and said: O Ali, wait where you are.

I waited and he went inside and then called me inside. I went inside and he gave me a bag with a hundred Dinars in it and said: Tell your cousin to use it during his journey.

The narrator said: I secured the money in my dress and he gave me another hundred Dinars for him; then he gave me one more bag to give to him.

I said: May I be sacrificed on you, when you are afraid of him so much why do you give him all this money and why do you support him to against your own self?

He said: When I would maintain good relations with him and he would cut off such relationships Allah will cut his life short.

Then he gave to me a pillow with three hundred pure Dirhams (units of money) in it and asked to give him also.

The narrator said: I then left and gave him the first one hundred and he became extremely happy and prayed for his uncle. I then gave him the other money and he became so happy that I thought he might not go to Baghdad any more. I then gave him all the Dirhams and he left for Baghdad. He greeted Harun as the Caliph and said: I did not think that there can be two caliphs on earth at the same time. I also saw my uncle Musa Ibne Ja'far being greeted as the Caliph.

Harun sent him one hundred thousand Dirhams. He fell sick with Diphtheria or scrofulous and died before seeing or touching any of that money.¹

Knowledge of the language of the beasts

Ali bin Abu Hamza Batayini reported:

One day Abul Hasan Musa (a) left Medina for one of his estates outside the town. I (i.e. Ali bin Abu Hamza) accompanied him.

He was riding a mule and I was on a donkey of mine. As we were going along one of the paths, a lion blocked our way.

I stared at it in terror but Imam Musa Kazim (a) went forward without worrying about it. I saw the lion become subdued and mutter before Imam (a). Imam (a) stood as if he

¹ *Al-Kafi*, Vol. 1, Pg. 485.

was listening to the muttering. The lion put its paw on the saddle of his mule. My soul trembled at that and I was absolutely terrified. Then the lion turned away to the side of the road. Imam Musa Kazim (a) turned to the Qibla (direction of Mecca) and began to pray. He moved his lips in such a way that I could not understand him. Then he indicated to the lion with his hand that it should go. The lion muttered for a long time and Imam Musa Kazim (a) said: Amen, amen.

The lion went away until it disappeared from our sight. Imam Musa Kazim (a) went straight on and I followed him.

When we were far from the place, I came up to him and said: May I be sacrificed on you, what was that business of the lion? By Allah, I was frightened for you and surprised at its attitude towards you.

He replied: He came out to complain of the difficulty his lioness was having in giving birth. He asked me to ask Allah to make it easier for her and I did that for him. He asked whether (I knew) in my heart if she would bear a male and I told him that.

Then he told me: Go in the protection of Allah. Allah will never impose on you, nor on your offspring, nor on any of your Shia, any trouble from wild beasts. I said: Amen.¹

The lion on the carpet design came alive

Ali bin Yaqtin says: Harun Rashid needed a man who could refute Imam Musa Kazim (a) and disprove his Imamate; and thus he would be humiliated in a large gathering. Therefore a soothsayer was brought for this purpose and Imam Musa Kazim (a) was also invited to be present at that dinner.

Hence, when the food was laid and the dishes were brought that magician placed his jinn on all the loaves of bread placed

¹ *Irshaad*, Mufeed, Pg. 295-296; *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 298; *Al-Kharaij wal Jaraih*, Vol. 2, Pg. 649; *Awalimul Uloom*, Vol. 21, Pg. 141.

before the Imam. So whenever the servant of the Imam who was seated in front of the Imam, used to stretch his hand to the bread, it used to fly off away from him. Harun was elated to see that and he laughed a great deal.

Imam Musa Kazim (a) glanced at a lion in the design on the curtain and said,

“O God’s lion; tear up this enemy of God and devour him.”

The narrator says: By his command the picture changed into a live beast and it attacked the agent of the soothsayer, tore him up and swallowed him within no time. Harun and his friends at once fell unconscious and they were absolutely flabbergasted. After sometime when Harun regained senses, he said,

“I adjure you by my right! Please order that picture to throw up that man.”

Imam (a) said, “If the staff of Musa had vomited the pythons of Firon’s magicians this one would also do.”

Supplication for release from imprisonment

It is narrated on the authority of Fadhl Ibne Rabi:

I was in bed with one of my slave-wives, when I heard the door bell ring in the middle of the night. It made me frightened. My slave-wife said: Perhaps it was due to the wind.

A short time later the door of my room opened and Masroor Kabir (Harun’s servant) entered the room and told me: The Commander has called you in.

He did not even greet me. Seeing that he just entered my room without seeking my permission and that he did not greet me, it occurred to me that Harun intends to kill me. I was in a state of major ritual impurity, but I did not dare ask him to let me make a major ritual ablution. When my slave-wife noticed my stress and agitation, she said: Rely on the Honorable the Exalted God and get up.

I got up, put on my clothes and left the house with him and went to Harun's house. I greeted the Caliph. He was in bed. He greeted back. I fell to the ground.

He asked: Were you frightened?

I replied, 'O Commander of the Faithful! Yes.

He left me alone for a while until I got calm. Then he told me: Go to jail, free Musa Ibne Ja'far and give him thirty-thousand Dirhams and five robes of honor. Give him three horses and inform him that he is free to decide to stay with us or go to whichever town that he wills.

I asked: O Commander of the Faithful! Are you ordering me to free Musa Ibne Ja'far?

He replied: Yes. And he repeated it thrice.

Then he asked me: Yes. Do you want me to break my covenant?

I said: Which covenant?

He replied: When I was in this bed, I suddenly saw a black man. I had never seen any black man that was bigger than him before. He grabbed my neck, sat on my chest and tried to choke me.

He said: Have you oppressively imprisoned Musa Ibne Ja'far?

I told him: I will free him, and give him presents and robes of honor.

Then he had me pledge by the Honorable the Exalted God, and got off my chest. I was about to die.

The narrator of this tradition added: So I left him and went to Musa Ibne Ja'far (a) in jail. I saw that he was standing in prayer. I waited until he finished his prayers. Then I expressed the greetings of Harun to him and informed him about that which I had been ordered to do. I told him that the presents were ready.

He said: Do any other things which you have been ordered to do.

I said: No, I swear by your grandfather - the Messenger of Allah (s) that I have not been ordered to do anything else.

He said: I do not need the robes of honor, the horses and the property since they belong to the nation.

I said: By God! Do not turn them down. Harun will get mad.

He said: Do with them as you please.

I took his hand and brought him out of jail. Then I asked him: O son of God's Prophet! Can you inform me about the reason you received all these honors from this man? You owe me that since I gave you the glad tidings of your freedom, and this was done by me.

He said: I saw the Prophet (s) on Wednesday night. He asked me: O Musa! Have you been oppressively imprisoned? I replied: O Messenger of God! Yes. The Prophet (s) repeated this question three times, and then said: I know not but that it may be a trial for you, and a grant of (worldly) livelihood (to you) for a time.'

Then the Prophet (s) told me: Fast tomorrow, Thursday and Friday. Say twelve units of prayers at the time of breaking your fast. In each unit recite Surah Fatiha once and Surah Ikhlas twelve times. In the fourth unit of prayer, fall in prostration and say:

O the One who survives after everyone's death! O the Hearer of all sounds! O the Reviver of the rotten bones after death! I implore you by Your Great Name, the Greatest! Please send Blessings upon Muhammad - Thy servant and Thy Messenger, and upon the members of his Holy Household - the Pure Ones. I beg You to expedite my relief from the conditions I am in.

I did as the Prophet (s) had instructed me to do and what you saw happened.¹

Supplication in distress

It is narrated from Abi Abdullah Ibne Fadhl, on the authority of his father, Fadhl:

I was the gate-keeper for Harun Rashid. One day Harun was swinging around a sword and was very angry.

He told me: O Fadhl! I swear by my relationship with the Messenger of Allah (s) that if you do not bring my cousin here right away I will chop your head off.

I asked: Who should I bring here?

He said: This man from Hijaz.

I said: Which man from Hijaz?

He said: Musa Ibne Ja'far Ibne Muhammad Ibne Ali Ibne Husain Ibne Ali Ibne Abi Talib (a).

Fadhl narrated: I feared the Honorable the Exalted God to take Musa Ibne Ja'far (a) to him. But I thought about the punishment I was threatened with and said: I will do it.

Harun said: Bring two men with whips, two with swords and two executioners.

Fadhl narrated: I prepared what he had ordered and went to the house of Abi Ibrahim Musa Ibne Ja'far (a). I reached some ruins. There was a small room made with palm branches and leaves. A young black man was standing there.

I told him: Grant me permission to see your Master - may God have Mercy upon you!

¹ *Uyunul Akhbaar Reza*, Vol. 1, Pg. 73; *Hilyatul Abraar*, Vol. 2, Pg. 262; *Awalimul Uloom*, Vol. 21, Pg. 289.

He told me: Go in. He does not have any gate-keepers or door men.

I went in to see him. I saw another black man cutting the callous that had formed on his forehead due to extensive prostrations.

I said: O son of the Messenger of Allah! Peace be upon you. Rashid has called you.

He said: What does Rashid have to do with me? Has his pleasures not made him forget about me?

Then He quickly got up and said: Had I not heard the tradition in which The Messenger of Allah (s) has said: It is incumbent to obey the kings due to the principle of the concealment of faith. I would never come with you.

I told him: O Aba Ibrahim! May God have Mercy on you. Be prepared for his punishment.

He said: Is not the One who is the owner of this world and the Hereafter with me? The Sublime God willing, he cannot hurt me today.

FadhI Ibne Rabi said: Then I saw that he moved his hand over his head and turned it around thrice.

We went to see Rashid, who was standing while he was astonished like a woman who has lost her child.

When he saw me he said: O Fadhl!

I said: Yes; sir!

He asked: Did you bring my cousin?

I said: Yes.

He said: You did not upset him, did you?

I said: No.

He said: You did not tell him that I am angry with him, did you? I was too excited and did what I did not want to do. Let him in.

I let in the Imam (a). As soon as Harun saw the Imam (a), he rushed to him, hugged him and said: Welcome! My cousin, my brother and the inheritor of my blessings.

Then he had him seated and asked: How come you have stopped visiting us?

He replied: The extent of your reign and your love of this world.

Then Harun ordered that they bring a bottle of perfume. He put some perfume on the Imam (a) with his own hands. Then he ordered them to bring several robes of honor and two bags of gold coins to be put in front of the Imam (a).

Then Musa Ibne Ja'far (a) said: By God! If it was not the case that I can marry off the unmarried men from the progeny of Abi Talib so that their generation does not terminate, I would have not accepted this donation.

He returned while repeatedly saying: Praise be to God - the Lord of the Two Worlds.

FadhI said: O Commander of the Faithful! You were determined to punish him, but you gave him robes of honor and honored him?

He said: O FadhI! When you left, I saw men who encircled my house. They were holding bayonets in their hands which they stuck into the ground at the base of the walls of the house and said: If he bothers the son of the Messenger of Allah (s), we will destroy him and his house, but if he treats him kindly we will leave him alone and go.

Then I followed the Imam (a) and asked him: What did you say which helped you get relieved from Rashid?

He said: That is the supplications of my grandfather Ali Ibne Abi Talib (a). Whenever he recited it, he defeated any army

which he faced and defeated any fighter he encountered. It is a supplication which brings immunity from calamities.

I asked him: What is that supplication?

He said: *O my Lord! I attack by relying on you. I seek what I want by relying on you. I talk relying on you. I succeed by relying on you. I die by your will, and I will be revived by your will. I submit myself to you, and entrust my affairs to you. And there is no power nor any strength save in the Sublime the Great God. O my Lord! You created me. You fed me and clothed me. You made me one of your self-sufficient servants by your own generosity. You return me to my original position whenever I fail. You strengthen me whenever I get weak. You heal me whenever I get ill. You answer me whenever I call you. O my Master! You have pleased me. Please be pleased with me.*¹

Supplication for security from the enemies

It is narrated on the authority of Ali Ibne Yaqtin:

When Musa Ibne Ja'far (a) was with some of his relatives, he was informed about the decisions that Musa Ibne Mahdi (Harun's brother) had made about him.

He asked his relatives: What do you think?

They said: We think that it is best for you to avoid him, and hide yourself since one cannot be immune from his wickedness.

Imam Musa Kazim (a) smiled and said: Sakheena thinks that she will overcome her master while it is possible for the one who always wins to be defeated.

He then raised his hands towards the sky and said:

O my Lord! There are many enemies who have sharpened their knives for me, have poured their lethal poisons in my food and have not left me alone for the least moment. However, when

¹ Uyunul Akhbaar Reza, Vol. 1, Pg. 76; Ithbatul Huda, Vol. 3, Pg. 179.

You saw my weakness in facing these problems, You relieved me from them using Your own strength and power, not my strength or power. You threw them into the wells they had dug for me while no longer having any hopes of attaining their worldly aspirations or any hopes for their Hereafter. Praise to You for this as much as You deserve to be praised. O my Master! O my Lord! Seize him using your own Majesty. Dull his sword drawn upon me using your own power. Make him busy running his own affairs. Make him incapable against his enemies.

O my Lord! Assist me against him for now so that my anger gets quenched and my hatred of him is blocked. O my Lord! Please accept my prayers, and help me to no longer have any complaints. Show him what you have promised the oppressors. Show me what you have promised about the acceptance of the prayers of those who are coerced. You are the possessor of Great Nobility, and Benevolent Favor.

The narrator added: Then the people dispersed and never came together again until the death of Musa Ibne Mahdi. Then they all gathered around Musa Ibne Ja'far to read a letter which informed them about the death of Musa Ibne Mahdi.¹

Supplication for deliverance from the enemy

Muhammad Ibne Ali Majiluwayh (r) narrated that Ali Ibne Ibrahim Ibne Hashim quoted on the authority of his father that he had heard one of his companions say:

When (Harun) Rashid imprisoned Musa Ibne Ja'far (a), he could not see the daytime. He feared that Harun might kill him. Then Musa Ibne Ja'far (a) made ablutions again, turned his face towards the Qibla, and said four units of prayers to the Honorable the Exalted God. Then he prayed using the following supplication.

¹ *Uyunul Akhbaar Reza*, Vol. 1, Pg. 79; *Amali*, Tusi, Vol. 2, Pg. 35; *Awalimul Uloom*, Vol. 21, Pg. 233; *Amali*, Saduq, Pg. 307.

Imam (a) said:

O my Master! Please save me from the hands of Harun. O the Savior of the trees from the midst of mud, sand (and water)! O the Savior of milk from the midst of excretions and blood! O the Savior of the offspring from the midst of the placenta and the uterus! O the Savior of the fire from the midst of iron and stone! O the Savior of the soul from the midst of the intestines! Save me from the hands of Harun.

The narrator of this tradition added: When Musa (a) said this prayer, Harun saw a black man in his dream. He had a drawn out sword in his hand.

He stood over Harun's head and said: O Harun! Free Musa Ibne Ja'far or I will chop off your head with this sword.

Harun feared the black man's awesomeness, and called in his gatekeeper. The gatekeeper came in. Harun told him: Go to the prison and free Musa Ibne Ja'far.

The narrator of this tradition added: The gatekeeper left. When he arrived at the jail he called in the prison guard. The prison guard asked: Who is it?

The gatekeeper said: The Caliph has called in Musa Ibne Ja'far. Take him out of his cell and free him.

The prison guard said: O Musa! The Caliph has called you.

Musa (a) got up frightened and said: He would not call me in tonight unless he had some wicked intentions about me.

Then he got up while he was crying and sad, worried for his life. He went to Harun while shaking.

Imam (a) greeted Harun and Harun greeted him back. Then Harun asked: I swear to you by God to tell me if you have made any supplications tonight?

Imam (a) said: Yes.

He asked: What were they?

Imam (a) said:

I made another ablution, said four units of prayers to the Honorable the Exalted God, raised my head towards the sky and said:

O my Master! Please save me from the hands of Harun and his wickedness.

Imam (a) told him the rest of his supplications.

Harun said: Indeed God accepted your prayer. O gatekeeper! Free him!

Harun asked for three robes of honor to be given to him, gave him his own horse, honored him and took the Imam (a) for his own bosom companion.

Harun said: Recite that prayer for me.

Imam (a) taught it to him.

The narrator of the tradition added:

He freed him and had his gatekeeper accompany him to his house. From then on Musa Ibne Ja'far (a) was honored and respected by Harun and he went to see him every Thursday until Harun imprisoned him again. This time he did not free him until he handed him over to Sanadi Ibne Shahak, who murdered him with poison.¹

Designation (*Nass*) on the Imamate of Imam Reza (a)

It is narrated on the authority of Muhammad Ibne Sinan:

One day about a year before they took Abul Hasan Kazim (a) to Iraq, I went to see him. His son Ali Reza (a) was in front of him.

¹ *Uyunul Akhbaar Reza*, Vol. 1, Pg. 93; *Amali*, Tusi, Vol. 2, Pg. 36; *Amali*, Saduq, Pg. 308; *Awalimul Uloom*, Vol. 21, Pg. 282.

Imam Kazim (a) said: O Muhammad (Ibne Sinan)!

I said: Yes.

He said: There will be a problem this year. Try not to get upset.

Then he became silent. He hit the ground with his hand. Then the Imam (a) looked at me and recited the Quranic verse:

But God will leave to stray, those who do wrong. God does what He wills.'

Muhammad (Ibne Sinan) said: May I be sacrificed on you! What is the matter?

He said: Whoever oppresses this son of mine, does not honor his rights and denies his Imamate after me is like those who oppressed Ali Ibne Abi Talib (a), did not honor his rights and denied his Imamate after Prophet Muhammad (s).

Muhammad (Ibne Sinan) realized that the Imam (a) was informing him about his upcoming death, and the appointment of his son.

Ibne Sinan said: I swear by God that if God extends my life, I will honor his right and accept his Imamate and I will bear witness that he will be the Almighty God's witness for the creatures after you, and the inviter to His Religion.

Imam (a) said: O Muhammad (Ibne Sinan)! God will extend your life, and you will invite the people to accept his it is mentioned and the Imamate of the Imam that will come after him.

Ibne Sinan said: May I be sacrificed on you! Who is it?

He said: His son Muhammad.

Ibne Sinan said: I accept.

He said: Yes. I had found you to be this way in the book of Amirul Momineen (a). Among our followers you are brighter than lightening in the darkness of night.

Imam (a) then added: O Muhammad (Ibne Sinan)! Indeed Mufaddal has been my companion, and a source of my comfort. You are going to be their companion (Imam Reza's and Imam Jawad's companion) and their source of comfort. It is forbidden for the Fire to ever touch you.¹

It is narrated on the authority of Sulaiman Ibne Hafs Marwazi:

I went to see Abul Hasan Musa Ibne Ja'far (a). I wanted to ask about the Imam after him. He looked at me.

Before I asked any question he said:

O Sulaiman, Ali (Reza) is my son, my Testamentary Trustee and the Imam of the people after me. He is my noblest child. Then witness on his behalf to my followers and my friends who want to know about my successor if you live after me.²

Harun Rashid sincerely confessed to the greatness of Imam Musa Kazim (a)

It is narrated on the authority of Sufyan Ibne Nazar:

One day I was standing in the presence of Mamun. He asked:

Do you know who taught me about Shiaism?

All the people who were present said: No, by God, we do not know.

He said: (Harun) Rashid taught me.

They asked: How is that so? It was (Harun) Rashid who killed the members of this Household!

¹ *Uyunul Akhbaar Reza*, Vol. 1, Pg. 32; *Ghaibat*, Tusi, Pg. 32; *Al-Kafi*, Vol. 1, Pg. 319; *Irshad*, Mufeed, Pg. 306; *Elamul Wara*, Pg. 308.

² *Uyunul Akhbaar Reza*, Vol. 1, Pg. 26; *Ithbatul Huda*, Vol. 3, Pg. 178; *Siratul Mustaqeem*, Vol. 2, Pg. 165.

Mamun said, “He killed them for his rule. A Kingdom is barren. One year I accompanied Harun when he went for the Hajj pilgrimage. When we reached Medina, he told his gate-keepers:

Whoever enters who is from the people of Medina, Mecca, the Immigrants, the Helpers, the Hashemite or others from the Quraish (tribe) must state his relationship.

Whoever entered said that he was so and so, the son of so and so, until he reached his grandfather from the Hashemite, the Quraish (tribe), the Immigrants or the Helpers.

Then Harun would grant him gifts anywhere from two-hundred to five-thousand Dinars according to his nobility, and the honor of his grandfathers in their exile (from Mecca to Medina).

One day I was present there when FadhI Ibne Rabi said:

O Commander of the Faithful (Harun)! There is a man at the door who claims to be Musa Ibne Ja’far Ibne Muhammad Ibne Ali Ibne Husain Ibne Ali Ibne Abi Talib (a).

Immediately Harun faced us who were standing near his head, Amin and Motaman and the rest of the chiefs present and said: Straighten yourselves up!

Then he faced the gate-keeper and said: Let him in. Be careful that he does not sit anywhere but on my special seat.

Then a gentleman entered who had become pale due to extensive worships. He was slim and wrinkled. His face and nose were affected by the extent of prostrations. When he saw (Harun) Rashid, he tried to get off the donkey he was riding on.

Harun said: By God, you should sit only on my special seat.

The gate-keepers did not let the Imam (a) get off the donkey. We all looked at him with great honor and respect. He rode on his donkey until he reached the special seat. All the gate-keepers and the chiefs were around him. Then he got off. Rashid got up and came forward until he reached the special seat. Then

Harun kissed his face and eyes, took his hand and took him to the uppermost part of the room and sat down with him. He started talking with him. While talking, he faced him and asked him about his health and conditions.

Then Harun asked Imam (a): O Abul Hasan, how many people do you support?

Imam (a) said: More than five-hundred.

Harun said: Are they all your children?

Imam (a) said: No, most of them are servants and companions. I have more than thirty children: So many boys and so many girls.

Harun asked: Why don't you marry off the girls to their cousins, or other suitable people?

Imam (a) said: I do not have enough money.

Harun said: What condition is your land in?

Imam (a) said: Sometimes it yields produce and at other times it does not.

Harun asked: Do you have any debts?

Imam (a) said: Yes.

Harun asked: How much?

Imam (a) said: Around ten-thousand Dinars.

Harun said: O cousin! I will give you enough money to marry off your daughters and sons, pay back your debts and revive your land.

Imam (a) said: O cousin! I hope the relatives fulfill the rights of kinship with you, and thank God for your nice intentions and tangible relationship. Our ties of kinship come from the same root. We are from the same family. Abbas was the uncle of The Messenger of Allah (s). He and the Prophet's father formed two strong tree trunks which were attached to one another from the roots. He was also the uncle of Ali Ibne Abi

Talib (a). He and Ali's father also formed two strong tree trunks which were attached to one another from the roots. I hope that God will not make you change your mind about what you want to do. He has granted you power and has established you to be from a noble family.

Harun said: O Abul Hasan! It will be an honor for me to do that.

He said: O Commander of the Faithful! Indeed the Honorable the Exalted God has made it incumbent upon the rulers to provide for the poor people in the nation, to pay off the debts of those in debt; to assist the people who are overburdened; to clothe the people who are destitute; and to be kind to the prisoners and slaves. You are the one most suitable to do these things.

Harun said: O Abul Hasan! I will do that.

Then he stood up. (Harun) Rashid stood up out of respect for him, and kissed him on the eyes and face. Then he faced me (Abdullah), (Muhammad) Amin, and (Ibrahim) Motaman and said:

O Abdullah, Muhammad and Ibrahim! Move ahead of your uncle and your Master; hold the horse strap for him. Fix his clothes and accompany him to his house.

Then Abul Hasan Musa Ibne Ja'far (a) gave me the glad tidings that I would become the Caliph in private. He asked me to treat his son kindly when I take over the rule. Then we returned. I was braver than my brothers with my father. Then in private I asked him:

O Commander of the Faithful! Who was this man whom you honored and respected so much? Who was it for whom you stood up, went to welcome him, had him seated at the head of the room, and you sat down in a lower position yourself? Who was it for whom you ordered us to hold the horse strap?

He said: This is the Imam of the people, the Proof of God for His creatures, and His Successor over His servants.

I said: O Commander of the Faithful! Are not all these characteristics yours? Are they not in you?

He said: I am the people's leader on the surface and by force, but Musa Ibne Ja'far (a) is the True Imam. O my son! By God, he more deserves to succeed The Messenger of Allah (s) than me and all the other people. I swear by God that even if you try to take away the rule from me, I will chop off your head. A Kingdom is barren.

When Harun decided to go from Medina to Mecca, he ordered that two-hundred Dinars be put in a black bag. He faced Fadhl Ibne Rabi and said:

Take this to Musa Ibne Ja'far and tell him: Chief of believers said that for the moment we are having hard times. Our presents will be delivered to you later.

I objected and said: O Commander of the Faithful! You give five thousand Dinars or so much to the progeny of the Muhajireen (emigrants), the Ansar (helpers), other members of the Quraish (tribe), the Hashemite, and others whom you do not even know their family ties. However, are you going to give only two-hundred Dinars to Musa Ibne Ja'far whom you honored and respected so much? This is much less than what you gave all the other people.

Harun said: Shut up! Son of a bitch! If I give him what I promised to give him, I will not be safe from facing one-hundred thousand men with swords from his followers and friends. This man's poverty, and the poverty of his members of household is safer for me than their being wealthy and well-to-do.

When Mokhariq - the singer - saw this, he got mad. He went to (Harun) Rashid and said:

O Commander of the Faithful! When I entered Medina most of the people expected me to give them something. If I do not

give them anything before I leave they will not recognize the generosity of the Commander of the Faithful with me, and my rank near you.

Then Harun ordered that he be given ten thousand Dinars. Again Mokhariq said: O Commander of the Faithful! This is for the people of Medina. I also have some debts which I must repay.

Harun ordered that he be given another ten thousand Dinars.

Again Mokhariq said: O Commander of the Faithful! My daughters are about to get married. I need to prepare dowries for them.

Harun ordered that he be given another ten thousand Dinars.

Mokhariq said: O Commander of the Faithful! Please establish some wages for me so that the living expenses for my life, that of my wife, my daughters and their spouses be paid for.

Harun ordered that a land which had an annual income of ten thousand Dinars be given to him. He ordered that all this be immediately given to him. Then Mokhariq immediately stood up and went to see Musa Ibne Ja'far (a) and told him:

When I realized what this damned one has done to you, I tricked him for your sake, and took thirty thousand Dinars plus land which has more than ten thousand Dinars in annual income for you. O my Master! I swear by God that I do not need any of this. I only took them for you. I bear witness that this land is yours and I have brought you the money.

Imam Musa Ibne Ja'far (a) said: May God give you blessings by means of your property, and grant you good rewards. I will not take even one Dirham or any of your land. I welcome your kindness and recognize your good intentions. Return. May you be guided. And do not return to me in this regard.

He kissed the Imam's hands and returned.¹

Conversing with the Jinns

Sayyid Razi writes in *Al-Manaqibul Faakhira fil Itratit Taahira*:

Ahmad bin Hanbal says: One day when I went to attend the Hadith class of Imam Musa Ibne Ja'far (a) I saw a snake whispering something in his ear and the Imam was listening. When he concluded, Musa Ibne Ja'far (a) spoke in such a language which I was unable to follow. After that the snake went away from there and then the Imam glanced at me and said,

“Ahmad, he was a messenger of the nation of Jinns. There was dispute among them regarding an issue and he came to inquire my opinion. I have explained it to him. Ahmad, I adjure you by God, don't tell this to anyone as long as I am alive.”

Ahmad says: I did not quote this incident to anyone during the lifetime of Musa Ibne Ja'far (a).

Knowledge of the unseen

Muhammad bin Ali reported: Zaid bin Ali bin Husain bin Zaid informed me:

I (i.e. Zaid) was sick and the doctor visited me one night. He prescribed a medicine for me and that I should take it before dawn at such and such a time each day. It was not possible for me to obtain it at night.

The doctor left through the door and in came a follower of Abul Hasan at the very same time.

With him was a bag in which was that exact medicine. He said to me:

¹ *Uyunul Akhbaar Reza*, Vol. 1, Pg. 88; *Awalimul Uloom*, Vol. 21, Pg. 245.

Abul Hasan sends you greetings and says to you: Take this medicine at such and such a time each day.

I took it and drank it and I recovered.¹

Acceptance of supplication

Ziyad Qandi says: I was convicted for financial irregularities in government funds and sent to the jail. From the prison, I wrote a letter to Imam Musa Kazim (a) and implored him to get me released and he wrote back:

After the obligatory prayer perform a lengthy prostration of thanks and in it recite the following supplication: *Yaa man laa Ahada lahu* so many times one after another till you are out of breath.

Then recite the following:

Yaa rabbul arbaabi anta anta antal ladhi in qata-a raja-you illa minka yaa aliyyu yaa Azim

And if Allah wills you would be released.

Ziyad says: I followed the Imam's instructions and I was released from the confinement.

Ibrahim the camel driver and Ali Ibne Yaqtin

Muhammad bin Ali Sufi says: Once Ibrahim the camel driver sought a meeting with Abul Hasan Ali bin Yaqtin (Harun's minister), but he was unable to get an appointment. He returned home in Kufa in disappointment. The same year Ali bin Yaqtin went to perform the Hajj and after completing the rituals in Mecca he came to Medina and sought permission to meet Imam Musa Kazim (a). He did not get an appointment. He came again the following day but the Imam did not meet him.

¹ *Irshaad*, Mufeed, Pg. 332; *Kashful Ghumma*, Vol. 2, Pg. 281-282.

Ali bin Yaqtin told the gatekeeper, “You ask my master what my crime is?”

Imam (a) sent the message, “Your brother in faith, Ibrahim the camel-driver wanted to meet you but you did not accord him the leave.”

Ali bin Yaqtin said, “Maula, even if I wanted to apologize to him, how I can do that, since he is in Kufa and I am here in Medina?”

Imam (a) said, “If you want to apologize to him we can arrange that. At night you go to Baqi and you would find a saddled horse over there. You mount it and it would take you to Kufa very soon.”

Night fell and Ali bin Yaqtin went to Baqi, mounted the horse and reached Kufa in a little while and the horse stopped at the door of Ibrahim the camel-driver. He knocked at the door and said: I am Ali bin Yaqtin.

Ibrahim the camel-driver asked from inside, “How can Ali bin Yaqtin come to my door?”

Ali bin Yaqtin said, “I have some important need from you; please open the door.”

Ibrahim opened the door and allowed him inside. He went in and said,

“Brother, till you don’t forgive me my lord and master would not agree to grant me an audience.”

Ibrahim the camel-driver said, “Go I have pardoned you and Allah has forgiven you.”

Ali bin Yaqtin said, “You place your dust laden foot on my cheek and I will go and show my face to the Imam and tell him that Ibrahim has forgiven me and the proof is stamped on my cheek.”

Ibrahim refused to do that but Ali bin Yaqtin insisted so at last he agreed and marked his cheek with his foot. Meanwhile Ali bin Yaqtin said,

O God, please be witness that Ibrahim the camel-driver has forgiven me. After that he mounted that same horse and reached the door of Imam Musa Kazim (a) same night. The Imam granted him audience and he met the Imam.¹

Method of ablution

It is narrated on the authority of Muhammad bin Fadhl, who said:

The tradition concerning wiping the two feet in the ritual ablution was a subject of dispute among our companions - whether (it should be done) from the toes to the ankles or from the ankles to the toes.

Ali bin Yaqtin wrote to Abul Hasan Musa (a):

May I be sacrificed on you, our companions are in dispute over rubbing the feet. If you would think fit to write to me in your own handwriting what my practice should be with regard to it, I would carry it out, Allah, the Exalted, willing.

Abul Hasan Musa (a) wrote back to him: "I have understood what you have mentioned about the dispute concerning ritual ablution. What I order you to do with regard to that is: you should rinse your mouth three times; you should sniff water into your nostrils three times; you should wash your face three times; you should rub between the interstices of the hair of your beard; you should wash your arms from the finger to the elbows; you should rub the whole of your head and the outside and inside of your ears; you should wash your feet up to the ankles three times. Do not transgress that for anything else."

¹ *Uyunul Mojizaat*, Pg. 100-101; *Awalimul Uloom*, Vol. 21, Pg. 134.

When the letter came to Ali bin Yaqtin, he was surprised at the details he had given in it which were different from what the group had agreed upon. He said: “My master knows better what he has said and I will obey his command.”

He used to practice it in his ablution and was in conflict with the practice of all the Shia out of submission to the command of Abul Hasan (a). Information was given to Rashid against Ali bin Yaqtin and he was accused of being a Rafidhi, who is opposed to (Rashid). Rashid said to one of his close associates:

“Much talk is coming to me about Ali bin Yaqtin, and the suspicion of him being in opposition to me and being of Rafidhi leanings. Yet I cannot see any deficiency in his service to me. I have examined him several times and have not been able to find any suspicious thing about him. I would like to examine his (position) without him being aware of it and thus being able to guard himself against me.”

He was told: “Commander of the faithful, the Rafidhi oppose the general view with regard to ritual ablution and reduce its form. They do not accept washing the feet. Therefore examine him - without his knowledge - on his practice in ritual ablution.”

“Yes,” he replied, “this method will reveal his views.” He left it for a while. Then when Ali was away at his house doing some work, he came at the time for prayer. Ali bin Yaqtin was alone in one of the rooms of the house in order to perform his ablution and prayer. Rashid stood behind the wall where he could see Ali bin Yaqtin without him seeing him.

He (Ali) called for water for the ablution. He rinsed his mouth out three times; he sniffed water into his nostrils three times; he washed his face three times; he rubbed between the interstices of his beard; he washed his arms to the elbows three times; he rubbed his head and his ears; and he washed his feet three times. Rashid watched him. When he saw him do that, he could not contain himself from looking down on him from a

position where (Ali) could see him and calling to him: “Ali bin Yaqtin, those who claim that you are one of the Rafidhi are liars.”

Thus (Ali’s) situation with (Rashid) was restored. A letter came to him from Abul Hasan (a):

“From now on Ali bin Yaqtin, you will perform the ablution as Allah ordered it. Wash your face once as is mandatory and another time (as a voluntary act) within the ablution; similarly wash your arms from the elbows and rub the front of your head and the outer part of your feet with the remnants of the dampness from the ablutionary water (on your hands). What was feared for you has now been removed. Greetings.”¹

Conversation with a rude Ansari man

Ayyub Hashimi says: Naqi Ansari, a man from a tribe of the Ansar reached the door of Harun Rashid. After that Imam Musa Kazim (a) mounted his donkey and also reached there. The gate-keeper accorded respect to him and went inside to have the permission issued.

Naqi Ansari became extremely jealous of the Imam and he asked Abdul Aziz Ibne Umar, “Who is this gentleman?” He was told that he is the senior-most person from the progeny of Abu Talib and the leader of Aale Muhammad (a). He is Musa Ibne Ja’far (a).

Naqi Ansari said, “How foolish these people are! These people are honoring a man who can even deprive them of the throne. When he leaves the court I will humiliate him.”

Abdul Aziz said, “Don’t! They are Ahle Bayt (a) of the Prophet; whoever tried to insult them received such response that he was absolutely degraded.”

¹ *Irshaad*, Mufeed, Pg. 294; *Elamul Wara*, Pg. 293; *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 288; *Ath-Thaqib fil Manaqib*, Pg. 451 on the authority of Muhammad Ibne Ismail; *Ithbatul Huda*, Vol. 3, Pg. 194.

The narrator says: When Imam (a) emerged from the palace, Naqi Ansari stepped forward and seized the reins of his donkey and asked, “Who are you?”

Imam (a) said,

“If you want to know my lineage, I am the son of Muhammad, the beloved of Allah, Ismail, the slaughtered one of Allah and Ibrahim, the friend of Allah.

And if you want to inquire about my native place I am the native of the country whose Hajj Almighty Allah made obligatory on the Muslims and if you are a Muslim it is obligatory on you as well.

And if you want inquire about tribal and communal nobility you should know that during the Battle of Badr even the polytheists of my community did not regard the Muslims of your community as their equal; that is why they called out: Muhammad, send someone our equal as fighting these is below our dignity!

And if you want to inquire about my rank and position, we are those on whom Almighty Allah has ordered invoking blessings during the ritual prayer and if you recite the prayer you must also be reciting: O Allah, bless Muhammad and the progeny of Muhammad (*Allahumma Salle Alaa Muhammadinw wa aali Muhammad.*) We are the ones on whom you invoke divine blessings. Now leave the reins of my donkey.”

That man began to tremble and he left the reins at once and turned away ashamed. Abdul Aziz said,

“So, how was it? I forbade you before only!”¹

¹ *Amali*, Murtadha, Vol. 1, Pg. 274; *Elamul Wara*, Pg. 297.

Reason for the imprisonment of Imam Musa Kazim (a)

The reason for Rashid detaining Abul Hasan Musa (a), imprisoning him and killing him is (contained in what is mentioned in the following tradition).

Ahmad bin Ubaidullah bin Ammar reported on the authority of Ali bin Muhammad Naufali on the authority of his father; and Ahmad bin Muhammad bin Saeed (reported); and Abu Muhammad Hasan bin Muhammad bin Yahya: on the authority of their teachers, who said:

The reason for the arrest of Musa bin Ja'far (a), was that Rashid had put his son in the care of Ja'far bin Muhammad bin Ashath and Yahya bin Khalid bin Barmak was jealous of that. He said (to himself): "If the caliphate passes on to (the son), my dominion and that of my son will be destroyed." Therefore he deceived Ja'far bin Muhammad - and the latter used to maintain the belief in the Imamate - so that he managed to gain access to him and establish friendly relations with him. His visits to his house were frequent and he became acquainted with his affairs, which he would report back to Rashid and he used to add to these reports that which would make (Rashid) feel hatred towards him.

One day (Yahya bin Khalid) asked some of those he trusted: "Would you discover for me a member of the family of Abu Talib who is not in comfortable circumstances, and then he would let me know what I need?"

He was directed towards Ali bin Ismail bin Ja'far bin Muhammad. Yahya bin Khalid took for him some money. Musa (a) was friendly with Ali bin Ismail bin Ja'far bin Muhammad and he used to bring him gifts and treat him well.

Yahya bin Khalid sent to (Ali bin Ismail) requesting him to visit Rashid and drawing his attention to the kind treatment which he had given him. So he decided to do that. Musa (a) was

concerned and summoned Ali. "Where are you going, cousin?" he asked. "Baghdad," was the reply. "Why are you doing that?" he enquired. "I am in debt and I am poor," he answered. "I will pay your debt and act for you and carry out (what you need)," Musa (a) told him.

He did not pay attention to that and began to set about (preparations for his) departure. Abul Hasan (a) asked him to come and said to him: "Are you leaving?" "Yes," he replied, "I must do that." "Look, cousin," he said to him, "Fear Allah and do not give away any confidences against my children." He ordered him to be given three hundred Dinars and four thousand dirhams.

(When he stood up in front of him, Abul Hasan Musa (a) spoke to those who were present: "By Allah, he will strive against my blood and he will confide against my children."

"May Allah make us your ransom," they said to him, "Did you know this from his state when you were giving him gifts and being generous to him?"

"Yes," he said, "my father told me on the authority of his ancestors, on the authority of the Messenger of Allah (s) that when kin cut themselves away, then they should be brought back, for if they cut themselves away, Allah will cut them off. I wanted to bring him back after he had cut himself off from me for if he cuts me off, Allah will cut him off.

Ali bin Ismail set out until he reached Yahya bin Khalid. He gave him news of Musa bin Ja'far (a) and (Yahya bin Khalid) reported to Rashid and added additional material to it. Then he took him to Rashid. The latter asked him about his uncle and he gave information against him to (Rashid). He told him that money was being brought to him from east and west and that he had bought an estate named Yasir for thirty thousand Dinars. Its (former) owner had said when he had brought him the money: "I will not accept this kind of currency. I will only accept such-and-such a kind of currency." Then he ordered that money be

brought and then he gave thirty thousand Dinars of the currency whose coinage he had asked for.

Rashid listened to that from him and then ordered him to be given two hundred thousand dirhams, with which he sought to make a living in one of the areas. He chose one of the provinces of the east.

His messengers were sent to bring the money and he waited there for its arrival. One day he went into the toilet, when he was suffering from dysentery and as a result of it the whole of his stomach came out. He fell down. They tried to put it back but they could not. He was aware of his situation when the money was brought to him while he was in the pangs of death. He said: "What can I do with it? I am about to die."

That year Rashid went on the pilgrimage. He began it at Medina and there he had Abul Hasan Musa (a) arrested. It is reported that when he came to Medina, Musa (a) received him with a group of the nobles. They had gone out to meet him and then Abul Hasan (a) had gone on to the Masjid as was his custom. Rashid waited until night and then went to the tomb of the Messenger of Allah (s). He said: "Messenger of Allah (s), I apologize to you for something I want to do. I want to imprison Musa bin Ja'far because he is intending to bring division into your community and to cause the shedding of its blood."

Then he ordered him to be taken from the Masjid and brought before him. He had him put in chains and called for two awnings to be brought. He had (Abu Hasan) put in one of them on a mule and he had the other awning put on another mule. The two mules left his house carrying the two awnings which were closed. With each one went cavalry. The cavalry divided and some of them went with one of the two awnings on the road to Basra and the other on the road to Kufa. Rashid only did that in order to confuse the people about what had happened to Abul Hasan (a). He ordered the men who were with the awning in which was Abul Hasan to hand him over to Isa bin Ja'far bin Mansur, who was governor of Basra at that time.

He was handed over to him and he kept him in detention with him for a year. [Then Rashid wrote to him demanding (Abul Hasan's) blood. Isa bin Ja'far summoned some of his close associates and trusted colleagues and sought their advice about what Rashid had written. They advised him to hold back from doing that and to ask to be excused from it. Isa bin Ja'far wrote to Rashid saying:

The affair of Musa bin Ja'far and his stay under my detention has been going on for a long time. I have become well-acquainted with his situation. I have set spies on him throughout this period and I have not found him (do anything except) open his mouth in worship. I set someone to listen to what he said in his prayers. He has never prayed against you or against me. He has never mentioned us with malice. He does not pray for himself except for forgiveness and mercy. Either you send someone whom I can hand him over to or I will let him free. I am troubled at detaining him.

It is reported that one of the spies of Isa bin Ja'far reported to him that frequently he used to hear him say in his prayers while he was detained:

O Allah, You know that I used to ask You to give me free time to worship You. O Allah, you have done that. To You be praise.)

Rashid directed that he should be handed over by Isa bin Ja'far and taken to Baghdad. There he was handed over to Fadhl bin Rabi. He remained with him a long time. Then Rashid wanted him to carry out some matter in (Abul Hasan's) affair and he refused. So he wrote to him to hand over to Fadhl bin Yahya. He received him from the former. (He put him in one of the rooms of one of his houses and set a watch over him. He was occupied in worship; he used to keep the whole night alive with formal prayer, recitation of the Quran, personal prayer and effort. He would fast most days. His face never turned away from the Mihrab (which showed the direction of prayer towards Mecca.)

Fadhl bin Yahya made him comfortable and treated him with honor. That was communicated to Rashid while he was at Raqqa. He wrote to him denouncing him for making Musa (a) comfortable and ordering him to kill him. He held back from doing that and would not carry it out. At that Rashid became very angry. He summoned Masrur, the servant, and told him: "Go by the messenger-service (*barid*) immediately to Baghdad. Then go directly to Musa bin Ja'far. If you find him in comfort and ease, deliver this letter to Abbas bin Muhammad and order him to submit to what is mentioned in it."

He handed another letter to him for Sanadi bin Shahik, ordering him in it to obey Abbas bin Muhammad. Masrur set out and arrived at the house of Fadhl bin Yahya without anyone knowing what he wanted. Then he went to Musa (a) and found him as Rashid had been informed. He went directly to Abbas bin Muhammad and Sanadi bin Shahik. He delivered the two letters to them.

The people did not wait long before the messenger went running to Fadhl bin Yahya. He rode back with him. He went along perplexed and shocked until he reached Abbas bin Muhammad. Abbas called for whips and two small platforms to be brought.

Then he ordered Fadhl to be stripped. Sanadi flogged (Fadhl) in front of (Abbas). (Fadhl) left with his color changed completely from what it had been when he entered. He began to greet the people to right and to left.

Masrur wrote to Rashid with the news and the latter ordered that Musa (a) should be handed over to Sanadi bin Shahik. Rashid had a large assembly. He said: "People, Fadhl bin Yahya has disobeyed me and opposed (giving) the obedience due to me. You have seen me curse him so you curse him."

The people cursed him from every side until the room and the building shook with the (sound of) cursing him.

The news reached Yahya bin Khalid. He rode to Rashid and entered by another door from that which the people used so that he came to him from behind without him being aware. Then he said: "Commander of the faithful, look at me." Rashid heard him with great fear, he said: "Fadh'l is only a young man and I will take care of him for you in the way you would wish."

(Rashid's) face brightened and he went forward to the people saying: "Fadh'l disobeyed me in something and I have protected myself against him. Now he has repented and returned to obeying me. Therefore now take him as a friend."

"We are the friends of those you befriend and the enemies of those whom you are against," they answered. "We have made him our friend."

Yahya bin Khalid departed on the messenger-service and reached Baghdad. There the people were disturbed and spreading disquieting rumors. He gave the impression that he had come to improve the administration of the Sawad and to look into the affairs of the tax-collectors. He occupied himself with some of those matters for a few days. Then he summoned Sanadi bin Shahik and gave him his instructions with regard to (Musa). He carried out his instructions. What he commissioned Sanadi to do was to kill him (a) with poison which he put in the food he brought him. It is said that he put it in dates. (Musa) ate some of them and then felt the effect of the poison. He remained for three days in a fever from it and died on the third day.

When Musa died, Sanadi bin Shahik brought the jurists and notable men of Baghdad in (to see) him. Among them were Haytham bin Adi and others. They saw that there was no mark of any wound on him, nor (any evidence) of strangulation. (Sanadi) made them give testimony that he had died normally. They testified to that. He was taken out and he was put on the bridge at Baghdad. Then an announcement was made: "This man Musa bin Ja'far (a) has died. So come and look at him."

The people began to come and look into (Musa's) face while he was dead. For a group had claimed during the life of

Musa that he was the awaited Imam (*Muntazar*) who would continue to undertake the Imamate for the rest of time. They made his imprisonment the period of absence which had been reported concerning the last Imam. Yahya bin Khalid ordered it to be announced at his death: “This is Musa bin Ja’far whom the Rafidhis claim is the last Imam who will not die. So (come and) look at him.” The people saw that he was dead. Then he was carried away and buried in the cemetery of Quraish at the Tin Gate. This cemetery had been used for Banu Hashim and the nobles of the people for a long time.

It is reported that when he was about to die, he asked Sanadi bin Shahik to bring him his retainer from Medina who was staying at the house of Abbas bin Muhammad at the cane-market. The latter should wash and shroud his body. (Sanadi) did that.

Sanadi (later) reported:

I (i.e. Sanadi) asked him to permit me to shroud him but he refused. He said: “I am a member of the House (of the Prophet). The giving of dowries for our women, the performing of pilgrimages on behalf of those of us who have not made the pilgrimage, and the shrouding of our dead can only be performed by one of our retainers who is pure. I already have my shroud and I want the washing and preparation (of my body) to be carried out by my retainer so and-so.”

That was done for him.¹

Circumstances of imprisonment

It is narrated on the authority of Ahmad Ibne Abdullah Gharawi, on the authority of his father:

¹ *Irshaad*, Mufeed, Pg. 298-299; *Kashful Ghumma*, Vol. 2, Pg. 230; *Ghaibat Tusi*, Pg. 36; The present day city of Kazmain was called Quraish cemetery at that time.

I visited Fadhl Ibne Rabi while he was sitting on the roof of his house. He told me, 'Come closer to me.' I went closer to the extent that I stood beside him.

Then he told me: Overlook into the house.

Then he asked: What can you see in the house?

I replied: I see a garment (thrown on the ground).

He said: Take a better look!

Then I took a better look and said: I see a man prostrating in prayer.

He asked: Can you recognize the man?

I said: No, I can't.

He said: That is your master.

I said: Which master?

He said: Are you pretending you don't know?

I said: I am not pretending, but I do not know that I have a master.

He said: That is Abul Hasan Musa Ibne Ja'far (a). I watch him day and night. I never found him in any state other than what I will tell you. He says the morning prayers. Then he says the supplications after the prayer for some time until sunrise. Then he falls to prostration and remains prostrating until the sun comes near to descending (from its midday zenith). He has ordered someone to inform him about the sun's coming near to descending. I do not know when they tell him that the sun has come near to descending.

However, he suddenly stands up and begins to say his prayers without renewing his ritual ablutions. So I can tell that he does not go to sleep during the period of his prostration nor does he slumber. He continues to pray until he finishes saying the afternoon prayers. When he finishes saying his afternoon

prayer, he falls into prostration. Then he stays in the state of prostration until sunset.

When the sun sets, he raises his head and says the evening prayers without renewing his ablutions. He continues to pray and says the supplications after the prayer until he finishes saying his night prayers. When he finishes saying his night prayers, he breaks his fast by eating some roasted meat which they bring for him.

Then he renews the ritual ablution and falls into prostration. Then he raises his head and sleeps for a short time. Then he gets up and renews his ritual ablutions and stands up to pray in the middle of the night until dawn. I do not know when they inform him that the dawn has come, but I see that he suddenly stands up and says the morning prayers. This has been his behavior since he has been handed over to me.

I said: Fear God! Do not do what would result in the termination of blessings. You know well that the blessings given to anyone who does any evil deeds to any member of this Household will be taken away from him.

The guard replied: They sent for me several times and ordered me to kill him, but I did not accept this and informed them that I would not do that. I would not do that even if they kill me.

After some time, the Imam (a) was turned over to Fadhl Ibne Yahya Barmaki, who imprisoned him for a few days.

For three days and nights Fadhl Ibne Rabi brought him food. But on the fourth night they brought him food from Fadhl Ibne Yahya. Then the Imam (a) raised his hands towards the sky and said:

O Lord! You know best that if I had eaten this before the day, I would have assisted my murderer myself.

Then he [Abul Hasan Musa Ibne Ja'far (a)] ate it and fell ill.

They brought a doctor for him the following morning. He showed the doctor the bruise that had developed on his hand which was the effect of the poison that had gathered in that location which they had fed him.

The doctor faced them and said: By God! He knows best what you have done to him.

Then Imam (a) passed away.¹

Martyrdom of the Imam and his burial

It is narrated on the authority of Umar Ibne Waqid:

When Harun Rashid got worried about the noble characteristics of Musa Ibne Ja'far (a) and the news he received from the followers of Imam Musa Ibne Ja'far (a) regarding his Imamate, and their secret associations with him in the daytime and at night, he feared for himself and his rule. Then he thought of killing him with poison.

He asked for some dates and ate some. Then he placed twenty dates on a tray, dipped a piece of thread in poison, and placed the date on a needle. He then thoroughly poisoned one of the dates with that thread until he was sure that the poison has penetrated it. He did this several times and then placed the date among the other dates.

He called in his servant and told him, "Take this tray of dates to Musa Ibne Ja'far and tell him, "The Commander of the Faithful has eaten dates, and has left some for you. Please I beg you to eat them all since I have handpicked them for you myself." He told the servant to make sure that no dates were left and that no one else should eat any of the dates.

The servant delivered the dates and the message. Imam (a) said, "Bring me some toothpicks." The servant brought him

¹ *Uyunul Akhbaar Reza*, Vol. 1, Pg. 106; *Amali*, Saduq, Pg. 126; *Awalimul Uloom*, Vol. 21, Pg. 434.

toothpicks and stood in front of him while the Imam (a) ate dates.

Harun Rashid had a female dog which was very dear to him. The dog exerted an effort to free itself from the golden chains and jewels and went to Musa Ibne Ja'far (a). Imam (a) put the poisoned date on the toothpick and threw it for the dog. The dog ate the date and immediately fell down on the ground and died while his meat was falling off his bones piece by piece. Imam (a) ate the rest of the dates.

The servant took the tray back to Rashid. Harun asked him, "Did he eat all the dates?" The servant said, "O Commander of the Faithful (Harun)! Yes." Harun asked, "How did you find him?" The servant said, "O Commander of the Faithful! I saw nothing wrong with him." The narrator of the tradition added, "Then the news of the female dog and how it had fallen down with its meat being separated from its bones piece by piece and its death reached Harun. This was hard on him. He went to see the dog. He saw how the dog's meat had separated from its bones and died.

He called in the servant, asked for a sword and a rug. He told the servant, "Tell me the truth about the dates or I will kill you." The servant said, "O Commander of the Faithful! I delivered the dates to Musa Ibne Ja'far and delivered your greetings to him and stood right in front of him. He asked me for a toothpick. I brought him one. He put the toothpick into the dates and ate them one by one. Then the dog came there. He placed the tooth pick in one of the dates and threw it for the dog. The dog ate it. He continued eating the rest of the dates. O Commander of the Faithful! Then what you see happened."

Harun Rashid said, "We did not gain any benefits from Musa. We fed him the best of our dates, wasted our poison and got our dog killed. There is no solution for Musa Ibne Ja'far."

The narrator of the tradition added, "Then our Master Musa (a) called in Musayyab three days before his death. Musayyab was his prison guard. Imam (a) said, "O Musayyab!" He said,

“Yes. My Master!” Imam (a) said, “I will be going to Medina, the town of my grandfather, i.e. The Messenger of Allah (s) in order to instruct my son Ali Reza (a) according to what my father had instructed me to do, and establish him as my Trustee and Successor, and deliver my orders to him.”

Musayyab said, “O my Master! How do you order me to open the doors for you while there are also other prison guards with me?” Imam (a) said, “O Musayyab! Your belief in the Honorable the Exalted God regarding us is weak.” He said, “No, my Master!” Imam (a) said, “Then wait.” He said, “O my Master! Please pray for me to get more firmly established in faith.” Then the Imam (a) said, “I invoke the Honorable the Exalted God by His Great Name - by which Asif had invoked Him, and magically brought Bilquis (queen of Saba) Couch there and placed it in front of Sulaiman before the wink of an eye - to bring me (Kazim (a) and my son Ali Reza (a) together in Medina.”

Musayyab added, “Then I heard Kazim (a) pray and suddenly he was no longer where he was standing to pray. As I was standing there, I saw him reappear there again, and tie the chains to his own feet. At that time I fell in prostration to God to thank Him for this Divine Knowledge, i.e. the recognition of the Imam. Imam Kazim (a) told me, “O Musayyab! Raise your head. Beware that I will depart to the Honorable the Exalted God three days from now.” Musayyab added, “Then I cried.” He told me, “O Musayyab! Do not cry. My son Ali Reza (a) is your Imam, and your next Master! Therefore, adhere to his Mastery since you will never be at a loss as long as you are with him.”

I said, “Praise be to God.” Musayyab added, “Then my Master Kazim (a) called me in on the night of the third day and told me, ‘It is time for me to go to the Honorable the Exalted God. When I ask you for water and drink it, you will see that my stomach gets bloated and swollen. My color will turn yellow, red and green. It will turn into different colors. Then inform that oppressor (Harun) about my death. When you see me that way

do not inform anyone else. Also do not tell the one who will come to me until after I die.”

Musayyab Ibne Zohair said, “I was constantly watching Kazim (a) until he called me and asked for some water and drank it.”

Then he called me and said, “O Musayyab! This wicked Sanadi Ibne Shahak thinks that after I pass away, he will take charge of performing the ritual ablutions for me himself. No. This will never be the case. When they take me to the cemetery known as the Quraish cemetery, bury me there. Do not raise my tomb higher than four opened fingers. And do not take any of the dirt from my tomb to be blessed by, since the dirt from the tombs of all of us is forbidden except for that of my grandfather, Husain Ibne Ali (a) which the Sublime God has established as a means of healing for our followers and friends.

Musayyab added, “Then I saw someone who looked very much like him sitting next to him. I had seen my Master Reza (a) when he was young. I wanted to ask him questions but my Master Musa (a) asked me, ‘O Musayyab! Did I not admonish you before?’

I kept waiting until he passed away, and that person disappeared. Then I informed Harun Rashid. Sanadi Ibne Shahak came. I swear by God that I saw them with my own eyes that they thought they were performing the major ritual ablutions for the dead, but their hands could not reach him. They thought they were placing the embalment on him and shrouding him, but they could not do anything for him. It was that person who was placing the embalment on him and shrouding him. They could see him, but could not tell who he was. They pretended that he was just helping them. When that person got finished he told me,

“If you had any doubts about me, be no longer in doubt. I am your Imam, your Master, and God’s Proof for you after my father. O Musayyab! The similitude of me is like that of the honest Yusuf (a). Their similitude is like that of Yusuf’s brothers

who came to him. Yusuf (a) knew them but they could not recognize him.”

Then they carried him and buried him in the cemetery of the Quraish, and did not raise his tomb more than he had ordered it to be raised. The tomb was raised later, and a building was constructed over it.¹

The Imam informs that he has been poisoned

Muhammad bin Bishar says: One Ahle Sunnat gentleman who resided in the Qatiyatur Rabi told me, “Some people were discussing the excellence of Musa Ibne Ja’far. I think that they are on the side of the truth. I have not seen anyone more religious and pious than them all my life.”

“When did you see them?” I (the narrator) asked.

He replied: Sanadi bin Shahak gathered eighty prominent and pious persons of the town and I was one of them. He took us to Musa Ibne Ja’far and said:

You all look at this man properly. Do you find any wound or sign of torture on him? While people make allegations against us and such rumor are circulating. See this is the place where he is kept and this is his bed. We have not applied any restrictions on him and the Caliph has not planned any action against him. The ruler has kept him here in surveillance so that he may come and debate with the Caliph. Otherwise he does not face any problem. Our aim is only to keep an eye on him.”

Musa bin Ja’far said,

“As far as the size of the house is concerned it is correct. But I want you to know that they have given me seven poisoned dates. Tomorrow my body would turn green and I would pass away the day after.”

¹ *Uyunul Akhbaar Reza*, Vol. 1, Pg. 100-101; *Ithbatul Huda*, Vol. 3, Pg. 181; *Awalimul Uloom*, Vol. 21, Pg. 455.

When we glanced at Sanadi bin Shahak, he began to tremble like a leaf.

Ibrahim bin Abi Mahmud says: We asked Abul Hasan Ali Reza (a):

“Does the Imam know the time of his death?”

“Yes,” he replied.

“When Yahya bin Khalid sent the poisoned dates to your father, was he aware of it?”

“Yes,” replied the Imam.

“Then did he consume those poisonous dates knowingly and himself caused his own death?! I asked.

Imam Ali Reza (a) replied, “No, he was knowing it before the episode but when that exact moment arrived Almighty Allah sent down inattentiveness so that the divine command may be applied.”¹

Imam Musa Kazim (a) and recitation of the Injeel

Hisham Ibne Hakam said in the narration of Burayh with whom he came to Imam Ja’far Sadiq (a) but they met Imam Musa Kazim (a).

Hisham explained to the Imams (a) about Burayh. When he finished, Abul Hasan (a) asked: O Burayh, how is your knowledge of your book?

He replied: I know it.

Imam (a) then asked: What is the degree of your confidence in its interpretation?

¹ *Basairud Darajaat*, Pg. 481; *Awalimul Uloom*, Vol. 21, Pg. 467; *Biharul Anwar*, Vol. 27, Pg. 285; Vol. 48, Pg. 235.

He said: Not so much.

The narrator said, “Imam Musa Kazim (a) began to read (from) the Gospel.

Burayh then said: It is you who I was searching for fifty years or someone like you.

He said that Burayh accepted faith and also the lady who was with him.

Burayh, Hisham and the lady then came to Imam Ja’far Sadiq (a).

Hisham informed the Imam (a) about what had happened between Burayh and Imam Musa Kazim (a).

Imam Ja’far Sadiq (a) said: The generations that are from each other and Allah hears and knows best.

Burayh then asked: How did you possess the Torah and the Gospel and the books of the prophets?

Imam (a) said: We receive them in form of inheritance. We read them as they would read them and speak about them as the prophets would do. Allah does not grant Divine authority on His earth to those who if questioned would say: I do not know.¹

A failed attempt at the Imam’s murder

Musayyab narrates: Once when Harun decided to eliminate Imam Musa Kazim (a) he wrote letters to the Governors of the surrounding places: Send such beastly men to me who neither have any awareness of God nor any information about the Prophet. I need such fellows for an important purpose.

The rulers sent fifty members of the Abdoh tribe, who were utterly uncouth and they had not heard the name of Allah or the Prophet during their whole life.

¹ *Al-Kafi*, Vol. 1, Pg. 227; *Hilyatul Abraar*, Vol. 2, Pg. 240.

Harun lodged them in a house near his kitchen and sent them parcels of cash, riches and jewels. Then he summoned them and asked through an interpreter: Who is your Lord?

“We never heard the word of “Lord” all our life,” they said.

Harun gifted them expensive dresses and said,

“My enemy lives in the adjoining house. Go and cut him up into pieces.”

The unruly men took up swords and went into the room where Imam Musa Kazim (a) was present. Harun was observing this scene. When the rowdies looked at Imam Musa Kazim (a) they threw down their weapons and fell down in prostration before him.

Imam Musa Kazim (a) arose and began to stroke their heads and began to converse with them in their mother tongue.

When Rashid witnessed this he swooned. Then he screamed at the interpreters: Bring them out from there. So they came away from the Imam’s quarters and mounting on their mounts returned to their native place.¹

Security from fire

Mufaddal bin Umar says: Imam Ja’far Sadiq (a) had issued *Nass* upon the Imamate of Imam Musa Kazim (a), but after his passing away, Abdullah, he elder son claimed Imamate. He is the same one, who is called as Aftah.

One day many people had gathered with Imam Musa Kazim (a). He ordered his servants to gather a lot of wood and place it amidst the gathering.

So when the wood was gathered he called his brother, Abdullah and he arrived and joined the gathering. The Imam

¹ *Mashriqul Anwaarul Yaqeen*, Pg. 95-96; *Biharul Anwar*, Vol. 48, Pg. 249; *Awalimul Uloom*, Vol. 21, Pg. 285.

ordered the wood to be set alight. The sticks were set afire and when they turned into red hot embers, the Imam arose and went and sat down amidst the pyre while continuing to interact with the guests.

Then he arose and emerged from the fire without any of it having even touched his clothes. Then he said to Abdullah, his brother,

“If you are also the Imam, get up and enter that fire like I did.”

The narrator says: Abdullah was stunned. He got up and left the gathering.¹

Reviving a dead animal

Ali bin Abi Hamza narrates: One day Imam Musa Kazim (a) held my hand and brought me out of the city limits. When we reached wilderness, we saw a person whose belongings were strewn here and there and that man was wailing, while a dead donkey was lying before him.

Imam Musa Kazim (a) asked,

“What is the matter, my good man?”

He said, “I was travelling for Hajj in a caravan, but when I reached this place, my donkey fell dead and my co-travelers moved on leaving me alone. I have no mount on which I can load my things and continue my journey.”

“Perhaps this ass is not dead,” said Imam Musa Kazim (a).

“Please have mercy on me and don’t make fun of me,” said that man.

Imam (a) said, “I know a nice supplication.”

¹ *Al-Kharaij wal Jaraih*, Vol. 1, Pg. 308; *Awalimul Uloom*, Vol. 21, Pg. 148.

That man said, “Leave me in my helplessness and don’t jest at my condition.”

The narrator says: The Imam went to the corpse of the animal and recited some words we could not understand. Then he picked up a stick and hit the donkey. That animal stood up alive.

Then he asked that man, “Did we make jest with you? Load your things and join your caravan.”

So he loaded the donkey and departed from there.

Ali bin Hamza says: One day I was standing at the Zam Zam Well when that man noticed me. He came and kissed my hands. I asked, “How is your donkey?”

“In perfect condition,” he replied.

Then he asked, “Where is that gentleman who revived my donkey proving himself to possess the powers of Prophet Isa (a)?”

“Since your problem is solved you don’t need to make further inquiries,” I said.¹

Penalty for stealing

Bukkar Qummi says that he performed the Hajj forty times. When I was in my last one I was out of cash. I came to Mecca and camped there only. It was my intention that when all the people leave Mecca, I would go to Medina. Then I will perform the Ziyarat of the Prophet’s tomb and also visit my master, Hazrat Abul Hasan Musa (a). I may also get some employment by which I can earn enough to pay for my fare to Kufa.

¹ *Al-Kharaij wal Jaraih*, Vol. 1, Pg. 314; *Kashful Ghumma*, Vol. 2, Pg. 247.

With this aim I came to Medina. First I visited the tomb of Prophet then came to Musalla where laborers gather for work. I also joined them with the hope of getting some job.

After a few moments a person approached and he was soon encircled by all the laborers. I also joined the crowd. When that man selected some men and set off from there I also followed them and said, "My good man, I am a traveler. Please consider hiring me as well and take whatever labor you want. He asked me if I was a native of Kufa.

"Yes," I replied.

"All right, you also come," he said.

So I started walking with the laborers to his place, where a large building was being constructed. I started working there and continued for a few days. We were paid weekly. I saw that senior artisans did not work so I asked the contractor to appoint me as the chief technician over the laborers. I would supervise their work and do my allotted work as well. "All right," he agreed.

The narrator says: One day I was atop a ladder when I saw Hazrat Abul Hasan arrive there. He glanced at me and said,

"Come down, O Bukkar." I descended. The Imam took me aside and asked, "What are you doing here?"

"May I be sacrificed on you, I was out of funds so I took up work over here to finance my journey back home." I explained.

The following day when the salaries were being distributed, Abul Hasan himself arrived there and stood at the gate. The agent used to call each laborer and pay him, but whenever he tried to call me, Abul has used to gesture and stop him. Finally when all were paid the Imam said,

"Come here." I went to him and he gave me a money bag containing fifteen dinars and said, "This is for your expenses till Kufa."

Then he added, "Depart tomorrow only."

“All right,” I said, “May I be sacrificed on you.” I was not able to ignore his commands. Then he went away. After that he sent a messenger with the message that I should meet him before leaving for Kufa. The following day I went to meet the Imam and he said, “Go now so you may reach Faid, because some people are travelling to Kufa and you can join their company. Take this letter and deliver it to Ali bin Hamza.”

The narrator says: I set out from there; and by God, I did not see anyone on the way till I reached Faid. There I saw some people preparing to travel to Kufa and that they would set out the following day. I purchased a camel and set out with them to Kufa. Since we reached Kufa at night I decided to go home straight away and deliver the letter of the Imam only on the following day. When I came home I was told that a break in took place in my shop.

In the morning, I recited the prayer and after the prayer I was thinking what all must have been stolen from my shop. Suddenly there was a knock at the door. When I came out I saw Ali bin Hamza there. I shook his hands and after salutation he said,

“Give me the letter of the Imam, Bukkar.”

“I was going to bring it to you shortly,” I said.

“Never mind,” he said, “I came to take it myself. I was informed that you reached last night only.” So, I removed the letter and handed it to him. He took the letter, kissed it, touched it to his eyes and then started crying.

“What is the matter?” I asked.

“I am eager to meet the Imam,” he said. Then he opened the letter and after reading it, looked at me and said,

“Bukkar, there was theft in your shop.”

“Yes, the thieves took away everything,” I said.

He said, “But God has restored your loss. In this letter my Maula has ordered me to compensate for your damages and he sent me forty dinars for that.”

The narrator says: I restocked my shop anew and when I calculated the loss I found it to be exactly forty dinars. Imam (a) had reimbursed my loss in full.

Knowledge of the past and future

Dawud bin Kathir Riqqi narrates: When a man named Abu Ja’far set out from Khorasan people there said, “Since you are going to Medina, would you please take our contributions for the Imam of the Time (a)?” They also sent some question with him to ask the Imam.

Abu Ja’far set out from Khorasan and reached Kufa. Then he went to perform the Ziyarat of Amirul Momineen (a) in Najaf Ashraf. He saw a man in the corner of the shrine of the Imam and a group of people were surrounding him.

He inquired who that gentleman was and who are the individuals surrounding him. He was told that he is Abu Hamza Thumali and the people surrounding him are Shia jurists and they are listening to traditions from him. So that Khorasani man also joined the crowd. The meeting was still on when a Bedouin arrived and said, “I come from Medina and Imam Ja’far Sadiq (a) has passed away.”

Abu Hamza Thumali started wailing loudly at this report and in between sobs he asked that man whom Imam Ja’far Sadiq (a) has appointed as his successor.

“His sons, Abdullah and Musa; and the Caliph Mansur Dawaniqi,” he replied.

Abu Hamza Thumali said, “Thanks be to God. He pointed out the younger one and clarified regarding the elder one and maintained secrecy regarding the issue of Imamate.”

After that Abu Hamza Thumali came to the tomb of Amirul Momineen (a) and recited prayer and we also emulated him. When he was done I (Dawud Riqqi) asked, “Can you explain your statement?”

Abu Hamza Thumali said that Imam Ja’far Sadiq (a) informed regarding the elder son that he had a physical defect, because if he didn’t have a defect why would the Imam include his another son with him? And he appointed Mansur as his successor so that he may not eliminate the real successor of the Imam.

The Khorasani man says: I was unable to understand the explanation of Abu Hamza Thumali and I went out from there to depart for Medina. I was also carrying trusts of various people including an old lady Shatita, who had sent a dirham and a hankie and asked me to give them to the Imam as offering from her. I had told her, “Lady, what is the worth of a dirham? If you say, I will present a hundred dirhams to the Imam in your name?”

She had asked, “Abu Ja’far, what is the problem in a dirham? I am sending this much in accordance to my financial status.”

Abu Ja’far says: I had taken her dirham and hankie and I had bent her coin a little for distinction. When I reached Medina I inquired about the successor of the Imam Ja’far Sadiq (a). I was told that Abdullah, his elder son was his successor.

I went to him and found that the front of his residence was swept and sprinkled; and a sentry was posted at the gate. I did not like that style, but I sought permission and entered anyway and found him in his seat. I asked him if he was the successor of Imam Ja’far Sadiq (a).

He replied in the positive. Then I asked,

“How much Zakat is applicable on two hundred dirhams?”

“Five,” he replied.

“How much Zakat is applicable on one hundred dirhams?”

“Two and a half.”

Then I asked, “A man said to his wife, ‘I have divorced you as many times as there stars in the sky’; is this divorce valid without witnesses?”

He said, “Yes, three stars are sufficient to form a cluster.”

I was amazed at his replies. Then he asked, “Have you brought me gifts from your area?”

I said, “I came only with the aim of the Ziyarat of the tomb of the Prophet and I am not carrying any gifts or presents.”

Then I arose and went to the tomb of the Prophet and after the Ziyarat returned to my lodging. A black slave was standing at my door waiting for me. He saluted me and then said,

“The person you want to meet has invited you to his place.”

I left with him and he took me to a house and asked me to wait outside while he entered and then ushered me inside. I went in and saw Imam Musa Kazim (a) on the prayer mat.

He said, “Abu Ja’far, come here and sit near me.”

I went and sat down close to him. I inquired many issues of Islamic jurisprudence. From his replies I realized that he possessed the traits of Imamate. After the conversation, he said,

“Hand over to me the trusts of people.” I presented everything to him. Then he pointed to one bag and said, “Open it.”

When I opened the bag, he picked the hankie of Shatita and the dirham coin she had sent and which I had bent a little. Then he remarked,

“Indeed, Allah has no shame regarding the truth!

Abu Ja’far, convey my greetings to Shatita and give her this whole bag. Except for that take back all the gifts that you brought and return them to the senders.

I stayed with the Imam for a few days and during that time Hazrat imparted many teachings to me. Then one day, he said,

“Do you remember that Abu Hamza Thumali has correctly identified the successors of my father at the shrine of Amirul Momineen (a)?”

“Yes,” I said, “He did.”

He said, “A believer even derives conclusions from the language of signs and the hearts of such persons are illuminated with the effulgence of faith. If you want to know my will you go and inquire from the reliable companions of my father also.”

When I inquired from the reliable companions of Imam Ja’far Sadiq (a) they also said that his real successor was Musa bin Ja’far (a).

After that Abu Ja’far reached Khorasan, his hometown. Dawud Riqqi says: Abu Ja’far told me that all the senders of gifts which Imam Musa Kazim (a) returned had become followers of Abdullah Aftah and only Shatita remained firm on her belief in Imam Kazim (a). I conveyed the greetings of the Imam to her and told her that the Imam has accepted her gifts and he has returned the presents of all others. He has also sent a purse for her.

She said: Keep the money with you as it would be required for my funeral. This believer lady died three days later.¹

Awareness of the intention

Caliph Mahdi ordered a well to be dug for Hajjaj at Qabr Ibaadi between Qadisiyyah and Adheeb. When the laborers had dug out considerably a draft of poisonous wind blew up and some workmen died instantly. The digging was stopped. Later on when the scholars and jurists investigated the cause no one

¹ *Al-Kharaij wal Jaraih*, Vol. 1, Pg. 328; *Ithbatul Huda*, Vol. 3, Pg. 198.

was able to reply. Mahdi posed the same question to Imam Musa Kazim (a) and the Imam said,

“These are the people of Ahqaf and they are connected to the remains of the nation of Aad. It was that same poisonous wind, which destroyed the whole community.”¹

Predicting his demise

Muhammad bin Khalid Barqi has narrated from Muhammad bin Ibad Muhallabi that when Harun Rashid imprisoned Imam Kazim (a) and His Eminence also displayed miracles in the prison itself in order to prove his rightfulness, Harun Rashid was bewildered; till he summoned Yahya bin Khalid Barmaki and said: “O Abu Ali, do you not see the wonders in which we are? Do you not consider the affair of this man (Imam Musa) and relieve us from his worry?”

So he advised correctly and guided him to a good deed, saying to him: “Commander of the faithful, I think that you have to be kind to him and to link to his womb relatives. For, by Allah, he has spoiled the hearts of our followers against us.”

Harun Rashid responded to his advice, saying to him: “Go to him, remove the iron from him, give him my regards, and say: ‘Your cousin says: I have sworn by Allah concerning you that I will not release you unless you admit that you have mistreated me. You must ask me to forgive you your past deeds. There is no disgrace in your admitting (that), nor is there any defect in your asking me for that. This is Yahya bin Khalid, my trustworthy one, minister and head of my affairs. So ask him in as much as I get rid of my oath and you would also be able to return to Medina safely.’”

Imam Kazim (a) said to Yahya: I will definitely die after a week. Keep this confidential and come to me at noon on Friday with as many of your friends as you can and recite my funeral

¹ *Al-Kharaij*, Vol. 2, Pg. 651; *Ath-Thaqib fil Manaqib*, Pg. 438.

prayers and take care that in order to protect your life when you travel, this tyrant [Harun Rashid] who has gone to Riqā,¹ when he comes back, he should not see you and you should not see him. As I have seen in the destiny of you and your sons that he would become inimical to you and pursue you; so keep away from Harun.

Then Imam (a) said: “O Abu Ali, inform him (Harun) on my behalf: ‘Musa says to you: My messenger will come to you on Friday and tell you about what you see (i.e., his death). When I bring a suit against you before Allah, you will tomorrow come to know who wronged and aggressed against his opponent! And Peace.

Yahya went out while he could not see his way due to his pain and impatience. His eyes turned red out of weeping when he saw the Imam (a) in that condition. He told Harun about the Imam’s statement, and he sneeringly said: “If he leaves prophecy after some days, our state will be better!” [This statement of Harun shows his extreme distress before the Imam].

On Friday, Harun traveled to Madayan and arrived after the martyrdom of Imam (a). They brought out the purified body of Imam (a) so that people may pay tribute to him, after that they interred him and returned.²

Reply to complex issues

Abi Ali bin Raashid says: During the period of the Imamate of Imam Ja’far Sadiq (a) a group of Shia gathered in Nishapur and said: Every year we send our religious dues to the Imam while claimants of Imamate have multiplied. So we must

¹ Riqā is a province between Iraq and Syria and is a part of Syria, which was annexed to Syria during the Battle of Siffēen. It is the place of burial of Ammar Yasir, the prominent companion of the Prophet, who was martyred in that battle.

² *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 290; *Ghaibat*, Tusi, Pg. 24-25.

investigate properly who the genuine Imam is. So for this project they selected an intelligent person named Abu Ja'far Muhammad bin Ibrahim and handed over to him their annual religious dues which included thirty thousand dinars, fifty thousand dirhams, two thousand lengths of fabrics; also some stitched garments and some unstitched.

When Abu Ja'far was packing a righteous Shia lady approached whose name was Shatita who gave on her behalf to give to the Imam a knitted piece worth 4 Dirhams and a Dirham coin and she told Muhammad 'Innallah la yestahee minal haqqay', meaning Allah is proud of the Truth (Haq) even if the amount be small.' A bag was given containing 70 letters with a request for some religious clarifications and an empty bag was given to bring back replies. Each envelope was tied with a string and sealed.

He was instructed to take the envelopes in the night to the Imam and collect them the following morning. He was asked to open five letters to see whether the Imam had replied to the queries. If he had replied to these letters then he is the true Imam and the money and clothes should be given to him, or else to bring back everything that he had taken.

When Muhammad reached Medina, people asked him to go to Abdulla Atfah. He went to Abdulla and when he returned from there he was very dejected and said, 'Where to go. 'Shall I go to a Jew or shall I go to a Christian,' and said, 'O Allah show me the way to the right path; guide me, O Allah.' I was standing in this confusion, when a slave approached and said that he would take me to the one I wanted to see. So saying, he took me to Imam Musa Kazim (a).

When the Imam saw me, and although he had never seen me before, addressed me as Abu Ja'far, and asked me why I was so sad and dejected over not finding him and why I desired to go to Jews and Christians? 'Come, I will make you comfortable and relieve you of your worries. I am the representative of God on this earth and the friend of God. Did not Abu Hamza guide you

when you were waiting outside the Masjid of our beloved Prophet? I already answered all your questions yesterday.’

Then the Imam asked for the bag in which was kept the Dirham belonging to Shatita which was correct in weight, which I had kept in the same bag containing the other Dirhams. The Imam also requested for the knitted piece given by Shatita, which was kept in the bag with the other clothes sent for him. Muhammad said,

“When I heard this I was amazed and astonished, and handed over the knitted piece and the Dirham given by Shatita to him. I did exactly as instructed by the Imam and when he had the knitted piece and Dirham in his hands he turned to me, and recited the same verse as Shatita ‘Innallaha la yestahee minal haqqay.’

Then he said, ‘O Abu Ja’far, convey my salaams to Shatita, and give her this bag containing 40 Dirhams; then the Imam gave me a piece of coffin cloth and asked me to tell Shatita that my sister Halima has worked on it and the thread used in it is from my grandmother Fatima, the daughter of the Holy Prophet.”

The Imam said, “Tell Shatita that 19 days after she gets the coffin cloth, she will die and tell her to use 16 Dirhams out of the forty sent to her, on her own requirements, but she must give the balance of 24 Dirhams as her own offering to the poor, and I will be present at her funeral, to recite the burial prayers: Abu Ja’far it is better for you to keep all this secret. The amounts which you have brought for me, may please be returned to their respective owners and then open the seals of the envelopes to see if they have been answered or not.”

When Muhammad returned home, he noticed that the seals on the envelopes were intact. He broke open one seal to see whether it was replied and he was surprised to find that in spite of the seal being intact the letter was answered. Then he opened another seal and surprising enough the reply had also been given. He checked up on yet another cover and found the same.

He was no more surprised because he now had full faith in the Imam.

When Muhammad reached Nishapur, he returned all the things he had brought, and noticed that all those who had given money and clothes for the Imam Musa Kazim had joined hands with Abdulla Aftah. No wonder Imam Musa Kazim had returned what these people had sent and retained that of Shatita.

When he met Shatita, he noticed that she was firm in her faith and he told her what the Imam had said. Shatita expired on the day predicted, and the Imam was seen arriving on a camel to perform the funeral prayers. Before leaving, the Imam sent greetings to his followers, and urged them to be God-fearing and righteous, and the Imam would also be present at their funeral prayers.¹

Leaving the prison and knowing the future

The color of his skin was pink; his

Nasih bin Alaihe Barajmi says: Once by chance Ibne Sikkit and I gathered in the Masjid opposite the house of Sanadi bin Shahak and discussed Arabic grammar. There was another person in the Masjid with whom we were not acquainted. He said,

“It is not necessary to reform the language as much as you need to reform your beliefs.”

After that he debated many religious issues with us till we started discussing the Imam of the Time. He said: There is only a distance of a wall between and Imam Zamana.

We said, “You mean to say that this prisoner, Musa Kazim is the Imam of the Time?”

“Yes,” he replies, “only he is the Imam of the Time.”

¹ *Ath-Thaqib fil Manaqib*, Pg. 439; *Al-Kharaij wal Jaraih*, Vol. 2, Pg. 720.

We said, “Brother, please don’t make us targets of the regime by telling us such things.”

He said, “Nothing of that sort would happen. Whatever I mentioned to you was all by his permission and command; remember: the Imam of the Time is watching us and is listening to our conversation; and if he wants, he can also come here.”

We said, “Brother, if that is true we wish he would come here; can you please summon him here?”

We were just saying that when the Imam entered the gate of the Masjid and we were stunned. He said,

“Know me! I am Musa bin Ja’far.” Then he started praying. Suddenly we heard a scramble and in a few moments Sanadi bin Shahak came running into the Masjid with his men. When he interrogated, we admitted having discussed with a stranger about the Imam of the Time and when suddenly that gentlemen entered the Masjid that stranger who had invited to him went away.

Then Sanadi bin Shahak came to Imam Musa Kazim (a) and screamed at him, saying,

“Woe be on you, how many times would you jump over those walls with the help of your sorcery and escape? How many locks and doors would you break to flee the prison? Alas, if instead to coming here you had fled somewhere far away, I would have preferred it. Do you want the Caliph to execute me?”

Imam Musa Kazim (a) said,

“Why should I flee to faraway places while martyrdom has yet to take place at your hands? And through martyrdom, I would achieve everlasting honor and you would get everlasting degradation.” After that Sanadi took him away.¹

¹ *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 295-297.

Maid of the Hazrat in Paradise

Aamir narrates that Harun Rashid sent a beautiful slave girl to Imam Musa Kazim (a) in the prison. The Imam told the man who brought her to convey to Harun,

بَلْ أَنْتُمْ بِهِدْيَتِكُمْ تَفْرَحُونَ ﴿٣٦﴾

“Nay, you are exultant because of your present.”¹

Neither do I need this slave girl or another one like her. Take her back.

So the servants of Harun took her away. Harun said: Go and tell Musa Ibne Ja’far: I have not imprisoned you according to your wish and neither would I recall this slave girl because you don’t want her. She would stay in the prison with you.

Thus, the servants of Harun conveyed the message to the Hazrat and went away after leaving the slave girl in the prison.

When Harun sent another servant to report on the situation in the prison he found that slave girl lying in prostration and reciting divine praises and glorifications.

When he reported to Harun, he said, “It seems Musa Ibne Ja’far has bewitched this girl as well. Ask her to meet me.”

When she appeared before Harun, her head was raised to the heavens and she was badly trembling.

Harun said, “Why are you so terrified?”

“When I entered the prison I went and stood in front of the Imam, but he paid no heed to me and continued to pray through the days and nights. When he started reciting divine glorifications, I said:

¹ Surah Naml 27:36.

‘Please let me know, if you want anything.’

‘I don’t have any need from you.’

‘I am sent to serve you.’

‘What is the matter with these people?!’”

She says: After that when I turned aside, I observed a vast garden packed with blossoms and silk and brocade carpets lay. Most elegant male and female servants were present to serve and were dressed in garments of such resplendence as I have never seen. Dressed in green silk garments and wearing crowns of pearls and rubies they held jugs and hankies and serving various delicacies.

My life was transformed on witnessing this and I fell down in prostration. Then your servant arrived and made me arise.

Harun said, “You filthy woman! You went to sleep in prostration and you saw all that in dream!”

“By God, no, I saw all that before I fell prostrate.”

Harun ordered them to arrest that female and cast her into the prison as well lest others get to know of her statements and become devoted to Musa Ibne Ja’far.

In the prison that woman continued to pray through the days and nights and when someone asked why she was worshipping so ardently, she replied: because I saw the Righteous Servant (*Abde Salih*) engrossed in prayers all the time and I remember that the female servants of that garden had told me: ‘Leave alone *Abde Salih* so that they might serve him. What is your need when we are here to serve him?’”

Thus, she remained in prison in that same condition and died within a few days and only some days before the martyrdom of Imam Musa Kazim (a).¹

¹ *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 297-298; *Ithbatul Huda*, Vol. 3, Pg. 214.

Why Ibne Mihran was devoured by the lion?

Once Rashid ordered his commissionaire, Hamid bin Mihran to humiliate Musa Ibne Ja'far.

So he said derisively in the presence of the Imam, "People are your fans for no reason. If you really possess the power of mastership, order the two lions in the picture to become alive and devour me."

The Imam glanced at the picture and ordered,

"Materialize and seize this enemy of God."

Within an instant the images materialized and tore up that man.

Then they said, "Any other command, Maula? Shall we devour Rashid as well?"

"No," said the Imam, "Go back to your places." So the materialized lions once more became images.

Dream of Mahdi Abbasi

When Muhammad Mahdi became the Caliph, he summoned Hamid bin Qahtuba at midnight and said,

"The services of your father and brother to us are well known to all, but I am as yet unaware of your sincerity."

"I can sacrifice all my wealth and even life upon you," said Hamid bin Qahtuba.

"This is nothing great, even common people are prepared to sacrifice this much!"

"I can sacrifice my wealth, life and even my children on you," said Hamid bin Qahtuba.

Mahdi did not say anything; then Hamid said,

“I am prepared to sacrifice my wealth, life, family and children and also my faith and religion on you.”

“This is what I wanted,” said Mahdi in obvious delight, “Now I entrust you with the task of eliminating Musa Ibne Ja’far early in the morning tomorrow.”

“Your command would be fulfilled,” said Hamid.

After that when the Mahdi Abbaside went to sleep he saw Imam Ali (a) in dream, who recited the following verse of the Holy Quran:

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا
أَرْحَامَكُمْ ﴿٢٢﴾

“But if you held command, you were sure to make mischief in the land and cut off the ties of kinship!”¹

Mahdi woke up with a start, summoned Hamid at once and ordered him not to eliminate Imam Musa Kazim (a) and then changed his attitude to the Imam.²

Practicing the Imam’s murder on a wooden statue

Ali bin Abi Hamza narrates: Harun Rashid used to tell his servants, “When Musa Ibne Ja’far leaves after meeting me and steps out, you should murder him at once.” But every time they intended to slay the Imam, the awe of the Imam so much overpowered them that failed to take any action.

¹ Surah Muhammad 47:22.

² *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 300; *Awalimul Uloom*, Vol. 21, Pg. 222.

When a long time passed after this, Harun got a wooden statue constructed in the image of Imam Musa Kazim (a) and when his servants got fully intoxicated with liquor he ordered them to kill this image.

This rehearsal continued for many days and when they became fully practiced, Harun gathered all of them and made them drink till they were completely intoxicated; then he gave a dagger to each of them. After that Imam Musa Kazim (a) was made to pass before them.

When the men saw the Imam they thought it was the statue and they stepped forward, but when the Imam discerned their motives, he spoke to them in Turkish and Caspian language. All of them flung their daggers away and came running to fall at the Imam's feet. They kissed his feet and then accompanied him to his quarters.

When Harun's commissionaire inquired why they had acted like that, they told him,

“This gentleman visits our countries every year. He decides all our disputes and effects peace between warring factions. When there is famine, we adjure God in his name to send rain and when some calamity befalls us, we only petition him to save us.”

After that Harun said, “You will not be asked to perform such functions.”¹

Mounting a believer on cloud

Khalid Samman says: Harun Rashid summoned a man named Ali bin Salih Taliqani and said,

“Are you not the one who claims to have ridden on a cloud to travel from China to Taliqan?”

¹ *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 300-301; *Awalimul Uloom*, Vol. 21, Pg. 285.

“Yes,” replied that man.

“Narrate the whole incident,” said Harun.

Ali bin Salih said:

I was travelling by ship when a storm arose and my ship was wrecked. I spent three days floating on a plank that had broken away, while the waves tossed me here and there. Then a wave brought me on land. I saw various kinds of trees growing over there and streams of potable water flowed. As I was completely exhausted due to that ordeal when I rested under a tree, sleep overcame me. After sometime I heard a terrifying sound which woke me up and I began to tremble in trepidation. I saw two horse-shaped beasts fighting each other; and they were so beautiful that I cannot describe them accurately. When they noticed me, they disappeared into the sea.

I was just pondering over this when a huge bird landed at the mouth of the cave. I moved closer to the cave which was hidden behind the trees. The bird flew away as it sensed my presence.

When I reached the cave I heard someone reciting divine glorifications and the Holy Quran. Someone called out from inside,

“Ali bin Salih Taliqani, come in, may God have mercy on you.”

I went inside and saluted. I saw a man of medium height, heavy body, wide forehead and large eyes over there. He responded to my greeting and said,

“Ali bin Salih Taliqani, you are associated with a mine that contains many treasures and if God had not been merciful on you, you would have suffered hunger and thirst. Allah saved you from all that and granted you pure and clean water. I know the time when you boarded the ship and I also know how many days you remained at sea, and when your ship was caught up in the storm, when its planks split. I am also aware for how many days

you continued to float and once you despaired so much of being thrown here and there that you even decided to commit suicide. I know when you landed and when you were engrossed in observing two beautiful animals fight. I was watching you at that time. And my eyes watched you when you walked to this cave to observe the bird. All right, now come and sit here, may God have mercy on you.”

Ali bin Salih says: When I heard the details of all what had passed upon me, I was absolutely shocked. I said,

“For God’s sake, tell me who reported all this to you?”

“That God, Who is the knower of the unseen and the seen.”

Then he said, “You must be very hungry.”

He moved his lips and a tray covered with a cloth appeared. He removed the cloth and said,

“Come closer, Allah has sent your sustenance. Eat to satiation.”

So I ate till I was full. It was so delicious that I had never before tasted such delectable food. Then he gave me water to drink and it was so sweet that never before had I such water to drink. Then he prayed two units of prayer and said,

“Do you want to return home?”

“I want to, but who will take me there?”

“I am affectionate to my devotees and we help them.” Then he recited some supplications and raising his hands to the sky said: Now! Now!

Then tufts of clouds started arriving at the mouth of the cave. When a cloud arrived, it first saluted that man saying: Peace be on you, O Wali of Allah and the Divine Proof.

He used to say, “Peace be on you and the mercy and blessings of Allah on you as well, O our obedient cloud.”

Then he used to ask where it was heading. To so and so place, it used to reply. He again asked whether it was going as a mercy or as chastisement and it replied accordingly.

Then an attractive and glittering cloud arrived. It greeted him and he responded. Then he asked where it was going. It replied that it was going to Taliqan.

He asked whether it was going as a mercy or as chastisement and it said that it was going as a mercy.

“I want to entrust you with something in order to seek Allah’s pleasure. Please take it along with you to Taliqan.”

“Your command shall be fulfilled.”

“Then descend to the earth by the command of God.”

It descended; he held my shoulder and mounted me on the cloud. Before departing I said,

“I adjure you by God, by the seal of the prophets, by Hazrat Ali (a), chief of the successors, by the Holy Imams (a), please tell who you are?”

He said,

“Ali bin Salih Taliqani, woe be on you; Allah does not leave His Earth without His Proof even for the twinkle of the eye, whether the proof is apparent or hidden. And right now I am the Divine Proof and I am the successor of the Prophet; and I am the speaking Proof and Imam Musa Ibne Ja’far.”

Then he ordered the cloud to soar and it soared and by God I did not experience any discomfort in that journey and neither did I feel any dread or sorrow. In a short time it disembarked me on the street where I lived.

Harun Rashid ordered him to be executed so that he may not be able to narrate this incident.¹

¹ *Manaqib*, Ibne Shahr Ashob, Vol. 4, Pg. 302-303; *Awalimul Uloom*, Vol. 21, Pg. 158.

Information about Mufaddal's death

Khalid bin Najih narrates: I asked Imam Musa Kazim (a): Some of our friends have arrived from Kufa and they have reported that Mufaddal is in great pain due to his illness. Would the Imam please pray for his health?

He said, "He has got relief from the pains," and he mentioned this three days after his death.

Reply of the letters

Ismail bin Salaam and Abi Hamid narrate: Ali bin Yaqtin sent to both of us his messenger with the message to purchase two mounts and travel away from the usual route. Then the messenger also gave us some money and letters and asked us to deliver them to Abul Hasan Musa Ibne Ja'far with utmost secrecy.

So, we travelled through less frequented route and reached Batne Rumma. There were tethered our mounts and with grass placed before them and we also started eating our food. Meanwhile we observed a rider who also had his slaves with him. When he came near, we realized that he was Abul Hasan Musa (a). We stood up to accord him respect and saluted him; then handed over to him those letters and the amount. He pulled out some letters from his sleeve and said, "These are replies to your letters."

We said, "Our travelling provision is exhausted. If you allow us to go to Medina where we would perform the Ziyarat of the Holy Prophet (s) and also purchase the rations?"

"First you show me your travelling provisions."

When we showed him our luggage, he examined it briefly and said, "It would suffice you till Kufa. And as far as the Ziyarat of Messenger of Allah (s) is concerned, you have performed it before as well. I have come after praying the Dawn

Prayer with them and I wish to pray the Noon Prayer also with them. So you return from here itself.”¹

Controlling the river

Ishaq bin Imam Ja’far Sadiq (a) narrates: When Abul Hasan Musa Ibne Ja’far was returning from Basra, I was also aboard the boat with him. When we neared Madayan there was tumult in the waves. Another boat was following us and among its passengers was a newly married couple. After sometime a scream was heard from that second craft.

When the Imam inquired he was told that the bride has immersed her hand in the water and her gold bangle slipped into the water, which was why she was screaming.

The Imam asked them to stop the boat and also told them to ask that captain of the other craft to stop as well. So the boats finally stopped. The Imam leaned out slightly and recited some words. Then he said,

“Tell the pilot to step into the water. He will find the bangle.”

By God, the bottom of the river arose so much that the bangle could be seen lying there. The boatman stepped down from the boat and picked it up.

The Imam said, “Give it to the bride and tell her to pay thanks to Almighty Allah.”

After that when we sailed ahead I beseeched him to teach that speedy-effective supplication to me as well.

He said, “I am teaching you this Dua but don’t teach to any unworthy fellow; and don’t teach anyone other than Shia.” Then he dictated the following:

¹ *Ath-Thaqib fil Manaqib*, Pg. 457; *Awalimul Uloom*, Vol. 21, Pg. 130.

*O He that takes precedence over everything that passes away! O He that hears every sound! O originator of the souls after death. O reviver of the bones after death. O one whom the deep darkness covers not and different sounds are not similar to Him. O one whom one matter does not distract from another. O one, with whom is everything from His creation. He heard the present and with penetrated eyes He is not mistaken by the large number of issues. It is not concluded by the pressing urgency. O living when there is no living in the permanence of His kingdom. O one that dwells high and is concealed through His light. O who shone with His light the elements of injustice, I ask You in Your one name, the one, the individual, the steadfast that You bless Muhammad and the progeny of Muhammad the purified and the chosen.*¹

Predicting the martyrdom of Imam Ali Reza (a)

It is narrated on the authority of Sulaiman Ibne Hafs Marvazi that he had heard Abul Hasan Musa Ibne Ja'far (a) say, "My son, Ali will be oppressively poisoned and killed. He will be buried in Tus next to Harun. Whoever visits Reza (a), it is as if he has visited The Messenger of Allah (s)."²

Ali bin Abdullah bin Qutrub reports: Imam Ali Reza (a) passed by Imam Musa Kazim (a) when the former was just entering his youth. The other sons of the Imam were seated with their father. Imam (a) said,

"This son of mine would pass away in a foreign land. Whoever performs his Ziyarat while believing in his Imamate and recognizing his rights, Almighty Allah would reward him with the reward of the martyr of the Battle of Badr."

¹ *Ath-Thaqib fil Manaqib*, Pg. 459; *Ithbatul Huda*, Vol. 3, Pg. 203.

² *Uyunul Akhbaar Reza*, Vol. 2, Pg. 260.

Miracles of Imam Ali Reza (a)

It is narrated on the authority of Hisham bin Ahmad that Imam Kazim (a) said:

Do you know anyone from the West who has come here?

I said: No.

Imam Kazim (a) said: Yes, a red man has come here. Let's go to see him together.

We mounted our horses and rode over to see him. He was a Western man with several slaves.

Imam Kazim (a) said: Show us your slaves.

The man showed the Imam (a) nine of his female slaves. About each one of them Imam Kazim (a) said: I do not need her.

Then he said: Show us the rest of them.

The man said: I do not have any more.

Imam (a) said: Yes you do. Show them to us.

The man swore to God and said: I swear by God that I do not have any more. There is just an ill female slave left.

Imam (a) said: What would happen if you also show her?

The man refused and then the Imam (a) left. The next day Imam Kazim (a) sent me to that man, instructed me to ask him what the last price was for her and to accept whatever price he quoted for her. Then I went to see that man.

He said: I will not sell her for lesser than so much.

I said: All right, I accept. Here is the money. It is yours.

He said: Okay, that female slave is yours. But tell me who that man with you was?

I said: He is from the Hashemite tribe.

He asked: Which branch?

I answered: From noble men of the Hashemite tribe.

The man said: Please explain more.

I said: I do not know anymore than this.

He said: Okay, let me tell you then. I bought this female slave from one of the farthest towns away in the West. A woman of the People of the Book saw me and asked me: What is this female slave doing with you?

I said: I have bought her for myself.

She said: It is neither proper nor possible for her to be with people like you. She must live with the best of the people on the Earth. She will give birth to a child after living in their house for a short while to whom all the people of the East and the West will be humble.

Hisham said: After buying her, I took her to Imam Kazim (a). After a short while, she gave birth to Imam Reza (a).¹

Imam Musa Kazim (a) said regarding the mother of Imam Reza (a):

“I purchased this slave girl by the command of God and divine revelation.” When he was asked for the details, he said:

“Once I was asleep when I saw my maternal grandfather and father in dream with a piece of velvet. When they spread it out before me it was having the image of a slave girl. Then His Eminence said,

¹ *Uyunul Akhbaar Reza*, Vol. 1, Pg. 17; *Al-Kafi*, Vol. 1, Pg. 486; *Amali*, Tusi, Vol. 2, Pg. 331.

“Musa, from the womb of his slave girl Almighty Allah would bestow that son, who would be superior to all the folks of the Earth. And when a son is born to you, name him Ali. Through him would Almighty Allah make justice, mercy and loftiness apparent through him. Glad tidings for one, who testifies for him and destruction is for whoever that is inimical to him and who belies him.”¹

Aun Ibne Muhammad has mentioned that Imam Musa Kazim’s mother - who was one of the noble Persian ladies called Hamida, bought a female slave born in Arabia only and named as Toktam. Toktam was one of the noblest ladies as regards intelligence, religion and respect for her master and his mother Hamida. She respected Lady Hamida so much that she would never sit down in her presence.

One day Lady Hamida told her son - Imam Musa Ibne Ja’far (a),

“Son, Toktam is a female slave. I have never seen any female slave better than her. I have no doubt that God will purify any generations from her offspring. Therefore, I will bestow her on you. Treat her with kindness.

When she gave birth to Imam Reza (a), Imam Kazim (a) called her Tahira.

Then Ali Ibne Maysam added, “Imam Reza (a) drank a lot of milk and was a chubby baby. Then his mother asked for a wet-nurse to breastfeed the baby.

She was asked if she had run out of milk. She replied, ‘No, I swear by God that I have not run out of milk, but since the birth of this baby I cannot attend to my own prayers and supplications.’”²

It is narrated on the authority of Ali Ibne Maysam on the authority of his father, “When the mother of Imam Kazim (a) –

¹ *Dalailul Imamah*, Pg. 175-176.

² *Uyunul Akhbaar Reza*, Vol. 1, Pg. 14.

Lady Hamida - bought (the female slave) Najma who later gave birth to Imam Reza (a), she said, ‘I had a dream. In my dream God’s Prophet (s) told me to give Najma to my son Musa (a). The Prophet (s) told me that Najma and Musa (a) will have a child who will be the best man on the Earth. Then I gave her to my son Musa (a).’

When Najma gave birth to Imam Reza (a), Imam Musa Kazim (a) named her Tahira. She also had other names including Najma, Arwa, Sakan, Samaneh and Toktam. Toktam was her last name.”

Ali Ibne Maysam added on the authority of his father, “I heard my mother say that Najma was a virgin when Lady Hamida bought her.”¹

Birth of the Holy Imam

It is narrated on the authority of Ali Ibne Maysam from his grandmother that:

“I heard Najma, the mother of Imam Reza (a), say, ‘When I was pregnant with my son Ali, I did not feel any burden. I used to hear God’s praises, glorification and supplications from my stomach when I slept. I got scared hearing these sounds and woke up to hear nothing more when I was awake. Once I gave birth to my child, he put both of his hands on the ground, and raised his head towards the sky and moved his lips as if he was saying something.’

His father, Musa Ibne Ja’far (a) came to me said, ‘O Najma! Congratulations for this Divine blessing that God has bestowed upon you.’ Then I wrapped the baby in a white cloth and handed him to Imam Kazim (a). He said the Adhaan in his right ear and the Iqamah in his left. Then he asked for some water from the Euphrates River and gave the infant Imam some of it. Then he gave the baby back to me and said:

¹ *Uyunul Akhbaar Reza*, Vol. 1, Pg. 16.

“Take him. He is God’s remnant on the Earth.”¹

Information of the unseen

Safwan bin Yahya says: After the martyrdom of Imam Musa Kazim (a) when Imam Ali Reza (a) declared his Imamate we perceived that his life was in danger. He was told that he has expressed a very great matter and that we perceived great risk to him from that evil man (Harun).

The Imam said, “No matter what he may try, he will not cause harm to me.”

Repaying the debts of an indebted person

It is narrated from Ahmad Ibne Abdullah from Ghiffari, who has said the following. “I owed money to a man from the family of Abu Rafe, slave of the Holy Prophet (s), called Tays. He demanded payment and pressed me hard and people also assisted him.

When I found myself in such condition I prayed the Morning Prayer in the Masjid of the Messenger of Allah and then headed to Reza (a) who was in Arid those days. When I almost reached his door he appeared on his donkey wearing a shirt and a gown. When I looked at him I felt shy.

When he approached me he looked at me and I offered him the greeting of peace. It was the month of Ramadan. I said, “May I be sacrificed on you, I owe money to your slave, Tays and he has defamed me.” I thought he will order him to stop pressuring me and by Allah, I did not tell him how much I owed nor I mentioned any amount.

¹ *Uyunul Akhbaar Reza*, Vol. 1, Pg. 20.

He ordered me to sit until he returns. I remained there until I said my sun set prayer and I was fasting. I became depressed and I thought of returning home.

At that time he appeared before me with people around him. He was surrounded by beggars and would give them charity. He passed by and entered his house. Then he came out and called me inside.

We both sat down and I began to speak to him about Ibne Musayyab, the governor of Medina as I would speak to him about the governor often. When I finished he said, "I do not think you had any breakfast yet. I said, "No, I did not break fast yet."

He asked for food and ordered the boy to join me at the table. I and the boy had our meal and when we finished he said to me,

"Lift up the furnishing and pick up whatever is underneath."

I lifted it up and found Dinars therein. I picked them up and placed them in my pocket. He ordered four of his slaves to escort me to my house. I said, "May I be sacrificed on you, the spies of Ibne Musayyab check around all the time and I do not like them to see me with your slaves.

He said, "You are right, may Allah keep you rightly guided." He ordered them to return whenever I wanted them to do so. When I almost reached my house and felt safe I asked them to go back. I went home and asked for a lamp. I looked at the Dinars and there were forty-eight, I owed twenty-eight to the man. Among them one Dinar caught my sight and I picked it up and brought it near the lamp. I found a clear mark on it that said,

"Payment to the man twenty-eight Dinars and the rest for yourself."¹

¹ *Al-Kafi*, Vol. 1, Pg. 487; *Ithbatul Huda*, Vol. 3, Pg. 250; *Rauzatul Waizeen*, Pg. 222-223.

Prediction about the destruction of Ja'far bin Yahya Barmaki

Ali Ibne Ibrahim has narrated from his father from a certain person from our people who has said.

Imam Ali Reza (a) came out of Medina in the year that Harun wanted to performed Hajj. When he arrived near the mountain called Fari on the left going to Mecca, Abul Hasan looked at it and then said,

“The builder at Fari and he who would demolish will be cut in pieces.”

We had no idea what it meant. When he returned Harun arrived and camped at that place. Ja'far Ibne Yahya climbed the mountain and ordered to build a resting place for him. When he returned from Mecca he climbed there and ordered to demolish what was built there. When he returned to Iraq he was cut in pieces.”¹

Treasures of the world are at the disposal of the Imam

It is narrated from Ibrahim Ibne Musa who has said:

I would urge Abul Hasan Reza in a matter that I would demand from him and he would ask to give him time.

One day he went out to receive the governor of Medina and I was with him. He came near the castle of so and so and stopped for rest among a few trees. Just the two of us and not a third was there.

I said, “May I be sacrificed on you, this Eid is upon us, by Allah, all I have is one Dirham only and nothing else.”

¹ *Al-Kafi*, Vol. 1, Pg. 488; *Ithbatul Huda*, Vol. 3, Pg. 250.

He scratched the earth with his whip firmly and with his hand picked up a mold of gold and said,

“Use it and keep secret what you just saw.”¹

The end of Zu Riyasatayn

Yasir has said:

When Mamun left Khorasan for Baghdad along with him came Fadhl, Dhu Riasatayn and we came out with Abul Hasan (a). Ibne Sahl had received a letter from his brother, Hasan while we were on our journey. Hasan had said in the letter, “I studied the Zodiac changes this year according to astrological calculations and found in so and so month on a Wednesday you will feel the test of iron and fire. I urged you to go to a Turkish bath with Mamun and Imam Reza (a) and perform phlebotomies and stain your hands with blood which, will help remove this misfortune from you.

Ibne Sahl wrote about it to Mamun requesting him to request His Holiness Imam Ali Ibne Musa Reza (a) to also join them on the appointed day. Mamun informed the Holy Imam of the contents of that letter and demanded the consent of His Holiness.

In reply to the caliph’s letter Imam Reza (a) wrote, “I will not go to the Turkish bath tomorrow. You and Fadhl also must not go there tomorrow.”

He sent that letter to the Imam (a) twice. Abul Hasan (a) wrote to him, “O chief of believers, I will not go to the Turkish bath. I have seen in a dream the Holy Prophet (a) enjoining me not to go to that Turkish bath. You and Fadhl also must not go to the Turkish bath.”

¹ *Al-Kafi*, Vol. 1, Pg. 488; *Ikhtisaas*, Mufeed, Pg. 270; *Dalailul Imamah*, Pg. 190; *Basairud Darajaat*, Pg. 374.

Mamun replied the letter saying, “You have spoken the truth and so has the Messenger of Allah. I will not go to the Turkish bath tomorrow and Fadhl knows best.”

The narrator has said that Yasir said, “When night fell, Imam Reza (a) told us to say, “We seek refuge in Allah against the misfortune in this night.”

We continued saying the expression. When Reza (a) prayed the Morning Prayer he asked me to climb at the roof and to listen if there is anything.

When I climbed I heard a great deal of commotion and crying and it was increasing. We saw Mamun enter from the door that opened to his quarter from the quarter of Abul Hasan (a) and he said,

“My master, Abul Hasan, may Allah grant you good reward for the death of Fadhl. He refused to cancel his decision for the bath and he went to the Turkish bath. A group of people attacked him with swords and killed him.

Three of the attackers were arrested and one of them was the son of his maternal uncle, the son of Dhul Qalamayn. He then said that the police and the guides and the people of Fadhl present at the door of Mamun said, “He has murdered him.” They killed him. They meant Mamun thereby.” “We revenge him.” They set the door on fire.”

Mamun said to Abul Hasan (a), “My master, please come out to them to calm them down and ask them to disperse.”

The narrator said that Yasir said, “Abul Hasan (a) rode and asked me to ride also. When we were out of the door of the house he looked at the people who were crowded. He made hand gestures to ask them to disperse.”

Yasir said, "People began to fall one on the other and to whoever, that he would make a hand gesture he would run and pass by."¹

Information of the future

It is narrated from Washsha from Musafir who has said:

When Harun Ibne Musayyab decided to fight Muhammad Ibne Ja'far, Abul Hasan (a) told me to go to him and say, "Do not go out tomorrow. If do so you will be defeated and your people will be killed."

If he would ask, "How do you know that?" Say, "I saw it in my dream."

The narrator said that he went to him and said, "May I be sacrificed on you, do not go out tomorrow to fight. If you do you will be defeated and your people will be killed."

He asked, "How do you know this?"

I said, "I saw it in my dream."

He said, "A slave goes to sleep (to dream) and his behind is not even washed. He went out to fight. He was defeated and his people were killed."

The narrator said that Musafir narrated: I was in the presence of Reza (a) in Mina, Mecca that Yahya Ibne Khalid passed by and he covered his head from the dust.

Imam (a) said, "Poor people do not know what will happen to them this year."

I, by Allah, could not understand the meaning of his statement until we buried him (Yahya Ibne Khalid).²

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 159; *Al-Kafi*, Vol. 1, Pg. 490.

² *Al-Kafi*, Vol. 1, Pg. 490.

Gold issued from the hand of the Imam

It is narrated from Ali Ibne Muhammad Qasani who said:

A certain person of our people said that he wanted to deliver an amount to Imam Ali Reza (a) and it was a large amount.

When he saw it, he did not become happy.

I became depressed and said to myself: I delivered this amount to him but he did not become happy.

Imam (a) called: O boy, bring water and the receptacle.

The narrator said that the Imam then sat on the chair and made a hand gesture to the boy to pour water on his hand.

The narrator said that from his hand gold began to fall in the receptacle.

He then turned to me and said: One who is as such he does not become happy for what you deliver to him.¹

Water from rock

Waki says that during the last days of the Holy Imam (a) he said,

“Maula, please show some sign of Imamate which I can explain to others.”

So the Imam gestured to a rock and water issued forth from it. We drank that water to satiation.²

¹ *Al-Kafi*, Vol. 1, Pg. 491; *Ithbatul Huda*, Vol. 3, Pg. 252.

² *Dalailul Imamah*, Pg. 186; *Ithbatul Huda*, Vol. 3, Pg. 309.

The chaff turned into gold coins

Ammara bin Zaid says: I requested to Imam Ali Reza (a) to help a poor man.

Imam (a) gave me a bundle of chaff and asked me to deliver it to the door of that person.

Though I was ashamed to deliver such a worthless object to that man, I could not ignore the Imam's orders. So I carried that to the man's house and told him that the Imam has sent it.

When that man opened the sack in my presence instead of chaff, we saw it filled with gold coins through which not only that man was helped but it sufficed them for many generations.

The following day I went to Imam Ali Reza (a) and said,

“Maula, the chaff you gave yesterday changed into gold coins.”

He said, “That is why we sent it.”¹

Non-living things testified to his Imamate

Saad bin Salam says: I went to the Imam with ten individuals and told him that he did not possess the qualifications of an imam because his father has not declared his appointment (*Nass*).

When we mentioned this, a voice came from under the solid floor below us,

“He is our Imam and he is the Imam of everything.”

After that when Imam Ali Reza (a) entered the Masjid of Abu Ja'far City, the doors and walls of the Masjid began to converse with him and salutation on the Imam arose from them.²

¹ *Dalailul Imamah*, Pg. 186; *Ithbatul Huda*, Vol. 3, Pg. 309.

² *Dalailul Imamah*, Pg. 186; *Ithbatul Huda*, Vol. 3, Pg. 309.

Reviving the dead

Mabad bin Junaid Shami says: I went to meet Imam Ali Reza (a) and I said, “Everywhere there are discussions about your miracles and extraordinary acts. If you show me some miracle I can also continue to narrate it.”

“What would you like?” asked the Imam.

I said, “I would like you to bring my parents back to life.”

“Go home,” said the Imam, “Your parents would be there before you reach. I have asked Allah to grant them life.”

The narrator says: When I reached home I found my parents alive and in health and they lived with me for ten days, after which they passed away again.¹

Ibrahim bin Sahl says: Imam Ali Reza (a) was travelling somewhere mounted on his donkey. I went to him and said,

“Most Shia imagine that your father did not leave any declaration about your Imamate, yet you claimed Imamate!”

“All right, tell me what the attributes of an Imam according to you are?”

I said, “An Imam is one, who brings information of the unseen, who revives the dead and who can make the living dead.”

“I am having these traits. Right now you possess five gold coins and your wife died a year ago. I have enlivened her just now and I will let her remain with you for a year and then separate her from you; and I am doing this so that you become certain of my Imamate.”

The narrator says: At these words, I began to shiver in my bones. Then the Imam said,

“There is nothing to fear; you may go home now in peace.”

¹ *Dalailul Imamah*, Pg. 186-187; *Ithbatul Huda*, Vol. 3, Pg. 310.

So I went home and found my wife alive and in health.

I asked, “How did you return?”

She replied, “I was asleep when a person arrived.” Then she described that man and it was the description of Imam Ali Reza (a). “Then he said: Get up and go to your husband’s house. After your death Almighty Allah would grant you a son.”

Thus a son was born to this lady and she passed away after a year.¹

Fruits grew in the desert

Ammara bin Zaid says: I travelled to Mecca in the company of Imam Ali Reza (a) and a slave of mine accompanied me. On the way my slave fell ill and he requested me to get him some grapes. The place where he made the demand was a desert and sand dunes lay everywhere.

Suddenly Imam Ali Reza (a) sent a message through his slave, “Your slave wanted grapes. Look before you and feed those grapes to him.”

When I looked before me, I saw a splendid orchard of grapes and pomegranates. We gathered the fruits from there and continued to eat them till we reached Mecca. After that we took some of the remaining fruits to Baghdad and I reported this incident to Laith bin Saad and Ibrahim bin Saad Jauhari. They met Imam Ali Reza (a) after some time and when they mentioned my story to them he testified its veracity.

Imam (a) said,

“That orchard is not far away from you two as well.”

When they looked around they observed that they were in an orchard containing all kinds of fruits and delicacies. They ate the delectable things and stored some as well.¹

¹ *Dalailul Imamah*, Pg. 187; *Ithbatul Huda*, Vol. 3, Pg. 310.

Information of future

Abu Ja'far Muhammad bin Walid says: When Imam Ali Reza (a) came to Baghdad I wrote a letter to him in which I mentioned that I intended to travel to Egypt for trade; so would it be profitable for me?

He replied: Stay here as long as Allah wants.

So I continued to live in Baghdad for two years. Then again I wrote to him inquiring about my desire to move to Egypt for business. Imam (a) replied,

“You may go now; God will give you felicity.”

So I travelled to Egypt and after I left, great strife developed in Baghdad, but by the grace of God I remained safe.²

Information of the unseen

It is narrated on the authority of Abdullah Ibne Mughira that:

I was one of the Waqafites and went on a pilgrimage to Mecca having the same belief. Once I reached Mecca, I wondered whether my belief was correct or not. So I sought refuge next to the Moltazam wall and said, ‘O my God! You know what I want and wish for. Please guide me to the best religion.’

Then it occurred to me to visit Reza (a). I went to Medina, stood at the door of Reza's house and told his servant, ‘Go and tell your Master that a man from Iraq is waiting at the door and wants permission to enter.’

I heard Reza's voice from within the house saying, ‘O Abdullah Ibne Mughira! Come in.’

¹ *Dalailul Imamah*, Pg. 187; *Ithbatul Huda*, Vol. 3, Pg. 310.

² *Dalailul Imamah*, Pg. 188; *Awalimul Uloom*, Vol. 22, Pg. 102.

I entered. When Reza (a) saw me, he said, ‘God accepted your prayer and guided you towards His Religion.’

I said, ‘I bear witness that you are the Proof of God and the Trustee of God for His creatures.’”¹

Obeying the orders of Imam Musa Kazim (a)

It is narrated from Musafir who said:

Imam Musa Kazim (a) commanded – at the time he was taken out to Baghdad – Imam Ali Reza (a) to sleep every night at his house until the coming of the news of his death.

The narrator said that we would prepare the bed for Imam Ali Reza (a) every night in the terrace and he would come after the Isha to rest and in the morning leave for his own house. He said that it continued for four years.

One night he delayed and the bed was prepared for him. He did not come as usual and the family was alarmed and deeply saddened. His delay was a very great matter that overwhelmed us. In the morning he came to the house and went to the family room to Umme Ahmad and said, “Bring me the things that my father had entrusted you with.”

She began to cry, beat up her face and tear her clothes saying, “My master, by Allah, has passed away.” He stopped her and said, “Do not say anything to anyone and do not make it public before the news of his death comes to the governor.”

She brought a package, two thousand and four thousand Dinars and gave all of it to him and to one else. She said, “He had told me when there were only two of us, “Keep this trust well protected with you and do not allow anyone to know it before I die. When I die whichever of my sons will come and ask you to deliver this trust to him, give it to him and know that I

¹ *Al-Kafi*, Vol. 1, Pg. 355; *Uyunul Akhbaar Reza*, Vol. 2, Pg. 219.

have passed away. The sign that my master had informed me of has exactly come.”

He took charge of the package and money from her and commanded everyone to keep it secret until the coming of the news. He left the house and thereafter did not come to rest at night as before.

After a few days only the news of the passing away of Imam Musa Kazim (a) reach the city. We calculated the time and found out that it was exactly the time Imam Ali Reza (a) had done those things; his delay to come for rest at night and taking charge of the trust with Umme Ahmad.¹

Speaking with the Jinns

Halima daughter of Musa said:

“Once I saw Reza (a) standing at the door of the firewood room and he was whispering but I would not see anyone else around.

I asked, “My master, who are you talking to?”

He said, “Amir Zahrai. He has come to ask a few questions and has certain complains.”

I asked, “My master, I like to hear his words.”

He said, “If you would hear his words you will have fever for a year.”

I said, “My master, I like to hear him.”

He said, “All right, then listen.”

¹ *Al-Kafi*, Vol. 1, Pg. 381; *Ithbatul Huda*, Vol. 3, Pg. 249; *Awalimul Uloom*, Vol. 21, Pg. 471.

I listened and I heard something like a whistle. After that I got fever for a year.”¹

Reason of Zubairi’s death

It is narrated from Sulaiman bin Ja’far Ja’fari, who said:

‘I was with Imam Ali Reza (a) at Hamra in a drinking place overlooking upon the well, and the meal was in front of us, when he raised his head and saw a man hurrying.

He raised his hands from the meal. It was not long before he came and ascended to him. He said, ‘The good news! May I be sacrificed for you, Zubairi has died!’ He lowered his head, his color changed, and his face paled.

Then he raised his head and said: ‘I think he has indulged in such a sin during this night of his, there isn’t any sin greater than it. By Allah! They are drowning in their sins and entering the Fire.’ Then He extended his hand and ate.

It was not long before a man, a slave of his came and said, ‘May I be sacrificed for you! Zubairi died.’ He said: ‘And what was the cause of his death?’ He said, ‘He drank the wine last night and drowned in it, so he died.’²

Predicting the birth of Imam Muhammad Taqi (a)

Ahmad bin Muhammad Isa says: Husain bin Qiyamah Sairafi asked me to get an appointment with Imam Ali Reza (a). I asked the Imam and he told to bring him.

When he came to the Imam he asked, “Are you an Imam?”

¹ *Al-Kafi*, Vol. 1, Pg. 395; *Ithbatul Huda*, Vol. 3, Pg. 249; *Awalimul Uloom*, Vol. 22, Pg. 75.

² *Basairud Darajaat*, Pg. 247; *Ithbatul Huda*, Vol. 3, Pg. 187; *Awalimul Uloom*, Vol. 22, Pg. 67; *Al-Kharaij*, Vol. 2, Pg. 727.

“Yes,” replied the Imam.

“I swear that you are not an Imam,” said Ibne Qiyamah.

“How can you be so sure?” asked Imam Ali Reza (a).

“I heard from Imam Ja’far Sadiq (a) that an Imam cannot be childless. Since you have reached this age and you still don’t have any issue.”

Imam Ali Reza (a) raised his head to the sky and said,

“O Lord, I make You a witness to say that days would not end till I am granted a son, who would fill up the Earth with justice and equity as it is fraught with injustice and oppression.”

The narrator says: We calculated the time period and after only a few months Imam Muhammad Taqi (a) was born.

A Waqifi person in his grave

Hasan bin Ali Washa narrates: We were in the company of Imam Ali Reza (a) in Khorasan. One day he called me after the Asr Prayer and said,

“Hasan, Ali bin Abi Hamza Bataini has died today and he is just buried. Munkir and Nakeer arrived and interrogated him as follows:

Munkir and Nakeer: Who is your lord?

Bataini: Allah is my Lord.

Munkir and Nakeer: Who is your prophet?

Bataini: Muhammad Mustafa (s) is my prophet.

Munkir and Nakeer: What is your religion?

Bataini: Islam is my religion.

Munkir and Nakeer: What is your scripture?

Bataini: Quran is my scripture.

Munkir and Nakeer: Who is your master (*Wali*)?

Bataini: Ali (a) is my Wali.

Munkir and Nakeer: Who after him?

Bataini: Imam Hasan Mujtaba (a)

Munkir and Nakeer: Then?

Bataini: Imam Husain (a).

Munkir and Nakeer: Then?

Bataini: Imam Ali Ibne Husain Zainul Aabideen (a).

Munkir and Nakeer: Then?

Bataini: Imam Muhammad Baqir (a).

Munkir and Nakeer: Then?

Bataini: Imam Ja'far Sadiq (a).

Munkir and Nakeer: Then?

Bataini: Imam Musa bin Ja'far (a).

Munkir and Nakeer: Then?

Bataini struggled to reply this question. When Munkir and Nakeer asked the question again, he remained silent.

After that Munkir and Nakeer hit him with a mace from Hell due to which his grave was filled with roaring flames and he would continue to burn in it till Judgment Day.

Hasan bin Ali says: I noted down the date and time till I received a letter from Kufa, which mentioned the report of the death of Ali bin Abi Hamza Bataini and the same date and time were mentioned as the Imam had informed me.¹

¹ *Dalailul Imamah*, Pg. 188; *Awalimul Uloom*, Vol. 22, Pg. 111.

Prediction regarding trustworthy and truthful

It is narrated on the authority of Husain Ibne Bashshar that:

Imam Reza (a) said, Abdullah will kill Muhammad.’

I asked, ‘Will Abdullah Ibne Harun kill Muhammad Ibne Harun?’

Imam Reza (a) said, ‘Yes. Abdullah, who is in Khorasan, will kill Muhammad Ibne Zubaida, who is in Baghdad.’

In fact, Mamun killed Amin.¹

His hand was like the hand of the Messenger of Allah (s)

Abi Habib Nabaji says: I had a dream that the Messenger of Allah (s) had arrived in a Masjid of our village, called Masjid Nabaj. As he arrived and took a seat, someone brought and placed in front of him a basket of dates. In my dream I also went to pay respects to the Prophet. He gave a handful of dates and when I counted them, they were eighteen.

The interpretation of this in my imagination was that I would live for another eighteen years. One day I was working on my fields when I learnt that Imam Ali Reza (a) has arrived from Medina. So I and other people hastened to meet the Imam.

When we reached there we found that the Imam was in the Masjid. When I went there I found him with a basket of dates before him. I saluted him and he replied to it. Then he gave me a handful of dates. When I counted them they were eighteen!

I said, “O son of Messenger of Allah, please give some more.”

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 209; *Ithbatul Huda*, Vol. 3, Pg. 266.

He said, "If my holy grandfather had given you more, I would have also given."¹

Awareness of inner feelings

It is narrated on the authority of Muhammad Ibne Abdullah Qummi:

I was with Imam Reza (a) when I got really thirsty. I did not want to ask for water in that meeting, but the Imam (a) himself asked for some water, handed it to me and said:

O Muhammad! This is cool water. Drink it!

So I drank.²

Advice for Namaz and Zakat

Abu Hamid Sanadi bin Muhammad says: I wrote an application to Imam Ali Reza (a) beseeching him to pray for me.

He replied, "We have prayed for you. You must never delay the Asr Prayer and do not neglect paying Zakat."

Abu Khalid says: I had not mentioned those issues in my letter and other than Allah no one was aware of these shortcomings in me. In fact it was my practice to delay the Asr Prayer as much as possible and I only paid the Zakat after it had become obligatory on me for quite some time. That is why the Imam pointed those deficiencies.³

¹ *Dalailul Imamah*, Pg. 189.

² *Uyunul Akhbaar Reza*, Vol. 2, Pg. 204.

³ *Dalailul Imamah*, Pg. 191.

Sometimes staying far away is also included in good conduct to the relatives

It is narrated on the authority of Umair Ibne Yazid, “I was with Imam Reza (a) when he talked about Muhammad Ibne Ja’far Ibne Muhammad (s) and said,

‘I have made it incumbent upon myself not to live with him under the same roof.’

It occurred to me that the Imam (a) advises us to establish close ties with our relations, but he says this about his own uncle! Imam (a) looked at me and said,

‘This act is a good deed in itself. When he comes to see me and goes, he says things and the people believe what he says. However, if he does not associate with me, no one will accept what he says.’¹

Knowledge of unseasonal thing

It is narrated on the authority of Hasan Saigh, on the authority of his uncle,

“I departed towards Khorasan along with Imam Reza (a) and I discussed killing Raja Ibne Abil Dhahhak, who was taking the Imam (a) to Khorasan.

Imam Reza (a) admonished me against doing that and asked, ‘Do you want to have one believer killed for an unbeliever’s life?’

Once we arrived in Ahwaz, Imam Reza (a) asked the people there, ‘Please bring me some sugarcanes.’

One of the stupid people of Ahwaz asked, ‘Does this Arab not know that sugarcanes cannot be found in the summer?’

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 204.

The people said, ‘O our Master! Sugarcanes cannot be found at this time.’

Imam (a) said, ‘Search. You will find them.’

Ishaq Ibne Ibrahim said, “I swear by God that my Master will never ask for anything, unless it is available.’

They dispatched some people to all regions, and then some of the workers of Ishaq said, ‘We have some sugarcanes which we have saved up in order to get some seeds.’ This is one of the signs (of his Imamate).

When we reached a village, I heard Imam Reza (a) say the following while he fell in prostration,

‘Praise belongs to Thee, if I obey Thee. I have no reasons or excuses to disobey Thee. Neither me nor others can do anything in return for Thy Kindness. I have no excuse for any bad deeds. Whatever good I receive is all from Thee. O the Gracious! Please forgive all the believing men and women in the East and the West of the Earth.’

He added, “We prayed behind Reza (a) for several months. Reza (a) did not add anything to the obligatory prayers, except for the Surah Hamd and Surah Qadr in the first unit and Surah Hamd and Surah Ikhlas in the second unit.”¹

Prediction regarding the future

It is narrated on the authority of Ishaq Ibne Musa,

When my uncle, Muhammad Ibne Ja’far revolted in Mecca and invited the people towards himself, he was called the Commander of the Faithful and the people had pledged allegiance to him. Imam Reza (a) and I went to see him and told him,

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 205; *Ithbatul Huda*, Vol. 3, Pg. 363.

‘O uncle! Do not refute your father and brother. This rule of yours will not last.’

Imam (a) said this and departed along with me for Medina. A short time later Jaludi went there; fought with him and defeated him. He asked for immunity, wore a black garment, climbed up the pulpit and dethroned himself saying,

‘This rule is that of Mamun. I have no rights to it.’

He then left there to go to Khorasan, but died in Gurgan (north of Iran).”¹

It is narrated on the authority of Muhammad Ibne Asram, who was the chief of the police for Muhammad Ibne Sulaiman Alawi in Medina during the times of Abul Saraya:

Muhammad’s family and others from the Quraish (tribe) gathered around him in Medina, pledged allegiance to him and asked him to send for Imam Reza (a), since Reza (a) is from them and they are from him.

Then Muhammad Ibne Sulaiman said, “Go to him and deliver my greetings to him. Tell him that his family members have gathered together and wish you to be with them. Ask him to come here, if he pleases.”

The narrator said, “I went to see the Imam (a) in Hamra and delivered the message to him.”

Imam (a) said, ‘Deliver my greetings. I will go there after twenty days.’

I returned and delivered the Imam’s response. Several days passed. On the eighteenth day Jaludi’s agent called Warqa attacked and defeated us. I fled to Sowrayn and suddenly heard someone say, “O Athram!” I turned to him and saw Imam Reza (a).

Imam Reza (a) me, “Have twenty days passed or not?”

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 207; *Awalimul Uloom*, Vol. 22, Pg. 80.

[Following is the lineage of Muhammad bin Sulaiman: Muhammad bin Sulaiman bin Dawud bin Hasan Muthanna bin Imam Hasan bin Amirul Momineen (a)]¹

Knowledge of inner thoughts

Rayyan bin Sult says: I said to Moammar at the door of Imam Ali Reza (a) in Khorasan: If you feel it is all right, please recommend about me to Imam (a) to grant me one of his garments and also some of the silver coins minted in his name.

Moammar went in and then emerged from there and said: As soon I met the Imam and before I could say anything the Imam said:

“Moammar, has Rayyan not desired from me a garment and some silver coins carrying my name?”

“Maula,” I said, “Rayyan is at the door and he sent me to you for this purpose only.”

He smiled and said,

“The believer is a recipient of good sense (*Taufeeq*) from Allah. Tell him to meet me.”

Rayyan says: I went to my master and saluted him with respect. He replied and granted me two garments. And when I was about to arise he also gifted me thirty silver coins minted in his name.²

Knowledge of the future

It is narrated on the authority of Husain Ibne Musa Ibne Ja'far Ibne Muhammad Alawi,

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 207; *Ithbatul Huda*, Vol. 3, Pg. 264.

² *Qurbul Asnaad*, Pg. 148; *Ithbatul Huda*, Vol. 3, Pg. 296.

“We - a group of young Hashemite fellows - were with Imam Reza (a) when Ja’far Ibne Umar Alawi passed us by wearing worn-out clothes. Some of us looked at others and laughed at Ja’far Ibne Umar’s clothes.

Imam Reza (a) said, ‘You will soon see him very rich with a lot of followers.’

About a month later he became the governor of Medina and his condition improved. When he passed by us he was surrounded by servants and officers.

Ja’far Ibne Umar Alawi referred to above is Ja’far Ibne Muhammad Ibne Umar Ibne Hasan Ibne Ali Ibne Umar Ibne Ali Ibne Husain Ibne Ali Ibne Abi Talib (a).¹

It is narrated on the authority of Musa Ibne Harun, “I saw Imam Reza (a) look at Harthama Ibne Ayyin and say, ‘It is as if I see that he is taken to Merv and is beheaded.’

That’s exactly what happened.²

Prescribing medicine in the dream

It is narrated that Abu Ahmad Abdullah Ibne Abdul Rahman - known as Safwani – said:

There was a caravan going from the province of Khorasan to Kerman. Some highway robbers attacked it along the way and captured a man who was thought to have a lot of wealth. He was in their hands for some time.

They tortured him so that he would give them something, and then they freed him. They kept him on a block of ice and filled up his mouth with ice. They tied up his hands and feet.

One of the women from the same tribe felt sorry for him and freed him without anyone knowing about it. He fled, but his

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 208; *Elamul Wara*, Pg. 311.

² *Uyunul Akhbaar Reza*, Vol. 2, Pg. 210.

mouth and tongue were wounded so much that he was unable to talk.

He went back to Khorasan and heard that Imam Reza (a) had gone to the town of Nishapur. One night he dreamt that someone told him, ‘The son of The Messenger of Allah (s) has come to Khorasan. Ask him for your cure. He may suggest to you a medicine to treat you.’

The man said, ‘I dreamt that I went to Reza (a) and reported to the Imam (a) what had happened to me.

The Imam (a) told me, ‘Grind some cumin seed, thyme and salt. Wash out your mouth with it two or three times. Then you will be cured.’

He woke up and did not pay any attention to his dream. He did not even think about it. He went until he reached the gates of Nishapur. He was told that Imam Reza (a) had left Nishapur and gone to Ribat Saad. The man decided to go there to tell the Imam (a) about his problem and get some medication for his ailment.

Then he set out for ‘Ribat Saad. Upon seeing the Imam (a), the man made an effort and described his problem saying, ‘O son of the Messenger of Allah! This is my problem. My mouth has been injured and my tongue does not work. I can hardly talk. Please give me some medicine.’

Imam Reza (a) asked, ‘Did I not teach you what to do in your dream?’ Go and do what I taught you to do and you will be treated.’

The man said, ‘O son of Messenger of Allah, please tell me again if you deem it proper.’

Imam (a) said, ‘Grind some cumin seed, thyme and salt. Wash your mouth with it two or three times. Then you will be cured.’

The man added, “I did just as Imam Reza (a) had said and got cured.”

Abu Hamid Ahmad Ibne Ali Ibne Husain Thalibi said, “I heard Abu Ahmad Abdullah Ibne Abdul Rahman known as Safwani say that he had heard that man say this himself.”¹

Familiarity with the inner feelings

It is quoted on the authority of Rayyan Ibne Sult, “When I decided to go to Iraq and went to bid farewell to Reza (a), I told myself, ‘When I say farewell to him, I will ask him to give me some of his own shirts to use as my shroud and ask him for some money with which to buy my daughter a ring.’

When I said farewell, I was so upset about leaving him that I totally forgot to tell him what I wanted. Once I went out, Imam Reza (a) called out to me in a loud voice and said, ‘O Ryan! Come back.’

When I returned, Imam Reza (a) asked, ‘Would you like me to give you one of my own shirts to keep as your shroud until your death arrives? Do you want me to give a few Dirhams to you to buy a ring for your daughter?’

I said, ‘O my Master! I had told myself to ask you for these things, but the sorrow of leaving you made me totally forget to ask you.’

Imam (a) pushed aside his couch, picked up a shirt and gave it to me. Then he lifted up his prayer rug, picked up a few Dirhams and handed them to me. I counted them. They were thirty Dirhams in all.”²

It is narrated on the authority of Ahmad Ibne Muhammad Ibne Abi Nasr Bazanti, “I was in doubt about Imam Reza (a). I wrote him a letter seeking permission to visit him. I wanted to ask him about three Quranic verses. I had set my mind on that.

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 211; *Elamul Wara*, Pg. 311-312; *Ithbatul Huda*, Vol. 3, Pg. 367; *Awalimul Uloom*, Vol. 22, Pg. 238.

² *Ath-Thaqib fil Manaqib*, Pg. 476; *Uyunul Akhbaar Reza*, Vol. 2, Pg. 211.

The reply came as such, ‘May God grant you and us health. You have asked permission to visit me. This is hard to do these days, since they have placed strict control over the people coming to visit me. It is a cause of hardship. You cannot get such permission now. God willing these restrictions will be removed later and I will grant you permission to visit me.’

Then the answer to the questions which I had intended to ask the Imam (a) concerning the three Quranic verses was written. I swear by God that I had made no mention of them in my letter. I was really amazed about the material about the verses. Later I realized that what the Imam (a) had written in reply to me meant to inform me of the Divine status of the Imam (a).”¹

It is also narrated on the authority of Ahmad Ibne Muhammad Ibne Abi Nasr Bazanti:

Imam Reza (a) sent a horse for me to ride on to go to see him. I rode it and went to see him. I stayed there until the night arrived.

When the Imam wanted to stand up, he told me, ‘I do not think that you can return to Medina now.’

I said, ‘May I be sacrificed on you! Yes.’

Imam (a) said, ‘Then spend the night with us and set out in the morning with the help of the Honorable the Exalted God.’

I said, ‘May I be sacrificed on you! Fine. I will do that.’

Imam (a) ordered his maid: ‘Spread my mattress out for him. Put my sheet on it and place my pillow for him.’

I asked myself, ‘Who has achieved this much honor and rank that I have? God has granted me a rank near Him which He has not granted to anyone else. Imam Reza (a) sent me his horse to ride, spread his own mattress out for me to sleep on with his

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 212; *Ath-Thaqib fil Manaqib*, Pg. 477.

own sheet and pillow. None of my friends have ever been in such a position.’

I was thinking and Imam Reza (a) was next to me. Then suddenly the Imam (a) said, ‘O Ahmad! When Zaid Ibne Sauhan was ill, Ali, Amirul Momineen (a) went to visit him. Zaid considered this to be a source of pride for him and was haughty with the people because of that. Do not do what Zaid did then, and be humble for the sake of God.’

Then the Imam (a) put his hands on the ground and got up.”¹

Discussion with the Waqifiya

It is narrated on the authority of Abi Masrooq:

“A group of the waqafites went to see Reza (a). Ali Ibne Hamza Bataini, Ibne Ishaq Ibne Ammar, Husain Ibne Mihran, Hasan Ibne Abi Saeed Mokari were amongst them.

Ali Ibne Hamza asked the Imam (a), ‘May I be sacrificed on you, what do you know about your father? How is his health?’ Imam (a) said, ‘In fact, he has passed away.’

Ali Ibne Hamza asked, ‘Who has your father introduced to succeed him?’

Imam (a) replied, ‘Me.’

Ali Ibne Hamza said, ‘You are saying what none of your forefathers starting with Ali Ibne Abi Talib (a) and those who came after him have said.’

Imam (a) said, ‘But the best and the noblest of my forefathers who is the Messenger of Allah (s) has said that.’

Ali Ibne Hamza said, ‘Don’t you feel threatened by this tribe (the Abbasids) and aren’t you afraid of them?’

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 212; *Awalim*, Vol. 22, Pg. 86; *Manaqib Aale Abi Talib*, Vol. 4, Pg. 335.

Imam (a) said, ‘If I fear them, I have assisted them against me. Abu Lahab went to the Messenger of Allah (s) and threatened him. The Messenger of Allah (s) told him, ‘If I should fear you in the least, I have lied. I have lied about my Prophethood.’ This was the first sign of the Messenger of Allah (s). This is also my first sign for you. I have lied if Harun harms me in the least.’

Husain Ibne Mihran said, ‘You have done what we want when you publicly announce your Imamate.’

Imam (a) asked that man, ‘Do you want me to go to Harun in person and tell him that I am the Imam and you are a liar and columnist? The Messenger of Allah (s) did not do that in the beginning of his call. In the beginning of his call, he only he announced his prophethood to his near relatives, friends and trusted friends, and invited them to accept Islam.

The Prophet (s) did not invite all the people. You have accepted the Imamate of my forefathers and think that Ali Ibne Musa (a) is denying his father being alive due to the concealment of faith. But how is it that I announce my Imamate to you without any concealment of faith, and openly declare that I am the Imam? If my father was alive, how could I hide it from you and tell you that he has passed away?’”

Shaykh Saduq says: “The reason why the Imam (a) did not fear (Harun) Rashid was due to the Covenant he had in which his murderer was declared to be Mamun and no one else.”¹

Failed assassination attempt

It is narrated on the authority of Harthama Ibne Ayyin, “I went to see my Master and Friend - that is Imam Reza (a) - in Mamun’s house. It was announced in Mamun’s house that Imam

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 213; *Ithbatul Huda*, Vol. 1, Pg. 267; *Awalimul Uloom*, Vol. 22, Pg. 60.

Reza (a) has died. However, this was not right. I entered and sought permission to visit Reza (a).”

Harthama added, “There was a young man called Sabeeh Daylami among the trusted servants of Mamun who really liked my Master [Imam Reza (a)]. That man came out and saw me.

He said, ‘O Harthama! Don’t you know that I am a trusted servant of Mamun in public and in private?’

I said, ‘Yes.’

He said, ‘O Harthama! Mamun called me and thirty other trusted servants early in the night. I went to him. There were so many lights there which made the night seem like the day. There were many poisoned swords in front of him. He called us over one by one and made us pledge. No one else was there. He said, ‘This pledge is binding upon you. You must be loyal and do whatever I order you to do without any hesitation.’

We swore to carry out his orders. Then Mamun said, ‘Each of you pick up one of these swords and go to Ali Ibne Musa Reza’s room. Do not talk to him whether you find him standing up, sitting or asleep. Just strike him with these swords; and destroy his body, bones, blood, hair and brains. Then cover him up with the rugs and wipe your swords by rubbing them on the rugs. Then come to me. If you do this and keep it a secret, I have promised myself to give each one of you ten bags of Dirhams, ten select pieces of farmland, and not take these things away from you for as long as I live.’

We picked up the swords and went to Reza’s room. We found him sleeping on his side, moving his fingers and saying something which we could not understand. The other servants went ahead and started to strike him with their swords, but I dropped my sword and just kept looking at him. It was as if he knew that we would attack him. He had not held up anything which could block the swords. Then the servants dropped the rugs over him and returned to Mamun.

Mamun asked, ‘What did you do?’

They said, 'O Commander of the Faithful! We did what we were ordered to do.'

Mamun said, 'Do not say anything about this anywhere.'

When dawn came, Mamun came out. He sat in his meeting bare-headed. He unbuttoned his shirt, declared that the Imam (a) has died and prepared to mourn for him. He then stood up and started to walk away. I was with him. He went towards the Imam's (a) room and opened the door. Mamun got shocked when he heard Reza's voice.

Then Mamun asked me, 'Who is there with him?'

I replied, 'O Commander of the Faithful! I do not know.'

Mamun said, 'Hurry up. Look and see who is with him.'

We rushed towards Reza (a) and saw him kneeling down in his prayer niche praying and expressing God's glorifications.

I said, 'O Commander of the Faithful! I see someone praying and expressing God's glorifications in the prayer niche.'

He got shocked and surprised and said, 'Then you have lied to me and fooled me. God damn you! He looked at me amongst the people and said, 'O Sabeeh! You know Reza (a). Look and see who is praying.'

I entered the room and Mamun returned. When I reached the threshold of the door, the Imam (a) raised his voice and said, 'O Sabeeh!'

I fell down on my face and said, 'Yes my Master!'

He said, 'Stand up. May God have Mercy upon you. They wished to put out God's Light, but God wanted to perfect His Light, even though some unbelievers may dislike that.'

I returned to Mamun. His face had turned black like a dark night.

Mamun asked, 'What did you find after I left?'

I said, ‘O Commander of the Faithful! I swear by God that the Imam (a) was sitting in his room; he called out to me and said these things.’

Mamun buttoned up his shirt, ordered that his robes be brought, put them on and said, ‘Announce that the Imam (a) had fainted but is fine now.’”

Harthama added, “I expressed a lot of thanks and praise to the Honorable the Exalted God. Then I went in to see my Master Imam Reza (a). When the Imam (a) saw me, he said, ‘O Harthama! Do not express what you heard Sabeeh tell you about me, except for those whose hearts have been tested by God for loving us and our Mastery.’ I said, ‘Yes. My Master!

Then the Imam (a) said: ‘O Harthama! I swear by God that their trickery will not harm me at all until the recorded time [i.e. of the martyrdom of Imam Reza (a)] arrives.’¹

Prediction about himself

It is narrated on the authority of Ja’far Ibne Muhammad Naufali, “I went to see Imam Reza (a) in Qantarat Ibriq, greeted him and sat down next to him.

I said, ‘May I be sacrificed on you! There are some people in these areas who think that your father is alive.’

Imam Reza (a) said, ‘They are lying. May God damn them! They would not have divided his property up and marry off his wives, if he was alive. However, I swear by God that my father tasted death as Ali Ibne Abi Talib (a) did.’

I asked Imam Reza (a), ‘What do you order me to do?’

Imam Reza (a) said, ‘You must follow my son Muhammad after me. I will leave the face of the Earth and there will be no

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 214; *Dalailul Imamah*, Pg. 184-185.

return for me. Blessed be the shrine in Tus, and the two shrines in Baghdad!’

I said, ‘May I be sacrificed on you! I know of one of the two shrines. Where is the other one?’

Imam Reza (a) replied, ‘You will soon get to know of it.’

Imam Reza (a) then added, ‘My grave and that of Harun are like this.’”

He was sticking two of his fingers together when he said that (implying that they will be near each other).¹

Miraculous spring of water

It is narrated on the authority of Muhammad Ibne Hafs that the servant of the good-doer, Imam Musa Kazim (a) narrated,

“I was traveling with Imam Reza (a) and a group of people in a dry desert. We and our animals were really thirsty and were about to perish.

Imam Reza (a) told us, ‘You will find water if you go there.’

We went there and found a spring there. We drank water and had our animals drink from that water, too, and returned. When we decided to continue the Imam (a) told us to look for that spring again. This time we could not find the spring, although we searched a great deal. We could only find the camels’ feces there.”²

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 216; *Elamul Wara*, Pg. 312; *Ithbatul Huda*, Vol. 3, Pg. 271.

² *Uyunul Akhbaar Reza*, Vol. 2, Pg. 216; *Biharul Anwar*, Vol. 49, Pg. 37.

Last salutation of the Prophet's tomb

It is narrated on the authority of Mokhawal Sajistani:

When the agent to take Imam Reza (a) to Khorasan arrived, I was in Medina. Imam (a) entered the Masjid to say farewell to the Messenger of Allah (s).

Imam Reza (a) said farewell several times. Each time he asked for permission to leave, took a few steps back, but returned to the shrine and the sound of his crying could be heard. I went to him and greeted him.

Imam Reza (a) greeted me back. I congratulated him. He said, "Leave me alone. I will be leaving my grandfather and die in loneliness. I will be buried beside Harun."

I followed Imam Reza (a) all the way until he reached Khorasan. He died in Tus and was buried beside Harun.¹

Knower of the inner thoughts

It is narrated on the authority of Abi Kathir,

"When (Imam Reza's father) Musa (a) passed away, the people were at a loss (what to do) about his affairs. I went on the Hajj pilgrimage where I saw Imam Reza (a). I was wondering whether I should keep obeying Musa (a) as the Imam or obey this man [Imam Reza (a)] and told myself, 'For they said, 'What a man! A solitary one from among ourselves! Shall we follow such a one? Truly should we then be straying in mind and mad!'

Then Ali (a) passed by me like a lightning jolt and said, 'By God, I am the man whom you must obey.'

I said, 'I ask the Sublime God and you to forgive me.'

Imam Reza (a) said, 'You are forgiven.'"¹

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 217; *Awalimul Uloom*, Vol. 22, Pg. 226.

Prediction regarding his own self

It is narrated on the authority of Hasan Ibne Ali Washsha that Imam Reza (a) told him,

“When they wanted to take me out of Medina, I asked all my family members to gather around me and cry so that I would hear it. Then I divided up their inheritance share of twelve-thousand Dinars and told them,

‘I will never return to my family again.’”²

Predicting the sex of the unborn child

It is narrated on the authority of Musa Ibne Umar Ibne Bazi:

“I had two slave-wives who were both pregnant. I wrote a letter to Imam Reza (a) in which I informed him about this and asked him to ask the Sublime God for both of them to be boys and that God grant me this gift.

In response, the Imam (a) wrote, ‘God - the Sublime – willing, I shall pray.’

Then the Imam (a) wrote me another letter in which he wrote, ‘In the Name of God the Beneficent, the Merciful. May God grant us and you the best of health in this world and the Hereafter with His Mercy! Beware that the affairs are in the hands of God the Honorable the Exalted. He runs the affairs according to His Own Will. The Sublime God willing you will be granted a boy and a girl. Call the boy Muhammad and call the girl Fatima with God’s Blessings!’”

The narrator added, “Then as the Imam (a) had foretold, I had one boy and one girl.”¹

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 217; *Biharul Anwar*, Vol. 49, Pg. 38.

² *Uyunul Akhbaar Reza*, Vol. 2, Pg. 217; *Elamul Wara*, Pg. 312.

Knowledge of the unseen

It is narrated on the authority of Dawud Ibne Razin,

“I had some money which belonged to Imam Musa Kazim (a). Imam (a) sent someone to take some of the money and left the rest with me saying, ‘Pay back the rest of the money to whoever comes after the money later. He will be your Imam.’

After the Imam (a) passed away, his son Ali [Imam Reza (a)] sent someone for the money and asked me to send the exact amount of money I had. I sent him the money that I had.”²

Reply before the query

It is narrated on the authority of Ahmad Ibne Muhammad Ibne Abi Nasr Bazanti,

“It occurred to me to ask Imam Reza (a) about his age when I saw him. When I went to see him and sat in front of him, the Imam (a) turned to me, looked at me and asked, ‘How old are you?’

I said, ‘May I be sacrificed on you! I am so many years old.’

Imam (a) said, ‘I am older than you are. I am forty-two years old.’

I said, ‘May I be sacrificed on you! I wanted to ask you about your age.’

Imam (a) said, ‘I told you.’”³

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 218; *Ithbatul Huda*, Vol. 3, Pg. 273.

² *Uyunul Akhbaar Reza*, Vol. 2, Pg. 219; *Ithbatul Huda*, Vol. 3, Pg. 239.

³ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 220; *Biharul Anwar*, Vol. 49, Pg. 40.

It is narrated on the authority of Zorwan Madayani,

“I went to see Imam Reza (a) and wanted to ask him about Abdullah Ibne Ja’far Sadiq (a). Before I could ask, Imam Reza (a) took my hand, placed it on my heart and said, ‘O Muhammad Ibne Adam! In fact, Abdullah is not the Imam.’

Thus Imam Reza (a) had answered my question before I could ask.”¹

Knower of the secret thoughts

It is quoted on the authority of Muhammad Ibne Isa Yaqtini, on the authority of the Abbasid Hisham, “I went to see Imam Reza (a) and wanted to ask him to pray for a cure for my migraine which I had had for some time. I also wanted to ask him to give me two pieces of material which I could use to enter the state of ritual consecration for the Hajj.

After I went in and asked my questions, Imam Reza (a) answered them. I forgot about my needs and got up to leave.

When I wanted to say farewell, the Imam (a) told me, ‘Sit down.’

I sat down in front of the Imam (a). Imam (a) put his hand over my head and prayed for me. Then he asked for two of his own robes, gave them to me and said, ‘Wear these to enter the state of ritual consecration.’”

Abbasi said, “When I was in Mecca, I tried very hard to purchase two Saeedi garments: one for me and one for my son. However, I could not find any. When I returned to Medina, I went to see Imam Reza (a). When I had said farewell and was

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 220; *Awalimul Uloom*, Vol. 22, Pg. 91; *Kashful Ghumma*, Vol. 2, Pg. 302.

about to leave, the Imam (a) asked for two Saeedi garments just as I had wished for and gave them to me.”¹

Knowledge of the future

It is narrated on the authority of Husain Ibne Musa, “On a clear day we went out along with Imam Reza (a) to some property of his. Once we got to the town outskirts, Imam Reza (a) said,

‘Have you taken any umbrellas for yourselves?’

We said, ‘No. We do not need any umbrellas since it is not cloudy.’

Imam Reza (a) said, ‘But I have brought one with me and soon you will get wet.’

When we went a little further on, a cloud appeared and it rained. All of us were concerned about ourselves and we all got wet.”²

It is narrated on the authority of Haytham Ibne Abil Masrooq Nahdi, on the authority of Muhammad Ibne Fudhail,

“When we got to a place called Batn Murr being located one way-station before Mecca, I got side and leg pains called Irq Madini in Arabic. I went to see Imam Reza (a) in Medina and he asked, ‘What is the cause of your pain?’

I said, ‘I got Irq pains in my legs and side when I reached Batn Murr. Imam Reza (a) then pointed at what was on my side, said a few words and put some of his saliva on it and said, ‘You will no longer suffer from any side pains.’

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 220; *Ithbatul Huda*, Vol. 3, Pg. 274; *Kashful Ghumma*, Vol. 2, Pg. 302; *Awalimul Uloom*, Vol. 22, Pg. 91.

² *Uyunul Akhbaar Reza*, Vol. 2, Pg. 221; *Elamul Wara*, Pg. 313.

Imam Reza (a) then looked at my legs and said, ‘O Abu Ja’far! The Honorable the Exalted God will record the rewards of a thousand martyrs for any follower of ours, who suffers from a calamity and perseveres.’

I told myself, ‘By God, I will not be relieved of this pain in my legs until I die.’

The narrator added, “He limped for the rest of his life.”¹

Knowledge of the time of deaths

It is narrated on the authority of Saeed Ibne Saad, “Imam Reza (a) looked at a man and said,

‘O Servant of God! Make a will regarding what you wish to be done after your death and prepare yourself for that from which there is no escape.’

Exactly what the Imam had said happened three days later (i.e. the man died).”²

Prediction regarding the child

It is narrated on the authority of Muhammad Ibne Abdullah Hashimi,

“One day I went to see Mamun. He asked me to sit down and asked others to leave. He asked for some food and we ate together. Then we put some perfume on. Then he ordered curtains to be set up, faced the person behind the curtain and said:

‘I swear to you by God to recite what you have recited about him who was in Tus.’

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 221; *Wasail*, Vol. 2, Pg. 905; *Awalimul Uloom*, Vol. 22, Pg. 93; *Ithbatul Huda*, Vol. 3, Pg. 275.

² *Elamul Wara*, Pg. 310; *Manaqib*, Vol. 4, Pg. 341; *Awalimul Uloom*, Vol. 22, Pg. 113.

A woman started to recite:

Pleasant it be for Tus and for him Imam Ali Reza (a) who dwelled there from the progeny of Muhammad who caused us everlasting mourning.

The narrator added, “After hearing this, Mamun cried and said, ‘O Abdullah (i.e. Muhammad Ibne Abdullah Hashimi)! Will my family and your family blame me for leaving a sign for Imam Ali Reza (a) here?’ By God, I will narrate for you a tradition on which hearing will amaze you. One day I went to see Imam Reza (a) and said, ‘May I be sacrificed on you! Imam Musa Kazim (a), Imam Ja’far Sadiq (a), Imam Muhammad Baqir (a), Imam Zainul Aabideen (a) were your ancestors. They possessed the knowledge of whatever had happened and whatever will happen up until the Resurrection Day. Now you are their Trustee and Inheritor. You possess their knowledge. I need something.’

Imam Reza (a) asked, ‘What do you need?’

I said, ‘This is my slave-wife Zaheria. She is very special in terms of being good-tempered. I prefer no one over her. She has become pregnant several times, but has miscarried. Now she is pregnant again. Please suggest to me what would treat her and deliver her (a healthy) child.’

Imam (a) said, ‘Do not be worried about her miscarriages, since she will get well and deliver a boy who looks very much like his mother, has an extra small finger on his right hand which does not have any joints, and has an extra toe without any joints on his left foot.’ It occurred to me that I should bear witness that God has power over all things.

Then Zaheria delivered a boy who looked much like his mother, with an extra finger on his right hand and an extra toe on his left foot which had no joints just as Imam Reza (a) had said.

Then I see no reason for anyone to blame me for having accepted Imam Reza (a) as a Divine Sign.”¹

Cursing the Barmakia

It is narrated on the authority of Muhammad Ibne Fudhail,

“In the year in which Harun got mad with the Barmakites and first ordered that Ja’far Ibne Yahya be killed and Yahya Ibne Khalid be imprisoned, and whatever else that happened to the Barmakites Imam Reza (a) was standing up on the Day of Arafat and praying and bowing his head. He was asked for the reason.

Imam (a) said, “I was cursing the Barmakites before God the Highest for what they had done to my father. God fulfilled my prayers today.”

Then the Imam (a) returned home. A short time later, Ja’far and (his father) Yahya (of the Barmakites) faced problems and the tables turned on them.²

Predicting Barmakia’s destruction

It is narrated on the authority of Hasan Ibne Ali Washsha, on the authority of Musafir [Abu Muslim - one of the companions of Imam Musa Kazim (a)]:

“I was with Imam Reza (a) in Mina when Yahya Ibne Khalid and a group of the Barmakites passed by.

Imam Reza (a) said, ‘These poor fellows do not know what will happen to them this year.’

Imam (a) then added, ‘O! It is amazing that Harun and I are like these two (fingers)’ while he was putting two of his fingers side by side.”

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 223; *Awalimul Uloom*, Vol. 22, Pg. 76.

² *Uyunul Akhbaar Reza*, Vol. 2, Pg. 225; *Dalailul Imamah*, Pg. 193.

Musafir added, “By God, I did not understand what this meant until he was buried at the side of Harun.”¹

Being secure from the mischief of Harun

When Harun (Rashid) was going from Raqqah to Mecca, Isa Ibne Ja’far told him:

‘Do not forget what you have sworn to do about the household of Abi Talib. You have sworn to chop off the head of anyone who claims to be an Imam after Musa Ibne Ja’far. Now this is his son Ali [Imam Reza (a)] who is claiming to possess the Imamate, and people are saying about him the same thing that they said about his father.’

Harun looked at him angrily and said, ‘So what? Do you think that I should kill them all?’

Musa Ibne Mihran added, “Once I heard this I went and informed Imam Reza (a) about this.

Imam Reza (a) said, ‘What do I have to do with them? By God, they do not have the power to do anything to me.’”²

Prediction regarding Harun

Dawud bin Kathir says: When Harun’s twenty-fourth year in power began, I said to Imam Ali Reza (a):

“Maula, now he has entered the twenty-fourth year of rule. I fear his life is not prolonged further.”

“Never! God has favored me and my forefathers since eternity. He wouldn’t be able to complete the twenty-fourth year.”

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 225.

² *Uyunul Akhbaar Reza*, Vol. 2, Pg. 225; *Biharul Anwar*, Vol. 49, Pg. 113; *Ithbatul Huda*, Vol. 3, Pg. 276.

This statement was fulfilled to the letter and Harun died that same year.¹

Cursing Bukkar

Ali Ibne Muhammad Naufali says, “A man from the offspring of Abi Talib had Zubair swear to the truth of an issue in between the grave and the pulpit of the Messenger of Allah (s). Zubair swore to that and got leprosy. I saw a lot of its signs covering his legs and knees. His father also oppressed Imam Reza (a) on some occasion. Then the Imam (a) cursed him. Immediately a rock fell down from some height over him and broke his neck.

And Zubair’s father, Abdullah Ibne Musab, was the one who tore up the treaty of Yahya Ibne Abdullah Ibne Hasan, insulted him in front of Rashid and said, ‘O Commander of the Faithful (i.e. Rashid)! Kill him. Do not spare him since this treaty is not valid.’

Yahya Ibne Abdullah Ibne Hasan told Rashid, ‘He is the one who rebelled before along with his brother. Now he is claiming to support us.’

Then Yahya Ibne Abdullah Ibne Hasan recited some of Abdullah Ibne Musab’s poems which supported Yahya’s claim. However, Abdullah Ibne Musab denied having authored them. Yahya challenged Abdullah Ibne Musab to swear to establish that he is telling the truth, and ask God for a speedy Divine chastisement in case he lied.

Abdullah Ibne Musab did so. However, he got a fever and died after three days. His grave also collapsed three times.”²

¹ *Dalailul Imamah*, Pg. 192; *Ithbatul Huda*, Vol. 3, Pg. 310.

² *Uyunul Akhbaar Reza*, Vol. 2, Pg. 224; *Ithbatul Huda*, Vol. 3, Pg. 277.

Replies to queries

It is narrated on the authority of Hasan Ibne Ali Washsha:

“I had written down many questions and I used to have them with me all the time. Before becoming certain about the Imamate of Imam Reza (a), I had compiled those questions in the form of a book that contained narrations from his forefathers, etc. I wanted to test him concerning his Imamate.

I picked up that book, hid it in my sleeves, and went to his house. I wanted to hand him the book when I was alone with him and ask him what he thought about it in order to find out about the degree of his scientific mastery.

Therefore I sat in a corner of the house thinking about seeking permission. There were some people sitting near the door of Reza’s room talking with each other. Then as I was thinking about asking for permission to see him, one of the servants came out with a book in his hand and loudly announced, ‘Who is Hasan Ibne Ali Washsha’ - the son of the daughter of Elias from Baghdad?’

I stood up and said, ‘That’s me. What do you want?’

The servant said, ‘I have been told to hand you this book. Take it.’

I took the book, went out and sat in a corner to read it. I swear by God that he had posed all the questions which I had recorded in my book to ask him, and had answered all of them. Then I became certain that he was the Imam and stopped being one of the Waqafites.”¹

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 228; *Awalimul Uloom*, Vol. 22, Pg. 97.

Knowledge of the Unseen

Ali bin Ahmad Washa Kufi says: I decided to travel from Kufa to Khorasan for trading in garments. One of my daughters gave me a dress and asked me to sell it and from that money purchase a turquoise for her.

I packed her dress in my goods and travelled to Merv, where I lodged into a motel. There some servants of Ali bin Musa alias Reza arrived and said,

“We need a dress to shroud our slave.”

I said, “I have nothing suitable for a shroud.” So returned and then came back again after some time and said: Our master sends his greetings to you and says that in so and so bundle is present such and such robe which your daughter gave you and asked you to sell it and bring her a turquoise in exchange. You sell it to me.

When I searched, I found that robe in one of the packages. I handed that robe to him and made a mental note to visit this person and inquire about some religious issues. And if he replied to my queries correctly he is the true Imam.

So I wrote down the questions and visited the Imam’s residence, but there was such a heavy rush of people over there that it wasn’t possible to enter.

I was at the door and in deep thoughts that a servant of the Imam came out and said:

“Ali bin Ahmad, these are the replies to your questions. When I read them, they were indeed replies to the questions that I had written.”¹

¹ *Elamul Wara*, Pg. 309; *Kashful Ghumma*, Vol. 2, Pg. 312.

Result of disobeying the Imam's command

It is quoted on the authority of his father, on the authority of Safwan Ibne Yahya:

“I was with Imam Reza (a) when Husain Ibne Khalid Sairafi entered and said:

‘May I be sacrificed on you! I intend to go to Awadh.’

Imam (a) told him, ‘Stay wherever you have found health and security.’

He did not pay any attention to this recommendation and traveled there. Some highway robbers attacked him along the way and stole whatever he had.”¹

Linguistic expertise

It is narrated on the authority of Yasir - the servant:

“There were servants in Abul Hasan Reza's home, who were Slavic and Roman. Imam Reza's (a) room was near theirs. One night Imam Reza (a) heard them say in the Slavic and Roman languages, ‘We used to have cupping once a year when we were in our own towns. However, we have never had cupping for many years that we have been here.’

In the morning Imam Reza (a) called in some doctors and told them to take do cupping for each of those servants. He precisely instructed the doctors as to which of the veins to use for each of the servants.

Then he told me, ‘O Yasir! You should not get cupped.’

However, I did not pay any attention to the Imam (a) and got cupped. However, my hand swelled and turned purple.

Imam Reza (a) asked me ‘What has happened to you?’

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 229.

I answered, 'I got cupped.'

Imam (a) asked, 'Did I not admonish you against cupping? Bring your hand forward.'

I put my hand forward. Then the Imam (a) rubbed his hands on my hand and spit on it. Then the Imam (a) ordered me not to eat for a while. I tried not to eat dinner at night as much as I could. Whenever I failed to do so and ate something for dinner, that pain returned."¹

It is narrated on the authority of Aba Salt Harawi, "Imam Reza (a) spoke with people in their own languages. By God, he was the most eloquent and the most knowledgeable person in any language.

One day I told him, 'O son of Messenger of Allah, I am amazed at your mastery over all these various languages.'

Imam Reza (a) said, 'O Aba Salt! I am the Proof of God for His creatures. God would not designate a Proof for Himself to any nation who does not know their language. Have you not heard that Ali, Amirul Momineen (a) said? 'We have been granted elaborate speech.'²

Whoever doubts would die an apostate

It is narrated from Ibrahim bin Yahya bin Abi Balad that he said:

Imam Reza (a) said: What did Hamza bin Bazi, the unfortunate one do? I replied: He has also come. Imam (a) said: He thinks that my father is alive, they [Hamza and his associates] are in doubt today and tomorrow they would not die, except as heretics.

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 227; *Biharul Anwar*, Vol. 49, Pg. 86.

² *Uyunul Akhbaar Reza*, Vol. 2, Pg. 228; *Awalimul Uloom*, Vol. 22, Pg. 145.

Safwan says: I said to myself: I knew that they are among doubters, but how can they die disbelievers and heretics? Not much time passed when I received information that one of them said at the time of his death: I am a disbeliever in my Lord who wants me to die.

Safwan says: When I heard this, I became certain that Imam (a) had mentioned the truth and these people would really die after becoming heretics.¹

Effect of the Imam's curse

Muhammad bin Fudhail says: I said to Imam Ali Reza (a): May I be sacrificed on you, I found Ibne Abi Hamza, Ibne Mihran and Ibne Abi Saeed to be the greatest enemies of God (as all of them are Waqifi). Imam (a) said,

“If you are steadfast on guidance, their deviation would cause you no harm. They have denied all of us infallibles from Messenger of Allah (s) to my father, Musa Ibne Ja'far and I am following the practice of my ancestors.”

I said: I heard that while cursing Ibne Mihran, you said, “May God take away effulgence of your heart and send poverty into your house.”

“That is true,” said the Imam “Tell me what his condition is today?”

I said, “He is in deplorable conditions and at present he is living in great misery in Baghdad and the condition of Husain is such that he does not even have the capacity to perform the Umrah.”²

Dawud Nahdi has narrated from some of our scholars that a man named Abi Saeed Mukari went to see Imam Reza (a) and rudely asked,

¹ *Ghaibat*, Tusi, Pg. 68; *Ithbatul Huda*, Vol. 3, Pg. 293.

² *Rijaal*, Kishi, Pg. 405; *Biharul Anwar*, Vol. 48, Pg. 261.

“Have you reached the point at which you claim to be what your father also claimed?”

Imam (a) told him, “None of your business! May God darken your life and make you poor. Don’t you know that the Honorable the Exalted God revealed to Imran (a) that He would grant him a son, but first gave him [the Blessed Baby - Maryam (s)] and then gave Isa (a) to Maryam (s)? Thus Isa (a) and Maryam (s) are two different people, but they are one and the same thing. I am from my father (a), and my father (a) is from me. My father (a) and I are also one and the same thing.”

Abi Saeed said, “Then let me ask you a question.”

Imam (a) said, “I don’t think that you’ll accept my answer. You are not one of my friends or followers. However, ask anyway.”

Abi Saeed said, “Consider someone makes a will at the time of his death and says that all his old slaves should be freed, so which of his slaves should be freed?”

Imam (a) said, “Yes, the blessed and Sublime God says the following in His Book:

حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾

“...till it becomes again as an old dry palm branch.”¹

Therefore, whoever has been a slave for more than six months is considered an old slave and should be freed.”²

¹ Surah Yasin 36:39.

² *Al-Kafi*, Vol. 6, Pg. 195; *Tahdhibul Ahkam*, Vol. 8, Pg. 231; *Tafsir Qummi*, Vol. 2, Pg. 215; *Maaniul Akhbaar*, Pg. 218; *Al-Faqih*, Vol. 3, Pg. 155.

The Jinns obtained knowledge from the Imam

Haitham bin Waqid narrates: I was present in the court of Imam Ali Reza (a) in Khorasan. At that time Abbas was the sentry of his court. An old man with only one eye approached the Imam and inquired about some issues and the Imam replied to his queries.

After that he went away from there.

The Imam called me and said, “Go and call back that elderly man.”

So I went to the gatekeeper and told him, but he said no one matching that description had ever entered the court.

I went to the Imam and said,

“We could not see that man and the gatekeeper says: No one matching that description had ever entered.”

“Do you know who that was?” asked the Imam.

“No,” I replied.

“He was a Jinn and he inquired about some issues which I answered. He also asked about the case when two children joined together are born to a woman, but one of them is dead. I told him that the dead body has to be separated from the living.”¹

The sapling planted by the Imam

Abu Wasi Muhammad Ibne Ahmad Ibne Ishaq Nishapur narrated that he had heard his grandmother Khadija - the daughter of Hamdan Ibne Pasandeh say:

“When Imam Reza (a) entered Nishapur, he went to the western part of the town to a region known as ‘Lashabaz’ and resided in my grandfather’s house. My grandfather was called

¹ *Dalailul Imamah*, Pg. 195; *Mustadrakul Wasail*, Vol. 1, Pg. 178.

‘Pasandeh’ since Imam Reza (a) was pleased with his house and chose it to reside in.

‘Pasandeh’ is a Farsi word meaning ‘pleased with.’ When he entered our house he planted an almond tree in a corner of the yard. That plant grew for one year until it turned into a big almond tree yielding almonds.

When the people were informed of this, they started picking the almonds to heal their patients. Whoever was ill was blessed by eating an almond from that tree. He would eat it and get healed. Whoever had any eye pains would place an almond from that tree on his eyes and would be healed.

Whenever a pregnant woman had severe labor pains, she would eat one of the almonds and her delivery became easy. Whenever any of the animals had colic, they would tie one of the branches of that tree under its stomach and it was healed by the blessings of Imam Reza (a).

Some time passed and that tree dried up. Then my grandfather chopped off some of its branches and then he lost his sight.

Then Ibne Hamdan who was called Abu Amr cut off its trunk and destroyed it. Later his property worth seventy to eighty thousand Dirham was destroyed at the gateway to Fars. He lost it all and nothing was left for him.

Abu Amr had two sons who worked for Muhammad Ibne Ibrahim Ibne Samjoor. One was called Abul Qasim and the other one was called Abu Sadiq. They decided to reconstruct the house. They saved up twenty thousand Dirhams to do so.

During the reconstruction, they pulled out the roots of that tree not knowing what would happen to them. Later on one of them became in charge of the lands, the property and the gardens of Khorasan’s governor. He returned in a carriage after some time with his whole right leg turned black. The flesh slowly disintegrated and he died in less than a month. The older brother

became employed in the office of Nishapur's ruler. A group of people gathered around him. He had a fine handwriting style.

One day when all the workers were present one of his workers said, 'May God protect the owner of this beautiful handwriting from the evil eye.'

Just then his hands started to shake. The pen fell out of his hand and his hand abscessed. He went home. Abul Abbas - the secretary - and some other people went to see him. They told him, 'This is due to high blood pressure. You should have a phlebotomy performed.'

He accepted and had a blood-letting done. They came back the next day and told him, 'You must have a phlebotomy performed.'

He did so again, but his hand turned black and he died due to that. Both brothers died in a period of less than a year."¹

The water spring miracle of the Imam

It is narrated on the authority of Abdul Salam Ibne Salih Harawi:

"When Imam Reza (a) was going to see Mamun, they reached a village called Hamra. He was told, "O son of the Messenger of Allah (s)! It is noon. Will you pray?"

He got off (his mule) and said, "Bring me some water."

They said, "We have no water."

He dug the ground with his hands and water started to flow out. He and those with him all made their ablutions with that water. The water is still there today.

When they entered Sanabad, he faced the hill from which they make stone pots and said, "O God! Please grant benefits by

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 132; *Ithbatul Huda*, Vol. 3, Pg. 258.

it. Bless whatever they place there and whatever they build from it.”

Then he ordered a few stone pots to be built from that hill for him and said, “Please do not make any food for me unless you cook it in these pots.”

He used to eat very little. He also ate simple food. The people were thus guided towards him and the blessing of his prayers became apparent from that hill.

Then he went to the house of Hamid Ibne Qahtaba Tai. He went to the grave in which Harun Rashid was buried. Then he drew a line next to it and said, “This is my grave. I will be buried here. God will establish this place to be the place where my followers and friends will come and go. By God, whoever visits me and sends greetings upon me will be certainly forgiven by God. He will benefit from God’s Mercy due to our intercession - the intercession of the Members of the Holy Household.”

Then he turned towards the Qibla and said prayers and supplications. Then he prostrated for a long time. I counted. He praised the Glory of God for five hundred times. Then he returned.¹

The Imam accepted the position of crown prince under duress

It is narrated on the authority of Abi Salt Harawi:

“Mamun told Imam Reza (a), ‘O son of the Messenger of Allah (s), I recognized your knowledge, nobility, abstinence, piety and servitude. I have realized that you deserve to be the Caliph more than I do.’

Imam Reza (a) said, ‘I am proud of servitude to God the Honorable the Exalted. I seek protection against the evils of this world through abstinence. I hope to attain prosperity and Divine

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 136; *Wasail*, Vol. 2, Pg. 109.

Profit by practicing piety regarding the forbidden things. I hope to attain a high rank before God the Honorable the Exalted by being humble in this world.'

Mamun said, 'I am planning to dismiss myself from the post of the Caliphate and assign you to that post and pledge allegiance to you.'

Imam Reza (a) said, 'If this Caliphate is yours, then God has established it for you and it is not proper for you to relieve yourself of it and place someone else in that position. But if it is not yours, you are not authorized to give what is not yours to me.'

Mamun said, 'O son of the Messenger of Allah (s), you are forced to accept this order.'

Imam Reza (a) said, 'I will never accept this willingly.'

Mamun kept insisting on this issue day after day until he lost all hope. Then he said, 'Now that you do not accept the Caliphate and do not let me pledge allegiance to you as the Caliph, you must accept the succession to the throne (to be the caliph after me).'

Imam Reza (a) said, 'I swear by God that my father narrated that his forefathers (a) quoted on the authority of Amirul Momineen (a), on the authority of the Messenger of Allah (s) that I will leave this world before you by being oppressively poisoned. The angels of the heavens and the Earth will cry for me. I will be buried in the land of loneliness next to Harun Rashid.'

Mamun cried. Then he asked, 'O son of Messenger of Allah! Who will kill you? Who will be able to or dare do such a thing to you for as long as I live?'

Imam Reza (a) said, 'I will only introduce my murderer if I please.'

Mamun said, 'O son of Messenger of Allah! Do you want to relieve yourself from accepting the succession to the throne

with these words, so that the people say to themselves how greatly you abstain from the world?’

Imam Reza (a) said, ‘By God, I have never lied from the day God the Honorable the Exalted created me. I have not abstained from the world to attain this world. I know very well what it is that you are after.’

Mamun asked, ‘What am I after?’

Imam Reza (a) replied, ‘Will you grant immunity for an honest answer?’

Mamun said, ‘You are immune.’

Imam Reza (a) said, ‘You wish for the people to say: Ali Ibne Musa (Reza) (a) has not abstained from the world. Rather it is the world that has abstained from him. Don’t you see how he accepted the succession to the throne in greed for the post of Caliphate?’

Mamun became angry and said, ‘You constantly treat me in the way that I do not like, as if you are immune from my power. I swear by God that you must accept the succession to the throne yourself, or else I will force you to do so. If you accept it yourself it is fine. However, if you do not, I will chop off your head.’

Imam Reza (a) said, ‘Indeed God the Highest has admonished me against getting myself killed. If the situation is as you say, then do as you please. I will accept it under the condition that I do not interfere in dismissals or appointments, nor change any practices or traditions. I will just be a distant advisor.’

Mamun accepted these conditions and established Imam Reza (a) as the successor to the throne, even though the Imam (a) disliked it.¹

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 139; *Amali*, Saduq, Pg. 65; *Wasail*, Vol. 12, Pg. 146; *Biharul Anwar*, Vol. 49, Pg. 128.

Imam Ali Reza (a) prays for rain

It is narrated from on the authority of Hasan Ibne Ali Askari (a), on the authority of his father Ali Ibne Muhammad (a), on the authority of his father Muhammad Ibne Ali (a) that when Imam Reza (a) was appointed as the successor to the throne by Mamun, it did not rain for some time.

Some of the people close to Mamun and those biased against Imam Reza (a) said, “See that God has withheld rain from us since Ali Ibne Musa (a) came to us and was designated as the successor to the throne.”

The word got around to Mamun and it was unpleasant for him. He told Imam Reza (a), “It has not rained. Please pray to God the Honorable the Exalted to send down rain for the people.”

Imam Reza (a) said, “Fine.”

Mamun asked, “When will you do that?”

It was Friday. Imam Reza (a) replied:

“On Monday. I saw my grandfather - The Messenger of Allah (s) - in my dreams along with Imam Ali (a). The Prophet (s) said, O my son! Wait until Monday. Then go to the desert and pray for rain. God the Highest will send down rain. Inform the people regarding your rank among them which God shows you but the people are unaware of. Thus they will be able to recognize you and become more knowledgeable about you; and recognize your rank and credibility near your Lord - the Honorable the Exalted.”

On Monday, Imam Reza (a) went to the desert. The people came out to watch. He climbed up the pulpit, praised God and glorified Him. Then he said:

“O God! O Lord! Thee glorified the rightfulness of us - the Members of the Holy Household, so that the people ask us for help according to Thy decree hoping to receive Thy Nobility and

Thy Mercy. They expect Thy Kindness and Blessings. Then please send them rain - a bountiful rain, with extensive coverage, immediately and not harmful. After they leave, please let it start to rain where they are watching from, and from the time they get back home.”

The narrator added, “By the One who rightfully appointed Muhammad (s) to the post of Prophethood! At once the wind started to blow, clouds appeared, there was a storm of thunder and lightning, and the people started to move as if they were trying to escape from the rain.

Imam Reza (a) said, ‘O people! Be calm. These clouds are not for you. They are going towards such and such a town.’ The clouds disappeared and it did not rain. Then another cloud appeared along with thunder and lightning. Again the people moved.

Imam Reza (a) said, ‘Be calm. This one is not for you either. It is going to such and such a town to rain.’ Many clouds came and disappeared until the tenth. And for each of them Imam Reza (a) said, ‘This is not for you. It is for such and such a town. Do not move. Stay calm. Do not cause any disturbance.’

Then the eleventh cloud appeared. This time the Imam (a) said, ‘This is the cloud which God the Honorable the Exalted has appointed for you. Therefore, praise Him for the Nobility He has granted to you. Stand up and go home. This cloud will stay above your head. It will not rain until you reach home. Then it will rain with so many blessings that is expected of God’s Mercy, and according to His Nobility.’

He came down from the pulpit and the people left. The cloud remained there and it did not rain until all the people got close to their homes. Then came the downpour and the valleys, the pools, the lagoons and the waterless deserts all got filled up. Then the people began to congratulate the son of the Messenger of Allah (s) for the dignities bestowed upon him by God the Honorable the Exalted.

Then Imam Reza (a) went back amongst them with a large crowd present. He said, “O people! Fear God regarding God’s Blessings. Do not drive away His Blessings from yourselves by committing sins, but extend them by obeying Him. Thank Him for His bounties and consecutive grants. Make them continuous and know that you thank none but God the Highest.

And after belief in God and confessing to the righteousness of the friends of God from amongst the Members of the Holy Household of Muhammad - the Messenger of Allah (s), God likes it more that you help other believers in their worldly affairs, since this world is a passage to reach their Lord’s Paradise. Whoever does so is amongst the special servants of God the Blessed the Sublime.

The Messenger of Allah (s) said that it is not proper for the intelligent to deny the nobility of God, not to ponder over this fact and to not act accordingly. One should think about it and act upon it.

They told the Messenger of Allah (s), “So and so was ruined since he had committed such and such a sin.”

The Prophet (s) replied, “No. It is not so. He was saved. God will end his deeds up with a good ending, forgive all his sins and convert them all to good deeds since once he was going somewhere and noticed that a believer’s private part was visible, but he did not realize it himself. He covered him up in such a way that the man himself did not notice that, fearing that he might get shy if he notices it. They went along together until they reached a valley where the man realized what his companion had done for him.

Then he said, “May God grant you a plentiful reward! May God make you end up in honor. May He not hold a serious Reckoning for you!” And God fulfilled his prayer.

That is how God granted that servant a good ending due to the prayers of the above-mentioned believer. This is what the Messenger of Allah (s) said about someone who was said to

have been ruined. He repented and did good deeds. Not even seven days had passed, when some people attacked the vicinity of Medina and stole some things. The Messenger of Allah (s) sent a group of people to pursue them. This person was among those sent and got martyred.”

Imam Muhammad Ibne Ali Ibne Musa (a) said, “God the Blessed the Sublime increased the blessings of the towns due to the prayers of Imam Reza (a). One of Mamun’s companions was hoping to be appointed as the successor to the throne instead of Imam Reza (a). There was a group of people around Mamun who were all jealous of Imam Reza (a).

One of them told Mamun, “O Commander of the Faithful! Take refuge in God! Don’t end the era of the Caliphate of the Abbasids in this way, and be known in history as the one who terminated the Abbasid dynasty. Ruling is a source of honor and great pride for the Abbasids. You will be the cause of its termination in this family and its continuation in the family of Ali.

Thus you yourself will harm yourself and your family. Although this magician who is born of a witch [referring to Imam Reza (a)] was not known, you yourself have made him famous and dear. He was forgotten, but you have granted him fame. He was nothing, but you made him famous all over the world due to the rain that fell due to his prayers.

I am really afraid that he and his magic might take away the blessing of the Caliphate from you, get in power and turn the people against you. If so, can you find anyone who has committed a similar crime against himself and the rule as you have?”

Mamun said, “This man is secretly inviting the people to himself, while I have appointed him as my successor to the throne so that he would invite the people to follow me and attest to my Caliphate and ruling by his acceptance of the post of the successor to the throne; so that those who had believed in him

would doubt him and realize that whatever he had claimed - whether a little or a lot - was false.

They should realize that the rule is for me. I was afraid to leave him alone since he might have created such a gap that I could not fill. I thought that Ali Ibne Musa might bring about a calamity for me which I could not tolerate. Now that I have established him as the successor to the throne, I realize that I have made a mistake. I have raised him up to such a high position that I have placed myself at the verge of destruction.

Now it is not proper to neglect his case. We must lower his rank in the eyes of the masses in such a way that they think he does not deserve to hold this rank. Then we will make plans to remove the afflictions from us.”

That man said, “O Commander of the Faithful! Please leave arguing with him [Imam Reza (a)] to me. I will shut him and his followers up in such a way that they will stutter. If I have no fear of Your Majesty myself, I will reduce his rank and make his inadequacy as your successor to the throne that you have established for him publicly known.”

Mamun said, “Nothing is better than this for me.”

The man said, “Gather together a group of the people from all over the country including the heads of the army, the judges and the chosen jurists, and I will make his shortcomings apparent in their presence. This is like taking back the position that you have placed him in, and they have recognized it properly and blamed you for doing so.”

Mamun gathered together all the elite among the people in a meeting and seated Imam Reza (a) in the post of the successor to the throne in front of himself which he had prepared for him.

Then the commissioner who had promised to humiliate Imam Reza (a) said, “Much is said by the people about you. They boast about you so much that you yourself would denounce it, if you heard what they say. The first thing I would like to consider is the praying for rain. You prayed and it rained.

However, even if you did not pray, it always rains a few times each year. This is a common happening, while they have considered it to be a miracle done by you. With this miracle they have proved that you are unique and there is no one else like you. It, however, was the Commander of the Faithful (Mamun) - may God reward him - and whom no one is superior to who is the one who granted you the post of successor to the throne, and has placed you in the position that you know of. Thus it is not right for you to acknowledge the lies they have spread around about you, while its burden will be upon the Commander of the Faithful.”

Imam Reza (a) said, “I will not hinder God’s servants from expressing the blessings that God has granted them. I do not express happiness over my characteristics. And when you said that the ruler Mamun has established me in this position you should know that it is not him, rather it was God who established the honest Yusuf (a) as the treasurer of the king of Egypt. And you well know the story of those two.

When the man heard this, he became angry and said, “O son of Musa! You have gone beyond your limits and have exceeded your rank. God has destined a time for it to rain. It rains at that time without any delay. You have considered it to be your miracle, and are proud of it. You consider it to be a sign of your power as if you have done something like what Ibrahim (a) - the friend of God - did when he held the heads of the birds in his hands and placed their parts that were all mixed up atop the mountain. They rushed flying away to join up with their heads, and flew away by God’s permission.

Then bring these two lions to life and make them overcome me, if you can and if you are telling the truth. If you do this, then it can be considered a miracle, since it often rains. You do not deserve to claim that it rained since you prayed since others also prayed along with you.”

The man was pointing at the picture of two lions which were on the design across from Mamun’s couch.

Ali Ibne Musa (a) became angry, yelled at the two lions and said, "Tear up this illegitimate born! Do not leave any traces of him."

The picture of the lions turned into two live lions, attacked the man, broke his bones, ate him all up and licked up his blood. All who were present were watching and not believing their eyes. When the lions got finished with him, they turned to Imam Reza (a) and pointing at Mamun asked, "O Friend of God on His earth! Do you order us to do what we did to him?"

Mamun fainted when he heard this. Then Imam Reza (a) told the lions, "Stay where you are." They stopped.

Imam Reza (a) said, "Bring some rose water and spray it on him." The servants brought some rose water and sprayed it on him. Then he regained his consciousness.

Again the lions said, "Let us finish him up and send him to his friend."

Imam Reza (a) said, "No. Indeed God the Honorable the Exalted has plans for him which will be completed by Himself. They asked, "Then what do you order us to do?"

He said, "Return to your place and get back as you were." The two lions returned to where they were before and again became pictures of lions on the design.

Mamun said, "Praise be to God, who sufficed me against the evils of Humaid Ibne Mihran - that is the man who was destroyed."

Then he told Imam Reza (a), "O son of Messenger of Allah! This rule belongs to your grandfather - the Messenger of Allah (s). Do you want me to resign and turn it over to you?"

Imam Reza (a) said, "If that is what I wanted, I would not have asked you for it since God the Highest has designated other creatures to obey me as you saw in the case of the two lions. And there is only a group of those who have gone astray who rebel. Although they have only been at loss in what they gained,

there is a reason for what the Honorable the Exalted has planned. And He has ordered me not to object to you and be at your service no matter what you say, just as He appointed Yusuf (a) to act according to the will of the Pharaoh of Egypt. Thereafter, Mamun humbled himself before Imam Reza (a) until Mamun did to Imam Reza (a) what he did [i.e. poisoned the Imam (a)].”¹

Result of insulting the Imam

It is narrated on the authority of Abdul Salam Ibne Salih Harawi. The following was also narrated by Abu Muhammad Ja'far Ibne Nuaim Ibne Shathan (r) on the authority of Ahmad Ibne Idris, on the authority of Ibrahim Ibne Hashim, on the authority of Abdul Salam Ibne Salih Harawi.

Mamun was informed that Imam Reza (a) had held meetings, and the people were fascinated by his knowledge, so he ordered his commissionaire, Muhammad Ibne Amr Tusi to fend off the people from attending the Imam's (a) meetings. He also called Imam Reza (a) in.

When Mamun saw Imam Reza (a), he scolded and belittled him. Imam Reza (a) left there in an angry state. He was moving his lips and saying, “I swear by the right of Mustafa [referring to the Prophet Muhammad (s)], Murtadha [referring to Ali Ibne Abi Talib (a)] and the chief of the ladies, Lady Fatima (s) that I will curse him in such a way so as to remove the Honorable the Exalted God's protection and support from him so much that the dogs of this town will throw him out of here and belittle him and the chosen, the regular members of his court.

Then Imam Reza (a) went home and asked for some water to make ablutions. He made ablutions and said two units of prayers. Then in the second unit when it was time to say the hands raised-up supplications (Qunoot), he said:

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 167; *Wasail*, Vol. 5, Pg. 164; *Ithbatul Huda*, Vol. 3, Pg. 259; *Awalim*, Vol. 22, Pg. 341.

“O God! O the Possessor of the Absolute Power, Extensive Mercy, Consecutive Blessings and Continued Good!

O the One for whose characteristics there can be no examples cited!

O the One for whose similitude there can be no examples cited!

O the One whom no assisted ones can overcome!

O the One who has created and provided sustenance; revealed and made eloquent; created and guided; destined and honored; organized and perfected; designed and beautified!

O the One who has provided for proofs so perfect; blessings so complete; rewards so plentiful!

O the One who is at such a zenith of Grandeur that it is beyond the ability of the viewers to see!

O the One who is at such a deep level of delicacy that it is beyond the ability of the thoughts to understand!

O the One who is the Only one to rule, and there is no one to compete with You in the Domain of Thy Kingdom.

O the One who is Unique in Greatness and there is no one to compete with His Almightyness!

O the One due to whose Grandeur the minds of the intelligent ones are at a loss, and the eyes of the onlookers have lost their sight before seeing Him!

O the Knower of the thoughts of the mystics!

O the Witness to the viewing of those who see!

O the One for whom the faces have fallen down in prostration due to His Might; and the heads have bowed down due to His Majesty; and the hearts have beaten fearing His appalling presence; and the veins of the neck strongly pulsate due to fearing Him.

O the Initiator! O the Innovator! O the Powerful! O the Impenetrable! O the Sublime! Send Blessings upon the Prophet (s) as You honored the prayers for sending blessings upon him. Take my revenge against those who have oppressed me, belittled me, and have fended off the Shiites from my door.

Make him taste the bitterness of humiliation and abasement as they made me taste it. Fend him off from the Threshold of Mercy as filth and contamination is fended off!"

Abu Salt Abdul Salam Ibne Salih Harawi said, "The quake shook the town before he had finished saying his prayers. The whole town was in turmoil. There was loud screaming and crying heard. There was a lot of dirt and dust. I did not move until my Master (a) had finished saying his prayers.

Then Imam Reza (a) said, "O Abu Salt! Go to the roof and look around. There you will see a hustler who incites the rebels. She is wearing dirty clothes. The people of this town call her Samanah since she is dumb and rude. She is using a piece of cane on which she has tied a piece of red cloth and uses it as her flag. She tries to make an army out of the rebels, lead them and guide the rebels to attack Mamun's palace and the houses of the army heads."

I went up onto the roof and looked around. I could only see people with sticks in their hands and others with broken heads. I saw Mamun leave the Shahjan Palace wearing armor and running away. I saw nothing more but noted that the apprentice of the phlebotomist threw a rock from the roof hitting Mamun on the head. His helmet fell off and his head broke. His skull got so much injured that it seemed as if his brain was about to fall out.

One of those who recognized Mamun told the person who had thrown the rock, "Woe be to you! This is the Commander of the Faithful!" I heard Samanah tell him, "Shut up you illegitimate one! Today is not the day to treat the people according to their ranks. If he was really the Commander of the Faithful, he would not have made pimps masters of virgins.

Then they forced Mamun and his troops out of town with the utmost degradation.¹

Knew about his killer

It is narrated on the authority of Ishaq Ibne Hammad that Mamun used to set up debate meetings in which the opponents of the Members of the Holy Household gathered and he argued with them about the Imamate of Amirul Momineen Ali Ibne Abi Talib (a) and his nobility over the rest of the companions in order to please Imam Reza (a).

Imam Reza (a) told his trusted companions, “Do not get fooled by what he says. I swear by God that he is my murderer. However, I have no choice but to be patient until my pre-destined time of death arrives.”²

All the Imams were slain

It is narrated on the authority of Abi Salt Harawi that he told Imam Reza (a):

“O son of Messenger of Allah! There are people in the vicinity of Kufa who think that the Prophet (s) never made any mistakes when saying his prayers.”

Imam (a) said, “May God damn them! They lie. The Only One who makes no mistakes is God - the One and Only.”

Abi Salt Harawi added, “O son of Messenger of Allah! There are people among them who think that Husain Ibne Ali (a) was not killed and God made someone else called Hanzala Ibne Asad Shami look like him (and be killed). And He raised Jesus (a) - the son of (the Blessed Lady) Mary (s) and the reason they

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 172; *Biharul Anwar*, Vol. 49, Pg. 82.

² *Uyunul Akhbaar Reza*, Vol. 2, Pg. 184; *Awalim*, Vol. 22, Pg. 307.

present is by using the following verse, ‘...And never will God grant to the unbelievers a way (to triumphs) over the believers.’”

Imam (a) replied, “They are lying. God’s Wrath and Curse be upon them! They have disbelieved in God by denying what the Prophet (s) has said about Husain Ibne Ali (a) being killed, ‘I swear by God that Husain Ibne Ali (a) will be killed.’

There is no doubt that Husain Ibne Ali (a) has been killed. Even the ones better than Husain Ibne Ali (a) - that is (Ali) Amirul Momineen (a) and Hasan Ibne Ali (a) were killed.

There is no one of us who does not get killed. I swear by God that I will also be killed by being poisoned by a tricky unmanly person. I know this from the Trusted Covenant which we have inherited from the Messenger of Allah (s) that Jibraeel delivered to him on behalf of the Lord of the Two Worlds. And the verse stated by the Honorable the Exalted God, ‘...And never will God grant to the unbelievers a way (to triumphs) over the believers’ provides the proof.

This means that God has not granted the unbelievers any proofs superior to those of the believers. There is no doubt that the Honorable the Exalted God has informed us that the unbelievers have unrightfully killed the Divine Prophets without having any proofs or reasons. Thus God has not left any ways for them to have any proofs against His Prophets (a).”¹

Incident of martyrdom in the words of Abu Sult

It is quoted on the authority of his father that Abi Salt Harawi said:

“I was standing in front of Imam Reza (a) when he told me, ‘O Aba Salt! Go into this mausoleum where Harun’s grave is located. Pick a handful of dirt from each corner and bring them to me.’

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 203; *Biharul Anwar*, Vol. 44, Pg. 271; *Awalim*, Vol. 17, Pg. 517; *Ithbatul Huda*, Vol. 3, Pg. 751.

I went and did what Imam Reza (a) had asked me to do. Then when I stood up in front of Imam Reza (a) again, he was standing near the door. I handed him the dirt one handful at a time. He smelled each one and threw it away. Then he said, 'Here they will dig up a grave for me. A rock will appear which they cannot remove, even if they bring all the mattocks in Khorasan.'

Then Imam Reza (a) said the same things about the dirt at the positions of the head and the feet of Harun. Imam Reza (a) said, 'Give me that other handful of dirt.' I handed him the dirt from the front of Harun's grave. Imam Reza (a) took it and said, 'This is the dirt that will be the dirt of my grave.'

Imam Reza (a) said, 'They will dig a grave for me in this place. You must order them to dig it seven steps deep. Then you must ask them to extend the grave in one direction and construct a grave. If they refuse to do so and insist that it must be a usual type of grave, you will tell them that the grave must be as wide as the size of two arms long plus the span of one wide open hand. Indeed God will extend it as much as He wills.'

Once they do so, you will notice water there. Recite what I teach you and then the grave will be filled with water. You will see many small fish in it. Then you must feed them with pieces of the bread which I'll give you now. Once they eat it all up, a large fish will appear and eat up all the small fish until they all disappear. Then the large fish will disappear too.

Then you must put your hand in the water and recite what I'll teach you now. Then the water will drain away and nothing will be left. Do not do this except in the presence of Mamun.'

Then Imam Reza (a) added, 'O Aba Salt! Tomorrow I shall go to see this adulterer (referring to Mamun)! If I leave there with a bare head, talk to me and I will respond. However, if when I return my head is covered, then do not talk to me.'"

Aba Salt continued, "When the morning came, Imam Reza (a) put on his clothes and sat down, waiting in his prayer niche.

Mamun's servant entered after a while and said, 'The Commander of the Faithful (Mamun) has called you in.' Then Imam Reza (a) put on his shoes and cloak. He stood up and went.

I followed Imam Reza (a) until he went to Mamun. There was a dish of grapes in front of Mamun and several dishes of fruit, too. There was a bunch of partially eaten grapes in his hand. There were still some grapes left on it. Once Mamun saw Imam Reza (a), he leaped towards him and hugged him. He kissed his forehead and had him sit down next to himself. Then he offered Imam Reza (a) the bunch of grapes that he was holding in his hands and said,

'O son of God's Prophet! Have you ever seen any better grapes?'

Imam Reza (a) told him, 'It often happens that they are good grapes as if they are from Heaven.'

Then Mamun said, 'Have some.'

Imam Reza (a) told him, 'Excuse me from eating them.'

Then he said, 'You must eat. Why don't you eat? Perhaps you are suspicious of me.'

Then Mamun picked up the bunch of grapes, had a few grapes and then offered the bunch to Imam Reza (a).

Imam Reza (a) ate three grapes, put down the bunch and stood up.

Mamun asked him, 'Where are you going?'

He said, 'I am going to where you sent me.'

Imam Reza (a) pulled his cloak over his head and left."

Aba Salt added, "I did not talk to Imam Reza (a) until he entered the house and said, 'Shut the doors.' They shut the doors.

Then Imam Reza (a) laid in bed. I stayed in the yard for a while in a sad and depressed state. Then I saw a handsome young man, who was closest-looking person to Imam Reza (a) I have ever seen, enter the house. I rushed ahead and asked him, ‘Sir! The doors are closed. How did you get in?’

He answered, ‘He (God) who passed me through closed doors brought me here from Medina.’

I asked, ‘Who are you?’

He replied, ‘I am the Proof of God for you. O Aba Salt! I am Muhammad Ibne Ali (Reza’s son).’

Then he went to his father. He entered the room and asked me to go in with him. When Imam Reza (a) saw him, he leaped towards him. Imam Reza (a) hugged him and put his hands over his shoulders. Then Imam Reza (a) kissed him on the forehead and went back to his couch with him.

Muhammad Ibne Ali (a) went over to him, kissed him and quietly told him things which I could not hear. However, I could see some foam on Reza’s lips that was even whiter than snow. Aba Ja’far (a) wiped it off with his tongue. Then Imam Reza (a) placed his hand within his attire over his heart and brought out something like a sparrow.

Aba Ja’far (a) swallowed it. Then Imam Reza (a) passed away.

Abu Ja’far said, ‘O Aba Salt! Stand up. Go and bring me water and the wash basin from the cabinet.’

I answered, ‘There is no wash basin in the cabinet and there is no water there either.’

However, Aba Ja’far (a) said, ‘Go and do what I ordered you to do.’

I went to the cabinet, and saw that both water and the wash basin were available there. I brought them out. Then I tied up my robe to my waist and took off my footwear to get ready to wash Imam Reza (a).

But Aba Ja'far (a) told me, O Aba Salt! Move aside. There is someone else here who will assist me.'

Then Aba Ja'far (a) performed the ceremonial burial ablutions for Imam Reza (a) and told me, Go to the cabinet and bring me the basket in which there is a shroud and embalmment.'

I went to the cabinet. There I saw a basket which I had never seen before. I picked it up and brought it to him.

Aba Ja'far (a) shrouded the Imam (a) and prayed for him. Then he told me, 'Bring me that coffin.'

I asked, 'Should I go to a carpenter and have him make a coffin?'

Aba Ja'far (a) said, 'No. Go to the cabinet. There is a coffin there.'

I went to the cabinet and found that there was a coffin there which I had never seen before. I picked it up and brought it to him.

Aba Ja'far (a) lifted Imam Reza (a) after praying for him and placed him in the coffin. He put Reza's feet side by side and said two units of prayers. Then before finishing his prayers the ceiling of the room was rent asunder and the coffin was flown out of the room from the ceiling.

I said, 'O son of the Messenger of Allah (Aba Ja'far)! Now Mamun will come here and demand Imam Reza (a) from us. What should we do?'

Aba Ja'far (a) said, 'O Aba Salt! Be quiet! The body will return. God will unite the body and the spirit together of any Prophet who dies in the East and any of his Trustees who die in the West.'

Aba Ja'far (a) had not finished talking when the ceiling was again rent asunder, and the coffin and the body descended.

Aba Ja'far Muhammad Ibne Ali (a) stood up, brought the corpse out of the coffin and placed it in bed as if it had neither been washed nor shrouded.

Then he (a) said, 'O Aba Salt! Stand up and open the door for Mamun.'

I opened the door. Mamun and his servants were standing at the door. He entered while he was in a sad state and crying. He tore his shirt and hit himself on the head. He said, 'O descendant of the Prophet Muhammad (s)! O my Master! Your death is a great calamity for me.'

Mamun entered and sat next to Reza's head and said, 'Start to prepare him.' Then ordered that a grave be dug. I (i.e. Aba Salt) dug at the location that Imam Reza (a) had ordered me before to do so. Exactly whatever Imam Reza (a) had said would appear appeared.

One of Mamun's men asked, 'Don't you say and don't you believe that he was an Imam?'

Mamun replied, 'Yes. He would not be an Imam unless he is superior to all the people.'

Then Mamun ordered that a grave be dug for Imam Reza (a) facing the direction of the Qibla."

Aba Salt added, "Then I said, 'Imam Reza (a) has ordered me to dig down about seven steps. Then I must extend the grave for his tomb in one direction.'

Mamun ordered the workers, 'Do as Aba Salt says except for the tomb. Dig a usual type of grave.' However, once Mamun saw that the water appeared, the fish showed up, and the other things happened, Mamun said, 'Imam Reza (a) continuously showed us miracles during his lifetime. We even see miracles after his death.'

One of the ministers who was there asked, 'Do you know what Imam Reza (a) is informing you about?'

Mamun replied, 'No.'

The minister said, ‘Imam Reza (a) is trying to make you understand that the rule of you - the Abbasids - and your population and the extent of your rule is like these fish, until your time is over and your death arrives. Then you will lose your reign. Then God the Highest will designate a man from the Members of the Holy Household of the Prophet (s) as the ruler over you who will destroy all of you - from the first to the last one of you.’

Mamun replied, ‘You are right.’

Then Mamun turned towards Aba Salt and said, ‘O Aba Salt! Tell me the words you recited which caused the big fish to swallow the little fish. Teach them to me.’

I replied, ‘By God, I have forgotten them now.’ I had said the truth but he ordered that I be thrown into jail.

They buried Imam Reza (a) and I stayed in jail for one year. I had a very hard time in jail. One night I could not go to sleep. I stayed up and prayed to God the Blessed the Highest. I kept mentioning Muhammad (s) and his Household. I kept asking God for a happy ending.

Before finishing my prayers Abu Ja’far Muhammad Ibne Ali (a) entered and said, ‘O Aba Salt! Is your breast straitened?’

I said, ‘By God! Yes.’

Aba Ja’far (a) said, ‘Stand up and leave here along with me.’

Aba Ja’far (a) placed his hands to the chains on me and they all opened up. He took my hands and brought me out of jail, while the prison guards were watching us but did not have the power to say a word.

Aba Ja’far (a) told me, ‘Go. I entrust you to God! Know that you will never again encounter Mamun. Neither will Mamun ever find you.’”

Aba Salt added, “Mamun has not found me until now.”¹

Eid prayer and Imam Ali Reza (a)

Ali Ibne Ibrahim Ibne Hashim has quoted that when Yasir - the servant - returned from Khorasan after the martyrdom of Imam Reza (a) in Tus, he told me all the news about the events which had happened.

Ali Ibne Ibrahim narrated that Rayyan Ibne Salt, who was one of Hasan Ibne Sahl’s men and my father quoted on the authority of Muhammad Ibne Arafat and Sahl Ibne Saeed Rashidi that all quoted the (following) news about Imam Reza (a):

“When the time of the dismissed Caliph (Amin) was finished and Mamun took over the Caliphate, he wrote a letter to Imam Reza (a) and invited him to Khorasan. However, Imam Reza (a) refused for several reasons.

However, Mamun did not stop here and kept on insisting until Imam Reza (a) got convinced that he was not going to stop. Then Imam Reza (a) left for Merv when his son Abu Ja’far (a) was only seven years old. Mamun wrote to him instructing not to come by way of Kufa and Qom. Rather, he was taken to Merv by way of Basra, Ahwaz and Fars.

When he arrived in Merv, Mamun told him to accept the ranks of Imamate and Caliphate. However, Imam Reza (a) refused. However, Mamun insisted on it a lot; this continued for two months, until after a lot of discussions Mamun suggested Imam Reza (a) to accept the post of the successor to the throne. He accepted this and told him, ‘(I will only accept this) upon conditions that I will state.’

Mamun said, ‘State your conditions.’

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 242; *Amali*, Saduq, Pg. 526; *Wasail*, Vol. 2, Pg. 837.

Imam Reza (a) wrote, ‘I will accept the succession to the throne upon the conditions that I neither issue any orders, nor do I admonish against anything; I neither judge, nor change anything; that I be excused from all such affairs.’

Mamun accepted this. He accepted all his conditions and invited the governors, the judges, the army heads, the office workers and all the Abbasids to come and pledge allegiance to him. He spent a lot of money and granted rewards to the army heads and satisfied them all except for three of the army heads named Isa Jaludi, Ali Ibne Imran and Abu Yunus who did not accept to pledge allegiance to Imam Reza (a). So he imprisoned them.

The people pledged allegiance to Imam Reza (a). This was declared in writing to all the towns. Coins were issued in Reza’s name and sermons were delivered in his name on the pulpits. Mamun gave a lot of charity.

When the holidays came, Mamun sent someone after Imam Reza (a) and asked him to ride to the congregation, and deliver the Eid prayer and sermon to reassure the people, so that they would recognize his nobility and wholeheartedly attract them to this blessed government.

Imam Reza (a) sent someone to him who said, ‘You are aware of the conditions set between you and I in accepting this affair.’

Mamun said, ‘I only want the public, the army and the office workers to feel sure about this affair, feel secure in their hearts and recognize the nobility that God has granted you.’

This discussion kept going on back and forth until the Imam realized that Mamun was insisting. Imam Reza (a) said, ‘O Commander of the Faithful! I prefer that you excuse me from doing this. However, if you insist, I must perform the prayer just like the Messenger of Allah (s) and Amirul Momineen Ali Ibne Abi Talib (a) did.’

He said, ‘Fine. Do it as you wish.’

Mamun ordered the troops and the people to be at Abul Hasan Reza's residence in the morning. All the people gathered around the house of Imam Reza (a). All the lanes and the streets were filled with men, women and children. All the troops gathered around the door of Reza's house.

When the sun arose, Imam Reza (a) stood up, made ablutions, put on a white cotton turban letting one side of it fall down upon his chest and the other side fall behind his head. He took off his socks and slippers and told all his friends to do the same.

He held a cane in his hand and left the house. We gathered around him. He was bare feet and had rolled up his trousers half-way to the knees. He had rolled up the outer robe he was wearing half-way up. When he came among us, we were walking ahead of him. He raised his head up to the sky and shouted God is the Greatest four times.

We all felt that the heavens and the buildings were all shouting the same. The troops and the people at the door were all standing there in an orderly fashion. The troops had their weapons and were really majestic. When we appeared to them in this (above-mentioned) form with bare feet and having wrapped up our outer robes, and Imam Reza (a) had appeared among the people, he stopped at the door and said:

Allahu Akbar! Allahu Akbar! Allahu Akbar Ala ma Hadana! Allahu Akbar Ala ma Razaqana Min Bahimatel Anaam! Walhamdullilah Ala ma Ablana!

He raised his voice, and so did we. We kept on saying the festival's glorifications. At once, the whole city of Merv broke out in tears and cried out. He said the above three times.

The soldiers got off their horses, took off their boots and left them when they saw Abul Hasan (a). All of Merv broke out in tears and mourning. The people could not stop crying.

Abul Hasan (a) took ten steps, stopped and repeated the glorifications four times. It was just as if the heavens and all the buildings responded to him.

Mamun was informed about this.

Zu Riasatayn Fadhl Ibne Sahl told him, ‘O Commander of the Faithful! Should Reza reach the place for the prayer in this way, it will cause sedition among the people. Consider asking him to return.’

Mamun sent someone to Imam Reza (a) and asked him to return home.

He asked for his slippers and returned home.¹

Reward of his Ziyarat

Yasir, the servant says that Imam Ali Ibne Musa Reza (a) said:

It is not proper to undertake journeys for visiting graves other than our tombs. I would be martyred through poison and I would be buried while being a traveler (in a foreign land). Supplications would be accepted and sins would be forgiven for whoever undertakes a journey to perform my Ziyarat.²

Ali bin Hasan bin Faddal has narrated from Imam Ali Reza (a) that he said:

“There is a shrine in Khorasan where angels will come and go. All the time, a group of angels will be landing there from the sky, and another group will be departing from there to go to the heavens. This will continue forever until the Trumpet is sounded.”

¹ *Al-Kafi*, Vol. 1, Pg. 488; *Kashful Ghumma*, Vol. 2, Pg. 278-279; *Irshad*, Mufeed, Pg. 312-313; *Uyunul Akhbaar Reza*, Vol. 2, Pg. 149.

² *Uyunul Akhbaar Reza*, Vol. 2, Pg. 254; *Amali*, Saduq, Pg. 61.

He was asked, “O son of the Messenger of Allah! Whose shrine is that?”

He replied, “It is located in the land of Tus. And, by God, it is a Garden - one of the Gardens of Heaven. Whoever visits me there in that shrine, it is as if he has visited the Messenger of Allah (s). God the Highest will record for him the reward of one thousand accepted obligatory pilgrimages to the Kaaba, and one thousand accepted Umrah to the Kaaba. Also my forefathers and I will intercede on his behalf on the Resurrection Day.”¹

It is narrated on the authority of Abil Salt Harawi that he had heard Imam Reza (a) say:

“By God! All of us will be killed and become a martyr.”

He was asked, “O son of the Messenger of Allah, who will murder you?”

He replied, “The most wicked creature of God in my time (Mamun) will kill me using poison. Then he will bury me in a very tight house in a strange town. Know that whoever visits me in my loneliness, God the Highest will record for him the reward of a hundred thousand martyrs, a hundred thousand honest ones, a hundred thousand obligatory Hajjs and Umrah pilgrimages, and a hundred thousand fighters in the way of God. He will also be resurrected among us [the 12 Imams (a)]. He will be established in high ranks in Heaven as our friend.”²

A man from Khorasan told Imam Reza (a), “O son of the Messenger of Allah! I saw the Messenger of Allah (s) in a dream. The Prophet (s) asked me, ‘How will you be when one of my own flesh and blood is buried in your land, you are asked to protect my trust, and my star [Imam Reza (a)] disappears in your soil?’”

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 255; *Biharul Anwar*, Vol. 102, Pg. 31.

² *Amali*, Saduq, Pg. 61; *Uyunul Akhbaar Reza*, Vol. 2, Pg. 256; *Al-Faqih*, Vol. 2, Pg. 585; *Wasail*, Vol. 10, Pg. 455.

Imam Reza told him, "I am the one who will be buried in your land. I am a piece of the flesh and blood of your Prophet. I am the trusted one and I am the star. Know that whoever visits me recognizing my rightfulness and obeys me as God the Blessed the Sublime has made it incumbent upon him to do so - my forefathers and I will intercede on his behalf on the Resurrection Day.

Whoever on whose behalf we intercede shall be saved, even if there is the heavy burden of sin of the Jinn and the men on him.

In fact, my father quoted on the authority of my grandfather, on the authority of his father, on the authority of his forefathers (a) that the Messenger of Allah (s) said, 'Whoever visits me in his dream, it is as if he has visited me since Satan cannot appear to be like me, or appear to be like anyone of my Testamentary Trustees (the 12 Imams). Neither can Satan appear to be like any of their followers. Indeed truthful dreams are one of the seventy parts of Prophethood.'"¹

It is narrated on the authority of Abi Salt Harawi:

"I was with Imam Reza (a) when a group of people from Qom entered and greeted him. The Imam greeted them back and paid his respects to them.

Then Imam Reza (a) told them, 'You are welcome. You are truly our followers. There will come a time when you will visit my shrine in Tus. Indeed, whoever visits me having already performed the ritual bathing (Ghusl) will be purified from all his sins just as the day he was born from his mother.'"²

It is narrated on the authority of Hasan Ibne Ali Washsha:

¹ *Amali*, Saduq, Pg. 61; *Uyunul Akhbaar Reza*, Vol. 2, Pg. 257; *Al-Faqih*, Vol. 2, Pg. 584; *Wasail*, Vol. 10, Pg. 436; *Faraidus Simtain*, Vol. 2, Pg. 19; *Kashful Ghumma*, Vol. 2, Pg. 329; *Rauzatul Waizeen*, Pg. 233.

² *Uyunul Akhbaar Reza*, Vol. 2, Pg. 260; *Wasail*, Vol. 10, Pg. 446.

“Imam Reza (a) said, ‘Soon I will be oppressively poisoned to death. God will forgive all the sins of whoever that visits me recognizing my rightfulness.’¹

It is narrated from Ali Ibne Hasan Ibne Faddal quoted on the authority of his father that he had heard Imam Reza (a) say:

“I will be killed by being poisoned and I will be buried in a strange land. This has been promised to me by my father, from his father, from his father, from his forefathers, from Ali Ibne Abi Talib (a), and from the Messenger of Allah (s). Indeed, if anyone visits me in my loneliness, then my forefathers and I will intercede on his behalf on the Resurrection Day. Whoever we intercede for is saved, even if he has the burden of the sins of the Jinn and the people.”²

Panegyric of Dibil and the Imam’s reward

It is narrated on the authority of Abdul Salam Ibne Salih Harawi:

‘Dibil Ibne Ali Khuzai (r) went to see Imam Reza (a) in Merv and said:

‘O son of the Messenger of Allah (s)! I have recited some poems for you and have promised myself not to recite them for anyone, before I recite them for you.’

Imam (a) said, ‘Then recite them.’

Dibil recited his poems which started with:

*The schools for the Quranic verses are void of reciting now
and the landing site of revelations is left like a barren desert!*

Then Dibil went on until he got to this couplet:

*I find others share their share, their hands of what is theirs
are bare...*

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 261; *Wasail*, Vol. 10, Pg. 438.

² *Uyunul Akhbaar Reza*, Vol. 2, Pg. 263; *Amali*, Saduq, Pg. 489.

Imam Reza (a) cried and said, 'O Khuzai! You have told the truth.'

Then Dibil continued until he got to this couplet:

When they were pulled taut, they did stretch tense hands that couldn't their muscles touch...

Imam Reza (a) kept rubbing the palms of his hands against each other and said, 'Yes. Tense, indeed; they are tense...

'Then Dibil continued reciting his poems until he got to the following:

I have been frightened in the world and the days of its effort, and I hope to be saved after I die.

Imam Reza (a) said, 'May God save you from the Day of the Great Dread!'

Dibil continued. When Dibil reached the end of his poems and he said:

And the tomb in Baghdad is for a purified soul to whom the Merciful has guaranteed one of the Chambers (in Heaven)...

Imam Reza (a) told him, 'Do I have the right to add two couplets to your poem at this point?'

Dibil replied, 'O son of Messenger of Allah, of course.'

Imam (a) said:

And woe be to the shrine in Tus From its calamities the giblets burn until Resurrection lest it is the Riser's turn to overcome all grief and pain.

Dibil asked Imam Reza (a), 'O son of Messenger of Allah, whose shrine is this one in Tus?'

Imam Reza (a) replied, 'It is mine. Very soon, however, Tus will become the place where my visitors and followers will travel to go on pilgrimage to my shrine. Indeed, whoever visits me in my loneliness in Tus will be with me in the same rank on the Resurrection Day. He will be forgiven.'

Imam Reza (a) stood up after Dibil had finished reciting his poem, and asked him to stay in his place. He went into the house. After an hour, the servant came out with a bag having a hundred Razawi Dinars in it, and said, 'My master has said, 'Take these for your expenses.'

Dibil said, 'By God! I have not recited these poems being greedy for anything.'

He refused the bag and asked for one of Reza's attires to be blessed and honored by him. Imam Reza (a) granted him a fur cloak plus the bag, and told his servant:

'Tell Dibil to take this bag, since he will need it. Tell him not to return it.'

Dibil accepted the bag and the cloak and left. He left Merv along with a caravan. When they reached Meyan Qawhan, they were attacked by thieves who took all the travelers as captives and tied up their hands.

Dibil was among those whose hands were tied. The thieves took all the caravan's goods and started to divide them up amongst themselves. Then one of the thieves started striking a similitude using one of Dibil's poems:

I find others share their share, their hands of what is theirs are bare...

Dibil heard him recite these verses and asked him who had composed it. He replied, 'It was said by a man from the Khuzai tribe who is called Dibil Ibne Ali.'

Dibil said, 'Indeed, I am Dibil who said this poem. You recited only one of its couplets.'

The man immediately rushed to their chief - a Shiite who was praying on top of a hill. The man informed the chief of what had happened. The chief went to Dibil in person, stopped near Dibil and asked, 'Are you Dibil?'

He said, 'Yes.'

Then the chief said, ‘Then recite the entire poem.’

He recited the entire poem. The chief untied his hands and ordered that all the travelers from that caravan be freed. Out of respect for Dibil, the chief also ordered that all their belongings be returned to them. Then they continued on until Dibil reached Qom.

The people of Qom asked him to recite his poems. Dibil asked all of them to come (along with him) to the Jama Masjid. When they all got together in the Masjid, Dibil climbed up the pulpit and recited his poems for them. The people gave him many gifts. Then they found out about the cloak. They asked him to sell it to them for a thousand Dinars. Dibil refused. They asked him to sell them just a piece of it for a thousand Dinars, but he refused.

Then he left Qom. When Dibil left the town, a group of young Arab fellows arrived from behind him and took away his cloak. Dibil had to return to Qom and beg them to return the cloak to him. But they refused and even denied their elders’ requests to return the cloak.

However, they told Dibil, ‘There is no way that you can take back your cloak. Then just take a thousand Dinars for it.’ Dibil did not accept, and they kept on insisting, but it was no use. So finally he lost hopes of getting it back. He asked them to give him just a piece of it. The young fellows accepted this. They gave him a piece of it plus a thousand Dinars.

Dibil set out towards his hometown. When he arrived home, he realized that the thieves had stolen everything he had there. Thus he exchanged the a hundred Razavi Dinars that Imam Reza (a) had given to him. He exchanged each Dinar for one hundred Dirhams and obtained ten thousand Dirhams. Then Dibil remembered that Imam Reza (a) had said, ‘You will need these Dinars.’

Dibil had a maid whom he dearly loved. She got bad pains in her eyes. Then the doctors came, examined her and said, ‘Her

right eye cannot be treated. It has become blind. However, her left eye can be treated and there is hope that it may be saved.’

Dibil got really sorry and upset. He remembered that he had a piece of the cloak. He tied it around her eyes one night. When the morning came, her eyes were treated and were even better than before due to the blessing of Imam Ali Reza (a).”¹

Inspired verses of Dibil

It is narrated on the authority of Abdul Salam Ibne Salih Harawi:

“I heard Dibil Ibne Ali Khuzai say, ‘I recited this poem for my Master Imam Reza (a) which starts with:

*The schools for the Quranic verses are void of reciting now
and the landing site of revelations is left like a barren desert!*

Then I reached the following verses:

*An Imam shall rise - surely he is to rise in God’s name and
His blessing he shall rise He will distinguish between right and
wrong for us He will reward the good-doers and the bad-doers
he shall chastise.*

Imam Reza (a) cried hard. He raised up his head towards me and said, ‘O Dibil Khuzai! It was the Holy Spirit who made these verses flow out from your tongue. Do you know who that Imam is? When will he rise?’

Dibil said, ‘No my Master! I have only heard that an Imam from your progeny shall rise and cleanse the earth of corruption. He shall fill it with justice.’

The Imam (a) said, ‘O Dibil! The Imam coming after me is my son Muhammad; then after Muhammad his son Ali; then his son Hasan; and then his son Hujjat the Riser the Awaited one

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 263; *Kamaluddin*, Pg. 372; *Awalim*, Vol. 22, Pg. 401; *Elamul Wara*, Pg. 316-317.

(Imam Mahdi) who will come during his absence (Ghayba). He will be obeyed when he appears.

God shall prolong time even if there is only one day left for him to rise and fill the earth with justice, since it has been filled with oppression and injustice. But when will it be? This is like informing the people about the time of the arrival of the Resurrection Day.

My father quoted on the authority of his father, on the authority of his forefathers, on the authority of Ali (a) who narrated that the Messenger of Allah (s) was asked:

‘O Messenger of Allah! When shall the riser (*Qaim*) who is from your progeny rise?’

The Prophet (s) replied, ‘The similitude of that is like the similitude of the Hour (of Resurrection), ‘None but He can reveal as to when it will occur. Heavy were its burden through the heavens and the earth. Only, all of a sudden will it come to you.’”¹

Putting the seal on the stone of Hababa Walibiya

Hazrat Rushaid Hujri narrates: Once Salman Farsi, Abu Abdur Rahman Qays bin Waraqa, Abul Qasim Malik bin Taihan and Sahl bin Hunaif were present in Medina with Amirul Momineen (a) when Ummun Nida Hababa Walibiya came to see the Imam. The Holy Quran was suspended from her neck and she was holding a *Tasbih* of pebbles and date stones. She saluted the Imam and said,

“Amirul Momineen (a), I cry upon imagining when you would not remain in the world and I am shattered at your absence. The mere thought of being cut off from the benefits of a

¹ *Uyunul Akhbaar Reza*, Vol. 2, Pg. 265; *Awalim*, Vol. 22, Pg. 405; *Kashful Ghumma*, Vol. 2, Pg. 328; *Faraidus Simtain*, Vol. 2, Pg. 337.

person like you is painful. You are the expression of God's Volition (*Mashiyat*) and Will (*Iraada*) and from the aspect of my belief I am firm on my certainty, discourse and reality. And you are well aware of the aim with which I have approached you."

Amirul Momineen (a) stretched his right hand and took a white shiny stone from her. Then he removed his finger ring and placed the seal on that stone. Then he said,

"Did you come with this aim?"

Hababa said, "Amirul Momineen (a), this was in fact my aim in coming here and I approached you because I have heard that after you there would be disputes among your Shia. I asked you for proof of Imamate because if you depart from the world and if God forbid, I remained alive after you then I will take this stone marked with your seal to whoever that claims to be your successor and if he applied his seal on it like you did I would become certain that he is your genuine successor, though I pray to God to let me die before you."

Amirul Momineen (a) said,

"Hababa, you would live for a very long time after me and you would take this stone to my son, Hasan, Husain, Ali Ibne Husain, Muhammad bin Ali, Ja'far bin Muhammad, Musa Ibne Ja'far and Ali Ibne Musa (a). Whosoever you approach from these would ask you for the stone and apply his seal on it. During the time of Ali Ibne Musa you would witness a great miracle, and you would prefer death; you will die and Ali Reza would perform your last rites and recite your funeral prayer. I give glad tidings that you would be from those ladies who would be raised alive during the time of the Mahdi."

Hababa started crying and said,

"Maula, it is all grace of Almighty Allah, affection of Messenger of Allah (s) and favor of yours, otherwise this weak-faith maid is not worthy of this. I received this rank through your kindness and I am as certain of the veracity of whatever you said as I am about your being Amirul Momineen (a).

Please pray for me to Allah that I remain firm on guidance and that the effulgence of guidance is not taken away from me and that I do not fall into any deviation and mischief in the future.”

Amirul Momineen (a) prayed for her.

Hababa says: When the accursed Ibne Muljim wounded Amirul Momineen (a) in Kufa Masjid and Imam Ali (a) passed away, I went to my master Imam Hasan (a). He welcomed me and then said, “Bring that stone on which the seal of my father is etched.”

I presented it to him and Imam Hasan (a) applied his seal on it with his finger ring.

After Imam Hasan (a) was martyred through poison of intrigue, I went to Imam Husain (a). He welcomed me and said, “Get that stone.”

When I brought it to him, Imam Husain (a) applied the mark of his finger on it.

After the martyrdom of Imam Husain (a), I met Imam Zainul Aabideen (a). I was very old at that time and my hands were trembling due to my age of a hundred and seventeen years. When I approached him, I found that he was always busy in prayers. So I was about to return from there in despair, but the Imam gestured to me with his index finger and in an instant God made me young again!

I asked, “Maula, how much has life of the world passed away how much of it remains?”

He replied, “I will tell of that which has passed, but I don’t like to tell of that which remains.”

Then he said, “Get me that stone.”

I brought it to him and he applied his seal. Then I visited Imam Muhammad Baqir (a), he also applied the seal. After him I went to Imam Ja’far Sadiq (a) and he also applied his seal on the stone.

Then under the command of Amirul Momineen (a), I came to Imam Ali Reza (a) and when I glanced at his holy face, I started laughing. Someone from the audience said,

“Are you insane, Hababa or lost your mind?”

Imam Ali Reza (a) said,

“Did I not tell you that Hababa is neither mad nor has she lost her sense. The fact is that my holy grandfather, Amirul Momineen (a) had told her that when she would meet me, she would achieve her objective and that she is from those ladies who would be raised alive again during the period of Imam Mahdi (a).

Therefore she laughed due to intense eagerness for that.”

After this clarification by the Imam the audience said,

“We ask forgiveness from Allah, we were ignorant of this.”

Imam Ali Reza (a) said,

“Hababa, what did my holy grandfather, Amirul Momineen (a) tell you that you would see from me?”

Hababa said, “Your grandfather told me that Ali Reza (a) would show me a great miracle.”

Imam Ali Reza (a) said,

“Can you see your white hair?”

“Yes,” she replied.

“Shall I turn your white hair into the black hair of youth?”

“Why not?” said Hababa.

He said, “Is this sufficient or I should add something more?”

“Please increase by the grace of God.”

“In addition to black hair shall I not make you young again?”

“It would be a great miracle, Maula.”

He said, “Go, I have not only made your hair black, and not only made you young again; on the contrary I done another kindness that you can check in seclusion as I don’t like to mention it in public.”

Hababa says, “As soon as the Imam mentioned this, my white hair turned black and my aged body became young again. When I went in to check myself I found that I was again a virgin.”

I returned to the Imam and in his presence performed the prostration of thanks; then I said,

“Maula, I have lived for long enough in the world; now I wish to be present in the court of God; I don’t want live in the world anymore.”

“Go into the ladies section,” the Imam told her.

Hababa went in and after a short while a slave girl said that Hababa has passed away.

Imam Ali Reza (a) said,

“Hababa, may God have mercy on you.”

Then he ordered them to perform her last rites and the Imam led her funeral prayer. Imam (a) buried her and ordered us to do the Ziyarat of her grave; that is we recite the Holy Quran over there and recite supplications.

Tabari Imami writes through his chains of narrators from Mufaddal Ibne Umar that he said: I heard from Imam Ja’far Sadiq (a):

“Thirteen ladies would be resurrected during the reappearance of the Qaim of Aale Muhammad (a).”

“What would they do?” I asked.

He said, “They would treat the wounded and medicate the ailing as was done during the period of Messenger of Allah (s).”

“Maula, who would be those ladies?”

The Imam said,

“1- Qunoot binte Rashid 2- Umme Aiman 3- Hababa Walibiya 4- Sumayya, mother of Ammar Yasir 5- Zubaida 6- Umme Khalid Ahmasiya 7- Umme Saeed Hanafiyya 8- Sabana Mashit 9- Umme Khalid Jaheniya.”¹

Imam’s arrival in Basra

Muhammad bin Fadhl Hashim narrates:

When Imam Musa Kazim (a) passed away I set out from Baghdad, reached Medina and met Imam Ali Reza (a) and saluted him.

The Imam answered the salaam. Then I handed over to him the relics of Imamate which Imam Musa Kazim (a) had entrusted to me.

After that I said that I was going to Basra and that there was great dispute among the people over there as the news of the martyrdom of Imam Musa Kazim (a) must have reached there. And when I invite people to you they would definitely demand proof of your Imamate, so I will do as you order.

Imam Ali Reza (a) said,

“Don’t worry regarding me. Inform the people of Basra that I would be there within three of days of your reaching there.”

After that he gave me the robe, staff and weapons of the Hazrat.

So I bid farewell and set out for Basra. After travelling for many days continuously I reached there.

When people inquired I informed them that I had met Imam Musa Kazim (a) a day before he passed away. He had told me

¹ *Hidayatul Kubra*, Hazini, Pg. 33-34; *Dalailul Imamah*, Pg. 259.

that his death was certain and that after I bury him, I should not stay there anymore.

Take my trusts to Medina and hand them over to my son, Ali bin Musa. And that I should remember that only he was the legatee of Imam Musa Kazim (a).

I acted according to the instructions of Imam Musa Kazim (a) and brought his trusts to his son in Medina.

“Also, exactly three day later Imam Ali Reza (a) would arrive here and you can ask him whatever you want.”

Amr bin Wahab, who was in fact a Nasibi, was a supporter of the Zaidiyya and the Mutazila sects. He said,

“O Muhammad bin Fadhl, listen, Hasan bin Muhammad is present over here, who is very pious and religious and is among the prominent members of Ahle Bayt (a) from the aspect of knowledge and character. He is not an inexperienced young man like Ali bin Musa; on the contrary he is much senior. So it would more expedient to refer to him rather than Ali bin Musa.”

Hasan bin Muhammad was also present in that gathering. He said,

“Amr, don’t talk like that! Ali bin Musa holds a lofty rank in excellence and positive attributes and Muhammad bin Fadhl has already informed you that he would be here after three days. He would himself present the evidence of his Imamate before you.”

The narrator says: Three days after I reached Basra, Imam Ali Reza (a) arrived there and stayed at the house of Hasan bin Muhammad because he was the representative of his father and him; and only he issued his commands and verdicts.

The Imam said,

“Hasan bin Muhammad, ask the people to gather and especially those who had come to Muhammad bin Fadhl. In addition to my followers, invite Jasliq, the Christian scholar and

Rasul Jalut, the Rabbi also inform them they can ask me whatever they want.”

Hasan bin Muhammad gathered all the people and also invited the leaders of the Zaidiya and Mutazila sects. A large crowd gathered in response to the call of Hasan bin Muhammad, but the people didn't know why they were summoned.

When the gathering was complete from all aspects, Imam Ali Reza (a) arrived and greeted the crowd, then said, “I am greeting you all so that you may be satisfied.”

Someone from them said, “May God keep you in health; please introduce yourself.”

Imam (a) said, “Listen, I am Ali bin Musa bin Ja'far bin Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a) and I am the son of the Messenger. I prayed the Dawn Prayer today with the Governor of Medina. After the prayer he showed me a letter of one of his companions and sought some beneficial counsels from me. I advised him accordingly. I promised him that if he comes to me after Asr today I would get the reply of his letter. So I have to fulfill the promise I made to him after I depart from you all.”

Majority of the people said,

“O son of Messenger of Allah, we don't need any proof and evidence regarding you. You are true to your word,” so saying they began to disperse.

Imam (a) said,

“People wait a bit so I can inform you about the aim of calling you here. I can also display the relics of prophethood if anyone wants to see.”

Amr bin Wahab said, “Muhammad bin Fadhl has mentioned such nonsense about you that it is not possible to accept them.”

“What did he say?”

“He said that you had knowledge of all the languages of the world and all the heavenly scriptures.”

Imam (a) said,

“He is right. I have the knowledge of all the languages of the world. There is man in this crowd named Ruhi, he is from India and there is another man from Fars; so and so is Turkish, he was here from before.”

Then the Imam asked them to inquire him anything they want in their own tongues. “I will reply to them in their own languages.”

So they posed queries to him in their languages and the Imam implied to them in their own tongues.

All were bewildered at this wonderful spectacle and they said, “We bear witness that you have more expertise in our mother tongues than us.”

After that he turned to Amr bin Wahab and said,

“Would you believe if I tell you that soon you would be accused of the murder of one of your relatives?”

“Oh come on! Only God has the knowledge of the unseen,” said.

Imam (a) said,

“Have you not seen the following statement of Almighty Allah?”

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٦﴾

“The Knower of the unseen, so He does not reveal His secrets to any.”¹

¹ Surah Jinn 72:26.

You should know that our maternal grandfather is the chosen Messenger of God and we Ahle Bayt (a) are his heirs. Allah granted to His Messenger as much knowledge of the unseen as He wanted and Messenger of Allah (s) informed us. So, we are aware of whatever that has to happen till the Judgment Day and whatever that has happened so far. And whatever I mentioned about you would occur within the next five days. And if my statement is not proved true you can conclude that whatever I mentioned so far was nonsense. And if my statements prove true you should know that you are committing audacity of rejecting the words of God and Messenger of Allah (s).

The second proof is that very soon your eyes would get infected and you would become blind, unable to see anything.

The third proof is that you would take a false oath due to which you would become afflicted with leprosy.”

Muhammad bin Fadhl says: By God, all three calamities befell Ibne Wahab and when he was asked whether Imam Ali Reza (a) had said the truth or not, he replied,

“By God, when Ali Reza (a) was saying all that I was certain that it would happen. I was only arguing with him for no purpose.”

After that Imam Ali Reza (a) said to Jasliq, the Christian scholar,

“Is there no mention of the prophethood of Prophet Muhammad (s) in Injeel?”

“Were it mentioned in Injeel, why we would have denied his prophethood?”

“What is mentioned in the third book of Injeel where you are commanded Sakta?”

“It is one of the names of God to reveal which is not allowed according to us.”

“Would you agree if I prove that it is the name of Muhammad Mustafa and that he is mentioned therein; and Hazrat Isa (a) also admitted to his prophethood and also gave glad tidings to Bani Israel regarding His Eminence?”

“We would admit if you can prove it because Injeel is our sacred scripture. We can neither reject it nor deny its statements.”

“Now you listen to that third book from us in which Messenger of Allah (s) is mentioned and in which Prophet Isa (a) has mentioned his help.”

Then the Imam started reciting the verses from Book Three; when he reached the mention of Prophet Muhammad (s), he said to the Christian scholar,

“Now tell me whose attributes are mentioned in these lines?”

“You tell me,” said the Christian.

He said, “I will only inform you regarding whom God has mentioned: that is: he would ride a camel, he would carry a staff and he would have a sheet on his shoulders. Indeed these are the attributes of this same unlettered Prophet whom they find mentioned in the Taurat and Injeel. And he commands them righteousness and forbids evil. He makes the good things lawful for them and forbids them the impure articles. He reduced the load of complex rituals and traditional rites; and guides them to justice and equity and leads them to the right path.

O Jasliq, I adjure you by Isa, the spirit of God and ask you whether you don’t see the attributes of this Prophet in your Injeel?”

Jasliq bowed his head in surrender and after pondering for sometime said, “I would become an infidel if I denied the Injeel. So I am compelled to admit that these attributes are indeed mentioned in Injeel and Hazrat Isa also mentioned about this

same Prophet but it is the consensus of all our scholars that it does not denote your Prophet.”

Imam (a) said, “At least you did not deny the Injeel and along with that you also accepted the attributes of our Prophet. Now listen to the verses of the second book of Injeel from me in which, along with the Prophet, mention is made of his successor, his daughter, Fatima and grandsons, Hasan and Husain.”

From the replies of the Imam, the Christian and Jew scholars became certain that he was indeed learned about Injeel and Taurat. So they told him, “You presented such reasonings to refute which is not possible. We admit that Hazrat Musa (a) and Isa (a) gave glad tidings of such a prophet but the fact is that it is not proved to us that it denotes Muhammad Mustafa (s) and through the statements of our books, we also accept that the name of this prophet is Muhammad, but we cannot accept him as prophet only on the basis of similarity of name.”

Imam said, “It implies that you are taking your doubt as your reasoning. All right, has any such prophet lived since the time of Adam till before Muhammad Mustafa (s) whose name had been Muhammad or you can mention any such named prophet after His Eminence?”

When they could not reply to this they said, “It would not be correct to admit that this Muhammad implies *your* Muhammad. And we also know that if we admitted to your Muhammad, and his successor, his daughter and his grandsons, you would compel us to embrace Islam.”

Imam (a) said,

“Rest assured; we make God and His Messenger sureties to guarantee you security; you will not face any compulsion or ill treatment.”

The Christian scholar said,

“All right then; know that in Taurat, Zabur and Injeel is mentioned the name of this prophet as Muhammad, Ali his

successor, Fatima, his daughter and Hasan and Husain, his grandsons.”

After that Imam (a) asked Raasul Jalut, the Jew scholar,

“Listen to so and so book of the Zabur of Prophet Dawud (a).”

“Please go on,” he said, “May God bless you and your ancestors.”

The Imam recited the first chapter of Zabur and during that when he reached the mention of Muhammad, Ali, Fatima, Hasan and Husain (a), he said to the Jew,

“I adjure you by God; tell me whether all this is mentioned in Zabur or not? And remember that you also guaranteed safety like the Christian scholar.”

“These exact words are mentioned in Zabur,” admitted the Jew.

Imam (a) said, “I adjure you by those ten signs and miracles granted to Prophet Musa (a); have you seen those signs in Taurat in which those great personalities were attributed excellence and justice?”

“Yes,” he said, “Whoever denies that has denied God and His prophets.”

Then the Imam said, “Now listen to so and so chapter of Taurat.” Then he recited the Taurat. The Jew scholar was stunned at the fluency and clarity of the Imam in reciting that book and when he reached the point where Muhammad Mustafa (s) was mentioned, Raasul Jalut said, “Ahmaad, Aeliya, binte Ahmaad, Shabbir and Shabbar denote: Muhammad, Ali, Fatima, Hasan and Husain in Arabic.”

The Imam recited till the end of the chapter and then Raasul Jalut said,

“If I had not feared losing leadership of Jewish community, I definitely would have adopted belief in Ahmad and would have

followed your command. I swear by that being, who revealed Taurat on Musa, Zabur on Dawud that no one can recite Taurat, Injeel and Zabur better than you and I had never seen a scholar who can interpret these books better than you.”

The Imam addressed the crowd till noon; and then said,

“I will go to Medina now, because I promised the Governor of Medina that I would write the reply to this letter and if Allah wills I will return tomorrow again.” Before departing from Basra, the Imam offered the Zuhr Prayer.

The narrator says that Abdullah bin Salman recited the Adhaan and Iqamah and Imam Ali Reza (a) led the prayers attended by all those present there. The Imam recited brief chapters in this prayer and performed brief genuflections. After the prayer he returned to Medina through the miracle of Imamate.

The following day he again arrived in Basra in the morning. The crowd was waiting impatiently for the Imam. When he reached the gathering, a Roman slave girl was brought to him. The Imam spoke to her in the Roman language and Jasliq also listened to his conversation intently as he was also conversant with that tongue.

Imam (a) said to that slave girl,

“Are you devoted to Hazrat Muhammad or Prophet Isa?”

“As long as I was ignorant of Muhammad, I preferred Hazrat Isa and since I have become aware of Prophet Muhammad (s) I am more devoted to him.”

Jasliq said, “What have you done? You have embraced the religion of Muhammad and you have hated Hazrat Isa.”

She said, “God forbid! No! I am devoted to Hazrat Isa as well. I believe in him as well, but in my view Hazrat Muhammad is superior.”

Imam Ali Reza (a) said to Jasliq,

“Whatever this Roman slave girl said and whatever you said to her in Roman; repeat everything for the Arabic knowing crowd.”

Jasliq repeated all the points in public. Then he said,

“O son of Messenger of Allah, there is a Sindhi man over here, who is a Christian by faith. He presents strong arguments and undertakes debates, but he speaks only Sindhi.”

“Call him,” said the Imam.

When he was summoned he spoke to the Imam in Sindhi language and the Imam brought the conversation to the veracity of Prophet Muhammad (s). He was much influenced by the arguments and reasonings of the Imam and finally accepted the authenticity of Imam. He recited the testimony of faith and became a Muslim. Then he removed his skirt and a sash was revealed. He said, “O son of Messenger of Allah, cut it off with your hands.”

The Imam called for a knife and cut it away. Then he asked Muhammad bin Fadhl to take that Sindhi to the Public Bath, bathe him and then get him new clothes and for his family members as well. Then bring all of them to Medina.

Muhammad bin Fadhl narrates: Imam (a) addressed the crowd again, saying:

“O people, tell me whatever Muhammad bin Fadhl told you about me is proved true or not?”

All said in unison, “It is proved true many times over. Muhammad bin Fadhl also said that you would be summoned to Khorasan?”

He replied, “He was right! But that summon would be with respect and honor.”

Muhammad bin Fadhl says: A large number of people testified to him Imamate. The Imam stayed that night in Basra. In the morning he bid farewell to everyone and rendered appropriate advices to people, then departed from Basra. I was

also following him. When we reached a village the Imam changed his direction. He recited four units of prayer and after that said,

“Muhammad, you return from here. Just close your eyes.”

I closed my eyes. Then he said, “Open them.”

When I opened my eyes I found myself in Basra and at my door and the Imam disappeared from my view. I accompanied that Sindhi and his family to Medina during the Hajj season.

Imam’s arrival in Kufa

Muhammad bin Fadhl says: At the time of departing from Basra, Imam Ali Reza (a) mentioned a number of advices to me, among which was that I go to Kufa, gather his Shia and inform them that I would visit them and I would stay in the house of Hafs bin Umair Yashkari.

So I went to Kufa and informed the Shia there Imam Ali Reza (a) was going to arrive there.

One day I was with Nasr bin Muzahim when I saw Salam, servant of the Imam and I realized that the Imam has arrived. I went immediately to the house of Hafs bin Umair and found the Imam there. I greeted him and he replied to my Salam; then said,

“Prepare food according to the number of Shia people in the town.”

Muhammad bin Fadhl says: So I made complete arrangements for dinner and after that the Imam said,

“Thanks be to Allah that He granted you the good sense (*Taufeeq*).”

After that we gathered the Shia of Kufa and served them food. Then the Imam asked me to invite all the scholars and theologians of Kufa.

I followed his instructions and when all had arrived, the Imam said,

“I wish to bless you all with the benefit of knowledge as I had done to the people of Basra.”

Then he said,

“I have knowledge of all the books that Almighty Allah has revealed.” Then he glanced at Jasliq and said,

“Jasliq, are you aware of the scroll of Hazrat Isa in which five names are mentioned and which Isa (a) used to wear around his neck? And if he was in the West and he wanted to reach the East, he used to open this scroll and used to adjure God with one of those five names to fold the land for him and his supplication was soon fulfilled and the land used to fold for him; and in the wink of the eye he used to travel from the West to the East or from East to the West.”

Jasliq said,

“I don’t know as much, though I am aware that he was in possession of five names and whenever he adjured God by all the names or one of those, God used fulfill his wish.”

Imam (a) said, “God is the greatest! The real point concerns the names and you have accepted that. Now whether you believe in the scroll or not it doesn’t make any difference. O people, you bear witness to this admission of Jasliq.”

After that Imam (a) said,

“People, would that person not be called just and equitable, who convinces his adversary through his own religion, his own prophet, his own scripture and his own religious law?”

“Yes,” replied the people, “Whoever proves his views through the fundamentals of the faith of the others is just as well as equitable.”

Imam said, “Also know that after the Holy Prophet (s) only that one can be the Imam who after gaining the rank of Imamate

adopts the way followed by Messenger of Allah (s). And only that one can be the Imam, who can through scientific evidences and proofs gain confession from folks of all religions regarding his Imamate.”

The Jewish scholar, Raasul Jalut said, “What is the proof of being Imam?”

Imam (a) said,

“The Imam is one, who is knowledgeable about all the scriptures of Taurat, Injeel, Zabur and Quran. Who may reason with the folks of Taurat through Taurat, folks of Injeel through Injeel, folks of Zabur through Zabur and folks of Quran through Quran. He should be conversant with every language of the world so that he may explain to all the people in their own tongue. In addition to these attributes, he should also be pious and be free of all defects; he should be clean of every blemish; he should be just and equitable. He should be wise, kind, merciful, forgiving, truthful, affectionate, righteous, trustworthy, honest, valiant and versatile.”

Nasr bin Muzahim arose and said,

“O son of Messenger of Allah, what is your opinion regarding Ja’far bin Muhammad?”

“What can I say regarding one that the whole community regarded as most knowledgeable?”

Nasr bin Muzahim said, “What is your opinion regarding your father, Musa Ibne Ja’far?”

“He was also like his father.”

“But some people doubted his Imamate?”

Imam (a) said, “Its one reason is that he received a short life but along with that it is also a fact that he used to speak to the people of every area in their own language. Scholars of Judaism and Christianity used to flock to him from all the areas and he used to prove the veracity of Islam through their books. And

when his life ended and the time of his demise approached one of his slaves came to me with his letter in which was mentioned:

My son, the duration of my life is nearing its conclusion and the days of worldly life are coming to the end. Now you are the successor of your father like Messenger of Allah (s) called Hazrat Ali (a) before his demise and appointed him as his successor and His Eminence handed over to Hazrat Ali (a) the scroll containing names which were only for the prophets and successors.”

Then the Prophet (s) had said, “Ali, come near.”

When he came close, the Prophet took his head inside his cover and said, “Take out your tongue.” Ali took out his tongue; the Prophet placed his seal on it with his finger ring and said,

“Now take my tongue in your mouth and suck it well.”

After Ali (a) did that, the Prophet said,

O Ali, I have transferred to you the understanding which God Almighty had bestowed to me and I have shown to you all that which was shown to me. And I have given to you all the knowledge that I was given. You have got everything, except prophethood as there is no prophet after me.

Thus each Imam was succeeded by another and after the passing away of Imam Musa Kazim (a) the knowledge of every language and every scripture was transferred to me. Along with that was also transferred the knowledge of all that has passed and all which would come to pass. All the secrets that God had taught to the prophets were transferred by the prophets to their successors and whoever has no knowledge of these realities is nothing.¹

¹ *Al-Kharaij wal Jaraih*, Vol. 1, Pg. 349; *Awalim*, Vol. 22, Pg. 141; *Ithbatul Huda*, Vol. 1, Pg. 196; *Siraat Mustaqeem*, Vol. 2, Pg. 196.

Summoning a deer

Abdullah bin Sauqa narrates: When Imam Ali Reza (a) passed by us we disputed among ourselves regarding his Imamate and when we reached the wilderness, we decried a herd of deer. The Imam gestured to a deer; leaving his herd behind he came galloping to the Imam.

The Imam caressed him with affection and handed him to one of his servants. But he started fidgeting to return to his pasture. Imam Ali Reza (a) spoke to him in a language we could not understand, after which the deer rested in ease.

Then the Imam glanced at me and said,

“Abdullah, are you still not certain?”

“My Lord, I have gained certainty that you are the Divine Proof on the creatures and I recant my previous corrupted views.”

Then the Imam said to the deer, “Now you may return to your folks.”

The deer started weeping and tears flowed. He placed his head on the Imam’s feet and screamed,

Imam (a) said, “Do you know what he is saying?”

“Allah, and the son of Messenger of Allah (s) know better.”

He said, “He was saying: When you summoned me, I was pleased that you would slaughter me and consume my flesh, but I am shattered since you have returned me.”¹

¹ *Al-Kharaij wal Jaraih*, Vol. 1, Pg. 364; *Ath-Thaqib fil Manaqib*, Pg. 176; *Awalim*, Vol. 22, Pg. 148.

Knowledge of the inner thoughts

Sulaiman Ja'fari says: Once I was with Imam Ali Reza (a) in a gathering where a large number of people were present. They were posing questions and the Imam was answering them satisfactorily.

When I observed his intellectual caliber, I said to myself that such folks should have been prophets.

The Imam glanced at me and remarked,

“Sulaiman, the Imams are owners of knowledge and forbearance and the ignorant consider them prophets while they are not so.”¹

Attending the funeral of a Shia believer

Musa bin Sayyar narrates: I was in the company of Imam Ali Reza (a) and at that time he was traveling to Tus. When he reached near Tus, a bier was being carried in a funeral procession. The Imam descended from his horse and supported the bier with his shoulder and said,

“Musa bin Sayyar, whoever from us accompanies the bier of one of our followers, he becomes so clean of sins as if he has taken birth.”

Musa says, “When the corpse was placed beside the grave, Imam (a) stepped forward and the people moved away. The Imam placed his hand on the chest of the corpse and said,

“O so and so, glad tidings of Paradise to you. There is no fear for you after this.”

Musa says: I asked Imam (a):

“Did you know this man? Before this you never stepped on this land?”

¹ *Manaqib*, Vol. 4, Pg. 334; *Awalim*, Vol. 22, Pg. 110.

He replied,

“Musa bin Sayyar, do you not know that the deeds of our Shia are presented to us Imams day and night? If there is some shortcoming, we petition God to overlook it. And if there are good deeds in their scroll, we recommend God to consider them well.”¹

Money from the ground

Ali bin Asbat narrates: On the day of Arafah, I went to meet Imam Ali Reza (a) in Medina and the Imam said, “Saddle my donkey.”

So I saddled the donkey and the Imam went to Baqi Cemetery, where he performed the Ziyarat of Lady Fatima Zahra (s). Along with him I also recited the Ziyarat of Lady Zahra (s).

I said, “Maula, whom should I salute here?”

He said, “Salute Lady Fatima Zahra (s), Imam Hasan (a), Imam Zainul Aabideen (a), Imam Muhammad Baqir (a), Imam Ja’far Sadiq (a) and Imam Musa Kazim (a).”

I saluted my leaders and we were returning from there, when I said,

“Maula, I am very poor and I don’t even have money to spend on Eid.”

Imam Ali Reza (a) scratched the ground with his whip, extracted a hundred gold coins from the ground and handed them to me, saying, “Take these.”

I accepted the Dinars from Maula and used them to meet my expenses.²

¹ *Manaqib*, Vol. 4, Pg. 341; *Awalim*, Vol. 22, Pg. 213.

² *Ath-Thaqib fil Manaqib*, Pg. 473.

Testimony of an innocent child

Muhammad bin Alaa Jurjani narrates: I performed the Hajj and saw Imam Ali Reza (a) circling the House of Allah. I said, “Your grandfather had said:

‘Whoever dies without recognizing the Imam of his time dies a pagan.’?”

“That is correct,” said the Imam, “My ancestors have narrated this tradition from the Prophet.”

I said, “Then what would be the fate of one who dies the death of a pagan?”

“He would die as a polytheist,” replied the Imam.

“Then what would happen to me as I am also ignorant of the Imam of my time? Tell me who the Imam is at this time?”

“I am,” he replied.

“How do I make sure that only you are the Imam of the time?” I asked.

“Come with me,” he said. He took me to his house, where a young child was consuming fresh dates. That child started speaking,

“My master is true and only he is the Imam.”

I was wonderstruck at this and I fell down unconscious. When I regained consciousness the Imam put me under oath not to mention this incident to anyone.¹

Authenticity of a strand of hair

Isa bin Musa Omani narrates: Once Imam Ali Reza (a) went to Mamun and found him distraught. He asked,

¹ *Ath-Thaqib fil Manaqib*, Pg. 459.

“Is everything all right as I see you in a pensive mood?”

“Yes,” said Mamun, “There is a Bedouin at the door, who gave me seven strands of hair regarding which he claims that they are the hair of the beard of Messenger of Allah (s) for which he is seeking reward.

Now the problem is that if he is right and I don’t reward him it would show my miserliness and if I reward him and he was a liar, he would have made a fool of me. So I don’t know what I should do?”

“Show me those strands of hair,” said Imam Ali Reza (a).

When Mamun displayed them to the Imam, he smelt them and from them separated four strands, and said,

“Only these belong to Messenger of Allah (s), the remaining three do not.”

“What is the proof?” asked Mamun.

Imam (a) said,

“Lit up the fire.” When it was lit the Imam dropped the three strands in it and they were burnt in an instant. Then he dropped the four strands and fire was extinguished.

He said, “As you saw: the strands not belonging to Messenger of Allah (s) were burnt and the genuine ones gleamed like gold and put the fire out.”

“Call that Bedouin here,” ordered Mamun.

When he was brought, Mamun ordered him to be executed.

“What is my crime?” asked he.

“Tell me the truth about the hair or I would have you killed,” said Mamun.

“The fact is that four of them really belong to Messenger of Allah (s); three are from my own whiskers.”¹

¹ *Ath-Thaqib fil Manaqib*, Pg. 497; *Faraidus Simtain*, Vol. 2, Pg. 208.

Teaching Arabic to a Sindhi man

Abu Ismail Sindhi narrates: I learnt in Sindh that there is man among the Arabs, who is also the proof of the Almighty on the creatures. I set out in his search from Sindh and reached Arabia where I began to search for him.

By a lucky chance someone told me that Hazrat Ali Reza is the Divine Proof. I went to meet him, but my problem was that I could not speak Arabic properly. So initially I only saluted him and he responded. Then I started conversing with him in Sanadi and he also spoke in that same language.

I said that I heard in Sindh that there was man in Arabia who was the Divine Proof of creatures and I was searching for him.

He replied, "I am that Divine Proof and you can ask me whatever you like."

I inquired about a few points and when I was arising, I said that I was unable to communicate in Arabic. Please, would he pray to God to inspire me with Arabic to enable me to communicate with the Arabs?

The Imam passed his hand over my lips and due to his auspiciousness God made Arabic to flow from my tongue and immediately I was able to communicate in Arabic.¹

Treasures of the earth

Ibrahim bin Musa Qazzaz says: One day I was in the gathering of Imam Ali Reza (a) and I pleaded with him to help me financially.

¹ *Ath-Thaqib fil Manaqib*, Pg. 498; *Kashful Ghumma*, Vol. 2, Pg. 304; *Awalim*, Vol. 22, Pg. 136; *Al-Kharaj*, Pg. 340; *Ithbatul Huda*, Vol. 3, Pg. 306.

The Imam emerged from his house to wait for some students. I also came out and waited under a castle for my relatives. Meanwhile it was time for prayers. The Imam came under the shade of a tree near the palace and told me to recite the Adhaan.

“Maula, please wait for sometime so that some of our companions may arrive after which we would recite the Adhaan and pray as right now there are only two of us.”

“May God forgive you,” he said, “Prayer must be offered at the earliest hour and it must not be delayed without compulsion.”

So I recited the Adhaan and we prayed. Finding an opportune time, I said,

“Maula, you know that I am in dire straits and you had also promised to help me; but since you are always so busy, I don’t like pestering you all the time.”

The Imam scratched the earth hard with his whip extracted a piece of gold from the ground and handed it to me, saying,

“Take this from me. God will give you in excess. But don’t divulge this to anyone.”

Almighty Allah really bestowed me in excess after that and I even acquired landed property in Khorasan worth seventy thousand Dinars and became a well known affluent man of my time.¹

Incident of the Zainab the liar

Hafiz Nishapuri has mentioned in the book of *Mafakhir* that: Once when Imam Ali Reza (a) went to Mamun’s court, he found a woman there, who claimed to be Zainab binte Ali and

¹ *Ath-Thaqib fil Manaqib*, Pg. 183.

also claimed that the Messenger of Allah (s) had prayed for her to remain alive till the Judgment Day.

Mamun said to Imam Ali Reza (a), “Salute your sister.”

“She is neither my sister nor a descendant of Ali.”

Zainab, the liar said, “If it is true then he is also not my brother and not a descendant of Ali.”

“How can we test her claim?” asked Mamun.

Imam (a) said, “God has made our flesh unlawful on beasts. You place her in Barkatus Saba (place of wild animals); if she is true, the beasts would not touch her and tear her up if she is lying.”

She said, “Probably this man wants that I should be killed; let him undergo this test himself before me and let us see if he himself stands this test!”

“You have done justice,” said Mamun.

“I am prepared to do that,” said Imam Ali Reza (a).

So the Imam was sent into the enclosure and he entered with poise and casualness, walked and sat on a rock close to the animals. The hungry lions came towards the Imam as if paying salutation to him, sat down close to the holy Imam with their front paws folded. Imam (a) spoke kindly to those animals and also patted their manes and backs. He then ordered them to go and sit in the corner and he emerged from there.

Mamun then ordered the woman to be put into the lions’ enclosure at which, the woman threw commotion, started crying, and said:

“I am not what I had claimed to be, do not put me to the lions.”

She kept weeping and pleading, but Mamun refused to listen and she was eventually thrown into the enclosure. The lions jumped upon her and she was utterly eaten away.

The late author writes: Another part of this incident goes like this: When the Imam entered the enclosure an old lion mentioned something in his ear. After that the Imam gestured to a huge beast and he came to the Imam and he mentioned something in his ear.

When the Imam stepped out someone asked him what the old lion said?

He replied, “He told me: Maula I have become old and I remain sick all the time. So when the keepers bring meat the young lions snatch it from me. So I ordered the leading lion to allow that old one to eat first.”

The zoo keeper says: After that when I slaughtered a cow and threw its flesh into the cage the head lion stood near the flesh and drove all the beasts away. Then I saw that old lion approach and feed on the meat. He moved away only when he was satiated. After that the remaining beasts feasted.¹

Reason of the title of ‘Reza’

Ahmad Ibne Muhammad Ibne Abi Nasr Bazanti told Abi Ja’far Muhammad Ibne Ali Ibne Musa (a):

“Some of your opponents think that Mamun called your father Reza (a) that means ‘acceptable’ or ‘liked’ since he liked your father and chose him to be his crown prince.

Imam Jawad (s) said, “No, by God, they are liars. God the Almighty the Sublime named him Reza (a) since he was accepted by God the Almighty in His Heavens, and he was accepted by his Prophet (s) and the Imams (a) that followed the Prophet (s) on His Earth.”

Bazanti said, “Were not your father and grandfathers accepted by God, the Prophet and the Imams?”

¹ *Ath-Thaqib fil Manaqib*, Pg. 547.

Imam Jawad (s) said, “Yes, they were.”

He then asked, “Why then only was your father called Reza and they were not?”

Then Imam Jawad (s) said, “That is because his friends and followers as well as his opponents accepted him, while this was never the case for my forefathers. Therefore, he is the only one who is called Reza.”¹

Interpretation of a dream

The servant, Yasir said: I said to Imam Ali Reza (a): I saw in dream a cage containing seventeen bottles. Suddenly that cage fell down and all the bottles shattered.

Imam (a) said, “If you have really had such a dream, then a man from our clan would stage an uprising and would rule for seventeen days and then would die.”

His interpretation was fulfilled when Muhammad bin Ibrahim staged an uprising with Abi Saraya in Kufa and ruled for seventeen days and after that died.²

Completed by the help of God and through the good sense that He bestowed. And praise be to Allah the One. And may Allah bless Muhammad and Aale Muhammad (a) and peace be on them in excess. Here ends the third of the four volumes of our book by the permission of God.

¹ *Uyunul Akhbaar Reza*, Vol. 1, Pg. 13; *Ilalush Sharai*, Pg. 236; *Maniul Akhbaar*, Pg. 65; *Awalim*, Vol. 22, Pg. 1.

² *Al-Kafi*, Vol. 8, Pg. 257; *Awalim*, Vol. 22, Pg. 394; *Manaqib*, Vol. 4, Pg. 352.

Miracles

of Ahlulbayt (a.s.)
(MADINATUL MAAJIZ)

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