

## **Chapter 11: Life of Imām Muḥammad al Jawād (a.s.) – The Eleventh Infallible**



# 1. Relating to the felicitous birth, name and agnomen of Imām Muḥammad al Jawād (a.s.)

There is difference of opinion in the date of the blessed birth of Imām Muḥammad al Jawād (a.s.), however, the most renowned among scholars and masters (traditionists) is that he (a.s.) was born on the nineteenth of the month of Ramadhān or on the fifteenth in the year one hundred and ninety five Hijrah at Madīnah. Ibn `Ayyāsh opines that his birth took place on the tenth of the month of Rajab, and this corresponds to the words of the supplication (Du`ā')<sup>1</sup>, "O Allāh! I ask You by the two personalities born in Rajab, Muḥammad bin `Alī al Thānī (the second)<sup>2</sup> (al Jawād) and his son `Alī bin Muḥammad al Muntajab (the selected one) (al Hādī) ...".

His (a.s.)'s honourable name is Muḥammad, his renowned agnomen (Kunīyyah) Abū Ja`far and his titles Al Taqī (the Pious) and Al Jawād (the Magnanimous). His (a.s.)'s other titles are mentioned as Al Mukhtār (the preferred one), Al Muntajab (the Divinely selected), Al Murtadhā (attainer of the pleasure of Allāh), Al Qāne` (the contented), Al `Ālim (the Knowledgeable), etc.

Shaikh al Ṣadūq relates that Imām Muḥammad bin `Alī al Thānī was bestowed the title of Al Taqī since he feared Allāh (s.w.t.) and He protected him from the evil of Ma'mūn.<sup>3</sup> Once when Imām (a.s.) went to him at night, while he was drunk, he struck at him (a.s.) with his sword and presumed that he had killed him, however Allāh (s.w.t.) protected him from his evil. We (the Author) say that this incident shall be quoted in detail in the section dealing with Imām (a.s.)'s miracles, Allāh (s.w.t.) willing.

His (a.s.)'s mother was a slave-girl named Sabīkah, while Imām al Ridhā (a.s.) named her Khayzurān. She was among the residents of Nubia (Nūbiyyah) from the tribe of Māriyyah al Qibtīyyah, the mother of Ibrāhīm, the son of the Messenger of Allāh (s.a.w.a.). She (Khayzurān) was among the excellent women in her age,

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<sup>1</sup> These are the opening words of a supplication that was received as a Tawqī` (signed document) from Imām al Mahdī (a.t.f.s.) by his third emissary (Nā'ib) Shaikh Ḥusain bin Rūḥ al Nawbakhtī, to be recited in the month of Rajab. It is quoted in numerous books of supplications including Mafātīḥul Jinān by Shaikh `Abbās al Qummī. (translator)

<sup>2</sup> He was called Muḥammad bin `Alī al Thānī (the second), since Imām al Bāqir (a.s.) was called Muḥammad bin `Alī al Awwal (the first). (translator)

<sup>3</sup> Since Ittaqā' also means protection and safeguarding. (translator)

while the Messenger of Allāh (s.a.w.a.) referred to her in his statement, "May my father be ransom upon the son (Imām al Jawād) of the best slave girls of Nubia, the sanctified one".

As per the narrative of Yazīd bin Salīṭ, he met Imām Mūsā al Kāẓim (a.s.) on the way to Makkah. Imām (a.s.) told him, "I shall be taken (arrested) this year, while the matter (Imāmah) rests with my son `Alī (al Ridhā). He is named `Alī upon the name of `Alī, while the former `Alī is `Alī bin Abī Ṭālib (a.s.), and the latter is `Alī ibnul Ḥusain (Zainul `Ābidīn). He (Imām al Ridhā) shall be bestowed comprehension of the former one (`Alī bin Abī Ṭālib), his forbearance, his aid, his amicability and his ordeals. He shall be bestowed the ordeals of the latter one (Imām Zainul `Ābidīn) and patience upon what he detests. It shall not be lawful upon him to speak, except four years after the death of Hārūn". Then he (a.s.) continued, "O Yazīd! If you pass by this spot and meet him (a.s.), while you shall (certainly) meet him, then give him glad tidings that a son shall be born to him, a trusty, a trustworthy and an auspicious one. He shall inform you of your meeting me. Then inform him at that moment, that the slave girl, to whom that child (Imām al Jawād) shall be born, is a slave girl from the family of Mārīyyah, the slave girl of the Messenger of Allāh (s.a.w.a.), the mother of Ibrāhīm. Then if you can convey my salutation to her (Khayzurān), do so".

We (the Author) say that it is sufficient for the honour of his (a.s.)'s mother that Imām Mūsā al Kāẓim (a.s.) instructs Yazīd bin Salīṭ to convey his salutation to her. It is similar to the Messenger of Allāh (s.a.w.a.) when he instructed Jābir bin `Abdullāh al Anṣārī to convey his salutation to Imām al Bāqir (a.s.).

Allāmah (Muḥammad Bāqir) al Majlisī in his Jilā'ul `Uyūn writes regarding his blessed birth, that Ibn Shahr Āshūb relates through his reliable chain of transmitters from Ḥakīmah bint (Imām) Mūsā al Kāẓim (a.s.), that when the time of delivery of Khayzurān, the mother of Abū Ja`far (al Jawād) arrived, Imām al Ridhā (a.s.) called me and said, "O Ḥakīmah! Remain present during her delivery and enter her room along with the midwives of the family". He (a.s.) kept a lamp for us and bolted the door upon us. When her labour-pains started, the lamp got extinguished, while we had placed a pan for her. I was stunned by the extinguishing of the lamp. While we were still in this (confused) state, Abū Ja`far (a.s.) landed into the pan, while he was covered with something delicate, similar to a cloth. His radiance spread and illuminated the house, while we saw him. I

lifted him (a.s.) up, placed him in my lap and lifted off the covering from him.

Just then, Imām al Ridhā (a.s.) arrived and opened the door, while we had completed all things. Imām (a.s.) lifted him (a.s.) up, placed him in the cradle and told me, "O Ḥakīmah! Remain near his cradle". On the third day, he (a.s.) lifted his eyes towards the heavens, looked towards his right and left and said, "I bear witness that there is no other Deity except Allāh, and I bear witness that Muḥammad (s.a.w.a.) is the Messenger of Allāh". Seeing this, I was panic-stricken and scared, when Imām al Ridhā (a.s.) arrived. I turned to him (a.s.) and said, "I heard something wondrous from this child". Imām (a.s.) asked me what it was and I related to him all that I had witnessed. Hearing this, he (a.s.) said, "O Ḥakīmah! You shall see more wonders (from him)".

It is written in 'Uyūn al Mu'jizāt (of Shaikh Ḥusain bin 'Abdul Wahhāb) through reliable chain of transmitters from Kaltham bin 'Imrān that once I told Al Ridhā (a.s.), "Pray to Allāh (s.w.t.) to bestow you a son". He (a.s.) replied, "I shall be bestowed only one son who shall inherit me". When Abū Ja'far (al Jawād) was born, Imām al Ridhā (a.s.) told his companions, "The resemblance of (Nabī) Mūsā bin 'Imrān (a.s.), the splitter of ocean, is born to me; and the resemblance of 'Īsā bin Maryam (a.s.), whose mother was sanctified, she was created Ṭāhirah (the pure) and Muṭahhirah (the purified one). He (a.s.) shall be killed with compulsion and the inhabitants of the heavens shall weep for him and upon him. Allāh (s.w.t.) shall be enraged upon his enemy and his oppressor, while he shall not survive longer until Allāh (s.w.t.) shall hasten him towards His painful torment and severe punishment". All throughout the night, he (Imām al Ridhā) spoke to him (a.s.) in his cradle.

It is renowned that he (a.s.) was abundantly wheatish or even that he was moderately fair. His ring was engraved with the words, "Ni'mal Qādiru Allāh (Allāh is the Best Competent)". While his glorification to be recited on the second and thirteenth (of every month) is, "Sub-ḥāna Man lā Ya'tadī 'alā Ahli Mamlakatih. Sub-ḥāna Man lā Yu'ākhiḍu Ahl al Ardhi bi Alwānil 'Āḍāb. Sub-ḥānallāhi wa Bi Ḥamdih. (Glory be to Him Who does not transgress upon the inhabitants of His Kingdom. Glory be to Him Who does not engulf the inhabitants of the earth into various forms of punishment. Glory be to Allāh and by His Praise)".

It is related in the book Al Durrul Naẓīm (of Jamāluddīn Yūsuf bin Ḥātim al Shāmī) from Ḥakīmah (bint Imām al Kāẓim) that on the third day (of his birth), Imām al

Jawād (a.s.) sneezed and said, "All Praise is due to Allāh and the Blessings of Allāh upon our Master Muḥammad (s.a.w.a.) and upon the rightly guided A'immah (a.s.)".



## **2. Some of the virtues, glories and knowledge of Imām al Jawād (a.s.)**

First, `Allāmah (Muḥammad Bāqir) al Majlisī and others state that the age of Imām al Jawād (a.s.) during the death of father (a.s.) was nine years or some say seven years, while he was in Madīnah. Some of the Shī`ah fell into doubt regarding his (a.s.)'s Imāmah due to his young age. The scholars, learned ones, noblemen and similar eminent Shī`ah personalities undertook the Ḥajj Pilgrimage. After completing the rites of the Ḥajj, they came to Imām (a.s.), while their doubts and suspicions ceased upon witnessing his (a.s.)'s profound knowledge and abundant miracles and wonders. Ultimately they acknowledged his (a.s.)'s Imāmah.

Shaikh al Kulaynī and others relate that Imām (a.s.) replied to thirty thousand complex issues in one or more gatherings to them. When people started to blame and criticize Ma'mūn for the murder of Imām al Ridhā (a.s.), he desired to ward off the charge of this mistake and offence from himself. Therefore, after his return to Bagdād from Khurāsān, he wrote a letter inviting Imām Muḥammad al Taqī (a.s.) to come to him with complete honour and reverence. When Imām (a.s.) reached Bagdād, one day Ma'mūn went for hunting while he had not yet met him (a.s.). He passed by the country-side when the children were playing and Imām al Jawād (a.s.) was standing near them. As soon as Ma'mūn arrived, all the children ran away, however, Imām (a.s.) remained in his place, while he was nine years old. Ma'mūn neared him (a.s.) and when his sight fell upon him, Allāh (s.w.t.) entered the effect of consent (towards the Imām) in his heart. He asked Imām (a.s.), "O lad! What prevented you from fleeing away similar to your companions"? Imām al Jawād (a.s.) immediately replied to him saying, "O commander! My companions fled away due to fear (of you), while (my) assumption of you is good. He who has no guilt shall not flee from you, nor is the road narrow that I may fear the commander".

Ma'mūn was astonished upon these words and astounded by his (a.s.)'s awesome countenance. He asked him his name and Imām (a.s.) replied, "I am Muḥammad bin `Alī al Ridhā (a.s.)". Hearing this, Ma'mūn sent (Allāh's) Blessings upon his father (a.s.) and moved his horse to his destination. Ma'mūn had some hunting falcons with him and when he went far from the houses, he sent one of them to hunt a partridge. The falcon disappeared for a short time and then arrived carrying a small fish in its beak, which was still alive. Seeing this, Ma'mūn was very

surprised. He took the fish in his hand and returned back to his palace, while calling off hunting that day. He was engrossed in thoughts regarding what the falcon had brought from the air. When he reached the earlier spot, he found the children, while Muḥammad (al Jawād) was still standing there. They fled away as earlier; however, Muḥammad (al Jawād) remained in his place.

Ma'mūn passed by him (a.s.) and called him, while Imām (a.s.) responded to his call. Ma'mūn asked him, "What is in my hand"? Allāh (s.w.t.) inspired to him (a.s.) and he replied, "Allāh (s.w.t.) has created grasping power in the atmosphere through His Marvellous Wisdom for the tiny fish, that are hunted by the falcons of the rulers, to test the descendants from the House (Ahlal bait) of Al Muṣṭafā (s.a.w.a.)".<sup>1</sup> Hearing these words, Ma'mūn's astonished increased two-fold. He looked at Imām (a.s.) for a lengthy period of time and then said, "You are rightly the son of Al Ridhā (a.s.), and truly from the House (Ahlal bait) of Al Muṣṭafā (s.a.w.a.)". Saying this, Ma'mūn took Imām (a.s.) along with him, treated him with fairness, bestowed him nearness (to him) and took steps in his respect, honour and reverence.

Thereafter Ma'mūn desired to marry his daughter Ummul Fadhl to Imām (a.s.). When the Banī `Abbās were informed of his decision, they detested it. They gathered near Ma'mūn and said, "We adjure you before Allāh O commander, in putting to practice your decision (of marrying your daughter to him). We fear that you will take away the matter from us that Allāh (s.w.t.) has blessed us with, and strip us of the honour that has been assigned by Allāh (s.w.t.) upon us. You are

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<sup>1</sup> One may wonder how fish was found in the air from where the falcon hunted and brought it. This is not a myth but a scientifically proven fact. Although few detailed scientific observations have been performed on this phenomenon, the common consensus is that tornadoes are responsible for this. When tornadoes traverse over bodies of water, they become known as waterspouts. Waterspouts suck up lake or ocean water along with the fish or other creatures swimming in the water. The fish are sucked up the tornado's vortex and then blown around in the clouds until the wind speed decreases enough to let them fall back to the ground, perhaps miles away from where they started. According to Bill Evans' meteorology book "It's Raining Fish and Spiders", creatures fall from the sky about forty times a year. All sorts of creatures have been reported raining down, including snakes, worms, and crabs, but fish and frogs are the most common. There are numerous incidents around the world that relate to this reality. Imām al Jawād (a.s.), through his marvellous wisdom and Divine Knowledge of the unseen, revealed this fact one thousand four hundred years ago! (translator)



aware of the matter (enmity) between us (Banī `Abbās) and this group (Banī Hāshim) in the past and present. While the caliphs and guided ones preceding you isolated and belittled them. We were alarmed due to your treatment of Al Ridhā (a.s.) until Allāh sufficed us in this task". Hearing this, Ma'mūn said, "As for what is in between you and the progeny of `Alī bin Abī Tālib (a.s.), your forefathers are responsible for it. If they had not usurped their right (of caliphate), enmity between us and them would not have risen. Moreover they are more worthy for the caliphate than us". They replied, "While this child, even though you are amazed with him, requires guidance. Since he is only a child and does not possess any recognition (in matters) and (proper) understanding (in Religion). Then let him learn civility and gain (proper) understanding in Religion, then take decision according to what you see in him".

Ma'mūn replied, "Woe be upon you! I know this child better than you. Verily he is from among the Ahlulbait (a.s.), their knowledge is from Allāh (s.w.t.), as also his origin and inspiration. While their youngsters and their elders are superior to all the creation. Then if you desire, gather the scholars to test him". They consented to call Yaḥyā bin Aktham,<sup>1</sup> the chief justice in their age, to question him in matters for which he would not be able to reply. Thus Ma'mūn arranged for a large gathering, while Yaḥyā bin Aktham and all the scholars and notables gathered near him. Ma'mūn ordered a cupola to be erected for Abū Ja`far (a.s.) and two cushions to be placed for him.

Shaikh al Mufīd writes (in his Al Irshād) that Abū Ja`far (al Jawād) arrived, while he was nine years and some months old, and sat in between the two cushions, and Yaḥyā bin Aktham sat opposite him. People stood in their ranks, while Ma'mūn sat in a cupola adjoining him (a.s.). Yaḥyā bin Aktham turned to Ma'mūn and

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<sup>1</sup> Yaḥyā bin Aktham bin Muḥammad al Tamīmī (d.242), is considered an Ahlul Sunnah scholar, jurist, traditionist and the chief justice of Baṣrah during the reign of Banī `Abbās and was very close to Ma'mūn. It is but natural that he was severely opposed to the Shi`ah and their beliefs and left no opportunity to malign them. He readily agreed to debate with Imām al Jawād (a.s.) due to self-conceit, since he considered himself a greater scholar than Imām. However, he was ultimately disgraced and humiliated by Allāh (s.w.t.). It is related that he was a habitual homosexual and was intensely attracted to young boys. Tales of his scandalous passionate encounters can be found in Ahlul Sunnah books such as Thimār al Qulūb fil Madhāf wal Mansūb of Abū Maṣṣūr al Tha`ālibī, Tārīkh Dimashq by Ibn `Asākir, Al Tārīkh by Ibn Khallikān, Siyar al A`lām al Nubalā' by Shamsuddīn al Ḍahabī, etc. (translator)

asked, "Does the commander permit me to question Abū Ja`far"? Ma'mūn replied, "(Rather) Ask his permission for it". Yaḥyā bin Aktham turned towards him (a.s.) and asked, "Do you permit me to question you in a matter, may I be ransom upon you"? Abū Ja`far (a.s.) replied, "Ask what you desire". Yaḥyā asked, "What do you say, may I be ransom upon you, regarding a person in the pilgrim's garb (Iḥrām) who kills an animal"? Immediately Imām (a.s.) replied, "Did he kill it inside the Sanctified place (Ḥaram) or outside it (Ḥill)? Was he aware of it or not aware? Did he kill it purposely or by mistake? Was he a freeman or a slave? Was he young or old? Was he a beginner in killing or a practiced one? Was the hunted animal among the species of bird or otherwise? Was it a large one or a small one? Was he obstinate in his act or regretful? Did he kill it at night or during the day? Did he wear the garb (Iḥrām) of `Umrah (Lesser Pilgrimage) or of Ḥajj?"

Hearing this, Yaḥyā bin Aktham was astounded. Frailty and disruption was visible upon his face and he stammered, while those gathered perceived his state. Seeing this, Ma'mūn said, "All Praise be to Allāh upon this blessing and success regarding my opinion (towards him)". Then he turned to his relatives and said, "Did you understand what you denied in him"? Then he turned to Abū Ja`far (a.s.) and asked, "Will you address O Abā Ja`far"? Imām (a.s.) replied in the affirmative and Ma'mūn said, "Then address, may I be ransom upon you, for yourself, and I am pleased with you for myself. I marry you to my daughter Ummul Fadhl despite (objection of) the people".

Then Imām al Jawād (a.s.) said, "Praise be to Allāh in confessing His Blessings. And there is no other Deity except Allāh in sincerity of His Unity. And the Blessings of Allāh upon Muḥammad (s.a.w.a.), the Master upon his creation, and the Pure Ones among his Progeny (a.s.). Now then! Among the Graces of Allāh (s.w.t.) upon His creatures is that He has enriched them with lawful (Nikāḥ) from the unlawful. Thus He (s.w.t.) says: **And marry you those among you who are single and those who are righteous ones your male slaves and your female slaves; if they be needy, Allāh out of His Grace will make them free from want; And Allāh is All-Bounteous, All-Knowing.**<sup>1</sup> Then, Muḥammad bin `Alī bin Mūsā (al Jawād) betroths Ummul Fadhl bint `Abdullāh al Ma'mūn and fixes her dowry similar to the dowry of his grandmother Fāṭemah bint Muḥammad (s.a.w.a.), i.e. five hundred dirham. Then do you marry me to her O

<sup>1</sup> Holy Qur'ān, Sūratul Nūr: 32

commander upon the stipulated dowry"? Ma'mūn replied, "Yes, I marry my daughter to you O Abā Ja`far upon the stipulated dowry. Then do you accept the marriage"? Imām (a.s.) replied, "Yes I agree to it and am pleased with it".

Thereafter perfumes were brought and Ma'mūn ordered to anoint the beards of the distinguished ones with it. Then it was sent to the general public to anoint themselves with it. Naperies were spread and people ate, while gifts were presented to the people according to their status. When the general public had left, while only the distinguished ones remained, Ma'mūn told Abū Ja`far (a.s.), "If you deem fit, may I be ransom upon you, could you tell us the jurisprudence concerning the aspects into which you divided the killing of an animal by a person in the Pilgrim's garb, so that we may know and benefit from it". Thus, Imām (a.s.) started to explain the issue in details and replied to each one of them.<sup>1</sup> Hearing this, Ma'mūn said, "Well done O Abā Ja`far! May Allāh make it good for you! If you deem fit, then question Yaḥyā in issues as he questioned you". Imām (a.s.) turned to Yaḥyā and asked him whether he could question him and he replied, "It

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<sup>1</sup> We quote the reply furnished by Imām al Jawād (a.s.) to each issue for the benefit of our esteemed readers. He (a.s.) said, "If he had killed the animal outside the Sanctified Place (Ḥill) and it was from among the species of bird and a large one, (an atonement of) a sheep would have been necessary for him. If he had struck it down in the Sanctified Place (Ḥaram), the penalty required of him would be doubled. If he killed a young bird outside the Sanctified Place (Ḥill), then (an atonement of) a lamb, which had been weaned off milk, would have been required of him. If he had killed it in the Sanctified Place (Ḥaram), then he would have been required to sacrifice a lamb and pay the value of the young bird. As for wild animals, if it was a wild ass, he would have been required (to sacrifice) a cow. If it was an ostrich, the sacrifice of a camel would have been necessary for him. If it had been a deer, then a sheep would have been necessary. If he had killed any of those in the Sanctified Place (Ḥaram), the penalty would have been a doubled sacrifice offered in the Ka`bah. If the person had struck down anything which required a sacrifice to be made for it and his state of ritual consecration was for the greater pilgrimage (Ḥajj), he would sacrifice it at Minā. If his state of ritual consecration was for the lesser pilgrimage (`Umrah), he would sacrifice it in Makkah. The penalties for hunting by one who knows (it to be forbidden) and by one who is ignorant (of that) are the same. If he did it deliberately, it is a sin. However, if it is by mistake, he is absolved of it (its sin). The free man is responsible for the payment of his own atonement while the master is responsible for the payment of his slave. There is no atonement necessary for a child, while it is necessary for an adult. Anyone who regrets his action will escape the punishment of the Hereafter through his regret, and anyone who is obstinate will be required to receive punishment in the Hereafter". (translator)

is up to you, may I be ransom upon you! If we know the replies of what you ask me, or else I shall gain benefit from you (in listening to their replies)”.

Imām al Jawād (a.s.) said, “Then tell me regarding a man who glances at a woman at the beginning of the day, while it was unlawful for him to glance at her. When the day advanced further, it became lawful for him (to glance at her). At Zawāl it became unlawful upon him and again became lawful for him at `Aṣr. When the sun set, it became unlawful upon him (to glance at her), however when the time of the end of `Ishā approached, it became lawful for him. It became unlawful upon him at midnight, but at the onset of Fajr it again became lawful for him. Then inform me the state of this woman and how she became lawful for him and unlawful for him (at different times)?” Yaḥyā bin Aktham replied, “By Allāh! I am not guided to reply to this question, nor do I know the circumstances related to it. Then if you deem fit, benefit us with it”.

Imām (a.s.) said, “The woman was a slave-girl of someone else. When a stranger looked at her at the beginning of the day, it was unlawful upon him. When they day advanced further, he bought her from her master and therefore she became lawful for him. He manumitted her at Ṣuhr (or Zawāl) and it again became unlawful upon him (to glance at her). At `Aṣr he married her and she became lawful for him, however, he performed Ṣihār<sup>1</sup> at Magrib and she again became unlawful for him. He gave compensation for Ṣihār during `Ishā time and it became lawful upon him. He pronounced one divorce for her at midnight and she became unlawful for him, however he took her back<sup>2</sup> at Fajr and again she became lawful for him”.

Seeing this, Ma’mūn turned to those who were present among his family members and said, “Can anyone among you reply in this manner or know the replied which has been furnished”? They replied, “No, by Allāh (s.w.t.)! Verily the commander knows what he decides”. Ma’mūn said, “Woe be upon you! Verily the people of

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<sup>1</sup> In the pre-Islāmic era, when a husband said to his wife, “You are to me like the back of my mother”, it was construed as divorce; however Islām effected an important change in it. It does not recognize Ṣihār as a form of divorce, but whoever does this, has to pay atonement (Kaffārah) before he can resume conjugal relations with his wife. (translator)

<sup>2</sup> Ṭalāq al Raj`ī or revocable divorce refers to an action performed by a man, who has divorced his wife based on the principles of revocable divorce, through which he can revoke the divorce during the waiting period of his wife, in which case he can return to a state of married life. (translator)

this house (Ahlal-bait) have been distinguished (by Allāh) from the creation for the grace that you have seen. And verily their less age does not deter them from perfection". Thereafter Ma'mūn narrated their excellences and the gathering dispersed. The next day too Ma'mūn distributed numerous gifts and bestowals, favoured Imām al Jawād (a.s.) and honoured him abundantly. He would give him preference upon his own children and relatives until his death.

We (the Author) say that the scholars have divided a day into twelve hours and have apportioned each hour for one of the twelve A'imma (a.s.), while the ninth hour is dedicated to Imām al Jawād (a.s.). Ma'mūn's questioning Imām (a.s.) upon what he held in his hand, as well as the question of Yaḥyā bin Aktham and his (a.s.)'s reply is pointed in the supplication (Du`ā') at this hour. The supplication (Du`ā') is, "Wa Bil Imāmil Fādhil Muḥammad ibni `Alī allaḍi Su'ila fa Waffaqtahu li Raddil Jawāb, wa Umtuḥina fa `Adhadtahu bil Tawfiqi wal Ṣawāb, Ṣallallāhu `Alayhi wa `alā Ahli Baytihi Aṭ-ḥār (By the Right of the Learned Imām Muḥammad bin `Alī, who was questioned, thus You accorded him to reply; and he was tried, thus You supported him with success and appositeness. Allāh's Blessings upon him and his Chaste Family)".

Seeking intercession of Imām (a.s.) at this hour is beneficial for increase in sustenance (Rizq) and it is better to recite this supplication (Du`ā') while seeking his intercession, "Allāhumma innī As'aluka bi Ḥaqqi Waliyyika Muḥammad ibni `Alī illā Jud-ta bihī `Alayya min Fadhlīka, wa Tafadhdhulta bihī `Alayya min Wusi`aka, wa Wassa`ta `alayya Rizqīka, wa Agnīnī `amman Siwāka, wa Ja`alta Ḥajāti Ilayka wa Qadhāhā `Alayka, Innaka limā Tashā'u Qadīr (O Allāh, I ask You by the Right of Your Friend Muḥammad bin `Alī, that You bestow upon me from Your Grace due to him, and grace me with abundance due to him, and increase Your sustenance upon me, and make me independent of other than You, and make my need towards You and its fulfilment upon You, verily You are Omnipotent upon what You desire)". It is said that this supplication is proven for repayment of debts if recited after every obligatory Prayers.

Second, Shaikh al Kulaynī relates from Mūsā bin al Qāsim that once I told Abī Ja`far al Thānī (a.s.), "I have decided to perform circumambulation (Tawāf of the Ka`bah) on behalf of you and your father (a.s.). However, people told me that circumambulation for the Vicegerents (of the Prophet) cannot be performed". Imām (a.s.) replied, "Rather perform it to the best of your ability for it is

permissible”.

After three years when I went to meet him (a.s.) again, I told him, “I had solicited your permission to perform circumambulation (Tawāf of the Ka`bah) on behalf of you and your father (a.s.), while you permitted me to do so. I performed circumambulation on behalf of both of you (a.s.) as Allāh (s.w.t.) desired, thereafter a thought came into my mind and I put it into practice”. Imām (a.s.) asked me what it was and I replied, “One day I performed circumambulation (Tawāf) on behalf of the Messenger of Allāh (s.a.w.a.)”. Hearing this, he (a.s.) uttered thrice, “Allāh’s Blessings upon the Messenger of Allāh (s.a.w.a.)”. Then I continued, “On the second day I performed circumambulation (Tawāf) on behalf of Amīrul Mu’minīn (a.s.), third day on behalf of Imām al Ḥasan (a.s.) and fourth day on behalf of Imām al Ḥusain (a.s.). On the fifth day I performed circumambulation (Tawāf) on behalf of `Alī ibnul Ḥusain (Zainul `Ābidīn), sixth day on behalf of Abū Ja`far Muḥammad bin `Alī (al Bāqir), seventh day on behalf of Ja`far bin Muḥammad (al Ṣādiq) and eighth day on behalf of your grandfather Mūsā (al Kāẓim). On the ninth day I performed circumambulation (Tawāf) on behalf of your father `Alī al Ridhā (a.s.) and the tenth day on behalf of you, O my Master. These are the people by means of whose Authority I serve Allāh (s.w.t.)”. Imām (a.s.) said, “In that case, by Allāh (s.w.t.), you have served Allāh (s.w.t.) with a belief, apart from which Allāh (s.w.t.) does not accept (any other belief) from His slaves”. Then I said, “Sometimes I performed circumambulation (Tawāf) on behalf of your mother Fāṭemah (s.a.) and sometimes not”. Imām (a.s.) replied, “Perform it abundantly (on her behalf), for it is best among the acts that you perform, Allāh (s.w.t.) willing”.

Third, it is related in Dalā’ilul Imāmah of Ibn Jarīr al Ṭabarī from Muḥammad bin Hārūn bin Mūsā, from his father, from Ibnul Walīd, from Al Barqī, from Zakarīyyā bin Ādam that once I was in the presence of Imām al Ridhā (a.s.) when Abū Ja`far (al Jawād) entered his presence, while his age was less than four years. He struck his hands upon the earth, raised his head towards the heavens and started to ponder. Seeing this, Al Ridhā (a.s.) asked him, “May my self be ransom upon you! What do you ponder”? He (a.s.) replied, “(I ponder) Upon what befell my mother Al Zahrā’ (s.a.). However by Allāh (s.w.t.)! I shall remove them both from their graves, then burn them, scatter their ashes and throw them into the ocean, a best

throwing”.<sup>1</sup> Hearing this, Imām (a.s.) brought him (a.s.) near, kissed him in between his eyes and said, “May my father and mother be ransom upon you! You are worthy of it (Imāmah)”.

Fourth, Sayyid Ibn Ṭāwūs relates from Muḥammad bin al Ḥārith al Nawfalī, the attendant of Imām Muḥammad al Taqī (a.s.), that when Ma’mūn married his daughter to Abā Ja`far Muḥammad bin `Alī bin Mūsā (a.s.), he (a.s.) wrote to him, “Every wife has a dower from the wealth of her husband. Allāh (s.w.t.) has apportioned our wealth in the hereafter, delayed and preserved therein; as your wealth that is apportioned to you immediately in this world, while its treasure lies herein. I have bestowed ‘Al Wasā’il ilal Masā’il’ as a dower for your daughter, that is a collection of Munājāt (silent supplications), bestowed upon me by my father (Imām al Ridhā). He (a.s.) told me that they were bestowed upon him by his father Mūsā (al Kāẓim), bestowed upon him (a.s.) by his father Ja`far (al Ṣādiq), bestowed upon him (a.s.) by his father Muḥammad (al Bāqir), bestowed upon him (a.s.) by his father `Alī ibnul Ḥusain (Zainul `Ābidīn), bestowed upon him (a.s.) by his father Al Ḥusain (a.s.), bestowed upon him (a.s.) by his brother Al Ḥasan (a.s.), bestowed upon him by his father Amīrul Mu’minīn `Alī bin Abī Ṭālib (a.s.), bestowed upon him (a.s.) by the Messenger of Allāh (s.a.w.a.), bestowed upon him (s.a.w.a.) by Jibra’īl, who said: O Muḥammad (s.a.w.a.)! The Lord of Honour sends you greetings and says that, these are the keys of the treasures of the world and the hereafter. Then apportion it as means (Wasā’il) towards (fulfilling) your requests (Masā’il), so that you may reach your aspirations and succeed in your requests. Then do not use it to fulfil your worldly desires for it shall lessen your fortune (preserved for you) in the hereafter. While they are ten means (Wasā’il) towards (fulfilling) requests (Masā’il). Then knock the doors of desires through them and they shall open; and desire your needs through them and you shall find success”. Its opening words are, “Bismillāhir Raḥmānir Raḥīm. Allāhumma inna Khiyaratuka fimā Istakhartuka fīhi Tunīlul Ragā’ib .....”.

We (the Author) say that we have quoted these ten Munājāt (silent supplications) in the Chapter Bāqiyātul Ṣāliḥāt (in Mafātīḥul Jinān); those desirous should refer to them.

Fifth, Al Ṭabarī (Ibn Jarīr) relates from (Muḥammad bin `Alī) Al Shalmagānī that

<sup>1</sup> Imām (a.s.) meant to refer to Abū Bakr and `Umar ibnul Khaṭṭāb who oppressed and persecuted Sayyidah Fāṭemah al Zahrā’ (s.a.). (translator)

Ishāq bin Ismā`il left for the Ḥajj Pilgrimage in the year when a group of people (Shi`ah) came to meet Abū Ja`far (a.s.) (to test him). Ishāq says that I wrote down ten issues upon a paper to question him, while my wife was pregnant. I said to myself, "If he replies to my questions, I shall request him to pray to Allāh (s.w.t.) that the child should be a male". When the people finished questioning him (a.s.), I arose to question him, while the paper containing the issues were with me. As soon as Imām (a.s.)'s sight fell upon me, he said, "O Abā Ya`qūb! Name him (the child) Aḥmad". Ultimately a son was born to me and I named him Aḥmad, however, he survived for some time and passed away.

Among those who went to test Imām (a.s.) was `Alī bin Ḥissān al Wāsiṭī, renowned as Al `Amash. He says that I carried a playing toy with me, meant for children, with some part of it made of silver. I said to myself, "I shall gift it to my Master Abū Ja`far (a.s.)". After completing their replies, people left and Imām (a.s.) arose and left for his home. I followed him (a.s.) and met his attendant Muwaffaq. I requested him to seek permission from Abū Ja`far (a.s.) to enter his presence. I entered therein and saluted him. He (a.s.) replied to my salutation, however signs of detestation were visible upon his face and he did not tell me to sit. I neared him (a.s.), removed what was inside my sleeve and placed it in front of him. He glanced at me, an enraged glance. He (a.s.) then turned the toy left and right and said, "Allāh (s.w.t.) has not created me for this".<sup>1</sup> Hearing this, I sought his (a.s.)'s pardon and he forgave me. I lifted the toy and left.

Sixth, it is written in Madīnatul Ma`ājiz (of Sayyid Hāshim al Baḥrānī) from the book `Uyūnul Mu`jizāt (of Shaikh Ḥusain bin `Abdul Wahhāb) from `Umar bin Faraj al Rakhajī, that once I asked Abī Ja`far (al Jawād), while we standing on the banks of the Tigris (Dijlah), "Verily your Shi`ah presume that you know the amount of the water in Tigris and its weight". Hearing this, he (a.s.) asked, "Does Allāh (s.w.t.) possess the omnipotence to delegate this knowledge in a mosquito or no"? I replied that He (s.w.t.) was Omnipotent to do so and he (a.s.) said, "Then I am the most honoured one near Allāh (s.w.t.) than a mosquito and most of His creations".

Seventh, Shaikh al Kulaynī and others relate from `Alī bin Ibrāhīm (al Qummī) from his father (Ibrāhīm bin Hāshim) that a group of Shi`ah from inhabitants of

<sup>1</sup> Imām (a.s.) meant to say that Allāh (s.w.t.) had not created him for idle pastime and play, similar to the other children and youth. (translator)



the localities sought permission to enter the presence of Abū Ja`far (a.s.) and he permitted them to enter. They entered and questioned him regarding thirty thousand issues in one sitting. He (a.s.) replied to all of them, while he was yet ten years old.

We (the Author) say that perhaps they questioned Imām (a.s.) collectively, without considering others to complete their questions. While Imām (a.s.) replied to most of them with a "Yes" or "No". It can also be presumed that since Imām (a.s.) was aware of what was hidden in their hearts and minds, he would immediately reply to them at the start of their questions. As it is said that once a man came to him (a.s.) and said, "O my Master! May I be ransom upon you ....." Before he could say anything further, Imām (a.s.) replied, "Do not shorten it". When he (a.s.) was questioned regarding his reply, he (a.s.) said, "The man arose to question me regarding a (professional) seaman, should he shorten his Prayers or no, and I replied to him that he should not do so".

`Allāmah (Muḥammad Bāqir) al Majlisī has furnished some more reasons to ward off improbability of this report, and this is not the right place to quote them. And Allāh (s.w.t.) is the Best Knower!

### 3. Miracles of Imām al Jawād (a.s.)

First, Shaikh al Mufid, Ibn Shahr Āshūb and others relate that when Abū Ja`far (al Jawād) left the presence of Ma`mūn from Bagdād and turned towards Madīnah, while Ummul Fadhl was along with him, he reached the street of Bāb al Kūfah, while people were accompanying him. He entered Dār al Musayyab during sun-set and entered a Masjid. There was a barren lote-tree in the compound of the Masjid and Imām (a.s.) called for a jar of water and performed ablutions upon its roots. Then he (a.s.) arose and led people in Magrib Prayers. In the first unit (Rak`ah), he recited Sūratul Ḥamd followed by Sūratul Naṣr; and in the second Sūratul Ḥamd followed by Sūratul Tawḥīd. Then he performed the Qunūṭ before the bowing (Rukū`), followed by the third unit (Rak`ah), Tashahhud and Salām. Then he sat for some time mentioning Allāh (s.w.t.). Thereafter he (a.s.) stood to perform four units of Nawāfil (Magrib) Prayers and after completing it, he recited supplications following it (Ta`qīb al Nawāfil), followed by two prostrations of thanksgiving (Sajdah al Shukr) and then came out.

When the people came to the lote-tree, they saw that it had borne good fruits and they were surprised. They ate jujube from it and found it to be sweet, while it did not contain any seeds. He (a.s.) then bade them farewell and left for Madīnah. Imām (a.s.) was still there when Mu`taṣim summoned him to Bagdād at the beginning of the year two hundred and twenty five Hijrah. He (a.s.) resided therein until his death in the end of the month of Ḍilqa`dah the same year and was buried behind his grandfather Abul Ḥasan Mūsā (al Kāẓim). Shaikh al Mūfid says that he ate from its fruits that had no seeds.

Second, Quṭubuddīn al Rāwandī relates from Muḥammad bin Maymūn that I was along with Imām al Ridhā (a.s.) at Makkah before he left towards Khurāsān. I told him (a.s.), "I desire to proceed to Madīnah, then write a letter and send it with me to Abū Ja`far (al Jawād)". Imām (a.s.) smiled and wrote it down. I entered Madīnah, while my eye-sight had parted away. An attendant brought out Abū Ja`far (al Jawād) to us, while he was in a cot, and I handed the letter to him. Imām (a.s.) told his attendant Muwaffaq to break the seal and open it. He did so, gave it to him and he read it. Then he (a.s.) asked me, "O Muḥammad! What is the condition of your eyes"? I replied, "O son of the Messenger of Allāh (s.w.t.)! My eyes got inflicted with illness and my eye-sight parted away as you see". Hearing this, he (a.s.) told me to near him. When I did so, he (a.s.) extended his

hand and rubbed my eyes with it, while my eye-sight returned back, better than before. I kissed his hands and feet and left his presence, while I could see again.

Third, it is related from Ḥusain al Makārī that I entered the presence of Abū Ja`far (al Jawād) at Bagdād, while he was in that state.<sup>1</sup> I wondered to myself, "This man shall not return back to his hometown", while I knew his food. He (a.s.) bowed his head then lifted it up, while his countenance had turned pale. Then he (a.s.) told me, "O Ḥusain! Barley bread and crushed salt in the Sanctuary (Madīnah) of my grandfather (s.a.w.a.) is most favourable to me than this state you see me in".

Fourth, it is stated in Kashful Gummah (of `Alī bin `Isā al Irbilī) from Qāsim bin `Abdul Raḥmān, who was an adherent of the Zaydī school of thought. He says that I left for Bagdād and when I was there, one day I saw people returning, climbing heights and standing. When I asked them the reason, they replied, "The son of Al Ridhā (a.s.)! The son of Al Ridhā (a.s.)"! I told myself, "By Allāh (s.w.t.)! I too shall see him". Suddenly he (Imām al Jawād) appeared, seated upon a mule and I said (to myself), "Allāh (s.w.t.)'s curse be upon the Imāmīyyah who say that Allāh (s.w.t.) has obligated his obedience (upon all His creation)". Just then he (a.s.) turned to me and said, "O Qāsim bin `Abdul Raḥmān! **What! A single man from amongst us, and we to follow him? Verily then we shall be astray and in distress**".<sup>2</sup> Hearing this, I thought to myself, "(He is) A sorcerer, by Allāh (s.w.t.)". Again he (a.s.) turned to me and said, "**Is it that (the duty of) reminding had been bestowed on him (alone), of all the (people) among us? No, He is a great liar, an insolent one**".<sup>3</sup> Hearing this, I abandoned my (Zaydī) faith, acknowledged his Imāmah and bore witness that he was the Evidence of Allāh (Ḥujjatullāh) upon His creation and ultimately I believed in him.

We (the Author) say that the above two verses are from Sūratul Qamar, while the meaning of the first one, according to what is stated in its exegesis (Tafsīr), is that the nation of Thamūd belied their Prophet Ṣāleḥ (a.s.), saying, "Is it possible for us to obey a human similar to us, who does not possess retinue"? This question is in fact a denial; they meant that to say that we shall not obey a person who is

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<sup>1</sup> He meant to say that apparently Imām (a.s.) was in a good state near the ruler, who greatly honored and respected him, however, he bore enmity towards him (a.s.) in secret. (translator)

<sup>2</sup> Holy Qur`ān, Sūratul Qamar: 24

<sup>3</sup> Holy Qur`ān, Sūratul Qamar: 25

alone, without any family or grace, while he possesses no privilege upon us. Then if we obey him, we shall fall into astray and distress. The meaning of the second verse is that they meant to say that has Revelation (Waḥī) descended upon him in our midst, when there are more worthy and superior ones among us for it? This cannot be, while he is a great liar and an insolent one.

Fifth, Shaikh al Mufīd, Shaikh al Ṭabarsī and others relate from `Alī bin Khālid, that during the days when I was in Al `Askar (Sāmarrā'), one day I was informed that a man from the localities of Shām was brought there and imprisoned, while he claimed Prophet hood. He says that hearing this, I came there, favored the guards and entered to meet him. When I spoke to him, I found him to be an intelligent and sober person, and asked him the matter. He replied, I am a man from the inhabitants of Shām and would worship Allāh (s.w.t.) at a spot called Ra'as al Ḥusain, while it is said that the sacred head of Ḥusain (a.s.) was suspended there. One night when I was seated in the Prayer-niche (Miḥrāb), engrossed in remembering Allāh (s.w.t.), suddenly I saw a man near me. When I looked at him, he ordered me to stand. I stood up and walked a little when I found ourselves at Masjid al Kūfah. He asked me whether I recognized the place and I replied that it was Masjid al Kūfah. Then he performed Prayers and I too did so. Then he left and I too followed him.

We walked a short distance and I found ourselves at Masjid al Rasūl (s.a.w.a.) (in Madīnah). He saluted the Messenger of Allāh (s.a.w.a.) and then offered Prayers and I too did so along with him. Again he left and I too left with him. We paved a short distance again, when I found ourselves at Makkah. He performed circumambulation (Tawāf) of the House (Ka`bah) and I too did so. Then we left and walked a little distance, when I found ourselves at the same spot where I worshipped Allāh (s.w.t.) at Shām. Ultimately the man disappeared from my sight and I remained in astonishment and awe by what I had witnessed.

After one year, I again saw the same man and was thrilled. He called me and I responded to his call. He did what he had done last year and when he tried to leave me at Shām, I asked him, "I ask you by the Right of the One Who bestowed you the power to do what I just witnessed from you, tell me who you are"? He replied, "I am Muḥammad (al Jawād) bin `Alī bin Mūsā bin Ja`far (a.s.)". I informed this incident to some people and when it reached the ears of Muḥammad bin `Abdul Malik al Zayyāt, the vizier of Al Mu`taṣim, he summoned me. He

arrested me, shackled me in iron and sent me to `Irāq. I was imprisoned, as you now see, and was charged that I claimed Prophet hood. I asked him, "Should I inform Muḥammad bin `Abdul Malik al Zayyāt regarding (the truth of) your matter"? He told me to do so and I wrote his matter to him.

He wrote a reply to me at the back of my request, "Then tell the person who took you in one night from Shām to Kūfah, then from Kūfah to Madīnah, and from Madīnah to Makkah and returned you back to Shām, to free you from this prison". He (`Alī bin Khālīd) says that when I saw the reply, I was aggrieved by it, pitied him and left in sorrow upon him. Next day early morning I left to see him at the prison, to inform him of the happening and advise him to forbear. When I reached there, I found the soldiers, guards, jailors and a large crowd running here and there. I inquired from them and was told that, "The one who was brought from Shām and who claimed Prophet hood, is missing from the prison since yesterday. We do not know whether the earth swallowed him or a bird took him and flew away".

This man, i.e. `Alī bin Khālīd, was an adherer of the Zaydī school of thought. When he witnessed this incident, he accepted the Imāmīyyah belief and reformed his own faith.

We (the Author) say that Muḥammad bin `Abdul Malik (al Zayyāt) met the fate of his own evil deeds in this very world. (`Alī bin Ḥusain) Al Mas`ūdī writes that some months after assuming the reigns, Mutawakkil got enraged with him. He confiscated all his wealth and everything else in his possession. During the days of his vizier ship of Mu`taṣim and Wāthiq, (Muḥammad bin `Abdul Malik) al Zayyāt had prepared an iron furnace for those who were ordered punishment and had enraged them. The furnace was filled with nails, while the culprits were punished in it. Mutawakkil ordered him to be thrown in the same furnace. He remained in it for forty days and then requested Mutawakkil to send him a pen and paper to write what he desired. Mutawakkil permitted him and he wrote down these verses for him, "This is the way from one day to the next, as if it is what the eyes show you in your sleep (i.e. as if it is a dream); do not be impatient exercise some restraint for surely, this is a changing world and it moves away from one group of people to another". Mutawakkil was occupied in some task that day and the paper could not reach him. He read it the next day and ordered him to be released. When they reached him, they found him already dead.

It should be noted that we have quoted in the section dealing with the Martyrdom of Imām `Alī al Ridhā (a.s.) that Ma'mūn imprisoned Abul Ṣalt. He remained in it for a year and sought intercession of Muḥammad (s.a.w.a.) and his progeny (a.s.). His supplication had not yet concluded when Imām al Jawād (a.s.) arrived and released him from the prison.

Sixth, Shaikh al Kashshī relates from Muḥammad bin Sinān that once I complained in the presence of Imām al Ridhā (a.s.) against pain in my eyes. He (a.s.) picked up a paper and wrote down for Abū Ja`far (al Jawād), while he was less than three years of age. Imām (a.s.) handed it over to an attendant and told me to accompany him and said, "Conceal this matter (from others)". We came to him (a.s.) while an attendant had lifted him up. The attendant opened the letter and placed it in the presence of Abū Ja`far (a.s.). Abū Ja`far (a.s.) looked at the letter, then lifted his head up towards the heavens and said, "(He is) Saved". He repeated this act several times. Suddenly all my pain vanished and my eye-sight became such strong that none could be compared to mine. Then I turned to Abū Ja`far (a.s.) and said, "May Allāh (s.w.t.) delegate you a Master upon this nation as He delegated `Īsā bin Maryam (a.s.) a Master upon the Banī Isrā'īl". Then I addressed him as, "O similitude of the master of Fiṭrus"! I left his presence, while Imām al Ridhā (a.s.) had ordered me to conceal it (this incident). My eyes remained intact until I revealed the miracle of Abū Ja`far (a.s.), ultimately the pain returned back.

The narrator says that I asked Muḥammad bin Sinān, "What was your intention in addressing him as: O similitude of the master of Fiṭrus"? He (a.s.) replied that once Allāh (s.w.t.) was enraged with one of his Angels named Fiṭrus. His wings were snatched away and he was thrown into an island between the seas. When Ḥusain (a.s.) was born, Allāh (s.w.t.) sent Jibra'īl to Muḥammad (s.a.w.a.) to congratulate him upon his birth, while Jibra'īl was the friend of Fiṭrus. Jibra'īl passed by him when he was cast unto the island and informed him regarding the birth and what Allāh (s.w.t.) had commanded him. Jibra'īl told him, "Do you desire that I should carry you upon one of my wings and take you to Muḥammad (s.a.w.a.) so that he may intercede for you"? Fiṭrus replied in the affirmative and Jibra'īl carried him and brought him to Muḥammad (s.a.w.a.). He conveyed Allāh (s.w.t.)'s compliments to him (s.a.w.a.) and informed him regarding Fiṭrus. Muḥammad (s.a.w.a.) told Fiṭrus, "Rub your wings with the cradle of Ḥusain (a.s.)". Fiṭrus did so and Allāh (s.w.t.) returned back his wings and also his status

among the Angels.<sup>1</sup>

Seventh, Shaikh al Kulaynī and others relate from Muḥammad bin Abil `Ālā' that after I debated, argued, discussed with Yaḥyā bin Aktham, the chief justice of Sāmarrā', I questioned him regarding the knowledge of Āl Muḥammad (a.s.). He replied that once when I was circumambulating the tomb of the Messenger of Allāh (s.a.w.a.), I saw Muḥammad bin `Alī al Ridhā (a.s.) circumambulating it too. I debated with him regarding some issues and he replied to them. Then I told him, "By Allāh (s.w.t.)! I desire to ask you something, however, by Allāh (s.w.t.), I am ashamed to do so". He said, "I shall inform you what you intend to ask me. You want to ask me regarding the (present) Imām"? I replied in the affirmative and he (a.s.) said, "I am the one (Imām)". When I asked him (a.s.) an indication, the staff in his hand started to speak and say, "Verily my Master is the Imām of this age and is the Evidence (of Allāh)".

Eighth, Sayyid Ibn Ṭāwūs writes in his Muhajul Da`wāt wa Manhajul `Ibādāt from Abī Naṣr al Hamadānī, from Ḥakīmah, the daughter of Imām Muḥammad al Taqī (a.s.). She says that when Imām Muḥammad bin `Alī al Ridhā (al Jawād) passed away, I came to Umm `Īsā (Ummul Fadhl) bint Ma'mūn, Imām (a.s.)'s wife, to condole her. I found her to extremely aggrieved and sorrowful. She was weeping and wailing such that I feared that her liver would puncture. We started to discuss regarding him (a.s.), his magnanimity, describing his character, that Allāh (s.w.t.) had bestowed him esteem and devotion and granted him honor and dignity. Then Umm `Īsā (Ummul Fadhl) told me, "Should I not inform you a marvelous matter regarding him and an eminent thing that cannot be described or computed"?

I asked her what it was and she said that I was overwhelmingly jealous and always kept an eye upon him (a.s.). Sometimes I would hear things regarding him and I would complain to my father (Ma'mūn). He would tell me, "O my daughter! Bear with him, since he is a part of the Messenger of Allāh (s.a.w.a.)". Once when I was seated, I saw a slave-girl enter and salute me. I asked her who she was and she replied, "I am a slave-girl from the progeny of `Ammār bin Yāsir, while I am the wife of Abī Ja`far Muḥammad bin `Alī al Ridhā (al Jawād), your husband". Hearing this, extreme jealousy overtook and I could not bear it any longer. I wanted to run away and disperse in the town, while Shayṭān tempted me to harm

<sup>1</sup> Thus Muḥammad bin Sinān intended to compare Imām al Jawād (a.s.)'s act of granting him cure to that of his grandfather Imām al Ḥusain (a.s.)'s favour to Fiṭrus. (translator)

her. Somehow I withheld my anger and favored and presented her. When she left my presence, I immediately left to my father and related everything to him, while he was in an inebriate state and out of his mind.

When he heard me, he shouted to the slave to hand him a sword. When he was given the sword, he mounted and said, "By Allāh (s.w.t.)! I shall kill him". When I saw this, I said, "**Verily we are Allāh's and verily unto Him shall be our return.** What have I done to myself and to my husband"? Saying this, I slapped my face red. My father entered his (a.s.)'s presence and struck at him constantly, cutting him to pieces. Then he left his (a.s.)'s presence, and I ran behind him, while I could not sleep that night. When the day advanced further, my father came to me and I asked him, "Do you know what you did last night"? He replied in the negative and I said, "You killed the son of Al Ridhā (a.s.)". Hearing this, his eyes rolled back and he lost consciousness. Upon regaining consciousness, he told me, "Woe be upon you! What do you say"? I replied, "Yes, by Allāh (s.w.t.)! O father! You went to him (a.s.) and constantly struck at him with the sword until you killed him". Hearing this, he was deeply disturbed and called for his attendant Yāsir. When Yāsir arrived, Ma'mūn told him, "Woe be upon you! What does my daughter say"? Yāsir replied, "She speaks the truth O commander". Hearing this, he started to beat his chest and cheeks, saying, "**Verily we are Allāh's and verily unto Him shall be our return.** We have perished, by Allāh (s.w.t.) and are destroyed. And we are disgraced until the eternal hereafter. Woe be upon you O Yāsir! Then go and inquire his state. Then inform me soon for it is near that my life would come out of me this moment".

Yāsir left, while I was beating my cheeks red, when Yāsir returned back in haste and said, "Good news O commander"! He asked what news he had and Yāsir replied that I entered his (Imām al Jawād's) presence, while he was sitting wearing a shirt and thick cloak and was cleaning his teeth with a Miswāk. I saluted him and said, "O son of the Messenger of Allāh (s.a.w.a.)! I wish that you gift me your shirt so that I may offer my Prayers in it and seek abundance through it". Actually I intended to see him and his body, whether there was any effect of the sword. He (a.s.) replied, "No, rather I shall bestow you something better". I replied, "O son of the Messenger of Allāh (s.a.w.a.)! I do not desire anything apart from this". Therefore he (a.s.) removed his shirt, while I was looking at him and his body to see if there were any signs of the sword. However, by Allāh (s.w.t.), it looked similar to ivory, with a touch of yellow, and no sign (of the sword).



Hearing this, Ma'mūn wept for the lengthy period of time and said, "Nothing else is left with this miracle, while it is a lesson for the former ones and the latter ones". Then he said, "O Yāsir! As for my mounting to go to him (a.s.), taking my sword and my entering his presence, I remember all this; however, I do not remember anything regarding my leaving his presence, nor do I remember my returning back to my home. Then how was it? May Allāh (s.w.t.)'s curse be upon this girl, a grievous curse. Then go to her and tell her that your father tells you that if you come to me after today, or complain to me regarding him (a.s.), or even leave without his permission, I shall seek his revenge from you. Then go to the son of Al Ridhā (a.s.), convey my salutations to him and hand him twenty thousand dīnār. Also present him with the horse named Al Shahrī, which I mounted yesterday. Then pass by the Banī Hāshim and tell them to enter his (a.s.)'s presence in peace and salute him.

Yāsir says that I did as directed and entered Imām (a.s.)'s presence along with them. I saluted him (a.s.), conveyed him the salutation of Ma'mūn and presented him with the amount and the horse. He (a.s.) looked at them for some time, then smiled and said, "O Yāsir! Was this the covenant in between us, my father (a.s.) and him (Ma'mūn) that he should attack us with the sword? Does he not know that there is an aide and barrier for me that bars between us"? I replied, "O my Master! O son of the Messenger of Allāh (s.a.w.a.)! Leave this reproach and forgive him by Allāh (s.w.t.) and by your grandfather the Messenger of Allāh (s.a.w.a.)! He (Ma'mūn) was neither in his senses, nor did he know where he was in the land of Allāh (s.w.t.). He has pledged to Allāh (s.w.t.), a truthful pledge, that he shall never consume intoxicants ever after, since it is among the ropes (deceits) of Shayṭān. Then if you meet him, O son of the Messenger of Allāh (s.a.w.a.), do not say anything in this case, nor reproach him for it". Imām (a.s.) replied, "This is what I had intended and opined".

Then he called his dress, wore it and left, while all the people arose with him and entered the presence of Ma'mūn. As soon as his sight fell upon the Imām (a.s.), he arose, pressed him to his chest and welcomed him. Ma'mūn did not permit anyone to enter therein and continued speaking to him nicely. When their conversation concluded, Abū Ja'far Muḥammad bin `Alī al Ridhā (al Jawād) told him, "O commander! I have an advice for you". He replied, "With praise and thanks (to Allāh)! What is it O son of the Messenger of Allāh (s.a.w.a.)"? Imām (a.s.) replied, "I desire that you should not step out at night, for I do not see security

for you from this evil creation. I possess an amulet, by which you can safeguard yourself and protect from evil, tribulations, hardships, calamities and handicaps, as Allāh (s.w.t.) protected me from you yesterday. Then if you wear it and encounter the armies of Rome and Turks, and if all the people of the world unite to defeat you, no evil from them shall reach you by the Permission of Allāh (s.w.t.), the Omnipotent. If you say, I shall send it to you, so you may protect yourself from all that I told you". Hearing this, Ma'mūn said, "Yes, please write it down in your own handwriting and dispatch it for me". Imām (a.s.) agreed.

Yāsir says that the next morning Imām (a.s.) summoned me and I went to his presence and sat down. He (a.s.) called for a deer-skin from Tihāmah (in Yemen) and wrote down this amulet in his own handwriting upon it. Then he (a.s.) said, "O Yāsir! Take this to the commander and tell him to make a (small) rod of silver and engrave it with what I narrate to you. Then if he intends to tie it upon his arm, he should do so upon his right one. First he should perform complete ablutions (Wudhū`) and recite four units (Rak`ah) of Prayers. In each unit (Rak`ah) he should recite Sūratul Fātiḥah once, followed by Āyatul Kursī seven times, the verse **Shahidallāhu Annuhū lā Ilāha illā Huwa wal Malā'ikatu wa Ulul `Ilmi Qā'iman bil Qist, lā Ilāha illā Huwal `Azizul Ḥakīm**<sup>1</sup> seven times, then Sūratul Shams, Sūratul Layl and Sūratul Tawḥīd seven times each. After completing the Prayers, he should fasten it upon his right arm in severities and disasters. He shall be safe by the Might and Power of Allāh (s.w.t.) from everything that he fears or is cautious about. He should take care that the moon should not be under the (Zodiac sign) Scorpio while wearing it. Then if he attacks the people of Rome and their kingdom while wearing it, he shall defeat them by the Permission of Allāh (s.w.t.) and the blessings of this amulet.

It is related that when Ma'mūn heard the words of Abū Ja`far (a.s.) regarding the attributes of this amulet, he attacked the Roman empire and Allāh (s.w.t.) granted him victory upon them and he obtained booty from them. He did not part from this amulet in all his battles, while Allāh (s.w.t.) aided him through its blessings and presented him with victory through His Wish, while He is a Guardian through His Might and His Power.

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<sup>1</sup> "Allāh (Himself) witnesses that there is no other Deity but He, and (do so) the Angels and those possessed of knowledge, standing firm for justice; (there is) no Deity but He, the Mighty, the Wise". (Sūrat Āl `Imrān: 18) (translator)

The amulet is as follows: "All Praise be to Allāh, the Lord of the worlds .... until the end, while it is known as Ḥirz al Jawād (a.s.)<sup>1</sup> near the Shī`ah.

Sayyid (Muḥammad Mahdī) Baḥrul `Ulūm writes in his poetical composition Durratul Najafiyyah, **"He kept in a silver container, the like of an amulet a refuge and a supplication; then surely a genuine news has come about it, that the amulet of Jawād, the famous, has supported him"**.

Ninth, Abū Ja`far al Ṭabarī relates from Ibrāhīm bin Sa`īd that I saw Muḥammad bin `Alī (al Jawād) strike at olive leaves and they turned into silver. I took numerous among them and sold them in the market, however, they never ever changed.

Tenth, he (Abū Ja`far al Ṭabarī) also relates from `Ammārah bin Zayd that once I met Muḥammad bin `Alī (al Jawād) and asked him, "O son of the Messenger of Allāh (s.a.w.a.)! What is the indication of an Imām"? He (a.s.) replied, "If he does this", saying this, he (a.s.) placed his hands upon a rock and his finger-prints impressed into it. I saw him (a.s.) working with iron without putting it in fire and fixing his seal upon a stone with his ring.

Eleventh, Ibn Shahr Āshūb and others relate from Muḥammad bin al Rayyān that Ma'mūn strove hard to trick (tempt) Abū Ja`far (al Jawād), however, it did not prove fruitful. When he decided to marry his daughter (Ummul Fadhl) to him (a.s.), he appointed a hundred most beautiful maids to carry goblets full of jewels and welcome him (a.s.) when he sat at the marriage seat. Imām (a.s.) arrived and sat, however he did not pay heed to them.

There was a person named Makhāriq, who was a singer, played the rebec and had a lengthy beard. Ma'mūn summoned him and he said, "O commander! I shall be sufficient for you in matter of (tempting) him if I am appointed upon anything regarding worldly matters". Then he sat facing Abū Ja`far (a.s.) and started to sing in a pleasant voice, hearing which all the people in the house gathered neared him. He played the rebec and sang for some time, while Imām (a.s.) neither paid any heed to him, nor turned to the left or right. Then he (a.s.) raised his head and

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<sup>1</sup> A renowned Amulet recommended by Imām al Jawād (a.s.) that starts with recitation of Sūratul Ḥamd, followed by verse (Āyah) number twenty of Sūratul Ḥajj and then a lengthy supplication. This Ḥirz is found in numerous books of supplications for safety against the evil of enemies. (translator)

said, "Fear Allāh (s.w.t.) O possessor of a goatee"! Immediately the musical instruments fell off his hands and his hands remained futile until his death. Ma'mūn questioned him regarding his state and he replied, "As soon as Abū Ja'far (a.s.) shouted at me, a fear truck me, an extreme fear, and I shall never gain cure".

Twelfth, Qutubuddīn al Rāwandī relates that Mu'taṣim summoned a group of his viziers and told them, "Bear false witness upon Muḥammad bin `Alī bin Mūsā (al Jawād) for me and write down that he desires to revolt (against me)". They did so, thus he called Imām (a.s.) and told him, "You intend to revolt against me"? Imām (a.s.) replied, "By Allāh (s.w.t.)! I have not done anything similar to it (revolt)". Mu'taṣim replied, "Such and such people have borne witness against you". Saying this, he summoned them and they said, "It is true, while we have obtained these letters from some of your attendants". Imām (a.s.) was seated in the hall and when he heard this, he raised his hands and said, "O Allāh! Take account for them if they have attributed falsehood to me". Those present say that we were looking at the hall, when it suddenly started to crawl, move to and fro and whoever desired to stand up fell down. Seeing this, Mu'taṣim was flabbergasted and said, "O son of the Messenger of Allāh (s.a.w.a.)! I repent upon my act, then pray to your Lord to calm it down". Again Imām (a.s.) said, "O Allāh (s.w.t.)! Calm it down, for You very well know that they are Your enemies and my enemies". Immediately it calmed down.

Thirteenth, it is related from Ismā'īl bin al `Abbās al Hāshimī that I came to the presence of Abū Ja'far (al Jawād) on the day of `Īd and complained to him regarding scarcity of (my) sustenance. He (a.s.) lifted up his Prayer-mat, took hold of some golden coins (transformed) from the earth and gave it to me. I took them to the market and they contained sixteen Mithqāl of gold.

Fourteenth, Shaikh al Kashshī relates from Aḥmad bin `Alī bin Kalthum al Sarkhasī that I met a man from among our companions who was known as Abī Zaynabah and he asked me regarding Aḥkam bin Bashshār al Marūzī and questioned me regarding the incident behind the mark of a cut upon his neck. I too had seen a line upon his neck, similar to a mark of slaughter and asked him several times; however, he refused to reply to me. Abī Zaynabah replied that we were seven people staying in a room in Bagdād during the period of Abū Ja'far al Thānī (al Jawād). One day Aḥkam was absent from the time of `Aṣr and did not return back even at night. Just then, a document arrived from Imām al Jawād (a.s.), saying,

"Your Khurāsānī friend (Aḥkam) has been slaughtered, wrapped in a felt and thrown into a dumping ground. Go there, get him and treat him with such and such medicine". We rushed to that place and found him slaughtered and cast away, as informed by the Imām (a.s.). We treated him with the medicine that Imām (a.s.) had prescribed and he gained cure.

Aḥmad bin `Alī bin Kalthum says that the incident was that Aḥkam had entered into a temporary marriage (Mut`ah) in one of the houses in Bagdād. When the people became aware of this, they slaughtered him, wrapped him in a felt and threw him into a dumping ground.

We (the Author) say that recommendation of Mut`ah (temporary marriage)<sup>1</sup> is established near the Shi`ah, rather Imām Ja`far al Ṣādiq (a.s.) says, "He is not from among us who does not believe in our re-appearance (Raj`ah) and does not consider our Mut`ah to be lawful". He (Imām al Ṣādiq) even says, "Allāh (s.w.t.)

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<sup>1</sup> Mut`ah is a private and verbal temporary marriage contract that was legalized and practiced from the initial days of Islām and recommended by the Messenger of Allāh (s.a.w.a.). The duration of the contract and the dower (Mahr) must be specified and agreed upon in advance. Although the Ahlul Sunnah consider it to be unlawful and severely criticize the Shi`ah for practicing it, yet their books of Ḥadīth are full of accounts that evidence that this type of marriage was practiced during the lifetime of the Messenger of Allāh (s.a.w.a.) and Abū Bakr, however `Umar bin al Khaṭṭāb later prohibited it. It is related from Jābir bin `Abdullāh al Anṣārī that we practiced Mu`tah with the Messenger of Allāh (s.a.w.a.) and also with Abū Bakr, however when `Umar gained power, he addressed the people saying, "Verily the Messenger of Allāh is this Messenger (s.a.w.a.) and verily Qur`ān is this Qur`ān. And beware! The two Mu`tah were allowed during the period of the Messenger of Allāh (s.a.w.a.) while I terminate them both and shall punish those who practice them". (Al Bayhaqī, "Sunān al Kubrā"; Aḥmad al Ṭaḥāwī al Ḥanafī, "Sharḥ Ma`āniyul Āthār"; Sa`īd bin Manṣūr al Khurāsānī al Makkī, "Al Sunān"; etc.) By this statement he meant to claim that he was authorized to revoke that what was allowed by the Messenger of Allāh (s.a.w.a.) and the Qur`ān and that he was at par excellence and superior to them, Allāh's refuge. When Allāh (s.w.t.) says in the Qur`ān, **"And whatever gives you the Messenger, you accept it; and from whatever prevents he, you be away (from it)"** (Sūratul Ḥashr: 7). To this effect `Abdullāh bin `Abbās declared, "Mut`ah was nothing but a license (to safeguard from unlawfulness) from Allāh (s.w.t.) through which the community of Muḥammad (s.a.w.a.) was blessed. Had `Umar not terminated it, none would have been in need of adultery, except a wretched one". (Aḥmad al Ṭaḥāwī al Ḥanafī, "Sharḥ Ma`āniyul Āthār"). And although the Ahlul Sunnah scholars denounce and abuse the Shi`ah of practicing it, yet they themselves allow some types of temporary marriages such as Misyār and `Urfī that are widely practiced around the world. (translator)

forbade alcohol in all the drinks for our Shī`ah and made Mut`ah its replacement”.

There are numerous reports in excellence of Mut`ah. Shaikh al Mufīd relates in his Risālatul Mut`ah from Ṣāleḥ bin `Uqbah from his father, that I asked Abū Ja`far (al Bāqir), “Is a reward preserved for Mut`ah”? Imām (a.s.) replied, “If he desires (the pleasure of) Allāh (s.w.t.) by this act and opposition to those who refused it, he does not speak a word to her (the woman), except that Allāh (s.w.t.) writes down goodness for him. He does extend his hand towards her, except that Allāh (s.w.t.) writes down goodness for him. And he does not approach her, except that He forgives his sins due to it. Then if he performs bath (Janābah), Allāh (s.w.t.) shall grant him pardon in lieu of each hair (in his body) where the water reaches”. The reporter says that I asked Imām (a.s.) in astonishment, “In lieu of each hair”? Imām (a.s.) replied, “Yes, in lieu of each hair”.

It is also related that Imām Ja`far al Ṣādiq (a.s.) said, “There is no man who contracts Mut`ah and then performs bath, except that Allāh (s.w.t.) creates seventy Angels against each drop that flows from him. They seek forgiveness for him until the day of Qiyāmah, and send (Allāh’s) curse upon those who abandon it (considering it to be unlawful) until the onset of Qiyāmah”.

It is related that Abul Ḥasan (al Kāẓim) wrote to some of his adherents, saying, “Do not persist in contracting Mut`ah, since establishing customs (Sunnah) is your responsibility. Do not indulge yourself in it to such an extent that you abandon your wives. Consequently they may rebel, disassociate and imprecate upon those who commanded you to do so and curse us”.<sup>1</sup>

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<sup>1</sup> Imām (a.s.) meant to say that if you possess lawful wives as a means of fulfilling your desires, then to not opt for Mut`ah, perhaps they may rebel against you or themselves fall into sin due to your abandoning them, in that case you would be sinning. (translator)

## 4. Part of his (a.s.)'s wise sayings and eloquent counsels

First, Imām al Jawād (a.s.) said, "Reliance upon Allāh (s.w.t.) is a price of everything that is costly and a ladder towards everything elevated".<sup>1</sup>

Second, he (a.s.) said, "Honour of a believer lies in his independence from people".

Third, Imām (a.s.) says, "Do not be a friend of Allāh (s.w.t.) in open while you are His enemy in secret".

These words of Imām (a.s.) correspond to the words of his grandfather Amīrul Mu'minīn (a.s.), "Do not abuse Iblīs (Shayṭān) in open, while you are his friend in secret".

Fourth, he (a.s.) says, "One who benefits his (believer) brother for the sake of Allāh (s.w.t.), shall derive benefit from a house in Paradise".

Fifth, Imām al Taqī (a.s.) says, "How can the one who is sponsored by Allāh (s.w.t.) be squandered? And how can the one who is sought by Allāh (s.w.t.) gain success? The one who devotes himself to someone else other than Allāh (s.w.t.), Allāh (s.w.t.) empowers that person upon him. And the one who acts without knowledge thereof, corrupts more than what he reforms".

Sixth, he (a.s.) said, "Beware of accompanying the evil one, for he is similar to an unsheathed sword. Its (outward) appearance is beautiful; however its effect is nasty".

Seventh, Imām (a.s.) says, "It is enough deceit for a man that he should be a trusty for the deceivers".

Eighth, a person asked Imām al Jawād (a.s.) to counsel him and he (a.s.) asked him whether he would accept it. The man replied in the affirmative and he (a.s.) said, "Recline (rely) upon patience, embrace (accept) indigence, refuse (unlawful) desires (of self), oppose (evil) passions (of self) and know that you are never hidden from the sight of Allāh (s.w.t.), then think how you should be".

Ninth, Imām al Jawād (a.s.) says, "A believer (Mu'min) is in need of three

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<sup>1</sup> Imām (a.s.) meant to say that the one who relies upon Allāh (s.w.t.) Alone, shall acquire everything that is priceless and reach a lofty position. (translator)

characteristics, good fortune from Allāh (s.w.t.), preaching (advising) his own self and acceptance from the one who counsels him”.

Tenth, he (a.s.) said, “Do not be hostile towards anyone until you know what is between him and Allāh (s.w.t.). Then if he is a well-doer, He (Allāh) shall not hand him over to you. And if he is a wrong-doer, your knowledge of him is sufficient (disgrace) for him, then do not be hostile to him”.

Eleventh, he (a.s.) says, “Intending Allāh (s.w.t.) with the heart is more achieving (success) than tiring ones physical parts through action”.<sup>1</sup>

Numerous Aḥādīth are quoted regarding the heart and its consideration. The Messenger of Allāh (s.a.w.a.) said, “There is a lump of flesh in a human, if it is calm and healthy, the entire body is in calm due to it. However, if it is sick, the entire body is sickened due to it, and it is the heart”. He (s.a.w.a.) also said, “If the heart of a man is pure, his body shall be pure; and if his heart is polluted, his body shall be polluted”.

Among the recommendations of Amīrul Mu’minīn (a.s.) to his son Al Ḥasan (a.s.), he said, “Indeed and among the tribulations is poverty, and worse than poverty is physical ailment, and worse than physical ailment is ailment of the heart. Indeed and among the blessings is affluence, and better than affluence is healthiness of the body, and better than healthiness of body is piety of the heart”.

It is related from Imām Muḥammad al Bāqir (a.s.) that he said, “There are three types of hearts, (first) the inverted heart that is not effected by any goodness, and it is the heart of a disbeliever. (Second) The heart that contains a black spot, therefore goodness and evil clash in it and whichever is strong among them (both), subdues the other. (And third) An open heart in which a lamp (of belief in Allāh) glows and its light does not extinguish until the day of Qiyāmah, while it the heart of a believer (Mu’min)”.

Imām Ja`far al Ṣādiq (a.s.) says that, “The status of a heart for a body is similar to the status of an Imām for the people”. It is also related<sup>2</sup> that once when Mūsā bin `Imrān was busy counselling his companions, a man arose and tore off his

<sup>1</sup> Imām (a.s.) means to say that if a person tires his body through excessive obedience, however his heart is not pure, it shall not benefit him. Moreover if his heart is pure, however his physical exertion is less, yet it shall bear fruit. (translator)

<sup>2</sup> From Imām Ja`far al Ṣādiq (a.s.) (translator)



shirt. Just then Allāh (s.w.t.) sent him a revelation (Waḥī) saying, "O Mūsā! Tell him not to rip off his shirt, rather expand your breast for Me".<sup>1</sup>

Twelfth, Imām al Jawād (a.s.) said, "One who obeys his passion, offers his enemy his desire".

Thirteenth, Shaikh al Ṣadūq relates from `Abdul `Azīm bin `Abdullāh al Ḥasanī that once I told Muḥammad bin `Alī al Ridhā (al Jawād), "O son of the Messenger of Allāh (s.a.w.a.)! Relate to me a Ḥadīth among those of your Forefathers (a.s.)". He (a.s.) replied, "My father (Imām al Ridhā) related to me from my grandfather (Imām al Kāẓim), from his Forefathers (a.s.) that Amīrul Mu'minīn (a.s.) said, 'People are constantly in goodness until they are in variation, however when they become equal, they perish'. I told him, "Tell me more O son of the Messenger of Allāh (s.a.w.a.)"! He (a.s.) said, "My father (Imām al Ridhā) related to me from my grandfather (Imām al Kāẓim), from his Forefathers (a.s.) that Amīrul Mu'minīn (a.s.) said, 'If you found out, you would not bury".<sup>2</sup> Again I told him (a.s.) to tell me more and he said, "My father (Imām al Ridhā) related to me from my grandfather (Imām al Kāẓim), from his Forefathers (a.s.) that Amīrul Mu'minīn (a.s.) said, 'You cannot endeavour for the people through your wealth, then endeavour for them through cheerfulness and pleasant meeting. For I have heard the Messenger of Allāh (s.a.w.a.) say: You cannot endeavour for the people through your wealth, then endeavour for them through your (good) character". Lastly, I told him, "Tell me more O son of the Messenger of Allāh (s.a.w.a.)"! He (a.s.) said, "My father (Imām al Ridhā) related to me from my grandfather (Imām al Kāẓim), from his Forefathers (a.s.) that Amīrul Mu'minīn (a.s.) said, 'One who reproaches an era, his reproach shall stretch long". It means that the unpleasantness of the era are not less such that a person's reproach or anger may lessen them, however, they are far more, therefore this reproach and anger shall linger long enough".

We (the Author) say that similar to the above Ḥadīth is his (Amīrul Mu'minīn)'s words, "Overlook a speck, or else you shall never ever be pleased". This refers to ignoring and forbearing tribulations and injury from self-interested friends, or else

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<sup>1</sup> Hereafter the Esteemed Author quotes some verses in Fārsī of Ḥakīm Sanā'ī that we forgo. (translator)

<sup>2</sup> Imām (a.s.) meant to say that if you found out what (malice) was hidden in each other's hearts for each of you, you would not agree to bury one another (due to contempt). (translator)

you shall neither succeed nor be pleased ever. You shall constantly be aggrieved and sorrowful, since the world is dangerously full of hardships.

Sayyid `Abdul `Azīm continues that I then told him (a.s.), "Tell me more O son of the Messenger of Allāh (s.a.w.a.)"! He (a.s.) said, "My father (Imām al Ridhā) related to me from my grandfather (Imām al Kāẓim), from his Forefathers (a.s.) that Amīrul Mu'minīn (a.s.) said, 'Company of evil ones gives rise to bad-opinion regarding the good ones'. Again I told him to tell me more and he (a.s.) said, ""My father (Imām al Ridhā) related to me from my grandfather (Imām al Kāẓim), from his Forefathers (a.s.) that Amīrul Mu'minīn (a.s.) said, 'The worst provision for the hereafter is aggression towards the slaves (of Allāh)'".

We (the Author) say that among his (Amīrul Mu'minīn)'s words are, "Tyranny is the last time of the kings".<sup>1</sup> It is appropriate as this stage to quote some lines among the verses of Ḥakīm al Firdawsī pertaining to this honourable statement.<sup>2</sup>

Sayyid `Abdul `Azīm further says that I told Imām (a.s.) to tell me more and he (a.s.) said, "My father (Imām al Ridhā) related to me from my grandfather (Imām al Kāẓim), from his Forefathers (a.s.) that Amīrul Mu'minīn (a.s.) said, 'Worth of every man depends on what improves him'. Then if a skill among the skills or knowledge among the eruditions improves him, his personality and his worth is according to its measure. What is intended is motivation and exhortation towards seeking spiritual perfections and good occupations.

Khalīl bin Aḥmad<sup>3</sup> says that the best statement motivating a man towards seeking knowledge and recognition, is the statement of Amīrul Mu'minīn (a.s.), "Worth of every man depends on what improves him".

Sayyid `Abdul `Azīm again says that then I told Imām al Jawād (a.s.), "Tell me more O son of the Messenger of Allāh (s.a.w.a.)"! He (a.s.) said, "My father (Imām al Ridhā) related to me from my grandfather (Imām al Kāẓim), from his Forefathers

<sup>1</sup> Imām (a.s.) means to say that when the rulers and kings resort to tyranny and aggression, it results in the termination of their rule and kingship. (translator)

<sup>2</sup> While forgo to quote them here. (translator)

<sup>3</sup> Khalīl bin Aḥmad bin `Amrū al Farāhīdī al Azdī (d.170 AH), was a leading `Arab Philologist, Lexicographer and Grammarian in Baṣrah, `Irāq. He produced the first dictionary of Arabic language named Kitāb al `Ayn. (translator)

(a.s.) that Amīrul Mu'minīn (a.s.) said, 'A man is hidden below his tongue'.<sup>1</sup> There is another Ḥadīth from him (Amīrul Mu'minīn) in this context, "Speak, (and) be recognized".

I (ʿAbdul ʿAzīm) told him (a.s.) to tell me more and he said, "My father (Imām al Ridhā) related to me from my grandfather (Imām al Kāẓim), from his Forefathers (a.s.) that Amīrul Mu'minīn (a.s.) said, 'He who recognizes his (own) value, does not perish". Again I told Imām (a.s.) to tell me more and he said, "My father (Imām al Ridhā) related to me from my grandfather (Imām al Kāẓim), from his Forefathers (a.s.) that Amīrul Mu'minīn (a.s.) said, 'Contemplation before action shall secure you from regret". We (the Author) say that we have quoted similar Aḥādīth in the section dealing with the wise counsels of Imām Jaʿfar al Ṣādiq (a.s.) in this book and also quoted two verses from Shaikh al Niẓāmī.

Sayyid ʿAbdul ʿAzīm says that I told him (a.s.), "Tell me more O son of the Messenger of Allāh (s.a.w.a.)"! He (a.s.) said, "My father (Imām al Ridhā) related to me from my grandfather (Imām al Kāẓim), from his Forefathers (a.s.) that Amīrul Mu'minīn (a.s.) said, 'One who relies upon the age, tumbles down". Again I told him (a.s.) to tell me more and he said, "My father (Imām al Ridhā) related to me from my grandfather (Imām al Kāẓim), from his Forefathers (a.s.) that Amīrul Mu'minīn (a.s.) said, 'One who considers himself self-sufficient in his opinion, puts his self in danger". It refers to a person who is arrogant in his own opinion and abandons seeking consultation from scholars and their likes.

I (ʿAbdul ʿAzīm) told him (a.s.) to tell me more and he said, "My father (Imām al Ridhā) related to me from my grandfather (Imām al Kāẓim), from his Forefathers (a.s.) that Amīrul Mu'minīn (a.s.) said, 'Less dependants is one of two affluences". Since the one who possesses fewer dependants, his life is easier and his expenses are lesser. Similarly if he possesses more wealth and even more dependants, both of them would be in a similar state.

Again I (ʿAbdul ʿAzīm) told him (a.s.), "Tell me more O son of the Messenger of Allāh (s.a.w.a.)"! He (a.s.) said, "My father (Imām al Ridhā) related to me from my grandfather (Imām al Kāẓim), from his Forefathers (a.s.) that Amīrul Mu'minīn (a.s.) said, 'One who is afflicted with self-conceit, is doomed". I continued, "Tell

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<sup>1</sup> Imām (a.s.) means to say that a person's character and his personality depends on what comes out of his tongue, whether good or evil. (translator)

me more O son of the Messenger of Allāh (s.a.w.a.)"! He (a.s.) said, "My father (Imām al Ridhā) related to me from my grandfather (Imām al Kāzīm), from his Forefathers (a.s.) that Amīrul Mu'minīn (a.s.) said, 'One who believes in what shall follow, shall be assiduous in bestowals'.<sup>1</sup>

We (the Author) say that in this context some of the poets<sup>2</sup> praise Amīrul Mu'minīn (a.s.), saying, "He gave away his loaf of bread (to a hungry man) even though his entire inner being was filled with hunger, he was averse to eating even though he was starving; the radiant sun returned for him, and the noble one who gave away his bread surely earned loads of nobility".

It is related that Amīrul Mu'minīn (a.s.) watered palm trees in lieu of some barley. Barley was grinded for him (a.s.) and bread was prepared. A destitute arrived and Imām (a.s.) gave the bread to him and remained hungry. Therefore the poet means to say that Amīrul Mu'minīn presented a loaf of bread and himself remained hungry, Allāh (s.w.t.) returned the (setting) sun for him in the heavens.

Sayyid `Abdul `Azīm says that I told him (a.s.), "Tell me more O son of the Messenger of Allāh (s.a.w.a.)"! He (a.s.) said, "My father (Imām al Ridhā) related to me from my grandfather (Imām al Kāzīm), from his Forefathers (a.s.) that Amīrul Mu'minīn (a.s.) said, 'One who is contented with the well-being of those below him, shall remain safe from those above him'. He (Sayyid `Abdul `Azīm) says that when I heard this, I told him (a.s.), "This is sufficient for me".

We (the Author) say that the above reports are based on sixteen honourable Aḥādīth from Amīrul Mu'minīn (a.s.) related from Imām al Jawād (a.s.) through his respected forefathers (a.s.). I too would like to follow the foot-steps of Imām al Jawād (a.s.) and quote twelve Aḥādīth of Amīrul Mu'minīn (a.s.) from Nahjul Balāghah, to complete a total of forty Aḥādīth, adding the wise counsels and Aḥādīth of Imām al Jawād (a.s.). Since the memorizers of these Aḥādīth may be included in this Ḥadīth from him (Amīrul Mu'minīn), "If anyone among our Shī'ah memorizes forty Aḥādīth, Allāh (s.w.t.) shall rise him on the day of Qiyāmah as a

<sup>1</sup> It means that the one who is aware of the outcome against favors, shall be more diligent and generous towards it. Since he knows that if he bestows something upon another (especially a believer), he too shall be bestowed (more) upon by Allāh (s.w.t.). (translator)

<sup>2</sup> Najmuddīn Ibn Nimā al Ḥillī (d.680 AH), one of the Shī'ah Scholars, Jurists and Poets. (translator)

scholar and jurist, and not punish him”.

First, Amīrul Mu’minīn (a.s.) said, “When the intellect becomes perfect, speech lessens”.<sup>1</sup>

Second, he (a.s.) said, “The greatest defect is attributing defects to others whose similarity are present in you”.

Since a foolish person is himself contaminated with thousands of defects and is drowned in disobediences and sins, in spite of this he overlooks his own defects and reveals those of others. Similar to it is another Ḥadīth of Amīrul Mu’minīn (a.s.) in which he compares the person who relates the defects of other people and their mistakes, to a fly that does not sit except upon a stinking and contaminated part of a human body and forsakes a clean and healthy part of it.<sup>2</sup>

Third, Imām (a.s.) says, “Opinion of an old person is dearer to me than the perseverance of a youth”. Perhaps Imām (a.s.) meant to say that the opinion of an old man is the outcome of his intelligence, contemplation and experience that results in reconciling commotions and quelling them. This in opposition to the perseverance of a youth and his courage, which frequently arises from heedlessness and throws oneself into perdition. It may also result in fuelling the fire of war and thus Abul Ṭayyib says, “Opinion should be sought before the bravery of the brave comes forth, it (opinion) is first and this (display of prowess by the brave) comes second; then when these two combine in a free soul, the soul sours great heights”.

Fourth, Amīrul Mu’minīn (a.s.) says, “Losing a desire is easier than seeking it from its inappropriate place”.

Someone<sup>3</sup> has rightly said, “I swear by Allāh that sucking stones, and drinking water from a salty well; is better for a man than being disgraced, and asking (assistance) from those with frowning faces; then you seek to be self-sufficient through Allāh and indeed you will be self-sufficient, to the extent that you shall rejoice through this profitable deal; glad tidings be to the one whose scale of deeds

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<sup>1</sup> Imām (a.s.) means to say that an intelligent person thinks more and speaks less. (translator)

<sup>2</sup> The Ḥadīth is mentioned as, “Evil people adhere to the evil of people and abandon their goodness, similar to a fly that adheres to a contaminated part of a body and leaves the healthy one”. (translator)

<sup>3</sup> Bushr (bin Ḥārith al Marūzī) al Ḥāfī (translator)

is superior in weight, on the day he meets his Lord (i.e. day of Qiyāmah)”.

Fifth, he (a.s.) said, “Contentment is a wealth that does not exhaust”.

Sixth, Imām `Alī (a.s.) says, “It is enough discipline for yourself to refrain from things that you detest for other than yourself”.

One who seeks felicity, self-discipline and embellishment with good character, should make others a mirror of his own defects and should contemplate upon what manifests from them, whether good or bad. Then he should know that a good action performed by others is good for him also and a bad action (from others) is bad for him also.

Seventh, he (a.s.) said, “How many (morsel of) food prevents foods”.<sup>1</sup> Similar to this is his (a.s.)’s statement, “How many passion of one hour gives rise to a lengthy grief”.

Muḥammad al Ḥarīrī al Baṣrī has taken Imām (a.s.)’s words in his verses in his literati work entitled Maqāmātul Ḥarīrī, “Many a time one morsel eaten by a person causes him cholera (indigestion), and prevents him from eating many other things”.

Eighth, Imām (a.s.) said, “During seditions be like a young camel that neither has a back to ride (due to young age) nor udders to milk”.

It means that you should neither enter seditions nor be a partner in it in any way, however, you should be such that no benefit can be obtained from you. Since many a blood are shed and wealth plundered in sedition, thus you may become a partner in it (by taking part in it), ultimately you could lose the world and the hereafter.

Ninth, Amīrul Mu’minīn (a.s.) said, “The one who acts economically shall not turn destitute”.

Tenth, Imām `Alī (a.s.) said, “People do not say: Blessings for him, for someone, except that they conceal treachery for him during his bad days”.

Eleventh, Imām (a.s.), “One who remembers remoteness of journey (of hereafter),

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<sup>1</sup> Imām (a.s.) means to say that if a man consumes some food that is harmful for him, it shall stop him from consuming other foods later. (translator)

prepares (for it)".

People who do not prepare provisions for their hereafter, it is due to their heedlessness of that house. Then prepare for your journey (of the hereafter), do not be heedless, then address yourself and say, "What is the matter with you that you are lying down in the tent, while (your) people have risen and they have also fastened their luggage; the track is very difficult and rugged O young man, successful is the one who has arranged provisions for the future (hereafter); do not be deceived by this inhabited world, for surely destruction and transition will be its fate; what is the matter with you that you disobey (Allāh) while a welcome caller is calling you, from the Truth (Allāh) saying: Come".

Twelfth, he (a.s.) said, "What abundant are lessons and less considering (them)".

It is related in history that when `Abdul Malik bin Marwān bin al Ḥakam killed Muṣ`ab bin Zubayr bin `Awwām and went to Kūfah, he entered the royal palace and took seat upon the throne. The head of Muṣ`ab was placed in front of him and he was extremely pleased and joyous. Seeing this, `Abdul Malik bin `Umar was afflicted with extreme trembling and said, "May Allāh (s.w.t.) safeguard the commander! I need to relate an incident to you regarding this palace. I was along with `Ubaydullāh bin Ziyād at this place when the head of Ḥusain (a.s.) was entered herein and placed in front of him. Then I was with Mukhtār (bin Abī `Ubaydah) and I saw the head of `Ubaydullāh bin Ziyād placed in front of him. Thereafter I was along with Muṣ`ab bin Zubayr, the possessor of this head, and I saw the head of Mukhtār kept facing him. While this is the head of Muṣ`ab in front of you, may you be protected O commander"! When `Abdul Malik bin Marwān heard this, he started to tremble and ordered the palace to be demolished.<sup>1</sup>

We (the Author) say that numerous wise counsels and words of Amīrul Mu`minīn (a.s.) are quoted through Imām Muḥammad al Jawād (a.s.) in the book Kashful Gummah (of `Alī bin `Isā al Irbilī) in context of his (Imām al Jawād) life, however, we do not quote them here due to brevity's sake.

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

## 5. Martyrdom of Imām al Jawād (a.s.)

It should be noted that Ma'mūn invited Imām Muḥammad al Jawād (a.s.) to Bagdād after the Martyrdom of his father (a.s.) and married his daughter to him, while Imām (a.s.) stayed therein for some time. Imām (a.s.)'s heart turned narrow due to Ma'mūn's evil company and asked his permission to undertake the Ḥajj Pilgrimage. He (a.s.) left for the pilgrimage and from there he went to Madīnah of his grandfather (s.a.w.a.). Imām (a.s.) stayed therein until Ma'mūn passed away and the reign passed on to his brother Mu'taṣim, and this took place on the seventeenth of the month of Rajab, two hundred and eighteen Hijrah. When Mu'taṣim gained control, news reached him regarding the excellences and merits of Imām al Jawād (a.s.) and his immense knowledge. The fire of envy kindled in his heart and he decided to eliminate him and therefore summoned him to Bagdād. Before departing for Bagdād, Imām (a.s.) appointed his son Imām `Alī al Naqī (a.s.) as his Vicegerent and his Successor, and revealed his Imāmah in the presence of the notable Shī'ah and the trustworthy companions. He (a.s.) handed him the Books of Divine Knowledge, the weapons that were in possession of the Messenger of Allāh (s.a.w.a.) and other Prophets (a.s.). Then Imām (a.s.) bade farewell to his family and son (a.s.), left the Sanctuary of his Grandfather (s.a.w.a.) and proceeded towards Bagdād with a heavy heart. He (a.s.) entered therein on the twenty eighth of the month of Muḥarram in the year two hundred and twenty Hijrah, while Mu'taṣim killed him by poisoning him at the end of the same year.

There is difference of opinion regarding the circumstances leading to his (a.s.)'s Martyrdom, however, what is the most renown is that his wife Ummul Fadhl, the daughter of Ma'mūn, poisoned him upon provocation by her paternal uncle Mu'taṣim. She committed this crime since she fuelled hostility towards him (a.s.) due to his inclination towards slave-girls, other than her, while he preferred the mother of Imām `Alī al Naqī (a.s.) upon her. She constantly complained regarding Imām (a.s.) to her father (Ma'mūn), however, he refused to yield to her since after the Martyrdom of Imām al Ridhā (a.s.) he had decided to abandon harming the Ahl al Bait (a.s.) of Prophet hood and opposing them to secure the kingdom. However, one day when Ummul Fadhl came to him complaining regarding Imām al Jawād (a.s.) that he had married a girl from the progeny of `Ammār bin Yāsir, Ma'mūn was in the state of intoxication and not in his mind. Hearing this, he was enraged, took his sword and came to the house of Imām (a.s.). He started to



strike at him (a.s.) until those present assumed that Ma'mūn had cut him to pieces. However, when it dawned, they found Imām (a.s.) safe and sound, without traces of any wound.

It is related in the book 'Uyūn al Mu'jizāt (of Shaikh Ḥusain bin 'Abdul Wahhāb) that Mu'taṣim constantly conspired to kill Abī Ja'far (al Jawād) and provoked the daughter of Ma'mūn (Ummul Fadhl) to poison him when he was sure of her deviation and severe jealousy towards him. She acceded to him, poisoned some grapefruit and brought it for Imām (a.s.). And when he (a.s.) ate some of them, she regretted and wept. Imām (a.s.) asked her the reason for her weeping and then said, "By Allāh (s.w.t.)! Allāh (s.w.t.) shall engulf you in a poverty that cannot be amended and a misfortune that cannot be concealed". She passed away with an affliction in the most obscure part of her limbs that had turned into a fistula. She lost all her wealth and her possession because of it until she became helpless to beg. It is also related that the fistula had come up in her private part.

Al Mas'ūdī quotes similarly in his Ithbātul Waṣīyyah except that Mu'taṣim as well as Ja'far bin Ma'mūn, both provoked Ummul Fadhl to kill Imām (a.s.). Later Ja'far fell into a well in an inebriate state and was found dead inside it.

'Allāmah (Muḥammad Bāqir) al Majlisī writes in his Jilā'ul 'Uyūn that when allegiance (Bay'ah) was pledged to Mu'taṣim, he constantly spied upon Imām (a.s.). He wrote to 'Abdul Malik al Zayyāt, the governor of Madīnah, to send Imām (a.s.) and Ummul Fadhl to him (at Bagdād). 'Abdul Malik al Zayyāt sent 'Alī bin Yaḥyā<sup>1</sup> to Imām (a.s.), who prepared and left for Bagdād. Mu'taṣim honoured and venerated him and sent Ashnās, his personal slave, with gifts for him and Ummul Fadhl. Then he sent a juice made from a citrus fruit for Imām (a.s.) along with Ashnās, with his seal fixed upon it. Ashnās said, "The commander already drank it along with Aḥmad bin Abī Dāwūd, Sa'īd bin al Khadhīb and a group of the renown ones. He has commanded you to drink it with iced water". Saying this, he immediately prepared it for Imām (a.s.). Imām (a.s.) said that he would have it at night and Ashnās said, "It is beneficial if consumed cold, then the ice would melt". Initially Imām (a.s.) refused to drink it, however, he forced him and

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<sup>1</sup> Perhaps a mistake by the narrator, since 'Alī bin Yaḥyā, the eminent companion of Imām Mūsā al Kāẓim (a.s.) had passed away in the year one hundred and eight Hijrah. Or perhaps he is another person by the same name. And Allāh (s.w.t.) is the Best Knower. (translator)

ultimately Imām (a.s.) drank it, fully aware of their deed.

Shaikh al `Ayyāshī (Muḥammad bin Mas`ūd al Samarqandī) relates from Zarqān, the companion of Ibn Abī Dāwūd and his bosom friend, that once Ibn Abī Dāwūd came from the presence of Mu`taṣim in the dejected state. I asked him the reason and he replied, "I wished today that I had died twenty years back"! I asked him why he said so and he replied, "Due to this black man (Allāh's refuge)! Today Abū Ja`far Muḥammad bin `Alī bin Mūsā (a.s.) was in the presence of the commander Mu`taṣim". I asked him what took place and he said that a thief accepted his own theft and asked the commander to purify him by prescribing punishment upon him. Mu`taṣim gathered the jurists and even called Muḥammad bin `Alī (al Jawād). He asked us from which part of the hand should he be severed and I replied that it should be severed from the ankle. He asked me the evidence and I replied, "Since a hand consists of fingers and palm until the ankle as per the words of Allāh (s.w.t.) regarding Tayammum: **And wipe (with the earth) a part of your faces and your hands**".<sup>1</sup> While everyone agreed with me.

Some others said, "Rather it should be severed from the elbow". When Mu`taṣim asked evidence for it, they said, "Since when Allāh (s.w.t.) says in the Qur`ān, **Wash you your faces and your hands with the elbows**<sup>2</sup> when washing (during ablutions), it proves that the limit of the hand is the elbow".

Then Mu`taṣim turned to Muḥammad bin `Alī (al Jawād) and asked, "What do you say regarding this O Abā Ja`far"? He (a.s.) replied, "The people have already replied regarding this O commander". He said, "Leave aside what they said. What do you have to say"? Again Imām (a.s.) asked Mu`taṣim to excuse him, however he said, "I swear you in the Name of Allāh (s.w.t.) to tell me your opinion". Imām (a.s.) replied, "Since you have sworn to me by Allāh (s.w.t.), I say that they have committed error in the customs (Sunnah of the Prophet). The amputation should be from the finger-tips, while the palm should be left". They asked Imām (a.s.) for the evidence and he replied, "Its evidence is the statement of the Messenger of Allāh (s.a.w.a.) that prostration (Sajdah) is upon seven components, face, hands, knees and legs. Then if the hand is amputated from the ankle or elbow, there shall not remain a hand for him for prostration. And Allāh (s.w.t.) says: **And**

<sup>1</sup> Holy Qur`ān, Sūratul Nisā': 43

<sup>2</sup> Holy Qur`ān, Sūratul Ma'idah: 6

**that, the places for Sajdah are for Allāh.**<sup>1</sup> It refers to these seven components that are prostrated with. **So call you not (therein) any one with Allāh.**<sup>2</sup> And what is (reserved) for Allāh (s.w.t.) cannot be amputated”.

Hearing this Mu`taṣim was astonished at his (a.s.)’s reply and commanded that the thief’s hand should be cut off from the finger-tips, leaving the palm. Ibn Abī Dāwūd says that when I saw this, my Qiyāmah came for me and I desired not to remain alive.

Zarqān says that Ibn Abī Dāwūd told me that I went to Mu`taṣim after three days and told him, “Verily counselling the commander is incumbent upon me and I shall say it, even though I know that I shall enter the fire (of hell) due to it”. Mu`taṣim asked what it was and I replied, “When the commander gathers in his court the jurists among his subjects and their scholars regarding a matter among the matters of Religion, asks their judgment regarding it and they inform him what they know; while the gathering is replete with commanders, viziers and scribes, and the people hear from behind the doors. Then he abandons their statement against the statement of a man whose Imāmah is claimed by the seceders of this nation and they assert that he (the Imām) is more worthy for the position than him (Mu`taṣim). Then he issues judgement based upon his decision abandoning the decision of the jurists”?

Ibn Abī Dāwūd says that when I said this to Mu`taṣim, his colour changed and he said, “May Allāh (s.w.t.) reward you favourably upon this counsel”. On the fourth day, Mu`taṣim dispatched a scribe among his viziers to him (Imām al Jawād), inviting him to his house. When he conveyed the message to him (a.s.), he said, “You very well know that I do not attend your gatherings”. Mu`taṣim sent reply, “Verily I invite you for food and enter my house so that I may gain blessings through it, while such and such vizier of the ruler also likes to meet you”.

Imām (a.s.) went to meet him reluctantly and when he consumed food, he felt the effect of poison. He (a.s.) arose and called for his mount, when the owner of the house (Mu`taṣim) told him to stay. Imām (a.s.) replied, “My leaving your house is better for you”. He (a.s.) did not spend that day and the night after it, except that he (a.s.) passed away. He (a.s.) was administered the bath, shrouded

<sup>1</sup> Holy Qur’ān, Sūratul Jinn:18

<sup>2</sup> Holy Qur’ān, Sūratul Jinn:18

and buried at (the cemetery of) Maqābir Quraysh, behind the head of his grandfather Imām Mūsā (al Kāzim), while Wāthiq billāh apparently recited Prayers upon him. However, the reality is that Imām `Alī al Naqī (a.s.) miraculously came from Madīnah and administered his funeral rites, burial and offered Prayers upon him (a.s.).

It is related from the book Baṣā'erul Darajāt (of Muḥammad bin Ḥasan al Ṣaffār al Qummī) from a man, who was a foster brother of Abū Ja`far (al Jawād), that one day when Abū Ja`far (al Jawād) was in Bagdād, Abul Ḥasan al Hādī (a.s.) was seated near his tutor, named Abā Zakarīyyā, and reading out to him from a tablet. Suddenly he (a.s.) started to weep profusely. When Abā Zakarīyyā asked him (a.s.) the reason for weeping, he did not reply and asked his permission to enter the house. When he (a.s.) entered the house, voices of weeping and wailing arose from it. Then he (a.s.) stepped out and we asked him the reason for weeping, he replied, "Verily my father (a.s.) passed away at this hour". When we asked him (a.s.) how he knew it, he replied, "A special type of veneration for Allāh (s.w.t.) entered my heart that I did not know before, thus I realized that he (a.s.) passed away". After some time we received news that he (a.s.) passed away the same day and month.

There is difference of opinion in the date of the Martyrdom of Imām al Jawād (a.s.), however, the most renowned is that he attained Martyrdom in the end of the month of Ḍilqa`dah, in the year two hundred and twenty Hijrah. It is also said that he (a.s.) passed away on the sixth of Ḍilhijjah, two and a half years after the death of Ma'mūn, as he (a.s.) predicted saying, "Relief after Ma'mūn shall come after thirty months".

Al Mas`ūdī opines that his (a.s.)'s Martyrdom took place on the fifth of the month of Ḍilhijjah in the year two hundred and nineteen Hijrah, at the blessed age of twenty five years and some months.

## 6. Children of Imām al Jawād (a.s.)

The learned genealogist Sayyid Dhāmin bin Shadqam al Ḥusainī al Madānī writes in his *Tuḥfatul Az-hār*, in context to the children of A'immah (a.s.), whose conclusion is that Imām al Jawād (a.s.) had four sons, viz., Abul Ḥasan Imām `Alī al Naqī (a.s.), Abū Aḥmad Mūsā al Mubarraqa`, Abū Aḥmad al Ḥusain and Abū Mūsā `Imrān. While his (a.s.)'s daughters are mentioned as Fāṭemah, Khadijah, Umm Kulthūm and Ḥakīmah. Their mother was a slave-girl named Sammānah al Magribīyyah (Moroccan). Imām al Jawād (a.s.) did not have any children from Ummul Fadhl (the daughter of Ma'mūn), while his progeny was limited to Imām `Alī al Naqī and Abū Aḥmad Mūsā (al Mubarraqa`).

We (the Author) say that what is evident from the book *Tārīkhe Qum* (of Ḥasan bin Muḥammad al Qummi) is that Zaynab, Umm Muḥammad and Maymūnah were also among the daughters of Imām al Jawād (a.s.) while Shaikh al Mufid also mentions Umāmah among them.

As for Mūsā al Mubarraqa`, he is the forefather of the Radhawī Sādāt, while his lineage is not extinct until now, all Praise be to Allāh (s.w.t.), while the genealogy of most of the Sādāt reach him. He was among the first one among the Radhawī Sādāt to enter Qum in the year two hundred and fifty six Hijrah. He would wear a veil (Burqa`) upon his face and was therefore was entitled al Mubarraqa` (the veiled one). When he entered Qum the notable `Arabs therein told him to go away and therefore he went to Kāshān. When he entered therein, Aḥmad bin `Abdul `Azīz bin Dulaf al `Ijlī honored him and presented him with dresses and wealth and bestowed him one thousand Mithqāl of gold, along with a saddled horse every year. Later, the `Arab notables of Qum regretted their mistake, came to him and sought his apology. They took him to Qum with great respect and his honor increased. His state improved and he bought villages and farms with his wealth. After some time his sisters, Zaynab, Umm Muḥammad and Maymūnah, joined him, followed by Burayhah bint (Imām) Mūsā. All of them passed away in Qum and were buried alongside Fāṭemah al Ma`šūmah (s.a.). Zaynab was the one who built a dome upon the tomb of Fāṭemah al Ma`šūmah (s.a.) that was previously covered by a ceiling of mat. Mūsā passed away on Wednesday, the last day of the month of Rabī`ul Thānī in the year two hundred and ninety six Hijrah. Amīr `Abbās bin `Amrū al Ganawī offered Prayers upon him and he was buried at a spot that is renowned nowadays, as written in *Tārīkhe Qum* (of Ḥasan bin Muḥammad al

Qummī).<sup>1</sup>

Sayyid Dhāmīn bin Shadqam writes that Mūsā al Mubarraqa` was buried at Qum in a house belonging to Muḥammad bin Ḥasan bin Abī Khālīd al Ash`arī, entitled Shanbūlah.

We (the Author) say that Muḥammad bin Ḥasan (bin Abī Khālīd al Ash`arī) is included among the traditionists of Qum and the companions of Imām `Alī al Ridhā (a.s.), while he was the vicegerent of Sa`ad bin Sa`ad al Aḥwaṣ al Ash`arī al Qummī. In our age his house and its surrounding is known as Maḥallat al Mūsawīyān wherein two mausoleums are located. The smaller one contains two tombs, one belonging of Mūsā al Mubarraqa` and the second to Aḥmad bin Muḥammad bin Aḥmad bin Mūsā (al Mubarraqa`). The larger one is known as Chehl Akhtarān (forty stars)<sup>2</sup>; while the name of Shāh Tahmāsp is written upon one of its walls dated nine hundred and fifty three Hijrah. The first one to be buried therein was Muḥammad bin Mūsā al Mubarraqa`, followed by his wife Burayhah bint Ja`far bin (Imām) `Alī Naqī. Her brothers, Yaḥyā al Ṣūfī and Ibrāhīm, the sons of Ja`far (bin Imām al Hādī) came to Qum and took the inheritance of (their sister) Burayhah. Ibrāhīm went away, while Yaḥyā al Ṣūfī stayed behind and took residence at Zakarīyyā bin Ādam square, near the mausoleum of Ḥamzah bin (Imām) Mūsā bin (Imām) Ja`far.

A group of `Alawī and Sādāt lie buried around the grave of Muḥammad bin Mūsā (al Mubarraqa`), viz., Zaynab bint Imām al Kāẓim, Umm Muḥammad bint Mūsā (al Mubarraqa`), Abū `Alī Muḥammad bin Aḥmad bin Mūsā (al Mubarraqa`) and his daughters Fāṭemah, Burayhah, Umm Salmah, Umm Kulthūm, etc., among the daughters of Imām `Alī (a.s.) and Sayyidah Fāṭemah (s.a.), while all of them from among the progeny of Mūsā al Mubarraqa`.

As for Muḥammad bin Aḥmad bin Mūsā (al Mubarraqa`), he was renowned as Abū `Alī and also Abū Ja`far. He was learned, pious and an extreme abstinent

<sup>1</sup> Here the name of Muḥammad bin Mūsā (al Mubarraqa`) is mentioned in some of the copies of the book Tārīkhe Qum, while this date is attributed to his death. Moreover, the death and grave of Mūsā al Mubarraqa` is not mentioned. (Author)

<sup>2</sup> This Mausoleum is also renowned as Chehl Dukhtarān (forty daughters) that contains graves of personalities among the children of Imām al Jawād (a.s.). And since maximum among them were women, it was named so. It is said that it contains graves of forty women, forty men and twenty five children. (Mehrul Zamān Nūbān, "Sīmāye Mīrāthe Farhange Qum") (translator)

personality, handsome and a great debater, eloquent and intellectual person. It is written in Tuḥfatul Az-hār (of Sayyid Dhāmin bin Shadqam al Ḥusainī al Madānī) that he was bestowed the title of Al A`araj, was a leader and Naqīb at Qum and in charge of the Ḥajj Pilgrimage. The Amīr of Qum equalled him to the A`immah (a.s.) with regards to his grace and perfection, and believed that he was worthy of Imāmah. He passed away on the third of the month of Rabī`ul Ūlā in the year three hundred and fifteen Hijrah and buried in the mausoleum of Muḥammad bin Mūsā (al Mubarraqa`).

It is stated in Tuḥfatul Az-hār (of Sayyid Dhāmin bin Shadqam al Ḥusainī al Madānī) that Mūsā al Mubarraqa` had five sons, Abul Qāsim Ḥusain, `Alī, Aḥmad, Muḥammad and Ja`far. While Aḥmad bin Mūsā al Mubarraqa` had three sons, viz., `Ubaydullāh, Abū Ja`far Muḥammad al A`araj and Abū Ḥamzah Ja`far.

The Author of `Umdatul Ṭālib fī Ansāb Āl Abī Ṭālib (Jamāluddīn Ibn `Anbah) writes that as for Mūsā al Mubarraqa` bin Imām al Jawād, his progeny issued forth from his son Aḥmad only, while Aḥmad's progeny continued through his son Muḥammad al A`araj only, while his progeny continued through his son Abī `Abdillāh Aḥmad, the Naqīb of Qum.

We (the Author) say that Abū `Abdullāh Aḥmad bin Muḥammad al A`araj (bin Aḥmad bin Mūsā al Mubarraqa`) was an eminent Sayyid, possessing a lofty and exalted position and was a leader and Naqīb at Qum. He was an abstemious person, great worshipper, beloved in the eyes of people, generous, magnanimous and very renowned. He was born in three hundred and eleven Hijrah at Qum and died therein in the month of Ṣafar in the year three hundred and fifty eight Hijrah. His death was a great catastrophe for the people of Qum, while he was buried near Mūsā al Mubarraqa` and not Aḥmad bin Mūsā al Mubarraqa`, since the latter's arrival at Qum is unknown.

He (Aḥmad bin Muḥammad al A`araj bin Aḥmad bin Mūsā al Mubarraqa`) had four sons, Abū `Alī Muḥammad, Abul Ḥasan Mūsā, Abul Qāsim `Alī and Abū Muḥammad al Ḥasan and also four daughters.<sup>1</sup> His children went to Ruknul Dawlah

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<sup>1</sup> The number of four sons corresponds to what is quoted in the book Tārīkhe Qum (of Ḥasan bin Muḥammad al Qummī), however, what is mentioned in the book Al Majdī (Al Majdī fī Ansābul Ṭālibīyyīn by Ibnul Ṣūfī) in context to the children of Mūsā al Mubarraqa` is that among his children is Yaḥyā bin Aḥmad bin Abū `Alī Muḥammad bin Aḥmad bin Mūsā (al Mubarraqa`) bin Muḥammad al Tāqī (a.s.) bin `Alī al Ridhā (a.s.) bin Mūsā al Kāẓim (a.s.).

at Rayy after his death, who honored and respected them and pardoned taxes for them. Thereafter they returned back to Qum and Abū `Alī Muḥammad moved to Khurāsān. The people therein honored him until he was martyred or died therein.

Abul Qāsim `Alī also went to Khurāsān and settled in Tūs. As for Abul Ḥasan Mūsā, he stayed back at Qum and remained engrossed in improving the state of his brother Abū Muḥammad al Ḥasan and his sisters. He acquired the remaining estate of his father (Aḥmad bin Muḥammad al A`araj bin Aḥmad bin Mūsā al Mubarraqa`) and obtained what was mortgaged from it. He undertook good dealings with the people of Qum and considered their rights, while they were fond of his companionship and ultimately he became their leader and master. In the year three hundred and seventy Hijrah, he went for the Ḥajj Pilgrimage. When he passed by Madīnah, he honored his paternal cousins and presented them with robes and gifts. They thanked him and he returned back to Qum. When the people became aware of his arrival, they were joyous and decorated the alleys and streets, while Ṣāhib Ibn `Abbād wrote a letter to him and congratulated him.

As for Abul Ḥasan Mūsā (bin Aḥmad bin Muḥammad al A`araj bin Aḥmad bin Mūsā al Mubarraqa`), he was a learned Sayyid, humble and easy-going person. Niqābah of the Sādāt at Qum and its vicinities fell upon his shoulders. He was in charge of the Sādāt of Ābeh, Qum, Kāshān and Khūrzan with regards to their duties and their functions. Their men, women and children numbered three hundred and thirty one, while each one of their monthly stipend included thirty maund of bread and ten dirham. If among them passed away, his name was struck off from the register and was replaced with names of those born to them.

Among the children of Abul Ḥasan Mūsā is Abū Ja`far, the son in law of Ḍil Kifāyatayn Abil Fath `Alī bin Muḥammad bin al Ḥusain bin al `Amīd, the vizier of Ruknul Dawlah al Daylamī, while I have quoted his biography and the biography of his father Abīl Fadhl bin al Ḥusain bin al `Amīd in my book.

Also among the children of Abul Ḥasan Mūsā is the honorable scholar Sayyid Abul Fath `Ubaydullāh bin Mūsā regarding whom Shaikh Muntajabuddīn al Rāzī has written in his book Al Fihrist and says that, "He was trustworthy, devout, a learned person and traditionist. He authored books such as Ansāb Āl al Rasūl (s.a.w.a.)

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This Yaḥyā was a generous personality and possessed high standing, while he resided in Qum. Thereafter he quotes his praise composed in verses by Abul Qāsim al Baṣrī at Qum. (Author)



wa Awlādil Batūl (s.a.), Kitāb al Ḥalāl wal Ḥarām and Kitāb al Adyān wal Milāl. This is what is informed to me by a group of trustworthy personalities through Shaikh al Mufid `Abdul Raḥmān bin Aḥmad al Naysābūrī. It should also be noted that the brother of Mūfid (`Abdul Raḥmān) al Naysābūrī, viz. the honorable scholar Abū Sa`īd Muḥammad bin Aḥmad al Naysābūrī who was the grandfather of Shaikh Abul Futūḥ al Rāzī, also relates from `Ubaydullāh bin Mūsā.

It should be noted that most of the descendants of Mūsā al Mubarraqa` resided at Rayy and Qum and then migrated to Qazwīn, Hamedān, Khurāsān, Kashmīr, Hind (India) and other places, and are the most honorable and most notable among the Sādāt.

Qādhī Sayyid Nūrullāh al Shushtarī writes in his Majālisul Mu`minīn that the lineage of the present Sadāt settled at Qum and Mash-hadul Muqaddas, reaches Abī `Abdullāh Aḥmad Naqīb al Qum bin Muḥammad al A`araj bin Aḥmad bin Mūsā al Mubarraqa` bin Imām al Jawād (a.s.). Also among his progeny through thirteen generations is Sayyid al Naqīb Shamsuddīn Muḥammad, who came to Mash-hadul Muqaddas from Qum during the rule of Mīrzā Shahrukh. Also among his progeny is Mīrzā Abū Ṭālib, the ruler of Tabrīz for some time. His progeny and that of his brothers are highly honorable today at Mash-hadul Muqaddas.

Among the progeny of Abī `Abdullāh Aḥmad Naqīb al Qum is the honorable Sayyid Muḥsin bin Radhīyuddīn Muḥammad bin Majduddīn `Alī bin Radhīyuddīn Muḥammad bin Pādshāh bin Abil Qāsim bin Maysarah bin Abil Fadhl bin Bandār bin Amīr `Isā bin Abī Muḥammad Ja`far bin `Alī bin Abī Muḥammad bin Aḥmad bin Muḥammad al A`araj bin Aḥmad bin Mūsā al Mubarraqa` bin Imām al Jawād (a.s.), regarding whom Qādhī Sayyid Nūrullāh al Shushtarī writes that he was a learned master. His eminent father migrated from Qum to Mash-hadul Muqaddas during the rule of Ḥusain Mīrzā and remained engrossed in propagating the Religion of his Chaste Forefathers (a.s.) and teaching religious sciences. Shaikh Muḥammad bin Abī Jumhūr met and accompanied him and even gave embellishment to his book through his name. During his residence at Mash-hadul Muqaddas, Shaikh Muḥammad bin Abī Jumhūr debated with the scholars of different schools of thought under his auspices. Among his progeny in our age is the pious Sayyid Amīr Muḥammad bin Ja`far, who is independent of my praise due to the eminence of his honor and loftiness of his status. Verses: **"A youth does not like the provisions of the journey except the people he**

**meets on the way, and none seeks friends except those endowed with grace”.** May Allāh (s.w.t.) bless us with lengthiness of his existence and grant me the opportunity to meet him once again.

Some of the researchers say that Amīr Ja`far had a son named Muḥammad Zamān, who was also a scholar and authored an interpretation (Sharḥ) upon the book Qawā`edul Aḥkām (of `Allāmah al Ḥillī). He passed away in the year one thousand and forty one Hijrah. Amīr Muḥammad Zamān also had a son named Amīr Muḥammad Ḥasan who was also among the scholars.

The above referred Sayyid Muḥsin had another son by the name of Muḥammad Mahdī, who was also among the scholars. He obtained permission from Shaikh `Alī al Karakī during his journey from Qum to Kāshān in the year nine hundred and thirty six Hijrah. Probably his tomb is located in the shrine near the Mausoleum of Sayyidah Fāṭimah al Ma`ṣūmah (s.a.), that is renowned today as Al Muḥammadīyyah.

We (the Author) say that the mausoleum is renowned as Al Muḥammadīyyah and the shrine is famous as Ḥusainīyyah and is located in the alley of the Mausoleum of Fāṭimah (al Ma`ṣūmah) near the new courtyard.

Also among his progeny is the honourable Sayyid Ṣadrudḍīn bin Muḥammad Bāqir al Radhawī al Qummī, the interpreter of Al Wāfiyyah (by Mullā `Abdullāh al Bashrawī al Tūnī) and his brother Mīrzā Muḥammad Ibrāhīm bin Muḥammad Bāqir al Radhawī, among scholars residing at Hamedān.

Among the progeny of Mūsā al Mubarraqa` is the honourable Sayyid Muḥammad Badi`, the attendant of the Sacred Mausoleum of Imām al Ridhā (a.s.). Sayyid Dhāmin al Ḥusainī al Madānī writes in his Tuḥfatul Az-hār regarding him that his lineage is Muḥammad Badi` bin Abī Ṭālib bin Abil Qāsim bin Muḥammad bin Giyāthuddīn `Azīz bin Shamsuddīn Muḥammad bin Maḥmūd bin Muḥammad bin Amīr Hādī Ḥasan bin `Alī bin Abul Futūḥ bin `Īsā bin Muḥammad bin Abī Muḥammad Ja`far bin Abī Ja`far `Alī bin Abī `Alī Muḥammad bin Abī Aḥmad Mūsā al Abrash<sup>1</sup> bin Abī `Alī Muḥammad al A`araj bin Aḥmad bin Mūsā al Mubarraqa` (bin Imām al Jawād). A Sayyid possessing bravery, chivalry, loftiness, leadership, greatness and honour. He was an epitome of good qualities, while he shared a

<sup>1</sup> Apparently Abī Aḥmad Mūsā al Abrash is an error, while the correct is Abī `Abdullāh Aḥmad bin Abū `Alī Muḥammad al A`araj. (Author)

bond of love and friendship with us. We presented to him the book *Al Ḥuqūq wal Mawārith* by `Izzuddīn `Umar bin Tājuddīn Muḥammad al Faqīh al Ḥusainī.

Sayyid Muḥammad Badī` was entrusted with the affairs of the Sacred Mausoleum of Imām al Ridhā (a.s.) and was a source of reference for the notables, pilgrims and the inhabitants altogether. He passed on his position to his son Sayyid Giyāthuddīn, who was appointed in charge of the endowments (*Awqāf*) of Imām `Alī al Ridhā (a.s.) by the command of Shāh `Abbās bin Shāh Ṣafī. He started renovating the ruins and constructed special stores for the harvests.

His (Muḥammad Badī`)’s father Abū Ṭālib was an eminent master, honourable person, a leader and an epitome of good qualities. He was a possessor of great valour and continuous favours, while people turned to him. He served at the Sacred Mausoleum of Imām `Alī al Ridhā (a.s.) at the command of Shāh `Abbās bin Shāh Khudā Bandah. Shāh `Abbās desired to marry his daughter to him, however he excused himself and she was married to his paternal cousin Amīr Ḥasan.

Sayyid Dhāmin (al Ḥusainī a Madanī) further says that Amīr Ḥasan bin Walīyullāh bin Hidāyatullāh bin Mūrād bin Ne`matullāh was renowned as Amīr Ḥasan al Qā`inī, and I met him at the Sacred Mausoleum of Imām al Ridhā (a.s.) in the month of Dīlḥijjah, in the year one thousand and fifty two Hijrah. He was a scholarly personality, learned, a teacher, researcher and investigator. And his paternal cousin Muḥammad Ibrāhīm bin Ḥusain bin Ne`matullāh bin Hidāyatullāh was also an honourable master, possessor of eminent status and lofty position, a scholar, learned personality and Shaikhul Islām at Qā`in. He then went to Hind (India) and resided therein for some time, and lastly moved to Makkah where he died in the year one thousand six hundred and one Hijrah.

Regarding Ḥakīmah, and not Ḥalīmah, as is renowned among the masses, was distinguished among all the daughters of Imām al Jawād (a.s.) with regards to her numerous excellences and virtues. She had the fortune to meet four A`immah (a.s.). Imām `Alī al Hādī (a.s.) entrusted Narjis, the mother of Imām al Mahdī (a.t.f.s.) to her, so she could train her in the outlines of Religion and the Shari`ah ordinances and also teach her Divine etiquettes. After the Martyrdom of Imām Ḥasan al `Askarī (a.s.), she assumed the post of emissary on behalf of Imām al Mahdī (a.t.f.s.). She would pass on the requests and letters of people to him (a.t.f.s.) and obtain his written statements and pass to them. She was the midwife

for Imām al Mahdī (a.t.f.s.), and looked after the affairs of his Divine Authority, similar to her paternal aunt Ḥakīmah bint al Imām al Kāẓim, who was also the midwife of her nephew Imām al Jawād (a.s.), as expressed by Sayyid (Muḥammad Mahdī) Baḥrul `Ulūm in his Al Rijāl.

This Ḥakīmah had the good fortune to kiss Imām al Mahdī (after his birth) and then hand him over to his father (Imām al `Askarī) and then his mother (Narjis). Summarily she was distinguished among all the women Sādāt, daughters of Imām `Alī (a.s.) and Banī Hāshim with regards to her excellences, virtues, worship, piety, knowledge and possessing the secrets of Imāmah. Our scholars have admitted recommendation to visit her blessed grave, while it is located at Surr Man Ra`ā (Sāmarrā`) under the Sacred Dome of Imāmayn al `Askariyayn<sup>1</sup>, beside their Sepulcher. She possesses a separate Sepulcher (Dharīḥ),<sup>2</sup> however a special text of her salutations is not quoted the books of supplications.

`Allāmah (Muḥammad Bāqir) al Majlisī writes that I do not understand the reason why the scholars have not quoted the text of her salutations in spite of her evident graces and honors.

`Allāmah (Muḥammad Mahdī) Baḥrul `Ulūm writes that lack of quoting her salutations is quite astonishing as pointed out by the gracious uncle (`Allāmah al Majlisī), while more astonishing is lack of her mention among the children of Imām al Jawād (a.s.) in the majority of historical, biographical and genealogical works, such as Al Irshād of Shaikh al Mufīd, etc. Moreover, most of them have limited the number of his (a.s.) daughters apart from her. While Shaikh al Mufīd writes that Abū Ja`far al Jawād (a.s.) left behind among his children `Alī (al Hādī), the Imām following him, and Mūsā, Fāṭemah and Umāmah, and did not leave any other male issue apart from what we have named.

<sup>1</sup> Imām `Alī al Hādī (a.s.) and Imām Ḥasan al `Askarī (a.s.) are jointly referred to as al Al `Askariyayn, the two belonging to `Askar i.e. Sāmarrā'. (translator)

<sup>2</sup> However today her tomb is entered into the same Sepulcher (Dharīḥ) of Imām `Alī al Hādī (a.s.), Imām Ḥasan al `Askarī (a.s.) and Sayyidah Narjis. (translator)

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

First, Abū Ja`far Aḥmad bin Muḥammad bin Abī Naṣr al Kūfī, renowned as Al Bazantī. A trustworthy and eminent personality. It is stated in Majālisul Mu`minīn (of Qādhī Sayyid Nūrullāh al Shushtarī), the gist of which is that he met Imām al Ridhā (a.s.) and occupied an eminent status in his eyes. He was a trustworthy and an eminent personality and was distinguished near Abil Ḥasan (al Ridhā) and Abī Ja`far (al Jawād). Our masters (traditionists) unanimously acknowledge his words and his jurisprudence (Fiqh), while he died in the year two hundred and twenty one Hijrah, eight months after the death of Ḥasan bin `Alī bin Fadhdhāl.

It is related from the selections of Shaikh al Kashshī from him (al Bazantī), that one day we entered the presence of Abul Ḥasan (al Ridhā), myself, Ṣafwān bin Yahyā, Muḥammad bin Sinān and `Abdullāh bin al Mugīrah or `Abdullāh bin Jundab. We sat near him (a.s.) for some time and then arose to leave. Seeing this, Imām (a.s.) told me, "As for you O Aḥmad, you may sit back". Thus I sat and he (a.s.) spoke to me, I questioned him and he replied to me until most part of the night passed away. When I arose to leave, he (a.s.) told me, "O Aḥmad! Will you leave or spend the night here"? I replied, "May I be ransom upon you! It is up to you. If you command me to leave, I shall do so; and if you command me to stay back, I shall do so". Imām (a.s.) replied, "The night is calm and people have already slept". Saying this, he (a.s.) arose and left. When I realized that he (a.s.) had entered his house, I fell into prostration (Sajdah) of Allāh (s.w.t.), saying, "All Praise be to Allāh! The Evidence of Allāh (Ḥujjatullāh) and the inheritor of the knowledge of the Prophets (a.s.) is affable towards me among my brothers (companions) and loves me". While I was yet in the prostration and thanksgiving and did not realize except when he struck at me with his foot. I arose and he (a.s.) held my hand, pinched it and said, "O Aḥmad! Verily Amīrul Mu`minīn (a.s.) came to visit Ṣa`ṣa`ah bin Ṣūḥān during his illness. When he (a.s.) arose from near him, he (a.s.) said: O Ṣa`ṣa`ah! Do not consider my visiting you a reason of priding upon your community, and fear Allāh, saying this he (a.s.) left".

He also relates that when Abul Ḥasan (al Ridhā) (was summoned by Ma`mūn), he was taken to Qādsīyyah, not entered into Kūfah but taken from the mainland to Baṣrah. Imām (a.s.) sent me a copy of the Qur`ān, while I was in Qādsīyyah. When I opened it and placed it in front of me, I found Sūratul Insān that was lengthier and larger than what the people read. I memorized some parts from it. Just then

Musāfir (Imām's attendant) came to me carrying a kerchief, clay and a seal. He told me to give him the Qur'ān and I gave it to him. Then he placed it in the kerchief and sealed it. I forgot all that I had memorized from it and I tried hard to recollect, however, I failed to remember a word from it.

Second, Abū Muḥammad Fadhl bin Shāḍān bin Khalīl al Azdī al Naysābūrī. A trustworthy and eminent personality and among the Shī'ah jurists and traditionists. He was the master of the (Imāmīyyah) sect, possessor of a lofty position, while he was such honorable that cannot be described. He related from Imām al Jawād (a.s.), moreover it is also said that he related from Imām al Ridhā (a.s.). His father was among the companions of Yūnus (bin `Abdul Raḥmān). Fadhl authored one hundred and eighty books, while Abū Muḥammad al `Askarī (a.s.) invoked Allāh (s.w.t.)'s blessings upon him twice or thrice.

Shaikh al Kashshī quotes reports in his praise and also quotes a report contrary to it (in his vilification), while `Allāmah (al Ḥillī) and other scholars have replied to these reports in his vilification with words, "And he, Allāh's blessings be upon him, is more honorable for vilification, while he was among the leaders of our sect, may Allāh be pleased with all of them".

It is related in Majālisul Mu'minīn (of Qādhī Sayyid Nūrullāh al Shushtarī al Mar'ashī) from selections of Shaikh al Kashshī that `Abdullāh bin Ṭāhir expelled Fadhl bin Shāḍān bin Khalīl from Naysābūr. Then he summoned him, examined his books and ordered him to write down upon them. Thus he wrote below them, "Islām comprises of the two testimonies and what follows them". He told him to say something about the past ones. Abū Muḥammad (Fadhl) replied, "I befriend Abū Bakr but I disassociate from `Umar". He asked him why and he replied, "Since he excluded `Abbās (bin `Abdul Muṭṭalib) from the council".<sup>1</sup> Thus he found relief

<sup>1</sup> The council of six men chosen by `Umar bin al Khaṭṭāb on his death-bed to elect the caliph after him, viz. `Alī bin Abī Ṭālib (a.s.), `Uthmān bin `Affān, `Abdul Raḥmān bin `Awf, Sa`ad bin Abī Waqqāṣ, Zubayr bin al `Awwām and Ṭalḥah bin `Ubaydullāh. It is true that `Umar did not designate anyone as his successor, but his electoral committee was in fact, a de facto designation. Its constitution guaranteed the selection of `Umar's own candidate `Uthmān. His first stipulation was that the candidate who gets most of the votes would become the caliph, and there was no way for Imām `Alī to get most of the votes because `Abdul Raḥmān b. `Awf was the husband of the half-sister of `Uthmān, and Sa`ad bin Abī Waqqāṣ was the first cousin of `Abdul Raḥmān and was under his influence. `Tribal solidarity' or `tribal chauvinism' was very strong among the `Arabs; and Ṭalḥah belonged to the clan of Abū Bakr and was married

from him.<sup>1</sup>

Sahl bin Baḥr al Fārsī relates that during my last days of companionship with Fadhl bin Shāḍān, I heard him say, "I am the successor of the past ones. I met Muḥammad bin Abī `Umayr, Ṣafwān bin Yaḥyā and others, and studied under them for the past fifty years. When Hishām bin Ḥakam passed away, Yūnus bin `Abdul Raḥmān succeeded him and would reply to the opponents. Then Yūnus bin `Abdul Raḥmān passed away and did not leave behind any successor apart from Al Sakkāk (the Minter). He refuted the opponents until he passed away. While I am their successor after them. May Allāh's blessings be upon them".

We (the Author) say that Al Sakkāk refers to Abū Ja`far Muḥammad bin Khalīl al Bagdādī, who was among the scholastics and the companions and students of Hishām bin al Ḥakam and authored a book in Imāmāh.

Summarily, the honours of Fadhl bin Shāḍān are such numerous that are beyond the scope of writing them down. He passed away during the lifetime of Imām Ḥasan al `Askarī (a.s.), while his tomb is located in old Naysābūr. Today it is

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to one of his daughters. Therefore it was unthinkable that any of them would vote for `Alī. Thus one could count out four of the votes even before the beginning of the meeting. In any case, `Abdul Raḥmān bin `Awf had the casting vote. As `Umar's confidante, it was inevitable that he would give his vote and support only to his (`Umar's) favourite and the brother of his own wife, `Uthmān. Also `Umar laid a stipulation that if anyone of them disagreed with the majority, he would forfeit his life. Is this order to kill the dissenting member or members of his electoral committee, who were all companions of the Prophet (s.a.w.a.), a sample of his 'justice'? In addition, by including the name of Zubayr into the electoral committee, he made him stand face to face against `Alī (a.s.), whom he had favoured in the beginning. As is related that when the house of Imām `Alī (a.s.) was attacked, Zubayr had tried to defend him with his sword, while `Umar was a witness to it. Thus he succeeded in fuelling the desire of power in the heart of Zubayr and thus he opposed Imām `Alī. Later we find the same Zubayr come out in the open to fight him (a.s.) in the battle of Jamal! (translator)

<sup>1</sup> `Abdullāh bin Ṭāhir al Khurāsānī was the governor of Khurāsān from eight hundred and twenty two Hijrah until his death. When his father Ṭāhir passed away, Ma'mūn handed over the governorship of Khurāsān to his son `Abdullāh as a successor to his father. `Abdullāh later handed it over to his brother Ṭalḥah. It was but natural that he was favorable towards the Banī `Abbās. Therefore Fadhl bin Shāḍān's quick-wittedness saved him from the clutches of `Abdullāh by declaring that he disassociated himself from `Umar since he excluded `Abbās bin `Abdul Muṭṭalib, the progenitor of Banī `Abbās family, from the council to declare his successor, thus leaving him with no excuse to punish him. (translator)

located outside the town at a distance of approximately one farsakh. A dome, courtyard and shrine are built for it. And it is written upon his tomb, "This is the brilliant and exalted tomb of the narrator of Imām Abul Ḥasan `Alī bin Mūsā (al Ridhā) and Imām Abū Ja`far al Thānī (al Jawād), the quintessence of the traditionists, the prominent one among the guides, an ideal for the honourable scholastics, an exemplar for the former jurists, the intelligent and honourable Sheikh Fadhl bin Shāḍān bin Khalīl. May Allāh sanctify his grave. He reached his end in the year two hundred and sixty Hijrah".

It is written around his tomb: Abū Muḥammad al Ḥasan al `Askarī (a.s.) invoked Allāh's blessings upon him thrice, saying, "May Allāh bless Fadhl". He (a.s.) also said, "The people of Khurāsān shall envy the status of Fadhl". Muḥammad bin Ibrāhīm al Wurrāq says that once I went for the Ḥajj Pilgrimage and then went to meet my Master Abī Muḥammad al Ḥasan al `Askarī (a.s.). I showed him (a.s.) the book of Fadhl bin Shāḍān. Imām (a.s.) glanced at it and turned page after page and then said, "This is genuine and should be acted upon. May Allāh (s.w.t.)'s Mercy be upon Fadhl". Written down in the year two hundred and sixty one Hijrah.

Third, Abū Tammām Ḥabīb bin Aws al Tā`ī al Imāmī. `Allāmah al Ḥillī writes in his *Khulāṣatul Aqwāl* that Abū Tammām was Imāmī and composed numerous verses in praise of Ahl al-bait (a.s.). Aḥmad bin Ḥusain says that I saw an ancient document, written during the age of Abū Tammām or near to it, containing poetry mentioning A`immah (a.s.) in it until Abū Ja`far al Thānī (al Jawād) since he died in Imām (a.s.)'s lifetime. Al Jāḥiz writes in his *Kitāb al Ḥaywān* that, "Related to me Abū Tammām, and he was among the leaders of the Rāfidhah (Shi`ah)".

Abū Tammām authored the book *Dīwān al Ḥamāsah* that is unique with regards to eloquence and lucidity. It is said that he had memorized four thousand epos of the `Arabs, apart from other poems and lines of verses. He occupied unapproachable status and lofty position in composing poetry.

It is said that Ibrāhīm bin Mudabbir<sup>1</sup> neither memorized the verses of Abū Tammām nor recited them, in spite of himself being among the people of knowledge and literature, due to hostility towards him and perhaps even abused and cursed him. Once a person recited the verses of Abū Tammām in his presence, without disclosing his name. Ibrāhīm praised it and even ordered his son to note

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<sup>1</sup> A vizier of Mu`tamad al `Abbāsi, poet and scribe (d.279) (translator)



it down. When he wrote it down, some people told him, "O commander! These verses are of Abū Tammām". Hearing this, Ibrāhīm ordered his son to burn them.

Al Mas`ūdī detested this action of Ibnul Mudabbir and says, "This act of Ibnul Mudabbir is disgraceful in spite of his knowledge, since it is incumbent that the favour of a favouring one should not be abolished, whether he is a friend or a foe". It is related that Amīrul Mu`minīn `Alī (a.s.) said, "Wisdom is a lost thing of a believer. Then take your lost thing, even though from the people of polytheism (shirk)".

Buzurg Mehr Bukhtagān, a Persian wise man said, "I gained whatever was best from everything, also from a dog, cat, pig and crow". He was questioned, "What did you learn from the dog"? He replied, "Its friendliness towards its relatives and its defence of his owner". When asked what he learnt from the crow, he replied, "Its great caution". "What did you learn from a pig", they asked him. He replied, "Its eagerness in its needs". Lastly they asked him what he learnt from the cat and he replied, "Its good sound and its flatter towards its owner when asking something".

Abū Tammām passed away at Muṣūl during the reign of Al Wāthiq Billāh in the year two hundred and thirty one Hijrah. Later Abū Nah-shal bin Ḥamīd al Ṭūsī built a dome upon his grave.

Fourth, Abul Ḥasan `Alī bin Mahzayār al Ahwāzī al Dawraqī. His eminence and lofty status is such that cannot be put in words. His eminence and honour is evident through the written pronouncements of Imām al Jawād (a.s.) for him. It is written in one of these pronouncements, "You have delighted me by what you mentioned, while you constantly do so. May Allāh (s.w.t.) delight you with Paradise and be pleased with you due to my pleasure towards you". In another pronouncement, Imām (a.s.) writes, "I ask Allāh (s.w.t.) to protect you from your front and your back and in all your circumstances. Then have glad tidings that I desire that Allāh (s.w.t.) may ward off (the enemies) from you and I ask Allāh (s.w.t.) for goodness towards you". The wording of another pronouncement for him is, "As for what you have asked me for Prayers, you do not know what status Allāh (s.w.t.) has apportioned you near me. At times I utter your name along with your lineage due to my abundant consideration towards you, my love with you and my recognition of your state. May Allāh (s.w.t.) make eternal the best in what He bestows upon you". Yet another pronouncement states, "O `Alī! I tried you and tested you

through counsels, obedience, servitude, admiration and your stance in what is obligatory upon you. And if I say that I have not seen anyone similar to you, I would speak the truth”.

We say that if one ponders upon these honourable pronouncements, one can conclude that they are rich in consideration of his praise, since praise from an Imām (a.s.) is in the forefront of all praises. Then the one who says anything after his (a.s.)’s statement, exposes himself to vilification.

It is mentioned in a report that his father was a Christian and then converted to Islām and initially `Alī bin Mahzayār also followed the Christian faith, however, Allāh (s.w.t.) guided him to the True Path. He related from Imām `Alī al Ridhā (a.s.) and Imām Muḥammad al Jawād (a.s.), and was among the distinguished companions of the latter (a.s.) and his agent. He was also the agent of Imām `Alī al Hādī (a.s.) in some localities. The honourable written pronouncements (from A’immah) that came to the Shi`ah did not contain anything except his praises and glorifications. He authored thirty three books. He would fall into prostration (Sajdah) when the sun arose, and would not lift his head up until he had prayed for a thousand among his (believer) brothers, similar to what he prayed for himself. There was a mark of prostration upon his forehead, similar to the knee of a camel.

It is related that in the year two hundred and twenty six Hijrah, once `Alī bin Mahzayār left at the end of the night at Qar`ā’ to perform ablutions and do Miswāk. While he did Miswāk, suddenly he saw a light glowing below its’ stick that was similar to the light of the sun. He touched it but there was no heat in it, thus he recited this verse: **He Who made for you the fire from the green tree.**<sup>1</sup> When he returned to his place of residence, he saw that his companions were in need of fire. When they saw him they presumed that he had brought fire. When they neared it, they saw that there was no heat in it, sometimes it extinguished and then shone back. However, when it extinguished the third time, it did not shine back. When they looked at the Miswāk, they did not find any indication of fire, or heat, or roughness, or blackness or anything that could suggest that it was burnt. When he came to the presence of Imām `Alī al Hādī (a.s.), he related the incident to him. Imām (a.s.) took the Miswāk, glanced at it and said, “This light due to your

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<sup>1</sup> Holy Qur’ān, Sūrat Yāsīn: 80

inclination towards the Ahl al-bait (a.s.) and due to your obedience for me, my father (Imām al Ridhā) and my forefathers (a.s.)”.

Ibrāhīm, the brother of `Alī bin Mahzayār was also among the eminent ones and it is said that he was among the agents of Imām al Mahdī (a.t.f.s.). While Muḥammad bin `Alī bin Mahzayār was among the trustworthy ones and included among the companions of Imām `Alī al Hādī (a.s.).

Fifth, the trustworthy authority of Islām Muḥammad bin Abī `Umayr. His father Abī `Umayr's name was Ziyād bin `Īsā. The agnomen (Kunīyyah) of Ibn Abī `Umayr was Abū Aḥmad and he was among the attendants of Al Muhallab bin Abī Ṣifrah. He was originally from Bagdād and resided therein. He is an eminent and exalted personality near us as well as the opponents and is among the masters of consensus (Ijmā'). The Shī'ah and Ahlul Sunnah consider him to be trustworthy and accept his honour.

He was the greatest worshipper and the most abstinent among people, while it is even said that he was superior and had more knowledge of jurisprudence (Fiqh) than Yūnus (bin `Abdul Raḥmān). Fadhl bin Shāḍān says regarding the jurisprudence (Fiqh) of Yūnus, "None passed in Islām more learned in jurisprudence (Fiqh) among men than Salmān al Fārsī. And no one passed after him more learned in jurisprudence (Fiqh) than Yūnus bin `Abdul Raḥmān". Ibn Abī `Umayr had the great fortune to meet Imām Mūsā al Kāẓim (a.s.), Imām `Alī al Ridhā (a.s.) and Imām Muḥammad al Jawād (a.s.). He authored ninety four books.

He was in great difficulty during the reign of Hārūn al Rashīd and Ma'mūn. They imprisoned him for many years and subjected him to flagellation so he could accept the post of judge and inform them the names of the Shī'ah, since he knew the Shī'ah of `Irāq. When he was whipped a hundred times, he could no longer bear it and decided to reveal some of them when he heard the voice of Muḥammad bin Yūnus bin `Abdul Raḥmān telling him, "O Muḥammad bin Abī `Umayr! Remember your stance in the presence of Allāh (s.w.t.)". Therefore he restrained himself and did not reveal even one of their names. He lost more than a hundred thousand dirham from his wealth and was imprisoned for four years. His sister gathered his books and concealed them in a house. However, they were destroyed due to rains. Therefore he would narrate the Aḥādīth that he had memorized or from the papers that people had copied from his books before their destruction.

Therefore our masters (traditionists) rely upon his Al Mursal<sup>1</sup> and place it in the same regard as Al Musnad.<sup>2</sup> His sisters Sa`idah and Mannah were also among the traditionists.

Al Kashshī writes that Muḥammad bin Abī `Umayr was arrested, imprisoned and subjected to severe types of troubles, agonies and beatings. after the death of Imām al Ridhā (a.s.) everything that he possessed was snatched away by Ma`mūn. His books were lost and not found, while he had in his possession forty volumes that he had named Al Nawādir (rarities), therefore his Aḥādīth are found with broken chain of transmitters.

It is related from Ḥasan bin `Alī bin Fadhdhāl that Ibn Abī `Umayr was subjected to one hundred and twenty whips during the rule of Hārūn. Sanadī bin Shāhik was appointed to whip him due to his Shī`ah faith and was imprisoned. He gave one hundred and twenty thousand (dirham) as ransom to free himself. Someone asked me whether he possessed wealth and I replied, "Yes, he was in possession of five hundred thousand dirham".

Shaikh al Ṣadūq relates from Ibnul Walīd from `Alī bin Ibrāhīm (al Qummī) from his father (Ibrāhīm bin Hāshim al Qummī) that Ibn Abī `Umayr was a cloth-merchant. A person owned him ten thousand dirham. He lost his wealth and turned indigent. He sold his house for ten thousand dirham and took the amount to him. He knocked at the door and Ibn Abī `Umayr stepped out. The man told him, "This is the amount that you owed me, then take it". Ibn `Umayr asked him, "Where did you get the amount? Did you inherit it"? The man replied in the negative. Again he asked whether he had received it as a gift, to which he replied, "No, rather I sold my house to repay my debt". Hearing this, Ibn Abī `Umayr said, "Ḍarīḥ al Muḥāribī related to me that Abū `Abdullāh (al Ṣādiq) said, that a person should not be expelled from his home due to debt. Then take it that I do not need it. By Allāh (s.w.t.)! At this time I am in need of a dirham, however, not even one dirham shall enter from it in my wealth".

<sup>1</sup> Al Mursal is a Ḥadīth whose chain of transmitters or some of it is not mentioned. Most of the Shī`ah Scholars assert that if the transmitter of a Mursal Ḥadīth is a reliable person such as Muḥammad bin Abī `Umayr, who does not narrate but from authentic people, then his Mursal Ḥadīth is valid. (translator)

<sup>2</sup> A Hadīth is Musnad if the chain of its transmitters in all levels until the Ma`ṣūmīn (a.s.) is connected to each other and no transmitter is omitted. (translator)

Fadhl bin Shāḍān relates that once when I entered `Irāq, I heard a person reprimanding his friend, saying, "You are a family man and need to earn for them. Then your eyes shall not remain safe due to abundance of prostrations". He reproached him in similar words. And when he reprimanded him abundantly, the man replied, "You have said more to me, woe be upon you! If a person's eye can turn blind due to prostrations, the eye of Ibn Abī `Umayr too would have lost sight. What do you presume regarding a man who falls into a prostration of thanksgiving after the Fajr Prayer and does not lift up his head except during the Zawāl"?

Shaikh al Kashshī relates from Naṣr bin al Ṣabāḥ, who relates from Fadhl bin Shāḍān that once I went to meet Muḥammad bin `Abī `Umayr, while he had fallen into a lengthy prostration (Sajdah). When he lifted his head up, I related to him the excellence of lengthy prostration. He replied, "What if you saw (the prostrations of) Jamīl bin Durrāj". Then he (Ibn Abī `Umayr) said that once I went to the presence of Jamīl, while he was in prostration and his prostration prolonged. When he lifted his head, I asked him, "Didn't your prostration prolong"? He replied, "What if you saw (the prostrations of) Ma`rūf bin Kharrabūd"?

It is evident from the above two reports that Muḥammad Ibn Abī `Umayr was renowned for his lengthy prostrations, which is the quintessence of humility, the pinnacle of worship and the closest state of a slave to his Lord, while it is the most severest deed in the eyes of Shayṭān. In this case, Ibn Abī `Umayr imitated the example of the Imām of his age, Mūsā bin Ja`far (a.s.), for he (a.s.) was 'An Ally of lengthy prostrations, flowing tears, abundant whisperations, and incessant wailing'. Moreover his jurisprudence (Fiqh), his Ḥadīth, his knowledge and his character was from among the favours of the Chaste Ahl al-bait (a.s.).

Sixth, Muḥammad bin Sinān, Abū Ja`far al Zāhirī. The scholars have greatly differed in their opinions regarding him, even to the extent of one person. For example, Shaikh al Mufīd praises him in his *Al Irshād* and includes him among the distinguished and trustworthy companions of Imām Mūsā al Kāẓim (a.s.) and says that he was among the possessors of devotedness, jurisprudence (Fiqh) and knowledge, as also among the Shī`ah. While he vilifies him in another of his treatise. Shaikh al Ṭūsī considers him to be a weak traditionist in his *Al Fihrist* and *Al Rijāl*. However, he includes him among the commended ones among the companions of A`immah (a.s.), saying, "Among the commendable ones is Ḥumrān

bin A`ayun". Then he (Shaikh al Ṭūsī) says that Abū Ṭālib al Qummī relates that I entered the presence of Abū Ja`far al Thānī (al Jawād) during his last days and heard him (a.s.) say, "May Allāh (s.w.t.) reward Ṣafwān bin Yaḥyā, Muḥammad bin Sinān, Zakarīyyā bin Ādam and Sa`ad bin Sa`ad on my behalf, a best reward. Verily they were loyal to me". Then he (Shaikh al Ṭūsī) says that, as for Muḥammad bin Sinān, it is related from `Alī bin al Ḥusain bin Dāwūd that I heard Abū Ja`far al Thānī (al Jawād) mention Muḥammad bin Sinān with goodness, saying, "May Allāh (s.w.t.) be pleased with him due to my pleasure for him. He never disobeyed me or my father (a.s.)".

However, `Allāmah (al Ḥillī) remains neutral regarding him in his Khulāṣatul Aqwāl and writes in his Mukhtalaful Shī`ah that, "We have already pointed out to preponderance of acting upon the reports of Muḥammad bin Sinān".

Sayyid Ibn Ṭāwūs writes in his Falāḥul Sā`el that I heard someone criticizing Muḥammad bin Sinān, perhaps he was not aware of his commendation and his glorification, and this is possible regarding the majority of the vilified ones. Thereafter he (Ibn Ṭāwūs) mentions his praises and a miracle of Imām al Jawād (a.s.) for him, saying that Muḥammad bin Sinān had turned blind. Abū Ja`far al Thānī (al Jawād) placed his hand upon them and his eye-sight returned after he had lost it. He also relates that Muḥammad bin Sinān was an abstinent and a worshipper.

Whatever the case, the scholars have expressed their opinions regarding Muḥammad bin Sinān, those desirous should refer to books such as, Rijāl al Kabīr (Manhajul Maqāl fī Taḥqīq Aḥwālil Rijāl by Muḥammad bin `Alī al Istarābādī), Al Ta`līqah (commentary upon Rijāl al Kabīr by Waḥīd al Behbahānī), Al Fawā`edul Rijālīyyah by `Allāmah Sayyid (Muḥammad Mahdī) Baḥrul `Ulūm and Khātimatul Mustadrak by the deceased Sheikh (Mīrzā Ḥusain al Nūrī). While this short book does not possess the capacity to write down something more.

It is said that one of the Gnostics desired Allāh (s.w.t.)'s counsel through the Qur`ān regarding the state of Muḥammad bin Sinān and the following verse (Āyah) emerged, **"Verily fear Allāh only those of His servants endued with knowledge"**.<sup>1</sup>

The lineage of Muḥammad bin Sinān reaches Zāhir, the retainer of `Amrū bin

<sup>1</sup> Holy Qur`ān, Sūratul Fāṭir: 28

Ḥamiq al Khuzā`ī, who attained Martyrdom at Karbalā'. Thus his genealogy is Muḥammad bin al Ḥasan<sup>1</sup> bin Sinān bin `Abdullāh bin Zāhir. A group of traditionists emerged from the progeny of Muḥammad bin Sinān, among them, Abū `Īsā Muḥammad bin Aḥmad bin Muḥammad bin Sinān, who is among the Masters of Aḥādīth of Shaikh al Ṣadūq.

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<sup>1</sup> Since his father Ḥasan passed away during his childhood and his grandfather Sinān brought him up, he is ascribed to him and called Muḥammad bin Sinān. (Author)

