

HISTORY

YEAR 11

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Abbreviations: -

azwj: - Az Za Wa Jalla

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

asws: - Allay hay Salawat Wass Salam

as: - Allahey Salam

Name and Kuniya of Ahl Al-Bayt^{asws}:

	Masoom^{asws}	Kuniya
1	Prophet Muhammad ^{saaww}	Abul Qasim
2	Imam Ali ^{asws} Ibn Abi Talib ^{asws}	Abul Hasan, Abu Turaab, Ameer-ul-Momineen,
3	Syeda Fatimah ^{asws}	Bibi Umme Abiha S.A.
4	Imam Hassan ^{asws}	Abu Mohammad
5	Imam Hussain ^{asws}	Aba Abdullah
6	Imam Ali ^{asws} Ibn Hussain ^{asws}	Abu Mohammad
7	Imam Muhammad ^{asws} Ibn Ali ^{asws}	Abu Jafar
8	Imam Jafar ^{asws} Ibn Muhammad ^{asws}	Aba Abdullah
9	Imam Musa ^{asws} Ibn Jafar ^{asws}	Abul Hasan Awwal, Abu Ibrahim
10	Imam Ali ^{asws} Ibn Musa ^{asws}	Abul Hasan Sani (the 2nd)
11	Imam Muhammad ^{asws} Ibn Ali ^{asws}	Abu Jaffer
12	Imam Ali ^{asws} Ibn Muhammad ^{asws}	Abul Hasan (the 3rd) Akhar
13	Imam Hassan ^{asws} Ibn Ali ^{asws}	Abu Mohammed
14	Imam Muhammad ^{asws} Ibn Al-Hassan ^{asws}	Abul Qasim

Our 4th Imam^{asws} Ali^{asws} Ibn Al-Hussain^{asws}

Kuniya: Zain-ul-Abideen^{asws}

The Nazool of the 4th Imam was on the 5th of Shaban and his^{asws} shahadat (martyrdom) was on the 25th of Muharram in the year thirty-eight A.H¹. Among others, names of our 4th Imam include: Sajjad^{asws}, and Zain-ul-Abideen^{asws}. The Imam^{asws} was martyred in the year 95 at the age of 57. The Imam^{asws}'s mother was Syeda Shahar Bano^{asws}, daughter of Yazdjurd Ibn Shahryar Ibn Shiruwayh Ibn kisra 'A Perwiz - the famous Persian king. Imam Zain-ul-Abideen^{asws} was the only male (grown-up) survivor in Karbala in 61 A.H. who accompanied the children and ladies of Ahl Al-Bayt^{asws} to Sham (Syria) – to the court of Yazid^{la}. The Imam^{asws} was buried in Al-Baqi cemetery, Medina.

Abu Jafar (Imam Mohammed Baqir^{asws} - the 5th Imam^{asws}) says: 'The girls of Madina were extremely pleased to see the daughter of Yazdjurd when she was brought before 'Umar (the second Muslim Caliph). When she^{asws} entered the Masjid it became all delightful and bright. When 'Umar looked at her she^{asws} covered her face and said in her^{asws} own language: "Utl, bay ruj ba' da Hurmuz (May the life of Hurmuz turn black)." 'Umar asked: "Is she abusing me?" He turned to her (aggressively). Amir-ul-Momineen Ali^{asws} said: "You do not have such a right (over her^{asws}). Give her the chance to choose whoever among the Muslims she^{asws} likes and then count her to be as his share of the war booty (of the properties seized from the Persian army)." He (Umar) allowed her^{asws} to choose and she^{asws} came all the way to place her hand on the head of Imam Al-Hussain^{asws}. Amir-ul-Momineen Ali^{asws} asked her: "What is your name?" She said: "It is Jahan Shah." Amir-ul-Momineen Ali^{asws} said: "In fact, it is Shahar Bano." Ali^{asws} then said to Imam Al-Hussain^{asws}: "O Abu Abd Allah^{asws}, she^{asws} will be blessed with a son^{asws} for you^{asws} who will be the best of the inhabitants of earth." She^{asws} was blessed with Imam Ali^{asws} Ibn Al-Hussain^{asws}. Imam Ali^{asws} Ibn Al-Hussain^{asws} was called the son of the two best. The chosen from Arabs was the tribe of Hashim and from non-Arab were the clan (Kisra) best among the Persians.

It is also narrated that Abu Al-Aswad Al-Du'ili compiled the following verse about it:

'A boy from Kisra and Hashim; the most noble one on whom sacred symbols are stitched for safety.'²

Abu Jafar^{asws} (Imam Mohammed Baqir^{asws}) says: 'Imam Ali^{asws} Ibn Al-Hussain^{asws} had a she-camel. He^{asws} had taken this camel 22 times to Hajj (pilgrimage to Makkah) and had never whipped it, not even once.' The Imam^{asws} has said that: 'the camel came after the Shahadat of Imam^{asws} and we were not aware and we noticed only when one of the servants or slaves came and said: "The she-camel has gone out all the way to the grave of Ali^{asws} Ibn Al-

¹ After Hijri (Migration from Mecca), the Islamic Year

² Al-Kafi, Vol. 1, Chapter Ali^{asws} ibn Hussain^{asws}, h 1

Hussain^{asws}. She rubs her neck against the grave and moans.” I^{asws} then asked them to quickly get to her before they (the enemies) might know about her or see her.’ The Imam^{asws} has said that the she-camel had never seen the (Holy) grave before.³

Imam Abu Abd Allah^{asws} (6th Imam) said: ‘When it was the night that Imam Ali^{asws} Ibn Al-Hussain^{asws} left (from mortal world) he^{asws} said to his^{asws} son (Imam Muhammad^{asws}): “Son this is the night in which I^{asws} am promised to be taken out of this world.” The departing Imam^{asws} made asked his^{asws} son^{asws} prepare a stable for his^{asws} she-camel and she should be fed properly. I^{asws} (Imam^{asws}’s son says) personally did as he^{asws} (my father^{asws}) had asked for. Very shortly thereafter the she-camel came out of the stable and reached the grave of my father^{asws}, placed her neck on it, rolled her body on the ground and her eyes were hooded with tears.’

The Imam^{asws} has said: ‘Imam Ali^{asws} Ibn Al-Hussain^{asws} used to come out in the dark at night with a sack containing Darahim and Dananir (these were units of money) and would go door-to-door, knock on them and gave a certain amount to the person who came out. When Imam Ali^{asws} Ibn Al-Hussain^{asws} passed away, these people did not see the person with money anymore. Only then (did) they realise that Imam Ali^{asws} Ibn Al-Hussain^{asws} must have been the distributor of money among them.’⁴

Abu Al-Hassan^{asws} (7th Imam^{asws} – Imam Musa-e-Kazim^{asws}) says: ‘When Imam Ali^{asws} Ibn Al-Hussain^{asws} was about to leave this world, he^{asws} closed his^{asws} eyes, then he^{asws} opened his eyes and recited Chapters 48 ‘Al-Fath’ and 56 ‘Al-Waaqia’ from the Holy Quran and said: “All praise belongs to Allah^{azwj} Who has Fulfilled His^{azwj} promise to us^{asws} and made us^{asws} to have the Earth as our^{asws} legacy and choose from Paradise whatever we^{asws} might like. Thus, is the reward for those who work (hard).” At that time his^{asws} (soul) ascended to the (Heavens) and (the Imam) did not say anything further.’⁵

Our Sixth Imam^{asws} says: ‘Imam Ali^{asws} Ibn Hussain^{asws} (Imam Sajjad^{asws}) cried over his father, Imam Hussain^{asws} Ibn Ali^{asws} for forty years – and whenever food was brought to him, he would cry over Imam Hussain^{asws}. One day his^{asws} servant said to him: “May I sacrifice myself for you^{asws}, O son of Rasool Allah^{asws}! I am afraid that you^{asws} may die (from grief).” He (the Imam Sajjad^{asws}) replied: “***I only complain of my distress and grief to Allah, and I know from Allah what you do not know (12:86)***”. Verily whenever I^{asws} remember the killing of the children of Syeda Fatimah^{asws}, I^{asws} am choked with tears over them^{asws}.”⁷

Imam^{asws} was poisoned by the governor of Medina by the instructions of the Muslim ruler Walid^{la} bin Abdul Malik^{la}. The Imam^{asws} met martyrdom on the 25th of Muharram 95 A.H. (713

³ Ibid, h 2.

⁴ Ibid, h 4.

⁵ Ibid, h 5.

⁶ This Verse is the answer from Prophet Yaqub (in the Holy Quran) to his sons when they said: ‘By Allah! You will not cease remembering Yusuf till you are on the verge of death, or until you die (12:85)

⁷ 107: كامل الزيارات، النص، ص: chapter 35, H. 1.

A.D) and was buried in Medina. With the passage of time a modest but beautiful Mausoleum was built to house the Imam^{asws}'s grave in 'Jannat ul Baqi', near the Holy grave of Rasool Allah^{saww}. Shamefully, in 1926 A.D., a King^{la} of Saudi Arabia destroyed the Holy shrine.

Our 5th Imam^{asws} Muhammad^{asws} Ibn Ali^{asws}:

Kuniya: Abu Jafar^{asws}

Our 5th Imam^{asws}, Imam Abu Jafar^{asws}'s 'Nazool' is in the year 57 A.H on the 1st of Rajab. The 5th Imam^{asws} was martyred in the year one 114 at the age of 57 on the 7th of Zilhajj. The Imam^{asws} was buried in Al-Baqi' cemetery, Madina, near the Holy grave of his^{asws} father, Imam Ali^{asws} Ibn Al-Hussain^{asws}. Imam^{asws}'s mother was Umm 'Abd Allah, daughter of Imam Al-Hassan^{asws} Ibn Ali^{asws} Ibn Abu Talib^{asws}.

Imam **Abu Jafar^{asws} (Imam Mohammed Baqir^{asws})** has said: 'Once, my mother was sitting next to a wall. The wall began to break apart and we heard an intense crumbling noise. Syeda^{asws} pointed out with her^{asws} hands saying: "No, for the sake of Al-Mustafa^{saww}⁸, Allah^{azwj} has not Granted you permission to fall." The wall remained hanging in the air until my^{asws} mother^{asws} moved away from that place. My father^{asws} gave one hundred Dinars as charity in appreciation and as an expression of gratitude for Allah^{azwj}'s favour.'

Abu al-Sabbah narrates: 'Once Abu 'Abd Allah^{asws} (Imam Jafar e Sadiq^{asws}) mentioned his grandmother and said: "She^{asws} was a truthful person. No lady was ever found in the descendants of Al-Hassan^{asws} like her (in excellence)."⁹

Abu Jafar^{asws} (Imam Mohammed Baqir^{asws}) has said: 'Jabir Ibn 'Abd Allah Al-Ansari was the last surviving companions of Rasool Allah^{saww}. He was a devout (firm) follower of our Ahl Al-Bayt^{asws}. He would sit in the Masjid of Rasool Allah^{saww} wearing a black turban. He would call, "O Baqir Al-Ilm, O Baqir Al-Ilm (a person of deep knowledge)."

'The people of Medina would say: "Jabir is hallucinating." He would say: "No, by Allah^{azwj}, I do not hallucinate, but I heard Rasool Allah^{saww} say: "You will soon meet a man^{asws} from me^{saww} whose name will be as my^{saww} name and his^{asws} manners as my^{saww} manners. He^{asws} will be the revealer of the (Divine) knowledge."

⁸ Prophet Mohammed^{asws} name

⁹ Al-Kafi, Vol. 1, Chapter on Imam Abu Jafar^{asws}, h 1.

'Jabir would still come and go, and one day in one of the roads of Medina, when passing, he found a few young boys, (and), among them, Imam Muhammad^{asws} Ibn Ali^{asws}. He looked at him^{asws} and called him^{asws} (Imam Muhammad^{asws} Ibn Ali^{asws}) to himself. The boy^{asws} came to him and then he said: "Go back." The boy^{asws} went back. Then he said: "I swear by the One in Whose hand is my life, (that I see) manners as the manners of Rasool Allah^{saww}. O (little) boy^{asws}, what is your name?" He^{asws} replied: "My^{asws} name is Muhammad^{asws} Ibn Ali^{asws} Ibn al-Hussain^{asws}." Jabir came forward and began to kiss his^{asws} head and say: "May I be sacrificed for you, Rasool Allah^{saww}, your great-great grandfather^{saww}, told me to convey his^{saww} greetings of peace to you^{asws} and would speak of all that (I see in you^{asws})."

The Imam^{asws} has said: 'Then Imam Muhammad^{asws} Ibn Ali^{asws} Ibn Al-Hussain came to his father^{asws} and he^{asws} was anxious. He^{asws} explained to him^{asws} about Jabir. His father^{asws} asked: "Did Jabir really do this?" He^{asws} replied: "Yes, he did so." The Imam^{asws} said: "My son^{asws}, stay at home (and do not expose yourself^{asws} to the enemy)." Jabir thereafter would come to him^{asws} in the mornings and in the evenings and the people of Madina would say: "It is so strange that Jabir, the only surviving companion of Rasool Allah^{saww}, comes to a boy^{asws} on both ends of the day every day." Very shortly, Imam Ali^{asws} Ibn Al-Hussain^{asws} passed away (was martyred). Imam Muhammad^{asws} Ibn Ali^{asws} then normally went to visit Jabir out of respect for his being a companion of Rasool Allah^{saww} and spoke to people from Allah^{azwj}.¹⁰

Abu Basir once asked from Imam Mohammed Baqir^{asws}: 'Are you the heir of the Rasool Allah^{saww}?' He^{asws} said: 'Yes, we^{asws} (Ahl Al-Bayt) are his^{saww} heir.' He then asked: 'Was Rasool Allah^{saww} the heir of the prophets^{as} and did he^{saww} know all that they^{as} knew?' The Imam^{asws} (the 5th Imam^{asws}) said: 'Yes, it is true.' He then asked: 'Do you^{asws} have the power to bring the dead back to life and cure the lepers, and the blind?'

He^{asws} said: 'Yes, we do have such powers by the permission of Allah^{azwj}.' Then he^{asws} said to me: 'Come closer to me, O Abu Mohammed.' He went closer to the Imam^{asws} and he^{asws} rubbed his face eyes and he saw the Sun, the Skies, the Earth, the houses and all things in the town.

Then the Imam^{asws} asked: 'Do you like to live this way, you will have what others have and be responsible for whatever they will be held responsible for on the Day of Judgement or would you like to live as before and enter into the Paradise (without accountability)?' He said: 'I would like to live as I lived before.' The 5th Imam^{asws} rubbed his eyes and he found himself as before.¹¹

¹⁰ Al-Kafi, Vol. 1, Chapter on Imam Abu Jafar^{asws}, h 2.

¹¹ Ibid, h 3.

Once, Imam **Abu Jafar^{asws} (Imam Mohammed Baqir^{asws})** was taken to Al-Sham (Damascus), to the court of Hisham Ibn 'Abd al-Malik. When he^{asws} arrived at his door he (Hisham) instructed his people from the Amawids¹²: 'When I finish humiliating Imam Muhammad^{asws} Ibn Ali^{asws} and stop, then each of you, one after the other, should reprimand and insult him^{asws}.' He then ordered for mam Muhammad^{asws} Ibn Ali^{asws} to come in his presence. When Imam Abu Ja'far^{asws} arrived, he made a gesture with his hand to all of them and offered a general greeting. He then sat down. This increased the disappointment of Hisham because he did not address him^{asws} as the Caliph and sat down without his permission.

Hisham then began to reprimand and scold him^{asws}. He said to him, among other things, 'O Muhammad^{asws} Ibn Ali^{asws}, why is it that one or the other from you^{asws} cause disunity among the Muslims and call people to follow him^{asws} thinking that he^{asws} is the Imam^{asws}? It is nothing but because of his ignorance and foolishness.' He scolded him^{asws} as much as he wanted. When he became quiet others, one after the other, began to annoy and displease the Imam^{asws}.

When they all became quiet, he^{asws} stood up and asked: 'O people, what is it that you want and where are you headed? Through us^{asws}, Allah^{azwj} Granted you guidance to the first one among you and through us^{asws} the last among you can receive guidance. You do have a temporary power but to us^{asws} belongs the future power and there will be no power after our^{asws} power; to us^{asws} belongs the final good end as Allah^{azwj} has Said, ***"The final victory is for the pious ones."*** (7: 128)'

He (Hisham) ordered him^{asws} to be imprisoned. In the prison whoever he^{asws} spoke to would sympathize with the 5th Imam^{asws}. The guard came to Hisham and said: 'O chief, I am afraid for you from the people of al-Sham (Damascus). They may remove you from this position,' and then gave him the full report.

Hisham then ordered the Imam^{asws} to be sent to Madina along with his^{asws} Shias and Hisham's people (his army) escorted the Imam^{asws} (to Madina). Hisham ordered his army to not allow the Imam^{asws} and his people to go to market places. They were denied food and water. They travelled for three days without food and water until they arrived at Madyan. They (the Imam^{asws} and his^{asws} Shias) were left behind the locked doors therein. The Shias of the Imam^{asws} complained to him^{asws} of hunger and thirst. The Imam^{asws} then climbed a hill above them and said loudly: 'O people of Madyan, the town of unjust people. I am 'Baqiya-tul-Allah' (the Power that Allah^{azwj} has Kept in reserve) as Allah^{azwj} has Said: ***"If you are true believers then you must know that the profit (the reserved power) which Allah has left for you is better for you (than what you may gain through deceitful ways). I am not responsible for your deeds."*** (11:86)

¹² The children of Bani Umayyad (the descendants of Umayyad) who were the enemies of the children of the Rasool Allah^{saww}.

Among his^{asws} people was an old man who went to them (the people of the town) and said: 'By Allah^{azwj}, this is the call of Shu'ayb^{as}, the Prophet of Allah^{azwj}. If you do not go to this man, you will be killed from the above and below (By Allah^{azwj}'s Wrath). Believe me and obey me this time, but you may reject me next time. I am giving you a good piece of advice.' At that, they came out quickly to Muhammad^{asws} Ibn Ali^{asws} and his people (with food and water). The news reached Hisham Ibn 'Abd al-Malik, who summoned the old man and he was taken to the court, but no one knows what happened to him.¹³

Imam Mohammed Baqir^{asws} spent between three to four years in the life-time of Imam Hussain^{asws}, 39 years in the company of his^{asws} father Imam Ali^{asws} bin Hussain^{asws} and 18 or 19 years executing responsibilities of an Imam^{asws} prior to being martyred.¹⁴

The Umayyad Caliph Hisham Ibn Abdul Malik arrested the Imam^{asws} on several occasions with the intention of disturbing and humiliating him^{asws}, but could not find any evidence to prosecute the Imam^{asws}. In the end, he sent a poison-impregnated saddle as a gift. They insisted that the Imam^{asws} ride on a horse mounted with it. After a short ride, poison spread in the Imam^{asws}'s body. After a few days in pain, the Imam^{asws} left for the better world on the 7th of Zilhajj 114 Hijri, and was buried alongside the graves of Imam Hassan^{asws} and Imam Sajjad^{asws} in Baqi cemetery, Medina.¹⁵

Our sixth Imam^{asws} says: 'My^{asws} father^{asws} said to me^{asws}: 'O Ja'far^{asws}! Dedicate to me^{asws} from my^{asws} such and such wealth for the lamenters to cry upon me^{asws} (after my departure from this world) for ten years at Mina (a place pilgrims go to during Hajj) in the days of Mina' (during the days of Hajj).¹⁶

¹³ Ibid, h 5.

¹⁴ Bihar ul Anwar, vol. 4, pg. 9

¹⁵ Ibid, h 6.

¹⁶ الكافي (ط - الإسلامية)، ج 5، ص: 117، Al Kafi – V 5 – The Book of Subsistence Ch 35 H 1

Our 6th Imam Jafar^{asws} Ibn Muhammad^{asws} Ibn Ali^{asws}:

Kuniya: Abu Abd Allah^{asws}

Imam Jafar^{asws} Ibn Muhammad^{asws}'s (Abu Abd Allah^{asws}'s) 'Nazool' is on the 17th of Rabi'ul Awwal in the year 83 A.H. Our 6th Imam^{asws} was martyred in the month of Shawwal (on the 15th of Shawwal) in the year 148 at the age of sixty-five. The 6th Imam^{asws} was buried in Al-Baqi' cemetery, Medina, in the same graveyard, where his father^{asws} and grandfather^{asws} and Imam Al-Hassan^{asws} Ibn Ali^{asws}, were buried.

'Abu' Abd Allah^{asws} (Imam Jafar-e-Sadiq^{asws}) has said: 'My^{asws} mother^{asws} was a true believer, pious and a person of good deeds. Allah^{azwj} Loves the people of good deeds.' He has also said: 'My mother^{asws} told me that my father used to say: "O 'Umm Farwah, I pray to Allah^{asws} to Forgive the sins of the sinners of our Shia (followers) a thousand times a day because we^{asws} exercise patience in the face of hardships knowing well the facts of reward (in the next life) but they exercise patience in that of which they have no knowledge."¹⁷

It has been narrated that once Al-Mansur ordered his governor of Makkah and Madina, al-Hassan Ibn Al-Zayd, to set fire to the house of Imam Ja'far^{asws} Ibn Muhammad^{asws} in order to burn him^{asws} to death. The house of Abu Abd Allah^{asws} was set on fire but it only burned the door and the corridor.

Abu Abd Allah^{asws} came out walking in the fire and said, while stepping on (and extinguishing) it (the fire), 'I am the son of 'A'raq al-Thara (Isma'il^{as}), I am the son of Ibrahim^{as} (Abraham), the beloved friend of Allah^{asws} .¹⁸

The narrator says that Abu Abd Allah^{asws} (the 6th Imam^{asws}) said: 'We^{asws} (Ahl Al-Bayt) have the key to the treasures of the Earth. If I^{asws} move one of my feet to say to the earth, "Let out whatever gold that is there in you," it will do so.'

(The narrator) says that he^{asws} then said that to one of his feet and made a line with it on the Earth. The Earth ripped open, then with his hand, the Imam^{asws} took out a brick of gold of the size of a hand. He^{asws} then said: 'Watch carefully.' They then looked again and saw many such pieces of gold one over the other shining. A certain person said: 'May Allah^{azwj} Keep my soul in service for your^{asws} cause, you have been granted whatever there is but your Shias are needy (and poor).'

¹⁷ Al-Kafi, Vol. 1, Chapter on Imam Jafar-e-Sadiq^{asws}, h. 1.

¹⁸ Ibid, h. 2.

The narrator says that the Imam^{asws} then said: 'Allah^{azwj} will soon Grant to our Shias and to us^{asws} the bounties of both this and the next life. Allah^{azwj} will Admit them in Paradise and its blessings. And our^{asws} enemies will be (sent) to the hell.'¹⁹

The narrator says: 'I had a neighbour who worked for the Sultan (the ruler) and he had gained certain properties. He often arranged parties and invited female singers. They would drink wine and this would disturb me. I complained to the man several times but he did not pay any attention. When I insisted he said: "O man, I am an addicted person and you are sober. I wish you take me to your master and I hope Allah^{azwj} will Save me through him^{asws}." His words impressed me a great deal. Upon my visiting to Abu 'Abd Allah (Imam Jafar-e-Sadiq^{asws}), I mentioned the condition of that man to him^{asws}. The Imam^{asws} said: "When you will go back to Kufa he may come to you, say to him: 'Imam Ja'far^{asws} Ibn Muhammad^{asws} has asked you, to stay away from what you are involved in. I guarantee that Allah^{azwj} will admit you in the Paradise." When I returned to Kufa he came to me. I kept him with me until just two of us were there alone. I then said to him: "O man, I told about you to Abu Abd Allah^{asws}, Ja'far^{asws} Ibn Muhammad^{asws}, Al-Sadiq^{asws}, and he^{asws} said to me: *When you will return to Al-Kufa, the man will soon come to you. Say to him, Imam Ja'far^{asws} Ibn Muhammad^{asws} said to you **Stay away from what you are involved in and I^{asws} will guarantee that Allah^{azwj} will Admit you to the Paradise.***"

The narrator has said: 'The man then wept and asked me: "I ask you by Allah^{azwj}, did Abu Abd Allah^{asws}, really say this to you?" I then swore before him that Abu Abd Allah^{asws} did really say so. He said: "This is enough for you," and he left. After few days he called me while he was behind his house and had no clothes on him and he said to me: "O Abu Basil', by Allah^{azwj}, there is nothing left in my house. I gave all of them away and I am left as you see." I then went to our people and made a collection to clothe him. Shortly thereafter he sent someone to inform me that he was ill and that I must see him. Thereafter I often went to him to provide treatment until he was about to die. I was sitting near him and he was experiencing the agony of death. He fainted and then regained conscience and said to me: "O Abu Basir, your master^{asws} has fulfilled his^{asws} promise to me." He then passed away. May Allah^{azwj} Grant him blessings. When I went for Hajj I went to see Abu 'Abd Allah^{asws} and asked permission for a meeting. As I was about to enter in his^{asws} presence, one foot in the corridor and one inside, the Imam^{asws}, before my saying anything, said from the inside: "O Abu Basir', we^{asws} have fulfilled our promise to your friend."²⁰

¹⁹ Ibid, h 4.

²⁰ Ibid, h 5.

Imam Musa e Kazim^{asws} said: 'Abu' Abd Allah^{asws}, Imam Ja'far^{asws} Ibn Muhammad^{asws}, was martyred (by the poison of Mansoor Al-Dawaniq)²¹ at the age of fifty-six in 148 A.H. He^{asws} lived after Imam Abu Ja'far^{asws} (Mohammed Baqir^{asws}), his father^{asws}, for thirty-four years.²²

Imam Musa e Kazim^{asws} also said: 'I^{asws} shrouded my father^{asws} with two pieces of winter cloth that he had used as clothes for Ihram²³. One of his shirts, the 'Amama (turban) that belonged to Imam Ali^{asws} Ibn Al-Hussain^{asws} and a cloak that he^{asws} had bought for forty Dinars were also used.'²⁴

²¹ Bihar ul Anwar, vol. 8, pp6

²² Ibid, h 7.

²³ Two large white sheets worn during Hajj

²⁴ Ibid, h 8.

Our 7th Imam^{asws} Musa Ibn Jafar^{asws} Ibn Muhammad^{asws} Ibn Ali^{asws}:

Kuniya: Imam Abu Al-Hassan^{asws}

Imam Abu Al-Hassan^{asws}'s 'Nazool' is in the year 128 A.H (on the 7th of Safar). Our 7th Imam^{asws} was martyred on the 25th of Rajab in the month of Rajab in the year 183 A.H, at the age of fifty-five in Baghdad in the prison of Al-Sindi Ibn Shahik - in his prison the Imam^{asws} was martyred. Our 7th Imam^{asws} was buried in Baghdad in the graveyard of Quraysh.

The narrator has said: When Imam Abu Al-Hassan Musa^{asws} was brought before al-Mahdi (an Abbasid ruler) the first time he^{asws} was accommodated in Zabala and the narrator talked to the Imam^{asws}. The Imam^{asws} found him too depressed and asked: 'O Abu Khalid, why is it that I^{asws} see you depressed?' He asked: 'How can I be not depressed when you^{asws} are being taken to this transgressor and I do not know what will happen to you^{asws}?'

Imam Musa-e-Kazim^{asws} said: 'I^{asws} will be safe now but (come to visit me^{asws}) in such and such month and day. Come to meet me at about a mile's distance.' The narrator was relieved and started counting the months as the days passed by until that particular day arrived. He then went up to a mile's distance and spent the day there until it was almost Sunset. Suddenly, Satan caused temptations to his heart and he began doubting in what the Imam^{asws} had said.

At this point, he saw figures coming from the direction of Iraq. He went to meet them and Imam Abu Al-Hassan^{asws} was in front of them on a mule. He^{asws} asked: 'Is it you O abu Khalid?' The narrator said: 'Yes, O great, great, great grandson of the Rasool Allah^{saww}.' The Imam^{asws} said: 'Do not doubt; Satan loves that you have doubts.' The narrator then said: 'Thanks to Allah^{azwj} Who saved you^{asws} from them.' Imam^{asws} said: 'I will soon been taken by them again from which I^{asws} will not be spared (will be martyred).'²⁵

²⁵ Ibid, Chapter on Imam Musa e Kazim, h, 3.

A Story of a Monk and a Nun:

Once, the narrator was in the presence of Imam Musa-e-Kazim^{asws}, when a monk and a nun, from the people of Najran, Yemen, came to see him^{asws}. Al-Fadl Ibn Sawwar sought permission for them and the Imam^{asws} said: 'Tomorrow bring them to the well of 'Umm Khayr.'

The narrator has said: 'On the next day we went to see him^{asws} and we found the people (the monk and the nun) there also. The Imam^{asws} ordered to spread a mat that was made of palm tree fibres. He^{asws} then sat down on it and they also sat down with the Imam^{asws}. The nun began asking questions. She asked many questions. The Imam^{asws} answered them all. Imam Musa-e-Kazim^{asws} asked her certain questions but she could not answer them. She then accepted Islam. The monk then began to ask questions and the Imam^{asws} answered whatever he asked. The monk then said: "I was very strong in my religion and no one of the Christians was as knowledgeable as I. I heard from a man from India who told me about the 'one' who could go for pilgrimage to the Holy House in one day and one night and then go back to his home." I asked: "Where did he live?" I was told that he lived in Sibdhan.

The one who informed me about him said that he knew the knowledge which was with Asif (Barkhiya) an assistant of the Prophet Solomon^{as}, (with the help of that knowledge) he brought the throne of (Queen) Sheba (from another country) and placed it in front of Prophet Solomon^{as} (in a flash). "He^{as} (Asif Barkhiya) is the one whom Allah^{azwj} has Mentioned in your Book (Holy Quran) and in the books of the followers of the Bible."

'Imam Musa-e-Kazim^{asws} then asked (the monk): "How many are the names of Allah^{azwj} that if one asks through those, one's prayers are answered?" The monk said: "They are many but the ones with perfect effects that do not leave the person invoking them without the desired results are seven." Imam Musa-e-Kazim^{asws} asked him: "Tell of whichever that you know." The monk said: "I swear by Allah^{azwj}, who has sent the Torah to Moses^{as} and has made Jesus to be a lesson for the worlds and a trial for the thankfulness of the people of reason. (I swear by Allah^{azwj}), Who has Made Muhammad^{saww} to be a blessing and mercy and has made Ali^{asws} a lesson and the source of understanding, Who has made the executors of his^{saww} will from his descendants and the descendants^{asws} of Muhammad^{saww} that I do not know. Had I known them you^{asws} would not have to ask me, I would not have to come to you^{asws} and would not have asked you^{asws} questions."

'The monk then asked him many questions. The Imam^{asws} answered them all. He^{asws} asked the monk certain questions, which he could not answer but the Imam^{asws} himself answered them for him. The monk then said: "Tell me of the eight letters (code words) that were revealed - out of which four letters were shown on earth and the other four remained in space. To whom those four letters that remained in space were sent? Who will interpret them?"

'The Imam^{asws} then said: "He^{asws} will be our al-Qa'im^{asws26}. Allah^{azwj} will Send them to him^{asws} and he^{asws} will interpret them. He^{azwj} will Send to him^{asws} what has not even been sent to the truthful ones, the messengers and the rightly guided ones^{asws}."

'Then the monk said: "Tell me about the two of the four that were sent to Earth. What are they?' The Imam^{asws} said, 'I will tell you about all four. The first one was, No one deserves to be worshipped and obeyed except Allah^{azwj} Who is One and has no partners and that He^{azwj} is Eternal. The second (testimony) was that Muhammad^{saww} is Rasool Allah^{azwj} without doubt. The third one (testimony) was regarding (submission to) us^{asws} - the Ahl Al-Bayt^{asws} 27 .

The fourth one (testimony) was our Shi'a (followers) who are from us^{asws} and we^{asws} are from Rasool Allah^{saww} and Rasool Allah^{saww} is from Allah^{azwj} through a means."

'The monk then said: "I testify that no one deserves to be worshipped and obeyed except Allah^{azwj}, that Muhammad^{saww} is Rasool Allah^{saww}, that whatever he brought from Allah^{azwj} is true, that you, Ahl Al-Bayt^{asws} are the Chosen ones of Allah^{azwj} from His^{azwj} creatures and that your Shi'a are pure who are the replacement (of those who oppose you^{asws}). They will have the good end. All thanks are due to Allah^{azwj}, Lord of the worlds."

'Imam Musa-e-Kazim^{asws} called to bring for him a gown, a shirt made in Gha'in Khurasan, a scarf, a pair of shoes and a hat. He^{asws} gave them to him, prayed the noontime prayer and asked him to be circumcised (if he hadn't already). He said it had already been done when he was seven years old.²⁸

The Story of the Dead Cow:

Imam Musa-e-Kazim^{asws} once passed by a woman in Mina who was weeping and her children around her were also weeping because her cow had died. The Imam^{asws} went close to her and asked: 'What has caused you to weep, O slave of Allah^{saww}?' She said: 'O servant of Allah^{azwj}, My children are orphans, our cow which was the only means of our living has died and we are left without any means of living.'

²⁶ The 12th Imam with Divine Authority to fill the Earth with peace and justice as it will be full of corruption and vice

²⁷ The infallible members of the family of Mohammed^{saww}.

²⁸ Ibid, h, 5.

Imam Musa-e-Kazim^{asws} asked: 'Will you be happy if I^{asws} will bring your cow back to life?' She was just inspired to say: 'Yes, O servant of Allah^{asws} I will be very happy.'

Imam Musa-e-Kazim^{asws} stepped aside and said two Rak'at prayers. He^{asws} then raised his hands and gently moved his lips. He^{asws} then stood up and called the cow to get up. He pushed the cow with his foot and it stood up straight. When the woman looked at the cow she cried and said: 'Jesus^{as}, the son of Mary^{as}, I swear by the Lord^{azwj} of the Ka'bah (he^{asws} is Jesus).' (It was famous at that time only Jesus^{as} would bring back to life the dead ones so she also thought like that). Many people gathered around but the Imam^{asws} disappeared among them and went (out of their sight).²⁹

²⁹ Ibid, h, 6.

The Shahadat of 7th Imam^{asws} and burial by 8th Imam^{asws}:

The narrator of the Hadith says that when Harun Ar-Rashid got worried about the noble characteristics of Musa^{asws} Ibn Ja'far^{asws} and the news he received from the followers of Imam Musa^{asws} Ibn Ja'far^{asws} regarding his^{asws} Divine Leadership, and their secret associations with him^{asws} in the daytime and at night, Harun got worried for himself and his rule.

Then he thought of killing the 7th Imam^{asws} with poison. Then Harun asked for some dates and ate some. Then he placed twenty dates on a tray, dipped a piece of thread in poison, and placed the date on a needle. He then thoroughly poisoned one of the dates with that thread until he was sure that the poison has penetrated it.

Harun did this several times and then placed the date among the other dates. He called in his servant and told him: "Take this tray of dates to Musa^{asws} Ibn Ja'far^{asws} and tell him^{asws}: "I have eaten dates, and have left some for you^{asws}. Please I beg you^{asws} to eat them all since I have handpicked them for you^{asws} myself. "

Harun also told the servant to make sure that no dates were left and that no one else should eat any of the dates. The servant delivered the dates and the message. The Imam^{asws} said: 'Bring me some toothpicks.' The servant brought him^{asws} toothpicks and stood in front of him^{asws} while the Imam^{asws} ate dates. Harun Ar-Rashid had a female dog which was very dear to him. The dog exerted an effort to free itself from the golden chains and jewels and went to Imam Musa Ibn Ja'far^{asws}. The Imam^{asws} put the poisoned date on the toothpick and threw it for the dog. The dog ate the date and immediately fell down on the ground and died while its meat was falling off its bones piece by piece.

The Imam^{asws} ate the rest of the dates. The servant took the tray back to Ar-Rashid. Harun asked him: 'Did he^{asws} eat all the dates?' The servant said: 'O commander of the faithful (Harun)! Yes.' Harun asked: 'How did you find him^{asws}?' The servant said: 'O commander of the faithful! I saw nothing wrong with him^{asws}.'

Then the news of the female dog and how it had fallen down with its meat being separated from its bones piece by piece and its death reached Harun. This was hard on him. He went to see the dog. He saw how the dog's meat had separated from its bones and died. He called in the servant, asked for a sword and a rug. He told the servant: 'Tell me the truth about the dates or I will kill you.'

The servant said: 'O commander of the faithful! I delivered the dates to Musa^{asws} Ibn Ja'far^{asws} and delivered your greetings to him^{asws} and stood right in front of him^{asws}. He asked me for a toothpick. I brought him^{asws} one. He put the toothpick into the dates and ate them one by one. Then the dog came there. He^{asws} placed the tooth pick in one of the dates and threw it for the dog. The dog ate it. He^{asws} continued eating the rest of the dates. O commander of the faithful! Then what you see happened.' Harun Ar-Rashid said: 'We did not gain any benefits from (trying to poison) Musa^{asws}. We fed him^{asws} the best of our dates, wasted our poison and got our dog killed. There is no solution for Musa Ibn Ja'far.'

Then our Master Musa^{asws} called in Mosayyab three days before his^{asws} death. Mosayyab was his prison guard. The Imam^{asws} said: 'O Mosayyab!' He said: 'Yes, my Master?' The Imam^{asws} said: 'I will be going to Medina, the town of my grandfather (i.e. Rasool Allah^{saww}), in order to instruct my son Ali Al-Reza^{asws} according to what my^{asws} father^{asws} had instructed me^{asws} to do, and establish him^{asws} as my^{asws} Trustee and Successor, and deliver my^{asws} orders to him^{asws}.'

Mosayyab said: 'O my Master! How do you order me to open the doors for you while there are also other prison guards with me?' The Imam^{asws} said: 'O Mosayyab! Your belief in the Honourable the Exalted God^{azwj} regarding us^{asws} is weak.' He said: 'No, my Master^{asws}!' The Imam^{asws} said: 'Then wait.' He said: 'O my Master^{asws}! Please pray for me to get more firmly established in faith.'

Then the Imam^{asws} said: 'I invoke the Honourable the Exalted God^{azwj} by His Great Name - by which Asif had invoked Him^{azwj}, and magically brought Bilquees' (queen of Saba's) Throne there and placed it in front of Solomon^{as} before the wink of an eye - to bring me (Al-Kazim) and my son Ali Al-Reza^{asws} together in Medina.' Mosayyab then heard Imam Al-Kazim^{asws} pray and suddenly he^{asws} was no longer where he^{asws} was standing to pray.

As he was standing there, he saw him^{asws} reappear there again, and tied the chains to his^{asws} own feet. At that time he fell in prostration to God^{azwj} to thank Him^{azwj} for this Divine Knowledge, i.e. the recognition of the Divine Leader. Imam Al-Kazim^{asws} told: 'O Mosayyab! Raise your head. Beware that I will depart to the Honourable the Exalted God^{azwj} three days from now.'

Mosayyab then cried. The Imam^{asws} told him: 'O Mosayyab! Do not cry. My son Ali^{asws} (Al-Reza) is your Divine Leader, and your next Master^{asws}! Therefore, adhere to his^{asws} Mastery since you will never be at a loss as long as you are with him^{asws}.' He said: 'Praise be to God^{azwj}.' Then Imam Al-Kazim^{asws} called him on the night of the third day and told him: 'It is time for me to go to the Honourable the Exalted God^{azwj}. When I ask you for water and drink it, you will see that my stomach gets bloated and swollen. My colour will turn yellow, red and green. It will turn into different colours. Then inform that oppressor (Harun) about my^{asws} death.'

When you see me that way, do not inform anyone else. Also do not tell the one who will come to me^{asws} until after I die.'

Mosayyab was constantly watching Imam Al-Kazim^{asws} until he^{asws} called him and asked for some water and drank it. Then he^{asws} called him and said: 'O Mosayyab! This wicked As-Sindi Ibn Shahak thinks that after I pass away, he will take charge of performing the ritual ablutions for me himself. No. This will never be the case. When they take me to the cemetery known as the Quraysh cemetery, bury me there. Do not raise my tomb higher than four opened fingers. And do not take any of the dirt from my tomb to be blessed by, since the dirt from the tombs of all of us is forbidden except for that of my grandfather - Al-Hussain^{asws} Ibn Ali^{asws} which the Sublime God^{azwj} has established as a means of healing for our followers and friends.'

Mosayyab then saw someone who looked very much like the Imam^{asws} sitting next to him^{asws}. He had seen Imam Al-Reza^{asws} when he^{asws} was young. wanted to ask him^{asws} questions but our Master Imam Musa^{asws} asked: 'O Mosayyab! Did I not admonish you before?' He kept waiting until the Imam^{asws} perished, and that person disappeared. Then he informed Harun Ar-Rashid. As-Sindi Ibn Shahak came. saw that they thought they were performing the major ritual ablutions for the dead, but their hands could not reach him. They thought they were placing the embalmment on him^{asws} and shrouding him^{asws}, but they could not do anything for him^{asws}. It was that person^{asws} who was placing the embalmment on him^{asws} and shrouding him^{asws}. They could see him^{asws}, but could not tell who he^{asws} was. They pretended that he^{asws} was just helping them. When that person^{asws} got finished he^{asws} told Mosayyab: 'If you had any doubts about me^{asws}, be no longer in doubt. I^{asws} am your Divine Leader, your Master, and God^{azwj}'s Proof for you after my^{asws} father^{asws}. O Mosayyab! The example of me is like that of the honest Joseph^{as}. Their example is like that of Joseph^{as}'s brothers who came to him. Joseph^{as} knew them but they could not recognise him^{as}.'

Then they carried the 7th Imam^{asws} and buried him^{asws} in the cemetery of the Quraysh, and did not raise his^{asws} tomb more than he^{asws} had ordered it to be raised. The tomb was raised later, and a building was constructed over it.³⁰

³⁰ Uyun Akhbar Al-Reza, vol. 1, Chater 8, H. 6.

Our 8th Imam Ali-Reza^{asws} Ibn Musa^{asws}:

Kuniya: Abu Al-Hassan^{asws}

'Abu Al-Hassan Al-Reza^{asws}'s Nazool was on Thursday, the 11th of Zeeqad in 148 A.H. The Imam^{asws} was martyred on the 17th of Safar in the year 203 A.H. at the age of 51. Imam Ali Reza^{asws} was buried in Tus (now called Mashhad). Al-Mamoon (an 'Abbasid ruler) gave poison to the Imam^{asws}, which was the cause of the Imam^{asws}'s Shahadat.

The Imamat of Imam Ali Reza^{asws}:

(A companion of Imam Ali Reza^{asws} says) When Imam Musa-e-Kazim^{asws} passed away, Imam Ali Al-Reza^{asws} spoke of his^{asws} Imamat (Leadership with Divine Authority) and it was worrying to us. It was said to him^{asws}: 'You have declared a very great issue and we are afraid for your^{asws} life from this rebel (Harun ar-Rashid - the Abbasid ruler).' The Imam^{asws} said: 'Allow him (Harun the Abbasid ruler) to try his best but he will not find any way against me^{asws}.'

The narrator of the Hadith says:

'I owed money to a man from the family of abu Rafi' called Tays. He demanded payment and pressed me hard and people assisted him. When I found myself in such condition I prayed the morning prayer in the Masjid of Rasool Allah^{saww} and then went to Imam Al-Reza^{asws}, who was in a nearby city in those days. When I had almost reached his^{asws} door he^{asws} appeared on his^{asws} donkey wearing a shirt and a gown. When I looked at him^{asws} I felt shy, when he^{asws} approached me he^{asws} looked at me and I offered him^{asws} the greeting of peace. It was the month of Ramadan. I said: "May Allah^{azwj} Keep my soul in service for your cause, (please) give some money to your slave, (which I owe to) Tays, and he has defamed me."

'I thought the Imam^{asws} would order him to stop pressuring me and by Allah^{azwj}, I did not tell the Imam^{asws} how much I owed nor did I mention any amount. Imam Ali Reza^{asws} ordered me to sit until he^{asws} returned. I remained there until I offered my sunset prayer and I was fasting. I felt depressed and I thought of returning home.

'At that time, the Imam^{asws} appeared before me with people around him^{asws}. Beggars had surrounded him^{asws} and he^{asws} gave them charity. The Imam^{asws} passed by and entered his^{asws} house. Then the Imam^{asws} came out and called me inside. We both sat down and I began to speak to him^{asws} about Ibn al-Musayyib, the governor of Madina, as I used to speak to him^{asws} about the governor often. When I finished the Imam^{asws} said: "I do not think you have ended your fast yet." I said, 'No, I have not ended it yet.'" The Imam^{asws} asked for food and ordered a boy (servant) to join me at the table. The boy and I had our meal and when we finished the Imam^{asws} said to me: "Lift up the furnishing and pick up whatever is underneath." I lifted it up and found Dinars therein. I picked them up and placed them in my pocket.

'The Imam^{asws} ordered four of his^{asws} slaves to escort me to my house. I said: "May Allah^{azwj} Keep my soul in service for your^{asws} cause, the spies of Ibn al-Musayyib check around all the time and I would not like them to see me with your^{asws} slaves." The Imam^{asws} said: "You are right, may Allah^{azwj} Keep you rightly guided." The Imam^{asws} ordered them to return whenever I wanted them to do so.

'When I almost reached my house and felt safe I asked them to go back. I went home and asked for a lamp. I looked at the Dinars and there were forty-eight of them. I owed twenty-eight to the man. Among them one Dinar caught my sight. I picked it up and brought it near the lamp. I found a clear mark on it that said: "Pay to the man twenty-eight Dinars and keep the rest for yourself." By Allah^{azwj}, I did not tell the Imam^{asws} how much I owed to the man. All praise belongs to Allah^{azwj} Who has Granted honour to those whom He^{azwj} has Given Authority."³¹

The narrator of the Hadith says:

'Once, I requested to Abu Al-Hassan Al-Reza^{asws} (8th Imam) in a matter that I wanted to learn from him^{asws} and the Imam^{asws} asked me to wait. One day I was with him^{asws} and he^{asws} came near the castle of so and so and stopped for rest among a few trees. Just the two of us and not a third was there. I said: "May I be sacrificed for you^{asws}, a holiday is upon us, by Allah^{azwj}, all I have is one Dirham only and nothing else." Imam^{asws} broke the surface of the earth with his^{asws} whip and with his^{asws} hand picked up a mould of gold and said: "Use it and keep secret what you just saw."³²

Imam Ali Reza^{asws} was Asked to come to Khurasan:

When the matter of the deposed Caliph (Amin) ended and it (the rule) was established for al-Mamoon, he wrote to Imam Al-Reza^{asws} asking to come to Khurasan. Abu Al-Hassan^{asws} in reply presented certain reasons to justify his disagreement with the proposal but Al-Mamoon continued writing until the Imam^{asws} found it unavoidable because he (al-Mamoon) would not leave him^{asws} alone.

The Imam^{asws} then decided to leave for Khurasan and at that time Imam Ali Reza^{asws} was only seven years old. Al-Mamoon wrote to him^{asws}: 'Do not travel through the mountains and Qum. Take the road through Basra, al-Ahwaz and Persia.' The Imam^{asws} arrived at Marw. Al-Mamoon offered him^{asws} to command and lead the task of Khilafat (leadership) but Abu Al-Hassan^{asws} declined. He then offered the Imam^{asws} to accept the position of a crown prince. The Imam^{asws}

³¹ Al-Kafi, Vol. 1, Chapters on History, H. 4.

³² Al-Kafi, Vol. 1, Chapters on History, H. 6.

said that he might accept it under certain conditions, Al-Mamoon said: 'Say whatever conditions you^{asws} like.'

The Imam^{asws} wrote: 'I will assume this position with the conditions that I will not issue any order or prohibitions nor issue any fatwa or judgment nor any appointment or dismissal of officers or change anything in the current system. You must excuse me in all such matters.' Al-Mamoon agreed to all such conditions.

'The narrator has said that when it was 'Id (the holiday) al-Mamoon asked Al-Reza^{asws} to attend the programme, lead the prayer and deliver the sermon. Al-Reza^{asws} replied to him saying: 'You know the conditions between us. They did not consist of any such matters.' Al-Mamoon sent the message: 'I only want thereby to build confidence in the people by knowing your distinction.' He continued insisting until the Imam^{asws} said: 'I will appreciate it greatly if you excuse me from such task and if you still insist then I will do this task in the manner that Rasool Allah^{saww} and Amir-ul-Momineen Ali^{asws} would do.'

'Al-Mamoon then said: 'You may do as you choose.' Al-Mamoon ordered the servants and guides to lead a procession to the door of Abu Al-Hassan^{asws} (Imam Reza^{asws}), saying "Allahu Akbar," Allah^{azwj} is Great (beyond description).'

People lined up waiting for the Imam^{asws} on the roads and roof tops, men, women and children. The guides and people from the army gathered at the door of Abu Al-Hassan^{asws} (Ali Reza^{asws}). At sunrise the Imam^{asws} took a shower and wore a white turban made of cotton. He^{asws} let one end of the turban hang over his^{asws} chest and the other end between his shoulders on his^{asws} back.

Imam^{asws} tied his^{asws} belt and said to his followers, 'Do as I have done.' Imam Reza^{asws} picked up an arrow-shaped staff and came out and they went along with him^{asws}. He^{asws} was barefoot and his^{asws} gown was raised halfway between his feet and knees. When he^{asws} walked and we walked along with him^{asws}, he^{asws} raised his^{asws} head toward the sky and said, 'Allahu Akbar' four times. It seemed to us as if the sky and the walls responded to him^{asws}. The guides and the people at the door were ready and armed and decorated with the best dresses. When we came out in such fashion along with Al-Reza^{asws} he^{asws} paused at the door briefly. Imam Reza^{asws} then said: 'Allahu Akbar. Allahu Akbar. Allahu Akbar. Allahu Akbar. He^{azwj} has Granted us guidance. Allahu Akbar. He^{azwj} has Granted us the cattle. All praise belongs to Allah^{azwj}. He^{azwj} has Granted us blessings.' We all raised our voices.

Yasir al-Khadim has said that the whole Marw (a name of a Place in Iran) shook with the weeping cries and shouts when they looked at Abu Al-Hassan Al-Reza^{asws}. Many of the guides fell from their horses. The horses kicked. The guides threw away their boots when they saw

Abu Al-Hassan^{asws} barefoot. Imam Reza^{asws} would walk about ten steps and pause and say, 'Allahu Akbar' three times. Yasir al-Khadim has said that to us it seemed as if the sky, earth and mountains responded along with him^{asws}. The whole Marw had become one voice loud and tearful. It was reported to al-Mamoon. Sahl Ibn al-Fadl, who had two official posts, said to him: 'O Amir al-Momineen^{asws}, if Imam Al-Reza^{asws} will reach the place of prayer in this manner people will devotedly be attracted to him^{asws}. In my opinion, ask him^{asws} to return home.'

Al-Mamoon sent his people to ask Abu Al-Hassan^{asws} to return home. Imam Ali Reza^{asws} asked to bring his shoes and wore them and rode back home.³³

The Imam^{asws} is Needless of others wealth:

The narrator narrates in the Hadith:

'I wanted to deliver an amount of property to Abu Al-Hassan Al-Reza^{asws}. It was a large amount. When the Imam^{asws} saw it he^{asws} did not show any sign of happiness. I became depressed and said to myself: "I delivered this property to him^{asws} but he^{asws} did not become happy." The Imam^{asws} called: "O boy, bring water and the pot."

The narrator has said that the Imam^{asws} then sat on the chair and made a hand gesture to the boy to pour water on his hand. The narrator says that from Imam^{asws}'s hand gold began to fall in the pot (where the water from the hands of the Imam was going). The Imam^{asws} then turned to me and said: 'One^{asws} who is capable of doing this, he^{asws} does not become happy for whatever you have delivered to him^{asws}.'³⁴

The Shahadat of Imam Ali^{asws} Ibn Musa^{asws}:

'The narrator says in a Hadith:

Imam Ali^{asws} Ibn Musa^{asws} was martyred (through poisoning, organised by Mamoon Ar-Rashid) at the age of 49 and a few months in 202 A.H. The Imam^{asws} lived for 19 years and two or three months after the death of (his^{asws} father^{asws}) Imam Musa^{asws} Ibn Ja'far^{asws}.³⁵

³³ Al-Kafi, Vol. 1, Chapters on History, H. 7.

³⁴ Al-Kafi, Vol. 1, Chapters on History, H. 10.

³⁵ Al-Kafi, Vol. 1, Chapters on History, H. 11.

Appendix: Notes for Parents

Zahoor and Shahadat of Imam Zain ul Abideen^{asws}

كشَف، [كشَف الغمَّة] وُلِدَ عَلِيٌّ ع بِالْمَدِينَةِ فِي الْخَمِيسِ الْخَامِسِ مِنْ شَعْبَانَ مِنْ سَنَةِ ثَمَانٍ وَ ثَلَاثِينَ مِنَ الْهَجْرَةِ فِي أَيَّامِ جَدِّهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَبْلَ وَقَاتِهِ بِسِنَّتَيْنِ وَ أُمُّهُ أُمُّ وَلَدٍ اسْمُهَا غَزَالَةُ وَ قِيلَ بَلْ كَانَ اسْمُهَا شَاهَزَنَانَ بِنْتِ يَزْدَجَرْدَ وَ قِيلَ غَيْرُ ذَلِكَ

It is narrated in Al-Kashaf that the Zahoor of Imam Ali^{asws} Ibn Hussain^{asws} was on 5th of Shaban, in the thirty-eight year after immigration in the days of his^{asws} grandfather Amir-ul-Momineen Ali^{asws} bin Abi Talib^{asws}, (and) two years before his^{asws} death. His^{asws} mother's name by birth was Ghazala but was changed (by Amir-ul-Momineen^{asws}) as Shah Yazdegerd Zanan the daughter of Yazdegerd.³⁶

وَ قَالَ الْكَفَعَمِيُّ فِي الْخَامِسِ وَ الْعِشْرِينَ مِنَ الْمُحَرَّمِ كَانَتْ وَفَاةُ السَّجَادِ ع وَ ذَكَرَ فِي الْجَدُولِ أَنَّهُ ع تُوُفِّيَ يَوْمَ السَّبْتِ فِي الثَّانِي وَ الْعِشْرِينَ مِنَ الْمُحَرَّمِ لِحُمْسٍ وَ تِسْعِينَ سَمَّهَ هِشَامُ بْنُ عَبْدِ الْمَلِكِ وَ كَانَ فِي مُلْكِ الْوَلِيدِ بْنِ عَبْدِ الْمَلِكِ.

As per 'Al-Kafami' in 'Al-misbah', Imam Zain-ul-Abideen^{asws} was martyred on the 25th of the month of Muharram in 95 Hijra in the second century of after being poisoned by Hisham bin Abdul Malik and was in the reign of Walid bin Abdul Malik.³⁷

Zahoor and Shahadat of Imam Muhammad^{asws} Ibn Ali^{asws}

مصبا، المصباحين روى جابر الجعفي قال: وُلِدَ الْبَاقِرُ ع يَوْمَ الْجُمُعَةِ غُرَّةَ رَجَبٍ سَنَةِ سَبْعِ وَ خَمْسِينَ³⁸.

Al-Jafar al-Jaffi narrates in Misbah, Al-Musbaheen that the Zahoor (Imam) Baqir^{asws} (5th Imam) occurred on the 1st Rajab in year fifty-seven Hijri,³⁹

³⁶ بحار الأنوار (ط - بيروت) ج 46 باب 1 أسمائه و عللها و نقش خاتمه و تاريخ ولادته و أحوال أمه و بعض مناقبه و جمل أحواله ع ص : 2
³⁷ بحار الأنوار (ط - بيروت) ؛ ج 46 ؛ ص 152 ،

³⁸ (1) مصباح المتهد للشيخ الطوسي في أعمال رجب ص 557.

كف، المصباح للكفعمي وُلِدَ ع بِالْمَدِينَةِ يَوْمَ الْإِثْنَيْنِ ثَلَاثَ صَفْرِ سَنَةِ تِسْعٍ وَ خَمْسِينَ وَ مَضَى ع يَوْمَ الْإِثْنَيْنِ سَابِعَ ذِي الْحِجَّةِ سَنَةِ سِتِّ عَشْرَةَ وَ مِائَةٍ وَ لَهُ سَبْعٌ وَ خَمْسُونَ سَنَةً سَمَّاهُ هِشَامُ بْنُ عَبْدِ الْمَلِكِ

It is in Al-Misbah al-Kafhami that Imam Mohammed Baqir^{asws} was martyred on Monday the 7th of Zilhajj year 106 Hijri and his fifty-seven year from the poison (given by) Hisham bin Abdul Malik.⁴⁰

Zahoor and Shahadat of Imam Jafar-e-Sadiq^{asws} Ibn Muhammad^{asws}

ضه، روضة الواعظين قب، المناقب لابن شهر آشوب وُلِدَ الصَّادِقُ ع بِالْمَدِينَةِ - يَوْمَ الْجُمُعَةِ عِنْدَ طُلُوعِ الْفَجْرِ وَ يُقَالُ - يَوْمَ الْإِثْنَيْنِ لِثَلَاثِ عَشْرَةَ لَيْلَةً بَقِيَتْ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ سَنَةَ ثَلَاثٍ وَ ثَمَانِينَ وَ قَالُوا سَنَةَ سِتِّ وَ ثَمَانِينَ

It is in Roza tul Waizeen and Al-Manaqib from Ibn Shar Ashob that the Zahoor of (Imam) Al-Sadiq^{asws} was in Madina in the morning of Friday when 13 nights remained in the month of Rabi'ul Awwal (30 days in the month, hence on the 17th) in 83 or 86 AH (after Hijara – migration to Medina)

Zahoor and Shahadat of Imam Musa-e-Kazim^{asws} Ibn Jafar^{asws}

ضه، روضة الواعظين وُلِدَ ع يَوْمَ الْأَحَدِ لِسَبْعِ خَلْوَنَ مِنْ صَفْرِ سَنَةِ ثَمَانٍ وَ عِشْرِينَ وَ مِائَةً

It is narrated in 'Roza tul Waizeen' that the Zahoor of Imam Musa e Kazim^{asws} took place on Sunday when seven days had passed from Safar (7th of Safar) in year one hundred twenty eight (128 AH).⁴¹

وَ قُبُضَ ع بِبَغْدَادَ فِي حَبْسِ سِنْدِيٍّ بْنِ شَاهِكٍ لِحَمْسِ بَقِيَتْ مِنْ رَجَبٍ وَ قِيلَ أَيْضاً لِحَمْسِ خَلْوَنَ مِنْ رَجَبٍ سَنَةَ ثَلَاثٍ وَ ثَمَانِينَ وَ مِائَةٍ وَ لَهُ يَوْمَئِذٍ خَمْسٌ وَ خَمْسُونَ سَنَةً

(It is narrated in Bihar that Imam Musa-e-Kazim's Shahadat) took place in Baghdad when 5 days remained in the month Rajab (25th of Rajab) during the Cindy Bin Shahk's imprisonment in 183 AH at the age of fifty-five years⁴²

³⁹ بحار الأنوار (ط - بيروت)، ج46، ص: 213، H. 2,

⁴⁰ بحار الأنوار (ط - بيروت)، ج46، ص: 217، H19,

⁴¹ بحار الأنوار (ط - بيروت)، ج48، ص: 9، H. 14,

⁴² بحار الأنوار (ط - بيروت) ج48، باب 1 ولادته ع و تاريخه و جمل أحواله ص: 1

حَدَّثَنَا أَحْمَدُ بْنُ زِيَادِ بْنِ جَعْفَرِ الْهَمْدَانِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ سُلَيْمَانَ بْنِ حَفْصِ الْمَرْزُوقِيِّ قَالَ: إِنَّ هَارُونَ الرَّشِيدَ قَبَضَ عَلَى مُوسَى بْنِ جَعْفَرٍ عَ سَنَةِ تِسْعٍ وَ سَبْعِينَ وَ مِائَةٍ وَ نُؤْفِي فِي حَبْسِهِ بِبَغْدَادَ لِحُمْسٍ لَيَالٍ بَقِيْنَ مِنْ رَجَبٍ سَنَةِ

Ahmad Ibn Ziyad Ibn Jafar al-Hamadani, may Allah^{azwj} be pleased with him – narrated that Ali Ibn Ibrahim Ibn Hashem quoted on the authority of his father, on the authority of Soleiman Ibn Hafs al-Marwazi, that:

Harun Ar-Rashid arrested (Imam) Musa^{asws} Ibn Jafar^{asws} in the year 179 A.H. (794). He^{asws} was killed (by poison) in prison at Baghdad on the 25th of month of Rajab in the year 183 A.H. (789) when he^{asws} was 54 years old. He^{asws} was buried in the cemetery of the Quraysh. He^{asws} served as a Divine Leader for 35 years and a few months. His^{asws} mother^{asws} was called Hamida, she^{asws} was also the mother of his^{asws} brothers Ishaq and Mohammed – the sons of Jafar^{asws}. Musa^{asws} Ibn Jafar^{asws} clearly appointed his^{asws} son Ali^{asws} Ibn Musa Al-Reza^{asws} as the Divine Leader after him^{asws}.⁴³

Zahoor/Nazool and Shahadat of Imam Ali Reza^{asws} Ibn Musa^{asws}

كف المصباح للكفعمي ولد ع بالمدينة يوم الخميس - حادي عشر ذي القعدة سنة ثمان و أربعين و مائة

It is narrated in Al-Misbah al-Kafhami that the Zahoor of 8th Imam (Ali^{asws} Ibn Musa^{asws}) took place in Madina on Thursday, the 11th of Zeeqad in 148 A.H.⁴⁴

كف، المصباح للكفعمي نُؤْفِي الرِّضَا ع فِي سَابِعِ عَشَرَ شَهْرِ صَفَرٍ يَوْمَ الثَّلَاثَاءِ سَنَةِ ثَلَاثٍ وَ مِائَتَيْنِ سَمَّهَ الْمَأْمُونُ فِي عِنَبٍ وَ كَانَ لَهُ إِحْدَى وَ خَمْسُونَ سَنَةً.

It is narrated in Al-Misbah al-Kafhami that (Imam) Al-Reza^{asws} had left (was martyred) on the 17th of Safar, on Tuesday in 203 A.H. through poisoning by grapes and Imam^{asws} was 51 years old⁴⁵.

Shahadat of Imam Ali Reza^{asws}:

The narrator of the Hadith says: "One night I was in the presence of Al-Mamoon (the Abbasid ruler). He granted me permission to leave at four hours after the beginning of the night. I went home. At midnight, I heard someone knock at the door. My servant answered the door. The man at the door told him, 'Tell Harthama that his master has summoned him.' Then I got up immediately, quickly put on my clothes and rushed to the house of my master Al-Reza^{asws}. The

⁴³ عيون أخبار الرضا عليه السلام، ج1، ص: 104، H. 7، ⁴³

بحار الأنوار (ط - بيروت) ج49، باب 1 ولادته و ألقابه و كناه و نقش خاتمه و أحوال أمه صلوات الله عليه ص: 2 ⁴⁴

بحار الأنوار (ط - بيروت)، ج49، ص: 293، H. 4، ⁴⁵

servant entered first and then I entered. I saw my master sitting in the yard. When Al-Reza^{asws} saw me he^{asws} said, 'O Harthama!' I said, 'Yes, my master^{asws}!' Al-Reza^{asws} said, 'Sit down.

'Then I sat down and Al-Reza^{asws} said, 'O Harthama! Listen carefully to what I tell you. Now it is time for me^{asws} to return to Allah^{azwj} the Highest and to join my^{asws} grandfather^{asws} and my^{asws} forefathers^{asws}. My^{asws} life has come to an end. This rebel' (al-Mamoon) has decided to poison me through (poison) mixed grapes and pomegranates. Al-Mamoon has poisoned a thread, and has put it through the grapes using a needle and has poisoned the pomegranates by having one of his servants rub poison on his hands, and the servant has peeled the pomegranates and pulled out all the seeds, thereby covering them with poison.

Then tomorrow Al-Mamoon will invite me^{asws} (to his house), offer me these grapes and pomegranates, and he will ask me^{asws} (i.e., force me) to eat them. Then I will (have no option but to) eat them. So it is bound to happen and I^{asws} will die. Once I^{asws} (Al-Reza^{asws}) die, Al-Mamoon will say, 'I must perform the ceremonial burial ablutions of his^{asws} body with my own hands.'

Once Al-Mamoon says that, you should privately tell him that I^{asws} (Al-Reza^{asws}) told you to tell him (Al-Mamoon) not to perform the ceremonial burial ablutions for me^{asws}, shroud me^{asws} or bury me^{asws}; otherwise the Divine Punishment that is to be brought upon him (Al-Mamoon) later will be brought upon him sooner. And that which he is trying to avoid will rush towards him. Then Al-Mamoon will accept this and give it up.'

Then Harthama added, 'I said, 'Yes my master^{asws}!' Then Al-Reza^{asws} continued, 'Then Al-Mamoon will appoint you to perform the ceremonial burial ablutions for me^{asws}. Al-Mamoon himself will sit at a high point to watch you wash my^{asws} body. O Harthama! Do not do anything related to my ceremonial burial ablutions until you see a white tent set up next to the house. Once you see it set up, take me inside wearing the clothes in which I had died. Stay outside and wait along with the others. Do not raise the tent to look in, lest you will be destroyed.

Then Al-Mamoon will come to you and ask, 'O Harthama! Don't you say that no one but a Divine Leader can wash a Divine Leader's body? Then who washed Abul Hassan Ali^{asws} Ibn Musa^{asws} while his^{asws} son Muhammad^{asws} was in Medina that is one of the cities in Hijaz, and Al-Reza^{asws} is here in Toos?' Once Al-Mamoon says this, you should answer him as follows, 'No one needs to perform the ceremonial burial ablutions for a Divine Imam^{asws}, except for the Divine Imam^{asws} after him^{asws}.

However, if someone violates this principle and performs the ceremonial burial ablutions for the Imam^{asws}, this act will not void the Imam^{asws}'s Divine Leadership. Neither will it void the Divine Leadership of the Imam^{asws} succeeding him^{asws}, even if someone forces him^{asws} not to perform the ceremonial burial ablutions for his^{asws} father^{asws}'s body. If Abul Hassan Ali^{asws} Ibn Musa Al-Reza^{asws} was in Medina when he^{asws} passed away, it is apparent that his^{asws} son Muhammad^{asws} would have performed the ceremonial ritual ablutions for him^{asws}. However, this did not happen, but Muhammad^{asws} performed the ceremonial burial ablutions for his^{asws} father^{asws} in secret.'

Once the sides of the tent are lifted up you will see me^{asws} in my^{asws} shroud. Then lift up my body, place it in the coffin and carry me^{asws}. Once he (al-Mamoon^{la}) decides to have my grave dug, he^{la} will try to dig it in such a position that the grave of his^{la} father Harun Al-Rashid^{la} is located in the direction of the Qibla from my grave. This, however, will never happen. No matter how hard they hit the ground with the digger, it will not be dug up, and they will not make any gains. Once they have made enough effort and got tired, tell Al-Mamoon that I^{asws} have ordered you to use a digger and hit the ground at the location in the direction of the Qibla from the grave of his father Harun Ar-Rashid just once. Then once you do this the ground will open up, a grave will be dug and a tomb shall be erected. Once Al-Mamoon accepts this and you see the grave appear, do not place me in it immediately.

Wait until some clear water comes up and reaches the level of the ground. Then a fish as large as the grave will appear swimming there. Do not put me in it as long as the fish is moving. Then the fish will disappear and the water will be drained. Then take me to the grave and place me in it. Do not let anyone throw any dirt over my^{asws} body. The grave will get filled and covered up by itself.'

Harthama added, "I said, 'Yes. My master^{asws}!' Then Al-Reza^{asws} told me, 'Remember what I^{asws} told you and act accordingly. Do not disobey.' Then I (Harthama) said, 'O my master^{asws}! I take refuge in Allah^{azwj} that I will not disobey your^{asws} orders.

Harthama added, "Then I left there crying and sad. Tears were falling down like drops sizzling in a frying pan. No one but Allah^{azwj} the Highest knew how I felt Then Al-Mamoon^{la} called me in and I went to him. I stood near him until daytime. Then Al-Mamoon^{la} said, 'O Harthama! Go to Abu Hassan Al-Reza^{asws}, express my greetings to him^{asws} and tell him^{asws}, 'Come to us if it is not difficult for you. Else I will come to see you^{asws}.' If Al-Reza^{asws} accepts to come, insist that he^{asws} comes sooner.

Harthama added, "Once I went to Al-Reza^{asws}, he^{asws} asked me, 'O Harthama! Do you remember what I^{asws} have advised you to do?' I replied, 'Yes.' Then Al-Reza^{asws} said, 'Give me^{asws} my shoes. I know why Al-Mamoon^{la} has sent you here.

Harthama added, "Then I did this. Al-Reza^{asws} put them on and walked towards Al-Mamoon. Then when the Imam^{asws} entered, Al-Mamoon^{la} stood up for him^{asws}, embraced him^{asws} and kissed him^{asws} on the forehead. Al-Mamoon^{la} had Al-Reza^{asws} seated on his couch next to himself. He started talking to him^{asws} for hours until daybreak. Then Al-Mamoon^{la} ordered one of his servants to bring pomegranates and grapes."

Then Harthama added, "Once I heard this I could not control myself. I started to shiver. I turned around and quietly left the meeting, since I did not want Al-Mamoon^{la} to see me in that state. I went to a corner of the palace. When the sun was about to go down, I sensed that my master^{asws} had left. Imam^{asws} had left there and returned home. Then I saw that Al-Mamoon^{la} ordered that doctors and nurses be called in."

Harthama added, 'I asked, 'What has happened?' They told me, 'Ali^{asws} Ibn Musa Al-Reza^{asws} has become ill.' The people were in doubt, but I was certain about what had happened since I knew.'

Harthama added, 'When the 2/3 of the night came, loud crying could be heard from the house. I heard the crying and rushed in there from amongst the people who were rushing in. I looked and saw Al-Mamoon standing there on his feet with a bare head and open buttons. He was crying. Then I stood among the people and wept with deep sighs until the morning. Then Al-Mamoon held the mourning ceremonies. Then he stood up and walked to the place where our master Al-Reza^{asws} was placed and said, 'Prepare a place for us. I want to perform his^{asws} ceremonial burial ablutions in person.' I stepped forward and told Al-Mamoon what my master Al-Reza^{asws} (s) had told me regarding the ceremonial burial ablutions, shrouding and burying of his^{asws} body. Then Al-Mamoon told me, 'O Harthama! I will not object to your performing the ceremonial burial ablutions for him^{asws}. Do as you please.'

I was standing and saw that a tent had been set up. I and everyone in the house remained standing behind the tent. We could hear the praises of Allah^{azwj} and His^{azwj} glorifications being recited along with the sound of water being poured and pans being moved. We could also smell such a good scent that we had never before smelt before.

At once, I heard that Al-Mamoon called me to come up to the balcony of the house and said, 'You thought that no one would perform the ceremonial burial ablutions for a Divine Imam^{asws}, except a Divine Imam^{asws} like himself^{asws}. Then where is his^{asws} son Muhammad^{asws} Ibn Ali^{asws} to come and perform the ceremonial burial ablutions for him^{asws}? Now he^{asws} is in Medina, while this one (Imam^{asws}) is here in Toos.'

I (Harthama) replied, 'o leader of momineen (Al-Mamoon)! That is what we say. It is not obligatory upon anyone to perform the ceremonial burial ablutions for a Divine Imam, but another Divine Imam^{asws} - one like him^{asws}. However, if someone transgresses and performs the ablutions for the Divine Imam^{asws}, that will not void the Divine Leadership of the Imam^{asws}. Neither will the transgression of the one who has performed the ablutions for the Divine Imam^{asws} void the Divine Leadership of the Imam^{asws} that is to succeed, since he^{asws} has been oppressed and not allowed to perform the ceremonial burial ablutions for his^{asws} father^{asws}. If Abul Hassan Ali^{asws} Ibn Musa Al-Reza^{asws} were in Medina, then it is apparent that his^{asws} son Muhammad^{asws} would have washed him. However, now it is apparent that even though his^{asws} son did not do this in public, he^{asws} performed the ceremonial burial ablutions for his^{asws} father^{asws} in secret.' Then Al-Mamoon^{la} became quiet and said nothing more.

Then the sides of the tent were lifted. When I looked, I saw my master Al-Reza^{asws} shrouded. His body was placed where Al-Mamoon and the rest of the people present there prayed over it. Then Al-Reza^{asws} was lifted up and taken up to the location of the grave. Then I saw a group of people who were trying to dig up the ground near Harun's grave in such a way as to position Harun's grave to be in the direction of the Qibla (Allah^{azwj}'s House in Mecca) from Al-Reza^{asws}'s grave. However, no matter how hard they tried, not even the least bit of dirt was removed from the ground. Al-Mamoon said, 'O Harthama! Do you see how the dirt refuses to be dug up for his^{asws} grave?'

I told Al-Mamoon, 'o leader of momineen! Al-Reza^{asws} has indeed ordered me to hit one stroke of the digger on the ground in the direction of the Qibla from the grave of your father Harun Al-Rashid^{la}, and no more.' Then Al-Mamoon asked me, 'O Harthama! What will happen if you make just one strike on the ground?' I said, "Indeed Al-Reza^{asws} has informed me that it is not allowed that the grave of for your father - Harun - be positioned in the direction of the Qibla from his (Al-Reza's) grave. And if! just strike the ground once, a prepared tomb will appear where there is no need to dig up the ground and remove any dirt. A large tomb shall appear in the middle.'

Then Al-Mamoon said, 'Glory be to Allah^{azwj}! What does all this mean? How amazing is what Abul Hassan^{asws} has said! O Harthama! Strike the ground with the digger so that we see what happens.' Then I picked up the digger with my hands and hit the ground with it once in the position of the direction of the Qibla from Harun Al-Rashid^{la}'s grave. Then a dug-up and prepared grave with a tomb appeared in the middle. The people were looking at it. Al-Mamoon^{la} said, 'O Harthama! Place Al-Reza^{asws} in it.' Then I said, 'o leader of the momineen (Al-Mamoon^{la})! Indeed my master^{asws} has ordered me not to place him^{asws} in the grave until there gushes out of the earth clear water and the grave gets filled up with it up to the level of the earth. Also a fish as large as the grave shall appear and move in the water. Then I am instructed to take Al-Reza^{asws} next to the grave and just leave him there when the fish disappears and the water totally drains away.' Then Al-Mamoon said, 'O Harthama! Do whatever you have been ordered to do.' Then I waited until the water and the fish appeared.

Then the fish disappeared and the water was drained away while all the people were watching. Then I took the Imam^{asws}'s body next to the grave and left it there. At once, I saw that a white tent was set up next to the grave in such a way that we could no longer see the grave. Someone other than those who were present there picked up the body, and placed it in the grave.

Al-Mammon pointed at the people to throw dirt over the body and fill up the grave. I said, 'O leader of the momineen (Al-Mamoon^{la})! We will not do that.' Al-Mammon said, 'Woe be to you! Then who will fill up the grave?' I said, 'Indeed Al-Reza^{asws} has ordered me not to throw any dirt over his^{asws} body. Al-Reza^{asws} has informed me that the grave will be filled up by itself. Then it will be raised up and a four-sided tomb will be formed.' Then Al-Mammon ordered the people not to throw any dirt over him^{asws}. The people dropped the dirt (from their hands) that they had picked up. The grave was filled up, raised and turned into a four-sided tomb. Then Al-Mammon returned. He called me in and asked me in private, 'O Harthama! I ask you to swear to Allah^{azwj} and tell me the truth about whatever you heard from Abul Hassan Al-Reza^{asws} - may Allah Bless his^{asws} spirit.'

At that, I told the leader of the momineen (Al-Mamoon^{la}) whatever Imam Al-Reza^{asws} had told me. Then Al-Mamoon^{la} asked me, 'I swear to you by Allah^{azwj} to tell me if Al-Reza^{asws} informed you of anything else.' Then I said, 'O leader of the momineen! I will answer any questions that you ask.' Al-Mammon asked, 'O Harthama! Did Al-Reza^{asws} tell you anything else in private?' I replied, 'Yes, he^{asws} did.' Al-Mammon asked, 'What was it?'

I replied, 'Al-Reza^{asws} informed me about the grapes and the pomegranates.' Then Al-Mamoon^{la} colours changed. He^{la} turned yellow, red, and black. Finally, he^{la} yawned and fainted. While Al-Mammon was unconscious I heard him say, 'Woe be to Al-Mammon from Allah^{azwj}! Woe be to him^{la} from Allah^{azwj}'s Prophet^{saww}! Woe be to him^{la} from Ali^{asws} Ibn Abi Talib^{asws}. Woe be to Al-Mamoon^{la} from (the Blessed Lady) Syeda Fatima-al-Zahra^{asws}! Woe be to Al-Mamoon^{la} from Al-Hassan^{asws} and Al-Hussain^{asws}! Woe be to Al-Mamoon^{la} from Ali^{asws} Ibn Al-Hussain^{asws}! Woe be to Al-Mamoon^{la} from Muhammad^{asws} Ibn Ali^{asws}! Woe be to Al-Mamoon^{la} from Ja'far^{asws} Ibn Muhammad^{asws}! Woe be to Al-Mamoon^{la} from Musa^{asws} Ibn Ja'far^{asws}! Woe be to Al-Mamoon^{la} from Ali^{asws} Ibn Musa Al-Reza^{asws}! By Allah^{azwj}, this is the clear loss.' Al-Mammon kept repeating these same words. When I saw that this change of state lasted for a long time, I got up and left. I sat in a corner of the palace. Al-Mamoon^{la} became conscious again and called me in. I went in and saw him sitting like a drunk person. Al-Mamoon^{la} said, 'By Allah, you are not in the least dearer to me than Al-Reza^{asws} was. Not even all the residents of the heavens and the earth are dearer to me than him^{asws}. I swear by Allah^{azwj} that if I hear that you have told anyone else what you have heard from him, I will kill you (too).'

I (Harthama) said, 'O leader of the Faithful! Shedding my blood will be allowed for you, if you realise that I have expressed anything about this to anyone.' Al-Mamoon^{la} said, 'By Allah^{azwj}, I^{la}

will not accept this unless you swear and make a Covenant to keep this a secret.' Al-Mammon made me make a promise and a covenant, and made me swear to them. Once I left, he hit himself on the head with both hands and recited the following verse of the Holy Quran, ***'They may hide (their crimes) from men, but they cannot hide (them) from Allah, seeing that He is in their midst when they plot by night, in words that He cannot approve: And Allah Does encompass all that they do. (4:108)***

And Al-Reza^{asws} had a son named Muhammad^{asws} the Imam^{asws}. Al-Reza^{asws} had said the following about him^{asws} (his^{asws} son^{asws}), 'He^{asws} is the most honest, patient, noble, the (Al-Noor) Light of the believers' eyes and the cause of rage for the unbelievers.⁴⁶

⁴⁶ Uyun Akhbar Al-Reza, Vol. 2, Chapter 64, H. 1