

The Infallibles

Imam Muhammad b. Ali al Baqir (as)

(This chapter will give) an account of the Imam after Ali b. al-Husayn, peace be on them, the date of his birth, the evidence for his Imamate, the age he reached, the period of his succession, the time and cause of his death, the place of his grave, and a summary of the reports about him.

Al-Baqir Muhammad b. Ali b. al-Husayn, peace be on them, was out of (all) his brothers the successor of his father, Ali b. al-Husayn, his testamentary trustee (wasi), and the one who undertook (qaim) the office of Imam after him. He surpassed all of them through his outstanding merit (fadl) in traditional knowledge (ilm), asceticism and leadership. He was the most renowned of them, the one among them who was most esteemed by both non-Shia (amma) and Shia (khassa), and the most able of them. None of the sons of al-Hasan and al-Husayn, peace be on them, showed the same ability in knowledge of religion, traditions, the sunna, the knowledge of the Qur'an and the life of the Prophet (sira), and the techniques of literature, as Abu- Jafar (Muhammad al-Baqir) showed. The surviving Companions (of the Prophet), the leading members of the next generation (tabieun) and the leaders of the Muslim jurists reported the principal features (ma'alim) of religion on his authority. By virtue of his outstanding merit he became a signpost (of knowledge) to his family. Proverbs were coined about him and reports and verses were written to describe him.

Concerning him al-Qurazi says:

O (you) who split open (baqir) knowledge

(making it available)
to the people of piety and the best of
those who seek to answer
the call of the Exalted.

Malik b. Ayan al-Juhni said in praise of him,
peace be on him:

When the people seek for knowledge of the
Qur'an, Quraysh
rely upon him.

If someone asked where is the son of the
daughter of the
Prophet, you would gain through him the
wide branches (of
knowledge).

(You are like) stars which shine for
night-travellers, (you
are) like mountains which have inherited
vast knowledge.

He, peace be on him, was born in Medina, in 57
A.H. (676 7). He
died in 114 A.H. (732) at the age of fifty-seven.
He was a (leading)
member of the Hashimite family within the
Hashimites. He was a
(leading) descendant of Ali among the descendants
of Ali. He was
buried in (the cemetery of) al-Baqi'i in (Medina)
the city of the
Apostle, may God bless him and his family.

[Maymun al-Qaddah reported on the authority of
Jafar b.

Muhammad, on the authority of his father, peace
be on
them:]

I (i.e. al-Baqir) visited Jafar b. 'Abd
Allah al-Ansari, may God be
pleased with him. I greeted him and he
returned my greeting. Then he
said to me: "Who are you?" That was after
he had lost his sight.

Muhammad b. Ali b. al-Husayn, peace be on
them, I answered.

My young child, come close to me, he said.
I went closer and he
kissed my hand. Then he stooped down to my
foot and kissed that. I
turned away from him.

Then he said to me: "The Apostle of God,
may God bless him and
his family, recites his greeting to you."

Peace and God's mercy and blessings be on
the Apostle of God,"
I said. "How is that, Jabir?"

He told me: "One day I was with him when
he said to me: "Jabir,
perhaps you will live until you meet one
of my descendants called
Muhammad b. 'Ali b. al-Husayn, peace be on
them, on whom God
will bestow light and wisdom. Then recite
to him my greetings."

In the testamentary bequest (wasiyya) which the
Commander of
the faithful, peace be on him, made to his
children, mention was made
of Muhammad b. Ali b. al-Husayn and of his
trusteeship. The
Apostle of God, may God bless him and his family,
named him and
caused him to be known as the one who split open
(religious)
knowledge (ulum) as the narrators of tradition
(ashab al-athar)
report.

Thus it is reported on the authority of Jabir b.
Abd Allah in a
direct (mujarrad) tradition: The Apostle of God,
may God bless him
and his family, said to me:

It will happen that you will live until
you meet one of my
children descended from al-Husayn, peace
be on him, called
Muhammad, who will split wide open
knowledge of religion.
When you meet him, recite my greeting to
him.

The Shia give an account of the tablet which
Gabriel, peace be on
him, brought down to the Apostle of God, may God
bless him and his
family, from heaven. (The Apostle) gave it to
Fatima, peace be on
her. In it are the names of the Imams after (the
Apostle) and in it is
Muhammad b. Ali, the Imam after his father.

The Shia also report that God, the Mighty and High, sent down to His Prophet, the blessings and peace of God be on him, a document sealed with twelve seals. He ordered him to give it to the Commander of the faithful, peace be on him, and to tell him to break the first seal, and he should act according to what is in (that part of the document). At the time of his death, he should pass it to his son, al-Hasan, peace be on him, and tell him to break the second seal and act according to what is in (that part of) the document. At the time of his death he should pass it to his brother al-Husayn, peace be on him. He should tell him to break the third seal and act according to what is below it. Then at his death, he should pass it to his son, Ali b. al-Husayn al-Akbar (the elder) and he should instruct him in a similar way. Then Muhammad should pass it to his son right down to the last of the Imams.

They report also numerous designations (nusus) of him for the Imamate after his father on the authority of the Prophet, may God bless him and his family, on the authority of the Commander of the faithful and on the authority of al-Hasan, al-Husayn and Ali b. al-Husayn, peace be on them.

The people report (accounts) of his outstanding virtues and accomplishments which would be too numerous to include. We will mention what will be sufficient in meaning for our purposes, if God wills.

[Al-Sharif Abu Muhammad al-Hasan b. Muhammad informed me: My grandfather (Yahya b. al-Hasan) told me: Muhammad b. al-Qasim al-Shaybam told us: Abd al-Rahman b. Salih al-Azdi told us on the authority of Abu Malik al-Juhni on the authority of Abd Allah b. Ata' al-Makki who said:]

I have never seen the scholars with anyone
so much younger than
them as I saw them with Abu Jafar Muhammad
b. Ali b. al-Husayn,
peace be on them. I have seen al-Hakam b.
Utayba, despite his
eminence among the people, conduct himself
before him as if he
was a young boy conducting himself before
his teacher.

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Whenever Jabir b. Yazid al-Jufi reported anything
on his
authority, peace be on him, he used to say:

The trustee of the trustees (of the
Apostle) and the heir
of the knowledge of the prophets, Muhammad
b. Ali b. al-Husayn,
peace be on them, told me.

[Makhul b. Ibrahim reported on the authority of
Qays b.
al-Rabi, who said: I asked Abu Ishaq al-Sabi'i
about rubbing the two
shoes (in the ritual ablution), he said:]

I used to tell people to rub the two shoes
(in the ritual
ablution instead of rubbing the feet)
until I met a man from
the Banu Hashim, whose like I have never
seen-Muhammad b. Ali
b. al-Husayn, peace be on him. I asked
about the rubbing and
he forbade me to do it. He said: "The
Commander of the faithful,
peace be on him, never used to rub (the
shoes). He used to
say: 'The Book (which does not mention the
practice) comes
before (the introduction of the practice
of) rubbing the
shoes.'

[Abu Ishaq added: I have never rubbed them since
he forbade me
to do it. And Qays b. al-Rabi'i said: I have
never rubbed them since I
heard Abu Ishaq.]

[Al -Sharif Abu Muhammad al-Hasan b. Muhammad
informed

me: My grandfather (Yahya b. al-Hasan) told me on the authority of Yaqub b. Yazid, who said: Muhammad b. Abi 'Umayr told us on the authority of Abd al-Rahman b. al-Hajja;, on the authority of Abu 'Abd Allah (Ja'far al-Sadiq), peace be on him, who said:]

Muhammad b. Munkadir used to say: "I did not use to think that the like of 'Ali b. al-Husayn, peace be on them, could leave a successor because of the outstanding merit of 'Ali b. al-Husayn, peace be on them, until I saw his son, Muhammad b. Ali. I wanted to advise him but he advised me."

My companions asked me: "What did he warn you of?" I told them: I went out to one of the suburbs of Medina at a time when it was hot. There I met Muhammad b. Ali, peace be on him. He was a well built man and he was leaning on two servant boys. Either they were black slaves of his or they were retainers of his. I said to myself: Here is a venerable leader (shaykh) of Quraysh out at this time and in these circumstances seeking worldly (advantage). I must warn him. So I approached him and greeted him. He returned my greeting with anger. The sweat was pouring down him.

I said: "May God remove you, a venerable leader of Quraysh, out at this time in these circumstances seeking worldly (advantage). If death came upon you while you were in this condition (what would you do)?"

He made the two servant-boys let go of his hand and held himself up. Then he said: "By God, if death came upon me while I was in this condition, it would come upon me while I am (fulfilling) an act of obedience to God, by which I make myself withdraw from you and from the (rest of the) people. I would only fear death if it came upon me while I was performing an act of

disobedience against God."

Then I replied: "May God have mercy on you, I wanted to warn you and you have warned me."

[Al-Sharif Abu Muhammad al-Hasan b. Muhammad informed me: My grandfather (Yahya al-Hasan) told me: A shaykh from the people of al-Rayy, who was very old, told me: Yahya b. 'Abd al-Hamid al-Himmani told me on the authority of Mu'awiya b. Ammar al-Duhni, on the authority of Muhammad b. Ali b. al-Husayn, peace be on them:]

(Muhammad b. Ali was asked) about God's words: Ask the people of remembrance (ahl al-dhikr) if you do not know [XVI 43]. He said: "We are the people of remembrance (ahl al-dhikr)."

The shaykh from al-Rayy said: I asked Muhammad b. Muqatil about these (words). He spoke about them according to his opinion and he said: "The people of remembrance (ahl al-dhikr) are all the religious scholars (ulama')."

I mentioned that to Abu Zura. He was astounded at his words. Then I put before him what Yahya b. Abd al-Hamld had told me. He said: "Muhammad b. Ali, peace be on them, speaks the truth. They are the people of remembrance (ahl al-dhikr). By my life, Abu Jafar, peace be on him, is one of the greatest scholars (ulama')."

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Abu Jafar, peace be on him, recounted reports of the beginnings of history (mubtada') and reports of the prophets. Stories of the campaigns of the Prophet (maghazi) were written on his authority. (Men) followed the practices of the Prophet (sunan) on his authority and relied on him with regard to the rites of the pilgrimage which he reported on the authority of the Apostle of God,

may God bless him
and his family. They (also) wrote a commentary of
the Qur'an on his
authority. Both the Shia (khassa) and the non-Shia
(amma) report
traditions on his authority. He debated with the
exponents of
individual reasoning (ahl al-ara') and the people
learnt a great deal of
theology (ilm al-kalam) from him.

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[Al-Sharif Abu Muhammad al-Hasan b. Muhammad
informed

me: My grandfather (Yahya b. al-Hasan) told me:
Al-Zubayr b. Abi

Bakr told me: Abd al-Rahman b. 'Abd Allah al-
Zuhri told me:]

Hisham b. Abd al-Malik made the pilgrimage. He
went into the
Sacred Mosque leaning on the arm of Salim, his
retainer. Muhammad
b. Ali b. al-Husayn, peace be on them, was sitting
in the mosque.

"Commander of the faithful," Salim said to
(Hisham), "there is
Muhammad b. Ali b. al-Husayn"

"The man for whom the people of Iraq are ready to
revolt?" he
asked .

"Yes," replied (Salim).

"Go to him," (Hisham) told him, "and say to him:

The Commander of the faithful (i.e.
Hisham) asks you: What
is it that the people eat and drink until
God has finished
judging them on the Day of Resurrection?

Abu Jafar Muhammad, peace be on him, replied:

The people will gather on (earth which
will be) like a loaf
of pure bread. There, there will be rivers
branching out.
They will eat and drink until the account
(with God) is
settled.

Hisham realised that (Abu Jafar Muhammad) had

overcome him.
So he said: "God is greater. Go to him and say to
him: (Hisham) says
to you: What will keep men away from food and
drink on that day?"

"Those in the fire of Hell will be too
occupied,"replied Abu Jafar,
peace be on him, "but they will say to those who
have not been
distracted from it: Bestow upon us water and some
of what God has
provided for you [VII 50]. "

Hisham fell silent and did not reply.

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Reports have come down that Nafi b. al-Azraq came
to
Muhammad b. Ali, peace be on them, and sat before
him to ask him
questions about what was permitted and what
forbidden. Abu Jafar,
peace be on him, said in the course of his answer:

Say to these deviators (from the true
course): How did you
make separation from the Commander of the
faithful (Ali),
peace be on him, lawful when you had
earlier shed your own
blood on his behalf and in obedience to
him and (you were
then close) to God through helping him?
Then they will
answer you: He allowed arbitration with
regard to the religion
of God. Say to them: God, the Exalted,
allowed arbitration
in the law (sharia) of His Prophet, may
God bless him and
his family, between two of His creatures.
For He said:

Send an arbitrator from his family and an
arbitrator
from her family if they want
reconciliation (to take
place) between them with the agreement of
God [IV 35].

The Apostle of God, may God bless him and
his family, appointed
Sad b. Muadh as an arbitrator over the
tribe of Qurayza. He

judged them according to what God had accomplished. Did you not know that the Commander of the faithful, peace be on him, ordered the arbitrators only to judge according to the Qur'an and not to go beyond it? He stipulated the rejection of any of the laws of men which opposed the Qur'an. They said to him: 'You have appointed as arbitrator over yourself, men who will judge you.'

He replied: 'I have not appointed a creature as an arbitrator.

I have only made the Book of God an arbitrator. Therefore where do the deviators find the wrong-doing in the matter of arbitration by the Qur'an, when he stipulated the rejection of whatever opposed it, unless they are persisting in a false accusation?

"By God", said Nafi b. al-Azraq, "these are words which I have never heard before and which have never occurred to my mind. It is the truth, God willing."

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The scholars report that 'Amr b. Ubayd came to visit Muhammad b. Ali b. al-Husayn, peace be on them, to test him with questions. He said: "May I be your ransom, what is the meaning of the words of Him, the Exalted:

Do not those who disbelieve realise that the heavens and the earth were ratq and we made them fitq? [XXI 30] What is this ratq and this fitq?"

"The heaven was ratq (means) that no rain came down from it," answered Abu Jafar, peace be on him, "and the earth was ratq (means) that no plants came out of it."

Amr stopped. He could not find any opposition. He went away but then came back.

"May I be your ransom," he said, "tell me of the words of Him, the Mighty and High: On whomsoever My anger alights, he falls (to disaster) [XX 82]. What is the anger of God, the Mighty and High?"

"The anger of God, Amr, is His punishment," replied Abu Jafar, peace be on him. "Whoever thinks that anything changes God, is an unbeliever."

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In addition to what we have described of his merit in knowledge (film), headship and leadership and the Imamate, there was the obvious excellence (of the man) to both the Shia (khassa) and the non-Shia (amma). He was recognised by all for his nobleness and well-known for generosity and kindness through the abundance of his help to the poor and his moderate temperament.

[Al-Sharif Abu Muhammad al-Hasan b. Muhammad told me: My grandfather (Yahya b. al-Hasan) told me: Abu-Nasr told us: Muhammad b. al-Husayn told me: Aswad b. 'Amir told us: Hayyan b. Ali told us on the authority of al-Hasan b. Kuthayyir, who said:]

I (i.e. al-Hasan b. Kuthayyir) complained to Abu Ja'far Muhammad b. Cali, peace be on them, of (my) need and the uselessness of brothers.

"Shame on the brother," he said, "(who is) a brother who looks after you when you are rich and separates from you when you are poor."

Then he ordered his servant-boy to take out a pouch in which were seven hundred dirhams.

"Spend this," he told me, "and when you have used it, tell me."

[Muhammad b. al-Husayn reported: Abd Allah b. al-

Zubayr told

us: They told us on the authority of Amr b. Dinar and Abd Allah

b. Ubayd b. 'Umayr, who said:]

We (i.e. Amr b. Dinar and Abd Allah b. Ubayd)

never met Abu-

Jafar Muhammad b. Ali, peace be on them, without him giving us

money, gifts and clothes. He used to say: "This is something which

had been prepared for you before you met me."

[Abu Nuaym al-Nakhai reported on the authority of Mu'awiya b.

Hisham on the authority of Sulayman b. Qarm, who said:]

Abu- Jafar Muhammad b. 'Ali, peace be on them,

used to pay us

five hundred dirhams to six hundred dirhams to a thousand dirhams

as gifts. He never tired of bestowing generosity on the brethren, and

on those who came to visit him, and on those who placed their hopes

and trust in him.

It is reported on his authority, on the authority of his fathers, peace

be on them, that the Apostle of God, may God bless him and his

family, used to say: "The best of works are three: Looking after

brothers with money; giving the people justice on your own account;

and mentioning God in every circumstance."

[Ishaq b. Mansur al-Saluli reported: I heard al-Hasan b. Salih say:]

I (al-Hasan b. Salih) heard Abu Jafar Muhammad b. Ali peace be

on them, say: "There is not anything that can be mixed with anything

better than clemency (mixed) with knowledge."

It is reported on his authority, peace be on him, that he was asked

about traditions which he put forward and did not support with a

chain of authorities. He said:

If I report a tradition without giving it a chain of authorities,

then my chain of authorities for it is in

fact my father on the
authority of my grandfather on the
authority of his father, on
the authority of his grandfather, the
Apostle of God, may God
bless him and his family, on the authority
of Gabriel, peace be
on him, on the authority of God, the
Mighty and High.

He, peace be on him, (also) used to say: "The
people cause us great
trouble. We summon them but they do not answer us.
If we
abandoned them, they would be guided by no one."

He, peace be on him, used to say: "What is it that
the people hate in
us who are the family of the House of Mercy, the
Tree of
Prophethood, the Source of Wisdom, (the people)
frequented by
angels and (those upon whom) inspiration
descended?"

He, peace be on him, died and left behind seven
sons. Each of his
brothers had great merit, even though they did not
attain his merit
because of his position with regard to the
Imamate, because of his
rank with God with regard to closeness and love
(wilaya), and
because of his position with regard to succession
(khilafa) of the
Prophet, may God bless him and his family. The
period of his
Imamate and of his undertaking the position of his
father in the
succession (on behalf of) God, the Mighty and
High, over His
servants was nineteen years.

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An Account of His Brothers and an
Extract from the Reports about Them
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Abd Allah b. Ali b. al-Husayn, peace be on them,
the brother of
Abu-Jafar Muhammad, peace be on him, was in charge
of the
endowments (sadaqat) of the Apostle of God, may
God bless him and
his family, and the endowments (sadaqat) of the
Commander of the

faithful, peace be on him. He was a man of merit and a jurist. He reported many traditions on the authority of his fathers, on the authority of the Apostle of God. The people told traditions on his authority and also gave historical reports (athar) on his authority. Among these is:

[Ibrahim b. Muhammad b. Dawud b. Abd Allah al-Jafar reported on the authority of Abd al-Aziz b. Muhammad al-Darawardi, on the authority of Umara b. Ghuzayya, on the authority of Abd Allah b. Ali b. al-Husayn, peace be on them:]

He (Abd Allah b. Ali b. al-Husayn) said: The Apostle of God, may God bless him and his family, said: "The meanest of men is one whom when my name is mentioned by him is unwilling to ask for God's blessing on myself and my family."

[Zayd b. al-Hasan b. Isa reported: Abu Bakr b. Abi Uways told us on the authority of Abd Allah b. Siman, who said: I met Abd Allah b. Ali b. al-Husayn, peace be on them, and he told me on the authority of his father, on the authority of his grandfather, on the authority of the Commander of the faithful, peace be on him:]

(The Commander of the faithful) used to have the right hand of the thief cut off for the first theft. If he stole again, he would have his left leg cut off. If he stole a third time, he would put him in prison for life.

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Umar b. Ali b. al-Husayn, peace be on them, was a man of merit and of high-standing. He was in charge of the endowments (sadaqat) of the Apostle of God, may God bless him and his family, and the endowments (sadaqat) of the Commander of the

faithful, peace be on
him. He was pious and God-fearing.

[Dawud b. al-Qasim has reported: Al-Husayn b. Zayd
said :]

I (Husayn b. Zayd) saw my uncle, Umar b. Ali b.
al-Husayn,
peace be on them, stipulate to those who wanted to
buy (produce
from) the endowments of Ali that if they made a
hole in such and
such a walls he would not stop anyone from
entering it to take it
from there.

[Al-Sharif Abu Muhammad informed me: My
grandfather told
me: Abu al-Hasan Bakkar b. Ahmad al-Azdi told us:
Al-Hasan b. al-
Husayn al-Urani told us on the authority of Abd
Allah b. Jarir al-
Qattan, who said:]

I (Abd Allah b. Jarir al-Qattan) heard Umar b.
'Ali b. al-Husayn,
peace be on them, say:

The one who is excessive in his love for
us is like the
one who is excessive in his hatred of us.
We have a right
(to authority) through our relationship
with our Prophet,
blessing and peace be on him. It is a
right which God has
given us. Therefore whoever abandons it,
abandons (something
which is) great. Grant us the position
which God has granted
us. Do not say things about us which do
not exist concerning
us. If God punished us, then it would be
for our sins. If
God has mercy on us, then it is because of
His mercy and
favour.

Zayd b. Ali b. al-Husayn, peace be on them, was
the outstanding
brother after Abu Jafar, peace be on him, and the
one with the most
merit. He was a devout worshipper, pious, a
jurist, God-fearing and
brave. He came out in revolt with the sword to
enjoin the good and

forbid the evil and to demand vengeance for al-Husayn, peace be on him.

[Al Sharif Abu Muhammad al-Hasan b. Muhammad informed me: His grandfather (Yahya b. al-Hasan) informed him on the authority of al-Hasan b. Yahya, who said: Al-Hasan b. al-Husayn told us on the authority of Yahya b. Musawir, on the authority of Abu al-Jarud Ziyad b. al-Mundhir, who said:]

I (Abu al-Jarud) went to Medina. When I began to ask about Zayd b. Ali, peace be on him, I was told: "That man is an ally of the Qur'an."

[Hisham b. Hisham reported:]

I (Hisham) asked Khalid b. Safwan about Zayd b. Ali, peace be on him, when (Khalid) was reporting traditions on his authority.

"Where did you meet him?" I asked.

"At al-Rusafa," he answered.

"What kind of man was he?" I asked.

"(He was) just as you have been told," he said. "He would weep out of fear of God until his tears became mixed with his running nose."

Many of the Shi'a believed in his Imamate. The reason for their belief was because of his coming out (in revolt) with the sword calling on support for the one who is acceptable from the family of Muhammad, may God bless him and his family. Therefore they thought that he intended that for himself. However that was not his intention because he knew of the right of his brother, peace be on him, to the Imamate before him, and of his bequest of trusteeship (wasiyya) at his death to Abu Abd Allah (i.e. Jafar al-Sadiq), peace be on him.

The reason for Abu al-Hasan Zayd b. Ali, may God be pleased with him, coming out (in revolt) is also more than his determination which we have already mentioned, to seek (vengeance) for the blood of al-Husayn, peace be on him. He had visited Hisham b. Abd al-Malik. Hisham had gathered the Syrians for him and ordered them to press around him in the assembly so that it was not possible for him to come close to him. Zayd said to him:

None of the servants of God are above being warned to show fear towards God, nor can any of them be excluded from showing fear towards God. I am warning you to show fear towards God, Commander of the faithful (i.e. Hisham). So show fear towards Him."

You are the one who thinks yourself entitled to the caliphate, Hisham replied to him, "and (you are) the one who hopes for it. But that is not for you. You have no mother. (At least) your mother was only a servant-girl.

"I do not know anyone greater in rank with God than a prophet whom He has sent," retorted Zayd. "(Yet such a prophet) was the son of a servant-girl. So if he had been unable to carry out His purpose, He would not have sent him. (That prophet) was Isma'il b.

Ibrahim (Ishmael, son of Abraham), peace be on them. Prophethood is greater in rank with God than the mother of the caliphate, Hisham.

Furthermore, a man should not be ignored whose father is the Apostle of God, may God bless him and his family, and who is the son of Ali b. Abi Talib, peace be on him."

Hisham jumped up from his assembly. He summoned his servant and said: "Don't let this man spend the night in my camp."

Zayd left saying that he would never have forced anyone to take up the sword if they had not humiliated him. When he arrived at Kufa, its inhabitants gathered around him and they soon pledged allegiance to fight on his behalf. Then they broke their pledge to him and handed him over. He, may God have mercy on him, was killed and his body (was left) hanging on a cross among them for four years. None of them denounced it, nor did they help him with hand or tongue.

When he was killed, the full report of that was sent to Abu Abd Allah al-Sadiq, peace be on him. He was very sad when it became clear to him (what had happened). He set apart a thousand dinars of his own money for the families of those of (Zayd's) followers who were killed with him.

That is reported by Abu Khalid al-Wasiti. He said: Abu Abd Allah, peace be on him, handed me a thousand dinars and told me to divide it among the families of those killed with Zayd. Four dinars of this reached the family of Abd Allah b. al-Zubayr, the brother of Fudayl al-Rassan.

His death was on Monday on the 2nd of (the month) of Safar in the year 120 A.H. At that time he was forty-two years of age.

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Al-Husayn b. Ali b. al-Husayn, peace be on them, was a man of merit and pious. He reported many traditions on the authority of his father Ali b. al-Husayn, peace be on them, and his aunt Fatima, daughter of al-Husayn, peace be on him, and his brother, Abu Jafar, peace be on him.

[Ahmad b. Isa reported: My father told us:]

I (Isa) used to see al-Husayn b. Ali b. al-Husayn,

peace be on
them, pray. I would say: "He will not put down his
hand until his
prayer for all creatures is answered."

[Harb b. al-Tahhan reported: Said, the follower of
al-Hasan b.
Salih, told me:]

I (Said) never saw anyone with greater fear (of
God) than al-
Hasan b. Salih. until I went to Medina and saw al-
Husayn b. Ali
b. al-Husayn, peace be on them. I have never seen
greater fear
(of God) than his. (It is) as if he had been taken
into the fire
(of Hell) and then taken out of it because of the
intensity of
his fear.

[Yahya b. Sulayman b. al-Husayn reported on the
authority of his
uncle, Ibrahim b. al-Husayn, on the authority of
his father, al-
Husayn b. Ali b. al-Husayn, peace be on them, who
said:]

Ibrahim b. Hisham al-Makhzumi was governor of
Medina. He
used to gather us (the family of the Prophet)
every Friday near the
pulpit. Then he would attack Ali, peace be on him,
and curse him.
One day I (al-Husayn b. Ali b. al-Husayn) was
present. The place
was very full so I was close to the pulpit. I
dozed off and saw (in a
dream) that the grave had opened and out of it had
come a man in a
white cloak. He said to me:

O Abu-Abd Allah (i.e. al-Husayn b. Ali b.
al-Husayn), does
not what this man is saying make you sad?

"By God, yes", I replied

"Open your eyes," he told me, and see what God is
doing with him."

Behold as he mentioned Ali, he was thrown from the
pulpit and died,
may God curse him.

Taken from

Kitab al Irshad (The Book of Guidance)
By Sheikh al Mufid

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