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Home > Al-Shahid al-Thani: Zayn al-Din al-Jub'i al-Amili > Chapter 3: On the Path to Glory > Al-Shahid's Travels > In Ba'labakk

# **Chapter 3: On the Path to Glory**

# **Secret of Success**

One may wonder sometimes about the secret behind the success of some people, and the way through which they ascended the tops of glory and human perfection.

Going through the biography of many of those everlasting personalities, will lead us to two essential factors behind all the successes and victories in life which are:

# First: Persevering Endeavour

Wittiness alone or instinctive capabilities endowed by Allah inside the human essence, can never achieve the objectives and goals aspired for by man, as the secret behind every success lies in continuous labour and unstopped strival, beside the traits of man can possess, like forbearance and patience for this purpose.

True, the persevering endeavour, and enduring different hardships and suffering for the sake of attaining to the objectives and aims, being the logical formula prevalent over the human life. Otherwise, resorting to the luxurious and monotonous life will mean indolence and fiasco.

"That who is after a peacock, has to endure the hardships of India," and "Without torment man can never acquire a treasure." 2

True, al-Shahid was an ideal in persevering toil and endeavour, never thinking of rest or resorting to the luxurious life. But all his life was spent in travelling and moving from one country to another, with his only aim being seeking knowledge wherever it to and under whomever it be.

All problems "how abundant they be "could never constitute an impediment curbing him from reaching his objective, as he got past mountains of concerns, spending long years under surveillance and persecution. All these difficulties and hardships could never hinder him from compilation, investigation

and study. So al-Shahid managed, throughout his relatively short life, to leave behind all that huge heritage of Islamic sciences and fields of knowledge.

## **Second: Discipline**

Having discipline, planning, and investing time properly constitute altogether the second factor for man's success.

Time, and "in general "age is the real capital in the life of individuals and peoples, as system is the essential factor behind man's proceeding on his way toward the aspired goal. Discipline and system being further the necessary factor for sovereignty of nations, glory of peoples and innovation of civilizations, while disorder and chaos being the essential cause for continuous failure in the life of nations and individuals.

Every man's success depends only on the extent of his observance of time and availing of opportunities. When going through the testament of al-'Imam 'Ali ibn Abi Talib (peace be upon him) on his deathbed, we shall be obliged to make a halt before the following resounding statement, representing his address to all generations: "I advise you (both) and all my children and members of my family and everyone whom my writing reaches, to fear Allah, to keep your affairs in order ..."3

True, discipline indicates a well-planned progress on the path ... the path of success, glory and attaining the aspired target.

# Discipline in al-Shahid's Character

Ibn al-Awdi used to show strong admiration for al Shahid's personality, enjoying his company for consecutive seventeen years, being a sufficient period to try his depth and recognize his quiddity. He was so dazzled by al-Shahid's character that he was prompted to write down a profile of al-Shahid's biography and day-to-day programmes.

That giant was viewing the day and hour as a great for-tune not to be misused or wasted. Hence al-Shahid used to divide his time, exploiting the hours of day and night in reading, investigation, compilation, recording the conclusions, and worship and beseeching Allah "the Glorified "with confirming his association with Him. Besides giving lectures and educating the disciples, with meeting the necessities of his family, receiving the guests and visitors, giving replies and solutions for their legal questions and inquiries, as well as settling the disputes that might flare up among people.4

Al-Shahid used to arrange and organize his time so accurately that he could benefit and invest each and every moment.5

This was the reason why al-Shahid has excelled others, attaining the top of perfection through subjugating the time and making use of it as best as possible, the fact indicating the real secret behind

his success and genius.

# **His Supernatural Acts**

Human life passes and paces forward according to monotonous material formulas, on which people were accustomed through the limited five senses. But sometimes some supernatural and extraordinary things take place, that excite man's astonishment and contemplation in the form of a psychological shock produced in one's heart of hearts.

The phenomenon of miracle and supernaturalism used to be an inseparable fact of the life of all prophethoods, being the means for shaking the souls and awakening the minds from their lethargy, leading them toward truth light.

The era of miracles has passed away with the end of prophethoods, but the Almighty Allah honours His true friends (*Awliya'*) and devoted bondmen, imparting on them noble acts and favour from His own, due to the sublime status and noble position and spiritual transparency they attained.

This being the difference between miracle and *karamah* (supernatural act), as miracle is a supernatural and extraordinary matter that occurs in response to challenging and establishing the truth, while *karamah* being a transient phenomenon that comes into being without any challenge.6

If the miracles were phenomena going in line with the process and course of the prophethoods throughout history, then the phenomenon of *karamat* was, in turn, relevant and connected to those transparent spirits, serene and pure selves and the hearts that are full of faith (*iman*), piety and godliness.

The extraordinary act (*karamah*) comes in fact to penetrate the monotony in life, once in the form of a vision like daybreaking or reconnoitring the future, or as an unusual sense filling the human soul with doubt at the moment of a transparent felicity.

The self-serenity and pure-heartedness attained by al Shahid reached an extent elevating him to the status of Allah's friends among the righteous bondmen of Allah.

#### **A Vision**

Al-Shaykh al-Baha'iz reports from his father, who was a disciple under al-Shahid (may Allah be pleased with him), that he once upon a morning has visited him (al-Shahid), finding him fully occupied with profound thinking. Thereat he wondered about the reason for his indulgence and sorrow, for which al-Shahid gave the following answer: O brother, I believe in my being the second martyr.

Then al-Shaykh al-Baha'i's father asked him: How is that you be aware of this?

Al-Shahid, movingly, replied: Yesternight, in the world of vision, I saw al-Sayyid al-Murtaza giving a big

banquet inviting to it all the Imamiyyah *'ulama'*. On entering the place, al-Sayyid al-Murtaza stood to welcome me, asking me to be seated beside Muhammad ibn Makki (al-Shahid al-'Awwal), and so I did. Then I waked up from sleep, never considering myself but a martyr.8

## On the Mediterranean Shores

It is reported from al-Shaykh al-Baha'i that when his father was once walking with his teacher, al-Shahid, on the Mediterranean shore; suddenly al-Shahid's lineaments were changed as if he were witnessing a disaster before him. When asked by his disciple about the reason behind that, al-Shahid replied: At this place a great man will be verily killed.

In the treatise named *Masa'il al-Sayyid Badr al-Din Aasan al-Ausayni*, which contained the questions put forth by that Sayyid to al-Shaykh Husayn `Abd al-Samad (al Shahid's disciple), the following question was cited:9

"It is reported that you were once in the company of al-Shahid in Istanbul, whereat he said to you: Soon, a great man will be murdered in this place. Apparently this being a prophecy, as al-Shahid has met his end at the same place, to which he referred, the fact indicating one of his extraordinary (noble) acts (*karamah*). How far true is that being ascribed to you?

Answer: Yea, true, I have experienced this, as al Shahid has apprised me of the martyrdom of a great man in that place, which being a psychical revelation, since he foretold of what will happen for him in future.

# **Another Extraordinary Act**

Ibn al-`Awdi, his faithful disciple, reports another *karamah*, that was narrated to him by al-Shahid during his travel to Egypt. Its abstract being that: On the night of Wednesday, the tenth of Rabi` al-'Awwal 960 H., he was at the town of Ramlah. From there he betook himself alone to make pilgrimage to the tombs of prophets at a mosque called al-Jami' al-'Abyad (the White Mosque), that was located at the town suburb. On reaching the mosque, he found its doors closed, with no one being there.

As soon as he placed his hand on the lock, the door was opened, whereat al-Shahid entered and embarked on performing prayers, indulging in supplication till he devoted himself completely to Allah "the Glorified "forgetting all around it and that he had to travel, with the caravan might leaving him and continuing its proceeding toward Egypt.

When he came to himself, he realized the long time he spent inside the mosque. At that moment he rushed to catch the caravan, but finding no trace for it. Thereat he remained so perplexed, not knowing what to do, and immediately he decided to go after the caravan, hoping to catch it.

After cutting a long way walking, he got tired, and all of a sudden a knight appeared at sight, coming

through the dusty road, inviting him to get on (horseback). How quick, the horse took them away, galloping the land and traversing the desert, after which he found himself in the midst of the caravan, among his friends and comrades.

So, al-Shahid got down the horse, and when he turned his face to thank the knight, he saw no one.

A commentary on this event is reported to have been uttered by Ibn al-`Awdi by saying:

"This being another *karamah* (extraordinary noble act) with which Allah "the Exalted "has endowed al Shahid, that can never be denied, but only by that upon whose heart is rust and whose insight being covered with veils of ignorance and desire. Otherwise, Allah never forgets His godly bondmen." 10

## **Making Travel**

Expatriate from homelands for seeking highness, And travel, as five gains are there in travels,

A sorrow relieving, and living earning,

A knowledge, manners and company of a noble man. 11

Monotony and quietude are usually yoked with sluggishness, as the river's water keeps on being fresh and tasty as long as it is flowing, but as soon as it stops, it will be converted to a stagnant pool of water. And prison remains more harmful for the human soul, since it fetters and bars it from moving, snatching its feeling of freedom and emancipation.

Prison being four walls that break man's wings, preventing him from hovering high in the expansive world. And man, spending all his life in the very place he was born in, not knowing or seeing other than it, completely resembles a bird preferring to live inside a cage over roaming through the nice blue space. Such man can never attain greatness, and will verily continue to live on a trivial margin of life.

Hence we see those moving great selves and eminent spirits, yearn for travelling, departure, emigration and setting out in Allah's land.

# **Al-Shahid's Travels**

Al-Shahid al-Thani was one among those great men, as moving and travel constituted a notable characteristic in his life. Taking into consideration the means of transport prevalent in his time and travel hardships, we shall realize the man's strong will and yearning for travel and going away freely.

Al-Shahid has moved among Syria, Iraq, Egypt, Yijaz, Turkey and Palestine, beside his homeland Lebanon. Also he has made visits to a large number of cities and villages including Mays, Karak Noah, Damascus, Cairo, Makkah, al-Madinah, Karbala', Najaf, Samarra', Ka"imayn, Baghdad, Yillah, Kufah, Quds, Siwas, Oskedar, Azghin, Touqat, Malaliyyah, Istanbul, and finally Ba`labakk.

Now this question is raised: What are the incentives that prompted al-Shahid to travel? What made him suffer the road difficulties and endure hardship of travel, moving all over the Islamic world?

If anyone intends to fathom this man's depth, what will he find there? Nothing will be found but love and hope. Only these both assets being behind the whole of his bright biography.

Al-Shahid made his travels with trade caravans, accompanying merchants dreaming only of gaining abundant profits, with goods, fortunes and contracting transactions being their only concern, while al-Shahid used to carry his books and papers, with his only objective being (gaining) knowledge and thought and learning. He has devoted himself to Allah, dedicating it entirely for seeking knowledge and paying service to the humanity, the fact for which Allah has favoured him with martyrdom, making him among those whose names being engraved in the history memory for ever.

#### **His Memoir**

Al-Shahid might have been distinguished as the only man in his time, to embark on writing down his memoir in a special notebook, recording in it his experiences, day-today events he witnessed, and his journeys. This work has had the most effective role in shedding light upon his active and contributive life in general.

He used to initiate his memoir with the following statement: "In the Name of Allah the Beneficent the Merciful. All praise belongs to Allah the Lord of the Worlds, and peace and benediction be upon the most honourable of messengers and his immaculate Household, and chosen Companions."

Then he would state his birth date, referring to the year in which he learned the Qur'an, 920 H., when he was only nine years. After that he would mention the date of his father's demise, in the middle of the month of Rajab 925 H., and then his travel to Mays for learning till the year 933 H. Finally he would state his visit to Turkey saying:

"Our arrival at the City of Qastantine was on Monday the 17th of Rabi' al-'Awwal 952 H., and the Almighty Allah has graced us with a good and proper house, that was almost the best of the city houses, and accessible to meet all our necessities. After my arrival I remained for

18 days never meeting any of the magnates, then the situation necessitated from me to write a good treatise containing ten valuable researches, each on one of rational and *fiqhi* arts, and *tafsir* (exegesis) beside other fields, letting it to reach the hands of the army judge, Muhammad ibn Qutb al–Din ibn Muhammad ibn Muhammad Qa'i Zadah al–Rumi, who was an honourable, wise, and intelligent man, the best in respect of morals and education and decency. After that he began to view me with great veneration, and I found favour with him, that he most the time was introducing me with flattery to the notable *'ulama'*. Throughout all that period, time was opportune for me to hold debates and discussions regarding numerous issues and facts."

In another place he says:

"On the twelfth day of meeting him, he sent me the notebook containing the functions and names of schools, offering me to choose whichever I would like, whether in Sham or Yalab. The condition required from me to select al-Madrasah al-Nuriyyah in Ba`labakk, for conveniences I found in it, and due to appearance of Allah's ordainment in it in particular. So he wrote me authorization for it, sending me to al-Sultan Sulayman, 12 allotting for me a monthly stipend as stipulated by its endower al-Sultan Nur al-Din al-Shahid. 13

Al-Shahid stayed in Turkey for three months and a half, during which he roamed over different regions, meeting many scholarly personages.

His travel to Turkey was the main factor behind his emergence as an extremely considerable personality of great worth. Despite the fact that his visit to the great Islamic metropolis, has resulted in his triumphant return to his homeland, but it was "seemingly "the main reason instigating some of the influential persons to think of exterminating and getting rid of him.

Following are some aspects of his travel as referred to by al-Shahid in his memoir.

## **Touqat**

Al-Shahid arrived in the City of Touqat on Friday the 12th of Safar. It was, as described by him, replete with resources, highly populated, with fine weather, of abundant water that rolls down from the hills and mountains surrounding the city.

Northwards, there was a big river flowing inside a spacious valley embracing four hundred villages, and being the only outlet for departing the city. Al-Shahid states that the villages were so adjacent that the onlooker thinks them to be only one village.

Then al–Shahid arrived in another town, being Amasiyyah. 14 In it, as reported by al–Shahid, there was a magnificent construction called (Al–Sultan Bayazid Building), 15 which was seemingly a big hotel for travellers and a great school. The town at that time was governed by alSultan Mu'llafa, the son of al–Sultan Sulayman al–Qanuni, and it is said that he died at the hands of his father, during the military preparations to confronting Iran, due to the latter's fear from his son's ambitions to seize power. That event coincided with the death of Amr Allah "the second son of al–Sultan" "through vague circumstances in the City of Yalab, and it was rumoured then that the father was behind his death too.

Sixteen days were the period in which al-Shahid stayed in Amasiyyah, after which he took the direction of the City of Qastantine. 16

Along the big valley, al-Shahid has registered his numerous spectacles, infatuated by that enchanting nature, where the heavily entwined forests, overcrowded with all sorts and kinds of trees, flowers and

fruits. These included the trees of walnuts, pomegranate, hazelnuts, grapes, apples, peach and pears, beside countless kinds of flowers and roses of miscellaneous shapes and colours.

Moreover, there were pine-trees, osier, ever-green and oak trees, beside other sorts that were never sighted by all Shahid before. He was so dazzled by that region, as he stated in his writings that he has never seen, throughout his life, scenes prettier than them, with confirming their being natural forests that man had no role in growing them.

Then al-Shahid stood before a giant tree, trying to measure the circumference of its trunk and its height, after which he wrote that its circumference exceeded thirty handspans, estimating its height to be more than two hundred hand-spans. 17

### **Qastantine**

Then he reached the City of Istanbul or Qastantine, as stated in his memoir, on the seventeenth of Rabi` al'Awwal 952 H., staying there for 18 days without meeting any of the men of influence. During that period he compiled valuable researches on different arts and sciences, submitting them to the army judge Muhammad ibn Qutb al–Din Qat'i Zadah al–Rumi. It was proved then that al Shahid was too accurate and successful in his choice, as the judge expressed his extreme admiration for his researches, and high respect for al–Shahid's character. After that the two men met each other, holding several dialogues that led to confirm their mutual links, whereat al Shahid offered his keenness to practice teaching in some of the schools. The judge held al–Shahid in high veneration, to the extent that he later on sent him a register containing various official employments and posts, asking him to select whichever he liked, provided that it should be either in Sham or Yalab.

This being a golden opportunity for whoever running after the world and its vanities, as the judge was not an ordinary person, but one of those having good influence and favour near Sulayman al–Qanuni, the most ever powerful monarch of the 'Uthmani Dynasty.

Whereas al-Shahid was never seduced by this temptation, showing abstinence from all worldly lusts, preferring the profession of teaching at al-Nuriyyah School in Ba'ilabakk. Thereat Muhammad Qa'ti Zadah applied the request to al-Sultan Sulayman, who immediately approved it.

# With Abu Ayyub al-'Ansari

During the period he resided in Qastantine, al-Shahid made a visit to the shrine of the honourable Companion Abu Ayyub al-'Ansari, 18 which was outside the city, and a vast shrine was built for him by Sultan Muhammad al-Fatih. There, al-Shahid secluded himself at one corner of the tomb reciting the holy Qur'an, and then an idea stroke his mind of examining his future from the Qur'an, with the hope of finding out what happened to his wife as he has left her while her being pregnant; and as soon as he opened the Qur'an, his auspice was the holy verse:

#### "So We gave him tidings of a gentle son." (37: 101)

He immediately bowed himself to make gratitude prostration to Allah, never forgetting to write down the holy verse, recording the date of that day.

Then he, accompanied by his disciple Ibn al-Awdi, departed Qastantine toward Oskedar on the other side of the strait, whereat he received a letter giving him the good tidings of the birth of a son, whom he gave the name of Muhammad.19

Ibn al-Awdi has reported the date of departing Oskedar toward Iraq for making pilgrimage to the holy shrines there, that it was on Monday the 2nd of Sha'iban, taking

the same route they had followed from Sivas20 to Istanbul.

They reached Sivas on 25th of Sha`ban, and after taking rest, al-Shahid resumed his journey on the second day of the holy Month of RamaAn.

The trip from Oskedar was too hard, as very frigid winds were blowing, with heavy snowfall, and they spent two nights of their travel amongst snow.

# Meeting al-Kulayni

Al-Shahid reports that once upon a night, during his travel, he saw in dream that he visited the great al-Shaykh Muhammad ibn Ya`qub al-Kulayni.21 Describing his features, as he saw in sleep, he said that he (al-Kulayni) was solemn, of good-featured face, with traits indicating knowledge and honour, and a beard overwhelmed with hoariness.

Then a conversation was held between them about the book *al-Kafi*, whereat al-Shaykh al-Kulayni expressed his dissatisfaction toward inscribing his book with bad handwriting. But when al-Shahid told him that his book was inscribed by a skillful calligraphist in Damascus, named Zayn al-Din al-Gharabili, who has excellently written it with nice calligraphy, making it in two volumes, there at the signs of delight appeared on al-Shaykh al-Kulayni's face.22

After walking for four days, al-Shahid arrived in the Town of Malliyyah, that had a temperate weather, situated close to the origins of the Euphratese. Thereafter he travelled to another town called Azghin, that was located adjacent to the River of Tigris.

# Cities of Iraq

On the fourth of Shawwal 952 H., al-Shahid arrived in the City of Samarra', where being honoured by visiting the shrines of Ahl al-Bayt Imams. Then he betook himself toward Baghdad for making pilgrimage to the shrine of al-Kazimayn (Musa al-Ka"im and Muhammad al-Jawad [A]), and from there he went to the shrine of Salman al-Farsi,23 and Hudhayfah ibn al-Yaman24 (may Allah be pleased with them),

turning then toward Karbala' to visit the holy shrine of al-'Imam al-Husayn (A). From there he went toward Yillah to visit the tomb of al-Qasim25 ibn al'Imam Musa ibn Ja`far (peace be upon him), and after it to the Kufah. In Dhu al-Qa`dah he ended his travel in the holy city of Najaf, to make pilgrimage to the immortal champion of Islam 'Ali ibn Abi Talib (A), where he stayed beside him all the remaining days of Dhu al-Qa`dah, reciting verses from the holy Qur'an.

When going through the memoir and recollections written down by al–Shahid, we come to realize his keenness and insistence on reciting the holy Qur'an all the time, beside finding out his auspice whenever facing any obscurity or trouble, seeking guidance from the first verse (*ayah*) on the top of the right page. He used to do this after uttering a collect of supplications, opening his heart at a moment of serenity, praying for inspiration from Allah's verses a glimpse of light.

Al-Shahid is reported to have stated in some of his memoir, that, once upon a day, he sought his auspice after reciting a part of the Qur'an near the tomb of al-'Imam, and he was encountered with the holy verse:

# "Then I fled from you, and my Lord vouchsafed me a command and appointed me (of the number) of those sent (by Him)." (26:21)

From his concern and attaching importance to this respect, it can be concluded that he was suffering in his homeland from the covetousness of the jealous people, and conspiring of the ambitious avaricious persons, among those who never liked to see a personage with the same level of al-Shahid to overshadow and inundate them, in a way that their dwindling and little position be revealed when compared to his giant character.

Then in the middle of Safar 953 H., al-Shahid left Iraq, returning to his homeland, and reached his village (Jub`).

#### In Ba'labakk

The time spent by al-Shahid in Ba`labakk was regarded by him the most pleasant days of his life, since he was fully engaged in teaching, embarking on furnishing and imparting upon the knowledge-seekers among his students and disciples, various fields of knowledge and thoughts.

During that juncture in history, al–Shahid attained the peak of his scholarly and social glory. He turned to be the main religious reference for giving rules and verdicts, for the whole country, giving the followers of each one of the schools of thought, verdicts (*fatawa*) according to their jurisprudential opinions and theories.

And during his time, Ba`labakk became a significant cultural centre, attracting and drawing the attention of men of knowledge, who began to rush into it from far and near, all over the world.

Ibn al-`Awdi has referred to this era by saying: "I was at his service in those days, and I can never forget that he occupied the highest rank, being the religious authority for mankind, the refuge for all the people, near and far, giving every sect verdicts compliant to its school of thought and creed, teaching the books of all schools of thought, in addition to another lesson he was giving in al-Masjid al'Aam (the main mosque).

So all the town people became quite submissive to him, following his guide and obeying his orders, with faithful affectionate hearts, and good responding and belief, with the establishment of the knowledge movement according to the necessities of time. Besides that, he became a reference for all eminent scholars from the farthest points of the country, attaining sovereignty and mastership while companions increased in number, with the fact that those days turned to be like feasts for them.26

- 1. Persian poetic lines.
- 2. Persian poetic lines.
- 3. Nahj al-balaghah, Letter No. 47.
- 4. Bughyat al-murid, by Ibn al-Awdi (a manuscript).
- 5. Rawdat al-jannat, Vol. III.
- 6. Al-'l'jaz fi Aw' al-'aql wa al-Qur'an, by al-Tabataba'i.
- 7. Al-Shaykh al-Baha'i (953–1035 H.), was the most eminent of his time 'ulama' with no rival. He was born in Ba`labakk and passed away in Isfahan. He is in origin from Jabal `Amil. His books on mathematics and astronomy remained for a long time as major references in these fields. Among his works we can refer to: "Tashrih al-'aflak, "Khulaat al-hisab, and "alKashkul. (Translator)
- 8. Rawdat al-jannat, Vol. III, p. 383.
- 9. The original text reads thus: A question: What is the opinion of our master (mawla) about the episode reported from al Shahid al-Thani, that he once passed by a place in Istanbul, accompanied by our master al-Shaykh, whereat he said: A man of importance is soon to be murdered in this place, and then he (al Shahid) was martyred in that very place? Yes, this is done by him (may Allah sanctify his soul), and the poor was addressed by this, and we were told that he was martyred in that same place, and that was what he revealed for himself (may Allah resurrect him with his immaculate Imams) "Shuhada' alfa'ilah, p. 137.
- 10. Rawdat al-jannat, Vol. III, p. 255.
- 11. It is an excerpt from the poetry ascribed to al-'Imam 'Ali (A).
- 12. Sulayman al-Qanuni.
- 13. Risalat Ibn al-`Awdi.
- 14. It is a small town situated in Minor Asia, in the region of Sivas on the coast of Yashil Irmaq River, containing numerous mosques and schools. It was conquered in 113 H.
- 15. He was one of Al 'Uthman monarchs.
- 16. It was called afterwards with the name Istanbul, and it is called Istanbul at present. (Translator)
- <u>17.</u> If we suppose the hand–pan to be 20 cms, so its height will equal forty metres, while the circumference of its trunk equals six metres.
- 18. He is Khalid ibn Zayd, from Banu al-Najjar, belonging to the Tribe of Khazraj, and was one of the most eminent companions. He was present during `Aqabah Allegiance (bay`ah), taking part in the battles of the first days of Islam. He was known with his bravery, forbearance and having enthusiasm for jihad (holy struggle); when the Messenger (S) migrated, he became his guest on reaching al-Madinah. He was among the soldiers who laid siege around the City of Qastantine in 53 H., during which he died and was buried near the walls of Qastantine. He supported al-'Imam 'Ali (A), taking his side during his battle with the Kharijites. (Translator)
- 19. He died during his childhood.

- 20. It is a Turkish town on the bank of the River of Qazal Irmaq.
- 21. He is the author of the famous book al-Kafi, one of the Shi'ah main reference books on hadith. He passed away in 329 H.
- 22. Though the matter is no more than a vision in the world of dreams, but referring to it sheds some light upon al–Shahid's concern for the thought and theological heritage of the good predecessors.
- 23. He was dead in 35 H., and was buried in al-Mada'in near Baghdad, which is called Salman Pak or Taq Kisra.
- 24. He deceased in 36 H.
- 25. He fled al-Madinah alone, toward the land of Iraq, where he arrived in a village called Bakhamri, (presently al-Qasimiyyah), during the savage onslaught launched by the `Abbasid Caliph al-Rashid against the `Alawids.
- 26. Risalat Ibn al-`Awdi (a manuscript).

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