Uyun Akhbar Ar-Ridha Volume 2

Uyun Akhbar Ar-Ridha Volume 2

Shaykh as-Saduq

Translated by
Dr. Ali Peiravi

Al-Islam.org

Sub Title:

The Source Of Traditions On Imam Ridha' (A.S.)

Author(s):

Al-Saduq [1]

Publisher(s):

Ansariyan Publications - Qum [2]

This is the second volume of the book Uyun Akhbar Ar-Ridha, which is not only a detailed account of the Biography of our Eighth Imam Abul Hassan Ali ibni Musa Ar-Ridha a.s. and a narration of the life-story of the Imam AS but it gives an insight into the erudition and holiness of the Imam AS. and the narration of His ahadith which has gone down in history as Al-Silsilatul Dhahabiyyah (The Golden Chain) that is transmitted from Imam to Imam from The Prophet SAWW. The second volume starts from chapter 31 and ends at chapter 69, each of which treats a certain topic related to the Imam AS. The Imam AS brilliant expose on Imamah and the difference between itrah and ummah are recorded in this book.

Get PDF [3] Get EPUB [4] Get MOBI [5]

Translator(s):

Dr. Ali Peiravi [6]

Topic Tags:

Hadith [7]
Hadith Collections [8]
Ahl al-Bayt [9]

Person Tags:

Imam Ali al-Rida [10]

Dedication

We dedicate this work to both of our parents to whom we are greatly indebted - our fathers: the late Mr. Muhammad Mehdi Peiravi, and Mr. Charles Henry Morgan. We also pray for the blessing of our mothers

Mrs. Talat Sheikh Peiravi and Mrs. Betty June Morgan whom our children and we love and are still under their spiritual protection and loving support.

Dr. Ali Peiravi
Ms. Lisa Zaynab Morgan
ali_peiravi@yahoo.com [11]

Chapter 31: Traditions about Ar-Ridha' (a.s.)

31-1 My father and Muhammad ibn Ahmad ibn al-Waleed - may God be pleased with them - quoted on the authority of Sa'ad ibn Abdullah and Ja'far al-Hemyari, on the authority of Ibrahim ibn Hashem, on the authority of Al-Hassan ibn Al-Jahm that he had heard Abal Hassan Ali ibn Musa (Imam) Ar-Ridha' (a.s.) say, "Everyone's friend is his intellect and everyone's enemy is his ignorance."

31-2 Ali ibn Ahmad ibn Ahmad ibn Muhammad ibn Imran ad-Daqaq, Muhammad ibn Ahmad Al-San'ani and Al-Husayn ibn Ibrahim ibn Ahmad al-Mokattib - may God have mercy upon them - narrated that Abul Husayn Muhammad ibn Abi Abdullah al-Kufi quoted on the authority of Sahl ibn Zayd al-Adami, on the authority of Abdul Adheem ibn Abdullah Al-Hassani, on the authority of Mahmood ibn Abil Bilad that he had heard Ar-Ridha' (a.s.) say, "Whoever is ungrateful for the blessings from the created ones is not grateful to God the Honorable the Exalted."

31-3 According to the same documentation, Ibrahim ibn Abi Mahmood narrated that Ar-Ridha' (a.s.) said, "A believer is one who rejoices over doing good deeds, and repents from doing wicked deeds. A Muslim is one from whose tongue and hands the Muslims are secure. Whomsoever whose neighbors are not secure from him, does not belong to our nation."

31-4 Abul Hassan Muhammad ibn Ali ibn al-Shah - the jurisprudent from Marv narrated at home on the authority of Abu Bakr Muhammad ibn Abdullah an-Neishaboori, on the authority of Abul Qasim Abdullah ibn Ahmad ibn Amer ibn Soleiman al-Ta'ee in Basra, on the authority of his father in the year 260 A.H. (873 A.D.) quoted the following on the authority of Ali ibn Musa Ar-Ridha' (a.s.) in the year 194 A.H. (809 A.D.).

31

بابٌ آخَرٌ فِي ما جاءَ عَنِ الرِّضا عَلَيْهِ السَّلامُ مِنَ الأَخْبارِ الْمَجمُوعَةِ

1 ـ حَدَّثَنا أَبي وَمُحَمَّدُ بْنُ الحَسَنِ بْنِ أَحْمَدَ بْنِ الوَلِيدِ ـ رَضِيَ اللهُ عَنْهُما ما قالا: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّه وَعَبْدُاللَّهِ

بْنُ جَعْفَرٍ الحِمْيَرِيُّ قالا: حَدَّثَنا إبْراهيمُ بْنُ هاشِمٍ، عَنِ الحَسَنِ ابْنِ الجَهْمِ، قالَ: سَمِعْتُ أَبَا الحَسَنِ عَلِيّ بْنِ مُوسَى الرِّضاعَلَيْهِمَا السَّلاَمُ يَقُولُ: صَدِيقُ كُلِّ امْرِ عَقْلُهُ وَعَدُوُّهُ جَهْلُهُ.

2 ـ حَدَّثَنا عَلِيُّ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِمْرانَ الدَّقَّاقُ ؛ وَمُحَمَّدُ بْنُ أَحْمَدَ السِّنانِيُّ؛ وَالحُسَيْنُ بْنُ إبْراهيمِ بْنِ أَحْمَدَ المُكَتِّبُ ـ رَحِمَهُمُاللَّهُ ـ قالُوا: حَدَّثَنا أَبُو الحُسَيْنِ مُحَمَّدُ بْنُ أَبي عَبْدِاللَّهِ الكُوفيُّ، عَنْ سَهْلِ بْنِ زِيادٍ الأدَمِيّ، عَنْ عَبْدِ العَظِيمِ بْنِ عَبْدِاللَّهِ الحَسَنِيّ، عَنْ مَحْمُودِ بْنِ أَبِي البِلادِ، قالَ: سَمِعْتُ عَلَيْهِ السَّلامُ يَقُولُ: مَن لَمْ يَشكُرِ المُنعِمَ مِنَ المَخْلُوقِينَ لَمْ يَشكُرِ اللَّهَ عَزَّ وَجَلَّ.

3 ـ وَبِهذَا الإسنادِ عَنْ إبْراهيمِ بْنِ أَبي مَحْمُودٍ، قالَ: قالَ الرِّضا عَلَيْهِ السَّلامُ: المُؤمِنُ: الَّذِي إذا أَحسَنَ استَبْشَرَ وَإذا أَساءَ اِستَغفَرَ، وَالمُسلِمُ: الَّذِي يَسلَمُ المُسلِمُونَ مِن لِسانِهِ وَيَدِهِ لَيْسَ مِنَّا مَن لَم يَأمَن جارُهُ بَوائِقَهُ.

4 ـ حَدَّثَنا أَبُو الحَسَنِ مُحَمَّدُ بْنُ عَلِيّ بْنِ الشّاهِ الفَقِيهُ المَرْوَزِيُّ بِمَروَالرُّودِ فِي دارِهِ قالَ: حَدَّثَنا أَبُو بَكْرِ مُحَمَّدُ بْنُ عَبْدِاللَّهِ النِيْسابُوريُّ قالَ: حَدَّثَنا أَبُوالقاسِمِ عَبْدُاللَّهِ بْنُ أَحْمَدَ بْنِ عامِرِ بْنِ سُلَيْمانَ الطَّائيُّ بِالْبَصْرَةِ قالَ: حَدَّثَنا أَبي فِي سَنَةِ سِتّينَ وَمِأئَتَيْنِ قالَ: حَدَّثَني عَلِيُّ بْنُ مُوسَى الرِّضاعَلَيْهِمَا السَّلاَمُ سَنَةَ أَرْبَعٍ وَتِسعِينَ وَمِائَةٍ.

The same was also narrated by Abu Mansoor Ahmad ibn Ibrahim ibn Bakr al-Khori in Neishaboor1, on the authority of Abu Ishaq Ibrahim ibn Muhammad al-Khori, on the authority of Ja'far ibn Muhammad ibn Ziyad – the Khori jurisprudent in Neishaboor, on the authority of Ahmad ibn Abdullah al-Harawi ash-Sheybani, on the authority of Ali ibn Musa Ar-Ridha' (a.s.). The same was also narrated by Abu Abdullah Al-Husayn ibn Muhammad al-Ashnani Ar-Razi al-Adl in Balkh, on the authority of Ali ibn Muhammad ibn Mehrawayh al-Qazvini, on the authority of Dawood ibn Soleiman al-Farra', on the authority of (Imam) Ali ibn Musa Ar-Ridha' (a.s.), who quoted on the authority of his father (Imam) Musa ibn Ja'far (al-Kazim) (a.s.), on the authority of his father (Imam) Ja'far ibn Muhammad (as-Sadiq) (a.s.), on the authority of his father (Imam) Muhammad ibn Ali (al-Baqir) (a.s.), on the authority of his father (Imam) Ali ibn Al-Husayn (as-Sajjad) (a.s.), on the authority of his father (Imam) Al-Husayn ibn Ali (a.s.), on the authority of his father (Imam) Ali ibn Abi Talib (a.s.) that God's Prophet (S) said, "I will intercede on behalf of the following four groups of people on the Resurrection Day:

1-Those who honor my progeny

2- Those who help them fulfill their needs

3- Those who help them in their affairs when they urgently need help

4- Those who love them verbally and wholeheartedly

31-5 According to the same documentation, Ali ibn Musa Ar-Ridha' (a.s.) quoted on the authority of his father Musa ibn Ja'far (al-Kazim) (a.s.), on the authority of his father Ja'far ibn Muhammad (as-Sadiq)

(a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Al-Husayn (a.s.), on the authority of Asma' bint2 Umays, on the authority of (the Blessed Lady) Fatima (a.s.), "When I became pregnant with Al-Hassan and delivered him, the Prophet (S) came and told Asma' to hand him his (grand)son. Asma' had wrapped the baby up in yellow cloth. She took the baby and handed him over to the Prophet (S). The Prophet (S) put the cloth aside, and recited the call to prayer (azan) in his right ear, and the invitation to establish the prayer (iqama) in his left ear. Then the Prophet asked Ali (a.s.), 'What did you name my (grand)son?' Ali (a.s.) replied, 'O Prophet of God! I have not named him before you have. However, I wish to call him Harb.' The Prophet (S) said, 'Neither will I name him before my Lord does.' Then Gabriel descended and said, 'O

وَحَدَّثَنا أَبُو مَنْصُورٍ أَحْمَدُ بْنُ إِبْراهيم بْنِ بَكْرٍ الخُورِيُّ بِنَيْسابُورَ، قالَ: حَدَّثَنا أَبُو إِسْحاقَ إِبْراهِيمُ بْنِ هارُونَ بْنِ مُحَمَّدٍ الخورِيُّ قالَ: حَدَّثَنا جَعْفَرُ بْنُ مُحَمَّدِ بْنِ زِيادٍ الفقِيهُ الخُورِيُّ بِنِيْسابُورَ قالَ: حَدَّثَنا أَحْمَدُ بْنُ عَبْدِاللَّه الهَرَوِيُّ الشَّيْبانيُّ، عَنِ الرِّضا عَلِيِّ بْنِ مُوسَى عَلَيْهِ السَّلامُ وَحَدَّثَني أَبُو عَبْدِ اللَّه الحُسَيْنُ بْنُ مُحَمَّدٍ الأشنانِيُّ الرَّازِيُّ العَدْلُ بِبَلَخَ قالَ: حَدَّثَنا عَلِيُّ بْنُ مُحَمَّدِ بْنِ مِهرَوَيهُ القَزوينيُّ، عَنْ داوُدَ بْنِ سُلَيْمانَ الفَرّاءِ، عَنْ عَلِيِّ بْنِ مُوسَى الرِّضاعَلَيْهِمَا السَّلَامُ قالَ: حَدَّثَني أَبي مُوسَى بْنُ جَعْفَرٍ قالَ: حَدَّثَني أَبي جَعْفَرُ بْنُ مُحَمَّدٍ عَلَيْهِ السَّلامُ حَدَّثَني أَبي مُحَمَّدِ بْنِ عَلِى قالَ: حَدَّثَني أَبي عَلِيُّ بْنِ الحُسَيْنِ قالَ: حَدَّثَني أبي الحُسَينُ بنُ عَلِيٍّ قالَ: حَدَّثَني أَبي عَلِيُّ بْنِ أَبي طالِبٍ عَلَيْهِ السَّلامُ عَنْ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ: أَرْبَعَةٌ أَنَا لَهُم شَفِيعٌ يَوْمَ القِيامَةِ، المُكرِمُ لِذُرِّيَتي، وَالقاضِي لَهُمْ حوائِجَهُم، وَالسّاعي لَهُم فِي أُمُورِهِم عِنْدَ مَا اضطُرُّوا إِلَيْهِ وَالُمحِبُّ لَهُم بِقَلبِه وَلِسانِهِ.

5 ـ وَبِهذَا الإِسنادِ عَنْ عَلِيِّ بْنِ مُوسَى الرِّضاعَلَيْهِمَا السَّلَامُ قالَ: حَدَّثَني أَبي مُوسَى بْنُ جَعْفَرٍ قالَ: حَدَّثَني أَبي جَعْفَرُ بْنُ مُحَمَّدٍ قالَ: حَدَّثَني أَبي مُحَمَّدُ بْنُ عَلِيٍّ قالَ: حَدَّثَني أَبي عَلِيُّ بنُ الحُسَيْنِ قالَ: حَدَّثَني أَسْماءُ بِنْتُ عُمَيسٍ قالَتْ: حَدَّثتِني فاطِمَةَ عَلَيْهَا السَّلَامُ لَمّا حَمَلْتُ بِالحَسَنِ وَوَلَدتُهُ جاءَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ، فَقالَ: يا أَسْماءُ هَلُمّي ابْني، فَدَفَعَتهُ إِلَيْهِ فِي خِرْقَةٍ صَفراءَ فَرَمى بِها النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَأَذَّنَ فِي أُذُنِهِ الُيمنى، وَأَقامَ فِي أُذُنِهِ اليُسرى، ثُمَّ قالَ لِعَلِيٍّ عَلَيْهِ السَّلامُ بِأَيِّ شَيءٍ سَمَّيتُ اِبْني؟ قالَ: ما كُنْتُ أَسبِقُكَ بِاسْمِه يا رَسُولَ اللَّهِ وَقَدْ كُنْتُ أُحِبُّ أَن أُسَمِّيَهُ حَرباً، فَقالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ

Muhammad! The *Ali Al-A'ala*3 sends greetings to you and says, 'In respect to you Ali is in the same rank that Aaron was to Moses with the exception that there will be no Prophets after you. Name your (grand)son the same as the son of Aaron.'' The Prophet (S) asked, 'What was the name of the son of Aaron?' Gabriel said, *'Shubbar*.'4 The Prophet (S) said, 'My language is Arabic.' Gabriel said, 'Name him Al-Hassan.'" Asma' added, "Then he was named Al-Hassan. Seventh days after his birth, the Prophet (S) sacrificed two gray sheep for him. He (a.s.) gave one leg to the midwife for one *Dinar*. He (a.s.) then shaved the child's head and gave charity in the amount of silver equal to the weight of his hair. He then rubbed the baby's head with saffron and said, 'O Asma'! Rubbing blood on the baby's head is one of the practices of the Age of Ignorance.'"

Asma' added, "Al-Husayn was born the following year. The Prophet (S) came and said, 'O Asma'! Bring me my (grand)son.' Asma' handed him the baby wrapped up in white cloth. The Prophet (S) recited the

call to prayer in the baby's right ear, and the invitation to establish the prayer in his left ear. Then the Prophet (S) hugged him and started to cry. Asma' said, 'O Prophet of God! May my parents be your ransom! Why are you crying?' The Prophet (S) replied, 'I am crying for this (grand)son of mine.' Asma' said, 'O Prophet of God! He was just born!' The Prophet (S) said, 'O Asma'! After my death, oppressors will kill him. May God deprive them of my intercession.' Then the Prophet (S) added, 'O Asma'! Don't inform (the Blessed Lady) Fatima about this since she has just delivered him.' He (a.s.) then asked Ali (a.s.), 'What did you name my (grand)son?' Ali (a.s.) replied, 'O Prophet of God! I have not named him before you do. However, I wish to call him Harb.' The Prophet (S) said, 'Neither will I name him before my Lord does.' Then Gabriel descended and said, 'O Muhammad! The *Ali Al-A'ala* sends greetings to you and says, 'In respect to you Ali is in the same rank that Aaron was to Moses with the exception that there will be no Prophets after you. Name your (grand)son the same as the son of Aaron.' The Prophet (S) asked Gabriel, 'What was the name of the son of Aaron?' Gabriel said, *'Shobayr.'* The Prophet (S) said, 'My language is Arabic.'[5] Gabriel said, 'Name the baby Al-Husayn.'" Asma' added, "Then he was named Al-Husayn. When the seventh day after his birth came, the Prophet (S) sacrificed two gray sheep for him. He (a.s.) gave one leg to the midwife for one *Dinar*. The

وَآلِهِ: وَلا أَنَا أسبِقُ بِاسْمِهِ رَبّي، ثُمَّ هَبَطَ جَبْرَئِيلُ عَلَيْهِ السَّلامُ فَقالَ: يا مُحَمَّدُ! العَلِيُّ الأَعلى يُقرِئُكَ السَّلامَ وَيَقُولُ: عَلِيٌّ مِنْك بِمَنْزِلَةِ هارُون مِن مُوسَى وَلا نَبِيَّ بَعْدَكَ، سَمِّ ابْنَكَ هذا بِاسمِ ابْنِ هارُون. فَقالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: وَما اِسْمُ ابْنِ هارُون؟ قالَ: شَبَرٌ، قالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لِسانِيُ عَرَبي، قالَ جِبْرَئِيلُ عَلَيْهِ السَّلامُ: سَمِّهُ الحَسَنَ، قالَتْ أَسْماءُ فَسَمّاهُ الحَسَنَ، فَلَمّا كانَ يَوْمُ سابِعِه عَقَّ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَنْهُ بِكَبشَين أَملَحَين وَأعطَى القابِلَةَ فَخِذاً وَدِيناراً ثُمَّ حَلَقَ رَأسَهُ وَتَصَدَّقَ بِوَزنِ الشَّعْرِ وَرِقاً وَطَلى رَأسَهُ بِالخَلُوقِ ثُمَّ قالَ: يا أَسْماءُ الدَّمُ فِعلُ الجاهِلِيَّةِ، قالَتْ أَسْماءُ: فَلَمّا كانَ بَعدَ حَولٍ وُلِدَ الحُسَيْنُ عَلَيْهِ السَّلامُ، وَجاءَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، فَقالَ: يا أَسْماءُ هَلُمّي ابْنِي، فَدَفَعَتهُ إِلَيْهِ فِي خِرْقَةٍ بَيْضاءَ، فَأَذَّن فِي أُذُنِهِ الُيمنى، وَأَقامَ فِي اليُسرى وَوَضَعَهُ فِي حِجْرِهِ فَبَكى، فَقالَتْ أَسماءُ: بِأَبِي أَنْتَ وَأُمّي مِمَّ بُكاؤكَ؟ قالَ عَلَى ابْنِي هذا، قُلْتُ: إِنَّهُ وُلِدَ السَّاعَةَ يا رَسُولَ اللَّهِ، فَقالَ: تَقتُلُهُ الفِئَةُ الباغِيَةُ مِن بَعْدِي، لا أَنالَهُمُ اللَّهُ شَفاعَتِي، ثُمَّ قالَ: يا أَسْماءُ لا تُخبِري فاطِمَة بِهذا فَإِنَّها قَرِيبَةُ عَهْدٍ بِولادَتِه، ثُمَّ قالَ لِعَلِيّ: أَيُّ شَيءٍ سَمَّيتَ ابْنِي هذا؟ قالَ: ما كُنْتُ لأَسبِقَكَ بِاسْمِهِ يا رَسُولَ اللَّهِ، وَقَدْ كُنْتُ أُحِبُّ أَن أَسَمِيَهُ حَرباً، فَقالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: وَلا أَسبِقُ بِاسْمِهِ رَبّي عَزَّ وَجَلَّ، ثُمَّ هَبَطَ جَبْرَئِيلُ عَلَيْهِ السَّلامُ فَقالَ: يا مُحَمَّدُ العَلِيُّ الأَعلى يُقرِئُكَ السَّلامَ، وَيَقُولُ لَكَ: عَلِيٌّ مِنْكَ كَهارُونَ مِن مُوسى، سَمِّ ابْنَكَ هذا بِاسمِ ابْنِ هارُونَ، قالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ما اسْمُ ابْنِ هارُونَ؟ قالَ: شُبَيرٌ قالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لِسانِي عَرَبِيٌّ، قالَ جِبْرَئِيلُ عَلَيْهِ السَّلامُ: سَمِّهِ الحُسَيْنَ، فَلَمّا كانَ يَوْمُ سابِعِه عَقَّ عَنْهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِكَبشَين

Prophet (S) then shaved the child's head and gave charity in the amount of silver equal to the weight of his hair. He (a.s.) then rubbed the baby's head with saffron and said, 'O Asma'! Rubbing blood on the baby's head is one of the practices of the Age of Ignorance.'"

31-6 According to the same documentation, God's Prophet (S) said, "My daughter (the Blessed Lady) Fatima will come to the congregation on the Resurrection Day with a bloody shirt in her hands. She will grasp one of the pillars of the Throne and say, 'O the Just! Please judge between me and my son's murderer!" God's Prophet (S) added, "By the Lord of the *Kaaba*! God will rule in favor of my daughter.

Indeed the Exalted the Honorable God will be angry whenever (the Blessed Lady) Fatima gets angry, and gets pleased whenever (the Blessed Lady) Fatima is pleased."

31–7 According to the same documentation, God's Prophet (S) said, "When I was taken up to the heavens on the Night of Ascension, Gabriel took my hand, had me sit on a heavenly rug, and gave me a quince seed – one of those from Heaven. I was playing around with it in my hand when at once a very beautiful houri6 – I had never seen anyone more beautiful than her – came out of it and said, "O Muhammad! Peace be upon you." I asked, "Who are you?" She said, "I am the *Al-Radhiyya Al-Mardhiyya* (pleased and being pleased with).7 The Almighty created me from three sections: my lower part is made of musk, my middle part is made of camphor, and my top part is made of perfume. I have been molded from the water of life. The Almighty told me, 'Be!' and I was. He created me for your brother, your cousin Ali ibn Abi Talib (a.s.)!"

31–8 According to the same documentation, God's Prophet (S) said, "Children are like basil. And Al-Hassan and Al-Husayn are my basil."

31–9 According to the same documentation, God's Prophet (S) said, "O Ali! Indeed you are the one who allocates the Heaven and Hell.8 And indeed you are the one who will knock at the Gates of Paradise and enter it without any reckoning."

31–10 According to the same documentation, God's Prophet (S) said, "The similitude of the members of my Household among you is like that of Noah's Ark. Whoever boarded it was saved, and whoever strayed away from it was thrown into the Fire."

أَملَحَين وَأعطَى القابِلَةَ فَخِذاً وَديناراً، ثُمَّ حَلَقَ رَأسَهُ وَتَصَدَّقَ بِوَزنِ الشَّعْرِ وَرِقاً، وَطَلى رَأسَهُ بِالخُلوقِ فَقالَ: يا أَسْماءُ الدَّمُ فِعلُ الجاهِلِيَّةِ.

6 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: تُحشَرُ ابنَتِي فاطِمَةُ يَوْمَ القِيامَةِ وَمَعَها ثِيابٌ مَصبوغَةٌ بِالدَّمِ، فَتَعَلَّقَ بِقائِمَةٍ مِن قَوائِمِ العَرْشِ فَتقولُ: يا عَدلُ احكُم بَيْنِي وَبَيْنَ قاتِلِ وَلَدِي قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: فَيَحكُمُ اللَّهُ تَعالى لابْنَتِي وَرَبِّ الكَعْبَةِ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَغضَبُ لِغَضَبِ فاطِمَةَ وَيَرضى لِرِضاها.

7 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَمّا أُسْرِيَ بي إِلَى السَّماءِ أَخَذَ جَبْرَئِيلُ بِيَدِي وَأَقعدَنِي عَلَى دُرنُوكٍ مِن دَرانيكِ الجَنَّةِ، ثُمَّ ناوَلَني سَفَرجَلَةً فَأَنَا أُقلِبُها إِذَّا انفَلَقَت فَخَرَجَت مِنْها جارِيَةٌ حَوراء لَمْ أَرَ أَحْسَنَ مِنْها، فَقالَتْ: اَلسَّلامُ عَلَيْكَ يا مُحَمَّدُ، فَقُلْتُ مَن أَنْت؟ قالَتْ: أَنَا الرَّاضِيَةُ المَرْضِيَّةُ، خَلَقَني الجَبَّارُ مِن ثَلاثَةِ أصناف، أَسفَلي مِن مِسكٍ، وَوَسَطي مِن كافُورٍ، وَأعلايَ مِن عَبيرٍ، وَعَجَنَني مِن ماءِ الحَيوانِ، وَقالَ ليَ الجَبَّارُ: كونِي! فَكُنْتُ، خَلَقَني لأَخيكَ وَابْنِ عَمِّكَ عَلِيِّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ.

8 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الوَلَدُ رِيحانَةٌ، وَرَيحانَتايَ الحَسَنُ وَالحُسَيْنُ.

9 ـ وَبِهذَا الإسناد قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يا عَلِيُّ إِنَّكَ قَسيمُ الجَنَّةَ وَالنَّارِ، وَإِنَّكَ لَتَقرَعُ بابَ الجَنَّةِ وَتَدخُلُها بِلا حِسابٍ.

10 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَثَلُ أَهْلِ بَيْتِي فِيكُم كَمَثَلِ سَفِينَةِ نُوحٍ مَن رَكِبَها نَجا، وَمَن تَخَلَّفَ عَنْها زُخَّ فِي النَّارِ.

31–11 According to the same documentation, God's Prophet (S) said, "God's Wrath and that of his Prophet (S) is encompasses whomever sheds my (offspring's) blood and bothers the members of my Household."

31–12 According to the same documentation, God's Prophet (S) said, "An angel came to me and said, O Muhammad! Indeed God sends you greetings and tells you, 'I have married off (the Blessed Lady) Fatima to Ali. Therefore, give her to him in wedlock. I have ordered the *'Tooba*[9] tree to yield pearls, hyacinths and corals. Indeed all the residents of the Heavens are happy on this occasion. Soon they will have two sons who will be the Masters of the Youth in Paradise! The people of Paradise will be adorned by them. O Muhammad! Glad tidings! You are the best of the previous ones, and the best of the later ones.'"

31–13 According to the same documentation, God's Prophet (S) said, "Six things are due to manliness: three when you are staying and three for when you are traveling. The ones for when you are staying include reciting the Honorable the Exalted God's Book, improving God's mosques and finding friends in the way of God. The ones for when you are traveling include giving charity out of what you have taken along with you and joking in ways not to be committing any sins."

31–14 According to the same documentation, God's Prophet (S) said, "The stars are the safeguards for the residents of the heavens, and the members of my Household are the safeguards for my nation."

31–15 According to the same documentation, Ja'far ibn Muhammad (as–Sadiq) (a.s.) said, "It was written on the seal of Muhammad ibn Ali (a.s.)[10], 'I am optimistic about God, his trustworthy Prophet (S), his kind Trustee, and Al–Hassan and Al–Husayn."

31–16 According to the same documentation, regarding the Honorable the Exalted God's words, *'... of devouring anything forbidden...'*[11] Ali ibn Abi Talib (a.s.) said, "This refers to someone who fulfills the needs of his believing brother and later accepts his gift."

31–17 According to the same documentation, God's Prophet (S) said, "Faith consists of verbal expression, whole–hearted acceptance and acting accordingly."

11 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: اِشتَدَّ غَضَبُ اللَّهِ وَغَضَبُ رَسُولِهِ عَلَى مَن أَهرَقَ دَمِي، وَآذانِي فِي عِتْرَتِي.

12 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَتاني مَلَكٌ فَقالَ: يا مُحَمَّدُ إِنَّ اللَّهَ يُقرِئُكَ السَّلامَ وَيَقُولُ لَكَ: قَدْ زَوَّجتُ فاطِمَةَ مِن عَلِيّ فَزَوِّجها مِنْهُ وَقَدْ أَمَرتُ شَجَرَةَ طُوبى أَن تَحمِلَ الدُّرَّ وَالياقوتَ وَالمَرجانَ، وَإِنّ أَهْل السَّماءِ قَدْ فَرَحوا بِذلِكَ وَسَيُولَدُ مِنْهُما وَلَدانِ سَيِّدا شَبابِ أَهْلِ الجَنَّةِ وَبِهِما يُزَيَّنُ أَهْلُ الجَنَّةِ فَأَبشِر يا مُحَمَّدُ فَإِنَّكَ خَيْرَ الأَوَّلِينَ وَالآخَرِينَ.

13 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: سِتَّةٌ مِنَ المُرُوءَةِ؛ ثَلاثَةٌ مِنْها في الحَضَرِ ثَلاثَةٌ مِنْها فِي السَّفَرِ فَأَمَّا الَّتِي فِي الحَضَرِ فَتِلاوَةُ كِتابِ اللَّهِ عَزَّ وَجَلَّ؛ وَعِمارَةُ مَساجِدِ اللَّهِ، وَاتِّخاذُ الإِخوانِ فِي اللَّهِ، وَأَمَّا الَّتِي فِي السَّفَرِ فَبَذلُ الزَّادِ وَحُسنُ الْخُلْقِ وَالمُزاحُ فِي غَيْرِ المَعاصِي.

14 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: النُّجُومُ أَمَّانٌ لاهْلِ السَّماءِ وَأَهْلُ بَيْتِي أمانٌ لأُمَّتي.

15 ـ وَبِهذَا الإِسنادِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍعَلَيْهِمَا السَّلاَمُ قالَ: كانَ عَلَى خاتَمِ مُحَمَّدِ بْنِ عَلِيٍعَلَيْهِمَا السَّلاَمُ مَكْتُوبٌ:

ظَنّيَ بِاللَّهِ حَسَنٌ وَبالنَّبِيّ المُؤْتَمَنِ وَبالوَصِيّ ذِي المَنَنِ وَبِالحُسَينِ وَالحَسَنِ

16 ـ وَبِهذَا الإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (أَكَّالُونَ لِلسُّحْتِ) قالَ: هُوَالرَّجُلُ الَّذِي يَقضي لاخِيهِ الْحاجَةَ، ثُمَّ يَقْبَلُ هَدِيَّتَهُ.

17 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الإِيمانُ إِقْرارٌ بِاللِّسانِ، وَمَعْرِفَةٌ بِالقَلبِ، وَعَمَلٌ بِالأَركانِ.

31–18 According to the same documentation, God's Prophet (S) said, "The Blessed the Sublime God said, O son of Adam! You did not treat me justly. I was kind to you by giving you blessings, but you show your animosity towards Me by committing sins. My good descended upon you while it was always your wickedness that ascended (up to Me). Every day and night an angel gives me the report of you having done a bad deed. O son of Adam! If they report to you your own actions as if they were someone else's deeds whom you did not know, you would surely rush to become that person's enemy."

31–19 According to the same documentation, God's Prophet (S) said, "Circumcise your (male) children

on the seventh day after birth as this would make them cleaner and speed up their growth."

31–20 According to the same documentation, God's Prophet (S) said, "The noblest deeds in the presence of the Honorable the Exalted God are having faith without any doubt, fighting in which there is no greed for booties, and an accepted *Hajj* pilgrimage. The first people who enter Paradise are the martyrs in the way of God, slaves who kindly obey their master's orders and are sincere with them, and married men who are chaste. The first people who enter Hell are rulers in command who do not rule with justice, rich men who do not pay what is due on their wealth, and poor people who are arrogant."

31–21 According to the same documentation, God's Prophet (S) said, "As long as a believer guards his prayers Satan fears him. Once he gets negligent about saying his prayers Satan overcomes him and leads him to commit sins."

31–22 According to the same documentation, God's Prophet (S) said, "After one says his obligatory prayers, one of his needs for which he prays will be fulfilled."

31–23 According to the same documentation, God's Prophet (S) said, "Knowledge is like a treasure whose keys are questioning. Therefore ask questions – may God have Mercy upon you – as four groups will benefit from this: the ones who ask, the one who teaches, the one who hears, and the one who responds to the question being asked."

18 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَقُولُ اللَّهُ تَبارَكَ وَتَعالى: يا ابْنِ آدَمَ ما تَنصِفُنِي أَتَحَبَّبُ إِلَيكَ بِالنِّعَمِ وَتَتَمَقَّتُ إِلَيَّ بِالمَعاصِي، خَيْرِي إِلَيكَ مُنْزَلٌ وَشَرُّكَ إِلَيَّ صاعِدٌ، وَلا يَزالُ مَلَكٌ كَرِيمٌ يَأتِينِي عَنْكَ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ بِعَمَلٍ قَبِيحٍ مِنْكَ، يا ابْنَ آدَمَ لَوْ سَمِعْتَ وَصفَكَ مِن غَيْرِكَ وَأَنْتَ لا تَعلَمُ مَنِ المَوْصُوفُ لَسارَعتَ إِلى مَقتِهِ.

19 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: اِختِنوا أَوْلادَكُم يَوْمَ السَّابِعِ؛ فَإِنَّهُ اَطهَرُ أَسرَعُ لِنَباتِ اللَّحْمِ.

20 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَفْضَلُ الأَعمالِ عِنْدَاللَّه عَزَّ وَجَلَّ إِيمانٍ لا شَكَّ فِيهِ؛ وَغَزوٌ لا غُلُولَ فِيهِ وَحَجٌّ مَبرُورٍ؛ وَأَوَّلُ مَن يَدْخُلُ الجَنَّةَ شَهِيدٌ وَعَبْدٍ مَملُوكٌ أَحْسَنَ عِبَادَةَ رَبِّهِ؛ وَنَصَحَ لِسَيِّدِهِ؛ وَرَجُلٌ عَفِيفٌ مُتَعَفِّفٌ ذو عِيالٍ؛ وَأَوَّلُ مَن يَدْخُلُ النَّارَ أَمِيرٌ مُتَسَلِّطٌ لَم يَعدِل؛ وَذو ثَروَةٍ مِنَ المالَ لَمْ يُعطِ المالَ حَقَّهُ؛ وَفَقِيرٌ فَخُورٌ.

21 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لا يَزالُ الشَّيْطانُ ذَعِراً مِنَ المُؤمِنِ ما حافَظَ عَلَى الصَلَواتِ الخَمسِ؛ فَإِذا ضَيَّعَهُنَّ تَجَرَّأَ عَلَيْهِ وَأَوقَعَهُ فِي العَظائِمَ.

22 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن أَدَّى فَريضَةً؛ فَلَهُ عِنْدَاللَّه دَعْوَةٌ مُستَجَابَةٌ.

23 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: العِلْمٌ خَزَائِنُ وَمَفاتِيحُهُ السُّؤالُ فَاسأَلُوا ـ يَرحَمُكُمُ اللَّهُ ـ فَإِنَّهُ يؤجَرُ فِيهِ أَرْبَعَةٌ: السَّائِلُ وَالمُعَلِّمُ وَالمُستَمِعُ وَالُمجِيبُ لَهُ.

31-24 According to the same documentation, God's Prophet (S) said, "The Honorable the Exalted God despises a man who does not defend his home when a stranger forcefully enters his house."

31-25 According to the same documentation, God's Prophet (S) said, "Good in my nation will never end for as long as the people are friendly with each other, give each other gifts, return what they are entrusted with, avoid what is forbidden, honor their guests, establish the prayers, and pay the alms-tax. If they do not do so then they will encounter famine and inflation."

31-26 According to the same documentation, God's Prophet (S) said, "One who cheats a Muslim, causes him any losses, or plots against him is not from among my nation."

31-27 According to the same documentation, God's Prophet (S) narrated that the Blessed the Sublime God said, "O son of Adam! You did not treat me justly. Do not let other people's sins make you forget your own sins. Do not let other people's God-given Blessings make you forget the blessings that God has granted you. Do not make the people disappointed with God's Mercy, while you are hopeful of receiving it yourself."

31-28 According to the same documentation, God's Prophet (S) said, "I fear three things for my nation after me: ignorance after recognition, deviating sedition, and lust in eating, drinking and sex."

31-29 According to the same documentation, God's Prophet (S) said, "Whenever you name your son Muhammad honor him, make room for him in meetings and do not give him mean looks."

31-30 According to the same documentation, God's Prophet (S) said, "If any tribe has a council in which they have members called Muhammad or Ahmad and they seek their counsel, they will benefit from doing this."

31-31 According to the same documentation, God's Prophet (S) said, "Whenever there is a tablecloth spread and there is someone named Muhammad or Ahmad sitting around it, the house will be purified twice each day."

31-32 According to the same documentation, God's Prophet (S) said, "We - Members of the Holy Household - cannot accept charity. We are instructed to perform the ablutions with the full obligatory and recommendable procedures. We are also instructed not to force a good horse to copulate with a donkey.[12]"

24 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يُبغِضُ رَجُلَ الَّذِى يُدْخَلُ عَلَيهِ في بَيْتِهِ وَلا يُقَاتِلُ.

25 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لا تَزالُ أُمَّتِي بِخَيرٍ ما تَحَابُّوا وَتَهادَوا وَأَدَّوا الأَمانَةَ وَاجتَنَبوا الحَرامَ؛ وَوَقَّروا الضَّيفَ؛ وَأَقامُوا الصَّلاةَ وَآتُوا الزَّكاةَ؛ فَإِذا لَمْ يَفعَلوا ذلِكَ ابتُلوا بِالقَحطِ وَالسِّنِينَ.

26 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَيْسَ مِنَّا مَن غَشَّ مُسلِماً أَوْ ضَرَّهُ أَو ماكَرَهُ.

27 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: قالَ تَبارَكَ وَتَعالى: يا ابْنَ آدَمَ لا يَغُرَّنَكَ ذَنبُ النَّاسِ عَنْ ذَنبِكَ، وَلا نِعمَةُ النَّاسِ عَنْ نِعمَةِ اللَّهِ عَلَيْكَ، وَلا تُقنِطِ النَّاسَ مِن رَحْمَةِ اللَّهِ وَأَنْتَ تَرجُوها لِنَفسِكَ.

28 ـ وَبِهذَا الإِسناد قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ثَلاثَةٌ أَخَافُهُنَّ عَلَى أُمَّتِي مِن بَعْدِي: الضَّلالَةُ بَعْدَ المَعْرِفَةِ، وَمُضِلّاتُ الفِتَنِ، وَشَهوَةُ البَطنِ وَالفَرجِ.

29 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِذا سَمَّيْتُمُ الوَلَدَ مُحَمَّداً؛ فَأَكرِموهُ وَأَوسِعُوا لَهُ فِي الَمجالِسِ وَلا تُقَبِّحوا لَهُ وَجهاً.

30 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ما مِن قَوْمٍ كانَتْ لَهُم مَشوَرَةٌ فَحَضَرَ مَعَهُمْ مَن اسْمُهُ مُحَمَّدٌ وَأَحْمَدُ [وَحامِدٌ ومَحمودٌ] فَأَدخَلُوهُ فِي مَشُورَتِهِم الّا خِيرَ لَهُم.

31 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ما مِن مائِدَةٍ وُضِعَت وَحَضَرَ عَلَيْها مَن اسمُهُ أَحْمَدُ أَوْ مُحَمَّدٌ إِلّا قُدِّسَ ذلِكَ المَنزِلُ فِي كُلِّ يَوْمٍ مَرَّتَينِ.

32 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنّا أَهْلُ بَيْتٍ لا تَحِلُّ لَنا الصَّدَقَةُ وَقَدْ أُمِرنا بِإِسباغِ الطَّهُورِ؛ وَأَن لا نَنزِي حِماراً عَلَى عَتِيقَةٍ.

31–33 According to the same documentation, God's Prophet (S) said, "The similitude of a believer near the Honorable the Exalted God is like that of the nearby-stationed angel. A believer has an even higher rank than that before God. Nothing is more loved by God than a repenting believing man or woman."

31–34 According to the same documentation, God's Prophet (S) said, "Whoever does not oppress the people when dealing with them, and does not lie to them when he talks with them is one whose

manliness has been proven and his justness has become apparent. It is obligatory to treat him as a brother, and it is forbidden to gossip behind his back."

31–35 According to the same documentation, God's Prophet (S) said, "O Ali! I asked my Lord for five things regarding you. He granted them to me. The first thing was that when the Earth is rent asunder I shall be the first one to be resurrected and push the dirt off from my face and you will be with me. This was accepted. The second thing I asked my Lord for was that when I am taken to the Scale for my deeds to be reckoned, you will be with me. This was accepted. The third thing that I asked my Lord for was that you be the one carrying my flag called *"Leva Allah Akbar"* on which it is written, "The prosperous ones are those who attain Paradise!" This was accepted. The fourth thing that I asked was that you be the one at my Pool to serve water to my nation. This was accepted. And the fifth thing that I asked my Lord for was that you be the one leading my nation to Paradise. This was also accepted. Therefore, I praise God for what He granted me."

31–36 According to the same documentation, God's Prophet (S) said, "An angel came to me and said, O Muhammad! Your Lord the Honorable the Exalted sends you greetings and says, 'I will convert the deserts of Mecca into gold if you wish." Then the Prophet (S) raised his head towards the sky and said, "O my Lord! On days that I am full I will thank you, and on days that I am hungry I ask Thee for my sustenance."

31–37 According to the same documentation, God's Prophet (S) said, "O Ali! When the Resurrection Day comes you and your children will be riding on horses covered with pearls and hyacinth. God will issue an order that you be taken to Paradise while the people are looking on."

31–38 According to the same documentation, God's Prophet (S) said, "My daughter (the Blessed Lady) Fatima (a.s.) will be resurrected while she

33 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَثَلُ المُؤمِنِ عِنْدَ اللَّهِ عَزَّ وَجَلَّ كَمَثَلِ مَلَكٍ مُقَرَّبٍ، وَإِنَّ المؤمِنَ عِنْدَ اللَّهِ أَعْظَمَ مِن ذلِكَ؛ وَلَيْسَ شَيءٌ أَحَبَّ إِلَى اللَّهِ مِن مُؤْمِنٍ تائِبٍ أَو مُؤْمِنةٍ تائِبَةٍ.

34 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن عامَلَ النَّاسَ فَلَمْ يَظلِمهُم؛ وَحَدَّثَهُم فَلَم يَكذِبهُم؛ وَوَعَدَهُم فَلَمْ يُخلِفهُم فَهُوَمِمَّنْ كَمُلَت مُرُوَّتُهُ؛ وَظَهَرَت عَدالَتُهُ؛ وَوَجَبَت أُخُوَّتُهُ وَحَرُمَت غِيْبَتُهُ.

35 ـ وَبِهذا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يا عَلِيُّ إِنّي سَأَلْتُ رَبّي فِيكَ خَمْسَ خِصالٍ فَأَعطانِي؛ أَمَّا أَوَّلُها فَسَأَلْتُ رَبّي أَن أَكُونَ أَوَّلَ مَن تَنشَقُّ عَنْهُ الأَرْضُ وَأَنفَضُ التّرابَ عَنْ رَأْسِي وَأَنْتَ مَعِي، فَأَعطانِي؛ وَأَمَّا الثّانِيَةُ فَسَأَلْتُ رَبّي أَن يَقِفَني عِنْدَ كَفَّةِ الميزانِ وَأَنْتَ مَعِي، فَأَعطانِي، وَأَمَّا الثالِثَةُ فَسَأَلْتُ رَبّي أَن تَكُونَ حامِلَ لِوائي وَهُوَلِواءُ اللَّهِ الأَكبَرُ مَكْتُوبٌ عَلَيهِ (المُفلِحونَ هُمُ الفائِزُونَ بِالْجَنَّةِ)، فَأَعطانِي؛ وَأَمَّا الرّابِعَةُ فَسَأَلْتُ رَبّي أَن تَسقِيَ أُمَّتِي مِن حَوضي بِيَدِكَ، فَأَعطانِي، وَأَمَّا الخامِسَةُ فَسَأَلْتُ رَبّي أَن يَجعَلَكَ قائِدَ أُمَّتِي إِلَى الجَنَّةِ، فَأَعطانِي؛ فَالحَمدُ لِلَّهِ الَّذي

مَنَّ عَلَيَّ بِذلِكَ.

36 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَتاني مَلَكُ فَقالَ: يا مُحَمَّدُ إِنَّ رَبُّكَ عَزَّ وَجَلَّ يُقرِئُكَ السَّلامَ وَيَقُولُ: إِن شِئْتَ جَعَلْتُ لَكَ بَطحاءَ مَكَّةَ ذَهَباً؛ قالَ: فَرَفَعَ رَأسَهُ إِلى السَّماءِ وَقالَ: يا رَبَّ أَشبَعُ يَوْماً فَأَحمَدُكَ، وَأَجُوعُ يَوْماً فَأَسْأَلُكَ.

37 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يا عَلِيُّ إِذا كانَ يَوْمُ القِيامَةِ كُنْتَ أَنْتَ وُلْدُكَ عَلَى خَيلٍ بُلقٍ مُتَوَّجِينَ بِالدُّرِّ وَالياقوتِ؛ فَيَأمُرُ اللَّهُ بِكُمْ إِلَى الجَنَّةِ وَالنَّاسُ يَنظُرون.

38 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: تُحشَرُ ابنَتِي فاطِمَةُ وَعَلَيْها

is wearing the honored vest made from the water of life. The people will look at her and be surprised. Then they will see a thousand similar vests on which the following is written in green, ‘Take Muhammad’s daughter to Paradise in the best way, the most honor and with the best surrounding scenery.’ Then seventy-thousand maids will be charged with taking her to Paradise like a bride.”

31-39 According to the same documentation, God’s Prophet (S) said, “When the Resurrection Day comes, I will be called from the depth of the Throne with a call saying, O Muhammad! Your father Abraham (a.s.) – the Friend (of God) was a good father, and your brother Ali ibn Abi Talib (a.s.) was a good brother.”

31-40 According to the same documentation, God’s Prophet (S) said, “It seems that I have been called in and I have accepted the call. I will depart you, but will leave two weighty things with you one of which is greater than the other one. It is God’s Book that is a rope extended out from the heavens onto the Earth. The other one is my *‘Itrat*[13]; that is members of my Household. Therefore watch and see how you treat these two after me.”

31-41 According to the same documentation, God’s Prophet (S) said, “I advise you to be good-tempered as undoubtedly a good-tempered person will go to Paradise. I admonish you against being bad-tempered, since a bad-tempered person will undoubtedly go to Hell.”

31-42 According to the same documentation, God’s Prophet (S) said, “Anyone who says ‘Glory be to God, Praise be to God, there is no god but God, He is One and there are no partners for Him, He is Living, and He will not die, all good is through Him, and He has power over all things’ will be given as many rewards as God has created up until the Resurrection Day whenever he enters his place of business will.”

31-43 According to the same documentation, God’s Prophet (S) said, “There is a pillar for the Honorable

the Exalted God built of red hyacinth. The head of the pillar is under the Throne, while its other end is on the back of a whale beneath the seventh level of the Earth. Whenever a servant (i.e. a person) says, "*There is no god but God*. He is One. There are no partners for Him" the Throne will shake, the pillar will move and the whale will move. The Honorable the Exalted God will say, "O My Throne! Relax!" The Throne will reply, "O my Lord! How can I

حُلَّةُ الكَرامَةِ وَقَدْ عُجِنَت بِماءِ الحَيَوانِ؛ فَيَنظُرُ إِلَيْهَا الخَلائِقُ فَيَتَعَجَّبُونَ مِنْهَا؛ ثُمَّ تُكسَى أَيْضاً مِن حُلَلِ الجَنَّةِ أَلْفَ حُلَّةٍ، مَكْتُوبٌ عَلَى كُلِّ حُلَّةٍ بِخَطٍّ أَخْضَرَ: أدخِلُوا بِنْتَ مُحَمَّدٍ الجَنَّةَ عَلَى أَحْسَنِ صَوْرَةٍ وَأَحْسَنِ كَرامَةٍ وَأَحْسَنِ مَنظَرٍ؛ فَتُزَفُّ إِلَى الجَنَّةِ كَمَا تُزَفُّ العَرُوسُ، فَيُوَكَّلُ بِها سَبْعُونَ أَلْفَ جارِيَةٍ.

39 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إذا كانَ يَوْمُ القِيامَةِ نوديتُ مِن بُطْنانِ العَرشِ: يا مُحَمَّدُ نِعمَ الأَبُ أَبُوكَ إِبْراهيمُ الخَليلُ، وَنِعمَ الأَخُ أَخُوكَ عَلِيُّ بْنُ أَبِي طالِبٍ عَلَيْهِمَا السَّلامُ.

40 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: كَأَنّي قَدْ دُعِيتُ فَأُجِبتُ، وَإِنّي تارِكٌ فِيكُمُ الثَّقَلَيْنِ ـ أَحَدَهُما أَكْبَرُ مِنَ الآخَرِ ـ كِتابَ اللَّهِ ـ حَبْلٌ مَمدودٌ مِنَ السَّماءِ إِلَى الأَرْضِ ـ وَعِتْرَتِي ـ أَهْلَ بَيْتِي ـ فَانظُرُوا كَيْفَ تَخلُفُونِي فيهِمَا.

41 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: عَلَيْكُمْ بِحُسنِ الْخُلْقِ فَإِنَّ حُسنَ الخُلقِ الجَنَّةِ لا مَحالَةَ، وَإِيّاكُم وَسُوءِ الْخُلْقِ، فَإِنَّ سُوءَ الْخُلْقِ فِي النَّارِ لا مَحالَةَ.

42 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن قالَ حِينَ يَدْخُلُ السُّوقَ (سُبْحانَ اللَّهِ الْحَمْدُ لِلَّهِ وَلا إِلهَ إِلاّ اللَّهِ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ المُلكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُميتُ وَهُوَحيٌّ يَمُوتُ، بِيَدِهِ الخَيْر، وَهُوَعَلَى كُلِّ شَيءٍ قَديرٌ) أُعْطِيَ مِنَ الأجرِ عَدَدَ ما خَلَقَ اللَّهُ إِلى يَوْمِ القِيامَةِ.

43 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ لِلَّهِ عَزَّ وَجَلَّ عَمُوداً مِن ياقوتٍ أَحمَرَ؛ رَأسَهُ تَحْتَ العَرْشِ وَأَسفَلَهُ عَلَى ظَهرِ الحُوتِ فِي الأَرْضِ السَّابِعَةِ السُّفلَى؛ فَإِذا قالَ العَبْدُ: لا إِلهَ إِلّا اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ إِهتَزَّ العَرْشُ، وَتَحَرَّكَ العَمُود، وَتَحَرَّكَ الحُوت؛ فَيَقُولُ اللَّهَ عَزَّ وَجَلَّ: اسكُن يا عرشِي؛ فَيَقُولُ: يا رَبِّ كَيْفَ أسكُنُ وَأَنْتَ

relax while You have not forgiven the one who said this?" The Blessed the Sublime God will say, "O residents of the heavens[14]! Bear witness that I have forgiven him."

31–44 According to the same documentation, God's Prophet (S) said, "Indeed the Honorable the Exalted God has destined the destinies, and has designed the plans two-thousand years before the Creation of Adam."

31–45 According to the same documentation, God's Prophet (S) said, "When the Resurrection Day comes, one will be called in and the first thing that he will be questioned about is praying. If he has said his prayers, he will be let go. Otherwise, he will be thrown into the Fire!"

31–46 According to the same documentation, God's Prophet (S) said, "Do not ruin your prayers. Whoever does so will be united with *Qarun*[15] and *Haman*[16]. Then it is the right of God to send him into Hell along with the hypocrites. Then woe be to those who do not guard their prayers and do not perform the Prophet's (a.s.) tradition."

31–47 According to the same documentation, God's Prophet (S) said, "Indeed Moses (a.s.) asked his Lord the Honorable the Exalted, "O Lord! Please let me be one of the nation of Muhammad." Then the Honorable the Exalted God revealed to him, "O Moses! You will not attain this."

31–48 According to the same documentation, God's Prophet (S) said, "When I ascended to the heavens, I saw a man in the third heaven with one foot on the East, the other foot on the West and a tablet in his hand which he constantly looked at while moving his head. I asked, "O Gabriel! Who is this?" He said, "It is the angel of death."

31–49 According to the same documentation, God's Prophet (S) said, "Indeed God made *Al–Boraq*[17] to be under my control. It is one of the heavenly carriages. It was neither too short, nor too long. It could travel through the whole world if God allowed it. It was the most beautifully colored of them all."

31–50 According to the same documentation, God's Prophet (S) said, "When the Resurrection Day comes the Honorable the Exalted God will tell the angel of death: O angel of death! I swear by My Honor, Majesty and the Extent of My Greatness that I will let you taste death as you made my servants taste it."

لَمْ تَغفِر لِقائِلِها؛ فَيَقُولُ اللَّهُ تَبارَكَ وَتَعالى: اِشْهَدُوا سُكَّانَ سَمَواتِي إِنّي قَدْ غَفَرتُ لِقائِلِها.

44 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدَّرَ المَقاديرَ وَدَبَّرَ التَّدابيرَ قَبْلَ أَن يَخلُقَ آدَمَ بِأَلْفَي عامٍ.

45 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إذا كانَ يَوْمَ القِيامَةِ يُدعى بِالعَبدِ؛ فَأَوَّلُ شَيءٍ يُسأَلُ عَنْهُ الصَّلاةُ، فَإِنَّ جاءَ بِها تامَّةً وَإِلّا زُخَّ بِهِ فِي النَّارِ.

46 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لا تُضَيِّعُوا صَلاتِكُمْ فَإِنَّ من ضيع صَلاتَهُ حشرمَعَ قارون وَهامان وَكانَ حَقّاً عَلَى اللَّه أَن يُدخِلَهُ النَّارمَعَ المُنافِقِين فالويل لِمَنْ لَمْ يحافظ عَلَى صَلاتَهُ وَأَداءَ سِنَةَ نَبِيِّهِ.

47 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ مُوسَى عَلَيْهِ السَّلامُ سَأَلَ رَبَّهُ عَزَّ وَجَلَّ فَقالَ: يا رَبِّ اجعَلنِيَ مِن أُمَّةِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَأَوحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ: يا مُوسَى إِنَّكَ لا تَصِلُ إِلَى ذلِكَ.

48 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَمّا أُسرِيَ بي إِلَى السَّماءِ رَأَيْتُ فِي السَّماءِ الثّالِثَةِ رَجُلاً قاعِداً، رِجلٌ لَهُ فِي المَشرِقِ وَرِجلٌ لَهُ فِي المَغْرِبِ وَبِيَدِهِ لَوْحٌ يَنْظُرُ فِيهِ وَيُحَرِّكُ رَأسَهُ، فَقُلْتُ: يا جَبْرَئِيلُ مَن هذا؟ قالَ: مَلَكُ المَوْتَ.

49 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ سَخَّرَلِيَ البُراقَ وَهِيَ دابَّةٌ مِن دَوابِ الجَنَّة لَيْسَتْ بِالقَصيرِ وَلا بِالطَّويلِ، فَلَو أَنَّ اللَّهَ تَعالى أَذِنَ لَها لَجالَتِ الدُّنْيا وَالآخِرَةَ في جَرَيَةٍ واحِدةٍ وَهِيَ أَحْسَنُ الدَّوابِّ لَوناً.

50 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إذا كانَ يَوْمَ القِيامَةِ يَقُولُ اللَّهِ عَزَّ وَجَلَّ لِمَلَكِ المَوْتِ: يا مَلَكَ المَوْتِ وَعِزَّتي وَجَلالِي وَارتِفاعِي فِي عُلُوّي لأُذِيقَنَّكَ طَعمَ المَوْتِ كَما أَذَقتَ عِبادِي.

31–51 According to the same documentation, God's Prophet (S) said, "When the following verse was revealed, *'Truly thou wilt die* (*one day*)*, and truly they* (*too*) *will die* (*one day*)*.'*[18] I asked, O Lord! Will all the people die and the angels survive?" Then the following verse was revealed, *'Every soul shall have a taste of death in the end. To Us shall ye be brought back.'*[19]

31–52 According to the same documentation, God's Prophet (S) said, "Choose Paradise over Hell. Do not ruin your deeds since that will cause that you be thrown into the Fire in which to reside forever."

31–53 According to the same documentation, God's Prophet (S) said, "God has ordered us to love four people: Ali (a.s.), Salman, Abu Tharr, and Meqdad ibn al–Aswad."[20]

31–54 According to the same documentation, God's Prophet (S) said, "Not even a bird's wing can move in the air without us knowing about it."

31–55 According to the same documentation, God's Prophet (S) said, "When the Resurrection Day comes the caller will call out, "O groups of people! Close your eyes so that (the Blessed Lady) Fatima – the daughter of Muhammad (a.s.) may pass by."

31–56 According to the same documentation, God's Prophet (S) said, "Al–Hassan and Al–Husayn are the Masters of Youth in Paradise, and their father is even better than they are."

31–57 According to the same documentation, God's Prophet (S) said, "When the Resurrection Day comes, the Honorable the Exalted God will show Himself to His servant and inform him of each of his sins. Then He will clear them up in such a way that no one – no sent Prophets, or nearby–stationed

angels – becomes informed of what the servant does not like others to know. God will then tell the sins, 'change into good'.'"[21]

The author of the book – may God have Mercy upon him – said, "What is meant by 'God will show Himself to His servant' is that signs will be shown to him so that he knows he is being addressed by God."

31–58 According to the same documentation, God's Prophet (S) said, "On the Resurrection Day, anyone who belittles a believer for being poor will be introduced to everyone by God and the sins that he has committed will also be made known."

51 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَمّا نَزَلَت هذِهِ الآيَةُ: (إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ) قُلْتُ: يا رَبِّ أَيَمُوتُ الخَلائِقُ كُلُّهُم وَيَبقَى المَلائِكَةُ؟ فَنَزَلَت (كلُّ نَفسٍ ذائِقَةُ المَوتِ ثُمَّ إِلَينا ترجَعُونَ).

52 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: اختارُوا الجَنَّةَ عَلَى النَّارِ وَلا تُبطِلُوا أَعمالَكُمْ فَتُقذفُوا فِي النَّارِ مُتَكَبِّبِينَ خالِدينَ فِيها أَبَداً.

53 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ أَمَرَنِي بِحُبِّ أَرْبَعَةٍ: عَلِيٍ عَلَيْهِ السَّلامُ وَسلمانَ وأَبَاذَرٍ وَمِقدادِ بْنِ الأَسْوَدِ.

54 ـ وَبِهذَا الإِسناد قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ما يَنْقَلِبُ جنَاحُ طائِرٍ فِي الهَواءِ إِلاّ وَعِنْدَنا فِيهِ عِلْمٌ.

55 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِذا كانَ يَوْمُ القِيامَةِ نادى مُنادٍ: يا مَعْشَرَ الخَلائِقِ غُضُّوا أبصارَكُم حَتّى تَجوُزَ فاطِمَةُ بِنْتُ مُحَمَّدٍ.

56 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الحَسَنُ وَالحُسَيْنُ سَيِّدا شَبابِ أَهْلِ الجَنَّةِ، وَأَبُوهُما خَيْرٌ مِنْهُما.

57 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِذا كانَ يَوْمُ القِيامَةِ تَجَلّى اللَّهُ عَزَّ وَجَلَّ لِعَبدِهِ المؤمِنِ، فَيوقِفُهُ عَلَى ذُنُوبِه ذَنْباً ذَنْباً ثُمَّ يَغفِرُ اللَّهُ لَهُ، لا يُطلِعُ اللَّهُ عَلى ذلِكَ مَلَكاً مُقَرَّباً وَلا نَبِيّاً مُرسَلاً، وَيَستُرُ عَلَيْهِ ما يَكرَهُ أَن يَقِفَ عَلَيْهِ أَحَدٌ، ثُمَّ يَقُولُ لِسَيِّئاتِهِ: كُونِي حَسَناتٍ.

قالَ مُصَنِّفٌ هذا الْكِتابِ ـ رَحْمَةُ اللَّه ـ: مَعْنى قَوْلِهِ تَجَلَّى اللَّهُ لِعَبدِهِ، أَي ظَهَرَ لَهُ آيَةٌ مِن آياتِهِ يَعْلَمُ بِها أَنَّ اللَّهَ

يُخاطِبُهُ.

58 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن استَذَلَّ مُؤْمِناً أَوْ حَقَّرَهُ لِفَقرِهِ وَقِلَّةِ ذاتِ يَدِهِ، شَهَّرَهُ اللَّه يَوْمَ القِيامَةِ ثُمَّ يَفضَحُهُ.

31–59 According to the same documentation, God's Prophet (S) said, "There has never been and will not be any believer up until the Resurrection Day for whom there is no neighbor who will bother him."

31–60 According to the same documentation, God's Prophet (S) said, "Indeed the Honorable the Exalted God will forgive all sins except for inventing a religion (or denying one's wife's nuptial gift), oppressively not paying someone's salary whom you hired, or selling a free person."

31–61 According to the same documentation, regarding the Honorable the Exalted God's words, *'One day We shall call together all human beings with their* (*respective*) *Imams...'*[22] God's Prophet (S) said the following, "All the nations will be called together with the Imams of their time, the Book of their Lord, and the Traditions of their Prophet."

31–62 According to the same documentation, God's Prophet (S) said, "Indeed a believer is known in the heavens just as a man knows his wife and children. He is more honored before God than the nearby–stationed angel."

31–63 According to the same documentation, God's Prophet (S) said, "God will hold whoever falsely accuses a believing man or woman over fire until he drops this accusation."

31–64 According to the same documentation, God's Prophet (S) said, "Gabriel (a.s.) descended to me from my Lord the Blessed the Sublime and said, "Your Lord sends you greetings and says, 'O Muhammad! Give the believers glad tidings of Paradise to those believers who do good deeds, believe in you and the members of your Household. Indeed there is a good reward for them with Me and they will enter Paradise."

31–65 According to the same documentation, God's Prophet (S) said, "Paradise is forbidden for those who oppress the members of my Household, those who kill them, those who assist their oppressors or murderers, and those who insult them. They will have no share of any good in the Hereafter and God will neither talk to them or look upon them on the Resurrection Day. He will not purify them. There will be a painful punishment for them."

31–66 According to the same documentation, God's Prophet (S) said, "Indeed the Honorable the Exalted God will hold a Reckoning for everyone except for those who ascribe partners for God. For them there will be no Reckoning. He will order that they be taken into the Fire."

59 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ما كانَ وَما يَكُونُ إلى يَوْمِ القِيامَةِ مُؤْمِنٌ إلّا وَلَهُ جارٌ يُؤذِيهِ.

60 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إنَّ اللَّهَ عَزَّ وَجَلَّ غافِرُ كُلِّ ذَنبٍ إلّا مَن أَحدَثَ ديناً [أو جَحَدَ مَهراً] أَوِ اغتَصَبَ أَجِيراً أَجْرَهُ، أَوْ رَجُلٌ باعَ حُرّاً.

61 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (يَوْمَ نَدْعُوا كُلَّ أُناسٍ بِإمامِهِمْ) قالَ: يُدعى كُلُّ قَوْمٍ بِإمامِ زَمانِهِم وَكِتابِ رَبِّهِمْ وَسُنَّةِ نَبِيِّهِم.

62 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إنَّ المؤمِنَ يُعرَفُ فِي السَّماءِ كَما يَعرِفُ الرَّجُلُ أَهْلَهُ وَوُلْدِه وَإنَّهُ لَأكرَمُ عَلَى اللَّهِ مِن مَلَكٍ مُقَرَّبٍ.

63 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن بَهَتَ مُؤْمِناً أَوْ مُؤْمِنَةً أَوْ قالَ فِيهِ ما لَيسَ فِيهِ أَقامَهُ اللَّهُ يَوْمَ القِيامَةِ عَلَى تَلٍّ مِن نارٍ حَتّى يَخْرُجَ مِمَّا قالَهُ فِيهِ.

64 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَتاني جِبْرَئِيلُ عَلَيْهِ السَّلامُ عَنْ رَبّي تَبارَكَ وَتَعالى وَهُوَيَقُولُ: إنَّ رَبَّكَ يُقرِئُكَ السَّلامُ وَيَقُولُ: يا مُحَمَّدُ بَشِّرِ المُؤْمِنِينَ الَّذِينَ يَعمَلونَ الصَّالِحاتِ وَيُؤمِنونَ بِكَ وَبِأَهلِ بَيْتِكَ بِالْجَنَّةِ فَإنَّ لَهُم عِنْدِي جَزاءً الحُسنى، وَسَيَدخُلُونَ الجَنَّةِ.

65 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: حُرِّمَتِ الجَنَّةُ عَلى مَن ظَلَمَ أَهْلَ بَيْتِي وَعَلى مَن قاتَلَهُم، وَعَلَى المُعِينِ عَلَيْهِمْ وَعَلَى مَن سَبَّهُم، أُولئِكَ لا خَلاقَ لَهُم فِي الآخِرَةِ وَيُكَلِّمُهُم اللَّهُ، وَلا يَنْظُرُ إلَيْهِم يَوْمَ القِيامَةِ وَلا يُزَكِّيهِم وَلَهُم عَذابٌ أَلِيمٌ.

66 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إنَّ اللَّهَ عَزَّ وَجَلَّ يُحاسِبُ كُلَّ خَلقٍ إلّا مَن أَشرَكَ بِاللَّهِ، فَإنَّهُ لايُحاسَبُ يَوْمَ القِيامَةِ وَيُؤمَرُ بِهِ إلَى النّارِ.

31–67 According to the same documentation, God’s Prophet (S) said, “Do not hire foolish or blear-eyed women to breastfeed your babies since breastfeeding affects the baby.”[23]

31–68 According to the same documentation, God’s Prophet (S) said, “The bread crumbs from the tablecloth are the nuptial gift for the houris.”[24]

31–69 According to the same documentation, God’s Prophet (S) said, “There is no milk better than the

mother’s milk for a baby.”

31–70 According to the same documentation, God’s Prophet (S) said, “Whoever has a good ability to comprehend will attain the good.”

31–71 According to the same documentation, God’s Prophet (S) said, “Whenever you are having porridge eat from the side of the dish as there are blessings in the middle.”

31–72 According to the same documentation, God’s Prophet (S) said, “Vinegar is excellent. Whoever has vinegar in his house will never be left without anything to eat.”

31–73 According to the same documentation, God’s Prophet (S) said, “O God! Please add to the blessings of my nation every Saturday and Thursday morning.”

31–74 According to the same documentation, God’s Prophet (S) said, “Use viola25 to smell good since it feels cool in the summer and warm in the winter.”

31–75 According to the same documentation, God’s Prophet (S) said, “(Confessing to the) Unity of God is half of the religion. Expedite the descending of your sustenance by giving charity.”

31–76 According to the same documentation, God’s Prophet (S) said, “Do good to all people whether they deserve it or not. If the one to whom you do good does not deserve it, you deserve to do good yourself.”

31–77 According to the same documentation, God’s Prophet (S) said, “The most intelligent thing after faith is treating the people with kindness. Do good to all people whether they are good or bad.”

31–78 According to the same documentation, God’s Prophet (S) said, “The best food in this world and the Hereafter is meat. The best drink in

67 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لا تَسترضِعُوا الحَمقاء وَلاالعَمشاءَ، فَإِنَّ اللَّبَنَ يُعدِي.

68 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الَّذِي يَسقُطُ مِنَ المائِدَةِ مُهُورُ الحوُرِ العِيْنِ.

69 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَيْسَ لِلصَبِيِّ لَبَنٌ خَيْرٌ مِن لَبَنِ أُمِّهِ.

70 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن حَسُنَ فِقهُهُ فَلَهُ حَسَنَةٌ.

71 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إذا أَكَلتُمُ الثَّرِيدَ فَكُلُوا مِن جَوانِبِهِ فَإِنَّ الذُّروَةَ فِيهَا البَرَكَةُ.

72 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: نِعمَ الإِدامُ الخَلُّ، وَلا يُفتَقَرُ أَهْلُ بَيْتٍ عِنْدَهُم الخَلُّ.

73 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: اَللَّهُمَّ بارِكْ لامَّتي فِي بُكُورِها يَوْمَ سَبتِها وَخَمِيسِها.

74 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: اِدَّهنُوا بِالبَنَفسَجِ فَإِنَّهُ بارِدٌ في الصَّيفِ وَحارٌّ في الشِّتاءِ.

75 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: التَّوحِيدُ نِصْفُ الدِّينِ وَاستَنزِلوا الرِّزْقَ بِالصَّدَقَةِ.

76 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: اِصطَنِعِ الخَيْرَ إلى مَن هُوَأَهْلُهُ وَإلى مَن هُوَغَيْرُ أَهْلِهِ فَإِنْ لَمْ تُصِب مَن هُوَأَهْلُهُ فَأَنتَ أَهْلُهُ.

77 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: رَأْسُ العَقلِ بَعْدَ الإِيمان بِاللَّهِ التَّوَدُّدُ إلَى النَّاسِ وَاصطِناعُ الخَيْرِ إلى كُلِّ [احَدٍ] بَرٍّ وَفاجِرٍ.

78 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: سَيِّدُ طَعامِ الدُّنْيا وَالآخِرَةِ

this world and the Hereafter is water. I am the Master of the children of Adam, but I am not arrogant."

31–79 According to the same documentation, God's Prophet (S) said, "The best food in this world and the Hereafter is meat. The next best food is rice."

31–80 According to the same documentation, God's Prophet (S) said, "Eat pomegranates. There are no other seeds but pomegranate seeds which cleanse the heart and force Satan out of it for forty days once they enter the stomach."[26]

31–81 According to the same documentation, God's Prophet (S) said, "I advise you to eat oil (olive oil) since it will cleanse the stomach, reduce phlegm[27], strengthen the nerves, eliminate illness, improve tempers, cleanse the soul and eliminate sorrows."

31–82 According to the same documentation, God's Prophet (S) said, "Eat grapes one by one, for it is

more wholesome and easier."

31–83 According to the same documentation, God's Prophet (S) said, "If there is healing in anything, it is in the phlebotomy lancet[28] and in drinks made of honey."

31–84 According to the same documentation, God's Prophet (S) said, "The best deed for my nation is awaiting some relief (of their affairs) by God."

31–85 According to the same documentation, God's Prophet (S) said, "If someone brings you a drink made of honey as a gift do not turn him down."

31–86 According to the same documentation, God's Prophet (S) said, "When you cook use a lot of gourd[29] since it alleviates sorrows."

31–87 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "When you cook use a lot of gourds[30] since it strengthens mental powers."

31–88 According to the same documentation, God's Prophet (S) said, "I became too weak to say night prayers and make love. Then a pot of food came down from the heavens from which I ate and regained the strength equal to that of forty men in fighting and intercourse. The food was a form of porridge."[31]

اللَّحْمُ، وَسَيِّدُ شَرابِ الدُّنْيا وَالآخِرَةِ الماءُ، وَأَنَا سَيِّدُ وُلْدِ آدَمَ وَلا فَخرَ.

79 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: سَيِّدُ طَعامِ أَهْلِ الدُّنْيا وَالآخِرَةِ اللَّحْمُ ثمَّ الازرُزُّ.

80 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: كُلُوا الرُّمّانَ فَلَيسَت مِنْهُ حَبَّةٌ تَقَعُ في المِعدَةِ إلاّ أَنَارَت القَلْبَ وَأخرَجَتِ الشَّيْطانَ أَرْبَعِينَ يَوْماً.

81 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: عَلَيْكُمْ بِالزَّيتِ فَإِنَّهُ يَكشِفُ المِرَّةَ وَيُذهِبُ البَلْغَمَ، وَيَشُدُّ العَصَبَ، وَيَذهَبُ بِالضَّنا، وَيُحسِنُ الخُلقَ وَيُطيبُ النَّفسَ وَيَذهَبُ بِالغِمِّ.

82 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: كُلُوا العِنَبَ حَبَّةً حَبَّةً فَإِنَّهُ أَهنَأ وَأَمرَءُ.

83 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِن يَكُنْ فِي شَيءٍ شِفاءٌ فَفِي شَرطَةِ حَجّامٍ أَو شَربَةِ عَسَلٍ.

84 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَفْضَلُ اَعمالِ اُمَّتي انتِظارُ فَرَجِ اللَّهِ.

85 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لا تَرُدُّوا شَرْبَةَ العَسَلِ عَلَى مَن اَتاكُم بِها.

86 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إذا طَبَختُم فَأَكثِروُا القَرعَ فَإِنَّهُ يَسُرُّ [يَشُدُّ ـ خل] القَلْبَ الحَزِينِ.

87 ـ وَبِهذَا الإِسنادِ عَنْ عَلِيِّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ أَنَّهُ قالَ: عَلَيْكُمْ بِالقَرعِ فَإِنَّهُ يَزِيدُ في الدِّماغِ.

88 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ضَعُفتُ عَنِ الصَّلاةِ وَالجِماعِ فَنَزَلَت عَلَيَّ قِدرٌ مِنَ السَّماءِ فَأَكَلتُ مِنْها فَزادُ فِي قُوَّتِي قُوَّةَ أَرْبَعِينَ رَجُلاً فِي البَطشِ وَالجِماعِ وَهُوَ الهَرِيسُ.

31–89 According to the same documentation, God's Prophet (S) said, "Nothing is more despised by God than overeating."

31–90 According to the same documentation, God's Prophet (S) said, "O Ali! One of the signs that a believer is honored by God is that He never lets him adventure. Once he decides to do so, God will issue the order that his life be taken away." Ja'far ibn Muhammad (a.s.) said, "Avoid adventures so that you may live a long life."

31–91 According to the same documentation, God's Prophet (S) said, "Whenever a believer cannot pray standing up, he should say his prayers while sitting down. If he cannot say them sitting down, he can say them while lying on his back with his legs stretched out toward the *Qibla*."

31–92 According to the same documentation, God's Prophet (S) said, "Whoever fasts on Fridays to strengthen his patience will be given the reward of ten bright days – days which do not look like this world's days."

31–93 According to the same documentation, God's Prophet (S) said, "Whoever guarantees one thing for me, I will guarantee four things for him. If one guarantees to visit his relations of kin, I guarantee that he will be loved by God, his sustenance will increase, his life will be extended, and he will enter the promised Paradise."

31–94 According to the same documentation, God's Prophet (S) said the following three times, "O God! Please have Mercy upon my successors." They asked him (a.s.), "Who are your successors?" He (a.s.) replied, "They are the ones who come after me, tell the people my narrations and teach them my traditions."

31–95 According to the same documentation, God's Prophet (S) said, "Supplication is the weapon of a believer. It is the pillar of the religion, light from the heavens and the Earth. (Thus I advise you to say supplications and purify your intentions.)"

31–96 According to the same documentation, God's Prophet (S) said, "A bad temper will ruin your deeds as vinegar will ruin the sweetness of honey."

31–97 According to the same documentation, God's Prophet (S) said, "A servant (i.e. a person) will attain the rank of one who fasts and stays up at night through being good-tempered."

89 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَيْسَ شَيءٌ أبغَضَ إِلَى اللَّهِ مِن بَطنٍ مَلآنَ.

90 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يا عَلِيُّ مِن كَرامَةِ المُؤمِنِ عَلَى اللَّهِ أَنَّهُ يَجعَل لأَجلِه وَقْتاً حَتّى يَهُمَّ بِبائِقَةٍ فَإِذا هَمَّ بِبائِقَةٍ قَبَضَهُ إِلَيْهِ قالَ: وَقالَ جَعْفَرِ بْنُ مُحَمَّدٍ عَلَيْهِ السَّلامُ: تَجَنَّبُوا البَوائِقَ يَمُدُّ لَكُمْ فِي الأَعمارِ.

91 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِذا لَمْ يَسْتَطِعِ الرَّجُلُ أَن يُصَلّيَ قائِماً فَليُصَلَّ جالِساً فَإِنْ لَمْ يَقدِر أَن يُصَلّيَ جالِساً فَليُصَلَّ مُستَلقِياً، ناصِباً رِجلَيهِ بِحِيالِ القِبْلَةَ يُومي إيماءً.

92 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن صامَ يَوْمَ الجُمُعَةِ صبراً وَاحتِساباً أُعْطِيَ ثَوابَ صِيامِ عَشَرَةِ أَيَّامٍ غُرٍّ زُهرٍ، لا تُشاكِلُ أَيَّامَ الدُّنيا.

93 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن ضَمِنَ لي واحِدةً ضَمِنتُ لَهُ أَرْبَعَةَ: يَصِلُ رَحِمَهُ فَيُحِبُّهُ اللَّهُ وَيُوَسّعُ عَلَيْهِ فِي رِزقِه، وَيَزِيدُ فِي عُمْرِه، وَيُدخِلُهُ الجَنَّةَ الَّتِي وَعَدَهُ.

94 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: اَللَّهُمَّ ارحَم خُلَفائِي ثَلاثَ مَرَّاتٍ قِيلَ لَهُ: ومن خلفاؤك؟ قالَ: الَّذِينَ يأتُونَ مِن بَعْدِي وَيَروُونَ أَحادِيثي وَسُنَّتي فَيُعَلِّمونَهَا النَّاسَ مِن بَعْدِي.

95 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الدُّعاءُ سِلاحُ المُؤمِنِ، وَعِمادُ الدِّينِ، وَنُورُ السَّمواتِ وَالأَرْضِ[فَعَلَيكُم بِالدُّعاءِ وَاخلِصُوا النِّيَّةَ] .

96 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الخُلُقُ السَّيءِ يُفسِدُ العَمَلَ كَما يُفسِدُ الخَلُّ العَسَلَ.

97 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ العَبْدَ لَيَنالُ بِحُسنِ خُلقِه دَرَجَةَ الصّائِمِ القائِمِ.

31–98 According to the same documentation, God's Prophet (S) said, "Nothing weighs more on the Scale than a good temper."

31–99 According to the same documentation, God's Prophet (S) said, "If anyone in my nation memorizes forty traditions which are beneficial for the people, God will resurrect him as a knowledgeable scholar on the Resurrection Day."

31–100 According to the same documentation, God's Prophet (S) traveled on Thursdays and said, "On such days the deeds ascend to God and the ties of friendship are fastened."

31–101 According to the same documentation, it is narrated that Ali ibn Abi Talib (a.s.) said, "God's Prophet (S) prayed with us while we were on a journey and recited the Chapter *'Al–Jahd* in the first unit and the Chapter *'Al–Tawhid* in the second unit of the prayer and said, 'I recited a third of the Quran and a fourth of the Qur'an for you.'"

31–102 According to the same documentation, God's Prophet (S) said, "Whoever recites the Chapter (of the Qur'an) starting with '*When the earth is shaken to her* (*utmost*) *convulsion…'* four times, it is as if he has recited the whole Qur'an."

31–103 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "No one can go into seclusion in the mosque without fasting."

31–104 According to the same documentation, the Commander of the Faithful Ali ibn Abi Talib (a.s.) said, "Those of you who have the best temper are the ones with the most perfect faith."

31–105 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "Hiding one's good deeds, perseverance in the face of hardships and not disclosing one's calamities are all parts of the treasure of goodness."

31–106 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "Being good–tempered is the best companion."

31–107 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "God's Prophet (S) was asked what were the main reasons for entry into Paradise. He (a.s.) replied, "Fearing God and having a good temper." He (a.s.) was asked what were the main reasons for entry into the Fire. He (a.s.) replied, "Stomach and sex."

98 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ما مِن شَيءٍ أَثقَلُ فِي المِيزانِ مِن حُسنِ الخُلقِ.

99 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن حَفِظَ مِن أُمَّتِي أَرْبَعِينَ حَدِيثاً يَنتَفِعُونَ بِها؛ بَعَثَهُ اللَّه يَوْمَ القِيامَةِ فَقِيهاً عالِماً.

100 ـ وَبِهذَا الإِسنادِ قالَ: كانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يُسافِرُ يَوْمَ الْخَمِيسِ وَيَقُولُ: فِيهِ تُرفَعُ الأَعمالُ إِلَى اللَّهِ وَتُعقَدُ فِيهِ الوِلايَةُ.

101 ـ وَبِهذَا الإِسنادِ قالَ: قالَ عَلِيُّ بْنُ أَبِي طالِبٍ عَلَيْهِ السَّلامُ: صلّى بِنا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ صَلاةَ السَّفَرِ، فَقَرَأَ فِي الأُوْلَى الجَحدَ وَفِي الثَّانِيَةَ التَّوحيدَ، ثُمَّ قالَ: قَرَأتُ لَكُمْ ثُلْثَ الْقُرْآنِ وَرُبعَهُ.

102 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن قَرَأَ [سُورَة] (إِذا زُلزِلَتِ الأَرْض) أَربَعَ مَرَّات، كانَ كَمَنْ قَرَأَ الْقُرْآنَ كُلَّهُ.

103 ـ وَبِهذَا الإِسنادِ قالَ: قالَ عَلِيُّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ: لا اعتِكافَ إِلاّ بِالصَّومِ.

104 ـ وَبِهذَا الإِسنادِ قالَ: قالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طالِبٍ عَلَيْهِ السَّلامُ: أَكمَلُكُم إِيماناً أحسَنُكُم خُلُقاً.

105 ـ وَبِهذَا الإِسنادِ قالَ: قالَ عَلِيُّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ: مِن كُنُوزِ البِرِّ إِخفاءُ العَمَلِ، وَالصَّبرُ عَلَى الرَّزايا وَكِتمانُ المَصائِبِ.

106 ـ وَبِهذَا الإِسنادِ قالَ: قالَ عَلِيُّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ: حُسنُ الخُلقِ خَيْرُ قَرِينٍ.

107 ـ وَبِهذَا الإِسنادِ قالَ: قالَ عَلِيُّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ: سُئِلَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَنْ أَكْثَرِ ما يُدْخَلُ بِهِ الجَنَّة، قالَ: تقوَى اللَّهِ وَحُسنُ الخُلقِ [و سُئِلَ عَنْ أَكْثَرِ ما يُدْخَلُ بِهِ النَّارَ الأَجوَفانِ: البَطنُ وَالفَرَجُ].

31–108 According to the same documentation, God's Prophet (S) said, "Those of you closer in rank to me on the Resurrection Day are the ones who are good–tempered and who treat their families well."

31–109 According to the same documentation, God's Prophet (S) said, "The people with the best faith are those who are good–tempered and treat their families with kindness. I am the best of you in treating my family with kindness."

31–110 According to the same documentation, Ali ibn Abi Talib (a.s.) said the following regarding the

Honorable the Exalted God's words, *'Then, shall ye be questioned that Day about the joy (ye indulged in!).'*[32] He (a.s.) said, "It is dates and cold water."

31-111 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "Three things improve the memory and eliminate phlegm[33]: Reciting the Qur'an, honey and chewing frankincense[34]."

31-112 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "Whoever wants to survive - even though no one will last forever - should start to work early in the morning, wear comfortable shoes and a light robe (and minimum visits to women).

31-113 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "Abu Johayfat[35] was belching when he went to see the Prophet (S). The Prophet told him, 'Stop belching (and eat less). Most people who eat a lot in this world will remain hungry in the Hereafter.' From then on Abu Johayfat never ate a full meal until he died."

31-114 According to the same documentation, it is narrated that Al-Husayn ibn Ali (a.s.) said, "The Prophet (S) said the following after he ate: O my God! Grant us blessings in this meal and make some better food our sustenance." When he (a.s.) ate milk or yoghurt he said, O my God! Grant us blessings in this meal and make it our sustenance."

31-115 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "You should avoid the following three things while you fast: Bath, phlebotomy (blood-letting) and beautiful women."

31-116 According to the same documentation, Ali (a.s.) said, "A woman has ten things to cover up. Once she marries she has covered up one and once she dies she has covered up all ten."

108 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أقرَبُكُمْ مِنّي مَجْلِساً يَوْمَ القِيامَةِ أَحْسَنُكُم خُلقاً، وَخَيْرُكُم [خَيرُكُم] لأَهلِهِ.

109 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَحْسَنُ النَّاسِ إِيماناً أَحْسَنُهُم خُلُقاً أَلطَفُهُم بِأهلِه، وَأَنَا أَلطَفُكُم بِأَهلِي.

110 ـ وَبِهذَا الإسناد قالَ: قالَ عَلِيّ بْنُ أَبِي طالِبٍ فِي قَوْلَ اللَّه عَزَّ وَجَلَّ: (ثُمَّ لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ) قالَ: الرُّطَبُ وَالماءُ البارِد.

111 ـ وَبِهذَا الإِسنادِ قالَ: قالَ عَلِيُّ بْنُ أَبِي طالِبٍ عَلَيْهِ السَّلامُ: ثَلاثَةٌ يَزِدنَ فِي الحِفظِ وَيَذهَبنَ بِالبَلغِمِ: قِراءَةُ الْقُرْآنِ وَالعَسَلُ وَاللُّبان.

112 ـ وَبِهذَا الإِسنادِ قالَ: قالَ عَلِيُّ بْنُ أَبِي طالِب عَلَيْهِ السَّلامُ: مَن أَرادَ البَقاءَ ـ وَلا بَقاءَ ـ فَلْيُباكِرِ الغَداءَ، وَيَحتَذِي الحِذاءَ وَيُخَفِفِ الرِداءَ [وَلْيُقِلَّ غَشَيانَ النِّساءِ]

113 ـ وَبِهذَا الإِسنادِ قالَ: قالَ عَلِيُّ بْنُ أَبِي طالِب عَلَيْهِ السَّلامُ: أَتى أَبُو جُحَيفَةَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَهُوَيَتَجَشَأُ فَقالَ: اكفُف جُشاءَكَ؛ فَإِنَّ أَكْثَرَ النَّاسِ فِي الدُّنْيا شَبَعاً أَكْثَرُهُم جُوعاً يَوْمَ القِيامَةِ، قالَ: فما مَلأَ أَبُو جُحَيفَة بَطْنَهُ مِن طَعامٍ حَتّى لَحِقَ بِاللَّهَ.

114 ـ وَبِهذَا الإِسنادِ قالَ: قالَ الحُسَيْنُ بْنِ عَلِيعَلَيْهِمَا السَّلامُ: كانَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِذا أَكَلَ طَعاماً يَقُولُ: اَللَّهُمَّ بارِك لَنا فِيهِ وَارزُقنا خَيْراً مِنْهُ، وَإِذا أَكَلَ لَبَناً أَوْ شَرِبَهُ يَقُولُ: اَللَّهُمَّ بارِك لَنا فيهِ وَارزُقنا مِنْهُ.

115 ـ وَبِهذَا الإِسنادِ قالَ: قالَ عَلِيُّ بْنُ أَبِي طالِب عَلَيْهِ السَّلامُ: ثَلاثَةٌ لا يَعرِضُ اَحَدُكُم نَفْسَهُ لَهُنَّ وَهُوَصائِمٌ: الحَمّامُ وَالحَجامَةُ وَالمَرْأَةُ الحَسناءُ.

116 ـ وَبِهذَا الإِسنادِ قالَ: قالَ عَلِيُ عَلَيْهِ السَّلامُ: لِلمَرأَةُ عَشرُ عَوراتٍ، فَإِذا زُوِّجتِ استَتَرَت لَها عَورَةٌ واحِدَةٌ وَإِذا ماتَت تَستَتَرَت عَوراتُها كُلُّها.

31–117 According to the same documentation, Ali ibn Abi Talib (a.s.) said, “The Prophet (S) was told that a woman had committed adultery while she claimed that she was a virgin. Then the Prophet (S) asked some women to check her up. They checked her hymen and found her to be a virgin. Then the Prophet (S) said, “I cannot beat one upon whom there is Divine Seal.” He (a.s.) accepted the women’s testimony in this case and considered it correct.”

31–118 According to the same documentation, Ali (a.s.) said, “If a woman is asked: ‘Who has committed adultery with you?” and she answers, ‘So and so has done so” then she should be punished twice: once for accusing a man, and the second one for confessing to having committed adultery.”

31–119 According to the same documentation, Ali (a.s.) said, “Whereever we read *‘O Those who have believed!’* in the Qur’an, we can similarly read the same in the Bible as *‘O people!’”* In another tradition we read, *‘O poor people!’*

31–120 According to the same documentation, Ali ibn Abi Talib (a.s.) said, “If a servant (i.e. a person) could see his death and the speed with which it is approaching him he would hate his aspirations and abandon worldly desires.”

31–121 According to the same documentation, Ali ibn Abi Talib (a.s.) said, “One night Al–Hassan (a.s.) and Al–Husayn (a.s.) were playing near the Prophet (S) and most of the night passed in this way. Then

he told them to go to their mother. All of a sudden there was a light and the darkness of the night vanished along their way until they reached (the Blessed Lady) Fatima (a.s.) – Al–Hassan and Al–Husayn's mother. The Prophet (S) said, "Praise be to God who honored the members of our Household."

31–122 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "I have inherited two books from God's Prophet (S). One of them is God's Book (the Qur'an), and the other one is the book I have put in a leather cover and hung from my sword's scabbard." They asked Ali (a.s.), "O Commander of the Faithful! What is the book in your sword's scabbard?" He (a.s.) replied, "In it is written, 'May God's Curse be upon whoever kills anyone other than his own killer, or hits anyone other than the one who hits him.'"[36]

117 ـ وَبِهذَا الإِسنادِ قالَ: قالَ عَلِيُّ بْنُ أَبِي طالِب عَلَيْهِ السَّلامُ: سُئِلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَنِ امْرَأَة قِيلَ: إِنَّها زَنَت، فَذَكَرَت المَرْأَةُ أَنَّها بِكْرٌ، فَأَمَرَنِي النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَن آمُرَ النِّساءَ أَن يَنْظُرنَ إِلَيْها فَنَظَرنَ إِلَيْها فَوَجَدنَها بِكراً، فَقالَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ما كُنْتُ لأَضرِبَ من عَلَيْهِ خاتَمٌ مِنَ اللَّهِ، وَكانَ يُجيزُ شَهادَةَ النِّساءِ فِي مِثلِ هذا.

118 ـ وَبِهذَا الإِسنادِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: إِذا سُئِلَت المَرْأَةُ مَن فَجَرَ بِكِ؟ فَقالَت: فُلانٌ، ضُرِبَتْ حَدَّيْنِ حَدّاً لِفِريَتِها عَلَى الرَّجُلِ، وَحَدّاً لِما أَقَرَّت عَلَى نَفسِها.

119 ـ وَبِهذَا الإِسنادِ عَنْ عَلِي عَلَيْهِ السَّلامُ أَنَّهُ قالَ: لَيْسَ فِي الْقُرْآنِ (يا أَيُّهَا الَّذِينَ آمنوا) إِلّا وَهِيَ فِي التَوراةِ (يا أَيُّهَا النَّاسُ) وَفِي خَبَرٍ آخَرَ(يا أَيُّهَا المَساكِينُ).

120 ـ وَبِهذَا الإِسنادِ قالَ: قالَ عَلِيُّ بْنُ أَبِي طالِبٍ عَلَيْهِ السَّلامُ: إِنَّهُ لَوْ رَأى العَبْدُ أَجَلَهُ وَسُرعَتَهُ إِلَيْهِ لأَبغَضَ الأَمَلَ، وَتَرَكَ طَلَبَ الدُّنْيا.

121 ـ وَبِهذَا الإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ قالَ: إِنَّ الحَسَنَ وَالحُسَيْنَ كانا يَلعَبانِ عِنْدَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ حَتّى مَضى عامَّةُ اللَّيْلِ، ثُمَّ قالَ لَهُما: إِنصَرِفا إِلى أُمِّكُما، فَبَرَقَت بَرقَةٌ فَما زالَت تُضيءُ لَهُما حَتّى دَخَلا عَلَى فاطِمَةَ وَالنَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَنْظُرُ إِلى البَرقَةِ، فَقالَ: الْحَمْدُ لِلَّهِ الَّذي أَكْرَمَنا أَهْلَ البِيْتِ.

122 ـ وَبِهذَا الإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ قالَ: وُرِثتُ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ كتابَيْنِ: كِتاب اللَّهِ وَكِتابي فِي قِرابِ سَيفي، وقِيلَ: يا أَمِيرِ الْمُؤْمِنين وَمَا الْكِتابُ الَّذي فِي قِرابِ سَيفِكَ؟ قالَ: مَن قَتَلَ غَيْرَ قاتِلِهِ أَوْ ضَرَبَ غَيْرَ ضارِبِهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ.

31–123 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "I was with the Prophet (S)

digging a ditch when (the Blessed Lady) Fatima (a.s.) came with a piece of bread for the Prophet (S). The Prophet asked her, “Where is this piece of bread from?” She (a.s.) replied, “I baked a loaf of bread for Al-Hassan and Al-Husayn and brought you a piece of it.” The Prophet (S) said, “This is the first piece of bread that has reached your father’s mouth after three nights and days.”

31-124 According to the same documentation, Ali ibn Abi Talib (a.s.) said, “Some food was brought for the Prophet (S). He (a.s.) dipped his finger in it and found it to be hot. He (a.s.) said, “Let it cool since then it will be more blessed. Indeed the Sublime God has not given us a hot meal as sustenance.”

31-125 According to the same documentation, Ali ibn Abi Talib (a.s.) said, “If anyone of you has some need, he should go after its fulfillment on Thursdays. When you leave the house, recite the end of the Chapter *‘Aal Imran’*, the verses *‘Aya of al-Kursi’*, the verse *‘Inna Anzalnaho Fi Laylatil Qadr’*, and the mother of the Book (i.e. the Chapter *‘Al-Hamd’*), since there is the fulfillment of the needs of this world and the Hereafter in them.

31-126 According to the same documentation, Ali (a.s.) said, “Good scent, washing, riding and looking at greenery are calming.”

31-127 According to the same documentation, Ali ibn Abi Talib (a.s.) said, “You can drink wine that has changed into vinegar, since that will destroy the worms in your stomach.” He (a.s.) also said, “You can drink fermented vinegar that is no longer intoxicating. Do not drink the grape juice which you have made intoxicating.”

31-128 According to the same documentation, it is narrated that (Al-Hassan ibn) Ali ibn Abi Talib (a.s.) said, “God’s Prophet (S) gave me a red rose with his own blessed hands. When I brought it close to my nose, he (a.s.) said, “After the leaves of the myrtle, this red rose is the best flower in Paradise.”

31-129 According to the same documentation, Ali ibn Abi Talib (a.s.) said, “I advise you to eat meat since it will strengthen your muscles. Whoever abstains from eating meat for forty days will get bad-tempered.”

123 ـ وَبِهذَا الإِسنادِ عَنْ عَلِيِّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ قالَ: كُنّا مَعَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي حَفرِ الخَندَقِ إِذْ جاءَتهُ فاطِمَةُ وَمَعَها كَسرَةُ خُبزٍ؛ فَدَفَعَتها إِلَى النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ، فَقالَ النَّبِيُّ عَلَيْهِ الصَّلاةُ وَالسَّلامُ: ما هذِهِ الكَسرَةُ؟ قالَتْ: قُرَصاً خَبَزتُها لِلْحَسَن وَالحُسَيْنِ جِئتُكَ مِنْها بِهذِهِ الكَسرَةِ؛ فَقالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أما إِنَّهُ أَوَّلُ طَعامٍ دَخَلَ فَمَ أَبِيكَ مُنْذُ ثَلاثَ.

124 ـ وَبِهذَا الإِسنادِ عَنْ عَلِيِّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ قالَ: أَتِيَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِطَعامٍ فَأَدخَلَ إِصبَعَهُ فِيهِ، فَإِذا هُوَ حارٌّ فَقالَ: دَعُوهُ حَتّى يَبرُدَ، فَإِنَّهُ أَعْظَمُ بَرَكَةً، وَإِنَّ اللَّهَ تَعالى لَمْ يُطعِمنا الحارَّ.

125 ـ وَبِهذَا الإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ قالَ: إذا أَرادَ أَحَدُكُمُ الْحاجَةَ فَلْيُبَكِّر طَلَبها يَوْمَ الْخَمِيسِ وَلْيَقرَأْ إذا خَرَجَ مِن مَنْزِلِهِ آخِرَ سُورَةِ آلِ عِمْرانَ، وَآيَةَ الكُرسِيّ وَإِنّا أَنْزَلْناهُ فِي لَيْلَةِ القَدرِ وَأُمُّ الْكِتابِ، فَإِنَّ فِيها قَضاءَ حَوائِجِ الدُّنْيا وَالآخِرَةِ.

126 ـ وَبِهذَا الإِسنادِ عَنْ عَلِيٍ عَلَيْهِ السَّلامُ قالَ: الطَّيِّبُ نَشرَةٌ، وَالغَسْلُ نُشرَةٌ وَالرُّكُوبُ نُشرَةٌ، وَالنَّظَرُ إِلَى الخُضرَةِ نُشرَةٌ.

127 ـ وَبِهذَا الإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ قالَ: كُلُوا خَلَّ الخَمْرِ، فَإِنَّهُ يَقْتُلُ الدِّيدانَ في البَطنِ، وَقالَ: كُلوا خَلَّ الخَمْرِ ما انفَسَدَ، وَلا تَأْكُلوا ما أفسَد تُمُوهُ.

128 ـ وَبِهذَا الإِسنادِ عَنْ (الحَسَن بْنِ) عَلِيّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ قالَ: حَبانِي رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِالوَرد بِكِلتا يَدَيْهِ، فَلَمَّا أَدنَيتُهُ إِلى أَنفِي، قالَ: إِنَّهُ سَيِّدُ رَيحانِ الجَنَّةِ بَعْدَ الآسِ.

129 ـ وَبِهذَا الإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ قالَ: عَلَيْكُمْ بِاللَّحمِ، فَإِنَّهُ يُنبِتُ اللَّحْمَ، وَمَن تَرَكَ اللَّحْمَ أَرْبَعِينَ يَوْماً ساءَ خُلقَهُ.

31–130 According to the same documentation, Ali ibn Abi Talib (a.s.) said, “There was talk of meat and fat in the presence of the Prophet (S). He (a.s.) said, “Whenever a bite of meat or fat enters the stomach, it will heal there and remove the pains from there.”

31–131 According to the same documentation, Ali ibn Abi Talib (a.s.) said, “The Prophet (S) never forbade eating kidneys, but he (a.s.) wouldn’t eat them. The Prophet (S) said it was because they produce urine.”[37]

31–132 According to the same documentation, Ali ibn Abi Talib (a.s.) said, “Talha ibn Obaydillah went to see God’s Prophet (S). There was a quince in the Prophet’s (a.s.) hand. The Prophet (S) gave it to him and said, “O Aba Muhammad (Talha)! Take this since it will relieve the heart.”

31–133 According to the same documentation, Ali ibn Abi Talib (a.s.) said, “Whoever eats twenty-one red raisins on an empty stomach will no longer find any ailments in his body.”

31–134 According to the same documentation, Ali ibn Abi Talib (a.s.) said, “When God’s Prophet (S) ate dates, he put the seeds on the back of his hands and threw them away.”

31–135 According to the same documentation, Ali ibn Abi Talib (a.s.) said, “Gabriel (a.s.) descended to the Prophet (S) and said, I advise you to eat *‘barni’* dates as they are the best type of your dates. That will help you get closer to the Honorable the Exalted God and get more distant from the Fire.”

31–136 According to the same documentation, Ali ibn Abi Talib (a.s.) said that God's Prophet (S) told him, "I advise you to eat lentils[38] since they are blessed and holy. They will dilute the blood in the heart[39] and increase the amount of tears. Seventy Prophets (a.s.) ending with Jesus (a.s.) – the son of (the Blessed Lady) Mary (a.s.) – have prayed for their (lentils) being blessed."

31–137 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "I advise you to eat gourds since they strengthen mental powers."

31–138 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "A man invited Ali (a.s.) to his house. He (a.s.) said, "I will accept your invitation if you accept three conditions." The man said, "O Commander of the Faithful! What are they?" The Imam (a.s.) said, "That you do not buy

130 ـ وَبِهذَا الإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ قالَ: ذُكِرَ عِنْدَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ اللَّحْمُ وَالشَّحمُ فَقالَ: لَيْسَ مِنْهُما بَضعَةٌ تَقَعُ فِي المِعدَةِ إِلّا أَنبَتَت مَكانَها شِفاءً وَأَخرَجَت مِن مَكانَها داءً.

131 ـ وَبِهذَا الإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ قالَ: كانَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لا يَأْكُلُ الكُلْيَتَيْنِ مِن غَيْرِ أَن يُحَرِمَّهُما لِقُربِهِما مِن البُوْلِ.

132 ـ وَبِهذَا الإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ قالَ: دَخَلَ طَلحَةُ بْنُ عُبَيْدِ اللَّهِ عَلى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَفِي يَدِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ سَفَرجَلَةٌ قَدْ جاءَ بِها إِلَيْهِ؛ وَقالَ: خُذها يا أَبَا مُحَمَّدٍ فَإِنَّها تُجِمُّ القَلْبَ.

133 ـ وَبِهذَا الإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ قالَ: مَن أَكَلَ إِحدى وَعِشْرِينَ زَبِيبَةً حَمراءَ عَلى الرِّيقِ لَمْ يَجِد فِي جَسَدِهِ شَيْئاً يَكرَهُهُ.

134 ـ وَبِهذَا الإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ قالَ: كانَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِذا أَكَلَ التَّمرَ يَطرَحُ النَّوى عَلى ظَهرِ كَفِّهِ ثُمَّ يَقذِفُ بِهِ.

135 ـ وَبِهذَا الإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ قالَ: جاءَ جِبْرَئِيلُ عَلَيْهِ السَّلامُ إِلَى النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقالَ: عَلَيْكُمْ بِالبَرنِيّ فَإِنَّهُ خَيْرُ تُمُورِكُم يُقَربُّ مِنَ اللَّهِ عَزَّ وَجَلَّ وَيُباعِدُ مِنَ النَّارِ.

136 ـ وَبِهذَا الإِسنادِ عَنْ عَلِيّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ قالَ: قالَ: [لي] رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: عَلَيْكُمْ بِالعَدَسِ فَإِنَّهُ مُبارَكٌ مُقَدَّسٌ يُرِقُّ القَلْبَ وَيُكثِرُ الدَّمعَةَ، وَقَدْ بارَكَ فِيهِ سَبْعُونَ نَبِيّاً آخِرَهُم عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلامُ.

137 ـ وَبِهذَا الإِسنادِ عَنْ عَلِيِّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ قالَ: عَلَيْكُمْ بِالقَرعِ، فَإِنَّهُ يَزِيدُ فِي الدِّماغِ.

138 ـ وَبِهذَا الإِسنادِ عَنْ عَلِيِّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ أَنَّهُ دَعاهُ رَجُلٌ، فَقالَ لَهُ: عَلِي عَلَيْهِ السَّلامُ: أَجَبْتُكَ عَلى أَن تَضمَنَ لي ثَلاثَ خِصالٍ، قالَ: وَما هِيَ يا أَمِيرَ الْمُؤْمِنِينَ؟

anything from the outside. That you do not store away anything in the house for me. And that you do not burden your wife on my behalf." The man said, "O Commander of the Faithful! I accept all the conditions." Then Ali ibn Abi Talib (a.s.) accepted his invitation."

31–139 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "Plague is sudden death."

31–140 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "I heard God's Prophet (S) say: I am afraid that you will underestimate the religion, accept bribery when you are about to judge on a case, cut off ties with relatives, take the Qur'an as a musical instrument, and establish people as your prayer leaders who are not nobler than you in religion."

31–141 According to the same documentation, Ali ibn Abi Talib (a.s.) narrated that God's Prophet (S) said, "I advise you to take olive oil and rub it on your hair. Satan will not approach anyone who eats olive oil or wipes it on his hair for forty days."[40]

31–142 According to the same documentation, Ali ibn Abi Talib (a.s.) said that God's Prophet (S) told Ali (a.s.), "I advise you to take salt since it is a cure for seventy illnesses, the least of them being insanity, elephantiasis and leprosy[41]."

31–143 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "They brought watermelon and dates for the Prophet (S). He ate of both of them and said, 'These are delightful.'"

31–144 According to the same documentation, God's Prophet (S) said, "God will remove seventy illnesses from whoever starts his meals with salt – the least of them is leprosy."

31–145 According to the same documentation, on the authority of Al–Hassan ibn Ali (a.s.), on the authority of Ali (a.s.), "They named my son Al–Hassan on the seventh day (after his birth). Al–Husayn's name was derived from Al–Hassan. There was not any more than one period of pregnancy difference between their birth."

31–146 According to the same documentation, on the authority of Ja'far ibn Muhammad (a.s.), "Saturday is for us and Sunday is for our followers. Monday is for the *Umayyads*. Tuesday is for their followers. Wednesday

فَأَجابَهُ عَلِيُّ بْنُ أَبِي طالِبٍ عَلَيْهِ السَّلامُ.

139 ـ وَبِهذَا الإِسنادِ عَنْ عَلِيِّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ قالَ: الطّاعونُ مِيْتَةٌ وَحِيّةٌ.

140 ـ وَبِهذَا الإِسنادِ عَنْ عَلِيِّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ قالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: إِنّي أَخافُ عَلَيْكُمُ استِخفافاً بِالدّينِ وَبَيعَ الحُكمِ، وَقَطِيعَةَ الرَّحِمِ وَأَن تَتَّخِذُوا الْقُرْآنَ مَزامِيرَ وَتَقَدّمونَ أَحَدَكُم وَلَيْسَ بِأَفضَلِكُمْ فِي الدّينِ.

141 ـ وَبِهذَا الإِسنادِ عَنْ عَلِيِّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: عَلَيْكُمْ بِالزَّيتِ فَكُلُهُ وَادَّهِن بِهِ، فَإِنَّ مَن أَكَلَهُ وَادَّهَنَ بِهِ لَمْ يَقرَبهُ الشَّيْطانُ أَرْبَعِينَ يَوْماً.

142 ـ وَبِهذَا الإِسنادِ عَنْ عَلِيِّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ لِعَلِيٍ عَلَيْهِ السَّلامُ: عَلَيْكَ بِالمِلحِ، فَإِنَّهُ شِفاءُ مِن سَبْعِينَ داءً أَدناهَا الجُذامُ وَالبَرَصُ وَالجُنُونُ.

143 ـ وَبِهذَا الإِسنادِ عَنْ عَلِيِّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ قالَ: إِن النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَتِيَّ بِبِطِيخٍ وَرُطَبٍ، فَأَكَلَ مِنْهُما، وَقالَ: هذانِ الأَطيَبانِ.

144 ـ وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن بَدَأَ بِالمِلحِ أَذْهَبَ اللَّهُ عَنْهُ سَبْعِينَ داءً أَقَلَّهُ الجُذامُ.

145 ـ وَبِهذَا الإِسنادِ عَنْ الحَسَنِ، عَنْ عَلِيٍعَلَيْهِمَا السَّلاَمُ أَنَّهُ سُمّى حَسَناً يَوْمَ السّابِعِ وَاشتُقَّ مِن اسمِ الحَسَنِ حُسَيْناً، وَذَكَرَ أَنَّهُ لَمْ يَكُنْ بَيْنَهُما إِلّا الحَمْلُ.

146– وَبِهذَا الإِسنادِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍعَلَيْهِمَا السَّلاَمُ قالَ: السَّبتُ لَنا، وَالأَحَدُ لِشِيعَتِنا،

is for the *Abbasids*. Thursday is for their followers. Friday is for the rest of the people. One should not go traveling on Fridays as the Sublime God meant Friday when He (a.s.) said, *'And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of God: and celebrate the Praises of God often* (*and without stint*)*: that ye may prosper.'*[42]

31–147 According to the same documentation, on the authority of Ali ibn Al–Husayn (a.s.), "On the day on which Al–Hassan (a.s.) was born, the Prophet (S) said the general call to prayer (the *'Azan*) in his

ear.”

31–148 According to the same documentation, on the authority of Ja’far ibn Muhammad (a.s.), “My father asked for some anointment and rubbed it on his face and head. I asked him what it was. He (a.s.) said, “It was viola.” I asked him, “What makes viola the best?” He (a.s.) said, “My father (a.s.) quoted on the authority of my grandfather Al–Husayn ibn Ali (a.s.), on the authority of his father (a.s.) that God’s Prophet (S) said, ‘Viola is the best anointment as Islam is the best religion.’”

31–149 According to the same documentation, Ali ibn Abi Talib (a.s.) said, “Whoever obeys the creatures by disobeying his Creator has no religion.”

31–150 According to the same documentation, Ali ibn Abi Talib (a.s.) said, “Eat pomegranate seeds along with the other stuff in it as they will cleanse the stomach.”

31–151 According to the same documentation, on the authority of Ali ibn Al–Husayn (a.s.), on the authority of Abu Abdullah Al–Husayn ibn Ali ibn Abi Talib (a.s.) that Abdullah ibn Abbas narrated that God’s Prophet (S) said, “Whenever God’s Prophet (S) had any pomegranates he (a.s.) would not share it with anyone and said, In each pomegranate there is a seed from Paradise.”

31–152 According to the same documentation, on the authority of Al–Husayn ibn Ali (a.s.), “God’s Prophet (S) went to see Ali ibn Abi Talib (a.s.) when he had a fever. The Prophet (S) ordered him to eat mountain–ash.”[43]

31–153 According to the same documentation, on the authority of Al–Husayn ibn Ali (a.s.), “Two people took their case to Ali ibn Abi Talib (a.s.). One of them had sold a live camel to the other one except for its head and skin. Then he had decided to slaughter the camel to get his share of it. The Imam (a.s.) said, ‘You only have a share of the camel equal to its head and skin in worth.’”[44]

وَالإِثنَين لِبَني أُمَيَّةَ وَالثُّلاثاءُ لَشيعَتِهِم، وَالأَرْبَعاءُ لِبَني العَبَّاسِ وَالْخَميسُ لِشيعَتِهِم وَالجُمُعَةُ لِسائِرِ النَّاسِ جَميعاً، وَلَيْسَ فِيهِ سَفَرٌ، قالَ اللَّهُ تَعالى: (فَإِذا قُضِيَتِ الصَّلاةُ فَانْتَشِرُوا فِي الأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ) يَعْنِي يَوْمَ السَّبتِ.

147 ـ وَبِهذَا الإِسنادِ عَنْ عَلِيِّ بْنِ الحُسَيْنِعَلَيْهِمَا السَّلاَمُ أَنَّهُ قالَ: إِنَّ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَذَّنَ فِي أُذُنِ الحَسَنِ عَلَيْهِ السَّلامُ بِالصَّلاةِ يَوْمَ وُلِدَ.

148 ـ وَبِهذَا الإِسنادِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍعَلَيْهِمَا السَّلاَمُ قالَ: دَعا أَبي بِدُهنٍ لِيَدَّهِنَّ بِهِ [رَأسَهُ] فَلَمَّا ادَّهَن بِهِ قُلْتُ: مَا الَّذِي ادَّهَنتَ؟ قالَ: إِنَّهُ البَنَفسَجُ، قُلْتُ: وَما فَضْلُ البَنَفسَجِ؟ قالَ حَدَّثَنى أَبي عَنْ جَدّي الحُسَيْنِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ عَلَيْهِمُ السَّلاَمُ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: فَضْلُ البَنَفسَجِ عَلَى الأَدهانِ كَفَضلِ الإِسْلامِ عَلى سائِرِ الأَديانِ.

149 ـ وَبِهذَا الإِسنادِ عَنْ عَلِيِّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ أَنَّهُ قالَ: لا دِينَ لِمَنْ دانَ بِطاعَةِ المَخلُوقِ فى مَعصِيَةِ الخالِقِ.

150 ـ وَبِهذَا الإِسنادِ عَنْ عَلِيِّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ أَنَّهُ قالَ: كُلُوا الرُّمّانَ بِشَحمِهِ فَإِنَّهُ دِباغُ المِعدَةِ.

151 ـ وَبِهذَا الإِسنادِ عَنْ عَلِيِّ بْنِ الحُسَيْنِ قالَ: قالَ أَبُو عَبْدِ اللَّهِ الحُسَيْنُ بْنُ عَلِيِّ بنِ أَبي طالِبٍ عَلَيْهِمُ السَّلامُ: إِنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ كانَ يَقُولُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ كانَ إِذا أَكَلَ الرُّمَّانَةَ لَمْ يُشرِك أَحَداً فِيها وَيَقُولُ: فِي كُلِّ رُمَّانَةٍ حَبَّةٌ مِن حَبَّاتِ الجَنَّةِ.

152 ـ وَبِهذَا الإِسنادِ عَنِ الحُسَيْنِ بْنِ عَلِيٍعَلَيْهِمَا السَّلاَمُ أَنَّهُ قالَ: دَخَلَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَلى عَلِيِّ بن أَبى طالِبٍ عَلَيْهِ السَّلامُ وَهُوَمَحمُومٌ فَأَمَرَهُ بِأَكلِ الغُبَيراءِ.

153 ـ وَبِهذَا الإِسنادِ عَنِ الحُسَيْنِ بْنِ عَلِيٍعَلَيْهِمَا السَّلاَمُ أَنَّهُ قالَ: اختَصَمَ إِلى عَلِيِّ بْنِ أَبِي طالِبٍ عَلَيْهِ السَّلامُ رَجُلانِ أَحَدُهُما باعَ الآخَرَ بَعيراً وَاستَثنَى الرَّأسَ وَالجِلدَ، ثُمَّ بَدَا لَهُ أَن يَنحَرَهُ؟ قالَ: هُوَ شَرِيكُهُ فِي البَعِيرِ عَلى قَدرِ الرَّأسِ وَالجِلدِ.

31–154 According to the same documentation, on the authority of Al–Husayn ibn Ali (a.s.) it has been narrated that he entered the toilet and found a bite of food left there. He (a.s.) gave it to his slave and asked him to remind him about it when he leaves. The slave ate that bite of food. When Al–Husayn (a.s.) came out of the W.C. he asked the slave about it. The slave said, “O my Master! I ate it.” The Imam (a.s.) said, “You are free for the sake of God.” They asked him, “O my Master! Did you set him free?” Al–Husayn (a.s.) replied, “Yes. I heard my grandfather – God’s Prophet (S) say, ‘Whenever someone finds a bite of food that is thrown away and cleans it, washes it or eats it, God will free him from the Fire before the bite has gone down his throat.’ (Al–Husayn (a.s.) added, ‘I do not like to keep in slavery one whom God has set free.’”

31–155 According to the same documentation, Ali ibn Abi Talib (a.s.) said, “There are five issues the like of which you cannot find no matter how hard you try. A servant (i.e. a person) should have no fear but from his own sins. One should have no hopes from anyone but his Lord. When asked something one should not be too shy to say, “I do not know”, if he does not know. The relationship of patience and perseverance to faith is like that of the head to the body. One who does not have perseverance does not have faith.”

31–156 According to the same documentation, on the authority of Al–Husayn ibn Ali (a.s.), “Not a single morning goes by without the deeds of this nation being presented to the Sublime God.”

31–157 According to the same documentation, on the authority of Al–Husayn ibn Ali (a.s.), “Whoever gets pleased from knowing that his death will be procrastinated and his daily sustenance will be increased should visit his relatives.”

31–158 According to the same documentation, on the authority of Al–Husayn ibn Ali (a.s.), “A slab was found under the walls of a town on which it was written, ‘I am God. There is no god but Me. Muhammad is My Prophet. I wonder how one who knows he will die is happy. I wonder how one who is certain about Divine Destiny is sad. I wonder how one who knows about the world relies on it. I wonder how one who is certain about the Reckoning commits sins.’”

31–159 According to the same documentation, it is narrated on the authority of Ja’far ibn Muhammad (a.s.) that he (a.s.) was asked about visiting

154 ـ وَبِهذَا الإِسنادِ عَنِ الحُسَيْنِ بْنِ عَلِيٍعَلَيْهِمَا السَّلاَمُ أَنَّهُ دَخَلَ المُستَراحَ، فَوَجَدَ لُقمَةً مُلقاةً، فَدَفَعَها إِلى غُلامٍ لَهُ فَقالَ: يا غُلامُ اذكُرني بِهذِهِ اللُّقمَةِ إِذا خَرَجْتُ، فَأَكَلَها الغُلامُ، فَلَمَّا خَرَجَ الحُسَيْنُ بْنُ عَلِيٍعَلَيْهِمَا السَّلاَمُ قالَ: يا غُلامُ أَيْنَ اللُّقمَةُ؟ قالَ: أَكَلتُها يا مَوْلايَ، قالَ: أَنْتَ حُرٌّ لِوَجهِ اللَّهِ تَعالى، قالَ لَهُ رَجُلٌ: أَعتَقتَهُ يا سَيِّدي؟ قالَ: نَعَم، سَمِعْتُ جَدّي رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: مَن وَجَدَ لُقَمَةً مُلقاةً فَمَسَحَ مِنْها أَوْ غَسَلَ ما عَلَيْها ثُمَّ أَكَلَها لَمْ تَستَقِرَّ فِي جَوفِهِ إِلّا أَعتَقَهُ اللَّهُ مِنَ النَّارِ [وَلَمْ أَكُن أَستَعبِدُ رَجُلاً أَعتَقَهُ اللَّهُ تَعالى مِنَ النَّارِ]

155 ـ وَبِهذَا الإِسنادِ قالَ: قالَ عَلِيٌّ أَبي طالِبٍ عَلَيْهِ السَّلامُ خَمْسَةٌ لَوْ رَحَلتُم فيهِنَّ المَطايا لَم تَقدِرُوا عَلى مِثلِهِنَّ لا يَخافُ عَبْدٌ إِلّا ذَنبَهُ، وَلا يَرجُو إِلّا رَبَّهُ، وَلا يَستَحيَي الجاهِلُ إِذا سُئِلَ عَمَّا لا يَعْلَمُ أَن يَقُولَ: لا أَعْلَمُ وَلا يَستَحيي أَحدُكُم إِذا لَمْ يَعْلَم أَن يَتَعَلَّمَ؛ وَالصَّبرُ مِنَ الإِيمانِ بِمَنْزِلَةِ الرَّأسِ مِنَ الجَسَدِ، وَلا إِيمانَ لِمَنْ لا صَبْرَ لَهُ.

156 ـ وَبِهذَا الإِسنادِ عَنِ الحُسَيْنِ بْنِ عَلِيٍ عَلَيْهِ السَّلامُ قالَ: إِنَّ أعمالَ هذِهِ الأُمَّةِ ما مِن صَباحٍ إِلاّ وَتَعرَضُ عَلَى اللَّه تَعالى.

157 ـ وَبِهذَا الإِسناد عَنْ الحُسَيْنِ بْنِ عَلِى عَلَيْهِ السَّلامُ أَنَّهُ قالَ: مَن سَرَّه أَن يَنسأَ فِي أَجَلِهِ وَيُزاد في رِزقِه فَلْيَصِل رَحِمَهُ.

158 ـ وَبِهذَا الإِسناد عَنِ الحُسَيْنِ بْنِ عَلِى عَلَيْهِ السَّلامُ أَنَّهُ قالَ: وُجِدَ لَوْحَ تَحْتَ حائِطِ مَدِينَةٍ مِنَ المَدائِنِ فِيهِ مَكْتُوبٌ: أَنَا اللَّه لا إِلهَ إِلاّ أَنَا وَمُحَمَّد نَبيّي وَعَجِبتُ لِمَنْ أَيقَنَ بِالمَوتِ يَفرَح؟ وعَجِبتُ لِمَن أَيقَنَ بِالقَدَرِ كَيْفَ يَحزَنُ؟ وَعَجِبتُ لِمَنْ اختَبَرَ الدُّنْيا كَيْفَ يَطمَئِنُّ اِلَيها؟ وَعَجِبتُ لِمَنْ أَيقَنَ بِالحِسابِ كَيْفَ يُذنِبُ؟!.

159 ـ وَبِهذَا الإِسناد عَنْ جَعْفَرِ بْنِ مُحَمَّد عَلَيْهِ السَّلامُ أَنَّهُ سَئَلَ عَنْ زِيارَةِ قَبْرِ الحُسَيْنِ

the shrine of Al-Husayn ibn Ali (a.s.). The Imam (a.s.) said, “My father (a.s.) informed me that God will record the name of anyone who visits the shrine of Al-Husayn ibn Ali (a.s.) and recognizes his (a.s.) rightfulness in the book called Illiyyeen.[45]” He (a.s.) added, “Indeed there are seventy-thousand angels with dusty hair around the shrine who cry for him all the way to the Resurrection Day.”

31-160 According to the same documentation, it is narrated that Ja’far ibn Muhammad (a.s.) said, “The lowest level of being damned by parents is through telling them a word of contempt.[46] If God knew anything lower than this, He would have admonished us against it.”

31-161 According to the same documentation, it is narrated on the authority of Ali ibn Al-Husayn (a.s.) that Asma Bint Omays said, “I was with (the Blessed Lady) Fatima (a.s.) when God’s Prophet (S) entered. (The Blessed Lady) Fatima (a.s.) was wearing a golden necklace which Ali ibn Abi Talib (a.s.) had provided for her from his own share of war booties. God’s Prophet (S) said, ‘O Fatima! Will not the people say that Fatima – the daughter of Muhammad is dressed in the attire of the oppressors?’ She immediately took it off, sold it, bought a slave with the money and freed him. Then God’s Prophet (S) became happy.”

31-162 According to the same documentation, it is narrated that regarding the Honorable the Exalted God’s words, ‘*...but that he saw the evidence of his Lord...*’[47] Ali ibn Al-Husayn (a.s.) said, “The wife of the *Al-Aziz* (king of Egypt) stood up and threw some material over the idol. Joseph (a.s.) asked her why she did that. She said, “I am ashamed of this idol who sees us.” Then Joseph (a.s.) told her, “You are ashamed of this idol which neither hears and sees, nor understands, eats or drinks, but should I not be ashamed of Him who created man and has taught him the following Words of the Honorable the Exalted God, *‘...but that he saw the evidence of his Lord...’*”[48]

31-163 According to the same documentation, it is narrated that whenever Ali ibn Al-Husayn (a.s.) got well after being ill he (a.s.) said, “Enjoy getting cleansed from sins.”

31-164 According to the same documentation, on the authority of Ali ibn Al-Husayn (a.s.), “The people have acquired the following three things from the following persons: Perseverance from Job (Ayyoub) (a.s.), gratitude from Noah (a.s.) and jealousy from Jacob’s children.”

بْنِ عَلِى عَلَيْهِ السَّلامُ قالَ: أَخْبَرنِي أَبي عَلَيْهِ السَّلامُ أَن مَن زارَ قَبْرَ الحُسَيْنِ بْنِ عَلِى عَلَيْهِ السَّلامُ عارِفاً بِحَقِّهِ كَتَبَهُ اللَّه فِي عِلِيّينَ ثُمَّ قالَ: إِنَّ حَولَ قَبْرِ الحُسَيْن عَلَيْهِ السَّلامُ سَبْعِينَ أَلْفَ مَلَكٍ شُعث غُبرٍ يَبكُونَ عَلَيْهِ إِلى يَوْمَ القِيامَةِ.

160 ـ وَبِهذَا الإِسناد عَنْ جَعْفَرِ بْنِ مُحَمَّد عَلَيْهِ السَّلامُ أَنَّهُ قالَ: أَدنِى العُقُوق أُفٍّ وَلَوْ عَلِمَ اللَّه شَيئاً أَهوَنَ مِنَ الأُفِّ لَنَهى عَنْهُ.

161 ـ وَبِهذَا الإِسناد عَنْ عَلِيِّ بْنِ الحُسَيْنعَلَيْهِمَا السَّلاَمُ أَنَّهُ قالَ: حَدَّثَني أَسْماءِ بِنْتِ عميس قالَتْ: كُنْت عِنْدَ فاطِمَة

عَلَيْهَا السَّلاَمُ إِذْ دَخَلَ عَلَيْها رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَفِي عُنُقها قِلادَة مَن ذَهَبَ كانَ اشتَراها لَها عَلِيّ بْن أَبِي طالِب عَلَيْهِ السَّلامُ مِن فِيءٍ فَقالَ لَها رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يا فاطِمَةُ لا يَقُولُ النَّاسُ إِنَّ فاطِمَة بِنْت مُحَمَّد تَلبَسُ لِبسَ الجَبابِرَةِ فَقَطَعتها وَباعَتها وَاِشْتَرَتْ بِها رَقبَةَ فَأَعتَقَتها فَسَرَّ بِذلِكَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ.

162 ـ وَبِهذَا الإِسناد عَنْ عَلِيّ بْن الحُسَيْنعَلَيْهِمَا السَّلاَمُ أَنَّهُ قالَ: فِي قَوْلَ اللَّه عَزَّ وَجَلَّ: (لَوْ لا أَنْ رَأى بُرْهانَ رَبِّه) قالَ: قامَت اِمْرَأَةُ العَزِيز إِلى الصَّنَم فَأَلقَتَ عَلَيْهِ ثَوباً فَقالَ لَها: يُوسُف ما هذا؟ قالَت: أَستَحيِي مِنَ الصَّنَمَ أَن يُرانا فَقالَ لَها يُوسُف: أَتَستَحيينَ مِمَّنْ لا يَسْمَعُ وَلا يُبصِرُ وَلا يَفقَه وَلا يَأْكُلُ وَلا يَشْرَبُ وَلا أَستَحيي أَنَا مِمَّنْ خَلَق الإِنْسان وَعَلَّمَه فَذلِك قَوْلَهُ عَزَّ وَجَلَّ: (لَوْ لا أَنْ رَأى بُرْهانَ رَبِّهِ).

163 ـ وَبِهذَا الإِسناد عَنْ عَلِيّ بْن الحُسَيْنعَلَيْهِمَا السَّلاَمُ أَنَّهُ كانَ إِذا رَأى المَرِيضَ قَدْ بَرِيءَ مِنَ العِلَّةِ قالَ: يَهنِيكَ الطَّهُورُ مِنَ الذُّنُوبِ.

164 ـ وَبِهذَا الإِسناد عَنْ عَلِيّ بْن الحُسَيْنعَلَيْهِمَا السَّلاَمُ قالَ: أَخَذ النَّاسِ ثَلاثَةً مِن ثَلاثَةٍ أَخَذوا الصَّبرَ عَنْ أَيُّوبَ عَلَيْهِ السَّلامُ وَالشُّكرَ عَنْ نُوحٍ عَلَيْهِ السَّلامُ وَالحَسَدُ عَن بَنِي يَعْقُوبَ.

31–165 According to the same documentation, on the authority of Ja'far ibn Muhammad (a.s.) that Muhammad ibn Ali (a.s.) was questioned about praying on a journey. He (a.s.) replied, "My father (a.s.) shortened his prayers while he (a.s.) was on a journey."

31–166 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "You will not find a bad man among even forty men who are bald in the front. You will not find any good man from amongst forty men who cannot grow any hair on the chin."

31–167 According to the same documentation, on the authority of Al–Husayn ibn Ali (a.s.), "I saw the Prophet (S) say *God is the Greatest* five times over the body of Hamza. Then he said it five times for each of the other martyrs. On the whole, the Prophet (S) had said it seventy times over the body of Hamza."[49]

31–168 According to the same documentation, on the authority of Al–Husayn ibn Ali (a.s.), "The Commander of the Faithful (a.s.) delivered a sermon for us and said, 'There will come a time when the rich will be so greedy of what they possess that they will not act according to the orders that the Sublime God gave, *'...And do not forget liberality between yourselves for God sees well all that ye do.'*[50] There will come a time when the people will prefer the wicked over the good people. They will make business deals with those who have no choice and are forced to do so, while God's Prophet (S) has admonished against buying or selling by force. O people! Fear God. Improve the affairs amongst yourselves, and do not consider me to be separate from my family."

31–169 According to the same documentation, it is narrated that Ja'far ibn Muhammad (a.s.) quoted on the authority of his father (a.s.) that Ali ibn Al–Husayn was questioned about why the Prophet (S) was an orphan deprived of both father and mother. He (a.s.) said, "That was so that he does not have to obey any creatures."[51]

31–170 According to the same documentation, on the authority of Ali ibn Al–Husayn (a.s.), "(The Blessed Lady) Fatima (a.s.) made an offering for both Al–Hassan (a.s.) and Al–Husayn (a.s.) (when they were born) and sent a leg of lamb along with one *Dinar* for the midwife when each one was born."

165 ـ وَبِهذَا الإِسناد عَنْ جَعْفَرِ بْنِ مُحَمَّدعَلَيْهِمَا السَّلاَمُ قالَ: سُئِلَ مُحَمَّدِ بْنِ عَلِيعَلَيْهِمَا السَّلاَمُ عَنِ الصَّلاة فِي السَّفَر، فَذَكَرَ أَن أَباهُ عَلَيْهِ السَّلامُ كانَ يُقَصِّرُ الصَّلاةَ فِي السَّفَرِ.

166 ـ وَبِهذَا الإِسناد عَنْ عَلِيّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ قالَ: لا تَجِدُ فِي أَرْبَعِينَ أصلَعَ رَجُل سُوءٍ، ولا تَجِدُ فِي أَرْبَعِينَ كَوسَجاً رَجُلاً صالِحاً وَاَصلَعَ سُوءٍ خَيْرٌ مِن كَوسَجٍ صالِحٍ.

167 ـ وَبِهذَا الإِسناد عَنِ الحُسَيْنِ بْنِ عَلِيعَلَيْهِمَا السَّلاَمُ أَنَّهُ قالَ: رَأَيْت النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَّهُ كَبَّرَ عَلَى حَمْزَةَ خَمسَ تَكْبِيراتٍ وَكَبَّرَ عَلَى الشُّهَداءِ بَعْد حَمْزَةَ خَمْسَ تَكْبِيراتٍ، فَلَحِقَ حَمْزَة سَبْعُونَ تَكْبِيرَةً.

168 ـ وَبِهذَا الإِسناد عَنِ الحُسَيْنِ بْنِ عَلِيعَلَيْهِمَا السَّلاَمُ أَنَّهُ قالَ: خَطَبنا أَمِيرَ الْمُؤْمِنين عَلَيْهِ السَّلامُ فَقالَ: سَيَأْتي عَلَى النَّاسِ زَمانٌ عَضُوضٌ يَعَضُّ المُوسِرُ عَلَى ما فِي يَدِهِ وَلَمْ يُؤمَرِ بِذلِكَ قالَ اللَّه تَعالى:(وَلا تَنْسَوُا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِما تَعْمَلُونَ بَصِيرٌ) وَسَيَأْتي زَمان يُقَدِّم الأَشْرارِ يُنسَا فِيهِ الأَخْيارُ، وَيُبايِعُ المُضطَرَّ وَقَدْ نَهى رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَنْ بَيعِ المُضطَرِّ وَعَنْ بَيعِ الغَرَرِ، فَاتَّقُوا اللَّه يا أَيُّهَا النَّاسِ، وَأَصْلِحوا ذاتَ بَيْنَكُمْ وَاحفِظُونِي فِي أَهْلِي.

169 ـ وَبِهذَا الإِسناد، عَن جَعْفَرِ بْنِ مُحَمَّد عَلَيْهِ السَّلامُ، عَن أَبِيهِ عَلَيْهِ السَّلامُ قالَ: سُئِلَ عَلِيّ بْنِ الحُسَيْنِعَلَيْهِمَا السَّلاَمُ لَم أُوتِمَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِن أَبَوَيهِ؟ قالَ: لِئَلاَّ يَجِبَ عَلَيْهِ حَقٌّ لِمخلُوقٍ.

170 ـ وَبِهذَا الإِسناد، عَن عَلِيّ بْنِ الحُسَيْنِعَلَيْهِمَا السَّلاَمُ قالَ: إِنَّ فاطِمَة عَلَيْهَا السَّلاَمُ عَقَّت عَن الحَسَن وَالحُسَيْنِعَلَيْهِمَا السَّلاَمُ وَأَعطَت القابِلَةَ رَجُلَ شاة وَدِيناراً.

31–171 According to the same documentation, it is narrated that Ali ibn Al–Husayn quoted on the authority of his father, on the authority of Ali ibn Abi Talib (a.s.) that God's Prophet (S) said, "Whomever the Sublime God has bestowed a blessing on should praise God the Sublime. Whoever receives his share of daily sustenance with hardship should ask God for forgiveness. Whoever is saddened by something should say, *There is no power nor any strength save by God."*

31–172 According to the same documentation, it is narrated that Al–Husayn ibn Ali (a.s.) said that a Jew asked Ali ibn Abi Talib (a.s.), “Inform me about what is not for God, what is not with God, and what God does not know.” Ali (a.s.) said, “What God does not know is what your nation – the Jewish people – say that ‘Uzair is the son of God’[52]. God does not consider anyone to be His son. What is not for God is a partner since He does not have any. And what is not with God is oppressing the servants.” The Jew said, “I bear witness that *there is no god but God*, and that *Muhammad is God’s Prophet* (*S*).”

31–173 According to the same documentation, it is narrated that Ali ibn Abi Talib (a.s.) quoted on the authority of God’s Prophet (S), “The angels in the heavens and the Earth will damn anyone who makes a decree for the people without having knowledge.”

31–174 According to the same documentation, it is narrated that Ali ibn Abi Talib (a.s.) quoted on the authority of God’s Prophet (S), “I named my daughter (the Blessed Lady) Fatima because the Honorable the Exalted God ablactated her from the Fire.[53] Also those who love her have been ablactated from the Fire.”

31–175 According to the same documentation, God’s Prophet (S) said, “Moses – the son of Imran (a.s.) asked his Lord – the Honorable the Exalted: O Lord! Are You too far away from me to call you, or close enough to me to tell you my secrets?” The Sublime God revealed to him, “O Moses – the son of Imran! I am the companion of whoever remembers Me.”

31–176 According to the same documentation, God’s Prophet (S) said, “The Sublime God becomes angry whenever (the Blessed Lady) Fatima (a.s.) becomes angry and becomes pleased whenever she (a.s.) becomes pleased.”

171 ـ وَبِهذَا الإِسناد عَنْ عَلِيّ بْنِ الحُسَيْنعَلَيْهِمَا السَّلاَمُ،عَنْ أَبِيهِ عَلَيْهِ السَّلاَمُ، عَنْ عَلِيّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ أَنَّهُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن أَنْعَمَ اللَّه تَعالى عَلَيْهِ نِعمَةً فَلَيحمَد اللَّه تَعالى ومَن استَبطأَ [عَلَيْهِ] الرِّزْق فَلَيستَغفِرُ اللَّه وَمَن حَزَنَهُ اَمرٌ فَلَيَقُل: لا حَوْلَ وَلا قُوَّةَ إِلاّ بِاللَّه.

172 ـ وَبِهذَا الإِسناد عَن الحُسَيْن بْن عَلِىعَلَيْهِمَا السَّلاَمُ قالَ: إِنَّ يَهُودِيّاً سَأَلَ عَلِيّ بْن أَبِي طالِب عَلَيْهِ السَّلامُ فَقالَ: أَخْبِرنِي عَمَّا لَيْسَ لِلَّهِ، وَعَمَّا لَيْسَ عِنْدَ اللَّه، وَعَمَّا لا يَعلَمُهُ اللَّه تَعالى، قالَ عَلِي عَلَيْهِ السَّلامُ: أَمَّا ما لا يَعلَمُهُ اللَّهُ فَذلِكَ قَولَكُمْ يا مَعْشَرَ اليَهُود عَزِيرٌ ابْن اللَّه وَاللَّه لا يَعْلَمُ لَهُ اِبْنا وَأَمَّا قَوْلُكَ: ما لَيْسَ لِلَّهِ فَلَيْسَ لَهُ شَرِيك وَأَمَّا قَوْلُكَ: ما لَيْسَ عِنْدَ اللَّه فَلَيْسَ عِنْدَ اللَّهِ ظُلْمٌ لِلعِباد فَقالَ اليَهُودي: أَشْهَدُ أَن لا إِلهَ إِلاّ اللَّه وَأَنَّ مُحَمَّداً رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ.

173 ـ وَبِهذَا الإِسناد عَنْ عَلِيّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ قالَ: أَنَّهُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن أَفتَى النَّاس بِغَيْرِ عِلْمٍ لَعنَتهُ مَلائِكَةُ السَّماواتِ وَالأَرْضِ.

174 ـ وَبِهذَا الإسناد عَنْ عَلِيّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إنّي سُمّيَتْ ابنَتي فاطِمَة لانَّ اللَّهَ عَزَّ وَجَلَّ فَطَمَها وَفَطَمَ مَن أَحَبَّها مِنَ النَّارِ.

175 ـ وَبِهذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إنَّ مُوسَى بْنِ عِمْران سَأَلَ رَبَّهُ عَزَّ وَجَلَّ وقالَ: يا رَبِّ أَبَعيدٌ مِنّى اَنتَ فَأُنَاديك اَم قَريب فَأُناجيكَ؟ فَأَوحَى اللَّه تَعالى إلَيْهِ: يا عِمْران أَنَا جَلِيسٌ مَن ذَكَرَنِي.

176 ـ وَبِهذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إنَّ اللَّهَ تَعالى يَغضِبُ لَغَضبِ فاطمَةِ يَرضى لِرِضاها.

31–177 According to the same documentation, God's Prophet (S) said, "Woe be to those who oppress the members of my Household! I can see their rank to be the same as the hypocrites in the lowest depths of the Fire."[54]

31–178 According to the same documentation, God's Prophet (S) said, "Indeed the murderer of Al–Husayn ibn Ali (a.s.) will be in a coffin full of fire. On him there will be half of the punishment of the people of the world. His hands and feet will be chained down with molten chains. He will be taken towards the Fire upside down until he reaches the bottom of Hell. He will stink so much that the residents of the Fire will take refuge with their Lord from the extent of the bad smell. He will reside there forever and taste the painful torture along with all those who assisted him in killing Al–Husayn (a.s.). The Honorable the Exalted God will grow new skin for them over and over again after it gets burned so that they keep experiencing that torture over and over again. It will not relieve them at all. When they express thirst, they will be fed boiling water. Woe be to them from the chastisement of the Sublime God in the Fire!"

31–179 According to the same documentation, God's Prophet (S) said, "Moses – the son of Imran (a.s.) asked his Lord – the Honorable the Exalted: O Lord! My brother Aaron has died. Please forgive him." The Sublime God revealed to him, "O Moses! If you ask Me to forgive any of those of the old or those of later times I would forgive them except for the murderers of Al–Husayn ibn Ali ibn Abi Talib (a.s.). I will take revenge on his murderers."

31–180 According to the same documentation, God's Prophet (S) said, "Wear agate rings for you will not get sad as long as you wear them."

31–181 According to the same documentation, God's Prophet (S) said, "Whoever fights against us at the end of time, it is as if he has fought against us along with Dajjal (the anti–Christ)."

31–182 According to the same documentation, God's Prophet (S) said, "O Ali! Indeed the Sublime God has forgiven you, your followers and those who like your followers. Then glad tidings are for you. You are "the free, the full"[55] – you are free from atheism and filled with knowledge.

31–183 According to the same documentation, God's Prophet (S) said, "Whoever I am the Master of, Ali is the Master of." He then prayed and

177 ـ وَبِهذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الْوَيْلُ لِظالِمي أَهْلِ بَيْتِي كَأَنّي بِهِمْ غَداً مَعَ المُنافِقِينَ فِي الدَّارِكَ الأَسفَل مِنَ النَّارِ.

178 ـ وَبِهذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إنَّ قاتِلَ الحُسَيْنِ بْنِ عَلِى عَلَيْهِ السَّلامُ فِي تابُوتٍ مِن نارٍ عَلَيْهِ نِصْفُ عَذابِ أَهْلِ الدُّنْيا وَقَدْ شُدَّت يَداهُ وَرَجلاه بِسَلاسِلَ مِن نارٍ مُنَكَسٌ النَّار حَتّى يَقَعَ فِي قَعرِ جَهَنَّم وَلَهُ رِيحٌ يَتَعَوَّذُ أَهْلِ النَّارِ إلى رَبّهِمْ مِن شِدَّةِ نَتنِهِ وَهُوَفِيها خالِدٌ ذائِقُ العَذابِ الأَليمِ مَعَ جَمِيع مَن شايَعَ عَلَى قَتلِهِ كُلَّما نَضِجَت جُلُودَهم بَدَّلَ اللَّه عَزَّ وَجَلَّ عَلَيْهِم الجُلُودَ حَتّى يَذُوقوا العَذابَ الأَليمَ لا يُفَتَّرُ عَنْهُمْ ساعَةً وَيُسقَونَ مِن حَميمِ جَهَنَّمَ فَالوَيلُ لَهُم مِن عَذابِ [اللَّه تَعالى فِي] النَّارِ.

179 ـ وَبِهذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إنَّ مُوسَى بْنِ عِمْرانَ سَأَلَ رَبَّهُ عَزَّ وَجَلَّ فَقالَ: يا رَبِّ إنَّ أَخِي هارُون ماتَ فَاغفِر لَهُ فَأَوحَى اللَّه تَعالى إلَيْهِ يا مُوسَى لَو سَألتَني فِى الأَوَّلِينَ وَالآخَرينَ لاجَبتُكَ ما خَلا قاتَلَ الحُسَيْنِ بْنِ عَلِيّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ فَإنّي أَنْتَقِمُ لَهُ مِن قاتِلِه.

180 ـ وَبِهذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: تَختَموا بِالعَقيقِ فَإنَّهُ لا يُصِيبُ أَحَدَكُم غَمٌّ ما دامَ ذلِكَ عَلَيْهِ.

181 ـ وَبِهذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن قاتَلَنا آخِرَ الزَّمان فَكَأَنَّما قاتَلنا مَعَ الدَّجَّالِ.

182 ـ وَبِهذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يا عَلِيُّ إنَّ اللَّهَ تَعالى قَدْ غَفَرَ لَكَ وَلاهلِكَ وِلشيعَتكَ وَمُحِبّي شِيعَتِكَ وَمُحبّي مُحبّي شِيعَتِكَ فَأَبشِر فَإنَّكَ الأَنزَعُ البَطينُ مَنزُوعٌ مِنَ الشِّرك بَطينٌ مِنَ العِلْمُ.

183 ـ وَبِهذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن كُنْت مَوْلاهُ فَعَلِيٌّ

said, "Like whoever likes Ali and be the enemy of whoever is Ali's enemy. Help whoever helps him and belittle whoever belittles him."

31–184 According to the same documentation, God's Prophet (S) said, "One who is cheated (in a deal) is neither praised nor rewarded."

31–185 According to the same documentation, God's Prophet (S) said, "Eat dates for breakfast as they

will destroy worms in the stomach."

The author of this book (a.s.heikh Sadooq) – may God have Mercy upon him – said, "By this, the Prophet (S) means to eat dates other than a brand called 'Barni' as eating that brand will cause hemiplegia.[56]

31–186 According to the same documentation, Ali (a.s.) said, "Putting on camphire after depilatory[57] protects against elephantiasis and leprosy."

31–187 According to the same documentation, God's Prophet (S) said, "O Ali! Were it not for your existence, the believers after me would not get recognized."

31–188 According to the same documentation, God's Prophet (S) said, "O Ali! You have been granted three things which no one has ever been granted before." Ali (a.s.) said, "May my father and mother be your ransom! What have I been granted?" The Prophet (S) said, "You have been granted a father–in–law like me, a wife like (the Blessed Lady) Fatima, and sons like Al–Hassan and Al–Husayn."

31–189 According to the same documentation, God's Prophet (S) said, "O Ali! There will be no riders but us in the Hereafter. There will be four of us." One of the Helpers (Ansar) stood up and said, "May my father and mother be your ransom! Who are they?" The Prophet (S) replied, "I am one of them who will be riding on God's Carriage – *Al–Boraq*.[58] The next one is my brother Salih (a.s.) who will be riding the she–camel of Salih[59] which was ham–strung. The third will be my uncle Hamza who will be riding the especially–marked she–camel. The fourth one will be my brother Ali (a.s.) who will be riding one of the she–camels of Paradise and carrying the Flag of Praise calling out '*There is no god but God*. *Muhammad is God's Messenger*.' The people will say, 'This caller is none but either a nearby–stationed angel, a sent Messenger, or a carrier of the Throne.' An angel from the Throne will respond, 'O group of people! This caller is not a nearby–stationed angel. He is not the sent Messenger. He is not a carrier of the Throne. He is the Certifier of the Great! This is Ali ibn Abi Talib.'"

مَوْلاهُ. اَللَّهُمَّ والِ مَن والاهُ وَعادَ مَن عاداهُ وَانصُر مَن نَصرَه وَاخْذُلْ مَنْ خَذَلَهُ.

184 ـ وَبِهذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: المَغبُونُ لا مَحْمُودٌ وَلا مَأجُورٌ.

185 ـ وَبِهذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: كُلُوا الَّتمرَ عَلَى الرِّيقِ فَإِنَّهُ يَقْتُلُ الدِّيدانَ فِي البَطنِ.

قالَ مُصَنِّفُ هذا الْكِتابِ ـ رَحْمَةُ اللَّه ـ : يَعْنِي بِذلِكَ كُلِّ الَّتمُورَ إلاّ البَرنِيَّ فَإِنَّ أَكلَهُ عَلَى الرِّيقِ يورِثُ الفالِجَ

186 ـ وَبِهذَا الإسناد قالَ: قالَ عَلِي عَلَيْهِ السَّلامُ: الحنّاءُ بَعْد النُّورَةَ أَمانُ مِنَ الجُذامِ وَالبَرَصَ.

187 ـ وَبِهذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يا عَلِيّ لَولاكَ لَما عُرِفَ الْمُؤْمِنُوْنَ بَعْدي.

188 ـ وَبِهذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يا عَلِيُّ إِنَّكَ أُعْطيتَ ثَلاثاً لَمْ يُعطَها أَحَدٌ مِن قَبْلِكَ، قُلْتُ: فِداكَ أَبي وَأُمّي وَما أُعْطيتُ؟ قالَ: أُعْطيتَ صِهراً مِثلي وَأُعْطيتَ مِثلَ زَوجَتِك وَأُعْطيتَ مِثلَ وَلَدَيكَ الحَسَنِ وَالحُسَيْنِ.

189 ـ وَبِهذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يا عَلِيّ لَيْسَ فِي القِيامَةِ راكِبٌ غَيْرنا وَنَحْنُ أَرْبَعَةٌ فَقامَ إِلَيْهِ رَجُلُ مِنَ الأَنْصارِ فَقالَ: فِداكَ أَبي وَأُمّي وَمَن هُم؟ قالَ: أَنَا عَلَى دابَّةِ اللَّه: البُراقِ، وَأَخِي صالِحٌ عَلَى ناقَةِ اللَّه الَّتِي عُقِرَت وَعَمّي حَمْزَة عَلَى ناقَتي العَضباءِ وَأَخِي عَلِيُّ عَلَى ناقَةِ مِن نُوقِ الجَنَّة وَبِيَدِهِ لَواءُ الْحَمْد يُنادي لا إِلهَ إِلاّ اللَّه مُحَمَّدً رَسُولَ اللَّهِ. فَيَقُولُ الآدَميّونَ: ما هذا إِلاّ مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرسَلٌ أَوْ حامِلُ العَرْش فَيُجيبُهُم مَلَك مِن تَحْتِ بُطنانِ العَرْش: يا مَعاشِرَ الآدَميينَ لَيْسَ هذا مَلَك مُقَرَّب وَلا نَبِيٌّ مُرسَلٌ وَلا حامِلُ عَرشٍ، هذا الصِّدّيقُ الأَكبَر هذا عَلِيّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ.

31–190 According to the same documentation, Ali ibn Abi Talib (a.s.) said, “I can foresee the palaces set up besides the shrine of Al–Husayn (a.s.). It is as if many carriages have set out from Kufa towards the shrine of Al–Husayn (a.s.). Not before a few days and nights have passed will they set out towards him, and this is at the end of the era of the *Umayyads*[60].”

31–191 Al–Hassan ibn Muhammad ibn Sa’eed al–Hashemi narrated in the Kufa Mosque that Forat ibn Ibrahim ibn Forat al–Kufi quoted on the authority of Abul Hassan Muhammad ibn Dhaheer, on the authority of Abul Hassan Muhammad ibn Al–Husayn, the brother of Yunus al–Baghdadi at Baghdad, on the authority of Muhammad ibn Yaqoob al–Nahsheli that Ali ibn Musa Ar–Ridha’ (a.s.) quoted on the authority of his father Musa ibn Ja’far (a.s.), on the authority of his father Ja’far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Al–Husayn ibn Ali (a.s.), on the authority of his father Ali ibn Abi Talib (a.s.), on the authority of the Prophet (S), on the authority of (the angel) Gabriel, on the authority of (the angel) Michael, on the authority of (the angel) Israfil[61], that the Sublime God – praise be to His Glory said, “I am God. There is no god but Me. I created the creatures by My Power. Then I chose My Prophets from amongst them. And I chose Muhammad from amongst them as My beloved one, friend, and the chosen one. I appointed him as the Messenger over My creatures. And I chose Ali as his assistant. I established Ali as his brother; Trustee; Minister; the one to fulfill the Prophet’s mission for the creatures after him; as My Regent over My creatures to clarify My Book for them; and to carry out My orders amongst them. I established Ali as the guiding knowledge away from deviation; as a gate to approach Me; as a house to which whoever enters is secure from My Fire; as My castle in which whoever takes refuge is immune from the abominable things in this world and

the Hereafter; as a face to which whoever turns to I will not turn My Face away from him; as My Proof in the heavens and the Two Earths[62] over all My creatures. No one's deeds are accepted unless they bear witness to Ali's Mastery and the Prophethood of My Messenger Muhammad. He is My hand that is extended over My servants. He is the blessing which I have bestowed upon those of My servants whom I love.

Therefore, I taught Ali's Mastery and recognition to whichever one of My servants whom I liked. I disliked some of My servants due to their deviation from recognizing him and his Mastery. Thus I swear by My

190 ـ وَبِهذَا الإسناد عَنْ عَلِيّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ أَنَّهُ قالَ: كَأَنّي بِالقُصُور قَدْ شُيِّدَت حَولَ قَبرِ الحُسَيْن، وَكَأَنّي بِالمَحامِل تَخْرُجُ مِنَ الكُوفَةِ إِلى قَبْرِ الحُسَيْن، وَلا تَذْهَبُ اللَّيالِي وَالأَيّام حَتّى يُسارَ إِلَيْهِ وَذلِكَ عِنْدَ اِنقِطاعِ مُلكِ بَنِي مَرْوانَ.

191 ـ حَدَّثَنا الحَسَن بْنِ مُحَمَّد بْنِ سَعِيدُ الهاشِمي فِي مَسْجِد الكُوفَة قالَ: حَدَّثَنا فُراتُ بْنِ إِبْراهيم بْنِ فُراتٍ الكُوفِيُّ قالَ: حَدَّثَنا اَبُوالحَسَن مُحَمَّد بْنُ ظَهِير قالَ: حَدَّثَنا أَبُو الحَسَن مُحَمَّدُ بنُ الحُسَيْن ابْنِ أَخِي يُونُسَ البَغْداديُّ بِبَغْدادَ قالَ: حَدَّثَنا مُحَمَّد بْنِ يَعْقُوب النَهشَليُّ قالَ: حَدَّثَنا عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ، عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّد عَن أَبِي مُحَمَّد بْنِ عَلِى، عَنْ أَبِيهِ عَلِيّ بْنِ الحُسَيْن، عَنْ أَبِيهِ الحُسَيْنِ بْنِ عَلِى، عَنْ أَبِيهِ عَلِيّ بْنِ أَبِي طالِب عَلَيْهِمُ السَّلامُ عَنِ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَنْ جِبْرَئِيلَ، عَنْ مِيكائِيل، عَنْ إِسرافيل، عَنْ اللَّه تَعالى جَلَّ جَلالُهُ أَنَّهُ قالَ: أَنَا اللَّهُ لا إِلهَ إِلاّ أَنَا خَلَقتُ الخَلقَ بِقُدرَتي فَاختَرتُ مِنْهُمْ مَن شِئْتُ مِن أَنْبِيائِي وَاختَرتُ مِن جَميعِهِم مُحَمَّداً حَبِيباً وَخَليلاً وَصَفِيّاً، فَبَعَثه رَسُولاً إِلى خَلْقِي وَاصطَفَيتُ لَهُ عَلِيّاً فَجَعَلْتُ لَهُ أَخاً وَوَصِيّاً وَوَزِيراً وَمُؤَدّياً عَنْهُ مِنْ بَعْدِهِ إِلى خَلْقِي وَخَلِيفَتِي عَلَى عِبادي، يُبَيّنُ لَهُم كِتابي وَيَسِيرُ فِيهِمْ بِحُكمي وَجَعَلتُهُ العَلَمَ الهادي مِنَ الضَّلالَة وَبابي الَّذِي أُوتِيَ مِنْهُ وبَيْتِيَ الَّذِي مَن دَخَلَه كانَ آمِناً مِن ناري، وَحِصنيَ الَّذِي مَن لَجَأَ إِلَيْهِ حَصَّنَهُ مِن مَكْرُوهِ الدُّنْيا وَالآخِرَةِ، وَوَجْهِي الَّذِي مَن تَوَجَّهَ إِلَيْهِ لَمْ اَصرِف وَجْهِي عَنْهُ وَحُجَّتِي فِي السَّماواتِ وَالأَرَضِينَ عَلَى جَمِيع مَن فِيهِنَّ مَن خَلْقِي لا أَقْبَلُ عَمَلَ عامِلٍ مِنْهُمْ إِلاّ بِالإِقْرارِ بِوِلايَتِهِ مَعَ نُبُوَّةِ مُحَمَّدٍ رَسُولِي وَهُوَيَدِيَ المَبسُوطَةُ عَلَى عِبادي وَهُوَالنِّعْمَة الَّتِي أَنعَمتُ بِها عَلَى مَن أَحَبَّبتُهُ مِن عِبادي فَمَنْ أَحبَبتُهُ مِن عِبادي وَتَوَلَّيتُهُ عَرَّفتَهُ وِلايَتَه وَمَعْرِفَتَهُ وَمَن أَبغَضتَهُ مِن عِبادي أَبغَضتُهُ لِعُدولِه عَنْ مَعْرِفَتِهِ وَوِلايَتِهِ. فَبِعِزَّتي حَلَفتُ وَبِجَلالي اَقسَمتُ أَنَّهُ لا

Majesty that I will fend off the Fire from whoever of My servants who loves Ali. I will take them to Paradise. I will get angry with and enter into the Fire whichever of My servants who deviates from his Mastery. They will have a terrible ending."

31–192 Al–Husayn Ahmad ibn Idris – may God be pleased with him – narrated that his father quoted on the authority of Abu Sa'eed Sahl ibn Ziyad al–Adami, on the authority of Al–Husayn ibn al–Ne'man, on the authority of Ali ibn Asbat that Al–Hassan ibn Al–Jahm asked Ar–Ridha' (a.s.), "May I be your ransom! What are the limits for reliance?" Ar–Ridha' (a.s.) replied, "Realizing that you should fear no one once you are with God." I asked him, "What are the limits for humbleness?" He (a.s.) replied, "That you bestow from yourself what you like to be bestowed upon yourself." I asked him, "May I be your ransom! I would like to know about my position with you" Ar–Ridha' (a.s.) said, "Look and see my

position with you.”

31–193 Muhammad ibn Al–Hassan ibn Ahmad ibn al–Waleed – may God be pleased with him – narrated that Abdullah ibn Ja’far al–Hemyari quoted on the authority of Ahmad ibn Muhammad al–Say’yari, on the authority of Ali ibn No’man that he told Abil Hassan Ali ibn Musa Ar–Ridha’ (a.s.), “May I be your ransom! I have many warts on my body. Please teach me something I can benefit from.” The Imam (a.s.) said, “Take seven barley seeds for each wart on your body. Recite the following verses (of the Qur’an), *‘When the Event inevitable cometh to pass, Then will no* (*a.s.oul*) *entertain falsehood concerning its coming.* (*Many*) *will it bring low;* (*many*) *will it exalt; When the earth shall be shaken to its depths, And the mountains shall be crumbled to atoms’*[63] seven times over each seed. Then recite the following verses (of the Qur’an), *‘We know best what they will say, when their leader most eminent in conduct will say, ‘Ye tarried not longer than a day! They ask thee concerning the Mountains, say, ‘My Lord will uproot them and scatter them as dust; He will leave them as plains smooth and level; Nothing crooked or curved wilt thou see in their place.’*[64] seven times over each seed and then blow over it. Take one seed at a time and rub each seed on one wart. Then put all of the seeds in a wet cloth, tie it up and hang it up in a dark place.” Ali ibn No’man reported, “I did so and on the seventh day I looked. There were no longer any signs of the warts. Everything was as clear as the palm of my hand. It is best to do this at the end of the month when the Earth is dark.”

يَتَوَلَّى عَلِيّاً عَبْدٌ مِن عِبادي إلاّ زَحزَحتُهُ عَنِ النَّارِ وَأدخَلتُهُ الجَنَّة وَلا يُبغِضُهُ عَبْدٌ مِن عِبادي وَيَعدِل عَنْ وِلايَتِه إلاّ أبغَضتُهُ وَأدخَلتُهُ النَّار وَبِئسَ المَصيرُ.

192 ـ حَدَّثَنا الحُسَيْنِ بْنِ أَحْمَدِ بْنِ إِدْرِيس رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَبي قالَ: حَدَّثَنا اَبى قالَ: حَدَّثَنا أَبُو سَعِيدُ سَهْل بْنِ زِيادٍ الأَدَمِي قالَ: حَدَّثَنا الحُسَيْن بْن النُّعمان، عَنْ عَلِيّ بْنِ أَسْباطٍ، عَنِ الحَسَن بْنِ الجَهْمِ، قالَ: سَأَلْتُ الرِّضا عَلَيْهِ السَّلامُ فَقُلْتُ لَهُ: جُعِلْتُ فِداكَ ما حَدِّ التَّوَكُّل؟

فَقالَ لي: أَن لا تَخافَ مَعَ اللَّه أَحَداً.

قالَ: فَقُلْتُ فَما حَدُّ التَّواضُعِ؟ قَالَ: أَنْ تُعْطي النَّاسِ مِن نَفْسِكَ ما تُحِبُّ أَن يُعطُوكَ مِثْلَهُ.

قالَ: قُلْتُ: جُعِلْتُ فِداكَ أشتَهي أَن أَعْلَمَ كَيْفَ أَنَا عِنْدَكَ؟ قالَ: أُنظُر كَيْفَ أَنَا عِندَكِ.

193 ـ حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِيد رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَبْد اللَّه بْنِ الحِمْيَرِيُّ، عَنْ أَحْمَد بْنِ مُحَمَّد السَيّارِيّ، عَنْ عَلِيّ بْنِ نُعمانِ، عَنْ أَبي الحَسَن عَلِيّ بْنِ مُوسَى الرِّضاعَلَيْهِمَا السَّلاَمُ قالَ: قُلْتُ لَهُ: جُعِلْتُ فِداكَ

إنَّ بي ثَآليلَ كَثيرةً قَد اغتَمَمتُ بِأَمرِها فَأَسأَلُكَ أَن تُعَلِّمَني شَيئاً أَنتَفِعُ بِهِ فَقالَ عَلَيْهِ السَّلامُ: خُذْ لِكُلِّ ثُؤلُولٍ سَبعَ شَعيرات وَاقرأ عَلَى كُلِّ شَعيرَةٍ سَبعَ مَرَّات (إذا وَقَعَت الْواقِعَةُ) إلى قَوْلَهُ (فَكانَتْ هَباءً مُنْبَثّاً) وَقَوْلَهُ عَزَّ وَجَلَّ (وَيَسْئَلُونَكَ عَنِ الْجِبالِ فَقُلْ يَنْسِفُها رَبّي نَسْفاً فَيَذَرُها قاعاً صَفْصَفاً لا تَرى فِيها عِوَجاً وَلا أَمْتاً) تَأخُذُ الشَّعيرَ شَعيرَةَ شَعيرَةَ فَامسَح بِها عَلَى كُلِّ ثُؤلُولٍ ثُمَّ صَيِّرها فِي خِرقَةٍ جَديدَةٍ فَارِبَط عَلَى الخِرقَةِ حَجَراً وَأَلقِها فِي كَنيفٍ قالَ: فَفَعَلْتُ فَنَظَرْتُ إِلَيْها يَوْمَ السّابِعِ فَإِذا هِيَ مِثلُ راحَتي وَيَنْبَغِي أَن يُفْعَلَ ذلِكَ فِي مُحاقِ الشَّهرِ.

31–194 Muhammad ibn Ali Majilawayh – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Ali ibn Ma'bad, on the authority of Al–Husayn ibn Khalid, on the authority of Abil Hassan Ali ibn Musa Ar–Ridha' (a.s.), on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) said, "One who is a Muslim should not plot and play tricks as I heard Gabriel (a.s.) say: Indeed one who plots and plays tricks will be thrown into the Fire." God's Prophet (S) then added, "Whoever fools a Muslim is not from our nation. Whoever cheats a Muslim is not from our nation." Then God's Prophet (S) said, "Gabriel – The Holy Spirit descended to me from the presence of the Lord of the Two Worlds and said, "O Muhammad! I advise you to be good–tempered as this will cause the good of this world and the Hereafter. Know that those of you closest in looks to Me are the ones who are the best–tempered."

31–195 Muhammad ibn Musa ibn al–Motavakil – may God be pleased with him – narrated that Muhammad ibn Yahya al–At'tar quoted on the authority of Muhammad ibn Isa ibn Obayd that Ahmad ibn Abdullah had asked Abal Hassan Ar–Ridha' (a.s.), "Where did the sword of God's Prophet (S) – the *'Thul–Faqar* (Imam Ali's sword) come from?" The Imam (a.s.) replied, "Gabriel (a.s.) brought it down from the heavens. It had a silver coating. It is with me now."

31–196 Muhammad ibn Al–Hassan ibn Ahmad ibn al–Waleed – may God be pleased with him – narrated that Muhammad ibn Al–Hassan al–Saffar quoted on the authority of Ibrahim ibn Hashem, on the authority of Ali ibn Ma'bad, on the authority of Al–Husayn ibn Khalid, on the authority of Abil Hassan Ali ibn Musa Ar–Ridha' (a.s.), "Looking at our progeny is worshipping." They asked Ar–Ridha' (a.s.), "O son of God's Prophet! Does that apply to looking at just you, i.e. the Immaculate Leaders from the progeny of God's Prophet? Or does that apply to all of the people from the progeny of God's Prophet?" Ar–Ridha' (a.s.) replied, "Of course, looking at anyone from the progeny of God's Prophet is worshipping as long as he/she has not deviated from the straight path and not unpurified himself by committing sins."

31–197 (The author of the book narrated) my father – may God be pleased with him – narrated that Ahmad ibn Ali al–Teflisi quoted on the

194 ـ حَدَّثَنا مُحَمَّد بْن عَلِى ماجيلوَيْه رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِىّ بْن إبراهِيم بْن هاشِم، عَنْ أَبيهِ، عَنْ عَلِىّ بْن مُعَبّد، عَن الحُسَيْن بْن خالِد، عَنْ أَبي الحَسَن عَلِىّ بْن مُوسَى الرِّضا عَلَيْهِ السَّلامُ عَنْ أَبيهِ عَنْ آبائِهِ عَنْ عَلِى عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن كانَ مُسلِماً فَلا يَمكُر وَلا يَخدَع، فَإِنّي سَمِعْتُ جِبْرَئيل عَلَيْهِ السَّلامُ يَقُولُ: إنَّ المَكرَ وَالخَديعَةَ فِي النّارِ ثُمَّ قالَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَيْسَ مِنّا مَن غَشَّ مُسلِماً وَلَيسَ مِنّا مَن خانَ مُسلِماً ثُمَّ قالَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إنَّ جِبْرَئيل الرُّوحُ الأَمِينَ نَزَلَ عَلَيَّ مِن عِنْد رَبِّ العالَمِين فَقالَ: يا مُحَمَّد عَلَيْكَ

بِحُسنِ الخُلقِ فَإِنَّهُ يَذهَبُ بِخَيرِ الدُّنْيا وَالآخِرَةِ أَلا وَإِنَّ أشبَهَكُم بي أَحْسَنُكُم خُلُقاً.

195 ـ حَدَّثَنا مُحَمَّد بْنِ مُوسَى بْن المُتَوَكِّل رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَني مُحَمَّد بْنِ يَحْيَى العَطّار قالَ: حَدَّثَني مُحَمَّد بْنِ عِيسَى بْنِ عُبَيْد، عَنْ أَحْمَد بْنِ عَبْد اللَّه قالَ: سَأَلْتُ أَبَا الحَسَن الرِّضا عَلَيْهِ السَّلامُ، عَنْ ذِي الفَقار سَيْف رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِن أَيْنَ هُوَ؟ فَقالَ: هَبَطَ بِهِ جَبْرَئِيل عَلَيْهِ السَّلامُ مِنَ السَّماءِ وَكانَ عَلَيْهِ حِلِيَةٌ مِن فِضَّة وَهُوَعِنْدِي.

196 ـ حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَد بْنِ الوَلِيد رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّد بْنِ الحَسَن الصَفَّار، عَنْ إِبْراهيم بْنِ هاشِم، عَنْ عَلِيّ بْنِ مُعبَّد، عَنِ الحُسَيْنِ بْنِ خالِد، عَنْ أَبي الحَسَن مُوسَى الرِّضا عَلَيْهِ السَّلامُ قالَ: النَّظَرُ إِلى ذُرِّيَّتَنا عِبادَةٌ فَقِيلَ لَهُ: يا ابْنَ رَسُولَ اللَّهِ النَظَر إِلى الأَئِمَّةِ مِنْكُمْ عِبادَة أَوِ النَّظَر إِلى جَمِيع ذُرِّيَّة النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ ؟ قالَ: بَلِ النَظَر إِلى جَمِيعَ ذُرِّيَّة النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ عِبادَةٌ ما لَم يُفارِقوا مِنْهاجَهُ وَلَمْ يَتَوَلَّوثُوا بِالمَعاصي.

197 ـ حَدَّثَنا أَبي ـ رَحْمَةُ اللَّه – قالَ: حَدَّثَني أَحْمَدِ بْنِ عَلِى التَفليسي، عَنْ أَحْمَد بْنِ

authority of Ahmad ibn Muhammad al-Hamadani, on the authority of Muhammad ibn Ali al-Hadi (a.s.), on the authority of Ali ibn Musa Ar-Ridha' (a.s.), on the authority of Imam Musa ibn Ja'far (a.s.), on the authority of As-Sadiq Ja'far ibn Muhammad (a.s.), on the authority of Al-Baqir Muhammad ibn Ali (a.s.), on the authority of the Master of the Worshippers Ali ibn Al-Husayn, on the authority of the Master of Youth in Paradise Al-Husayn ibn Ali (a.s.), on the authority of the Master of the Trustees Ali ibn Abi Talib (a.s.), on the authority of the Master of the Prophets Muhammad (a.s.), "Do not consider only the extent of one's prayers, fasting, going on *Hajj* pilgrimage, good deeds and night worshipping. Rather consider his honesty in speech and trustworthiness in returning what he is entrusted with."

31-198 Tamim ibn Abdullah ibn Tamim al-Qurashi – may God be pleased with him – narrated that his father quoted on the authority of Ahmad ibn Ali Al-Ansari, on the authority of Abdul Salam ibn Salih al-Harawi, "I went to see Abil Hassan Ali ibn Musa Ar-Ridha' (a.s.) on the last Friday in the (Arabic) month of *Sha'ban*. Ar-Ridha' (a.s.) told me, 'O Aba Salt! Most of the (Arabic) month of *Sha'ban* has passed. Now this is its last Friday. Perform the good deeds that you neglected to do during all this month in the few remaining days. I advise you to do what is beneficial for you, and abandon doing what is of no use for you. Increase the amount of supplications, asking for God's forgiveness, reciting the Qur'an, making repentance to God for the sins you have committed so that God turns towards you in this month while you have been sincere with your Lord – the Honorable the Exalted. Do not let the responsibility for anything you have been entrusted with remain on your shoulders. Return them to their owners. Do not let any hate for any believers remain in your heart. Throw it away. Do not let any sins that you have committed remain. Get rid of them. Fear God and rely on Him regarding your private and public affairs.

God suffices for whoever relies on Him since God is one who perfects His acts. He has indeed established a destiny for everything. You should often say the following in the remaining days of this month, ‘O my God! If you have not forgiven us up until this time of the month, I beg of Thee to forgive us during the remaining period of this month’ as God the Blessed the Sublime frees many people from the Fire during this month for the respect they hold for the (Arabic) month of *Ramadhan*.’”

مُحَمَّد الهَمْدانِيَّ، عَنْ مُحَمَّد بْنِ عَلِى الهادي، عَنْ عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَنِ الإمام مُوسَى بْنِ جَعفَر، عَنِ الصَّادِق جَعْفَرِ بْنِ مُحَمَّد، عَن الباقِر مُحَمَّد بْنِ عَلِى، عَنْ سَيّد العابِدِينَ عَلِيّ بْنِ الحُسَيْن، عَنْ سَيّد شَباب أَهْل الجَنَّة الحُسَيْنِ بْنِ عَلِى، عَنْ سَيّد الأَوْصِياء عَلِيّ بْنِ أَبي طالِب عَلَيْهِمُ السَّلامُ عَنْ سَيّد الأَنْبياءِ مُحَمَّد صَلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ: لا تَنظُروا إِلى كَثْرَةِ صَلاتِهِمْ وَصَومهِم وَكِثْرَةِ الحَجِّ وَالمَعْرُوف وَطَنطَنتِهِم بِاللَّيلِ وَلكِن انظُرُوا إِلى صِدقِ الْحَدِيث وَأَداءَ الأمانَةِ.

198 ـ حَدَّثَنا تَمِيمُ بْنِ عَبْدِ اللَّه بْنِ تَمِيمُ القُرَشِي قالَ: حَدَّثَني أَبي قالَ: حَدَّثَني أَحْمَد بْنِ عَلِى الأَنْصارِي، عَنْ عَبْد السَّلامُ بْنِ صالِح الهَرَوِيّ قالَ: دَخَلتُ عَلَى أَبي الحَسَن عَلِيّ بْنمُوسَى الرِّضا عَلَيْهِ السَّلامُ فِي آخِرَ جُمعَةٍ مِن شَعْبانَ فَقالَ لي: يا أَبَا الصَّلْت إِنَّ شَعْبانَ قَدْ مَضى أَكْثَرَهُ وَهذا آخِر جُمعَةٍ مِنْهُ فَتَدارَك فِيما بَقِيَ مِنْهُ تَقصيرَكَ فِيما مَضى مِنْهُ، وَعَلَيْكَ بِالإقبالِ عَلَى ما يَعنيكَ تَرَك ما لا يَعنيكَ وَأَكْثَرَ مِنَ الدُّعاءِ وَالاِستِغفارِ وَتَلاوَة الْقُرْآنِ وَتُب إِلَى اللَّهِ مِن ذُنُوبِك لِيُقبِلَ شَهْر اللَّه إِلَيكَ وَأَنْتَ مُخلِصٌ لِلَّهِ عَزَّ وَجَلَّ وَلا تَدَعَنَّ أَمانَةَ فِي عُنُقِك إِلاّ أَدَّيتَها لا فِي قَلْبِكَ حَقَّدا عَلَى مُؤْمِن إِلاّ نَزَعتَهُ وَلا ذَنْباً أَنْتَ مُرتَكِبُه إِلاّ اَقلَعتَ عَنْهُ وَاَتّقِ اللَّه وَتَوَكَّل عَلَيْهِ فِي سِرِّ أَمْرِكَ وَعَلانِيَّتِه (وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَحَسْبُهُ إِنَّ اللَّهَ بالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْراً) وَأَكْثَر مِن أَن تَقُول فِيما بَقِي مِن هذا الشَّهرِ (اَللّهُمَّ إِنْ لَمْ تَكُنْ قَدْ غَفَرتَ لَنا فِي ما مَضى مِن شَعْبانَ فَاغفِر لَنا فِيما بَقِيَ مِنْهُ) فَإِنَّ اللَّه تَبارَكَ وَتَعالى يَعتِقُ فِي هذا الشَّهرُ رقاباً مِنَ النَّار لِحُرمَةِ شَهْرِ رَمَضان.

31–199 The Georgian interpreter Abul Hassan Muhammad ibn Al–Qasim – may God be pleased with him – narrated that Ahmad ibn Al–Hassan Al–Hassani quoted on the authority of his father, on the authority of Ali ibn Muhammad (a.s.), on the authority of his father Ali Ar–Ridha’ (a.s.), on the authority of his father Musa ibn Ja’far (a.s.), “As–Sadiq (a.s.) was asked about abstinence in this world. He said, It is to abstain from the legitimate things in this world for the Reckoning and abstain from what is forbidden in this world due to the fear of the Fire.”

31–200 According to the same documentation, it is narrated that Ar–Ridha’ (a.s.) quoted on the authority of his father (a.s.), “Once As–Sadiq (a.s.) saw a man who was seriously upset over the death of his son. The Imam (a.s.) told him, ‘Are you so upset about such a minor calamity and have you forgotten about the major calamity? If you had prepared yourself earlier for the loss of your son you would not have become so upset now. This lack of preparedness for the loss of your son is worse than his actual loss.’”

31–201 Al–Husayn ibn Ibrahim ibn Tatana – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of al–Ryan ibn al–Salt, on the authority of Abil Hassan Ali ibn Musa Ar–Ridha’ (a.s.), on the authority of his father (a.s.), on the authority of his

forefathers (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) said, "The followers of Ali (a.s.) are prosperous on the Resurrection Day."

31-202 Al-Husayn ibn Ahmad ibn Idris - may God be pleased with him - narrated that his father quoted on the authority of Abi Ja'far Muhammad ibn Muhammad ibn Malik al-Kufi, on the authority of Muhammad ibn Ahmad al-Mada'eni, on the authority of Fadhl ibn Kathir that Ali ibn Musa Ar-Ridha' (a.s.) said, "Whoever sees a poor person and greets him in a manner different from that with which he greets a rich man will visit God on the Resurrection Day while God is angry with him."

31-203 Ali ibn Ahmad ibn Muhammad ibn Imran ad-Daqqaq - may God be pleased with him - narrated that Muhammad ibn Harun al-Sufi quoted on the authority of Ubaydillah ibn Musa Al-Royani, on the authority of Abdul Adheem ibn Abdullah Al-Hassani, on the authority of Imam Muhammad ibn Ali (a.s.), on the authority of his father Ar-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father

199 - حَدَّثَنا أَبُو الحَسَن مُحَمَّدِ بْنِ القاسِمِ المُفَسِّرِ الجُرجانِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدِ بْنِ الحَسَن الحَسَنِيّ، عَن الحَسَن بْنِ عَلِيّ، عَن أَبيهِ عَلِيّ بْنِ مُحَمَّد، عَنْ أَبيهِ مُحَمَّدِ بْنِ عَلِيّ، عَنْ أَبيهِ عَلِيّ بن مُوسَى الرِّضا، عَنْ أَبيهِ مُوسَى بْنِ جَعْفَرعَلَيْهِمَا السَّلاَمُ قالَ: سُئِلَ الصَّادِق عَلَيْهِ السَّلامُ عَنْ الزّاهِدِ فِي الدُّنْيا قالَ: الَّذِي يَترُكُ حَلالها مَخافَة حِسابِهِ وَيَتْرُك حَرامَها مَخافَةَ النَّارِ.

200 - وَبِهذَا الإِسناد عَنِ الرِّضا عَنْ أَبِيهِ عَلَيْهِ السَّلامُ قالَ: رَأى الصَّادِق عَلَيْهِ السَّلامُ رَجُلاً قَد اشتَدَّ جَزعَه عَلَى وُلْدِه فَقالَ: يا هذا أَجَزِعَت لِلمُصيبَة الصُّغرى وَغَفَلتَ عَن المُصيبَةِ الكُبرى لَوْ كُنْتَ لَمّا صارَ إِلَيْهِ وَلَدُكَ مُستَعِدّاً لَمَا اشتَدَّ جَزعَك عَلَيْهِ فَمُصابِكَ بِتَركِك الإِستِعدادَ لَهُ أَعْظَمُ مِن مُصابِكَ بِوَلَدِكَ.

201 - حَدَّثَنا الحُسَيْن بْنِ إِبْراهيم بْنِ ناتانَةَ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَني عَلِيّ بْن إِبراهِيم بْنِ هاشِمٍ، عَن الرَّيان بْنِ الصَّلْت، عَنْ أَبي الحَسَن عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَنْ أَبيهِ، عَنْ آبائِهِ، عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: شِيعَةُ عَلِيّ هُمُ الفائِزوُن يَوْمَ القِيامَةِ.

202 - حَدَّثَنا الحُسَيْن بْنِ أَحْمَد بْنِ إِدْرِيس رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَبي، عَنْ جَعْفَرِ بْنِ مالِكَ الكُوفِيّ، قالَ: حَدَّثَني مُحَمَّد بْنِ أَحْمَد المَدائِنيّ، عَنْ فَضْل بْنِ كَثِيرٍ، عَنْ عَلِيّ بْن مُوسَى الرِّضا عَلَيْهِ السَّلامُ قالَ: مَن لَقِيَ فَقيراً مُسلِماً فَسَلِّمَ عَلَيْهِ خِلافَ سَلامِه عَلَى الأَغنِياءِ لَقِيَ اللَّه عَزَّ وَجَلَّ يَوْمَ القِيامَةِ وَهُوَعَلَيْهِ غَضْبان.

203 - حَدَّثَنا عَلِيّ بْن أَحْمَد بْنِ مُحَمَّدِ بْنِ عِمْران الدَّقَّاق رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ هارُونَ الصُّوفِيّ قالَ: حَدَّثَنا أَبُو تُراب عُبَيْد اللَّه بْنِ مُوسَى الرُّوياني قالَ: حَدَّثَنا عَبْدِ العَظِيم بن عَبْدِ اللَّه الحَسَنِيّ عَن الإِمام مُحَمَّدِ بْنِ عَلِيّ عَنْ أَبيهِ الرِّضا عَلِيّ بْنِ مُوسَى

As-Sadiq Ja'far ibn Muhammad (a.s.), on the authority of his father (a.s.), on the authority of his grandfather (a.s.), "Salman invited Abu Tharr to his house - may God have Mercy upon them both. He brought two loafs of bread for him. Abu Tharr picked them up and looked at the back of them. Salman asked him, "Why did you do that?" Salman replied, "I wanted to make sure that they have not been baked incorrectly." Salman got terribly angry and said, "How dare you pick at the bread to see if it is well-baked or not? I swear by God that the water under the Throne has been used in their baking. The angels have worked to make that water reach the winds. The wind has moved it to the clouds. The clouds have worked to send it to the Earth. Thunder and lightening have also been instrumental in this. Also the angels have worked to spread it over the right places in the Earth. The Earth has also worked on it. Wood, iron, animals, fire, firewood, salt and many other things which I did not mention have been at work to make this bread. How can you be grateful for this bread?" Then Abu Tharr said, "I shall repent to God and ask him to forgive me for what I have said. I also apologize to you for what I did which you disliked."

It has also been narrated that Salman invited Abu Tharr to his house and brought him one loaf of dry bread and wet it with some water from his jar. Abu Tharr said, "How nice it would be if there was some salt to eat with this bread." Then Salman got up and went out. He pawned his jar to borrow some salt and took it to Abu Thar65. Abu Thar took some of the bread, put some salt on it, ate it and said, "Thanks God that made contentment our share of daily bread!" Then Salman told him, "If you were content I would not have had to pawn my jar."66

31-204 Ali ibn Ahmad ibn Muhammad ibn Imran ad-Daqqaq narrated that Muhammad ibn Harun al-Sufi quoted on the authority of Abu Torab Ubaydillah ibn Musa Al-Royani, on the authority of Abdul Adheem ibn Abdullah Al-Hassani, "I asked Abi Ja'far Muhammad ibn Ali Ar-Ridha' (a.s.), 'O son of God's Prophet (S)! Can you narrate a tradition for me on the authority of your forefathers?' The Imam (a.s.) replied, 'My father (Imam Ar-Ridha') (a.s.) narrated on the authority of his forefathers (a.s.) that the Commander of the Faithful (Imam Ali) (a.s.) said, 'The people will live together in peace until there is a gap created between them. Then they will be ruined.'""

عَلَيْهِ السَّلامُ، عَنْ أَبيهِ مُوسَى بْنِ جَعْفَر، عَنْ أَبيهِ الصَّادِق جَعْفَرِ بْنِ مُحَمَّد، عَنْ أَبيهِ، عَنْ جَدِّهِ عَلَيْهِمُ السَّلاَمُ قالَ: دَعا سَلمانَ أَبَا ذَرٍّ ـ رَحْمَةُ اللَّهِ عَليهما ـ إِلى مَنْزِلِه فَقَدَّمَ إِلَيْهِ رَغيفَين فَأَخَذَ أَبُوذَرٍّ الرَّغيفَين فَقَلَبَهُما فَقالَ سَلمانُ: يا أَبَاذَرٍّ لاي شَيءٍ تَقلِبُ هذَيْنِ الرَّغيفَين [قالَ خِفْتُ أَن لا يَكُونا نَضيجَين] فَغَضَبَ سَلْمان مَن ذلِكَ غَضَباً شَديداً، ثُمَّ قالَ: ما أَجْرأكَ حَيْثُ تَقلِبُ هذَيْنِ الرَّغيفَين فَوَاللَّهِ لَقَد عَمِلَ فِي هذا الخُبزِ الماءَ الَّذِي تَحْتَ العَرْشِ،وَعَمِلَت فِيهِ المَلائِكَةُ حَتّى أَلقَوهُ إِلى الرِّيح وَعَمِلَت فِيهِ الرِّيحُ حَتّى أَلقَتهُ إِلى السَّحاب، وَعَمِلَ فِيهِ السَّحاب حَتّى أَمطَرَهُ إِلى الأَرْض وَعَمِلَ فِيهِ الرَّعدُ وَالبَرْق وَالمَلائِكَة حَتّى وَضَعوهُ مَواضِعَهُ وَعَمِلَت فِيهِ الأَرْضُ وَالخَشَبُ وَالحَدِيدُ وَالبَهائِم والنَّار وَالحَطَب وَالمِلحُ وَما لا أُحصِيهِ أَكْثَر فَكَيْفَ لَكَ أَن تَقومَ بِهذَا الشُّكر؟ فَقالَ أَبُو ذَرٍّ: إِلَى اللَّهِ أَتُوبُ وَأَستَغفِر إِلَيْهِ مِمَّا أَحْدَثْتُ وَإِلَيكَ أَعْتَذِرُ مِمَّا كَرِهتَ.

قالَ: وَدَعا سَلْمانُ أَبَا ذَرٍّ ذاتَ يَوْمَ إِلى ضِيافَةٍ فَقَدَّم إِلَيْهِ مِن جِرابِهِ كَسرَةً يَابِسَةً وَبَلَّها مِن رُكوَتِهِ فَقالَ أَبُوذرٍّ: ما

أَطْيَبَ هذا الخُبزُ لَوْ كانَ مَعَهُ مِلحُ فَقامَ سَلْمان وَخَرَجَ وَرَهَنَ رَكوَتَهُ بِمِلح وَحَمَلَه إِلَيْهِ فَجَعَل أَبُوذرٍّ يَأْكُلُ ذلِكَ الخُبزُ وَيَذُرُّ عَلَيْهِ ذلِكَ المِلح وَيَقُولُ: الْحَمْدُ لِلَّهِ الَّذي رَزَقنا هذا القَناعَةَ فَقالَ سَلْمان: لَوْ كانَتْ قَناعَةٌ لَمْ تَكُنْ رَكوَتي مَرهُونَةً.

204 ـ حَدَّثَنا عَلِيّ بْنِ أَحْمَد بْنِ عِمْران الدَّقَّاق قالَ: حَدَّثَنا مُحَمَّدِ بْنِ هارُون الصوفيّ حَدَّثَني أَبُو تُراب عُبَيْد اللَّه بْنِ مُوسَى الرُّوياني، عَنْ عَبْدِ العَظِيم بْنِ عَبْدِ اللَّه الحَسَنِيّ قالَ: قُلْتُ لابي جَعْفَر مُحَمَّد بْنِ عَلِى الرِّضا عَلَيْهِ السَّلامُ يا ابْنِ رَسُولَ اللَّهِ حَدِّثَني بِحَديث عَنْ آبائِكَ عَلَيْهِ السَّلامُ فَقالَ أَبي، عَنْ جَدّي عَنْ آبائِهِ عَلَيْهِ السَّلامُ قالَ: قالَ أَمِيرِ الْمُؤْمِنين عَلَيْهِ السَّلامُ لا يَزالَ النَّاسِ بِخَيرٍ ما تَفاوَتُوا فَإِذا استَوَوا هَلَكُوا.

Abdul Adheem ibn Abdullah Al-Hassani added, “I asked, ‘O son of God’s Prophet (S)! Please tell me more.’

The Imam (a.s.) replied, ‘My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, ‘Were you informed of each other’s secrets, you would not cover them up.’’

Abdul Adheem ibn Abdullah Al-Hassani added, “I asked, ‘O son of God’s Prophet (S)! Please tell me more.’

The Imam (a.s.) replied, ‘My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, ‘You are never able to financially assist to the people. Then at least be pleasant with them when you meet them. I heard God’s Prophet (S) say, ‘You cannot assist the people financially. Then at least assist them by being good-tempered.’’

Abdul Adheem asked, ‘O son of God’s Prophet (S)! Please tell me more.’

The Imam (a.s.) replied, ‘My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, ‘Whoever keeps on blaming time will constantly be blamed himself.’’

Abdul Adheem asked, ’O son of God’s Prophet (S)! Please tell me more.’

The Imam (a.s.) replied, ‘My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, ‘Associating with wicked people will result in having a bad opinion about good people.’’

Abdul Adheem asked, ‘O son of God’s Prophet (S)! Please tell me more.’

The Imam (a.s.) replied, ‘My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, ‘Animosity with the good servants of God is a very bad savings for the Hereafter.’’

Abdul Adheem asked, ‘O son of God’s Prophet (S)! Please tell me more.’

The Imam (a.s.) replied, ‘My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, ‘A person’s worth depends on what he does well.’’

قالَ: فَقُلْتُ لَهُ: زِدنِي يا ابْنِ رَسُولَ اللَّهِ قالَ: حَدَّثَني أَبي، عَنْ جَدّي، عَنْ آبائِهِ عَلَيْهِمُ السَّلاَمُ قالَ: قالَ أَمِيرِ الْمُؤْمِنين عَلَيْهِ السَّلامُ لَوْ تَكاشَفتُم ما تَدافَنتُم.

قالَ: فَقُلْتُ لَهُ: زِدنِي يا ابْنِ رَسُولَ اللَّهِ حَدَّثَني أَبي، عَنْ جَدّي، عَنْ آبائِهِ عَلَيْهِمُ السَّلاَمُ قالَ: قالَ أَمِيرَ الْمُؤْمِنين عَلَيْهِ السَّلامُ إِنَّكُم لَنْ تَسعَوا النَّاسِ بِأموالِكُمْ فَسَعُوهُم بِطَلاقَةِ الوَجْهِ وَحُسنِ اللِّقاءِ فَإِنّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: إِنَّكُم لَنْ تَسَعُوا النَّاسِ بِأَموالَكُمْ فَسَعُوهُم بِأَخلاقِكُم.

قالَ: فَقُلْتُ لَهُ: زِدنِي يا ابْن رَسُول اللَّهِ، قالَ: حَدَّثَني أَبي، عَنْ جَدّي، عَنْ آبائِهِ عَلَيْهِمُ السَّلاَمُ قالَ: قالَ أَمِيرَ الْمُؤْمِنين عَلَيْهِ السَّلامُ مَن عَتَبَ عَلَى الزَّمان طالَت مَعتَبَتَهُ فَقُلْتُ لَهُ: زدنِي يا ابْنِ رَسُولَ اللَّهِ، فَقالَ: حَدَّثَني أَبي عَنْ جَدّي، عَنْ آبائِهِ عَلَيْهِمُ السَّلاَمُ قالَ: قالَ أَمِيرُ الْمُؤْمِنين عَلَيْهِ السَّلامُ: مُجالَسَةُ الأَشْرارِ تُورِثُ السُّوءَ الظَّنّ بِالأَخِيارِ.

قالَ: فَقُلْتُ لَهُ: زِدنِي يا ابْنِ رَسُولَ اللَّهِ، قالَ: حَدَّثَني أَبي، عَنْ جَدّي، عَنْ آبائِهِ عَلَيْهِمُ السَّلاَمُ قالَ: قالَ أَمِيرَ الْمُؤْمِنين عَلَيْهِ السَّلامُ: بِئسَ الزّادُ إِلى المَعادَ العُدوانَ عَلَى العِباد.

قالَ: فَقُلْتُ لَهُ: زِدنِي يا ابْنِ رَسُول اللَّهِ فَقالَ: حَدَّثَني أَبي، عَنْ جَدّي، عَنْ آبائِهِ عَلَيْهِمُ السَّلاَمُ قالَ: قالَ أَمِيرَ الْمُؤْمِنين عَلَيْهِ السَّلامُ قيمَةُ كُلّ امرِئ ما يُحسِنُهُ.

Abdul Adheem asked, ‘O son of God’s Prophet (S)! Please tell me more.’

The Imam (a.s.) replied, ‘My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, ‘A person’s personality lies under his tongue.’’[67]

Abdul Adheem asked, ‘O son of God’s Prophet (S)! Please tell me more.’

The Imam (a.s.) replied, ‘My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, ‘Whoever recognizes his own worth will never get ruined.’’

Abdul Adheem asked, ‘O son of God’s Prophet (S)! Please tell me more.’

The Imam (a.s.) replied, ‘My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, ‘Thinking before acting will guarantee that you will not become sorry.’’

Abdul Adheem asked, ’O son of God’s Prophet (S)! Please tell me more.’

The Imam (a.s.) replied, ‘My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, ‘Whoever relies on time will fail.’’

Abdul Adheem asked, ’O son of God’s Prophet (S)! Please tell me more.’

The Imam (a.s.) replied, ‘My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, “Whoever considers himself needless of seeking advice has endangered himself.’’

Abdul Adheem asked, ‘O son of God’s Prophet (S)! Please tell me more.’

The Imam (a.s.) replied, ‘My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, ‘Having a few wives is a form of wealth.’’

Abdul Adheem asked, ‘O son of God’s Prophet (S)! Please tell me more.’

The Imam (a.s.) replied, ‘My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, ‘Whoever gets haughty will get ruined.’’

قالَ: فَقُلْتُ لَهُ: زِدنِي يا ابْنِ رَسُولَ اللَّهِ، فَقالَ: حَدَّثَني أَبي، عَنْ جَدّي، عَنْ آبائِهِ عَلَيْهِمُ السَّلاَمُ قالَ: قالَ أَمِيرَ الْمُؤْمِنين عَلَيْهِ السَّلامُ: المَرْءُ مَخبُوءٌ تَحْتَ لِسانِهِ.

قالَ: فَقُلْتُ لَهُ: زِدنِي يا ابْنَ رَسُولَ اللَّهِ، فَقالَ: حَدَّثَني أَبي، عَنْ جَدّي، عَنْ آبائِهِ عَلَيْهِمُ السَّلاَمُ قالَ: أَمِيرِ الْمُؤْمِنين عَلَيْهِ السَّلامُ: ما هَلَكَ امْرُءٌ عَرَفَ قَدرَهُ.

قالَ: فَقُلْتُ لَهُ: زِدنِي يا ابْنِ رَسُولَ اللَّهِ قالَ: حَدَّثَني أَبي، عَنْ جَدّي، عَنْ آبائه عَلَيْهِمُ السَّلاَمُ قالَ: قالَ أَمِيرَ الْمُؤْمِنين عَلَيْهِ السَّلامُ: التَّدبِيرُ قَبْلُ العَمَلُ يُؤمِنُكَ مِنَ النَّدَمِ.

قالَ: فَقُلْتُ لَهُ: زِدنِي يا ابْنِ رَسُولَ اللَّهِ فَقالَ: حَدَّثَني أَبي، عَنْ جَدّي، عَنْ آبائِهِ عَلَيْهِمُ السَّلاَمُ قالَ: قالَ أَمِيرَ الْمُؤْمِنين عَلَيْهِ السَّلامُ: مَن وَثِقَ بِالزَّمانِ صُرِعَ.

قالَ: فَقُلْتُ لَهُ: زِدنِي يا ابْنِ رَسُولَ اللَّهِ فَقالَ: حَدَّثَني أَبي، عَنْ جَدّي، عَنْ آبائِهِ عَلَيْهِمُ السَّلامُ قالَ: قالَ أَمِيرَ الْمُؤْمِنين عَلَيْهِ السَّلامُ: خاطَرَ بِنَفْسِهِ مَنِ استَغنى [بِرَأيِهِ] .

قالَ: فَقُلْتُ لَهُ: زِدنِي يا ابْنِ رَسُولَ اللَّهِ فَقالَ: حَدَّثَني أَبي، عَنْ جَدّي، عَنْ آبائِهِ عَلَيْهِمُ السَّلامُ قالَ: قالَ أَمِيرُ الْمُؤْمِنين عَلَيْهِ السَّلامُ: قِلَّةُ العِيالِ أَحَدُ اليَسارَين.

قالَ: فَقُلْتُ لَهُ: زِدنِي يا ابْنِ رَسُولَ اللَّهِ فَقالَ: حَدَّثَني أَبي، عَنْ جَدّي، عَنْ آبائِهِ عَلَيْهِمُ السَّلامُ قالَ: قالَ أَمِيرُ الْمُؤْمِنين عَلَيْهِ السَّلامُ: مَن دَخَلَهُ العُجبُ هَلَكَ.

Abdul Adheem asked, ‘O son of God’s Prophet (S)! Please tell me more.’

The Imam (a.s.) replied, ‘My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, ‘Whoever is certain that what he gives in charity will be returned to him will be generous.’’

Abdul Adheem asked, ‘O son of God’s Prophet (S)! Please tell me more.’

The Imam (a.s.) replied, ‘My father (a.s.) narrated on the authority of his grandfathers (a.s.), on the authority of his forefathers (a.s.) that the Commander of the Faithful (a.s.) said, ‘Whoever is content with remaining secure from his underlings has attained the position of remaining secure from those above him in rank.’’ Abdul Adheem said, ‘That is enough.’’’

31–205 According to the same documentation, Abdul Adheem ibn Abdullah Al–Hassani narrated that he asked Muhammad ibn Ali Ar–Ridha’ (a.s.) about the Honorable the Exalted God’s words, *‘Woe be to thee, (O men!), yea, woe! Again, woe be to thee, (O men!), yea, woe!’*[68] He (a.s.) replied, “The Honorable the Exalted God says, ‘You became distant from the good of this world. You will also become distant from the good of the Hereafter.’’’

31–206 (The author of the book narrated) my father – may God be pleased with him – narrated that Sa’d ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of Muhammad ibn Ali al–Kufi, on the authority of Al–Hassan ibn Abil Aqeeb al–Sayrafi, on the authority of Al–Husayn ibn Khalid al–Sayrafi, “I asked Abil Hassan Ali ibn Musa Ar–Ridha’ (a.s.), ‘What is the decree about one who cleanses himself (after defecation) while wearing a ring with the slogan *There is no god but God* (*La illaha illallah*) marked on it?’ The Imam (a.s.) replied, ‘It is an abominable act.’

Al–Husayn ibn Khalid al–Sayrafi asked, ‘May I be your ransom! Is it not so that God’s Prophet (S) and your forefathers did this while wearing their rings?’ The Imam (a.s.) replied, ‘Yes. But they wore their rings on their right hand.[69]’ Then the Imam (a.s.) added, ‘Fear God and take care of yourself.’[70]

Al-Husayn ibn Khalid al-Sayrafi asked the Imam (a.s.), 'What was the mark on the ring of the Commander of the Faithful?' The Imam (a.s.) said, 'Why don't you ask about that of the people before him?'

قالَ: فَقُلْتُ لَهُ: زِدنِي يا ابْنِ رَسُولَ اللَّهِ فَقالَ: حَدَّثَني أَبي، عَنْ جَدّي، عَنْ آبائِهِ عَلَيْهِمُ السَّلامُ قالَ: قالَ أَمِيرُ الْمُؤْمِنين عَلَيْهِ السَّلامُ: مَن أَيقَن بِالخَلَفِ جادَ بِالعَطِيَّةِ.

قالَ: فَقُلْتُ لَهُ: زِدنِي يا ابْنِ رَسُولَ اللَّهِ فَقالَ:حَدَّثَني أَبي، عَنْ جَدّي، عَنْ آبائِهِ عَلَيْهِمُ السَّلامُ قالَ: قالَ أَمِيرُ الْمُؤْمِنين عَلَيْهِ السَّلامُ: مَن رَضِيَ بِالعافِيَةِ مِمَّنْ دُونَهُ رُزِقَ السَّلامَةَ مِمَّنْ فَوقَهُ.

فَقُلْتُ لَهُ: حَسْبِيَ.

205 ـ وَبِهذَا الإِسناد عَنْ عَبْدِ العَظِيم بْنِ عَبْدِ اللَّه الحَسَنِيّ قالَ: سَأَلْتُ مُحَمَّد بْنِ عَلِى الرِّضاعَلَيْهِمَا السَّلاَمُ، عَنْ قَوْلَهُ عَزَّ وَجَلَّ (أَوْلى لَكَ فَأَوْلى ثُمَّ أَوْلى لَكَ فَأَوْلى) قالَ: يَقُولُ اللَّه عَزَّ وَجَلَّ: بُعْداً لَكَ مِن خَيْر الدُّنْيا [بَعْدا] وَبُعْداً لَكَ مِن خَيْرَ الآخِرَةِ.

206 ـ حَدَّثَنا أَبي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّه، عَنْ أَحْمَد بْنِ مُحَمَّد بْنِ خالِد، عَنْ مُحَمَّد بْنِ عَلِى الكُوفِيّ، عَن الحَسَن بْنِ أَبي العقب الصَّيْرَفيّ عَنِ الحُسَيْنِ بْنِ خالِد الصَّيْرَفيّ قالَ: قُلْتُ لابِي الحَسَن عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِمَا السَّلاَمُ: الرَّجُل يَستَنجِي وَخاتَمُهُ فِي إِصبَعَ لَهُ وَنَقشُهُ لا إِلهَ إِلاّ اللَّهِ.

فَقالَ: أَكرَهُ ذلِكَ.

فَقُلْتُ لَهُ: جُعِلْتُ فِداكَ، أَوْ لَيْسَ كانَ رَسُول اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَكُلُّ واحِدٍ مِنْ آبائِكَ عَلَيْهِمُ السَّلاَمُ يَفْعَلُ ذلِكَ وَخاتَمُهُ فِي إِصبَعَ لَهُ؟

فَقالَ: بَلى. وَلكِن كانُوا يَتَخَتَّمُونَ فِي اليَد الُيمنى، فَاتَّقُوا اللَّه وَانظُرُوا لانفُسَكُم.

قُلْتُ: وَما كانَ نَقشُ خاتَم أَمِيرَ الْمُؤْمِنين عَلَيْهِ السَّلامُ؟ قالَ: وَلَمْ لا تَسأَلَني عَمَّا كانَ قَبْلِهِ؟

Then Al-Husayn ibn Khalid al-Sayrafi said, 'O.K. Now I will ask. What was marked on the ring of Adam (a.s.)?' The Imam (a.s.) replied, 'It was *There is no god but God. Muhammad is the Messenger of God.*

Adam descended to Earth with that ring. When Noah (a.s.) was about to board the Ark, the Honorable the Exalted God revealed to him, 'O Noah! If you fear that you will be drowned say *There in no god but Allah* one-thousand times and then ask me to rescue you from getting drowned and save those who are with you.' When Noah and the people with him climbed aboard the Ark and he released the cable, it became stormy. Noah feared to get drowned when the storm got stronger. He did not have enough time to say *There is no god but God* one-thousand times. So in the Soriani language he said, *Haylolia hizar hizar ya marya, ya marya, ayqen* meaning *Haylolia a thousand times, a thousand times. O Waves! Calm down!* The waves calmed down and the Ark came to a steady condition. Noah (a.s.) said, 'Now that the Words of God have saved me, they deserve to never be separated from me.' Thus he put down *There is no god but God a thousand times O Lord! Improve me.*

The Imam (a.s.) added, 'When Abraham (a.s.) was placed on the catapult Gabriel got angry. The Honorable the Exalted God sent him a revelation and asked, 'O Gabriel! What made you angry?' Gabriel said, 'O Lord! This is Your friend! There is no one else on the Earth who worships you. Now You have let Your enemy and his overcome him (Abraham).' Then the Honorable the Exalted God revealed to Gabriel, 'Relax! Rushing is for someone like you who is scared of death. But as for Me, I consider him to be My savant and can attend to him whenever I wish.' Thus Gabriel's (a.s.) soul calmed down and went to Abraham (a.s.) and said, 'Do you need anything?' Abraham (a.s.) said, 'Nothing but good for you.' Then the Honorable the Exalted God sent Gabriel down to him with a ring on which it was written *There is no god but God. Muhammad is the Messenger of God. There is no power nor any strength save by God. I entrust my affairs to God. I rely on God. God suffices for me.* God sent him a message which said, 'Put on this ring and I will make the fire cool and healthy for you.' The Imam (a.s.) added, 'There were two statements from the Old Testament on Moses' ring meaning, *Persevere to get rewarded. Tell the truth to be saved.* The Imam (a.s.) added, 'That which was marked on Solomon's ring means, *Glorified is He who controlled the genies with His words.* And the following taken from the Bible was

قُلْتُ: فَأَنَا أَسأَلُكَ، مَا كَانَ نَقشُ خاتَمِ آدَمَ عَلَيْهِ السَّلامُ؟ قالَ: نَقشُ خاتَمِ آدَمَ عَلَيْهِ السَّلامُ لا إِلهَ إِلاّ اللَّهِ مُحَمَّد رَسُولَ اللَّهِ، هَبَطَ بِهِ مَعَهُ وَإِنَّ نُوحاً عَلَيْهِ السَّلامُ لَمّا رَكِبَ السَّفينَةَ أَوْحَى اللَّه عَزَّ وَجَلَّ إِلَيْهِ:يا نُوحُ إِن خِفْتُ الغَرَقَ فَهَلِّلني أَلفاً، ثُمَّ سَلِني النَّجاةَ أنجيكَ مِنَ الغَرقِ وَمَن آمَنَ مَعَكَ، قالَ: فَلَمَّا استَوَى نُوحٌ وَمَن مَعَهُ فِي السَّفِينَة وَرَفَعَ القَلسَ وَعَصَفَتِ الرِّيحُ عَلَيْهِمْ فَلَمْ يَأمَن نُوحُ عَلَيْهِ السَّلامُ الغَرَقَ وَأَعجَلَتهُ الرِّيحُ، فَلَمْ يُدْرِكُ لَهُ أَن يُهَلِّلَ اللَّهَ أَلْفَ مَرَّةٍ فَقالَ بِالسُّريانِيَّة: (هَيلَولياً) أَلفاً أَلفاً (يا ماريا، يا ماريا أَيقَن) قالَ: فَاستَوى القَلسُ وَاستَقَرَّتِ السَّفِينَةُ، فَقالَ نُوحُ عَلَيْهِ السَّلامُ: إِنَّ كَلاماً نَجّانِيَ اللَّه بِهِ مِنَ الغَرَقِ لَحَقيقٌ أَن لا يُفارِقَني، قالَ: فَنَقَشَ فِي خاتَمِهِ (لا إِلهَ إِلاّ اللَّهِ أَلْفَ مَرَّةً يا رَبِّ أَصْلِحني).

قالَ: وَإِنَّ إِبْراهيم عَلَيْهِ السَّلامُ لَمّا وُضِعَ فِي كَفَّةِ المَنجَنِيقِ غَضِبَ جِبْرَئِيل عَلَيْهِ السَّلامُ فَأَوحَى اللَّه عَزَّ وَجَلَّ ما يُغضِبُكَ يا جِبْرَئِيل؟ قالَ جَبْرَئِيلُ: يا رَبِّ خَلِيلُكَ، لَيْسَ مَن يَعبُدُكَ عَلَى وَجْه الأَرْض غَيْرَه، سَلَّطتَ عَلَيْهِ عَدُوّك وَعَدُوّه، فَأَوحَى اللَّه عَزَّ وَجَلَّ إِلَيْهِ اسكُن إِنَّما يَعجَلُ العَبْدِ الَّذي يَخافُ الفَوْتَ مِثْلَكَ، فَأَمَّا أَنَا فَإِنَّهُ عَبْدِي آخَذَهُ شِئتُ، قالَ: فَطابَت نَفسُ جِبْرَئِيل عَلَيْهِ السَّلامُ فَالْتَفَتَ إِلى إِبْراهيم عَلَيْهِ السَّلامُ فَقالَ: هَلْ لَكَ مِن حاجَةَ؟ أَمَّا إِلَيْكَ فَلا، فَأَهبَطَ

اللَّهُ عَزَّ وَجَلَّ عِنْدَهُ خاتَماً فِيهِ سِتَّةِ أَحرُفٍ: (لا إِلهَ إِلاّ اللَّهِ، مُحَمَّد رَسُولَ اللَّهِ، لا حَوْلَ وَلا قُوَّةَ إِلاّ بِاللَّه، فَوَّضْتُ أَمْرِي إِلَى اللَّهِ، اشتَدتُ ظَهري إِلَى اللَّهِ حَسْبِيَ اللَّه) فَأَوحَى اللَّه عَزَّ وَجَلَّ إِلَيْهِ أَن تَخَتَّم بِهذَا الخاتَمِ فَإِنّي أَجعَلُ النَّار عَلَيْكَ بَرداً وَسَلاماً.

قالَ: وَكانَ نَقشُ خاتَم مُوسَى عَلَيْهِ السَّلامُ حَرفَينِ اشتَقَّهُما مِنَ التَّوراةِ (اِصبِر تُؤجَر، أُصدُق تَنجُ) قالَ: وَكانَ نَقشُ خاتَم سُلَيْمان عَلَيْهِ السَّلامُ: (سُبْحانَ مَن أَلجَمَ الجِنّ بِكَلِماتِهِ). وَكانَ نَقشُ خاتَم عِيسَى عَلَيْهِ السَّلامُ حَرفَينِ اشتَقَّهُما مِنَ الإِنْجِيل: (طُوبى لِعَبدٍ

inscribed on Jesus' ring, *Prosperous be the one whom God makes him remember his death. Woe be to one whom God makes him forget his death.* That which was marked on Muhammad's (a.s.) ring was, *There is no god but God. Muhammad is God's Messenger.* That which was marked on the Commander of the Faithful's ring means, *Sovereignty is for God.* That which was marked on Al-Hassan ibn Ali's ring means, *Honor is for God.* That which was marked on Al-Husayn's (a.s.) ring means, *God will carry out His affairs.* That which was marked on Ali ibn Al-Husayn's ring was the same as that which was marked on his father Al-Husayn's ring. That which was marked on Muhammad ibn Ali's ring was the same as that which was marked on Al-Husayn's ring. That which was marked on Ja'far ibn Muhammad's ring means, *God is my Master and He guards me against His creatures.* That which was marked on Abil Hassan Musa ibn Ja'far's ring means, *God suffices for me.*

Al-Husayn ibn Khalid said, "Abul Hassan Ar-Ridha' (a.s.) opened up his hand and showed me his father's ring that was in his hand and what was marked on it."

In another tradition it has been narrated that '*Khazeya Wa Shaqeya Qatil Al-Husayn ibn Ali'* was marked on Ali ibn Al-Husayn's ring which means 'the murderer of Al-Husayn - the son of Ali (a.s.) - is contemptuous and miserable.'

31-207 (The author of the book narrated) my father - may God be pleased with him - narrated that Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Al-Husayn ibn Abil Khattab, on the authority of Ali ibn Asbat that he had heard Ali ibn Musa Ar-Ridha' (a.s.) quote on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) said, "None of the wise sayings of the Prophets have remained except: 'If you have no shame, then do whatever you wish!'"

31-208 Ahmad ibn Ali ibn Ibrahim ibn Hashem - may God be pleased with him - narrated that his father quoted on the authority of his grandfather, on the authority of Ali ibn Ma'bad, on the authority of Al-Husayn ibn Khalid, on the authority of Abil Hassan Ali ibn Musa Ar-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of Ali ibn Al-Husayn (a.s.),

ذُكِرَ اللَّه مِن أَجَلِهِ، وَوَيْلٌ لِعَبدٍ نَسِيَ اللَّهُ مِن أَجَلِهِ) وَكانَ نَقشُ خاتَمَ مُحَمَّد صَلَّى اللهُ عَلَيْهِ وَآلِهِ: (لا إِلهَ إِلاّ اللَّهِ مُحَمَّد

رَسُولَ اللَّهِ) وَكانَ نَقشُ خاتِمِ أَمِيرِ الْمُؤْمِنين عَلَيْهِ السَّلامُ: (المُلكُ لِلَّهِ) وَكانَ نَقشُ خاتِمِ الحَسَن بْنِ عَلِيعَلَيْهِمَا السَّلاَمُ (العِزَّةُ لِلَّهِ) وَكانَ نَقشُ خاتِمِ الحُسَيْن عَلَيْهِ السَّلامُ: (إِنَّ اللَّهَ بالِغُ أَمْرِهِ) وَكانَ عَلِيّ بْنِ الحُسَيْنعَلَيْهِمَا السَّلاَمُ يَتَخَتَّمُ بِخاتِمِ أَبِيهِ الحُسَيْن عَلَيْهِ السَّلامُ، وَكانَ مُحَمَّد بْنِ عَلِيعَلَيْهِمَا السَّلاَمُ يَتَخَتَّمُ بِخاتِمِ الحُسَيْنِ بْنِ عَلِيعَلَيْهِمَا السَّلاَمُ وَكانَ نَقش خاتِمِ جَعْفَرِ بْنِ مُحَمَّدعَلَيْهِمَا السَّلاَمُ: (اللَّه وَلِيّي وَعِصمَتي مِن خَلقِهِ) وَكانَ نَقش خاتِمِ أَبي الحَسَن مُوسَى بْنِ جَعْفَرعَلَيْهِمَا السَّلاَمُ: (حَسْبِيَ اللَّه) قالَ الحُسَيْنِ بْنِ خالِدٍ: وَيَسطَ أَبُو الحَسَن الرِّضا عَلَيْهِ السَّلامُ كَفَّهُ وَخاتَمُ أَبِيهِ عَلَيْهِ السَّلامُ فِي إِصبَعِهِ حَتّى أَرانِي النَّقشَ.

وَرَوى فِي غَيْرِ هذا الْحَدِيث أَنَّهُ كانَ نَقشُ خاتِمِ الحُسَيْن عَلَيْهِ السَّلامُ: (خَزِيَ وَشَقِيَ قاتِلُ الحُسَيْنِ بْنِ عَلِيعَلَيْهِمَا السَّلاَمُ).

207 ـ حَدَّثَنا أَبي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه قالَ: حَدَّثَنا مُحَمَّدِ بْنِ الحُسَيْنِ بْنِ أَبي الخَطَّاب عَنْ عَلِيّ بْنِ أَسْباط قالَ سَمِعْتُ عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ يَحْدُثَ عَنْ آبائِهِ، عَنْ عَلِي عَلَيْهِ السَّلامُ أَن رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ: لَمْ يَبْقَ مِن أَمثالِ الأَنْبياءِ عَلَيْهِمُ السَّلاَمُ إِلاّ قَوْلَ النَّاسِ: إِذا لَمْ تَستَحِي فَاصنَع ما شِئتَ.

208 ـ حَدَّثَنا أَحْمَد بْنِ عَلِيّ بْنِ إِبراهِيم بْنِ هاشِمٍ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَني أَبي، عَنْ جَدِّي، عَنْ عَلِيّ بْنِ مَعبَد، عَنِ الحُسَيْنِ بْنِ خالِدٍ، عَنْ أَبي الحَسَن عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَنْ أَبِيهِ جَعْفَر بن مُحَمَّد، عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّد، عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِي،

on the authority of his father Al-Husayn ibn Ali (a.s.), on the authority of his father the Commander of the Faithful Ali ibn Abi Talib (a.s.) that God's Prophet (S) said, "Gabriel informed me that the Honorable the Exalted God says, *'Ali ibn Abi Talib is My Proof for My creatures. He is the maintainer of My religion. Immaculate Leaders will be born from his progeny who will adhere to My rules and invite* (*the people*) *to My way. I will fend off calamities from my servants and maids*[71] *and through them I will descend My Mercy.'*"

31-209 Ja'far ibn Muhammad ibn Masroor - may God be pleased with him - narrated that Muhammad ibn Abdullah ibn Ja'far al-Hemyari quoted on the authority of Ibrahim ibn Hashem, on the authority of al-Rayyan ibn al-Salt, 'I asked Ar-Ridha' (a.s.): O son of God's Prophet (S)! What do you think about the Qur'an?" Ar-Ridha' (a.s.) said, "It is God's Words. Do not go beyond its limits. Do not seek any other guidance as you will be lost."

31-210 Muhammad ibn Ibrahim ibn Ishaq - may God have Mercy upon him - narrated that Ahmad ibn Muhammad ibn Sa'eed al-Hamadani quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Faz'zal, on the authority of his father, on the authority of Ali ibn Musa Ar-Ridha' (a.s.), "We are the ones who are the Masters in this world and the Rulers in the Hereafter."

31-211 Muhammad ibn Ali Majilawayh, Ahmad ibn Ali ibn Ibrahim ibn Hashem and Al-Husayn ibn

Ibrahim ibn Tatana – may God be pleased with them – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Muhammad ibn Ali al–Tamimi, ‘My Master Ali ibn Musa Ar–Ridha’ (a.s.) narrated that his father (a.s.) quoted on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that the Prophet (S) said, “Whoever likes to grab the stem of a red hyacinth72 that God has planted Himself should wholeheartedly seek the Mastery of Ali (a.s.) and the Immaculate Leaders from his progeny, as they are the ones chosen by the Honorable the Exalted God. They are purified of all sins and faults.”

31–212 Al–Husayn ibn Ibrahim ibn Tatana – may God have Mercy upon him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of al–Rayyan ibn al–Salt that he had heard Abal Hassan Ali ibn Musa Ar–Ridha’ (a.s.) say, “God will record security

عَنْ أَبِيهِ عَلِيِّ بْنِ الحُسَيْن، عَنْ أَبِيهِ الحُسَيْنِ بْنِ عَلِي، عَنْ أَبِيهِ أَمِيرِ الْمُؤْمِنين عَلِيِّ بْنِ أَبِي طالِب عَلَيْهِمُ السَّلاَمُ قالَ: رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَخْبَرَنِي جِبْرَئِيل عَن اللَّه عَزَّ وَجَلَّ أَنَّهُ قالَ: عَلِيِّ بْنِ أَبِي طالِب حُجَّتِي عَلَى خَلْقِي، ودَيَّانُ دِينِي، أُخْرِجَ مِن صُلْبِهِ أَئِمَّةً يَقُومُونَ بِأَمْرِي وَيَدْعُون إِلى سَبِيلِي، بِهِمْ أَدْفَعُ البَلاءَ عَنْ عِبادي وَإِمائي، وَبِهِمْ أُنْزِلُ مِن رَحمَتِي.

209 ـ حَدَّثَنا جَعْفَر بْنِ مُحَمَّدِ بْنِ مَسْرُور رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّد بْن عَبْدِ اللَّه بْنِ الحِمْيَرِيُّ، عَنْ أَبِيهِ، عَنْ إِبْراهيمِ بْنِ هاشِمٍ، عَنِ الرَّيانِ بْنِ الصَّلْت، قالَ: قُلْتُ لِلرِّضا عَلَيْهِ السَّلامُ: يا ابْنَ رَسُولِ اللَّه ما تَقُولُ فِي الْقُرْآنِ؟ فَقالَ: كَلامُ اللَّهِ لا تَتَجاوَزُوهُ، وَلا تَطلُبُوا الهُدى فِي غَيْرِهِ فَتَضِلُّوا.

210 ـ حَدَّثَنا مُحَمَّد بْنِ إِبْراهيم بْنِ إِسْحاقرحمه الله قالَ: حَدَّثَنا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدُ الهَمْدانِيَّ، قالَ: أَخْبَرنا عَلِيُّ بْنُ الحَسَنِ بْنِ عَلِيِّ بْنِ فَضّالٍ؛ عَنْ أَبِيهِ، عَنْ أَبِي الحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ أَنَّهُ قالَ: نَحْنُ سادَةٌ فِي الدُّنْيا وَمُلُوكٌ فِي الآخِرَةِ.

211 ـ حَدَّثَنا مُحَمَّد بنُ عَلِيِّ ماجِيلوَيْه؛ وَأَحْمَدُ بْنُ عَلِيِّ بْنِ إِبراهِيم بْنِ هاشِمٍ، وَالحُسَين بن إِبْراهيم بْنِ ناتانَةَ ـ رَضِيَ اللَّهُ عَنْهُمْ ـ قالُوا: حَدَّثَنا عَلِيُّ بْنُ إِبراهِيم بْنِ هاشِمٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ الَتمِيميُّ قالَ: حَدَّثَني سَيِّدي عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ عَنْ أَبِيهِ، عَنْ آبائِهِ، عَنْ عَلِي عَلَيْهِ السَّلامُ، عَنْ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَّهُ قالَ: مَن سَرَّهُ أَن يَنْظُرُ إِلى القَضيبِ الياقُوتِ الأَحمَرِ الَّذِي غَرَسَهُ اللَّه بِيَدِهِ [وَيَكُونَ مُستَمسِكاً بِهِ] فَلْيَتَوَلَّ عَلِيّاً وَالأَئِمَّةِ مِن وُلْدِه فَإِنَّهُم خِيرَةُ اللَّه عَزَّ وَجَلَّ وَصَفوَتُهُ، وَهُمُ المَعْصُومُونَ مِن كُلِّ ذَنبٍ وَخَطِيئَةٍ.

212 ـ حَدَّثَنا الحُسَيْن بْنُ إِبْراهيم بْنِ ناتانَةَرحمه الله قالَ: حَدَّثَنا عَلِيُّ بْنُ إِبراهِيم بْنِ هاشِمٍ عَنْ أَبِيهِ، عَنِ الرَّيانِ بْنِ الصَّلْتِ قالَ: سَمِعْتُ أَبَا الحَسَن عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ

from the Fire and issue a permit to pass over the Bridge for whoever seeks God’s forgiveness by saying

seventy times on each day of the (Arabic) month of *Sha'ban*, *I ask God for forgiveness and to Him I repent.* And God will let him enter the Eternal Residence."

31–213 In the year 354 A.H. (964 A.D.)Abu Ali Ahmad ibn Abi Ja'far al–Bayhaqi in Fayd which is a station on the way back from going on pilgrimage (*Hajj*) to the *Kaaba* narrated that Ali ibn Ja'far al–Madani quoted on the authority of Ali ibn Muhammad ibn Mihrawayh al–Qazvini, on the authority of Dawood ibn Soleiman, on the authority of Ali ibn Musa Ar–Ridha' (a.s.), on the authority of his father (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Al–Husayn (a.s.), on the authority of his father (a.s.) Al–Husayn ibn Ali (a.s.), on the authority of his father Ali ibn Abi Talib (a.s.) that God's Prophet (S) said, "When the Resurrection Day comes we will be in charge of reckoning for our followers. If there is anything between them and God, we will make a ruling and God will endorse that. If there is anything between them and the people, we will ask the people to forgive them and they will do so on our behalf. And if there is anything between them and us, we will forgive them as we are the ones who most deserve to be forgiving."

31–214 Muhammad ibn Umar ibn Muhammad ibn Salm ibn Al–Bara al–Je'abi narrated that Abu Muhammad Al–Hassan ibn Abdullah ibn Muhammad ibn Al–Abbas al–Razi al–Tamimi quoted on the authority of his master Ali ibn Musa Ar–Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Al–Husayn (a.s.), on the authority of his father Al–Husayn ibn Ali (a.s.), on the authority of his father Ali ibn Abi Talib (a.s.) that God's Prophet (S) said, "Whoever dies without following a Divine Leader from among my progeny is regarded as one of those who died during the Age of Ignorance (before Islam). His deeds are not accepted whether he has performed them during the Age of Ignorance or after the advent of Islam."

31–215 According to the same documentation, God's Prophet (S) said, "On the Resurrection Day, this man – that is Ali – and I will be like these two fingers – (he brought together his two fingers) – and our followers will be with us. Also anyone who helps any oppressed one from our family will be there with us."

السَّلامُ يَقُولُ: مَن قالَ في كُلِّ يَوْمٍ مِن شَعْبانَ سَبْعِينَ مَرَّةً (أَستَغفِرُ اللَّه وَأَسْأَلَهُ التَّوبَةَ) كَتَبَ اللَّه تَعالى لَهُ بَراءَةً مِنَ النَّارِ وَجَوازاً عَلَى الصِّراطِ، وَأَحَلَّهُ دار القَرارِ.

213 ـ حَدَّثَنا أَبُو عَلِي أَحْمَدُ بْنُ أَبي جَعْفَرٍ الْبَيْهَقِيُّ بِفَيدً بَعْد مُنصَرَفي مِن حَجِّ بَيْتِ اللَّه الحَرامِ فِي سَنَةِ أَرْبَعَ وَخَمْسِينَ وَثَلاثِمائَةٍ قالَ: حَدَّثَنا عَلِيُّ بْنُ جَعْفَرٍ المَدَنِيُّ قالَ: حَدَّثَني عَلِيِّ بْنِ مُحَمَّدِ بْنِ مِهرَوَيهِ القَزوِينِي قالَ: حَدَّثَني داوُد بْن سُلَيْمان، قالَ: حَدَّثَني عَلِيِّ بْنِ مُوسَى الرِّضا، عَنْ أَبِيهِ، عَنْ مُوسَى بْنِ جَعْفَرٍ؛ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّد، عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِي، عَلِيِّ بْنِ الحُسَيْن، عَنْ أَبِيهِ الحُسَيْنِ بْنِ عَلِيِّ، عَنْ أَبِيهِ عَلِيِّ بْنِ أَبِي طالِب قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِذا كانَ يَوْمَ القِيامَةِ وُلّينا حِسابَ شِيعَتِنَا فَمَنْ كانَتْ مَظلَمَتُهُ فِيما بَيْنَهُ وَبَيْنِ اللَّهِ عَزَّ وَجَلَّ حَكَمنا فِيها فَأَجابَنا، وَمَنْ كانَتْ مَظلَمَتُهُ فِيما بَيْنَهُ وَبَيْنِ النَّاسِ استَوهَبناها فَوَهَبت لَنا، وَمَنْ كانَتْ مَظلَمَتُهُ بَيْنَهُ وَبَيْنَنا

كُنَّا أَحَقَّ مِمَّنْ عَفى وَصَفَحَ.

214 ـ حَدَّثَنا مُحَمَّد بْن عُمَر بْن مُحَمَّد بْن سَلَم بْن البَراءِ الجعابِي قالَ: حَدَّثَني أَبُو مُحَمَّدٍ الحَسَنُ بْنُ عَبْدِ اللَّه بْن مُحَمَّد بْن العَبَّاس الرَّازِيُّ الَتميمي قالَ: حَدَّثَني سَيِّدي عَلِيّ بْن مُوسَى الرِّضا عَلَيْهِ السَّلامُ قالَ: حَدَّثَني أَبي مُوسَى بْن جَعْفَرٍ قالَ: حَدَّثَني أَبي مُحَمَّد بْن عَلِى قالَ: حَدَّثَني أَبيالحُسَيْنُ بنُ عَلِيٍّ قالَ: حَدَّثَني أَبي الحُسَيْن بْن عَلِى عَلَيْهِ السَّلامُ قالَ: حَدَّثَني أَبي عَلِيّ بْن أَبِي طالِب عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن ماتَ وَلَيْسَ لَهُ إِمام مِن وُلْدِي ماتَ مَيْتَةً جاهِلِيَّةً يُؤخَذُ بِما عَمِلَ فِي الجاهِلِيَّةِ وَالإِسْلام.

215 ـ وَبِإِسْنادِهِ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنَا وَهذا ـ يَعْنِي عَلِيّاً ـ يَوْمَ القِيامَةِ كَهاتَين ـ وَضَمَّ بَيْن إِصبَعيه ـ وَشِيعَتِنَا مَعَنا، وَمن أَعانَ مَظلُومَنا كَذلِكَ.

31–216 According to the same documentation, God's Prophet (S) said, "Whoever likes to grab a Reliable Grip should turn to the love for Ali (a.s.) and the members of my Household."

31–217 According to the same documentation, God's Prophet (S) said, "The Imams are from the progeny of Al–Husayn (a.s.). Whoever obeys them it is as if he has obeyed God, and whoever disobeys them it is as if he has disobeyed the Honorable the Exalted God. They are a Reliable Grip and a means towards God."

31–218 According to the same documentation, God's Prophet (S) said, "O Ali! You and your two sons are from the best of the chosen creatures of God."

31–219 According to the same documentation, God's Prophet (S) said, "God created Ali and I from the same light."

31–220 According to the same documentation, God's Prophet (S) said, "The Sublime God will resurrect anyone who loves us (the Members of the Holy Household in a secure state on the Resurrection Day."

31–221 According to the same documentation, it is narrated that God's Prophet (S) told Ali (a.s.), "Whoever loves you will be among the Prophets (a.s.) and with the same rank on the Resurrection Day. Whoever dies while he despises you, it is as if he has died as a Christian or a Jew."

31–222 According to the same documentation, it is narrated that God's Prophet (S) said that the following Words of the Honorable the Exalted God, '*But stop them, for they must be asked,'*[73] imply that they will be asked about the Mastery of Ali (a.s.).

31–223 According to the same documentation, it is narrated that God's Prophet (S) told Ali (a.s.), (the Blessed Lady) Fatima (a.s.), Al–Hassan (a.s.), Al–Husayn (a.s.), Aqil and Abbas[74], "I will fight with whoever fights with you and make peace with whoever makes peace with you."

The author of this book (a.s.heikh Sadooq) – may God have Mercy upon him – said, “It is strange here to see the names of Aqil and Abbas in this tradition. I have not heard their names in this tradition from anyone other than Muhammad ibn Umar al–Je’abi.”

31–224 According to the same documentation, it is narrated on the authority of Ali (a.s.) that God’s Prophet (S) told him, “You are from me and I am from you.”

216 ـ وَبِإِسْنادِهِ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن أَحَبَّ أَن يَتَمَسَّك بِالعُروَة الوُثقى فَلْيَتَمَسَّكَ بِحُبِّ عَلِيّ وَأَهْلِ بَيْتِي.

217 ـ وَبِإِسْنادِهِ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الأَئِمَّةُ مِن وُلْدِ الحُسَيْن، مَن أَطاعَهُم أَطاعَ اللَّه، وَمَن عَصاهُم فَقَدْ عَصَى اللَّه عَزَّ وَجَلَّ، هُمُ العُرْوَةُ الوُثْقى، وَهُمُ الوَسيلَةُ إِلَى اللَّهِ عَزَّ وَجَلَّ.

218 ـ وَبِهذَا الإِسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنْتَ يا عَلِيُّ وَوَلَداكَ خِيرَةُ اللَّهِ مِن خَلقِهُ.

219 ـ وَبِإِسْنادِهِ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: خَلَقتُ أَنَا وَعَلِيّ مِن نُورٍ واحِدً.

220 ـ وَبِإِسْنادِهِ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن أَحَبنا أَهْلَ البِيْتِ حَشَرَهُ اللَّه تَعالى آمِناً يَوْمَ القِيامَةِ.

221 ـ وَبِإِسْنادِهِ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لِعَلِيّ: مَن أَحَبَّكَ كانَ مَعَ النَبِيّين فِي دَرَجَتِهُم، يَوْمَ القِيامَةِ، وَمَن ماتَ وَهُوَيُبغَضُكَ فَلا يُبالي ماتَ يَهُودِيّاً أَوْ نَصْرانِيّاً.

222 ـ بِهذَا الإِسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: فِي قَوْلَ اللَّه عَزَّ وَجَلَّ: (وَقِفُوهُمْ إِنَّهُمْ مَسْؤُلُونَ) قالَ: عَنْ وِلايَةِ عَلِي عَلَيْهِ السَّلامُ.

223 ـ وَبِإِسْنادِهِ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لِعَلِيّ وَفاطِمَة وَالحَسَن وَالحُسَيْن عَلَيْهِمُ السَّلامُ العَبَّاس بْنِ عَبْدُ المُطَلِّب وَعَقيل: أَنَا حَرْبٌ لِمَنْ حارَبَكُمْ وَسلمٌ لِمَنْ سالَمَكُم.

قالَ مُصَنِّفُ هذا الْكِتابِ رحمه الله ذِكرُ عَقِيلٍ وَعَبَّاسٍ غَريبٌ فِي هذا الْحَدِيث لَمْ أَسمَعَهُ إِلاّ عَنْ مُحَمَّدِ بْنِ عُمَرَ الجِعابيّ فِي هذا الْحَدِيث.

224 ـ وَبِهذَا الإسناد قالَ: قالَ عَلِي عَلَيْهِ السَّلامُ: قالَ رَسُول اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنْتَ مِنِّي وَأَنَا مِنْكَ.

31-225 According to the same documentation, God's Prophet (S) said, "O Ali! You are the best of the men. No one but the atheists will have any doubts about you."

31-3 According to the same documentation, God's Prophet (S) said, "I married off my daughter (the Blessed Lady) Fatima only by God's order."

31-227 According to the same documentation, God's Prophet (S) said, "Whoever I am the Master of, Ali is the Master of. O My God! Love whoever loves Ali. Be the enemy of whoever is Ali's enemy. Help whoever helps him. Belittle whoever belittles him. Belittle his enemies. Make him and his progeny sufficient. Make their ending a good one. Bless whatever you grant them. Assist them through the Holy Spirit. Protect them wherever they go on the Earth. Establish the position of Divine Leadership among them. Grant a good reward to whoever obeys them and destroy whoever opposes them. Indeed You are the Near, the Fulfiller."

31-228 According to the same documentation, the Prophet (S) said, "Ali (a.s.) was the first man who followed me. He is the first one whom God will encounter (in the Hereafter."

31-229 According to the same documentation, the Prophet (S) said, "O Ali! You will take over my responsibilities. You are my Representative over my nation after me."

31-230 According to the same documentation, the Prophet (S) said, "The Hour will not come unless the Rightful Riser from us will rise. That is when God grants him permission to do so. Whoever follows him will be saved, but whoever opposes him will be destroyed. O servants of God! Remember God! Go towards him even if he is on snow or ice as he is the Representative of the Honorable the Exalted God on Earth."

31-231 According to the same documentation, God's Prophet (S) was holding Ali's (a.s.) hand and said, "Whoever claims that he loves me but does not love Ali (a.s.) is a liar."

31-232 According to the same documentation, God's Prophet (S) said, "Pulpits will be set up on the Resurrection Day around the Throne for my followers and the followers of the members of my Household - those who are sincerely our friends. The Honorable the Exalted God will say,

225 ـ وَبِهذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يا عَلِيٌّ أَنْتَ خَيْرُ البَشَرِ، لا يَشُكُّ فِيكَ إلاّ كافِرٌ.

226 ـ وَبِهذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ما زَوَّجتُ فاطِمَةَ إلاّ لِما أَمَرَنِي اللَّه بِتَزويجِها.

227 ـ وَبِهذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن كُنْت مَوْلاهُ فَعَلِيٌّ مَوْلاهُ اَللَّهُمَّ والِ مَن والاهُ، وَعادَ مَن عاداهُ، وَأَعِنْ مَن أَعانَهُ، وَانصُر مَن نَصَرَهُ، وَاخْذُلْ مَنْ خَذَلَهُ، وَاخْذُلْ عَدُوّه وَكُن لَهُ وَلِوُلْدِه، وَاخلُفهُ فِيهِمْ بِخَيرٍ، وَبارَكْ لَهُم فِيما تُعطيهِم، وَأَيَّدهُم بِرُوحُ القُدُس، وَاحفَظهُم حَيْثُ تَوَجَّهُوا مِنَ الأَرْض، وَاجْعَل الإمامَة فِيهِمْ وَاشكُر مَن أَطاعَهُم وَأَهلِك مَن عَصَاهُم، إِنَّكَ قَريبٌ مُجِيبٌ.

228 ـ وَبِإِسْنادِهِ قالَ: قالَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ: عَلِيٌّ أَوَّلُ مَنِ اتَّبَعَني وَهُوَأَوَّل مَن يُصافِحَهُ الحَقّ.

229 ـ وَبِهذَا الإسناد قالَ: قالَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يا عَلِيُّ أَنْتَ تَبرَأُ ذَمَّتي، وَأَنْتَ خَلِيفَتِي عَلَى أُمَّتي.

230 ـ وَبِإِسْنادِهِ قالَ: قالَ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لا تَقُومُ السَّاعَة حَتّى يَقُومُ قائِمٌ لِلْحَقّ مِنَّا، وَذلِكَ حِينَ يَأْذَنُ اللَّه عَزَّ وَجَلَّ لَهُ، وَمَن تَبِعَهُ نَجا، وَمَن تَخَلَّفَ عَنْهُ هَلَكَ، اللَّه اللَّه عِبادَ اللَّهِ فَأْتُوهُ وَلَوْ عَلَى الثَّلجِ، فَإِنَّهُ خَلِيفَةُ اللَّهِ عَزَّ وَجَلَّ وَخَلِيفَتِي.

231 ـ وَبِإِسْنادِهِ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَهُوَآخِذٌ بِيَدِ عَلِي عَلَيْهِ السَّلامُ: مَن زَعَمَ أَنَّهُ يُحِبُّني وَلا يُحِبُّ هذا فَقَدْ كَذَبَ.

232 ـ وَبِإِسْنادِهِ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: تُوضَعُ يَوْمَ القِيامَةِ مَنابِرُ حَولَ العَرْشِ لِشِيعَتِي وَشِيعَة أَهْل بَيْتِي الْمخْلصِين فِي وِلايَتِنا، وَيَقُولُ اللَّه عَزَّ وَجَلَّ: هَلُمُّوا يا

“O My servants! Rush to me so that I can bestow upon you My Nobility as you experienced much harm in the world.”

31–233 According to the same documentation, on the authority of Ali (a.s.), God’s Prophet (S) said, “O Ali! God created you from the tree of which I am the root, and you are the trunk. Al–Hassan and Al–Husayn are its branches. Those who love us are the leafs. The Honorable the Exalted God will take to Paradise whoever grabs onto any of the branches!”

31–234 According to the same documentation, on the authority of Al–Hassan ibn Ali (a.s.), on the authority of his father (a.s.), God’s Prophet (S) said, “Only those of the Helpers (Ansar) will despise you whose fathers are Jews.”

31–235 According to the same documentation, Ali (a.s.) said, “Indeed the Prophet (S) who is illiterate told me that no one likes me but a believer and no one despises me but a hypocrite.”

31–236 According to the same documentation,the Prophet (S) said, “No one is allowed to go through this

mosque[75] except for me, Ali (a.s.), (the Blessed Lady) Fatima (a.s.), Al-Hassan (a.s.), Al-Husayn (a.s.) and whoever is a member of my Household since they are from me."

31-237 According to the same documentation, the Prophet (S) said, "Should anyone but Ali (a.s.) look at my private parts[76] he would be an atheist."

31-238 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, "On the Resurrection Day, your followers will come while they are not thirsty. However, your enemies will come while they are terribly thirsty and no one will give them any water."

31-239 According to the same documentation, the Prophet (S) said, "Animosity with Ali equals atheism and animosity with the *Hashemites* equals hypocrisy."

31-240 According to the same documentation, Ali (a.s.) said, "The Prophet (S) prayed for me and said, O my God! expand his breast[77], strengthen his tongue, and protect him from heat and cold."

31-241 According to the same documentation, Ali (a.s.) said, "I have been appointed to kill the those who breach their covenants (nakitheen), the hypocrites (qasiteen), and the *Kharajites* (mariqeen).

عِبادي إِلَيَّ لانشِرَ عَلَيْكُمْ كَرامَتي، فَقَدْ أوذِيتُم فِي الدُّنْيا.

233 ـ وَبِإِسْنادِهِ عَنْ عَلِيٍّ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: خُلِقَت يا عَلِيُّ مِن شَجَرَةٍ خُلِقَت مِنْها، أَنَا أَصلُها وَأَنْتَ فَرعُها وَالحُسَيْن وَالحَسَن أَغصانُها وَمُحِبُّونا وَرَقُها، فَمَنْ تَعَلَّقَ بِشَيءٍ مِنْها أَدخَلَهُ اللَّه عَزَّ وَجَلَّ الجَنَّة.

234 ـ وَبِإِسْنادِهِ عَن الحَسَن بْنِ عَلِى، عَنْ أَبِيهِعَلِيّعَلَيْهِمَا السَّلاَمُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لا يَبغِضُكَ مِنَ الأَنْصارِ إِلاّ مَن كانَ أَصلُهُ يَهُودِيّاً.

235 ـ وَبِإِسْنادِهِ قالَ: قالَ عَلِي عَلَيْهِ السَّلامُ: إِنَّهُ لِعَهَدِ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ الأُمِّي إِلَى أَنَّهُ لا يُحِبُّني إِلاّ مُؤْمِنٌ، ولا يُبغِضُنِي إِلاّ مُنافِقٌ.

236 ـ وَبِإِسْنادِهِ قالَ: قالَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لا يَحِلُّ لاحَدٍ يُجنِبُ فِي هذا الْمَسْجِدِ إِلاّ أَنَا وَعَلِيٌّ وَفاطِمَةُ وَالحَسَن وَالحُسَيْنُ وَمَن كانَ مِن أَهْلِي فَإِنَّهُم مِنّي.

237 ـ وَبِإِسْنادِهِ قالَ: قالَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لا يَرى عَوْرَتِي غَيْرِ عَلِيّ إِلاّ كافِرٌ.

238 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبي صَلَّى اللهُ عَلَيْهِ وَآلِهِ: تَرِدُ شِيعَتُكَ يَوْمَ القِيامَةِ رُواءَ غَيرِ عِطاشٍ، وَيَرِدُ عَدُوّكَ عِطاشاً يَستَسقُونَ فَلا يُسقَونَ.

239 ـ وَبِإِسْنادِهِ قالَ: قالَ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: بُغضُ عَلِيّ كُفرٌ وَبُغضُ بَنِي هاشِمٍ نِفاقٌ.

240 ـ وَبِإِسْنادِهِ قالَ: قالَ عَلِي عَلَيْهِ السَّلامُ دَعا لي النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقالَ: اَللَّهُمَّ اِهدِ قَلْبَهُ، وَاشْرِح صَدْرَهُ، وَثَبِّت لِسانَهُ وَقِهِ الحَرَّ وَالبَردَ.

241 ـ وَبِإِسْنادِهِ قالَ: قالَ عَلِي عَلَيْهِ السَّلامُ: أُمِرتُ بِقِتالِ النّاكِثينَ وَالقاسِطينَ وَالمارِقِينَ.

31–242 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, “Take refuge in God from the well of sorrow.”[78]

31–243 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, “Only Ali (a.s.) will pay back my debts and only Ali will fulfill my promises.”

31–244 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) told the *Hashemites*, “After me you will be weak.”

31–245 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, “The best wealth and treasure of a man is his charity.”

31–246 According to the same documentation, the Prophet (S) said, “I forgo the alms–tax on horses and slaves.”

31–247 According to the same documentation, the Prophet (S) said, “Ali is my best brother, and Hamza and Abbas are my best uncles.”

31–248 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, “Two or more make up a congregational prayer.”

31–249 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, “Those who say the call to prayer will be taller than others on the Resurrection Day.”

31–250 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, “A believer sees using God’s light.”

31–251 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, “Start your workday activities by giving charity. This will aid in your prayers not being rejected.”

31–252 According to the same documentation the Prophet (S) said, “Al–Hassan and Al–Husayn (a.s.) are the best people on the Earth after me and their father. Their mother is the best of the women on the Earth.”

31–253 According to the same documentation, the Prophet (S) said, “The best of the women of the *Quraysh* (tribe) who ride camels are the ones who are kind to their husbands.”

31–254 According to the same documentation, it is narrated that the Prophet (S) said, “Whenever someone comes and tries to make disunion in the society and oppressively takes over the affairs of the society, you should kill him. Indeed the Honorable the Exalted God has granted this permission.”

242 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: تَعُوذُوا بِاللَّهِ مِن جُبِّ الحُزنِ.

243 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لا يُؤَدّي عَنّي إلاّ عَلِيٌّ، وَلا يَقضِي عَداتِي إلاّ عَلِيٌّ.

244 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ، عَن النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنَّهُ قالَ لِبَني هاشِمٍ: أَنْتُمْ المُستَضعَفُونَ بَعْدي.

245 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ: خَيْرُ مالِ المَرْءِ وَذَخائِرِه الصَّدَقَة.

246 ـ وَبِإِسْنادِهِ عَنِ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ: عَفَوتُ لَكُمْ عَنْ صَدَقَةِ الخَيلِ وَالرَّقيقِ.

247 ـ وَبِإِسْنادِهِ عَنِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَّهُ قالَ: خَيْرُ إِخْوانِي عَلِيٌّ، وَخَيْرُ أَعْمامِي حَمْزَةُ، وَالعَبَّاسُ صِنْوا أَبي.

248 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ، عَنِ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ: الإِثنانِ وَما فَوقَهُما جَماعَةٌ.

249 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ، عَنِ النَّبِي عَلَيْهِ السَّلامُ قالَ: المُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَعناقاً يَوْمَ القِيامَةِ.

250 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ، عَنِ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَّهُ قالَ: المُؤمِنُ يَنْظُرُ بِنُورِ اللَّه

251 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ، عَنِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ: باكِرُوا بِالصَّدَقَةِ، فَمَنْ باكَرَ بِها لَمْ يَتَخَطّاهُ الدُّعاءُ.

252 ـ وَبِإِسْنادِهِ قالَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الحَسَنُ وَالحُسَيْنُ خَيْرُ أَهْلِ الأَرْض بَعْدي وَبَعْد أَبيهُما، وَأُمُّهُما أَفْضَلُ نِساء أَهْل الأَرْضِ.

253 ـ وَبِإِسْنادِهِ عَنِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ: خَيْرُ نِساءٍ رَكِبنَ الإِبِلَ نِساءُ قُرَيْشٍ أَحناهُنَّ عَلَى زَوْجِهِنَّ.

254 ـ وَبِإِسْنادِهِ عَنِ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ: مَن جاءَكُم يُرِيدُ أَن يُفَرِقَ الجَماعَةِ وَيَغصِبَ الأُمَّةَ أَمْرَها وَيَتَولّى مِن غَيْرِ مَشورَةٍ فَاقتُلُوهُ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَذِنَ ذلِكَ.

31–255 According to the same documentation, it is narrated that God's Prophet said that the following verse has been revealed about Ali (a.s.), *'Those who* (*in charity*) *spend of their goods by night and by day, in secret and in public...'*[79]"

31–256 According to the same documentation, on the authority of Ali (a.s.), "Regarding the Honorable the Exalted God's words in the following verse, '...(*that should hear the tale and*) *retain its memory should bear its* (*lessons*) *in remembrance,'*[80] God's Prophet said, 'I asked God to establish that to be your ears.'"

31–257 According to the same documentation, on the authority of Ali (a.s.), "I have never seen anyone more broad–shouldered than God's Prophet (S)."

31–258 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, "The first thing that a servant (i.e. a person) will be questioned about is the love for us – the Members of the Holy Household."

31–259 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, "I leave two important things with you – God's Book and my *'Itra*[81]. They will not separate from each other until they return to me at the Pool."

31–260 According to the same documentation, on the authority of Ali (a.s.), "The Prophet (S) used to offer two grey sheep with horns (on '*Eid ul–Adha*)."

31–261 According to the same documentation, on the authority of Ali (a.s.), "The Prophet (S) prayed for me to be protected from heat and cold."

31–262 According to the same documentation, on the authority of Ali (a.s.), "I am God's servant and the

brother of His Messenger (a.s.). Whoever claims anything else is a liar."

31–263 According to the same documentation, it has been narrated that Ali (a.s.) said that the Prophet (S) told him, "Your position relative to me is like that of Aaron's position relative to Moses (a.s.)."

31–264 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) told him, "There is a similitude between you and Jesus (a.s.). The Christians loved Jesus (a.s.) so much that they became atheists, and the Jews opposed him so much that they became atheists."

255 ـ وَبِإِسْنادِهِ عَن رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ: نَزَلتَ هذِهِ الآيَةُ: (الَّذِينَ يُنْفِقُونَ أَمْوالهُمْ بِاللَّيْلِ وَالنَّهارِ سِرّاً وَعَلانِيَةً) فِي عَلِيٍّ.

256 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي قَوْلَهُ عَزَّ وَجَلَّ: (وَتَعِيَها أُذُنٌ واعِيَةٌ) قالَ: دَعَوْتُ اللَّه أَن يَجعَلَها أُذُنَكَ يا عَلِيُّ.

257 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: ما رَأَيتُ أَحَداً أَبْعَدَ ما بَيْنَ المَنكَبينِ مِن رَسُولَ اللَّهِ.

258 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَوَّل ما يَسأَلُ عَنْهُ العَبْدِ حُبُّنا أَهْلَ البَيتِ.

259 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنّي تارِكٌ فِيكُم الثَّقَلَيْنِ: كِتاب اللَّه وَعِتْرَتِي، وَلَنْ يَفتَرِقا حَتّى يَرِدا عَلَي الحَوضَ.

260 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: كانَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يُضَحّي بِكَبشَينِ أَمْلَحَينِ أَقرَنين.

261 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ دَعا لي النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَن يَقِينيَ اللَّه عَزَّ وَجَلَّ الحَرَّ وَالبَردَ.

262 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: أَنَا عَبْدُ اللَّه، وَأَخُو رَسُولِهِ، لا يَقُولَها بَعْدي إِلاّ كَذَّابٌ.

263 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: اَنتَ مِنّي بِمَنزِلَةِ هارُونَ مِن مُوسَى عَلَيْهِ السَّلامُ.

264 ـ وَبِإِسْنادِهِ عَنْ عَلِيٍ عَلَيْهِ السَّلامُ قالَ: قالَ لي النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: فِيكَ مَثَلٌ مِن عِيسَى أَحَبَّهُ النَّصارى حَتّى كَفَرُوا، وَأبغَضَهُ اليَهُودُ حَتّى كَفَرُوا فِي بُغضِهِ.

31–265 According to the same documentation, the Prophet (S) said, “(The Blessed Lady) Fatima (a.s.) is chaste. Therefore, God forbade the Fire from touching her progeny.”

31–266 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) told him, “Those who love you love me, and those who despise you despise me. (Whoever despises me indeed despises God).”

31–267 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, “Only believers love Ali (a.s.) and only atheists despise him.”

31–268 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, “People are from different trees. You and I are from the same tree.”

31–269 According to the same documentation, it is narrated that Ali (a.s.) said, “The Prophet (S) wore his ring on his right hand.”

31–270 According to the same documentation on the authority of Ali (a.s.), the Prophet (S) said, “A rebellious group will kill Ammar.[82]”

31–271 According to the same documentation, on the authority of Ali (a.s.) the Prophet (S) said, “May God’s Curse of God, the angels, and all the people be upon whoever chooses a leader other than his true leader, or chooses a master other than his true master.”

31–272 According to the same documentation, it is narrated that Ali (a.s.) said, “The Prophet (S) admonished men against making love with pregnant women until they deliver.”

31–273 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, “The Imams (a.s.) are all going to be from the *Quraysh* (tribe).”

31–274 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, “Whoever’s last words consist of sending blessings and peace upon me and Ali will enter Paradise.”

31–275 According to the same documentation, it is narrated that Ali (a.s.) said, “If you abandon me you will be attacked. Do not abandon me since I am a follower of Muhammad’s (a.s.) religion.”

31–276 According to the same documentation, on the authority of Ali (a.s.),

265 ـ وَبِإِسْنادِهِ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إنَّ فاطِمَةَ أَحصَنَت فَرجَها، فَحَرَّمَ اللَّهُ ذُرِّيَّتَها عَلَى النَّارِ.

266 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مُحِبُّكَ مُحِبّي وَمُبغِضُكَ مُبغِضي وَمُبغِضي مُبغِضُ اللَّهُ]] .

267 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لا يُحِبُّ عَلِيّاً إلاّ مُؤْمِنٌ وَلا يُبغِضُهُ إلاّ كافِرٌ.

268 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: النَّاسُ مِن أَشجارٍ شَتّى وَأَنَا وَأَنْتَ عَلِيّ مِن شَجَرَةٍ واحِدةٍ.

269 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: إنَّ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَتَخَتَّمُ فِي يَمِينِه.

270 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: تَقتُلُ عَماراً الفِئَةُ الباغِيَةُ.

271 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن تَوَلّى غَيْرَ مَوالِيهِ فَعَلَيْهِ لَعنَةُ اللَّهِ وَالمَلائِكَة وَالنَّاسِ أَجْمَعِين.

272 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: نَهَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: عَنْ وَطيِ الحُبالى حَتّى يَضَعنَ.

273 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الأَئِمَّةُ مِن قُرَيْشٍ.

274 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن كانَ آخِرُ كَلامِهِ الصَّلاةَ عَلِيّ وَعَلَى عَلِيّ دَخَلَ الجَنَّةَ.

275 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: إنَّكُم سَتُعرَضُونَ عَلَى الْبَراءَة مِنّي، فَلا تَتَبَرَّؤُا مِنّي، فَإِنّي عَلَى دِينِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ.

276- وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: لَقَدْ عِلْمَ المُستَحفِظُونَ مِنْ أَصْحابِ مُحَمَّدٍ أَن

“The loyal companions of Muhammad remember that God cursed the people of Saffayn by means of the

tongue of His Prophet. It does not matter if anyone lies about this."

31–277 According to the same documentation, it is narrated that Ali (a.s.) said that God's Prophet (S) told him, "Whatever road you take, Satan will go the opposite way."

31–278 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, "The most wicked member of this nation will kill Al–Husayn (a.s.). Whoever denounces Al–Husayn's (a.s.) progeny has denounced me."

31–279 Muhammad ibn Umar al–Hafiz narrated that Al–Hassan ibn Abdullah al–Tamimi quoted on the authority of his father, on the authority of his Master Ali ibn Musa Ar–Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Al–Husayn (a.s.), on the authority of his father Al–Husayn (a.s.), on the authority of (the Blessed Lady) Fatima – the daughter of God's Prophet (S) that the Prophet – May Peace and Blessings be upon him – said the following about Ali (a.s.), "Whoever I am the Master of, Ali (a.s.) is his Master of. Whoever I am the Divine Leader of, Ali is the Divine Leader of."

31–280 According to the same documentation, it is narrated that Ali (a.s.) said, "On the day of the Battle of Khaybar, the Prophet (S) handed me the flag. I did not stop fighting until God made us win the Battle of Khaybar by means of my hands."

31–281 According to the same documentation, on the authority of Ali (a.s.) the Prophet (S) said, "I was ordered to fight with the people until they declared *There is no god but God* and then their lives and property was secured."

31–282 According to the same documentation, on the authority of Ali (a.s.), "God's Prophet (S) never ate a full meal of whole–wheat bread for three days in a row for as long as he lived."

31–283 According to the same documentation on the authority of Ali (a.s.), the Prophet (S) said, "Salman is one of the Members of the Holy Household."

أَهْلَ صِفّينَ قَدْ لَعَنَهُمُ اللّه عَلَى لِسانِ نَبِيّهِ، وَقَدْ خابَ مَنِ افْتَرى.

277 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ لي النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ما سَلَكتَ طَريقاً وَلا فَجّاً إلاّ سَلَكَ الشَّيْطانُ غَيْر طَرِيقِكَ وَفَجِّكَ.

278 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَقْتُلُ الحُسَيْنَ شَرُّ الأُمَّةِ، وَيَتَبَرَّأُ مِن وُلْدِهِ مَن يَكفُرُ بي.

279 ـ حَدَّثَنا مُحَمَّد بْن عمر الحافِظُ قالَ: حَدَّثَنا الحَسَن بْن عَبْد اللَّه الَتميمي قالَ: حَدَّثَني أَبي قالَ: حَدَّثَني سَيّدي عَلِيّ بْن مُوسَى الرِّضا، عَنْ أَبيهِ مُوسَى بْن جَعْفَر، عَنْ أَبيهِ مُحَمَّد، عَنْ أَبيهِ مُحَمَّد بْن عَلِيّ، عَنْ أَبيهِ عَلِيّ بْن الحُسَيْن، عَنْ أَبيهِ الحُسَيْن، عَنْ فاطِمَةَ بِنْت رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَّ النَّبِيَّ عَلَيْهِ الصَّلاة وَالسَّلامُ قالَ لِعَلِي عَلَيْهِ السَّلامُ: مَن كُنْتُ وَلِيَّهُ فَعَلِيٌّ وَلِيُّهُ، وَمن كُنْتُ إِمامَهُ فَعَلِيٌّ إِمامُهُ.

280 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: دَفَعَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الرَّايَةَ يَوْمَ خَيبَرَ إِلَيَّ، فَما بَرِحتُ حَتّى فَتَحَ اللَّه عَلَى يَدِيَ.

281 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبي صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أُمِرتُ أَن أُقاتِلَ النَّاس حَتّى يَقُولُوا: لا إِلهَ إِلاّ اللَّهِ، فَإِذا قالُوها فَقَدْ حُرِّمَ عَلَيَّ دِماؤُهُمْ وَأَمْوالُهُمْ.

282 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: ما شَبِعَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِن خُبزِ بُرٍّ ثَلاثَةَ أَيَّامٍ حَتّى مَضى لِسَبيلِهِ.

283 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: سَلْمانُ مِنَّا أَهْل البِيْت.

31–284 According to the same documentation on the authority of Ali (a.s.), the Prophet (S) said, “Abu Tharr is a friend of this nation.”

31–285 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, “Whoever kills a snake, it is as if he has killed an atheist.”

31–286 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, “O Ali! If you look upon an unfamiliar woman unintentionally[83], do not look again. Only that first unintentional look does not matter.”

31–287 According to the same documentation, it is narrated that Ali (a.s.) said, “When the Prophet (S) sent me to take over the post of the governor of Yemen, he (a.s.) said, ‘Whenever you are faced with a case to judge, do not make a ruling before you hear what the other side has to say in his own defense.’ From then on I never had any doubts about my judgements.”

31–288 According to the same documentation, on the authority of Ali (a.s.), “God’s Curse be upon those who fight with the believers over God’s religion. They are also cursed by His Prophet (S).”

31–289 According to the same documentation, it is narrated that Ali (a.s.) said, “The following verse was revealed about me, *‘And those Foremost* (*in Faith*) *will be Foremost* (*in the Hereafter*)*.’*[84] He said the same thing about what the Honorable the Exalted God’s said, *‘These will be the heirs, who will inherit*

Paradise: they will dwell therein (*forever*).’[85]

31–290 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, “Reciting the verse al–Kursi one–hundred times is as if you have worshipped God all life long.”

31–291 According to the same documentation, on the authority of Ali (a.s.), God’s Prophet (S) said, “The best of you are those who talk well, feed (others) and pray at night when the people sleep.”

31–292 According to the same documentation, it is narrated that Ali (a.s.) talked about Kufa and said, “Some people are going to fend off calamities from Kufa, as they defended the tents of the Prophet (S).”

31–293 According to the same documentation on the authority of Ali (a.s.), “Whoever denies the intercession of God’s Prophet (S) will not benefit from it.”

284 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَبُو ذَرٍّ صِدّيقُ هذِهِ الأُمَّةِ.

285 ـ وَبِهذَا الإِسناد عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن قَتَلَ حَيَّةً، فَقَدْ قَتَلَ كافِراً.

286 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يا عَلِيُّ لا تُتبِعِ النَّظرَةَ النَّظرَةَ فَلَيْسَ لَكَ إِلاّ أَوَّل النَّظرَةِ.

287 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: إِنَّ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لَمّا وَجَّهَني إِلى اليَمَنِ قالَ: إِذا تُحُوكُم إِلَيكَ فَلا تَحكُم لاحَدِ الخَصمَينِ دوُنَ أَن تَسمَعَ مِنَ الآخَرِ، قالَ: فَما شَكَكْتُ فِي قِضاءِ بَعْدَ ذلِكَ.

288 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: لَعَنَ اللَّهُ الَّذِينَ يُجادِلُونَ فِي دِينِهِ، أُولئِكَ مَلعُونُونَ عَلَى لِسانِ نَبِيِّهِ.

289 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: (وَالسَّابِقُونَ السَّابِقُونَ...) فِي نَزَلَت، وَقالَ عَلَيْهِ السَّلامُ فِي قَوْلَهُ عَزَّ وَجَلَّ: (أُولئِكَ هُمُ الْوارِثُونَ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيها خالِدُونَ) فِي نَزَلَت.

290 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن قَرَأَ آيَةَ الكُرسِيّ مائَةِ مَرَّةٍ كَمَن عَبْدَ اللَّهَ طُولَ حَياتِهِ.

291 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: خَيْرُكُم مَن أَطابَ الكَلامَ، أَطعَمَ الطَّعامُ وَصَلَّى بِاللَّيل وَالنَّاسِ نِيامٌ.

292 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ أَنَّهُ ذَكَرَ الكُوفَةَ، فَقالَ: يُدفَعُ عَنْها البَلاءُ كَما يُدفَعُ عَنْ أَخبِيَةِ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ.

293 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: مَن كَذَّبَ بِشَفاعَةِ رَسُولَ اللَّهِ لَمْ تَنَلهُ.

31–294 According to the same documentation on the authority of Ali (a.s.), the Prophet (S) said, “The world will not end until one from the progeny of Al–Husayn (a.s.) rises and spreads justice all over the world which oppression and force have covered up with darkness.”

31–295 According to the same documentation, it is narrated that Ali (a.s.) was seen drinking water while he was standing up and said, “I saw the Prophet (S) do this.”

31–296 According to the same documentation, on the authority of Ali (a.s.), “A believer seeks knowledge as hard as he would seek his lost ones.”

31–297 According to the same documentation, on the authority of Ali (a.s.) the Prophet (S) said, “I despise whoever cheats Muslims when they seek his counsel.”

31–298 According to the same documentation, on the authority of Ali (a.s.), “No one is comparable to us – the Members of the Holy Household – since the Qur’an has been revealed to us and the source of Prophethood is in our Household.”[86]

31–299 According to the same documentation on the authority of Ali (a.s.), God’s Prophet (S) said, “I am the city of knowledge and Ali is its portal. (Whoever wishes to gain knowledge should go through that portal.)

31–300 According to the same documentation on the authority of Ali (a.s.), the Prophet (S) said, “Indeed the Honorable the Exalted God looked upon the people of the Earth once and chose me. Then He took another look and chose you (Ali). He established you in charge of the affairs of my nation after me. There will be no one like us after us.”

31–301 According to the same documentation, Ali (a.s.) said the following regarding what the Honorable the Exalted God said in verse 24 of the Chapter *‘Al–Rahman*[87]*,* “What is meant by *Al–Jawari al–Monsha’at* is ships.”

31–302 According to the same documentation, on the authority of Ali (a.s.) the Prophet (S) said, “Once Ammar is killed, when he is caught between the two factions – one who abides by my way and traditions, while the other faction has departed from my religion – he is adhering to the right religion.”

294 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لا تَذْهَبُ الدُّنْيا حَتّى يَقُومَ رَجُلٌ مِن وُلْدِ

الحُسَيْنِ يَملَؤُها عَدْلاً كَما مُلِئَتْ ظُلْماً وَجَوراً.

295 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ، أَنَّهُ شَرِبَ قائِماً وَقالَ: هكَذا رَأَيْتُ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَعَلَ.

296 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: العِلْمُ ضالَّةُ المُؤمِنِ.

297 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن غَشَّ الْمُسْلِمِينَ فِي مَشورَةٍ بَرِئتُ مِنْهُ.

298 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: نَحْنُ أَهْلَ البيْتِ لا يُقاسُ بِنا، أَحَدٌ فِينا نَزَلَ الْقُرْآنَ فِينا مَعْدِنُ الرِّسالَةِ.

299 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنَا مَدِينَةُ العِلْمِ وَعَلِيٌّ بابُها [فَمَن أَرادَ العِلْمَ فَلْيَاتِ البابَ] .

300 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ عَزَّ وَجَلَّ اطَّلَعَ عَلَى أَهْلِ الأَرْضِ [اِطّلاعَةً] فَاخْتارَنِي، ثُمَّ اطَّلَعَ الثَّانِيَةَ فَاخْتارَكَ بَعْدي، فَجَعَلَكَ القَيِّمَ بِأَمْرِ أُمَّتِي من بَعْدي، ولَيْسَ أَحَدٌ بَعْدَنا مِثلَنا.

301 ـ وَبِهذَا الإِسناد عَنْ عَلِي عَلَيْهِ السَّلامُ فِي قَوْلَ اللَّه عَزَّ وَجَلَّ: (وَلَهُ الْجِوارِ الْمُنْشَآتُ فِي الْبَحْرِ كَالأَعْلامِ) قالَ: السُّفُنُ.

302 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: عَمّارٌ عَلَى الحَقِّ حِينَ يُقْتَلُ بَيْنِ الفِئَتَيْنِ، إِحدَى الفِئَتَيْنِ عَلَى سَبِيلِي وَسُنَّتي؛ وَالأُخْرى مارِقَةٌ مِنَ الدِّينِ، خارِجَةٌ عَنْهُ.

31–303 According to the same documentation, the Prophet (S) said, “Shut all the doors from the mosque to the homes except for the one to Ali’s (a.s.) home.”

31–304 According to the same documentation on the authority of Ali (a.s.), the Prophet (S) said, “(O Ali!) Once I die, the animosities hidden in the hearts of some people will show up and they will unite together against you and prevent you from getting what is rightfully yours.”

31–305 According to the same documentation,the Prophet (S) said, “Ali’s hand is the same as my hand.”[88]

31–306 According to the same documentation, on the authority of Al–Husayn ibn Ali (a.s.), “During the time of God’s Prophet (S) we could not recognize the hypocrites except by their animosity towards Ali (a.s.) and his progeny.”

31–307 According to the same documentation, on the authority of Al–Husayn ibn Ali (a.s.) God’s Prophet (S) said, “(O Ali!) Paradise is eager to see you, Ammar, Salman, Abu Tharr and al–Miqdad89.”

31–308 According to the same documentation on the authority of Ali (a.s.), the Prophet (S) said, “Soon my nation will treat you with treachery and the good and the bad will all follow them.”

31–309 According to the same documentation, the Prophet (S) said, “Whoever swears at Ali has indeed sworn at me, and whoever swears at me has indeed cursed God.”

31–310 According to the same documentation, the Prophet (S) said, “O Ali! You will be in Paradise and both ends of it are under your control.”

31–311 According to the same documentation, on the authority of Al–Husayn ibn Ali (a.s.), “The Commander of the Faithful (a.s.) delivered a sermon for us and said, ‘Ask me about the Qur’an so that I may inform you regarding to whom the verses have been revealed and where the verses have been revealed.’”

31–312 According to the same documentation on the authority of Ali (a.s.), the Prophet (S) said, “I desire for you what I desire for myself and dislike for you what I dislike for myself.”

303 ـ وَبِإِسْنادِهِ قالَ: قالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: سُدُّوا الأَبْوابَ الشّارِعَةَ فِي الْمَسْجِدِ إلاّ بابَ عَلِيٍ عَلَيْهِ السَّلامُ.

304 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إذا مِتُّ ظَهَرَت لَكَ ضَغائِنُ فِي صُدُورِ قَومٍ يَتَمالَئُونَ عَلَيْكَ حَقَّكَ.

305 ـ وَبِإِسْنادِهِ قالَ: قالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: كُفَّ عَلِيٍّ كَفِّي.

306 ـ وَبِإِسْنادِهِ عَن الحُسَيْنِ بْنِ عَلِى عَلَيْهِ السَّلامُ قالَ: ما كُنَّا نَعرِفُ المُنافِقِينَ عَلَى عَهْدِ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إلاّ بِبُغضِهِم عَلِيّاً وَوُلْدِه عَلَيْهِمُ السَّلاَمُ.

307 ـ وَبِإِسْنادِهِ عَن الحُسَيْنِ بْنِ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الجَنَّةُ تَشتاقُ إِلَيْكَ إلى عَمّارٍ وَسَلْمانَ وَأَبِي ذَرٍّ وَالْمِقْدادِ.

308 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنَّ أُمَّتِي سَتَغدِرُ بِكَ بَعْدي وَيَتبَعُ ذلِكَ بَرُّها وَفاجِرُها.

309 ـ وَبِإِسْنادِهِ قالَ: قالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن سَبَّ عَلِيّاً، فَقَدْ سَبَّني وَمَن سَبَّني فَقَدْ سَبَّ اللَّه.

310 ـ وَبِإِسْنادِهِ قالَ: قالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنْتَ يا عَلِيُّ فِي الجَنَّة وَأَنْتَ ذُو قَرنَيها.

311 ـ وَبِإِسْنادِهِ عَن الحُسَيْنِ بْنِ عَلِى عَلَيْهِ السَّلامُ قالَ: خَطَبَنا أَمِيرُ الْمُؤْمِنين عَلَيْهِ السَّلامُ فَقالَ: سَلُونِي عَن القُرآنِ أَخْبَركُم عَنْ آياتِه فِيمَنْ نَزَلَت وَأَيْنَ نَزَلَت.

312 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِنّي أُحِبُّ لَكَ ما أُحِبُّ لِنَفْسِي وَأَكرَهُ لَكَ ما أَكرَهُ لَها.

31–313 According to the same documentation, on the authority of Al–Husayn ibn Ali (a.s.), “Burayda told me that God’s Prophet (S) ordered that they (the people) call my father the Commander of the Faithful (a.s.).”

31–314 According to the same documentation on the authority of Al–Husayn ibn Ali (a.s.), God’s Prophet (S) told Ali (a.s.), “Give your followers the glad tidings that I will intercede on their behalf on the Resurrection Day – the Day on which nothing will benefit them except for my intercession.”

31–315 According to the same documentation on the authority of Ali (a.s.), God’s Prophet (S) said, “The center of Paradise is for me and the members of my Household.”

31–316 Muhammad ibn Umar al–Je’abi al–Hafidh al–Baghdadi narrated that Abu Ja’far Muhammad ibn Abdullah ibn Ali ibn Al–Husayn ibn Zayd ibn Ali ibn Al–Husayn ibn Ali ibn Abi Talib (a.s.) quoted on the authority of his father (a.s.), on the authority of Ali ibn Musa Ar–Ridha’ (a.s.), on the authority of his father Musa (a.s.), on the authority of his brother Isma’il, on the authority of his father, on the authority of his forefathers, on the authority of Al–Husayn ibn Ali (a.s.), on the authority of Ali (a.s.), on the authority of the Prophet (S), on the authority of Gabriel that the Sublime God said, “Whoever treats my friends with animosity has undoubtedly come to fight with Me. My Punishment will overtake whoever fights with the Members of the Holy Household of My Prophet. My Wrath will overtake whoever chooses others (than the Members of the Holy Household) for his friends, and whoever disturbs them has indeed disturbed Me. The Fire is destined for whoever disturbs Me.”

31–317 Muhammad ibn Umar al–Hafiz al–Baghdadi narrated that Abu Abdullah Ja’far ibn Muhammad

Al-Husayni quoted on the authority of Isa ibn Mihran, on the authority of Abu Salt Abdul Salam ibn Salih al-Harawi, on the authority of Ali ibn Musa Ar-Ridha' (a.s.), on the authority of his father Musa (a.s.), on the authority of his father Ja'far (a.s.), on the authority of his father Muhammad (a.s.), on the authority of his father Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) said, "Whenever a man cannot pray standing up, he should say his prayers while sitting down. If he cannot say them sitting down, he can say them while lying on his back with his legs stretched out toward the *Qibla*."

313 ـ وَبِإِسْنادِهِ عَن الحُسَيْنِ بْنِ عَلِىعَلَيْهِمَا السَّلاَمُ قالَ: قالَ لي بُرَيدَةُ أمَرَنا رَسُولَ اللَّهِ أَن نُسَلِّمَ عَلَى أَبيكَ بِأَمرَة المُؤْمِنِينَ.

314 ـ وَبِإِسْنادِهِ عَن الحُسَيْنِ بْنِ عَلِىعَلَيْهِمَا السَّلاَمُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِعَلِيّ: بَشِّرَ لِشيعَتِكَ إِنّي الشَّفيعُ لَهُم يَوْمَ القِيامَةِ، يَوْمَ لا يَنفَعُ إِلاّ شَفاعَتِي.

315 ـ وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: وَسَطُ الجَنَّة لي وَلاهْلِ بَيْتِي.

316 ـ حَدَّثَنا مُحَمَّد بْنِ عُمَرَ الجعابِيُّ الحافِظُ البَغدادي قالَ: حَدَّثَني أَبُو جَعْفَرٍ مُحَمَّد بْن عَلِيّ بْنِ الحُسَيْن بْنِ زَيْدَ بْنِ عَلِيّ بْنِ الحُسَيْن بْنِ عَلِيّ بْنِ أَبِي طالِب عَلَيْهِمُ السَّلاَمُ قالَ: حَدَّثَني أَبي قالَ:حَدَّثَني عَلِيّ بْنِ مُوسَى الرّضا قالَ: حَدَّثَني أَبي مُوسَى قالَ: حَدَّثَني أَخِي إِسْمَاعِيلُ، عَنْ أَبيهِ، عَنْ آبائِهِ، عَنِ الحُسَيْنِ بْنِ عَلِى، عَن عَلِي عَلَيْهِمُ السَّلاَمُ، عَن النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، عَنْ جِبْرَئِيل، عَن اللَّه تَعالى قالَ: مَن عادى أَوْلِيائِي فَقَدْ بارَزَني بِالُمحارِبَةِ، وَمَن حارَبَ أَهْلَ بَيْتِ نَبِيّي فَقَدْ حَلّ عَلَيْهِ عَذابِي وَمَن تَوَلّى غَيْرَهُم فَقَدْ حَلَّ عَلَيْهِ غَضَبي، وَمَن أَعَزَّ غَيْرَهُم فَقَدْ آذانِي، وَمَن آذانِي فَلَهُ النَّارِ.

317 ـ حَدَّثَنا مُحَمَّد بْنِ عَمَر الحافِظُ البَغدادِيُّ قالَ: حَدَّثَني أَبُو عَبْدِ اللَّه جَعْفَرُ بْنُ مُحَمَّد الحُسَيْنِيّ قالَ: حَدَّثَني عِيسَى بْنُ مِهْرانِ قالَ: حَدَّثَني أَبُو الصَّلْتِ عَبْد السَّلامُ بْنِ صالِح قالَ: حَدَّثَني عَلِيُّ بْنُ مُوسَى الرِّضا، عَنْ أَبيهِ مُوسَى، عَنْ أَبيهِ جَعْفَرٍ، عَنْ أَبيهِ مُحَمَّد، عَنْ أَبيهِ عَلِيّ بْنِ الحُسَيْن، عَنْ أَبيهِ الحُسَيْن، عَنْ عَلِي عَلَيْهِمُ السَّلاَمُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِذا لَمْ يَسْتَطِع الرَّجُلُ أَن يُصَلّي قائِماً فَلْيُصَلّ جالِساً، فَإِنْ لَمْ يَسْتَطِع أَن يُصَلّيَ جالِساً فَلْيُصَلّ مُستَلقِياً ناصِباً رَجلَيهِ حِيالَ القِبْلَةَ يُومئ إِيماءً.

31-318 Abu Bakr Muhammad ibn Ahmad ibn Al-Husayn ibn Yusuf ibn Zariq al-Baghdadi narrated that Ali ibn Muhammad ibn Anbasa – a servant of Al-Rashid – quoted on the authority of Darim ibn Qabaysa ibn Nahshal ibn Majma al-Nahsheli al-Sa'eh in Samarra that Ali ibn Musa Ar-Ridha' (a.s.) quoted on the authority of his father (a.s.), on the authority of his forefather (a.s.), on the authority of Ali (a.s.), that the Prophet (S) said, "Do good to all people whether they deserve it or not. If the one to whom you do good does not deserve it, you deserve to do good yourself."

31–319 According to the same documentation, God's Prophet (S) said, "Whoever pleases a ruler by displeasing God has abandoned the Honorable the Exalted God's religion."

31–320 According to the same documentation, on the authority of Ali ibn Musa Ar–Ridha' (a.s.), "I heard my father narrate on the authority of his father (a.s.), on the authority of his grandfather (a.s.), on the authority of Jabir ibn Abdullah, "God's Prophet (S) was at the Dome of Adam[90]. I saw Bilal Habashi come out with the water leftover from the Prophet (S) making his ablutions. The people gathered around him and each took some of that water with which he washed his face. Whoever could not get any water would touch the other people and get wet and then rub his hands on his face. They used to do the same thing with the water leftover from Ali's (a.s.) ablutions."

31–21 According to the same documentation, God's Prophet (S) said, "Wash the dirt off of your children's faces since Satan will sense it and cause your children to be afraid while they are asleep. Then the guardian angels appointed for your children will be hurt."

31–322 According to the same documentation, God's Prophet (S) said, "Whenever one of the servants of God spends forty days in sincerity, springs of wisdom will flow from of his tongue."

31–323 According to the same documentation, God's Prophet (S) said, "Recite the Qur'an in a beautiful tone as this will add to the goodness of the Qur'an for the one who hears it." Then the Prophet (S) recited the following verse, '*...He adds to Creation as He pleases: for God has power over all things.*'[91]"

318 ـ حَدَّثَنا أَبُو بَكْرٍ مُحَمَّدِ بْنِ أَحْمَدِ بْنِ الحُسَيْنِ بْنِ يُوسُف بْنِ زُرَيقٍ البَغْدادي قالَ: حَدَّثَني عَلِيُّ بْنُ مُحَمَّدِ بْنِ عنبسة مَوْلى الرَّشِيد قالَ حَدَّثَني دارِم بْنِ قبيصة بْنِ نهشل بْنِ مجمع النهشلي السائح ـ بسرمن رَأى ـ قالَ: حَدَّثَنا عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ عَنْ أَبيهِ عَنْ جَدِّهِ عَنْعَلِيعَنْ جده عَنْ عَلِي عَلَيْهِ السَّلامُ عَنْ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ اصطنع المَعْرُوف إِلى أَهْلِهِ إِلى غَيْرِ أَهْلِهِ فَإِنَّ كانَ أَهْلِهِ فَهُوَأَهْلِهِ وَإِن لَمْ يَكُنْ أَهْلِهِ فَأَنت أَهْلِهِ.

319 ـ وَبِهذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: من أَرْضِى سلطاناً بِما يسخط اللَّه خَرَجَ عَنْ دين اللَّه عَزَّ وَجَلَّ.

320 ـ وَبِهذَا الإسناد عَنْ عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ قالَ سَمِعْتُ أَبي يَحْدُثَ عَنْ أَبيهِ عَنْ جَدّه عَلَيْهِ السَّلامُ عَنْ جابِر بْنِ عَبْدِ اللَّه قالَ: كانَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي قُبَّة أدم وَرَأَيْت بلال الحبشي وَخَرَجَ من عنْدَهُ وَمَعَهُ فَضْلِ وضوء رَسُولَ اللَّهِ فابتدره النَّاسِ فَمَنْ أصاب مِنْهُ شَيْئاً يمسح بِهِ وَجْهُهُ وَمن لَمْ يصب مِنْهُ شَيْئاً أَخَذ من يَدِيَ صاحِبِهِ فمسح بِهِ وَجْهُهُ وَكَذلِكَ فَعَلَ بفضل وضوء أَمِيرِ الْمُؤْمِنين عَلَيْهِ السَّلامُ.

321 ـ وَبِهذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: اغسلوا صبيانكم من الغمر فَإِنَّ الشَّيْطان يشم الغمر فيفزع الصبي فِي رقاده وَيتأذى بِها الكاتبان.

322 ـ وَبِإِسْنادِهِ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: ما أخلص عَبْد لِلَّهِ عَزَّ وَجَلَّ أَرْبَعِينَ صباحا إلا جرت ينابيع الحكمة من قَلْبِهِ عَلَى لِسانِهِ.

323 ـ وَبِإِسْنادِهِ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: حسنوا الْقُرْآنِ بأصواتكم فَإِنَّ الصَّوْت الحَسَن يَزِيد الْقُرْآنِ حسنا وَقرأ وَاللَّه يَزِيدُ فِي الْخَلْقِ ما يَشاءُ.

31–324 Abu Bakr Muhammad ibn Ahmad ibn Al–Husayn ibn Yusuf Zariq al–Baghdadi narrated that Ali ibn Muhammad ibn Anbasat – a servant of Al–Rashid – quoted on the authority of Darim and Nu'aym ibn Salih al–Tabari that Ali ibn Musa Ar–Ridha' (a.s.) quoted on the authority of his father (a.s.), on the authority of his grandfather Muhammad ibn Ali (a.s.), (on the authority of Ali ibn Al–Husayn (a.s.)), on the authority of his father (a.s.) and Muhammad ibn Al–Hanifiyat, on the authority of Ali ibn Abi Talib (a.s.) that God's Prophet (S) said, "One of the rights of a guest is that you see him off until he leaves the area of your house near the door."

31–325 Muhammad ibn Ahmad ibn Al–Husayn ibn Yusuf al–Baghdadi narrated that Ali ibn Muhammad ibn Anbasat quoted on the authority of Al–Qasim ibn Muhammad ibn Al–Abbas ibn Musa ibn Ja'far al–Alawi and Darim ibn Qabaysat an–Nahshali that Ali ibn Musa Ar–Ridha' (a.s.) narrated that he had heard his father (a.s.) quote on the authority of his father (a.s.), on the authority of his grandfather Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Al–Husayn (a.s.), on the authority of his father (a.s.) and Muhammad ibn al–Hanafiyya, on the authority of the Commander of the Faithful Ali ibn Abi Talib (a.s.) that God's Prophet (S) said, "The good–doers are called 'al–Abrar' since they do good to their fathers, children and brethren."

31–326 Muhammad ibn Ahmad ibn Al–Husayn ibn Yusuf al–Baghdadi narrated that Ali ibn Muhammad quoted on the authority of Abul Qasim Muhammad ibn Al–Abbas ibn Musa ibn Ja'far al–Alawi and Darim ibn Qabeesa an–Nahshali that Ali ibn Musa Ar–Ridha' (a.s.) narrated that he had heard his father (a.s.) quote on the authority of his father (a.s.), on the authority of his grandfather Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Al–Husayn (a.s.), on the authority of his father (a.s.) and Muhammad ibn al–Hanifiyya, on the authority of the Commander of the Faithful Ali ibn Abi Talib (a.s.) that he had heard God's Prophet (S) say, "Wear agate rings as they come from the first mountain which confessed to the Unity of the Sublime God, the Prophethood of My Prophet, and the Trusteeship of you, O Ali! (and for your followers in Paradise.)"

31–327 According to the same documentation, God's Prophet (S) said, "Remember death that is what will often interrupt pleasures."

31–328 According to the same documentation, God's Prophet (S) said, "At the Bridge over Hell on the Resurrection Day, God will inform everyone about whoever belittles a believer for being poor."

324 ـ حَدَّثَنا أَبُو بَكْرِ مُحَمَّدِ بْنِ أَحْمَدِ بْنِ الحُسَيْنِ بْنِ يُوسِف زريق البَغدْادي قالَعَلِيّ بْنِ مُحَمَّدِ بْنِ عنبسة مَوْلى الرَّشِيد قالَ: حَدَّثَنا دارِم وَنُعَيْم بْنِ صالِح الطبري قالا حَدَّثَنا عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَنْ أَبيهِ، عَنْ جَدِّهِ، عَنْ مُحَمَّدِ بْنِ عَلِى، عَنْ أَبيهِ وَمُحَمَّدِ بْنِ الحَنَفيّة عَنْ عَلِيّ بْنِ أَبي طالِب عَلَيْهِ السَّلامُ أَن رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ من حَقِّ الضيف أَن تمشي مَعَهُ فَتَخرجُه مِن حَريمك إِلى البابِ.

325 ـ حَدَّثَنا مُحَمَّدِ بْنِ أَحْمَدِ بْنِ الحُسَيْنِ بْنِ يُوسِف البَغدْادي قالَ: حَدَّثَنا عَلِيّ بْنِ عنبسة قالَ: حَدَّثَنا القاسِم بْنِ مُحَمَّدِ بْنِ العَبَّاسِ بْنِ مُوسَى بْنِ جَعْفَر العَلَوي وَدارِم بْنِ قَبيصةٍ النَهشلي قالا: حَدَّثَنا عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ قالَ سَمِعْتُ أَبي يَحْدُثَ عَنْ أَبيهِ عَنْ جَدِّهِ مُحَمَّدِ بْنِ عَلِى عَلَيْهِ السَّلامُ عَنْ عَلِيّ بْنِ الحُسَيْن عَلَيْهِ السَّلامُ عَنْ أَبيهِ وَمُحَمَّدِ بْنِ الحنفية عَنْ عَلِيّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ أَن رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ إِنَّما سموا الأَبْرارِ لأنهم بروا الآباء وَالأَبناء وَالإِخوان.

326 ـ حَدَّثَنا مُحَمَّدِ بْنِ أَحْمَدِ بْنِ الحُسَيْنِ بْنِ يُوسِف البَغدْادي قالَ: حَدَّثَنا عَلِيّ بْنِ مُحَمَّد قالَ: حَدَّثَنا أَبُوالقاسِمِ مُحَمَّدِ بْنِ العَبَّاسِ بْنِ مُوسَى بْنِ جَعْفَر العَلَوي وَدارِم بْنِ قبيصة النهشلي قالا: حَدَّثَنا عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ قالَ سَمِعْتُ أَبي يَحْدُثَ عَنْ أَبيهِ عَنْ جَدِّهِ مُحَمَّدِ بْنِ عَلِى عَنْ عَلِيّ بْنِ الحُسَيْن عَلَيْهِ السَّلامُ عَنْ أَبيهِ وَمُحَمَّدِ بْنِ الحنفية عَنْ عَلِيّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ قالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: تَختُمُوا بِالعَقيقِ فَإِنَّهُ أَوَّل جبل أقر لِلَّهِ تَعالى بِالوَحدانيَّة وَلي بِالنُّبُوَّة لَكَ يا عَلِيّ بِالْوَصيَّة وَلِشيعَتِك بِالْجَنَّةِ.

327 ـ وَبِهذَا الإِسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَكْثَرَوا مَن ذِكْر هادِم اللّذّات.

328 ـ وَبِهذَا الإِسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن أَذَلَ مُؤْمِنا أَوْ حقره لِفَقرهُ وَقِلَّة ذاتَ يَدِهِ شَهْرِه اللَّه عَلَى جَسَرَ جَهَنَّم يَوْمَ القِيامَةِ.

31-329 Muhammad ibn Ahmad ibn Al-Husayn ibn Yusuf al-Baghdadi narrated that Ali ibn Muhammad ibn Anbasa quoted on the authority of Abul Hassan Bakr ibn Ahmad ibn Muhammad ibn Ziyad ibn Musa ibn Malik al-Ashajj al-Asri, on the authority of Fatima - the daughter of Ali ibn Musa (a.s.), "I heard that my father (a.s.) narrated on the authority of his father (a.s.), on the authority of Ja'far ibn Muhammad (a.s.), on the authority of his father (a.s.) and his uncle Zayd, on the authority of their father Ali ibn Al-Husayn (a.s.), on the authority of his father (a.s.) and his uncle (a.s.), on the authority of Ali ibn Abi Talib (a.s.), "It is not allowed for a Muslim to scare another Muslim."

31-330 According to the same documentation, the Prophet (S) said, "God will turn away His Punishment from whoever controls his wrath. God will raise whoever makes his temper good to the ranks of those who fast and stay up at night for worship."

31-331 Muhammad ibn Ahmad ibn Al-Husayn ibn Yusuf al-Baghdadi narrated that Ali ibn Muhammad ibn Anbasa quoted on the authority of Darim ibn Qabeesa that Ali ibn Musa Ar-Ridha' (a.s.) narrated on

the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali ibn Abi Talib (a.s.), "When God's Prophet (S) saw the new moon, he (a.s.) said, "O the obedient creature that is in constant predestined motion in the vast heavens by destiny. Your Lord and my Lord is God." The Prophet (S) would then pray and say, "O my God! Please make us see another new moon in security, safety, health, submission and goodness. Grant us a chance to see its end as you gave us enough life to see its beginning. Please establish it as a blessed month for us. Please remove our evil deeds and record good deeds instead. O the One with the greatest Goodness! Please raise our ranks in this month."

31-332 According to the same documentation, it has been narrated that whenever the (Arabic) month of *Sha'ban* arrived, God's Prophet (S) fasted three days in the beginning, three days in the middle and three days near the end of that month. He would not fast when two days were left before the (Arabic) month of *Ramadhan*. Then whenever *Ramadhan* came, he fasted."

329 ـ حَدَّثَنا مُحَمَّد بْنِ أَحْمَد بْنِ الحُسَيْن بْنِ يُوسف البَغْدادي قالَ: حَدَّثَنا عَلِيّ بْنِ عنبسة قالَ حَدَّثَني أَبُو الحَسَن بَكْرِ بْنِ أَحْمَد بْنِ مُحَمَّد بْنِ إِبْراهيم بْنِ زِياد بْنِ مُوسَى بْنِ مالِكَ الأشج العصري قالَ: حَدَّثَنا فاطِمَة بِنْت عَلِيّ بْنِ مُوسَى عَلَيْهِ السَّلامُ قالَتْ: سَمِعْتُ أَبي عَلِيّاً يَحْدُثَ عَنْ أَبيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّد عَنْ أَبيهِ وَعَمِّهِ زَيْد، عَنْ أبيهما عَلِيّ بْنِ الحُسَيْن، عَنْ أَبيهِ وَعَمِّهِ عَنْ أَبي طالِب عَلَيْهِ السَّلامُ قالَ: لا يَحِلُّ لِمُسلم أَن يَروَع مُسلِماً.

330 ـ بِهذَا الإسناد عَنْ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ: مَن كَفّ غَضَبِهِ كَفَّ اللَّه عَنْهُ عَذابه وَمَن حُسن خُلقِه بلغه اللَّه دَرَجَة الصائم الْقائِم.

331 ـ حَدَّثَنا مُحَمَّد بْنِ أَحْمَد بْنِ الحُسَيْن بْنِ يُوسف البَغْدادي قالَ: حَدَّثَنا عَلِيّ بْنعنبسة قالَ: حَدَّثَنا دارِم بْنِ قبيصة قالَ: حَدَّثَنا عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ قالَ: حَدَّثَنا أَبي جَعْفَر عَلَيْهِ السَّلامُعَنْ آبائه عَنْ عَلِيّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ قالَ كانَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِذا رَأى الهلال قالَ أَيُّهَا الخلق المطيع الدائب السريع المتصرف فِي ملكوت الجبروت بالتقدير رَبّيربك اللَّهأَهْلِهِ عَلَيْنا بالأمن وَالإيمان وَالسلامة وَالإِسْلام وَالإحسان وَكَما بلغتنا أَوَّلُهُ فبلغنا آخِرَه وَاجعله شَهْراً مباركاً تمحو فِيهِ السيئات وَتثبت لَنا فِيهِ الحسنات وَترفع لناالدَّرَجاتعَظِيم الخَيْرات.

332 ـ وَبِهذَا الإسناد قالَ كانَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِذا دَخَلَ شَهْرِ شَعْبانَ يصومه فِي أَوَّلُهُ ثَلاثاً وَفِي وسطه ثَلاثاً وَفِي آخِرَه ثَلاثاً وَإِذا دَخَلَ شَهْرِ رَمَضان يفطر قَبْلِهِ بيومين ثُمَّ يصوم.

31-333 According to the same documentation, God's Prophet (S) said, "*Rajab* is the month of God. It is a quiet month in which there is a constant flow of God's Mercy upon His servants. So is the (Arabic) month of *Sha'ban* in which there is a flow of goodness. On the first night of the (Arabic) month of *Ramadhan* the troops of Satan are chained down. Seventy-thousand sinners are forgiven each night.

When the night of Qadr arrives, God will forgive as many people as He has forgiven during the months of *Rajab*, *Sha'ban* and *Ramadhan* up until that day, except for any two men who have are enemies with each other. Then the Honorable the Exalted God will say, "Give them a chance to make up."

31–334 According to the same documentation, God's Prophet (S) said, "The Honorable the Exalted God revealed to the '*al–Kiram al–Barara*' who are the guardian angels appointed for man, not to record any slippages of My servants after they say their afternoon prayers."

31–335 According to the same documentation, God's Prophet (S) said, "There is indeed a rooster for the Honorable the Exalted God whose crown is under the Throne and its feet are in the seventh level depth of the Earth. When the last one–third part of the night arrives, it starts to sing the glorifications of God such that all creatures but man and the genies can hear. The roosters in this world sing after they hear it sing."

31–336 According to the same documentation, it is narrated that the Prophet (S) used to eat dates along with the date palm pith92 and said, "Indeed Satan – may God's Curse be upon him – will get angry at the descendants of Adam and say, 'He is eating the fresh parts and the old parts together.'"

31–337 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "I was sitting near the *Kaaba* (the House of God) when a bent–over old man – so old that his eyebrows covered up his eyes – with a cane in his hand and wearing a red hat and woolen clothes approached the Prophet (S). The Prophet (S) was standing with his back towards the *Kaaba*. The old man said, 'O Prophet of God! Please pray for me to be forgiven.' The Prophet said, 'O old man! Your efforts are useless. Your deeds are corrupt.' Then when the old man turned around God's Prophet (S) asked me, 'O Abal Hassan (Imam Ali)! Did you recognize him?' Ali (a.s.) said, 'By God! I did not.' The Prophet (S) said, 'It was the damned Satan.' Ali (a.s.) added, "I ran after him quickly and reached him. I captured him,

333 ـ وَبِهذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: رَجَب شَهْرِ اللَّه الأصم يصب اللَّهالرَّحْمَة عَلَى عِبادِهِ وَشَهْرِ شَعْبانَ تنشعب فِيهِ الخَيْرات وَفِي أَوَّل لَيْلَة من شَهْرِ رَمَضان تغل المردة من الشَّياطِين وَيغفر فِي كُلّ لَيْلَة سَبْعِينَ ألفا فَإِذا كانَ فِي لَيْلَة القدر غفر اللَّه بِمِثْلِ ما غفررجب وَشَعْبانَ وَشَهْرِ رَمَضان إِلى ذلِكَ الْيَوْمَ إِلاّ رَجُلاً بَيْنَهُ وَبَيْنِ أَخِيهِ شحناء فَيَقُولُ اللَّه عَزَّ وَجَلَّ أنظروا هؤُلاء حَتّى يصطلحوا.

334 ـ وَبِهذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يوحى اللَّه عَزَّ وَجَلَّ إِلى الحفظة الكرام البررة لا تكتبوا عَلَى عَبْدِي وَأُمَّتِي ضجرهم وَعثرتهم بَعْد العصر.

335 ـ وَبِهذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: إِن لِلَّهِ عَزَّ وَجَلَّ ديكا عَرَّفَهُ تَحْتَ العَرْش ورَجُلاه فِي تخوم الأَرْض السَّابِعَة السفلى إِذا كانَ فِي الثلث الأخير من اللَّيْل سبح اللَّه تَعالى ذكره بصوت يسمعه كُلّ شَيءٍ ما خلا الثَّقَلَيْنِ الجِنّ وَالإِنْس فتصيح عِنْدَ ذلِكَ ديكة الدُّنْيا.

336 ـ وبِإِسْنادِهِ قالَ كانَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَأْكُلُ الطلع وَالجمار بالتمر وَيَقُولُ إن إبليس لعنه اللَّه يشتد غَضَبِهِ وَيَقُولُ: عاش ابْنِ آدَمِ حَتّى أَكَلَ العتيق بالَحَدِيثُ.

337 ـ وَبِهذَا الإسناد عَنْ عَلِيّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ قالَ كُنْت جالِساً عِنْدَ الكَعْبَة وَإِذا شَيْخٌ محدودب قَدْ سَقَطَ حاجباه عَلَى عَيْنَيْهِ من شدة الكبر وَفِي يَدِهِ عكازة وَعَلَى رَأسِهِ برنس أحمر وَعَلَيْهِ مدرعة من الشَّعْرَ فدناً إِلى النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَهُوَمسند ظَهَره إِلى الكَعْبَة فَقالَرَسُولَ اللَّهِ أُدْعُ لي بالمغفرة فَقالَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ: خاب سعيك يا شَيْخٌ وَضل عَمَلِكَ فَلَمَّا تولى الشَّيْخُ قالاَبَا الحَسَن أتعرفه قُلْتُ اَللَّهُمَّ لا قالَ ذلِكَ اللعين إبلـيس. قالَ عَلِيٌّ عَلَيْهِ السَّلامُ: فعدوت خلفه حَتّى لحقته وَصرعـته إِلى الأَرْض

threw him on the ground and sat on his chest. I put my hands on his throat to choke him.' The old man said, "O Ali! Do not do that since I have been given an opportunity until an appointed time. By God! I like you. No one despises you unless I (a.s.atan) was a partner with his father in making his mother pregnant with him and he was born out of adultery.' Ali (a.s.) added, "Then I laughed and let him go."

31–328 Muhammad ibn Ahmad ibn Al–Husayn ibn Yusuf al–Baghdadi narrated that Ali ibn Muhammad ibn Anbasa quoted on the authority of Darim ibn Qabeesa an–Nahshali, on the authority of Ali ibn Musa Ar–Ridha' (a.s.)93 and Muhammad ibn Ali (a.s.), 'We heard Al–Ma'mun narrate on the authority of his father Ar–Rashid, on the authority of al–Mansoor, on the authority of his father, on the authority of his grandfather that Ibn Abbas told Mo'awiya, 'Do you know why (the Blessed Lady) Fatima (a.s.) was called Fatima?' Mo'awiya said, 'No I do not know.' Ibn Abbas said, 'It is because she and her followers have been ablactated from the Fire.' This I heard form God's Prophet (S)."

31–339 Muhammad ibn Ahmad ibn Al–Husayn ibn Yusuf al–Baghdadi narrated that Ali ibn Muhammad ibn Anbasa quoted on the authority of Al–Hassan ibn Soleiman al–Malti in the place of martyrdom of Ali ibn Abi Talib (a.s.), on the authority of Muhammad ibn Al–Qasim ibn Al–Abbas ibn Musa al–Alawi in Ibn Hobayra's palace, and Darim ibn Qabaysa ibn Nahshal an–Nahshali that Ali ibn Musa ibn Ja'far (a.s.) quoted on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali ibn Abi Talib (a.s.) that God's Prophet (S) said, "O Ali! I asked God for you whatever I asked Him for myself, except for Prophethood since God has said, There will be no Prophets after you. You are the seal of the Prophets, and Ali is the seal of the Trustees."94

31–340 Muhammad ibn Ahmad ibn Al–Husayn ibn Yusuf al–Baghdadi narrated that Ali ibn Muhammad ibn Anbasa quoted Darim ibn Qabeesa that Ali ibn Musa Ar–Ridha' (a.s.) quoted on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far (a.s.), on the authority of his father Muhammad ibn Ali (al–Baqir) (a.s.), on the authority of his father Ali ibn Al–Husayn (as–Sajjad) (a.s.), on the authority of his father Al–Husayn (a.s.), on the authority of his father Ali (a.s.), "I went to see the Prophet of God (a.s.) once and he (a.s.) had a quince in his hand. The Prophet (S) started to eat it and fed me some and said, 'O Ali! Eat. This is a gift

وَجَلَسَتْ عَلَى صَدْرِه وَوضعت يَدِيَ فِي حلقه لأخنقه لي لا تَفْعَلَ يا أَبَا الحَسَن فَإِنّي من المنظرين إِلى يَوْمَ الوَقْت المَعْلُوم وَوَاللَّه يا عَلِيّ إِنّي لأحبك جدا وَما أبغضك أحد إِلاّ شركت أَباهُ فِي أُمُّهُ فَصارَ وُلْدِ الزناء فضحكت وَخَلَّيْتُ سَبِيلِهِ.

338 ـ حَدَّثَنا مُحَمَّدِ بْنِ أَحْمَدِ بْنِ الحُسَيْنِ بْنِ يُوسِف البَغدْادي قالَ: حَدَّثَنا عَلِيّ بْنِعنبسة قالَ: حَدَّثَنا دارِم بْنِ قبيصة النهشلي قالَ: حَدَّثَنا عَلِيّ بْنِ مُوسَى الرّضا عَلَيْهِ السَّلامُ وَمُحَمَّد بْنِ عَلِى عَلَيْهِ السَّلامُ قالا سمعنا الْمَأْمُون يَحْدُثَ عَنْ الرَّشِيد عَنْ المَهْدِيُّ عَنْ المنصور عَنْ أَبِيهِ عَنْ جَدّهِ قالَ: قالَ ابْنِ عَبَّاس لِمُعاوِيَةَ أَتَدْري لَمْ سُمِّيَتْ فاطِمَة فاطِمَة قالَ لا قالَ لأنها فطمت هِيَشيعتها من النَّارِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُهُ.

339 ـ حَدَّثَنا مُحَمَّدِ بْنِ أَحْمَدِ بْنِ الحُسَيْنِ بْنِ يُوسِف البَغدْادي قالَ: حَدَّثَنا عَلِيّ بْنِعنبسة قالَ: حَدَّثَنا الحَسَن بْنِ سُلَيْمان الملطي فِي مَشْهَدِ عَلِيّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ القاسِمِ بْنِ العَبَّاسِ بْنِ مُوسَى العَلَوِي بقصر ابْنِ هبيرة وَدارِم بْنِ قبيصة بْنِ نهشل النهشلي قالُوا حَدَّثَنا عَلِيّ بْنِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ عَنْ أَبِيهِ عَنْ آبائِهِ عَنْ عَلِيّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يا عَلِيّ ما سَأَلْت أَنَا رَبّيشَيْئاً إِلاّ سَأَلْت لَكَ مِثْلَهُ غَيْرِ أَنَّهُ قالَ لا نبوة بعدك أَنْتَ خاتَم النَبِيّين وَعَلِيّ خاتَم الوَصِيّين.

340 ـ حَدَّثَنا مُحَمَّدِ بْنِ أَحْمَدِ بْنِ الحُسَيْنِ بْنِ يُوسِف البَغدْادي قالَ: حَدَّثَنا عَلِيّ بْنِعنبسة قالَ: حَدَّثَنا دارِم بْنِ قبيصة قالَ حَدَّثَني عَلِيّ بْنِ مُوسَى الرّضا عَلَيْهِ السَّلامُ عَنْ أَبِيهِ مُوسَى عَنْ أَبِيهِ جَعْفَر عَنْ أَبِيهِ عَلِيّ عَنْ أَبِيهِ الحُسَيْن عَنْ أَبِيهِ عَلِي عَلَيْهِ السَّلامُ قالَ دَخَلت عَلَى رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَوْماً وَفي يَدِهِ سفرجلة فجعل يَأْكُلُ وَيطعمني

from the Omnipotent to you and I.' The Commander of the Faithful (a.s.) added, 'I found much pleasure in that quince. The Prophet (S) then said, 'O Ali! Whoever eats quince first thing in the morning for three days, his mind would become clear, his heart would be filled with wisdom and knowledge and he would be safe from Satan and his agents.''

31–341 According to the same documentation, on the authority of Ali ibn Abi Talib (a.s.) the Prophet (S) said, "O Ali! Whenever you cook something (for charity), make more soup as it is one of the dishes made with meat and more of the neighbors can benefit from it. If they do not get a share of the meat, they can get some of the soup."

31–342 According to the same documentation on the authority of Ali ibn Abi Talib (a.s.), God's Prophet (S) said, "O Ali! People have been created from different trees, but you and I have been created from the same tree. I am the root and you are the trunk. Al–Hassan and Al–Husayn are its branches. The Shiites are the leafs. God will take to Paradise whoever grabs onto any of the branches!"

31–343 Muhammad ibn Ahmad ibn Al–Husayn ibn Yusuf al–Baghdadi narrated that Ali ibn Muhammad ibn Anbasa quoted on the authority of Al–Hassan ibn Soleiman al–Malti and No'aym ibn Salih that Al–

Mattiri and Darim ibn Qabeesa An-Nahshali that Ali ibn Musa Ar-Ridha' (a.s.) quoted on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of Jabir ibn Abdullah Al-Ansari that God's Prophet (S) said, "I am the Treasure of Knowledge and Ali is its Key. Whoever wants the Treasure should go to its Key."

31-344 Muhammad ibn Ahmad ibn Al-Husayn ibn Yusuf al-Baghdadi narrated that Ali ibn Muhammad ibn Anbasa quoted on the authority of No'aym ibn Salih al-Matiri that Ali ibn Musa Ar-Ridha' (a.s.) quoted on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) said, "The best things are gifts since they are the keys to the hearts."

31-345 According to the same documentation, God's Prophet (S) said, "Giving presents would remove grudges from the heart."

31-346 Muhammad ibn Ahmad ibn Al-Husayn ibn Yusuf al-Baghdadi narrated that Ali ibn Muhammad ibn Anbasa quoted on the authority of

وَيَقُولُ كُلّ يا عَلِيّ فَإِنَّها هدية الجَبَّارِ إِلى وَإِلَيكَ قالَ فوجدت فِيها كُلّ لذة فَقالَ: يا عَلِيّ من أَكَلَ السفرجلة ثَلاثَةَ أَيَّام عَلَى الريق صفا ذهنه امتلأ جوفه حلما وَعلما وَوقي من كيد إبليس وَجنوده.

341 ـ وَبِهذَا الإسناد عَنْ عَلِيّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ قالَ: قالَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ يا عَلِيّ إِذا طبخت شيئا فَأَكثر المرقة فَإِنَّها أَحَد اللحمين وَاغرف للجيران فَإِنْ لَمْ يصيبوا من اللَّحْمَ يصيبوا من المرق.

342 ـ بِهذَا الإسناد عَنْ عَلِيّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يا عَلِيّ خلق النَّاس من شجر شتى وَخلقت أَنَا وَأَنْتَ من شَجَرَة واحِدة أَنَا أصلها وَأَنْتَ فرعها وَالحَسَن والحُسَيْن أغصانها وَشِيعَتِنَا أوراقها فَمَنْ تعلق بغصن من أغصانها أَدْخِلْهُ اللَّه الجَنَّة.

343 ـ حَدَّثَنا مُحَمَّد بْنِ أَحْمَد بْنِ الحُسَيْنِ بْنِ يُوسِف البَغْدادي قالَ: حَدَّثَنا عَلِيّ بْنِعنبسة قالَ: حَدَّثَنا الحَسَن بْنِ سُلَيْمان الملطي وَنُعَيْم بْنِ صالِح المطيري وَدارِم بْنِ قبيصة النهشلي قالُوا حَدَّثَنا عَلِيّ بْنِ مُوسَى الرّضا عَلَيْهِ السَّلامُ عَنْ أَبيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ عَنْ أَبِيهِعَنْ أَبِيهِعَلِي عَلَيْهِ السَّلامُ عَنْ جابِر بْنِ عَبْد اللَّه الأَنْصارِي قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنَا خزانة العِلْمُ وَعَلِيّ مِفْتاحها وَمن أَرادَ الخزانة فليأت المفتاح.

344 ـ حَدَّثَنا مُحَمَّد بْنِ أَحْمَد بْنِ الحُسَيْنِ بْنِ يُوسِف البَغْدادي قالَ: حَدَّثَنا عَلَى بنعنبسة قالَ حَدَّثَني نُعَيْم بْنِ صالِح المطيري قالَ حَدَّثَني عَلِيّ بْنِ مُوسَى الرّضا عَنْ أَبيهِ عَنْ آبائِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: نعم الشيء الهدية وَهِيَ مفتاح الحَوائِج.

345 ـ وَبِهذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الهدية تَذْهَبُ الضغائن من الصُّدُور.

346 ـ حَدَّثَنا مُحَمَّدِ بْنِ أَحْمَدِ بْنِ الحُسَيْنِ بْنِ يُوسِف البَغدْادي قالَ: حَدَّثَنا عَلِيِّ بْنِ

Darim ibn Qabeesa that Ali ibn Musa Ar-Ridha' (a.s.) quoted on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali ibn Abi Talib (a.s.) that God's Prophet (S) said, "Seek good from the pleasant-looking people as they are more likely to do good deeds than the mean-looking people."

31-347 According to the same documentation, God's Prophet (S) said, "I am the seal of the Prophets and Ali is the seal of the Trustees."

31-348 According to the same documentation, God's Prophet (S) said, "Do not establish Friday as the only day of the week to fast."

31-349 According to the same documentation, God's Prophet (S) said, "One who repents from committing sins is like one who has not committed any sins."

31-350 According to the same documentation, God's Prophet (S) said, "Put out the lights at night as some bugs might cause the flames to move and set your house and whatever in it on fire."

31-351 According to the same documentation, God's Prophet (S) said, "*Hedysarum*95 is one of the Manna96 which God sent down to the Children of Israel. It is a healing for the eyes. Also a form of date called *'Ajwah'* in Arabic is from Paradise97. It is a healing for being poisoned."

31-352 According to the same documentation, Ali ibn Abi Talib (a.s.) said, "An intersexual person98 is recognized by the genitalia (for the purposes of determining their share of inheritance).

1. In the Khorasan province in the Northeast of Iran
2. Bint means 'Daughter of'.
3. Ali Al-A'ala or Ali the Highest – referring to God
4. This word was in Hebrew.
5. This word was in Hebrew.
6. A houri is one of the beautiful maidens that in Muslim belief live with the blessed in Paradise.
7. This is one of the titles given to Fatima in the literature.
8. This means that Ali (a.s.) will be the one to let people enter Heaven or Hell. This is also supported in several other traditions. Once when Imam As-Sadiq (a.s.) was asked about this he said, "Since the love for Ali (a.s.) equals faith, and despise for him equals atheism, and Paradise is for the faithful ones and Hell is for the atheists, then that is why Ali (a.s.) is said to be the one who will allocate Heaven and Hell." A similar tradition has also been narrated from Imam Ar-Ridha' (a.s.) in response to a question from Al-Ma'mun.
9. 'Tooba is the name of a Heavenly tree which is rooted in the Prophet's (a.s.) house according to some traditions and is rooted in the house of the Commander of the Faithful (a.s.) according to some other traditions. There are branches of this tree in the homes of the believers. These branches will yield whatever you desire. The branches are so extensive that if

someone races under them with a fast horse for even one hundred years, he will not leave their shade. If a crow starts from the trunk of the tree and tries to fly towards the top, it can never reach the top until it gets old.

10. Imam As-Sadiq's father - Imam Al-Baqir (a.s.)

11. Qur'an, 5:42

12. This perhaps implies not to wed a good girl to a stupid irreligious man

13. See tradition No. 23-1 in Volume 1 regarding the meaning of Itrat where God's Prophet said, "I am leaving among you two weighty things - God's Book and my progeny; my family. They will not depart each other until they will join me at the Divine Pool.

14. "He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of (Allah) Most Gracious. So turn thy vision again: seest thou any flaw?"[Qur'an, 67:3]

15. See the footnote for Qarun in Tradition No. 24-1

16. He was the Prime Minister of Pharaoh. In Chapter al-Ankabut, after mentioning `Ad, Thamud, Pharaoh, Haman and Qarun, the Almighty God says, "(Remember also) Qarun, Pharaoh, and Haman: there came to them Moses with Clear Signs, but they behaved with insolence on the earth; yet they could not overreach (Us). Each one of them We seized for his crime: of them, against some We sent a violent tornado (with showers of stones); some were caught by a (mighty) Blast; some We caused the earth to swallow up; and some We drowned (in the waters): It was not Allah Who injured (or oppressed) them:" They injured (and oppressed) their own souls."[Qur'an, 29:39-40]. The one who was swallowed by the earth was Qarun, and those who were drowned were Pharaoh, Haman and their troops because they were sinful.

17. Al-Boraq refers to the creature which carried God's Prophet (S) from the Al-Haram Mosque (the Kaaba) in Mecca to the Al-Aqsa Mosque in Jerusalem. But the Arabic word Al-Boraq comes from the word Barq which means light. We also know that the angels are created from light and therefore this might imply that the ascension was a transportation based on the speed of light, as we see in the modern theory of relativity by Albert Einstein.

18. Qur'an, 39:30

19. Qur'an, 29:57

20. They were of the great companions of the Prophet (S). The fruits of the Prophet's (a.s.) training are Ali, Abu Tharr, and Salman. These are among the very few two-dimensional human beings of the world. These were men of politics and war, who struggled for a better existence. They spent a lifetime in the battlefields, military training, scientific inquiry and discussion. They were also virtuous on par with the monks and theosophists of the East. Today, with the information available on his meditations on God, Abu Tharr is the best guide to knowing the Quran. A look at the Prophet's companions indicates that all were just, sensitive warriors, and constructive individuals who were concerned with building a better society and establishing justice.

21. "Unless he repents, believes, and works righteous deeds, for God will change the evil of such persons into good, and God is Oft-Forgiving, Most Merciful." [Qur'an, 25:57].

22. Qur'an, 17:71

23. Their disease might be transferred to the baby through the milk.

24. This implies that we should try not to let any bread be wasted when we eat.

25. Any of various garden hybrids with solitary white, yellow, or purple often variegated flowers resembling but smaller than typical pansies.

26. This implies that they purify the body. The pomegranate is a popular exotic fruit whose origins are from the Middle East and Asia. Also known as the Granada, grenade, and the Chinese apple, pomegranates are now commonly grown in Africa, India, Malaysia, southern Europe, and in the United States, in Arizona and California. Pomegranates typically thrive well when grown in regions where the temperature is mild and where there is little humidity. Pomegranates are the fruits that are produced from the pomegranate tree, which is a tree that can grow to heights of up to 25 feet. Pomegranate trees live for many years and produce many fruits. The pomegranate tree is also an attractive tree that bears white and red flowers. Once a pomegranate tree is planted, its fruit begins to develop after approximately one year. Pomegranates are also very anti-parasitic in property. As stated in the March 2001 edition of Nutrition Science News, "Pomegranates are a top antioxidant."

27. It is one of the four humors in early physiology that was considered to be cold and moist and to cause sluggishness.

28. A sharp-pointed and commonly 2-edged surgical instrument used to make small incisions; also called the blood-letting lancet..
29. Any of a family (Cucurbitaceae, the gourd family) of chiefly herbaceous tendril-bearing vines including the cucumber, melon, squash, and pumpkin.
30. Any of a family (Cucurbitaceae, the gourd family) of chiefly herbaceous tendril-bearing vines including the cucumber, melon, squash, and pumpkin.
31. This tradition seems to be made up and some of its narrators are not reliable.
32. Qur'an, 102:8
33. One of the four humors in early physiology that was considered to be cold and moist and to cause sluggishness
34. A aromatic gum resin obtained from various Arabian or East African trees; formerly valued for worship and for embalming and fumigation
35. Abu Johayfa Wahab ibn Abdullah as-Sova'ee
36. Here the Imam (a.s.) wanted to teach the proper use of the sword.
37. Their function is to process the waste products and excess fluid in the blood. Our bodies produce several kinds of wastes, including sweat, carbon dioxide gas, feces (also known as stool), and urine. These wastes exit the body in different ways. Sweat is released through pores (tiny holes) in the skin. Water vapor and carbon dioxide are exhaled (breathed out) from the lungs. And undigested food materials are formed into feces in the intestines and excreted from the body as solid waste in bowel movements. Urine, which is produced by the kidneys, contains the by-products of our body's metabolism – salts, toxins, and water – that end up in our blood. The kidneys and urinary tract (which includes the ureters, bladder, urethra, and the kidneys) filter and eliminate these waste substances from our blood. Without the kidneys, waste products and toxins would soon build up in the blood to dangerous levels.
38. Lentils are a low calorie, low fat and protein rich food as well as being inexpensive. Lentils provide more folic acid than any other food. Lentils are also an important source of iron. Eating lentils with foods rich in Vitamin C, such as tomatoes, green peppers, broccoli etc. helps the body absorb iron more efficiently. Soluble fiber found in lentils decreases blood glucose and cholesterol and decreases insulin requirements for people with diabetes.
39. Pulses, including lentils, are increasingly being used in health-conscious diets to promote general well-being and reduce the risk of illness. They are low in fat, high in protein, and are an excellent source of both soluble and insoluble fibre, complex carbohydrates, vitamins (especially B vitamins) and minerals (especially potassium, phosphorus, calcium, magnesium, copper, iron and zinc). Lentils are an inexpensive, high quality source of protein. Since lentils are high in fibre, low in fat and are cholesterol free, they are an excellent heart healthy food that may be beneficial to the prevention of coronary and cardiovascular disease. Eating lentils may help lower blood cholesterol levels due to their high content of soluble fibre and vegetable protein. Lentil consumption can be beneficial in the management of type-2 diabetes because lentils have a low glycemic index of 55 or less, indicating that their effect on blood glucose is less than that of many other carbohydrate containing foods. Lentils also have other health effects, such as reducing blood lipids, that may help some serious complications of diabetes. Flour made from lentils is gluten free and is a very nutritious option for people with celiac disease. Lentils fit well in vegetarian diets as they are a good source of iron and protein, and complement the amino acid profile of cereal grains and nuts. Insoluble dietary fibre consumption can be beneficial to a healthy colon and has been associated with reducing the risk of colon cancer. In addition, diets high in fibre have demonstrated beneficial effects on weight loss because they deliver more bulk and less energy. Lentils contain non-nutritional components called phytochemicals which have demonstrated favourable effects in the prevention and treatment of numerous chronic conditions including cancer, diabetes, cardiovascular disease and hypertension.
40. One of the best things to use to prevent lice is the right shampoo. Coconut oil and olive oil contain fatty acids that break down the bodies (exoskeletons) of the lice and kill them.
41. Elephantiasis is a form of leprosy that pervaded throughout Europe in the latter part of the Middle Ages. It is a certain disease, arising from the spreading of the black bile throughout the whole person, so that it corrupts the temperament of the body members, and the external conditions thereof; and sometimes in the dissundering, or corrosion of the body members and their falling off, in consequence of ulceration, so called because it dissunders the flesh, and causes it to fall off; or because the fingers, or toes become cut-off. It is a cracking of the skin, and a dissundering and gradual falling off of the

flesh. However, leprosy is a well-known disease, which is a whiteness incident in the skin, which appears upon the exterior of the body, by reason of a corrupt state of constitution.

42. Qur'an, 62:10

43. Any of various trees or shrubs (genus Sorbus) of the rose family with pinnate leaves and red or orange-red fruits.

44. The Imam (a.s.) means that the seller has no right to slaughter the camel.

45. This is the name of a highly ranked book in which all the deeds of the believers are recorded.

46. "...Say not to them a word of contempt, nor repel them, but address them in terms of honor." [Qur'an, 17:23]

47. Qur'an, 12:24

48. Ibid.

49. This implies that the Prophet (S) said the prayers for the dead over Hamzeh's body, then he (a.s.) said the prayers over other martyrs that were brought there later and placed alongside Hamza's corpse.

50. Qur'an, 2:237

51. Since it is obligatory to obey one's parents according to what is not forbidden by God.

52. "The Jews call 'Uzair a son of God, and the Christians call Christ the son of God. That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to say. God's curse be on them: how they are deluded away from the Truth!" [Qur'an, Tauba 9:30]

53. The Arabic word 'fatim' means ablacation: "the act of substituting other food for the mother's milk in the diet of a child or young mammal."

54. The Hypocrites will be in the lowest depths of the Fire: no helper wilt thou find for them." [Qur'an, 4:145]

55. 'Al-anza, al-bateen' are the Arabic words for 'the free, the full.'

56. Hemiplegia is total paralysis of the arm, leg, and trunk on the same side of the body.

57. A cosmetic for temporary removal of undesired hair.

58. Al-Boraq refers to the creature which carried God's Prophet (S) from the Al-Haram Mosque (the Kaaba) in Mecca to the Al-Aqsa Mosque in Jerusalem.

59. Then they ham-strung the she-camel, and insolently defied the order of their Lord, saying, "O Salih! bring about thy threats, if thou art an apostle (of God)!"[Qur'an, 7:77].

60. The Umayyad house was one of the major clans of the Quraysh tribe. Technically, Uthman, the third Caliph was the first Umayyad caliph. During his tenure (644-655 A.D.), he appointed members of his clan to various posts; in particular, Mu'awiya b. Abi Sufyan was given the governorship of Syria. Upon the accession of Ali (a.s.) to the caliphate, Mu'awiya refused to pay him allegiance, and in 658 A.D. the Syrians acknowledged Mu'awiya as caliph. That same year he gained control of Egypt; following Ali's (a.s.) martyrdom in 661 A.D., he subdued Iraq and then formally established himself as caliph. The Umayyads dynasty ruled from 661 A.D. until 750 A.D.

61. Israfil, Archangel of the Trumpet-blast

62. There is some evidence of two earths in the Biblical literature and also among the scientific community. For example consider the following, "It is suggested that the four centres of the projections, grouped as they are in pairs, might represent two magnetic fluxes of remote origin. From here it is a short step to the surprising notion of the existence of two magnetic forces that, through the galaxy, could give rise to two magnetic fields which, in turn, generate the Rotating Magnetic Field whose particular dynamic mechanisms could be considered the real originators of the dynamic stress to which the Earth is subject, and not only the Earth but also the Sun and other planets. This is an idea which, on the basis of the principles enunciated by Galileo Ferrais on the existence of a bipolarity in the presence of rotating magnetic fields, could justify and consolidate the figure of a second Earth. This line of reasoning exceedingly gratified long years of study and the discoveries made in the period from 1960 to 1980 which now, with the intuition about the existence of two Earths as a pair, confirms the proposal of a geocentric conception. This conception could have been considered a purely imaginary idea before the revealing discovery was made about rotating dynamics generated by the presence of the bipolarity which can be expressed by the nuclei of the two Earths. The concept of bipolarity evidently leads to suggest the existence of a universal magnetism on which the innumerable galaxies depend and to think that the nuclei of the Earths follow an extra-galactic course. It also becomes plausible to deduce that the whole Universe is linked by an interminable series of magnetic fluxes." [Source: NEW CONSIDERATIONS ON GEOLOGICAL AND GEOGRAPHICAL ASSESSMENTS with url address

63. Qur'an, 56:1-5.

64. Qur'an, 20:104-107.

65. The fruits of the Prophet's (a.s.) training are Ali, Abu Tharr, and Salman. These are among the very few two-dimensional human beings of the world. These were men of politics and war, who struggled for a better existence. They spent a lifetime in the battlefields, military training, scientific inquiry and discussion. They were also virtuous on par with the monks and theosophists of the East. Today, with the information available on his meditations on God, Abu Tharr is the best guide to knowing the Quran. A look at the Prophet's companions indicates that all were just, sensitive warriors, and constructive individuals who were concerned with building a better society and establishing justice.

66. This tradition seems to have been made up by the Sufis as the chain of narrations shows.

67. This means that his personality can be discovered from what he says.

68. Qur'an, 75:34-35

69. Note that one washes himself with the left hand

70. Muslims wash themselves with their left hands and wear the holy rings on their right hands.

71. Meaning men and women.

72. A bulbous Mediterranean plant (Hyacinthus orientalis) having narrow leaves and a terminal raceme of variously colored, usually fragrant flowers, with a funnel-shaped perianth. Also called jacinth.

73. Qur'an, 37:24

74. In the year 26 after the migration of the Prophet Muhammad (S) from Mecca to Medina, Abbas (a.s.) was born. His mother was an honorable lady. She was the daughter of Hezam Ibn Khalid Ibn Rabee' Ibn Aamer al-Kalbi and her nickname was "Ommul Banin". Some years after the martyrdom of Fatima (a.s.), Imam Ali (a.s.) asked his brother Aqil to offer the marriage proposal to a woman from a brave progeny. Being so knowledgeable in this regard, Aqil wooed Fatima al-Kelabiyya (Ommul Banin) for the Imam (a.s.) and they got married. Imam Ali (a.s.) had four sons by her. Their names were as follows: Abbas, Othman, Ja'far, and Abdullah. Abbas (a.s.) who was the eldest son. All four were loyal to Imam Al-Husayn (a.s.) and they sacrificed themselves on the day of Ashura (the 10th day of the (Arabic) month of Muharram on which the martyrdom of Imam Al-Husayn (a.s.) took place in Karbala).

75. Referring to the Masjid al-Nabi or the Prophet's Mosque

76. During the ablutional washing of an individual after death in preparation for burial

77. See verse 9:25 of the Holy Quran. The breast is reputed to be the seat of knowledge and affection. The gift of the highest spiritual insight is being asked for. The Prophet Muhammad (S) was asked about the meaning of this verse when it was revealed. He said, "It is a light that is lit in a believer's heart which leads to his enlightenment." Then he (a.s.) was asked, "Are there any signs for this?" The Prophet (S) replied, "Yes. The signs are an attachment to the Eternal Abode, detachment from this world and preparedness for death when it arrives." [Majmaul Bayan, vol.4, p.363].

78. This refers to a well in Hell. Whoever falls in it will take refuge to God a hundred times each day.

79. Qur'an, 2:274

80. Qur'an, 69:12

81. See tradition No. 23-1 in Volume 1regarding the meaning of Itrat where God's Prophet said, "I am leaving among you two weighty things— the Book of God and my progeny; my family. They will not depart each other until they will join me at the Divine Pool."

82. One of the Prophet's companions.

83. A woman you are not allowed to look upon. Here the word unfamiliar is used for one who is not 'Mahram. In this sense, for women, those men except their husbands, their fathers, their husband's father, their sons, their husband's sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex, are unfamiliar, as expressed in a verse of the Holy Quran.

84. Qur'an, 56:10

85. Qur'an, 23:10-11

86. Referring to the fact that they are the descendants of the Prophet Abraham (a.s.)

87. And His are the Ships sailing smoothly through the seas, lofty as mountains:" [Qur'an, 55:24].
88. This implies that making a pledge of allegiance to Ali (a.s.) is equal to making a pledge of allegiance to God's Prophet (S).
89. Close companions of the Prophet (S)
90. The Dome upon the Mount of Mercy which is called "The Dome of Adam"
91. Qur'an, 35:1
92. Pith: a usually continuous central strand of spongy tissue in the stems of most vascular plants that probably functions chiefly in storage.
93. Imam Ar-Ridha' (a.s.)
94. The fact that Ali (a.s.) is the seal of the Trustees is not in contradiction with the position of Trusteeship of Al-Hassan (a.s.) and Al-Husayn (a.s.) and the rest of the Imams (a.s.). There were no Trustees of the Prophet after Ali (a.s.). Ali (a.s.) was the seal of the Trustees of the Prophet (S) as the Prophet (S) was the seal of the Prophets. However, the other Imams (a.s.) were the Trustees of Ali (a.s.).
95. Genus of herbs of north temperate regions
96. "And We gave you the shade of clouds and sent down to you Manna and quails, saying, 'Eat of the good things We have provided for you:' (But they rebelled); to us they did no harm, but they harmed their own souls." [Qur'an, 2:57].
97. In other traditions we read that the palm-tree from which the Blessed Mary (a.s.) ate produced heavenly dates called 'Ajvah'. "And shake towards thyself the trunk of the palm-tree: It will let fall fresh ripe dates upon thee." [Qur'an, Mary 19:25]
98. A person who is born between (inter) sexes, having partially or fully developed pairs of female and male sex organs: Also called Hermaphrodite.

Chapter 32: On Ar-Ridha"s Words on the Reasons for Various Things

32-1 Muhammad ibn Ibrahim ibn Ishaq al-Taliqani - may God be pleased with him - narrated that Ahmad ibn Muhammad ibn Sa'eed al-Kufi quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father, "I asked Abil Hassan Ar-Ridha' (a.s.), 'O son of God's Prophet! Why did the Honorable the Exalted God create all things

عنبسة قالَ: حَدَّثَنا دارِم بْنِ قبيصة قالَ: حَدَّثَنا عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ عَنْ أَبِيهِ عَنْ آبائِهِ عَنْأَبي طالِب عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: اطلبوا الخَيْر عِنْدَ حِسان الوُجُوه فَإِنَّ فعالَهُمْ أحرى أَن تكون حسنا.

347 ـ وَبِهذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنَا خاتَم النَبِيّين وَعَلِيّ خاتَم الوَصِيّين.

348 ـ وَبِهذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لا تفرد وَالجُمْعَةِ بصوم.

349 ـ وَبِهذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: التائب من الذنب كَمَنْ لا ذنب لَهُ.

350 ـ وَبِهذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أطفئوا المصابيح بِاللَّيل لاتجرها الفويسقة فتحرق البيْت وَما فِيهِ.

351 ـ وَبِهذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الكمأة من المن الَّذِي أَنْزَلَه اللَّه عَلَى بَنِي إسرائيل وَهِيَ شِفاءَ للعين وَالعَجْوَة الَّتِي فِي البرنِي من الجَنَّة وَهِيَ شِفاءَ من السُّمّ.

352 ـ وَبِهذَا الإسناد عَنْ عَلِيّ بْنِ أَبِي طالِب أَنَّهُ ورث الخنثى من مَوْضِع مبالته.

32

بابُ فِي ذكر ما جاءَ عَنِ الرِّضا عَلَيْهِ السَّلامُ مِنَ العِلَلِ

1 ـ حَدَّثَنا مُحَمَّدِ بْنِ إِبْراهيم بْنِ إِسْحاق الطَّالِقانِيُّ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ سَعِيدُ الكُوفِيّ، عَنْ عَلِيّ بْنِ الحَسَنِ بْنِ عَلِيّ بْنِ فضال، عَنْ أَبيهِ، عَنْ أَبي الحَسَن الرِّضا عَلَيْهِ السَّلامُ قالَ: قُلْتُ لَهُ: لِمَ خَلَقَ اللَّهُ عَزَّ وَجَلَّ الْخَلْقَ عَلَى أَنْوَاعٍ شَتَّى

to be the same way? Why did He not create everything to be of the same kind?' Ar-Ridha' (a.s.) replied, 'That was so that they do not think that He is incapable, and nothing can come to an atheist's mind which the Honorable the Exalted God has not created. That was so that they cannot ask whether or not the Honorable the Exalted God is able to create such and such a creature, since the Blessed the Sublime has already created it. And considering all the varieties of creatures that He has created, they realize that He has power over all things."

32-2 Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him - narrated that Ibrahim ibn Hashem quoted on the authority of his father that Abdul Salam ibn Salih al-Harawi told Ar-Ridha' (a.s.), "O son of God's Prophet! Why did the Honorable the Exalted God immerse all the dry land in water at the time of Noah and drown all the innocent people and children there?" The Prophet (S) replied, "There were no children among them since the Honorable the Exalted God had made all the men and the women of the people of Noah sterile from forty years ago. Thus their generation was cut off and they were all drowned with no children among them. The Honorable the Exalted God will not punish the innocent for the sins of the sinners. However, some of Noah's people that had remained were drowned for denying the Prophethood of Noah before God. Others were drowned because they were in agreement with the denial of the ones who denied, since if someone does not do something but agrees

with it, it is like one who has actually done that."

32-3 (The author of the book narrated) my father - may God be pleased with him - narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa that Al-Hassan ibn Ali al-Washsha' said that he had heard Ar-Ridha' (a.s.) say, "My father (a.s.) narrated that Abu Abdullah (a.s.) said that the Honorable the Exalted God told Noah, *'...O Noah! He is not of thy family...'*[1] The reason for this was that Noah's son was opposed to Noah. God considered those who followed Noah (a.s.) to be of his family." Al-Washsha' said that the Imam (a.s.) asked him, "How is this verse about Noah's son recited?" Al-Washsha' answered, "The people recite it in two different ways one form of which implies that he was not Noah's son." The Imam (a.s.) said, "No, they are liars. He was Noah's son. However, the Honorable the Exalted God denounced him from being Noah's son due to his opposition to Noah's religion."

وَلَمْ يَخْلُقْهُمْ نَوْعاً وَاحِداً. فَقَالَ: لِئَلا يَقَعَ فِي الأَوْهَامِ أَنَّهُ عَاجِزٌ فَلا تَقَعُ صُورَةٌ فِي وَهْمِ مُلْحِدٍ إِلا وَقَدْ خَلَقَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهَا خَلْقاً وَلا يَقُولُ قَائِلٌ هَلْ يَقْدِرُ اللَّهُ عَزَّ وَجَلَّ عَلَى أَنْ يَخْلُقَ عَلَى صُورَةِ كَذَا وَكَذَا إِلا وَجَدَ ذَلِكَ فِي خَلْقِهِ تَبَارَكَ وَتَعَالَى فَيَعْلَمُ بِالنَّظَرِ إِلَى أَنْوَاعِ خَلْقِهِ أَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

2 ـ حَدَّثَنا أَحْمَدِ بْنِ زِيادِ بْنِ جَعْفَرِ الْهَمَذانيّ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا إِبْراهيمِ بْنِ هاشِمٍ، عَنْ أَبيهِ، عَنْ عَبْدُ السَّلامُ بْنِ صالِحِ الهَرَوِيّ، عَنِ الرِّضا عَلَيْهِ السَّلامُ قالَ: قُلْتُ لَهُ: يا ابْنِ رَسُولَ اللَّهِ لايّ عِلَّةٍ أَغْرَقَ اللَّهُ عَزَّ وَجَلَّ الدُّنْيَا كُلَّهَا فِي زَمَنِ نُوحٍ عَلَيْهِ السَّلامُ وَفِيهِمُ الأَطْفَالُ وَفِيهِمْ مَنْ لا ذَنْبَ لَهُ فَقَالَ عَلَيْهِ السَّلامُ مَا كَانَ فِيهِمُ الأَطْفَالُ لانَّ اللَّهَ عَزَّ وَجَلَّ أَعْقَمَ أَصْلابَ قَوْمِ نُوحٍ عَلَيْهِ السَّلامُ وَأَرْحَامَ نِسَائِهِمْ أَرْبَعِينَ عَاماً فَانْقَطَعَ نَسْلُهُمْ فَغَرِقُوا وَلا طِفْلَ فِيهِمْ وَمَا كَانَ اللَّهُ عَزَّ وَجَلَّ لِيَهْلِكَ بِعَذَابِهِ مَنْ لا ذَنْبَ لَهُ وَأَمَّا الْبَاقُونَ مِنْ قَوْمِ نُوحٍ عَلَيْهِ السَّلامُ فَأُغْرِقُوا لِتَكْذِيبِهِمْ لِنَبِيّ اللَّهِ نُوحٍ عَلَيْهِ السَّلامُ وَسَائِرُهُمْ أُغْرِقُوا بِرِضَاهُمْ بِتَكْذِيبِ الْمُكَذِّبِينَ وَمَنْ غَابَ مِنْ أَمْرٍ فَرَضِيَ بِهِ كَانَ كَمَنْ شَهِدَهُ وَأَتَاهُ.

3 ـ حَدَّثَنا أَبي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه، عَنْ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِيسَى، عَنْ الحَسَن بن عَلِيّ الوَشَّاء، عَنِ الرِّضا عَلَيْهِ السَّلامُ قالَ: سَمِعْتُهُ يَقُولُ قالَ أَبي عَلَيْهِ السَّلامُ قالَ أَبُو عَبْدِ اللَّه عَلَيْهِ السَّلامُ: إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ يا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ لانَّهُ كَانَ مُخَالِفاً لَهُ وَجَعَلَ مَنِ اتَّبَعَهُ مِنْ أَهْلِهِ قَالَ وَسَأَلَنِي كَيْفَ يَقْرَءُونَ هَذِهِ الآيَةَ فِي ابْنِ نُوحٍ فَقُلْتُ يَقْرَؤُهَا النَّاسُ عَلَى وَجْهَيْنِ إِنَّهُ عَمَلٌ غَيْرُ صالِحٍ وَإِنَّهُ عَمِلَ غَيْرَ صَالِحٍ فَقَالَ كَذَبُوا هُوَابْنُهُ وَلَكِنَّ اللَّهَ عَزَّ وَجَلَّ نَفَاهُ عَنْهُ حِينَ خَالَفَهُ فِي دِينِهِ.

32-4 Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Ali ibn Ma'bad, on the authority of Al-Husayn ibn Khalid, on the authority of Abil Hassan Ar-Ridha' (a.s.) that he (a.s.) heard his father (a.s.) say, "The Honorable the Exalted God chose Abraham (a.s.) as His friend since he never turned down any needy person without fulfilling his need, and never asked anyone but God for the fulfillment of his own needs."

32-5 Al-Mudhaffar ibn Ja'far Al-Mudhaffar Al-Alawi As-Samarqandi - may God be pleased with him - narrated that Ja'far ibn Muhammad ibn Mas'ood quoted on the authority of his father, on the authority of Ahmad ibn Abdullah al-Alawi al-Umari, on the authority of Isma'il ibn Humam, "Ar-Ridha' (a.s.) said the following regarding the Honorable the Exalted God's words, *'They said, If he steals, there was a brother of his who did steal before (him). But these things did Joseph keep locked in his heart, revealing not the secrets to them....'*[2] The Prophet Isaac (a.s.) had a belt which he (a.s.) had inherited from the great Prophets. That belt and Yusuf (Joseph) were both with Joseph's aunt. She really liked Joseph. Jacob (a.s.) sent her a message to return the child the following day. She told Jacob's messenger, 'Return and tell him to let me keep the boy with me for tonight. I will return him tomorrow.' When the morning arrived, she undressed him, put the belt on him and then put his shirt on him and sent him to his father. When Joseph (a.s.) left, she started to look for the belt saying that it had been stolen. They found it on Joseph and it was a custom then that if the theft of someone was proved at that time they would give the thief to the owner of the stolen property to be his/her slave."

32-6 Al-Mudhaffar ibn Ja'far ibn Mudhaffar al-Alawi narrated that Ja'far ibn Muhammad ibn Mas'ood quoted on the authority of his father, on the authority of Ubaydillah ibn Muhammad ibn Khalid, on the authority of Al-Hassan ibn Ali al-Washsha', "I heard Ali ibn Musa Ar-Ridha' (a.s.) say, 'During the rule of the Children of Israel, if someone stole something, he would become the slave of the owner of that stolen property. Joseph (a.s.) was with his aunt when he was small. She really liked him. The Prophet Isaac (a.s.) had a belt which he (a.s.) had put on Jacob (a.s.). That belt was with Isaac's daughter (Joseph's aunt). Jacob (a.s.) asked her to return Joseph (a.s.). She got sad about this and sent him a message that she would return the

4 - حَدَّثَنا أَحْمَدِ بْنِ زِيادِ بْنِ جَعْفَرٍ الْهَمَذانيّ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيّ بْنِ إبراهِيمِ بْنِ هاشِمٍ، عَنْ عَلِيّ بْنِ معبد، عَنْ الحُسَيْنِ بْنِ خالِد، عَنْ أَبي الحَسَن الرِّضا عَلَيْهِ السَّلامُ قالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَبِيهِ عَلَيْهِ السَّلامُ أَنَّهُ قَالَ إِنَّمَا اتَّخَذَ اللَّهُ إِبْراهِيمَ خَلِيلاً لانَّهُ لَمْ يَرُدَّ أَحَداً وَلَمْ يَسْأَلْ أَحَداً قَطُّ غَيْرَ اللَّهِ عَزَّ وَجَلَّ.

5 - حَدَّثَنا المُظَفَّر بْنِ جَعْفَرِ بْنِ المُظَفَّر العَلَوِي السَمَرْقَنْدِيُّ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا جَعْفَرِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ قالَ: حَدَّثَنا أَحْمَدِ بْنِ عَبْدِ اللَّه العَلَوِيّ قالَ: حَدَّثَني عَلِيّ بْنِ مُحَمَّد العَلَوِيّ العُمَري قالَ: حَدَّثَني إِسْمَاعِيل بْنِ هَمّامٍ قالَ: قالَ الرِّضا عَلَيْهِ السَّلامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ قالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسَرَّها يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِها لَهُمْ قَالَ كَانَتْ لاسْحَاقَ النَّبِي عَلَيْهِ السَّلامُ مِنطَقَةٌ تَتَوَارَثُهَا الأَنْبِيَاءُ الأَكَابِرُ وَكَانَتْ عِنْدَ عَمَّةِ يُوسُفَ وَكَانَ يُوسُفُ عِنْدَهَا وَكَانَتْ تُحِبُّهُ فَبَعَثَ إِلَيْهَا أَبُوهُ ابْعَثِيهِ إِلَيَّ وَأَرُدُّهُ إِلَيْكِ فَبَعَثَتْ إِلَيْهِ دَعْهُ عِنْدِيَ اللَّيْلَةَ أَشُمُّهُ ثُمَّ أُرْسِلُهُ إِلَيْكَ غَدَاةً قَالَ فَلَمَّا أَصْبَحَتْ أَخَذَتِ الْمِنْطَقَةَ فَشَدَّتْهَا فِي وَسَطِهِ تَحْتَ الثِّيَابِ وَبَعَثَتْ بِهِ إِلَى أَبِيهِ فَلَمَّا خَرَجَ مِنْ عِنْدِهَا طَلَبَتِ الْمِنْطَقَةَ فَوَجَدَتْ عَلَيْهِ وَكَانَ إِذَا سَرَقَ أَحَدٌ فِي ذَلِكَ الزَّمَانِ دُفِعَ إِلَى صَاحِبِ السَّرِقَةِ فَكَانَ عَبْدَهُ.

6 - حَدَّثَنا المُظَفَّر بْنِ جَعْفَرِ بْنِ مُظَفَّر العَلَوِيّ قالَ: حَدَّثَنا جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ، عَنْ عُبَيْدِاللَّه بْنِ مُحَمَّدِ بْنِ خالِد قالَ: حَدَّثَني الحَسَن بْنِ عَلِى الوَشَّاء قالَ: سَمِعْتُ عَلِيّ بْنِ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ: كَانَتِ الْحُكُومَةُ

فِي بَنِي إِسْرَائِيلَ إِذَا سَرَقَ أَحَدٌ شَيْئاً اسْتُرِقَّ بِهِ وَكَانَ يُوسُفُ عِنْدَ عَمَّتِهِ وَهُوَصَغِيرٌ وَكَانَتْ تُحِبُّهُ وَكَانَتْ لاسْحَاقَ مِنْطَقَةٌ أَلْبَسَهَا يَعْقُوبَ وَكَانَتْ عِنْدَ أُخْتِهِ، وَإِنَّ يَعْقُوبَ طَلَبَ يُوسُفَ لِيَأْخُذَهُ مِنْ عَمَّتِهِ فَاغْتَمَّتْ لِذَلِكَ

child later. When she wanted to send him back, she undressed him, put the belt on him and then put his shirt on him and sent him to his father. When Joseph (a.s.) reached Jacob, she arrived there also claiming that the belt had been lost. They searched Joseph's body and found the belt on him. That was why when Joseph (a.s.) found the drinking cup in his brother's saddle-bag which he himself had hidden there, his brothers said, *'...If he steals, there was a brother of his who did steal before (him).'*[3] Then Joseph (a.s.) asked them, *'What is the punishment of the one in whose saddle-bag the drinking cup is found?'* They said, *'The penalty should be that he in whose saddle-bag it is found, should be held (as bondman) to atone for the (crime)...'* as it is our tradition. Then *'So he began (the search) with their baggage, before (he came to) the baggage of his brother: at length he brought it out of his brother's baggage...'*[4] That is why Joseph's brothers said, *'If he steals, there was a brother of his who did steal before (him).'*[5] They were referring to that belt. *'...But these things did Joseph keep locked in his heart, revealing not the secrets to them.'"*[6]

32-7 Abdul Wahid Muhammad ibn Ubdoos al-Neishaboori al-Attar - may God be pleased with him - narrated that Ali ibn Muhammad ibn Qutayba quoted on the authority of Hamdan ibn Soleiman al-Neishaboori, on the authority of Ibrahim ibn Muhammad al-Hamadani who asked Abil Hassan Ali ibn Musa Ar-Ridha' (a.s.), 'Why did the Honorable the Exalted God drown Pharaoh, even though he believed in Him and confessed to His Unity?' The Imam (a.s.) replied, 'That was because he believed only when he saw the punishment, and believing when you see the punishment is not acceptable. This has been the Sublime God's decree in the past and it will be so for the future as the Honorable the Exalted God said, *'But when they saw Our Punishment, they said, We believe in God - the one God - and we reject the partners we used to join with Him.' But their professing the Faith when they (actually) saw Our Punishment was not going to profit them. (a.s.uch has been) God's Way of dealing with His Servants (from the most ancient times). And even thus did the Rejecters of God perish (utterly)!*[7]' And the Honorable the Exalted God has also said, *'...the day that certain of the signs of thy Lord do come, no good will it do to a soul to believe in them then; if he believed not before nor earned righteousness through its faith. Say: Wait ye: we too are waiting.'*[8] When Pharaoh was about to drown *'...he said, I believe that*

وَقَالَتْ دَعْهُ حَتَّى أُرْسِلَهُ إِلَيْكَ وَأَخَذَتِ الْمِنْطَقَةَ وَشَدَّتْ بِهَا وَسْطَهُ تَحْتَ الثِّيَابِ فَلَمَّا أَتَى يُوسُفُ أَبَاهُ جَاءَتْ وَقَالَتْ قَدْ سُرِقَتِ الْمِنْطَقَةُ فَفَتَّشَتْهُ فَوَجَدَتْهَا مَعَهُ فِي وَسْطِهِ فَلِذَلِكَ قَالَتْ إِخْوَةُ يُوسُفَ لَمَّا حَبَسَ يُوسُفُ أَخَاهُ حَيْثُ جَعَلَ الصَّاعَ فِي وِعَاءِ أَخِيهِ فَقَالَ يُوسُفُ مَا جَزَاءُ مَنْ وُجِدَ فِي رَحْلِهِ قَالُوا هُوَجَزَاؤُهُ السُّنَّةُ الَّتِي تَجْرِي فِيهِمْ فَلِذَلِكَ قَالَ إِخْوَةُ يُوسُفَ إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسَرَّها يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِها لَهُمْ.

7 - حَدَّثَنا عَبْد الواحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدُوسٍ النِيْسابُوري العَطَّار رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ قُتَيْبَةَ، عَنْ

حَمْدانَ بْنِ سُلَيْمان النِيْسابُوري قالَ: حَدَّثَني إبْراهيم بْنِ مُحَمَّد الهَمْدانيَّ قُلْتُ لِلرِّضَا عَلَيْهِ السَّلامُ لايّ عِلَّةٍ أَغْرَقَ اللَّهُ فِرْعَوْنَ وَقَدْ آمَنَ بِهِ وَأَقَرَّ بِتَوْحِيدِهِ قَالَ لانَّهُ آمَنَ عِنْدَ رُؤْيَةِ الْبَأْسِ وَالإِيمَانُ عِنْدَ رُؤْيَةِ الْبَأْسِ غَيْرُ مَقْبُولٍ وَذَلِكَ حُكْمُ اللَّهِ تَعَالَى ذِكْرُهُ فِي السَّلَفِ وَالْخَلَفِ قَالَ اللَّهُ عَزَّ وَجَلَّ: (فَلَمَّا رَأَوْا بَأْسَنا قالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنا بِما كُنَّا بِهِ مُشْرِكِينَ. فَلَمْ يَكُ يَنْفَعُهُمْ إِيمانُهُمْ لَمَّا رَأَوْا بَأْسَنا.) وَقَالَ عَزَّ وَجَلَّ: (يَوْمَ يَأْتِي بَعْضُ آياتِ رَبِّكَ لا يَنْفَعُ نَفْساً إِيمانُها لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمانِها خَيْراً.) وَهَكَذَا فِرْعَوْنُ لَمَّا أَدْرَكَهُ الْغَرَقُ قَالَ: آمَنْتُ أَنَّهُ لا إِلهَ إِلا الَّذِي آمَنَتْ بِهِ بَنُو

there is no god except Him Whom the Children of Israel believe in: I am of those who submit (*to God in Islam*)*.'*[9] It was said to him, *'Ah now! But a little while before, wast thou in rebellion! And thou didst mischief* (*and violence*)*! This day shall We save thee in the body, that thou mayest be a sign to those who come after thee! But verily, many among mankind are heedless of Our Signs!'*[10] Pharaoh was armed to the teeth wearing iron armor. When he was drowned, God threw him up on a high piece of land so that he would be a sign for the people who came later. They could see him on the high land with all his heavy iron weapons. Iron is heavy and it will naturally submerge. That is why this in itself was a sign. Another reason that the Honorable the Exalted God drowned Pharaoh was that he sought help from Moses when he realized that he was going to be drowned, and he did not seek God's help. Then the Honorable the Exalted God revealed to Moses (a.s.), 'O Moses! You did not help Pharaoh since you had not created him. Had he asked Me for help, I would have saved him.'"

32–8 Abdullah ibn Muhammad ibn Abdul Wahab al–Qurashi narrated that Mansoor ibn Abdullah al–Isbahani al–Sufi quoted on the authority of Ali ibn Mehrayat al–Qazvini, on the authority of Dawood ibn Soleiman al–Qadhi, "I heard Ali ibn Musa Ar–Ridha' (a.s.) narrate the following on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.) regarding the Honorable the Exalted God's words, *'So he smiled, amused at her speech.... '*[11] God was referring to the ant's words when it said, *'O ye ants, get into your habitations, lest Solomon and his hosts crush you* (*under foot*) *without knowing it.'*[12] The wind that was blowing in the air brought the ant's voice to Solomon. Solomon stopped and called in that ant and asked it, *'Don't you know that I am God's Prophet and I will not oppress anyone?*' The ant said, 'Yes.' Solomon (a.s.) said, 'Then why did you make them afraid of me oppressing them?' The ant said, 'I feared that they might see Your Majesty and get so attracted to you that they forget the Sublime God's remembrance.' Then the ant asked, 'Is your rank higher or that of your father David?' Solomon (a.s.) said, 'My father David!' The ant said, 'However, your name has one more letter than your father's name David[13]. Doesn't it?' Solomon said, 'I have no knowledge of this.' The ant said, 'No. Your father David's name was actually *'Davi jorha* (meaning that David heals). Then he was called David. I hope you can

إِسْرائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ فَقِيلَ لَهُ آلآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً وَقَدْ كَانَ فِرْعَوْنُ مِنْ قَرْنِهِ إِلَى قَدَمِهِ فِي الْحَدِيدِ قَدْ لَبِسَهُ عَلَى بَدَنِهِ فَلَمَّا غَرِقَ أَلْقَاهُ اللَّهُ تَعَالَى عَلَى نَجْوَةٍ مِنَ الأَرْضِ بِبَدَنِهِ لِيَكُونَ لِمَنْ بَعْدَهُ عَلامَةً فَيَرَوْنَهُ مَعَ ثَقْلِهِ بِالْحَدِيدِ عَلَى مُرْتَفِعٍ مِنَ الأَرْضِ وَسَبِيلُ الثَّقِيلِ أَنْ يَرْسُبَ وَلا يَرْتَفِعَ فَكَانَ ذَلِكَ آيَةً وَعَلامَةً وَلِعِلَّةٍ أُخْرَى أَغْرَقَهُ اللَّهُ عَزَّ وَجَلَّ وَهِيَ أَنَّهُ اسْتَغَاثَ بِمُوسَى لَمَّا أَدْرَكَهُ الْغَرَقُ وَلَمْ يَسْتَغِثْ

بِاللَّهِ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ يَا مُوسَى لَمْ تُغِثْ فِرْعَوْنَ لانَّكَ لَمْ تَخْلُقْهُ وَلَوِ اسْتَغَاثَ بِي لاغَثْتُهُ.

8 ـ حَدَّثَنا عَبْدِ اللَّه بْنِ مُحَمَّدِ بْنِ عَبْد الوَهَّاب القُرَشِي قالَ: حَدَّثَنا مَنْصُورِ بْنِ الأصبهانِي الصُّوفيّ قالَ: حَدَّثَني عَلِيّ بْنِ مهرويه القَزوِيني قالَ: حَدَّثَنا داوُدِ بْنِ سُلَيْمان الغازي قالَ: سَمِعْتُ عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ يَقُولُ عَنْ أَبيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ، عَن أَبيهِ جَعْفَرِ بْنِ مُحَمَّد عَلَيْهِ السَّلامُ فِي قَوْلِهِ عَزَّ وَجَلَّ فَتَبَسَّمَ ضاحِكاً مِنْ قَوْلِها قَالَ لَمَّا قَالَتِ النَّمْلَةُ يا أَيُّهَا النَّمْلُ ادْخُلُوا مَساكِنَكُمْ لا يَحْطِمَنَّكُمْ سُلَيْمانُ وَجُنُودُهُ حَمَلَتِ الرِّيحُ صَوْتَ النَّمْلَةِ إِلَى سُلَيْمانَ وَهُوَمَارٌّ فِي الْهَوَاءِ وَالرِّيحُ قَدْ حَمَلَتْهُ فَوَقَفَ وَقَالَ عَلَيَّ بِالنَّمْلَةِ فَلَمَّا أُتِيَ بِهَا قَالَ سُلَيْمانُ يَا أَيَّتُهَا النَّمْلَةُ أَمَا عَلِمْتِ أَنِّي نَبِيُّ اللَّهِ وَأَنِّي لا أَظْلِمُ أَحَداً قَالَتِ النَّمْلَةُ بَلَى قَالَ سُلَيْمانُ فَلِمَ حَذَّرْتِنِيهِمْ ظُلْمِي وَقُلْتِ يا أَيُّهَا النَّمْلُ ادْخُلُوا مَساكِنَكُمْ قَالَتِ النَّمْلَةُ خَشِيتُ أَنْ يَنْظُرُوا إِلَى زِينَتِكَ فَيُفْتَتَنُوا بِهَا فَيَبْعُدُوا عَنِ اللَّهِ تَعَالَى ذِكْرُهُ. ثُمَّ قَالَتِ النَّمْلَةُ: أَنْتَ أَكْبَرُ أَمْ أَبُوكَ دَاوُدُ؟ قَالَ سُلَيْمانُ عَلَيْهِ السَّلامُ: بَلْ أَبِي دَاوُدُ. قَالَتِ النَّمْلَةُ: فَلِمَ زِيدَ فِي حُرُوفِ اسْمِكَ حَرْفٌ عَلَى حُرُوفِ اسْمِ أَبِيكَ دَاوُدَ؟ قَالَ سُلَيْمانُ: مَا لِي بِهَذَا عِلْمٌ. قَالَتِ النَّمْلَةُ: لأَنَّ أَبَاكَ دَاوُدَ دَاوَى جُرْحَهُ بِؤُدٍّ فَسُمِّيَ دَاوُدَ، وَأَنْتَ يَا سُلَيْمانُ أَرْجُو أَنْ

reach the rank of your father.' Then the ant added, 'Do you know why God did not make things other than the wind subservient to you in His Kingdom?' Solomon said, 'I do not know.' The ant said, 'The Honorable the Exalted God wanted to teach you that if He had made everything else subservient to you, they would also end as fast as the wind does, and you would lose them as fast as the wind.' Solomon (a.s.) laughed at this."[14]

32-9 (The author of the book narrated) my father - may God be pleased with him - narrated that Sa'd ibn Abdullah quoted on the authority of Yaqoob ibn Yazid, on the authority of Ali ibn Ahmad ibn Ashyam, on the authority of Soleiman al-Ja'fari that Abil Hassan Ar-Ridha' (a.s.) told him, 'Do you know why Ishmael was called *strictly true*?'[15] He said, 'No.' Imam Ar-Ridha' (a.s.) said, 'It was because he made an appointment with someone and waited for him to come for one year.'

32-10 Abul Abbas Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God be pleased with him - narrated that Ahmad ibn Muhammad ibn Sa'eed al-Kufi quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father, 'I asked Abil Hassan Ar-Ridha' (a.s.): Why were the disciples (of Jesus) called the *Hawariyoon*? He (a.s.) said, 'They were called the *Hawariyoon* by the people since they used to wash clothes. They cleansed the filth and dirt from clothes. Another reason is that the word *Hawariyoon* is derived from the word *Hawar* (bread) that is a form of bread made with sieved flour. We call them this because they cleansed themselves and others by means of the advice they gave.' Ali ibn Al-Hassan ibn Ali ibn Fadhdhal asked, 'Why were the Christians called the *Nasara*. The Imam (a.s.) said, 'Since they came from a town called *Nasereh* that was one of the towns in Syria. After Mary (a.s.) and Jesus (a.s.) returned from Egypt, they settled down there.'"

32-11 (The author of the book narrated) my father - may God be pleased with him - narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Abi Abdillah, on the authority of someone else, on the authority of Abi Tahir ibn Abi Hamza that Abil Hassan Ar-Ridha' (a.s.) said, "There are four kinds of

temperaments. One is phlegm that is a stubborn enemy. Then there is blood which is like Ethiopian servants who often kill their masters. The third one is the wind which is a king who puts up with his people and treats them gently. The last one is *'Safra* which is like the Earthquake which will make everything on the Earth tremble when it occurs.'"

تَلْحَقَ بِأَبِيكَ. ثُمَّ قَالَتِ النَّمْلَةُ هَلْ تَدْرِي لِمَ سُخِّرَتْ لَكَ الرِّيحُ مِنْ بَيْنِ سَائِرِ الْمَمْلَكَةِ قَالَ سُلَيْمانُ مَا لِي بِهَذَا عِلْمٌ قَالَتِ النَّمْلَةُ يَعْنِي عَزَّ وَجَلَّ بِذَلِكَ لَوْ سَخَّرْتُ لَكَ جَمِيعَ الْمَمْلَكَةِ كَمَا سَخَّرْتُ لَكَ هَذِهِ الرِّيحَ لَكَانَ زَوَالُهَا مِنْ يَدِكَ كَزَوَالِ الرِّيحِ فَحِينَئِذٍ تَبَسَّمَ ضاحِكاً مِنْ قَوْلِها!

9 ـ حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْد بْنِ عَبْدِ اللَّه، عَنْ يَعْقُوبِ بْنِ يَزِيد، عَنْ عَلِيّ بْنِ أَشيم، عَنْ سُلَيْمان الجَعْفَرِيِّ، عَنْ أَبِي الحَسَن الرِّضا عَلَيْهِ السَّلامُ قالَ: أَتَدْري لَمْ سُمِّيَ إِسْمَاعِيل صادِقَ الوَعْدِ؟ قالَ: قُلْتُ: لا أَدْرِي، فَقالَ: وَعَدَ رَجُلاً فَجَلَسَ لَهُ حَولاً يَنتَظِرُهُ.

10 ـ حَدَّثَنا أَبُو العَبَّاسِ مُحَمَّدِ بْنِ إِبْراهيم بْنِ إِسْحاق الطَّالِقانِيُّ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ سَعِيدُ الكُوفِيّ قالَ: حَدَّثَنا عَلِيّ بْنِ الحَسَنِ بْنِ عَلِيّ بْنِ فضال، عَنْ أَبِيهِ قالَ: قُلْتُ لِلرِّضَا عَلَيْهِ السَّلامُ لِمَ سُمِّيَ الْحَوَارِيُّونَ الْحَوَارِيِّينَ قَالَ أَمَّا عِنْدَ النَّاسِ فَإِنَّهُمْ سُمُّوْا حَوَارِيِّينَ لانَّهُمْ كَانُوا قَصَّارِينَ يُخَلِّصُونَ الثِّيَابَ مِنَ الْوَسَخِ بِالْغَسْلِ وَهُوَاسْمٌ مُشْتَقٌّ مِنَ الْخُبْزِ الْحُوَّارَى وَأَمَّا عِنْدَنَا فَسُمِّيَ الْحَوَارِيُّونَ حَوَارِيِّينَ لانَّهُمْ كَانُوا مُخْلَصِينَ فِي أَنْفُسِهِمْ وَمُخْلِصِينَ لِغَيْرِهِمْ مِنْ أَوْسَاخِ الذُّنُوبِ بِالْوَعْظِ وَالتَّذْكِيرِ قَالَ فَقُلْتُ لَهُ فَلِمَ سُمِّيَ النَّصَارَى نَصَارَى قَالَ لانَّهُمْ مِنْ قَرْيَةٍ اسْمُهَا نَاصِرَةُ مِنْ بِلادِ الشَّامِ نَزَلَتْهَا مَرْيَمُ وَعِيسَى عَلَيْهِ السَّلامُ بَعْدَ رُجُوعِهِمَا مِنْ مِصْرَ.

11 ـ حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْد بْنِ عَبْدِ اللَّه قالَ: حَدَّثَنا أَحْمَدِ بْنِ أَبِي عَبْدِ اللَّه، عَنْ واحِد، عَنْ أَبِي طاهِرِ بْنِ أَبِي حَمْزَة، عَنْ أَبِي الحَسَن الرِّضا عَلَيْهِ السَّلامُ قالَ: الطَّبَائِعُ أَرْبَعٌ فَمِنْهُنَّ الْبَلْغَمُ وَهُوَخَصْمٌ جَدِلٌ وَمِنْهُنَّ الدَّمُ وَهُوَعَبْدٌ وَرُبَّمَا قَتَلَ الْعَبْدُ سَيِّدَهُ وَمِنْهُنَّ الرِّيحُ وَهُوَمَلِكٌ يُدَارَى وَمِنْهُنَّ الْمِرَّةُ وَهَيْهَاتَ وَهَيْهَاتَ هِيَ الأَرْضُ إِذَا ارْتَجَّتْ ارْتَجَّتْ بِمَا عَلَيْهَا.

32–12 Ja'far ibn Muhammad ibn Masroor – may God be pleased with him – narrated that Al–Husayn ibn Muhammad ibn Aamir quoted on the authority of Abu Abdullah al–Sayyari, on the authority of Abi Yaqoob ibn al–Baghdadi that Ibn al–Sikkit asked Abil Hassan Ar–Ridha' (a.s.), "Why did the Honorable the Exalted God send Moses (a.s.) with the miracles of the rod (turning into a serpent), a white hand[16], the means of magic and sent Jesus (a.s.) with the miracles of medicine, but sent Muhammad (a.s.) with speech and eloquence. Abul Hassan Ar–Ridha' (a.s.) told him, "Indeed magic was popular when the Blessed the Sublime God appointed Moses (a.s.). That is why he was given the miracle of negating the effect of magic by the Honorable the Exalted God, which the people did not possess. There was none like it within their powers. Therefore, he nullified their magic and proved his rightfulness to them. The Blessed the Sublime God appointed Jesus (a.s.) at a time when untreatable illnesses existed and the people needed medicine and a doctor. Therefore he gave them what they did not have the like of from

the Honorable the Exalted God with which he (Jesus (a.s.)) brought their dead back to life, gave sight to those born blind, and treated those suffering from elephantiasis and leprosy17, all with God's permission and thereby proving his rightfulness to them. And the Blessed the Sublime God appointed Muhammad (a.s.) at a time when eloquent speech was common. I think he also added in poetry. Therefore he used the Honorable the Exalted God's Book with its wise sayings, decrees, disproof of the claims of the atheists, and the proof of his own claims and perfected his proof for them." Ibn al-Sikkit said, 'I swear by God that I have never seen anyone like you in these times. Tell me, who is the Proof of God for the creatures today.' Imam Ar-Ridha' (a.s.) said, "It is the intellect which can recognize him who tells the truth about God, acknowledges Him, and recognizes and denounces one who lies about God." Then Ibn al-Sikkit said, 'I swear by God that this is the correct answer.'"

32-13 Muhammad ibn Ibrahim ibn Ishaq al-Taliqani - may God be pleased with him - narrated that Ahmad ibn Muhammad ibn Sa'eed al-Kufi al-Hamdani quoted on the authority of Ali ibn Al-Hassan ibn Fadhdhal, on the authority of his father that Abil Hassan Ar-Ridha' (a.s.) said, "Why were the Best Messengers called the *'Ulul-Azm*?"18 The Imam (a.s.) answered, 'They were called the *'Ulu-Azm* since they had laws and regulations. The Prophets that came after Noah (a.s.) all followed the

12 - حَدَّثَنا جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْرُورٍ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا الحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عامِرٍ حَدَّثَنا أَبُو عَبْدِ اللَّه السَيّاري، عَنْ أَبي يَعْقُوبِ البَغْداديّ قالَ: قَالَ ابْنُ السِّكِّيت لابي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ لِمَا ذَا بَعَثَ اللَّهُ مُوسَى بْنَ عِمْرَانَ بِيَدِهِ الْبَيْضَاءِ وَالْعَصَا وَآلَةِ السِّحْرِ وَبَعَثَ عِيسَى بِالطِّبِّ وَبَعَثَ مُحَمَّداًبِالْكَلامِ وَالْخُطَبِ فَقَالَ لَهُ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمَّا بَعَثَ مُوسَى عَلَيْهِ السَّلامُ كَانَ الأَغْلَبُ عَلَى أَهْلِ عَصْرِهِ السِّحْرَ فَأَتَاهُمْ مِنْ عِنْدِ اللَّهِ عَزَّ وَجَلَّ بِمَا لَمْ يَكُنْ فِي وُسْعِ الْقَوْمِ مِثْلُهُ وَبِمَا أَبْطَلَ بِهِ سِحْرَهُمْ وَأَثْبَتَ بِهِ الْحُجَّةَ عَلَيْهِمْ وَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى بَعَثَ عِيسَى فِي وَقْتٍ ظَهَرَتْ فِيهِ الزَّمَانَاتُ وَاحْتَاجَ النَّاسُ إِلَى الطِّبِّ فَأَتَاهُمْ مِنْ عِنْدِ اللَّهِ عَزَّ وَجَلَّ بِمَا لَمْ يَكُنْ عِنْدَهُمْ مِثْلُهُ وَبِمَا أَحْيَا لَهُمُ الْمَوْتَى وَأَبْرَأَ الأَكْمَهَ وَالأَبْرَصَ بِإِذْنِ اللَّهِ وَأَثْبَتَ بِهِ الْحُجَّةَ عَلَيْهِمْ وَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى بَعَثَ مُحَمَّداً فِي وَقْتٍ كَانَ الأَغْلَبُ عَلَى أَهْلِ عَصْرِهِ الْخُطَبَ وَالْكَلامَ وَأَظُنُّهُ قَالَ وَالشِّعْرَ فَأَتَاهُمْ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَمَوَاعِظِهِ وَأَحْكَامِهِ مَا أَبْطَلَ بِهِ قَوْلَهُمْ وَأَثْبَتَ الْحُجَّةَ عَلَيْهِمْ فَقَالَ ابْنُ السِّكِّيت تَاللَّهِ مَا رَأَيْتُ مِثْلَ الْيَوْمِ قَطُّ فَمَا الْحُجَّةُ عَلَى الْخَلْقِ الْيَوْمَ فَقَالَ عَلَيْهِ السَّلامُ الْعَقْلُ تَعْرِفُ بِهِ الصَّادِقَ عَلَى اللَّهِ فَتُصَدِّقُهُ وَالْكَاذِبَ عَلَى اللَّهِ فَتُكَذِّبُهُ فَقَالَ ابْنُ السِّكِّيت هَذَا وَاللَّهِ الْجَوَابُ.

13 - حَدَّثَنا مُحَمَّدِ بْنِ إِبْراهيمِ بْنِ إِسْحاق الطَّالِقانِيُّ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ سَعِيد الكُوفِيّ الهَمْدانِيَّ قالَ: حَدَّثَنا عَلِيّ بْنِ الحَسَنِ بْنِ عَلِيّ بْنِ فضال، عَنْ أَبيهِ، عَنْ أَبي الحَسَنِ الرِّضا عَلَيْهِ السَّلامُ قالَ: إِنَّمَا سُمِّيَ أُولُو الْعَزْمِ أُوْلِي الْعَزْمِ لانَّهُمْ كَانُوا أَصْحَابَ الْعَزَائِمِ وَالشَّرَائِعِ وَذَلِكَ أَنَّ كُلَّ نَبِيٍّ كَانَ بَعْدَ نُوحٍ كَانَ عَلَى شَرِيعَتِهِ وَمِنْهَاجِهِ

laws of Noah (a.s.), and followed him. The Prophets (a.s.) that came after Noah all followed his Book until Abraham (a.s.) came. The Prophets (a.s.) that came after Abraham (a.s.) all followed Abraham's laws. The laws and the ways of Abraham were followed by all the Prophets that came after Abraham (a.s.) until Moses (a.s.). Then after Moses (a.s.), the Prophets followed his laws and ways and adhered

to his Book until the time of Jesus (a.s.). All the Prophets at the time of Jesus (a.s.) and after him followed his laws and ways and adhered to his Book until the time of our Prophet Muhammad (S). Therefore, these five Prophets are the *'Ulul-Azm* and are the best of the Prophets and Messengers. The laws of Muhammad (a.s.) will not be voided until the Resurrection Day. No Prophet will ever come after him until the Resurrection Day. It is incumbent to kill whoever claims Prophethood after him (a.s.) or brings a book after the Qur'an for anyone who hears his claim.'"

32-14 Al-Mudhaffar ibn Ja'far Al-Mudhaffar al-Alawi As-Samarqandi narrated that Ja'far ibn Muhammad ibn Mas'ood quoted on the authority of his father - Abil Nasr Muhammad ibn Masood al-Ayyashi, on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of Muhammad ibn al-Waleed, on the authority of Al-Abbas ibn Hilal, on the authority of Ali ibn Musa Ar-Ridha' (a.s.), on the authority of his father Musa (a.s.), on the authority of his father Ja'far (a.s.), on the authority of his father Muhammad (a.s.), on the authority of Ali ibn Al-Husayn (a.s.), on the authority of his father Ali ibn Abi Talib (a.s.) that God's Prophet (S) said, "There are five things which I will not quit doing until I die: eating food, sitting on the ground along with the slaves, riding animals using a saddle, milking goats using my own hands, wearing rough clothes and greeting children. These will become traditions after me."

32-15 Muhammad ibn Ibrahim ibn Ishaq al-Taliqani - may God be pleased with him - narrated that Ahmad ibn Muhammad ibn Sa'eed al-Kufi quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father, "I asked Abil Hassan Ar-Ridha' (a.s.), 'Why did the people quit making pledges of allegiance to the Commander of the Faithful (a.s.) and were attracted to other people, even though they knew the Commander of the Faithful (a.s.) was superior and they knew his rank in the presence of the Prophet of God (a.s.)?' He (a.s.) replied, 'They quit making pledges of allegiance to the Commander of the Faithful (a.s.) and were attracted to other people, even though they knew he was

وَتَابِعاً لِكِتَابِهِ إِلَى زَمَنِ إِبْرَاهِيمَ الْخَلِيلِ وَكُلُّ نَبِيٍّ كَانَ فِي أَيَّامِ إِبْرَاهِيمَ وَبَعْدَهُ كَانَ عَلَى شَرِيعَةِ إِبْرَاهِيمَ وَمِنْهَاجِهِ وَتَابِعاً لِكِتَابِهِ إِلَى زَمَنِ مُوسَى وَكُلُّ نَبِيٍّ كَانَ فِي زَمَنِ مُوسَى وَبَعْدَهُ كَانَ عَلَى شَرِيعَةِ مُوسَى وَمِنْهَاجِهِ وَتَابِعاً لِكِتَابِهِ إِلَى أَيَّامِ عِيسَى وَكُلُّ نَبِيٍّ كَانَ فِي أَيَّامِ عِيسَى وَبَعْدَهُ كَانَ عَلَى مِنْهَاجِ عِيسَى وَشَرِيعَتِهِ وَتَابِعاً لِكِتَابِهِ إِلَى زَمَنِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِفَهَؤُلاءِ الْخَمْسَةُ أُولُو الْعَزْمِ وَهُمْ أَفْضَلُ الأَنْبِيَاءِ وَالرُّسُلِ عَلَيْهِ السَّلامُ وَشَرِيعَةُ مُحَمَّدٍ لا تُنْسَخُ إِلَى يَوْمِ الْقِيَامَةِ وَلا نَبِيَّ بَعْدَهُ إِلَى يَوْمِ الْقِيَامَةِ فَمَنِ ادَّعَى بَعْدَهُ نُبُوَّةً أَوْ أَتَى بَعْدَ الْقُرْآنِ بِكِتَابٍ فَدَمُهُ مُبَاحٌ لِكُلِّ مَنْ سَمِعَ ذَلِكَ مِنْهُ.

14 - حَدَّثَنا المُظَفَّر بْن جَعْفَرِ بْن المُظَفَّر العَلَوِيّ السَمَرْقَنْدِيُّ قالَ: حَدَّثَنا جَعْفَرِ بْن مَسْعُودٍ، عَنْ أَبِيهِ أَبي النَصْر مُحَمَّدِ بْن مَسْعُودِ العَيَّاشِيُّ قالَ: حَدَّثَنا عَلِيّ بْن الحَسَن بْن عَلِيّ بْن فضال قالَ: حَدَّثَنا مُحَمَّدِ بْن الوَلِيد، عَنْ العَبَّاس بْن هِلالٍ، عَنْ عَلِيّ بْن مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَنْ أَبِيهِ مُوسَى، عَنْ أَبِيهِ جَعْفَر، عَنْ أَبِيهِ مُحَمَّد، عَنْ أَبِيهِ عَلِيّ بْن الحُسَيْن، عَنْ أَبِيهِ الحُسَيْن بْن عَلِي، عَنْ أَبِيهِ عَلِيّ بْن أَبي طالِب عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: خَمْسٌ لا أَدَعُهُنَّ حَتَّى الْمَمَاتِ الأَكْلُ عَلَى الْحَضِيضِ مَعَ الْعَبِيدِ وَرُكُوبِيَ الْحِمَارَ مُؤْكَفاً وَحَلْبِيَ الْعَنْزَ بِيَدِي وَلُبْسُ الصُّوفِ وَالتَّسْلِيمُ عَلَى الصِّبْيَانِ لِتَكُونَ سُنَّةً مِنْ بَعْدِي.

15 ـ حَدَّثَنا مُحَمَّدِ بْنِ إِبْراهيمِ بْنِ إِسْحاق الطَّالِقانِيُّ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ سَعِيدُ الكُوفِيّ
قالَ: حَدَّثَنا عَلِيّ بْنِ الحَسَنِ بْنِ عَلِيّ بْنِ فضال، عَنْ أَبِيهِ، عَنْ أَبِي الحَسَنِ الرِّضا عَلَيْهِ السَّلامُ قالَ: سَأَلْته عَنْ أَمِيرُ
الْمُؤْمِنِين عَلَيْهِ السَّلامُ: كَيْفَ مَالَ النَّاسُ عَنْهُ إِلَى غَيْرِهِ وَقَدْ عَرَفُوا فَضْلَهُ وَسَابِقَتَهُ وَمَكَانَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ
عَلَيْهِ وَآلِهِ. فَقَالَ

superior and they knew his rank in the presence of the Prophet of God (a.s.), since the Commander of the Faithful (a.s.) had killed many of their fathers, uncles, and other relatives who were the enemies of God's Prophet (S). That is why they disliked him in their hearts. They did not like him to be their master. They did not have such a feeling in their heart towards others, since others were not like Ali (a.s.) in the battles. They had not seen from them what they had seen from Ali (a.s.) in the battles. That is why they turned away from Ali (a.s.) and became inclined towards others.'"

32-16 Muhammad ibn Ibrahim ibn Ishaq al-Taliqani - may God be pleased with him - narrated that Abu Sa'eed Al-Husayn ibn Ali al-Adawi quoted that al-Haytham ibn Abdullah al-Romani asked Ali ibn Musa Ar-Ridha' (a.s.), "O son of God's Prophet! Why didn't Ali ibn Abi Talib (a.s.) fight his enemies for twenty-five years after God's Prophet (S), and then started fighting during his (own) rule?" The Imam (a.s.) replied, "Ali (a.s.) followed God's Prophet (S) as his model in this regard. Ali (a.s.) had not fought with the pagans for thirteen years in Mecca and nine months after his migration to Medina, because he had very few followers and he did not have the power to overcome his enemies. Ali (a.s.) did the same and put off fighting his enemies due to having few supporters. The Prophethood of the Prophet of God (a.s.) was not nullified by putting off a Holy War for thirteen years and nine months. The same holds for Ali (a.s.). His Trusteeship was not nullified by putting off the Holy War for twenty-five years. Both of them had obstacles. Neither one's mission was voided. They both had the same reason."

32-17 Ali ibn Ahmad ibn Abdillah ibn Ahmad ibn Abi Abdillah al-Barqi, may God be pleased with him - narrated that his father quoted on the authority of his grandfather, on the authority of Ahmad ibn Abi Abdillah al-Barqi, on the authority of Muhammad ibn Isa that Muhammad ibn Abi Yaqoob al-Balkhi asked Abal Hassan Ar-Ridha' (a.s.), "Why is Divine Leadership in the lineage of Al-Husayn, and not that of Al-Hassan?" Ar-Ridha' (a.s.) replied, "Indeed the Honorable the Exalted God established Divine Leadership in the lineage of Al-Husayn (a.s.), and God cannot be questioned regarding what He does."

إِنَّمَا مَالُوا عَنْهُ إِلَى غَيْرِهِ وَقَدْ عَرَفُوا فَضْلَهُ لانَّهُ قَدْ كَانَ قَتَلَ مِنْ آبَائِهِمْ وَأَجْدَادِهِمْ وَإِخْوَانِهِمْ وَأَعْمَامِهِمْ وَأَخْوَالِهِمْ
وَأَقْرِبَائِهِمُ الْمُحادّينَ لِلَّهِ وَلِرَسُولِهِ عَدَداً كَثِيراً، وَكَانَ حِقْدُهُمْ عَلَيْهِ لِذَلِكَ فِي قُلُوبِهِمْ فَلَمْ يُحِبُّوا أَنْ يَتَوَلَّى عَلَيْهِمْ، وَلَمْ يَكُنْ
فِي قُلُوبِهِمْ عَلَى غَيْرِهِ مِثْلُ ذَلِكَ، لانَّهُ لَمْ يَكُنْ لَهُ فِي الْجِهَادِ بَيْنَ يَدَيْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِثْلُ مَا كَانَ، فَلِذَلِكَ
عَدَلُوا عَنْهُ وَمَالُوا إِلَى سِوَاهُ.

16 ـ حَدَّثَنا مُحَمَّدِ بْنِ إِبْراهيمِ بْنِ إِسْحاق الطَّالِقانِيُّ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَبُو سَعِيدُ الحُسَيْنِ بْنِ عَلِى العدوي
قالَ: حَدَّثَنا الهِيْثَم بْنِ عَبْدِ اللَّه الرماني قالَ: سَأَلْتُ الرِّضَا عَلَيْهِ السَّلامُ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَخْبِرْنِي عَنْ عَلِيٍ

عَلَيْهِ السَّلامُ لِمَ لَمْ يُجَاهِدْ أَعْدَاءَهُ خَمْساً وَعِشْرِينَ سَنَةً بَعْدَ رَسُولِ اللَّهِ ثُمَّ جَاهَدَ فِي أَيَّامِ وَلايَتِهِ فَقَالَ لانَّهُ اقْتَدَى بِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي تَرْكِهِ جِهَادَ الْمُشْرِكِينَ بِمَكَّةَ بَعْدَ النُّبُوَّةِ ثَلاثَ عَشْرَةَ سَنَةً وَبِالْمَدِينَةِ تِسْعَةَ عَشَرَ شَهْراً وَذَلِكَ لِقِلَّةِ أَعْوَانِهِ عَلَيْهِمْ، وَكَذَلِكَ عَلِيٌّ عَلَيْهِ السَّلامُ تَرَكَ مُجَاهَدَةَ أَعْدَائِهِ لِقِلَّةِ أَعْوَانِهِ عَلَيْهِمْ، فَلَمَّا لَمْ تَبْطُلْ نُبُوَّةُ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مَعَ تَرْكِهِ الْجِهَادَ ثَلاثَ عَشْرَةَ سَنَةً وَتِسْعَةَ عَشَرَ شَهْراً، كَذَلِكَ لَمْ تَبْطُلْ إِمَامَةُ عَلِي عَلَيْهِ السَّلامُ مَعَ تَرْكِهِ الْجِهَادَ خَمْساً وَعِشْرِينَ سَنَةً، إِذَا كَانَتِ الْعِلَّةُ الْمَانِعَةُ لَهُمَا مِنَ الْجِهَادِ وَاحِدَةً.

17 ـ حَدَّثَنا عَلِيّ بْنِ أَحْمَدَ بْنِ عَبْدِ اللَّه بْنِ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّه البَرْقِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَبِي عَنْ جَدّي أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّه البَرْقِي، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبِ البلخي قالَ: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ قُلْتُ لَهُ لايّ عِلَّةٍ صَارَتِ الإِمَامَةُ فِي وُلْدِ الْحُسَيْنِ دُونَ وُلْدِ الْحَسَنِ عَلَيْهِ السَّلامُ قَالَ لانَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَهَا فِي وُلْدِ الْحُسَيْنِ وَلَمْ يَجْعَلْهَا فِي وُلْدِ الْحَسَنِ وَاللَّهُ لا يُسْئَلُ عَمَّا يَفْعَلُ.

32–18 (The author of the book narrated) my father – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Isa, on the authority of Dorost, on the authority of Ibrahim ibn Abdul Hamid that Abil Hassan (Ar–Ridha') (a.s.) said, "God's Prophet (S) went to see Ayesha when she was putting her bulging long–necked bottle in the sun. He (a.s.) said, "O Homayra (Aa'isha)! What is this?" She said, "I want to wash my head and body."[19] He (a.s.) said, "Do not do this again since it will cause elephantiasis."

The author of this book (a.s.heikh Sadooq) – may God forgive him – said, "What is meant by Abil Hassan (a.s.) in this tradition is Ar–Ridha' (a.s.) or it could refer to his father Musa ibn Ja'far (a.s.), since Ibrahim ibn Abdul Hamid has narrated this tradition from both of them. Therefore this is one of the *'mirasil* traditions.[20]

32–19 Al–Husayn ibn Ahmad ibn Idris – may God be pleased with him – narrated that his father quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al–Hassan ibn al–Nadhr that he had asked Abal Hassan Ar–Ridha' (a.s.), "Imagine that two people are on a journey. One of them passes away and the other one is in a state of major ritual impurity[21]. There is only enough water for making the ablution of the corpse or the ablution of the person in a state of major ritual impurity. What should the water be used for?" Ar–Ridha' (a.s.) replied, "The person who is in a state of major ritual impurity should use the water for making ablutions, since this is an obligatory act. He should leave the dead, since making the ablutions for the dead is a part of the tradition (of the Prophet (S) and is not obligatory)."

32–20 Muhammad ibn Al–Hassan ibn Ahmad ibn al–Waleed – may God be pleased with him – narrated that Muhammad ibn Al–Hassan al–Saffar quoted on the authority of Muhammad ibn Isa that Al–Hassan al–Nadhr asked Ar–Ridha' (a.s.), "What is the reason they say the phrase *God is the Greatest* five times over a person's corpse?" He (a.s.) said, "On the surface it seems that this is because it has been taken from the five daily prayers. However, there is another reason for that. Indeed the Honorable the Exalted God has made it incumbent upon His servants to perform five obligatory deeds: praying, paying the

alms-tax, fasting, going on the *Hajj* pilgrimage, and accepting the Mastery (of the Immaculate Imams). Therefore, He has established saying *God is the Greatest* once for each

18 ـ حَدَّثَنا أَبي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَني سَعْدِ بْنِ عَبْدِ اللَّه قالَ: حَدَّثَنا مُحَمَّدِ بْنِ عِيسَى، عَنْ دُرُست، عَنْ إِبْراهيمِ بْنِ عَبْدِ الحَمِيدَ، عَنْ أَبي الحَسَن عَلَيْهِ السَّلامُ قالَ: دَخَلَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَلَى عَائِشَةَ وَقَدْ وَضَعَتْ قُمْقُمَتَهَا فِي الشَّمْسِ فَقَالَ يَا حُمَيْرَاءُ مَا هَذَا قَالَتْ أَغْسِلُ رَأْسِي وَجَسَدِي قَالَ لا تَعُودِي فَإِنَّهُ يُورِثُ الْبَرَص.

قالَ مُصَنِّفُ هذا الْكِتابرحمه الله: أَبُو الحَسَن صاحِبُ الْحَدِيث يَجُوزُ أَنْ يَكُونَ الرِّضا، وَيَجُوز أَنْ يَكُونَ مُوسَى بْنِ جَعْفَرعَلَيْهِمَا السَّلاَمُ لانَّ إِبْراهيمِ بْنِ عَبْد الحَمِيدَ لَقيَهُما جَمِيعاً وَهذا الْحَدِيثُ مِنَ المَراسِيلِ.

19 ـ حَدَّثَنا الحُسَيْنِ بْنِ أَحْمَدِ بْنِ إِدْرِيس رَضِيَ اللهُ عَنْهُ قالَ: أَخْبَرنا أَبي، عَنْ أَبيهِ، عَنْ أَحْمَد بْنِ عِيسَى، عَنْ الحَسَن بْنِ النَّضر قالَ: سَأَلْتُ أَبَا الْحَسَن الرِّضَا عَلَيْهِ السَّلامُ عَنِ الْقَوْمِ يَكُونُونَ فِي السَّفَرِ فَيَمُوتُ مِنْهُمْ مَيِّتٌ وَمَعَهُمْ جُنُبٌ وَمَعَهُمْ مَاءٌ قَلِيلٌ قَدْرَ مَا يَكْفِي أَحَدَهُمْ أَيُّهُمْ يَبْدَأُ بِهِ قَالَ يَغْتَسِلُ الْجُنُبُ وَيُتْرَكُ الْمَيِّتُ لانَّهُ هَذَا فَرِيضَةٌ وَهَذَا سُنَّةٌ.

20 ـ حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِيد رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن الصَفَّار، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنِ الحَسَن النَّضر قالَ: قُلْتُ لِلرِّضا عَلَيْهِ السَّلامُ: مَا الْعِلَّةُ فِي التَّكْبِيرِ عَلَى الْمَيِّتِ خَمْسُ تَكْبِيرَاتٍ قُلْتُ رَوَوْا أَنَّهَا قَدِ اشْتُقَّتْ مِنْ خَمْسِ صَلَوَاتٍ فَقَالَ هَذَا ظَاهِرُ الْحَدِيث فَأَمَّا بَاطِنُهُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ عَلَى الْعِبَادِ خَمْسَ فَرَائِضَ الصَّلاةَ وَالزَّكَاةَ وَالصِّيَامَ وَالْحَجَّ وَالْوَلايَةَ فَجَعَلَ لِلْمَيِّتِ مِنْ كُلِّ فَرِيضَةٍ تَكْبِيرَةً

of the obligatory deeds. If he has accepted the Mastery (of the Immaculate Imams), then it should be said five times. However, if he has not accepted it, the phrase *God is the Greatest* should be said only four times. That is why when one of you (the Shiites) die, the phrase is said five times. However, when one who disagrees with you (i.e. is not one of the Shiites) dies, the phrase is said only four times.

32-21 Ali ibn Ahmad ibn Muhammad ibn Imran ad-Daqqaq - may God be pleased with him - narrated that Abul Husayn Muhammad ibn Ja'far al-Asadi quoted on the authority of Sahl ibn Ziyad al-Adami, on the authority of Ja'far ibn Uthman al-Daremi that Soleiman ibn Ja'far asked Abal Hassan Ar-Ridha' (a.s.), "What is *'Talbiyeh*[22]? And what are the reasons for it?" Ar-Ridha' (a.s.) said, "When the servants (people) enter the state of ritual consecration for the *Hajj* the Honorable the Exalted God addresses them and says, 'O My servants and slaves! I forbid the Fire from you as you forbade things for yourselves.' Then they say *'Labbayk Allahuma Labbayk'* implying that they have accepted God's call and are responding to it.'"

32-22 My father - may God have Mercy upon him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Ali ibn Ma'bad that Al-Husayn ibn Khalid asked Abil Hassan Ar-Ridha' (a.s.), "For how many people is the offering of a camel (for sacrifice on the *'Eid ul-*

Adha) enough of an offering?" Ar-Ridha' (a.s.) replied, "One." Then he asked, "What about offering a cow?" Ar-Ridha' (a.s.) replied, "For five individuals it is enough, if they spend and eat together." Then he asked, "Why does offering one cow suffice for five people while offering a camel does not?" Ar-Ridha' (a.s.) replied, "It is because of the reason there lies behind a camel which does not lie behind a cow. The people of the Children of Israel who invited the people to worship the calf were five. They were all from the same home and they all ate together. They were Azinooneh, his brother Mabzooneh, his brother's son, his daughter and his wife.[23] They were the ones who invited the people to worship the calf. They were the same ones who killed the cow which God had ordered to be offered for sacrifice."[24]

32-23 Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God have Mercy upon him - narrated that Muhammad ibn Al-Hassan al-Saffar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority

وَاحِدَةً فَمَنْ قَبِلَ الْوَلايَةَ كَبَّرَ خَمْساً وَمَنْ لَمْ يَقْبَلِ الْوَلايَةَ كَبَّرَ أَرْبَعاً فَمِنْ أَجْلِ ذَلِكَ تُكَبِّرُونَ خَمْساً وَمَنْ خَالَفَكُمْ يُكَبِّرُ أَرْبَعاً.

21 ـ حَدَّثَنا عَلِيّ بْنِ أَحْمَد بْنِ مُحَمَّد بْنِ عِمْران الدَّقَّاق رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَبُو الحُسَيْن جَعْفَر الأَسَدِيُّ، عَنْ سَهْل بْنِ زِياد الأَدَمِي، عَنْ جَعْفَر بْنِ عُثْمان الدَّارمي، عَنْ سُلَيْمان بْنِ جَعفَر قالَ: سَأَلْتُ أَبَا الْحَسَن عَلَيْهِ السَّلامُ عَن التَّلْبِيَة وَعِلَّتِهَا فَقَالَ إِنَّ النَّاسَ إِذَا أَحْرَمُوا نَادَاهُمُ اللَّهُ تَبَارَكَ وَتَعَالَى فَقَالَ يَا عِبَادِي وَإِمَائِي لاحَرَّمْتُكُمْ عَلَى النَّارِ كَمَا أَحْرَمْتُمْ لِي فَيَقُولُونَ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ إِجَابَةً لِلَّهِ عَزَّ وَجَلَّ عَلَى نِدَائِهِ إِيَّاهُمْ.

22 ـ حَدَّثَنا أَبيرحمه الله قالَ: حَدَّثَنا عَلِيّ بْنِ إِبراهِيم بْنِ هاشِم، عَنْ أَبِيهِ، عَنْ عَلِيّ بْنِ معبد، عَنْ الحُسَيْن بْنِ خالِد، عَنْ أَبي الحَسَن عَلَيْهِ السَّلامُ قالَ: قُلْتُ لَهُ كَمْ تُجْزِي الْبَدَنَةُ قَالَ عَنْ نَفْسٍ وَاحِدَةٍ قُلْتُ فَالْبَقَرَةُ قَالَ تُجْزِي عَنْ خَمْسَةٍ إِذَا كَانُوا يَأْكُلُونَ عَلَى مَائِدَةٍ وَاحِدَةٍ قُلْتُ كَيْفَ صَارَتِ الْبَدَنَةُ لا تُجْزِي إِلا عَنْ وَاحِدَةٍ وَالْبَقَرَةُ تُجْزِي عَنْ خَمْسَةٍ قَالَ لانَّ الْبَدَنَةَ لَمْ يَكُنْ فِيهَا مِنَ الْعِلَّةِ مَا كَانَ فِي الْبَقَرَةِ إِنَّ الَّذِينَ أَمَرُوا قَوْمَ مُوسَى عَلَيْهِ السَّلامُ بِعِبَادَةِ الْعِجْلِ كَانُوا خَمْسَةَ أَنْفُسٍ وَكَانُوا أَهْلَ بَيْتٍ يَأْكُلُونَ عَلَى خِوَانٍ وَاحِدٍ وَهُمْ أذينوه وَأَخُوهُ ميذويه وَابْنُ أَخِيهِ وَابْنَتُهُ وَامْرَأَتُهُ وَهُمُ الَّذِينَ أَمَرُوا بِعِبَادَةِ الْعِجْلِ وَهُمُ الَّذِينَ ذَبَحُوا الْبَقَرَةَ الَّتِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِذَبْحِهَا.

23 ـ حَدَّثَنا مُحَمَّد بْنِ الحَسَن بْنِ أَحْمَد بْنِ الوَلِيدرحمه الله قالَ: حَدَّثَنا مُحَمَّد بْنِ الحَسَن الصَفَّار، عَنْ أَحْمَد بْنِ مُحَمَّد بْنِ عِيسَى، عَنْ أَبِيهِ، عَن الحُسَيْن بْنِ خالِد قالَ: قُلْتُ لأَبِي

of his father that Al-Husayn ibn Khalid asked Abil Hassan Ar-Ridha' (a.s.), "Why is it that the sins of one who goes on the *Hajj* pilgrimage are not recorded for four months?" Ar-Ridha' (a.s.) replied, "It is because the Sublime God has forbidden the entry of the atheists into the Shrine for four months as He says, '*Go ye, then, for four months, backwards and forwards,* (*as ye will*)*, throughout the land...'*[25] That is whenever one of the believers goes to visit the Holy House (of God), his sins will not be recorded for

four months.”

32–24 (The author of the book narrated) my father – may God have mercy upon him – narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al–Ash’ari, on the authority of Muhammad ibn Ma’roof, on the authority of his brother, on the authority of Ja’far ibn Oyayna that Abil Hassan Ar–Ridha’ (a.s.) said, “Indeed after the migration from Mecca (to Medina), Ali (a.s.) never spent the night in Mecca until the Honorable the Exalted God took back his soul.” Ar–Ridha’ (a.s.) was asked, “Why?” Ar–Ridha’ (a.s.) said, “Ali (a.s.) disliked to stay overnight in the land from which God’s Prophet (S) had migrated. He (a.s.) usually said his afternoon prayer there and set out to spend the night elsewhere.”

32–25 Muhammad ibn Ali Majilawayh – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Ali ibn Ma’bad that Al–Husayn ibn Khalid asked Abal Hassan Ar–Ridha’ (a.s.), “Why is the nuptial gift five hundred *Dirhams*?” He (a.s.) replied, “It is because the Blessed the Sublime God made it incumbent upon Himself that if any believer says *God is the Greatest* one hundred times, *Praise be to God* one hundred times; *Glory be to God* one hundred times; *There is no god but God* one hundred times; *Blessings be upon Muhammad and his Household* one–hundred times; and *O my God! Please marry off one of the houris to me* God will marry off one of the houris from Paradise to him, and set these words of remembrance that he has uttered as her nuptial gift. That is why the Honorable the Exalted God revealed to His Prophet (S) to make it a tradition for the nuptial gift of the believing women to be five–hundred *Dirhams* and God’s Prophet (S) did so.”

الْحَسَنِ عَلَيْهِ السَّلامُ لايّ شَيْءٍ صَارَ الْحَاجُّ لا يُكْتَبُ عَلَيْهِ ذَنْبٌ أَرْبَعَةَ أَشْهُرٍ قَالَ لانَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَبَاحَ لِلْمُشْرِكِينَ الْحَرَمَ أَرْبَعَةَ أَشْهُرٍ إِذْ يَقُولُ فَسِيحُوا فِي الأَرْضِ أَرْبَعَةَ أَشْهُرٍ فَمِنْ ثَمَّ وَهَبَ لِمَنْ حَجَّ مِنَ الْمُؤْمِنِينَ الْبَيْتَ الذُّنُوبَ أَرْبَعَةَ أَشْهُرٍ.

24 ـ حَدَّثَنا أَبيرحمه الله قالَ: حَدَّثَنا أَحْمَدَ بْنِ إِدْرِيس عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى بْنِ عِمْران الأَشْعَرِيّ عَنْ مُحَمَّدِ بْنِ معروف عَنْ أَخِيهِ عمر عَنْ جَعْفَرِ بْنِ عيينة عَنْ أَبِي الحَسَنِ عَلَيْهِ السَّلامُ قالَ: إِنَّ عَلِيّاً عَلَيْهِ السَّلامُ لَمْ يَبِتْ بِمَكَّةَ بَعْدَ إِذْ هَاجَرَ مِنْهَا حَتَّى قَبَضَهُ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ قَالَ قُلْتُ وَلِمَ ذَلِكَ قَالَ يَكْرَهُ أَنْ يَبِيتَ بِأَرْضٍ هَاجَرَ مِنْهَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَكَانَ يُصَلِّي الْعَصْرَ وَيَخْرُجُ مِنْهَا وَيَبِيتُ بِغَيْرِهَا.

25 ـ حَدَّثَنا مُحَمَّدِ بْنِ عَلِى ماجيلوَيْه قالَ: حَدَّثَنا عَلِيّ بْنِ إِبراهِيم بْنِ هاشِم، عَنْ أَبيهِ، عَن عَلِيّ بْنِ معبد، عَن الحُسَيْنِ بْنِ خالِد قالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلامُ، عَن مَهْرِ السُّنَّةِ كَيْفَ صَارَ خَمْسَمِائَةِ دِرْهَمٍ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَوْجَبَ عَلَى نَفْسِهِ أَنْ لا يُكَبِّرَهُ مُؤْمِنٌ مِائَةَ تَكْبِيرَةٍ وَيُحَمِّدَهُ مِائَةَ تَحْمِيدَةٍ وَيُسَبِّحَهُ مِائَةَ تَسْبِيحَةٍ وَيُهَلِّلَهُ مِائَةَ تَهْلِيلَةٍ وَيُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ مِائَةَ مَرَّةٍ ثُمَّ يَقُولَ: اللَّهُمَّ زَوِّجْنِي مِنَ الْحُورِ الْعِينِ إِلا زَوَّجَهُ اللَّهُ حَوْرَاءَ مِنَ الْجَنَّةِ وَجَعَلَ ذَلِكَ مَهْرَهَا فَمِنْ ثَمَّ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى نَبِيِّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِأَنْ يَسُنَّ مُهُورَ الْمُؤْمِنَاتِ خَمْسَمِائَةِ دِرْهَمٍ فَفَعَلَ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ.

32-26 Al-Husayn ibn Ahmad ibn Idris – may God be pleased with him – narrated that his father quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ibn Abi Nasr that Al-Husayn ibn Khalid asked Abil Hassan Ar-Ridha' (a.s.), "May I be your ransom! Why is it that the nuptial gift for women is set at five-hundred *Dirhams* equivalent to 12.5 Okes[26]." Ar-Ridha' (a.s.) replied, "The Honorable the Exalted God has made it incumbent upon Himself that if any believer says *God is the Greatest* one hundred times; *Praise be to God* one hundred times; *Glory be to God* one hundred times; *There is no god but God* one hundred times; *Blessings be upon Muhammad and his Household* one-hundred times; and *O my God! Please marry off one of the houris to me*, God will marry off one of the houris to him. That is why the nuptial gift of the believing women has been determined to be five-hundred *Dirhams*. If anyone turns down the request of a believing courter who wants to marry a woman with the nuptial gift of five-hundred *Dirhams*, and then he does not marry her off to the courter, has indeed harmed him. Then it is the right of the Honorable the Exalted God not to marry off a houri to him."[27]

32-27 Muhammad ibn Ibrahim ibn Ishaq al-Taliqani – may God be pleased with him – narrated that Ahmad ibn Muhammad ibn Sa'eed al-Hamadani quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father, "I asked Ar-Ridha' (a.s.) about the reason why a woman who has been divorced three times cannot be married to her original husband again, until after she marries someone else (and her new husband either dies or divorces her before she can be married).[28] Ar-Ridha' (a.s.) replied, 'The Blessed the Sublime God has only granted the permission for divorce (and return) twice as the Honorable the Exalted God says, *'A divorce is only permissible twice: after that, the parties should either hold together on equitable terms, or separate with kindness...'*[29] Therefore, if a man divorces his wife for the third time which God dislikes, God makes that woman unlawful for him. She will no longer be legitimate for him until after she marries someone else. This is established so that the people do not underestimate divorce and do not misuse women."[30]

32-28 Muhammad ibn Ali Majilawayh – may God be pleased with him – narrated that Muhammad ibn Yahya al-At'tar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ja'far ibn Muhammad

26 ـ حَدَّثَنا الحُسَيْنِ بْنِ أَحْمَدَ بْنِ إِدْرِيس، عَن أَبِيهِ، عَن أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى، عَن ابْنِ أَبِي نصر، عَن الحُسَيْنِ بْنِ خالِد قالَ: قُلْتُ لابِي الْحَسَنِ عَلَيْهِ السَّلامُ جُعِلْتُ فِداكَ كَيْفَ صَارَ مَهْرُ النِّسَاءِ خَمْسَمِائَةِ دِرْهَمٍ اثْنَتَيْ عَشْرَةَ أُوقِيَّةً وَنش [نَشّاً] قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَوْجَبَ عَلَى نَفْسِهِ أَنْ لا يُكَبِّرَهُ مُؤْمِنٌ مِائَةَ تَكْبِيرَةٍ وَيُسَبِّحَهُ مِائَةَ تَسْبِيحَةٍ وَيُحَمِّدَهُ مِائَةَ تَحْمِيدَةٍ وَيُهَلِّلَهُ مِائَةَ مَرَّةٍ وَيُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِهِ مِائَةَ مَرَّةٍ ثُمَّ يَقُولَ اللَّهُمَّ زَوِّجْنِي مِنَ الْحُورِ الْعِينِ إِلا زَوَّجَهُ اللَّهُ عَزَّ وَجَلَّ فَمِنْ ثَمَّ جُعِلَ مَهْرُ النِّسَاءِ خَمْسَمِائَةِ دِرْهَمٍ وَأَيُّمَا مُؤْمِنٍ خَطَبَ إِلَى أَخِيهِ حُرْمَةً وَبَذَلَ لَهُ خَمْسَمِائَةِ دِرْهَمٍ فَلَمْ يُزَوِّجْهُ فَقَدْ عَقَّهُ وَاسْتَحَقَّ مِنَ اللَّهِ عَزَّ وَجَلَّ أَنْ لا يُزَوِّجَهُ حَوْرَاءَ.

27 ـ حَدَّثَنا مُحَمَّدِ بْنِ إِبْراهيمِ بْنِ إِسْحاق الطَّالِقانِيُّ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدَ بْنِ مُحَمَّدِ بْنِ سَعِيدُ الهَمْدانِيَّ، عَن عَلِيِّ بْنِ الحَسَنِ بْنِ عَلِيِّ بْنِ فضال، عَن أَبِيهِ قالَ: سَأَلْتُ الرِّضَا عَلَيْهِ السَّلامُ عَنِ الْعِلَّةِ الَّتِي مِنْ أَجْلِهَا لا تَحِلُّ

الْمُطَلَّقَةُ لِلْعِدَّةِ لِزَوْجِهَا حَتَّى تَنْكِحَ زَوْجاً غَيْرَهُ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِنَّمَا أَذِنَ فِي الطَّلَاقِ مَرَّتَيْنِ فَقَالَ اللَّهُ عَزَّ وَجَلَّ الطَّلَاقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ يَعْنِي فِي التَّطْلِيقَةِ الثَّالِثَةِ وَلِدُخُولِهِ فِيمَا كَرِهَ اللَّهُ عَزَّ وَجَلَّ لَهُ مِنَ الطَّلَاقِ الثَّالِثِ حَرَّمَهَا عَلَيْهِ فَلا تَحِلُّ لَهُ... حَتَّى تَنْكِحَ زَوْجاً غَيْرَهُ لِئَلا يُوقِعَ النَّاسَ الاسْتِخْفَافُ بِالطَّلَاقِ وَلا يُضَارُّوا النِّسَاءَ.

28 ـ حَدَّثَنا مُحَمَّدِ بْنِ عَلِي ماجِيلوَيْه قالَ: حَدَّثَنا مُحَمَّدِ بْنِ يَحْيَى العَطَّار، عَن أَحْمَد بْنِ عِيسَى عَنْ جَعْفَرِ بْنِ مُحَمَّد الأَشْعَرِيِّ عَن أَبيهِ قالَ: سَأَلْتُ الرِّضَا عَلَيْهِ السَّلامُ، عَن تَزْوِيجِ

al-Ash'ari, on the authority of his father that he had asked Abal Hassan Ar-Ridha' (a.s.) about marrying women who have been divorced thrice. Ar-Ridha' (a.s.) said, "The women divorced thrice by you (the Shiites) are not legitimate for others, but the non-Shiite's divorced women are legitimate for you. This is because you do not consider their divorcing thrice to be right, but they consider yours to be right."

32-29 Muhammad ibn Ibrahim ibn Ishaq al-Taliqani - may God be pleased with him - narrated that Ahmad ibn Muhammad ibn Sa'eed al-Kufi quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father: I asked Abal Hassan Ar-Ridha' (a.s.), "Why was the Prophet's (a.s.) nickname Abul Qasim?" Ar-Ridha' (a.s.) said, "It was because he had a son named Qasim. That was why his nickname was Abul Qasim." I asked him, "O son of God's Prophet (S)! Do you consider me worthy of more explanation?" Ar-Ridha' (a.s.) said, "Yes. Don't you know that God's Prophet (S) said?, "Ali and I are the fathers of this nation." I said, "Yes, I do." Ar-Ridha' (a.s.) said, "Don't you know that God's Prophet (S) is the father of all the nation, and Ali is one of the members of this nation?" I said, "Yes." Ar-Ridha' (a.s.) said, "Don't you know that Ali (a.s.) is the *'Qasim* or the one who divides up Paradise and Hell?" I replied, "Yes." Ar-Ridha' (a.s.) said, "Then that is why the Prophet (S) is called *Abul Qasim* - as he is the father of the one who divides up Paradise and Hell." I asked, "What does this mean?" Ar-Ridha' (a.s.) replied, "The kindness of the Prophet (S) for his nation is like that of a father for his children. The noblest member of his nation is Ali (a.s.). And after him the kindness of Ali (a.s.) for them is like the kindness of the Prophet (S), since he is the Prophet's (a.s.) Trustee, Successor and the Divine Leader after the Prophet (S). That is why the Prophet (S) said, "Ali and I are the two fathers of this nation." God's Prophet (S) climbed up the pulpit and said, "Whoever leaves behind a debt or a wife, I must repay his debt and pay for the living expenses of his wife. Whoever leaves behind some property, that property will belong to his inheritors." That is why the Prophet (S) was superior to their fathers, mothers and even themselves. The same thing held true for the Commander of the Faithful (a.s.) after God's Prophet (S)."

32-30 Tamim ibn Abdullah ibn Tamim al-Qurashi narrated that his father quoted on the authority of Ahmad ibn Ali Al-Ansari, that Abi Salt al-Harawi said, "One day Al-Ma'mun told Ar-Ridha' (a.s.), 'O Abal Hassan Al-

الْمُطَلَّقَاتِ ثَلاثاً فَقَالَ لِي إِنَّ طَلاقَكُمُ الثَّلاثَ لا يَحِلُّ لِغَيْرِكُمْ وَطَلاقَهُمْ يَحِلُّ لَكُمْ لانَّكُمْ لا تَرَوْنَ الثَّلاثَ شَيْئاً وَهُمْ يُوجِبُونَهَا.

29 ـ حَدَّثَنا مُحَمَّدِ بْنِ إِبْراهيمِ بْنِ إِسْحاق الطَّالِقانِيُّ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ سَعِيدُ الكُوفِي قالَ: حَدَّثَنا عَلِيّ بْنِ الحَسَنِ بْنِ عَلِيّ بْنِ فضال، عَن أَبيهِ قالَ: سَأَلْتُ الرِّضَا عَلَيْهِ السَّلامُ فَقُلْتُ لَهُ لِمَ كُنِّيَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِأَبِي الْقَاسِمِ فَقَالَ لانَّهُ كَانَ لَهُ ابْنٌ يُقَالُ لَهُ قَاسِمٌ فَكُنِّيَ بِهِ قَالَ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ فَهَلْ تَرَانِي أَهْلاً لِلزِّيَادَةِ فَقَالَ نَعَمْ أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ أَنَا وَعَلِيٌّ أَبَوَا هَذِهِ الأُمَّةِ قُلْتُ بَلَى قَالَ أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَبٌ لِجَمِيعِ أُمَّتِهِ وَعَلِيٌّ بِمَنْزِلَتِهِ فِيهِمْ قُلْتُ بَلَى قَالَ أَمَا عَلِمْتَ أَنَّ عَلِيّاً قَاسِمُ الْجَنَّةِ وَالنَّارِ قُلْتُ بَلَى قَالَ فَقِيلَ لَهُ أَبُو الْقَاسِمِ لانَّهُ أَبُو قَاسِمِ الْجَنَّةِ وَالنَّارِ فَقُلْتُ لَهُ وَمَا مَعْنَى ذَلِكَ فَقَالَ إِنَّ شَفَقَةَ الرَّسُولِ عَلَى أُمَّتِهِ شَفَقَةُ الآبَاءِ عَلَى أَلأَوْلادِ وَأَفْضَلُ أُمَّتِهِ عَلِيٌّ عَلَيْهِ السَّلامُ وَمِنْ بَعْدِهِ شَفَقَةُ عَلِي عَلَيْهِ السَّلامُ عَلَيْهِمْ كَشَفَقَتِهِ لانَّهُ وَصِيُّهُ وَخَلِيفَتُهُ وَالإِمَامُ بَعْدَهُ فَلِذَلِكَ قَالَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَا وَعَلِيٌّ أَبَوَا هَذِهِ الأُمَّةِ وَصَعِدَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ الْمِنْبَرَ فَقَالَ مَنْ تَرَكَ دَيْناً أَوْ ضَيَاعاً فَعَلَيَّ وَإِلَيَّ وَمَنْ تَرَكَ مَالاً فَلِوَرَثَتِهِ فَصَارَ بِذَلِكَ أَوْلَى بِهِمْ مِنْ آبَائِهِمْ وَأُمَّهَاتِهِمْ وَصَارَ أَوْلَى بِهِمْ مِنْهُمْ بِأَنْفُسِهِمْ وَكَذَلِكَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ بَعْدَهُ جَرَى لَهُ مِثْلُ مَا جَرَى لِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ.

30 ـ حَدَّثَنا تَمِيمُ بْنِ عَبْدِ اللَّه بْنِ تَمِيمُ القُرَشِي قالَ حَدَّثَني أَبي، عَن أَحْمَدِ بْنِ عَلِى الأَنْصارِي عَنْ أَبي الصَّلْتِ الهَرَوِيّ قالَ: قَالَ الْمَأْمُونُ يَوْماً لِلرِّضَا عَلَيْهِ السَّلامُ: يَا أَبَا

Ridha' (a.s.)! Tell me, why is it that your grandfather Ali – the Commander of the Faithful (a.s.) became the one to divide up Paradise and Hell. What is meant by this? I have thought a lot about this." Then Ar-Ridha' (a.s.) told him, "O Commander of the Faithful (i.e. Al-Ma'mun)! Has it not been narrated by your father, on the authority of your forefathers, on the authority of Abdullah ibn Abbas to have said that he had heard God's Prophet (S) say, "Liking Ali is the same as faith, and despising him is the same as atheism." Al-Ma'mun said, "Yes." Then Ar-Ridha' (a.s.) added, "Therefore, he is the one who divides up Paradise and Hell as it is loving him which equals faith, and despising him which equals atheism." Then Al-Ma'mun said, "O Abal Hassan (Ar-Ridha')! May God not let me live after you! I testify that you are the inheritor of the knowledge of God's Prophet (S)." Abi Salt (al-Harawi) added, "When Ar-Ridha' (a.s.) returned home, I went to see him (a.s.) and said, "O son of God's Prophet! How nice did you respond to the Commander of the Faithful's (al-Ma'mun) question!" Ar-Ridha' (a.s.) said, "O Aba Salt! I answered him using the same way that he was reasoning. I heard my father (a.s.) narrate on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) told him, "O Ali! You are the one to divide up Paradise and Fire on the Resurrection Day. You will order the Fire to let go of some saying that they are yours, and tell the Fire that some are for the Fire to capture and they belong to it.'"

32-31 Abu Ali Ahmad ibn Al-Hassan al-Qattan narrated that Ahmad ibn Muhammad ibn Sa'eed al-Hamadani quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father, "I asked Abil Hassan Ar-Ridha' (a.s.), 'Why did the Commander of the Faithful (Imam Ali) (a.s.)

not return Fadak to its true owner after he (a.s.) took charge of the people?'31 Ar-Ridha' (a.s.) said, 'That is because the Honorable the Exalted God has granted us the Mastery. Therefore, no one but Him will seize our due rights from those who oppressed us. We are the Members of the Holy Household who rule over the people and judge about them, and seize back what is rightfully theirs from those who have oppressively captured their property. However, we (the Members of the Holy Household of the Prophet (S)) never seize back our own rights."

(The author of the book has said) I have presented other aspects of this issue in my book Illal Ul-Sharaye'a from the traditions. In this book, I have just sufficed with this tradition that was narrated on the authority of Ar-Ridha' (a.s.).

الْحَسَنِ أَخْبِرْنِي، عَن جَدّكَ أَمِيرِ الْمُؤْمِنِينَ عَلِيّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ بِأَيّ وَجْهٍ هُوَقَسِيمُ الْجَنَّةِ وَالنَّارِ وَبِأَيّ مَعْنَى فَقَدْ كَثُرَ فِكْرِي فِي ذَلِكَ فَقَالَ لَهُ الرّضا عَلَيْهِ السَّلامُ يَا أَمِيرَ الْمُؤْمِنِينَ أَلَمْ تُرْوَعَنْ أَبِيكَ، عَن آبَائِهِ، عَن عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ حُبُّ عَلِيّ إِيمَانٌ وَبُغْضُهُ كُفْرٌ فَقَالَ بَلَى فَقَالَ الرّضا عَلَيْهِ السَّلامُ فَقِسْمَةُ الْجَنَّةِ وَالنَّارِ إِذَا كَانَتْ عَلَى حُبِّهِ وَبُغْضِهِ فَهُوَقَسِيمُ الْجَنَّةِ وَالنَّارِ فَقَالَ الْمَأْمُونِ لا أَبْقَانِيَ اللَّهُ بَعْدَكَ يَا أَبَا الْحَسَنِ أَشْهَدُ أَنَّكَ وَارِثُ عِلْمِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ أَبُو الصَّلْتِ الْهَرَوِيُّ فَلَمَّا انْصَرَفَ الرّضَا إِلَى مَنْزِلِهِ أَتَيْتُهُ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَا أَحْسَنَ مَا أَجَبْتَ بِهِ أَمِيرَ الْمُؤْمِنِينَ فَقَالَ لِي الرّضَا عَلَيْهِ السَّلامُ إِنَّمَا كَلَّمْتُهُ مِنْ حَيْثُ هُوَوَلَقَدْ سَمِعْتُ أَبِي يُحَدّثُ، عَن آبَائِهِ، عَن عَلِي عَلَيْهِ السَّلامُ أَنَّهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِيَا عَلِيُّ أَنْتَ قَسِيمُ الْجَنَّةِ وَالنَّارِ يَوْمَ الْقِيَامَةِ تَقُولُ لِلنَّارِ هَذَا لِي وَهَذَا لَكَ.

31 ـ حَدَّثَنا أَحْمَدِ بْنِ الحَسَن القَطَّانُ قالَ: حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ سَعِيدُ الهَمْدانِيحَدَّثَنا عَلِيّ بْنِ الحَسَنِ بْنِ عَلِيّ بْنِ فضال، عَن أَبيهِ، عَن أَبي الحَسَن الرّضا عَلَيْهِ السَّلامُ قالَ: سَأَلْتُهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ لِمَ لَمْ يَسْتَرْجِعْ فَدَكَ لَمَّا وَلِيَ النَّاسَ فَقَالَ لانَّا أَهْلُ بَيْتٍ وَلِيُّنَا اللَّهُ عَزَّ وَجَلَّ لا يَأْخُذُ لَنَا حُقُوقَنَا مِمَّنْ يَظْلِمُنَا إِلا هُوَ، وَنَحْنُ أَوْلِيَاءُ الْمُؤْمِنِينَ، إِنَّمَا نَحْكُمُ لَهُمْ وَنَأْخُذُ حُقُوقَهُمْ مِمَّنْ يَظْلِمُهُمْ، وَلا نَأْخُذُ لانْفُسِنَا.

وَقَدْ أَخْرَجْتُ لِذلِكَ عِلَل فِي كِتاب عِلَلُ الشَّرائِع الأَحْكامِ وَالأَسباب، وَاقتَصَرتُ فِي هذا الْكِتاب عَلَى ما رَوى فِيهِ عَنِ الرّضا عَلَيْهِ السَّلامُ.

32-32 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Al-Qasim ibn Isma'il Abi Zakwan: I heard Ibrahim ibn Al-Abbas narrate that Ar-Ridha' (a.s.) quoted on the authority of his father Musa ibn Ja'far (a.s.) that a man asked Aba Abdullah (as-Sadiq) (a.s.), "What is the reason that propagating or studying the Qur'an always adds freshness (to life)?" Imam As-Sadiq (a.s.) replied, "It is because the Qur'an has not been revealed for a certain time, or to a certain people. It is fresh at any time and for any people all the way up until the end of time and the Resurrection Day."

33-33 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli

quoted on the authority of Abu Abdullah Muhammad ibn Musa ibn Nasr al-Razi, on the authority of his father, “I asked Ar-Ridha’ (a.s.) about what the Prophet (S) meant when he (a.s.) said, ‘My companions are like the stars. Whichever one you follow will guide you.’ And I asked about what the Prophet (S) meant when he (a.s.) said, ‘Leave my companions to me.’ Ar-Ridha’ (a.s.) replied, ‘That is right. ‘Companions’ in these traditions refers to those who did not themselves change later, and did not change what was said about the religion.’ I asked, ‘How can we tell that they themselves changed or changed the religion?’ Ar-Ridha’ (a.s.) said, ‘That is because the Prophet (S) himself said, ‘Some of my companions will be forbidden from approaching my Pool on the Resurrection Day, just as people push others’ camels away from drinking water. I will say: O Lord! They are from my companions! My companions! I will be told, ‘Don’t you know what they did after you?’ They will be grabbed and directed to the left. They will be told, ‘This is due to the lies which you ascribed.’ Then Imam Ar-Ridha’ (a.s.) added, ‘Are they not those who changed themselves and changed the religion?’”

32-34 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Ahmad ibn Muhammad ibn Ishaq al-Taliqani, on the authority of his father, “A man in Khorasan claimed that Mo’awiya was not one of the companions of God’s Prophet (S). He swore that his wife would be illegal for him, if his claim turned out to be false. This happened during the time Ar-Ridha’ (a.s.) was there. The jurists around there had issued a decree that that man’s wife was illegal for him. The people asked Ar-Ridha’ (a.s.) if that man’s wife was illegal for him or not. The Imam (a.s.) replied, “No, she is not illegal.” All the jurists wrote him a letter in which it was written, “O son of God’s

32 - حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْن بْن أحْمَد الْبَيْهَقِيُّ قالَ: حَدَّثَنا مُحَمَّد بْن يَحْيَى الصُّوليُّ قالَ حَدَّثَني القاسِم بْن إسْمَاعِيل أَبي ذكوان قالَ سَمِعْتُ إبْراهيم بْن العَبَّاس يَحْدُثَ عَنْ الرضا، عَن أبيهِ مُوسَى بْن جَعْفَر عَلَيْهِمُ السَّلاَمُ ؛ أَنَّ رَجُلاً سَأَلَ أَبَا عَبْد اللَّه عَلَيْهِ السَّلامُ مَا بَالُ الْقُرْآن لا يَزْدَادُ عَلَى النَّشْر وَالدَّرْس إلا غَضَاضَةً فَقَالَ إنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمْ يَجْعَلْهُ لِزَمَانٍ دُونَ زَمَانٍ وَلِنَاسٍ دُونَ نَاسٍ فَهُوَفِي كُلّ زَمَانٍ جَدِيدٌ وَعِنْدَ كُلّ قَوْمٍ غَضٌّ إِلَى يَوْمِ الْقِيَامَةِ.

33 - حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْن بْن أحْمَد الْبَيْهَقِيُّ قالَ: حَدَّثَني مُحَمَّد بْن يَحْيَى الصُّوليُّ قالَ حَدَّثَني مُحَمَّد بْن مُوسَى بْن نَصْر الرَّازِيُّ قالَ حَدَّثَني أَبي قالَ سَئَلَ الرِّضا عَلَيْهِ السَّلامُ عَنْ قَوْلَ النَّبيّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَصْحَابِي كَالنُّجُومِ بِأَيِّهِمُ اقْتَدَيْتُمْ اهْتَدَيْتُمْ وَعَنْ قَوْلِهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ دَعُوا لِي أَصْحَابِي فَقَالَ هَذَا صَحِيحٌ يُرِيدُ مَنْ لَمْ يُغَيِّرْ بَعْدَهُ وَلَمْ يُبَدِّلْ قِيلَ وَكَيْفَ نَعْلَمُ أَنَّهُمْ قَدْ غَيَّرُوا وَبَدَّلُوا قَالَ لِمَا يَرْوُونَهُ مِنْ أَنَّهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ لَيُذَادَنَّ رِجَالٌ مِنْ أَصْحَابِي يَوْمَ الْقِيَامَةِ عَنْ حَوْضِي كَمَا تُذَادُ غَرَائِبُ الإِبِلِ عَنِ الْمَاءِ فَأَقُولُ يَا رَبِّ أَصْحَابِي أَصْحَابِي فَيُقَالُ لِي إِنَّكَ لا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ فَأَقُولُ بُعْداً لَهُمْ وَسُحْقاً أَفَتَرَى هَذَا لِمَنْ لَمْ يُغَيِّرْ وَلَمْ يُبَدِّلْ.

34 - حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْن بْن أحْمَد الْبَيْهَقِيُّ قالَ: حَدَّثَني مُحَمَّد بْن يَحْيَى الصُّوليُّ قالَ حَدَّثَني أَحْمَد بْن مُحَمَّد بْن إسْحاق الطَّالِقانِيُّ قالَ: حَدَّثَني أَبي قالَ: حَلَفَ رَجُلٌ بِخُرَاسَانَ بِالطَّلاقِ أَنَّ مُعَاوِيَةَ لَيْسَ مِنْ أَصْحَاب رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِأَيَّامَ كَانَ الرِّضَا عَلَيْهِ السَّلامُ بِهَا فَأَفْتَى الْفُقَهَاءُ بِطَلاقِهَا فَسُئِلَ الرِّضَا عَلَيْهِ السَّلامُ فَأَفْتَى أَنَّهَا لا تُطَلَّقُ فَكَتَبَ الْفُقَهَاءُ رُقْعَةً أَنْفَذُوهَا إِلَيْهِ وَقَالُوا لَهُ مِنْ أَيْنَ قُلْتَ يَا ابْنَ رَسُولِ اللَّهِ صَلَّى اللهُ

Prophet! How and why do you consider her not to be illegal for him." The Imam (a.s.) wrote the following in a corner of their letter, "This is based on the tradition which you yourselves have narrated on the authority of Sa'eed al-Khodri in which it is narrated that after the conquest of Mecca, God's Prophet (S) expressed that 'You are of the good ones, and my companions are of the good ones' to those who expressed submission to God and became Muslim when many of them had gathered around the Prophet (S). However, the Prophet (S) said, 'There will be no migration after victory.' Thus the Prophet (S) abolished migration after the victory of Mecca, and considered them (including Mo'awiya) not to be his companions." When the jurists read the answer they changed their decree to that of Imam Ar-Ridha' (a.s.).

32-35 Muhammad ibn Yahya al-Sowli narrated that Oan ibn Muhammad quoted on the authority of Sahl ibn al-Qasim, "Ar-Ridha' (a.s.) heard one of his companions say: May God damn those who fought the Commander of the Faithful (a.s.)." Then Ar-Ridha' (a.s.) told him, "Say: except for those who have repented and improved themselves." Ar-Ridha' (a.s.) then added, "The sin of those who disobeyed him (i.e. Imam Ali (a.s.)) and did not accompany him to fight corruption and the corrupt ones is even greater than that of those who fought him and then repented. And God made them succeed in repenting."

1. "He said, 'O Noah! He is not of thy family: For his conduct is unrighteous. So ask not of Me that of which thou hast no knowledge! I give thee counsel, lest thou act like the ignorant!'"[Qur'an, 11:46]. He here refers to Noah's son.
2. Qur'an, 12:77
3. Qur'an, 12:77
4. Qur'an, 12:76
5. Qur'an, 12:77
6. Ibid.
7. Qur'an, 40:84-85
8. Qur'an, 6:158
9. Qur'an, 10:90
10. Qur'an, 10:91-92
11. Qur'an, 27:19
12. At length, when they came to a (lowly) valley of ants, one of the ants said, "O ye ants, get into your habitations, lest Solomon and his hosts crush you (under foot) without knowing it." [Qur'an, 27:18]
13. In Hebrew
14. It seems that this is not an authentic tradition. It seems that some things have been said by the Imam (a.s.) in this regard, but the things narrated are not all proper.
15. "Also mention in the Book (the story of) Isma'il: He was (a.s.trictly) true to what he promised, and he was an Apostle (and) a Prophet." [Qur'an, Maryam 19:34]
16. "Now draw thy hand close to thy side: It shall come forth white (and shining), without harm (or stain),- as another Sign." [Qur'an, 20:22]
17. Elephantiasis is a species of leprosy that pervaded throughout Europe in the latter part of the Middle Ages. It is a certain disease arising from the spreading of the black bile throughout the whole person, so that it corrupts the temperament of the body members, and the external conditions thereof; and sometimes in the dissundering, or corrosion of the body members and their falling off, in consequence of ulceration, so called because it dissunders the flesh, and causes it to fall off; or because the fingers, or toes become cut-off. It is a cracking of the skin, and a dissundering and gradual falling off of the flesh. However, leprosy is a well-known disease, which is white patches occuring on the skin and appears upon the exterior of the body by reason of a corrupt state of constitution.

18. The ‘Ulul-Azm are the Prophets Noah (a.s.), Abraham (a.s.), Moses (a.s.), Jesus (a.s.) and Muhammad (a.s.), as we read in the following verse, “And remember We took from the Prophets their covenant: As (We did) from thee: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn covenant.” [Qur’an, 33:7].

19. With the water heated in the sun.

20. Since it is directly quoted without any chain being mentioned.

21. ‘janabah; The state of ceremonial impurity, or ‘janabah, occurs as a result of ejaculation, whether involuntary, as in the case of a wet dream, or deliberate, or as a result of sexual intercourse. To remove it, one has to take a complete bath, washing his head and every part of his body with water. So a shower without soap is sufficient. It is not possible to offer prayers while a person is in a state of ceremonial impurity. Therefore, it is strongly recommended to remove that state by taking a shower or a bath immediately. It is not good to put it off. However, there is nothing sinful in putting it off, unless that leads to missing an obligatory prayer. If one happens to get into this state two or three times a day, it may not be easy for him to take so many showers. Therefore, he should make sure that removing that state is easy before one gets into it. If it happens two or three times, without taking a shower in between, then one shower would remove it all. Suppose a person goes to sleep after he has said the Morning Prayer, and on waking up he discovers that he has had a wet dream. He realizes that he must leave home immediately because he is late for work. That is appropriate, if he knows that he will return before the time for the noon prayer and he will be able to take his shower and say the noon prayer. Similarly, if one has more than one time of intercourse with his wife during the night, he can have one shower for all. He is recommended, however, to have washed himself in between. Involuntary discharge of urine is an illness which can be treated. For the purposes of prayer, however, one should make sure that the urine does not fall on his clothes or his body. [A urinal discharge does not cause ceremonial impurity and needs washing of the affected areas of the body only.] What he should do is to tie a polyethylene bag with a piece of cotton or tissue paper in it. When he wants to make ablutions and pray, he replaces it with a clean one and makes his ablutions. He only needs to make another ablution for every prayer, repeating the same method for cleanliness.

22. Saying, “Labbayk.. Allahuma Labbayk. La Sharika Laka Labbayk.”

23. The spelling of the name of Mabzooneh is Mabzooyeh in the book Man La Yahzaro ul-Faqih.

24. Ali Akbar Ghaffari comments that this is a weak tradition and its chain of transmission is not reliable.

25. Qur’an, 9:2

26. Dirham is silver currency. Oke refers to any of three units of weight varying around 2.8 pounds and used respectively in Greece, Turkey and Egypt. in silver

27. Ali ibn Hamran narrated on the authority of his father that Imam As-Sadiq (a.s.) said, "One day I left the house with my father, and saw some of our companions who were between the grave and the pulpit. My father approached them and said, "I swear by God that I like your smell and your breath. Please assist us with your piety and hard work. Beware that no one can attain our friendship except through piety and hard work. Whenever you decide to follow someone you must act like him. You are God's followers; you are God's soldiers. You are God's helpers. You are the first and the last forerunners. In this world, you are the first forerunners to attain our friendship, and in the Hereafter you are the forerunners towards Heaven. We guarantee Heaven to you through the guarantees of God and God's Prophet (S). You are the pure ones. Your women are pure. Any believing woman is one of the houris of Heaven, and any believing man is honest in his speech."[Mishkat ul-Anwar Fi Ghurar il-Akhbar, The Lamp Niche for the Best Traditions, Tradition no. 444]

28. “So if a husband divorces his wife (irrevocably), he cannot, after that, re- marry her until after she has married another husband and he has divorced her. In that case, there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by God. Such are the limits ordained by God, which He makes plain to those who understand.”[Qur’an, Baqara 2:230]

29. Qur’an, Baqara 2:229

30. It should be mentioned that the marriage with another man should be consummated. It should be done with the intentions of a permanent marriage. Then if the man dies, or they cannot live together and the man divorces her, she can be remarried to her first husband again. It is also not allowed that he marries the divorced woman, and then after consummating the marriage he divorces her so as to facilitate the first husband in re-marry his divorced wife.

31. Why did Imam Ali (a.s.) not take back Fadak when he (a.s.) became the ruler of the State?

Chapter 33: On What Ar-Ridha' (a.s.) Wrote Regarding the Reasons (Behind the Decrees) in Response to Questions by Muhammad ibn San'an

33-1 Muhammad ibn Ali Majilawayh - may God have Mercy upon him - narrated that his uncle Muhammad ibn Abil Qasim quoted on the authority of Muhammad ibn Abi Abdillah al-Kufi, on the authority of Muhammad ibn San'an, and also Ali ibn Ahmad ibn Muhammad ibn Imran al-Daqqaq, Muhammad ibn Ahmad al-San'ani, Ali ibn Abdullah al-Var'raq and Al-Husayn ibn Ibrahim ibn Ahmad ibn Hisham al-Mokattib - may God be pleased with them - narrated that Muhammad ibn

عَلَيْهِ وَآلِهِ أَنَّهَا لَمْ تُطَلَّقْ فَوَقَّعَ عَلَيْهِ السَّلامُ فِي رُقْعَتِهِمْ قُلْتُ هَذَا مِنْ رِوَايَتِكُمْ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ لِمُسْلِمَةِ الْفَتْحِ وَقَدْ كَثُرُوا عَلَيْهِ أَنْتُمْ خَيْرٌ وَأَصْحَابِي خَيْرٌ وَلا هِجْرَةَ بَعْدَ الْفَتْحِ فَأَبْطَلَ الْهِجْرَةَ وَلَمْ يَجْعَلْ هَؤُلاءِ أَصْحَاباً لَهُ فَرَجَعُوا إِلَى قَوْلِهِ.

حَدَّثَنا مُحَمَّدِ بْنِ يَحْيَى الصُّوليُّ قالَ: حَدَّثَنا عَوْنُ بْنِ مُحَمَّد قالَ: حَدَّثَنا سَهْلِ بْنِ القاسِمِ قالَ: سَمِعَ الرِّضَا عَلَيْهِ ـ 35 السَّلامُ بَعْضَ أَصْحَابِهِ يَقُولُ: لَعَنَ اللَّهُ مَنْ حَارَبَ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ فَقَالَ لَهُ قُلْ إِلا مَنْ تَابَ وَأَصْلَحَ ثُمَّ قَالَ: ذَنْبُ مَنْ تَخَلَّفَ عَنْهُ وَلَمْ يَتُبْ أَعْظَمُ مِنْ ذَنْبِ مَنْ قَاتَلَهُ ثُمَّ تَابَ. وَاللَّه المُوَفَّقُ.

33

(بابُ فِي ذِكرِ ما كَتَبَ بِهِ الرِّضا عَلَيْهِ السَّلامُ إِلى مُحَمَّدِ بْنِ سَنانٍ فِي جَوابِ مسائله فِي العِلَلِ

حَدَّثَنا مُحَمَّدِ بْنِ ماجِيلوَيْه ـ رَحْمَةُ اللَّه ـ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي القاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِى الكُوفِي عَنْ مُحَمَّدِ ـ 1 بْنِ سَنان وَحَدَّثَنا عَلِيّ بْنِ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِمْران الدَّقَّاق وَمُحَمَّدِ بْنِ أَحْمَدِ السنانِي وَعَلِيّ بْنِ عَبْدِ اللَّه الوَرَّاقُ وَالحُسَيْنِ بْنِ إِبْراهيمِ بْنِ أَحْمَدِ بْنِ هِشامِ المكتب ـ رَضِيَ اللَّهُ عَنْهُمْ ـ قالُوا: حَدَّثَنا مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّه الكُوفِي

Ali al-Kufi quoted on the authority of Muhammad ibn Isma'il, on the authority of Ali ibn Al-Abbas, on the authority of Al-Qasim ibn Al-Rabi'a As-Sah'haf, on the authority of Muhammad ibn San'an, and also Ali ibn Ahmad ibn Abdullah Al-Barqi, Ali ibn Isa - the neighbor to the Kufa Mosque, and Abu Ja'far Muhammad ibn Musa - may God have Mercy upon them - narrated that Muhammad ibn Ali Majilawayh, quoted on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the

authority of Muhammad ibn San'an that Abal Hassan Ali ibn Musa Ar-Ridha' (a.s.) wrote the following reasons (behind the decrees) in response to Muhammad ibn San'an's questions:

And the reason behind the obligatory ritual ablution (ghusl) for the major ritual impurity is to cleanse and purify man's self from what has impurified him. And another reason is to purify the rest of the body from impurities as impurities have come out from all over the body. That is why it is obligatory to clean the whole body.

And the reason behind the lesser decree about urination and defecation is the frequency of these acts compared to that of the major ritual impurity, the hardships involved, and the fact that there is no will in doing these acts and there is no lust involved in doing them. However, there is lust in major ritual impurity and it is the result of an intentional act.

And the reasons behind the ritual ablution on the two major festivals[1] and on Fridays, and other cases is to express a servant's honoring of his Lord, prepare himself for Him – the Glorious the Magnificent to ask Him to forgive his sins. Another reason is that they are the holidays which are known to be for congregations in remembrance of the Sublime God. Therefore, God has established the ritual ablution on these days as a way to honor these days and to make them superior to other days – days in which many recommendable prayers are said, much servitude is expressed, and it is a way of purification from one Friday to the next.

And the reason behind the major ablution for the dead is to cleanse the corpse from the various filth, illnesses and other things that might have fallen upon him, since the dead person is going to meet the angels and associate with the people of the Hereafter.

It is highly desirable for him to be clean and pure now that he is going to meet God and the Pure Ones where they will touch him and he will touch them. This is so that the Pure Ones may ask the Honorable the Exalted God to forgive him and they may intercede on his behalf.

عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيل، عَن عَلِيِّ بْنِ العَبّاس حَدَّثَنا القاسِم بْنِ الرَّبِيع الصَّحَّاف، عَن مُحَمَّدِ بْنِ سَنان وَحَدَّثَنا عَلِيِّ بْنِ أَحْمَدَ بْنِ عَبْدِ اللَّه البَرْقِي وَعَلِيِّ بْنِ عِيسَى المجاور فِي مَسْجِد الكُوفَة وَأَبُو جَعْفَر مُحَمَّدِ بْنِ مُوسَى البَرْقِي بِالرَّيِّ رحمهم اللَّه قالُوا: حَدَّثَنا مُحَمَّدِ بْنِ عَلِى ماجِيلوَيْه، عَن أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خالِد عَنْ أَبِيهِ، عَن مُحَمَّدِ بْنِ سَنان أَن عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ: كَتَبَ إِلَيْهِ فِي جَوَابِ مَسَائِلِهِ:

عِلَّةُ غُسْلِ الْجَنَابَةِ النَّظَافَةُ وَتَطْهِيرُ الإِنْسَانِ نَفْسَهُ مِمَّا أَصَابَهُ مِنْ أَذَاهُ وَتَطْهِيرُ سَائِرِ جَسَدِهِ لانَّ الْجَنَابَةَ خَارِجَةٌ مِنْ كُلِّ جَسَدِهِ فَلِذَلِكَ وَجَبَ عَلَيْهِ تَطْهِيرُ جَسَدِهِ كُلِّهِ.

وَعِلَّةُ التَّخْفِيفِ فِي الْبَوْلِ وَالْغَائِطِ لانَّهُ أَكْثَرُ وَأَدْوَمُ مِنَ الْجَنَابَةِ فَرُضِيَ فِيهِ بِالْوُضُوءِ لِكَثْرَتِهِ وَمَشَقَّتِهِ وَمَجِيئِهِ بِغَيْرِ إِرَادَةٍ مِنْهُ وَلا شَهْوَةٍ وَالْجَنَابَةُ لا تَكُونُ إِلا بِالاسْتِلْذَاذِ مِنْهُمْ وَالإِكْرَاهِ لانْفُسِهِمْ.

وَعِلَّةُ غُسْلِ الْعِيدِ وَالْجُمُعَةِ وَغَيْرِ ذَلِكَ مِنَ الأَغْسَالِ لِمَا فِيهِ مِنْ تَعْظِيمِ الْعَبْدِ رَبَّهُ وَاسْتِقْبَالِهِ الْكَرِيمَ الْجَلِيلَ وَطَلَبِ الْمَغْفِرَةِ لِذُنُوبِهِ وَلِيَكُونَ لَهُمْ يَوْمَ عِيدٍ مَعْرُوفٍ يَجْتَمِعُونَ فِيهِ عَلَى ذِكْرِ اللَّهِ عَزَّ وَجَلَّ فَجَعَلَ فِيهِ الْغُسْلَ تَعْظِيماً لِذَلِكَ الْيَوْمِ وَتَفْضِيلاً لَهُ عَلَى سَائِرِ الأَيَّامِ وَزِيَادَةً فِي النَّوَافِلِ وَالْعِبَادَةِ وَلِيَكُونَ تِلْكَ طَهَارَةً لَهُ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ.

وَعِلَّةُ غُسْلِ الْمَيِّتِ أَنَّهُ يُغَسَّلُ لانَّهُ يُطَهَّرُ وَيُنَظَّفُ مِنْ أَدْنَاسِ أَمْرَاضِهِ وَمَا أَصَابَهُ مِنْ صُنُوفِ عِلَلِهِ لانَّهُ يَلْقَى الْمَلائِكَةَ وَيُبَاشِرُ أَهْلَ الآخِرَةِ فَيُسْتَحَبُّ إِذَا وَرَدَ عَلَى اللَّهِ وَلَقِيَ أَهْلَ الطَّهَارَةِ وَيُمَاسُّونَهُ وَيُمَاسُّهُمْ أَنْ يَكُونَ طَاهِراً نَظِيفاً مُوَجَّهاً بِهِ إِلَى اللَّهِ عَزَّ وَجَلَّ لِيُطْلَبَ بِهِ وَيُشْفَعَ لَهُ.

And another reason behind the major ablution for the dead is that once he dies, the sperm with which he was at first created with will be discharged from his body and he will be in a state of major ritual impurity. Thus others must perform the major ablution for him.

And the reason why once you perform the major ritual ablution for the dead or touch someone's corpse[2] you must perform the major ritual ablution yourself is to be cleansed of the filth from the corpse that might have touched your body. That is because once someone dies and his soul departs from the body, most of the impurities remain in his body. Therefore, one must do so to get cleaned and purified therefrom. And the reason behind making minor ablutions (wudu) – in which it is prescribed to wash the face, the two arms[3], rubbing the head[4], and rubbing the upper side of the feet[5] – is that man wants to stand in front of the Honorable the Exalted God, facing Him and visiting the Honorable Recorders (*Kiram Katibin*)[6] with all his apparent body parts. Then washing the face is for prostration and humbleness, washing the two arms is for preparing them to be held up towards the heavens, implore and fear God with them and use them to sincerely turn towards the worship of God. The rubbing of the head and the feet is because they are apparent in all positions of the prayer and in them there is not as much humbleness and sincerity of worship as there is in the face and the two hands.

And the reason behind the alms-tax is to aid the poor and protect the properties of the rich[7], as the Blessed the Sublime God has ordained that the healthy assist those afflicted with calamities. As the Sublime God has said, *'Ye shall certainly be tried and tested in your possessions and in your personal selves...'*[8] The way you are tried by your possessions is by paying the alms-tax, and the way you are tried by your personal selves is by getting yourselves prepared to be patient during calamities. In paying the alms-tax there is a fulfillment of gratitude for the blessings granted to us by the Honorable the Exalted God, an eagerness to have more of them, kindness and mercy for the weak, and kindness with the poor. And also there is an increased inclination towards sympathizing with the poor; assisting the poor and helping them regarding their religious affairs and a lesson for the rich to take heed to seeing their poorness in the Hereafter; and encouragement to thank the Blessed the Sublime God for what He has bestowed upon us and has

وَعِلَّةٌ أُخْرَى أَنَّهُ يَخْرُجُ مِنْهُ الأَذَى الَّذِي مِنْهُ خُلِقَ فَيُجْنِبُ فَيَكُونُ غُسْلُهُ لَهُ وَعِلَّةُ اغْتِسَالِ مَنْ غَسَلَهُ أَوْ مَسَّهُ فَظَاهِرَةٌ لِمَا

أَصَابَهُ مِنْ نَضْحِ الْمَيِّتِ لانَّ الْمَيِّتَ إِذَا خَرَجَتِ الرُّوحُ مِنْهُ بَقِيَ أَكْثَرَ آفَةً فَلِذَلِكَ يُتَطَهَّرُ مِنْهُ وَيُطَهَّرُ.

وَعِلَّةُ الْوُضُوءِ الَّتِي مِنْ أَجْلِهَا صَارَ غَسْلُ الْوَجْهِ وَالذِّرَاعَيْنِ وَمَسْحُ الرَّأْسِ وَالرِّجْلَيْنِ فَلِقِيَامِهِ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ وَاسْتِقْبَالِهِ إِيَّاهُ بِجَوَارِحِهِ الظَّاهِرَةِ وَمُلاقَاتِهِ بِهَا الْكِرَامَ الْكَاتِبِينَ فَغَسْلُ الْوَجْهِ لِلسُّجُودِ وَالْخُضُوعِ وَغَسْلُ الْيَدَيْنِ لِيَقْلِبَهُمَا وَيَرْغَبَ بِهِمَا وَيَرْهَبَ وَيَتَبَتَّلَ وَمَسْحُ الرَّأْسِ وَالْقَدَمَيْنِ لانَّهُمَا ظَاهِرَانِ مَكْشُوفَانِ يَسْتَقْبِلُ بِهِمَا فِي حَالاتِهِ وَلَيْسَ فِيهِمَا مِنَ الْخُضُوعِ وَالتَّبَتُّلِ مَا فِي الْوَجْهِ وَالذِّرَاعَيْنِ.

وَعِلَّةُ الزَّكَاةِ مِنْ أَجْلِ قُوتِ الْفُقَرَاءِ وَتَحْصِينِ أَمْوَالِ الأَغْنِيَاءِ لانَّ اللَّهَ تَبَارَكَ وَتَعَالَى كَلَّفَ أَهْلَ الصِّحَّةِ الْقِيَامَ بِشَأْنِ أَهْلِ الزَّمَانَةِ وَالْبَلْوَى كَمَا قَالَ عَزَّ وَجَلَّ لَتُبْلَوُنَّ فِي أَمْوالِكُمْ بِإِخْرَاجِ الزَّكَاةِ وَأَنْفُسِكُمْ بِتَوْطِينِ الأَنْفُسِ عَلَى الصَّبْرِ مَعَ مَا فِي ذَلِكَ مِنْ أَدَاءِ شُكْرِ نِعَمِ اللَّهِ عَزَّ وَجَلَّ وَالطَّمَعِ فِي الزِّيَادَةِ مَعَ مَا فِيهِ مِنَ الرَّحْمَةِ وَالرَّأْفَةِ لاهْلِ الضَّعْفِ وَالْعَطْفِ عَلَى أَهْلِ الْمَسْكَنَةِ وَالْحَثِّ لَهُمْ عَلَى الْمُوَاسَاةِ وَتَقْوِيَةِ الْفُقَرَاءِ وَالْمَعُونَةِ لَهُمْ عَلَى أَمْرِ الدِّينِ وَهُمْ عِظَةٌ لأَهْلِ الْغِنَى وَعِبْرَةٌ لَهُمْ لِيَسْتَدِلُّوا عَلَى فَقْرِ الأُخِرَةِ بِهِمْ وَمَا لَهُمْ مِنَ الْحَثِّ فِي

made us needless of. And also there is an encouragement to pray, cry, and fear that we may become poor like them one day. And also there is an encouragement in performing many deeds similar to paying the alms-tax such as charity, visiting the relatives and being kind to others.

And the reason behind the *Hajj* pilgrimage is that it is a form of getting near to God, asking Him for extensive rewards, departing from all the sins that one has committed, to be repentant for all that he has done in the past, and to start what he will do in the future. The pilgrimage is also for experiencing the expenditures of his wealth and exert himself; avoiding lust and pleasure so as to seek nearness to the Honorable the Exalted God. The pilgrimage is also for feeling humility and courtesy; suffering from the difficulties of the trip in the various conditions of heat, cold, security and fear for a long span of time. The benefits in the *Hajj* pilgrimage for the people include asking the Honorable the Exalted God for the fulfillment of our needs; abandoning relentlessness of the heart; abandoning the daring of the self; abandoning forgetfulness to remember God; abandoning lack of hope and engaging in action; renewal of the rights; preventing the self from getting corrupt; benefiting the people in the East or the West of the Earth – whether they live in the deserts or at sea; whether they partake in the *Hajj* pilgrimage or not; whether they import things; whether they do business with men (a.s.ell or buy); and whether they are dealers or needy men. It also includes the fulfillment of the needs of the people who live in that vicinity where the *Hajj* pilgrims gather together as God has said, *'That they may witness the benefits* (*provided*) *for them.'* [9]

And the reason behind the obligation of going on the *Hajj* pilgrimage once (in the lifetime) is that the Honorable the Exalted God has considered the least powerful of the people in establishing the obligatory deeds (they only need to go once). One of these obligations is the *Hajj* pilgrimage which is obligatory once. God has encouraged the powerful people to go as often as they can.

And the reason behind establishing the House (of God) in the middle of the Earth is that it is the place where land at first came out of water. All the winds that blow in the world start from there at the point beneath the *'al-Rokn ash-Shami*. The House of God was the first mausoleum established on the Earth. Therefore, it is the center and the religious

ذَلِكَ عَلَى الشُّكْرِ لِلَّهِ عَزَّ وَجَلَّ لِمَا خَوَّلَهُمْ وَأَعْطَاهُمْ وَالدُّعَاءِ وَالتَّضَرُّعِ وَالْخَوْفِ مِنْ أَنْ يَصِيرُوا مِثْلَهُمْ فِي أُمُورٍ كَثِيرَةٍ مِنْ أَدَاءِ الزَّكَاةِ وَالصَّدَقَاتِ وَصِلَةِ الأَرْحَامِ وَاصْطِنَاعِ الْمَعْرُوفِ.

وَعِلَّةُ الْحَجِّ الْوِفَادَةُ إِلَى اللَّهِ عَزَّ وَجَلَّ وَطَلَبُ الزِّيَادَةِ وَالْخُرُوجُ مِنْ كُلِّ مَا اقْتَرَفَ وَلِيَكُونَ تَائِباً مِمَّا مَضَى مُسْتَأْنِفاً لِمَا يَسْتَقْبِلُ وَمَا فِيهِ مِن اسْتِخْرَاجِ الأَمْوَالِ وَتَعَبِ الأَبْدَانِ وَحَظْرِهَا عَنِ الشَّهَوَاتِ وَاللَّذَّاتِ وَالتَّقَرُّبِ بِالْعِبَادَةِ إِلَى اللَّهِ عَزَّ وَجَلَّ وَالْخُضُوعِ وَالاسْتِكَانَةِ وَالذُّلِّ شَاخِصاً فِي الْحَرِّ وَالْبَرْدِ وَالْخَوْفِ وَالأَمْنِ دَائِباً فِي ذَلِكَ دَائِماً وَمَا فِي ذَلِكَ لِجَمِيعِ الْخَلْقِ مِنَ الْمَنَافِعِ وَالرَّغْبَةِ وَالرَّهْبَةِ إِلَى اللَّهِ عَزَّ وَجَلَّ وَمِنْهُ تَرْكُ قَسَاوَةِ الْقَلْبِ وَجَسَارَةِ الأَنْفُسِ وَنِسْيَانِ الذِّكْرِ وَانْقِطَاعِ الرَّجَاءِ وَالأَمَلِ وَتَجْدِيدُ الْحُقُوقِ وَحَظْرُ النَّفْسِ عَنِ الْفَسَادِ وَمَنْفَعَةُ مَنْ فِي شَرْقِ الأَرْضِ وَغَرْبِهَا وَمَنْ فِي الْبَرِّ وَالْبَحْرِ مِمَّنْ يَحِجُّ وَمَنْ لا يَحِجُّ مِنْ تَاجِرٍ وَجَالِبٍ وَبَائِعٍ وَمُشْتَرٍ وَكَاسِبٍ وَمِسْكِينٍ وَقَضَاءُ حَوَائِجِ أَهْلِ الأَطْرَافِ وَالْمَوَاضِعِ الْمُمْكِنِ لَهُمُ الاجْتِمَاعُ فِيهَا كَذَلِكَ لِيَشْهَدُوا مَنَافِعَ لَهُمْ.

وَعِلَّةُ فَرْضِ الْحَجِّ مَرَّةً وَاحِدَةً لانَّ اللَّهَ عَزَّ وَجَلَّ وَضَعَ الْفَرَائِضَ عَلَى أَدْنَى الْقَوْمِ قُوَّةً فَمِنْ تِلْكَ الْفَرَائِضِ الْحَجُّ الْمَفْرُوضُ وَاحِدٌ ثُمَّ رَغَّبَ أَهْلَ الْقُوَّةِ عَلَى قَدْرِ طَاقَتِهِم.

وَعِلَّةُ وَضْعِ الْبَيْتِ وَسَطَ الأَرْضِ أَنَّهُ الْمَوْضِعُ الَّذِي مِنْ تَحْتِهِ دُحِيَتِ الأَرْضُ وَكُلُّ رِيحٍ تَهُبُّ فِي الدُّنْيَا فَإِنَّهَا تَخْرُجُ مِنْ تَحْتِ الرُّكْنِ الشَّامِيِّ وَهِيَ أَوَّلُ بُقْعَةٍ وُضِعَتْ فِي الأَرْضِ

pilgrimage obligation for all the people whether they are from the East or the West. *Mecca* was so named because the people used to whistle there, and they called whoever intended to go there as *he whistled.* This is clear from the Words of the Honorable the Exalted God, *'Their prayer at the House* (*of God*) *is nothing but whistling and clapping of hands...'*[10] Here the word *'Mecca* used in the verse in Arabic means whistling and the word *'Tasdiyah* used in the verse in Arabic means clapping.

And the reason behind the circumambulation around the House (of God) is that the Blessed the Sublime God told the angels, *'I will create a vicegerent on earth.'* They said, *'Wilt Thou place therein one who will make mischief therein and shed blood?...'*[11] They gave this reply to the Sublime God, but then they became sorry, took refuge in the Throne and repented. The Honorable the Exalted God desired that other servants worship in a similar fashion just like the angels. Therefore, He founded a House parallel to the Throne in the Fourth Heaven called *'Az-Zorah*. Then He founded another House in the Heavens of this world parallel to *'Az-Zorah* called *'Al-Bayt al-Ma'mur.* Then He founded this House parallel to *'Al-Bayt al-Ma'mur.* Then He ordered Adam (a.s.) to circumambulate around it. Then the Honorable the

Exalted God forgave him and this became a practice for his progeny all the way up until the Resurrection Day.

And the reason behind kissing or touching the Black Stone is that when the Blessed the Sublime God made a covenant with the children of Adam, the Black Stone swallowed it and thus made the people obliged to honor this covenant. That is near the Black Stone they must say, 'This is what I was entrusted with and I fulfilled it. This is my covenant and I honored it. Therefore, bear witness that I honored my covenant.' The same meaning lies in Salman's words, 'On the Resurrection Day the Black Stone will appear like Mount *Abi Qays* with a tongue. It will testify on behalf of whoever has visited it.'

And the reason behind naming Mina (meaning beg) is that Gabriel descended to Abraham and said, *'Beg*[12] *your Lord for something.'* Then Abraham asked that God establish the offering of a sheep instead of offering his son Ishmael, and God order that the sheep be slaughtered for Him. Then this request was granted.

لأنَّهَا الْوَسَطُ لِيَكُونَ الْفَرْضُ لاهْلِ الشَّرْقِ وَالْغَرْبِ فِي ذَلِكَ سَوَاءً.

وَسُمِّيَتْ مَكَّةُ مَكَّةَ لانَّ النَّاسَ كَانُوا يَمْكُونَ فِيهَا وَكَانَ يُقَالُ لِمَنْ قَصَدَهَا قَدْ مَكَا وَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَما كانَ صَلاتُهُمْ عِنْدَ الْبَيْتِ إِلا مُكاءً وَتَصْدِيَةً فَالْمُكَاءُ الصَّفِيرُ وَالتَّصْدِيَةُ صَفْقُ الْيَدَيْنِ.

وَعِلَّةُ الطَّوَافِ بِالْبَيْتِ أَنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ لِلْمَلائِكَةِ إِنِّي جاعِلٌ فِي الأَرْضِ خَلِيفَةً قالُوا أَتَجْعَلُ فِيها مَنْ يُفْسِدُ فِيها وَيَسْفِكُ الدِّماءَ فَرَدُّوا عَلَى اللَّهِ عَزَّ وَجَلَّ هَذَا الْجَوَابَ فَنَدِمُوا فَلاذُوا بِالْعَرْشِ وَاسْتَغْفَرُوا فَأَحَبَّ اللَّهُ عَزَّ وَجَلَّ أَنْ يَتَعَبَّدَ بِمِثْلِ ذَلِكَ الْعِبَادُ فَوَضَعَ فِي السَّمَاءِ الرَّابِعَةِ بَيْتاً بِحِذَاءِ الْعَرْشِ يُسَمَّى الضُّرَاحَ ثُمَّ وَضَعَ فِي السَّمَاءِ الدُّنْيَا بَيْتاً يُسَمَّى الْمَعْمُورَ بِحِذَاءِ الضُّرَاحِ ثُمَّ وَضَعَ هَذَا الْبَيْتَ بِحِذَاءِ الْبَيْتِ الْمَعْمُورِ ثُمَّ أَمَرَ آدَمَ فَطَافَ بِهِ فَتَابَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ فَجَرَى ذَلِكَ فِي وُلْدِهِ إِلَى يَوْمِ الْقِيَامَةِ.

وَعِلَّةُ اسْتِلامِ الْحَجَرِ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمَّا أَخَذَ مِيثَاقَ بَنِي آدَمَ الْتَقَمَهُ الْحَجَرُ فَمِنْ ثَمَّ كَلَّفَ النَّاسَ تَعَاهُدَ ذَلِكَ الْمِيثَاقِ وَمِنْ ثَمَّ يُقَالُ عِنْدَ الْحَجَرِ أَمَانَتِي أَدَّيْتُهَا وَمِيثَاقِي تَعَاهَدْتُهُ لِتَشْهَدَ لِي بِالْمُوَافَاةِ وَمِنْهُ قَوْلُ سَلْمَانَ رَحِمَهُ اللَّهُ لَيَجِيئَنَّ الْحَجَرُ يَوْمَ الْقِيَامَةِ مِثْلَ أَبِي قُبَيْسٍ لَهُ لِسَانٌ وَشَفَتَانِ يَشْهَدُ لِمَنْ وَافَاهُ بِالْمُوَافَاةِ.

وَالْعِلَّةُ الَّتِي مِنْ أَجْلِهَا سُمِّيَتْ مِنًى مِنًى أَنَّ جَبْرَئِيلَ عَلَيْهِ السَّلامُ قَالَ هُنَاكَ لابْرَاهِيمَ عَلَيْهِ السَّلامُ تَمَنَّ عَلَى رَبِّكَ مَا شِئْتَ فَتَمَنَّى إِبْرَاهِيمُ عَلَيْهِ السَّلامُ فِي نَفْسِهِ أَنْ يَجْعَلَ اللَّهُ مَكَانَ ابْنِهِ إِسْمَاعِيلَ كَبْشاً يَأْمُرُهُ بِذَبْحِهِ فِدَاءً لَهُ فَأُعْطِيَ مُنَاهُ.

And the reason behind fasting is the realization of the feeling of hunger and thirst that one would suffer if he was poor. Another reason is to suffer and be patient (during fasting so as to receive rewards, and to

act as proofs of the Hereafter's hardships. In addition to all of this, fasting is a cause of elimination of lust and acts as an advisor for us, and as a proof for the Hereafter to see its hardships. Fasting also makes us realize the extent of hardships suffered by the poor and the indigent in this world and the Hereafter.

And God forbade killing since its allowance would corrupt the society, cause its destruction and the corruption of His Plan.

And the Honorable the Exalted God forbade doing what might result in parents' damnation (of us) is that this would involve the disobedience of the Honorable the Exalted God and our parents; an approach to the denial of blessings; cancellation of gratitude and what might lead to the cutting off of and the disruption of family ties. This is because it involves not paying enough respect for parents, recognizing their rights; the cutting off of family ties; the lack of the inclination of parents to see their children, and quitting to upbring them since the parents no longer have any hopes in their well-being.

And God forbade adultery due to the corruption it results in, including murders, the disruption of family relations, the abandoning of the proper raising of children, corruption in inheritance issues and other similar forms of corruption.

And God forbade oppressively devouring the orphan's property due to several corrupting reasons. Firstly, when man oppressively devours an orphan's property he has indeed acted as a partner in murdering the orphan, since an orphan is not self-sufficient and cannot maintain himself. He cannot support himself, and he has no one else to support him and maintain him as his parents would have done. Therefore, if someone devours his property, it is as if he has killed the orphan by leading him into poverty and destitution, even though the Honorable the Exalted God has admonished us against this act. And He has established its punishment in the following Words of the Honorable the Exalted God, '*Let those* (*disposing of an estate*) *have the same fear in their minds as they would have for their own, if they had left a helpless family behind: Let them fear God...*'"[13]

وَعِلَّةُ الصَّوْمِ لِعِرْفَانِ مَسِّ الْجُوعِ وَالْعَطَشِ لِيَكُونَ الْعَبْدُ ذَلِيلاً مُسْتَكِيناً مَأْجُوراً مُحْتَسِباً صَابِراً وَيَكُونَ ذَلِكَ دَلِيلاً لَهُ عَلَى شَدَائِدِ الْأُخِرَةِ مَعَ مَا فِيهِ مِنَ الانْكِسَارِ لَهُ عَنِ الشَّهَوَاتِ وَاعِظاً لَهُ فِي الْعَاجِلِ دَلِيلاً عَلَى الْآجِلِ لِيَعْلَمَ شِدَّةَ مَبْلَغِ ذَلِكَ مِنْ أَهْلِ الْفَقْرِ وَالْمَسْكَنَةِ فِي الدُّنْيَا وَالْأُخِرَةِ.

وَحَرَّمَ قَتْلَ النَّفْسِ لِعِلَّةِ فَسَادِ الْخَلْقِ فِي تَحْلِيلِهِ لَوْ أَحَلَّ وَفَنَائِهِمْ وَفَسَادِ التَّدْبِيرِ.

وَحَرَّمَ اللَّهُ عَزَّ وَجَلَّ عُقُوقَ الْوَالِدَيْنِ لِمَا فِيهِ مِنَ الْخُرُوجِ عَنِ التَّوْقِيرِ لِطَاعَةِ اللَّهِ عَزَّ وَجَلَّ وَالتَّوْقِيرِ لِلْوَالِدَيْنِ وَتَجَنُّبِ كُفْرِ النِّعْمَةِ وَإِبْطَالِ الشُّكْرِ وَمَا يَدْعُو مِنْ ذَلِكَ إِلَى قِلَّةِ النَّسْلِ وَانْقِطَاعِهِ لِمَا فِي الْعُقُوقِ مِنْ قِلَّةِ تَوْقِيرِ الْوَالِدَيْنِ وَالْعِرْفَانِ بِحَقِّهِمَا وَقَطْعِ الْأَرْحَامِ وَالزُّهْدِ مِنَ الْوَالِدَيْنِ فِي الْوَلَدِ وَتَرْكِ التَّرْبِيَةِ لِعِلَّةِ تَرْكِ الْوَلَدِ بِرَّهُمَا.

وَحَرَّمَ الزِّنَا لِمَا فِيهِ مِنَ الْفَسَادِ مِنْ قَتْلِ الأَنْفُسِ وَذَهَابِ الأَنْسَابِ وَتَرْكِ التَّرْبِيَةِ لِلأَطْفَالِ وَفَسَادِ الْمَوَارِيثِ وَمَا أَشْبَهَ ذَلِكَ مِنْ وُجُوهِ الْفَسَاد.

وَحَرَّمَ أَكْلَ مَالِ الْيَتِيمِ ظُلْماً لِعِلَلٍ كَثِيرَةٍ مِنْ وُجُوهِ الْفَسَادِ أَوَّلُ ذَلِكَ أَنَّهُ إِذَا أَكَلَ الإِنْسَانُ مَالَ الْيَتِيمِ ظُلْماً فَقَدْ أَعَانَ عَلَى قَتْلِهِ إِذِ الْيَتِيمُ غَيْرُ مُسْتَغْنٍ وَلا مُحْتَمِلٍ لِنَفْسِهِ وَلا عَلِيمٍ بِشَأْنِهِ وَلا لَهُ مَنْ يَقُومُ عَلَيْهِ وَيَكْفِيهِ كَقِيَامِ وَالِدَيْهِ فَإِذَا أَكَلَ مَالَهُ فَكَأَنَّهُ قَدْ قَتَلَهُ وَصَيَّرَهُ إِلَى الْفَقْرِ وَالْفَاقَةِ مَعَ مَا خَوَّفَ اللَّهُ تَعَالَى وَجَعَلَ مِنَ الْعُقُوبَةِ فِي قَوْلِهِ عَزَّ وَجَلَّ وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعافاً خافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ.

Abi Ja'far (al-Baqir) (a.s.) said, "The Honorable the Exalted God has promised two punishments for devouring the orphan's property: punishments in this world and punishment in the Hereafter. The reason for the forbiddance of devouring the orphan's property is to maintain the orphan until he attains his independence and does not need other people's property. It is also meant to safeguard the survivors of the orphan's guardian, so that they do not have to suffer the same thing that the orphan suffers by experiencing the punishment that God has promised for this world. Also the orphan will demand his property when he grows up. Then it[14] will result in such hatred, animosity and wrath that it will finally end up in the destruction of them all.

And God forbade fleeing from the battle-field since it will weaken the religion, undermine the Prophethood and the just Immaculate Leaders (a.s.), and not help them against their enemies. This will result in punishment as it equates to denying what the Prophet (S) and the Imams (a.s.) invite us to including the confession to His Lordship; expression of social justice; elimination of oppression; destruction of corruption and whatever might happen due to the enemy getting daring with the Muslims, and its consequences such as killing, destroying the Honorable the Exalted God's religion and any other corruption.

And God forbade adopting Arab customs after the migration, since it implies returning from the religion, abandoning the assistance to the Prophets (a.s.) and the Proofs (a.s.), and other corruption that it will lead to. It would also imply the cancellation of all the rights of those who have some rights. This would be similar to living like the Bedouins. Since if one recognizes the religion perfectly then he would not associate with the ignorant ones and would fear them. Should one associate with the ignorant ones, he would not be immune from slowly abandoning his own knowledge and become ignorant – even more ignorant than the ignorant.

And God forbade whatever has been slaughtered in a name other than God's. The Honorable the Exalted God has made it incumbent for His creatures to bear witness to Him, mention His Name over whatever (animals) they slaughter to make them allowable to eat, and as a way to make a distinction between what is done to get nearer to Him and what establishes the worship of the Satans. There lies a confession to His Lordship and Unity in mentioning the Name of the Honorable the

وَكَقَوْلِ أَبِي جَعْفَرٍ عَلَيْهِ السَّلامُ إِنَّ اللَّهَ وَعَدَ فِي أَكْلِ مَالِ الْيَتِيمِ عُقُوبَتَيْنِ عُقُوبَةً فِي الدُّنْيَا وَعُقُوبَةً فِي الْآخِرَةِ فَفِي تَحْرِيمِ مَالِ الْيَتِيمِ اسْتِغْنَاءُ الْيَتِيمِ وَاسْتِقْلالُهُ بِنَفْسِهِ وَالسَّلامَةُ لِلْعَقِبِ أَنْ يُصِيبَهُ مَا أَصَابَهُ لِمَا وَعَدَ اللَّهُ تَعَالَى فِيهِ مِنَ الْعُقُوبَةِ مَعَ مَا فِي ذَلِكَ مِنْ طَلَبِ الْيَتِيمِ بِثَارِهِ إِذَا أَدْرَكَ وَوُقُوعِ الشَّحْنَاءِ وَالْعَدَاوَةِ وَالْبَغْضَاءِ حَتَّى يَتَفَانَوْا.

اوَحَرَّمَ اللَّهُ تَعَالَى الْفِرَارَ مِنَ الزَّحْفِ لِمَا فِيهِ مِنَ الْوَهْنِ فِي الدِّينِ وَالاسْتِخْفَافِ بِالرُّسُلِ وَالأَئِمَّةِ الْعَادِلَةِ عَلَيْهِ السَّلامُ وَتَرْكِ نُصْرَتِهِمْ عَلَى الأَعْدَاءِ وَالْعُقُوبَةِ لَهُمْ عَلَى إِنْكَارِ مَا دُعُوا إِلَيْهِ مِنَ الإِقْرَارِ بِالرُّبُوبِيَّةِ وَإِظْهَارِ الْعَدْلِ وَتَرْكِ الْجَوْرِ وَإِمَاتَةِ الْفَسَادِ لِمَا فِي ذَلِكَ مِنْ جُرْأَةِ الْعَدُوِّ عَلَى الْمُسْلِمِينَ وَمَا يَكُونُ فِي ذَلِكَ مِنَ السَّبْيِ وَالْقَتْلِ وَإِبْطَالِ دِينِ اللَّهِ عَزَّ وَجَلَّ وَغَيْرِهِ مِنَ الْفَسَادِ.

وَحَرَّمَ التَّعَرُّبَ بَعْدَ الْهِجْرَةِ لِلرُّجُوعِ عَنِ الدِّينِ وَتَرْكِ الْمُؤَازَرَةِ لِلأَنْبِيَاءِ وَالْحُجَجِ عَلَيْهِمُ السَّلامُ وَمَا فِي ذَلِكَ مِنَ الْفَسَادِ وَإِبْطَالِ حَقِّ كُلِّ ذِي حَقٍّ لا لِعِلَّةِ سُكْنَى الْبَدْوِ.

وَكَذَلِكَ لَوْ عَرَفَ الرَّجُلُ الدِّينَ كَامِلَةً لَمْ يَجُزْ لَهُ مُسَاكَنَةُ أَهْلِ الْجَهْلِ وَالْخَوْفِ عَلَيْهِ لانَّهُ لا يُؤْمَنُ أَنْ يَقَعَ مِنْهُ تَرْكُ الْعِلْمِ وَالدُّخُولُ مَعَ أَهْلِ الْجَهْلِ وَالتَّمَادِي فِي ذَلِكَ.

وَحَرَّمَ مَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ عَزَّ وَجَلَّ لِلَّذِي أَوْجَبَ اللَّهُ عَزَّ وَجَلَّ عَلَى خَلْقِهِ مِنَ الإِقْرَارِ بِهِ وَذِكْرِ اسْمِهِ عَلَى الذَّبَائِحِ الْمُحَلَّلَةِ وَلِئَلا يُسَوِّيَ بَيْنَ مَا تُقُرِّبَ بِهِ إِلَيْهِ وَبَيْنَ مَا جُعِلَ عِبَادَةً لِلشَّيَاطِينِ وَالأَوْثَانِ لأَنَّ فِي تَسْمِيَةِ اللَّهِ عَزَّ وَجَلَّ الإِقْرَارَ بِرُبُوبِيَّتِهِ وَتَوْحِيدِهِ وَمَا فِي

Exalted, and there lies atheism and seeking to approach other deities in mentioning any other names (while slaughtering).[15] Therefore, remembering God and mentioning His Name over what is slaughtered is what would make a distinction between what God has allowed and what He has forbidden to eat.

And God forbade eating wild birds and beasts of prey[16] since they all feed on the dead animals, human corpses and human waste and the like[17]. Then the Honorable, the Exalted God has established some signs in the wild animals and birds, so that those we are allowed to eat can be distinguishable from those that are forbidden to eat. My father (a.s.) said, “Any wild animals that have canine teeth and any birds that have claws are forbidden to eat. Any birds that have gizzards are allowable to eat.”

Another sign to distinguish between birds which we are allowed to eat and birds which are forbidden to eat is that my father (a.s.) said, “Eat whichever of the birds that constantly flap their wings while flying, and do not eat any of the birds that sometimes flap their wings but mostly glide.”

And God forbade eating rabbits as it has claws like cats and other beasts of prey. Therefore, the same decree about beasts of prey applies to eating rabbits. In addition to this, there is some filthiness in it and bleeding like that of menstruating women since it is a freak (perverted) animal[18].

And the reason behind the forbiddance of usury is that God has admonished against it, because in it there lies the destruction of property. When man buys one *Dirham* for two *Dirhams* while the worth of one *Dirham* is only one *Dirham*, the second *Dirham* has become destroyed. Thus usury on transaction is a loss under all circumstances for the buyer and the seller. Thus the Blessed the Sublime God forbade usury due to its effect on destroying property as He has admonished against letting a fool have any control over his own property, since there is the fear that he might destroy it. This holds until he matures intellectually. Thus this is the reason God has forbidden usury, and the purchase of one *Dirham* in exchange for two *Dirhams*.

And the reason behind the forbiddance of usury after the decree on it became clear is that practicing usury implies the underestimation of what God has forbidden. That is committing a major sin after it has been clarified. The Sublime God has forbidden it. This is nothing but an underestimation of the forbiddance of what is forbidden, and such an underestimation equals becoming an atheist.

الإِهْلالِ لِغَيْرِ اللَّهِ مِنَ الشِّرْكِ بِهِ وَالتَّقَرُّبِ بِهِ إِلَى غَيْرِهِ لِيَكُونَ ذِكْرُ اللَّهِ تَعَالَى وَتَسْمِيَتُهُ عَلَى الذَّبِيحَةِ فَرْقاً بَيْنَ مَا أَحَلَّ اللَّهُ وَبَيْنَ مَا حَرَّمَ اللَّهُ.

وَحَرَّمَ سِبَاعَ الطَّيْرِ الْوَحْشِ كُلَّهَا لاكْلِهَا مِنَ الْجِيَفِ وَلُحُومِ النَّاسِ وَالْعَذِرَةِ وَمَا أَشْبَهَ ذَلِكَ فَجَعَلَ اللَّهُ عَزَّ وَجَلَّ دَلائِلَ مَا أَحَلَّ مِنَ الْوَحْشِ وَالطَّيْرِ وَمَا حَرَّمَ كَمَا قَالَ أَبِي عَلَيْهِ السَّلامُ كُلُّ ذِي نَابٍ مِنَ السِّبَاعِ وَذِي مِخْلَبٍ مِنَ الطَّيْرِ حَرَامٌ وَكُلُّ مَا كَانَتْ لَهُ قَانِصَةٌ مِنَ الطَّيْرِ فَحَلالٌ وَعِلَّةٌ أُخْرَى يُفَرِّقُ بَيْنَ مَا أُحِلَّ مِنَ الطَّيْرِ وَمَا حُرِّمَ قَوْلُهُ عَلَيْهِ السَّلامُ كُلْ مَا دَفَّ وَلا تَأْكُلْ مَا صَفَّ.

وَحَرَّمَ الأَرْنَبَ لانَّهَا بِمَنْزِلَةِ السِّنَّوْرِ وَلَهَا مَخَالِيبُ كَمَخَالِيبِ السِّنَّوْرِ وَسِبَاعِ الْوَحْشِ فَجَرَتْ مَجْرَاهَا مَعَ قَذَرِهَا فِي نَفْسِهَا وَمَا يَكُونُ مِنْهَا مِنَ الدَّمِ كَمَا يَكُونُ مِنَ النِّسَاءِ لانَّهَا مَسْخٌ.

وَعَلَيْهِ تَحْرِيمُ الرِّبَا إِنَّمَا نَهَى اللَّهُ عَنْهُ لِمَا فِيهِ مِنْ فَسَادِ الأَمْوَالِ لانَّ الإِنْسَانَ إِذَا اشْتَرَى الدِّرْهَمَ بِالدِّرْهَمَيْنِ كَانَ ثَمَنُ الدِّرْهَمِ دِرْهَماً وَثَمَنُ الآخَرِ بَاطِلاً فَبَيْعُ الرِّبَا وَشِرَاهُ وَكْسٌ عَلَى كُلِّ حَالٍ عَلَى الْمُشْتَرِي وَعَلَى الْبَائِعِ فَحَظَرَ اللَّهُ عَزَّ وَجَلَّ الرِّبَا لِعِلَّةِ فَسَادِ الأَمْوَالِ كَمَا حَظَرَ عَلَى السَّفِيهِ أَنْ يُدْفَعَ إِلَيْهِ مَالُهُ لِمَا يُتَخَوَّفُ عَلَيْهِ مِنْ إِفْسَادِهِ حَتَّى يُؤْنَسَ مِنْهُ رُشْدٌ فَلِهَذِهِ الْعِلَّةِ حَرَّمَ اللَّهُ الرِّبَا وَبَيْعَ الدِّرْهَمِ بِالدِّرْهَمَيْنِ يَداً بِيَدٍ.

وَعِلَّةُ تَحْرِيمِ الرِّبَا بَعْدَ الْبَيِّنَةِ لِمَا فِيهِ مِنَ الاسْتِخْفَافِ بِالْحَرَامِ الْمُحَرَّمِ وَهِيَ كَبِيرَةٌ بَعْدَ الْبَيَانِ وَتَحْرِيمِ اللَّهِ لَهَا وَلَمْ يَكُنْ ذَلِكَ مِنْهُ إِلا اسْتِخْفَافاً بِالْمُحَرِّمِ لِلْحَرَامِ وَالاسْتِخْفَافُ بِذَلِكَ دُخُولٌ فِي الْكُفْرِ.

And the reason behind the forbiddance of usury on loan[19] is that doing good deeds will disappear, and property will be destroyed. The people will be inclined to gain a benefit without exerting any effort. The

payment of loans will be abandoned while it is one of the good deeds. In this there is corruption, oppression and the destruction of property.

And God forbade eating pork as a pig is ugly. The Honorable the Exalted God has set it as a lesson to take heed of for the people, and as a scare crow and a reason to see what a freak it is for His creatures. It is also because its food is the most contaminated – plus many more reasons.

God also forbade eating monkeys as they are freaks like pigs. He has set it as a lesson to take heed of for the people, and as a scare crow and a reason to see what a freak is for His creatures. Also about the monkey's face, God established it like man to be a proof for man that it is one of the creatures upon which there was God's Wrath.

And God forbade eating whatever is dead due to the existence of things in them which would corrupt the body and would cause calamities (a.s.erious diseases). The Honorable the Exalted God willed to establish the mentioning of His Name to be the cause for the allowance of eating the animals and that this act be what distinguishes between the allowed and the forbidden to eat.

And the Honorable the Exalted God forbade eating blood as He forbade eating the dead due to the existence of things in them which would corrupt the body and would cause bile, bad breath, bad body odor, bad temper, getting mean, lack of kindness and mercy so much that one might even kill his own father or friend.

And God forbade eating a spleen since there is blood in it. The reason for this is the same as the reason for the forbiddance of eating blood and the dead as both are in the same direction of corruption.

And the reason behind the nuptial gift and its obligation for men, and not upon the women to give to the men is that the expenses of the woman are on the man's shoulders. The woman is selling herself and the man is the buyer. There is no selling without a cost and no buying without a payment, even though women are excused from doing business and trade due to many reasons.

وَعِلَّةُ تَحْرِيمِ الرِّبَا بِالنَّسِيئَةِ لِعِلَّةِ ذَهَابِ الْمَعْرُوفِ وَتَلَفِ الأَمْوَالِ وَرَغْبَةِ النَّاسِ فِي الرِّبْحِ وَتَرْكِهِمُ الْقَرْضَ وَالْقَرْضُ مِنْ صَنَائِعِ الْمَعْرُوفِ وَلِمَا فِي ذَلِكَ مِنَ الْفَسَادِ وَالظُّلْمِ وَفَنَاءِ الأَمْوَالِ.

وَحَرَّمَ الْخِنْزِيرَ لانَّهُ مُشَوَّهٌ جَعَلَهُ اللَّهُ عَزَّ وَجَلَّ عِظَةً لِلْخَلْقِ وَعِبْرَةً وَتَخْوِيفاً وَدَلِيلاً عَلَى مَا مُسِخَ عَلَى خِلْقَتِهِ وَلانَّ غِذَاءَهُ أَقْذَرُ الأَقْذَارِ مَعَ عِلَلٍ كَثِيرَةٍ وَكَذَلِكَ حَرَّمَ الْقِرْدَ لانَّهُ مُسِخَ مِثْلَ الْخِنْزِيرِ وَجُعِلَ عِظَةً وَعِبْرَةً لِلْخَلْقِ وَدَلِيلاً عَلَى مَا مُسِخَ عَلَى خِلْقَتِهِ وَصُورَتِهِ وَجَعَلَ فِيهِ شَيْئاً مِنَ الإِنْسَانِ لِيَدُلَّ عَلَى أَنَّهُ مِنَ الْخَلْقِ الْمَغْضُوبِ عَلَيْهِ.

وَحُرِّمَتِ الْمَيْتَةُ لِمَا فِيهَا مِنْ فَسَادِ الأَبْدَانِ وَالآفَةِ وَلِمَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ أَنْ يَجْعَلَ التَّسْمِيَةَ سَبَباً لِلتَّحْلِيلِ وَفَرْقاً بَيْنَ الْحَلالِ وَالْحَرَامِ.

وَحَرَّمَ اللَّهُ عَزَّ وَجَلَّ الدَّمَ كَتَحْرِيمِ الْمَيْتَةِ لِمَا فِيهِ مِنْ فَسَادِ الأَبْدَانِ وَلانَّهُ يُورِثُ الْمَاءَ الأَصْفَرَ وَيُبْخِرُ الْفَمَ وَيُنَتِّنُ الرِّيحَ وَيُسِيئُ الْخُلُقَ وَيُورِثُ الْقَسْوَةَ لِلْقَلْبِ وَقِلَّةَ الرَّأْفَةِ وَالرَّحْمَةِ حَتَّى لا يُؤْمَنَ أَنْ يَقْتُلَ وَلَدَهُ وَوَالِدَهُ وَصَاحِبَهُ.

وَحَرَّمَ الطِّحَالَ لِمَا فِيهِ مِنَ الدَّمِ وَلانَّ عِلَّتَهُ وَعِلَّةَ الدَّمِ وَالْمَيْتَةِ وَاحِدَةٌ لانَّهُ يَجْرِي مَجْرَاهَا فِي الْفَسَادِ.

وَعِلَّةُ الْمَهْرِ وَوُجُوبِهِ عَلَى الرِّجَالِ وَلا يَجِبُ عَلَى النِّسَاءِ أَنْ يُعْطِينَ أَزْوَاجَهُنَّ لانَّ عَلَى الرَّجُلِ مَئُونَةَ الْمَرْأَةِ لانَّ الْمَرْأَةَ بَائِعَةٌ نَفْسَهَا وَالرَّجُلَ مُشْتَرٍ وَلا يَكُونُ الْبَيْعُ إِلا بِثَمَنٍ وَلا الشِّرَاءُ بِغَيْرِ إِعْطَاءِ الثَّمَنِ مَعَ أَنَّ النِّسَاءَ مَحْظُورَاتٌ عَنِ التَّعَامُلِ وَالْمجِيءِ مَعَ عِلَلٍ كَثِيرَةٍ.

And the reason behind the allowance of men to marry up to four women and the forbidding of women to marry more than one man, is that if a man has four wives, his children are associated with him. However, if a woman has two or more husbands, they cannot tell who the child belongs to since all the husbands equally sleep with her. This will result in the disruption of family ties, inheritance and the recognition of the father–children relations.

And the reason behind the limit of two wives for a slave is that he is like half of a free man in both divorce and marriage. He does not have possession of himself. He cannot own any property. Even his own expenses are paid by his master. This is so that there be a difference between him and a free man. And the other reason for this is that he be less involved and pay more attention to the affairs of his master.

And the reason behind allowing (a man to divorce his wife) a maximum of three times (before a woman must marry someone else before she can be remarried to)[20] is that there is a chance in between each divorce for the man to get attracted to her again, and his anger lessen.[21] This is also to serve as an admonishment and a way of making the women behave and not disobey their husbands. If not so, she will deserve to be separated from her husband since she has done what she should not have done – being disobedient to her husband.

And the reason behind the forbiddance of a man from ever again marrying a woman after he has divorced her nine times is to serve as a punishment for him not to take divorce lightly, not to consider the women to be weak, to carefully watch over his affairs and to know that there are no hopes for reunion with her after divorcing her for nine times.[22]

And the reason behind the limitation of divorcing those owned by your right hand only two times[23], is that the divorcing of slave maids is considered to be half of that of divorcing free women. Therefore, God has established a limit of two times as a precaution in order to perfect the decrees. The same rule holds for the waiting period when their husbands die.[24]

And the reason behind not accepting the witnessing of women in cases of divorce and seeing the moon,

is due to their weakness of sight, and their friendship with other women. That is why their witnessing is not allowed

وَعِلَّةُ تَزْوِيجِ الرَّجُلِ أَرْبَعَ نِسْوَةٍ وَتَحْرِيمِ أَنْ تَتَزَوَّجَ الْمَرْأَةُ أَكْثَرَ مِنْ وَاحِدٍ لانَّ الرَّجُلَ إِذَا تَزَوَّجَ أَرْبَعَ نِسْوَةٍ كَانَ الْوَلَدُ مَنْسُوباً إِلَيْهِ وَالْمَرْأَةُ لَوْ كَانَ لَهَا زَوْجَانِ أَوْ أَكْثَرُ مِنْ ذَلِكَ لَمْ يُعْرَفِ الْوَلَدُ لِمَنْ هُوَإِذْ هُمْ مُشْتَرِكُونَ فِي نِكَاحِهَا وَفِي ذَلِكَ فَسَادُ الأَنْسَابِ وَالْمَوَارِيثِ وَالْمَعَارِف.

وَعِلَّةُ تَزْوِيجِ الْعَبْدِ اثْنَتَيْنِ لا أَكْثَرَ مِنْهُ لانَّهُ نِصْفُ رَجُلٍ حُرٍّ فِي الطَّلاقِ وَالنِّكَاحِ لا يَمْلِكُ نَفْسَهُ وَلا لَهُ مَالٌ إِنَّمَا يُنْفِقُ عَلَيْهِ مَوْلاهُ وَلِيَكُونَ ذَلِكَ فَرْقاً بَيْنَهُ وَبَيْنَ الْحُرِّ وَلِيَكُونَ أَقَلَّ لاشْتِغَالِهِ عَنْ خِدْمَةِ مَوَالِيهِ.

وَعِلَّةُ الطَّلاقِ ثَلاثاً لِمَا فِيهِ مِنَ الْمُهْلَةِ فِيما بَيْنَ الْوَاحِدَةِ إِلَى الثَّلاثِ لِرَغْبَةٍ تَحْدُثُ أَوْ سُكُونِ غَضَبٍ إِنْ كَانَ وَلِيَكُونَ ذَلِكَ تَخْوِيفاً وَتَأْدِيباً لِلنِّسَاءِ وَزَجْراً لَهُنَّ عَنْ مَعْصِيَةِ أَزْوَاجِهِنَّ فَاسْتَحَقَّتِ الْمَرْأَةُ الْفُرْقَةَ وَالْمُبَايَنَةَ لِدُخُولِهَا فِيما لا يَنْبَغِي مِنْ مَعْصِيَةِ زَوْجِهَا.

وَعِلَّةُ تَحْرِيمِ الْمَرْأَةِ بَعْدَ تِسْعِ تَطْلِيقَاتٍ فَلا تَحِلُّ لَهُ أَبداً عُقُوبَةً لِئَلا يُتَلاعَبَ بِالطَّلاقِ وَلا تُسْتَضْعَفَ الْمَرْأَةُ وَلِيَكُونَ نَاظِراً فِي أَمْرِهِ مُتَيَقِّظاً مُعْتَبِراً وَلِيَكُونَ يَأْساً لَهُمَا مِنَ الاجْتِمَاعِ بَعْدَ تِسْعِ تَطْلِيقَاتٍ.

وَعِلَّةُ طَلاقِ الْمَمْلُوكِ اثْنَتَيْنِ لانَّ طَلاقَ الأَمَةِ عَلَى النِّصْفِ فَجَعَلَهُ اثْنَتَيْنِ احْتِيَاطاً لِكَمَالِ الْفَرَائِضِ وَكَذَلِكَ فِي الْفَرْقِ فِي الْعِدَّةِ لِلْمُتَوَفَّى عَنْهَا زَوْجُهَا.

وَعِلَّةُ تَرْكِ شَهَادَةِ النِّسَاءِ فِي الطَّلاقِ وَالْهِلالِ لِضَعْفِهِنَّ عَنِ الرُّؤْيَةِ وَمُحَابَاتِهِنَّ النِّسَاءَ فِي الطَّلاقِ فَلِذَلِكَ لا يَجُوزُ شَهَادَتُهُنَّ إِلا فِي مَوْضِعِ ضَرُورَةٍ مِثْلِ شَهَادَةِ الْقَابِلَةِ وَمَا لا يَجُوزُ

except in cases of necessity like the case of taking a midwife as a witness, or cases where men are not allowed to look. This is similar to the case of the People of the Book, when we cannot find anyone else to bear witness as we read in the Honorable the Exalted God's Book, '*…two just men of your own* (*brotherhood*)'[25] from the Muslims '*or others from outside…*'[26] from the pagans. It is also similar to the witnessing of immature children in cases of murder when there are no other witnesses.

And the reason behind the requirement of four witnesses to adultery and only two for other crimes is the severity of the punishment for adultery, since there is the punishment of execution for it. Therefore, He established double witness requirements for it, since it involves the killing of the people, the disruption of the relationship between fathers and children, and causes inheritance problems.

And the reason behind the allowance of children's property for their father without requiring any permission from them, and the forbiddance of the property of the father for the children without his permission is that the children themselves are born of their father. The Honorable the Exalted God said, *"...He bestows* (*children*) *male or female according to His Will* (*and Plan*)*."* Also the children get their sustenance from their father, whether they are small or have grown up. They are associated with him and they are called and are known by his name. The Honorable the Exalted God said, '*Call them by* (*the names of*) *their fathers: that is juster in the sight of God...'*[27] Also the Prophet (S) said, "You and your possessions all belong to your father." However, the mother's case is not the same. That is she cannot take her children's possessions without the permission of her children or their father's permission, since the father is the one who pays for the children's living expenses, while the mother does not have to pay for their living expenses.

And the reason why the claiming side has to provide the reasoning and the claimant has to swear (by the Qur'an) in all cases, except for bloodshed, is that the claimant cannot provide any proof for his case since he does not know anything. Thus, he has to swear that he is innocent. However, in case of bloodshed, the claimant's side must provide the reasoning and the claiming side must swear to his claim. This is to prevent undue bloodshed of Muslims and also prevents any torture. In addition, there are usually few to swear that someone has committed murder, so it is very hard for the claimant to provide reasoning.

لِلرِّجَالِ أَنْ يَنْظُرُوا إِلَيْهِ كَضَرُورَةِ تَجْوِيزِ شَهَادَةِ أَهْلِ الْكِتَابِ إِذَا لَمْ يُوجَدْ غَيْرُهُمْ وَفِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ مُسْلِمَيْنِ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ كَافِرَيْنِ وَمِثْلِ شَهَادَةِ الصِّبْيَانِ عَلَى الْقَتْلِ إِذَا لَمْ يُوجَدْ غَيْرُهُمْ.

وَالْعِلَّةُ فِي شَهَادَةِ أَرْبَعَةٍ فِي الزِّنَا وَاثْنَيْنِ فِي سَائِرِ الْحُقُوقِ لِشِدَّةِ حَدِّ الْمُحْصَنِ لانَّ فِيهِ الْقَتْلَ فَجُعِلَتِ الشَّهَادَةُ فِيهِ مُضَاعَفَةً مُغَلَّظَةً لِمَا فِيهِ مِنْ قَتْلِ نَفْسِهِ وَذَهَابِ نَسَبِ وَلَدِهِ وَلِفَسَادِ الْمِيرَاثِ.

وَعِلَّةُ تَحْلِيلِ مَالِ الْوَلَدِ لِوَالِدِهِ بِغَيْرِ إِذْنِهِ وَلَيْسَ ذَلِكَ لِلْوَلَدِ لانَّ الْوَلَدَ مَوْهُوبٌ لِلْوَالِدِ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَهَبُ لِمَنْ يَشَاءُ إِنَاثاً وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ مَعَ أَنَّهُ الْمَأْخُوذُ بِمَئُونَتِهِ صَغِيراً وَكَبِيراً وَالْمَنْسُوبُ إِلَيْهِ وَالْمَدْعُوُّ لَهُ لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ ادْعُوهُمْ لآِبائِهِمْ هُوَأَقْسَطُ عِنْدَ اللَّهِ وَقَوْلِ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِأَنْتَ وَمَالُكَ لابِيكَ وَلَيْسَتِ الْوَالِدَةُ كَذَلِكَ لا تَأْخُذُ مِنْ مَالِهِ إِلا بِإِذْنِهِ أَوْ بِإِذْنِ الأَبِ لانَّ الأَبَ مَأْخُوذٌ بِنَفَقَةِ الْوَلَدِ وَلا تُؤْخَذُ الْمَرْأَةُ بِنَفَقَةِ وَلَدِهَا.

وَالْعِلَّةُ فِي أَنَّ الْبَيِّنَةَ فِي جَمِيعِ الْحُقُوقِ عَلَى الْمُدَّعِي وَالْيَمِينَ عَلَى الْمُدَّعَى عَلَيْهِ مَا خَلا الدَّمَ لانَّ الْمُدَّعَى عَلَيْهِ جَاحِدٌ وَلا يُمْكِنُ إِقَامَةُ الْبَيِّنَةِ عَلَى الْجُحُودِ لانَّهُ مَجْهُولٌ وَصَارَتِ الْبَيِّنَةُ فِي الدَّمِ عَلَى الْمُدَّعَى عَلَيْهِ وَالْيَمِينُ عَلَى الْمُدَّعِي لانَّهُ حَوْطٌ يَحْتَاطُ بِهِ الْمُسْلِمُونَ لِئَلا يَبْطُلَ دَمُ امْرِئٍ مُسْلِمٍ وَلِيَكُونَ ذَلِكَ زَاجِراً وَنَاهِياً لِلْقَاتِلِ لِشِدَّةِ إِقَامَةِ الْبَيِّنَةِ عَلَيْهِ لانَّ مَنْ يَشْهَدُ عَلَى أَنَّهُ لَمْ يَفْعَلْ قَلِيلٌ.

And the reason behind swearing (by the Qur'an) – that is fifty men should swear – is to make it harder and to be more cautious about shedding undue blood.

And the reason behind chopping off the right hand of a thief is that he engages in the act of robbery using his right hand which is the noblest human part, and is the most useful one. Therefore, God has established chopping it off as a punishment and as a lesson for others to take heed of and not obtain any property in ways other than what is legitimate. Also most thefts are carried out using the right hand. God also abandoned the forceful seizure of property and obtaining it through ways other than the allowed ways, since there is a lot of corruption in that. It is forbidden since corruption is the main cause of destruction, etc.

And God forbade robbery because it would have caused corruption in property and killing people were it allowed. It would also lead to killing, fighting and jealousy due to unlawful seizure. Were it allowed, it would lead to the abandonment of business and work, and everyone would be equally entitled to everything.

And the reason behind beating the body of an adulterer hard is that he or she has engaged his or her body in adultery and all of his or her body has derived pleasure. Beating the body is its punishment, and as a lesson for them to take heed of and know that this is one of the greatest crimes.

And the reason behind the punishment of eighty lashes for malicious accusation (qadhf) or drinking wine is that there lies the denial of relations, killing and breakage of family ties in malicious accusations. One who drinks wine will hallucinate when he gets drunk and will make false accusations. Therefore, he also deserves to be punished for malicious accusations.

And the reason behind killing an adulterer or adulteress after the execution of the Divine Punishment three times, is that he or she has underestimated and paid so little attention to the punishment of lashes that he or she considers himself or herself to be free to do this deed. Another reason behind this is that whoever underestimates God and the Divine Punishment is an atheist. Thus it becomes incumbent to kill him or her for becoming an atheist.

وَأَمَّا عِلَّةُ الْقَسَامَةِ أَنْ جُعِلَتْ خَمْسِينَ رَجُلاً فَلِمَا فِي ذَلِكَ مِنَ التَّغْلِيظِ وَالتَّشْدِيدِ وَالاحْتِيَاطِ لِئَلا يَهْدِرَ دَمُ امْرِئٍ مُسْلِمٍ.

وَعِلَّةُ قَطْعِ الْيَمِينِ مِنَ السَّارِقِ لانَّهُ يُبَاشِرُ الأَشْيَاءَ غَالِباً بِيَمِينِهِ وَهِيَ أَفْضَلُ أَعْضَائِهِ وَأَنْفَعُهَا لَهُ فَجُعِلَ قَطْعُهَا نَكَالاً وَعِبْرَةً لِلْخَلْقِ لِئَلا يَبْتَغُوا أَخْذَ الأَمْوَالِ مِنْ غَيْرِ حِلِّهَا وَلانَّهُ أَكْثَرُ مَا يُبَاشِرُ السَّرِقَةَ بِيَمِينِهِ وَحُرِّمَ غَصْبُ الأَمْوَالِ وَأَخْذُهَا مِنْ غَيْرِ حِلِّهَا لِمَا فِيهِ مِنْ أَنْوَاعِ الْفَسَادِ وَالْفَسَادُ مُحَرَّمٌ لِمَا فِيهِ مِنَ الْفَنَاءِ وَغَيْرِ ذَلِكَ مِنْ وُجُوهِ الْفَسَادِ.

وَحُرِّمَ السَّرِقَةُ لِمَا فِيهَا مِنْ فَسَادِ الأَمْوَالِ وَقَتْلِ الأَنْفُسِ لَوْ كَانَتْ مُبَاحَةً وَلِمَا يَأْتِي فِي التَّغَاصُبِ مِنَ الْقَتْلِ وَالتَّنَازُعِ وَالتَّحَاسُدِ وَمَا يَدْعُو إِلَى تَرْكِ التِّجَارَاتِ وَالصِّنَاعَاتِ فِي الْمَكَاسِبِ وَاقْتِنَاءِ الأَمْوَالِ إِذَا كَانَ الشَّيْءُ الْمُقْتَنَى لا يَكُونُ

أَحَدٌ أَحَقَّ بِهِ مِنْ أَحَدٍ.

وَعِلَّةُ ضَرْبِ الزَّانِي عَلَى جَسَدِهِ بِأَشَدِّ الضَّرْبِ لِمُبَاشَرَتِهِ الزِّنَا وَاسْتِلْذَاذِ الْجَسَدِ كُلِّهِ بِهِ فَجُعِلَ الضَّرْبُ عُقُوبَةً لَهُ وَعِبْرَةً لِغَيْرِهِ وَهُوَأَعْظَمُ الْجِنَايَاتِ.

وَعِلَّةُ ضَرْبِ الْقَاذِفِ وَشَارِبِ الْخَمْرِ ثَمَانِينَ جَلْدَةً لانَّ فِي الْقَذْفِ نَفْيَ الْوَلَدِ وَقَطْعَ النَّسْلِ وَذَهَابَ النَّسَبِ وَكَذَلِكَ شَارِبُ الْخَمْرِ لانَّهُ إِذَا شَرِبَ هَذَى وَإِذَا هَذَى افْتَرَى فَوَجَبَ حَدُّ الْمُفْتَرِي.

وَعِلَّةُ الْقَتْلِ بَعْدَ إِقَامَةِ الْحَدِّ فِي الثَّالِثَةِ عَلَى الزَّانِي وَالزَّانِيَةِ لاسْتِخْفَافِهِمَا وَقِلَّةِ مُبَالاتِهِمَا بِالضَّرْبِ حَتَّى كَأَنَّهُمَا مُطْلَقٌ لَهُمَا ذَلِكَ الشَّيْءُ وَعِلَّةٌ أُخْرَى أَنَّ الْمُسْتَخِفَّ بِاللَّهِ وَبِالْحَدِّ كَافِرٌ فَوَجَبَ عَلَيْهِ الْقَتْلُ لِدُخُولِهِ فِي الْكُفْرِ.

And the reason behind the forbiddance of men for men (being gay) and women for women (being lesbian) is the nature of women and man's natural inclination to women. In the case of gay and lesbian relationships between men with men, and women with women there will be a break in the generations, corruption of the natural order and the world's destruction.

And the Honorable the Exalted God allowed eating cow's meat, sheep's meat and camel's meat due to their abundance, and their availability. The reason for the allowance of eating wild cows and others similar animals is that they eat allowable foods which are not harmful for them or men, and not eat abominable or forbidden foods. They are also not created to be ugly.

And the reason why God has made it abominable to eat mules and domesticated asses is that the people need them to ride on and for carrying loads. There is a fear that they would become so scarce that they become extinct. It is not due to them being created ugly or eating bad things.

And God forbade looking at women's hair who are in bonds of marriage to their husbands and also other women, since that would sexually arouse a man, and this sexual arousal would lead him into corruption and partaking of what is not proper or allowed. The same thing holds for other things like their hair which they must cover up except for what the Sublime God has allowed in the following verse, '*Such elderly women as are past the prospect of marriage, there is no blame on them if they lay aside their* (*outer*) *garments, provided they make not a wanton display of their beauty...'*[28] meaning other than their garments. Then there is no problem with looking at their hair.

And the reason behind the female share of inheritance being half of the male share is that when women marry they take something, but when men marry they have to give something.[29] That is why the male share has been set to be more. Another reason behind the male share being double that of a female share of inheritance is that women are maintained by men. When they need something, the men have to

provide for their needs. Such a responsibility does not lie on women regarding the protection and maintenance of men. Men cannot take any expenses from their women.[30] Therefore the Sublime God has established a larger share

وَعِلَّةُ تَحْرِيمِ الذُّكْرَانِ لِلذُّكْرَانِ وَالإِنَاثِ لِلإِنَاثِ لِمَا رُكِّبَ فِي الإِنَاثِ وَمَا طُبِعَ عَلَيْهِ الذُّكْرَانُ وَلِمَا فِي إِتْيَانِ الذُّكْرَانِ الذُّكْرَانَ وَالإِنَاثِ لِلإِنَاثِ مِن انْقِطَاعِ النَّسْلِ وَفَسَادِ التَّدْبِيرِ وَخَرَابِ الدُّنْيَا.

وَأَحَلَّ اللَّهُ تَعَالَى الْبَقَرَ وَالْغَنَمَ وَالإِبِلَ لِكَثْرَتِهَا وَإِمْكَانِ وُجُودِهَا وَتَحْلِيلِ بَقَرِ الْوَحْشِ وَغَيْرِهَا مِنْ أَصْنَافِ مَا يُؤْكَلُ مِنَ الْوَحْشِ الْمُحَلَّلَةِ لانَّ غِذَاءَهَا غَيْرُ مَكْرُوهٍ وَلا مُحَرَّمٍ وَلا هِيَ مُضِرَّةٌ بَعْضُهَا بِبَعْضٍ وَلا مُضِرَّةٌ بِالإِنْسِ وَلا فِي خَلْقِهَا تَشْوِيهٌ.

وَكُرِهَ أَكْلُ لُحُومِ الْبِغَالِ وَالْحَمِيرِ الأَهْلِيَّةِ لِحَاجَةِ النَّاسِ إِلَى ظُهُورِهَا وَاسْتِعْمَالِهَا وَالْخَوْفِ مِنْ قِلَّتِهَا لا لِقَذَرِ خَلْقِهَا وَلا قَذَرِ غِذَائِهَا.

وَحُرِّمَ النَّظَرُ إِلَى شُعُورِ النِّسَاءِ الْمَحْجُوبِ بِالأَزْوَاجِ وَإِلَى غَيْرِهِنَّ مِنَ النِّسَاءِ لِمَا فِيهِ مِنْ تَهْيِيجِ الرِّجَالِ وَمَا يَدْعُو التَّهْيِيجُ إِلَيْهِ مِنَ الْفَسَادِ وَالدُّخُولِ فِيمَا لا يَحِلُّ وَلا يَجْمُلُ وَكَذَلِكَ مَا أَشْبَهَ الشُّعُورَ إِلا الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللاتِي لا يَرْجُونَ نِكاحاً فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ أَيْ غَيْرَ الْجِلْبَابِ فَلا بَأْسَ بِالنَّظَرِ إِلَى شُعُورِ مِثْلِهِنَّ.

وَعِلَّةُ إِعْطَاءِ النِّسَاءِ نِصْفَ مَا يُعْطَى الرِّجَالَ مِنَ الْمِيرَاثِ لانَّ الْمَرْأَةَ إِذَا تَزَوَّجَتْ أَخَذَتْ وَالرَّجُلَ يُعْطِي فَلِذَلِكَ وُفِّرَ عَلَى الرِّجَالِ وَعِلَّةٌ أُخْرَى فِي إِعْطَاءِ الذَّكَرِ مِثْلَيْ مَا تُعْطَى الأُنْثَى لانَّ الأُنْثَى فِي عِيَالِ الذَّكَرِ إِنِ احْتَاجَتْ وَعَلَيْهِ أَنْ يَعُولَهَا وَعَلَيْهِ نَفَقَتُهَا وَلَيْسَ عَلَى الْمَرْأَةِ أَنْ تَعُولَ الرَّجُلَ وَلا تُؤْخَذَ بِنَفَقَتِهِ إِذَا احْتَاجَ فَوَفَّرَ اللَّهُ تَعَالَى عَلَى الرِّجَالِ لِذَلِكَ.

for men. These are the Honorable the Exalted God's words, *'Men are the protectors and maintainers of women, because God has given the one more* (*a.s.trength*) *than the other, and because they support them from their means... '*[31]

And the reason behind a wife not inheriting from her husband's land, except for the price of the building on it, is that the land cannot be divided. Nor can the land be moved from its place to another place. A woman is allowed to leave and cut off relationships from the family. She is allowed to change her husband, but no such possibility exists for the father and the children since their ties cannot be broken. Therefore, the inheritance for the relationship which can be broken, moved or exchanged is only from what can be moved, since they are of a similar nature. And the inheritance for the relationship that is stable and cannot be broken is from what is similarly stable and fixed.

33-2 Muhammad ibn Musa ibn al-Mutawakkil - may God have Mercy upon him - narrated that Ali ibn Al-Husayn As-Sa'dabadi quoted on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Muhammad ibn Sanan that he had heard Abal Hassan Ali ibn Musa Ar-Ridha' (a.s.) say, "God forbade drinking wine because of its corrupting effect. Wine changes the intellect of the one who drinks it. It will drive him to deny the Honorable the Exalted God. It will result in him ascribing false accusations to Him and His Messengers. There is also other corruption in it like killing, malicious accusations, adultery, and not avoiding other forbidden things. That is why any intoxicating drink has also been forbidden, since it has the same effects as wine does. Therefore, anyone who believes in God, the Final Day, our Mastery (of the Imams), or claims our friendship should avoid any intoxicating drinks. There will be no relations between us and those who drink!"[32]

وَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ الرِّجالُ قَوَّامُونَ عَلَى النِّساءِ بِما فَضَّلَ اللَّهُ بَعْضَهُمْ عَلى بَعْضٍ وَبِما أَنْفَقُوا مِنْ أَمْوالِهِمْ.

وَعِلَّةُ الْمَرْأَةِ أَنَّهَا لا تَرِثُ مِنَ الْعَقَارِ شَيْئاً إِلا قِيمَةَ الطُّوبِ وَالنِّقْضِ لانَّ الْعَقَارَ لا يُمْكِنُ تَغْيِيرُهُ وَقَلْبُهُ وَالْمَرْأَةُ يَجُوزُ أَنْ يَنْقَطِعَ مَا بَيْنَهَا وَبَيْنَهُ مِنَ الْعِصْمَةِ وَيَجُوزُ تَغْيِيرُهَا وَتَبْدِيلُهَا وَلَيْسَ الْوَلَدُ وَالْوَالِدُ كَذَلِكَ لانَّهُ لا يُمْكِنُ التَّفَصِّي مِنْهُمَا وَالْمَرْأَةُ يُمْكِنُ الاسْتِبْدَالُ بِهَا فَمَا يَجُوزُ أَنْ يَجِيءَ وَيَذْهَبَ كَانَ مِيرَاثُهُ فِيما يَجُوزُ تَبْدِيلُهُ وَتَغْيِيرُهُ إِذْ أَشْبَهَهُ وَكَانَ الثَّابِتُ الْمُقِيمُ عَلَى حَالِهِ لِمَنْ كَانَ مِثْلَهُ فِي الثَّبَاتِ وَالْقِيَامِ.

2 ـ حَدَّثَنا مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِرحمه الله قالَ: حَدَّثَنا عَلِيِّ بْنِ الحُسَيْن السعدآبادي قالَ: حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ خالِد، عَن أَبيهِ، عَن مُحَمَّدِ بْنِ سَنان قالَ سَمِعْتُ أَبَا الحَسَنمُوسَى الرِّضا عَلَيْهِ السَّلامُ يَقُولُ: حَرَّمَ اللَّهُ الْخَمْرَ لِمَا فِيهَا مِنَ الْفَسَادِ وَمِنْ تَغْيِيرِهَا عُقُولَ شَارِبِيهَا وَحَمْلِهَا إِيَّاهُمْ عَلَى إِنْكَارِ اللَّهِ عَزَّ وَجَلَّ وَالْفِرْيَةِ عَلَيْهِ وَعَلَى رُسُلِهِ وَسَائِرِ مَا يَكُونُ مِنْهُمْ مِنَ الْفَسَادِ وَالْقَتْلِ وَالْقَذْفِ وَالزِّنَا وَقِلَّةِ الاحْتِجَازِ مِنْ شَيْءٍ مِنَ الْحَرَامِ فَبِذَلِكَ قَضَيْنَا عَلَى كُلِّ مُسْكِرٍ مِنَ الأَشْرِبَةِ أَنَّهُ حَرَامٌ مُحَرَّمٌ لانَّهُ يَأْتِي مِنْ عَاقِبَتِهَا مَا يَأْتِي مِنْ عَاقِبَةِ الْخَمْرِ فَلْيَجْتَنِبْ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الأَخِرِ وَيَتَوَلانَا وَيَنْتَحِلُ مَوَدَّتَنَا كُلَّ شَرَابٍ مُسْكِرٍ فَإِنَّهُ لا عِصْمَةَ بَيْنَنَا وَبَيْنَ شَارِبِيهَا.

1. Ghusl for the two festivals ('Eids): 'Eid ul-Adha, and 'Eid ul-Fitr. Ghusl is also recommended on the Day of al-Ghadïr, which is the eighteenth day of the month of Dhi al-Hijja, which is the day when the Prophet Muhammad (S) appointed Ali ibn Abi Talib (a.s.) as the successor after him.

2. Ghusl is obligatory when one touches a corpse after it has become cold and before washing it. As for the animals other than man, Ghusl is not obligatory for him when he touches them after their death.

3. From the elbow down to the finger tips

4. With a wet hand from the front of the top of the head

5. From the tip of the toes to the ankle. Rubbing should be done over the bare skin. It is not permitted to rub over an obstacle such as shoes and socks, and he who rubs over them opposes God's Book and the traditions of His Messenger. Therefore, such a person's ablution is invalid.

6. Kiraman Katibin: angels writing down your deeds. "But verily over you (are appointed angels) to protect you, kind and honorable, writing down (your deeds). They know (and understand) all that ye do."[Qur'an, 82:10-12].

7. So that communal disagreements do not form

8. Qur'an, 3:186

9. Qur'an, 22:28
10. Qur'an, 8:35
11. Qur'an, 2:30
12. In Arabic beg means 'Tamina, hence Mina is used meaning to beg.
13. Qur'an, 4:9
14. Devouring the orphan's property
15. Since this would imply making an offering to deities other than the One and Only God.
16. Beasts of prey: It is forbidden to eat the flesh of beasts of prey, whether they are wild such as lions, wolves, and tigers or birds such as falcons, Egyptian vultures, and the like.
17. Birds of prey are carnivores, which means they eat animal flesh. Some of them, like vultures, feed on dead and rotting flesh that could transmit diseases. This might not affect the vulture, but it might affect humans who eat the vulture.
18. See tradition No. 27-2 in Volume 1 for a more detailed description of perverted animals like pigs, etc.
19. 'Those who devour usury will not stand except as stand one whom the Evil one by his touch Hath driven to madness. That is because they say, "Trade is like usury," but God hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for God (to judge); but those who repeat (the offence) are companions of the Fire: They will abide therein (forever).'[Qur'an, 2:275]
20. 'A divorce is only permissible twice: after that, the parties should either hold together on equitable terms, or separate with kindness.' [Qur'an, 2:229]
21. Note that according to Islam once a man divorces his wife for the third time, they can no longer remarry with each other unless she marries someone else, the marriage is consummated and gets divorced.
22. The above-mentioned procedure for divorcing one's wife three times and remarrying her after her getting married to someone else and getting divorced from him, can only be repeated for a maximum of three times. Therefore, this would limit the maximum allowable instances of a man divorcing a given wife to nine times after which they can never remarry with each other again.
23. Before they must be married to someone else, and divorced by them before they can be remarried to
24. The waiting period for divorced women before they remarry is stated in the following verses, 'Divorced women shall wait concerning themselves for three monthly periods (before marrying another man). Nor is it lawful for them to hide what God Hath created in their wombs, if they have faith in God and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And God is Exalted in Power, Wise.' [Qur'an, 2:228]
As for women who have reached menopause or are pregnant: 'Such of your women as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is three months, and for those who have no courses (it is the same): for those who carry (life within their wombs), their period is until they deliver their burdens: and for those who fear God, He will make their path easy.'[Qur'an, Divorce 65:4-5] The waiting period for such women is half that of free women, i.e. 2 months and 5 days. 'If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: When they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner. And God is well acquainted with what ye do.' [Qur'an, 2:234]
25. Qur'an, Maida 5:106
26. "O ye who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests, two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus). If ye doubt (their truth), detain them both after prayer, and let them both swear by God, "We wish not in this for any worldly gain, even though the (beneficiary) be our near relation: we shall hide not the evidence before God: if we do, then behold! the sin be upon us!"' [Qur'an, Maida 5:106]
27. Qur'an, 33:5
28. Qur'an, 24:60
29. Islam considers the nuptial gift and maintenance of the wife and the family as an essential and effective role for the husband in the consolidation of a marriage. These regulations ensure domestic harmony and coherence. The nuptial gift

and the maintenance expenses being compulsory, naturally a woman's financial commitments have been reduced and man's burden has proportionately increased. To compensate a man for his extra burden, his share in inheritance has been fixed at twice that of a woman.

30. Islam considers the nuptial gift and maintenance of the wife and the family as an essential and effective role for the husband in the consolidation of a marriage. These regulations ensure domestic harmony and coherence. The nuptial gift and the maintenance expenses being compulsory, naturally a woman's financial commitments have been reduced and man's burden has proportionately increased. To compensate a man for his extra burden, his share in inheritance has been fixed at twice that of a woman.

31. Qur'an, Nisaa 4:34

32. This implies that in the Hereafter there will be no intercession by us (the Imams) on behalf of those who drink.

Chapter 34: The Reasons Cited by Al-Fazl ibn Shazan

In the end, Al-Fadhl ibn Shathan has mentioned that he has heard and recorded these traditions down one after the other from Ar-Ridha' (a.s.) in various meetings and has later compiled them together and has authorized Ali ibn Muhammad ibn Qutayba al-Neishaboori's permission to narrate them on the authority of Ar-Ridha' (a.s.).

34-1 In the (Arabic) month of *Sha'ban* of the year 352 A.H. (962 A.D.) Abdul Wahid Muhammad ibn Ubdoos al-Neishaboori al-At'tar - may God be pleased with him - narrated that Abul Hassan Ali ibn Muhammad ibn Qutayba al-Neishaboori quoted the following on the authority of Abu Muhammad Fadhl ibn Shathan al-Neishaboori. Moreover, al-Hakim Abu Muhammad Ja'far ibn Nu'aym ibn Shathan - may God have Mercy upon him - quoted on the authority of his uncle Abi Abdullah Muhammad ibn Shathan, on the authority of Fadhl ibn Shathan:

"If someone asks, 'Let me know if it is permissible for the Wise God to oblige His servants to do something without any reason or meaning.'

He is told, 'No. This is not permissible since He is Wise and He does not do frivolous or ignorant things.'

And if he asks, 'Let me know why God has made the people obliged (to do certain things)?'

It is said, 'For many reasons.'

And if he asks, 'Let me know if the obligations are known and existing, or they are unknown and non-existent?'

It is said, 'Yes. They are known and are existent for their people.'

And if he asks, ‘Do you know them or not?’

It is said, ‘There are some which I know of, and there are others which I do not know.’

And if he asks, ‘What is the first obligation?’

بابُ العِلَلِ الَّتِي ذَكَرَ الفَضْلُ بْنُ شاذانَ

في آخِرِها أَنَّهُ سَمعُها مِنَ الرِّضا عَلِيِّ بْنِ مُوسَى عَلَيْهِ السَّلامُ مَرَّةً بَعْدَهُ مَرَّةً وَشَيْئاً بَعْد شَيءٍ فَجَمَعَها أُطْلِق لِعَلِيِّ بْنِ مُحَمَّدِ بْنِ قُتَيْبَةَ النِيْسابُوري روايَتَها عَنْهُ، عَن الرِّضا عَلَيْهِ السَّلامُ.

1 ـ حَدَّثَنا عَبْد الواحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدُوسٍ النِيْسابُوري العَطَّار بِنِيْسابُورَ فِي شَعْبانَ سِنَةِ اِثْنَتَيْنِ وَخَمْسِينَ وَثَلاثِمائَةٍ قالَ حَدَّثَني أَبُو الحَسَن عَلِيّ بْنِ مُحَمَّدِ بْنِ قُتَيْبَةَ النِيْسابُوري قالَ: قالَ أَبُو مُحَمَّد الفَضْلِ بْنِ شاذان النِيْسابُوري؛ وَحَدَّثَنا الْحاكِم أَبُو مُحَمَّد جَعْفَرِ بْنِ نُعَيْم بْنِ شاذان، عَن عَمِّهِ أَبي عَبْدِ اللَّه مُحَمَّدِ بْنِ شاذان قالَ: قالَ الفَضْلِ بْنِ شاذان النَّيسابُوري: إِنْ سَأَلَ سَائِلٌ فَقَالَ أَخْبِرْنِي هَلْ يَجُوزُ أَنْ يُكَلِّفَ الْحَكِيمُ عَبْدَهُ فِعْلاً مِنَ الأَفَاعِيلِ لِغَيْرِ عِلَّةٍ وَلا مَعْنِيٍّ قِيلَ لَهُ لا يَجُوزُ ذَلِكَ لانَّهُ حَكِيمٌ غَيْرُ عَابِثٍ وَلا جَاهِلٍ فَإِنْ قَالَ فَأَخْبِرْنِي لِمَ كَلَّفَ الْخَلْقَ قِيلَ لِعِلَلٍ كَثِيرَةٍ.

فَإِنْ قَالَ فَأَخْبِرْنِي مِنْ تِلْكَ الْعِلَلِ مَعْرُوفَةٌ مَوْجُودَةٌ هِيَ؟ أَمْ غَيْرُ مَعْرُوفَةٍ وَلا مَوْجُودَةٍ قِيلَ بَلْ هِيَ مَعْرُوفَةٌ وَمَوْجُودَةٌ عِنْدَ أَهْلِهَا.

فَإِنْ قَالَ أَتَعْرِفُونَهَا أَنْتُمْ أَمْ لا تَعْرِفُونَهَا قِيلَ لَهُمْ مِنْهَا مَا نَعْرِفُهُ وَمِنْهَا مَا لا نَعْرِفُهُ.

فَإِنْ قَالَ: فَمَا أَوَّلُ الْفَرَائِضِ؟

It is said, ‘To testify to God, His Messenger and His Proof[1], and whatever has come from the Honorable the Exalted God.’

And if he asks, ‘Why are the creatures ordered to testify to God, His Messenger and His Proof, and whatever has come from the Honorable the Exalted God.’

It is said, ‘For many reasons: One of them is that whoever does not testify to the Honorable the Exalted God would not avoid His disobedience, would not avoid committing major sins, and would not fear anyone regarding what his lust demands and enjoy corruption and oppression. Should the people

commit these actions and should everyone act out of lust and selfish desires without fearing anyone, the result would be corruption for all the people. Some of them will attack others, rape women, steal goods, consider it fine to shed undue blood and commit adultery, and unrightfully kill others who have not committed any crimes. This would destroy the life of this world and corrupt the future generations. One of the reasons for this is that the Honorable the Exalted God is All-Wise and no one would be wise or described to be wise unless he admonishes against corruption and reprimands oppression. Such acts of admonishing against corruption and ordering to do what is right are not possible except after testifying to the Honorable the Exalted God and the recognition of the One who enjoins good and the One who admonishes. Were the people left without testifying to the Honorable the Exalted God and His recognition, enjoining to do right and admonishing against corruption, would not get established since there was no known enjoiner to do the right and admonished against corruption. We also know that there are some people who commit corruption in hiding away from public sight. Were it not for the sake of testifying to God and fearing Him in private, everyone would engage in lustful deeds in private without any fear of anyone. Knowing that no one is aware of what he does, one would go to the extreme in committing the forbidden deeds and major sins, since what he does is hidden from the people. This would lead to the destruction of all the people. Thus the stability and continuation of the people (generations) would not have been possible unless the people were asked to testify to the existence of the All-Knowing; the All-Aware (God) who knows what is hidden and what is deeply hidden; who enjoins to do right and forbids corruption and from whom nothing could remain hidden so as to prevent whatever form of corruption which they might engage in privately.'

قِيلَ الإِقْرَارُ بِاللَّهِ عَزَّ وَجَلَّ وَبِرَسُولِهِ وَحُجَّتِهِ عَلَيْهِ السَّلامُ وَبِمَا جَاءَ مِنْ عِنْدِ اللَّهِ عَزَّ وَجَل.

فَإِنْ قَالَ لِمَ أَمَرَ اللَّهُ الْخَلْقَ بِالإِقْرَارِ بِاللَّهِ وَبِرُسُلِهِ وَحُجَجِهِ وَبِمَا جَاءَ مِنْ عِنْدِ اللَّهِ عَزَّ وَجَلَّ قِيلَ لِعِلَلٍ كَثِيرَةٍ مِنْهَا أَنَّ مَنْ لَمْ يُقِرَّ بِاللَّهِ عَزَّ وَجَلَّ لَمْ يَجْتَنِبْ مَعَاصِيَهُ وَلَمْ يَنْتَهِ عَنِ ارْتِكَابِ الْكَبَائِرِ وَلَمْ يُرَاقِبْ أَحَداً فِيمَا يَشْتَهِي وَيَسْتَلِذُّ مِنَ الْفَسَادِ وَالظُّلْمِ فَإِذَا فَعَلَ النَّاسُ هَذِهِ الأَشْيَاءَ وَارْتَكَبَ كُلُّ إِنْسَانٍ مَا يَشْتَهِي وَيَهْوَاهُ مِنْ غَيْرِ مُرَاقَبَةٍ لاحَدٍ كَانَ فِي ذَلِكَ فَسَادُ الْخَلْقِ أَجْمَعِينَ وَوُثُوبُ بَعْضِهِمْ عَلَى بَعْضٍ فَغَصَبُوا الْفُرُوجَ وَالأَمْوَالَ وَأَبَاحُوا الدِّمَاءَ وَالنِّسَاءَ وَالسَّبْيَ وَقَتَلَ بَعْضُهُمْ بَعْضاً مِنْ غَيْرِ حَقٍّ وَلا جَرَمَ فَيَكُونُ فِي ذَلِكَ خَرَابُ الدُّنْيَا وَهَلاكُ الْخَلْقِ وَفَسَادُ الْحَرْثِ وَالنَّسْلِ وَمِنْهَا أَنَّ اللَّهَ عَزَّ وَجَلَّ حَكِيمٌ وَلا يَكُونُ الْحَكِيمُ وَلا يُوصَفُ بِالْحِكْمَةِ إِلا الَّذِي يَحْظُرُ الْفَسَادَ وَيَأْمُرُ بِالصَّلاحِ وَيَزْجُرُ عَنِ الظُّلْمِ وَيَنْهَى عَنِ الْفَوَاحِشِ وَلا يَكُونُ حَظْرُ الْفَسَادِ وَالأَمْرُ بِالصَّلاحِ وَالنَّهْيُ عَنِ الْفَوَاحِشِ إِلا بَعْدَ الإِقْرَارِ بِاللَّهِ عَزَّ وَجَلَّ وَمَعْرِفَةِ الأَمِرِ وَالنَّاهِي فَلَوْ تُرِكَ النَّاسُ بِغَيْرِ إِقْرَارٍ بِاللَّهِ وَلا مَعْرِفَتِهِ لَمْ يَثْبُتْ أَمْرٌ بِصَلاحٍ وَلا نَهْيٌ عَنْ فَسَادٍ إِذْ لا آمِرَ وَلا نَاهِيَ وَمِنْهَا أَنَّا وَجَدْنَا الْخَلْقَ قَدْ يُفْسِدُونَ بِأُمُورٍ بَاطِنَةٍ مَسْتُورَةٍ عَنِ الْخَلْقِ فَلَوْ لا الإِقْرَارُ بِاللَّهِ عَزَّ وَجَلَّ وَخَشْيَتُهُ بِالْغَيْبِ لَمْ يَكُنْ أَحَدٌ إِذَا خَلا بِشَهْوَتِهِ وَإِرَادَتِهِ يُرَاقِبُ أَحَداً فِي تَرْكِ مَعْصِيَةٍ وَانْتِهَاكِ حُرْمَةٍ وَارْتِكَابِ كَبِيرَةٍ إِذَا كَانَ فِعْلُهُ ذَلِكَ مَسْتُوراً عَنِ الْخَلْقِ غَيْرَ مُرَاقَبٍ لاحَدٍ وَكَانَ يَكُونُ فِي ذَلِكَ هَلاكُ الْخَلْقِ أَجْمَعِينَ فَلَمْ يَكُنْ قِوَامُ الْخَلْقِ وَصَلاحُهُمْ إِلا بِالإِقْرَارِ مِنْهُمْ بِعَلِيمٍ خَبِيرٍ يَعْلَمُ السِّرَّ وَأَخْفَى آمِرٍ بِالصَّلاحِ نَاهٍ عَنِ الْفَسَادِ لا تَخْفَى عَلَيْهِ خَافِيَةٌ لِيَكُونَ فِي ذَلِكَ انْزِجَارٌ لَهُمْ عَمَّا يَخْلُونَ بِهِ مِنْ أَنْوَاعِ الْفَسَادِ.

And if he asks, 'Why is it incumbent upon the people to recognize the Messengers (a.s.), testify to them,

and swear to obey them?'

It is said, 'Because man has not been equipped with the necessary powers in his own nature to be able to realize all that is best for him to do. Moreover, the Creator is High Exalted above that which is seen. The people are also weak and unable to recognize Him on the surface. Then a Messenger must be sent to be in between Him and them – an Immaculate one who delivers His Orders and Admonishments to them, to inform them about what would benefit them and what would fend off their losses. If it was not incumbent upon the people to get to recognize and obey Him, there would be no benefit in sending them any Messengers, and doing that would not have fulfilled any of their needs. It would even be that dispatching Messengers to them would be of no use to them. This is not amongst the characteristics of an All-Wise One who has created everything with a perfect order.'

And if he asks, 'Why did He establish some to be in charge of affairs and ordered us to obey them?'

It is said, 'For many reasons. One of them is for the people to know that there are some known limits and they are ordered not to transgress beyond these limits so that they will not become corrupt. This would not be implemented unless a trustworthy man is appointed to prevent them from transgressing and getting involved in what has been prohibited for them. Were this not the case, no one would abandon what fulfilled his lustful desires and brought him some gains – even if it corrupted others. Therefore, God appointed someone to be in charge of their (the people's) affairs to carry out the Divine Decrees and Divine Chastisements amongst them and prevent them from getting corrupt.

Another reason is that we know of no groups or nations who have survived living without someone in charge of them or leading them regarding their religious and worldly affairs. Thus it would not be deemed proper according to the wisdom of the All-Wise (God) to leave the people without one in charge of their affairs, while He knows that there is no other choice for them and they would not sustain without one. The people would fight their enemies, distribute national income, establish congregations and congregational prayers, and protect the oppressed from the oppressors under his (the leader's) Divine Leadership.

فَإِنْ قَالَ فَلِمَ وَجَبَ عَلَيْهِمْ مَعْرِفَةُ الرُّسُلِ وَالإِقْرَارُ بِهِمْ وَالإِذْعَانُ لَهُمْ بِالطَّاعَةِ قِيلَ لانَّهُ لَمَّا لَمْ يَكُنْ فِي خَلْقِهِمْ وَقَوْلِهِمْ وَقُوَاهُمْ مَا يَكْمُلُونَ لِمَصَالِحِهِمْ وَكَانَ الصَّانِعُ مُتَعَالِياً عَنْ أَنْ يُرَى وَكَانَ ضَعْفُهُمْ وَعَجْزُهُمْ عَنْ إِدْرَاكِهِ ظَاهِراً لَمْ يَكُنْ بُدٌّ مِنْ رَسُولٍ بَيْنَهُ وَبَيْنَهُمْ مَعْصُومٍ يُؤَدِّي إِلَيْهِمْ أَمْرَهُ وَنَهْيَهُ وَأَدَبَهُ وَيَقِفُهُمْ عَلَى مَا يَكُونُ بِهِ إِحْرَازُ مَنَافِعِهِمْ وَدَفْعُ مَضَارِّهِمْ إِذْ لَمْ يَكُنْ فِي خَلْقِهِمْ مَا يَعْرِفُونَ بِهِ مَا يَحْتَاجُونَ إِلَيْهِ مِنْ مَنَافِعِهِمْ وَمَضَارِّهِمْ فَلَوْ لَمْ يَجِبْ عَلَيْهِمْ مَعْرِفَتُهُ وَطَاعَتُهُ لَمْ يَكُنْ لَهُمْ فِي مَجِيءِ الرَّسُولِ مَنْفَعَةٌ وَلا سَدُّ حَاجَةٍ وَلَكَانَ يَكُونُ إِتْيَانُهُ عَبَثاً لِغَيْرِ مَنْفَعَةٍ وَلا صَلاحٍ وَلَيْسَ هَذَا مِنْ صِفَةِ الْحَكِيمِ الَّذِي أَتْقَنَ كُلَّ شَيْءٍ.

فَإِنْ قَالَ فَلِمَ جَعَلَ أُولِي الأَمْرِ وَأَمَرَ بِطَاعَتِهِمْ قِيلَ لِعِلَلٍ كَثِيرَةٍ مِنْهَا أَنَّ الْخَلْقَ لَمَّا وَقَعُوا عَلَى حَدٍّ مَحْدُودٍ وَأُمِرُوا أَنْ لا يَتَعَدَّوْا ذَلِكَ الْحَدَّ (تِلْكَ الْحُدُودَ) لِمَا فِيهِ مِنْ فَسَادِهِمْ لَمْ يَكُنْ يَثْبُتُ ذَلِكَ وَلا يَقُومُ إِلا بِأَنْ يَجْعَلَ عَلَيْهِمْ فِيهِ أَمِيناً يَمْنَعُهُمْ

مِنَ التَّعَدّي وَالدُّخُولِ فِيما حُظِرَ عَلَيْهِمْ لانَّهُ لَوْ لَمْ يَكُنْ ذَلِكَ كَذَلِكَ لَكَانَ أَحَدٌ لا يَتْرُكُ لَذَّتَهُ وَمَنْفَعَتَهُ لِفَسَادِ غَيْرِهِ فَجَعَلَ عَلَيْهِمْ قَيّماً يَمْنَعُهُمْ مِنَ الْفَسَادِ وَيُقِيمُ فِيهِمُ الْحُدُودَ وَالأَحْكَامَ.

وَمِنْهَا أَنَّا لا نَجِدُ فِرْقَةً مِنَ الْفِرَقِ وَلا مِلَّةً مِنَ الْمِلَلِ بَقُوا وَعَاشُوا إِلا بِقَيّمٍ وَرَئِيسٍ لِمَا لا بُدَّ لَهُمْ مِنْهُ فِي أَمْرِ الدّينِ وَالدُّنْيَا فَلَمْ يَجُزْ فِي حِكْمَةِ الْحَكِيمِ أَنْ يَتْرُكَ الْخَلْقَ مِمَّا يَعْلَمُ أَنَّهُ لا بُدَّ لَهُمْ مِنْهُ وَلا قِوَامَ لَهُمْ إِلا بِهِ فَيُقَاتِلُونَ بِهِ عَدُوَّهُمْ وَيَقْسِمُونَ بِهِ فَيْئَهُمْ وَيُقِيمُ لَهُمْ جُمُعَتَهُمْ وَجَمَاعَتَهُمْ وَيَمْنَعُ ظَالِمَهُمْ مِنْ مَظْلُومِهِمْ.

Another reason is that if He does not establish a trustworthy custodian for them, their nation would be totally destroyed, their religion would be lost, their traditions and decrees would change: innovators would add things to them and atheists would subtract things from them and make them dubious for the Muslims. We have found the oppressed and the needy to be imperfect and narrow-minded. Moreover, they have various levels of intellectual abilities, desires and varying opinions. Thus as we said before, they would all get corrupted if there was no one appointed to be in charge of their affairs to safeguard what the Messenger (a.s.) has brought to them from Him. Then the Divine Decrees, the traditions, the foundations of the religion and faith would all change. This would ultimately result in the corruption of all the people.'

And if he asks, 'Why is it not permissible for the existence of two or more Divine Leaders at the same time on the Earth?'

It is said, 'For several reasons. One of them is that one leader would not have any conflicting actions or plans. However, if there were two, then their actions and plans would not conform with each other and they would not have the same opinion as so far we have not seen any two people who are in charge of an affair and not have different views on things, and different demands. Therefore, if there were two Divine Leaders with different wills, intentions and plans and it was obligatory to follow both of them, and the obedience of one was not superior to the obedience of the other, then there would certainly be differences among the people, and fighting and corruption would ensue. This would be because no one could obey one without disobeying the other. Then all the people of the Earth would be disobedient, and they would not have a path that would lead them towards obedience and faith. This problem would be rooted in their Creator who Himself has opened up the door of discord, fighting and corruption for them by ordering them to obey two leaders with opposite views.

The other reason is that if there were two Divine Leaders, the people who are enemies of each other would each go to one side as they pleased and no one's ruling over the other would be effective. This is so since they do not accept his ruling, and do not consider themselves obliged to obey him. They would not consider anyone more deserving than the other to rule. Thus all the Rights, Decrees and Divine Punishments would be nullified.

وَمِنْهَا أَنَّهُ لَوْ لَمْ يَجْعَلْ لَهُمْ إِمَاماً قَيّماً أَمِيناً حَافِظاً مُسْتَوْدَعاً لَدَرَسَتِ الْمِلَّةُ وَذَهَبَ الدّينُ وَغُيّرَتِ السُّنَّةُ وَالأَحْكَامُ

وَلَزَادَ فِيهِ الْمُبْتَدِعُونَ وَنَقَصَ مِنْهُ الْمُلْحِدُونَ وَشَبَّهُوا ذَلِكَ عَلَى الْمُسْلِمِينَ لانَّا قَدْ وَجَدْنَا الْخَلْقَ مَنْقُوصِينَ مُحْتَاجِين غَيْرَ كَامِلِينَ مَعَ اخْتِلافِهِمْ وَاخْتِلافِ أَهْوَائِهِمْ وَتَشَتُّتِ أَنْحَائِهِمْ فَلَوْ لَمْ يَجْعَلْ لَهُمْ قَيِّماً حَافِظاً لِمَا جَاءَ بِهِ الرَّسُولُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لَفَسَدُوا عَلَى نَحْوِ مَا بَيَّنَّا وَغُيِّرَتِ الشَّرَائِعُ وَالسُّنَنُ وَالأَحْكَامُ وَالإِيمَانُ وَكَانَ فِي ذَلِكَ فَسَادُ الْخَلْقِ أَجْمَعِينَ.

فَإِنْ قالَ فَلِمَ لا يَجُوزُ أَنْ يَكُونَ فِي الأَرْضِ إِمَامَانِ فِي وَقْتٍ وَاحِدٍ أَوْ أَكْثَرُ مِنْ ذَلِكَ قِيلَ لِعِلَلٍ مِنْهَا أَنَّ الْوَاحِدَ لا يَخْتَلِفُ فِعْلُهُ وَتَدْبِيرُهُ وَالاثْنَيْنِ لا يَتَّفِقُ فِعْلُهُمَا وَتَدْبِيرُهُمَا وَذَلِكَ أَنَّا لَمْ نَجِدْ اثْنَيْنِ إِلا مُخْتَلِفَيِ الْهَمِّ وَالإِرَادَةِ فَإِذَا كَانَا اثْنَيْنِ ثُمَّ اخْتَلَفَ هَمُّهُمَا وَإِرَادَتُهُمَا وَتَدْبِيرُهُمَا وَكَانَا كِلاهُمَا مُفْتَرِضَيِ الطَّاعَةِ لَمْ يَكُنْ أَحَدُهُمَا أَوْلَى بِالطَّاعَةِ مِنْ صَاحِبِهِ فَكَانَ يَكُونُ فِي ذَلِكَ اخْتِلافُ الْخَلْقِ وَالتَّشَاجُرُ وَالْفَسَادُ ثُمَّ لا يَكُونُ أَحَدٌ مُطِيعاً لاحَدِهِمَا إِلا وَهُوَعَاصٍ لِلآخَرِ فَتَعُمُّ الْمَعْصِيَةُ أَهْلَ الأَرْضِ ثُمَّ لا يَكُونُ لَهُمْ مَعَ ذَلِكَ السَّبِيلُ إِلَى الطَّاعَةِ وَالإِيمَانِ وَيَكُونُونَ إِنَّمَا أَتَوْا فِي ذَلِكَ مِنْ قِبَلِ الصَّانِعِ الَّذِي وَضَعَ لَهُمْ بَابَ الاخْتِلافِ وَالتَّشَاجُرِ إِذْ أَمَرَهُمْ بِاتِّبَاعِ الْمُخْتَلِفَيْنِ.

وَمِنْهَا أَنَّهُ لَوْ كَانَا إِمَامَيْنِ كَانَ لِكُلٍّ مِنَ الْخَصْمَيْنِ أَنْ يَدْعُوَإِلَى غَيْرِ مَا يَدْعُو إِلَيْهِ صَاحِبُهُ فِي الْحُكُومَةِ ثُمَّ لا يَكُونُ أَحَدُهُمَا أَوْلَى بِأَنْ يُتَّبَعَ مِنْ صَاحِبِهِ فَتَبْطُلُ الْحُقُوقُ وَالأَحْكَامُ وَالْحُدُودُ.

Another reason is that neither of these two Proofs (of God or Leaders) would be superior to the other in speaking out, issuing decrees, enjoining the right and forbidding the wrong. And in these conditions they would both have to speak out. Neither one of them would deserve to surpass the other one in any issue, since they both have an equal rank in their religious leadership position. If one of them should remain silent, the other one must also remain silent. And if they both remain silent, again Rights, Decrees and Divine Punishments would be nullified. Then it would be as if the people do not have any Divine Leaders at all.'

And if he asks, 'Why is it not permissible for the Divine Leader to be from a family different from that of the Messenger of God?'

It is said, 'For several reasons. One of them is that there should be a sign to clearly indicate the Divine Leader and distinguish him from others, since it is obligatory to obey him. That sign is his well-known ties of kinship (with the Prophet Muhammad (S)) and his clear appointment so that the people can distinguish him from others, and be clearly guided towards him.

Another reason is that should the Divine Leader be one who is from a family different from that of the Messenger of God, then one who is not from the family of the Prophet (S) would become nobler than those from the family of the Prophet (S). In this way, the offspring of the Prophet (S) would become subject to the offspring of the Prophet's (a.s.) enemies such as Abi Jahl or Ibn Abi Ma'eet: since they believed that if they have faith the Divine Leadership could be transferred from the Prophet's (a.s.) offspring to the offspring of the enemies. Then this would result in the offspring of the Prophet (S) to be the subject and obedient ones, while the offspring of the enemies of God and His Messenger (a.s.) be

the ones to be followed and obeyed. However, the Messenger (a.s.) is much nobler than others to be in charge, and he (a.s.) is the one who most deserves to be obeyed.

Another reason is that once the people testify to the Prophethood of His Messenger (a.s.) and obey him, no one would hesitate to follow his offspring and obey them. This would not be hard for anyone. However, if the Divine Leader be one who is not from the Household of the Messenger of God (a.s.), everyone would consider himself to be more deserving for this position than others. Thus they would become so haughty that they would not obey him since they consider him to be less deserving of leadership than they themselves. Then this would cause corruption, discord and disunion amongst them.'

وَمِنْهَا أَنَّهُ لا يَكُونُ وَاحِدٌ مِنَ الْحُجَّتَيْنِ أَوْلَى بِالنُّطْقِ وَالْحُكْمِ وَالأَمْرِ وَالنَّهْيِ مِنَ الآخَرِ فَإِذَا كَانَ هَذَا كَذَلِكَ وَجَبَ عَلَيْهِمَا أَنْ يَبْتَدِئَا بِالْكَلامِ وَلَيْسَ لاحَدِهِمَا أَنْ يَسْبِقَ صَاحِبَهُ بِشَيْءٍ إِذَا كَانَا فِي الإِمَامَةِ شِرْعاً وَاحِداً فَإِنْ جَازَ لاحَدِهِمَا السُّكُوتُ جَازَ السُّكُوتُ لِلآخَرِ مِثْلَ ذَلِكَ وَإِذَا جَازَ لَهُمَا السُّكُوتُ بَطَلَتِ الْحُقُوقُ وَالأَحْكَامُ وَعُطِّلَتِ الْحُدُودُ وَصَارَتِ النَّاسُ كَأَنَّهُمْ لا إِمَامَ لَهُمْ.

فَإِنْ قَالَ فَلِمَ لا يَجُوزُ أَنْ يَكُونَ الإِمَامُ مِنْ غَيْرِ جِنْسِ الرَّسُولِ عَلَيْهِ السَّلامُ قِيلَ لِعِلَلٍ مِنْهَا أَنَّهُ لَمَّا كَانَ الإِمَامُ مُفْتَرَضَ الطَّاعَةِ لَمْ يَكُنْ بُدٌّ مِنْ دَلالَةٍ تَدُلُّ عَلَيْهِ وَيَتَمَيَّزُ بِهَا مِنْ غَيْرِهِ وَهِيَ الْقَرَابَةُ الْمَشْهُورَةُ وَالْوَصِيَّةُ الظَّاهِرَةُ لِيُعْرَفَ مِنْ غَيْرِهِ وَيُهْتَدَى إِلَيْهِ بِعَيْنِهِ.

وَمِنْهَا أَنَّهُ لَوْ جَازَ فِي غَيْرِ جِنْسِ الرَّسُولِ لَكَانَ قَدْ فَضَّلَ مَنْ لَيْسَ بِرَسُولٍ عَلَى الرُّسُلِ إِذْ جَعَلَ أَوْلادَ الرُّسُلِ أَتْبَاعاً لاوْلادِ أَعْدَائِهِ كَأَبِي جَهْلٍ وَابْنِ أَبِي مُعَيْطٍ لانَّهُ قَدْ يَجُوزُ بِزَعْمِهِ أَنْ يَنْتَقِلَ ذَلِكَ فِي أَوْلادِهِمْ إِذَا كَانُوا مُؤْمِنِينَ فَيَصِيرَ أَوْلادُ الرَّسُولِ تَابِعِينَ وَأَوْلادُ أَعْدَاءِ اللَّهِ وَأَعْدَاءِ رَسُولِهِ مَتْبُوعِينَ وَكَانَ الرَّسُولُ أَوْلَى بِهَذِهِ الْفَضِيلَةِ مِنْ غَيْرِهِ وَأَحَقَّ.

وَمِنْهَا أَنَّ الْخَلْقَ إِذَا أَقَرُّوا لِلرَّسُولِ بِالرِّسَالَةِ وَأَذْعَنُوا لَهُ بِالطَّاعَةِ لَمْ يَتَكَبَّرْ أَحَدٌ مِنْهُمْ عَنْ أَنْ يَتَّبِعَ وُلْدَهُ وَيُطِيعَ ذُرِّيَّتَهُ وَلَمْ يَتَعَاظَمْ ذَلِكَ فِي أَنْفُسِ النَّاسِ وَإِذَا كَانَ فِي غَيْرِ جِنْسِ الرَّسُولِ كَانَ كُلُّ وَاحِدٍ مِنْهُمْ فِي نَفْسِهِ أَنَّهُ أَوْلَى بِهِ مِنْ غَيْرِهِ وَدَخَلَهُمْ مِنْ ذَلِكَ الْكِبْرُ وَلَمْ تَسْخَ أَنْفُسُهُمْ بِالطَّاعَةِ لِمَنْ هُوَعِنْدَهُمْ دُونَهُمْ فَكَانَ يَكُونُ فِي ذَلِكَ دَاعِيَةٌ لَهُمْ إِلَى الْفَسَادِ وَالنِّفَاقِ وَالاخْتِلافِ.

And if he asks, 'Why is it incumbent on the people to bear witness and know that there is One and Only One God?'

It is said, 'For several reasons. One of them is that they would imagine there were two or more planners of the affairs (of the universe), if it was not incumbent upon them to do so. If this was allowed, then they could not recognize their true Creator from the others since each person could not tell which of the two or more is the Creator and might obey one who is not really his Creator. No one could tell which one has

created him, which one he must obey and whose admonishments he must listen to since he could not recognize the true One who issues orders and admonishes us against others.

Another reason is that were it possible for there to be two gods, then neither one was more deserving than the other one to be worshipped and obeyed. The permission to obey each one of them implied the permission to obey the partner. This would then imply the permission not to obey God. The permission not to obey God would imply disbelief in God; all His Books and Messengers; proof of all that is wrong; abandoning all that is right; allowing all that is forbidden; forbidding all that is allowed; partaking in all sins; abandoning all forms of obedience; authorizing all forms of corruption and abolishing all rights.'

Another reason is that were it possible for more than one god to be, then this would allow Satan to declare himself to be the other god to oppose the Sublime God in all His Decrees and invite the people towards himself. This would result in greater disbelief and more serious dissimulation.

And if he asks: 'Why is it incumbent on the people to bear witness to God and that there is nothing like Him?'

It is said, 'For several reasons. One of them is that they do not go after others and worship and obey none other than Him, so that the orders of their Lord and Creator and Sustainer are not dubious for them.

Another reason is that should they not recognize that there is nothing like unto Him they might not realize the truth and establish these idols as their lord and creator – the idols which their forefathers have taken as their lords such as the sun, the moon, and the fire. Was it permissible that this issue be doubtful for them it would lead into corruption, abandoning all forms of obedience, committing all forms of sins according to the degree to which they were informed about its being allowed or admonished against by their lord.

فَإِنْ قَالَ فَلِمَ وَجَبَ عَلَيْهِمُ الإِقْرَارُ وَالْمَعْرِفَةُ بِأَنَّ اللَّهَ تَعَالَى وَاحِدٌ أَحَدٌ قِيلَ لِعِلَلٍ مِنْهَا أَنَّهُ لَوْ لَمْ يَجِبْ عَلَيْهِمُ الإِقْرَارُ وَالْمَعْرِفَةُ لَجَازَ أَنْ يَتَوَهَّمُوا مُدَبِّرَيْنِ أَوْ أَكْثَرَ مِنْ ذَلِكَ وَإِذَا جَازَ ذَلِكَ لَمْ يَهْتَدُوا إِلَى الصَّانِعِ لَهُمْ مِنْ غَيْرِهِ لانَّ كُلَّ إِنْسَانٍ مِنْهُمْ كَانَ لا يَدْرِي لَعَلَّهُ إِنَّمَا يَعْبُدُ غَيْرَ الَّذِي خَلَقَهُ وَيُطِيعُ غَيْرَ الَّذِي أَمَرَهُ فَلا يَكُونُونَ عَلَى حَقِيقَةٍ مِنْ صَانِعِهِمْ وَخَالِقِهِمْ وَلا يَثْبُتُ عِنْدَهُمْ أَمْرُ آمِرٍ وَلا نَهْيُ نَاهٍ إِذْ لا يَعْرِفُ الأَمِرَ بِعَيْنِهِ وَلا النَّاهِيَ مِنْ غَيْرِهِ.

وَمِنْهَا أَنَّهُ لَوْ جَازَ أَنْ يَكُونَ اثْنَيْنِ لَمْ يَكُنْ أَحَدُ الشَّرِيكَيْنِ أَوْلَى بِأَنْ يُعْبَدَ وَيُطَاعَ مِنَ الآخَرِ وَفِي إِجَازَةِ أَنْ يُطَاعَ ذَلِكَ الشَّرِيكُ إِجَازَةُ أَنْ لا يُطَاعَ اللَّهُ وَفِي أَنْ لا يُطَاعَ اللَّهُ عَزَّ وَجَلَّ الْكُفْرُ بِاللَّهِ وَبِجَمِيعِ كُتُبِهِ وَرُسُلِهِ وَإِثْبَاتُ كُلِّ بَاطِلٍ وَتَرْكُ كُلِّ حَقٍّ وَتَحْلِيلُ كُلِّ حَرَامٍ وَتَحْرِيمُ كُلِّ حَلالٍ وَالدُّخُولُ فِي كُلِّ مَعْصِيَةٍ وَالْخُرُوجُ مِنْ كُلِّ طَاعَةٍ وَإِبَاحَةُ كُلِّ فَسَادٍ وَإِبْطَالٌ لِكُلِّ حَقٍّ.

وَمِنْهَا أَنَّهُ لَوْ جَازَ أَنْ يَكُونَ أَكْثَرَ مِنْ وَاحِدٍ لَجَازَ لابْلِيسَ أَنْ يَدَّعِيَ أَنَّهُ ذَلِكَ الآخَرُ حَتَّى يُضَادَّ اللَّهَ تَعَالَى فِي جَمِيعِ

حُكْمِهِ وَيَصْرِفَ الْعِبَادَ إِلَى نَفْسِهِ فَيَكُونُ فِي ذَلِكَ أَعْظَمُ الْكُفْرِ وَأَشَدُّ النِّفَاقِ.

فَإِنْ قَالَ فَلِمَ وَجَبَ عَلَيْهِمُ الإِقْرَارُ لِلَّهِ بِأَنَّهُ لَيْسَ كَمِثْلِهِ شَيْءٌ قِيلَ لِعِلَلٍ مِنْهَا أَنْ يَكُونُوا قَاصِدِينَ نَحْوَهُ بِالْعِبَادَةِ وَالطَّاعَةِ دُونَ غَيْرِهِ غَيْرَ مُشْتَبِهٍ عَلَيْهِمْ أَمْرُ رَبِّهِمْ وَصَانِعِهِمْ وَرَازِقِهِمْ.

وَمِنْهَا أَنَّهُمْ لَوْ لَمْ يَعْلَمُوا أَنَّهُ لَيْسَ كَمِثْلِهِ شَيْءٌ لَمْ يَدْرُوا لَعَلَّ رَبَّهُمْ وَصَانِعَهُمْ هَذِهِ الأَصْنَامُ الَّتِي نَصَبَتْهَا لَهُمْ آبَاؤُهُمْ وَالشَّمْسُ وَالْقَمَرُ وَالنِّيرَانُ إِذَا كَانَ جَائِزاً أَنْ يَكُونَ عَلَيْهِمْ مُشَبَّهَةً وَكَانَ يَكُونُ فِي ذَلِكَ الْفَسَادُ وَتَرْكُ طَاعَاتِهِ كُلِّهَا وَارْتِكَابُ مَعَاصِيهِ كُلِّهَا عَلَى قَدْرِ مَا يَتَنَاهَى إِلَيْهِمْ مِنْ أَخْبَارِ هَذِهِ الأَرْبَابِ وَأَمْرِهَا وَنَهْيِهَا.

Another reason is that if it was not incumbent upon the people to realize that there is nothing like unto Him, that would allow them to think that He is subject to whatever the creatures are subject to – things such as disability, ignorance, change, destruction, termination, falsehood and oppression. There would be no hopes for the survival of, trust in the justness of, acceptability of the words, the decrees, the admonishments, the promises, the threats, the rewards or the chastisements of whoever has such traits. This would result in the corruption of the people and the abolition of His Lordship.'

And if he asks, 'Why has the Sublime God ordered the servants and admonished them?'

It is said, 'Since their survival and the improvements in their affairs depends upon His ordering, admonishing, preventing them from corruption and unlawful seizure (of other people's property.'

And if he asks, 'Why has He ordered the people to worship?'

It is said, 'So that they do not forget His remembrance, do not abandon His discipline, do not take His Orders and Admonishments lightly, since their peace and survival depends upon this. Were they left without any orders to worship and some time passed by, then their hearts would harden.'

And if he asks, 'Why has He ordered the people to pray?'

It is said, 'Since praying is testifying to His Lordship. This is good for everyone since it implies abandoning other worshipped ones; humbly standing in front of the Omnipotent; subordination; subservience; obedience; confessing (to God's Mastery); seeking the forgiveness of past sins. Praying also implies placing one's face on the ground everyday so that one always remembers God; being submissive; really humble; eagerly wanting to improve one's religious and worldly affairs; and despising corruption. Praying is done every day and night so that the servant does not forget his Planner and Creator; does not become ungrateful and rebellious; is always obedient to his Creator; stands in front of his Lord; is prevented from committing sins; and protects and guards himself against various forms of corruption.'

And if he asks, ‘Why is it that we have been ordered to perform the minor ritual ablution (*wudu*) and then start to worship?’

وَمِنْهَا أَنَّهُ لَوْ لَمْ يَجِبْ عَلَيْهِمْ أَنْ يَعْرِفُوا أَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ لَجَازَ عِنْدَهُمْ أَنْ يَجْرِيَ عَلَيْهِ مَا يَجْرِي عَلَى الْمخْلُوقِينَ مِنَ الْعَجْزِ وَالْجَهْلِ وَالتَّغْيِيرِ وَالزَّوَالِ وَالْفَنَاءِ وَالْكَذِبِ وَالاعْتِدَاءِ وَمَنْ جَازَتْ عَلَيْهِ هَذِهِ الأَشْيَاءُ لَمْ يُؤْمَنْ فَنَاؤُهُ وَلَمْ يُوثَقْ بِعَدْلِهِ وَلَمْ يُحَقَّقْ قَوْلُهُ وَأَمْرُهُ وَنَهْيُهُ وَوَعْدُهُ وَوَعِيدُهُ وَثَوَابُهُ وَعِقَابُهُ وَفِي ذَلِكَ فَسَادُ الْخَلْقِ وَإِبْطَالُ الرُّبُوبِيَّةِ.

فَإِنْ قَالَ لِمَ أَمَرَ اللَّهُ تَعَالَى الْعِبَادَ وَنَهَاهُمْ قِيلَ لانَّهُ لا يَكُونُ بَقَاؤُهُمْ وَصَلاحُهُمْ إِلا بِالأَمْرِ وَالنَّهْيِ وَالْمَنْعِ عَنِ الْفَسَادِ وَالتَّغَاصُبِ.

فَإِنْ قَالَ فَلِمَ تَعَبَّدَهُمْ قِيلَ لِئَلا يَكُونُوا نَاسِينَ لِذِكْرِهِ وَلا تَارِكِينَ لادَبِهِ وَلا لاهِينَ عَنْ أَمْرِهِ وَنَهْيِهِ إِذْ كَانَ فِيهِ صَلاحُهُمْ وَقِوَامُهُمْ فَلَوْ تُرِكُوا بِغَيْرِ تَعَبُّدٍ لَطَالَ عَلَيْهِمُ الأَمَدُ فَقَسَتْ قُلُوبُهُم.

فَإِنْ قَالَ فَلِمَ أُمِرُوا بِالصَّلاةِ قِيلَ لانَّ فِي الصَّلاةِ الإِقْرَارَ بِالرُّبُوبِيَّةِ وَهُوَصَلاحٌ عَامٌّ لانَّ فِيهِ خَلْعَ الأَنْدَادِ وَالْقِيَامَ بَيْنَ يَدَيِ الْجَبَّارِ بِالذُّلِّ وَالاسْتِكَانَةِ وَالْخُضُوعِ وَالاعْتِرَافِ وَطَلَبِ الإِقَالَةِ مِنْ سَالِفِ الذُّنُوبِ وَوَضْعَ الْجَبْهَةِ عَلَى الأَرْضِ كُلَّ يَوْمٍ وَلَيْلَةٍ لِيَكُونَ الْعَبْدُ ذَاكِراً لِلَّهِ تَعَالَى غَيْرَ نَاسٍ لَهُ وَيَكُونَ خَاشِعاً وَجِلاً مُتَذَلِّلاً طَالِباً رَاغِباً فِي الزِّيَادَةِ لِلدِّينِ وَالدُّنْيَا مَعَ مَا فِيهِ مِنَ الانْزِجَارِ عَنِ الْفَسَادِ وَصَارَ ذَلِكَ عَلَيْهِ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ لِئَلا يَنْسَى الْعَبْدُ مُدَبِّرَهُ وَخَالِقَهُ فَيَبْطَرَ وَيَطْغَى وَلِيَكُونَ فِي ذِكْرِ خَالِقِهِ وَالْقِيَامِ بَيْنَ يَدَيْ رَبِّهِ زَاجِراً لَهُ عَنِ الْمَعَاصِي وَحَاجِزاً وَمَانِعاً عَنْ أَنْوَاعِ الْفَسَادِ.

فَإِنْ قَالَ فَلِمَ أُمِرُوا بِالْوُضُوءِ وَيُدِئَ بِهِ؟

It is said, ‘So that the servant is clean when he stands in front of the Omnipotent, and obeys His Orders when he is supplicating to Him. It is also done to be cleansed of any impurities and contaminations. Performing one’s ablutions will also eliminate indolence and slumber, and strengthen the heart in front of the Omnipotent.

And if he asks, ‘Why is it that it is incumbent upon one to wash the face, hands, head and feet?

It is said, ‘That is because when the servant stands in front of the Omnipotent, the parts of the body that must be washed by means of performance one’s ablutions are visible. That is because one expresses his humbleness and prostrates using his face; he implores God by using his hands, and fears God by means of them and uses them to sincerely turn towards the worship of God. One uses his head first when he bows down and prostrates. And with his feet he stands up and sits down.

And if he asks, ‘Why is it that it has become incumbent upon one to wash the face and the hands, and only wipe the head and the feet (with one’s moist hand), but it has not become incumbent upon one to

wash them all or wipe them all?’

It is said, ‘For several reasons. One of them is that the greatest form of worship is bowing down and prostrating. Bowing down and prostrating are both performed using the face and the hands, but not the head and the feet. Another reason is that people are not always ready to wash their heads and feet. This would be difficult for them to do in cold weather, when they are on a journey, when they are ill, and at certain times of the night and day. However, it is easier to wash the face and the hands than wipe the head and the feet. That is why the difficulty of the obligatory deeds are set up for the weakest of the healthy people. All the people – whether they are strong or weak – are obliged to perform them. Another reason is that the head and the feet are not always visible like the face and the hands as they are the places for turbans, shoes and other similar headwear or footwear items.

And if he asks, ‘Why is it that only what leaves from the two sides[2] and sleeping, but not anything else, voids the minor ritual ablution?’

It is said, ‘The two sides are the pathways to release the human wastes. There are no other paths for man to let out waste from his body. So, they are ordered to clean themselves when they are exposed to such impurity.

قِيلَ لأنْ يَكُونَ الْعَبْدُ طَاهِراً إِذَا قَامَ بَيْنَ يَدَيِ الْجَبَّارِ عِنْدَ مُنَاجَاتِهِ إِيَّاهُ مُطِيعاً لَهُ فِيما أَمَرَهُ نَقِيّاً مِنَ الأَدْنَاسِ وَالنَّجَاسَةِ مَعَ مَا فِيهِ مِنْ ذَهَابِ الْكَسَلِ وَطَرْدِ النُّعَاسِ وَتَزْكِيَةِ الْفُؤَادِ لِلْقِيَامِ بَيْنَ يَدَيِ الْجَبَّارِ.

فَإِنْ قَالَ لِمَ وَجَبَ ذَلِكَ عَلَى الْوَجْهِ وَالْيَدَيْنِ وَالرَّأْسِ وَالرِّجْلَيْنِ قِيلَ لانَّ الْعَبْدَ إِذَا قَامَ بَيْنَ يَدَيِ الْجَبَّارِ فَإِنَّمَا يَنْكَشِفُ مِنْ جَوَارِحِهِ وَيُظْهِرُ مَا وَجَبَ فِيهِ الْوُضُوءُ وَذَلِكَ أَنَّهُ بِوَجْهِهِ يَسْجُدُ وَيَخْضَعُ وَبِيَدِهِ يَسْأَلُ وَيَرْغَبُ وَيَرْهَبُ وَيَتَبَتَّلُ وَيَنْسُكُ وَبِرَأْسِهِ يَسْتَقْبِلُ فِي رُكُوعِهِ وَسُجُودِهِ وَبِرِجْلَيْهِ يَقُومُ وَيَقْعُدُ.

فَإِنْ قَالَ فَلِمَ وَجَبَ الْغَسْلُ عَلَى الْوَجْهِ وَالْيَدَيْنِ وَجُعِلَ الْمَسْحُ عَلَى الرَّأْسِ وَالرِّجْلَيْنِ وَلَمْ يُجْعَلْ ذَلِكَ غَسْلاً كُلُّهُ أَوْ مَسْحاً كُلُّهُ قِيلَ لِعِلَلٍ شَتَّى مِنْهَا أَنَّ الْعِبَادَةَ الْعُظْمَى إِنَّمَا هِيَ الرُّكُوعُ وَالسُّجُودُ وَإِنَّمَا يَكُونُ الرُّكُوعُ وَالسُّجُودُ بِالْوَجْهِ وَالْيَدَيْنِ لا بِالرَّأْسِ وَالرِّجْلَيْنِ.

وَمِنْهَا أَنَّ الْخَلْقَ لا يُطِيقُونَ فِي كُلِّ وَقْتٍ غَسْلَ الرَّأْسِ وَالرِّجْلَيْنِ وَيَشْتَدُّ ذَلِكَ عَلَيْهِمْ فِي الْبَرْدِ وَالسَّفَرِ وَالْمَرَضِ وَأَوْقَاتٍ مِنَ اللَّيْلِ وَالنَّهَارِ وَغَسْلُ الْوَجْهِ وَالْيَدَيْنِ أَخَفُّ مِنْ غَسْلِ الرَّأْسِ وَالرِّجْلَيْنِ وَإِنَّمَا وُضِعَتِ الْفَرَائِضُ عَلَى قَدْرِ أَقَلِّ النَّاسِ طَاقَةً مِنْ أَهْلِ الصِّحَّةِ ثُمَّ عُمَّ فِيهَا الْقَوِيُّ وَالضَّعِيفُ.

وَمِنْهَا أَنَّ الرَّأْسَ وَالرِّجْلَيْنِ لَيْسَا هُمَا فِي كُلِّ وَقْتٍ بَادِيَيْنِ ظَاهِرَيْنِ كَالْوَجْهِ وَالْيَدَيْنِ لِمَوْضِعِ الْعِمَامَةِ وَالْخُفَّيْنِ وَغَيْرِ ذَلِكَ.

فَإِنْ قَالَ فَلِمَ وَجَبَ الْوُضُوءُ مِمَّا خَرَجَ مِنَ الطَّرَفَيْنِ خَاصَّةً وَمِنَ النَّوْمِ دُونَ سَائِرِ الأَشْيَاءِ قِيلَ لانَّ الطَّرَفَيْنِ هُمَا طَرِيقُ النَّجَاسَةِ وَلَيْسَ لِلإِنْسَانِ طَرِيقٌ تُصِيبُهُ النَّجَاسَةُ مِنْ نَفْسِهِ إِلا مِنْهُمَا فَأُمِرُوا بِالطَّهَارَةِ عِنْدَ مَا تُصِيبُهُمْ تِلْكَ النَّجَاسَةُ مِنْ أَنْفُسِهِمْ.

And regarding sleeping, when one falls asleep, he gets relaxed and his organs open up. Most of what leaves his body is gas. For that reason, it becomes incumbent upon him to perform the minor ritual ablution.'

And if he asks, 'Why is it that we have not been ordered to perform the major ritual ablution to cleanse us from these impurities as we have been in case of major ritual impurity?'

It is said, 'That is because the minor ritual impurities are continuous, and it is not possible for the people to always perform major ritual ablutions for them. God does not oblige anyone to do what is beyond his ability. However, the major ritual impurity is not continuous. It is due to the overcoming of lust. One can decide to procrastinate lust or expedite it for three days, less or more. However, the same does not hold for going to the W.C."

And if he asks, 'Why is it that we have been ordered to perform the major ritual ablution for major ritual impurity and not ordered to perform the major ritual ablution for defecation while it is filthier than the major ritual impurity?'

It is said, 'Since the major ritual impurity leaves all of man's self, that is it is the things that leave all the body, while in defecation it is not what is excreted out of all of the body. It is the food that enters from one side and the wastes which leave from the other side.'

And if he asks, 'Let me know why we have been ordered to recite the *'Azan*?'

It is said, 'For many reasons. One of them is for it to serve as a reminder for those who forget, as an admonishment for those who neglect, as a time–marker for those who do not know the time so that they get busy doing the prayer. It is also to serve as a caller of the people to worship the Creator, to encourage them to bear witness to the Unity in it, to manifest the faith and propagate Islam. The *'Azan* is a call to those who have forgotten. The reason the caller of the *'Azan* (athan) is called *'mo'athin* is that he calls to the prayer.'

And if he asks, 'Why does it start with saying the *'Takbir* (*'God is the Greatest!'*) before saying the '*Tahlil* (*'There is no god but God.'*)

It is said, 'It is because He willed that His Name be mentioned first and His Name God the Sublime is said first in saying '*God is the Greatest!'* However, the Name of God is the last word in *'There is no god but God!"*

وَأَمَّا النَّوْمُ فَإِنَّ النَّائِمَ إِذَا غَلَبَ عَلَيْهِ النَّوْمُ يُفْتَحُ كُلُّ شَيْءٍ مِنْهُ وَاسْتَرْخَى وَكَانَ أَغْلَبُ الأَشْيَاءِ عَلَيْهِ فِي الْخُرُوجِ مِنْهُ الرِّيحَ فَوَجَبَ عَلَيْهِ الْوُضُوءُ لِهَذِهِ الْعِلَّةِ.

فَإِنْ قَالَ فَلِمَ لَمْ يُؤْمَرُوا بِالْغُسْلِ مِنْ هَذِهِ النَّجَاسَةِ كَمَا أُمِرُوا بِالْغُسْلِ مِنَ الْجَنَابَةِ قِيلَ لانَّ هَذَا شَيْءٌ دَائِمٌ غَيْرُ مُمْكِنٍ لِلْخَلْقِ الاغْتِسَالُ مِنْهُ كُلَّمَا يُصِيبُ ذَلِكَ وَلا يُكَلِّفُ اللَّهُ نَفْساً إِلا وُسْعَهَا وَالْجَنَابَةُ لَيْسَ [لَيْسَتْ] هِيَ أَمْراً دَائِماً إِنَّمَا هِيَ شَهْوَةٌ يُصِيبُهَا إِذَا أَرَادَ وَيُمْكِنُهُ تَعْجِيلُهَا وَتَأْخِيرُهَا الأَيَّامَ الثَّلاثَةَ وَالأَقَلَّ وَالأَكْثَرَ وَلَيْسَ ذَلِكَ هَكَذَا.

فَإِنْ قَالَ فَلِمَ أُمِرُوا بِالْغُسْلِ مِنَ الْجَنَابَةِ وَلَمْ يُؤْمَرُوا بِالْغُسْلِ مِنَ الْخَلاءِ وَهُوَأَنْجَسُ مِنَ الْجَنَابَةِ وَأَقْذَرُ قِيلَ مِنْ أَجْلِ أَنَّ الْجَنَابَةَ مِنْ نَفْسِ الإِنْسَانِ وَهُوَشَيْءٌ يَخْرُجُ مِنْ جَمِيعِ جَسَدِهِ وَالْخَلاءُ لَيْسَ هُوَمِنْ نَفْسِ الإِنْسَانِ إِنَّمَا هُوَغِذَاءٌ يَدْخُلُ مِنْ بَابٍ وَيَخْرُجُ مِنْ بَابٍ.

فَإِنْ قَالَ أَخْبِرْنِي عَنِ الأَذَانِ لِمَ أُمِرُوا بِهِ قِيلَ لِعِلَلٍ كَثِيرَةٍ مِنْهَا أَنْ يَكُونَ تَذْكِيراً لِلسَّاهِي وَتَنْبِيهاً لِلْغَافِلِ وَتَعْرِيفاً لِمَنْ جَهِلَ الْوَقْتَ وَاشْتَغَلَ عَنِ الصَّلاةِ وَلِيَكُونَ ذَلِكَ دَاعِياً إِلَى عِبَادَةِ الْخَالِقِ مُرَغِّباً فِيهَا مُقِرّاً لَهُ بِالتَّوْحِيدِ مُجَاهِراً بِالإِيمَانِ مُعْلِناً بِالإِسْلامِ مُؤَذِّناً لِمَنْ نَسِيَهَا وَإِنَّمَا يُقَالُ مُؤَذِّنٌ لانَّهُ يُؤَذِّنُ بِالصَّلاةِ.

فَإِنْ قَالَ فَلِمَ بُدِئَ فِيهِ بِالتَّكْبِيرِ قَبْلَ التَّسْبِيحِ وَالتَّهْلِيلِ وَالتَّحْمِيدِ قِيلَ لأَنَّهُ أَرَادَ أَنْ يَبْدَأَ بِذِكْرِهِ وَاسْمِهِ لانَّ اسْمَ اللَّهِ تَعَالَى فِي التَّكْبِيرِ فِي أَوَّلِ الْحَرْفِ وَفِي التَّسْبِيحِ وَالتَّهْلِيلِ وَالتَّحْمِيدِ اسْمُ اللَّهِ فِي آخِرِ الْحَرْفِ فَبُدِئَ بِالْحَرْفِ الَّذِي اسْمُ اللَّهِ فِي أَوَّلِهِ لا فِي آخِرِهِ.

And if he asks, ‘Why is every phrase in the *‘Azan*’ repeated twice?

It is said, ‘They are repeated so that they are emphasized for those who hear them. If they neglect the first one, they can notice it the second time. The other reason is that since the prayer is said in two units, the phrases in the *‘Azan* are also repeated.’

And if he asks: ‘Why is the ‘*Takbir* repeated four times at the beginning of the *‘Azan*?’

It is said, ‘Since the *‘Azan* begins when no one is paying any attention and there is nothing said before it to attract the attention of the listeners, it is done in order to draw the attention of the listeners to what will follow in the *‘Azan*.’

And if he asks, ‘Why are there the two testimonies[3] after the ‘*Takbir*.’

It is said, ‘Since the principal part of faith is Unity and testifying to the Unity of the Honorable the Exalted God. The second part of faith is testifying to the Prophethood of His Messenger. Obeying the two of them and recognizing the two of them equals faith. The principal part of faith is testifying. Thus the two testimonies are in the *‘Azan* as there are two testimonies required in other legal affairs. Therefore, once

one testifies to the Unity of the Sublime God and testifies to the Prophethood of the Prophet, he has indeed testified to all aspects of faith since the main part of faith is testifying to God and His Messenger.'

And if he asks, 'Why is there an invitation to praying after the two testimonies?'

It is said, 'Since basically the *'Azan* is said where it is meant to pray and is a call to prayer. Thus the call to prayer is in the middle of the *'Azan* with four phrases before it including two '*Takbir's* plus two testimonies. Then four phrases come after it including two calls to prosperity urging us to devotion and praying followed by two calls encouraging us to do good deeds. Then the caller says two '*Takbir's* and two *'Tahlil's* completes the four last phrases as he did the first four phrases. He then finishes off by mentioning God just as he started out by mentioning the name of the Sublime God.'

And if he asks, 'Why did He establish saying '*There is no god but God!'* at the end and did not establish saying *'God is the Greatest!'* at the end as He did in the beginning of it?'

فَإِنْ قَالَ فَلِمَ جُعِلَ مَثْنَى مَثْنَى قِيلَ لانْ يَكُونَ مُكَرَّراً فِي آذَانِ الْمُسْتَمِعِينَ مُؤَكَّداً عَلَيْهِمْ إِنْ سَهَا أَحَدٌ عَنِ الأَوَّلِ لَمْ يَسْهُ عَنِ الثَّانِي وَلانَّ الصَّلاةَ رَكْعَتَانِ رَكْعَتَانِ فَلِذَلِكَ جُعِلَ الأَذَانُ مَثْنَى مَثْنَى.

فَإِنْ قَالَ فَلِمَ جُعِلَ التَّكْبِيرُ فِي أَوَّلِ الأَذَانِ أَرْبَعاً قِيلَ لانَّ أَوَّلَ الأَذَانِ إِنَّمَا يَبْدُو [يُبْدَأُ] غَفْلَةً وَلَيْسَ قَبْلَهُ كَلامٌ يَتَنَبَّهُ الْمُسْتَمِعُ لَهُ فَجُعِلَ ذَلِكَ تَنْبِيهاً لِلْمُسْتَمِعِينَ لِمَا بَعْدَهُ فِي الأَذَانِ.

فَإِنْ قَالَ فَلِمَ جَعَلَ بَعْدَ التَّكْبِيرِ شَهَادَتَيْنِ قِيلَ لانَّ أَوَّلَ الإِيمَانِ التَّوْحِيدُ وَالإِقْرَارُ بِاللَّهِ عَزَّ وَجَلَّ بِالْوَحْدَانِيَّةِ وَالثَّانِيَ الإِقْرَارُ بِالرَّسُولِ بِالرِّسَالَةِ وَأَنَّ طَاعَتَهُمَاوَمَعْرِفَتَهُمَا مَقْرُونَتَانِ وَأَنَّ أَصْلَ الإِيمَانِ إِنَّمَا هُوَالشَّهَادَةُ فَجَعَلَ شَهَادَتَيْنِ فِي الأَذَانِ كَمَا جَعَلَ فِي سَائِرِ الْحُقُوقِ شَهَادَتَيْنِ فَإِذَا أُقِرَّ لِلَّهِ بِالْوَحْدَانِيَّةِ وَأُقِرَّ لِلرَّسُولِ بِالرِّسَالَةِ فَقَدْ أُقِرَّ بِجُمْلَةِ الإِيمَانِ لانَّ أَصْلَ الإِيمَانِ إِنَّمَا هُوَالإِقْرَارُ بِاللَّهِ وَبِرَسُولِهِ.

فَإِنْ قَالَ فَلِمَ جُعِلَ بَعْدَ الشَّهَادَتَيْنِ الدُّعَاءُ إِلَى الصَّلاةِ قِيلَ لانَّ الأَذَانَ إِنَّمَا وُضِعَ لِمَوْضِعِ الصَّلاةِ وَإِنَّمَا هُوَنِدَاءٌ إِلَى الصَّلاةِ فَجُعِلَ النِّدَاءُ إِلَى الصَّلاةِ فِي وَسَطِ الأَذَانِ فَقَدَّمَ الْمُؤَذِّنُ قَبْلَهَا أَرْبَعاً التَّكْبِيرَتَيْنِ وَالشَّهَادَتَيْنِ وَأَخَّرَ بَعْدَهَا أَرْبَعاً يَدْعُو إِلَى الْفَلاحِ حَثّاً عَلَى الْبِرِّ وَالصَّلاةِ ثُمَّ دَعَا إِلَى خَيْرِ الْعَمَلِ مُرَغِّباً فِيهَا وَفِي عَمَلِهَا وَفِي أَدَائِهَا ثُمَّ نَادَى بِالتَّكْبِيرِ وَالتَّهْلِيلِ لِيُتِمَّ بَعْدَهَا أَرْبَعاً كَمَا أَتَمَّ قَبْلَهَا أَرْبَعاً وَلِيَخْتِمَ كَلامَهُ بِذِكْرِ اللَّهِ تَعَالَى كَمَا فَتَحَهُ بِذِكْرِ اللَّهِ تَعَالَى.

فَإِنْ قَالَ فَلِمَ جُعِلَ آخِرُهَا التَّهْلِيلَ وَلَمْ يُجْعَلْ آخِرُهَا التَّكْبِيرَ كَمَا جُعِلَ فِي أَوَّلِهَا التَّكْبِيرُ.

It is said, 'Because in saying *There is no god but God!* God's Name comes last, and the Sublime God likes that speech ends in His Name as it opens in His Name.'

And if he asks, ‘Why is there not *‘Tasbih* (a.s.aying subhanallah; glory be to God) or *‘Tahmid* (a.s.aying alhamdu lillah; Praise be to God) instead of *‘Tahlil* (*There is no god but God*) which both also end in the Name of God?’

It is said, ‘Since *‘Tahlil* is testifying to the Unity of the Sublime God, and uprooting all deities other than God. It is the foundation of faith and is greater than ‘*Tasbih* or *‘Tahmid.’*

And if he asks, ‘Why is there a ‘*Takbir* at the beginning of the prayer and in each bowing down and prostrating?’ It is said, ‘It is for the same reason that we have mentioned about saying it in the *‘Azan*.’

And if he asks, ‘Why are there some supplications said in the first unit of the prayer before reciting the (required) verse (of the Holy Qur’an), but the *‘Qunut* (a.s.upplicating during the prayer) is said after reciting the (required) verse (of the Holy Qur’an) in the second unit of the prayer?’

It is said, ‘He dearly loved that His servants start their standing up for their Lord and worshipping Him by reciting His praises, sanctifying Him, being inclined towards Him and being humble to Him, and end it all in a similar fashion. Moreover, this is so that there is some possibility for him to extend his prayer in the *‘Qunut* in congregational prayers, so that he can become synchronized with others in the other units and his unit of prayer does not fall out of synchronism with the congregation’s prayer.’

And if he asks, ‘Why have we been ordered to recite the Qur’an in our prayers?’

It is said, ‘It is so that the Qur’an is not put aside and abandoned; and it be memorized and stay in the hearts not getting forgotten or destroyed.’

And if he asks, ‘Why should we start each prayer recitation by reciting the Opening Chapter (*‘Fatiha*) and not any of the other (Qur’anic) chapters?’

It is said, ‘This is because nowhere else in the Qur’an is there such a vast amount of good words and wisdom compiled together as there is in the Opening Chapter (*‘Fatiha*). That is when the Sublime God says, ‘*Praise*

قِيلَ لانَّ التَّهْلِيلَ اسْمُ اللَّهِ فِي آخِرِهِ فَأَحَبَّ اللَّهُ تَعَالَى أَنْ يَخْتِمَ الْكَلامَ بِاسْمِهِ كَمَا فَتَحَهُ بِاسْمِهِ.

فَإِنْ قَالَ فَلِمَ لَمْ يُجْعَلْ بَدَلَ التَّهْلِيلِ التَّسْبِيحُ أَوِ التَّحْمِيدُ وَاسْمُ اللَّهِ فِي آخِرِهِمَا قِيلَ لانَّ التَّهْلِيلَ هُوَإِقْرَارٌ لِلَّهِ تَعَالَى بِالتَّوْحِيدِ وَخَلْعِ الأَنْدَادِ مِنْ دُونِ اللَّهِ وَهُوَأَوَّلُ الإِيمَانِ وَأَعْظَمُ التَّسْبِيحِ وَالتَّحْمِيدِ.

فَإِنْ قَالَ فَلِمَ بُدِئَ فِي الاسْتِفْتَاحِ وَالرُّكُوعِ وَالسُّجُودِ وَالْقِيَامِ وَالْقُعُودِ بِالتَّكْبِيرِ قِيلَ لِلْعِلَّةِ الَّتِي ذَكَرْنَاهَا فِي الأَذَانِ.

فَإِنْ قَالَ فَلِمَ جَعَلَ الدُّعَاءَ فِي الرَّكْعَةِ الأُولَى قَبْلَ الْقِرَاءَةِ وَلِمَ جَعَلَ فِي الرَّكْعَةِ الثَّانِيَةِ الْقُنُوتَ بَعْدَ الْقِرَاءَةِ قِيلَ لانَّهُ أَحَبَّ أَنْ يَفْتَحَ قِيَامَهُ لِرَبِّهِ وَعِبَادَتَهُ بِالتَّحْمِيدِ وَالتَّقْدِيسِ وَالرَّغْبَةِ وَالرَّهْبَةِ وَيَخْتِمَهُ بِمِثْلِ ذَلِكَ لِيَكُونَ فِي الْقِيَامِ عِنْدَ الْقُنُوتِ طُولٌ فَأَحْرَى أَنْ يُدْرِكَ الْمُدْرِكُ الرُّكُوعَ فَلا تَفُوتَهُ الرَّكْعَةُ فِي الْجَمَاعَةِ.

فَإِنْ قَالَ فَلِمَ أُمِرُوا بِالْقِرَاءَةِ فِي الصَّلاةِ قِيلَ لِئَلا يَكُونَ الْقُرْآنُ مَهْجُوراً مُضَيَّعاً وَلِيَكُونَ مَحْفُوظاً فَلا يَضْمَحِلَّ وَلا يُجْهَلَ.

فَإِنْ قَالَ فَلِمَ بُدِئَ بِالْحَمْدِ فِي كُلِّ قِرَاءَةٍ دُونَ سَائِرِ السُّوَرِ قِيلَ لأَنَّهُ لَيْسَ شَيْءٌ مِنَ الْقُرْآنِ وَالْكَلامِ جُمِعَ فِيهِ مِنْ جَوَامِعِ الْخَيْرِ وَالْحِكْمَةِ مَا جُمِعَ فِي سُورَةِ الْحَمْدِ وَذَلِكَ أَنَّ قَوْلَهُ

be to Allah'[4] this would constitute the fulfillment of what the Sublime God has made incumbent upon His creatures in terms of expressing their gratitude to Him for whatever good He has granted His servants success in achieving. Saying '*the Lord of the Two Worlds*' constitutes exalting and praising Him, testifying to Him that He is the Creator, the Owner and no one else is.

Saying '*The Most Gracious, Most Merciful*'[5] constitutes seeking the pleasure of God and mentioning His Favours and Blessings for all His creatures.

Saying '*The Master of the Day of Judgment*'[6] constitutes testifying to being resurrected, returning, reckoning and being punished. It also means considering the Dominion of the Hereafter for Him as the Dominion of this world is His.

Saying '*Thee do we worship*'[7] constitutes being inclined towards Him and seeking proximity to the Honorable the Exalted God, sincerity of actions for Him and no one else.

Saying '*and Thine aid we seek*'[8] constitutes seeking an increase in the success granted by Him, an increase in worshipping Him, the continuation of the blessings God has granted and His Assistance.

Saying '*and Show us the straight way*'[9] constitutes seeking His Guidance towards His Discipline, grabbing onto His Rope, asking Him for an increase of one's recognition of his Lord, His Glory, His Greatness and His Almightiness.

Saying '*The way of those on whom Thou hast bestowed Thy Grace*'[10] constitutes an emphasis on asking for and being inclined towards Him. It also constitutes mentioning what He has granted and His Blessings which He has given to His friends. It also constitutes asking the same things for oneself.

Saying '*those whose* (*portion*) *is not wrath, and who go not astray*'[11] constitutes seeking refuge in Him from becoming one of the enemies or unbelievers; or becoming one who underestimates Him, what He enjoins to be done and what He admonishes against.

Saying '*...and who go not astray*'[12] constitutes a form of grabbing onto Him so as not to be amongst those who have gone astray – those who have strayed away from His Path without recognition and thinking that they were doing good deeds.

(الْحَمْدُ لِلَّهِ) إِنَّمَا هُوَ أَدَاءٌ لِمَا أَوْجَبَ اللَّهُ تَعَالَى عَلَى خَلْقِهِ مِنَ الشُّكْرِ وَشُكْرٌ لِمَا وَفَّقَ عَبْدَهُ لِلْخَيْرِ.

(رَبِّ الْعالَمِينَ) تَمْجِيدٌ لَهُ وَتَحْمِيدٌ وَإِقْرَارٌ بِأَنَّهُ هُوَ الْخَالِقُ الْمَالِكُ لا غَيْرُهُ.

(الرَّحْمنِ الرَّحِيمِ) اسْتِعْطَافٌ وَذِكْرٌ لآلائِهِ وَنَعْمَائِهِ عَلَى جَمِيعِ خَلْقِهِ.

(مالِكِ يَوْمِ الدِّينِ) إِقْرَارٌ بِالْبَعْثِ وَالْحِسَابِ وَالْمُجَازَاةِ وَإِيجَابٌ لَهُ مُلْكَ الآخِرَةِ كَمَا أَوْجَبَ لَهُ مُلْكَ الدُّنْيَا.

(إِيَّاكَ نَعْبُدُ) رَغْبَةٌ وَتَقَرُّبٌ إِلَى اللَّهِ عَزَّ وَجَلَّ وَإِخْلاصٌ بِالْعَمَلِ لَهُ دُونَ غَيْرِهِ.

(وَإِيَّاكَ نَسْتَعِينُ) اسْتِزَادَةٌ مِنْ تَوْفِيقِهِ وَعِبَادَتِهِ وَاسْتِدَامَةٌ لِمَا أَنْعَمَ عَلَيْهِ وَنَصَرَهُ.

(إِهْدِنَا الصِّراطَ الْمُسْتَقِيمَ) اسْتِرْشَادٌ لادَبِهِ وَاعْتِصَامٌ بِحَبْلِهِ وَاسْتِزَادَةٌ فِي الْمَعْرِفَةِ بِرَبِّهِ وَبِعَظَمَتِهِ وَكِبْرِيَائِهِ.

(صِراطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ) تَوْكِيدٌ فِي السُّؤَالِ وَالرَّغْبَةِ وَذِكْرٌ لِمَا قَدْ تَقَدَّمَ مِنْ نِعَمِهِ عَلَى أَوْلِيَائِهِ وَرَغْبَةٌ فِي ذَلِكَ النِّعَمِ.

(غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ) اسْتِعَاذَةٌ مِنْ أَنْ يَكُونَ مِنَ الْمُعَانِدِينَ الْكَافِرِينَ الْمُسْتَخِفِّينَ بِهِ وَبِأَمْرِهِ وَنَهْيِهِ.

(وَلا الضَّالِّينَ) اعْتِصَامٌ مِنْ أَنْ يَكُونَ مِنَ الضَّالِّينَ الَّذِينَ ضَلُّوا عَنْ سَبِيلِهِ مِنْ غَيْرِ مَعْرِفَةٍ وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعاً.

Therefore, (the Opening Chapter of the Qur'an) is a valuable collection of goodness and wisdom regarding the affairs of the Hereafter as well as this world in such a way that it does not exist anywhere else.

And if he asks, 'Why did He establish *'Tasbih* in the bowing down and prostration?'

It is said, ‘It is for several reasons. One of them is that the servant sanctifies God by being subordinate to Him; submits to Him; worships Him; fears Him; is humble to Him; and seeks proximity to his Lord. Another reason is that the servant be the one to praise, glorify, obey, exalt and thank his Creator and Sustainer, so that his mind is not misguided and his aspirations take him to others than God.’

And if he asks, ‘Why did He establish the basic prayer to be two units, and one unit is added to some of the prayers and two units is added to some of the other prayers, and no units have been added to other prayers?’

It is said, ‘It is because the basic prayer is just one unit, since the basic number is one. If it was less than one, it would not constitute a prayer. The Honorable the Exalted God knew that the servants would not always perform one unit of prayer perfectly, completely and with full attention. Therefore, He added another unit of prayer to it to complete the possible deficiencies one may have in the performance of one unit of prayer with saying two units of prayer. Hence, the Honorable, the Exalted God made the basic two-unit prayer obligatory. Then God’s Messenger (a.s.) knew that the servants would not totally and perfectly perform these two units which they are ordered to perform. Therefore, he added another two units to the noon, afternoon and night prayers to compensate for any deficiencies one may have in saying the first two units. Then he knew that the evening prayer is to be said when most of the people are busy working. Then they stop work to go home to break their fast, eat and drink, make ablutions, and prepare to go to sleep. Thus he added only one unit to the evening prayer to make it easier on them. He left the Morning Prayer as it was in order for the number of daily prayer units said to be an odd number. This was also because people are busier in the morning attending to their needs. Moreover, their hearts are not so involved with other thoughts due to the lack of doing business then, and are not tired. Thus man would be more attentive to his prayer in the morning in comparison to his other prayers, since his mind is free of daily activities.”

فَقَدِ اجْتَمَعَ فِيهِ مِنْ جَوَامِعِ الْخَيْرِ وَالْحِكْمَةِ فِي أَمْرِ الْآخِرَةِ وَالدُّنْيَا مَا لا يَجْمَعُهُ شَيْءٌ مِنَ الْأَشْيَاءِ.

فَإِنْ قَالَ فَلِمَ جُعِلَ التَّسْبِيحُ فِي الرُّكُوعِ وَالسُّجُودِ قِيلَ لِعِلَلٍ مِنْهَا أَنْ يَكُونَ الْعَبْدُ مَعَ خُضُوعِهِ وَخُشُوعِهِ وَتَعَبُّدِهِ وَتَوَرُّعِهِ وَاسْتِكَانَتِهِ وَتَذَلُّلِهِ وَتَوَاضُعِهِ وَتَقَرُّبِهِ إِلَى رَبِّهِ مُقَدِّساً لَهُ مُمَجِّداً مُسَبِّحاً مُعَظِّماً شَاكِراً لِخَالِقِهِ وَرَازِقِهِ وَلِيَسْتَعْمِلَ التَّسْبِيحَ وَالتَّحْمِيدَ كَمَا اسْتَعْمَلَ التَّكْبِيرَ وَالتَّهْلِيلَ وَلِيَشْغَلَ قَلْبَهُ وَذِهْنَهُ بِذِكْرِ اللَّهِ فَلا يَذْهَبَ بِهِ الْفِكْرُ وَالأَمَانِيُّ إِلَى غَيْرِ اللَّهِ.

فَإِنْ قَالَ فَلِمَ جُعِلَ أَصْلُ الصَّلاةِ رَكْعَتَيْنِ وَلِمَ زِيدَ عَلَى بَعْضِهَا رَكْعَةٌ وَعَلَى بَعْضِهَا رَكْعَتَانِ وَلَمْ يُزَدْ عَلَى بَعْضِهَا شَيْءٌ قِيلَ لانَّ أَصْلَ الصَّلاةِ إِنَّمَا هِيَ رَكْعَةٌ وَاحِدَةٌ لانَّ أَصْلَ الْعَدَدِ وَاحِدٌ فَإِذَا نَقَصَتْ مِنْ وَاحِدٍ فَلَيْسَتْ هِيَ صَلاةً فَعَلِمَ اللَّهُ عَزَّ وَجَلَّ أَنَّ الْعِبَادَ لا يُؤَدُّونَ تِلْكَ الرَّكْعَةَ الْوَاحِدَةَ الَّتِي لا صَلاةَ أَقَلُّ مِنْهَا بِكَمَالِهَا وَتَمَامِهَا وَالإِقْبَالِ عَلَيْهَا فَقَرَنَ إِلَيْهَا رَكْعَةً لِيَتِمَّ بِالثَّانِيَةِ مَا نَقَصَ مِنَ الأُولَى فَفَرَضَ اللَّهُ عَزَّ وَجَلَّ أَصْلَ الصَّلاةِ رَكْعَتَيْنِ ثُمَّ عَلِمَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَّ الْعِبَادَ لا يُؤَدُّونَ هَاتَيْنِ الرَّكْعَتَيْنِ بِتَمامِ مَا أُمِرُوا بِهِ وَكَمَالِهِ فَضَمَّ إِلَى الظُّهْرِ وَالْعَصْرِ وَالْعِشَاءِ الْآخِرَةِ رَكْعَتَيْنِ رَكْعَتَيْنِ لِيَكُونَ فِيهِمَا تَمَامُ الرَّكْعَتَيْنِ الأُولَيَيْنِ ثُمَّ عَلِمَ أَنَّ صَلاةَ الْمَغْرِبِ يَكُونُ شُغُلُ النَّاسِ فِي وَقْتِهَا أَكْثَرَ لِلانْصِرَافِ

إِلَى الأَوْطَانِ وَالأَكْلِ وَالْوُضُوءِ وَالتَّهْيِئَةِ لِلْمَبِيتِ فَزَادَ فِيهَا رَكْعَةً وَاحِدَةً لِيَكُونَ أَخَفَّ عَلَيْهِمْ وَلانْ تَصِيرَ رَكَعَاتُ الصَّلاةِ فِي الْيَوْمِ وَاللَّيْلَةِ فَرْداً ثُمَّ تَرَكَ الْغَدَاةَ عَلَى حَالِهَا لانَّ الاشْتِغَالَ فِي وَقْتِهَا أَكْثَرُ وَالْمُبَادَرَةَ إِلَى الْحَوَائِجِ فِيهَا أَعَمُّ وَلانَّ الْقُلُوبَ فِيهَا أَخْلَى مِنَ الْفِكْرِ لِقِلَّةِ مُعَامَلاتِ النَّاسِ بِاللَّيْلِ وَلِقِلَّةِ الأَخْذِ وَالإِعْطَاءِ فَالإِنْسَانُ فِيهَا أَقْبَلُ عَلَى صَلاتِهِ مِنْهُ فِي غَيْرِهَا مِنَ الصَّلَوَاتِ لانَّ الْفِكْرَ أَقَلُّ لِعَدَمِ الْعَمَلِ مِنَ اللَّيْلِ.

And if he asks, 'Why is it established to say *'God is the Greatest!'* seven times at the beginning of the prayer?"

It is said, 'It is so because there are seven instances of saying *'God is the Greatest!'* in the first unit – that is the basic prayer which consists of: one to start, one for bowing down, two for prostration, another one when bowing down and another two for the second prostration. That is why if a man says all the seven instances of *'God is the Greatest!'* in the beginning of his prayer, he has said all the seven; and should he mistakenly forget to say anyone of them, there would be no insufficiencies in his prayer.

And if he asks, 'Why is there one bowing down and two prostrations in each unit?"

It is said, 'Bowing down is a part of the prayer said while standing up, and prostration is the part of prayer said while sitting down. Prayer said while sitting down counts as half of the prayer said while standing up. That is why prostration is doubled so as to make it weigh the same as the bowing down, so that there is no difference between them since prayer is indeed made up of the bowing down and the prostration.'

And if he asks, 'Why is the *call as a witness* (*tashahhud*) established after the bowing down and the prostration?"

It is said, 'It is because *calling as a witness* has been decreed before the bowing down and prostration in the *'Azan*, the supplications and the recitations. Therefore, He ordered that *calling as a witness*, praising and supplications also be said after them.'

And if he asks, 'Why did He establish the saying of '*Salaam*[13] as the termination of the prayer, and did not set saying *'God is the Greatest!'* or *'Glory be to God!'* or something else instead to end the prayer?"

It is said, 'So that it be coordinated with the entrance into the prayer. After starting the prayers, it is forbidden to talk to the creatures, and one should only attend to the Creator. Therefore, He terminates the parayers with the creature's word and turns one's attention over to them as people start speaking to each other by saying *'Salaam*."

And if he asks, 'why is there reciting the Qur'anic Chapters in the first two units and saying the glorifications in the last two units of the prayer?'

فَإِنْ قَالَ فَلِمَ جُعِلَ التَّكْبِيرُ فِي الاسْتِفْتَاحِ سَبْعَ مَرَّاتٍ قِيلَ إِنَّمَا جُعِلَ ذَلِكَ لانَّ التَّكْبِيرَ فِي الرَّكْعَةِ الأُولَى الَّتِي هِيَ الأَصْلُ

كُلَّهُ سَبْعُ تَكْبِيرَاتٍ تَكْبِيرَةِ الاسْتِفْتَاحِ وَتَكْبِيرَةِ الرُّكُوعِ وَتَكْبِيرَتَيِ السُّجُودِ وَتَكْبِيرَةٍ أَيْضاً لِلرُّكُوعِ وَتَكْبِيرَتَيْنِ لِلسُّجُودِ فَإِذَا كَبَّرَ الإِنْسَانُ أَوَّلَ الصَّلاةِ سَبْعَ تَكْبِيرَاتٍ فَقَدْ أَحْرَزَ التَّكْبِيرَ كُلَّهُ فَإِنْ سَهَا فِي شَيْءٍ مِنْهَا أَوْ تَرَكَهَا لَمْ يَدْخُلْ عَلَيْهِ نَقْصٌ فِي صَلاتِهِ.

فَإِنْ قَالَ فَلِمَ جَعَلَ رَكْعَةً وَسَجْدَتَيْنِ قِيلَ لانَّ الرُّكُوعَ مِنْ فِعْلِ الْقِيَامِ وَالسُّجُودَ مِنْ فِعْلِ الْقُعُودِ وَصَلاةَ الْقَاعِدِ عَلَى النِّصْفِ مِنْ صَلاةِ الْقِيَامِ فَضُوعِفَ السُّجُودُ لِيَسْتَوِيَ بِالرُّكُوعِ فَلا يَكُونَ بَيْنَهُمَا تَفَاوُتٌ لانَّ الصَّلاةَ إِنَّمَا هِيَ رُكُوعٌ وَسُجُودٌ.

فَإِنْ قَالَ فَلِمَ جُعِلَ التَّشَهُّدُ بَعْدَ الرَّكْعَتَيْنِ قِيلَ لانَّهُ كَمَا قُدِّمَ قَبْلَ الرُّكُوعِ وَالسُّجُودِ الأَذَانُ وَالدُّعَاءُ وَالْقِرَاءَةُ فَكَذَلِكَ أَيْضاً أُمِرَ بَعْدَهَا بِالتَّشَهُّدِ وَالتَّحْمِيدِ وَالدُّعَاءِ.

فَإِنْ قَالَ فَلِمَ جُعِلَ التَّسْلِيمُ تَحْلِيلَ الصَّلاةِ وَلَمْ يُجْعَلْ بَدَلُهُ تَكْبِيراً أَوْ تَسْبِيحاً أَوْ ضَرْباً آخَرَ قِيلَ لانَّهُ لَمَّا كَانَ فِي الدُّخُولِ فِي الصَّلاةِ تَحْرِيمُ الْكَلامِ لِلْمَخْلُوقِينَ وَالتَّوَجُّهُ إِلَى الْخَالِقِ كَانَ تَحْلِيلُهَا كَلامَ الْمَخْلُوقِينَ وَالانْتِقَالَ عَنْهَا وَابْتِدَاءُ الْمَخْلُوقِينَ بِالْكَلامِ إِنَّمَا هُوَبِالتَّسْلِيمِ.

فَإِنْ قَالَ فَلِمَ جُعِلَ الْقِرَاءَةُ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ وَالتَّسْبِيحُ فِي الأُخْرَيَيْنِ.

It is said, ‘This is in order to make a clear distinction between what the Honorable the Exalted God made incumbent Himself and what His Messenger (a.s.) made incumbent upon the believers (as the last two units of the prayer were added by the Prophet (S)).’

And if he asks, ‘Why are there congregational prayers?’

It is said, ‘It is so that sincerity, the belief in Unity, Islam and the worship of God are publicly seen, since this would serve as a proof of the One the Honorable the Exalted God for the people of the East and the West. It will also serve as a means by which the hypocrites and those who underestimate the prayer would at least have to publicly perform what they claim to adhere to. It will also serve as a means for the Muslims to testify to the adherence of their fellow Muslim brethren to Islam. There are also other certain benefits in congregational prayers such as encouragement to do good deeds and advising to piety, and admonishing against doing many of the acts of disobedience to the Honorable the Exalted God.’

And if he asks, ‘Why are some prayers to be said in a loud voice while others are not?’

It is said, ‘The prayers that are to be said in a loud voice are those that are performed in the darkness of the night. They should be said in a loud voice so that if anyone is passing by he can tell that a congregational prayer is being held there and he can attend it if he wishes to do so. If he does not see

the group of people, at least he can hear them and get informed through hearing. Regarding the prayers that are performed in the daytime, a passer-by can see the people praying and there is no need for him to be able to hear them pray.'

And if he asks, 'Why are the prayers established for these certain times, not sooner or later?"

It is said, 'Since these times are known by everyone on the Earth. Therefore, the ignorant and the knowledgeable ones knew these four times: Sunset is well-known and clear, thus the evening prayer is made incumbent at that time. The disappearance of the evening twilight is well-known and clear, thus the night prayer is made incumbent at that time. Sunrise is well-known and clear, thus the morning prayer is made incumbent at that time. The sun's noon position is well-known and clear,

قِيلَ لِلْفَرْقِ بَيْنَ مَا فَرَضَهُ اللَّهُ عَزَّ وَجَلَّ مِنْ عِنْدِهِ وَمَا فَرَضَهُ مِنْ عِنْدِ رَسُولِهِ.

فَإِنْ قَالَ فَلِمَ جُعِلَتِ الْجَمَاعَةُ قِيلَ لانْ لا يَكُونَ الإِخْلاصُ وَالتَّوْحِيدُ وَالإِسْلامُ وَالْعِبَادَةُ لِلَّهِ إِلا ظَاهِراً مَكْشُوفاً مَشْهُوداً لانَّ فِي إِظْهَارِهِ حُجَّةً عَلَى أَهْلِ الشَّرْقِ وَالْغَرْبِ لِلَّهِ عَزَّ وَجَلَّ وَلِيَكُونَ الْمُنَافِقُ الْمُسْتَخِفُّ مُؤَدِّياً لِمَا أَقَرَّ بِهِ يُظْهِرُ الإِسْلامَ وَالْمُرَاقَبَةَ وَلِتَكُونَ شَهَادَاتُ النَّاسِ بِالإِسْلامِ بَعْضِهِمْ لِبَعْضٍ جَائِزَةً مُمْكِنَةً مَعَ مَا فِيهِ مِنَ الْمُسَاعَدَةِ عَلَى الْبِرِّ وَالتَّقْوَى وَالزَّجْرِ عَنْ كَثِيرٍ مِنْ مَعَاصِي اللَّهِ عَزَّ وَجَلَّ.

فَإِنْ قَالَ فَلِمَ جُعِلَ الْجَهْرُ فِي بَعْضِ الصَّلاةِ وَلَمْ يُجْعَلْ فِي بَعْضٍ قِيلَ لانَّ الصَّلَوَاتِ الَّتِي يُجْهَرُ فِيهَا إِنَّمَا هِيَ صَلَوَاتٌ تُصَلَّى فِي أَوْقَاتٍ مُظْلِمَةٍ فَوَجَبَ أَنْ يُجْهَرَ فِيهَا لانْ يَمُرَّ الْمَارُّ فَيَعْلَمَ أَنَّ هَاهُنَا جَمَاعَةً فَإِنْ أَرَادَ أَنْ يُصَلِّيَ صَلَّى وَلانَّهُ إِنْ لَمْ يَرَ جَمَاعَةً تُصَلِّي سَمِعَ وَعَلِمَ ذَلِكَ مِنْ جِهَةِ السَّمَاعِ وَالصَّلاتَانِ اللَّتَانِ لا يُجْهَرُ فِيهِمَا فَإِنَّهُمَا بِالنَّهَارِ وَفِي أَوْقَاتٍ مُضِيئَةٍ فَهِيَ تُدْرَكُ مِنْ جِهَةِ الرُّؤْيَةِ فَلا يَحْتَاجُ فِيهَا إِلَى السَّمَاعِ.

فَإِنْ قَالَ فَلِمَ جُعِلَتِ الصَّلَوَاتُ فِي هَذِهِ الأَوْقَاتِ وَلَمْ تُقَدَّمْ وَلَمْ تُؤَخَّرْ قِيلَ لانَّ الأَوْقَاتَ الْمَشْهُورَةَ الْمَعْلُومَةَ الَّتِي تَعُمُّ أَهْلَ الأَرْضِ فَيَعْرِفُهَا الْجَاهِلُ وَالْعَالِمُ أَرْبَعَةٌ غُرُوبُ الشَّمْسِ مَعْرُوفٌ تَجِبُ عِنْدَهُ الْمَغْرِبُ وَسُقُوطُ الشَّفَقِ مَشْهُورٌ تَجِبُ عِنْدَهُ الْعِشَاءُ الآخِرَةُ وَطُلُوعُ الْفَجْرِ مَشْهُورٌ مَعْلُومٌ، تَجِبُ عِنْدَهُ الْغَدَاةُ، وَزَوَالُ الشَّمْسِ مَشْهُورٌ مَعْلُومٌ، تَجِبُ عِنْدَهُ الظُّهْرُ

that is why the noon prayer is incumbent at that time. There is no clearly defined time for the afternoon prayer as there is for the other prayers. Its time has been established to be after finishing the noon prayer.

Another reason is that the Honorable the Exalted God likes that the people start doing everything by obeying and worshipping Him. That is why He has ordered them to worship Him at the beginning of the day and then engage in what they themselves like to do to improve their worldly affairs. Thus He made it incumbent upon them to say the morning prayer.

When midday comes and the people stop working, they take off their clothes, relax, eat and rest. God has ordered them to start this by mentioning and worshipping Him first and has thus made it incumbent upon them to say the noon prayers first and then do the other things that they like to do. Once they want to go out to do what they like, God has made it incumbent upon them to say the afternoon prayers and then go after what improves their worldly affairs. And once the night comes, they quit work and return home, they must begin with the worship of their Lord. Thus God has made it incumbent upon them to say the evening prayer. Once it is time to go to sleep and they are relieved of their daily affairs, God likes them to first attend to His worship and obedience and then pursue their own affairs. Thus they should start each section of the day with performing His obedience and worship. Therefore, God has made it incumbent upon them to do the night prayer. Once they do so they will not forget Him, become neglectful of Him, their hearts will not get hard, and their inclination to God will not decrease.'

And if he asks, 'Why is there not a clearly defined time for the afternoon prayer like the other prayers? Why is it that it is done between the noon and the evening prayers and not between the night and the morning prayers, or between the morning and the noon prayers?'

It is said, 'Since no time is easier and more convenient than this time for both the weak and the powerful people. All the people attend to their work from the beginning of the day: such as doing business; making deals; going after their necessities; and opening their shops. Thus God did not want to hinder them from seeking their sustenance and improving their worldly life.

All the people cannot get up at night. They do not even understand what waking up at night is. If it be made obligatory that they will wake up to

وَلَمْ يَكُنْ لِلْعَصْرِ وَقْتٌ مَعْرُوفٌ مَشْهُورٌ مِثْلُ هَذِهِ الأَوْقَاتِ الأَرْبَعَةِ فَجُعِلَ وَقْتُهَا عِنْدَ الْفَرَاغِ مِنَ الصَّلاةِ الَّتِي قَبْلَهَا.

وَعِلَّةٌ أُخْرَى أَنَّ اللَّهَ عَزَّ وَجَلَّ أَحَبَّ أَن يَبْدَأَ النَّاسُ فِي كُلِّ عَمَلٍ أَوَّلاً بِطَاعَتِهِ وَعِبَادَتِهِ فَأَمَرَهُمْ أَوَّلَ النَّهَارِ أَنْ يَبْدَءُوا بِعِبَادَتِهِ ثُمَّ يَنْتَشِرُوا فِيمَا أَحَبُّوا مِنْ مَرَمَّةِ دُنْيَاهُمْ فَأَوْجَبَ صَلاةَ الْغَدَاةِ عَلَيْهِمْ فَإِذَا كَانَ نِصْفُ النَّهَارِ وَتَرَكُوا مَا كَانُوا فِيهِ مِنَ الشُّغْلِ وَهُوَوَقْتٌ يَضَعُ النَّاسُ فِيهِ ثِيَابَهُمْ وَيَسْتَرِيحُونَ وَيَشْتَغِلُونَ بِطَعَامِهِمْ وَقَيْلُولَتِهِمْ فَأَمَرَهُمْ أَنْ يَبْدَءُوا أَوَّلاً بِذِكْرِهِ وَعِبَادَتِهِ فَأَوْجَبَ عَلَيْهِمُ الظُّهْرَ ثُمَّ يَتَفَرَّغُوا لِمَا أَحَبُّوا مِنْ ذَلِكَ فَإِذَا قَضَوْا وَطَرَهُمْ وَأَرَادُوا الانْتِشَارَ فِي الْعَمَلِ لآخِرِ النَّهَارِ بَدَءُوا أَيْضاً بِعِبَادَتِهِ ثُمَّ صَارُوا إِلَى مَا أَحَبُّوا مِنْ ذَلِكَ فَأَوْجَبَ عَلَيْهِمُ الْعَصْرَ ثُمَّ يَنْتَشِرُونَ فِيمَا شَاءُوا مِنْ مَرَمَّةِ دُنْيَاهُمْ فَإِذَا جَاءَ اللَّيْلُ وَوَضَعُوا زِينَتَهُمْ وَعَادُوا إِلَى أَوْطَانِهِمْ ابْتَدَءُوا أَوَّلاً بِعِبَادَةِ رَبِّهِمْ ثُمَّ يَتَفَرَّغُونَ لِمَا أَحَبُّوا مِنْ ذَلِكَ فَأَوْجَبَ عَلَيْهِمُ الْمَغْرِبَ فَإِذَا جَاءَ وَقْتُ النَّوْمِ وَفَرَغُوا مِمَّا كَانُوا بِهِ مُشْتَغِلِينَ أَحَبَّ أَنْ يَبْدَءُوا أَوَّلاً بِعِبَادَتِهِ وَطَاعَتِهِ ثُمَّ يَصِيرُونَ إِلَى مَا شَاءُوا أَنْ يَصِيرُوا إِلَيْهِ مِنْ ذَلِكَ فَيَكُونُوا قَدْ بَدَءُوا فِي كُلِّ عَمَلٍ بِطَاعَتِهِ وَعِبَادَتِهِ فَأَوْجَبَ عَلَيْهِمُ الْعَتَمَةَ فَإِذَا فَعَلُوا ذَلِكَ لَمْ يَنْسَوْهُ وَلَمْ يَغْفُلُوا عَنْهُ وَلَمْ تَقْسُ قُلُوبُهُمْ وَلَمْ تَقِلَّ رَغْبَتُهُمْ.

فَإِنْ قَالَ فَلِمَ إِذَا لَمْ يَكُنْ لِلْعَصْرِ وَقْتٌ مَشْهُورٌ مِثْلُ تِلْكَ الأَوْقَاتِ أَوْجَبَهَا بَيْنَ الظُّهْرِ وَالْمَغْرِبِ وَلَمْ يُوجِبْهَا بَيْنَ الْعَتَمَةِ وَالْغَدَاةِ أَوْ بَيْنَ الْغَدَاةِ وَالظُّهْرِ قِيلَ لانَّهُ لَيْسَ وَقْتٌ عَلَى النَّاسِ أَخَفَّ وَلا أَيْسَرَ وَلا أَحْرَى أَنْ يَعُمَّ فِيهِ الضَّعِيفَ وَالْقَوِيَّ

بِهَذِهِ الصَّلاةِ مِنْ هَذَا الْوَقْتِ وَذَلِكَ أَنَّ النَّاسَ عَامَّتَهُمْ يَشْتَغِلُونَ فِي أَوَّلِ النَّهَارِ بِالتِّجَارَاتِ وَالْمُعَامَلاتِ وَالذَّهَابِ فِي الْحَوَائِجِ وَإِقَامَةِ الأَسْوَاقِ فَأَرَادَ أَنْ لا يَشْغَلَهُمْ عَنْ طَلَبِ مَعَاشِهِمْ وَمَصْلَحَةِ دُنْيَاهُمْ.

وَلَيْسَ يَقْدِرُ الْخَلْقُ كُلُّهُمْ عَلَى قِيَامِ اللَّيْلِ وَلا يَشْعُرُونَ بِهِ وَلا يَنْتَبِهُونَ لِوَقْتِهِ لَوْ كَانَ وَاجِباً

do it even if it were in the middle of the night – this is not very feasible for them to do. Thus God has facilitated it for them and has not set the prayer for the hardest times to say as the Honorable the Exalted God says, '*...Allah intends every facility for you; He does not want to put you to difficulties...*'[14]'

And if he asks, 'What are the reasons for raising the hands when saying '*Takbir?*'

It is said, 'The reason for raising the hands when saying '*Takbir* is that this act involves a certain degree of invocation and supplication. The Honorable the Exalted God likes His servant to be invoking and supplicating to Him at the time of remembering Him. Thus by raising the hands, one becomes more attentive to and more thoughtful of what he intends to say and what he says.'

And if he asks, 'Why are the recommendable prayers thirty-four units?'

It is said, 'Since the obligatory prayers are seventeen units. The recommendable prayers have been established to be double that amount to perfect the obligatory ones.'

And if he asks, 'Why are the recommendable prayers set for various times and not for a fixed given time?'

It is said, 'Since the best of the times are three: dawn, noon and then evening. God likes that the people pray to Him at these three times. Also, if the prayers are spread around at different times rather than all being set for a fixed given time, they are easier to perform for all the people.'

And if he asks, 'Why is it that the Friday prayer is only two units if said with the prayer leader, but it is four units if it is not said with a prayer leader?'

It is said, 'For several reasons. One of them being that the people come from far distances to say the congregational prayers. The Honorable the Exalted God likes to give them a discount, and make it easier for them considering the distance that they have covered. Another reason is that the prayer leader keeps them there to deliver the sermon, and they have to wait for the prayer. In fact, whoever is waiting to pray it is as if he is praying, and this is considered to be a perfect prayer by itself. Another reason is that saying the prayer with a prayer leader is more complete due to the prayer leader's knowledge, jurisprudence, justness, and nobility.'

وَلا يُمْكِنُهُمْ ذَلِكَ فَخَفَّفَ اللَّهُ تَعَالَى عَنْهُمْ وَلَمْ يَجْعَلْهَا فِي أَشَدِّ الأَوْقَاتِ عَلَيْهِمْ وَلَكِنْ جَعَلَهَا فِي أَخَفِّ الأَوْقَاتِ عَلَيْهِمْ كَمَا

قَالَ اللَّهُ عَزَّ وَجَلَّ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلا يُرِيدُ بِكُمُ الْعُسْرَ.

فَإِنْ قَالَ فَلِمَ يُرْفَعُ الْيَدَانِ فِي التَّكْبِيرِ قِيلَ لانَّ رَفْعَ الْيَدَيْنِ هُوَضَرْبٌ مِنَ الابْتِهَالِ وَالتَّبَتُّلِ وَالتَّضَرُّعِ فَأَوْجَبَ اللَّهُ عَزَّ وَجَلَّ أَنْ يَكُونَ الْعَبْدُ فِي وَقْتِ ذِكْرِهِ مُتَبَتِّلاً مُتَضَرِّعاً مُبْتَهِلاً وَلانَّ فِي وَقْتِ رَفْعِ الْيَدَيْنِ إِحْضَارَ النِّيَّةِ وَإِقْبَالَ الْقَلْبِ عَلَى مَا قَالَ وَقَصَدَ.

فَإِنْ قَالَ فَلِمَ جُعِلَ صَلاةُ السُّنَّةِ أَرْبَعاً وَثَلاثِينَ رَكْعَةً قِيلَ لانَّ الْفَرِيضَةَ سَبْعَ عَشْرَةَ رَكْعَةً فَجُعِلَتِ السُّنَّةُ مِثْلَيِ الْفَرِيضَةِ كَمَالاً لِلْفَرِيضَةِ.

فَإِنْ قَالَ فَلِمَ جُعِلَ صَلاةُ السُّنَّةِ فِي أَوْقَاتٍ مُخْتَلِفَةٍ وَلَمْ تُجْعَلْ فِي وَقْتٍ وَاحِدٍ قِيلَ لانَّ أَفْضَلَ الأَوْقَاتِ ثَلاثَةٌ عِنْدَ زَوَالِ الشَّمْسِ وَبَعْدَ الْمَغْرِبِ وَبِالأَسْحَارِ فَأَحَبَّ أَنْ يُصَلَّى لَهُ فِي كُلِّ هَذِهِ الأَوْقَاتِ الثَّلاثَةِ لانَّهُ إِذَا فُرِّقَتِ السُّنَّةُ فِي أَوْقَاتٍ شَتَّى كَانَ أَدَاؤُهَا أَيْسَرَ وَأَخَفَّ مِنْ أَنْ تُجْمَعَ كُلُّهَا فِي وَقْتٍ وَاحِدٍ.

فَإِنْ قَالَ فَلِمَ صَارَتْ صَلاةُ الْجُمُعَةِ إِذَا كَانَتْ مَعَ الإِمَامِ رَكْعَتَيْنِ وَإِذَا كَانَتْ بِغَيْرِ إِمَامٍ رَكْعَتَيْنِ وَرَكْعَتَيْنِ قِيلَ لِعِلَلٍ شَتَّى مِنْهَا أَنَّ النَّاسَ يَتَخَطَّوْنَ إِلَى الْجُمُعَةِ مِنْ بُعْدٍ فَأَحَبَّ اللَّهُ عَزَّ وَجَلَّ أَنْ يُخَفِّفَ عَنْهُمْ لِمَوْضِعِ التَّعَبِ الَّذِي صَارُوا إِلَيْهِ.

وَمِنْهَا أَنَّ الإِمَامَ يَحْبِسُهُمْ لِلْخُطْبَةِ وَهُمْ مُنْتَظِرُونَ لِلصَّلاةِ وَمَنِ انْتَظَرَ الصَّلاةَ فَهُوَفِي صَلاةٍ فِي حُكْمِ الَّتمَامِ.

وَمِنْهَا أَنَّ الصَّلاةَ مَعَ الإِمَامِ أَتَمُّ وَأَكْمَلُ لِعِلْمِهِ وَفِقْهِهِ وَعَدْلِهِ وَفَضْلِهِ وَمِنْهَا أَنَّ الْجُمُعَةَ عِيدٌ وَصَلاةَ الْعِيدِ رَكْعَتَانِ وَلَمْ تُقْصَرْ لِمَكَانِ الْخُطْبَتَيْنِ.

And if he asks, ‘Why has it been established to deliver sermons?’

It is said, ‘Since on Fridays the people gather together. Delivering sermons is a means by which the prayer leader can advise the people and encourage them to obey God. He may admonish them against committing sins, inform them about what would improve their religious and worldly affairs, inform them about the various issues and the conditions which might lead to their benefit or loss.’

And if he asks: ‘Why have two sermons been designated (for the congregational prayer)?’

It is said, ‘So that there is one sermon in which to glorify, praise and sanctify the Honorable the Exalted God, and there is another one in which they attend to the needs of the people; admonish the people against committing sins and violating the laws; supplicate (to God); express what they wish to teach the

people; and advise and admonish the people regarding what would lead to improvements or corruption.'

And if he asks, 'Why has it been established that the Friday sermons be delivered before the prayers, but be delivered after the prayers on holidays?'

It is said, 'Since Friday prayers are to be held every week of the month and every month of the year. Also since it is said that often the people might leave the prayer after it is said, if the sermons were to be delivered after saying the prayers. Once the people say the prayers they would disperse and not wait for the sermon, and most or all of them might not stay for the sermon. Therefore, the sermon is to be delivered before the prayers, so that the people do not disperse or leave when the sermons are delivered. However, there are only two *'Eid* prayers each year which are much more magnificent than the Friday prayers, and many more people attend the *'Eid* prayers, since more of them are interested in attending them. Even if some people decide to leave after saying the prayers, most of the people still remain. The sermon is also not repeated, so it will not be so boring that the people ignore it.'

The author of this book (a.s.heikh Sadooq) – may God have Mercy upon him – said, 'This is how this tradition has been narrated. However, the sermons in both the Friday prayers and the *'Eid* (holiday) prayers are delivered after the prayer, since they are considered as the two final units

فَإِنْ قَالَ فَلِمَ جُعِلَتِ الْخُطْبَةُ قِبلَ لانَّ الْجُمُعَةَ مَشْهَدٌ عَامٌّ فَأَرَادَ أَنْ يَكُونَ الإِمَامُ سَبَباً لِمَوْعِظَتِهِمْ وَتَرْغِيبِهِمْ فِي الطَّاعَةِ وَتَرْهِيبِهِمْ مِن الْمَعْصِيَةِ وَتَوْفِيقِهِمْ عَلَى مَا أَرَادَ مِنْ مَصْلَحَةِ دِينِهِمْ وَدُنْيَاهُمْ وَيُخْبِرُهُمْ بِمَا وَرَدَ عَلَيْهِمْ مِنَ الآفَاتِ وَمِنَ الأَهْوَالِ الَّتِي لَهُمْ فِيهَا الْمَضَرَّةُ وَالْمَنْفَعَةُ.

فَإِنْ قَالَ فَلِمَ جُعِلَتْ خُطْبَتَيْنِ قِيلَ لانْ يَكُونَ وَاحِدَةٌ لِلثَّنَاءِ وَالَّتمْجِيدِ وَالتَّقْدِيسِ لِلَّهِ عَزَّ وَجَلَّ وَالأُخْرَى لِلْحَوَائِجِ وَالإِعْذَارِ وَالإِنْذَارِ وَالدُّعَاءِ وَمَا يُرِيدُ أَنْ يُعَلِّمَهُمْ مِنْ أَمْرِهِ وَنَهْيِهِ مَا فِيهِ الصَّلاحُ وَالْفَسَادُ.

فَإِنْ قَالَ فَلِمَ جُعِلَتِ الْخُطْبَةُ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلاةِ وَجُعِلَتْ فِي الْعِيدَيْنِ بَعْدَ الصَّلاةِ قِيلَ لانَّ الْجُمُعَةَ أَمْرٌ دَائِمٌ وَتَكُونُ فِي الشَّهْرِ مِرَاراً وَفِي السَّنَةِ كَثِيراً فَإِذَا كَثُرَ ذَلِكَ عَلَى النَّاسِ مَلُّوا وَتَرَكُوا وَلَمْ يُقِيمُوا عَلَيْهِ وَتَفَرَّقُوا عَنْهُ فَجُعِلَتْ قَبْلَ الصَّلاةِ لِيُحْتَبَسُوا عَلَى الصَّلاةِ وَلا يَتَفَرَّقُوا وَلا يَذْهَبُوا وَأَمَّا الْعِيدَيْنِ فَإِنَّمَا هُوَفِي السَّنَةِ مَرَّتَيْنِ وَهُوَأَعْظَمُ مِنَ الْجُمُعَةِ وَالزِّحَامُ فِيهِ أَكْثَرُ وَالنَّاسُ فِيهِ أَرْغَبُ فَإِنْ تَفَرَّقَ بَعْضُ النَّاسِ بَقِيَ عَامَّتُهُمْ وَلَيْسَ هُوَبِكَثِيرٍ فَيَمَلُّوا وَيَسْتَخِفُّوا بِهِ.

قالَ مُصَنِّفُ هذا الْكِتابرحمه الله: جاءَ هذا الخَبَرُ هكَذا وَالْخُطْبَتَانِ فِي الْجُمُعَةِ وَالْعِيدَيْنِ بَعْدَ الصَّلاةِ لانَّهُمَا بِمَنْزِلَةِ الرَّكْعَتَيْنِ الأُخْرَاوَيْنِ وَأَوَّلُ مَنْ قَدَّمَ الْخُطْبَتَيْنِ عُثْمانُ بْنُ عَفَّانَ

of the prayers. The first one who said the sermons before the prayers was Uthman ibn Affan, since the people detested him for his wrongdoings. They did not stay after the prayers to listen to his sermons and thought to themselves that his sermons were of no use, since he had done whatever he wanted to do.

Therefore, he delivered the two sermons before the prayers, so that at least the people would wait for the prayer and not disperse.'[15]

And if he asks, 'Why is it that attending the Friday prayers is made incumbent upon those who live at a distance of at most two *'Farsakhs* away from where the prayers are held and no more?'

It is said, 'The distance for which the prayers will be shortened, if traveled back and forth is eight *'Farsakhs*[16], that is four *'Farsakhs* to go and four *'Farsakhs* to return. Attending the Friday prayers is made incumbent upon the people who live at most half that distance away. Thus, the distance traveled is not as much as would result in the shortening of the prayers. Rather it is half as much as once covered by someone, he would be considered a traveler.'

And if he asks, 'Why are four units of prayers added to the recommendable prayers on Fridays?'

It is said, 'It is to honor this day and make a distinction between it and other days.'

And if he asks, 'Why are the prayers shortened when we are on a journey?'

It is said, 'Since the obligatory prayers were ten units to start with and the other seven units were added to them later. Therefore, God deleted the additional seven units while we are on a journey due to the hardships of traveling and the efforts we must exert in terms of going and stopping at the way-stations in the performance of our own affairs. This shortening of the prayers is a form of Mercy from God and it is due to His Kindness – except for the evening prayers which cannot be shortened, since they are shortened to begin with.'

And if he asks, 'Why is shortening the prayers valid after you travel eight *'Farsakhs* back and forth – no more and no less?'

لأنَّهُ لَمَّا أَحْدَثَ مَا أَحْدَثَ لَمْ يَكُنِ النَّاسُ يَقِفُونَ عَلَى خُطْبَتِهِ وَيَقُولُونَ: مَا نَصْنَعُ بِمَوَاعِظِهِ وَقَدْ أَحْدَثَ مَا أَحْدَثَ فَقَدَّمَ الْخُطْبَتَيْنِ لِيَقِفَ النَّاسُ انْتِظَاراً لِلصَّلاةِ فَلا يَتَفَرَّقُوا عَنْهُ.

فَإِنْ قَالَ فَلِمَ وَجَبَتِ الْجُمُعَةُ عَلَى مَنْ يَكُونُ عَلَى فَرْسَخَيْنِ لا أَكْثَرَ مِنْ ذَلِك؟ قِيلَ لانَّ مَا يُقَصَّرُ فِيهِ الصَّلاةُ بَرِيدَانِ ذَاهِباً أَوْ بَرِيدٌ ذَاهِباً وَجَائِياً وَالْبَرِيدُ أَرْبَعَةُ فَرَاسِخَ فَوَجَبَتِ الْجُمُعَةُ عَلَى مَنْ هُوَعَلَى نِصْفِ الْبَرِيدِ الَّذِي يَجِبُ فِيهِ التَّقْصِيرُ وَذَلِكَ أَنَّهُ يَجِيءُ فَرْسَخَيْنِ وَيَذْهَبُ فَرْسَخَيْنِ فَذَلِكَ أَرْبَعَةُ فَرَاسِخَ وَهُوَنِصْفُ طَرِيقِ الْمُسَافِرِ.

فَإِنْ قَالَ فَلِمَ زِيدَ فِي صَلاةِ السُّنَّةِ يَوْمَ الْجُمُعَةِ أَرْبَعُ رَكَعَاتٍ قِيلَ تَعْظِيماً لِذَلِكَ الْيَوْمِ وَتَفْرِقَةً بَيْنَهُ وَبَيْنَ سَائِرِ الأَيَّامِ.

فَإِنْ قَالَ فَلِمَ قُصِّرَتِ الصَّلاةُ فِي السَّفَرِ قِيلَ لانَّ الصَّلاةَ الْمَفْرُوضَةَ أَوَّلاً إِنَّمَا هِيَ عَشْرُ رَكَعَاتٍ وَالسَّبْعُ إِنَّمَا زِيدَتْ فِيهَا

بَعْدُ فَخَفَّفَ اللَّهُ عَنْهُ تِلْكَ الزِّيَادَةَ لِمَوْضِعِ سَفَرِهِ وَتَعَبِهِ وَنَصَبِهِ وَاشْتِغَالِهِ بِأَمْرِ نَفْسِهِ وَظَعْنِهِ وَإِقَامَتِهِ لِئَلا يَشْتَغِلَ عَمَّا لا بُدَّ لَهُ مِنْ مَعِيشَتِهِ رَحْمَةً مِنَ اللَّهِ تَعَالَى وَتَعَطُّفاً عَلَيْهِ إلا صَلاةَ الْمَغْرِبِ فَإِنَّهَا لَمْ تُقَصَّرْ لانَّهَا صَلاةٌ مُقَصَّرَةٌ فِي الأَصْلِ.

فَإِنْ قَالَ فَلِمَ يَجِبُ التَّقْصِيرُ فِي ثَمَانِيَةِ فَرَاسِخَ لا أَقَلَّ مِنْ ذَلِكَ وَلا أَكْثَرَ.

It is said, ‘Since eight *‘Farsakhs* is the distance which all people can travel back and forth in a single day – whether they walk, ride, are in a convoy or a caravan, or carry loads. That is why the extent of distance for shortening the prayers has been established to be the distance of one–day’s travel back and forth.’

And if he asks, ‘Why is shortening the prayers made incumbent for a distance of one day’s travel back and forth and no more?’

It is said, ‘If a limit of a distance for one day’s travel was not established for shortening the prayers, then even the distance of one year’s travel would not have been established. This is because days come one after another and they are all similar to each other. If it were not established for this day, it would not have been established for any other day since all the other days are similar to each other and there is no differences between them.’

And if he asks, ‘There are some differences in the speed of traveling. Why was the distance of eight *‘Farsakhs* established as the distance of one day’s traveling back and forth?’

It is said, ‘Since eight *‘Farsakhs* is the distance which camels and the caravans usually travel in one day, and thus it is the distance which the people riding camels and the caravans can travel in one day.’

And if he asks, ‘Why are the recommendable prayers (nafila) for the daytime abandoned, but the recommendable prayers for the night still valid?’

It is said, ‘The recommendable prayers for any of the prayers which are not shortened on a journey are still said. That is why the recommendable prayer for the evening prayer which must be said in the same way whether we are at home or on a journey, are still said. Also all the recommendable prayers after the evening prayer and the Morning Prayer which is not shortened, and the recommendable prayers before it are still said.’

And if he asks, ‘Why are the recommendable prayers for the night prayer which is shortened on a journey still said?’

It is said, ‘These two units are not included amongst the fifty units of the obligatory and recommendable prayers. Rather they have been added to the fifty units, so that for each unit of obligatory prayer there are two units of recommendable prayers.’

قِيلَ لانَّ ثَمَانِيَةَ فَرَاسِخَ مَسِيرَةُ يَوْمٍ لِلْعَامَّةِ وَالْقَوَافِلِ وَالأَثْقَالِ فَوَجَبَ التَّقْصِيرُ فِي مَسِيرَةِ يَوْمٍ.

فَإِنْ قَالَ فَلِمَ وَجَبَ التَّقْصِيرُ فِي مَسِيرَةِ يَوْمٍ قِيلَ لانَّهُ لَوْ لَمْ يَجِبْ فِي مَسِيرَةِ يَوْمٍ لَمَا وَجَبَ فِي مَسِيرَةِ سَنَةٍ وَذَلِكَ أَنَّ كُلَّ يَوْمٍ يَكُونُ بَعْدَ هَذَا الْيَوْمِ فَإِنَّمَا هُوَنَظِيرُ هَذَا الْيَوْمِ فَلَوْ لَمْ يَجِبْ فِي هَذَا الْيَوْمِ لَمَا وَجَبَ فِي نَظِيرِهِ إِذَا كَانَ نَظِيرُهُ مِثْلَهُ لا فَرْقَ بَيْنَهُمَا.

فَإِنْ قَالَ قَدْ يَخْتَلِفُ السَّيْرُ فَلِمَ جَعَلْتَ أَنْتَ مَسِيرَةَ يَوْمٍ ثَمَانِيَةَ فَرَاسِخَ قِيلَ لانَّ ثَمَانِيَةَ فَرَاسِخَ هِيَ مَسِيرُ الْجِمَالِ وَالْقَوَافِلِ وَهُوَالسَّيْرُ الَّذِي يَسِيرُهُ الْجَمَّالُونَ وَالْمُكَارُون.

فَإِنْ قَالَ فَلِمَ تُرِكَ تَطَوُّعُ النَّهَارِ وَلا يُتْرَكُ تَطَوُّعُ اللَّيْلِ قِيلَ لانَّ كُلَّ صَلاةٍ لا تَقْصِيرَ فِيهَا فَلا تَقْصِيرَ فِي تَطَوُّعِهَا وَذَلِكَ أَنَّ الْمَغْرِبَ لا تَقْصِيرَ فِيهَا فَلا تَقْصِيرَ فِيمَا بَعْدَهَا مِنَ التَّطَوُّعِ وَكَذَلِكَ الْغَدَاةُ لا تَقْصِيرَ فِيمَا قَبْلَهَا مِنَ التَّطَوُّعِ.

فَإِنْ قَالَ فَمَا بَالُ الْعَتَمَةِ مُقَصَّرَةٌ وَلَيْسَ تُتْرَكُ رَكْعَتَاهَا قِيلَ إِنَّ تِلْكَ الرَّكْعَتَيْنِ لَيْسَتَا مِنَ الْخَمْسِينَ وَإِنَّمَا هِيَ زِيَادَةٌ فِي الْخَمْسِينَ تَطَوُّعاً لِيُتِمَّ بِهَا بَدَلَ كُلِّ رَكْعَةٍ مِنَ الْفَرِيضَةِ رَكْعَتَيْنِ مِنَ التطوّع.

And if he asks, ‘Why are those on a journey and the ill permitted to perform their night prayers at the nightfall?’

It is said, ‘Since a traveler has some things to take care of and the ill have some weaknesses requiring them to rest at night. Therefore, they have been permitted to say their night prayers at the nightfall, so that the ill can rest and the traveler can attend to the affairs related to his journey.’

And if he asks, ‘Why have we been ordered to say prayers for the dead?’

It is said, ‘In order to intercede on their behalf and to ask God’s forgiveness for them, since there is no other time than just after death in which the passed-away person is in need of intercession and asking God to forgive him.’

And if he asks, ‘Why are there five ‘*Takbirs* in the prayer for the dead, not four or six?’

It is said, ‘There is one for each of the five daily prayers.’

And if he asks: ‘Why is there no bowing down or prostration in the prayer for the dead?’

It is said, ‘Since this prayer is meant as an intercession for him. What this servant has left behind is of no use to him now and he needs what he has sent ahead.’

And if he asks, ‘Why have we been ordered to perform the burial ceremonial bath for the dead?’

It is said, ‘Since when someone dies, filth, calamities and harm overcomes the corpse. Now that he is going to meet the pure ones from the angels who will accompany him and touch him, he likes to be clean and pure himself and be taken towards the Honorable the Exalted God in a clean state. Whoever dies, the sperm with which he was at first created will be discharged from his body and he will be in a state of major ritual impurity. Thus he must have the major ritual ablution performed for him.’

And if he asks, ‘Why we have been ordered to shroud the corpse?’

It is said, ‘So that he meets his Lord – the Honorable the Exalted – with a clean corpse, his private parts are not seen by those who carry and bury

فَإِنْ قَالَ فَلِمَ جَازَ لِلْمُسَافِرِ وَالْمَرِيضِ أَنْ يُصَلِّيَا صَلاةَ اللَّيْلِ فِي أَوَّلِ اللَّيْلِ قِيلَ لاشْتِغَالِهِ

وَضَعْفِهِ لِيُحْرِزَ صَلاتَهُ فَيَسْتَرِيحَ الْمَرِيضُ فِي وَقْتِ رَاحَتِهِ وَيَشْتَغِلَ الْمُسَافِرُ بِأَشْغَالِهِ وَارْتِحَالِهِ وَسَفَرِهِ.

فَإِنْ قَالَ فَلِمَ أُمِرُوا بِالصَّلاةِ عَلَى الْمَيِّتِ قِيلَ لِيَشْفَعُوا لَهُ وَيَدْعُوا لَهُ بِالْمَغْفِرَةِ لانَّهُ لَمْ يَكُنْ فِي وَقْتٍ مِنَ الأَوْقَاتِ أَحْوَجَ إِلَى الشَّفَاعَةِ فِيهِ وَالطَّلَبِ وَالاسْتِغْفَارِ مِنْ تِلْكَ السَّاعَةِ.

فَإِنْ قَالَ فَلِمَ جُعِلَتْ خَمْسُ تَكْبِيرَاتٍ دُونَ أَنْ يُكَبَّرَ أَرْبَعاً أَوْ سِتّاً قِيلَ إِنَّ الْخَمْسَ إِنَّمَا أُخِذَتْ مِنَ الْخَمْسِ الصَّلَوَاتِ فِي الْيَوْمِ وَاللَّيْلَةِ.

فَإِنْ قَالَ فَلِمَ لَمْ يَكُنْ فِيهَا رُكُوعٌ وَسُجُودٌ قِيلَ لانَّهُ إِنَّمَا يُرِيدُ بِهَذِهِ الصَّلاةِ الشَّفَاعَةَ لِهَذَا الْعَبْدِ الَّذِي قَدْ تَخَلَّى مِمَّا خَلَّفَ وَاحْتَاجَ إِلَى مَا قَدَّم.

فَإِنْ قَالَ فَلِمَ أُمِرَ بِغُسْلِ الْمَيِّتِ قِيلَ لانَّهُ إِذَا مَاتَ كَانَ الْغَالِبُ عَلَيْهِ النَّجَاسَةَ وَالأَفَةَ وَالأَذَى فَأَحَبَّ أَنْ يَكُونَ طَاهِراً إِذَا بَاشَرَ أَهْلَ الطَّهَارَةِ مِنَ الْمَلائِكَةِ الَّذِينَ يَلُونَهُ وَيُمَاسُّونَهُ فِيما بَيْنَهُمْ نَظِيفاً مُوَجَّهاً بِهِ إِلَى اللَّهِ عَزَّ وَجَلَّ وَلَيْسَ مِنْ مَيِّتٍ يَمُوتُ إِلا خَرَجَتْ مِنْهُ الْجَنَابَةُ فَلِذَلِكَ أَيْضاً وَجَبَ الْغُسْلُ.

فَإِنْ قَالَ فَلِمَ أُمِرُوا بِكَفْنِ الْمَيِّتِ قِيلَ لِيَلْقَى رَبَّهُ عَزَّ وَجَلَّ طَاهِرَ الْجَسَدِ وَلِئَلا تَبْدُوَ عَوْرَتُهُ

him, the people cannot see his state and the ugliness of the sight. The change of odor when looking at bodies infected with some diseases a lot would make one hard-hearted due to the decay and defects in them. The corpse is shrouded so that it looks good to the on-lookers and his friends do not see his

decayed naked body which would result in detesting him. Also seeing the corpse would make them forget him, abandon his friendship, not make an effort to protect what he has left behind, not act upon his will as well as abandon what he has willed whether it be incumbent or recommendable.'

And if he asks, 'Why we have been ordered to bury him?"

It is said, 'So that the decay of his corpse, the ugly scene and the bad smell is not experienced by the people. Also its smell should not bother the living, and its scars, injuries and decay are hidden from the sight of his friends and enemies, so as not to please his enemies or sadden his friends."

And if he asks, 'Why has the one performing the major ritual ablution for the dead been ordered to perform the major ablution himself?"

It is said, 'It is because he must be cleansed of the water splashed on him from the corpse, since once the spirit leaves the body of the dead, many injuries, scars and causes of infection remain on the corpse."

And if he asks, 'Why then is it not obligatory to perform the major ritual ablution for touching the dead carcasses of other beings than men – such as birds, grazing or ravenous animals, and similar creatures?

It is said, 'It is because they have either feathers, wool, hair or fluff which do not perish and remain clean. It makes no difference whether you touch them when the animal is dead or alive.'

And if he asks: 'Why is it allowed to say the prayer for the dead without making ablutions?'

It is said, 'It is because this prayer consists of no bowing down or prostration and is merely supplications and requesting. It is permitted to supplicate to God and ask Him (for something) in any condition. Making ablutions is obligatory for prayers in which there is bowing down and prostration.'

And if he asks, 'Why is it allowed to say the funeral prayers before evening time and after the morning?'

لِمَنْ يَحْمِلُهُ وَيَدْفِنُهُ وَلِئَلا يَظْهَرَ النَّاسُ عَلَى بَعْضِ حَالِهِ وَقُبْحِ مَنْظَرِهِ وَلِئَلا يَقْسُوَالْقَلْبُ مِنْ كَثْرَةِ النَّظَرِ إِلَى مِثْلِ ذَلِكَ لِلْعَاهَةِ وَالْفَسَادِ وَلِيَكُونَ أَطْيَبَ لانْفُسِ الأَحْيَاءِ وَلِئَلا يُبْغِضَهُ حَمِيمٌ فَيُلْقِيَ ذِكْرَهُ وَمَوَدَّتَهُ فَلا يَحْفَظَهُ فِيما خَلَّفَ وَأَوْصَاهُ وَأَمَرَ بِهِ وَاجباً كان او ندباً.

فَإِنْ قَالَ فَلِمَ أُمِرُوا بِدَفْنِهِ قِيلَ لِئَلا يَظْهَرَ النَّاسُ عَلَى فَسَادِ جَسَدِهِ وَقُبْحِ مَنْظَرِهِ وَتَغَيُّرِ رِيحِهِ وَلا يَتَأَذَّى بِهِ الأَحْيَاءُ بِرِيحِهِ وَبِمَا يَدْخُلُ عَلَيْهِ مِنَ الآفَةِ وَالْفَسَادِ وَلِيَكُونَ مَسْتُوراً عَنِ الأَوْلِيَاءِ وَالأَعْدَاءِ فَلا يَشْمَتَ عَدُوٌّ وَلا يَحْزَنَ صَدِيقٌ.

فَإِنْ قَالَ فَلِمَ أُمِرَ مَنْ يَغْسِلُهُ بِالْغُسْلِ قِيلَ لِعِلَّةِ الطَّهَارَةِ مِمَّا أَصَابَهُ مِنْ نَضْحِ الْمَيِّتِ لانَّ الْمَيِّتَ إِذَا خَرَجَ مِنْهُ الرُّوحُ بَقِيَ

مِنْهُ أَكْثَرُ آفَتِهِ.

فَإِنْ قَالَ فَلِمَ لَمْ يَجِبِ الْغُسْلُ عَلَى مَنْ مَسَّ شَيْئاً مِنَ الأَمْوَاتِ غَيْرِ الإِنْسَانِ كَالطَّيْرِ وَالْبَهَائِمِ وَالسِّبَاعِ وَغَيْرِ ذَلِكَ قِيلَ لانَّ هَذِهِ الأَشْيَاءَ كُلَّهَا مُلَبَّسَةٌ رِيشاً وَصُوفاً وَشَعَراً وَوَبَراً وَهَذَا كُلُّهُ ذَكِيٌّ وَلا يَمُوتُ وَإِنَّمَا يُمَاسُّ مِنْهُ الشَّيْءُ الَّذِي هُوَذَكِيٌّ مِنَ الْحَيِّ وَالْمَيِّتِ. فَإِنْ قَالَ فَلِمَ جَوَّزْتُمُ الصَّلاةَ عَلَى الْمَيِّتِ بِغَيْرِ وُضُوءٍ قِيلَ لانَّهُ لَيْسَ فِيهَا رُكُوعٌ وَلا سُجُودٌ وَإِنَّمَا هِيَ دُعَاءٌ وَمَسْأَلَةٌ وَقَدْ يَجُوزُ أَنْ تَدْعُوَاللَّهَ عَزَّ وَجَلَّ وَتَسْأَلَهُ عَلَى أَيِّ حَالٍ كُنْتَ وَإِنَّمَا يَجِبُ الْوُضُوءُ فِي الصَّلاةِ الَّتِي فِيهَا رُكُوعٌ وَسُجُودٌ. فَإِنْ قَالَ فَلِمَ جَوَّزْتُمُ الصَّلاةَ عَلَيْهِ قَبْلَ الْمَغْرِبِ وَبَعْدَ الْفَجْرِ.

It is said, ‘It is because this prayer must be said whenever the corpse is present. Therefore, the reason is simply the presence of the corpse. There is no set time for it like other prayers. This is a form of prayer that is to be said whenever something happens which is not under man’s control. It is only a right that must be honored, and nothing else. One can honor the rights whenever he can. There is no set time for that.’

And if he asks, ‘Why is there a prayer to be said when there is an eclipse?’

It is said, ‘It is because an eclipse is one of the signs of the Honorable the Exalted God. It is not clear whether it will result in Mercy or Chastisement. That is why the Prophet (S) desired that his nation turn to their Creator and His Mercy when it occurs. Thereby they would be relieved of the evil and would be protected from its possible harm as the people of Yunus (a.s.) did when they beseeched the Honorable the Exalted God.’

And if he asks, ‘Why are there ten times of bowing down in it?’

It is said, ‘The prayer which has been made incumbent (upon man for an eclipse) and has descended from the heavens to the Earth was ten units and consisted of ten times of bowing down. All the ten times are put together in this prayer. There cannot be a prayer with bowing down and prostration. Therefore, prostration is made incumbent in this prayer. Moreover, this prayer has prostration in it so that the people can terminate their prayers with humbleness. Therefore, four prostrations have been set in the eclipse prayer and the prayer is invalidated whenever any of them is forgotten, since four prostrations is the minimum requirement for each prayer.’

And if he asks, ‘Why were the bowing downs substituted with prostrations?’

It is said, ‘It is because praying while standing up is nobler than praying while sitting down. Also one who is standing would see the eclipse, and its termination while one who is prostrating would not see it.’

And if he asks, ‘Why are its fundamentals changed from what God has made incumbent (upon man in prayer)?’

It is said, ‘It is because this prayer is designated for changes in the normal sequence of natural events –

that is the eclipse. Since the cause has changed, the result will also change.'

قِيلَ لانَّ هَذِهِ الصَّلاةَ إِنَّمَا تَجِبُ فِي وَقْتِ الْحُضُورِ وَالْعِلَّةِ وَلَيْسَتْ هِيَ مُوَقَّتَةً كَسَائِرِ الصَّلَوَاتِ وَإِنَّمَا هِيَ صَلاةٌ تَجِبُ فِي وَقْتِ حُدُوثِ الْحَدَثِ لَيْسَ لِلإِنْسَانِ فِيهِ اخْتِيَارٌ وَإِنَّمَا هُوَحَقٌّ يُؤَدَّى وَجَائِزٌ أَنْ يُؤَدَّى الْحُقُوقُ فِي أَيِّ وَقْتٍ كَانَ إِذَا لَمْ يَكُنِ الْحَقُّ مُوَقَّتاً.

فَإِنْ قَالَ فَلِمَ جُعِلَتْ لِلْكُسُوفِ صَلاةٌ قِيلَ لانَّهُ آيَةٌ مِنْ آيَاتِ اللَّهِ عَزَّ وَجَلَّ لا يُدْرَى أَلِرَحْمَةٍ ظَهَرَتْ أَمْ لِعَذَابٍ فَأَحَبَّ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنْ تَفْزَعَ أُمَّتُهُ إِلَى خَالِقِهَا وَرَاحِمِهَا عِنْدَ ذَلِكَ لِيَصْرِفَ عَنْهُمْ شَرَّهَا وَيَقِيَهُمْ مَكْرُوهَهَا كَمَا صَرَفَ عَنْ قَوْمِ يُونُسَ حِينَ تَضَرَّعُوا إِلَى اللَّهِ عَزَّ وَجَلَّ.

فَإِنْ قَالَ فَلِمَ جُعِلَتْ عَشْرَ رَكَعَاتٍ قِيلَ لانَّ الصَّلاةَ الَّتِي نَزَلَ فَرْضُهَا مِنَ السَّمَاءِ إِلَى الأَرْضِ أَوَّلاً فِي الْيَوْمِ وَاللَّيْلَةِ فَإِنَّمَا هِيَ عَشْرُ رَكَعَاتٍ فَجُمِعَتْ تِلْكَ الرَّكَعَاتُ هَاهُنَا وَإِنَّمَا جُعِلَ فِيهَا السُّجُودُ لانَّهُ لا يَكُونُ صَلاةٌ فِيهَا رُكُوعٌ إِلا وَفِيهَا سُجُودٌ وَلانْ يَخْتِمُوا صَلاتَهُمْ أَيْضاً بِالسُّجُودِ وَالْخُضُوعِ وَإِنَّمَا جُعِلَتْ أَرْبَعَ سَجَدَاتٍ لانَّ كُلَّ صَلاةٍ نَقَصَ سُجُودُهَا مِنْ أَرْبَعِ سَجَدَاتٍ لا تَكُونُ صَلاةً لانَّ أَقَلَّ الْفَرْضِ مِنَ السُّجُودِ فِي الصَّلاةِ لا يَكُونُ إِلا عَلَى أَرْبَعِ سَجَدَاتٍ.

فَإِنْ قَالَ فَلِمَ لَمْ يُجْعَلْ بَدَلُ الرُّكُوعِ سُجُوداً قِيلَ لانَّ الصَّلاةَ قَائِماً أَفْضَلُ مِنَ الصَّلاةِ قَاعِداً وَلانَّ الْقَائِمَ يَرَى الْكُسُوفَ وَالانْجِلاءَ وَالسَّاجِدُ لا يَرَى.

فَإِنْ قَالَ فَلِمَ غُيِّرَتْ عَنْ أَصْلِ الصَّلاةِ الَّتِي افْتَرَضَهَا اللَّهُ قِيلَ لانَّهُ صَلَّى لِعِلَّةِ تَغَيُّرِ أَمْرٍ مِنَ الأُمُورِ وَهُوَالْكُسُوفُ فَلَمَّا تَغَيَّرَتِ الْعِلَّةُ تَغَيَّرَ الْمَعْلُولُ.

And if he asks, 'Why has the day for breaking the fast been established as a holiday?'

It is said, 'It is so that there are congregations in which Muslims gather together on that day, stand before the Honorable the Exalted God and praise Him for what He has bestowed upon them. That day is considered to be a special holiday and it is the day for the people to gather together. It is the day to break the fast, pay the alms-tax, long for and be humble to God, since that is the first day of the new year in which eating and drinking is allowed. This is because for the people of the truth the first month of the year is the (Arabic) month of *Ramadhan*. Thus, the Honorable the Exalted God likes them to hold congregations on that day in which they get together to praise and sanctify Him.'

And if he asks, 'Why are there more *'Takbirs* in it compared to all other prayers?' It is said, 'Since '*Takbir* constitutes glorifying God and thanking Him for guidance and health as the Honorable the Exalted God says, '*...(He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.'*[17]*'*

And if he asks, ‘Why are there twelve ‘*Takbirs* in the congregation prayer on the *‘Eid* prayer for *Ramadhan*?’

It is said, ‘It is because there are twelve ‘*Takbirs* in each two units of prayers. Thus there are twelve ‘*Takbirs* in the congregation prayer on the *‘Eid* prayer for *Ramadhan.*’

And if he asks, ‘Why are there seven ‘*Takbirs* in the first unit and five in the second? Why are there not the same number of ‘*Takbirs* in each unit?’ It is said, ‘Since there are seven ‘*Takbirs* in the obligatory prayers, the first unit of this prayers starts with seven ‘*Takbirs*. There are five ‘*Takbirs* in the second unit, since there are a total of five ‘*Takbirs* to start all the daily prayers (one for each prayer). This is also done so that the number of ‘*Takbirs* in each prayer be an odd number.’

And if he asks, ‘Why have we been ordered to fast?’ It is said, ‘It is so that you can realize the feeling of hunger, thirst, and poverty in the Hereafter. It is also because by fasting you show reverence, humbleness and submissiveness, so that you patiently and knowingly benefit from your suffering thirst and hunger. In addition, fasting serves as a means of the elimination of lust; and acts as an advisor for you for the present; a

فَإِنْ قَالَ فَلِمَ جُعِلَ يَوْمُ الْفِطْرِ الْعِيدَ قِيلَ لانْ يَكُونَ لِلْمُسْلِمِينَ مَجْمَعاً يَجْتَمِعُونَ فِيهِ وَيَبْرُزُونَ إِلَى اللَّهِ عَزَّ وَجَلَّ فَيَحْمَدُونَهُ عَلَى مَا مَنَّ عَلَيْهِمْ فَيَكُونَ يَوْمَ عِيدٍ وَيَوْمَ اجْتِمَاعٍ وَيَوْمَ فِطْرٍ وَيَوْمَ زَكَاةٍ وَيَوْمَ رَغْبَةٍ وَيَوْمَ تَضَرُّعٍ وَلانَّهُ أَوَّلُ يَوْمٍ مِنَ السَّنَةِ يَحِلُّ فِيهِ الأَكْلُ وَالشُّرْبُ لانَّ أَوَّلَ شُهُورِ السَّنَةِ عِنْدَ أَهْلِ الْحَقِّ شَهْرُ رَمَضَانَ فَأَحَبَّ اللَّهُ عَزَّ وَجَلَّ أَنْ يَكُونَ لَهُمْ فِي ذَلِكَ الْيَوْمِ مَجْمَعٌ يَحْمَدُونَهُ فِيهِ وَيُقَدِّسُونَهُ.

فَإِنْ قَالَ فَلِمَ جُعِلَ التَّكْبِيرُ فِيهَا أَكْثَرَ مِنْهُ فِي غَيْرِهَا مِنَ الصَّلَوَاتِ قِيلَ لانَّ التَّكْبِيرَ إِنَّمَا هُوَتَعْظِيمٌ لِلَّهِ وَتَمْجِيدٌ عَلَى مَا هَدَى وَعَافَى كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلى ما هَداكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ.

فَإِنْ قَالَ فَلِمَ جُعِلَ فِيهَا اثْنَتَا عَشْرَةَ تَكْبِيرَةً قِيلَ لانَّهُ يَكُونُ فِي رَكْعَتَيْنِ اثْنَتَا عَشْرَةَ تَكْبِيرَةً فَلِذَلِكَ جُعِلَ فِيهَا اثْنَتَا عَشْرَةَ تَكْبِيرَةً.

فَإِنْ قَالَ فَلِمَ جُعِلَ سَبْعٌ فِي الأُولَى وَخَمْسٌ فِي الأَخِرَةِ وَلَمْ يُسَوَيْنَهُمَا قِيلَ لانَّ السُّنَّةَ فِي صَلاةِ الْفَرِيضَةِ أَنْ يُسْتَفْتَحَ بِسَبْعِ تَكْبِيرَاتٍ فَلِذَلِكَ بُدِئَ هَاهُنَا بِسَبْعِ تَكْبِيرَاتٍ وَجُعِلَ فِي الثَّانِيَةِ خَمْسُ تَكْبِيرَاتٍ لانَّ التَّحْرِيمَ مِنَ التَّكْبِيرِ فِي الْيَوْمِ وَاللَّيْلَةِ خَمْسُ تَكْبِيرَاتٍ وَلِيَكُونَ التَّكْبِيرُ فِي الرَّكْعَتَيْنِ جَمِيعاً وَتْراً وَتْراً.

فَإِنْ قَالَ فَلِمَ أُمِرُوا بِالصَّوْمِ قِيلَ لِكَيْ يَعْرِفُوا أَلَمَ الْجُوعِ وَالْعَطَشِ فَيَسْتَدِلُّوا عَلَى فَقْرِ الأَخِرَةِ وَلِيَكُونَ الصَّائِمُ خَاشِعاً ذَلِيلاً مُسْتَكِيناً مَأْجُوراً مُحْتَسِباً عَارِفاً صَابِراً لِمَا أَصَابَهُ مِنَ الْجُوعِ وَالْعَطَشِ فَيَسْتَوْجِبَ الثَّوَابَ مَعَ مَا فِيهِ مِنَ الانْكِسَارِ عَنِ الشَّهَوَاتِ وَلِيَكُونَ ذَلِكَ

practice for you to perform your duties and a proof for the Hereafter. Also fasting is a means for you to realize the extent of hardships suffered from poverty in this world, so as give to the poor the portion of your property which God has made incumbent upon you to pay to them.'

And if he asks, 'Why is fasting established to be done in the (Arabic) month of *Ramadhan* and not in the other months?'

It is said, 'It is because *Ramadhan* is the month in which the Sublime God sent down the Qur'an in which there exists what would distinguish between right and wrong as the Honorable the Exalted God says, '*Ramadhan is the* (*month*) *in which was sent down the Qur'an, as a guide to mankind, also clear* (*a.s.igns*) *for guidance and judgment* (*Between right and wrong*)*...'*[18] The revelations were revealed to Muhammad (a.s.) in that month. The Night of Power (*'Qadr*) is better than a thousand months and *'In the* (*Night*) *is made distinct every affair of wisdom.'*[19] It is the beginning of the year on which everything – whether good or bad, loss or gain, life or death – is destined. That is why it is called the Night of Power (*'Qadr*).'

And if he asks, 'Why we have been ordered to fast during the (Arabic) month of *Ramadhan* – no more and no less?'

It is said, 'It is because that is the extent of fasting which both the weak ones and the strong ones can tolerate. God has made incumbent upon man the obligatory deeds to the extent that the majority of the people can do them. Then He has given the weak ones some leeway and has encouraged the strong ones to do more. If less than this was better for them, God would have made less than this incumbent upon them and if more than this was better for them, God would have made more than this incumbent upon them.'

And if he asks, 'Why should a menstruating woman neither pray nor fast?'

It is said, 'Since she is in an unclean state then and God does not like us to worship Him unless we are clean. Moreover, whoever cannot pray cannot fast.'

And if he asks, 'Why should she make up her fasting but not make up her prayers?'

وَاعِظاً لَهُمْ فِي الْعَاجِلِ وَرَائِضاً لَهُمْ عَلَى أَدَاءِ مَا كَلَّفَهُمْ وَدَلِيلاً فِي الْآجِلِ وَلِيَعْرِفُوا شِدَّةَ مَبْلَغِ ذَلِكَ عَلَى أَهْلِ الْفَقْرِ وَالْمَسْكَنَةِ فِي الدُّنْيَا فَيُؤَدُّوا إِلَيْهِمْ مَا افْتَرَضَ اللَّهُ تَعَالَى لَهُمْ فِي أَمْوَالِهِمْ.

فَإِنْ قَالَ لِمَ جُعِلَ الصَّوْمُ فِي شَهْرِ رَمَضَانَ خَاصَّةً دُونَ سَائِرِ الشُّهُورِ قِيلَ لانَّ شَهْرَ رَمَضَانَ هُوَالشَّهْرُ الَّذِي أَنْزَلَ اللَّهُ تَعَالَى فِيهِ الْقُرْآنَ وَفِيهِ فَرَّقَ بَيْنَ الْحَقِّ وَالْبَاطِلِ كَمَا قَالَ اللَّهُ تَعَالَى شَهْرُ رَمَضانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدىً لِلنَّاسِ وَبَيِّناتٍ مِنَ الْهُدى وَالْفُرْقانِ وَفِيهِ نُبِّيَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَفِيهِ لَيْلَةُ الْقَدْرِ الَّتِي هِيَ خَيْرٌ مِنْ أَلْفِ شَهْرٍ وَفِيها يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ وَهِيَ رَأْسُ السَّنَةِ يُقَدَّرُ فِيهَا مَا يَكُونُ فِي السَّنَةِ مِنْ خَيْرٍ أَوْ شَرٍّ أَوْ مَضَرَّةٍ أَوْ مَنْفَعَةٍ أَوْ رِزْقٍ أَوْ

أَجَلٍ وَلِذَلِكَ سُمِّيَتْ لَيْلَةَ الْقَدْرِ.

فَإِنْ قَالَ فَلِمَ أُمِرُوا بِصَوْمِ شَهْرِ رَمَضَانَ لا أَقَلَّ مِنْ ذَلِكَ وَلا أَكْثَرَ قِيلَ لانَّهُ قُوَّةُ الْعِبَادِ الَّتِي يُعَمُّ فِيهَا الْقَوِيُّ وَالضَّعِيفُ وَإِنَّمَا أَوْجَبَ اللَّهُ تَعَالَى الْفَرَائِضَ عَلَى أَغْلَبِ الأَشْيَاءِ وَأَعَمِّ الْقُوَى ثُمَّ رَخَّصَ لاهْلِ الضَّعْفِ وَرَغَّبَ أَهْلَ الْقُوَّةِ فِي الْفَضْلِ وَلَوْ كَانُوا يَصْلُحُونَ عَلَى أَقَلَّ مِنْ ذَلِكَ لَنَقَصَهُمْ وَلَوِ احْتَاجُوا إِلَى أَكْثَرَ مِنْ ذَلِكَ لَزَادَهُمْ.

فَإِنْ قَالَ فَلِمَ إِذَا حَاضَتِ الْمَرْأَةُ لا تَصُومُ وَلا تُصَلِّي قِيلَ لانَّهَا فِي حَدِّ النَّجَاسَةِ فَأَحَبَّ أَنْ لا تَعْبُدَ إِلا طَاهِراً وَلانَّهُ لا صَوْمَ لِمَنْ لا صَلاةَ لَهُ.

فَإِنْ قَالَ فَلِمَ صَارَتْ تَقْضِي الصِّيَامَ وَلا تَقْضِي الصَّلاةَ؟

It is said, ‘There are several reasons for this. One of them is that fasting would not hinder her from doing her usual daily chores: such as her personal affairs; serving her husband; fixing things in the house; attending to the affairs of the house; and engaging in the affairs of life. However, praying would prevent her from doing all these things, since prayers are repeated over and over every day. A woman does not have enough strength to do this.[20] However, fasting is not that way. Another reason is that praying involves exertion of an effort to sit down, stand up, and move up and down but fasting does not involve any of these acts. Fasting only consists of not eating and drinking. The body parts are not involved in it. Another reason is that there is always some prayers which must be said during the day and the night. However, fasting is not so. It is not like praying which is incumbent upon one to do every day. It is not incumbent upon one to fast every day.’

And if he asks, ‘Why is it the case that for someone who is ill during the (Arabic) month of *Ramadhan* and does not get better until the next *Ramadhan*, or is on a journey during the (Arabic) month of *Ramadhan* and does not end his journey up until the next *Ramadhan*, the fasting days he missed should not be made up, and it suffices for him to pay for the compensation of it? Why is it the case that if such a person gets well or his journey ends before the next *Ramadhan* should make up his missed fasts and also pay for the compensation?’

It is said, ‘Fasting was incumbent upon him during the (Arabic) month of *Ramadhan* of that year. It was put off to a later time since he was ill or on a journey. He is excused from fasting since he did not get better during the year or his journey did not end, but he must pay for the compensation of his missed fasting days. This is because the Sublime God has sent the illness upon him and he has not found a way to get better. God has not left any means of performing his duty for him, since an ill person cannot fast. One who is on a journey should not fast either. Therefore, he is excused from fasting. The same holds true for anything else which God brings upon him such as becoming unconscious. Let’s suppose someone is unconscious for one day. He does not have to make up the prayers for that day as (Imam)

As-Sadiq (a.s.) said, ‘God has excused His servants from anything which God Himself descends upon him.’ Since at the beginning of *Ramadhan*, he has been excused from fasting and this excuse has remained valid until the next year, then he

قِيلَ لِعِلَلٍ شَتَّى فَمِنْهَا أَنَّ الصِّيَامَ لا يَمْنَعُهَا مِنْ خِدْمَةِ نَفْسِهَا وَخِدْمَةِ زَوْجِهَا وَإِصْلاحِ بَيْتِهَا وَالْقِيَامِ بِأُمُورِهَا وَالاشْتِغَالِ بِمَرَمَّةِ مَعِيشَتِهَا وَالصَّلاةُ تَمْنَعُهَا مِنْ ذَلِكَ كُلِّهِ لانَّ الصَّلاةَ تَكُونُ فِي الْيَوْمِ وَاللَّيْلَةِ مِرَاراً فَلا تَقْوَى عَلَى ذَلِكَ وَالصَّوْمُ لَيْسَ كَذَلِكَ وَمِنْهَا أَنَّ الصَّلاةَ فِيهَا عَنَاءٌ وَتَعَبٌ وَاشْتِغَالُ الأَرْكَانِ وَلَيْسَ فِي الصَّوْمِ شَيْءٌ مِنْ ذَلِكَ وَإِنَّمَا هُوَالإِمْسَاكُ عَنِ الطَّعَامِ وَالشَّرَابِ وَلَيْسَ فِيهِ اشْتِغَالُ الأَرْكَان

وَمِنْهَا أَنَّهُ لَيْسَ مِنْ وَقْتٍ يَجِيءُ إِلا تَجِبُ عَلَيْهَا فِيهِ صَلاةٌ جَدِيدَةٌ فِي يَوْمِهَا وَلَيْلَتِهَا وَلَيْسَ الصَّوْمُ كَذَلِكَ لانَّهُ لَيْسَ كُلَّمَا حَدَثَ يَوْمٌ وَجَبَ عَلَيْهَا الصَّوْمُ وَكُلَّمَا حَدَثَ وَقْتُ الصَّلاةِ وَجَبَ عَلَيْهَا الصَّلاةُ.

فَإِنْ قَالَ فَلِمَ إِذَا مَرِضَ الرَّجُلُ أَوْ سَافَرَ فِي شَهْرِ رَمَضَانَ فَلَمْ يَخْرُجْ مِنْ سَفَرِهِ أَوْ لَمْ يُفِقْ مِنْ مَرَضِهِ حَتَّى يَدْخُلَ عَلَيْهِ شَهْرُ رَمَضَانٍ آخَرُ وَجَبَ عَلَيْهِ الْفِدَاءُ لِلأَوَّلِ وَسَقَطَ الْقَضَاءُ فَإِذَا أَفَاقَ بَيْنَهُمَا أَوْ أَقَامَ وَلَمْ يَقْضِهِ وَجَبَ عَلَيْهِ الْقَضَاءُ وَالْفِدَاءُ قِيلَ لانَّ ذَلِكَ الصَّوْمَ إِنَّمَا وَجَبَ عَلَيْهِ فِي تِلْكَ السَّنَةِ فِي ذَلِكَ الشَّهْرِ فَأَمَّا الَّذِي لَمْ يُفِقْ فَإِنَّهُ لَمَّا أَنْ مَرَّ عَلَيْهِ السَّنَةُ كُلُّهَا وَقَدْ غَلَبَ اللَّهُ عَلَيْهِ فَلَمْ يَجْعَلْ لَهُ السَّبِيلَ إِلَى أَدَائِهِ سَقَطَ عَنْهُ وَكَذَلِكَ كُلُّ مَا غَلَبَ اللَّهُ تَعَالَى عَلَيْهِ مِثْلَ الْمُغْمَى الَّذِي يُغْمَى عَلَيْهِ يَوْماً وَلَيْلَةً فَلا يَجِبُ عَلَيْهِ قَضَاءُ الصَّلاةِ كَمَا قَالَ الصَّادِقُ عَلَيْهِ السَّلامُ كُلُّ مَا غَلَبَ اللَّهُ عَلَى الْعَبْدِ فَهُوَ أَعْذَرُ لَهُ لانَّهُ دَخَلَ الشَّهْرَ وَهُوَ مَرِيضٌ فَلَمْ يَجِبْ عَلَيْهِ الصَّوْمُ فِي شَهْرِهِ وَلا سَنَتِهِ لِلْمَرَضِ الَّذِي كَانَ فِيهِ وَوَجَبَ عَلَيْهِ

must pay the compensation, and he does not have to make up the fasts. He is like someone who is always unable to fast as the Honorable the Exalted God says, ‘*And if any has not* (*the wherewithal*)*, he should fast for two months consecutively before they touch each other. But if any is unable to do so, he should feed sixty indigent ones…’*[21]

And as the Honorable the Exalted God says, ‘*…*(*He should*) *in compensation either fast, or feed the poor, or offer sacrifice…’*[22] Here giving charity has been established as a compensation for fasting when the *Hajj* pilgrim is in a distressful state.’

And if he asks, ‘What if he was not able to make it up then, but is able to do so now?

It is said, ‘Since his excuse has remained valid until the next *Ramadhan,* God’s decree regarding him is that he pay the compensation for the missed days of fasting. He is considered to be like someone who must pay the compensation for missing his fasts due to some act and cannot fast. Thus he does not have to fast, but he must pay the compensation. However, if he gets well before the next *Ramadhan,* but does not make up the days for the missed fasting days, he must make up the fasting and pay the compensation that is due to be paid by him, since he has been able to make up that fasting.’

And if he asks, ‘Why are there recommendable fasts?’

It is said, ‘They exist so as to complete the obligatory fasts.’

And if he asks, ‘Why are there three designated days (for recommendable fasts) each month and one day (for recommendable fasts) in each ten days of the month?’

It is said, ‘It is because the Blessed the Sublime God says, ‘*He that doeth good shall have ten times as much to his credit...’*[23] Therefore, whoever fasts one day out of each ten days, it is as if he has fasted the whole year long as Salman al-Farsi – may God have Mercy upon him – said, ‘Fasting three days each month is considered to be fasting all the time. Whoever finds more time should fast more.’’

And if he asks, ‘Why are recommendable fasts set for the Thursdays of the first and the last ten days of the month, as well as the Wednesdays of the second ten days of the month?’

الْفِدَاءُ لانَّهُ بِمَنْزِلَةِ مَنْ وَجَبَ عَلَيْهِ صَوْمٌ فَلَمْ يَسْتَطِعْ أَدَاءَهُ فَوَجَبَ عَلَيْهِ الْفِدَاءُ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ فَصِيامُ شَهْرَيْنِ مُتَتابِعَيْنِ... فَمَنْ لَمْ يَسْتَطِعْ فَإِطْعامُ سِتِّينَ مِسْكِيناً وَكَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ فَفِدْيَةٌ مِنْ صِيامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَأَقَامَ الصَّدَقَةَ مَقَامَ الصِّيَامِ إِذَا عَسُرَ عَلَيْهِ.

فَإِنْ قَالَ فَإِنْ لَمْ يَسْتَطِعْ إِذْ ذَاكَ فَهُوَالْآنَ يَسْتَطِيعُ قِيلَ لَهُ لانَّهُ لَمَّا أَنْ دَخَلَ عَلَيْهِ شَهْرُ رَمَضَانٍ آخَرُ وَجَبَ عَلَيْهِ الْفِدَاءُ لِلْمَاضِي لانَّهُ كَانَ بِمَنْزِلَةِ مَنْ وَجَبَ عَلَيْهِ صَوْمٌ فِي كَفَّارَةٍ فَلَمْ يَسْتَطِعْهُ فَوَجَبَ عَلَيْهِ الْفِدَاءُ وَإِذَا وَجَبَ الْفِدَاءُ سَقَطَ الصَّوْمُ وَالصَّوْمُ سَاقِطٌ وَالْفِدَاءُ لازِمٌ فَإِنْ أَفَاقَ فِيمَا بَيْنَهُمَا وَلَمْ يَصُمْهُ وَجَبَ عَلَيْهِ الْفِدَاءُ لِتَضْيِيعِهِ وَالصَّوْمُ لاسْتِطَاعَتِهِ.

فَإِنْ قَالَ فَلِمَ جُعِلَ صَوْمُ السُّنَّةِ قِيلَ لِيَكْمُلَ بِهِ صَوْمُ الْفَرْضِ.

فَإِنْ قَالَ فَلِمَ جُعِلَ فِي كُلِّ شَهْرٍ ثَلاثَةَ أَيَّامٍ وَفِي كُلِّ عَشَرَةِ أَيَّامٍ يَوْماً. قِيلَ لانَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ: مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثالِها فَمَنْ صَامَ فِي كُلِّ عَشَرَةِ أَيَّامٍ يَوْماً فَكَأَنَّمَا صَامَ الدَّهْرَ كُلَّهُ كَمَا قَالَ سَلْمَانُ الْفَارِسِيُّ رَحْمَةُ اللَّهِ عَلَيْهِ صَوْمُ ثَلاثَةِ أَيَّامٍ فِي الشَّهْرِ صَوْمُ الدَّهْرِ كُلِّهِ فَمَنْ وَجَدَ شَيْئاً غَيْرَ الدَّهْرِ فَلْيَصُمْهُ.

فَإِنْ قَالَ فَلِمَ جُعِلَ أَوَّلَ خَمِيسٍ مِنَ الْعَشْرِ الأَوَّلِ وَآخِرَ خَمِيسٍ مِنَ الْعَشْرِ الأَخِرِ وَأَرْبِعَاءَ فِي الْعَشْرِ الأَوْسَطِ.

It is said, ‘As for Thursday (Imam) As-Sadiq (a.s.) said, ‘A servant’s (i.e. a person’s) deeds are presented to the Honorable the Exalted God each Thursday. Thus God likes His servants to be fasting when the servants’ deeds are presented to the Sublime God.’’’

And if he asks: ‘Why are recommendable fasts set for the last Thursday of the month?’

It is said, ‘Since it is better during the third ten days of the month if the servant’s deeds for the last eight days are presented to God while he has fasted than if his deeds for only two days are of his deeds presented to God while he has fasted. Also Wednesday has been set in the middle ten days of each month, since (Imam) As-Sadiq (a.s.) narrated, ‘The Honorable the Exalted God created Fire on this day. He destroyed the previous nations (who sinned) on that day. It is a day which always has (been considered to be a) bad omen. And God likes his servant to fend off the bad omen from himself by fasting.’’

And if he asks, ‘Why is it incumbent upon those who do not have the financial means to fast as expiation. Why can’t they go on the *Hajj* pilgrimage, pray or do other (good) deeds as expiation?’

It is said, ‘It is because praying, going on the *Hajj* pilgrimage and other obligatory deeds would hinder one from attending to his worldly affairs and improving his life. The same reason cited for making up the fast of the semi-menstruant who should only make up her fast not her prayers applies here, too.’

And if he asks, ‘Why has the expiation been established to be fasting for two consecutive months? Why is it not one month or three months?’

It is said, ‘It is because God has made fasting for one month incumbent upon the people. He doubled the fasting days to be an expiation so as to emphasize the importance of fasting and be stern.’

If he asks, ‘Why did He establish the compensation for fasting to be two consecutive months?’

It is said, ‘It is so that they do not underestimate fasting. If the fasting is performed spread over a span of time, it would not seem to be that difficult.’

And if he asks, ‘Why have we been ordered to go on the *Hajj* pilgrimage?

قِيلَ أَمَّا الْخَمِيسُ فَإِنَّهُ قَالَ الصَّادِقُ عَلَيْهِ السَّلامُ يُعْرَضُ كُلَّ خَمِيسٍ أَعْمَالُ الْعِبَادِ إِلَى اللَّهِ فَأَحَبَّ أَنْ يُعْرَضَ عَمَلُ الْعَبْدِ عَلَى اللَّهِ تَعَالَى وَهُوَصَائِمٌ.

فَإِنْ قَالَ فَلِمَ جُعِلَ آخِرَ خَمِيسٍ قِيلَ لانَّهُ إِذَا عُرِضَ عَمَلُ ثَمَانِيَةِ أَيَّامٍ وَالْعَبْدُ صَائِمٌ كَانَ أَشْرَفَ وَأَفْضَلَ مِنْ أَنْ يُعْرَضَ عَمَلُ يَوْمَيْنِ وَهُوَصَائِمٌ وَإِنَّمَا جُعِلَ أَرْبِعَاءُ فِي الْعَشْرِ الأَوْسَطِ لانَّ الصَّادِقَ عَلَيْهِ السَّلامُ أَخْبَرَ أَنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ النَّارَ فِي ذَلِكَ الْيَوْمِ وَفِيهِ أَهْلَكَ اللَّهُ الْقُرُونَ الأُولَى وَهُوَيَوْمُ نَحْسٍ مُسْتَمِرٍّ فَأَحَبَّ أَنْ يَدْفَعَ الْعَبْدُ عَنْ نَفْسِهِ نَحْسَ ذَلِكَ الْيَوْمِ بِصَوْمِهِ.

فَإِنْ قَالَ فَلِمَ وَجَبَ فِي الْكَفَّارَةِ عَلَى مَنْ لَمْ يَجِدْ تَحْرِيرَ رَقَبَةٍ الصِّيَامُ دُونَ الْحَجِّ وَالصَّلاةِ وَغَيْرِهِمَا قِيلَ لانَّ الصَّلاةَ وَالْحَجَّ وَسَائِرَ الْفَرَائِضِ مَانِعَةٌ لِلإِنْسَانِ مِنَ التَّقَلُّبِ فِي أَمْرِ دُنْيَاهُ وَمَصْلَحَةِ مَعِيشَتِهِ مَعَ تِلْكَ الْعِلَلِ الَّتِي ذَكَرْنَاهَا فِي

الْحَائِضِ الَّتِي تَقْضِي الصِّيَامَ وَلا تَقْضِي الصَّلاةَ.

فَإِنْ قَالَ فَلِمَ وَجَبَ عَلَيْهِ صَوْمُ شَهْرَيْنِ مُتَتَابِعَيْنِ دُونَ أَنْ يَجِبَ عَلَيْهِ شَهْرٌ وَاحِدٌ أَوْ ثَلاثَةُ أَشْهُرٍ قِيلَ لانَّ الْفَرْضَ الَّذِي فَرَضَهُ اللَّهُ عَزَّ وَجَلَّ عَلَى الْخَلْقِ هُوَشَهْرٌ وَاحِدٌ فَضُوعِفَ هَذَا الشَّهْرُ فِي الْكَفَّارَةِ تَوْكِيداً وَتَغْلِيظاً عَلَيْهِ.

فَإِنْ قَالَ فَلِمَ جُعِلَتْ مُتَتَابِعَيْنِ قِيلَ لِئَلا يَهُونَ عَلَيْهِ الأَدَاءُ فَيَسْتَخِفَّ بِهِ لانَّهُ إِذَا قَضَاهُ مُتَفَرِّقاً هَانَ عَلَيْهِ الْقَضَاءُ.

فَإِنْ قَالَ فَلِمَ أُمِرَ بِالْحَجِّ؟

It is said, ‘It is because it is a form of going towards God; asking him for numerous rewards; and departing from all (evil) that one has committed; to be repentant for all that he has done in the past; and to start what he will do in the future.

The *Hajj* pilgrimage is also done so that one can expend his wealth and puts himself to trouble; experiences separation from his spouse and children; avoids lust and pleasure; suffers from the troubles of the trip in the heat, cold, and fear for a long span of time along with humility, courtesy and humbleness. The *Hajj* pilgrimage also benefits the people in the East or the West of the Earth – whether they live in the deserts or at sea; partake in the *Hajj* pilgrimage or not; import goods; do business; sell or buy; are dealers or the needy; rent riding animals or are too poor to rent any riding animals to go on the *Hajj* pilgrimage. It also includes the fulfillment of the needs of the people who live in the vicinity where the *Hajj* pilgrims gather together.

It also includes the training of and the narration of the traditions from the Immaculate Leaders (a.s.) from one region over to another region as the Sublime God said, ‘*Nor should the Believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them,– that thus they* (*may learn*) *to guard themselves* (*against evil*)*.*’[24]

And if he asks, ‘Why have we been ordered to go on the *Hajj* pilgrimage once and not more?”

It is said, ‘It is because the Sublime God established the obligatory deeds taking into consideration the weakest people as the Honorable the Exalted God said, ‘*…He must make an offering, such as he can afford, but if he cannot afford it…*’[25] This refers to a sheep that both the rich and the poor can offer. The other obligatory deeds are the same way and are established considering the weakest people. One of the obligatory deeds is to go on the *Hajj* pilgrimage which is obligatory once in one’s lifetime. God has encouraged the rich people to perform it as often as they can.

And if he asks, ‘Why we have been ordered to go on the *‘Tamatu* (major) *Hajj* pilgrimage?”[26]

قِيلَ لِعِلَّةِ الْوِفَادَةِ إِلَى اللَّهِ عَزَّ وَجَلَّ وَطَلَبِ الزِّيَادَةِ وَالْخُرُوجِ مِنْ كُلِّ مَا اقْتَرَفَ الْعَبْدُ تَائِباً مِمَّا مَضَى مُسْتَأْنِفاً لِمَا يَسْتَقْبِلُ مَع مَا فِيهِ مِنْ إِخْرَاجِ الأَمْوَالِ وَتَعَبِ الأَبْدَانِ وَالاشْتِغَالِ عَنِ الأَهْلِ وَالْوَلَدِ وَحَظْرِ الأَنْفُسِ عَنِ اللَّذَّاتِ شَاخِصاً فِي الْحَرِّ وَالْبَرْدِ ثَابِتاً ذَلِكَ عَلَيْهِ دَائِماً مَعَ الْخُضُوعِ وَالاسْتِكَانَةِ وَالتَّذَلُّلِ مَعَ مَا فِي ذَلِكَ لِجَمِيعِ الْخَلْقِ مِنَ الْمَنَافِعِ فِي شَرْقِ الأَرْضِ وَغَرْبِهَا وَمَنْ فِي الْبَرِّ وَالْبَحْرِ مِمَّنْ يَحِجُّ وَمِمَّنْ لا يَحِجُّ مِنْ بَيْنِ تَاجِرٍ وَجَالِبٍ وَبَائِعٍ وَمُشْتَرٍ وَكَاسِبٍ وَمِسْكِينٍ وَمُكَارٍ وَفَقِيرٍ وَقَضَاءِ حَوَائِجِ أَهْلِ الأَطْرَافِ فِي الْمَوَاضِعِ الْمُمْكِنِ لَهُمُ الاجْتِمَاعُ فِيهَا مَعَ مَا فِيهِ مِنَ التَّفَقُّهِ وَنَقْلِ أَخْبَارِ الأَئِمَّةِ عَلَيْهِمُ السَّلاَمُ إِلَى كُلِّ صُقْعٍ وَنَاحِيَةٍ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ فَلَوْ لا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنْذِرُوا قَوْمَهُمْ إِذا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ وَلِيَشْهَدُوا مَنافِعَ لَهُمْ.

فَإِنْ قَالَ فَلِمَ أُمِرُوا بِحَجَّةٍ وَاحِدَةٍ لا أَكْثَرَ مِنْ ذَلِكَ قِيلَ لانَّ اللَّهَ عَزَّ وَجَلَّ وَضَعَ الْفَرَائِضَ عَلَى أَدْنَى الْقَوْمِ قُوَّةً كَمَا قَالَ عَزَّ وَجَلَّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ يَعْنِي شَاةً لِيَسَعَ لَهُ الْقَوِيُّ وَالضَّعِيفُ وَكَذَلِكَ سَائِرُ الْفَرَائِضِ إِنَّمَا وُضِعَتْ عَلَى أَدْنَى الْقَوْمِ قُوَّةً وَكَانَ مِنْ تِلْكَ الْفَرَائِضِ الْحَجُّ الْمَفْرُوضُ وَاحِداً ثُمَّ رَغَّبَ بَعْدُ أَهْلَ الْقُوَّةِ بِقَدْرِ طَاقَتِهِمْ.

فَإِنْ قَالَ فَلِمَ أُمِرُوا بِالتَّمَتُّعِ إِلَى الْحَجِّ؟

It is said, ‘This is a mitigation from your Lord and is out of His Mercy, so that the people may leave their state of ritual consecration for the *Hajj*, and this period does not become too long for them making them enter into corruption. Both (major) *Hajj* and *‘Umra* (minor *Hajj*) are obligatory. Remaining in the state of consecration for the first one is like voiding the consecration for the second one. That is so that *Hajj* is not performed without ‘*Umra,* and there would be a clear distinction between them.[27] And the Prophet (S) said, ‘‘*Umra* is attached to *Hajj* all the way up until the Resurrection Day.’ Had the Prophet (S) not brought an offering along and could leave the state of ritual consecration, he (a.s.) would have done as he ordered the people to do. That is why the Prophet (S) said, ‘Had I not brought my offering along with me, I would have performed my last deed as I ordered you to do. However I have brought along the offering, and one who brings along the offering cannot leave the state of ritual consecration for the *Hajj* until he makes the offering.’ Then a man stood up and said, ‘O God’s Prophet! Will we leave as *Hajji’s* while sperm is dripping down our heads due to major ritual impurity?’ The Prophet (S) told him, ‘You will never ever believe in this.’’

And if he asks, ‘Why has its time been established to be during the first ten days of the (Arabic) month of *Dhul-Hajja*?

It is said, ‘The Sublime God likes His servants to worship Him during the period of *‘Tashriq*[28] since these days are the days on which the angels went on the *Hajj* pilgrimage for God for the first time (and the days) during which they circumambulated around Him. Then He established this as a tradition for mankind all the way up until the Resurrection Day. And the Prophets Adam (a.s.), Noah (a.s.), Abraham (a.s.), Moses (a.s.), Jesus (a.s.) and Muhammad (a.s.) and all the other Prophets performed the *Hajj* pilgrimage during the same period of time. This has become a tradition for their progeny all the way up until the Resurrection Day.

And if he asks, ‘Why we have been ordered to enter the state of ritual consecration for the *Hajj* (by wearing *‘Ihram*)?’

It is said, ‘That is so as to be humble before entering the Honorable the Exalted God’s Shrine and His Protection. That is so as to quit licentiousness; engaging in worldly affairs, its ornaments and pleasures;

قِيلَ ذلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ لانْ يَسْلَمَ النَّاسُ مِنْ إِحْرَامِهِمْ وَلا يَطُولَ ذَلِكَ عَلَيْهِمْ فَيَدْخُلَ عَلَيْهِمُ الْفَسَادُ وَأَنْ يَكُونَ الْحَجُّ وَالْعُمْرَةُ وَاجِبَيْنِ جَمِيعاً فَلا تُعَطَّلَ الْعُمْرَةُ وَلا تَبْطُلَ وَلا يَكُونَ الْحَجُّ مُفْرَداً مِنَ الْعُمْرَةِ وَيَكُونَ بَيْنَهُمَا فَصْلٌ وَتَمْيِيزٌ وَقَالَ النَّبِيُّدَخَلَتِ الْعُمْرَةُ فِي الْحَجِ إِلَى يَوْمِ الْقِيَامَةِ وَلَوْ لا أَنَّهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ كَانَ سَاقَ الْهَدْيَ وَلَمْ يَكُنْ لَهُ أَنْ يَحِلَّ حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ لَفَعَلَ كَمَا أَمَرَ النَّاسَ وَلِذَلِكَ قَالَ لَو اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَفَعَلْتُ كَمَا أَمَرْتُكُمْ وَلَكِنِّي سُقْتُ الْهَدْيَ وَلَيْسَ لِسَائِقِ الْهَدْيِ أَنْ يَحِلَّ حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ نَخْرُجُ حُجَّاجاً وَرُءُوسُنَا تَقْطُرُ مِنْ مَاءِ الْجَنَابَةِ فَقَالَ إِنَّكَ لَنْ تُؤْمِنَ بِهَذَا أَبَداً.

فَإِنْ قَالَ فَلِمَ جُعِلَ وَقْتُهَا عَشْرَ ذِي الْحِجَّةِ قِيلَ لانَّ اللَّهَ تَعَالَى أَحَبَّ أَنْ يُعْبَدَ بِهَذِهِ الْعِبَادَةِ فِي أَيَّامِ التَّشْرِيقِ فَكَانَ أَوَّلُ مَا حَجَّتْ إِلَيْهِ الْمَلائِكَةُ وَطَافَتْ بِهِ فِي هَذَا الْوَقْتِ فَجَعَلَهُ سُنَّةً وَوَقْتاً إِلَى يَوْمِ الْقِيَامَةِ فَأَمَّا النَّبِيُّونَ آدَمُ وَنُوحٌ وَإِبْرَاهِيمُ وَمُوسَى وَعِيسَى وَمُحَمَّدٌ صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَغَيْرُهُمْ مِنَ الأَنْبِيَاءِ إِنَّمَا حَجُّوا فِي هَذَا الْوَقْتِ فَجُعِلَتْ سُنَّةً فِي أَوْلادِهِمْ إِلَى يَوْمِ الْقِيَامَةِ.

فَإِنْ قَالَ فَلِمَ أُمِرُوا بِالإِحْرَامِ قِيلَ لانْ يَخْشَعُوا قَبْلَ دُخُولِ حَرَمِ اللَّهِ عَزَّ وَجَلَّ وَأَمْنِهِ وَلِئَلا يَلْهُوا وَيَشْتَغِلُوا بِشَيْءٍ مِنْ أَمْرِ الدُّنْيَا وَزِينَتِهَا وَلَذَّاتِهَا وَيَكُونُوا جَادِّينَ فِيمَا فِيهِ قَاصِدِينَ

to struggle hard to achieve what they have set out to do there; to go towards doing what they have set out to do; as well as what there is in the *‘Ihram* including the exaltation of the Sublime God and His House. Entering the state of ritual consecration means humbleness to Him, hoping His Rewards; fearing His Chastisements; going towards Him in a state of humbleness, subordination and submissiveness. And blessings be upon Muhammad (a.s.) and his Household.’

Abdul Wahid Muhammad ibn Ubdoos al-Neishaboori al-Attar - may God be pleased with him - narrated that Ali ibn Muhammad ibn Qutayba al-Neishaboori quoted on the authority of Al-Fadhl ibn Shathan[29] who heard these narrations on the reasons behind decrees I told him, “Let me know whether these reasons which you expressed were out of your own understanding and deductions due to the results of intellectual reasoning or you have heard them and are narrating them?” He told me, “I am not one to know the Sublime God’s purpose behind what He has made incumbent (upon us), or know the purpose of God’s Messenger (a.s.) for what he has decreed and established as tradition. Neither can I express the reasons myself. However, what I have expressed was what I have heard from my Master (Imam) Abil Hassan Ali ibn Musa Ar-Ridha’ (a.s.) on different occasions, one after the other. Then I compiled them together.” Then I asked him, “Can I narrate these traditions on your authority on the authority of

Ar-Ridha' (a.s.)?" He replied, "Yes."

Al-Hakim Abu Muhammad Ja'far ibn Nu'aym ibn Shathan - may God be pleased with him - narrated that his uncle Abi Abdullah Muhammad ibn Shathan quoted on the authority of Al-Fadhl ibn Shathan, "I heard this reasoning from my Master Abil Hassan ibn Musa Ar-Ridha' (a.s.) on different occasions, and I compiled them together.

نَحْوَهُ مُقْبِلِينَ عَلَيْهِ بِكُلِّيَّتِهِمْ مَعَ مَا فِيهِ مِنَ التَّعْظِيمِ لِلَّهِ عَزَّ وَجَلَّ وَلِنَبِيِّهِ وَالتَّذَلُّلِ لانْفُسِهِمْ عِنْدَ قَصْدِهِمْ إِلَى اللَّهِ عَزَّ وَجَلَّ وَوِفَادَتِهِمْ إِلَيْهِ رَاجِينَ ثَوَابَه َاهِبِينَ مِنْ عِقَابِهِ مَاضِينَ نَحْوَهُ مُقْبِلِينَ إِلَيْهِ بِالذُّلِّ وَالاسْتِكَانَةِ وَالْخُضُوعِ وَاللَّهُ الْمُوَفِّقُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ.

حَدَّثَنا عَبْد الواحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدُوسٍ النِيْسابُوري العَطَّار رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيّ بْنِقُتَيْبَةَ النِيْسابُوريُّ قالَ قُلْتُ لِلْفَضْلِ بْنِ شَاذَانَ لَمَّا سَمِعْتُ مِنْهُ هَذِهِ الْعِلَلَ أَخْبِرْنِي عَنْ هَذِهِ الْعِلَلِ أَذَكَرْتَهَا عَنِ الاسْتِنْبَاطِ وَالاسْتِخْرَاجِ وَهِيَ مِنْ نَتَائِجِ الْعَقْلِ أَوْ هِيَ مِمَّا سَمِعْتَهُ وَرَوَيْتَهُ فَقَالَ لِي مَا كُنْتُ لاعْلَمَ مُرَادَ اللَّهِ عَزَّ وَجَلَّ بِمَا فَرَضَ وَلا مُرَادَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِمَا شَرَعَ وَسَنَّ وَلا عِلَلَ ذَلِكَ مِنْ ذَاتِ نَفْسِي بَلْ سَمِعْتُهَا مِنْ مَوْلايَ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ الْمَرَّةَ بَعْدَ الْمَرَّةِ وَالشَّيْءَ بَعْدَ الشَّيْءِ فَجَمَعْتُهَا فَقُلْتُ فَأُحَدِّثُ بِهَا عَنْكَ عَنِ الرِّضَا عَلَيْهِ السَّلامُ قَالَ نَعَم

حَدَّثَنا الْحاكِم أَبُو مُحَمَّد جَعْفَرِ بْنِ نُعَيْم بْنِ شاذان النِيْسابُوري رَضِيَ اللهُ عَنْهُ عَنْ عَمِّهِ أَبِي عَبْدِ اللَّه مُحَمَّدِ بْنِ شاذان، عَنِ الفَضْلِ بْنِ شاذان أَنَّهُ قالَ سَمِعْتُ هَذِهِ الْعِلَلَ مِنْ مَوْلايَ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ مُتَفَرِّقَةً فَجَمَعْتُهَا وَأَلَّفْتُهَا.

1. The Divine Leaders (a.s.)
2. Defecation, releasing air from the bowels, urinating, ejaculation of semen, the menses and spotting
3. Saying, 'I bear witness that there is no god but God. I bear witness that Muhammad is God's Messenger.'
4. Qur'an, 1:2
5. Qur'an, 1:3
6. Qur'an, 1:4
7. Qur'an, 1:5
8. Qur'an, 1:5
9. Qur'an, 1:6
10. Qur'an, 1:7
11. Ibid.
12. Ibid.
13. Saying the final 'Asalamu... in the prayer.
14. Qur'an, 2:185
15. It seems that the author has made a mistake here. Uthman changed the order of delivery of the sermons for the 'Eid holiday prayers. The sermons for the Friday prayers are to be delivered before the prayers and the sermons for the 'Eid prayers are to be delivered after the prayers.
16. unit of length equal to 6.24 kilometers: league, parasang
17. Qur'an, 2:185

18. Qur'an, 2:185
19. Qur'an, 44:4
20. To say her own prayers, say the prayers missed during her menses and do all her duties
21. Qur'an, 58:4
22. Qur'an, 2:196
23. Qur'an, 6:160
24. Qur'an, 9:122
25. Qur'an, 2:196
26. This means that after one enters the state of ritual consecration for the 'Umra and performing the related ceremonies and before performing the Hajj one can leave the state of ritual consecration and benefit from the pleasures which would otherwise be forbidden during the state of ritual consecration.
27. 'And complete the Hajj or 'Umra in the service of God. But if ye are prevented (from completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (necessitating shaving), (he should) in compensation either fast, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions (again), if anyone wishes to continue the 'Umra on to the hajj, He must make an offering, such as he can afford...'[Qur'an, 2:196]
28. The 11th, 12th and the 13th days of the month of Dhul-Hajja
29. See note on Tradition no. 11-9

Chapter 35: On What Ar-Ridha' (a.s.) Wrote for Al-Ma'mun Regarding Pure Islam and the Religious Decrees

35-1 Abdul Wahid Muhammad ibn Ubdoos al-Neishaboori al-Attar - may God be pleased with him - narrated in the (Arabic) month of *Sha'ban* of the year 352 A.H. (962 A.D.) in Neishaboor that Ali ibn Muhammad ibn Qutayba al-Neishaboori quoted on the authority of Al-Fadhl ibn Shathan that Al-Ma'mun asked Ali ibn Musa Ar-Ridha' (a.s.) to write a brief account of the pure Islam for him. Then he (a.s.) wrote, "In pure Islam it suffices to confess that *there is no god but God* the One for Whom there exists no partner; the Only God; the One and Only; the Eternal; the Self-Existent; the All-Hearing; the All-Seeing; the All-Powerful; the Ever-Existing; the Ever-Lasting; the All-Knowing for Whom there is no ignorance; the All-Powerful for Whom there is no incapability; the All-Sufficient for Whom there is no need; the All-Just for Whom there is no wrong. He is the One who created everything. There is nothing like Him. There is no one similar to Him. There is no one opposed to Him. There is no one equal to Him. He is the subject of all worshipping, supplications, desires and fears.

And that *Muhammad is His Servant, Messenger, Trustee, and Appointee among His creatures*. He is the Master of the Messengers, the Seal of the Prophets, and the Noblest of the people of the Two Worlds. There are no Prophets after him and there will be no changes in his Islamic Laws.

And that everything with which Muhammad ibn Abdullah (the Prophet) (a.s.) came is the evident Right. We believe in him as well as all the Messengers, Prophets, and Proofs of God that preceded him. We believe in his Truthful Book in which it is stated, '*No falsehood can approach it from before or behind it: It is sent down by One Full of Wisdom, Worthy of all Praise.*'1

And that his Book supercedes all of the other Divine Books. It is correct from the beginning up to the end. We believe in all its verses whether they are decisive, allegorical, particular, general, promising, threatening, repealing, repealed, or express news. No creature can ever create its equivalent.

35

بابُ ما كَتَبَه الرِّضا عَلَيْهِ السَّلامُ لِلْمَأمُونِ فِي مَحض الإِسْلام وَشَرائِعَ الدِّين

1 ـ حَدَّثَنا عَبْد الواحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدُوسٍ النِيْسابُوري العَطَّار رَضِيَ اللهُ عَنْهُ بِنِيْسابُورَ فِي شَعْبانَ سِنَةِ اِثْنَتَيْنِ وَخَمْسِينَ وَثَلاثِمائَةٍ قالَ: حَدَّثَنا عَلِيّ بْنِ مُحَمَّدِ بْنِ قُتَيْبَةَ النِيْسابُوري، عَن الفَضْلِ بْنِ شاذان قالَ سَأَلَ الْمَأْمُونُ عَلِيَّ بْنَ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ أَنْ يَكْتُبَ لَهُ مَحْضَ الإِسْلامِ عَلَى الإِيجَازِ وَالاخْتِصَارِ فَكَتَبَ عَلَيْهِ السَّلامُ أَنَّ مَحْضَ الإِسْلامِ شَهَادَةُ أَنْ لا إِلَهَ إِلا اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ إِلَهاً وَاحِداً أَحَداً صَمَداً قَيُّوماً سَمِيعاً بَصِيراً قَدِيراً قَدِيماً بَاقِياً عَالِماً لا يَجْهَلُ قَادِراً لا يَعْجِزُ غَنِيّاً لا يَحْتَاجُ عَدْلاً لا يَجُورُ وَأَنَّهُ خالِقُ كُلِّ شَيْءٍ وَلَيْسَ كَمِثْلِهِ شَيْءٌ لا شِبْهَ لَهُ وَلا ضِدَّ لَهُ وَلا كُفْوَلَهُ وَأَنَّهُ الْمَقْصُودُ بِالْعِبَادَةِ وَالدُّعَاءِ وَالرَّغْبَةِ وَالرَّهْبَةِ وَأَنَّ مُحَمَّداً صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَبْدُهُ وَرَسُولُهُ وَأَمِينُهُ وَصَفِيُّهُ وَصَفْوَتُهُ مِنْ خَلْقِهِ وَسَيِّدُ الْمُرْسَلِينَ وَخَاتَمُ النَّبِيِّينَ وَأَفْضَلُ الْعَالَمِينَ لا نَبِيَّ بَعْدَهُ وَلا تَبْدِيلَ لِمِلَّتِهِ وَلا تَغْيِيرَ لِشَرِيعَتِهِ وَأَنَّ جَمِيعَ مَا جَاءَ بِهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ هُوَ الْحَقُّ الْمُبِينُ وَالتَّصْدِيقُ بِهِ وَبِجَمِيعِ مَنْ مَضَى قَبْلَهُ مِنْ رُسُلِ اللَّهِ وَأَنْبِيَائِهِ وَحُجَجِهِ وَالتَّصْدِيقُ بِكِتَابِهِ الصَّادِقِ الْعَزِيزِ الَّذِي لا يَأْتِيهِ الْباطِلُ مِنْ بَيْنِ يَدَيْهِ وَلا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ وَأَنَّهُ الْمُهَيْمِنُ عَلَى الْكُتُبِ كُلِّهَا وَأَنَّهُ حَقٌّ مِنْ فَاتِحَتِهِ إِلَى خَاتِمَتِهِ نُؤْمِنُ بِمُحْكَمِهِ وَمُتَشَابِهِهِ وَخَاصِّهِ وَعَامِّهِ وَوَعْدِهِ وَوَعِيدِهِ وَنَاسِخِهِ وَمَنْسُوخِهِ وَقِصَصِهِ وَأَخْبَارِهِ لا يَقْدِرُ أَحَدٌ مِنَ الْمَخْلُوقِينَ أَنْ يَأْتِيَ بِمِثْلِهِ.

Moreover, the evidence for the believers after the Prophet (S), the manager of the affairs of the Muslims, the spokesman of the Qur'an, the knower of its decrees is his brother, successor, and Trustee – Ali bin Abi Talib (a.s.). His position relative to Muhammad (a.s.) is the same as that of Aaron's position relative to Moses (a.s.). He is the Commander of the Faithful Believers, the Leader of the God-Fearing ones, the Leader of the lustrous ones2, the best of the Trustees of the Prophet (S) and the inheritor of the Knowledge of the Prophets (a.s.) and the Messengers (a.s.).

After him comes Al-Hassan (a.s.) and Al-Husayn (a.s.) – the Masters of the Youth in Heaven. Then there is Ali ibn Al-Husayn – the adornment of the worshippers. Then there is Muhammad ibn Ali (a.s.) – the analyser of the Knowledge of the Prophets3. Then there is Ja'far ibn Muhammad As-Sadiq (a.s.) – the inheritor of the Knowledge of the Trustees. Then there is Musa ibn Ja'far Al-Kazim (a.s.). Then there is Ali ibn Musa Ar-Ridha' (a.s.). Then there is Muhammad ibn Ali (a.s.). Then there is Ali ibn Muhammad (a.s.). Then there is Al-Hassan ibn Ali (a.s.). Then there is His Proof – the Riser; the Awaited One. May God's Blessings be upon them all. I bear witness to their Trusteeship and Divine Leadership. And the

Earth will never be left without the Sublime God's Proof for His creatures present. They are the Reliable Grip[4], the Leaders towards guidance, and proofs for the people of the world for as long as the Earth and whatever is on it lasts.

Anyone who opposes them (the imams) is deviant, misleading, and the deserter of the Truth and Guidance. The Imams (a.s.) are the interpreters of the Qur'an and the spokespersons of the Prophet (S) with explanations. Whoever dies without acknowledging them has died as one who died during the Age of Ignorance.

Piety, chastity, honesty, goodness, perseverance, diligence, returning what we are entrusted with to either the pious or wicked persons, extended prostration (to God), fasting in daytime, worshipping at nighttime, avoiding forbidden acts, patiently expecting the Relief[5], patience at times of calamities, and good companionship are all among the features of their religion.

The ritual ablution – as the Sublime God decreed in His Book – is washing the face and the hands from the elbows, and pouring water over the head and the feet once. What invalidates the ablution is defecating, urination, farting, sleeping or going into a state of major ritual impurity[6].

وَأَنَّ الدَّلِيلَ بَعْدَهُ وَالْحُجَّةَ عَلَى الْمُؤْمِنِينَ وَالْقَائِمَ بِأَمْرِ الْمُسْلِمِينَ وَالنَّاطِقَ عَنِ الْقُرْآنِ وَالْعَالِمَ بِأَحْكَامِهِ أَخُوهُ وَخَلِيفَتُهُ وَوَصِيُّهُ وَوَلِيُّهُ الَّذِي كَانَ مِنْهُ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ أَمِيرُ الْمُؤْمِنِينَ وَإِمَامُ الْمُتَّقِينَ وَقَائِدُ الْغُرِّ الْمُحَجَّلِينَ وَأَفْضَلُ الْوَصِيِّينَ وَوَارِثُ عِلْمِ النَّبِيِّينَ وَالْمُرْسَلِينَ وَبَعْدَهُ الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ ثُمَّ عَلِيُّ بْنُ الْحُسَيْنِ زَيْنُ الْعَابِدِينَ ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ بَاقِرُ عِلْمِ الأَوَّلِينَ ثُمَّ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ وَارِثُ عِلْمِ الْوَصِيِّينَ ثُمَّ مُوسَى بْنُ جَعْفَرٍ الْكَاظِمُ ثُمَّ عَلِيُّ بْنُ مُوسَى الرِّضَا ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ ثُمَّ عَلِيُّ بْنُ مُحَمَّدٍ ثُمَّ الْحَسَنُ بْنُ عَلِيٍّ ثُمَّ الْحُجَّةُ الْقَائِمُ الْمُنْتَظَرُ وَلَدُهُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ أَشْهَدُ لَهُمْ بِالْوَصِيَّةِ وَالإِمَامَةِ وَأَنَّ الأَرْضَ لا تَخْلُو مِنْ حُجَّةِ اللَّهِ تَعَالَى عَلَى خَلْقِهِ كُلَّ عَصْرٍ وَأَوَانٍ وَأَنَّهُمُ الْعُرْوَةُ الْوُثْقَى وَأَئِمَّةُ الْهُدَى وَالْحُجَّةُ عَلَى أَهْلِ الدُّنْيَا إِلَى أَنْ يَرِثَ اللَّهُ الأَرْضَ وَمَنْ عَلَيْهَا وَأَنَّ كُلَّ مَنْ خَالَفَهُمْ ضَالٌّ مُضِلٌّ تَارِكٌ لِلْحَقِّ وَالْهُدَى وَأَنَّهُمُ الْمُعَبِّرُونَ عَنِ الْقُرْآنِ وَالنَّاطِقُونَ عَنِ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِالْبَيَانِ مَنْ مَاتَ وَلَمْ يَعْرِفْهُمْ مَاتَ مِيتَةً جَاهِلِيَّةً وَأَنَّ مِنْ دِينِهِمُ الْوَرَعَ وَالْعِفَّةَ وَالصِّدْقَ وَالصَّلاحَ وَالاسْتِقَامَةَ وَالاجْتِهَادَ وَأَدَاءَ الأَمَانَةِ إِلَى الْبَرِّ وَالْفَاجِرِ وَطُولَ السُّجُودِ وَصِيَامَ النَّهَارِ وَقِيَامَ اللَّيْلِ وَاجْتِنَابَ الْمَحَارِمِ وَانْتِظَارَ الْفَرَجِ بِالصَّبْرِ وَحُسْنَ الْعَزَاءِ وَكَرَمَ الصُّحْبَةِ ثُمَّ الْوُضُوءُ كَمَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ غَسْلُ الْوَجْهِ وَالْيَدَيْنِ إِلَى الْمِرْفَقَيْنِ وَمَسْحُ الرَّأْسِ وَالرِّجْلَيْنِ مَرَّةً وَاحِدَةً وَلا يَنْقُضُ الْوُضُوءَ إِلا غَائِطٌ أَوْ بَوْلٌ أَوْ رِيحٌ أَوْ نَوْمٌ أَوْ جَنَابَةٌ.

Whoever wipes water over his slippers or shoes (in the ritual ablution) is opposing the Sublime God and His Messenger (a.s.), and abandons what is obligatory and His Book.

The ritual bathing (ghusl) on Fridays is based on tradition. So is the ritual bathing on the two *'Eids* (*al-adha and al-Fitr*)*;* upon entering Mecca or Medina; going on pilgrimage, entering the state of ritual consecration for the *Hajj* (or *'Ihram*), on the first night of the (Arabic) month of *Ramadhan*, the 17th night, the 19th night, the 21st night, the 23rd night of *Ramadhan*. All these are based on traditions. However, the ritual bathing for major ritual impurity is obligatory. So is the ritual bathing for menstruation.

The obligatory prayers include the noon prayer that is four units, the afternoon prayer that is four units, the evening prayer that is three units, the night prayer that is four units, and the morning prayer that is two units. These are seventeen units of prayers. The recommendable prayers consist of thirty-four units. Eight units are for before the noon prayer, eight units are for before the afternoon prayer, four units are for after the evening prayer, two units that are to be said while sitting after the night prayer[7], eight units for dawn, even and odd – three units (odd) for which the ending *'Salam* is said after the second unit (making it even), and two units for the morning.

Prayers said at the onset of their established times are nobler. The reward for congregational prayers is twenty-four times that of individual prayers. Do not pray behind a sinful congregational prayer leader. Pray only behind congregational prayer leaders who believe in Divine Leadership[8]. Do not pray while you are wearing skins of dead animals[9] or beasts.

It is not permitted to say *'As-salamu alaina wa ala ibadillah as-saleheen'* in the first *'tashahud* of the prayer since saying so implies termination of the prayer and once you say that your prayer ends.

Shortening the prayers is valid after you travel four *'farsakhs* away from your home. When prayers are shortened while on a journey, fasting should be broken. If not, the fasting is void and should be made up later when you are no longer on a journey. *'Qunut* is obligatory in the following prayers – the morning prayer, the noon prayer, the afternoon prayer, the evening prayer and the night prayer.[10]

وَإِنْ مَسَحَ عَلَى الْخُفَّيْنِ فَقَدْ خَالَفَ اللَّهَ تَعَالَى وَرَسُولَهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَتَرَكَ فَرِيضَتَهُ وَكِتَابَهُ وَغُسْلُ يَوْمِ الْجُمُعَةِ سُنَّةٌ وَغُسْلُ الْعِيدَيْنِ وَغُسْلُ دُخُولِ مَكَّةَ وَالْمَدِينَةِ وَغُسْلُ الزِّيَارَةِ وَغُسْلُ الإِحْرَامِ وَأَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ وَلَيْلَةِ سَبْعَةَ عَشَرَ وَلَيْلَةِ تِسْعَةَ عَشَرَ وَلَيْلَةِ إِحْدَى وَعِشْرِينَ وَلَيْلَةِ ثَلاث وَعِشْرِينَ مِنْ شَهْرِ رَمَضَانَ هَذِهِ الأَغْسَالُ سُنَّةٌ وَغُسْلُ الْجَنَابَةِ فَرِيضَةٌ وَغُسْلُ الْحَيْضِ مِثْلُهُ وَالصَّلاةُ الْفَرِيضَةُ الظُّهْرُ أَرْبَعُ رَكَعَاتٍ وَالْعَصْرُ أَرْبَعُ رَكَعَاتٍ وَالْمَغْرِبُ ثَلاثُ رَكَعَاتٍ وَالْعِشَاءُ الآخِرَةُ أَرْبَعُ رَكَعَاتٍ وَالْغَدَاةُ رَكْعَتَانِ هَذِهِ سَبْعَ عَشْرَةَ رَكْعَةً وَالسُّنَّةُ أَرْبَعٌ وَثَلاثُونَ رَكْعَةً ثَمَانُ رَكَعَاتٍ قَبْلَ فَرِيضَةِ الظُّهْرِ وَثَمَانُ رَكَعَاتٍ قَبْلَ الْعَصْرِ وَأَرْبَعُ رَكَعَاتٍ بَعْدَ الْمَغْرِبِ وَرَكْعَتَانِ مِنْ جُلُوسٍ بَعْدَ الْعَتَمَةِ تُعَدَّانِ بِرَكْعَةٍ وَثَمَانُ رَكَعَاتٍ فِي السَّحَرِ وَالشَّفْعُ وَالْوَتْرُ ثَلاثُ رَكَعَاتٍ تُسَلِّمُ بَعْدَ الرَّكْعَتَيْنِ وَرَكْعَتَا الْفَجْرِ وَالصَّلاةُ فِي أَوَّلِ الْوَقْتِ وَفَضْلُ الْجَمَاعَةِ عَلَى الْفَرْدِ أَرْبَعٌ وَعِشْرُونَ وَلا صَلاةَ خَلْفَ الْفَاجِرِ وَلا يُقْتَدَى إِلا بِأَهْلِ الْوَلايَةِ وَلا تُصَلَّى فِي جُلُودِ السِّبَاعِ وَلا يَجُوزُ أَنْ تَقُولَ فِي التَّشَهُّدِ الأَوَّلِ السَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ لانَّ تَحْلِيلَ الصَّلاةِ التَّسْلِيمُ فَإِذَا قُلْتَ هَذَا فَقَدْ سَلَّمْتَ وَالتَّقْصِيرُ فِي ثَمَانِيَةِ فَرَاسِخَ وَمَا زَادَ وَإِذَا قَصَّرْتَ أَفْطَرْتَ وَمَنْ لَمْ يُفْطِرْ لَمْ يُجْزِ عَنْهُ صَوْمُهُ فِي السَّفَرِ وَعَلَيْهِ الْقَضَاءُ لانَّهُ لَيْسَ عَلَيْهِ صَوْمٌ فِي السَّفَرِ وَالْقُنُوتُ سُنَّةٌ وَاجِبَةٌ فِي الْغَدَاةِ وَالظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ الآخِرَةِ.

There are five times of saying *God is the Greatest* (takbir) required in funeral prayers. Whoever says it fewer times has opposed the tradition. When the corpse is being put into the grave, they should deliver it slowly with its feet going in first.

It is a tradition to say *'Bismillahir Rahmanir Rahim'*[11] in a loud voice in all prayers. The obligatory alms-tax on each two-hundred *Dirhams* is five *Dirhams*. There is no alms-tax on less money. No alms-tax is

required on property unless one years passes. It is not proper to pay the alms-tax to non-Shiites. The one-tenth levy on wheat, barley, dates and raisins is obligatory when they amount to as much as five *wasqs*. Each *wasq* equals sixty *'saa's* each of which equals four *mudds* (3 kilograms)[12]

The alms-tax for fasting (zakat al-Fitr) is obligatory on everybody, whether they are young or old; free or a slave; male or female. It is prescribed on wheat, barley, dates, and raisins. It is four times half a bushel. It is not permitted to be given to anyone who is not from among our followers. The maximum period of menstruation is ten days, and the minimum period is three days. A semi-menstruant person should use cotton pads and perform the ritual bathing before she performs any prayers. The menstruant quits saying her prayers, and does not have to make up the prayers that she misses during her period of menstruation. She quits fasting, however, she should make up for the days of fasting that she misses.

Fasting should be observed during the (Arabic) month of *Ramadhan* only when the new moon is seen, and should be stopped when the new moon (of the next month) is seen. It is invalid to offer the recommendable prayers in congregations as this would be an innovation (in religion). All innovations in religion result in our loss and we end up in the Fire. It is recommendable to fast during three days of every month – one day for each 10 days of the month: a Thursday from the first ten days, a Wednesday from the middle ten days, and a Thursday from the last ten days of the month. It is recommendable for one to fast during the (Arabic) month of *Sha'ban*. It is acceptable to make up the missed days of fasting of *Ramadhan* in different days.

The *Hajj* pilgrimage to the Holy House of God is obligatory upon one who finds a way to do it. 'Way' in this regard stands for the needed funds and a way to go there – i.e. a means of transportation, and good

وَالصَّلاةُ عَلَى الْمَيِّتِ خَمْسُ تَكْبِيرَاتٍ فَمَنْ نَقَصَ فَقَدْ خَالَفَ وَالْمَيِّتُ يُسَلُّ مِنْ قِبَلِ رِجْلَيْهِ وَيُرْفَقُ بِهِ إِذَا أُدْخِلَ قَبْرَهُ وَالإِجْهَارُ ب بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ فِي جَمِيعِ الصَّلَوَاتِ سُنَّةٌ وَالزَّكَاةُ الْفَرِيضَةُ فِي كُلِّ مِائَتَيْ دِرْهَمٍ خَمْسَةُ دَرَاهِمَ وَلا يَجِبُ فِيمَا دُونَ ذَلِكَ شَيْءٌ وَلا تَجِبُ الزَّكَاةُ عَلَى الْمَالِ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ وَلا يَجُوزُ أَنْ يُعْطَى الزَّكَاةُ غَيْرَ أَهْلِ الْوَلايَةِ الْمَعْرُوفِينَ وَالْعُشْرُ مِنَ الْحِنْطَةِ وَالشَّعِيرِ وَالتَّمْرِ وَالزَّبِيبِ إِذَا بَلَغَ خَمْسَةَ أَوْسَاقٍ وَالْوَسْقُ سِتُّونَ صَاعاً وَالصَّاعُ أَرْبَعَةُ أَمْدَادٍ وَزَكَاةُ الْفِطْرِ فَرِيضَةٌ عَلَى كُلِّ رَأْسٍ صَغِيرٍ أَوْ كَبِيرٍ حُرٍّ أَوْ عَبْدٍ ذَكَرٍ أَوْ أُنْثَى مِنَ الْحِنْطَةِ وَالشَّعِيرِ وَالتَّمْرِ وَالزَّبِيبِ صَاعٌ وَهُوَ أَرْبَعَةُ أَمْدَادٍ وَلا يَجُوزُ دَفْعُهَا إِلا عَلَى أَهْلِ الْوَلايَةِ وَأَكْثَرُ الْحَيْضِ عَشَرَةُ أَيَّامٍ وَأَقَلُّهُ ثَلاثَةُ أَيَّامٍ وَالْمُسْتَحَاضَةُ تَحْتَشِي وَتَغْتَسِلُ وَتُصَلِّي وَالْحَائِضُ تَتْرُكُ الصَّلاةَ وَلا تَقْضِي وَتَتْرُكُ الصَّوْمَ وَتَقْضِي وَصِيَامُ شَهْرِ رَمَضَانَ فَرِيضَةٌ يُصَامُ لِلرُّؤْيَةِ وَيُفْطَرُ لِلرُّؤْيَةِ وَلا يَجُوزُ أَنْ يُصَلَّى تطوع [التَّطَوُّعَ] فِي الْجَمَاعَةِ لانَّ ذَلِكَ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلالَةٌ وَكُلُّ ضَلالَةٍ فِي النَّارِ وَصَوْمُ ثَلاثَةِ أَيَّامٍ فِي كُلِّ شَهْرٍ سُنَّةٌ فِي كُلِّ عَشَرَةِ أَيَّامٍ يَوْمُ أَرْبِعَاءَ بَيْنَ خَمِيسَيْنِ وَصَوْمُ شَعْبَانَ حَسَنٌ لِمَنْ صَامَهُ وَإِنْ قَضَيْتَ فَوَائِتَ شَهْرِ رَمَضَانَ مُتَفَرِّقاً أَجْزَأَ. وَحِجُّ الْبَيْتِ فَرِيضَةٌ عَلَى مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً، وَالسَّبِيلُ الزَّادُ وَالرَّاحِلَةُ مَعَ الصِّحَّةِ، وَلا يَجُوزُ الْحَجُّ

health. Any forms of *Hajj* pilgrimage except for that of *'Tamattu* (major) *Hajj* pilgrimage are not allowed[13] except for the people of Mecca and those present there. It is also not allowed to opt for *Hajj Ifraad* or *Hajj Al-Kiraan* except for the people who live there. Entering the state of ritual consecration (or wearing *'Ihram*) is not allowed before reaching the *'miqat*. The Sublime God says, '*And complete the Hajj or*

'umra in the service of God...'[14] It is not allowed to offer for sacrifice a castrate sheep because it is imperfect. It is also not acceptable to offer for sacrifice a sheep whose testicles have been pressed between two rocks such that it has lost its libido.

Jihad (the Holy War) is obligatory only under the leadership of a just leader. Whoever gets killed for defending his wealth is considered to be a martyr. It is not allowed to kill any atheists or imposters during their concealment of faith, except for murderers or aggressors who cause corruption; and only when you have no fear for the safety of yourself and your companions guaranteed from the aftermath. The concealment of faith is obligatory when needed. There is no expiation for telling lies in order to fend off oppression from oneself as a part of concealment of faith.

Divorce is valid only when it is implemented according to Islamic laws that the Sublime God mentioned in His Book or according to the tradition of the Prophet (S). Any other form of divorce is invalid, including the forms that oppose the Book. Similarly, any form of marriage that opposes the Book is invalid. It is not allowed for a man to marry more than four free women at the same time. It is not allowed for a husband who divorces his wife three times to marry her again, until after she marries someone else.[15] The Commander of the Faithful (a.s.) said, 'Stay away from women (i.e. do not try to marry them) who were divorced three times at once, for they are still married women.'[16]

It is obligatory to send blessings upon the Prophet (S) in every situation, including when sneezing, slaughtering animals, and so on.[17]

It is obligatory to cherish the friends of the Sublime God and to hate and disavow the enemies of God, avoid them and their leaders.

It is obligatory to treat one's parents with kindness.[18] In case the parents are polytheists, you may not obey them regarding disobedience to the Exalted the Honorable God. Neither should you do so by following others, as it is not allowed to obey any creatures by disobeying the Creator!

إلاّ تَمَتُّعاً وَلا يَجُوزُ الْقِرَانُ وَالإِفْرَادُ الَّذِي يَسْتَعْمِلُهُ الْعَامَّةُ إلاّ لأَهْلِ مَكَّةَ وَحَاضِرِيهَا وَلا يَجُوزُ الإِحْرَامُ دُونَ الْمِيقَاتِ قَالَ اللَّهُ عَزَّ وَجَلَّ وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ وَلا يَجُوزُ أَنْ يُضَحَّى بِالْخَصِيِّ لانَّهُ نَاقِصٌ وَيَجُوزُ الْوَجِيءُ وَالْجِهَادُ وَاجِبٌ مَعَ الإِمَامِ الْعَادِلِ وَمَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ وَلا يَجُوزُ قَتْلُ أَحَدٍ مِنَ الْكُفَّارِ وَالنُّصَّابِ فِي دَارِ التَّقِيَّةِ إلا قَاتِلٍ أَوْ سَاعٍ فِي فَسَادٍ وَذَلِكَ إِذَا لَمْ تَخَفْ عَلَى نَفْسِكَ وَعَلَى أَصْحَابِكَ وَالتَّقِيَّةُ فِي دَارِ التَّقِيَّةِ وَاجِبَةٌ وَلا حِنْثَ عَلَى مَنْ حَلَفَ تَقِيَّةً يَدْفَعُ بِهَا ظُلْماً عَنْ نَفْسِهِ وَالطَّلاقُ لِلسُّنَّةِ عَلَى مَا ذَكَرَهُ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ وَسُنَّةِ رَسُولِهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَلا يَكُونُ طَلاقٌ لِغَيْرِ السُّنَّةِ وَكُلُّ طَلاقٍ يُخَالِفُ الْكِتَابَ فَلَيْسَ بِطَلاقٍ كَمَا أَنَّ كُلَّ نِكَاحٍ يُخَالِفُ الْكِتَابَ فَلَيْسَ بِنِكَاحٍ وَلا يَجُوزُ الْجَمْعُ بَيْنَ أَكْثَرَ مِنْ أَرْبَعِ حَرَائِرَ وَإِذَا طُلِّقَتِ الْمَرْأَةُ لِلْعِدَّةِ ثَلاثَ مَرَّاتٍ لَمْ تَحِلَّ لِزَوْجِهَا حَتَّى تَنْكِحَ زَوْجاً غَيْرَهُ وَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ اتَّقُوا تَزْوِيجَ الْمُطَلَّقَاتِ ثَلاثاً فِي مَوْضِعٍ وَاحِدٍ فَإِنَّهُنَّ ذَوَاتُ أَزْوَاجٍ وَالصَّلاةُ عَلَى النَّبِيِّ وَآلِهِ عَلَيْهِ السَّلامُ وَاجِبَةٌ فِي كُلِّ مَوْطِنٍ وَعِنْدَ الْعُطَاسِ وَالذَّبَائِحِ وَغَيْرِ ذَلِكَ وَحُبُّ أَوْلِيَاءِ اللَّهِ عَزَّ وَجَلَّ وَاجِبٌ وَكَذَلِكَ بُغْضُ أَعْدَاءِ اللَّهِ وَالْبَرَاءَةُ مِنْهُمْ وَمِنْ أَئِمَّتِهِمْ وَبِرُّ الْوَالِدَيْنِ وَاجِبٌ وَإِنْ كَانَا مُشْرِكَيْنِ وَلا طَاعَةَ لَهُمَا فِي مَعْصِيَةِ الْخَالِقِ وَلا لِغَيْرِهِمَا فَإِنَّهُ لا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ.

The legality of a fetus (of an eatable animal) is proven when the legality of (a.s.laughtering of) its mother is proven.

And the two allowed things for which the Sublime God has sent down decrees to you in His Book, and which God's Prophet (S) has established as his traditions are temporary marriage[19] and *Hajj*[20].

The laws of the obligatory acts are exactly as they have been descended by the Sublime God in His Book. There should be no reduction in inheritance[21]. No one inherits from one except for one's parents and children. The only exception to this rule is for one's husband or wife. The possessor of the share is more entitled (to inheritance) than him who has no share; and there exists no *'asabah*[22] in God's religion.[23]

An offering should be slaughtered for a newborn baby, whether male or female, on the seventh day after birth. On the same day, the baby's hair should be cut, his name should be chosen, and charity equal in weight to his cut hair should be given in either gold or silver. Circumcision is a commendable and obligatory act for boys and is an honorable deed for girls.[24]

God the Blessed the Sublime said, '*On no soul doth God Place a burden greater than it can bear...'*[25] The people's deeds are created (by the Sublime God) as optional deeds, not compulsory ones. The Sublime God created destiny, not indeterminism. God is the Creator of all things. Do not believe in fatalism or indeterminism. God the Majestic does not punish an innocent person instead of a sinful one. Likewise, He does not torment the children for the sins that their fathers have committed. God the Exalted says, *'...No bearer of burdens can bear the burden of another...'*[26] He also says, '*That man can have nothing but what he strives for...'*[27] God forgives, never treats (anyone) unjustly, never orders His servants to obey somebody that He knows would oppress them and lead them to deviation. He never chooses anyone to convey His Message whom He knows would disbelieve in Him and follow Satan.

Islam is something different from faith. Every faithful believer is a Muslim. However, every Muslim is not a faithful believer. A thief is faithless the moment he commits robbery and an adulterer is faithless the moment he is committing adultery. The individuals who are subject to religious punishments are neither believers nor atheists – they are Muslims. The Sublime God will not submit the faithful believers to Hell

وَذَكَاةُ الْجَنِينِ ذَكَاةُ أُمِّهِ إِذَا أَشْعَرَ وَأَوْبَرَ وَتَحْلِيلُ الْمُتْعَتَيْنِ اللَّتَيْنِ أَنْزَلَهُمَا اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ وَسَنَّهُمَا رَسُولُ اللَّهِ عَلَيْهِ وَعَلَى آلِهِ السَّلامُ مُتْعَةُ النِّسَاءِ وَمُتْعَةُ الْحَجِّ وَالْفَرَائِضُ عَلَى مَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ وَلا عَوْلَ فِيهَا وَلا يَرِثُ مَعَ الْوَلَدِ وَالْوَالِدَيْنِ أَحَدٌ إِلا الزَّوْجُ وَالْمَرْأَةُ وَذُو السَّهْمِ أَحَقُّ مِمَّنْ لا سَهْمَ لَهُ وَلَيْسَتِ الْعَصَبَةُ مِنْ دِينِ اللَّهِ عَزَّ وَجَلَّ وَالْعَقِيقَةُ عَنِ الْمَوْلُودِ الذَّكَرِ وَالأُنْثَى وَاجِبَةٌ وَكَذَلِكَ تَسْمِيَتُهُ وَحَلْقُ رَأْسِهِ يَوْمَ السَّابِعِ وَيُتَصَدَّقُ بِوَزْنِ الشَّعْرِ ذَهَباً أَوْ فِضَّةً وَالْخِتَانُ سُنَّةٌ وَاجِبَةٌ لِلرِّجَالِ وَمَكْرُمَةٌ لِلنِّسَاءِ وَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لا يُكَلِّفُ نَفْساً إِلا وُسْعَهَا وَإِنَّ أَفْعَالَ الْعِبَادِ مَخْلُوقَةٌ لِلَّهِ خَلْقَ تَقْدِيرٍ لا خَلْقَ تَكْوِينٍ وَاللَّهُ خَالِقُ كُلِّ شَيْءٍ وَلا يَقُولُ بِالْجَبْرِ وَالتَّفْوِيضِ وَلا يَأْخُذُ اللَّهُ عَزَّ وَجَلَّ الْبَرِيءَ بِالسَّقِيمِ وَلا يُعَذِّبُ اللَّهُ تَعَالَى الأَطْفَالَ بِذُنُوبِ الآبَاءِ وَلا تَزِرُ وازِرَةٌ وِزْرَ أُخْرى وَأَنْ لَيْسَ لِلإِنْسانِ إِلا ما سَعى وَلِلَّهِ عَزَّ وَجَلَّ أَنْ يَعْفُوَوَيَتَفَضَّلَ وَلا يَجُورَ وَلا يَظْلِمَ لانَّهُ تَعَالَى مُنَزَّهٌ عَنْ ذَلِكَ وَلا يَفْرِضُ اللَّهُ تَعَالَى طَاعَةَ مَنْ يَعْلَمُ أَنَّهُ يُضِلُّهُمْ وَيُغْوِيهِمْ وَلا يَخْتَارُ لِرِسَالَتِهِ وَلا يَصْطَفِي مِنْ عِبَادِهِ مَنْ يَعْلَمُ أَنَّهُ يَكْفُرُ بِهِ وَبِعِبَادَتِهِ وَيَعْبُدُ الشَّيْطَانَ دُونَهُ وَإِنَّ الإِسْلامَ غَيْرُ

الإيمَانِ وَكُلُّ مُؤْمِنٍ مُسْلِمٌ وَلَيْسَ كُلُّ مُسْلِمٍ مُؤْمِناً وَلا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَأَصْحَابُ الْحُدُودِ مُسْلِمُونَ لا مُؤْمِنُونَ وَلا كَافِرُونَ وَاللَّهُ عَزَّ وَجَلَّ لا يُدْخِلُ النَّارَ مُؤْمِناً وَقَدْ وَعَدَهُ الْجَنَّةَ وَلا يُخْرِجُ مِنَ النَّارِ كَافِـراً

after He has promised them Paradise. Any atheist who is submitted to Hell will not depart from the Fire, since he has been promised the Fire and an eternal stay in it. He will not forgive anyone who associates partners with Him. However, He will forgive anyone else He wills for any other sins. Those who commit sins but believe in the Unity of God will not remain in the Fire. They will be taken out of it. Intercession is permissible for them. Nowadays is the time of concealment of faith since this land is only the land of Islam (and not the land of faith). It is neither the land of atheism nor is it the land of faith. It is obligatory to enjoin good and forbid evil when possible – that is when it would not threaten one's own life. Faith includes returning what we are entrusted with, and abstaining from all major forbidden acts. It includes acknowledgement by the heart, verbal declaration, and acting according to the major principles (of the religion).

Declaring that *God is the Greatest* is obligatory on the two *'Eids*. It is obligatory to say *God is the Greatest* after all the five prayers on *'Eid ul-Fitr* starting from the evening prayer on the day before the Eid. It is obligatory to say *God is the Greatest* after ten prayers on *'Eid ul-Azha*[28] starting from the noon prayer on the day of the Eid. If one is at Mina, it is obligatory to say it after fifteen prayers.

A woman during the puerperal state[29] should not abandon saying her prayers for more than eighteen days. She should offer prayers if she becomes clean before the end of this period. However, if these eighteen days pass and she does not get clean, she should perform the ritual bath (ghusl), pray and act as the semi-menstruant does.

And the belief in the agony of the grave, the angels Munkar and Nakeer[30], resurrection after death, the Scale, and the Bridge.

All of the following are obligatory: The belief in the disavowal of those who oppressed (and still oppress) the Members of the Holy Household of Muhammad (a.s.) – especially those who tried to force them out (of their homes), began oppressing them; and changed the traditions established by their Prophet (S). It is obligatory to disavow those who breach their covenants (nakitheen), the hypocrites, and the *Kharijites* who dishonoured the veil of the Household of God's Prophet (S) by breaking their covenants with their Leader, having that lady (Aa'isha) ride a camel, (and taking her to Basra); started to fight with the Commander of

وَقَدْ أَوْعَدَهُ النَّارَ وَالْخُلُودَ فِيهَا وَلا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمُذْنِبُو أَهْلِ التَّوْحِيدِ يُدْخَلُونَ فِي النَّارِ وَيُخْرَجُونَ مِنْهَا وَالشَّفَاعَةُ جَائِزَةٌ لَهُمْ وَإِنَّ الدَّارَ الْيَوْمَ دَارُ تَقِيَّةٍ وَهِيَ دَارُ الإِسْلامِ لا دَارُ كُفْرٍ وَلا دَارُ إِيمَانٍ وَالأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ وَاجِبَانِ إِذَا أَمْكَنَ وَلَمْ يَكُنْ خِيفَةٌ عَلَى النَّفْسِ وَالإِيمَانُ هُوَ أَدَاءُ الأَمَانَةِ وَاجْتِنَابُ جَمِيعِ الْكَبَائِرِ وَهُوَ مَعْرِفَةٌ بِالْقَلْبِ وَإِقْرَارٌ بِاللِّسَانِ وَعَمَلٌ بِالأَرْكَانِ وَالتَّكْبِيرُ فِي الْعِيدَيْنِ وَاجِبٌ فِي الْفِطْرِ فِي دُبُرِ خَمْسِ

صَلَوَاتٍ وَيُبْدَأُ بِهِ فِي دُبُرِ صَلاةِ الْمَغْرِبِ لَيْلَةَ الْفِطْرِ وَفِي الأَضْحَى فِي دُبُرِ عَشْرِ صَلَوَاتٍ يُبْدَأُ بِهِ مِنْ صَلاةِ الظُّهْرِ يَوْمَ النَّحْرِ وَبِمِنًى فِي دُبُرِ خَمْسَ عَشْرَةَ صَلاةً وَالنُّفَسَاءُ لا تَقْعُدُ عَنِ الصَّلاةِ أَكْثَرَ مِنْ ثَمَانِيَةَ عَشَرَ يَوْماً فَإِنْ طَهُرَتْ قَبْلَ ذَلِكَ صَلَّتْ وَإِنْ لَمْ تَطْهُرْ حَتَّى تَجَاوَزَتْ ثَمَانِيَةَ عَشَرَ يَوْماً اغْتَسَلَتْ وَصَلَّتْ وَعَمِلَتْ مَا تَعْمَلُ الْمُسْتَحَاضَةُ وَتُؤْمِنُ بِعَذَابِ الْقَبْرِ وَمُنْكَرٍ وَنَكِيرٍ وَالْبَعْثِ بَعْدَ الْمَوْتِ وَالْمِيزَانِ وَالصِّرَاطِ وَالْبَرَاءَةُ مِنَ الَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ عَلَيْهِ السَّلامُ وَهَمُّوا بِإِخْرَاجِهِمْ وَسَنُّوا ظُلْمَهُمْ وَغَيَّرُوا سُنَّةَ نَبِيِّهِمْ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَالْبَرَاءَةُ مِنَ النَّاكِثِينَ وَالْقَاسِطِينَ وَالْمَارِقِينَ الَّذِينَ هَتَكُوا حِجَابَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَنَكَثُوا بَيْعَةَ إِمَامِهِمْ وَأَخْرَجُوا الْمَرْأَةَ وَحَارَبُوا

the Faithful (a.s.); killed the pious Shiites whom God may forgive. It is also obligatory to disavow those who denounced the good companions and deported them, honored those who had abandoned God's Prophet (S), distributed government funds among the rich and put the fools in charge of the Muslims' affairs such as Mo'awiya and Amr ibn al-'Aass – who were both damned by God's Prophet (S). It is also obligatory to disavow those of their friends who fought with the Commander of the Faithful (a.s.), killed the Helpers (Ansar), the Immigrants (Muhajireen), the noble ones and the good doers from the past. It is also obligatory to disavow those who believe in the setting up of the council[31], and disavow Abu Musa al-Ash'ari, and those of his friends – *'those whose efforts have been wasted in this life, while they thought that they were acquiring good by their works. They are those who deny the Signs of their Lord...'*[32] They disbelieved in the authority of the Commander of the Faithful (a.s.) and in this state they will meet their Lord! They disbelieved and they will meet God while not believing in his Divine Leadership. Thus they have ruined their deeds. Then we will not set up any Scale of Deeds for them on the Resurrection Day for their deeds to be weighed! They will be the dogs which reside in the Fire. It is also obligatory to disavow the first and the last one of those built-up idols who were the leaders into corruption and loss, the forerunners of oppression. It is also obligatory to disavow those who ham-strung the she-camel of Salih[33] – they were the oppressors of the first and the last, and of anyone who is friends with them.

And the friendship with the Commander of the Faithful (a.s.) and with those who followed the way of their Prophet (S), and who did not change their way such as Salman al-Farsi, Abu Tharr al-Ghifari, al-Miqdad ibn al-Aswad, Ammar bin Yasir, Hothayfa al-Yamani, Abil Haytham ibn al-Tayyihan, Sahl ibn Honayf, Ubada ibn As-Samit, Abi Ayyoub Al-Ansari, Khozayma ibn Thabit Thull-Shahadatayn, Abi Sa'eed al-Khodri and the like – may God be pleased with and have Mercy upon them – is obligatory. And the friendship with their followers who have been guided along their path – may God be pleased with them – is obligatory.

And the forbiddance of alcohol – whether a little or a lot, the forbiddance of all intoxicating drinks – whether a little or a lot, the forbiddance of any small amount of whatever a lot of is intoxicating. Even if one is compelled to drink, he should not since it will kill him. Canine beasts and all birds with claws are forbidden to eat. Eating spleens is forbidden, since it is like eating blood. The eating of all floating (dead) fish, eels, sheatfish, and scaleless fish is forbidden.

أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ وَقَتَلُوا الشِّيعَةَ رَحْمَةُ اللَّهِ عَلَيْهِمْ وَاجِبَةٌ وَالْبَرَاءَةُ مِمَّنْ نَفَى الأَخْيَارَ وَشَرَّدَهُمْ وَآوَى الطُّرَدَاءَ اللُّعَنَاءَ وَجَعَلَ الأَمْوَالَ دُولَةً بَيْنَ الأَغْنِيَاءِ وَاسْتَعْمَلَ السُّفَهَاءَ مِثْلَ مُعَاوِيَةَ وَعَمْرِو بْنِ الْعَاصِ لَعِينَيْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَالْبَرَاءَةُ مِنْ أَشْيَاعِهِمُ الَّذِينَ حَارَبُوا أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ وَقَتَلُوا الأَنْصَارَ وَالْمُهَاجِرِينَ وَأَهْلَ الْفَضْلِ وَالصَّلاحِ مِنَ السَّابِقِينَ وَالْبَرَاءَةُ مِنْ أَهْلِ الاسْتِئْثَارِ وَمِنْ أَبِي مُوسَى الأَشْعَرِيِّ وَأَهْلِ وَلايَتِهِ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَياةِ الدُّنْيا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعاً أُولئِكَ الَّذِينَ كَفَرُوا بِآياتِ رَبِّهِمْ بِوَلايَةِ أَمِيرِ الْمُؤْمِنِينَ وَلِقائِهِ عَلَيْهِ السَّلامُ كَفَرُوا بِأَنْ لَقُوا اللَّهَ بِغَيْرِ إِمَامَتِهِ فَحَبِطَتْ أَعْمالُهُمْ فَلا نُقِيمُ لَهُمْ يَوْمَ الْقِيامَةِ وَزْناً فَهُمْ كِلابُ أَهْلِ النَّارِ وَالْبَرَاءَةُ مِنَ الأَنْصَابِ وَالأَزْلامِ أَئِمَّةِ الضَّلالِ وَقَادَةِ الْجَوْرِ كُلِّهِمْ أَوَّلِهِمْ وَآخِرِهِمْ وَالْبَرَاءَةُ مِنْ أَشْبَاهِ عَاقِرِي النَّاقَةِ أَشْقِيَاءِ الأَوَّلِينَ وَالآخِرِينَ وَمِمَّنْ يَتَوَلاهُمْ وَالْوَلايَةُ لامِيرِ الْمُؤْمِنِينَ وَالَّذِينَ مَضَوْا عَلَى مِنْهَاجِ نَبِيِّهِمْ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَلَمْ يُغَيِّرُوا وَلَمْ يُبَدِّلُوا مِثْلِ سَلْمَانَ الْفَارِسِيِّ وَأَبِي ذَرٍّ الْغِفَارِيِّ وَالْمِقْدَادِ بْنِ الأَسْوَدِ وَعَمَّارِ بْنِ يَاسِرٍ وَحُذَيْفَةَ بْنِ الْيَمَانِ وَأَبِي الْهَيْثَمِ بْنِ التَّيِّهَانِ وَسَهْلِ بْنِ حُنَيْفٍ وَعِبَادَةِ بْنِ الصَّامِتِ وَأَبِي أَيُّوبَ الأَنْصَارِيِّ وَخُزَيْمَةَ بْنِ ثَابِتٍ ذِي الشَّهَادَتَيْنِ وَأَبِي سَعِيدٍ الْخُدْرِيِّ وَأَمْثَالِهِمْ رَضِيَ اللَّهُ عَنْهُمْ وَالْوَلايَةُ لاتْبَاعِهِمْ وَأَشْيَاعِهِمْ وَالْمُهْتَدِينَ بِهُدَاهُمُ السَّالِكِينَ مِنْهَاجَهُمْ رِضْوَانُ اللَّهِ عَلَيْهِمْ وَرَحْمَتُهُ وَتَحْرِيمُ الْخَمْرِ قَلِيلِهَا وَكَثِيرِهَا وَتَحْرِيمُ كُلِّ شَرَابٍ مُسْكِرٍ قَلِيلِهِ وَكَثِيرِهِ وَمَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ وَالْمُضْطَرُّ لا يَشْرَبُ الْخَمْرَ لانَّهَا تَقْتُلُهُ وَتَحْرِيمُ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ وَكُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ وَتَحْرِيمُ الطِّحَالِ فَإِنَّهُ دَمٌ وَتَحْرِيمُ الْجِرِّيِّ وَالسَّمَكِ الطَّافِي وَالْمَارْمَاهِي وَالزِّمِّيرِ وَكُلِّ سَمَكٍ لا يَكُونُ لَهُ فَلْسٌ وَاجْتِنَابُ الْكَبَائِرِ وَهِيَ قَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ

It is also obligatory to believe in (the necessity of) the abstinence from the forbidden deeds – which include killing that the Sublime God has forbidden; fornication; stealing; drinking alcohol; ingratitude to parents; fleeing from the battle-field; wrongful use of orphans' property; eating dead animal's meat; drinking blood; eating pork; or eating the meat of any animal that is slaughtered and consecrated in the name of someone (or something) other than God – except in states of utmost necessity. Furthermore, it is furthermore obligatory to believe in the forbiddance of usury after getting to know about it, unlawful trade; gambling; cheating in weighing and measuring; false accusation of married women; sodomy; perjury; being despaired of receiving God's Comfort; feeling of security from God's unexpected plans; losing hope in God's Mercy; supporting oppressors and relying upon them; false swearing; not paying back other people's rights even though one is able to do so; deceit and arrogance; being wasteful or miserly; treachery; belittling the pilgrimage to the *Kaaba*; fighting with the Sublime God's friends; engaging in licentious acts; and finally (but not last) insistence on committing sins.

Moreover, Hamza ibn Muhammad ibn Ahmad ibn Ja'far ibn Muhammad ibn Zayd ibn Ali ibn Al-Husayn ibn Ali ibn Abi Talib (a.s.) narrated that Abu Nasr Qanbar ibn Ali ibn Shathan quoted on the authority of his father Al-Fadhl ibn Shathan, narrated a similar account on the authority of Ali ibn Musa Ar-Ridha' (a.s.) – with the exception that he did not mention that the Imam (a.s.) wrote (a letter) to Al-Ma'mun. In addition, in his tradition the letter also states that "The alms-tax for fasting is one bushel of wheat[34] or two bushels of barley, dates or raisins.[35]" In addition it mentions that, "When making ablutions, washing once is obligatory, but washing twice is recommendable." It also states that, "The sins of the Prophets (a.s.) are minor ones and are forgiven." It was also written that the alms-tax is due on nine things being wheat, barley, dates, raisins, camels, cows, sheep, gold and silver." However, the tradition narrated by Abdul Wahid ibn Muhammad ibn Abdoos – may God be pleased with him – is more reliable in my

opinion.

And al-Hakim Abu Muhammad Ja'far ibn Nu'aym ibn Shathan – may God be pleased with him – narrated the same on the authority of his uncle Abi Abdullah Muhammad ibn Shathan, on the authority of Ar-Ridha' (a.s.) just as Abdul Wahid ibn Muhammad ibn Abdoos had narrated.

عَزَّ وَجَلَّ وَالزِّنَا وَالسَّرِقَةُ وَشُرْبُ الْخَمْرِ وَعُقُوقُ الْوَالِدَيْنِ وَالْفِرَارُ مِنَ الزَّحْفِ وَأَكْلُ مَالِ الْيَتِيمِ ظُلْماً وَأَكْلُ الْمَيْتَةِ وَالدَّمِ وَلَحْمِ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ مِنْ غَيْرِ ضَرُورَةٍ وَأَكْلُ الرِّبَا بَعْدَ الْبَيِّنَةِ وَالسُّحْتُ وَالْمَيْسِرُ وَهُوَ الْقِمَارُ وَالْبَخْسُ فِي الْمِكْيَالِ وَالْمِيزَانِ وَقَذْفُ الْمُحْصَنَاتِ وَاللِّوَاطُ وَشَهَادَةُ الزُّورِ وَالْيَأْسُ مِنْ رَوْحِ اللَّهِ وَالأَمْنُ مِنْ مَكْرِ اللَّهِ وَالْقُنُوطُ مِنْ رَحْمَةِ اللَّهِ وَمَعُونَةُ الظَّالِمِينَ وَالرُّكُونُ إِلَيْهِمْ وَالْيَمِينُ الْغَمُوسُ وَحَبْسُ الْحُقُوقِ مِنْ غَيْرِ عُسْرٍ وَالْكَذِبُ وَالْكِبْرُ وَالإِسْرَافُ وَالتَّبْذِيرُ وَالْخِيَانَةُ وَالاسْتِخْفَافُ بِالْحَجِّ وَالْمُحَارَبَةُ لاوْلِيَاءِ اللَّهِ تَعَالَى وَالاشْتِغَالُ بِالْمَلاهِي وَالإِصْرَارُ عَلَى الذُّنُوبِ.

وَحَدَّثَنِي بِذَلِكَ حَمْزَةُ بْنُ مُحَمَّدِ بْنِ أَبِي جَعْفَرِ بْنِ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍقَالَ حَدَّثَنِي أَبُو نَصْرٍ قَنْبَرُ بْنُ عَلِيِّ بْنِ شَاذَانَ عَنْ أَبِيهِ، عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ الرِّضَا عَلَيْهِ السَّلامُ إِلا أَنَّهُ لَمْ يَذْكُرْ فِي حَدِيثِهِ أَنَّهُ كَتَبَ ذَلِكَ إِلَى الْمَأْمُونِ وَذَكَرَ فِيهِ الْفِطْرَةَ مُدَّيْنِ مِنْ حِنْطَةٍ وَصاع [صَاعاً] مِنَ الشَّعِيرِ وَالتَّمْرِ وَالزَّبِيبِ وَذَكَرَ فِيهِ أَنَّ الْوُضُوءَ مَرَّةً مَرَّةً فَرِيضَةٌ وَاثْنَتَانِ إِسْبَاغٌ وَذَكَرَ فِيهِ أَنَّ ذُنُوبَ الأَنْبِيَاءِ عَلَيْهِ السَّلامُ صِغَارُهُمْ مَوْهُوبَةٌ وَذَكَرَ فِيهِ أَنَّ الزَّكَاةَ عَلَى تِسْعَةِ أَشْيَاءَ عَلَى الْحِنْطَةِ وَالشَّعِيرِ وَالتَّمْرِ وَالزَّبِيبِ وَالإِبِلِ وَالْبَقَرِ وَالْغَنَمِ وَالذَّهَبِ وَالْفِضَّةِ.

وَحَدِيث عَبْد الواحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدُوسٍ رَضِيَ اللهُ عَنْهُ عِنْدِي أصح.

And al-Hakim Abu Muhammad Ja'far ibn Nu'aym ibn Shathan – may God be pleased with him – narrated that his uncle Abi Abdullah Muhammad ibn Shathan quoted on the authority of Fadhl ibn Shathan, a tradition similar to that narrated by Abdul Wahid Muhammad ibn Ubdoos on the authority of Ar-Ridha' (a.s.).

And among the other traditions from Ar-Ridha' (a.s.), we can cite the following ones:

35-2 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of al-Mobarrid, on the authority of al-Riashi, on the authority of Abu Asim who quoted on the authority of Ar-Ridha' (a.s.) that Musa ibn Ja'far (a.s.) once spoke well to his father (a.s.). His father (a.s.) said, "O my son! Praise be to God who designated you to be the successor of your forefathers, and as a source of pleasure among my children, and in return for my lost friends."

35-3 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Oun ibn Muhammad al-Kindi, on the authority of Abul Husayn Muhammad ibn Abi Ibad – who was known for drinking wine and listening to music – that he asked Ar-Ridha' (a.s.) about listening to music. He (a.s.) replied, "Those of Hijaz[36] consider it to be legitimate. However, it is

considered to be among the wrong and useless things. Have you not heard the Sublime God's words, *'Those who witness no falsehood, and, if they pass by futility, they pass by it with honorable* (*avoidance*)*.'*37"

35-4 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Oun ibn Muhammad al-Kindi, on the authority of Sahl ibn Al-Qasim al-Noshajani, "In Khorasan Ar-Ridha' (a.s.) told me that there are ties of kinship between you and I." He asked, "O Master! How is that?" Ar-Ridha' (a.s.) said, "When Abdullah ibn Aamer ibn Kariz conquered Khorasan, he captured two of the daughters of Yazdgird, the Persian King and sent them to Othman ibn Affan. He granted one of them to Al-Hassan (a.s.) and the other one to Al-Husayn (a.s.). They both died during childbirth. The wife (a.s.harBanu) of Al-Husayn (a.s.) delivered Ali ibn Al-Husayn (a.s.). Since she died during delivery, one of the maids - who was *Umm Walad*38 of one of Al-Husayn's (a.s.) grandchildren took care of him (while another woman breast-fed him). The Imam (a.s.) grew up and knew

وحَدَّثَنا الْحاكِم أَبُو مُحَمَّد جَعْفَر بْن نُعَيْم بْن شاذان رَضِيَ اللهُ عَنْهُ، عَن عَمِّهِ أَبي عَبْدِ اللَّه مُحَمَّد بْن شاذان، عَن الفَضْلِ بْنِ شاذان، عَن الرِّضا عَلَيْهِ السَّلامُ مثل حَدِيث عَبْد الواحِدِ بْن مُحَمَّد بْن عَبْدُوسٍ.

ومن اخباره عَلَيْهِ السَّلامُ

2 ـ حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْن بْن أَحْمَد الْبَيْهَقِيُّ قالَ حَدَّثَني مُحَمَّد بْن يَحْيَى الصُّوليُّ قالَ حَدَّثَني المبرد قالَ حَدَّثَني الرياشي قالَ: حَدَّثَنا أَبُو عاصِمٍ وَرَواه عَن الرِّضا عَلَيْهِ السَّلامُ أَن جَعْفَر عَلَيْهِ السَّلامُ تكلم يَوْماً بَيْن يَدِيَ أَبِيهِ عَلَيْهِ السَّلامُ فَأَحسن فَقالَ لَهُ: يا بَنِي الْحَمْدُ لِلَّهِ الَّذي جعلك خلفا من الآباء وَسروراً من الأبناء وَعوضا عَنْ الأصدقاء.

3 ـ حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْن بْن أَحْمَد الْبَيْهَقِيُّ قالَ: حَدَّثَنا مُحَمَّد بْن يَحْيَى الصُّوْليُحَدَّثَنا عَوْنُ بْن مُحَمَّد الْكِنْدِيُّ قالَ حَدَّثَني أَبُو الحُسَيْن مُحَمَّد بْن أَبي عباد وَكَانَ مُشْتَهَراً بِالسَّمَاعِ وَيشْرُب النَّبِيذ قَالَ سَأَلْتُ الرِّضَا عَلَيْهِ السَّلامُ عَنِ السَّمَاعِ فَقَالَ لاهْلِ الْحِجَازِ رَأْيٌ فِيهِ وَهُوَ فِي حَيِّزِ الْبَاطِلِ وَاللَّهْوِ أَمَا سَمِعْتَ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: وَإِذا مَرُّوا بِاللَّغْوِ مَرُّوا كِراماً

4 ـ حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْن بْن أَحْمَد الْبَيْهَقِيُّ قالَ حَدَّثَني مُحَمَّد بْن يَحْيَى الصُّوليُّ قالَ: حَدَّثَنا عَوْنُ بْن مُحَمَّد الْكِنْدِيُّ قالَ: حَدَّثَنا سَهْل بْن القاسِم النوشجاني قالَ: قَالَ لِيَ الرِّضَا عَلَيْهِ السَّلامُ بِخُرَاسَانَ إِنَّ بَيْنَنَا وَبَيْنَكُمْ نَسَبٌ [نَسَباً] قُلْتُ وَمَا هُوَ أَيُّهَا الأَمِيرُ قَالَ إِنَّ عَبْدَ اللَّهِ بْنَ عَامِرِ بْن كَرِيزٍ لَمَّا افْتَتَحَ خُرَاسَانَ أَصَابَ ابْنَتَيْن لِيَزْدَجَرْدَ بْن شَهْرِيَارَ مَلِكِ الأَعَاجِمِ فَبَعَثَ بِهِمَا إِلَى عُثْمانَ بْن عَفَّانَ فَوَهَبَ إِحْدَاهُمَا لِلْحَسَنِ وَالأُخْرَى لِلْحُسَيْن عَلَيْهِ السَّلامُ فَمَاتَتَا عِنْدَهُمَا نُفَسَاوَيْن وَكَانَتْ صَاحِبَةُ الْحُسَيْن عَلَيْهِ السَّلامُ نَفِسَتْ بِعَلِيّ بْن الْحُسَيْن عَلَيْهِ السَّلامُ فَكَفَلَ عَلِيّاً بَعْضُ أُمَّهَاتِ وَلَدِ أَبِيهِ فَنَشَأَ وَهُوَ لا يَعْرِفُ أُمّـاً

no one else to be his mother, but later he realized that she had only been his care-taker. The people considered her *Umm Walad* to be his mother. When he married her, they thought that he has married his own mother. Take refuge in God! It was not so. This woman was living in Ali ibn Al-Husayn's (a.s.) house. Once after Ali ibn Al-Husayn (a.s.) had finished making love to one of his wives and was leaving the room to go and make the ritual ablutions, that woman saw him. He asked her, "If you also wish to be married, fear God and tell me." She replied, "Yes." Then the Imam (a.s.) married her, too. Since the people considered her to be his mother, they spread the rumors that Ali ibn Al-Husayn (a.s.) had married his own mother."

(Muhammad ibn Yahya al-Sowli added,) "Oun told me that Sahl ibn Qasim that all of Abu Talib's descendants had narrated this tradition of Ar-Ridha' (a.s.) from me."

35-5 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Oan ibn Muhammad, on the authority of Abul Husayn Muhammad ibn Abi Abbad that one day he had heard Ar-Ridha' (a.s.) say, "O servant! Bring us our early meal." I thought that maybe he was not using proper language. He noticed this from my face and recited the following verse (of the Qur'an), *'...Bring us our early meal;...'*[39]*"*[40]

35-6 In the year 285 A.H. (897 A.D.), al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Abu Thakwan Al-Qasim ibn Isma'il in Seiraf on the authority of Ibrahim ibn Abbas al-Sowli al-Katib in (the city of) Ahwaz in the year 227 A.H. (841 A.D.), "One day we were in the company of Ali ibn Musa Ar-Ridha' (a.s.) and he (a.s.) told me, 'There is no true joy in this world.' Some of the jurisprudents present there said, 'It is not so. Did not God the Honorable the Exalted say? *'Then, shall ye be questioned that Day about the joy* (*ye indulged in!*)*.'*[41] Is it not just the cold water we drink in this world?'" Then Ar-Ridha' (a.s.) told them in a loud voice, 'That is how you interpret it and bring about several forms of interpretation for it.' Some said, 'It is cold water.' Others said, 'It is delicious food.' Still others said, 'It is good sleep.' Ar-Ridha' (a.s.) said, 'I quote on the authority of my father (a.s.), on the authority of his father Abi Abdullah As-Sadiq (a.s.) that what you said about the Sublime God's words, *'Then, shall ye be questioned that Day about the joy* (*ye indulged in!*)*'* were told to him.

غَيْرَهَا ثُمَّ عَلِمَ أَنَّهَا مَوْلاتُهُ وَكَانَ النَّاسُ يُسَمُّونَهَا أُمَّهُ وَزَعَمُوا أَنَّهُ زَوَّجَ أُمَّهُ وَمَعَاذَ اللَّهِ إِنَّمَا زَوَّجَ هَذِهِ عَلَى مَا ذَكَرْنَاهُ وَكَانَ سَبَبَ ذَلِكَ أَنَّهُ وَاقَعَ بَعْضَ نِسَائِهِ ثُمَّ خَرَجَ يَغْتَسِلُ فَلَقِيَتْهُ أُمُّهُ هَذِهِ فَقَالَ لَهَا إِنْ كَانَ فِي نَفْسِكِ فِي هَذَا الأَمْرِ شَيْءٌ فَاتَّقِي اللَّهَ وَأَعْلِمِينِي فَقَالَتْ نَعَمْ فَزَوَّجَهَا فَقَالَ نَاسٌ زَوَّجَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلامُ أُمَّهُ قَالَ عَوْنٌ قَالَ لِي سَهْلُ بْنُ الْقَاسِمِ مَا بَقِيَ طَالِبِيٌّ عِنْدَنَا إِلا كَتَبَ عَنِّي هَذَا الْحَدِيثَ عَنِ الرِّضَا عَلَيْهِ السَّلامُ.

5 ـ حَدَّثَنا الْحاكِمِ أَبُو عَلِي الحُسَيْنِ بْنِ أَحْمَد الْبَيْهَقِيُّ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ يَحْيَى الصُّوْلِيُحَدَّثَنا عَوْنُ بْنِ مُحَمَّد قالَ: حَدَّثَنا أَبُو الحُسَيْن مُحَمَّدِ بْنِ أَبِي عباد قالَ سَمِعْتُ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ يَوْماً: يَا غُلامُ آتِنَا الْغَدَاءَ فَكَأَنِّي [فَكَأَنْ] أَنْكَرْتُ ذَلِكَ فَبُيِّنَ [فَتَبَيَّنَ] الإِنْكَارُ فِيَّ فَقَرَأَ قالَ لِفَتاهُ آتِنا غَداءَنا فَقُلْتُ الأَمِيرُ أَعْلَمُ النَّاسِ وَأَفْضَلُهُمْ

6 ـ حَدَّثَنا الْحاكِمِ أَبُو عَلِي الحُسَيْنِ بْنِ أَحْمَد الْبَيْهَقِيُّ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ يَحْيَى الصُّوْلِيُحَدَّثَنا أَبُو ذكوان القاسِم بْنِ إِسْمَاعِيل بسيراف سِنَةَ خَمْس وَثَمانين وَمائتَيْنِ قالَ: حَدَّثَنا إِبْراهيمِ بْنِ عَبَّاس الصُّوليُّ الكاتب بِالأَهواز سِنَةَ سبع وَعِشْرِينَ وَمائتَيْنِ قالَ كُنَّا يَوْماً بَيْنَ يَدَيْ عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ فَقَالَ لَيْسَ فِي الدُّنْيَا نَعِيمٌ حَقِيقِيٌّ فَقَالَ لَهُ بَعْضُ الْفُقَهَاءِ مِمَّنْ حَضَرَهُ فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ ثُمَّ لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ أَمَا هَذَا النَّعِيمُ فِي الدُّنْيَا وَهُوَ الْمَاءُ الْبَارِدُ فَقَالَ لَهُ الرِّضا عَلَيْهِ السَّلامُ وَعَلا صَوْتَهُ كَذَا فَسَّرْتُمُوهُ أَنْتُمْ وَجَعَلْتُمُوهُ عَلَى ضُرُوبٍ فَقَالَتْ طَائِفَةٌ هُوَ الْمَاءُ الْبَارِدُ وَقَالَ غَيْرُهُمْ هُوَ الطَّعَامُ الطَّيِّبُ وَقَالَ آخَرُونَ هُوَ طِيبُ النَّوْمِ وَلَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ، عَن أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلامُ أَنَّ أَقْوَالَكُمْ هَذِهِ ذُكِرَتْ عِنْدَهُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ ثُمَّ لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ فَغَضِبَ عَلَيْهِ

Then Imam As-Sadiq (a.s.) got angry and said, 'The Exalted the Honorable God will neither question His servants about what He has nobly bestowed upon them, nor will He mention it to them. Even mentioning a good deed is bad for the people to do. How could they ascribe to God the Exalted the Honorable what God's creatures will not be pleased with? However, the true joy is the love for us – the Members of the Holy Household. This is what God will question the people about after questioning them about the Unity of God and the Prophethood. If one has been loyal to this he will be rewarded with Heaven which is the Eternal Joy. My father had indeed hear this from his father (a.s.) who had heard it from his forefathers (a.s.) all the way back to the Commander of the Faithful (a.s.) who said, "God's Prophet (S) said, 'O Ali! Indeed, the first thing that one will be questioned about after death is to testify that '*There is no god but God'* and that *'Muhammad* (*a.s.*) *is God's Messenger.'* He will also be questioned about testifying that *'You* (*Ali*) *are the one with authority over the believers due to the authority which God has established and I have established for you.'* Whoever believes in these will be sent to the Joy in which there is no end.'"

(Muhammad ibn Yahya al-Sowli added,) Abu Thakwan narrated this tradition for me without me asking him to do so. When he finished, he said, "I told you this tradition for several reasons. First of all, you have come to visit me from Basra42. Secondly, its narrator is your uncle (Ibrahim bin Abbas al-Sowli). Thirdly, I was always interested solely in poetry and linguistics and did not pay any attention to anything else, until I dreamt of the Prophet (S). The people were greeting him, and he greeted them back. I went forward and greeted the Prophet (S) but he did not return my greetings. Al-Sowli asked, "O Prophet of God! Am I not from among your nation?" He (a.s.) said, "Yes, you are. But tell the people the tradition about *"joy"* that you have heard from Ibrahim." Al-Sowli said, "This is the tradition which the people narrate on the authority of God's Prophet (S). However, there is not such a description of *"joy"* in it with verses and interpretations. They just say that God's Prophet (S) said, "The very first thing one is questioned about on the Resurrection Day is to testify to the Unity (of God), the Prophethood and the Authority of Ali ibn Abi Talib (a.s.)."

35-7 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Muhammad

السَّلامُ وَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ لا يَسْأَلُ عِبَادَهُ عَمَّا تَفَضَّلَ عَلَيْهِمْ بِهِ وَلا يَمُنُّ بِذَلِكَ عَلَيْهِمْ وَالامْتِنَانُ بِالإِنْعَامِ مُسْتَقْبَحٌ مِنَ

الْمخْلُوقِينَ فَكَيْفَ يُضَافُ إِلَى الْخَالِقِ عَزَّ وَجَلَّ مَا لا يَرْضَى لِلْمَخْلُوقِينَ بِهِ وَلَكِنَّ النَّعِيمَ حُبُّنَا أَهْلَ الْبَيْتِ وَمُوَالاتُنَا يَسْأَلُ اللَّهُ عَنْهُ بَعْدَ التَّوْحِيدِ وَالنُّبُوَّةِ لانَّ الْعَبْدَ إِذَا وَفَى بِذَلِكَ أَدَّاهُ إِلَى نَعِيمِ الْجَنَّةِ الَّتِي لا تَزُولُ وَلَقَدْ حَدَّثَنِي بِذَلِكَ أَبِي، عَن أَبِيهِ، عَن مُحَمَّدِ بْنِ عَلِيٍّ، عَن أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ، عَن أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ، عَن أَبِيهِ عَلِيٍ عَلَيْهِ السَّلامُ أَنَّهُ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَا عَلِيُّ إِنَّ أَوَّلَ مَا يُسْأَلُ عَنْهُ الْعَبْدُ بَعْدَ مَوْتِهِ شَهَادَةُ أَنْ لا إِلَهَ إِلا اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ وَأَنَّكَ وَلِيُّ الْمُؤْمِنِينَ بِمَا جَعَلَهُ اللَّهُ وَجَعَلْتُهُ لَكَ فَمَنْ أَقَرَّ بِذَلِكَ وَكَانَ يَعْتَقِدُهُ صَارَ إِلَى النَّعِيمِ الَّذِي لا زَوَالَ نعمة اللهُ فَقَالَ لِي ابْنُ ذَكْوَانَ بَعْدَ أَنْ حَدَّثَنِي بِهَذَا الْحَدِيثِ مُبْتَدِئاً مِنْ غَيْرِ سُؤَالٍ أُحَدِّثُكَ بِهَذَا مِنْ جِهَاتٍ مِنْهَا لِقَصْدِكَ لِي مِنَ الْبَصْرَةِ وَمِنْهَا أَنَّ عَمَّكَ أَفَادَنِيهِ وَمِنْهَا أَنِّي كُنْتُ مَشْغُولاً بِاللُّغَةِ وَالأَشْعَارِ وَلا أُعَوِّلُ عَلَى غَيْرِهِمَا فَرَأَيْتُ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي النَّوْمِ وَالنَّاسُ يُسَلِّمُونَ عَلَيْهِ فَيُجِيبُهُمْ فَسَلَّمْتُ فَمَا رَدَّ عَلَيَّ فَقُلْتُ مَا أَنَا مِنْ أُمَّتِكَ يَا رَسُولَ اللَّهِ فَقَالَ بَلَى وَلَكِنْ حَدِّثِ النَّاسَ بِحَدِيثِ النَّعِيمِ الَّذِي سَمِعْتَهُ مِنْ إِبْرَاهِيمَ قَالَ الصَّوْلِيُّ وَهَذَا حَدِيثٌ قَدْ رَوَاهُ النَّاسُ عَنِ النَّبِيِإِلا أَنَّهُ لَيْسَ فِيهِ ذِكْرُ النَّعِيمِ وَالآيَةِ وَتَفْسِيرِهَا إِنَّمَا رَوَوْا أَنَّ أَوَّلَ مَا يُسْأَلُ عَنْهُ الْعَبْدُ يَوْمَ الْقِيَامَةِ الشَّهَادَةُ وَالنُّبُوَّةُ وَمُوَالاةُ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ.

7 ـ حَدَّثَنا الْحاكِمِ أَبُو عَلِي الحُسَيْنِ بْنِ أَحْمَد الْبَيْهَقِيُّ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ يَحْيَى الصُّوْلِيُحَدَّثَنا مُحَمَّدِ بْنِ مُوسَى الرَّازِيُّ قالَ حَدَّثَني أَبي قالَ ذَكَرَ الرِّضَا عَلَيْهِ السَّلامُ يَوْماً

ibn Musa al-Razi, on the authority of his father that one day Ar-Ridha' (a.s.) mentioned the Qur'an and talked about the greatness of the proofs in it, its verses and the miracle in its order and said, "It is God's Strong Rope. It is the Reliable Grip. It is the ideal way. It guides you to Heaven, and saves you from the Fire. It will not age as time goes by. It will not lose its value in different languages, since it has not been revealed for a specific era of time. It is established as the proof of reasoning. And it is a proof for all mankind. '*No falsehood can approach it from before or behind it: It is sent down by One Full of Wisdom, Worthy of all Praise.*'[43]"

35-8 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Sahl ibn Al-Qasim al-Nowshajani that a man told Ar-Ridha' (a.s.), "O son of God's Prophet (S)! They have narrated that Orwat ibn al-Zobayr had said that God's Prophet (S) passed away while he was in a state of concealment of faith!" Ar-Ridha' (a.s.) replied, "After the following verse from God the Exalted the Sublime was revealed, *'O Apostle! proclaim the* (*message*) *which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And God will defend thee from men* (*who mean mischief*)*. For God guideth not those who reject Faith.'*[44]*,* all the requirements for the concealment of faith between him and the people were eliminated by the Honorable the Exalted God's guarantee. However the *Quraysh* (tribe) did as they wished after his demise. However, he (a.s.) might have been practicing the concealment of faith before this verse was revealed."

35-9 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Al-Qasim ibn Isma'il, on the authority of Ibrahim ibn Al-Abbas that Ali ibn Musa Ar-Ridha' (a.s.) narrated on the authority of his father (a.s.), on the authority of Ja'far ibn Muhammad (a.s.), "When the world's affairs run in one's favor, he even reveals other people's good

traits, but when the world's affairs run against someone's favor, he even forgets about his own good traits."

35–10 Al–Hakim Abu Ali Al–Husayn ibn Ahmad al–Bayhaqi narrated that Muhammad ibn Yahya al–Sowli quoted on the authority of Abu Thakwan, on the authority of Ibrahim ibn Al–Abbas that he had heard Ali ibn Musa Ar–Ridha' (a.s.) say, "Two decades of friendship will cause close ties, and knowledge will bring about more for its possessor than what his parents might leave for him."

الْقُرْآنَ فَعَظَّمَ الْحُجَّةَ فِيهِ وَالآيَةَ الْمُعْجِزَةَ فِي نَظْمِهِ فَقَالَ هُوَ حَبْلُ اللَّهِ الْمَتِينُ وَعُرْوَتُهُ الْوُثْقَى وَطَرِيقَتُهُ الْمُثْلَى الْمُؤَدِّي إِلَى الْجَنَّةِ وَالْمُنْجِي مِنَ النَّارِ لا يَخْلُقُ مِنَ الأَزْمِنَةِ وَلا يَغِثُّ عَلَى الأَلْسِنَةِ لانَّهُ لَمْ يُجْعَلْ لِزَمَانٍ دُونَ زَمَانٍ بَلْ جُعِلَ دَلِيلَ الْبُرْهَانِ وَحُجَّةً عَلَى كُلِّ إِنْسَانٍ لا يَأْتِيهِ الْباطِلُ مِنْ بَيْنِ يَدَيْهِ وَلا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ.

8 ـ حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْن بْن أحْمَد الْبَيْهَقِيُّ قالَ: حَدَّثَنا مُحَمَّد بْن يَحْيَى الصُّوْلِيُحَدَّثَني سَهْل بْن القاسِم النوشجانِي قالَ: قَالَ رَجُلٌ لِلرِّضَا عَلَيْهِ السَّلامُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّهُ يُرْوَى عَنْ عُرْوَةَ بْنِ زُبَيْرٍ أَنَّهُ قَالَ تُوُفِّيَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَهُوَ فِي تَقِيَّةٍ فَقَالَ أَمَّا بَعْدَ قَوْلِ اللَّهِ عَزَّ وَجَلَّ يا أَيُّهَا الرَّسُولُ بَلِّغْ ما أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَما بَلَّغْتَ رِسالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ فَإِنَّهُ أَزَالَ كُلَّ تَقِيَّةٍ بِضَمَانِ اللَّهِ عَزَّ وَجَلَّ لَهُ وَبَيَّنَ أَمْرَ اللَّهِ وَلَكِنَّ قُرَيْشاً فَعَلَتْ مَا اشْتَهَتْ بَعْدَهُ وَأَمَّا قَبْلَ نُزُولِ هَذِهِ الآيَةِ فَلَعَلَّهُ.

9 ـ حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْن بْن أحْمَد الْبَيْهَقِيُّ قالَ حَدَّثَني مُحَمَّد بْن يَحْيَى الصُّوليُّ قالَ حَدَّثَني القاسِم بْن إِسْمَاعِيل قالَ: حَدَّثَنا إِبْراهيم بْن العَبَّاس قالَ: حَدَّثَنا عَلاىّ بْنِلرِّضا عَلَيْهِ السَّلامُ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّد عَلَيْهِ السَّلامُ أَنَّهُ قالَ إِذَا أَقْبَلَتِ الدُّنْيَا عَلَى إِنْسَانٍ أَعْطَتْهُ مَحَاسِنَ غَيْرِهِ وَإِذَا أَدْبَرَتْ عَنْهُ سَلَبَتْهُ مَحَاسِنَ نَفْسِهِ.

10 ـ حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْن بْن أحْمَد الْبَيْهَقِيُّ قالَ: حَدَّثَنا مُحَمَّد بْن يَحْيَى الصُّوليُّ قالَ: حَدَّثَنا أَبُو ذكوان قالَ: حَدَّثَنا إِبْراهيم بْنِ العَبَّاسِ قالَ سَمِعْتُ عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ يَقُولُ: مودّةُ عِشْرِينَ سِنَةَ قَرابَة وَالعِلْمُ أجمع لأهله من الآباء.

35–11 Muhammad ibn Ahmad ibn Al–Husayn ibn Yusuf al–Baghdadi narrated that Abul Hassan Ahmad ibn Al–Fadhl – the congregational prayer leader of (the city of) Ahwaz quoted on the authority of Bakr ibn Ahmad ibn Muhammad ibn Ibrahim al–Qasri – the servant of al–Khalil al–Mahlami who quoted on the authority of Al–Hassan ibn Ali ibn Muhammad ibn Ali ibn Musa (a.s.), on the authority of Ali ibn Musa (ar–Ridha') (a.s.), on the authority of his father Musa ibn Ja'far ibn Muhammad (al–Kazim) (a.s.), "The Riser will be none but an Imam – the son of an Imam and a Trustee – the son of a Trustee."

35–12 According to the same chain of documents on the authority of Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.) it is narrated that in his will the Prophet (S) advised the people to follow Ali (a.s.), Al–Hassan (a.s.) and Al–Husayn (a.s.); and said the following regarding the

following verse from the Holy Qur'an, '*O ye who believe! Obey God, and obey the Apostle, and those charged with authority among you.'*[45] What is meant by this verse is the Imams (a.s.) from the progeny of Ali (a.s.) and (the Blessed Lady) Fatima (a.s.) until the Hour (the Day of Resurrection) arrives.

35-13 Muhammad ibn Ahmad ibn Al-Husayn ibn Yusuf al-Baghdadi narrated that Ahmad ibn Al-Fadhl quoted on the authority of Bakr ibn Ahmad al-Qasri, on the authority of Abu Muhammad Al-Hassan ibn Ali ibn Musa (a.s.), on the authority of his father (a.s.), on the authority of Al-Husayn ibn Ali (a.s.) that he (a.s.) heard God's Prophet (S) say, "On the Night of the Journey[46] when my Lord caused my Ascension, I saw an angel in the midst of the Throne holding a sword of light with which he played just as Ali ibn Abi Talib (a.s.) played with his sword - the Zil-Faqar. I saw that whenever the angels were eager to see the face of Ali ibn Abi Talib (a.s.), they looked at that angel. I asked, O my Lord! Is this my cousin Ali ibn Abi Talib? The Lord replied, "O Muhammad! This is an angel whom I have created like Ali. He is busy worshipping Me in the midst of the Throne. All the reward for his good deeds, glorifications and sanctifications are recorded for Ali ibn Abi Talib (a.s.) all the way up until the Resurrection Day."

35-14 Muhammad ibn Ahmad ibn Al-Husayn ibn Yusuf al-Baghdadi narrated that Ali ibn Muhammad ibn Anbasa quoted on the authority of Al-Hassan ibn Soleiman al-Malti that Ali ibn Musa Ar-Ridha' (a.s.) quoted

11 - حَدَّثَنا مُحَمَّدِ بْنِ أَحْمَدِ بْنِ الحُسَيْنِ بْنِ يُوسِف البَغدْادي قالَ حَدَّثَني الحُسَيْنِ بْنِالفَضْلِ إمام جامِع أهواز قالَ: حَدَّثَنا بَكْرِ بْنِ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ إبْراهيم القصري غُلام الخليل المحلمي قالَ: حَدَّثَنا الحَسَن بْنِ عَلِى، عَن مُحَمَّدِ بْنِ عَلِيّ بْنِ مُوسَى، عَن عَلِيّ بْنِ مُوسَى موسَى بْنِ جَعْفَرِ بْنِ مُحَمَّد عَلَيْهِ السَّلامُ قالَ لا يَكُون الْقائِم إلاّ إمام بْنِ إمام وَوَصِيُّ بْنِ وَصِيُّ.

12 - وَبِهذَا الإسناد، عَن جَعْفَرِ بْنِ مُحَمَّد، عَن أَبيهِ مُحَمَّدِ بْنِ عَلِى عَلَيْهِ السَّلامُ قالَ أَوْصى النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِلى عَلِيّ وَالحَسَن وَالحُسَيْن عَلَيْهِ السَّلامُ ثُمَّ قالَ فِي قَوْلَ اللَّه عَزَّ وَجَلَّ يا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِ مِنْكُمْ قالَ الأَئِمَّةِ من وُلْدِ عَلِيّ وَفاطِمَة عَلَيْهِ السَّلامُ إِلى أَن تقوم السَّاعَة.

13 - وَحَدَّثَنا مُحَمَّدِ بْنِ أَحْمَدِ بْنِ الحُسَيْنِ بْنِ يُوسِف البَغدْادي قالَ حَدَّثَني أَحْمَدِ بْنِ الفَضْلِ قالَ حَدَّثَني بَكْرِ بْنِ أَحْمَد القصري قالَ حَدَّثَني أَبُو مُحَمَّد الحَسَن بْنِ عَلِيّ بْنِ مُحَمَّدِ بْنِمُوسَىعَنْ آبائه عَلَيْهِ السَّلامُ قالَ سَمِعْتُ جَدّي رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ لَيْلَةَ أَسْرَى بِي رَبّي عَزَّ وَجَلَّ رَأَيْتُ فِي بُطْنَانِ الْعَرْشِ مَلَكاً بِيَدِهِ سَيْفٌ مِنْ نُورٍ يَلْعَبُ بِهِ كَمَا يَلْعَبُ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ بِذِي الْفَقَارِ وَأَنَّ الْمَلائِكَةَ إِذَا اشْتَاقُوا إِلَى عَلِيّ بْنِ أَبِي طَالِبٍ نَظَرُوا إِلَى وَجْهِ ذَلِكَ الْمَلَكِ فَقُلْتُ يَا رَبِّ هَذَا أَخِي عَلِيُّ بْنُ أَبِي طَالِبٍ وَابْنُ عَمّي فَقَالَ يَا مُحَمَّدُ هَذَا مَلَكٌ خَلَقْتُهُ عَلَى صُورَةِ عَلِيٍّ يَعْبُدُنِي فِي بُطْنَانِ عَرْشِي تُكْتَبُ حَسَنَاتُهُ وَتَسْبِيحُهُ وَتَقْدِيسُهُ لِعَلِيّ بْنِ أَبِي طَالِبٍ إِلَى يَوْمِ الْقِيَامَةِ.

14 - وَحَدَّثَنا مُحَمَّدِ بْنِ أَحْمَدِ بْنِ الحُسَيْنِ بْنِ يُوسِف البَغدْادي قالَ: حَدَّثَنا عَلِيّ بْنِعنبسة قالَ: حَدَّثَنا الحَسَن بْنِ سُلَيْمان الملطي قالَ: حَدَّثَنا عَلِيّ بْنِ مُوسَى الرِّضَا عَلَيْهِ

on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali ibn Abi Talib (a.s.), "God's Prophet (S) said, 'Jealousy is about to overtake Divinely-Ordained Destiny.'"

35-15 Muhammad ibn Ahmad ibn Al-Husayn ibn Yusuf al-Baghdadi narrated that Ali ibn Muhammad ibn Anbasa quoted on the authority of Darim ibn Qabeesa an-Nahshali that Ali ibn Musa Ar-Ridha' (a.s.) quoted on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali ibn Abi Talib (a.s.), "God's Prophet (S) said, 'O Ali! None but the pious, the immaculate, the devoted and the sincere ones would honor you as you deserve to be honored. However, there are rarely any such people in my nation. They are as rare in numbers as there are white hairs on a black cow in the darkness of the night!'"

35-16 Muhammad ibn Ahmad ibn Al-Husayn ibn Yusuf al-Baghdadi narrated that Ali ibn Muhammad ibn Anbasa quoted on the authority of Al-Husayn ibn Muhammad al-Alawi at Johfa that Ali ibn Musa Ar-Ridha' (a.s.) quoted on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali ibn Abi Talib (a.s.), "God's Prophet (S) came to us having an agate ring from Yemen on his finger. He (a.s.) prayed with us. When he finished praying, he gave it to me and said, 'O Ali! Pray while wearing this. Don't you know that praying with an agate ring (on one's finger) has the reward of seventy prayers? The agate recites glorifications, repents and its reward will be given to its owner. Piety is due to God and by Him we may succeed.'"

1. Qur'an, 41:42
2. God's Prophet (S) said that God the Exalted the High revealed to him on the night of his ascension three things about Ali: that he is the Master of the believers, the Leader of the pious ones, and the Leader of those with white-foreheads or "Qa'ed al-Qur-Il-Muhaj'jelin" - those who are proud of their deeds. Some have interpreted this term to refer to those whose hands, feet and foreheads are white due to extended prostrations.
3. Deeply versed in the knowledge of the Prophets (a.s.)
4. To hold onto the Divine Path
5. By the coming of the Riser (a.s.)
6. 'Janabah, i.e. major ritual impurity caused by sexual intercourse or the like
7. Although they are considered to be one unit
8. 'Wilaya which has various meanings in Arabic. It may refer to leadership, loyalty...etc. In this regard, it refers to believing in the Divine Leadership of the twelve Immaculate Imams (a.s.).
9. A skin of an animal cannot be tanned and worn unless that animal is dead. However, 'dead animal', here, stands for the animals whose flesh in legally eatable but were not slaughtered according to the Islamic Law, such as the animals that are found dead.
10. 'Qunut is performed before 'ruku and after 'qira'a.
11. In the Name of God, the Beneficent the Merciful.
12. Each mudd equals 750 grams. Thus each 'sa' equals three kilograms.
13. There are three types of Hajj as follows: 1- Hajj Al-Kira'an ;2-Hajj 'Tamatu; 3-Hajj Ifra'ad. They are as follows: 1- Hajj Al Kira'an: A pilgrim puts on 'Ihram and goes to Mecca during the months of Hajj i.e. Shawa'al, Dhul-Qadha, Dhul-Hajja). After perfoming 'Umra he stays in 'Ihram till he finishes all the steps of Hajj and on 10th of Dhul-Hajja removes his/her 'Ihram. 2- Hajj 'Tamatu: A pilgrim puts on 'Ihram and goes to Mecca during the months of Hajj i.e. Shawa'al, Dhul-Qadha, Dhul-Hajja). After perfoming 'Umra he removes the 'Ihram and then puts it on again on the 8th of Dhul-Hajja when he leaves for Mina. 3- Hajj Ifra'ad: A pilgrim who lives within the bounds of Haram (for Ahnaf it is upto the 'Miqat) puts on the

‘Ihram (the two cloths) and goes directly to Mina on the 8th of Dhul-Hajja. Those who do Hajj Ifra’ad will not sacrifice an animal on the 10th of Dhul-Hajja.

14. Qur’an, 2:196

15. Then if the new husband divorces her or dies, she can marry her previous husband again.

16. This means that it is not proper to divorce women three times at once in order to get totally rid of them. The above requirement was designed for when a man divorces his wife on three separate occasions.

17. ‘God and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect.’ [Qur’an, 33:56]

18. God says, “And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command),Show gratitude to Me and to thy parents: to Me is (thy final) Goal. But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to me (in love): in the end the return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did." [Qur’an, 31:14-15].

19. “Also (prohibited are) women already married, except those whom your right hands possess: Thus hath God ordained (prohibitions) against you: except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property,- desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, agree mutually (to vary it), there is no blame on you, and God is All-Knowing, All-Wise.” [Qur’an, 4:24]

20. “And complete the Hajj or 'Umra in the service of God. But if ye are prevented (from completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (necessitating shaving), (he should) in compensation either fast, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions (again), if anyone wishes to continue the 'Umra on to the hajj, He must make an offering, such as he can afford, but if he cannot afford it, He should fast three days during the hajj and seven days on his return, making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear God, and know that God is strict in punishment.” [Qur’an, 2:196].

21. Al-'awl: The Sunnis believe in al-'awl (reduction); which means that reduction must include each of the possessors of the shares according to the ratio of his share. As for the Shi'ites, they say that reduction includes some inheritors, not all of them, and they have given proofs of that in the researches on inheritance.

22. There is no 'asabah in inheritance according to the viewpoints of the Shiites. As an example of that, we can cite the case when the deceased leaves behind one daughter. Then she will inherit half of what he has left behind. She will inherit the second half by virtue of distribution. The view of those other than the Shiites is that the second half of the inheritance should be given to al-'asabah or the males who are related to the deceased such as the daughter’s uncles.

23. Here, the Imam (a.s.) has presented some precepts regarding inheritance: Firstly, there is no reduction in the religious duties and inheritance which God has imposed on men. This can be explained as follows. If the inheritors are numerous and their shares are more than the religious share, for example, if the deceased leaves behind a wife, two parents, and two daughters then the shares in this religious duty is one-fourth, two one-sixths, and two one-thirds. Accordingly, the Sunnis believe in ‘al-'Awl (reduction); meaning that reduction must include each of the possessors of the shares according to the ratio of his share. As for the Shiites, they say that reduction includes some inheritors, not all of them. Secondly, the first degree in inheritance is of two types: One of them is the parents apart from the grandfathers and grandmothers; the other is the children. The wife inherits along with these two types, for she inherits one-fourth (of the wealth) when there are no children, and one-eighth when there are children. As for the husband, he inherits one-fourth (of the wealth) when there are children, and half of the wealth when there are no children.

24. To cut off the prepuce of a male or a similar fold enveloping the clitoris of a female

25. Qur’an, 2:286

26. Qur’an, 6:164

27. Qur’an, 53:39

28. ‘Eid ul-Adha is a festival that is celebrated on the 10th of Dhul-Hajja and marks the close of the Hajj ceremony or Pilgrimage to the Kaaba. The ‘Eid is celebrated with great solemnity and reverence everywhere. Like ‘Eid ul-Fitr, Muslims

make preparations several days before the festival. The animals to be sacrificed are bought well before the ‘Eid day by those who can afford to do so.

29. "Puerperal" means the six weeks after having a baby.

30. Who question one in the grave

31. This refers to the council to choose a Caliph from among its members. These members were: Ali, Othman, Abdurrehman bin Auf, Sa’d bin Abi Waqqas, az-Zubair bin al-Awwam and Talha bin Ubaydillah.

32. Qur’an, 18:104-105

33. Then they ham-strung the she-camel, and insolently defied the order of their Lord, saying, "O Salih! Bring about thy threats, if thou art an apostle (of God)!"[Qur’an, 7:77].

34. One and a half Kilograms.

35. Three Kilograms.

36. Referring to the jurisprudents

37. Qur’an, 25:72

38. Umm Walad in Arabic is used for a slave-wife who delivers her master's child.

39. Qur’an, 18:62

40. When they had passed on (a.s.ome distance), Moses said to his attendant, "Bring us our early meal; truly we have suffered much fatigue at this (a.s.tage of) our journey."

41. Qur’an, 102:8

42. All the way to Seiraf which took about seven days to travel to at that time

43. Qur’an, 41:42

44. Qur’an, 5:67

45. Qur’an, 4:59

46. “Glory to (God) Who did take His servant for a Journey by night from the Sacred Mosque to the farthest Mosque.” [Qur’an, 17:1]

This refers to the Ascension of the Prophet of God (a.s.) via a creature called Al-Boraq which carried the Prophet from the al-Haram Mosque in Mecca to the al-Aqsa Mosque in Jerusalem. The Arabic word ‘Al-Boraq’ comes from the word ‘Barq’ which means light. We also know that the angels are created from light and therefore this might imply that the Ascension was a transportation based on the speed of light, as we see in the modern theory of relativity by Albert Einstein.

Chapter 36: On Ar-Ridha”s Entry to Neishaboor and Where He Resided

36-1 Abu Wasi’ Muhammad ibn Ahmed ibn Ishaq al-Neishaboor narrated that he had heard his grandmother Khadijah - the daughter of Hamdan ibn Pasandeh say, “When Ar-Ridha’ (a.s.) entered Neishaboor, he went to the western part of the town to a region known as “*Lashabaz*” and resided in my grandfather’s house. My grandfather was called “*Pasandeh*” since Ar-Ridha’ (a.s.) was pleased with his house and chose it to reside in. “*Pasandeh*” is a Farsi word meaning ‘pleased with.’ When he (a.s.) entered

السَّلامُ قالَ: حَدَّثَنا أَبي مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ عَن أَبيهِ، عَن آبائِهِ، عَن عَلِيِّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ قالَ: قالَ

رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: كاد الحَسَدُ أَنْ يسبق القدر.

15 ـ وَحَدَّثَنا مُحَمَّدُ بْنِ أَحْمَدَ بْنِ الحُسَيْنِ بْنِ يُوسِف البَغدْادي قالَ: حَدَّثَنا عَلِيّ بْنِعنبسة قالَ: حَدَّثَنا دارِم بْنِ قبيصة النهشلي قالَ حَدَّثَني عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَن أَبيهِ، عَن آبائِهِ، عَن عَلِيّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ لا يَحْفَظُنِي فِيكَ إِلا الأَتْقِيَاءُ الأَبْرَارُ الأَصْفِيَاءُ وَمَا هُمْ فِي أُمَّتِي إِلا كَالشَّعْرَةِ الْبَيْضَاءِ فِي الثَّوْرِ الأَسْوَدِ فِي اللَّيْلِ الْغَابِرِ.

16 ـ حَدَّثَنا مُحَمَّدُ بْنِ أَحْمَدَ بْنِ الحُسَيْنِ بْنِ يُوسِف البَغدْادي قالَ: حَدَّثَنا عَلِيّ بْنِعنبسة قالَ: حَدَّثَنا الحُسَيْنِ بْنِ مُحَمَّد العَلَوِي بالجحفة قالَ: حَدَّثَنا عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَن أَبيهِ، عَن آبائِهِ، عَن عَلِيّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ قالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَفِي يَدِهِ خَاتَمٌ فَصُّهُ جَزْعٌ يَمَانِيٌّ فَصَلَّى بِنَا فِيهِ فَلَمَّا قَضَى صَلاتَهُ دَفَعَهُ إِلَيَّ وَقَالَ يَا عَلِيُّ تَخَتَّمْ بِهِ فِي يَمِينِكَ وَصَلِّ فِيهِ أَمَا عَلِمْتَ أَنَّ الصَّلاةَ فِي الْجَزْعِ سَبْعُونَ صَلاةً وَأَنَّهُ يُسَبِّحُ وَيَسْتَغْفِرُ وَأَجْرُهُ لِصَاحِبِهِ. وَبِاللّه العصمة وَالتوفيق.

36

بابُ دُخُولِ الرِّضا عَلَيْهِ السَّلامُ بِنِيْسابُورَ وَذِكرِ الدَّار الَّتِي نَزَلَها وَالمَحَلَّة

1 ـ حَدَّثَنا أَبُو واسع مُحَمَّدِ بْنِ أَحْمَدَ بْنِ إِسْحاق النِيْسابُوري قالَ سَمِعْتُ جدتي خديجة بِنْتِ حَمْدانَ بْنِ پسندة قالَتْ لَمَّا دَخَلَ الرِّضَا عَلَيْهِ السَّلامُ نَيْسَابُورَ نَزَلَ مَحَلَّةَ الْغَرْبِيِّ نَاحِيَةً تُعْرَفُ بلاش آباد فِي دَارِ جَدَّتِي پسنده وَإِنَّمَا سُمِّيَ پسنده لانَّ الرِّضَا عَلَيْهِ السَّلامُ ارْتَضَاهُ مِنْ بَيْنِ النَّاسِ وَپسنده هِيَ كَلِمَةٍ فَارِسِيَّةٌ مَعْنَاهَا مَرْضِيٌّ فَلَمَّا نَزَلَدَارَنَا زَرَعَ لَوْزَةً

our house he planted an almond tree in a corner of the yard. That plant grew for one year until it turned into a big almond tree yielding almonds. When the people became informed about this, they started picking the almonds to heal their patients. Whoever was ill was blessed by eating an almond from that tree. He would eat it and get healed. Whoever had any eye pains would place an almond from that tree on his eyes and they would be healed.

Whenever a pregnant woman had severe labour pains, she would eat one of the almonds and her delivery became easy. Whenever any of the animals had colic, they would tie one of the branches of that tree under its stomach and it was healed by the blessings of Ar-Ridha' (a.s.). Some time passed and that tree dried up. Then my grandfather chopped off some of its branches and then he lost his sight. Then Ibn Hamdan who was called Abu Amr cut off its trunk and destroyed it. Later his property worth seventy to eighty thousand *Dirhams* was destroyed at the gateway to Fars. He lost it all and nothing was left for him. Abu Amr had two sons who worked for Muhammad ibn Ibrahim ibn Samjoor. One was called Abul Qasim and the other one was called Abu Sadiq. They decided to reconstruct the house. They

saved up twenty thousand *Dirhams* to do so. During the reconstruction, they pulled out the roots of that tree not knowing what would happen to them. Later on one of them became in charge of the lands, the property and the gardens of Khorasan's governor. He returned in a carriage after some time with his whole right leg turned black. The meat slowly disintegrated and he died in less than one month. The older brother became employed in the office of Neishaboor's ruler. A group of people gathered around him. He had a fine handwriting style.

One day when all the workers were present one of his workers said, 'May God protect the owner of this beautiful handwriting from the evil eye.' Just then his hands started to shake. The pen fell out of his hand and his hand abscessed. He went home. Abul Abbas – the secretary – and some other people went to see him. They told him, 'This is due to high blood pressure. You should have a phlebotomy performed.' He accepted and had a blood–letting done. They came back the next day and told him, 'You must have a phlebotomy performed.' He did so again, but his hand turned black and he died due to that. Both brothers died in a period of less than one year."

فِي جَانِبٍ مِنْ جَوَانِبِ الدَّارِ فَنَبَتَتْ وَصَارَتْ شَجَرَةً وَأَثْمَرَتْ فِي سَنَةٍ فَعَلِمَ النَّاسُ بِذَلِكَ فَكَانُوا يَسْتَشْفُونَ بِلَوْزِ تِلْكَ الشَّجَرَةِ فَمَنْ أَصَابَتْهُ عِلَّةٌ تَبَرَّكَ بِالتَّنَاوُلِ مِنْ ذَلِكَ اللَّوْزِ مُسْتَشْفِياً بِهِ فَعُوفِيَ وَمَنْ أَصَابَهُ رَمَدٌ جَعَلَ ذَلِكَ اللَّوْزَ عَلَى عَيْنِهِ فَعُوفِيَ وَكَانَتِ الْحَامِلُ إِذَا عَسُرَ عَلَيْهَا وِلادَتُهَا تَنَاوَلَتْ مِنْ ذَلِكَ اللَّوْزِ فَتَخِفُّ عَلَيْهَا الْوِلادَةُ وَتَضَعُ مِنْ سَاعَتِهَا وَكَانَ إِذَا أَخَذَ دَابَّةً مِنَ الدَّوَابِّ الْقُولَنْجُ أُخِذَ مِنْ قُضْبَانِ تِلْكَ الشَّجَرَةِ فَأُمِرَّ عَلَى بَطْنِهَا فَتَعَافَى وَيَذْهَبُ عَنْهَا رِيحُ الْقُولَنْجِ بِبَرَكَةِ الرِّضَا عَلَيْهِ السَّلامُ.

فَمَضَتِ الأَيَّامُ عَلَى تِلْكَ الشَّجَرَةِ وَيَبِسَتْ فَجَاءَ جَدِّي حَمْدَانُ وَقَطَعَ أَغْصَانَهَا فَعَمِيَ وَجَاءَ ابْنٌ لِحَمْدَانَ يُقَالُ لَهُ أَبُو عَمْرٍو فَقَطَعَ تِلْكَ الشَّجَرَةَ مِنْ وَجْهِ الأَرْضِ فَذَهَبَ مَالُهُ كُلُّهُ بِبَابِ فَارِسٍ وَكَانَ مَبْلَغُهُ سَبْعِينَ أَلْفَ دِرْهَمٍ إِلَى ثَمَانِينَ أَلْفَ دِرْهَمٍ وَلَمْ يَبْقَ لَهُ شَيْءٌ وَكَانَ لابِي عَمْرٍو هَذَا ابْنَانِ كَاتِبَانِ وَكَانَا يَكْتُبَانِ لابِي الْحَسَنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ سمجور يُقَالُ لاحَدِهِمَا أَبُو الْقَاسِمِ وَلِلآخَرِ أَبُو صَادِقٍ فَأَرَادَا عِمَارَةَ تِلْكَ الدَّارِ وَأَنْفَقَا عَلَيْهَا عِشْرِينَ أَلْفَ دِرْهَمٍ وَقَلَعَا الْبَاقِيَ مِنْ أَصْلِ تِلْكَ الشَّجَرَةِ وَهُمَا لا يَعْلَمَانِ مَا يَتَوَلَّدُ عَلَيْهِمَا مِنْ ذَلِكَ فَوَلَّى أَحَدُهُمَا ضَيَاعاً لامِيرِ خُرَاسَانَ فَرُدَّ إِلَى نَيْسَابُورَ فِي مَحْمِلٍ قَدِ اسْوَدَّتْ رِجْلُهُ الْيُمْنَى فَشُرِحَتْ رِجْلُهُ فَمَاتَ مِنْ تِلْكَ الْعِلَّةِ بَعْدَ شَهْرٍ وَأَمَّا الآخَرُ وَهُوَ الأَكْبَرُ فَإِنَّهُ كَانَ فِي دِيوَانِ السُّلْطَانِ بِنَيْسَابُورَ يَكْتُبُ كِتَاباً وَعَلَى رَأْسِهِ قَوْمٌ مِنَ الْكُتَّابِ وُقُوفٌ فَقَالَ وَاحِدٌ مِنْهُمْ دَفَعَ اللَّهُ عَيْنَ السَّوْءِ عَنْ كَاتِبِ هَذَا الْخَطِّ فَارْتَعَشَتْ يَدُهُ مِنْ سَاعَتِهِ وَسَقَطَ الْقَلَمُ مِنْ يَدِهِ وَخَرَجَتْ بِيَدِهِ بَثْرَةٌ وَرَجَعَ إِلَى مَنْزِلِهِ فَدَخَلَ إِلَيْهِ أَبُو الْعَبَّاسِ الْكَاتِبُ مَعَ جَمَاعَةٍ فَقَالُوا لَهُ هَذَا الَّذِي أَصَابَكَ مِنَ الْحَرَارَةِ فَيَجِبُ أَنْ تَفْتَصِدَ فَافْتَصَدَ ذَلِكَ الْيَوْمَ فَعَادُوا إِلَيْهِ مِنَ الْغَدِ وَقَالُوا لَهُ يَجِبُ أَنْ تَفْتَصِدَ الْيَوْمَ أَيْضاً فَفَعَلَ فَاسْوَدَّتْ يَدُهُ فَشُرِحَتْ وَمَاتَ مِنْ ذَلِكَ وَكَانَ مَوْتُهُمَا جَمِيعاً فِي أَقَلَّ مِنْ سَنَةٍ [والسّلام على من اتّبع الهدى].

Chapter 37: On What Ar-Ridha' (a.s.) said Upon Leaving Marba'at Neishaboor to See Al-Ma'mun

37-1 In Neishaboor Abu Sa'eed Muhammad ibn Al-Fadhl ibn Muhammad ibn Ishaq al-Mothakkir al-Neishaboori narrated that Abu Ali Al-Hassan ibn Ali al-Khazraji Al-Ansari al-Sa'di quoted on the authority of Abdul Salam ibn Salih Abu Salt al-Harawi, "I was with Ali ibn Musa Ar-Ridha' (a.s.) when he was leaving Neishaboor. He was riding in a carriage pulled by a grayish mule. Then Muhammad ibn Rafe'a, Ahmad ibn al-Harith, Yahya ibn Yahya, Ishaq ibn Rahovayeh and some of the scholars grabbed the mule's harness at Marba'at and said, 'By your forefathers, the Pure! Please narrate a tradition for us from your father.' Then he brought his head out of the carriage.

He was wearing a double-sided fur cloak. He (a.s.) said, 'My father Musa ibn Ja'far (a.s.) – the good-doing servant –narrated that his father Ja'far ibn Muhammad As-Sadiq (a.s.) quoted on the authority of his father Abu Ja'far Muhammad ibn Ali (a.s.) – the analyzer of the Knowledge of the Prophets – on the authority of his father Ali ibn Al-Husayn (a.s.) – the Master of the Worshippers – on the authority of his father Al-Husayn (a.s.) – the Master of Youth in Paradise – on the authority of his father Ali ibn Abi Talib (a.s.), on the authority of God's Prophet (S) that he had heard Gabriel say that God – the Exalted the Magnificent – say, "I am God. There is no god but Me. Worship Me then. Whoever of you sincerely witnesses to "*there is no god but God*" can enter My Stronghold. And whoever enters My Stronghold is secure from My punishment."

37-2 Abu Husayn Muhammad ibn Ali ibn al-Shah – the Marvrood jurist in his house in Marvrood narrated that Abu Bakr Muhammad ibn Abdullah al-Neishaboori quoted on the authority of Abul Qasim Abdullah ibn Al-Aamir Al-Ta'ee at Basra, on the authority of his father, on the authority of Ali ibn Musa Ar-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Al-Husayn (a.s.), on the authority of his

بابُ ما حَدَثَ بِهِ الرِّضا عَلَيْهِ السَّلامُ فِي مَربَعَةِ نِيْسابُور وَهُوَ يُرِيدُ قَصْدَ الْمَأمُون

1 ـ حَدَّثَنا أَبُو سَعِيدُ مُحَمَّد بْنِ الفَضْلِ بْنِ مُحَمَّد بْنِ إِسْحاق المذكر النِيْسابُوري بِنِيْسابُورَ قالَ حَدَّثَني أَبُو عَلِي الحَسَن بْنِ عَلِى الخزرجي الأَنْصارِي السعدي قالَ: حَدَّثَنا عَبْد السَّلامُ بْنِ صالح أَبُو الصَّلْت الهَرَوِيّ قالَ كُنْتُ مَعَ عَلِيّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ حِينَ رَحَلَ مِنْ نَيْسَابُورَ وَهُوَ رَاكِبٌ بَغْلَةً شَهْبَاءَ فَإِذَا مُحَمَّدُ بْنُ رَافِعٍ وَأَحْمَدُ بْنُ حَرْبٍ وَيَحْيَى بْنُ يَحْيَى وَإِسْحَاقُ بْنُ رَاهَوَيْهِ وَعِدَّةٌ مِنْ أَهْلِ الْعِلْمِ قَدْ تَعَلَّقُوا بِلِجَامِ بَغْلَتِهِ فِي الْمَرْبَعَةِ فَقَالُوا بِحَقِّ آبَائِكَ

الطَّاهِرِينَ حَدِّثْنَا بِحَدِيثٍ سَمِعْتَهُ مِنْ أَبِيكَ فَأَخْرَجَ رَأْسَهُ مِنَ الْعَمَّارِيَّةِ وَعَلَيْهِ مِطْرَفُ خَزٍّ ذُو وَجْهَيْنِ وَقَالَ حَدَّثَنِي أَبِي الْعَبْدُ الصَّالِحُ مُوسَى بْنُ جَعْفَرٍ قَالَ حَدَّثَنِي أَبِي الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنِي أَبِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ بَاقِرُ عِلْمِ الأَنْبِيَاءِ قَالَ حَدَّثَنِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ سَيِّدُ الْعَابِدِينَ قَالَ حَدَّثَنِي أَبِي سَيِّدُ شَبَابِ أَهْلِ الْجَنَّةِ الْحُسَيْنُ قَالَ حَدَّثَنِي أَبِي عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ قَالَ سَمِعْتُ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: قَالَ اللَّهُ جَلَّ جَلالُهُ إِنِّي أَنَا اللَّهُ لا إِلَهَ إِلا أَنَا فَاعْبُدُونِي وَمَنْ جَاءَ مِنْكُمْ بِشَهَادَةِ أَنْ لا إِلَهَ إِلا اللَّهُ بِالإِخْلاصِ دَخَلَ فِي حِصْنِي وَمَنْ دَخَلَ فِي حِصْنِي أَمِنَ مِنْ عَذَابِي.

2 ـ حَدَّثَنا أَبُو الحُسَيْن مُحَمَّدِ بْنِ عَلِيّ بْنِ لشاه الفقيه المرورودي فِي مَنْزِلِه بمرورودحَدَّثَنا أَبُو القاسِم عَبْدِ اللَّه بْنِ أَحْمَدِ بْنِ العامر الطَّائيّ بِالْبَصْرَةِ قالَ حَدَّثَني أَبي قالَ حَدَّثَني عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ قالَ حَدَّثَني أَبي مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ قالَ حَدَّثَني أَبي جَعْفَرِ بْنِ مُحَمَّد عَلَيْهِ السَّلامُ حَدَّثَني أَبي مُحَمَّدِ بْنِ عَلِى عَلَيْهِ

father Al-Husayn ibn Ali (a.s.), on the authority of his father Ali ibn Abi Talib (a.s.), on the authority of God's Prophet (S) that God the Honorable the Exalted said, "*There is no god but God*" is My Stronghold. Whoever enters it is secure from My punishment."

37-3 Abu Nasr Ahmad ibn Al-Husayn ibn Ahmed ibn Obayd al-Dhabbi narrated that Abul Qasim Muhammad ibn Ubaydillah ibn Babawayh - the good man - quoted on the authority of Abu Muhammad Ahmad ibn Ibrahim ibn Hashem, on the authority of Al-Hassan ibn Ali ibn Muhammad ibn Ali ibn Musa ibn Ja'far Abul Sayyid al-Mahjoob (a.s.) who was the leader of his time in Mecca quoted on the authority of his father Ali ibn Muhammad al-Naghi (a.s.), on the authority of his father Muhammad ibn Ali al-Taqi (a.s.), on the authority of his father Ali ibn Musa Ar-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far Al-Kazim (a.s.), on the authority of his father Ja'far ibn Muhammad As-Sadiq (a.s.), on the authority of his father Muhammad ibn Ali Al-Baqir (a.s.), on the authority of his father Ali ibn Al-Husayn As-Sajjad (a.s.) - the Ornament of the Worshippers - on the authority of his father Al-Husayn ibn Ali (a.s.) - the Master of Youth in Paradise - on the authority of his father Ali ibn Abi Talib (a.s.) - the Master of the Trustees - on the authority of Muhammad ibn Abdullah (a.s.) - the Master of the Prophets - that Gabriel - the Master of the Angels - narrated that God the Master of the Masters and the Honorable the Exalted said, "I am God. There is no god but Me. Whoever confesses to My Unity will enter My Stronghold. And whoever enters My Stronghold is secure from My punishment."

37-4 Muhammad ibn Musa ibn al-Mutawakkil - may God be pleased with him - narrated that Abul Husayn Muhammad ibn Ja'far al-Asadi quoted on the authority of Muhammad ibn Al-Husayn al-Sowli, on the authority of Yusif ibn Aqil, on the authority of Ishaq ibn Rahawayh, "When Abul Hassan Ar-Ridha' (a.s.) was leaving Neishaboor to go to Al-Ma'mun, the scholars of traditions gathered around him and said, "O son of the Prophet of God (a.s.)! You are leaving us and you will not inform us of any traditions to benefit us?" He was sitting in a carriage. Then he brought his head out and said, "I heard my father Musa ibn Ja'far (a.s.) say that his father Ja'far ibn Muhammad (a.s.) quoted on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), on the authority of his father Ali ibn Abi Talib (a.s.), on the authority of the

Prophet (S) that

السَّلامُ قالَ حَدَّثَني أَبي عَلِيّ بْنِ الحُسَيْن عَلَيْهِ السَّلامُ قالَ حَدَّثَني أَبي عَلِي عَلَيْهِ السَّلامُ قالَ حَدَّثَني أَبي عَلِيّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَقُولُ اللَّه عَزَّ وَجَلَّ لا إِلهَ إِلاّ اللَّهِ حصني فَمَنْ دَخَله أَمِنَ من عَذابِي.

3 ـ حَدَّثَنا أَبُو نَصرِ أَحْمَد بْنِ الحُسَيْنِ بْنِ أَحْمَد بْنِ عُبَيْد الضبي قالَ: حَدَّثَنا أَبُو القاسِمعُبَيْد اللَّه بْنِ بابويه الرَّجُل الصَّالِح قالَ: حَدَّثَنا أَبُو مُحَمَّد أَحْمَد بْنِ مُحَمَّد إِبْراهيم بْنِ هاشِمحَدَّثَنا الحَسَن بْنِ عَلِيّ بْنِ مُحَمَّد بْنِ عَلِيّ بْنِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ أَبُو السيد المحجوب إِمام عصره بِمَكَّةِ قالَ حَدَّثَني أَبي عَلِيّ بْنِ مُحَمَّد النقي عَلَيْهِ السَّلامُ قالَ حَدَّثَني أَبي مُحَمَّد بْنِ عَلِي التَّقِي عَلَيْهِ السَّلامُ قالَ حَدَّثَني أَبي عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ قالَ حَدَّثَني أَبي مُوسَى بْنِ جَعْفَر الكاظِمَ عَلَيْهِ السَّلامُحَدَّثَني أَبي جَعْفَرِ بْنِ مُحَمَّد الصَّادِق عَلَيْهِ السَّلامُ قالَ حَدَّثَني أَبي مُحَمَّد بْنِ عَلِي الباقِر عَلَيْهِ السَّلامُ قالَ حَدَّثَني أَبي عَلِيّ بْنِ الحُسَيْن السجاد زَيْنُ العابِدِينَ عَلَيْهِ السَّلامُ قالَ حَدَّثَني أَبي الحُسَيْنِ بْنِ عَلِي عَلَيْهِ السَّلامُ سَيِّد شباب أَهْل الجَنَّة قالَ حَدَّثَني أَبي عَلِيّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ سَيِّد الأَوْصِياء قالَ حَدَّثَني مُحَمَّد بْنِ عَبْدِ اللَّه سَيِّد الأَنْبياءِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ حَدَّثَني جَبْرَئِيلُ سيد المَلائِكَة قالَ: قَالَ اللَّهُ سَيِّدُ السَّادَاتِ جَلَّ وَعَزَّ إِنّي أَنَا اللَّهُ لا إِلَهَ إِلا أَنَا مَنْ أَقَرَّ لِي بِالتَّوْحِيدِ دَخَلَ حِصْنِي وَمَنْ دَخَلَ حِصْنِي أَمِنَ عَذَابِي.

4 ـ 37 حَدَّثَنا مُحَمَّد بْنِ مُوسَى بْنِ المُتَوَكِّل رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَبُو الحُسَيْن مُحَمَّد بْنِ جَعْفَر الأَسَدِي قالَ: حَدَّثَنا مُحَمَّد بْنِ الحُسَيْن الصُّولِيُّ قالَ: حَدَّثَنا يُوسِف بْنِ عقيل عَنْ إِسْحاق بْنِ راهْوَيْه لَمَّا وَافَى أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ نَيْسَابُورَ وَأَرَادَ أَنْ يَخْرُجَ مِنْهَا إِلَى الْمَأْمُونِ اجْتَمَعَ عَلَيْهِ أَصْحَابُ الْحَدِيثِ فَقَالُوا لَهُ يَا ابْنَ رَسُولِ اللَّهِ تَرْحَلُ عَنَّا وَلا تُحَدِّثُنَا بِحَدِيثٍ فَنَسْتَفِيدُهُ مِنْكَ وَكَانَ قَدْ قَعَدَ فِي الْعَمَّارِيَّةِ فَأَطْلَعَ رَأْسَهُ وَقَالَ سَمِعْتُ أَبِي مُوسَى بْنَ جَعْفَرٍ يَقُولُ:سَمِعْتُ أَبِي جَعْفَرَ بْنَ مُحَمَّدٍ يَقُولُ: سَمِعْتُ أَبِي مُحَمَّدَ بْنَ عَلِيٍّ يَقُولُ: سَمِعْتُ أَبِي عَلِيَّ بْنَ الْحُسَيْنِ يَقُولُ: سَمِعْتُ أَبِي الْحُسَيْنَ بْنَ عَلِيِّ بْنِ أَبِي طَالِبٍ يَقُولُ: سَمِعْتُ أَبِي أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ يَقُولُ: سَمِعْتُ رَسُولَ

he had heard Gabriel say that God the Honorable the Exalted said, *"There is no god but God"* is My Stronghold. Whoever enters My Stronghold is secure from My Punishment." When they moved on, he loudly said, "There are certain conditions for this. And I am one of these conditions."

The author of this book (a.s.heikh Sadooq) – may God forgive him – said, "One of the conditions of confessing to *"there is no god but God"* is confessing to the Trusteeship of Ar-Ridha' (a.s.) that has been established by God the Exalted the Honorable over the servants. Obeying him is incumbent upon them." It is also said that when Ar-Ridha' (a.s.) entered Neishaboor he went to take a bath in a part of town called *Al-Farwini* where there was a bath that is nowadays known as "the bath of Ar-Ridha' (a.s.)." There was a well which was about to dry up. He appointed someone to go in the well and clean it out until the water in the well increased. A pond was built outside the gate of the well. There were several stairs to climb down to fill the pond with water from the well. They filled the pond with water, and Ar-Ridha' (a.s.) bathed in it. Then he came out and prayed outside the pond. The people took turns,

entered the pond, performed their ritual ablutions, came out and prayed. They drank a few drops of that water seeking its blessings, praised God the Exalted the Honorable and asked Him to fulfill their needs. This is the same pond that exists today and is known as the *Kahlan*. People go there from all places.

Chapter 38: A Rare Tradition From Ar-Ridha' (a.s.)

38-1 Ahmad ibn Al-Hassan al-Qattan narrated that Abdul Rahman ibn Muhammad Al-Husayni quoted on the authority of Muhammad ibn Ibrahim ibn Muhammad al-Fazari, on the authority of Abdul Rahman ibn Bahr al-Ahwazi, on the authority of Abul Hassan Ali ibn Amr, on the authority of Al-Hassan ibn Muhammad ibn Jomhoor, on the authority of Ali ibn Bilal, on the authority of Ali ibn Musa Ar-Ridha' (a.s.), on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali ibn Abi Talib (a.s.), on the authority of the Prophet (S), on the authority of Gabriel, on the authority of Michael, on the authority of Israfil, on the authority of the Tablet, on the authority of the Pen that God the Exalted the Honorable said, "The friendship with Ali ibn Abi Talib is My Stronghold. Whoever enters My Stronghold is secure from My punishment."

اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: سَمِعْتُ جَبْرَئِيلَ يَقُولُ: سَمِعْتُ اللَّهَ جَلَّ جَلالُهُ يَقُولُ: لا إِلَهَ إِلا اللَّهُ حِصْنِي فَمَنْ دَخَلَ حِصْنِي أَمِنَ عَذَابِي قَالَ فَلَمَّا مَرَّتِ الرَّاحِلَةُ نَادَانَا بِشُرُوطِهَا وَأَنَا مِنْ شُرُوطِهَا.

قالَ مُصَنِّفُ هذا الْكِتابرحمه الله من شُرُوطِها الإقرار لِلرِّضا عَلَيْهِ السَّلامُ بِأَنَّهُ إمام من قبل اللَّه عَزَّ وَجَلَّ عَلَى العِبادِ مفترض الطَّاعَة عَلَيْهِم وَيُقالُ إِنَّ الرِّضَا عَلَيْهِ السَّلامُ لَمَّا دَخَلَ نَيْسَابُورَ نَزَلَ فِي مَحَلَّةٍ يُقَالُ لَهُ الفروييني فِيهَا حَمَّامٌ وَهُوَ الْحَمَّامُ الْمَعْرُوفُ الْيَوْمَ بِحَمَّامِ الرِّضَا وَكَانَتْ هُنَاكَ عَيْنٌ قَدْ قَلَّ مَاؤُهَا فَأَقَامَ عَلَيْهَا مَنْ أَخْرَجَ مَاءَهَا حَتَّى تَوَفَّرَ وَكَثُرَ وَاتَّخَذَ خَارِجَ الدَّرْبِ حَوْضاً يُنْزَلُ إِلَيْهِ بِالْمَرَاقِي إِلَى هَذِهِ الْعَيْنِ فَدَخَلَهُ الرِّضَا عَلَيْهِ السَّلامُ وَاغْتَسَلَ فِيهِ ثُمَّ خَرَجَ مِنْهُ فَصَلَّى عَلَى ظَهْرِهِ وَالنَّاسُ يَنْتَابُونَ ذَلِكَ الْحَوْضَ وَيَغْتَسِلُونَ فِيهِ وَيَشْرَبُونَ مِنْهُ الْتِمَاساً لِلْبَرَكَةِ وَيُصَلُّونَ عَلَى ظَهْرِهِ وَيَدْعُونَ اللَّهَ عَزَّ وَجَلَّ فِي حَوَائِجِهِمْ فَتُقْضَى لَهُمْ وَهِيَ الْعَيْنُ الْمَعْرُوفَةُ بِعَيْنِ كهلان يَقْصِدُهَا النَّاسُ إِلَى يَوْمِنَا هَذَا.

بابُ خَبَرٍ نادِرٍ عَنِ الرِّضا عَلَيْهِ السَّلامُ

1 ـ حَدَّثَنا أَحْمَدِ بْنِ الحَسَن القَطَّانُ قالَ: حَدَّثَنا عَبْدُ الرَّحْمن بْنِ مُحَمَّد الحُسَيْنِيّ قالَمُحَمَّدِ بْنِ إِبْراهيمِ بْنِ مُحَمَّد الفَزارِيّ قالَ: حَدَّثَنا عَبْدُ الرَّحْمن بْنِ بحر الأهوازي قالَ حَدَّثَنيالحَسَن عَلِيّ بْنِ عمرو قالَ: حَدَّثَنا الحَسَن بْنِ مُحَمَّدِ بْنِ جمهور قالَ: حَدَّثَنا عَلِيّ بْنِ بلال، عَن عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَن أَبيهِ، عَن آبائِهِ، عَن عَلِيّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ، عَن النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ، عَن جَبْرَئِيلَ، عَن مِيكَائِيلَ، عَن إِسْرَافِيلَ، عَن اللَّوْحِ، عَن الْقَلَمِ قَالَ: يَقُولُ اللَّهُ عَزَّ وَجَلَّ وَلايَةُ عَلِيّ بْنِ أَبِي طَالِبٍ حِصْنِي فَمَنْ دَخَلَ حِصْنِي أَمِنَ مِنْ عَذَابِي.

Chapter 39: On the Departure of Ar-Ridha' (a.s.) from Neishaboor Towards Toos and Marv

39-1 Tamim ibn Abdullah ibn Tamim al-Qurashi - may God be pleased with him - narrated that his father quoted on the authority of Ahmed ibn Ali Al-Ansari, on the authority of Abdul Salam ibn Salih al-Harawi, "When Ali ibn Musa Ar-Ridha' (a.s.) was going to see Al-Ma'mun, they reached a village called al-Hamra. He was told, "O son of the Prophet of God (a.s.)! It is noon. Will you pray?" He got off (his mule) and said, "Bring me some water." They said, "We have no water." He (a.s.) dug the ground with his hands and water started to flow out. He and those with him all made their ablutions with that water. The water is still there today. When they entered Sanabad he faced the hill from which they make stone pots[1] and said, "O God! Please grant benefits by it. Bless whatever they place there and whatever they build from it."

Then he ordered a few stone pots to be built from that hill for him and said, "Please do not make any food for me unless you cook it in these pots." He (a.s.) used to eat very little. He also ate simple food. The people were thus guided towards him and the blessing of his prayers became apparent from that hill. Then he went to the house of Hamid ibn Qahtaba al-Ta'ee. He went to the grave in which Harun Al-Rashid was buried. Then he drew a line next to it and said, "This is my grave. I will be buried here. God will establish this place to be the place where my followers and friends will come and go. By God, whoever visits me and sends greetings upon me will be certainly forgiven by God. He will benefit from God's Mercy due to our intercession - the intercession of the Members of the Holy Household." Then he turned towards the *Qibla* and said prayers and supplications. Then he prostrated for a long time. I counted. He praised the Glory of God for five hundred times. Then he stopped.

39-2 Abu Nasr Ahmad ibn Al-Husayn ibn Ahmad ibn Obayd al-Dhabbi narrated that he had heard that Abul Husayn ibn Ahmad quote on the authority of his grandfather, on the authority of his father, "When Ali ibn Musa Ar-Ridha' (a.s.) entered Neishaboor at the time of Al-Ma'mun, I was at his service and took care of his needs as long as he was there until he departed towards Sarakhs. I accompanied him. I accompanied him when he wanted to leave Sarakhs to go to Marv. But as soon as we passed through

one way-station, he brought out his head from his carriage and

بابُ خُرُوج الرِّضا عَلَيْهِ السَّلامُ مِن نِيْسابُورَ إلى طُوسَ وَمِنْها إلى مَرو

1 ـ حَدَّثَنا تَمِيمُ بْنِ عَبْدِ اللَّه بْنِ تَمِيمُ القُرَشِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَبي قالَ: حَدَّثَنا أَحْمَدِ بْنِ عَلِى الأَنْصارِي قالَ: حَدَّثَنا عَبْد السَّلامُ بْنِ صالِح الهَرَوِيّ قالَ لَمَّا خَرَجَ الرِّضَا عَلِيُّ بْنُ مُوسَى عَلَيْهِ السَّلامُ مِنْ نَيْسَابُورَ إِلَى الْمَأْمُونِ فَبَلَغَ قُرْبَ الْقَرْيَةِ الْحَمْرَاءِ قِيلَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ قَدْ زَالَتِ الشَّمْسُ أَفَلا تُصَلِّي فَنَزَلَفَقَالَ ائْتُونِي بِمَاءٍ فَقِيلَ مَا مَعَنَا مَاءٌ فَبَحَثَ عَلَيْهِ السَّلامُ بِيَدِهِ الأَرْضَ فَنَبَعَ مِنَ الْمَاءِ مَا تَوَضَّأَ بِهِ هُوَ وَمَنْ مَعَهُ وَأَثَرُهُ بَاقٍ إِلَى الْيَوْمِ فَلَمَّا دَخَلَ سَنَابَادَ أسند [اسْتَنَدَ] إِلَى الْجَبَلِ الَّذِي يُنْحَتُ مِنْهُ الْقُدُورُ فَقَالَ اللَّهُمَّ انْفَعْ بِهِ وَبَارِكْ فِيمَا يُجْعَلُ فِيمَا يُنْحَتُ مِنْهُ ثُمَّ أَمَرَ عَلَيْهِ السَّلامُ فَنُحِتَ لَهُ قُدُورٌ مِنَ الْجَبَلِ وَقَالَ لا يُطْبَخُ مَا آكُلُهُ إلا فِيهَا وَكَانَخَفِيفَ الأَكْلِ قَلِيلَ الطَّعْمِ فَاهْتَدَى النَّاسُ إِلَيْهِ مِنْ ذَلِكَ الْيَوْمِ وَظَهَرَتْ بَرَكَةُ دُعَائِهِ عَلَيْهِ السَّلامُ فِيهِ ثُمَّ دَخَلَ دَارَ حُمَيْدِ بْنِ قَحْطَبَةَ الطَّائِيّ وَدَخَلَ الْقُبَّةَ الَّتِي فِيهَا قَبْرُ هَارُونَ الرَّشِيدِ ثُمَّ خَطَّ بِيَدِهِ إِلَى جَانِبِهِ ثُمَّ قَالَ: هَذِهِ تُرْبَتِي وَفِيهَا أُدْفَنُ وَسَيَجْعَلُ اللَّهُ هَذَا الْمَكَانَ مُخْتَلَفَ شِيعَتِي وَأَهْلِ مَحَبَّتِي وَاللَّهِ مَا يَزُورُنِي مِنْهُمْ زَائِرٌ وَلا يُسَلِّمُ عَلَيَّ مِنْهُمْ مُسَلِّمٌ إلا وَجَبَ لَهُ غُفْرَانُ اللَّهِ وَرَحْمَتُهُ بِشَفَاعَتِنَا أَهْلَ الْبَيْتِ ثُمَّ اسْتَقْبَلَ الْقِبْلَةَ وَصَلَّى رَكَعَاتٍ وَدَعَا بِدَعَوَاتٍ فَلَمَّا فَرَغَ سَجَدَ سَجْدَةً طَالَ مَكْثُهُ فَأَحْصَيْتُ لَهُ فِيهَا خَمْسَمِائَةَ تَسْبِيحَةٍ ثُمَّ انْصَرَفَ.

2 ـ حَدَّثَنا أَبُو نَصرِ أَحْمَدِ بْنِ الحُسَيْنِ بْنِ أَحْمَدِ بْنِ عُبَيْد الضبي قالَ سَمِعْتُ أَبي الحُسَيْنِ بْنِ أَحْمَدِ يَقُولُ: سَمِعْتُ جَدِّي يَقُولُ: سَمِعْتُ أَبي يَقُولُ لَمَّا قَدِمَ عَلِيُّ بْنُ مُوسَى الرِّضَا بِنَيْسَابُورَ أَيَّامَ الْمَأْمُونِ قُمْتُ فِي حَوَائِجِهِ وَالتَّصَرُّفِ فِي أَمْرِهِ مَا دَامَ بِهَا فَلَمَّا خَرَجَ إِلَى مَرْوَ شَيَّعْتُهُ إِلَى سَرَخْسَ فَلَمَّا خَرَجَ مِنْ سَرَخْسَ أَرَدْتُ أَنْ أُشَيِّعَهُ إِلَى مَرْوَ فَلَمَّا سَارَ

said, “O Aba Abdullah! Return. May you be successful. You have performed what is incumbent upon you. You need not accompany me anymore.” I said, “I swear by al-Mustafa (the Prophet), al-Mortadha (Imam Ali) and az-Zahra (Fatima). Please tell me one tradition to heal me so that I may return.” He said, “Are you asking me for traditions? I have left the neighborhood of my grandfather – the Prophet of God (a.s.) – not knowing what will happen to my affairs.” I said, “I swear by al-Mustafa, al-Mortadha and az-Zahra. Please tell me one tradition to heal me so that I may return.” Then he said, “My father (a.s.) narrated that his father (a.s.) quoted on the authority of his father (a.s.) that he had heard his forefathers (a.s.) say that they heard their forefathers (a.s.) say that they heard Ali ibn Abi Talib (a.s.) say that he had heard the Prophet (S) say that God – the Exalted the Magnificent – said, *There is no god but God* is My Name. Whoever says it sincerely and whole-heartedly will enter My Stronghold. Whoever enters My Stronghold is secure from My punishment.”

The author of this book (a.s.heikh Sadooq) – may God forgive him – said, “Sincerity here means that these words should protect him from saying what God the Exalted the Honorable has forbidden.

39-3 Muhammad ibn Musa al-Mutawakkil – may God be pleased with him – narrated that Ali ibn Ibrahim

ibn Hashem quoted on the authority of his father, on the authority of Yasir – the servant, “When Ali ibn Musa Ar-Ridha’ (a.s.)2 entered the palace of Hamid ibn Qahtaba he took off his clothes and handed them to Hamid. Hamid handed them to his maid to wash. Shortly later the maid returned with a sheet of paper and said that she had found it in Abil Hassan Ali ibn Musa Ar-Ridha’’s attire. She handed it to Hamid. Hamid said, “May I be your ransom! The maid found this paper in the pocket of your shirt. What is it?” He said, “O Hamid! This is a charm which I never separate from myself.” I said, “Could you honor me with it?” He (a.s.) said, “This is a charm. Calamities will be warded off from whoever has it in his pocket. He will be secured from all calamities. It is a protection for him against the evils of the damned Satan (and from the King).” He then dictated the charm to Hamid. It is as follows, “In the Name of God the Beneficent, the Merciful. In the Name of God. I take refuge in the Merciful from you – whether you are pious or not. By God – the One who hears and sees all – I shut off your ears and eyes. You have no power over me, my ears, my eyes, my hair, my skin, my meat, my blood, my brain, my nerves, my

مَرْحَلَةً أَخْرَجَ رَأْسَهُ مِنَ الْعَمَّارِيَّةِ وَقَالَ لِي يَا بَا عَبْدِ اللَّهِ انْصَرِفْ رَاشِداً فَقَدْ قُمْتَ بِالْوَاجِبِ وَلَيْسَ لِلتَّشْيِيعِ غَايَةٌ قَالَ قُلْتُ بِحَقِّ الْمُصْطَفَى وَالْمُرْتَضَى وَالزَّهْرَاءِ لَمَّا حَدَّثْتَنِي بِحَدِيثٍ تَشْفِينِي بِهِ حَتَّى أَرْجِعَ فَقَالَ تَسْأَلُنِي الْحَدِيثَ وَقَدْ أُخْرِجْتُ مِنْ جِوَارِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لا أَدْرِي إِلَى مَا يَصِيرُ أَمْرِي قَالَ قُلْتُ بِحَقِّ الْمُصْطَفَى وَالْمُرْتَضَى وَالزَّهْرَاءِ لَمَّا حَدَّثْتَنِي بِحَدِيثٍ تَشْفِينِي بِهِ حَتَّى أَرْجِعَ فَقَالَ حَدَّثَنِي أَبِي، عَن جَدِّي أَنَّهُ سَمِعَ أَبَاهُ يَذْكُرُ أَنَّهُ سَمِعَ أَبَاهُ يَقُولُ: سَمِعْتُ أَبِي عَلِيَّ بْنَ أَبِي طَالِبٍيَذْكُرُ أَنَّهُ سَمِعَ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: قَالَ اللَّهُ عَزَّ وَجَلَّ لا إِلَهَ إِلا اللَّهُ اسْمِي مَنْ قَالَهُ مُخْلِصاً مِنْ قَلْبِهِ دَخَلَ حِصْنِي وَمَنْ دَخَلَ حِصْنِي أَمِنَ عَذَابِي.

قالَ مُصَنِّفُ هذا الْكِتاب رَحْمَةُ اللَّه أَن يحجزه هذا القَوْلُ، عَن ما حَرَّمَ اللَّه عَزَّ وَجَلَّ.

3 ـ حَدَّثَنا مُحَمَّدِ بْنِ مُوسَى المُتَوَكِّل رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيِّ بْنِ إِبراهِيمِ بْنِ هاشِم، عَن أَبيهِ، عَن ياسر الخادِم قالَ لَمَّا نَزَلَ أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ قَصْرَ حُمَيْدِ بْنِ قَحْطَبَةَ نَزَعَ ثِيَابَهُ وَنَاوَلَهَا حُمَيْداً فَاحْتَمَلَهَا وَنَاوَلَهَا جَارِيَةً لَهُ لِتَغْسِلَهَا فَمَا لَبِثَتْ إِذْ جَاءَتْ وَمَعَهَا رُقْعَةٌ فَنَاوَلَتْهَا حُمَيْداً وَقَالَتْ وَجَدْتُهَا فِي جَيْبِ أَبِي الْحَسَنِ عَلَيْهِ السَّلامُ قَالَ حُمَيْدٌ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّ الْجَارِيَةَ وَجَدَتْ رُقْعَةً فِي جَيْبِ قَمِيصِكَ فَمَا هِيَ قَالَ يَا حُمَيْدُ هَذِهِ عُوذَةٌ لا نُفَارِقُهَا فَقَالَ لَوْ شَرَّفْتَنِي بِهَا قَالَ عَلَيْهِ السَّلامُ هَذِهِ عُوذَةٌ مَنْ أَمْسَكَهَا فِي جَيْبِهِ كَانَ مَدْفُوعاً عَنْهُ وَكَانَتْ لَهُ حِرْزاً مِنَ الشَّيْطَانِ الرَّجِيمِ ثُمَّ أَمْلَى عَلَى حُمَيْدٍ الْعُوذَةَ وَهِيَ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ بِسْمِ اللَّهِ إِنِّي أَعُوذُ بِالرَّحْمنِ مِنْكَ إِنْ كُنْتَ تَقِيّاً أَوْ غَيْرَ تَقِيٍّ أَخَذْتُ بِاللَّهِ السَّمِيعِ الْبَصِيرِ عَلَى سَمْعِكَ وَبَصَرِكَ لا سُلْطَانَ لَكَ عَلَيَّ وَلا عَلَى سَمْعِي وَلا عَلَى بَصَرِي وَلا عَلَى شَعْرِي وَلا عَلَى بَشَرِي وَلا عَلَى لَحْمِي وَلا عَلَى دَمِي

bones, my family, my property, and the daily bread that God bestows upon me. I draw a veil between me and you – a veil of the Prophets by which God’s Prophets protected themselves from the Kings of the Pharaoh. Gabriel is on my right side, Michael is on my left side. Israfil is behind me. And Muhammad (a.s.) is in front of me. God is informed about me, and will protect me from you and from Satan. O my Lord! May not Satan’s ignorance overcome Thy Patience so as to make me frightened and belittled. O my Lord! I take refuge in Thee. O my Lord! I take refuge in Thee. O my Lord! I take refuge in Thee.”

1. Nowadays it is called ‘Kooh Sangi.’
2. Imam Ar-Ridha’ (a.s.)

Chapter 40: On The Reasons why Ali ibn Musa Ar-Ridha’ (a.s.) accepted the succession to the throne from Al-Ma’mun, what Went On, those who were displeased and those who were pleased

40-1 Al-Mudhaffar ibn Ja’far ibn Al-Mudhaffar al-Alawi al-Samarqandi - may God be pleased with him - narrated that Ja’far ibn Muhammad ibn Mas’ood al-Ayyashi quoted on the authority of his father, on the authority of Muhammad ibn Nosayr, on the authority of Al-Hassan ibn Musa (al-Khashshab) that his companions1 quoted on the authority of Ar-Ridha’ (a.s.) that a man asked him, “May God settle your affairs! Why did you accept this affair and go to Al-Ma’mun?2 He was somehow blaming the Imam (a.s.) for this. However, Abul Hassan Ar-Ridha’ (a.s.) asked him, “Hey you! Please tell me whether a Prophet is nobler or a Trustee?” The man said, “Certainly a Prophet.” He (a.s.) asked, “Is a Muslim nobler or an atheist?” He replied, “Certainly a Muslim.” He (a.s.) said, “Indeed al-Aziz - the king of Egypt - was an atheist while Joseph (a.s.) was a Prophet. And Al-Ma’mun is a Muslim and I am a Trustee. Joseph (a.s.) asked al-Aziz to establish him as a leader when he asked the king of Egypt, “Set me over the store-houses of the land: I will indeed guard them, as one that knows (their importance)” But I was forced to do so. And when he (a.s.) said God’s words, *‘Set me over the store-houses of the land: I will indeed guard them, as one that knows* (*their importance*)*.’*3 He said that since he knew well how to take care of it and knew all the languages.

وَلا عَلَى مُخِّي وَلا عَلَى عَصَبِي وَلا عَلَى عِظَامِي وَلا عَلَى مَالِي وَلا عَلَى أَهْلِي وَلا عَلَى مَا رَزَقَنِي رَبِّي سَتَرْتُ بَيْنِي وَبَيْنَكَ بِسِتْرِ النُّبُوَّةِ الَّذِي اسْتَتَرَ بِهِ أَنْبِيَاءُ اللَّهِ مِنْ سُلْطَانِ الْفَرَاعِنَةِ جَبْرَئِيلُ، عَن يَمِينِي وَمِيكَائِيلُ، عَن يَسَارِي وَإِسْرَافِيلُ مِنْ وَرَائِي وَمُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَمَامِي وَاللَّهُ مُطَّلِعٌ عَلَيَّ يَمْنَعُكَ مِنِّي وَيَمْنَعُ الشَّيْطَانَ مِنِّي اللَّهُمَّ لا يَغْلِبُ جَهْلُهُ أَنَاتَكَ أَنْ يَسْتَفِزَّنِي وَيَسْتَخِفَّنِي اللَّهُمَّ إِلَيْكَ الْتَجَأْتُ اللَّهُمَّ إِلَيْكَ الْتَجَأْتُ اللَّهُمَّ إِلَيْكَ الْتَجَأْتُ.

بابُ السَبَب الَّذِي مِن أَجلِهِ قَبْلُ عَلِيُّ بْنُ مُوسَى الرِّضاعَلَيْهِمَا السَّلَامُ وِلايَةَ الْعَهْدِ مِنَالْمَأْمُونِ، ذِكرِ ما جَرى فِي ذلِكَ

وَمَن كَرِهَهُ وَمَن رَضِيَ بِهِ وَغَيْرِ ذلِكَ

1 ـ حَدَّثَنا المُظَفَّر بْنِ جَعْفَرِ بْنِ المُظَفَّر العَلَوِي السَمَرْقَنْدِيُّ رَضِيَ اللَّهُ قالَ: حَدَّثَنا جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْعُود العَيَّاشِيُّ، عَن أَبِيهِ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ نصير، عَن الحَسَن بْنِ مُوسَى قالَ رَوى أَصْحابُنا عَن الرِّضا عَلَيْهِ السَّلامُ أَنَّهُ قَالَ لَهُ رَجُلٌ أَصْلَحَكَ اللَّهُ كَيْفَ صِرْتَ إِلَى مَا صِرْتَ إِلَيْهِ مِنَ الْمَأْمُونِ وَكَأَنَّهُ أَنْكَرَ ذَلِكَ عَلَيْهِ فَقَالَ لَهُ أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ يَا هَذَا أَيُّهُمَا أَفْضَلُ النَّبِيُّ أَوِ الْوَصِيُّ قَالَ لا بَلِ النَّبِيُّ قَالَ فَأَيُّهُمَا أَفْضَلُ مُسْلِمٌ أَوْ مُشْرِكٌ قَالَ لا بَلْ مُسْلِمٌ قَالَ فَإِنَّ الْعَزِيزَ عَزِيزَ مِصْرَ كَانَ مُشْرِكاً وَكَانَ يُوسُفُ عَلَيْهِ السَّلامُ نَبِيّاً وَإِنَّ الْمَأْمُونَ مسلما [مُسْلِمٌ] وَأَنَا وَصِيٌّ وَيُوسُفُ سَأَلَ الْعَزِيزَ أَنْ يُوَلِّيَهُ حِينَ قَالَ اجْعَلْنِي عَلى خَزائِنِ الأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ وَأَنَا أُجْبِرْتُ عَلَى ذَلِكَ.

وَقَالَ عَلَيْهِ السَّلامُ فِي قَوْلِهِ اجْعَلْنِي عَلى خَزائِنِ الأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ قَالَ حَافِظٌ لِمَا فِي يَدَيَّ عَالِمٌ بِكُلِّ لِسَانٍ.

40–2 Ahmad ibn Ziyad ibn Ja'far al–Hamadani – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of al–Rayyan ibn al–Salt, "I went to see Ali ibn Musa Ar–Ridha' (a.s.) and told him, "O son of the Prophet! The people say that although you show asceticism, you have accepted the succession to the throne." He (a.s.) replied, "Indeed God knows how much I hated this. However when I was only given the choice to either accept this or be killed, I chose this (the acceptance of the succession to the throne) over being killed. Woe be to them! Do they not know that Joseph (a.s.), who was a Prophet, said the following to the King of Egypt when it was necessary to do so, '*Set me over the store–houses of the land: I will indeed guard them, as one that knows* (*their importance*)*.'*[4]

I was also forced to accept this (the acceptance of the succession to the throne) even though I did not like to. I unwillingly accepted it when I was about to be killed. I accepted this affair like one who has no interest in it. And I will take my complaint to God on this issue and seek His Assistance.

40–3 Al–Husayn ibn Ibrahim ibn Tatana – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father Ibrahim ibn Hashem, on the authority of Abi Salt al–Harawi, "Indeed Al–Ma'mun told Ar–Ridha' (a.s.), 'O son of the Prophet of God! I recognized your knowledge, nobility, abstinence, piety and servitude. I have realized that you deserve to be the Caliph more than I do.' Then Ar–Ridha' (a.s.) told him, 'I am proud of servitude to God the Honorable the Exalted. I seek protection against the evils of this world through abstinence. I hope to attain prosperity and Divine Profit by practicing piety regarding the forbidden things. I hope to attain a high rank before God the Honorable the Exalted by being humble in this world.' Al–Ma'mun told him, 'I am planning to dismiss myself from the post of the Caliphate and assign you to that post and pledge allegiance to you.' Then Ar–Ridha' (a.s.) told him, 'If this Caliphate is yours, then God has established it for you and it is not proper for you to relieve yourself of it and place someone else in that position. But if it is not yours, you are not authorized to give what is not yours to me.'

Al-Ma'mun told him, 'O son of the Prophet! You are forced to accept this order.' Ar-Ridha' (a.s.) said, 'I will never accept this willingly.' Al-

2 ـ حَدَّثَنا أَحْمَدِ بْنِ زِيادِ بْنِ جَعْفَرِ الْهَمَذانيّ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيّ بْنِ إبراهِيمِ بْنِ هاشِمعَنْ الرَّيانِ بْنِ الصَّلْتِ قالَ دَخَلْتُ عَلَى عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ النَّاسَ يَقُولُونَ إِنَّكَ قَبِلْتَ وِلايَةَ الْعَهْدِ مَعَ إِظْهَارِكَ الزُّهْدَ فِي الدُّنْيَا فَقَالَ عَلَيْهِ السَّلامُ قَدْ عَلِمَ اللَّهُ كَرَاهَتِي لِذَلِكَ فَلَمَّا خُيِّرْتُ بَيْنَ قَبُولِ ذَلِكَ وَبَيْنَ الْقَتْلِ اخْتَرْتُ الْقَبُولَ عَلَى الْقَتْلِ وَيْحَهُمْ أَمَا عَلِمُوا أَنَّ يُوسُفَ عَلَيْهِ السَّلامُ كَانَ نَبِيّاً رَسُولاً فَلَمَّا دَفَعَتْهُ الضَّرُورَةُ إِلَى تَوَلِّي خَزَائِنِ الْعَزِيزِ قَالَ لَهُ اجْعَلْنِي عَلى خَزائِنِ الأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ وَدَفَعَتْنِي الضَّرُورَةُ إِلَى قَبُولِ ذَلِكَ عَلَى إِكْرَاهٍ وَإِجْبَارٍ بَعْدَ الإِشْرَافِ عَلَى الْهَلاكِ عَلَى أَنِّي مَا دَخَلْتُ فِي هَذَا الأَمْرِ إلا دُخُولَ خَارِجٍ مِنْهُ فَإِلَى اللَّهِ الْمُشْتَكَى وَهُوَ الْمُسْتَعَانُ.

3 ـ حَدَّثَنا الحُسَيْنِ بْنِ إِبْراهِيمِ بْنِ ناتانَةَ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيّ بْنِ إبراهِيمِ بْنِ هاشِمإِبْراهِيمِ بْنِ هاشِمِ عَنْ أَبِي الصَّلْتِ الهَرَوِيّ قالَ إِنَّ الْمَأْمُونَ قَالَ لِلرِّضَا عَلِيّ بْنِ مُوسَى عَلَيْهِ السَّلامُ يَا ابْنَ رَسُولِ اللَّهِ قَدْ عَرَفْتُ فَضْلَكَ وَعِلْمَكَ وَزُهْدَكَ وَوَرَعَكَ وَعِبَادَتَكَ وَأَرَاكَ أَحَقَّ بِالْخِلافَةِ مِنِّي فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ بِالْعُبُودِيَّةِ لِلَّهِ عَزَّ وَجَلَّ أَفْتَخِرُ وَبِالزُّهْدِ فِي الدُّنْيَا أَرْجُو النَّجَاةَ مِنْ شَرِّ الدُّنْيَا وَبِالْوَرَعِ عَنِ الْمحَارِمِ أَرْجُو الْفَوْزَ بِالْمَغَانِمِ وَبِالتَّوَاضُعِ فِي الدُّنْيَا أَرْجُو الرِّفْعَةَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ فَقَالَ لَهُ الْمَأْمُونُ فَإِنِّي قَدْ رَأَيْتُ أَنْ أَعْزِلَ نَفْسِي عَنِ الْخِلافَةِ وَأَجْعَلَهَا لَكَ وَأُبَايِعَكَ فَقَالَ لَهُ الرِّضَا عَلَيْهِ السَّلامُ إِنْ كَانَتْ هَذِهِ الْخِلافَةُ لَكَ وَجَعَلَهَا اللَّهُ لَكَ فَلا يَجُوزُ أَنْ تَخْلَعَ لِبَاساً أَلْبَسَكَهُ اللَّهُ وَتَجْعَلَهُ لِغَيْرِكَ وَإِنْ كَانَتِ الْخِلافَةُ لَيْسَتْ لَكَ فَلا يَجُوزُ لَكَ أَنْ تَجْعَلَ لِي مَا لَيْسَ لَكَ فَقَالَ لَهُ الْمَأْمُونُ يَا ابْنَ رَسُولِ اللَّهِ لا بُدَّ لَكَ مِنْ قَبُولِ هَذَا الأَمْرِ فَقَالَ لَسْتُ أَفْعَلُ ذَلِكَ طَائِعاً أَبَداً

Ma'mun kept insisting on this issue day after day until he lost all hope. Then he said, 'Now that you do not accept the Caliphate and do not let me pledge allegiance to you as the Caliph, you must accept the succession to the throne (to be the caliph after me).' Then Ar-Ridha' (a.s.) told him, 'I swear by God that my father (a.s.) narrated that his forefathers (a.s.) quoted on the authority of the Commander of the Faithful (a.s.), on the authority of God's Prophet (S) that I will leave this world before you by being oppressively poisoned. The angels of the heavens and the Earth will cry for me. I will be buried in the land of loneliness next to Harun Al-Rashid.' Then Al-Ma'mun cried. Then he asked, 'O son of the Prophet of God! Who will kill you? Who will be able to or dare do such a thing to you for as long as I live?' Then Ar-Ridha' (a.s.) said, 'I will only introduce my murderer if I please.' Al-Ma'mun said, 'O son of the Prophet of God! Do you want to relieve yourself from accepting the succession to the throne with these words, so that the people say to themselves how greatly you abstain from the world?' Ar-Ridha' (a.s.) said, 'By God, I have never lied from the day God the Honorable the Exalted created me. I have not abstained from the world to attain this world. I know very well what it is that you are after.' Al-Ma'mun asked, 'What am I after?' Ar-Ridha' (a.s.) replied, 'Will you grant immunity for an honest answer?' Al-Ma'mun said, 'You are immune.' Ar-Ridha' (a.s.) said, 'You wish for the people to say: Ali ibn Musa (ar-Ridha') (a.s.) has not abstained from the world. Rather it is the world that has abstained from him. Don't you see how he accepted the succession to the throne in greed for the post of Caliphate?' Then Al-Ma'mun became angry and said, 'You constantly treat me in the way that I do not

like, as if you are immune from my power. I swear by God that you must accept the succession to the throne yourself, or else I will force you to do so. If you accept it yourself it is fine. However, if you do not, I will chop off your head.' Then Ar-Ridha' (a.s.) said, 'Indeed God the Highest has admonished me against getting myself killed. If the situation is as you say, then do as you please. I will accept it under the condition that I do not interfere in dismissals or appointments, nor change any practices or traditions. I will just be a distant advisor.' Al-Ma'mun accepted these conditions and established Ar-Ridha' (a.s.) as the successor to the throne, even though the Imam (a.s.) disliked it.

فَمَا زَالَ يُجْهِدُ بِهِ أَيَّاماً حَتَّى يَئِسَ مِنْ قَبُولِهِ فَقَالَ لَهُ فَإِنْ لَمْ تَقْبَلِ الْخِلافَةَ وَلَمْ تُحِبَّ مُبَايَعَتِي لَكَ فَكُنْ وَلِيَّ عَهْدِي لِتَكُونَ لَكَ الْخِلافَةُ بَعْدِي فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ وَاللَّهِ لَقَدْ حَدَّثَنِي أَبِي، عَن آبَائِهِ، عَن أَمِيرِ الْمُؤْمِنِينَ، عَن رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنِّي أَخْرُجُ مِنَ الدُّنْيَا قَبْلَكَ مَقْتُولاً بِالسَّمِّ مَظْلُوماً تَبْكِي عَلَيَّ مَلائِكَةُ السَّمَاءِ وَمَلائِكَةُ الأَرْضِ وَأُدْفَنُ فِي أَرْضِ غُرْبَةٍ إِلَى جَنْبِ هَارُونَ الرَّشِيدِ فَبَكَى الْمَأْمُونُ ثُمَّ قَالَ لَهُ: يَا ابْنَ رَسُولِ اللَّهِ وَمَنِ الَّذِي يَقْتُلُكَ أَوْ يَقْدِرُ عَلَى الإِسَاءَةِ إِلَيْكَ وَأَنَا حَيٌّ فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ أَمَا إِنِّي لَوْ أَشَاءُ أَنْ أَقُولَ مَنِ الَّذِي يَقْتُلُنِي لَقُلْتُ فَقَالَ الْمَأْمُونُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّمَا تُرِيدُ بِقَوْلِكَ هَذَا التَّخْفِيفَ عَنْ نَفْسِكَ وَدَفْعِ هَذَا الأَمْرِ عَنْكَ لِيَقُولَ النَّاسُ أَنَّكَ زَاهِدٌ فِي الدُّنْيَا فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ وَاللَّهِ مَا كَذَبْتُ مُنْذُ خَلَقَنِي رَبِّي عَزَّ وَجَلَّ وَمَا زَهِدْتُ فِي الدُّنْيَا لِلدُّنْيَا وَإِنِّي لاعْلَمُ مَا تُرِيدُ فَقَالَ الْمَأْمُونُ وَمَا أُرِيدُ قَالَ الأَمَانُ عَلَى الصِّدْقِ قَالَ لَكَ الأَمَانُ قَالَ تُرِيدُ بِذَلِكَ أَنْ يَقُولَ النَّاسُ إِنَّ عَلِيَّ بْنَ مُوسَى لَمْ يَزْهَدْ فِي الدُّنْيَا بَلْ زَهِدَتِ الدُّنْيَا فِيهِ أَلا تَرَوْنَ كَيْفَ قَبِلَ وِلايَةَ الْعَهْدِ طَمَعاً فِي الْخِلافَةِ فَغَضِبَ الْمَأْمُونُ ثُمَّ قَالَ: إِنَّكَ تَتَلَقَّانِي أَبَداً بِمَا أَكْرَهُهُ وَقَدْ آمَنْتَ سَطْوَتِي فَبِاللَّهِ أُقْسِمُ لَئِنْ قَبِلْتَ وِلايَةَ الْعَهْدِ وَإِلا أَجْبَرْتُكَ عَلَى ذَلِكَ فَإِنْ فَعَلْتَ وَإِلا ضَرَبْتُ عُنُقَكَ فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ قَدْ نَهَانِيَ اللَّهُ عَزَّ وَجَلَّ أَنْ أُلْقِيَ بِيَدِي إِلَى التَّهْلُكَةِ فَإِنْ كَانَ الأَمْرُ عَلَى هَذَا فَافْعَلْ مَا بَدَا لَكَ وَأَنَا أَقْبَلُ ذَلِكَ عَلَى أَنِّي لا أُوَلِّي أَحَداً وَلا أَعْزِلُ أَحَداً وَلا أَنْقُضُ رَسْماً وَلا سُنَّةً وَأَكُونُ فِي الأَمْرِ مِنْ بَعِيدٍ مُشِيراً فَرَضِيَ مِنْهُ بِذَلِكَ وَجَعَلَهُ وَلِيَّ عَهْدِهِ عَلَى كَرَاهَةٍ مِنْهُ عَلَيْهِ السَّلامُ لِذَلِكَ.

40-4 Ali ibn Ahmad ibn Muhammad ibn Imran al-Daqqaq – may God be pleased with him – narrated that Muhammad ibn Abi Abdullah al-Kufi quoted on the authority of Muhammad ibn Isma'il al-Barmaki, on the authority of Muhammad ibn Arafat that he asked Ar-Ridha' (a.s.), "O son of the Prophet of God! What forced you to accept the succession to the throne?" The Imam (a.s.) replied, "The same thing which forced my grandfather the Commander of the Faithful (a.s.) to join the arbItraion council."

40-5 Ali ibn Abdullah al-Var'raq – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Abdil Salam ibn Salih al-Harawi, "By God! Ar-Ridha' (a.s.) did not accept this affair willingly. He was unwillingly taken to Kufa, then he was taken to Marv by way of Basra and Fars."

40-6 Abu Muhammad Al-Hassan ibn Yahya al-Alawi Al-Husayni – may God be pleased with him – narrated in Medina that his grandfather Yahya ibn Al-Hassan ibn Ja'far ibn Ubaydillah ibn Al-Husayn quoted on the authority of Musa ibn Salamat, "I was in the province of Khorasan with Muhammad ibn Ja'far. Then I heard that one day Thul-Riasatayn Al-Fadhl ibn Sahl[5] came out and said, 'I have dreamt something amazing. Ask me what I saw.' They asked, 'May God maintain your health! What did you dream?' He said, 'I dreamt that the Commander of the Faithful tell Ali ibn Musa Ar-Ridha' (a.s.), 'I am

planning to turn over the affairs of the Muslims to you, dismiss myself from the post of the Caliphate and put it on your shoulders.' I saw that Ali ibn Musa (a.s.) replied, 'By God! I do not have the power to do this, nor do I have the strength.' Fadhl added, 'I had never seen the Caliphate more belittled than that. The Commander of the Faithful resigns and hands it over to Ali ibn Musa (a.s.) , and Ali ibn Musa (a.s.) turns him down and rejects it.'

40–7 Al–Hakim Abu Ali Al–Husayn ibn Ahmad al–Bayhaqi narrated that Muhammad ibn Yahya al–Sowli quoted on the authority of Ahmad ibn Isma'il ibn al–Khaseeb, "When Ar–Ridha' (a.s.) was appointed as the successor to the throne, Ibrahim ibn Al–Abbas and De'bel ibn Ali went to see him. They did not separate from each other. Razin ibn Ali – De'bel's brother – was also with them. They were robbed on the way and the thieves took all their property. They took refuge with some of the people who pick various herbs and rode their animals. Ibrahim said,

4 ـ حَدَّثَنا عَلِيّ بْنِ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِمْرانِ الدَّقَّاق رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ أَبِيالكُوفِي عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيل البرمكي، عَن مُحَمَّدِ بْنِ عرفة قالَ قُلْتُ لِلرِّضَا عَلَيْهِ السَّلامُ يَا ابْنَ رَسُولِ اللَّهِ مَا حَمَلَكَ عَلَى الدُّخُولِ فِي وِلايَةِ الْعَهْدِ فَقَالَ مَا حَمَلَ جَدِّي أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ عَلَى الدُّخُولِ فِي الشُّورَى.

5 ـ حَدَّثَنا عَلِيّ بْنِ عَبْدِ اللَّه الوَرَّاقُ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيّ بْنِ إِبراهِيمِ بْنِ هاشِم، عَن أَبِيهِ، عَن عَبْد السَّلامُ بْنِ صالِح الهَرَوِيّ قالَ وَاللَّهِ مَا دَخَلَ الرِّضَا عَلَيْهِ السَّلامُ فِي هَذَا الأَمْرِ طَائِعاً وَقَدْ حُمِلَ إِلَى الْكُوفَةِ مُكْرَهاً ثُمَّ أُشْخِصَ مِنْهَا عَلَى طَرِيقِ الْبَصْرَةِ وَفَارِسَ إِلَى مَرْوَ.

6 ـ حَدَّثَنا أَبُو مُحَمَّد الحَسَن بْنِ يَحْيَى العَلَوِي الحُسَيْنِيّ رَضِيَ اللهُ عَنْهُ بِمَدِينَة السَّلامُ قالَ أَخْبَرنِي جَدّي يَحْيَى بْنِ الحَسَن بْنِ جَعْفَرِ بْنِ عُبَيْد اللَّه بْنِ الحُسَيْن قالَ حَدَّثَني مُوسَى بْنِ سلمة كُنْتُ بِخُرَاسَانَ مَعَ مُحَمَّدِ بْنِ جَعْفَرٍ فَسَمِعْتُ أَنَّ ذَا الرِّئَاسَتَيْنِ الْفَضْلَ بْنَ سَهْلٍ خَرَجَ ذَاتَ يَوْمٍ وَهُوَ يَقُولُ وَا عَجَبَا لَقَدْ رَأَيْتُ عَجَباً سَلُونِي مَا رَأَيْتُ فَقَالُوا مَا رَأَيْتَ أَصْلَحَكَ اللَّهُ قَالَ رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ يَقُولُ لِعَلِيِّ بْنِ مُوسَى عَلَيْهِ السَّلامُ قَدْ رَأَيْتُ أَنْ أُقَلِّدَكَ أَمْرَ الْمُسْلِمِينَ وَأَفْسَخَ مَا فِي رَقَبَتِي وَأَجْعَلَهُ فِي رَقَبَتِكَ وَرَأَيْتُ عَلِيَّ بْنَ مُوسَى عَلَيْهِ السَّلامُ يَقُولُ لَهُ اللَّهَ اللَّهَ لا طَاقَةَ لِي بِذَلِكَ وَلا قُوَّةَ فَمَا رَأَيْتُ خِلافَةً قَطُّ كَانَتْ أَضْيَعَ مِنْهَا أَمِيرُ الْمُؤْمِنِينَ يَتَقَصَّى مِنْهَا وَيَعْرِضُهَا عَلَى عَلِيّ بْنِ مُوسَى وَعَلِيُّ بْنُ مُوسَى يَرْفُضُهَا وَيَأْبَى.

7 ـ حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْن بْنِ أَحْمَد الْبَيْهَقِيُّ قالَ حَدَّثَني مُحَمَّدِ بْنِ يَحْيَى الصُّولِيُّ قالَ حَدَّثَني أَحْمَدِ بْنِ إِسْمَاعِيل بْنِ الخصيب قالَ: لَمَّا وُلِّيَ الرِّضَا عَلَيْهِ السَّلامُ الْعَهْدَ خَرَجَ إِلَيْهِ إِبْرَاهِيمُ بْنُ الْعَبَّاسِ وَدِعْبِلُ بْنُ عَلِيّ وَكَانَا لا يَفْتَرِقَانِ وَرَزِينُ بْنُ عَلِيٍّ أَخُو دِعْبِلٍ فَقُطِعَ عَلَيْهِمُ الطَّرِيقُ فَالْتَجَئُوا إِلَى أَنْ رَكِبُوا إِلَى بَعْضِ الْمَنَازِلِ حَمِيراً كَانَتْ تَحْمِلُ الشَّوْكَ فَقَالَ إِبْرَاهِيمُ:

"These animals who were carrying herbs are now carrying earthenware[6].
Now we are going unconscious

but not due to being drunk.
Rather it is due to being extremely weak.”

Then he told Razin ibn Ali, “Finish this line up.” He added,

“If you were in your previous state of festivity
Your state would have been equal and you would not remain in disgrace.”

Then Ibrahim told De’bel, “O Aba Ali! Finish it.” He said,

“Now we have lost what we had.
Therefore be patient and take it easy
Let us spend the day.
I will even sell my shoes for our expenses.”

40-8 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Harun ibn Abdullah al-Mohallabi, “When Ibrahim ibn Al-Abbas and De’bel al-Khoza’ee reached Ar-Ridha’ (a.s.) after the people had pledged allegiance to him, De’bel said,

‘The schools for the Qur’anic verses are void of reciting now
and the landing site of revelations is left like a barren desert!’
And Ibrahim ibn Al-Abbas recited the following,
‘After enduring calamities, they will remove the weariness of the hearts:
The shrines of the children of the Prophet Muhammad.’

Then Ar-Ridha’ (a.s.) granted them twenty-thousand *Dirhams* which were coined in his name. De’bel went towards Qum with his share of ten-thousand *Dirhams* and exchanged each *Dirham* with ten other *Dirhams*. Thus he got one-hundred thousand *Dirhams*. Ibrahim had most of the money except for some which he had donated to some people or his family until he died – may God forgive him. The expenses for his shrouding and burial were paid for by using that money.

أُعِيدَتْ بَعْدَ حَمْلِ الشَّوْ

كِ أَحْمَالاً مِنَ الْخَزَفِ

نَشَاوَى لا مِنَ الْخَمْرَ

ةِ بَلْ مِنْ شِدَّةِ الضَّعْفِ

ثُمَّ قَالَ لِرَزِينِ بْنِ عَلِيٍّ أَجِزْهَا فَقَالَ:

فَلَوْ كُنْتُمْ عَلَى ذَاكَ

تَصِيرُونَ إِلَى الْقَصْفِ

تَسَاوَتْ حَالُكُمْ فِيهِ

وَلا تَبْقَوْا عَلَى الْخَسْفِ

ثُمَّ قَالَ لِدِعْبِلٍ أَجِزْ يَا أَبَا عَلِيٍّ فَقَالَ:

إِذَا فَاتَ الَّذِي فَاتَ

فَكُونُوا مِنْ ذَوِي الظَّرْفِ

وَخُفُّوا نَقْصِفُ الْيَوْمَ

فَإِنِّي بَائِعُ خُفِّي

8 ـ حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْنِ بْنِ أَحْمَد الْبِيْهَقِيُّ قالَ حَدَّثَني مُحَمَّدِ بْنِ يَحْيَى الصُّوليُّ قالَ حَدَّثَني هارُون بْنِ عَبْد اللَّه المهلبي قالَ لَمَّا وَصَلَ إِبْرَاهِيمُ بْنُ الْعَبَّاسِ وَدِعْبِلُ بْنُ عَلِيٍّ إِلَى الرِّضَا عَلَيْهِ السَّلامُ وَقَدْ بُويِعَ لَهُ بِالْعَهْدِ أَنْشَدَهُ دِعْبِلٌ:

مَدَارِسُ آيَاتٍ خَلَتْ مِنْ تِلاوَةٍ

وَمَنْزِلُ وَحْيٍ مُقْفِرُ الْعَرَصَاتِ

وَأَنْشَدَهُ إِبْرَاهِيمُ بْنُ الْعَبَّاسِ:

أَزَالَ عَزَاءَ الْقَلْبِ بَعْدَ التَّجَلُّدِ

مَصَارِعُ أَوْلادِ النَّبِيِّ مُحَمَّدٍ

فَوَهَبَ لَهُمَا عِشْرِينَ أَلْفَ دِرْهَمٍ مِنَ الدَّرَاهِمِ الَّتِي عَلَيْهَا اسْمُهُ كَانَ الْمَأْمُونُ أَمَرَ بِضَرْبِهَا فِي ذَلِكَ الْوَقْتِ قَالَ فَأَمَّا دِعْبِلٌ فَصَارَ بِالْعَشَرَةِ آلافٍ الَّتِي حِصَّتُهُ إِلَى قُمَّ فَبَاعَ كُلَّ دِرْهَمٍ بِعَشَرَةِ دَرَاهِمَ فَتَخَلَّصَتْ لَهُ مِائَةُ أَلْفِ دِرْهَمٍ وَأَمَّا إِبْرَاهِيمُ فَلَمْ تَزَلْ عِنْدَهُ بَعْدَ أَنْ أَهْدَى بَعْضَهَا وَفَرَّقَ بَعْضَهَا عَلَى أَهْلِهِ إِلَى أَنْ تُوُفِّيَ رَحِمَهُ اللَّهُ فَكَانَ كَفَنُهُ وَجَهَازُهُ مِنْهَا.

40-9 Ahmad ibn Yahya al-Mokattib narrated that Abul Tayyeb Ahmad ibn Muhammad al-Warraq quoted on the authority of Ali ibn Harun al-Hemayri, on the authority of Ali ibn Muhammad ibn Soleiman al-Nowafali, "When Al-Ma'mun established Ali ibn Musa (a.s.) as his successor to the throne, the poets came to Al-Ma'mun and praised Ar-Ridha' (a.s.). Al-Ma'mun gave them rewards since the poems that they uttered were in line with Al-Ma'mun's viewpoints. All the famous poets came except Abu Nuwas. He did not come and did not praise Ar-Ridha' (a.s.). When he visited Al-Ma'mun, Al-Ma'mun said, 'O Abu Nuwas! You know the position that Ali ibn Musa Ar-Ridha' (a.s.) has in my sight, and how much I respect him. Then why did you procrastinate in praising him for this position while you are the best poet of the time?' Then Abu Nuwas said,

It was said to me that mine was the best rhyme,
Articulate in arts of brilliant speech and chime,
That I have pearls of beautiful speech
Bearing fruits in the hands that can reach;
'So why did you refuse to praise the son
Of Musa, and equal to his merits is none?'
I said how could I possibly praise and be fair
To one whose father Gabriel did serve and care?'

Al-Ma'mun said, "Very well said." He granted him as much reward as he had granted the other poets altogether and considered him to be high above them all.

40-10 Al-Husayn ibn Ibrahim ibn Ahmad ibn Hisham al-Mokattib - may God have Mercy upon him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Abul Hassan Muhammad ibn Yahya al-Farsi, "One day Abu Nuwas looked at Abil Hassan Ali ibn Musa Ar-Ridha' (a.s.) riding on a mule, after he had left Al-Ma'mun. He stepped forward, greeted him (a.s.) and said, 'O son of the Prophet! I have composed a few verses about you and would like you to hear them.'

Ar-Ridha' (a.s.) said, 'Let us hear them,' so he said,

9 - حَدَّثَنا أَحْمَدِ بْنِ يَحْيَى المكتب قالَ: حَدَّثَنا أَبُو الطَّيِّبِ أَحْمَدِ بْنِ مُحَمَّد الوَرَّاقُ قالَعَلِيّ بْنِ هارُونَ الحِمْيَرِيُّ قالَ: حَدَّثَنا عَلِيّ بْنِ مُحَمَّدِ بْنِ سُلَيْمان النُّوفَلِيّ قالَ إِنَّ الْمَأْمُونَ لَمَّا جَعَلَ عَلِيَّ بْنَ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ وَلِيَّ عَهْدِهِ وَإِنَّ الشُّعَرَاءَ قَصَدُوا الْمَأْمُونَ وَوَصَلَهُمْ بِأَمْوَالٍ جَمَّةٍ حِينَ مَدَحُوا الرِّضَا عَلَيْهِ السَّلامُ وَصَوَّبُوا رَأْيَ الْمَأْمُونِ فِي الأَشْعَارِ دُونَ أَبِي نُوَاسٍ فَإِنَّهُ لَمْ يَقْصِدْهُ وَلَمْ يَمْدَحْهُ وَدَخَلَ إِلَى الْمَأْمُونِ فَقَالَ لَهُ يَا أَبَا نُوَاسٍ قَدْ عَلِمْتَ مَكَانَ عَلِيّ بْنِ مُوسَى الرِّضَا مِنِّي وَمَا أَكْرَمْتُهُ بِهِ فَلِمَاذَا أَخَّرْتَ مَدْحَهُ وَأَنْتَ شَاعِرُ زَمَانِكَ وَقَرِيعُ دَهْرِكَ فَأَنْشَأَ يَقُولُ:

قِيلَ لِي أَنْتَ أَوْحَدُ النَّاسِ طُرّاً

لَكَ مِنْ جَوْهَرِ الْكَلامِ بَدِيعٌ

فَعَلَى مَا تَرَكْتَ مَدْحَ ابْنِ مُوسَى

قُلْتُ لا أَهْتَدِي لِمَدْحِ إِمَامٍ

فِي فُنُونٍ مِنَ الْكَلامِ النَّبِيهِ

يُثْمِرَ الدُّرَّ فِي يَدَيْ مُجْتَنِيهِ

وَالخِصَالَ الَّتِي تَجَمَّعْنَ فِيهِ

كَانَ جِبْرِيلُ خَادِماً لأَبِيهِ

فَقَالَ لَهُ الْمَأْمُونُ أَحْسَنْتَ وَوَصَلَهُ مِنَ الْمَالِ بِمِثْلِ الَّذِي وَصَلَ بِهِ كَافَّةَ الشُّعَرَاءِ وَفَضَّلَهُ عَلَيْهِمْ.

10 - حَدَّثَنا الحُسَيْنِ بْنِ إِبْراهيمِ بْنِ أَحْمَدِ بْنِ هِشامِ المكتب رَحْمَةُ اللَّه قالَ: حَدَّثَناإِبْراهيمِ بْنِ هاشِم، عَن أَبيهِ قالَ: حَدَّثَنا أَبُو الحَسَنِ مُحَمَّدِ بْنِ يَحْيَى الفارْسِيّ قالَ نَظَرَ أَبُو نُوَاسٍ إِلَى أَبِي الْحَسَنِ عَلِيّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ ذَاتَ يَوْمٍ وَقَدْ خَرَجَ مِنْ عِنْدِ الْمَأْمُونِ عَلَى بَغْلَةٍ لَهُ فَدَنَا مِنْهُ أَبُو نُوَاسٍ فَسَلَّمَ عَلَيْهِ وَقَالَ يَا ابْنَ رَسُولِ اللَّهِ قَدْ قُلْتُ فِيكَ

أَبْيَاتاً فَأُحِبُّ أَنْ تَسْمَعَهَا مِنِّي قَالَ هَاتِ فَأَنْشَأَ يَقُولُ:

Cleansed and Purified are they,
When mentioned, they are sanctified,
Wherever they may be, near or far;
When roots and lines are identified,
If not Alawides, they indeed are
With nothing to boast or pride
In their lineage, in their deed;
For when God created man and eyed
You He selected and favoured indeed
And raised above the rest and all
With the knowledge of His Qur'an
And its verses hold your head high!'

Ar-Ridha' (a.s.) said, 'You have composed poetry that nobody else has been able to do so far.' Then Ar-Ridha' (a.s.) asked his servant, 'O young man! Is any of our spending money left?' He replied, 'Yes. Three hundred *Dinars* is left.' The Imam (a.s.) said, 'Give it all to him (the poet).' Then the Imam (a.s.) said, 'O young man! He may consider that not to be enough. Thus give him the mule, too.' When the year 201 A.H. (816 A.D.) arrived, Ishaq ibn Musa ibn Isa ibn Musa became the head of the pilgrimage caravan to *Hajj*. He prayed for Al-Ma'mun and for Ali ibn Musa Ar-Ridha' (a.s.) to succeed him as the successor to the throne (in his sermon). Then Hamdooyeh ibn Ali ibn Isa ibn Mahan objected. Ishaq asked (his servant) for his own official black clothing. Since he did not find it, he grabbed a black flag, wrapped it around himself and told the people, 'O people! I informed you of what I was ordered to. Now I only acknowledge the Commander of the Faithful – Al-Ma'mun and Al-Fadhl ibn Sahl.' Then he stepped down (from the pulpit).

40-11 In Ilaq, Abu Nasr Muhammad ibn Al-Hassan ibn Ibrahim al-Karkhi al-Katib narrated that Abul Hassan Muhammad ibn Saqr al-Ghassani quoted on the authority of Abu Bakr Muhammad ibn Yahya al-Sowli saying that he had heard Abal Abbas Muhammad ibn Yazid al-Mobarrid state, "One day when Abu Nuwas left his house, he saw someone riding on an animal. He did not see his face. He asked who he was. They told him he was Ali ibn Musa Ar-Ridha' (a.s.). Then Abu Nuwas recited the following poem:

مُطَهَّرُونَ نَقِيّاتٌ ثِيَابُهُمُ

مَنْ لَمْ يَكُنْ عَلَوِيّاً حِينَ تَنْسِبُهُ

فَاللهُ لَمَّا بَرَا خَلْقاً فَأَتْقَنَهُ

فَأَنْتُمُ المَلأُ الأَعْلَى وَعِنْدَكُمُ

تَجْرِي الصَّلاةُ عَلَيْهِمْ أَيْنَمَا ذُكِرُوا

فَمَا لَهُ مِنْ قَدِيمِ الدَّهْرِ مُفْتَخَرُ

صَفَاكُمُ وَاصْطَفَاكُمْ أَيُّهَا البَشَرُ

عِلْمُ الْكِتَابِ وَمَا جَاءَتْ بِهِ السِّوَرُ

فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ قَدْ جِئْتَنَا بِأَبْيَاتٍ مَا سَبَقَكَ إِلَيْهَا أَحَدٌ ثُمَّ قَالَ: يَا غُلامُ هَلْ مَعَكَ مِنْ نَفَقَتِنَا شَيْءٌ فَقَالَ ثَلاثُمِائَةِ دِينَارٍ فَقَالَ أَعْطِهَا إِيَّاهُ ثُمَّ قَالَ عَلَيْهِ السَّلامُ: لَعَلَّهُ اسْتَقَلَّهَا يَا غُلامُ سُقْ إِلَيْهِ الْبَغْلَةَ وَلَمَّا كَانَتْ سَنَةُ إِحْدَى وَمِائَتَيْنِ حَجَّ بِالنَّاسِ إِسْحَاقُ بْنُ مُوسَى بْنِ عِيسَى بْنِ مُوسَى وَدَعَا لِلْمَأْمُونِ وَلِعَلِيِّ بْنِ مُوسَى عَلَيْهِ السَّلامُ مِنْ بَعْدِهِ بِوِلايَةِ الْعَهْدِ فَوَثَبَ إِلَيْهِ حَمْدَوَيْهِ بْنُ عَلِيِّ بْنِ عِيسَى بْنِ مُوسَى بْنِ عِيسَى بْنِ مَاهَانَ فَدَعَا إِسْحَاقُ بِسَوَادٍ لِيَلْبَسَهُ فَلَمْ يَجِدْهُ فَأَخَذَ عَلَماً أَسْوَدَ فَالْتَحَفَ بِهِ وَقَالَ أَيُّهَا النَّاسُ إِنِّي قَدْ بَلَّغْتُكُمْ مَا أُمِرْتُ بِهِ وَلَسْتُ أَعْرِفُ إِلا أَمِيرَ الْمُؤْمِنِينَ الْمَأْمُونَ وَالْفَضْلَ بْنَ سَهْلٍ ثُمَّ نَزَلَ وَدَخَلَ عَبْدُ اللَّهِ بْنُ مُطَرِّفِ بْنِ مَاهَانَ عَلَى الْمَأْمُونِ يَوْماً وَعِنْدَهُ عَلِيُّ بْنُ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ فَقَالَ لَهُ الْمَأْمُونُ مَا تَقُولُ فِي أَهْلِ الْبَيْتِ فَقَالَ عَبْدُ اللَّهِ مَا قَوْلِي فِي طِينَةٍ عُجِنَتْ بِمَاءِ الرِّسَالَةِ وَغُرِسَتْ بِمَاءِ الْوَحْيِ هَلْ يُنْفَحُ مِنْهَا إِلا مِسْكُ الْهُدَى وَعَنْبَرُ التُّقَى قَالَ فَدَعَا الْمَأْمُونُ بِحُقَّةٍ فِيهَا لُؤْلُؤٌ فَحَشَا فَاهُ

11 ـ حَدَّثَنا أَبُو نَصرِ مُحَمَّدِ بْنِ الحَسَن بْنِ إِبْراهيم الكرخي الكاتب بإيلاق قالَ: حَدَّثَناالحَسَن مُحَمَّدِ بْنِ صقر الغساني قالَ: حَدَّثَنا أَبُو بَكْرِ مُحَمَّدِ بْنِ يَحْيَى الصُّوليُّ قالَ سَمِعْتُ أَبَا العَبَّاس مُحَمَّدِ بْنِ يَزِيد المبرد يَقُولُ: خَرَجَ أَبُو نُوَاسٍ ذَاتَ يَوْمٍ مِنْ دَارِهِ فَبَصُرَ بِرَاكِبٍ قَدْ حَاذَاهُ فَسَأَلَ عَنْهُ وَلَمْ يَرَ وَجْهَهُ فَقِيلَ إِنَّهُ عَلِيُّ بْنُ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ فَأَنْشَأَ يَقُولُ:

Had the eyes sought you for a goal,
And the mind doubted you and the soul,
The heart would surely you recognize
Even when not seen by the eyes.
If people wish to see you, but do not know,
Your fragrance will tell them where to go.

40-12 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yazid al-Mobarrid quoted on the authority of al-Jahiz, on the authority of Thumama ibn Ashras that one day Al-Ma'mun told Ar-Ridha' (a.s.) that he had made Ar-Ridha' (a.s.) the successor to the throne with an air of indebtedness. The Imam (a.s.) told him, "Whoever has joined the Prophet of God (a.s.) should be this way. We also have words from Ali ibn Al-Husayn (a.s.) with a similar content."

Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Muhammad ibn Zakariyya al-Gholami, on the authority of Ahmad ibn Isa ibn Zayd ibn Ali - who was a refugee in hiding for sixty years - quoted on the authority of his uncle, on the authority of Ja'far ibn Muhammad As-Sadiq (a.s.), "Ali ibn Al-Husayn (a.s.) never traveled with anyone unless they did not know him. He also used to set a condition for them being that he should take care of all their needs. Once he (Ali ibn Al-Husayn (a.s.)) was traveling with such a group of people. However, one of the men recognized him and told the others, "Do you realize who this man is?" They said, "No." He said, "This is Ali ibn Al-Husayn (a.s.)." The people fell to his feet, kissed his hands and feet and said, "O son of the Prophet of God! Do you want us to burn in the Fire of Hell? Will we not be ruined for as long as the world lasts, if we should ever insult you?" He said, "I am worried about being treated as before. Once I was traveling with some people who knew me. They treated me the way that I did not deserve to be treated - due to their respect for God's Prophet (S). That is why I prefer to not disclose my identity."

40-13 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Al-Mogheera ibn Muhammad, on the authority of Harun Al-Farawi, "When the news of

إِذَا أَبْصَرَتْكَ الْعَيْنُ مِنْ بَعْدِ غَايَةٍ

وَلَوْ أَنَّ قَوْماً أَمَّمُوكَ لَقَادَهُمْ

وَعَارَضَ فِيكَ الشَّكُّ أَثْبَتَكَ الْقَلْبُ

نَسِيمُكَ حَتّى يَسْتَدِلَّ بِكَ الرَّكْبُ

12 - حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْن بْن أحْمَد الْبَيْهَقِيُّ قالَ: حَدَّثَنا مُحَمَّد بْن يَحْيَى الصُّولِيُّ قالَ: حَدَّثَنا مُحَمَّد بْن يَزِيد المبرد قالَ حَدَّثَني الحافِظُ، عَن ثمامة بْن أشرس قالَ: عَرَضَ الْمَأْمُونُ يَوْماً لِلرِّضَا عَلَيْهِ السَّلامُ بِالامْتِنَانِ عَلَيْهِ بِأَنْ وَلاهُ الْعَهْدَ فَقَالَ لَهُ إِنَّ مَنْ أَخَذَ بِرَسُولِ اللَّهِ لَخَلِيقٌ أَنْ يُعْطِيَ بِهِ.

وَلِعَلِيّ بْنِ الحُسَيْن عَلَيْهِ السَّلامُ كلام فِي هذا النحو.

حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْنِ بْنِ أَحْمَد الْبَيْهَقِيُّ قالَ حَدَّثَني مُحَمَّد بْنِ يَحْيَى الصُّوليُّ قالَمُحَمَّد بْنِ زَكَرِيَّا الغلابِي قالَ: حَدَّثَنا أَحْمَد بْنِ عِيسَى بْنِ زَيْد بْنِ عَلِي وَكانَ مستترا ستين سِنَةَ قالَ: حَدَّثَنا عَمّي قالَ: حَدَّثَنا جَعْفَر بْنِ مُحَمَّد الصَّادِق عَلَيْهِ السَّلامُ قالَ كانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلامُ لا يُسافِرُ إِلا مَعَ رِفْقَةٍ لا يَعْرِفُونَهُ وَيَشْتَرِطُ عَلَيْهِمْ أَنْ يَكُونَ مِنْ خَدَمِ الرِّفْقَةِ فِيما يَحْتَاجُونَ إِلَيْهِ فَسافَرَ مَرَّةً مَعَ قَوْمٍ فَرَآهُ رَجُلٌ فَعَرَفَهُ فَقَالَ لَهُمْ أَتَدْرُونَ مَنْ هَذَا فَقَالُوا لا قَالَ هَذَا عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلامُ فَوَثَبُوا إِلَيْهِ فَقَبَّلُوا يَدَهُ وَرِجْلَهُ وَقَالُوا يَا ابْنَ رَسُولِ اللَّهِ أَرَدْتَ أَنْ تُصْلِيَنَا نَارَ جَهَنَّمَ لَوْ بَدَرَتْ مِنَّا إِلَيْكَ يَدٌ أَوْ لِسَانٌ أَمَا كُنَّا قَدْ هَلَكْنَا إِلَى آخِرِ الدَّهْرِ فَمَا الَّذِي يَحْمِلُكَ عَلَى هَذَا فَقَالَ إِنِّي كُنْتُ سَافَرْتُ مَرَّةً مَعَ قَوْمٍ يَعْرِفُونَنِي فَأَعْطَوْنِي بِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مَا لا أَسْتَحِقُّ فَإِنِّي أَخَافُ أَنْ تُعْطُونِي مِثْلَ ذَلِكَ فَصَارَ كِتْمانُ أَمْرِي أَحَبَّ إِلَيَّ.

13 ـ حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْنِ بْنِ أَحْمَد الْبَيْهَقِيُّ قالَ حَدَّثَني مُحَمَّد بْنِ يَحْيَى الصُّوليُّ قالَ: حَدَّثَنا المغيرة بْن مُحَمَّد قالَ: حَدَّثَنا هارُون الفروي قالَ لَمَّا جاءَتْنا بَيْعَةُ

Ar-Ridha''s (a.s.) successorship to the Throne of Al-Ma'mun reached us in Medina, Abdul Jab'bar ibn Sa'eed ibn Soleiman al-Mosahaqi declared it to the people at the end of his sermon. He said, "Do you realize who the successor to the throne is? They said, "No." He said, "It is Ali ibn Musa ibn Ja'far ibn Muhammad ibn Ali ibn Al-Husayn ibn Ali ibn Abi Talib (a.s.).

Seven forefathers - what ancestors[7]
who are the best to drink in the direction of the clouds.[8]"

40-14 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Ahmad ibn Al-Qasim ibn Isma'il that he had heard Ibrahim ibn Al-Abbas say, "When Al-Ma'mun pledged allegiance to Ali ibn Musa Ar-Ridha' (a.s.), the Imam (a.s.) told him, 'O Commander of the Faithful! It is obligatory to be sincere with you. It is not proper for a believer to be tricky. The masses of the people do not like what you did to me. Especially, the elites do not like what you did with Al-Fadhl ibn Sahl. Now it is best for you to send both of us away from yourself until you can manage your own affairs.'" Ibrahim said, "By God! It was these words which resulted in what happened to him (death)."

40-15 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Muhammad ibn Yazid al-Nahvi, on the authority of Ibn Abi Abdoon, on the authority of his father, "When Al-Ma'mun pledged allegiance to Ar-Ridha' (a.s.), Al-Ma'mun had him (a.s.) sit next to himself. Abbas - the orator - stood up, delivered a good speech and ended it with the following poem:

People can't live without the sun and the moon

Now you are the sun and he is the moon.9”

40-16 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Ahmad ibn Muhammad ibn Ishaq, on the authority of his father, “When they pledged allegiance to Ar-Ridha’ (a.s.), the people gathered around him and congratulated him. He made a gesture to them to become silent and after hearing their words, he said, ‘In the Name of God, the Beneficent, the Merciful. Praise be to God who does whatever He wills. No one can object to His Decrees. No one can reject His Destiny. He knows whatever

الْمَأْمُونِ لِلرِّضَا عَلَيْهِ السَّلامُ بِالْعَهْدِ إِلَى الْمَدِينَةِ خَطَبَ بِهَا النَّاسَ عَبْدُ الْجَبَّارِ بْنُ سَعِيدِ بْنِ سُلَيْمانَ الْمُسَاحِقِيُّ فَقَالَ فِي آخِرِ خُطْبَتِهِ أَتَدْرُونَ مَنْ وَلِيُّ عَهْدِكُمْ هَذَا عَلِيُّ بْنُ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ:

سَبْعَةُ آبَاؤُهُمُ مَنْ هُمْ

أَخْيَرُ مَنْ يَشْرَبُ صَوْبَ الْغَمَام

14 ـ حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْنِ بْنِ أَحْمَد الْبَيْهَقِيُّ قالَ حَدَّثَني مُحَمَّدِ بْنِ يَحْيَى الصُّولِيُّ قالَ: حَدَّثَنا أَحْمَدِ بْنِ القاسِمِ بْنِ إِسْمَاعِيل قالَ سَمِعْتُ إِبْراهِيمِ بْنِ العَبَّاسِ يَقُولُ: لَمَّا عَقَدَ الْمَأْمُونُ الْبَيْعَةَ لِعَلِيِّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ قَالَ لَهُ الرِّضَا عَلَيْهِ السَّلامُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ النُّصْحَ وَاجِبٌ لَكَ وَالْغِشَّ لا يَنْبَغِي لِمُؤْمِنٍ إِنَّ الْعَامَّةَ لَتَكْرَهُ مَا فَعَلْتَ بِي وَالْخَاصَّةَ تَكْرَهُ مَا فَعَلْتَ بِالْفَضْلِ بْنِ سَهْلٍ وَالرَّأْيُ لَكَ أَنْ تُبْعِدَنَا عَنْكَ حَتَّى يَصْلُحَ لَكَ أَمْرُكَ قَالَ إِبْرَاهِيمُ فَكَانَ وَاللَّهِ قَوْلُهُ هَذَا السَّبَبَ فِي الَّذِي آلَ الأَمْرُ إِلَيْهِ.

15 ـ حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْنِ بْنِ أَحْمَد الْبَيْهَقِيُّ قالَ حَدَّثَني مُحَمَّدِ بْنِ يَحْيَى الصُّولِيُّ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ يَزِيد النحوي قالَ حَدَّثَني ابْنِ أَبي عَبْدون، عَن أَبيهِ قالَ لَمَّا بَايَعَ الْمَأْمُونُ الرِّضَا عَلَيْهِ السَّلامُ بِالْعَهْدِ أَجْلَسَهُ إِلَى جَانِبِهِ فَقَامَ الْعَبَّاسُ الْخَطِيبُ فَتَكَلَّمَ فَأَحْسَنَ ثُمَّ خَتَمَ ذَلِكَ بِأَنْ أَنْشَدَ:

لا بُدَّ لِلنَّاسِ مِنْ شَمْسٍ وَمِنْ قَمَرٍ

فَأَنْتَ شَمْسٌ وَهَذَا ذَلِـكَ الْقَمَر

16 ـ حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْنِ بْنِ أَحْمَد الْبَيْهَقِيُّ قالَ حَدَّثَني مُحَمَّدِ بْنِ يَحْيَى الصُّولِيُّ قالَ حَدَّثَني أَحْمَدِ بْنِ

مُحَمَّدِ بْنِ إِسْحاق قالَ: حَدَّثَنا أَبي قالَ لَمَّا بُويِعَ الرِّضَا عَلَيْهِ السَّلامُ بِالْعَهْدِ اجْتَمَعَ النَّاسُ إِلَيْهِ يُهَنِّئُونَهُ فَأَوْمَأَ إِلَيْهِمْ فَأَنْصَتُوا ثُمَّ قَالَ بَعْدَ أَنِ اسْتَمَعَ كَلامَهُمْ: بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ. الْحَمْدُ لِلَّهِ الْفَعَّالِ لِمَا يَشَاءُ، لا مُعَقِّبَ لِحُكْمِهِ، وَلا رَادَّ لِقَضَائِهِ، يَعْلَمُ خـائِنَةَ الأَعْيُنِ وَمـا تُخْفِي الصُّدُورُ، وَصَلَّى اللَّهُ عَـلَى مُحَمَّدٍ فِي الأَوَّلِينَ

treason that lies in one's heart from the sight and whatever is hidden in the hearts. May God's Blessings be upon Muhammad, upon the first and the last creatures, upon his good and pure Household.' He then added, 'I am Ali ibn Musa ibn Ja'far. Indeed the Commander of the Faithful (Al-Ma'mun) – may God assist him in righteousness and make him successful in being rational – has recognized one of our rights which others were ignorant about. He has established ties of kinship which others have broken. He has granted security to people who lived in fear. He even revived them and rescued them from destruction. He enriched them when they were in need. He was seeking the pleasure of the Lord of the Two Worlds in doing all this. He did not ask anyone but Him to reward him. God will reward the ones who are grateful. He will not let the reward of the good-doers be forgotten. He turned over the succession to the throne to me. He has entrusted his great rule to me after him. And whoever breaks a contract that God has ordered to be safeguarded, and loosens ties which God likes to be tightened has indeed underestimated God's Bounds, and has allowed what God has forbidden. In this way, he has denied the leader of his right and has disobeyed his orders. He has thus disrespected Islam as was done in the past. The Trustee (Ali ibn Abi Talib (a.s.)) put up with all the instances of breaching of the covenants, and did not even object to those later when he was in power, fearing dispersion in the religion and turmoil in the ties which held the Muslims together. This was because the ideas of the Age of Ignorance were still in their minds and the hypocrites were on the watch to get a chance to create havoc. Now I do not know what is going to happen to me and you. Indeed there is no arbitrator but God. He is the only One who clarifies the truth. He is the best Separator."

40-17 Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Al-Hassan ibn Al-Jahm, on the authority of his father, "When Al-Ma'mun pledged allegiance to Ali ibn Musa Ar-Ridha' (a.s.), he climbed up the pulpit and said, 'O people! You were informed of the news of the pledge of allegiance to Ali ibn Musa ibn Ja'far ibn Muhammad ibn Ali ibn Al-Husayn ibn Ali ibn Abi Talib. By God, if they read these names to the deaf and dumb, they will be healed by the permission of God the Honorable the Exalted.'"

وَالآخِرِينَ وَعَلَى آلِهِ الطَّيِّبِينَ أَقُولُ وَأَنَا عَلِيُّ بْنُ مُوسَى بْنِ جَعْفَرٍ إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَضَّدَهُ اللَّهُ بِالسَّدَادِ وَوَفَّقَهُ لِلرَّشَادِ عَرَفَ مِنْ حَقِّنَا مَا جَهِلَهُ غَيْرُهُ فَوَصَلَ أَرْحَاماً قُطِعَتْ وَآمَنَ أَنْفُساً فُزِعَتْ بَلْ أَحْيَاهَا وَقَدْ تَلِفَتْ وَأَغْنَاهَا إِذَا افْتَقَرَتْ مُبْتَغِياً رِضَا رَبِّ الْعَالَمِينَ لا يُرِيدُ جَزَاءً مِنْ غَيْرِهِ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ وَلا يُضِيعُ أَجْرَ الْمُحْسِنِينَ وَإِنَّهُ جَعَلَ إِلَيَّ عَهْدَهُ وَالإِمْرَةَ الْكُبْرَى إِنْ بَقِيتُ بَعْدَهُ فَمَنْ حَلَّ عُقْدَةً أَمَرَ اللَّهُ تَعَالَى بِشَدِّهَا وَفَصَمَ عُرْوَةً أَحَبَّ اللَّهُ إِيثَاقَهَا فَقَدْ أَبَاحَ حَرِيمَهُ وَأَحَلَّ حُرَمَهُ إِذْ كَانَ بِذَلِكَ زَارِياً عَلَى الإِمَامِ مُنْتَهِكاً حُرْمَةَ الإِسْلامِ بِذَلِكَ جَرَى السَّالِفُ فَصَبَرَ مِنْهُ عَلَى الْفَلَتَاتِ وَلَمْ يَتَعَرَّضْ بَعْدَهَا عَلَى الْعَزَمَاتِ خَوْفاً مِنْ شَتَاتِ الدِّينِ وَاضْطِرَابِ حَمْلِ الْمُسْلِمِينَ وَلِقُرْبِ أَمْرِ الْجَاهِلِيَّةِ وَرَصَدِ الْمُنَافِقِينَ فُرْصَةً تَنْتَهِزُ وَبَائِقَةً تَبْتَدِرُ وَما أَدْرِي ما يُفْعَلُ بِي وَلا بِكُمْ إِنِ الْحُكْمُ إِلا لِلَّهِ يَقُصُّ الْحَقَّ وَهُوَ خَيْرُ الْفاصِلِينَ.

17 ـ حَدَّثَنا أَبُو عَلِي الحُسَيْن بْنِ أحْمَد الْبَيْهَقِيُّ الْحاكِم قالَ حَدَّثَني مُحَمَّد بْنِ يَحْيَى الصُّوليُّ قالَ: حَدَّثَنا الحَسَن بْنِ الجَهْمِ قالَ حَدَّثَني أَبي قالَ صعد الْمَأْمُون المِنْبَر لَمّا بايع عَلايّ بْنِلرّضا عَلَيْهِ السَّلامُ فَقالَ: أَيُّهَا النَّاس جاءَتكم بيعة عَلِيّ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ عَلِيّ بْنِ الحُسَيْن بْنِ عَلِيّ بْنِ أَبي طالِب عَلَيْهِ السَّلامُ وَاللَّه لَوْ قُرأَت هذِهِ الأسماء عَلَى الصُّم البُكم لبرءوا بإذن اللَّه عَزَّ وَجَلَّ.

40–18 Al–Hakim Abu Ali Al–Husayn ibn Ahmad al–Bayhaqi narrated that Muhammad ibn Yahya al–Sowli quoted on the authority of Ubaydillah ibn Abdullah ibn Tahir, “Al–Fadhl ibn Sahl advised Al–Ma’mun to seek nearness to God the Honorable the Exalted and His Prophet (S) by visiting the relations of kin, pledging allegiance to Ali ibn Musa Ar–Ridha’ (a.s.) and returning to them the rule which Ar–Rashid had taken away from them. This was not possible to do. Therefore, from Khorasan Al–Ma’mun sent Abi ad–Dhahhaq and Yasir – the servant[10] to bring Muhammad ibn Ja’far ibn Muhammad (one of Imam As–Sadiq’s (a.s.) offspring) and Ali ibn Musa ibn Ja’far (a.s.) to him. This happened in the year 200 A.H. (815 A.D.). When they brought Ali ibn Musa (a.s.) to Al–Ma’mun in Marv, he appointed Ali ibn Musa (a.s.) as the successor to the throne after himself. He also ordered that the troops be granted one full year’s salary. He declared this issue to all Muslim lands. He called him Ar–Ridha’ (a.s.) and had silver coins coined in Ar–Ridha”s (a.s.) name. He ordered the people to put aside their black clothing that was a sign of the *Abbasids*, and asked them all to wear green clothing. Then he married off his daughter *Umm Habib* to Ar–Ridha’ (a.s.), and married off his other daughter *Ummul Fadhl* to Ar–Ridha”s son, Muhammad ibn Ali (a.s.). He himself married Pooran – the daughter of Al–Hassan ibn al–Sahl. This was because of her uncle Fadhl and all of this happened in one day. However, Al–Ma’mun did not really like that the Caliphate (the rule) be turned over to Ar–Ridha’ (a.s.) after him.

Al–Sowli added, “What Ubaydillah ibn Abdullah narrated for me was correct from several points of view. Oun ibn Muhammad narrated on the authority of Al–Fadhl ibn Abi Sahl Al–Nowbakhti – or from his brother – that when Al–Ma’mun decided to establish Ar–Ridha’ (a.s.) as the successor to the throne, I told myself, ‘By God, I will test Al–Ma’mun to see if he sincerely wants to do this or not.’ Then I wrote a letter as follows and handed it to his servant who was the one who reported Al–Ma’mun’s secrets to me in writing, “Thul–Riasatayn has decided to draw up the contract for succession to the throne. The horoscope is in position of Cancer, the fourth sign of the Zodiac (the fourth month). Jupiter and Cancer[11] are in it. Even though Jupiter is in the upright position it is a month of turmoil. Whatever contract is established in that month will have no good ending. Additionally, Mars is in Libra. That is in the seventh house which indicates that any contracts established in it are unfortunate. I am reporting this to the Commander of the Faithful so that

18 ـ حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْن بْنِ أحْمَد الْبَيْهَقِيُّ قالَ حَدَّثَني مُحَمَّد بْنِ يَحْيَى الصُّوليُّ قالَ حَدَّثَني عُبَيْد اللَّه بْنِ عَبْد اللَّه بْنِ طاهِرَ قالَ أَشارَ الْفَضْلُ بْنُ سَهْلٍ عَلَى الْمَأْمُونِ أَنْ يَتَقَرَّبَ إِلَى اللَّهِ عَزَّ وَجَلَّ وَإِلَى رَسُولِهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِصِلَةِ رَحِمِهِ بِالْبَيْعَةِ لِعَلِيّ بْنِ مُوسَى عَلَيْهِ السَّلامُ لَيمْحُوَبِذَلِكَ مَا كَانَ مِنْ أَمْرِ الرَّشِيدِ فِيهِمْ وَمَا كَانَ يَقْدِرُ عَلَى خِلافِهِ فِي شَيْءٍ فَوَجَّهَ مِنْ خُرَاسَانَ بِرَجَاءِ بْنِ أَبِي الضَّحَّاكِ وَيَاسِرِ الْخَادِمِ لِيُشْخِصَا إِلَيْهِ مُحَمَّدَ بْنَ جَعْفَرِ بْنِ مُحَمَّدٍ وَعَلِيَّ بْنَ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ السَّلامُ وَذَلِكَ فِي سَنَةِ مِائَتَيْنِ فَلَمَّا وَصَلَ عَلِيُّ بْنُ مُوسَى عَلَيْهِ السَّلامُ إِلَى الْمَأْمُونِ

وَهُوَ بِمَرْوَ وَلاهُ الْعَهْدَ مِنْ بَعْدِهِ وَأَمَرَ لِلْجُنْدِ بِرِزْقِ سَنَةٍ وَكَتَبَ إِلَى الْآفَاقِ بِذَلِكَ وَسَمَّاهُ الرِّضَا عَلَيْهِ السَّلامُ وَضَرَبَ الدَّرَاهِمَ بِاسْمِهِ وَأَمَرَ النَّاسَ بِلُبْسِ الْخُضْرَةِ وَتَرْكِ السَّوَادِ وَزَوَّجَهُ ابْنَتَهُ أُمَّ حَبِيبَةَ وَزَوَّجَ ابْنَهُ مُحَمَّدَ بْنَ عَلِيٍ عَلَيْهِ السَّلامُ ابْنَتَهُ أُمَّ الْفَضْلِ بِنْتَ الْمَأْمُونِ وَتَزَوَّجَ هُوَ بِتُورَانَ بِنْتِ الْحَسَنِ بْنِ سَهْلٍ زَوَّجَهُ بِهَا عَمُّهُ الْفَضْلُ وَكُلُّ هَذَا فِي يَوْمٍ وَاحِدٍ وَمَا كَانَ يُحِبُّ أَنْ يُتِمَّ الْعَهْدَ لِلرِّضَا عَلَيْهِ السَّلامُ بَعْدَهُ قَالَ الصُّولِيُّ وَقَدْ صَحَّ عِنْدِي مَا حَدَّثَنِي بِهِ عُبَيْدُ اللَّهِ مِنْ جِهَاتٍ مِنْهَا أَنَّ عَوْنَ بْنَ مُحَمَّدٍ حَدَّثَنِي، عَنِ الْفَضْلِ بْنِ أَبِي سَهْلٍ النَّوْبَخْتِيِّ أَوْ عَنْ أَخٍ لَهُ قَالَ لَمَّا عَزَمَ الْمَأْمُونُ عَلَى الْعَقْدِ لِلرِّضَا عَلَيْهِ السَّلامُ بِالْعَهْدِ قُلْتُ وَاللَّهِ لاعْتَبِرَنَّ مَا فِي نَفْسِ الْمَأْمُونِ مِنْ هَذَا الأَمْرِ أَيُحِبُّ تَمَامَهُ أَوْ هُوَ يَتَصَنَّعُ بِهِ فَكَتَبْتُ إِلَيْهِ عَلَى يَدِ خَادِمٍ لَهُ كَانَ يُكَاتِبُنِي بِأَسْرَارِهِ عَلَى يَدِهِ قَدْ عَزَمَ ذُو الرِّئَاسَتَيْنِ عَلَى عَقْدِ الْعَهْدِ وَالطَّالِعُ السَّرَطَانُ وَفِيهِ الْمُشْتَرِي وَالسَّرَطَانُ وَإِنْ كَانَ شَرَفُ الْمُشْتَرِي فَهُوَ بُرْجٌ مُنْقَلِبٌ لا يَتِمُّ أَمْرٌ يُعْقَدُ فِيهِ وَمَعَ هَذَا فَإِنَّ الْمِرِّيخَ فِي الْمِيزَانِ فِي بَيْتِ الْعَاقِبَةِ وَهَذَا يَدُلُّ عَلَى نَكْبَةِ الْمَعْقُودِ لَهُ وَعَرَّفْتُ

you do not blame me for not doing so, if anyone else reports it to you.' Al-Ma'mun replied, 'Return this letter by the same messenger who delivered it to you as soon as you read its contents. Take care that no one finds out about what you wrote to me, since that might result in Thul-Riasatayn changing his mind. Beware that if anyone finds out, I will consider you to be blameworthy for negligence.' As soon as I read the reply, the world became too small for me and I wished that I had never written him that letter. However, Thul-Riasatayn Al-Fadhl ibn Sahl himself feared this bad horoscope and changed his mind since he had sufficient knowledge of astrology. However, I swear by God that I feared for my life. I rode towards where he was and asked him, 'Do you know of any star in the sky that is more prosperous than Jupiter?' He said, 'No?' I asked, 'Do you know of any stars in the sky that are more prosperous than Jupiter in the upright position?' He said, 'No.' Then I said, 'Then do not change your mind about drawing up the contract for the succession to the throne. Do not change your mind while the sky star of prosperity being Jupiter is in its most prosperous position being the upright position.' Thul-Riasatayn then decided to continue on with what he had decided to do, and drew up the contract. However, I feared Al-Ma'mun and did not know whether I would be dead or alive until the succession to the throne took place."

40-19 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Ahmad ibn Muhammad ibn al-Forat Abul Abbas and Al-Husayn ibn Ali al-Baqta'ee, "Ibrahim ibn Al-Abbas was friends with Ishaq ibn Ibrahim - the brother of Zaydan who was known as "Zaman." Ibrahim had composed some poems about Ar-Ridha' (a.s.) when he was departing from Khorasan. Some of the poems were written in his own handwriting. The manuscript of these poems was in the possession of Ibrahim's friend - Ishaq until Ibrahim ibn Abbas became in charge of the Lands Office for Al-Mutawakkil. Various problems had for some reason made him distant from Zaydan's brother. When Al-Mutawakkil dismissed Ibrahim from the office that he was in charge of, Ibrahim was stern with Ishaq and demanded some property from him. Ishaq asked someone that he trusted to go to Ibrahim ibn Abbas, and tell him that the poems he had composed in praise of Ar-Ridha' (a.s.) which were partly written in his own handwriting and some had been written in other people's handwriting, were with him. Ishaq threatened

أَمِيرَ الْمُؤْمِنِينَ ذَلِكَ لِئَلا يُعَتِّبَ عَلَيَّ إِذَا وَقَفَ عَلَى هَذَا مِنْ غَيْرِي فَكَتَبَ إِلَيَّ إِذَا قَرَأْتَ جَوَابِي إِلَيْكَ فَارْدُدْهُ إِلَيَّ مَعَ الْخَادِمِ وَنَفْسِكَ أَنْ يَقِفَ أَحَدٌ عَلَى مَا عَرَّفْتَنِيهِ وَأَنْ يَرْجِعَ ذُو الرِّئَاسَتَيْنِ عَنْ عَزْمِهِ لانَّهُ إِنْ فَعَلَ ذَلِكَ أَلْحَقْتُ الذَّنْبَ بِكَ وَعَلِمْتُ أَنَّكَ سَبَبُهُ قَالَ فَضَاقَتْ عَلَيَّ الدُّنْيَا وَتَمَنَّيْتُ أَنِّي مَا كُنْتُ كَتَبْتُ إِلَيْهِ ثُمَّ بَلَغَنِي أَنَّ الْفَضْلَ بْنَ سَهْلٍ ذَا الرِّئَاسَتَيْنِ قَدْ تَنَبَّهَ عَلَى الأَمْرِ وَرَجَعَ عَنْ عَزْمِهِ وَكَانَ حَسَنَ الْعِلْمِ بِالنُّجُومِ فَخِفْتُ وَاللَّهِ عَلَى نَفْسِي وَرَكِبْتُ إِلَيْهِ فَقُلْتُ لَهُ أَتَعْلَمُ فِي السَّمَاءِ نَجْماً أَسْعَدَ مِنَ الْمُشْتَرِي قَالَ لا قُلْتُ أَفَتَعْلَمُ أَنَّ فِي الْكَوَاكِبِ نَجْماً يَكُونُ فِي حَالٍ أَسْعَدَ مِنْهَا فِي شَرَفِهَا قَالَ لا فَقُلْتُ فَأَمْضِ الْعَزْمَ عَلَى رَأْيِكَ إِذْ كُنْتَ تَعْقِدُهُ وَسَعْدُ الْفَلَكِ فِي أَسْعَدِ حَالاتِهِ فَأَمْضَى الأَمْرَ عَلَى ذَلِكَ فَمَا عَلِمْتُ أَنِّي مِنْ أَهْلِ الدُّنْيَا حَتَّى وَقَعَ الْعِقْدُ فَزِعاً مِنَ الْمَأْمُونِ.

19 ـ حَدَّثَنا الْحاكِمِ أَبُو عَلِي الحُسَيْنِ بْنِ أَحْمَد الْبَيْهَقِيُّ قالَ حَدَّثَني مُحَمَّدِ بْنِ يَحْيَى الصُّولِيُّ قالَ حَدَّثَني أَحْمَدِ بْنِ مُحَمَّدِ بْنِ الفُراتِ أَبُو العَبَّاسِ وَالحُسَيْنِ بْنِ عَلِى الباقطائي قالا كَانَ إِبْرَاهِيمُ بْنُ الْعَبَّاسِ صِدّيقاً لاسْحَاقَ بْنِ إِبْرَاهِيمَ أَخِي زَيْدَانَ الْكَاتِبِ الْمَعْرُوفِ بِالزَّمِنِ فَنَسَخَ لَهُ شِعْرَهُ فِي الرِّضَا عَلَيْهِ السَّلامُ وَقْتَ مُنْصَرَفِهِ مِنْ خُرَاسَانَ وَفِيهِ شَيْءٌ بِخَطِّهِ وَكَانَتِ النُّسْخَةُ عِنْدَهُ إِلَى أَنْ وُلِّيَ إِبْرَاهِيمُ بْنُ الْعَبَّاسِ دِيوَانَ الضِّيَاعِ لِلْمُتَوَكِّلِ وَكَانَ قَدْ تَبَاعَدَ مَا بَيْنَهُ وَبَيْنَ أَخِي زَيْدَانَ الْكَاتِبِ فَعَزَلَهُ عَنْ ضِيَاعٍ كَانَتْ فِي يَدِهِ وَطَالَبَهُ بِمَالٍ وَشَدَّدَ عَلَيْهِ فَدَعَا إِسْحَاقُ بَعْضَ مَنْ يَثِقُ بِهِ وَقَالَ لَهُ امْضِ إِلَى إِبْرَاهِيمَ بْنِ الْعَبَّاسِ فَأَعْلِمْهُ أَنَّ شِعْرَهُ فِي الرِّضَا بِخَطِّهِ عِنْدِي وَغَيَّرَ خَطَّهُ وَلَئِنْ لَمْ يُزِلِ الْمُطَالَبَةَ عَنِّي لأوْصَلْتُهُ إِلَى

that if Ibrahim did not stop his demands, he would send all the poems to al-Mutawakkil. The man delivered Ishaq's message to Ibrahim. This was hard on Ibrahim, but he stopped his claims in return for the manuscript of his poems. They pledged not to make any reports on this to al-Mutawakkil. Al-Sowli added, "Yahya ibn al-Monajjim said, 'I intervened between the two until I got a hold of the manuscript and Ibrahim ibn Al-Abbas burnt them in front of me.' Al-Sowli added, 'Ahmad ibn Malhan narrated that Ibrahim ibn Abbas had two sons named Al-Hassan and Al-Husayn. Their nicknames were Abi Muhammad and Abi Abdullah. When al-Mutawakkil became the Caliph, Ibrahim changed the name of his older son to Ishaq, and changed his nickname to Abi Muhammad. He also named his younger son Abbas and changed his nickname to Abil Fadhl due to fear.' Al-Sowli added, 'Ahmad ibn Isma'il ibn al-Khateeb told me that Ibrahim ibn Abbas and Musa ibn Abdul Malik never drank wine until the rule of Al-Mutawakkil came. During his rule they both drank and purposefully gave parties with bad men and sissies; and drank with them three times each day so that the news of this spread around. There are also other traditions about this, but there is no room to mention them here.'

40-20 Ahmad ibn Ziyad ibn Ja'far al-Hamadani, Husayn ibn Ibrahim ibn Ahmad ibn Hisham al-Mokttib and Ali ibn Abdullah al-Warraq - may God be pleased with them - narrated that Ali ibn Ibrahim ibn Hashem quoted that when Yasir - the servant - returned from Khorasan after the martyrdom of Ar-Ridha' (a.s.) in Toos, he told me all the news about the events which had happened. Ali ibn Ibrahim narrated that Rayyan ibn al-Salt, who was one of Al-Hassan ibn Sahl's men and my father quoted on the authority of Muhammad ibn Arafat and Salh ibn Sa'eed Al-Rashidi that all quoted the (following) news about Abil Hassan Ar-Ridha' (a.s.), "When the time of the dismissed Caliph (al-Amin) was finished and Al-Ma'mun took over the Caliphate, he wrote a letter to Ar-Ridha' (a.s.) and invited him to

Khorasan. However, Ar-Ridha' (a.s.) refused for several reasons. However, Al-Ma'mun did not stop here and kept on insisting until Ar-Ridha' (a.s.) got convinced that he was not going to stop. Then Ar-Ridha' (a.s.) left for Marv when his son Abu Ja'far (a.s.) was only seven years old. Al-Ma'mun wrote to him instructing not to come by way of Kufa and Qum. Rather, he (a.s.) was taken to Marv by way of Basra, Ahwaz and Fars. When he arrived in Marv, Al-Ma'mun told him to accept the ranks

الْمُتَوَكِّلِ فَصَارَ الرَّجُلُ إِلَى إِبْرَاهِيمَ بِرِسَالَتِهِ فَضَاقَتْ بِهِ الدُّنْيَا حَتَّى أَسْقَطَ عَنْهُ الْمُطَالَبَةَ وَأَخَذَ جَمِيعَ مَا عِنْدَهُ مِنْ شِعْرِهِ بَعْدَ أَنْ حَلَفَ كُلُّ وَاحِدٍ مِنْهُمَا لِصَاحِبِهِ قَالَ الصُّولِيُّ فَحَدَّثَنِي يَحْيَى بْنُ عَلِيٍّ الْمُنَجِّمُ قالَ: قالَ لِي أَنَا كُنْتُ السَّفِيرَ بَيْنَهُمَا حَتَّى أَخَذْتُ الشِّعْرَ فَأَحْرَقَهُ إِبْرَاهِيمُ بْنُ الْعَبَّاسِ بِحَضْرَتِي قَالَ الصُّولِيُّ وَحَدَّثَنِي أَحْمَدُ بْنُ مِلْحَانَ قَالَ كَانَ لابْرَاهِيمَ بْنِ الْعَبَّاسِ ابْنَانِ اسْمُهُمَا الْحَسَنُ وَالْحُسَيْنُ يُكْنَيَانِ بِأَبِي مُحَمَّدٍ وَأَبِي عَبْدِ اللَّهِ فَلَمَّا وُلِّيَ الْمُتَوَكِّلُ سَمَّى الأَكْبَرَ إِسْحَاقَ وَكَنَاهُ بِأَبِي مُحَمَّدٍ وَسَمَّى الأَصْغَرَ عَبَّاساً وَكَنَاهُ بِأَبِي الْفَضْلِ فَزِعاً قَالَ الصُّولِيُّ حَدَّثَنِي أَحْمَدُ بْنُ إِسْمَاعِيلَ بْنِ الْخَصِيبِ قَالَ مَا شَرِبَ إِبْرَاهِيمُ بْنُ الْعَبَّاسِ وَلا مُوسَى بْنُ عَبْدِ الْمَلِكِ النَّبِيذَ قَطُّ حَتَّى وُلِّيَ الْمُتَوَكِّلُ فَشَرِبَاهُ وَكَانَا يَتَعَمَّدَانِ أَنْ يَجْمَعَا الْكُرَاعَاتِ وَالْمُخَنَّثِينَ وَيَشْرَبَا بَيْنَ أَيْدِيهِمْ فِي كُلِّ يَوْمٍ ثَلاثاً لِتَشِيعَ الْخَبَرُ بِشُرْبِهِمَا وَلَهُ أَخْبَارٌ كَثِيرَةٌ فِي تَوَقِّيهِ لَيْسَ هَذَا مَوْضِعَ ذِكْرِهَا.

20 ـ حَدَّثَنا أَحْمَدُ بْنُ زِيادِ بْنِ جَعْفَرِ الْهَمَذانيّ وَالحُسَيْنِ بْنِ إِبْراهيمِ بْنِ أَحْمَدَ بْنِ هِشامِ المكتب وَعَلِيّ بْنِ عَبْدِ اللَّه الوَرَّاقُ رَضِيَ اللَّهُ عَنْهُمْ قالُوا حَدَّثَنا عَلِيّ بْنِ إِبراهِيمِ بْنِ هاشِمِ حَدَّثَني ياسر الخادِمِ لَمّا رَجَعَ الْمَأْمُون من خُراسان بَعْدَ وَفاةِ أَبي الحَسَنِ الرِّضا عَلَيْهِ السَّلامُ بِطُوسٍ بأخباره كُلِّها قالَ عَلِيّ بْنِ بْراهيم وَحَدَّثَني الرَّيانِ بْنِ الصَّلْتِ وَكانَ من رجال الحَسَنِ بْنِ سَهْلٍ وَحَدَّثَني أَبي عَنْ مُحَمَّدِ بْنِ عرفة وَصالِحِ بْنِ سَعِيدُ الكاتب الراشدي كُلّ هؤُلاء حدثوا بأخبار أَبي الحَسَنِ الرِّضا عَلَيْهِ السَّلامُ وَقالُوا لَمَّا انْقَضَى أَمْرُ الْمخْلُوعِ وَاسْتَوَى أَمْرُ الْمَأْمُونِ كَتَبَ إِلَى الرِّضَا عَلَيْهِ السَّلامُ يَسْتَقْدِمُهُ إِلَى خُرَاسَانَ فَاعْتَلَّ عَلَيْهِ الرِّضَا عَلَيْهِ السَّلامُ بِعِلَلٍ كَثِيرَةٍ فَمَا زَالَ الْمَأْمُونُ يُكَاتِبُهُ وَيَسْأَلُهُ حَتَّى عَلِمَ الرِّضَا عَلَيْهِ السَّلامُ أَنَّهُ لا يَكُفُّ عَنْهُ فَخَرَجَ وَأَبُو جَعْفَرٍ عَلَيْهِ السَّلامُ لَهُ سَبْعُ سِنِينَ فَكَتَبَ إِلَيْهِ الْمَأْمُونُ لا تَأْخُذْ عَلَى طَرِيقِ الْكُوفَةِ وَقُمْ فَحَمَلَ عَلَى طَرِيقِ الْبَصْرَةِ وَالأَهْوَازِ وَفَارِسَ

of Divine Leadership and Caliphate. However, Ar-Ridha' (a.s.) refused this. However, Al-Ma'mun insisted on it a lot. This kept going on for two months, until after a lot of discussions Al-Ma'mun suggested Ar-Ridha' (a.s.) accept the post of the successor to the throne. He (a.s.) accepted this and told him, '(I will only accept this) upon conditions that I will state.' Then Al-Ma'mun said, 'State your conditions.' Then Ar-Ridha' (a.s.) wrote, 'I will accept the succession to the throne upon the conditions that I neither issue any orders, nor do I admonish against anything; I neither judge, nor change anything; that I be excused from all such affairs.' Then Al-Ma'mun accepted this. He accepted all his conditions and invited the governors, the judges, the army heads, the office workers and all the *Abbasids* to come and pledge allegiance to him. He spent a lot of money and granted rewards to the army heads and satisfied them all except for three of the army heads named Isa al-Joloodi, Ali ibn Imran and Abu Yunus who did not accept to pledge allegiance to Ar-Ridha' (a.s.). Then he imprisoned them. The people pledged allegiance to Ar-Ridha' (a.s.). This was declared in writing to all the towns. Coins were issued in Ar-Ridha''s (a.s.) name and sermons were delivered in his name on the pulpits. Al-Ma'mun made a lot of donations. When the holidays came, Al-Ma'mun sent someone after Ar-Ridha' (a.s.) and asked him

to ride to the congregation, and deliver the *'Eid* prayer and sermon to reassure the people, so that they would recognize his nobility and wholeheartedly attract them to this blessed government. Then Ar-Ridha' (a.s.) sent someone to him who said, 'You are aware of the conditions set between you and I in accepting this affair.' Then Al-Ma'mun said, 'I only want the public, the army and the office workers to feel sure about this affair, feel secure in their hearts and recognize the nobility that God has granted you.' This discussion kept going on back and forth until the Imam realized that Al-Ma'mun was insisting. Then Ar-Ridha' (a.s.) said, 'O Commander of the Faithful! I prefer that you excuse me from doing this. However, if you insist, I must perform the prayer just like God's Prophet (S) and the Commander of the Faithful Ali ibn Abi Talib (a.s.) did.' He said, 'Fine. Do it as you wish.' Then Al-Ma'mun ordered the troops and the people to be at Abil Hassan Ar-Ridha''s (a.s.) residence in the morning. All the people gathered around the house of Abil Hassan Ar-Ridha' (a.s.). All the lanes and the streets were filled with men, women and children. All the troops gathered around the door of Ar-Ridha''s (a.s.) house. Then when the sun rose, Ar-Ridha' (a.s.) stood up, made ablutions, put on a white cotton turban letting one side of it fall

حَتَّى وَافَى مَرْوَ فَلَمَّا وَافَى مَرْوَ عَرَضَ عَلَيْهِ الْمَأْمُونُ أَنْ يَتَقَلَّدَ الإِمْرَةَ وَالْخِلافَةَ فَأَبَى الرِّضَا عَلَيْهِ السَّلامُ فِي ذَلِكَ وَجَرَتْ فِي هَذَا مُخَاطَبَاتٌ كَثِيرَةٌ وَبَقُوا فِي ذَلِكَ نَحْواً مِنْ شَهْرَيْنِ كُلُّ ذَلِكَ يَأْبَى عَلَيْهِ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُوسَى عَلَيْهِ السَّلامُ أَنْ يَقْبَلَ مَا يَعْرِضَ عَلَيْهِ فَلَمَّا أَكْثَرَ الْكَلامَ وَالْخِطَابَ فِي هَذَا قَالَ الْمَأْمُونُ فَوِلايَةُ الْعَهْدِ فَأَجَابَهُ إِلَى ذَلِكَ وَقَالَ لَهُ عَلَى شُرُوطٍ أَسْأَلُكَهَا فَقَالَ الْمَأْمُونُ سَلْ مَا شِئْتَ قَالُوا فَكَتَبَ الرِّضَا عَلَيْهِ السَّلامُ إِنِّي أُدْخِلَ فِي وِلايَةِ الْعَهْدِ عَلَى أَنْ لا آمُرَ وَلا أَنْهَى وَلا أَقْضِيَ وَلا أُغَيِّرَ شَيْئاً مِمَّا هُوَ قَائِمٌ وَتُعْفِيَنِي عَنْ ذَلِكَ كُلِّهِ فَأَجَابَهُ الْمَأْمُونُ إِلَى ذَلِكَ وَقَبِلَهَا عَلَى كُلِّ هَذِهِ الشُّرُوطِ وَدَعَا الْمَأْمُونُ الْقُوَّادَ وَالْقُضَاةَ وَالشَّاكِرِيَّةِ وَوُلْدَ الْعَبَّاسِ إِلَى ذَلِكَ فَاضْطَرَبُوا عَلَيْهِ فَأَخْرَجَ أَمْوَالاً كَثِيرَةً وَأَعْطَى الْقُوَّادَ وَأَرْضَاهُمْ إِلا ثَلاثَةَ نَفَرٍ مِنْ قُوَّادِهِ أَبَوْا ذَلِكَ أَحَدُهُمُ الْجَلُودِيُّ وَعَلِيُّ بْنُ عِمْرَانَ وَابْنُ مويس فَإِنَّهُمْ أَبَوْا أَنْ يَدْخُلُوا فِي بَيْعَةِ الرِّضَافَحَبَسَهُمْ وَبُويِعَ لِلرِّضَا عَلَيْهِ السَّلامُ وَكَتَبَ بِذَلِكَ إِلَى الْبُلْدَانِ وَضُرِبَتِ الدَّنَانِيرُ وَالدَّرَاهِمُ بِاسْمِهِ وَخُطِبَ لَهُ عَلَى الْمَنَابِرِ وَأَنْفَقَ الْمَأْمُونُ عَلَى ذَلِكَ أَمْوَالاً كَثِيرَةً فَلَمَّا حَضَرَ الْعِيدُ بَعَثَ الْمَأْمُونُ إِلَى الرِّضَا عَلَيْهِ السَّلامُ يَسْأَلُهُ أَنْ يَرْكَبَ وَيَحْضُرَ الْعِيدَ وَيَخْطُبَ لِتَطْمَئِنَّ قُلُوبُ النَّاسِ وَيَعْرِفُوا فَضْلَهُ وَتَقِرَّ قُلُوبُهُمْ عَلَى هَذِهِ الدَّوْلَةِ الْمُبَارَكَةِ فَبَعَثَ إِلَيْهِ الرِّضَا عَلَيْهِ السَّلامُ وَقَالَ قَدْ عَلِمْتَ مَا كَانَ بَيْنِي وَبَيْنَكَ مِنَ الشُّرُوطِ فِي دُخُولِي فِي هَذَا الأَمْرِ فَقَالَ الْمَأْمُونُ إِنَّمَا أُرِيدُ بِهَذَا أَنْ يَرْسُخَ فِي قُلُوبِ الْعَامَّةِ وَالْجُنْدِ وَالشَّاكِرِيَّةِ هَذَا الأَمْرُ فَتَطْمَئِنَّ قُلُوبُهُمْ وَيُقِرُّوا بِمَا فَضَّلَكَ اللَّهُ تَعَالَى بِهِ فَلَمْ يَزَلْ يُرَادُّهُ الْكَلامَ فِي ذَلِكَ فَلَمَّا أَلَحَّ عَلَيْهِ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنْ أَعْفَيْتَنِي مِنْ ذَلِكَ فَهُوَ أَحَبُّ إِلَيَّ وَإِنْ لَمْ تُعْفِنِي خَرَجْتُ كَمَا كَانَ يَخْرُجُ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَكَمَا خَرَجَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ قَالَ الْمَأْمُونُ اخْرُجْ كَمَا تُحِبُّ وَأَمَرَ الْمَأْمُونُ الْقُوَّادَ وَالنَّاسَ أَنْ يُبَكِّرُوا إِلَى بَابِ أَبِي الْحَسَنِ عَلَيْهِ السَّلامُ فَقَعَدَ النَّاسُ لابِي الْحَسَنِ عَلَيْهِ السَّلامُ فِي الطُّرُقَاتِ وَالسُّطُوحِ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالصِّبْيَانِ وَاجْتَمَعَ الْقُوَّادُ عَلَى بَابِ الرِّضَا عَلَيْهِ السَّلامُ فَلَمَّا طَلَعَتِ الشَّمْسُ قَامَ الرِّضَا عَلَيْهِ السَّلامُ فَاغْتَسَلَ وَتَعَمَّمَ بِعِمَامَةٍ بَيْضَاءَ مِنْ قُطْنٍ وَأَلْقَى طَرَفاً مِنْهَا عَلَى صَدْرِهِ وَطَرَفاً بَيْنَ كَتِفَيْهِ

down upon his chest and the other side fall behind his head. He took off his socks and slippers and told all his friends to do the same. He held a cane in his hand and left the house. We gathered around him. He was in bare feet and had rolled up his pants half-way to the knees. He had rolled up the outer robe he was wearing half-way up. When he came among us, we were walking ahead of him. He raised his

head up to the sky and shouted *God is the Greatest* four times. We all felt that the heavens and the buildings were all shouting the same. The troops and the people at the door were all standing there in an orderly fashion. The troops had their weapons and were really majestic. When we appeared to them in this (above-mentioned) form with bare feet and having wrapped up our outer robes, and Ar-Ridha' (a.s.) had appeared among the people, he stopped at the door and said, *Allahu Akbar! Allahu Akbar! Allahu Akbar Ala ma Hadana! Allahu Akbar Al ma Razaqana Min Bahimatel An'am! walhamdullilah-e-Ala ma Ablana!* He raised his voice, and so did we. We kept on saying the Festival's glorifications. At once, the whole city of Marv broke out in tears and cried out. He said the above three times. The soldiers got off their horses, took off their boots and left them when they saw Abil Hassan (a.s.). All of Marv broke out in tears and mourning. The people could not stop crying. Abul Hassan (a.s.) took ten steps, stopped and repeated the glorifications four times. It was just as if the heavens and all the buildings responded to him. Al-Ma'mun was informed about this. Thul-Riasatayn Al-Fadhl ibn Sahl told him, 'O Commander of the Faithful! Should Ar-Ridha' reach the place for the prayer in this way, it will cause sedition among the people. Consider asking him to return.' Then Al-Ma'mun sent someone to Ar-Ridha' (a.s.) and asked him (a.s.) to return home. He (a.s.) asked for his slippers and returned home.

40-21 Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Al-Rayyan ibn al-Salt, "Those of the people from the public or the soldiers who pledged allegiance to Ar-Ridha' (a.s.), but were not, pleased to do so said, 'This is one of the plans of Thul-Riasatayn Al-Fadhl ibn Sahl.' This was told to Al-Ma'mun. Then he sent for me at midnight. I went to him. He said to me, 'O Rayyan! I have been informed that the people say that the pledge of allegiance to Ar-Ridha' (a.s.) was one of the plans of Al-Fadhl ibn Sahl.' I told him, 'O Commander of the Faithful! So they say.' He said, 'O Rayyan! Woe be to you! Does anyone

وَتَشَمَّرَ ثُمَّ قَالَ: لِجَمِيعِ مَوَالِيهِ افْعَلُوا مِثْلَ مَا فَعَلْتُ ثُمَّ أَخَذَ بِيَدِهِ عُكَّازَةً وَخَرَجَ وَنَحْنُ بَيْنَ يَدَيْهِ وَهُوَ حَافٍ قَدْ شَمَّرَ سَرَاوِيلَهُ إِلَى نِصْفِ السَّاقِ وَعَلَيْهِ ثِيَابٌ مُشَمَّرَةٌ فَلَمَّا قَامَ وَمَشَيْنَا بَيْنَ يَدَيْهِ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ فَخُيِّلَ إِلَيْنَا أَنَّ الْهَوَاءَ وَالْحِيطَانَ تُجَاوِبُهُ وَالْقُوَّادُ وَالنَّاسُ عَلَى الْبَابِ قَدْ تَزَيَّنُوا وَلَبِسُوا السِّلاحَ وَتَهَيَّئُوا بِأَحْسَنِ هَيْئَةٍ فَلَمَّا طَلَعْنَا عَلَيْهِمْ بِهَذِهِ الصُّورَةِ حُفَاةً قَدْ تَشَمَّرْنَا وَطَلَعَ الرِّضَا وَقَفَ وَقْفَةً عَلَى الْبَابِ وَقَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا اللَّهُ أَكْبَرُ عَلَى مَا رَزَقَنَا مِنْ بَهِيمَةِ الأَنْعَامِ وَالْحَمْدُ لِلَّهِ عَلَى مَا أَبْلانَا وَرَفَعَ بِذَلِكَ صَوْتَهُ وَرَفَعْنَا أَصْوَاتَنَا فَتَزَعْزَعَتْ مَرْوُ مِنَ الْبُكَاءِ وَالصِّيَاحِ فَقَالَهَا ثَلاثَ مَرَّاتٍ فَسَقَطَ الْقُوَّادُ عَنْ دَوَابِّهِمْ وَرَمَوْا بِخِفَافِهِمْ لَمَّا نَظَرُوا إِلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلامُ وَصَارَتْ مَرْوُ ضَجَّةً وَاحِدَةً وَلَمْ يَتَمالَكِ النَّاسُ مِنَ الْبُكَاءِ وَالضَّجَّةِ فَكَانَ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ يَمْشِي وَيَقِفُ فِي كُلِّ عَشَرَةِ خُطُوَاتٍ وَقْفَةً يُكَبِّرُ اللَّهَ أَرْبَعَ مَرَّاتٍ فَيُتَخَيَّلُ إِلَيْنَا أَنَّ السَّمَاءَ وَالأَرْضَ وَالْحِيطَانَ تُجَاوِبُهُ وَبَلَغَ الْمَأْمُونَ ذَلِكَ فَقَالَ لَهُ الْفَضْلُ بْنُ سَهْلٍ ذُو الرِّئَاسَتَيْنِ يَا أَمِيرَ الْمُؤْمِنِينَ إِنْ بَلَغَ الرِّضَا الْمُصَلَّى عَلَى هَذَا السَّبِيلِ افْتَتَنَ بِهِ النَّاسُ فَالرَّأْيُ أَنْ تَسْأَلَهُ أَنْ يَرْجِعَ فَبَعَثَ إِلَيْهِ الْمَأْمُونُ فَسَأَلَهُ الرُّجُوعَ فَدَعَا أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ بِخُفِّهِ فَلَبِسَهُ وَرَجَعَ.

21 - حَدَّثَنا أَحْمَدُ بْنُ زِيادِ بْنِ جَعْفَرِ الْهَمَذانيّ رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَني عَلِيّ بْنُ إِبراهِيمِ بْنِ هاشِمٍ عَنْ الرَّيانِ بْنِ الصَّلْتِ قالَ أَكْثَرَ النَّاسُ فِي بَيْعَةِ الرِّضَا عَلَيْهِ السَّلامُ مِنَ الْقُوَّادِ وَالْعَامَّةِ وَمَنْ لا يُحِبُّ ذَلِكَ وَقَالُوا إِنَّ هَذَا مِنْ تَدْبِيرِ

الْفَضْلِ بْنِ سَهْلٍ ذِي الرِّئَاسَتَيْنِ فَبَلَغَ الْمَأْمُونَ ذَلِكَ فَبَعَثَ إِلَيَّ فِي جَوْفِ اللَّيْلِ فَصِرْتُ إِلَيْهِ فَقَالَ يَا رَيَّانُ بَلَغَنِي أَنَّ النَّاسَ يَقُولُونَ إِنَّ بَيْعَةَ الرِّضَا عَلَيْهِ السَّلامُ كَانَتْ مِنْ تَدْبِيرِ الْفَضْلِ بْنِ سَهْلٍ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ يَقُولُونَ هَذَا قَالَ وَيْحَكَ يَا رَيَّانُ أَيَجْسُرُ أَحَدٌ أَنْ يَجِيءَ إِلَى خَلِيفَةٍ قَدِ اسْتَقَامَتْ

dare to suggest to a Caliph – born of a Caliph – who possesses the rule (to whom all the people and the troops are obedient), to turn his rule over to someone else with his own hands? Does the intellect allow this?' I said, 'O Commander of the Faithful! By God! No one dares to do that.' Al-Ma'mun said, 'No, it is not as they say, however, I will tell you the reason. When my brother Muhammad ordered me to go to him, I refused to do so. He issued an order to Ali ibn Isa ibn Mahan to arrest me and place a yoke around my neck. I was informed about this order. I dispatched Harthama ibn A'yan[12] to Sejistan, Kerman and its suburbs. He did not properly manage this affair and was defeated. The governor of Sarir[13] rebelled and captured one of the regions of Khorasan. All this happened within one week. When this happened, I did not have the power to resist. I did not have any wealth either to get some power. I saw nothing but fear and cowardliness in my troops. I decided to seek refuge with the king of Kabul (in Afghanistan) who was a pagan. But then It occurred to me that if my brother Muhammad sends some money for him in return for me, the King might turn me over to him since he is an atheist. I found no better way than to repent to God the Highest of my sins, seek His assistance regarding these affairs, and seek refuge with God the Highest. Then I ordered that they clean this house – (as he pointed to a room). They cleaned it. I made ablutions with water, put on white pants and a smock and said four units of prayers in which I recited whatever of the Qur'an I knew. I prayed to God the Highest, sought refuge in Him, and sincerely made a strong covenant with Him to return the right to its true place and to turn over the Divine Leadership to its proper owner whom God has set – if He helps me overcome these difficulties. Then I calmed down. I sent Tahir towards Ali ibn Isa ibn Mahan. With him things went on as I mentioned before. Again I sent Harthama ibn A'yan to defeat Rafi'. He defeated him and killed him. I invited the governor of Sarir to make peace and sent him gifts. I treated him with kindness until he quit opposing me. I got stronger and stronger until what happened to (my brother) Muhammad happened. And God the Highest turned all the affairs over to me and I was in power. Since God the Highest had fulfilled what I had asked Him for, and I wanted to honor my covenant with God, I saw that no one but Abil Hassan Ar-Ridha' (a.s.) deserved the right to be in charge. That is why I offered the rule to him, but he refused. Then he accepted it in the way that you know of. This was the reason.' Then I (Rayyan) said, 'May God make the

لَهُ الرَّعِيَّةُ وَالْقُوَّادُ وَاسْتَوَتْ لَهُ الْخِلافَةُ فَيَقُولَ لَهُ: ادْفَعِ الْخِلافَةَ مِنْ يَدِكَ إِلَى غَيْرِكَ أَيَجُوزُ هَذَا فِي الْعَقْلِ قُلْتُ لَهُ لا وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ مَا يَجْسُرُ عَلَى هَذَا أَحَدٌ قَالَ لا وَاللَّهِ مَا كَانَ كَمَا: يَقُولُونَ وَلَكِنْ سَأُخْبِرُكَ بِسَبَبِ ذَلِكَ أَنَّهُ لَمَّا كَتَبَ إِلَيَّ مُحَمَّدٌ أَخِي يَأْمُرُنِي بِالْقُدُومِ عَلَيْهِ فَأَبَيْتُ عَلَيْهِ عَقَدَ لِعَلِيِّ بْنِ عِيسَى بْنِ مَاهَانَ وَأَمَرَهُ أَنْ يُقَيِّدَنِي بِقَيْدٍ وَيَجْعَلَ الْجَامِعَةَ فِي عُنُقِي فَوَرَدَ عَلَيَّ بِذَلِكَ الْخَبَرِ وَبَعَثْتُ هَرْثَمَةَ بْنَ أَعْيَنَ إِلَى سِجِسْتَانَ وَكِرْمَانَ وَمَا وَالاهُمَا فَأَفْسَدَ عَلَيَّ أَمْرِي وَانْهَزَمَ هَرْثَمَةُ وَخَرَجَ صَاحِبُ السَّرِيرِ وَغَلَبَ عَلَى كُوَرِ خُرَاسَانَ مِنْ نَاحِيَتِهِ فَوَرَدَ عَلَيَّ هَذَا كُلُّهُ فِي أُسْبُوعٍ فَلَمَّا وَرَدَ ذَلِكَ عَلَيَّ لَمْ يَكُنْ لِي قُوَّةٌ بِذَلِكَ وَلا كَانَ لِي مَالٌ أَتَقَوَّى بِهِ وَرَأَيْتُ مِنْ قُوَّادِي وَرِجَالِيَ الْفَشَلَ وَالْجُبْنَ أَرَدْتُ أَنْ أَلْحَقَ بِمَلِكِ كَابُلَ

فَقُلْتُ فِي نَفْسِي مَلِكُ كَابُلَ رجُلٌ كَافِرٌ وَيَبْذُلُ مُحَمَّدٌ لَهُ الأَمْوَالَ فَيَدْفَعُنِي إِلَى يَدِهِ فَلَمْ أَجِدْ وَجْهاً أَفْضَلَ مِنْ أَنْ أَتُوبَ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ ذُنُوبِي وَأَسْتَعِينَ بِهِ عَلَى هَذِهِ الأُمُورِ وَأَسْتَجِيرَ بِاللَّهِ عَزَّ وَجَلَّ فَأَمَرْتُ بِهَذَا الْبَيْتِ وَأَشَارَ إِلَى بَيْتٍ تُكْنَسُ وَصَبَبْتُ عَلَيَّ الْمَاءَ وَلَبِسْتُ ثَوْبَيْنِ أَبْيَضَيْنِ وَصَلَّيْتُ أَرْبَعَ رَكَعَاتٍ قَرَأْتُ فِيهَا مِنَ الْقُرْآنِ مَا حَضَرَنِي وَدَعَوْتُ اللَّهَ عَزَّ وَجَلَّ وَاسْتَجَرْتُ بِهِ وَعَاهَدْتُهُ عَهْداً وَثِيقاً بِنِيَّةٍ صَادِقَةٍ إِنْ أَفْضَى اللَّهُ بِهَذَا الأَمْرِ إِلَيَّ وَكَفَانِي عَادِيَتَهُ وَهَذِهِ الأُمُورَ الْغَلِيظَةَ أَنْ أَضَعَ هَذَا الأَمْرَ فِي مَوْضِعِهِ الَّذِي وَضَعَهُ اللَّهُ عَزَّ وَجَلَّ فِيهِ ثُمَّ قَوِيَ فِيهِ قَلْبِي فَبَعَثْتُ طَاهِراً إِلَى عَلِيِّ بْنِ عِيسَى بْنِ هامان [مَاهَانَ] فَكَانَ مِنْ أَمْرِهِ مَا كَانَ وَرَدَدْتُ هَرْثَمَةَ إِلَى رَافِعِ بْنِ أَعْيَنَ فَظَفِرَ بِهِ وَقَتَلَهُ وَبَعَثْتُ إِلَى صَاحِبِ السَّرِيرِ فَهَادَنْتُهُ وَبَذَلْتُ لَهُ شَيْئاً حَتَّى رَجَعَ فَلَمْ يَزَلْ أَمْرِي يَقْوَى حَتَّى كَانَ مِنْ أَمْرِ مُحَمَّدٍ مَا كَانَ وَأَفْضَى اللَّهُ إِلَيَّ بِهَذَا الأَمْرِ وَاسْتَوَى لِي فَلَمَّا وَافَى اللَّهُ عَزَّ وَجَلَّ لِي بِمَا عَاهَدْتُهُ عَلَيْهِ أَحْبَبْتُ أَنْ أَفِيَ لِلَّهِ تَعَالَى بِمَا عَاهَدْتُهُ فَلَمْ أَرَ أَحَداً أَحَقَّ بِهَذَا الأَمْرِ مِنْ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ فَوَضَعْتُهَا فِيهِ فَلَمْ يَقْبَلْهَا إِلاّ عَلَى مَا قَدْ عَلِمْتَ

Commander of the Faithful successful!' He said, 'O Ray'yan! When the morning comes and the people come out, go among the army heads and tell them about the nobilities of the Commander of the Faithful – Ali ibn Abi Talib (a.s.).' I told him, 'I know nothing about him except for what I have heard from you. Should I just restate that?' He said, "Glory be to God! I find no one to help me in this affair. I considered the people of Qum to be trustworthy.' I said, 'O Commander of the Faithful! Should I tell them the traditions that I have heard from you?' He said, 'Yes. Tell them about the nobilities of Ali (a.s.) that you have heard from me.' When the morning came, I went amongst the army heads and said, 'The Commander of the Faithful has narrated that his father quoted on the authority of his forefathers, on the authority of God's Prophet (S): *'Whoever I am the master of, Ali is the master of.'* The Commander of the Faithful has narrated that his father quoted (the following) on the authority of his forefathers, on the authority of God's Prophet (S): *'The position of Ali relative to me is similar to that of Aaron to Moses.'* I did not remember the traditions exactly and made some mistakes. I narrated the tradition about *Khaybar* and other well-known traditions.'" Then Abdullah ibn Malik al-Khoza'ee said, "May God have Mercy upon Ali. He was a good man." Al-Ma'mun had sent a servant to our meeting to hear what we said and report it to him. Then he sent someone after me. When I went there and he saw me, he said, "O Rayyan! You know many traditions by heart. I was informed about what that Jew, Abdullah ibn Malik, said, 'May God have Mercy upon Ali. He was a good man.' By God! I will kill him – God willing."

Hisham ibn Ibrahim al-Rashedi al-Hamadani was one of Ar-Ridha''s (a.s.) especial people before Ar-Ridha' (a.s.) was brought (to Khorasan). He was an intelligent and well-versed scholar. He was in charge of the affairs of Ar-Ridha' (a.s.). Whatever was brought in from the different areas was first handed to him, before the taking of Ar-Ridha' (a.s.) to Khorasan. Then, after they brought Abul Hassan (a.s.) to Khorasan, Ibrahim joined Thul-Riasatayn. Thul-Riasatayn established him as one of his closest workers. He used to report the news about Ar-Ridha' (a.s.) to Thul-Riasatayn and Al-Ma'mun. That is how he got closer to them, and nothing was hidden from them. Al-Ma'mun made him the main guard for Ar-Ridha' (a.s.). He did not let anyone visit Ar-Ridha' (a.s.), if he himself did not approve of it. He made things terribly difficult for Ar-Ridha' (a.s.) in his house. No one could talk to

فَهَذَا كَانَ سَبَبَهَا فَقُلْتُ وَفَّقَ اللَّهُ أَمِيرَ الْمُؤْمِنِينَ فَقَالَ يَا رَيَّانُ إِذَا كَانَ غَداً وَحَضَرَ النَّاسُ فَاقْعُدْ بَيْنَ هَؤُلاءِ الْقُوَّادِ

وَحَدِّثْهُمْ بِفَضْلِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا أُحْسِنُ مِنَ الْحَدِيثِ شَيْئاً إِلا مَا سَمِعْتُهُ مِنْكَ فَقَالَ سُبْحَانَ اللَّهِ مَا أَجِدُ أَحَداً يُعِينُنِي عَلَى هَذَا الأَمْرِ لَقَدْ هَمَمْتُ أَنْ أَجْعَلَ أَهْلَ قُمَّ شِعَارِي وَدِثَارِي فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا أُحَدِّثُ عَنْكَ بِمَا سَمِعْتُهُ مِنْكَ مِنَ الأَخْبَارِ فَقَالَ نَعَمْ حَدِّثْ عَنِّي بِمَا سَمِعْتَهُ مِنِّي مِنَ الْفَضَائِلِ فَلَمَّا كَانَ مِنَ الْغَدِ قَعَدْتُ بَيْنَ الْقُوَّادِ فِي الدَّارِ فَقُلْتُ حَدَّثَنِي أَمِيرُ الْمُؤْمِنِينَ عَنْ أَبِيهِ عَنْ آبَائِهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ مَنْ كُنْتُ مَوْلاهُ فَعَلِيٌّ مَوْلاهُ حَدَّثَنِي أَمِيرُ الْمُؤْمِنِينَ، عَن أَبِيهِ، عَن آبَائِهِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَلِيٌّ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى وَكُنْتُ أُخَلِّطُ الْحَدِيثَ بَعْضَهُ بِبَعْضٍ لا أَحْفَظُهُ عَلَى وَجْهِهِ وَحَدَّثْتُ بِحَدِيثِ خَيْبَرَ وَبِهَذِهِ الأَحَادِيثِ الْمَشْهُورَةِ فَقَالَ لِي عَبْدُ اللَّهِ بْنُ مَالِكٍ الْخُزَاعِيُّ رَحِمَ اللَّهُ عَلِيّاً كَانَ رَجُلاً صَالِحاً وَكَانَ الْمَأْمُونُ قَدْ بَعَثَ غُلاماً إِلَى الْمَجْلِسِ يَسْمَعُ الْكَلامَ فَيُؤَدِّيهِ إِلَيْهِ قَالَ الرَّيَّانُ فَبَعَثَ إِلَيَّ الْمَأْمُونُ فَدَخَلْتُ إِلَيْهِ فَلَمَّا رَآنِي قَالَ يَا رَيَّانُ مَا أَرْوَاكَ لِلأَحَادِيثِ وَأَحْفَظَكَ لَهَا ثُمَّ قَالَ: قَدْ بَلَغَنِي مَا قَالَ الْيَهُودِيُّ عَبْدُ اللَّهِ بْنُ مَالِكٍ فِي قَوْلِهِ رَحِمَ اللَّهُ عَلِيّاً كَانَ رَجُلاً صَالِحاً وَاللَّهِ لاقْتُلَنَّهُ إِنْ شَاءَ اللَّهُ وَكَانَ هِشَامُ بْنُ إِبْرَاهِيمَ الرَّاشِدِيُّ الْهَمْدَانِيُّ مِنْ أَخَصِّ النَّاسِ عِنْدَ الرِّضَا عَلَيْهِ السَّلامُ مِنْ قَبْلِ أَنْ يُحْمَلَ وَكَانَ عَالِماً أَدِيباً لَبِيباً وَكَانَتْ أُمُورُ الرِّضَا عَلَيْهِ السَّلامُ تَجْرِي مِنْ عِنْدِهِ وَعَلَى يَدِهِ وَيَصِيرُ الأَمْوَالُ مِنَ النَّوَاحِي كُلِّهَا إِلَيْهِ قَبْلَ حَمْلِ أَبِي الْحَسَنِ عَلَيْهِ السَّلامُ فَلَمَّا حُمِلَ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ اتَّصَلَ هِشَامُ بْنُ إِبْرَاهِيمَ بِذِي الرِّئَاسَتَيْنِ فَقَرَّبَهُ ذُو الرِّئَاسَتَيْنِ وَأَدْنَاهُ فَكَانَ يَنْقُلُ أَخْبَارَ الرِّضَا عَلَيْهِ السَّلامُ إِلَى ذِي الرِّئَاسَتَيْنِ وَالْمَأْمُونِ فَحَظِيَ بِذَلِكَ عِنْدَهُمَا وَكَانَ لا يُخْفِي عَلَيْهِمَا مِنْ أَخْبَارِهِ شَيْئاً فَوَلاهُ الْمَأْمُونُ حِجَابَةَ الرِّضَا عَلَيْهِ السَّلامُ وَكَانَ لا يَصِلُ إِلَى الرِّضَا عَلَيْهِ السَّلامُ إِلا مَنْ أَحَبَّ وَضَيَّقَ عَلَى الرِّضَـا عَلَيْهِ السَّلامُ فَكَانَ مَنْ يَقْصِدُهُ

him without the consent of Thul-Riasatayn and Al-Ma'mun. Al-Ma'mun entrusted his son – Al-Abbas to Hisham to train. That is why he was called *Abbasid* Hisham. Thul-Riasatayn made his real animosity with Abil Hassan Ar-Ridha' (a.s.) apparent, because Al-Ma'mun respected the Imam (a.s.) more than him.

Al-Ma'mun had a nephew whom he loved, and she also loved him. They had thus opened a door from her house to Al-Ma'mun's court. That nephew was more inclined towards Abil Hassan (a.s.), and used to gossip about Thul-Riasatayn with Al-Ma'mun. Thul-Riasatayn was informed about this. He went to Al-Ma'mun and said, "It is not proper for the Caliph that a door be opened to his court from the lady's quarter. Al-Ma'mun had that door closed. It was a current practice for Al-Ma'mun to visit Ar-Ridha' (a.s.) one day, and the next day Ar-Ridha' (a.s.) went to see Al-Ma'mun. Abil Hassan's residence was next to Al-Ma'mun's. Once, when Ar-Ridha' (a.s.) entered Al-Ma'mun's house and saw the shut door, he (a.s.) said, "O Commander of the Faithful! Why is this door shut?" He said, "This was Al-Fadhl's idea. He did not like it (to be open)." Then Ar-Ridha' (a.s.) said, "To God We belong and to Him is our return." What does Al-Fadhl have to do with the Commander of the Faithful and his family?" He asked, "What do you think?" He (a.s.) replied, "Open it and let your nephew visit you. Do not accept what Al-Fadhl forbids or allows." Then Al-Ma'mun ordered that the door be re-opened and let his nephew enter. Al-Fadhl heard this and became sad.

40-22 In some of the manuscripts of the book Al-Hiba wal-Shart, I found some traditions regarding Ar-Ridha' (a.s.), the government officials, Al-Fadhl ibn Sahl and his brother. No one, however, granted me permission to quote directly from that book. However, in the following I will present what I have read in that book:

And next, praise be to God – the Initiator; the Innovator; the Able; the Subduer; the Watcher of His servants; the Nourisher of all His creatures; to whose Kingdom all things humble themselves; to whose Glory all things yield; to whose Power all things submit; to whose Sovereignty and Greatness all things humble themselves; whose Knowledge encompasses all things and cannot be enumerated; to whom no great person can present himself; and from whose Sight no small person is missed; the One whom the eyes of the viewers cannot see; and the One who cannot

مِنْ مَوَالِيهِ لا يَصِلُ إِلَيْهِ وَكَانَ لا يَتَكَلَّمُ الرِّضَا عَلَيْهِ السَّلامُ فِي دَارِهِ بِشَيْءٍ إِلا أَوْرَدَهُ هِشَامٌ عَلَى الْمَأْمُونِ وَذِي الرِّئَاسَتَيْنِ وَجَعَلَ الْمَأْمُونُ الْعَبَّاسَ ابْنَهُ فِي حَجْرِ هِشَامٍ وَقَالَ أَدِّبْهُ فَسُمِّيَ هِشَامَ الْعَبَّاسِيَّ لِذَلِكَ قَالَ وَأَظْهَرَ ذُو الرِّئَاسَتَيْنِ عَدَاوَةً شَدِيدَةً لابِي الْحَسَنِ عَلَيْهِ السَّلامُ وَحَسَدَهُ عَلَى مَا كَانَ الْمَأْمُونُ يُفَضِّلُهُ بِهِ فَأَوَّلُ مَا ظَهَرَ لِذِي الرِّئَاسَتَيْنِ مِنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلامُ أَنَّ ابْنَةَ عَمِّ الْمَأْمُونِ كَانَتْ تُحِبُّهُ وَكَانَ يُحِبُّهَا وَكَانَ مَفْتَحُ بَابِ حُجْرَتِهَا إِلَى مَجْلِسِ الْمَأْمُونِ وَكَانَتْ تَمِيلُ إِلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلامُ وَتُحِبُّهُ وَتَذْكُرُ ذَا الرِّئَاسَتَيْنِ وَتَقَعُ فِيهِ فَقَالَ ذُو الرِّئَاسَتَيْنِ حِينَ بَلَغَهُ ذِكْرُهَا لَهُ لا يَنْبَغِي أَنْ يَكُونَ بَابُ دَارِ النِّسَاءِ مُشْرَعاً إِلَى مَجْلِسِكَ فَأَمَرَ الْمَأْمُونُ بِسَدِّهِ وَكَانَ الْمَأْمُونُ يَأْتِي الرِّضَا عَلَيْهِ السَّلامُ يَوْماً وَالرِّضَا عَلَيْهِ السَّلامُ يَأْتِي الْمَأْمُونَ يَوْماً وَكَانَ مَنْزِلُ أَبِي الْحَسَنِ عَلَيْهِ السَّلامُ بِجَنْبِ مَنْزِلِ الْمَأْمُونِ فَلَمَّا دَخَلَ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ إِلَى الْمَأْمُونِ وَنَظَرَ إِلَى الْبَابِ مَسْدُوداً قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذَا الْبَابُ الَّذِي سَدَدْتَهُ فَقَالَ رَأَى الْفَضْلُ ذَلِكَ وَكَرِهَهُ فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ راجِعُونَ مَا لِلْفَضْلِ وَالدُّخُولِ بَيْنَ أَمِيرِ الْمُؤْمِنِينَ وَحَرَمِهِ قَالَ فَمَا تَرَى قَالَ فَتْحَهُ وَالدُّخُولَ عَلَى ابْنَةِ عَمِّكَ وَلا تَقْبَلْ قَوْلَ الْفَضْلِ فِيمَا لا يَحِلُّ وَلا يَسَعُ فَأَمَرَ الْمَأْمُونُ بِهَدْمِهِ وَدَخَلَ عَلَى ابْنَةِ عَمِّهِ فَبَلَغَ الْفَضْلَ ذَلِكَ فَغَمَّهُ.

22 ـ وَوَجَدْتُ فِي بَعْضِ الْكُتُبِ نُسْخَةَ كِتَابِ الْحِبَاءِ وَالشَّرْطِ مِنَ الرِّضَا عَلِيِّ بْنِ مُوسَى عَلَيْهِ السَّلامُ إِلَى الْعُمَّالِ فِي شَأْنِ الْفَضْلِ بْنِ سَهْلٍ وَأَخِيهِ وَلَمْ أَرْوَذَلِكَ عَنْ أَحَدٍ أَمَّا بَعْدُ فَالْحَمْدُ لِلَّهِ الْبَدِيعِ الْبَدِيعِ الْقَادِرِ الْقَاهِرِ الرَّقِيبِ عَلَى عِبَادِهِ الْمُقِيتِ عَلَى خَلْقِهِ الَّذِي خَضَعَ كُلُّ شَيْءٍ لِمُلْكِهِ وَذَلَّ كُلُّ شَيْءٍ لِعِزَّتِهِ وَاسْتَسْلَمَ كُلُّ شَيْءٍ لِقُدْرَتِهِ وَتَوَاضَعَ كُلُّ شَيْءٍ لِسُلْطَانِهِ وَعَظَمَتِهِ وَأَحَاطَ بِكُلِّ شَيْءٍ عِلْمُهُ وَأَحْصَاهُ عَدَدُهُ فَلا يَئُودُهُ كَبِيرٌ وَلا يَعْزُبُ عَنْهُ صَغِيرٌ الَّذِي لا تُدْرِكُهُ أَبْصَارُ النَّاظِرِينَ وَلا تُحِيطُ بِهِ صِفَةُ الْوَاصِفِينَ لَهُ الْخَلْقُ وَالأَمْرُ

be described by the ones who describe; to Him belongs creating and the rule; and He is the Most Exalted example in the heavens and the Earth. He is Honorable and Wise.

And praise be to God who established Islam as our religion. Then He made it noble, great, honored, and respected. He established it as a stable religion that cannot be changed, and as a straight path that directs whoever trots on it not going astray, and whoever abandons it will not be guided. He established light, reasoning, healing and form in it. He sent it down by means of His chosen angels to whomever He chose for Prophethood from the nations which have now gone and made room for others until the Prophethood ended with the appointment of Muhammad al-Mustafa (a.s.). He ended the Prophethood's mission with Muhammad and with him ended the messages of the Prophets. And He appointed him due to His Mercy encompassing the people of the Two Worlds; and as one to give glad tidings to the honest believers; and to admonish the lying pagans. This He did to perfect His Proof for the people so that whoever is to be ruined after Truth has become apparent is ruined, and whoever is to survive after Truth

has become apparent survives. Indeed God Sees and Knows. And praise be to God who granted the inheritance of the Prophets to the members of his (i.e. Muhammad's) Holy Household, entrusted them with knowledge and wisdom, established them as the treasury of Divine Leadership and Rule, and made it incumbent (upon all) to love them and hold high their ranks. Then He ordered His Prophet (S) to ask his nation to love them when he said, *'No reward do I ask of you for this except the love of those near of kin'* 14 And the way they were described as being pure and immaculate (a.s.potless) can be seen in His words, '*And God only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless.'* 15

And next, Al-Ma'mun treated the *'Itra* of God's Prophet (S) with reverence. Al-Ma'mun established the ties of kinship of his Holy Household which had been broken. He returned the family's affection for each other, and ended their disunion. He bridged the gap that had developed amongst them. Thus, God totally eliminated their animosities and fostered co-existence instead. And now due to his blessedness, care, freedom, and re-establishing family relationships all the hands have become united into one hand. All the various ways of the people have

وَالْمَثَلُ الأَعْلى فِي السَّماواتِ وَالأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ وَالْحَمْدُ لِلَّهِ الَّذِي شَرَعَ الإِسْلامَ ديناً فَفَضَّلَهُ وَعَظَّمَهُ وَشَرَّفَهُ وَكَرَّمَهُ وَجَعَلَهُ الدّينَ الْقَيِّمَ الَّذِي لا يَقْبَلُ غَيْرَهُ وَالصِّرَاطَ الْمُسْتَقِيمَ الَّذِي لا يَضِلُّ مَنْ لَزِمَهُ وَلا يَهْتَدِي مَنْ صَدَفَ عَنْهُ وَجَعَلَ فِيهِ النُّورَ وَالْبُرْهَانَ وَالشِّفَاءَ وَالْبَيَانَ وَبَعَثَ بِهِ مَنِ اصْطَفَى مِنْ مَلائِكَتِهِ إِلَى مَنِ اجْتَبَى مِنْ رُسُلِهِ فِي الأُمَمِ الْخَالِيَةِ وَالْقُرُونِ الْمَاضِيَةِ حَتَّى انْتَهَتْ رِسَالَتُهُ إِلَى مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَخَتَمَ بِهِ النَّبِيِّينَ وَقَفَّى بِهِ عَلَى آثَارِ الْمُرْسَلِينَ وَبَعَثَهُ رَحْمَةً لِلْعَالَمِينَ وَبَشِيراً لِلْمُؤْمِنِينَ الْمُصَدِّقِينَ وَنَذِيراً لِلْكَافِرِينَ الْمُكَذِّبِينَ لِتَكُونَ لَهُ الْحُجَّةُ الْبَالِغَةُ وَلِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيى مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ وَالْحَمْدُ لِلَّهِ الَّذِي أَوْرَثَ أَهْلَ بَيْتِهِ مَوَارِيثَ النُّبُوَّةِ وَاسْتَوْدَعَهُمُ الْعِلْمَ وَالْحِكْمَةَ وَجَعَلَهُمْ مَعْدِنَ الإِمَامَةِ وَالْخِلافَةِ وَأَوْجَبَ وَلايَتَهُمْ وَشَرَّفَ مَنْزِلَتَهُمْ فَأَمَرَ رَسُولَهُ بِمَسْأَلَةِ أُمَّتِهِ مَوَدَّتَهُمْ إِذْ يَقُولُ: قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلا الْمَوَدَّةَ فِي الْقُرْبى وَمَا وَصَفَهُمْ بِهِ مِنْ إِذْهَابِ الرِّجْسِ عَنْهُمْ وَتَطْهِيرِهِ إِيَّاهُمْ فِي قَوْلِهِ إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً ثُمَّ إِنَّ الْمَأْمُونَ بَرَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي عِتْرَتِهِ وَوَصَلَ أَرْحَامَ أَهْلِ بَيْتِهِ فَرَدَّ أُلْفَتَهُمْ وَجَمَعَ فِرْقَتَهُمْ وَرَأَبَ صَدْعَهُمْ وَرَتَقَ فَتْقَهُمْ وَأَذْهَبَ اللَّهُ بِهِ الضَّغَائِنَ وَالإِحَنَ بَيْنَهُمْ وَأَسْكَنَ التَّنَاصُرَ وَالتَّوَاصُلَ وَالْمَحَبَّةَ وَالْمَوَدَّةَ قُلُوبَهُمْ فَأَصْبَحَتْ بِيُمْنِهِ وَحِفْظِهِ وَبَرَكَتِهِ وَبِرِّهِ وَصِلَتِهِ أَيْدِيهُمْ وَاحِدَةً

become one way, and their words have become the same word. Then all the various thoughts emerged into one. Everyone's rights were honored and everyone's inheritance was given to him. He rewarded the good deeds of the good-doers. He honored those who had successfully passed their tests. He established the various ranks of the people in the government according to their religiousness. Then he treated with honor the one who had made progress due to his efforts. He raised his rank and rewarded him. The person we are talking about is just Thul-Riasatayn Al-Fadhl ibn Sahl. Al-Ma'mun noted that Al-Fadhl ibn Sahl is a sincere aid who is steadfast in guarding Al-Ma'mun's rights, and in expressing Al-Ma'mun's reasons. Al-Ma'mun noted that Al-Fadhl ibn Sahl is a good teacher for the government officials and is a good leader for the troops. Al-Ma'mun noted that Al-Fadhl ibn Sahl is wise at war; is a good leader for the people; invites the people to Al-Ma'mun's way and rewards those who honor Al-

Ma’mun’s orders. Al-Ma’mun noted that Al-Fadhl ibn Sahl avoids those who do not honor the orders of the Caliph, evade Al-Ma’mun’s orders or disobey him. Al-Ma’mun noted that Al-Fadhl ibn Sahl is the only one to assist Al-Ma’mun. Al-Ma’mun noted that Al-Fadhl ibn Sahl is the healer of those who are ill in their hearts or minds. Not having enough money or not finding a friend to assist him in these affairs will not prevent him from doing so. He does not go astray from the right path due to greed. Fear will not lead him towards others. Rather, he becomes more determined, more steadfast, stronger and wiser when others make trouble and try to spread fear like lightning and thunder. He seriously defends Al-Ma’mun’s rights and invites the people towards him until Thul-Riasatayn defeats the perverse; dulls their swords; cuts off their nails; totally eradicates their majesty from the root; and presses the backs of the atheists to the ground – those who broke their covenants, did not adhere to their covenants with Al-Ma’mun, looked down upon his rights and who were secure from his warnings before. In addition to all of that, as you have been told and heard when recited on the pulpits, the results of the efforts of Thul-Riasatayn in the classes of the pagan nations have been impressive, and God increased the extent of the Muslim lands due to him. Also, what the people of the world have taken from you and delivered to others is clear.

Then the gratitude of Thul-Riasatayn for the gallantry of Commander of the Faithful (Al-Ma’mun), and his rising to fulfill his rights, the sacrifices

وَكَلِمَتُهُمْ جَامِعَةً وَأَهْوَاؤُهُمْ مُتَّفِقَةً وَرَعَى الْحُقُوقَ لاهْلِهَا وَوَضَعَ الْمَوَارِيثَ مَوَاضِعَهَا وَكَافَأَ إِحْسَانَ الْمحْسِنِينَ وَحَفِظَ بَلاءَ الْمُبْلِيْنَ وَقَرَّبَ وَبَاعَدَ عَلَى الدّينِ ثُمَّ اخْتَصَّ بِالتَّفْضِيلِ وَالتَّقْدِيمِ وَالتَّشْرِيفِ مَنْ قَدَّمَتْهُ مَسَاعِيهِ فَكَانَ ذَلِكَ ذَا الرِّئَاسَتَيْنِ الْفَضْلَ بْنَ سَهْلٍ إِذْ رَآهُ لَهُ مُؤَازِراً وَبِحَقِّهِ قَائِماً وَبِحُجَّتِهِ نَاطِقاً وَلِنُقَبَائِهِ نَقِيباً وَلِخُيُولِهِ قَائِداً وَلِحُرُوبِهِ مُدَبِّراً وَلِرَعِيَّتِهِ سَائِساً وَإِلَيْهِ دَاعِياً وَلِمَنْ أَجَابَ إِلَى طَاعَتِهِ مُكَافِئاً وَلِمَنْ عَنَدَ عَنْهَا مُبَايِناً وَبِنُصْرَتِهِ مُنْفَرِداً وَلِمَرَضِ الْقُلُوبِ وَالنِّيَّاتِ مُدَاوِياً لَمْ يَنْهَهُ عَنْ ذَلِكَ قِلَّةُ مَالٍ وَلا عَوَزُ رِجَالٍ وَلَمْ يَمِلْ بِهِ طَمَعٌ وَلَمْ يَلْفِتْهُ عَنْ نِيَّتِهِ وَبَصِيرَتِهِ وَجَلٌ بَلْ عِنْدَ مَا يُهَوِّلُهُ الْمُهَوِّلُونَ وَيُرْعِدُ وَيُبْرِقُ بِهِ الْمُبْرِقُونَ الْمُرْعِدُونَ وَكَثْرَةُ الْمُخَالِفِينَ وَالْمُعَانِدِينَ مِنَ الْمجَاهِدِينَ وَالْمخَاتِلِينَ أَثْبَتُ مَا يَكُونُ عَزِيمَةً وَأَجْرَأُ جِنَاناً وَأَنْفَذُ مَكِيدَةً وَأَحْسَنُ تَدْبِيراً وَأَقْوَى تَثَبُّتاً فِي حَقِّ الْمَأْمُونِ وَالدُّعَاءِ إِلَيْهِ حَتَّى قَصَمَ أَنْيَابَ الضَّلالَةِ وَفَلَّ حَدَّهُمْ وَقَلَّمَ أَظْفَارَهُمْ وَحَصَدَ شَوْكَتَهُمْ وَصَرَعَهُمْ مَصَارِعَ الْمُلْحِدِينَ فِي دِينِهِ النَّاكِثِينَ لِعَهْدِهِ الْوَانِينَ فِي أَمْرِهِ الْمُسْتَخِفِّينَ بِحَقِّهِ الآمِنِينَ لِمَا حَذَّرَ مِنْ سَطْوَتِهِ وَبَأْسِهِ مَعَ آثَارِ ذِي الرِّئَاسَتَيْنِ فِي صُنُوفِ الأُمَمِ مِنَ الْمُشْرِكِينَ وَمَا زَادَ اللَّهُ بِهِ فِي حُدُودِ دَارِ الْمُسْلِمِينَ مِمَّا قَدْ وَرَدَتْ أَنْبَاؤُهُ عَلَيْكُمْ وَقُرِئَتْ بِهِ الْكُتُبُ عَلَى مَنَابِرِكُمْ وَحَمَلَتْ أَهْلُ الآفَاقِ عَنْكُمْ إِلَى غَيْرِكُمْ فَانْتَهَى شُكْرُ ذِي الرِّئَاسَتَيْنِ بَلاءَ أَمِيرِ الْمُؤْمِنِينَ عِنْدَهُ وَقِيَامَهُ بِحَقِّهِ وَابْتِذَالَهُ مُهْجَتَهُ وَمُهْجَةَ أَخِيهِ أَبِي مُحَمَّدٍ الْحَسَنِ

of himself and his brother Abi Muhammad ibn Sahl who was blessed, and Thul-Riasatayn’s praiseworthy politics reached a point which led him ahead of others and he became the most successful. Thus the Commander of the Faithful (Al-Ma’mun) rewarded him with much wealth, property and ornaments, although these could not even equal just one day of his efforts and did not suffice for even one position from the positions he held. However, he abandoned all this due to his abstinence; great determination; his efforts to increase the Muslim’s wealth; abstaining from worldly wealth and looking down on the world; preferring the Hereafter and his extended inclination to the Hereafter. He often asked

the Commander of the Faithful (Al-Ma'mun) to accept his resignation and expressed his lack of interest in being the prime minister. This resignation raised his rank near Al-Ma'mun and us (i.e. Ar-Ridha' (a.s.)) as God the Honorable the Exalted had made us informed of his viewpoints on the glory of the Muslims and the ruler, and his increased effort to improve the Muslims' affairs and fight the pagans; plus other things which God had manifested for us (i.e. Ar-Ridha' (a.s.)) such as: his sincere intentions; sincerity; wisdom; good management; strong will; high intellect; assisting the Right; guidance; freedom and piety.

Then since the Commander of the Faithful (Al-Ma'mun) trusted him and we (i.e. Ar-Ridha' (a.s.)) trusted him considering his religiousness, and choosing that in which there lied his good, then we fulfilled his request according to his rank and wrote the book Al-Hiba wal-Shart (the manuscript of which is included later on in this book) for him. We took God and those present there – including members of our household; the army heads; the staff of the court; the judges; the jurists; the jurisprudents; the elite and the masses as witnesses thereto. And the Commander of the Faithful (Al-Ma'mun) deemed it proper to distribute this book (Al-Hiba wal-Shart) in all towns, so that it would be spread (all over) everywhere; all the people would get to know it; it would be read from the pulpits; and a copy of it would be in the possession of every governor and judge. He has asked me to write it, explain its meaning, and it has three chapters as follows:

Chapter 1: It describes everything done by Thul-Riasatayn due to which the Most Exalted God has made it incumbent upon us and all the Muslims to honor his rights.

بْنِ سَهْلٍ الْمَيْمُونِ النَّقِيبَةِ الْمَحْمُودِ السِّيَاسَةِ إِلَى غَايَةٍ تَجَاوَزَ فِيهَا الْمَاضِينَ وَفَاقَ بِهَا الْفَائِزِينَ وَانْتَهَتْ مُكَافَاةُ أَمِيرِ الْمُؤْمِنِينَ إِيَّاهُ إِلَى مَا جَعَلَ لَهُ مِنَ الأَمْوَالِ وَالْقَطَائِعِ وَالْجَوَاهِرِ وَإِنْ كَانَ ذَلِكَ لا يَفِي بِيَوْمٍ مِنْ أَيَّامِهِ وَلا مَقَامٍ مِنْ مَقَامَاتِهِ فَتَرَكَهُ زُهْداً فِيهِ وَارْتِفَاعاً مِنْ هِمَّتِهِ عَنْهُ وَتَوْفِيراً لَهُ عَلَى الْمُسْلِمِينَ وَاطِّرَاحاً لِلدُّنْيَا وَاسْتِصْغَاراً لَهَا وَإِيثَاراً لِلآخِرَةِ وَمُنَافَسَةً فِيهَا وَسَأَلَ أَمِيرَ الْمُؤْمِنِينَ مَا لَمْ يَزَلْ لَهُ سَائِلاً وَإِلَيْهِ رَاغِباً مِنَ التَّخَلِّي وَالتَّزَهُّدِ فَعَظُمَ ذَلِكَ عِنْدَهُ وَعِنْدَنَا لِمَعْرِفَتِنَا بِمَا جَعَلَ اللَّهُ عَزَّ وَجَلَّ فِي مَكَانِهِ الَّذِي هُوَ بِهِ مِنَ الْعِزِّ لِلدِّينِ وَالسُّلْطَانِ وَالْقُوَّةِ عَلَى صَلاحِ الْمُسْلِمِينَ وَجِهَادِ الْمُشْرِكِينَ وَمَا أَرَى اللَّهَ بِهِ مِنْ تَصْدِيقِ نِيَّتِهِ وَيُمْنِ نَقِيبَتِهِ وَصِحَّةِ تَدْبِيرِهِ وَقُوَّةِ رَأْيِهِ وَنُجْحِ طَلِبَتِهِ وَمُعَاوَنَتِهِ عَلَى الْحَقِّ وَالْهُدَى وَالْبِرِّ وَالتَّقْوَى فَلَمَّا وَثِقَ أَمِيرُ الْمُؤْمِنِينَ وَثِقْنَا مِنْهُ بِالنَّظَرِ لِلدِّينِ وَإِيْثَارِ مَا فِيهِ صَلاحُهُ وَأَعْطَيْنَاهُ سُؤْلَهُ الَّذِي يُشْبِهُ قَدْرَهُ وَكَتَبْنَا لَهُ كِتَابَ حِبَاءٍ وَشَرْطٍ قَدْ نَسَخَ فِي أَسْفَلِ كِتَابِي هَذَا وَأَشْهَدْنَا اللَّهَ عَلَيْهِ وَمَنْ حَضَرَنَا مِنْ أَهْلِ بَيْتِنَا وَالْقُوَّادِ وَالصَّحَابَةِ وَالْقُضَاةِ وَالْفُقَهَاءِ وَالْخَاصَّةِ وَالْعَامَّةِ وَرَأَى أَمِيرُ الْمُؤْمِنِينَ الْكِتَابَ بِهِ إِلَى الآفَاقِ لِيَذِيعَ وَيَشِيعَ فِي أَهْلِهَا وَيُقْرَأَ عَلَى مَنَابِرِهَا وَيَثْبُتَ عِنْدَ وُلاتِهَا وَقُضَاتِهَا فَسَأَلَنِي أَنْ أَكْتُبَ بِذَلِكَ وَأَشْرَحَ مَعَانِيهِ وَهِيَ عَلَى ثَلاثَةِ أَبْوَابٍ:

فَفِي الْبَابِ الأَوَّلِ الْبَيَانُ عَنْ كُلِّ آثَارِهِ الَّتِي أَوْجَبَ اللَّهُ بِهَا حَقَّهُ عَلَيْنَا وَعَلَى الْمُسْلِمِينَ.

Chapter 2: It describes the degree of his progress; the correctness of his deeds; and that no one is allowed to do whatever he wishes to make a stumbling-block for his efforts; and the reasons for that. This is because not anyone of the people who have pledged allegiance to the Commander of the Faithful

(Al-Ma'mun) must pledge allegiance to him (Thul-Riasatayn) and his brother. They have the right to remove any obstacles that might get in their way or try to cause corruption against us, them or our friends. This is done so that no one even thinks about opposing them, disobeying them or think of tricks to separate us from each other.

Chapter 3: It describes the donations of the Commander of the Faithful (Al-Ma'mun) to Thul-Riasatayn; what he demanded due to his abstinence from this world; his adherence to abstinence; lack of interest in wealth and position being a reason that he has constantly made efforts for the Hereafter and demands enough reward just enough to eliminate any doubts in him. We honored him and granted to him whatever was incumbent upon us to bestow upon him and his brother, and for his abstaining from what we abstained from ourselves. This chapter includes everything that one who is cautious needs to be cautious about.

And this is the manuscript of the book:

In the Name of God the Beneficent, the Merciful. This is the writing and the conditions of the Commander of the Faithful Abdullah Al-Ma'mun and his successor to the throne Ali ibn Musa Ar-Ridha' (a.s.)16 for Thul-Riasatayn Al-Fadhl ibn Sahl on Monday of the (Arabic) month of *Ramadhan* in the year 201 A.H. (816 A.D.). This is the day on which God perfected the affairs of the government of the Commander of the Faithful (Al-Ma'mun). He concluded the contract for the succession to the throne, had the people clothed in green attire, reached his goal of improving the affairs of the people and overcoming his enemies.

On that day we invited you to that in which there lies some reward for you (Thul-Riasatayn) since you have set out to honor the rights of God the Blessed the Sublime; the right of His Prophet (S); the right of the Commander of the Faithful (Al-Ma'mun) and the successor to his throne; the rights of the *Hashemites* from which it is hoped that the religion will improve and the relations between the Muslims will improve so much that the resulting blessings encompass us and the general public. The other reason is your assistance to me – the Commander of the Faithful

وَالْبَابُ الثَّانِي الْبَيَانُ عَنْ مَرْتَبَتِهِ فِي إِزَاحَةِ عِلَّتِهِ فِي كُلّ مَا دَبَّرَ وَدَخَلَ فِيهِ وَلا سَبِيلَ عَلَيْهِ فِيمَا تَرَكَ وَكَرِهَ وَذَلِكَ مَا لَيْسَ لِخَلْقٍ مِمَّنْ فِي عُنُقِهِ بَيْعَةٌ إِلا لَهُ وَحْدَهُ وَلاخِيهِ وَمِنْ إِزَاحَةِ الْعِلَّةِ تَحْكِيمُهُمَا فِي كُلّ مَنْ بَغِيَ عَلَيْهِمَا وَسَعَى بِفَسَادٍ عَلَيْنَا وَعَلَيْهِمَا وَعَلَى أَوْلِيَائِنَا لِئَلا يَطْمَعَ طَامِعٌ فِي خِلافٍ عَلَيْهِمَا وَلا مَعْصِيَةٍ لَهُمَا وَلا احْتِيَالٍ فِي مَدْخَلٍ بَيْنَنَا وَبَيْنَهُمَا.

وَالْبَابُ الثَّالِثُ الْبَيَانُ فِي إِعْطَائِنَا إِيَّاهُ مَا أَحَبَّ مِنْ مِلْكِ التَّخَلِّي وَحِلْيَةِ الزُّهْدِ وَحُجَّةِ التَّحْقِيقِ لِمَا سَعَى فِيهِ مِنْ ثَوَابِ الأُخْرَةِ بِمَا يَتَقَرَّرُ فِي قَلْبِ مَنْ كَانَ فِي ذَلِكَ مِنْهُ وَمَا يَلْزَمُنَا لَهُ مِنَ الْكَرَامَةِ وَالْعِزِّ وَالْحِبَاءِ الَّذِي بَذَلْنَاهُ لَهُ وَلاخِيهِ مِنْ مَنْعِهِمَا مَا نَمْنَعُ مِنْهُ أَنْفُسَنَا وَذَلِكَ مُحِيطٌ بِكُلّ مَا يَحْتَاطُ فِيهِ مُحْتَاطٌ فِي أَمْرِ دِينٍ وَدُنْيَا وَهَذِهِ نُسْخَةُ الْكِتَابِ:

بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ

هَذَا كِتَابٌ وَشَرْطٌ مِنْ عَبْدِ اللَّهِ الْمَأْمُونِ أَمِيرِ الْمُؤْمِنِينَ وَوَلِيِّ عَهْدِهِ عَلِيِّ بْنِ مُوسَى لِذِي الرِّئَاسَتَيْنِ الْفَضْلِ بْنِ سَهْلٍ فِي يَوْمِ الإِثْنَيْنِ لِسَبْعٍ خَلَوْنَ مِنْ شَهْرِ رَمَضَانَ مِنْ سَنَةِ إِحْدَى وَمِائَتَيْنِ وَهُوَ الْيَوْمُ الَّذِي تَمَّمَ اللَّهُ فِيهِ دَوْلَةَ أَمِيرِ الْمُؤْمِنِينَ وَعَقَدَ لِوَلِيِّ عَهْدِهِ وَأَلْبَسَ النَّاسَ اللِّبَاسَ الأَخْضَرَ وَبَلَغَ أَمَلَهُ فِي صَلاحِ وَلِيِّهِ وَالظَّفَرِ بِعَدُوِّهِ إِنَّا دَعَوْنَاكَ إِلَى مَا فِيهِ بَعْضُ مُكَافَاتِكَ عَلَى مَا قُمْتَ بِهِ مِنْ حَقِّ اللَّهِ تَبَارَكَ وَتَعَالَى وَحَقِّ رَسُولِهِ وَحَقِّ أَمِيرِ الْمُؤْمِنِينَ وَوَلِيِّ عَهْدِهِ عَلِيِّ بْنِ مُوسَى وَحَقِّ هَاشِمٍ الَّتِي بِهَا يُرْجَى صَلاحُ الدِّينِ وَسَلامَةُ ذَاتِ الْبَيْنِ

(i.e. Al-Ma'mun) – in establishing the rules of the religion and the traditions of the Master of the Messengers (i.e. the Prophet Muhammad (S)); and invitation to both; choosing what is best and destroying the pagans; breaking the idols; and eliminating the rebellions. Also there are other known things that you have done in the town like dismissing the overthrown Caliph; what you did to the one called Asfar with the nickname Abul Saraya; and what you did to the other one who is called Mehdi being related to Muhammad ibn Ja'far ibn Muhammad Talebi and the Khalaji Turks; and what you did to the governors of Tabarestan including Hormoz ibn Shervin; the governor of Daylam; King Mahvars in Kabul; its other king – King Isfahboz; and what you did to Ibn al-Baram; and what you did in Mount *Bidar Bandeh, Qarshistan*, *al-Qoor* and its counties; and what you did to the *Khaqan* in Khorasan, and Maloon Sahib in Mount *Tab'bat*; and what you did in Kayman and at-taqreqar; and what you did in Erminiyet, Hijaz; and what you did to Sahib As-Sarir and Sahib al-Khazar, and the other battles in al-Maqrib.

The salary which we (i.e. Al-Ma'mun and Ar-Ridha' (a.s.)) have established for you is an assistance with which we invited you – being one hundred million *Dirhams* – plus ten million *Dirhams* income in jewelry and whatever the Caliph has already bestowed upon you. Of course, we know that the worth of one hundred million *Dirhams* in jewelry is much less than what you deserve. You abandoned this much property when Amin bestowed it upon you, and chose God and His Religion over it. You were grateful to the Commander of the Faithful (Al-Ma'mun) and the successor to his throne. You gave up much property that was your reward and salary, and turned them over to the Muslims so that their treasury would become wealthier. You preferred others over yourself.

Now you have asked us for what you are naturally inclined to, and you deserve what is due to you fo your abstinence from this world and these people. This abstinence is so much that now it has left no room for doubt for anyone who doubted whether your efforts are for this world or the Hereafter. And everyone was assured that all your efforts are not for this world, but for the Hereafter. Therefore, we are never needless of people like you. The requests of people like you should never be rejected, even though your demands be such that many blessings are taken away from us. In fact, your requests bring forth a lot of blessings for us. They reduce a lot of our expenditures, and prove that you desire the Hereafter to those who think that you want this position due to your greed for this world, and not the Hereafter.

بَيْنِ الْمُسْلِمِينَ إِلَى أَنْ ثَبَتَتِ النِّعْمَةُ عَلَيْنَا وَعَلَى الْعَامَّةِ بِذَلِكَ وَبِمَا عَاوَنْتَ عَلَيْهِ أَمِيرَ الْمُؤْمِنِينَ مِنْ إِقَامَةِ الدِّينِ وَالسُّنَّةِ وَإِظْهَارِ الدَّعْوَةِ الثَّانِيَةِ وَإِيْثَارِ الأَوْلَى مَعَ قَمْعِ الشِّرْكِ وَكَسْرِ الأَصْنَامِ وَقَتْلِ الْعُتَاةِ وَسَائِرِ آثَارِكَ الْمُمَثَّلَةِ لِلأَمْصَارِ فِي الْمخْلُوعِ وَفِي الْمُتَسَمَّى بِالأَصْفَرِ الْمُكَنَّى بِأَبِي السَّرَايَا وَفِي الْمُتَسَمَّى بِالْمَهْدِيِّ مُحَمَّدِ بْنِ جَعْفَرٍ الطَّالِبِيِّ وَالتُّرْكِ الخزلجية وَفِي طَبَرِسْتَانَ وَمُلُوكِهَا إِلَى بُنْدَارَ هُرْمُزَ بْنِ شروين وَفِي الدَّيْلَمِ وَمَلِكِهَا وَفِي كَابُلَ وَمَلِكِهَا المهوزين ثُمَّ مَلِكِهَا الأَصْفَهْبُذِ وَفِي ابْنِ الْمُبْرَمِ وَجِبَالِ بداربنده وَغرشستان وَالغور وَأَصْنَافِهَا وَفِي خُرَاسَانَ خَاقَانَ وَملون صَاحِبِ جَبَلِ التَّبَّتِ وَفِي كيمان وَالتغرغر وَفِي إِرْمِينِيَّةَ وَالْحِجَازِ وَصَاحِبِ السَّرِيرِ وَصَاحِبِ الْخَزَرِ وَفِي الْمَغْرِبِ وَحُرُوبِهِ وَتَفْسِيرُ ذَلِكَ فِي دِيوَانِ السِّيرَةِ وَكَانَ مَا دَعَوْنَاكَ إِلَيْهِ وَهُوَ مَعُونَةٌ لَكَ مِائَةَ أَلْفِ أَلْفِ دِرْهَمٍ وَغَلَّةَ عَشَرَةِ أَلْفِ أَلْفِ دِرْهَمٍ جَوْهَراً سِوَى مَا أَقْطَعَكَ أَمِيرُ الْمُؤْمِنِينَ قَبْلَ ذَلِكَ وَقِيمَةُ مِائَةِ أَلْفِ أَلْفِ دِرْهَمٍ جَوْهَراً يَسِيرُ عِنْدَ مَا أَنْتَ لَهُ مُسْتَحِقٌّ فَقَدْ تَرَكْتَ مِثْلَ ذَلِكَ حِينَ بَذَلَهُ لَكَ الْمخْلُوعُ وَآثَرْتَ اللَّهَ وَدِينَهُ وَأَنَّكَ شَكَرْتَ أَمِيرَ الْمُؤْمِنِينَ وَوَلِيَّ عَهْدِهِ وَآثَرْتَ تَوْفِيرَ ذَلِكَ كُلِّهِ عَلَى الْمُسْلِمِينَ وَجُدْتَ لَهُمْ بِهِ وَسَأَلْتَنَا أَنْ تَبْلُغَكَ الْخَصْلَةُ الَّتِي لَمْ تَزَلْ إِلَيْهَا تَائِقاً مِنَ الزُّهْدِ وَالتَّخَلِّي لِيَصِحَّ عِنْدَ مَنْ شَكَّ فِي سَعْيِكَ لِلآخِرَةِ دُونَ الدُّنْيَا تَرْكُكَ الدُّنْيَا وَمَا عَنْ مِثْلِكَ يُسْتَغْنَى فِي حَالٍ وَلا مِثْلُكَ رُدَّ عَنْ طَلِبَتِهِ وَلَوْ أَخْرَجَتْنَا طَلِبَتُكَ عَنْ شَطْرِ النِّعَمِ عَلَيْنَا فَكَيْفَ بِأَمْرٍ رُفِعَتْ فِيهِ الْمَئُونَةُ وَأَوْجَبَتْ بِهِ الْحُجَّةُ عَلَى مَنْ كَانَ يَزْعُمُ أَنَّ دُعَاءَكَ إِلَيْنَا لِلدُّنْيَا لا لِلآخِرَةِ.

Now I (Al-Ma'mun) will fulfill your request[17], and assure it to you – strengthened by a covenant with God in which there is no change. I entrust you with the affairs without any hesitation, and appoint you to the rank (of prime minister). Do as you please. There is no one empowered to prevent what you decide to do, or enforce what you disapprove of. We will fend off from you what we would fend off from ourselves. Even if you get tired and rest for a while, you are still honored since your body needs comfort and honoring, too.

Then we (Al-Ma'mun and Ar-Ridha' (a.s.)) will grant to you during your period of resting what we had given you before, but you donated to others. We will also establish the same amount of salary for your brother Hassan ibn Sahl plus half of his previous salary. This is for your sake, since he made a really good effort in fighting with the rebellious ones, and conquered Iraq twice. He dispersed the Satanic groups and thus religion was strengthened, and consecutive wars ended. He saved us, all the heads of the army and the politicians on the right by using himself.

And we (Al-Ma'mun and Ar-Ridha' (a.s.)) call God, His angels, the best of the people and all of those who have pledged allegiance to us and promised to be loyal to us as witnesses to what is in this book today and for the future. We establish God as the guarantor. We consider it incumbent upon ourselves to be loyal to the conditions that we have set with no exceptions in public or private. Believers adhere to their covenants. A covenant is binding and we are responsible. The best of the people are those who honor their covenants even when in the position of power. God the Highest said, '*Fulfill the Covenant of God when ye have entered into it, and break not your oaths after ye have confirmed them; indeed ye have made God your surety; for God knoweth all that ye do.*'[18]

Al-Hassan ibn Sahl wrote the following down for Al-Ma'mun, "In the Name of God, the Compassionate, the Merciful. The Commander of the Faithful (Al-Ma'mun) has made all that is in this book incumbent upon himself and God the Highest is the witness thereto. He is the guarantor. The book is written in his

own handwriting in the (Arabic) month of *Safar* of the year 202 A.H. (816 A.D.) to clearly state what he has granted and the conditions thereon."

And Ar-Ridha' (a.s.) wrote in it, "In the Name of God, the Compassionate, the Merciful. Ali ibn Musa Ar-Ridha' binds all that which is written in this book

وَقَدْ أَجَبْنَاكَ إِلَى مَا سَأَلْتَ وَجَعَلْنَا ذَلِكَ لَكَ مُؤَكَّداً بِعَهْدِ اللَّهِ وَمِيثَاقِهِ الَّذِي لا تَبْدِيلَ لَهُ وَلا تَغْيِيرَ وَفَوَّضْنَا الأَمْرَ فِي وَقْتِ ذَلِكَ إِلَيْكَ فَمَا أَقَمْتَ فَعَزِيزٌ مُزَاحُ الْعِلَّةِ مَدْفُوعٌ عَنْكَ الدُّخُولُ فِيما تَكْرَهُ مِنَ الأَعْمَالِ كَائِناً مَا كَانَ نَمْنَعُكَ مِمَّا نَمْنَعُ مِنْهُ أَنْفُسَنَا فِي الْحَالاتِ كُلِّهَا وَأنا [إِذَا] أَرَدْتَ التَّخَلِّيَ فَمُكَرَّمٌ مِزَاحُ الْبَدَنِ وَحَقٌّ لِبَدَنِكَ الرَّاحَةُ وَالْكَرَامَةُ ثُمَّ نُعْطِيكَ مَا تَتَنَاوَلُهُ مِمَّا بَذَلْنَاهُ لَكَ فِي هَذَا الْكِتَابِ فَتَرَكْتُهُ الْيَوْمَ وَجَعَلْنَا لِلْحَسَنِ بْنِ سَهْلٍ مِثْلَ مَا جَعَلْنَاهُ لَكَ وَنِصْفَ مَا بَذَلْنَاهُ مِنَ الْعَطِيَّةِ وَأَهْلُ ذَلِكَ هُوَ لَكَ وَبِمَا بَذَلَ مِنْ نَفْسِهِ فِي جِهَادِ الْعُتَاةِ وَفَتْحِ الْعِرَاقِ مَرَّتَيْنِ وَتَفْرِيقِ جُمُوعِ الشَّيْطَانِ بِيَدَيْهِ حَتَّى قَوِيَ الدِّينُ وَخَاضَ نِيرَانَ الْحُرُوبِ وَفَاءً وَشُكْراً بِنَفْسِهِ وَأَهْلِ بَيْتِهِ وَمَنْ سَاسَ مِنْ أَوْلِيَاءِ الْحَقِّ وَأَشْهَدْنَا اللَّهَ وَمَلائِكَتَهُ وَخِيَارَ خَلْقِهِ وَكُلَّ مَنْ أَعْطَانَا بَيْعَتَهُ وَصَفْقَةَ يَمِينِهِ فِي هَذَا الْيَوْمِ وَبَعْدَهُ عَلَى مَا فِي هَذَا الْكِتَابِ وَجَعَلْنَا اللَّهَ عَلَيْنَا كَفِيلاً وَأَوْجَبْنَا عَلَى أَنْفُسِنَا الْوَفَاءَ بِمَا شَرَطْنَا مِنْ غَيْرِ اسْتِثْنَاءٍ بِشَيْءٍ يَنْقُضُهُ فِي سِرٍّ وَعَلانِيَةٍ وَالْمُؤْمِنُونَ عِنْدَ شُرُوطِهِمْ وَالْعَهْدُ فَرْضٌ مَسْئُولٌ وَأَوْلَى النَّاسِ بِالْوَفَاءِ مَنْ طَلَبَ مِنَ النَّاسِ الْوَفَاءَ وَكَانَ مَوْضِعاً لِلْقُدْرَةِ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ: وَأَوْفُوا بِعَهْدِ اللَّهِ إِذا عاهَدْتُمْ وَلا تَنْقُضُوا الأَيْمانَ بَعْدَ تَوْكِيدِها وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلاً إِنَّ اللَّهَ يَعْلَمُ ما تَفْعَلُونَ.

وَكَتَبَ الْحَسَنُ بْنُ سَهْلٍ تَوْقِيعَ الْمَأْمُونِ فِيهِ: بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ. قَدْ أَوْجَبَ أَمِيرُ الْمُؤْمِنِينَ عَلَى نَفْسِهِ جَمِيعَ مَا فِي هَذَا الْكِتَابِ وَأَشْهَدَ اللَّهَ تَبَارَكَ وَتَعَالَى وَجَعَلَهُ عَلَيْهِ دَاعِياً وَكَفِيلاً وَكَتَبَ بِخَطِّهِ فِي صَفَرٍ سَنَةَ اثْنَتَيْنِ وَمِائَتَيْنِ تَشْرِيفاً لِلْحِبَاءِ وَتَوْكِيداً لِلشَّرِيطَةِ.

تَوْقِيعُ الرِّضَا عَلَيْهِ السَّلامُ: بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ. قَدْ أَلْزَمَ عَلِيُّ بْنُ مُوسَى نَفْسَهُ جَمِيعَ

upon himself as stressed here on this day, tomorrow and for as long as he lives. I establish God the Highest as a witness thereto and a guarantor. It suffices for God to be a witness." And Ar-Ridha' (a.s.) wrote in his own handwriting, "In this month and this year. (And praise be to God – the Lord of the Two Worlds. And blessings be upon Muhammad (a.s.) and his Household, and greetings be upon them. God suffices for us and He is the best Trustee)."

40-23 Hamza ibn Muhammad ibn Ahmad ibn Ja'far ibn Muhammad ibn Zayd ibn Ali ibn Al-Husayn ibn Ali ibn Abi Talib (a.s.) narrated in Qum in the month of *Rajab* of the year 339 A.H. (949 A.D.) that Ali ibn Ibrahim informed me on the following through a book in the year 307 A.H. (918 A.D.) in which he wrote on the authority of Yasir – the servant, "Whenever Ar-Ridha' (a.s.) had a private session, he gathered all his workers – whether young or old – and talked with them and was friendly with them. When Ar-Ridha' (a.s.) sat down to dine, he invited them all –whether young or old – to sit down at the same tablecloth. He did not leave anyone out. He even invited the horse caretaker and the phlebotomist. One day we

were with the Imam (a.s.) and heard the door which connected Al-Ma'mun's house to Abil Hassan's house open. Then Ar-Ridha' (a.s.) told us, "Stand up and disperse." We stood up. Al-Ma'mun came in with a long letter in his hand. Ar-Ridha' (a.s.) decided to get up, but Al-Ma'mun swore to him by the right of God's Prophet (S) - not to stand up. Then he went to Abil Hassan (a.s.), kissed him and sat down in front of him leaning on the cushion, and read that letter for him. The letter said that we have opened the gates of such and such a castle, have conquered such and such towns, etc. When he finished reading, Ar-Ridha' (a.s.) asked him, "Does conquering one of the towns of the pagans make you happy?" Al-Ma'mun replied to him, "Is there not happiness in it?" He (a.s.) said, "O Commander of the Faithful! Fear God in the way you deal with the nation of Muhammad (a.s.) and the mission that God has given you, and made you especial in that. You have left the Muslims' affairs unattended to, and have turned running their affairs over to others who rule over them in ways different from God's Decrees. You have totally forgotten about these towns, have left the town of the Emigration (Medina) and the site of descension of the revelations where the Emigrants (*Muhajerin*) and their Helpers (*Ansar*) were oppressed there. There is no taking into consideration of the believers or the Divine Covenants. The oppressed

مَا فِي الْكِتَابِ عَلَى مَا وُكِّدَ فِيهِ مِنْ يَوْمِهِ وَغَدِهِ مَا دَامَ حَيّاً وَجَعَلَ اللَّهَ عَلَيْهِ رَاعِياً وَكَفِيلاً وَكَفى بِاللَّهِ شَهِيداً وَكَتَبَ بِخَطِّهِ فِي هَذَا الشَّهْرِ مِنْ هَذِهِ السَّنَةِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعالَمِينَ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ.

23 - حَدَّثَنا حَمْزَة بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ زَيْد بْنِ عَلِيِّ بْنِ الحُسَيْن بْنِأَبي طالِب عَلَيْهِ السَّلامُ بقم فِي رَجَب سِنَةَ تِسْعَ وَثَلاثِينَ وَثَلاثِمائَةٍ قالَ أَخْبَرَنِي عَلِيِّ بْنِهاشِم فِيما كتب إِلى سِنَةِ سبع وَثَلاثِمائَةٍ قالَ حَدَّثَني ياسر الخادِم قالَ كَانَ الرِّضَا عَلَيْهِ السَّلامُ إِذَا خَلا جَمَعَ حَشَمَهُ كُلَّهُمْ عِنْدَهُ الصَّغِيرَ وَالْكَبِيرَ فَيُحَدِّثُهُمْ وَيَأْنَسُ بِهِمْ وَيُؤْنِسُهُمْ وَكَانَ عَلَيْهِ السَّلامُ إِذَا جَلَسَ عَلَى الْمَائِدَةِ لا يَدَعُ صَغِيراً وَلا كَبِيراً حَتَّى السَّائِسَ وَالْحَجَّامَ إِلا أَقْعَدَهُ مَعَهُ عَلَى مَائِدَتِهِ قَالَ يَاسِرٌ فَبَيْنَا نَحْنُ عِنْدَهُ يَوْماً إِذْ سَمِعْنَا وَقْعَ الْقُفْلِ الَّذِي كَانَ عَلَى بَابِ الْمَأْمُونِ إِلَى دَارِ أَبِي الْحَسَنِ عَلَيْهِ السَّلامُ فَقَالَ لَنَا الرِّضَا أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ قُومُوا تَفَرَّقُوا فَقُمْنَا عَنْهُ فَجَاءَ الْمَأْمُونُ وَمَعَهُ كِتَابٌ طَوِيلٌ فَأَرَادَ الرِّضَاأَنْ يَقُومَ فَأَقْسَمَ عَلَيْهِ الْمَأْمُونُ بِحَقِّ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنْ لا يَقُومَ إِلَيْهِ ثُمَّ جَاءَ حَتَّى انْكَبَّ عَلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلامُ وَقَبَّلَ وَجْهَهُ وَقَعَدَ بَيْنَ يَدَيْهِ عَلَى وِسَادَةٍ فَقَرَأَ ذَلِكَ الْكِتَابَ عَلَيْهِ فَإِذَا هُوَ فَتْحٌ لِبَعْضِ قُرَى كَابُلَ فِيهِ إِنَّا فَتَحْنَا قَرْيَةَ كَذَا وَكَذَا فَلَمَّا فَرَغَ قَالَ لَهُ الرِّضَا عَلَيْهِ السَّلامُ وَسَرَّكَ فَتْحُ قَرْيَةٍ مِنْ قُرَى الشِّرْكِ فَقَالَ لَهُ الْمَأْمُونُ: أَوَلَيْسَ فِي ذَلِكَ سُرُورٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ اتَّقِ اللَّهَ فِي أُمَّةِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَمَا وَلاكَ اللَّهُ مِنْ هَذَا الأَمْرِ وَخَصَّكَ بِهِ فَإِنَّكَ قَدْ ضَيَّعْتَ أُمُورَ الْمُسْلِمِينَ وَفَوَّضْتَ ذَلِكَ إِلَى غَيْرِكَ يَحْكُمُ فِيهِمْ بِغَيْرِ حُكْمِ اللَّهِ عَزَّ وَجَلَّ وَقَعَدْتَ فِي هَذِهِ الْبِلادِ وَتَرَكْتَ بَيْتَ الْهِجْرَةِ وَمَهْبِطَ الْوَحْيِ وَإِنَّ الْمُهَاجِرِينَ وَالأَنْصَارَ يُظْلَمُونَ دُونَكَ وَلا يَرْقُبُونَ فِي مُؤْمِنٍ إِلّاً وَلا ذِمَّةً وَيَأْتِي عَلَى

people there are having hard times. They cannot provide for their basic expenses. They find no one to complain to regarding their conditions and they cannot reach you. O Commander of the Faithful! Fear God. Attend to the affairs of the Muslims. Return to the home of the Prophethood and the source of the Emigrants and the Helpers. O Commander of the Faithful! Beware that the ruler of the Muslims is like

the main pillar of a tent. Whoever wants to attack the tent captures the main pillar." Al-Ma'mun asked him (a.s.), "O my Master! What do you think now?" Ar-Ridha' (a.s.) replied, "I think that you should leave these towns and return to the place of your father and forefathers. Take care of the affairs of the Muslims. Do not leave them up to someone else. Indeed God the Highest will question you regarding your rule." Al-Ma'mun stood up and said, "Yes, my Master! You are right!" He went out and ordered everyone to get prepared to go. The news of this reached Thul-Riasatayn. He became really depressed about this, since he was totally in charge of all the affairs; and Al-Ma'mun's views were not important at all since he did not dare oppose. That is why Al-Ma'mun sought to strengthen himself through Ar-Ridha' (a.s.). Then Thul-Riasatayn went to Al-Ma'mun and asked him, "O Commander of the Faithful! What is this order that you have issued?" Al-Ma'mun replied, "My Master Abul Hassan (Ar-Ridha' (a.s.)) has ordered me to do so, and it is right." Thul-Riasatayn said, "O Commander of the Faithful! This is not right. Yesterday you killed your brother and seized the Caliphate (the rule) from him. Your father's children, all the people of Iraq, your family and all the Arabs are your enemies. Then there is a second issue being that you designated Abil Hassan (Ar-Ridha' (a.s.)) as the successor to the throne and took the Caliphate from your own family. The public, the jurists, the scholars and the *Abbasids* were not in agreement with you. They hate you in their hearts. The best thing to do is to stay in Khorasan until the people's hearts calm down about this issue, and they slowly get accustomed to you and forget what you did to your brother Muhammad. O Commander of the Faithful! There are elders with whom your father used to consult. You also must seek their advice on this issue. If they agree with this, then go ahead with it." Al-Ma'mun asked, "Like who?" Thul-Riasatayn replied, "People like Ali ibn (Abi) Imran, Abu Yunus and Al-Joloodi (who had refused to pledge allegiance to Abil Hassan (Ar-Ridha' (a.s.)), since they were not pleased with him and were prisoned by Al-Ma'mun for this)." Al-Ma'mun said, "Fine."

الْمَظْلُومِ دَهْرٌ يُتْعِبُ فِيهِ نَفْسَهُ وَيَعْجِزُ عَنْ نَفَقَتِهِ فَلا يَجِدُ مَنْ يَشْكُو إِلَيْهِ حَالَهُ وَلا يَصِلُ إِلَيْكَ فَاتَّقِ اللَّهَ يَا أَمِيرَ الْمُؤْمِنِينَ فِي أُمُورِ الْمُسْلِمِينَ وَارْجِعْ إِلَى بَيْتِ النُّبُوَّةِ وَمَعْدِنِ الْمُهَاجِرِينَ وَالأَنْصَارِ أَمَا عَلِمْتَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ وَالِيَ الْمُسْلِمِينَ مِثْلُ الْعَمُودِ فِي وَسَطِ الْفُسْطَاطِ مَنْ أَرَادَهُ أَخَذَهُ قَالَ الْمَأْمُونُ يَا سَيِّدِي فَمَا تَرَى قَالَ أَرَى أَنْ تَخْرُجَ مِنْ هَذِهِ الْبِلادِ وَتَتَحَوَّلَ إِلَى مَوْضِعِ آبَائِكَ وَأَجْدَادِكَ وَتَنْظُرَ فِي أُمُورِ الْمُسْلِمِينَ وَلا تَكِلَهُمْ إِلَى غَيْرِكَ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ سَائِلُكَ عَمَّا وَلاكَ فَقَامَ الْمَأْمُونُ فَقَالَ نِعْمَ مَا قُلْتَ يَا سَيِّدِي هَذَا هُوَ الرَّأْيُ وَخَرَجَ وَأَمَرَ أَنْ تُقَدَّمَ النَّوَائِبُ وَبَلَغَ ذَلِكَ ذَا الرِّيَّاسَتَيْنِ فَغَمَّهُ غَمّاً شَدِيداً وَقَدْ كَانَ غَلَبَ عَلَى الأَمْرِ وَلَمْ يَكُنْ لِلْمَأْمُونِ عِنْدَهُ رَأْيٌ فَلَمْ يَجْسُرْ أَنْ يُكَاشِفَهُ ثُمَّ قَوِيَ الرِّضَا عَلَيْهِ السَّلامُ جِدّاً فَجَاءَ ذُو الرِّيَّاسَتَيْنِ إِلَى الْمَأْمُونِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذَا الرَّأْيُ الَّذِي أَمَرْتَ بِهِ فَقَالَ أَمَرَنِي سَيِّدِي أَبُو الْحَسَنِ بِذَلِكَ وَهُوَ الصَّوَابُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذَا بِصَوَابٍ قَتَلْتَ بِالأَمْسِ أَخَاكَ وَأَزَلْتَ الْخِلافَةَ عَنْهُ وَبَنُو أَبِيكَ مُعَادُونَ لَكَ وَجَمِيعُ أَهْلِ الْعِرَاقِ وَأَهْلِ بَيْتِكَ وَالْعَرَبِ ثُمَّ أَحْدَثْتَ هَذَا الْحَدَثَ الثَّانِيَ أَنَّكَ جَعَلْتَ وِلايَةَ الْعَهْدِ لابِي الْحَسَنِ وَأَخْرَجْتَهَا مِنْ بَنِي أَبِيكَ وَالْعَامَّةُ وَالْعُلَمَاءُ وَالْفُقَهَاءُ وَآلُ عَبَّاسٍ لا يَرْضَوْنَ بِذَلِكَ وَقُلُوبُهُمْ مُتَنَافِرَةٌ عَنْكَ وَالرَّأْيُ أَنْ تُقِيمَ بِخُرَاسَانَ حَتَّى تَسْكُنَ قُلُوبُ النَّاسِ عَلَى هَذَا وَيَتَنَاسَوْا مَا كَانَ مِنْ أَمْرِ مُحَمَّدٍ أَخِيكَ وَهَاهُنَا يَا أَمِيرَ الْمُؤْمِنِينَ مَشَايِخُ قَدْ خَدَمُوا الرَّشِيدَ وَعَرَفُوا الأَمْرَ فَاسْتَشِرْهُمْ فِي ذَلِكَ فَإِنْ أَشَارُوا بِهِ فَامْضِهِ فَقَالَ الْمَأْمُونُ مِثْلُ مَنْ قَالَ مِثْلُ عَلِيِّ بْنِ أَبِي عِمْرَانَ وَابْنِ مُونِسَ وَالْجَلُودِيِّ وَهَؤُلاءِ هُمُ الَّذِينَ نَقَمُوا بَيْعَةَ أَبِي الْحَسَنِ عَلَيْهِ السَّلامُ وَلَمْ يَرْضَوْا بِهِ فَحَبَسَهُمُ الْمَأْمُونُ بِهَذَا السَّبَبِ فَقَالَ الْمَأْمُونُ نَعَمْ.

The next morning Abul Hassan Ar-Ridha' (a.s.) went to Al-Ma'mun and said, "O Commander of the Faithful! What did you do?" Al-Ma'mun informed Ar-Ridha' (a.s.) about what Thul-Riasatayn had said, and ordered that those three people be taken out of prison and brought to him. At first, Ali ibn (Abi) Imran entered. When he saw Ar-Ridha' (a.s.) sitting next to Al-Ma'mun, he said, "O Commander of the Faithful! I will entrust you to God. Don't ever let this affair that God has established for you and has made you especial for it, be taken out and placed into the hands of your enemies who were ordered to be killed and were thrown out of their hometowns by your forefathers (referring to Imam Ar-Ridha' (a.s.) and his forefathers (a.s.)). Then Al-Ma'mun said, "O bastard! You still think this way? O guard! Behead him." Then he was beheaded. Then Abu Yunus came in. When he saw Ar-Ridha' (a.s.) sitting next to Al-Ma'mun he said, "O Commander of the Faithful! This man at your side is an idol that they worship besides God." Al-Ma'mun said, "O bastard! You still think this way, too? O guard! Behead him." Then he was beheaded. Then al-Joloodi entered.[19]

(When Muhammad ibn Ja'far ibn Muhammad revolted in Medina during the rule of Al-Rashid, Al-Joloodi was sent there with orders to behead Muhammad if he overcame him. He was also ordered to loot the Talibites' homes of the, to strip their women and take away all their clothing but one article. Al-Joloodi did that. That was the time when Abul Hassan Musa ibn Ja'far (a.s.) was killed[20]. Al-Joloodi reached Abul Hassan Ar-Ridha"s (a.s.) house. He attacked his house with his troops. Ar-Ridha' (a.s.) took all the women into the house and stood at the door himself. Al-Joloodi told Abil Hassan (a.s.), "I must enter and take away in person everything that they possess, as the Commander of the Faithful has ordered this." Ar-Ridha' (a.s.) told him, "I will take all of it myself and promise that I will not leave anything behind." Al-Joloodi, however, did not agree to this and kept trying to do that himself. The Imam (a.s.) promised him and he finally agreed. Then Abal Hassan Ar-Ridha' (a.s.) went in and took away all their possessions including their earrings, anklets and other ornaments; and handed them over to Al-Joloodi. They took away everything else that was in the house, too.)[21]

When Al-Joloodi entered that day, Ar-Ridha' (a.s.) told Al-Ma'mun, "O Commander of the Faithful! Grant this old man to me. Al-Ma'mun said, "O my Master! This is the same man who did the same to the family of

فَلَمَّا كَانَ مِنَ الْغَدِ جَاءَ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ فَدَخَلَ عَلَى الْمَأْمُونِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا صَنَعْتَ فَحَكَى لَهُ مَا قَالَ ذُو الرِّئَاسَتَيْنِ وَدَعَا الْمَأْمُونُ بِهَؤُلاءِ النَّفَرِ فَأَخْرَجَهُمْ مِنَ الْحَبْسِ فَأَوَّلُ مَنْ دَخَلَ عَلَيْهِ عَلِيُّ بْنُ أَبِي عِمْرَانَ فَنَظَرَ إِلَى الرِّضَا عَلَيْهِ السَّلامُ بِجَنْبِ الْمَأْمُونِ فَقَالَ أُعِيذُكَ بِاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْ تُخْرِجَ هَذَا الأَمْرَ الَّذِي جَعَلَهُ اللَّهُ لَكُمْ وَخَصَّكُمْ بِهِ وَتَجْعَلَهُ فِي أَيْدِي أَعْدَائِكُمْ وَمَنْ كَانَ آبَاؤُكَ يَقْتُلُونَهُمْ وَيُشَرِّدُونَهُمْ فِي الْبِلادِ قَالَ الْمَأْمُونُ لَهُ يَا ابْنَ الزَّانِيَةِ وَأَنْتَ بَعْدُ عَلَى هَذَا قَدِّمْهُ يَا حَرَسِيُّ وَاضْرِبْ عُنُقَهُ فَضُرِبَتْ عُنُقُهُ وَأُدْخِلَ ابْنُ مُونِسَ فَلَمَّا نَظَرَ إِلَى الرِّضَا عَلَيْهِ السَّلامُ بِجَنْبِ الْمَأْمُونِ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا الَّذِي بِجَنْبِكَ وَاللَّهِ صَنَمٌ يُعْبَدُ دُونَ اللَّهِ قَالَ لَهُ الْمَأْمُونُ يَا ابْنَ الزَّانِيَةِ وَأَنْتَ بَعْدُ عَلَى هَذَا يَا حَرَسِيُّ قَدِّمْهُ وَاضْرِبْ عُنُقَهُ فَضَرَبَ عُنُقَهُ ثُمَّ أُدْخِلَ الْجَلُودِيُّ وَكَانَ الْجَلُودِيُّ فِي خِلافَةِ الرَّشِيدِ لَمَّا خَرَجَ مُحَمَّدُ بْنُ جَعْفَرِ بْنِ مُحَمَّدٍ بِالْمَدِينَةِ بَعَثَهُ الرَّشِيدُ وَأَمَرَهُ إِنْ ظَفِرَ بِهِ أَنْ يَضْرِبَ عُنُقَهُ وَأَنْ يُغِيرَ عَلَى دُورِ آلِ أَبِي طَالِبٍ وَأَنْ يَسْلُبَ نِسَاءَهُمْ وَلا يَدَعَ عَلَى وَاحِدَةٍ مِنْهُنَّ إِلا ثَوْباً وَاحِداً فَفَعَلَ الْجَلُودِيُّ ذَلِكَ وَقَدْ كَانَ مَضَى أَبُو الْحَسَنِ

مُوسَى عَلَيْهِ السَّلامُ فَصَارَ الْجَلُودِيُّ إِلَى بَابِ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ فَانْهَجَمَ عَلَى دَارِهِ مَعَ خَيْلِهِ فَلَمَّا نَظَرَ إِلَيْهِ الرِّضَا عَلَيْهِ السَّلامُ جَعَلَ النِّسَاءَ كُلَّهُنَّ فِي بَيْتٍ وَوَقَفَ عَلَى بَابِ الْبَيْتِ فَقَالَ الْجَلُودِيُّ لابِي الْحَسَنِ عَلَيْهِ السَّلامُ لا بُدَّ مِنْ أَنْ أَدْخُلَ الْبَيْتَ فَأَسْلُبَهُنَّ كَمَا أَمَرَنِي أَمِيرُ الْمُؤْمِنِينَ فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ أَنَا أَسْلُبُهُنَّ لَكَ وَأَحْلِفُ أَنِّي لا أَدَعُ عَلَيْهِنَّ شَيْئاً إِلا أَخَذْتُهُ فَلَمْ يَزَلْ يَطْلُبُ إِلَيْهِ وَيَحْلِفُ لَهُ حَتَّى سَكَنَ فَدَخَلَ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ فَلَمْ يَدَعْ عَلَيْهِنَّ شَيْئاً حَتَّى أَقْرَاطِهِنَّ وَخَلاخِيلِهِنَّ وَإِزَارِهِنَّ إِلا أَخَذَهُ مِنْهُنَّ وَجَمِيعَ مَا كَانَ فِي الدَّارِ مِنْ قَلِيلٍ وَكَثِيرٍ فَلَمَّا كَانَ فِي هَذَا الْيَوْمِ وَأُدْخِلَ الْجَلُودِيُّ عَلَى الْمَأْمُونِ قَالَ الرِّضَا عَلَيْهِ السَّلامُ يَا أَمِيرَ الْمُؤْمِنِينَ هَبْ لِي هَذَا الشَّيْخَ فَقَالَ الْمَأْمُونُ يَا سَيِّدِي هَذَا الَّذِي فَعَلَ بِبَنَاتِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مَا فَعَلَ مِنْ سَلْبِهِنَّ. فَنَظَرَ

God's Prophet (S) as he did when looting the goods of the women." Al-Joloodi was looking at Ar-Ridha' (a.s.) who was talking to Al-Ma'mun and insisting that he be forgiven and be turned over to Ar-Ridha' (a.s.). However, he imagined that Ar-Ridha' (a.s.) was talking against him knowing what he had done. Thus he told Al-Ma'mun, "O Commander of the Faithful! I ask you in the Name of God and due to the services that I have rendered to Al-Rashid that you do not accept what he says." Then Al-Ma'mun said, "O Abal Hassan (Ar-Ridha' (a.s.))! I forgive him but he is swearing that I reject your request." Then he told Ar-Ridha' (a.s.), "No, by God, I will not accept what he says about you. Let him join his friends." He was taken away and beheaded, too.[22] Then Thul-Riasatayn went to his father Sahl. Al-Ma'mun had already issued orders to ride. However Thul-Riasatayn had refused. Since Al-Ma'mun had killed those three men, Zul-Riasatasyn knew that he was determined to leave. Then Ar-Ridha' (a.s.) asked him, "O Commander of the Faithful! What did you do about getting ready to go?" Al-Ma'mun said, "O my Master! Please tell them yourself to do that." Then Abul Hassan (a.s.) went out and loudly announced to the people, "Bring forth the animals." It was as if he had spread fire amongst the people. The agents brought forth the riding animals. Thul-Riasatayn was still sitting at home. Al-Ma'mun sent someone and called him in and asked why he was sitting in the house. He replied, "O Commander of the Faithful! My sins are innumerable in the sight of the members of your household and the general public. The people blame me for killing your dethroned brother and for pledging allegiance to Ar-Ridha' (a.s.). I am not secure from the bad wishers, the jealous ones, and the oppressors who may gossip behind my back before you. Please leave me here in Khorasan and let me run the affairs here." Then Al-Ma'mun told him, "We are not yet not in need of you. And regarding what you said that they might make trouble for you, you have been tested by us and are known to be a sympathetic counselor. Write whatever form of letter of immunity that you wish to and I will sign it for you to be sure." Then Thul-Riasatayn went and wrote a letter himself and had it signed by all the scholars. He then brought it to Al-Ma'mun and recited it. Al-Ma'mun granted whatever he had wanted and wrote it in his own handwriting and added to it that he would grant him whatever property, land or power that he desired in the world. Then Thul-Riasatayn said, "It is necessary for Abil Hassan's (Ar-Ridha' (a.s.)) handwriting to be in this letter of immunity. He should accept this as you

الْجَلُودِيُّ إِلَى الرِّضَا عَلَيْهِ السَّلامُ وَهُوَ يُكَلِّمُ الْمَأْمُونَ وَيَسْأَلُهُ عَنْ أَنْ يَعْفُوَعَنْهُ وَيَهَبَهُ لَهُ فَظَنَّ أَنَّهُ يُعِينُ عَلَيْهِ لِمَا كَانَ الْجَلُودِيُّ فَعَلَهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَسْأَلُكَ بِاللَّهِ وَبِخِدْمَتِي لِلرَّشِيدِ أَنْ لا تَقْبَلَ قَوْلَ هَذَا فِيَّ فَقَالَ الْمَأْمُونُ يَا أَبَا

الْحَسَنِ قَدِ اسْتَعْفَى وَنَحْنُ نُبِرُّ قَسَمَهُ ثُمَّ قَالَ: لا وَاللَّهِ لا أَقْبَلُ فِيكَ قَوْلَهُ أَلْحِقُوهُ بِصَاحِبَيْهِ فَقُدِّمَ وَضُرِبَ عُنُقُهُ وَرَجَعَ ذُو الرِّئَاسَتَيْنِ إِلَى أَبِيهِ سَهْلٍ وَقَدْ كَانَ الْمَأْمُونُ أَمَرَ أَنْ تُقَدَّمَ النَّوَائِبُ فَرَدَّهَا ذُو الرِّئَاسَتَيْنِ فَلَمَّا قَتَلَ الْمَأْمُونُ هَؤُلاءِ عَلِمَ ذُو الرِّئَاسَتَيْنِ أَنَّهُ قَدْ عَزَمَ عَلَى الْخُرُوجِ فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا صَنَعْتَ بِتَقْدِيمِ النَّوَائِبِ قَالَ الْمَأْمُونُ يَا سَيِّدِي مُرْهُمْ أَنْتَ بِذَلِكَ فَخَرَجَ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ وَصَاحَ بِالنَّاسِ قَدِّمُوا النَّوَائِبَ قَالَ فَكَأَنَّمَا وَقَعَتْ فِيهِمُ النِّيرَانُ وَأَقْبَلَتِ النَّوَائِبُ يَتَقَدَّمُ وَيَخْرُجُ وَقَعَدَ ذُو الرِّئَاسَتَيْنِ مَنْزِلَهُ فَبَعَثَ إِلَيْهِ الْمَأْمُونُ فَأَتَاهُ فَقَالَ لَهُ مَا لَكَ قَعَدْتَ فِي بَيْتِكَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ ذَنْبِي عَظِيمٌ عِنْدَ أَهْلِ بَيْتِكَ وَعِنْدَ الْعَامَّةِ وَالنَّاسُ يَلُومُونَنِي بِقَتْلِ أَخِيكَ الْمَخْلُوعِ وَبَيْعَةِ الرِّضَا عَلَيْهِ السَّلامُ وَلا آمَنُ السُّعَاةَ وَالْحُسَّادَ وَأَهْلَ الْبَغْيِ أَنْ يَسْعَوْا بِي فَدَعْنِي أَخْلُفُكَ بِخُرَاسَانَ فَقَالَ لَهُ الْمَأْمُونُ لا نَسْتَغْنِي عَنْكَ فَأَمَّا مَا قُلْتَ إِنَّهُ يُسْعَى بِكَ وَيُبْغَى لَكَ الْغَوَائِلُ فَلَيْسَ أَنْتَ عِنْدَنَا إِلا الثِّقَةَ الْمَأْمُونَ النَّاصِحَ الْمُشْفِقَ فَاكْتُبْ لِنَفْسِكَ مَا تَثِقُ بِهِ مِنَ الضَّمَانِ وَالأَمَانِ وَأَكِّدْ لِنَفْسِكَ مَا تَكُونُ بِهِ مُطْمَئِنّاً فَذَهَبَ وَكَتَبَ لِنَفْسِهِ كِتَاباً وَجَمَعَ عَلَيْهِ الْعُلَمَاءَ وَأَتَى بِهِ الْمَأْمُونَ فَقَرَأَهُ وَأَعْطَاهُ الْمَأْمُونُ كُلَّ مَا أَحَبَّ وَكَتَبَ لَهُ بِخَطِّهِ كِتَابَ الْحَبْوَةِ إِنِّي قَدْ حَبَوْتُكَ بِكَذَا وَكَذَا مِنَ الأَمْوَالِ وَالضِّيَاعِ وَالسُّلْطَانِ وَبَسَطَ لَهُ مِنَ الدُّنْيَا أَمَلَهُ فَقَالَ ذُو الرِّئَاسَتَيْنِ يَا أَمِيرَ الْمُؤْمِنِينَ يَجِبُ أَنْ يَكُونَ خَطُّ أَبِي الْحَسَنِ فِي هَذَا الأَمَانِ يُعْطِينَا مَا أَعْطَيْتَ، فَإِنَّهُ وَلِيُّ عَهْدِكَ، فَقَالَ الْمَأْمُونُ

did since he is the successor to the throne.” Al-Ma’mun said, “You know that Abal Hassan (Ar-Ridha’ (a.s.)) made a condition not to interfere in any of our affairs, or say anything. We cannot ask him to do what he does not like to do. Ask him yourself. It is hoped that he does not turn you down.” Then he went and asked for permission to see Abil Hassan (Ar-Ridha’ (a.s.)). Yasir added, “Ar-Ridha’ (a.s.) told us to go away and we did. Al-Fadhl came in and stood in front of Ar-Ridha’ (a.s.). After a while, Abul Hassan Ar-Ridha’ (a.s.) raised his head and asked him, “O Al-Fadhl! What do you want?” He said, “O my Master! This is a letter of immunity that the Commander of the Faithful has written for me. It is also best if you could grant me the same as he did, since you are the successor to the throne for the Muslims.” Then Ar-Ridha’ (a.s.) told him, “Read it.” He stood up and recited it, even though it was long. When he finished, Abul Hassan Ar-Ridha’ (a.s.) told him, “O Fadhl! As long as you fear God the Honorable the Exalted, this holds true for you with me.” Yasir added, “The Imam (a.s.) restricted Thul-Riasatayn with what he (a.s.) said.” Then Thul-Riasatayn left. Al-Ma’mun set out and we left along with Ar-Ridha’ (a.s.). A few days passed. We were at one of the way-stations when Thul-Riasatayn received a letter from his brother Al-Hassan ibn Sahl saying, “I have taken a look at the astrology chart. You will experience the heat of the iron and fire on the Wednesday of such and such a month. I think that you, Ar-Ridha’ (a.s.) and the Commander of the Faithful should go to the bath on that day and you should do a phlebotomy so that blood can flow out of your body and the bad omen that is in you on that day gets removed.” Then Al-Fadhl dispatched someone to Al-Ma’mun and reported this and asked that he accompany him to the bath and also ask Abal Hassan Ar-Ridha’ (a.s.) to do the same. Then Al-Ma’mun wrote to Ar-Ridha’ (a.s.) and asked him to do so. Abal Hassan (Ar-Ridha’ (a.s.)) wrote him back and said, “I will not go to the bath tomorrow, since just tonight I dreamt of God’s Prophet (S) who told me, ‘O Ali! Do not go to the bath tomorrow. Therefore I do not consider it wise for you or Al-Fadhl to go to the bath.” Al-Ma’mun wrote him (a.s.) back, “O my Master! You are right. God’s Prophet (S) is right. I will not go to the bath, but Al-Fadhl knows best for himself.”

Yasir added, “When the sun set and the night came Ar-Ridha’ (a.s.) told us, ‘Say I seek refuge in God

from the evil that will descend tonight.' We started saying that until dawn when Ar-Ridha' (a.s.) said his prayers. He said, 'Say I seek refuge in God from the evil that will descend today.' Then

قَدْ عَلِمْتَ أَنَّ أَبَا الْحَسَنِ عَلَيْهِ السَّلامُ قَدْ شَرَطَ عَلَيْنَا أَنْ لا يَعْمَلَ مِنْ ذَلِكَ شَيْئاً وَلا يُحْدِثَ حَدَثاً فَلا نَسْأَلُهُ مَا يَكْرَهُهُ فَاسْأَلْهُ أَنْتَ فَإِنَّهُ لا يَأْبَى عَلَيْكَ فِي هَذَا فَجَاءَ وَاسْتَأْذَنَ عَلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلامُ قَالَ يَاسِرٌ فَقَالَ لَنَا الرِّضَا عَلَيْهِ السَّلامُ قُومُوا فَتَنَحَّوْا فَتَنَحَّيْنَا فَدَخَلَ فَوَقَفَ بَيْنَ يَدَيْهِ سَاعَةً فَرَفَعَ أَبُو الْحَسَنِ رَأْسَهُ إِلَيْهِ فَقَالَ لَهُ مَا حَاجَتُكَ يَا فَضْلُ قَالَ يَا سَيِّدِي هَذَا مَا كَتَبَهُ لِي أَمِيرُ الْمُؤْمِنِينَ وَأَنْتَ أَوْلَى أَنْ تُعْطِيَنَا مِثْلَ مَا أَعْطَى أَمِيرُ الْمُؤْمِنِينَ إِذْ كُنْتَ وَلِيَّ عَهْدِ الْمُسْلِمِينَ فَقَالَ لَهُ الرِّضَا عَلَيْهِ السَّلامُ اقْرَأْهُ وَكَانَ كِتَاباً فِي أَكْبَرِ جِلْدٍ فَلَمْ يَزَلْ قَائِماً حَتَّى قَرَأَهُ فَلَمَّا فَرَغَ قَالَ لَهُ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ يَا فَضْلُ لَكَ عَلَيْنَا هَذَا مَا اتَّقَيْتَ اللَّهَ عَزَّ وَجَلَّ قَالَ يَاسِرٌ فَنَقَضَ عَلَيْهِ أَمْرَهُ فِي كَلِمَةٍ وَاحِدَةٍ فَخَرَجَ مِنْ عِنْدِهِ وَخَرَجَ الْمَأْمُونُ وَخَرَجْنَا مَعَ الرِّضَا عَلَيْهِ السَّلامُ فَلَمَّا كَانَ بَعْدَ ذَلِكَ بِأَيَّامٍ وَنَحْنُ فِي بَعْضِ الْمَنَازِلِ وَرَدَ عَلَى ذِي الرِّئَاسَتَيْنِ كِتَابٌ مِنْ أَخِيهِ الْحَسَنِ بْنِ سَهْلٍ أَنِّي نَظَرْتُ فِي تَحْوِيلِ هَذِهِ السَّنَةِ فِي حِسَابِ النُّجُومِ وَوَجَدْتُ فِيهِ أَنَّكَ تَذُوقُ فِي شَهْرِ كَذَا يَوْمَ الأَرْبِعَاءِ حَرَّ الْحَدِيدِ وَحَرَّ النَّارِ وَأَرَى أَنْ تَدْخُلَ أَنْتَ وَالرِّضَا وَأَمِيرُ الْمُؤْمِنِينَ الْحَمَّامَ فِي هَذَا الْيَوْمِ فَتَحْتَجِمَ فِيهِ وَتَصُبَّ الدَّمَ عَلَى بَدَنِكَ لِيَزُولَ نَحْسُهُ عَنْكَ فَبَعَثَ الْفَضْلُ إِلَى الْمَأْمُونِ وَكَتَبَ إِلَيْهِ بِذَلِكَ وَسَأَلَهُ أَنْ يَدْخُلَ الْحَمَّامَ مَعَهُ وَيَسْأَلَ أَبَا الْحَسَنِ عَلَيْهِ السَّلامُ أَيْضاً ذَلِكَ فَكَتَبَ الْمَأْمُونُ إِلَى الرِّضَا عَلَيْهِ السَّلامُ رُقْعَةً فِي ذَلِكَ وَسَأَلَهُ فَكَتَبَ إِلَيْهِ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ لَسْتُ بِدَاخِلٍ غَداً الْحَمَّامَ وَلا أَرَى لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْ تَدْخُلَ الْحَمَّامَ غَداً وَلا أَرَى لِلْفَضْلِ أَنْ يَدْخُلَ الْحَمَّامَ غَداً فَأَعَادَ إِلَيْهِ الرُّقْعَةَ مَرَّتَيْنِ فَكَتَبَ إِلَيْهِ أَبُو الْحَسَنِ لَسْتُ بِدَاخِلٍ غَداً الْحَمَّامَ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ فِي النَّوْمِ فِي هَذِهِ اللَّيْلَةِ يَقُولُ لِي: يَا عَلِيُّ لا تَدْخُلِ الْحَمَّامَ غَداً فَلا أَرَى لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَلا لِلْفَضْلِ أَنْ تَدْخُلا الْحَمَّامَ غَداً فَكَتَبَ إِلَيْهِ الْمَأْمُونُ صَدَقْتَ يَا سَيِّدِي وَصَدَقَ رَسُولُ اللَّهِ لَسْتُ بِدَاخِلٍ غَداً الْحَمَّامَ وَالْفَضْلُ فَهُوَ أَعْلَمُ وَمَا يَفْعَلُهُ قَالَ يَاسِرٌ فَلَمَّا أَمْسَيْنَا وَغَابَتِ الشَّمْسُ فَقَالَ لَنَا الرِّضَا عَلَيْهِ السَّلامُ قُولُوا نَعُوذُ بِاللَّهِ مِنْ شَرِّ مَا يَنْزِلُ فِي هَذِهِ اللَّيْلَةِ فَأَقْبَلْنَا نَقُولُ كَذَلِكَ فَلَمَّا صَلَّى الرِّضَا عَلَيْهِ السَّلامُ الصُّبْحَ قَالَ لَنَا قُولُوا نَعُوذُ بِاللَّهِ مِنْ شَرِّ مَا يَنْزِلُ فِي هَذَا الْيَوْمِ فَمَا زِلْنَا نَقُولُ ذَلِكَ فَلَمَّا كَانَ

near dawn, Ar-Ridha' (a.s.) told me, 'Go to the roof and see if you can hear anything.' When I went on up onto the roof, I heard a lot of mourning and crying that was increasing. Then I saw that Al-Ma'mun entered the house through the gate from his house to Abil Hassan's (a.s.) house and said, 'O my Master! O Abal Hassan (Ar-Ridha' (a.s.))! May God grant you rewards for the calamity that has happened to Al-Fadhl. He had entered the bath when some people attacked him with swords and killed him. They were three in number[23]. One of them was Al-Fadhl's maternal cousin (his aunt's son) called Thul-Qalamayn[24]." Then the troops and the heads of the army who were under the control of Thul-Riasatayn gathered in front of Al-Ma'mun's house and said, "Al-Ma'mun has tricked him and killed him. We will take revenge." Then Al-Ma'mun told Ar-Ridha' (a.s.), "O my Master! Please consider going out and dispersing them." Then Ar-Ridha' (a.s.) got on the horse and told me to get on the horse, too. Then when we got out of the house, Ar-Ridha' (a.s.) saw that they had gathered there and had made a fire to put the door on fire and burn it. Then Ar-Ridha' (a.s.) yelled at them and pointed at them with his hand saying, "Disperse!" They all dispersed. The people ran away with such fear that they ran into each other and fell over one another. Whoever Ar-Ridha' (a.s.) pointed at ran away. Everyone left and no body was left.

40-24 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli

quoted on the authority of Muhammad al-Kendi, on the authority of Abul Husayn Muhammad ibn Abi Abbad, “When the case of Al-Fadhl ibn Sahl reached the point at which he was killed, Al-Ma’mun went to see Ar-Ridha’ (a.s.) crying and told him, “O Abal Hassan (Ar-Ridha’ (a.s.))! This is the time in which I need you. Please take charge of the affairs and help me.” The Imam (a.s.) said, “O Commander of the Faithful (Al-Ma’mun)! You are in charge of running the affairs, and I am in charge of praying.” When Al-Ma’mun left, I (Abul Husayn) asked Ar-Ridha’ (a.s.), “May God honor you! Why didn’t you accept what he offered?” He (a.s.) replied, “O Aba Husayn! Woe be to you! Are you not at all affected by what has happened?” When the Imam (a.s.) noticed that I was upset about what had happened, he (a.s.) said, “Why are you thinking about this issue? If things happen the way that you think they should, and your position relative to me be the same as it is now, then your salary will be the same as it is now. You will be the same as other people who are near me.”

قَرِيباً مِنْ طُلُوعِ الشَّمْسِ قَالَ الرِّضَا عَلَيْهِ السَّلامُ اصْعَدِ السَّطْحَ فَاسْتَمِعْ هَلْ تَسْمَعُ شَيْئاً فَلَمَّا صَعِدْتُ سَمِعْتُ الضَّجَّةَ وَالنَّحِيبَ وَكَثُرَ ذَلِكَ فَإِذَا بِالْمَأْمُونِ قَدْ دَخَلَ مِنَ الْبَابِ الَّذِي كَانَ إِلَى دَارِهِ مِنْ دَارِ أَبِي الْحَسَنِ عَلَيْهِ السَّلامُ يَقُولُ: يَا سَيِّدِي يَا أَبَا الْحَسَنِ آجَرَكَ اللَّهُ فِي الْفَضْلِ وَكَانَ دَخَلَ الْحَمَّامَ فَدَخَلَ عَلَيْهِ قَوْمٌ بِالسُّيُوفِ فَقَتَلُوهُ وَأُخِذَ مَنْ دَخَلَ عَلَيْهِ فِي الْحَمَّامِ وَكَانُوا ثَلاثَةَ نَفَرٍ أَحَدُهُمْ ابْنُ خَالَةِ الْفَضْلِ ذُو الْقَلَمَيْنِ قَالَ وَاجْتَمَعَ الْقُوَّادُ وَالْجُنْدُ وَمَنْ كَانَ مِنْ رِجَالِ ذِي الرِّئَاسَتَيْنِ عَلَى بَابِ الْمَأْمُونِ فَقَالُوا اغْتَالَهُ وَقَتَلَهُ فَلَنَطْلُبَنَّ بِدَمِهِ فَقَالَ الْمَأْمُونُ لِلرِّضَا عَلَيْهِ السَّلامُ يَا سَيِّدِي تَرَى أَنْ تَخْرُجَ إِلَيْهِمْ وَتُفَرِّقَهُمْ قَالَ يَاسِرٌ فَرَكِبَ الرِّضَا عَلَيْهِ السَّلامُ وَقَالَ لِيَ ارْكَبْ فَلَمَّا خَرَجْنَا مِنَ الْبَابِ نَظَرَ الرِّضَا عَلَيْهِ السَّلامُ إِلَيْهِمْ وَقَدِ اجْتَمَعُوا وَجَاءُوا بِالنِّيرَانِ لِيُحْرِقُوا الْبَابَ فَصَاحَ بِهِمْ وَأَوْمَأَ إِلَيْهِمْ بِيَدِهِ تَفَرَّقُوا فَتَفَرَّقُوا قَالَ يَاسِرٌ فَأَقْبَلَ النَّاسُ وَاللَّهِ يَقَعُ بَعْضُهُمْ عَلَى بَعْضٍ وَمَا أَشَارَ إِلَى أَحَدٍ إِلا رَكَضَ وَمَرَّ وَلَمْ يَقِفْ لَهُ أَحَدٌ.

24 - حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْن بْن أحْمَد الْبَيْهَقِيُّ قالَ حَدَّثَني مُحَمَّد بْن يَحْيَى الصُّوليُّ قالَ حَدَّثَني عَوْنُ بْن مُحَمَّد الْكِنْدِيُّ قالَ: حَدَّثَنا أَبُو الحُسَيْن مُحَمَّد بْن أَبي عباد قالَ لَمَّا كَانَ مِنْ أَمْرِ الْفَضْلِ بْنِ سَهْلٍ مَا كَانَ وَقُتِلَ دَخَلَ الْمَأْمُونُ إِلَى الرِّضَا عَلَيْهِ السَّلامُ يَبْكِي وَقَالَ لَهُ هَذَا وَقْتُ حَاجَتِي إِلَيْكَ يَا أَبَا الْحَسَنِ فَتَنْظُرُ فِي الأَمْرِ وَتُعِينُنِي قَالَ لَهُ عَلَيْكَ التَّدْبِيرُ يَا أَمِيرَ الْمُؤْمِنِينَ وَعَلَيْنَا الدُّعَاءُ فَلَمَّا خَرَجَ الْمَأْمُونُ قُلْتُ لِلرِّضَا عَلَيْهِ السَّلامُ لِمَ أَخَّرْتَ أَعَزَّكَ اللَّهُ مَا قَالَ لَكَ أَمِيرُ الْمُؤْمِنِينَ وَأَبَيْتَهُ فَقَالَ وَيْحَكَ يَا بَا حَسَنٍ لَسْتُ مِنْ هَذَا الأَمْرِ فِي شَيْءٍ قَالَ فَرَآنِي قَدِ اغْتَمَمْتُ فَقَالَ وَمَا لَكَ فِي هَذَا لَوْ آلَ الأَمْرُ إِلَى مَا تَقُولُ وَأَنْتَ مِنِّي كَمَا أَنْتَ مَا كَانَتْ نَفَقَتُكَ إِلا فِي كُمِّكَ وَكُنْتَ كَوَاحِدٍ مِنَ النَّاسِ.

40-25 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Muhammad ibn Abi al-Moaj ibn Al-Husayn al-Razi, on the authority of his father that he had heard someone quote Ar-Ridha’ (a.s.) as having said, “Praise be to God who protected for us what the people had ruined, and promoted us no matter how much the people debased us. They cursed us while lecturing on the atheists’ pulpits for eighty years. They covered up our nobilities. They spent money and attributed it to us. However, God the Highest wished to increase our remembrance and elucidate our nobility. By God, what was done to us was not just aimed at us. It was truly aimed at God’s Prophet (S), and it was due to our closeness to him. That is why we were oppressed so much. However, our leadership and what we narrated about him will be the greatest signs and proofs of his Prophethood after us.”

40–26 Al–Hakim Abu Ali Al–Husayn ibn Ahmad al–Bayhaqi narrated that Muhammad ibn Yahya al–Sowli quoted on the authority of Al–Qalabi, on the authority of Ahmad ibn Isa ibn Zayd, “When Al–Ma’mun ordered a man to be killed, the man said, ‘Let me live since I have been grateful to you.’ He said, ‘Who are you to be grateful?’ Then Ali ibn Musa Ar–Ridha’ (a.s.) said, ‘O Commander of the Faithful! I adjure you by God the Highest that you appreciate what the people do – even if it is very little – since God the Highest ordered His servants to thank Him. They thanked Him and He forgave them.’”

40–27 Some people have narrated that Fadhl ibn Sahl advised Al–Ma’mun to appoint Ali ibn Musa Ar–Ridha’ (a.s.) as the successor to the throne. Among them we can mention Abu Ali Al–Husayn ibn Ahmad Al–Salami who has written about the events in Khorasan in his book. He wrote:

“Thul–Riasatayn Fadhl ibn Sahl was Al–Ma’mun’s minister and the master mind of his affairs. He was a Magus. He embraced Islam by means of Yahya ibn Khalid, and became one of his associates. It has been said that Sahl – the father of Al–Fadhl – embraced Islam by means of (the *Abbasid*) Al–Mahdi. The *Barmakite*[25] Yahya ibn Khalid appointed Al–Fadhl to serve Al–Ma’mun. However, Al–Fadhl consolidated his position and prevailed over him, too. He carried out all the affairs according to his own opinion and was called *Thul–Riasatayn* meaning

25 ـ حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْن بْن أحْمَد الْبَيْهَقِيُّ قالَ حَدَّثَني مُحَمَّد بْن يَحْيَى الصُّوليُّ قالَ حَدَّثَني مُحَمَّد بْن أَبي الموج بْن الحُسَيْن الرَّازِيُّ قالَ سَمِعْتُ أَبي يَقُولُ: حَدَّثَني من سمع الرِّضا عَلَيْهِ السَّلامُ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذي حَفِظَ مِنَّا مَا ضَيَّعَ النَّاسُ وَرَفَعَ مِنَّا مَا وَضَعُوهُ حَتَّى قَدْ لُعِنَّا عَلَى مَنَابِرِ الْكُفْرِ ثَمَانِينَ عَاماً وَكُتِمَتْ فَضَائِلُنَا وَبُدِّلَت الأَمْوَالُ فِي الْكَذِبِ عَلَيْنَا وَاللَّهُ عَزَّ وَجَلَّ يَأْبَى لَنَا إلا أَنْ يُعْلِيَ ذِكْرَنَا وَيُبَيِّنَ فَضْلَنَا وَاللَّهِ مَا هَذَا بِنَا وَإِنَّمَا هُوَ بِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَقَرَابَتِنَا مِنْهُ حَتَّى صَارَ أَمْرُنَا وَمَا نَرْوِي عَنْهُ أَنَّهُ سَيَكُونُ بَعْدَنَا مِنْ أَعْظَمِ آيَاتِهِ وَدَلالاتِ نُبُوَّتِهِ.

26 ـ حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْن بْن أحْمَد الْبَيْهَقِيُّ قالَ حَدَّثَني مُحَمَّد بْن يَحْيَى الصُّوليُّ قالَ: حَدَّثَنا الغلابي قالَ: حَدَّثَنا أَحْمَد بْن عِيسَى بْن زَيْد أَنَّ الْمَأْمُون أَمَرَني بِقَتْل رَجُل فَقَالَ اسْتَبْقِنِي فَإِنَّ لِي شُكْراً فَقَالَ وَمَنْ أَنْتَ وَمَا شُكْرُكَ فَقَالَ عَلِيُّ بْنُ مُوسَى عَلَيْهِ السَّلامُ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْشُدُكَ اللَّهَ أَنْ تَتَرَفَّعَ عَنْ شُكْرِ أَحَدٍ وَإِنْ قَلَّ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَ عِبَادَهُ بِشُكْرِهِ فَشَكَرُوهُ فَعَفَا عَنْهُمْ.

27 ـ وَقَدْ ذَكَرَ قَوْمٌ أَنَّ الْفَضْلَ بْنَ سَهْلٍ أَشَارَ عَلَى الْمَأْمُونِ بِأَنْ يَجْعَلَ عَلِيَّ بْنَ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ وَلِيَّ عَهْدِهِ مِنْهُمْ أَبُو عَلِيٍّ الْحُسَيْنُ بْنُ أَحْمَدَ السَّلامِيُّ فَإِنَّهُ ذَكَرَ ذَلِكَ فِي كِتَابِهِ الَّذِي صَنَّفَهُ فِي أَخْبَارِ خُرَاسَانَ قَالَ فَكَانَ الْفَضْلُ بْنُ سَهْلٍ ذُو الرِّئَاسَتَيْنِ وَزِيرَ الْمَأْمُونِ وَمُدَبِّرَ أُمُورِهِ وَكَانَ مَجُوسِيّاً فَأَسْلَمَ عَلَى يَدَيْ يَحْيَى بْنِ خَالِدٍ الْبَرْمَكِيِّ وَصَحِبَهُ وَقِيلَ بَلْ أَسْلَمَ سَهْلٌ وَالِدُ الْفَضْلِ عَلَى يَدَيِ الْمَهْدِيِّ وَإِنَّ الْفَضْلَ اخْتَارَهُ يَحْيَى بْنُ خَالِدٍ الْبَرْمَكِيُّ لِخِدْمَةِ الْمَأْمُونِ وَضَمَّهُ إِلَيْهِ فَتَغَلَّبَ عَلَيْهِ وَاسْتَبَدَّ بِالأَمْرِ دُونَهُ وَإِنَّمَا لُقِّبَ بِذِي

one with two positions being the prime minister and the head of the army. One day when Al–Ma’mun took over the Caliphate, Al–Fadhl asked one of his companions, “How does what I have done compare

with what Abi Muslim did?" He replied, "Abi Muslim turned the Caliphate over from one tribe to another, while what you did was turning it over from one brother to another. You know best what the difference is." Then Al-Fadhl ibn Sahl said, "I will turn it over from one tribe to another one, too." He then advised Al-Ma'mun to establish Ali ibn Musa Ar-Ridha' (a.s.) as the successor to the throne instead of his brother al-Mo'taman. Ali ibn Musa Ar-Ridha' (a.s.) was brought to Khorasan by Raja ibn Abi ad-Dhahhaq in the year 200 A.H. (814 A.D.) by way of Basra and Fars. Al-Ma'mun's daughter was married off to Ar-Ridha' (a.s.). When the news of this reached the *Abbasids* in Baghdad, it was harsh on them. Thus they pledged allegiance to Ibrahim ibn AL-Mahdi as the Caliph. De'bel ibn Khoza'ee said the following about him:

O troops! Do not despair
Take your gifts and do not dander
Soon will he grant you a beautiful maiden
Who has both pleased the beardless youth and the gray-haired
And the musical instruments of your pimps
They will not throw them in a bag and tie it up somewhere
Thus he provides his companions with the means of subsistence
The Caliph whose Book is the *Barbat*[26]"

This was because Ibrahim ibn Al-Mahdi was very much interested in playing the lute[27] and was an alcoholic. When the news reached Al-Ma'mun, he realized that Al-Fadhl ibn Sahl had misguided him, and given him bad advice. Therefore, he left Marv heading towards Iraq with a plot to kill Al-Fadhl. He was killed by Qalib – Al-Ma'mun's maternal uncle – in a bath in Sarakhs in the (Arabic) month of *Sha'ban* of the year 203 A.H. (818 A.D.). Then Al-Ma'mun plotted to kill Ali ibn Musa Ar-Ridha' (a.s.). Finally he poisoned him on an occasion when Ar-Ridha' (a.s.) had become ill. Then Ar-Ridha' (a.s.) died. Al-Ma'mun ordered that the Imam (a.s.) be buried in Sanabad next to the grave of Harun Al-Rashid. This happened in the (Arabic) month of *Safar* in the year 203 A.H. (818 A.D.)

الرِّنَّاسَتَيْنِ لانَّهُ تَقَلَّدَ الْوِزَارَةَ وَرِنَّاسَةَ الْجُنْدِ فَقَالَ الْفَضْلُ حِينَ اسْتَخْلَفَ الْمَأْمُونُ يَوْماً لِبَعْضِ مَنْ كَانَ يُعَاشِرُهُ أَيْنَ يَقَعُ فِعْلِي فِيمَا أَتَيْتُهُ مِنْ فِعْلِ أَبِي مُسْلِمٍ فِيمَا أَتَاهُ فَقَالَ إِنَّ أَبَا مُسْلِمٍ حَوَّلَهَا مِنْ قَبِيلَةٍ إِلَى قَبِيلَةٍ وَأَنْتَ حَوَّلْتَهَا مِنْ أَخٍ إِلَى أَخٍ وَبَيْنَ الْحَالَتَيْنِ مَا تَعْلَمُهُ قَالَ الْفَضْلُ فَإِنِّي أُحَوِّلُهَا مِنْ قَبِيلَةٍ إِلَى قَبِيلَةٍ ثُمَّ أَشَارَ عَلَى الْمَأْمُونِ بِأَنْ يَجْعَلَ عَلِيَّ بْنَ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ وَلِيَّ عَهْدِهِ فَبَايَعَهُ وَأَسْقَطَ بَيْعَةَ الْمُؤْتَمَنِ أَخِيهِ وَكَانَ عَلِيُّ بْنُ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ وَرَدَ عَلَى الْمَأْمُونِ وَهُوَ بِخُرَاسَانَ سَنَةَ مِائَتَيْنِ عَلَى طَرِيقِ الْبَصْرَةِ وَفَارِسَ مَعَ رَجَاءِ بْنِ أَبِي الضَّحَّاكِ وَكَانَ الرِّضَا عَلَيْهِ السَّلامُ مُتَزَوِّجاً بِابْنَةِ الْمَأْمُونِ فَلَمَّا بَلَغَ خَبَرُهُ الْعَبَّاسِيِّينَ بِبَغْدَادَ سَاءَهُمْ ذَلِكَ فَأَخْرَجُوا إِبْرَاهِيمَ بْنَ الْمَهْدِيِّ وَبَايَعُوهُ بِالْخِلافَةِ فَفِيهِ يَقُولُ دِعْبِلٌ الْخُزَاعِيُّ:

يَا مَعْشَرَ الأَجْنَادِ لا تَقْنَطُوا

خُذُوا عَطَايَاكُمْ وَلا تَسْخَطُوا

فَسَوْفَ يُعْطِيكُمْ حَنِينِيَّةً

يَلَذُّهَا الأَمْرَدُ وَالأَشْمَطُ

وَالْمَعْبَدِيَّاتِ لِقُوَّادِكُمْ

لا تَدْخُلُ الْكِيسَ وَلا تُرْبَطُ

وَهَكَذَا يَرْزُقُ أَصْحَابَهُ

خَلِيفَةٌ مُصْحَفُهُ الْبَرْبَطُ

وَذَلِكَ أَنَّ إِبْرَاهِيمَ الْمَهْدِيَّ كَانَ مُولَعاً بِضَرْبِ الْعُودِ مُنْهَمِكاً بِالشَّرَابِ فَلَمَّا بَلَغَ الْمَأْمُونَ خَبَرُ إِبْرَاهِيمَ عَلِمَ أَنَّ الْفَضْلَ بْنَ سَهْلٍ أَخْطَأَ عَلَيْهِ وَأَشَارَ بِغَيْرِ الصَّوَابِ فَخَرَجَ مِنْ مَرْوَ مُنْصَرِفاً إِلَى الْعِرَاقِ وَاحْتَالَ عَلَى الْفَضْلِ بْنِ سَهْلٍ حَتَّى قَتَلَهُ غَالِبٌ خَالُ الْمَأْمُونِ فِي الْحَمَّامِ بِسَرَخْسَ مُغَافَصَةً فِي شَعْبَانَ سَنَةَ ثَلاثٍ وَمِائَتَيْنِ وَاحْتَالَ عَلَى عَلِيِّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ حَتَّى سُمَّ فِي عِلَّةٍ كَانَتْ أَصَابَتْهُ فَمَاتَ وَأَمَرَ بِدَفْنِهِ بِسَنَابَادَ مِنْ طُوسَ بِجَنْبِ قَبْرِ الرَّشِيدِ وَذَلِكَ فِي صَفَرٍ ثَلاثٍ وَمِائَتَيْنِ وَكَانَ ابْنَ اثْنَتَيْنِ وَخَمْسِينَ سَنَةً وَقِيلَ ابْنُ

when he was 52 years old. Some people have said that this happened to the Imam (a.s.) at the age of 55. This is what Abu Ali Al-Husayn ibn Ahmad al-Salami has narrated in his book. However, what seems right to me is that Al-Ma'mun appointed him as the successor to the throne due to a covenant he had made with God as was mentioned before.[28] However, Al-Fadhl ibn Sahl did not ever stop his animosity. He despised Ar-Ridha' (a.s.) and did not like him (a.s.) to be the successor to the throne. This was because Al-Fadhl had been raised by the *Barmakites*. Ar-Ridha' (a.s.) was forty-nine and a half years old when he died in the year 203 A.H. (818 A.D.) as I have documented in this book.

40-28 (The author of the book narrated) my father - may God be pleased with him - narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Mo'awiya ibn Hakeem, on the authority of Mo'ammar ibn Khallad that Abul Hassan Ar-Ridha' (a.s.) narrated that one day Al-Ma'mun told him, "O Abal Hassan (Ar-Ridha' (a.s.))! See whom

you trust and introduce them to me to appoint as the governor of a few of the towns in which there is rebellion against us." The Imam (a.s.) told him, "Honor your covenant with me, and I will honor my covenant with you. My condition for accepting the succession to the throne was that I will not interfere in any of the affairs. I will neither issue any orders, nor will I admonish anyone. I will not remove anyone from office, neither will I appoint anyone. I will not dispatch anyone for any affair. This I will do until God takes me away before you. I swear by God that I have not made any plans for the Caliphate in my mind. I was in Medina where I went around on my own animals. The people there and other people just asked me for the fulfillment of their needs. I fulfilled whatever I possibly could. Thus to me they were just like my uncles. My letters to anyone anywhere were honored. You have not added any blessings to what God has already granted to me." Then Al-Ma'mun said, "Fine. I will honor my covenant with you."

40-29 It has been narrated that Al-Fadhl ibn Sahl and Hisham ibn Ibrahim decided to go to Ar-Ridha' (a.s.). Upon entering (his home), they told him that they had come there regarding a private affair and asked to see him in private. Then Al-Fadhl brought out a letter in which there were pledges to emancipate and divorce which cannot be broken and there is no set expiation for breaking them. They said, "We have come to

خَمْسٍ وَخَمْسِينَ سَنَةً هَذَا مَا حَكَاهُ أَبُو عَلِيٍّ الْحُسَيْنُ بْنُ أَحْمَدَ السَّلامِيُّ فِي كِتَابِهِ وَالصَّحِيحُ عِنْدِي أَنَّ الْمَأْمُونَ إِنَّمَا وَلاهُ الْعَهْدَ وَبَايَعَ لَهُ لِلنَّذْرِ الَّذِي قَدْ تَقَدَّمَ ذِكْرُهُ وَأَنَّ الْفَضْلَ بْنَ سَهْلٍ لَمْ يَزَلْ مُعَادِياً وَمُبْغِضاً لَهُ وَكَارِهاً لامْرِهِ لانَّهُ كَانَ مِنْ صَنَائِعِ آلِ بَرْمَكَ وَمَبْلَغُ سِنِّ الرِّضَا عَلَيْهِ السَّلامُ تِسْعٌ وَأَرْبَعُونَ سَنَةً وَسِتَّةُ أَشْهُرٍ وَكَانَتْ وَفَاتُهُ فِي سَنَةِ ثَلاثٍ وَمِائَتَيْنِ كَمَا قَدْ أَسْنَدْتُهُ فِي هَذَا الْكِتَابِ.

28 ـ حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدِ بْنِ إِدْرِيس قالَ: حَدَّثَنا مُحَمَّدِ بْنِ أَحْمَدِ بْنِ يَحْيَى بْنِ عِمْرانِ الأَشْعَرِيِّ قالَ: حَدَّثَنا مُعاوِيَةَ بْنِ حكيم عَنْ معمر بْنِ خلاد قالَ: قَالَ لِي أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ قَالَ لِيَ الْمَأْمُونُ يَا أَبَا الْحَسَنِ انْظُرْ بَعْضَ مَنْ تَثِقُ بِهِ تُوَلِّيهِ هَذِهِ الْبُلْدَانَ الَّتِي قَدْ فَسَدَتْ عَلَيْنَا فَقُلْتُ لَهُ تَفِي لِي وَأَفِي لَكَ فَإِنِّي إِنَّمَا دَخَلْتُ فِيمَا دَخَلْتُ عَلَى أَنْ لا آمُرَ فِيهِ وَلا أَنْهَى وَلا أَعْزِلَ وَلا أُوَلِّيَ وَلا أَسِيرَ حَتَّى يُقَدِّمَنِيَ اللَّهُ قَبْلَكَ فَوَاللَّهِ إِنَّ الْخِلافَةَ لَشَيْءٌ مَا حَدَّثَتْ بِهِ نَفْسِي وَلَقَدْ كُنْتُ بِالْمَدِينَةِ أَتَرَدَّدُ فِي طُرُقِهَا عَلَى دَابَّتِي وَإِنَّ أَهْلَهَا وَغَيْرَهُمْ يَسْأَلُونِّيَ الْحَوَائِجَ فَأَقْضِيهَا لَهُمْ فَيَصِيرُونَ كَالأَعْمَامِ لِي وَإِنَّ كُتُبِي لَنَافِذَةٌ فِي الأَمْصَارِ وَمَا زِدْتَنِي فِي نِعْمَةٍ هِيَ عَلَيَّ مِنْ رَبِّي فَقَالَ أَفِي لَكَ.

29 ـ وَرَوى أَنَّهُ قَصَدَ الْفَضْلُ بْنُ سَهْلٍ مَعَ هِشَامِ بْنِ عَمْرٍو الرِّضَا عَلَيْهِ السَّلامُ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ جِئْتُكَ فِي سِرٍّ فَأَخْلِ لِيَ الْمَجْلِسَ فَأَخْرَجَ الْفَضْلُ يَمِيناً مَكْتُوبَةً بِالْعِتْقِ وَالطَّلاقِ وَمَالاً كَفَّارَةً لَهُ وَقَالا لَهُ إِنَّا جِئْنَاكَ لِنَقُولَ كَلِمَةَ حَقٍّ وَصِدْقٍ وَقَدْ عَلِمْنَا أَنَّ الإِمْرَةَ

you to say what is right and is the truth. We know that the rule belongs to you. O son of the Prophet! We know that it is your right. We have in our minds the same things that we express in words. We swear by the emancipation of our slaves and divorcing of our wives – that which cannot be replaced by the

payment of any expiation – and that we go on the *Hajj* pilgrimage thirty times in bare feet, that we are determined to kill Al-Ma'mun and turn over the rule to you so that you can get back what is rightfully yours." However, Ar-Ridha' (a.s.) paid no attention to them, and even blamed them and cursed them. He (a.s.) told them, "You have not been grateful and have also endangered your life. I am not in agreement with you either." When Al-Fadhl and Hisham heard this, they realized that they had made a big mistake. They decided to go see Al-Ma'mun after hearing what Ar-Ridha' (a.s.) had told them. They told Ar-Ridha' (a.s.), "We said this in order to test you." Ar-Ridha' (a.s.) told them, "You are lying. You have in your minds the same thing that you expressed in words. However, you did not find me in agreement with your wishes." Then when they went to see Al-Ma'mun they said, "O Commander of the Faithful! We went to see Ar-Ridha' (a.s.) and we talked to him trying to find out what he thinks about you." And Al-Ma'mun said, "You succeeded." When they left Al-Ma'mun, Ar-Ridha' (a.s.) visited him in private and let him know what had been said and recommended that he protect himself against them. When he heard this from Ar-Ridha' (a.s.), Al-Ma'mun realized that Ar-Ridha' (a.s.) was honest.

1. Meaning some of the followers of the Members of the Holy Household of the Prophet (S).
2. Referring to his succession to the throne.
3. Qur'an, 12:55
4. Qur'an, 12:55
5. Al-Ma'mun's Prime Minister and Chief of the Armed Forces.
6. He was referring to their own tired bodies.
7. In some other references we read 'six forefathers.' See Fi Maqatil al-Talebin by Abul Faraj al-Isfahani, the chapter on "Ali ibn Musa ibn Ja'far."
8. They are the best of God's creatures.
9. Referring to Ali ibn Musa Ar-Ridha' (a.s.)
10. According to Maqatil Al-Talebeen it is not certain that Yasir – the servant was on this mission.
11. This is one of the cardinal signs in astrology signifying enterprising. The other signs are Aries, Libra and Capricorn which signify initiating, ambitious and domineering, respectively.
12. There is a shrine in the vicinity of Mashhad known as Khaj-i-Morad thought to be his tomb.
13. A place in Bani Kananat with Christian residents who had made a peace treaty with the Muslims.
14. Qur'an, 42:23
15. Qur'an, 33:33
16. Imam Ar-Ridha' (a.s.)
17. That is grant you the position which you have asked for
18. Qur'an, 16:91
19. Researchers say that it seems that what is recorded in parenthesis is not correct.
20. In Baghdad with poison. He was the father of Imam Ar-Ridha' (a.s.)
21. The revolt of Muhammad ibn Ja'far happened in the year 200 A.H. (814 A.D.) during the rule of Al-Ma'mun. That is why researchers doubt the correctness of this paragraph.
22. Researchers have said that Al-Joloodi became the governor of Egypt in the year 213 A.H. (827 A.D.)
23. Some historians have recorded that they were four in number called Qalib, Qistanteen, Faraj and Movaf'faq who were led by Ali ibn Abi Sa'eed. Qalib was Al-Ma'mun's maternal uncle.
24. Or perhaps Thul-Alamayn
25. The Barmakites were a family of Iranian origin who started with Barmak who was in charge of an Idol-House called Nobahar in the city of Balkh. Barmak's son was called Khalid. He started to work in the court of Abdul Malik ibn Marvan, and was able to attain a high position there. He accepted Islam during the era of Hisham ibn Abdul Malik. Later he became

one of the heads of the army of Abu Muslim Khorasani. After the downfall of the Umayads, he went to Abul Abbas Saf'fah and became a minister. His son Yahya who was very intelligent was Harun Ar-Rashid's teacher. It has been said that the majesty of the Abbasids was due to the wisdom of Yahya and his son Ja'far who was a minister in the court of Harun Ar-Rashid.

26. Barbat is the Persian lute, a kind of musical instrument. It also refers to the breast of a duck or goose.

27. A stringed instrument having a large pear-shaped body, a vaulted back, a fretted (decorated with ornamental patterns) fingerboard, and a head with tuning pegs which is often angled backward from the neck.

28. See Tradition No. 40-21 where Al-Ma'mun says, "I made ablutions with water, put on white pants and a smock and said four units of prayers in which I recited whatever of the Quran I knew. I prayed to the Highest God, sought refuge in Him, and sincerely made a strong covenant with Him to return the right to its true place and to turn over the Divine Leadership to its proper owner whom God has set - if He helps me overcome these difficulties."

Chapter 41: On Ar-Ridha' (a.s.) Praying for Rain On the Request of Al-Ma'mun, Display of the Honorable the Exalted God's Power by Fulfilling His Request and the Destruction of Those who Denied This

41-1 The commentator Abul Hassan Muhammad ibn Al-Qasim - may God be pleased with him - narrated that Yusuf ibn Muhammad ibn Ziyad and Ali ibn Muhammad ibn Sayyar quoted on the authority of their fathers, on the authority of Al-Hassan ibn Ali Al-Askari (a.s.), on the authority of his father Ali ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.) that when Ali ibn Musa Ar-Ridha' (a.s.) was appointed as the successor to the throne by Al-Ma'mun, it did not rain

إِمْرَتُكُمْ وَالْحَقَّ حَقُّكُمْ يَا ابْنَ رَسُولِ اللَّهِ وَالَّذِي نَقُولُ بِأَلْسِنَتِنَا عَلَيْهِ ضَمَائِرُنَا وَإِلا نُعْتِقْ مَا نَمْلِكُ وَالنِّسَاءُ طَوَالِقُ وَعَلَيَّ ثَلاثُونَ حِجَّةً رَاجِلاً إِنَّا عَلَى أَنْ نَقْتُلَ الْمَأْمُونَ وَنُخَلِّصَ لَكَ الأَمْرَ حَتَّى يَرْجِعَ الْحَقُّ إِلَيْكَ فَلَمْ يَسْمَعْ مِنْهُمَا وَشَتَمَهُمَا وَلَعَنَهُمَا وَقَالَ لَهُمَا كَفَرْتُمَا النِّعْمَةَ فَلا تَكُونُ لَكُمَا سَلامَةٌ وَلا لِي إِنْ رَضِيتُ بِمَا قُلْتُما فَلَمَّا سَمِعَ الْفَضْلُ ذَلِكَ مِنْهُ مَعَ هِشَامٍ عَلِمَا أَنَّهُمَا أَخْطَئَا فَقَصَدَا الْمَأْمُونَ بَعْدَ أَنْ قَالا لِلرِّضَا عَلَيْهِ السَّلامُ أَرَدْنَا بِمَا فَعَلْنَا أَنْ نُجَرِّبَكَ فَقَالَ لَهُمَا الرِّضَا عَلَيْهِ السَّلامُ كَذَبْتُما فَإِنَّ قُلُوبَكُمَا عَلَى مَا أَخْبَرْتُمَانِي إِلا أَنَّكُمَا لَمْ تَجِدَانِي نَحْوَمَا أَرَدْتُمَا فَلَمَّا دَخَلا عَلَى الْمَأْمُونِ قَالا يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّا قَصَدْنَا الرِّضَا وَجَرَّبْنَاهُ وَأَرَدْنَا أَنْ نَقِفَ عَلَى مَا يُضْمِرُهُ لَكَ فَقُلْنَا وَقَالَ فَقَالَ الْمَأْمُونُ وُفِّقْتُما فَلَمَّا خَرَجَا مِنْ عِنْدِ الْمَأْمُونِ قَصَدَهُ الرِّضَا عَلَيْهِ السَّلامُ وَأَخْلَيَا الْمَجْلِسَ وَأَعْلَمَهُ مَا قَالا وَأَمَرَهُ أَنْ يَحْفَظَ نَفْسَهُ مِنْهُمَا فَلَمَّا سَمِعَ ذَلِكَ مِنَ الرِّضَا عَلَيْهِ السَّلامُ عَلِمَ أَنَّ الرِّضَا عَلَيْهِ السَّلامُ هُوَ الصَّادِقُ.

بابُ اِستِسقاءِ الْمَأمُون بِالرِّضا عَلَيْهِ السَّلامُ وَما أَراهُ اللَّهُ عَزَّوَجَلَ مِنَ القُدرَةِ فِي الاِستِجابَةِ لَهُ وَإِهلاكِ مَن أَنْكَرَ دِلالَتَهُ فِي ذلِكَ

1 ـ حَدَّثَنا أَبُو الحَسَن مُحَمَّدِ بْنِ القاسِم المفسر رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا يُوسِف بْنِ مُحَمَّدِ بْنِ زِيادعَلِيّ بن مُحَمَّدِ بْنِ سيار، عَن أَبُويهما، عَن الحَسَن بْنِ عَلِى العسكري، عَن أَبيهِ عَلِيّ بْنِ مُحَمَّد، عَن أَبيهِ مُحَمَّدِ بْنِ عَلِى عَلَيْهِ السَّلامُ أَنَّ الرِّضَا عَلِيَّ بْنَ مُوسَى عَلَيْهِ السَّلامُ لَمَا جَعَلَهُ الْمَأْمُونُ وَلِيَّ عَهْدِهِ احْتَبَسَ الْمَطَرُ فَجَعَلَ بَعْضُ حَاشِيَةِ الْمَأْمُونِ وَالْمُتَعَصِّبِينَ

for some time. Some of the people close to Al-Ma'mun and those biased against Ar-Ridha' (a.s.) said, "See that God has withheld rain from us since Ali ibn Musa (a.s.) came to us and was designated as the successor to the throne." The word got around to Al-Ma'mun and it was unpleasant for him. He told Ar-Ridha' (a.s.), "It has not rained. Please pray to God the Honorable the Exalted to send down rain for the people." Ar-Ridha' (a.s.) said, "Fine." Al-Ma'mun asked, "When will you do that?" It was Friday. Ar-Ridha' (a.s.) replied, "On Monday. I saw my grandfather - God's Prophet (S) - in my dreams along with the Commander of the Faithful (Imam Ali (a.s.)). The Prophet (S) said, O my son! Wait until Monday. Then go to the desert and pray for rain. God the Highest will send down rain. Inform the people regarding your rank among them which God shows you but the people are unaware of. Thus they will be able to recognize you and become more knowledgeable about you; and recognize your rank and credibility near your Lord - the Honorable the Exalted."

On Monday, Ar-Ridha' (a.s.) went to the desert. The people came out to watch. He climbed up the pulpit, praised God and glorified Him. Then he (a.s.) said, "O God! O Lord! Thee glorified the rightfulness of us - the Members of the Holy Household, so that the people ask us for help according to Thy decree hoping to receive Thy Nobility and Thy Mercy. They expect Thy Kindness and Blessings. Then please send them rain - a bountiful rain, with extensive coverage, immediately and unharmful. After they leave, please let it start to rain where they are watching from, and from the time they get back home."

The narrator added, "By the One who rightfully appointed Muhammad (a.s.) to the post of Prophethood! At once the wind started to blow, clouds appeared, there was a storm of thunder and lightening, and the people started to move as if they were trying to escape from the rain. Ar-Ridha' (a.s.) said, 'O people! Be calm. These clouds are not for you. They are going towards such and such a town.' The clouds disappeared and it did not rain. Then another cloud appeared along with thunder and lightening. Again the people moved. Ali ibn Musa Ar-Ridha' (a.s.) said, 'Be calm. This one is not for you either. It is going to such and such a town to rain.' Many clouds came and disappeared until the tenth. And for each of them Ali ibn Musa Ar-Ridha' (a.s.) said, 'This is not for you. It is for such and such a town. Do not move. Stay calm. Do not cause any disturbance.' Then the eleventh cloud appeared. This time the Imam (a.s.) said, 'This is

عَلَى الرِّضَا عَلَيْهِ السَّلامُ يَقُولُونَ انْظُرُوا لَمَّا جَاءَنَا عَلِيُّ بْنُ مُوسَى وَصَارَ وَلِيَّ عَهْدِنَا فَحَبَسَ اللَّهُ تَعَالَى عَنَّا الْمَطَرَ وَاتَّصَلَ ذَلِكَ بِالْمَأْمُونِ فَاشْتَدَّ عَلَيْهِ فَقَالَ لِلرِّضَا عَلَيْهِ السَّلامُ قَدِ احْتَبَسَ الْمَطَرُ فَلَوْ دَعَوْتَ اللَّهَ عَزَّ وَجَلَّ أَنْ يُمْطِرَ النَّاسَ قَالَ الرِّضَا عَلَيْهِ السَّلامُ نَعَمْ قَالَ فَمَتَى تَفْعَلُ ذَلِكَ وَكَانَ ذَلِكَ يَوْمَ الْجُمُعَةِ قَالَ يَوْمَ الإِثْنَيْنِ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَتَانِي الْبَارِحَةَ فِي مَنَامِي وَمَعَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ وَقَالَ يَا بُنَيَّ انْتَظِرْ يَوْمَ الإِثْنَيْنِ فَابْرُزْ إِلَى الصَّحْرَاءِ وَاسْتَسْقِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ سَيَسْقِيهِمْ وَأَخْبِرْهُمْ بِمَا يُرِيكَ اللَّهُ مِمَّا لا يَعْلَمُونَ حَالَهُ لِيَزْدَادَ عِلْمُهُمْ بِفَضْلِكَ وَمَكَانِكَ مِنْ رَبِّكَ عَزَّ وَجَلَّ فَلَمَّا كَانَ يَوْمُ الإِثْنَيْنِ غَدَا إِلَى الصَّحْرَاءِ وَخَرَجَ الْخَلائِقُ يَنْظُرُونَ فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: اللَّهُمَّ يَا رَبِّ أَنْتَ عَظَّمْتَ حَقَّنَا أَهْلَ الْبَيْتِ فَتَوَسَّلُوا بِنَا كَمَا أَمَرْتَ وَأَمَّلُوا فَضْلَكَ وَرَحْمَتَكَ وَتَوَقَّعُوا إِحْسَانَكَ وَنِعْمَتَكَ فَاسْقِهِمْ سَقْياً نَافِعاً عَامّاً غَيْرَ رَائِثٍ وَلا ضَائِرٍ وَلْيَكُنِ ابْتِدَاءُ مَطَرِهِمْ بَعْدَ انْصِرَافِهِمْ مِنْ مَشْهَدِهِمْ هَذَا إِلَى مَنَازِلِهِمْ وَمَقَارِّهِمْ قَالَ فَوَاللَّهِ الَّذِي بَعَثَ مُحَمَّداً بِالْحَقِّ نَبِيّاً لَقَدْ نَسَجَتِ الرِّيَاحُ فِي الْهَوَاءِ الْغُيُومَ وَأَرْعَدَتْ وَأَبْرَقَتْ وَتَحَرَّكَ النَّاسُ كَأَنَّهُمْ يَرَوْنَ التَّنَحِّيَ، عَنِ الْمَطَرِ فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ عَلَى رِسْلِكِمْ أَيُّهَا النَّاسِ فَلَيْسَ هَذَا الْغَيْمُ لَكُمْ إِنَّمَا هُوَ لأَهْلِ بَلَدِ كَذَا فَمَضَتِ السَّحَابَةُ وَعَبَرَتْ ثُمَّ جَاءَتْ سَحَابَةٌ أُخْرَى تَشْتَمِلُ عَلَى رَعْدٍ وَبَرْقٍ فَتَحَرَّكُوا فَقَالَ عَلَى رِسْلِكُمْ فَمَا هَذِهِ لَكُمْ إِنَّمَا هِيَ لاهْلِ بَلَدِ كَذَا فَمَا زَالَ حَتَّى جَاءَتْ عَشْرُ سَحَابَاتٍ وَعَبَرَتْ وَيَقُولُ عَلِيُّ بْنُ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ: فِي كُلِّ وَاحِدَةٍ عَلَى رِسْلِكُمْ لَيْسَتْ هَذِهِ لَكُمْ إِنَّمَا هِيَ لأَهْلِ بَلَدِ كَذَا، ثُمَّ أَقْبَلَتْ سَحَابَةٌ

the cloud which God the Honorable the Exalted has appointed for you. Therefore, praise Him for the Nobility He has granted to you. Stand up and go home. This cloud will stay above your head. It will not rain until you reach home. Then it will rain with so many blessings that is expected of God's Mercy, and according to His Nobility.' He came down from the pulpit and the people left. The cloud remained there and it did not rain until all the people got close to their homes. Then came the downpour and the valleys, the pools, the lagoons and the waterless deserts all got filled up. Then the people began to congratulate the son of God's Prophet (S) for the dignities bestowed upon him by God the Honorable the Exalted.

Then Ar-Ridha' (a.s.) went back amongst them with a large crowd present. He said, "O people! Fear God regarding God's Blessings. Do not drive away His Blessings from yourselves by committing sins, but make them extended by obeying Him. Thank Him for His bounties and consecutive grants. Make them continuous and know that you thank none but God the Highest.

And after belief in God and confessing to the righteousness of the friends of God from amongst the Members of the Holy Household of Muhammad – the Prophet of God (a.s.), God likes it more that you help other believers in their worldly affairs, since this world is a passage-way to reach their Lord's Paradise. Whoever does so is amongst the especial servants of God the Blessed the Sublime. God's Prophet (S) said that it is not proper for the intelligent to deny the nobility of God, not to ponder over this fact and to not act accordingly. One should think about it and act upon it. They told God's Prophet (S), "So and so was ruined since he had committed such and such a sin." The Prophet (S) replied, "No. It is not so. He was saved. God will end his deeds up with a good ending, forgive all his sins and convert them all to good deeds since once he was going somewhere and noticed that a believer's private part was visible, but he did not realize it himself. He covered him up in such a way that the man himself did not notice that, fearing that he might get shy if he notices it. They went along together until they reached

a valley where the man realized what his companion had done for him. Then he said, “May God grant you a plentiful reward! May God make you end up in honor. May He not hold a serious Reckoning for you!” And God fulfilled his prayer. That is how God granted that servant a good ending due to the

حَادِيَةَ عَشَرَ فَقَالَ أَيُّهَا النَّاسُ هَذِهِ بَعَثَهَا اللَّهُ عَزَّ وَجَلَّ لَكُمْ فَاشْكُرُوا اللَّهَ تَعَالَى عَلَى تَفَضُّلِهِ عَلَيْكُمْ وَقُومُوا إِلَى مَنَازِلِكُمْ وَمَقَارِّكُمْ فَإِنَّهَا مُسَامِتَةٌ لَكُمْ وَلِرُءُوسِكُمْ مُمْسِكَةٌ عَنْكُمْ إِلَى أَنْ تَدْخُلُوا مَقَارَّكُمْ ثُمَّ يَأْتِيكُمْ مِنَ الْخَيْرِ مَا يَلِيقُ بِكَرَمِ اللَّهِ تَعَالَى وَجَلَالِهِ وَنَزَلَ مِنَ الْمِنْبَرِ فَانْصَرَفَ النَّاسُ فَمَا زَالَتِ السَّحَابَةُ مُمْسِكَةً إِلَى أَنْ قَرُبُوا مِنْ مَنَازِلِهِمْ ثُمَّ جَاءَتْ بِوَابِلِ الْمَطَرِ فَمَلَاتِ الأَوْدِيَةَ وَالْحِيَاضَ وَالْغُدْرَانَ وَالْفَلَوَاتِ فَجَعَلَ النَّاسُ يَقُولُونَ هَنِيئاً لِوَلَدِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ كِرَامَاتِ اللَّهِ عَزَّ وَجَلَّ.

ثُمَّ بَرَزَ إِلَيْهِمُ الرِّضَا عَلَيْهِ السَّلَامُ وَحَضَرَتِ الْجَمَاعَةُ الْكَثِيرَةُ مِنْهُمْ فَقَالَ أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ فِي نِعَمِ اللَّهِ عَلَيْكُمْ فَلا تُنَفِّرُوهَا عَنْكُمْ بِمَعَاصِيهِ بَلِ اسْتَدِيمُوهَا بِطَاعَتِهِ وَشُكْرِهِ عَلَى نِعَمِهِ وَأَيَادِيهِ وَاعْلَمُوا أَنَّكُمْ لا تَشْكُرُونَ اللَّهَ عَزَّ وَجَلَّ بِشَيْءٍ بَعْدَ الإِيمَانِ بِاللَّهِ وَبَعْدَ الاعْتِرَافِ بِحُقُوقِ أَوْلِيَاءِ اللَّهِ مِنْ آلِ مُحَمَّدٍ رَسُولِ اللَّهِ أَحَبَّ إِلَيْكُمْ مِنْ مُعَاوَنَتِكُمْ لاخْوَانِكُمُ الْمُؤْمِنِينَ عَلَى دُنْيَاهُمُ الَّتِي هِيَ مَعْبَرَتُهُمْ إِلَى جِنَانِ رَبِّهِمْ فَإِنَّ مَنْ فَعَلَ ذَلِكَ كَانَ مِنْ خَاصَّةِ اللَّهِ تَبَارَكَ وَتَعَالَى وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي ذَلِكَ قَوْلاً مَا يَنْبَغِي لِقَائِلٍ أَنْ يَزْهَدَ فِي فَضْلِ اللَّهِ تَعَالَى عَلَيْهِ إِنْ تَأَمَّلَهُ وَعَمِلَ عَلَيْهِ قِيلَ يَا رَسُولَ اللَّهِ هَلَكَ فُلانٌ يَعْمَلُ مِنَ الذُّنُوبِ كَيْتَ وَكَيْتَ فَقَالَ رَسُولُ اللَّهِبَلْ قَدْ نَجَا وَلا يَخْتِمُ اللَّهُ تَعَالَى عَمَلَهُ إِلا بِالْحُسْنَى وَسَيَمْحُو اللَّهُ عَنْهُ السَّيِّئَاتِ وَيُبَدِّلُهَا لَهُ حَسَنَاتٍ إِنَّهُ كَانَ مَرَّةً يَمُرُّ فِي طَرِيقٍ عَرَضَ لَهُ مُؤْمِنٌ قَدِ انْكَشَفَتْ عَوْرَتُهُ وَهُوَ لا يَشْعُرُ فَسَتَرَهَا عَلَيْهِ وَلَمْ يُخْبِرْهُ بِهَا مَخَافَةَ أَنْ يَخْجَلَ ثُمَّ إِنَّ ذَلِكَ الْمُؤْمِنَ عَرَفَهُ فِي مَهْوَاةٍ فَقَالَ لَهُ أَجْزَلَ اللَّهُ لَكَ الثَّوَابَ وَأَكْرَمَ لَكَ الْمَآبَ وَلا نَاقَشَكَ الْحِسَابَ فَاسْتَجَابَ اللَّهُ لَهُ فِيهِ فَهَذَا الْعَبْدُ لا يُخْتَمُ لَهُ إِلاّ بِخَيْرٍ

prayers of the above-mentioned believer. This is what God’s Prophet (S) said about someone who was said to have been ruined. He repented and did good deeds. Not even seven days had passed, when some people attacked the vicinity of Medina and stole some things. God’s Prophet (S) sent a group of people to pursue them. This person was among those sent and got martyred.”

Imam Muhammad ibn Ali ibn Musa (a.s.) said, “God the Blessed the Sublime increased the blessings of the towns due to the prayers of Ar-Ridha’ (a.s.). One of Al-Ma’mun’s companions was hoping to be appointed as the successor to the throne instead of Ar-Ridha’ (a.s.). There was a group of people around Al-Ma’mun who were all jealous of Ar-Ridha’ (a.s.). One of them told Al-Ma’mun, “O Commander of the Faithful! Take refuge in God! Don’t end the era of the Caliphate of the *Abbasids* in this way, and be known in history as the one who terminated the *Abbasid* dynasty. Ruling is a source of honor and great pride for the *Abbasids*. You will be the cause of its termination in this family and its continuation in the family of Ali. Thus you yourself will harm yourself and your family. Although this magician who is born of a witch (referring to Ar-Ridha’ (a.s.)) was not known, you yourself have made him famous and dear. He was forgotten, but you have granted him fame. He was nothing, but you made him famous all over the world due to the rain that fell due to his prayers. I am really afraid that he and his magic might take away the blessing of the Caliphate from you, get in power and turn the people against you. If so, can you find anyone who has committed a similar crime against himself and the rule as you

have?”

Then Al-Ma’mun said, “This man is secretly inviting the people to himself, while I have appointed him as my successor to the throne so that he would invite the people to follow me and attest to my Caliphate and ruling by his acceptance of the post of the successor to the throne; so that those who had believed in him would doubt him and realize that whatever he had claimed – whether a little or a lot – was false. They should realize that the rule is for me. I was afraid to leave him alone, since he might have created such a gap that I could not fill. I thought that Ar-Ridha’ (a.s.) might bring about a calamity for me which I could not tolerate. Now that I have established him as the successor to the throne, I realize that I have made a mistake. I have raised him up to such a high position that I have placed myself at the verge of destruction. Now it is

بِدُعَاءِ ذَلِكَ الْمُؤْمِنِ فَاتَّصَلَ قَوْلُ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِهَذَا الرَّجُلِ فَتَابَ وَأَنَابَ وَأَقْبَلَ عَلَى طَاعَةِ اللَّهِ عَزَّ وَجَلَّ فَلَمْ يَأْتِ عَلَيْهِ سَبْعَةُ أَيَّامٍ حَتَّى أُغِيرَ عَلَى سَرْحِ الْمَدِينَةِ فَوَجَّهَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي أَثَرِهِمْ جَمَاعَةً ذَلِكَ الرَّجُلُ أَحَدُهُمْ فَاسْتُشْهِدَ فِيهِمْ قَالَ الإِمَامُ مُحَمَّدُ بْنُ عَلِيِّ بْنِ مُوسَى عَلَيْهِ السَّلامُ وَأَعْظَمَ اللَّهُ تَبَارَكَ وَتَعَالَى الْبَرَكَةَ فِي الْبِلادِ بِدُعَاءِ الرِّضَا عَلَيْهِ السَّلامُ وَقَدْ كَانَ لِلْمَأْمُونِ مَنْ يُرِيدُ أَنْ يَكُونَ هُوَ وَلِيَّ عَهْدِهِ مِنْ دُونِ الرِّضَا عَلَيْهِ السَّلامُ وَحُسَّادٌ كَانُوا بِحَضْرَةِ الْمَأْمُونِ لِلرِّضَا عَلَيْهِ السَّلامُ فَقَالَ لِلْمَأْمُونِ بَعْضُ أُولَئِكَ يَا أَمِيرَ الْمُؤْمِنِينَ أُعِيذُكَ بِاللَّهِ أَنْ تَكُونَ تَارِيخَ الْخُلَفَاءِ فِي إِخْرَاجِكَ هَذَا الشَّرَفَ الْعَمِيمَ وَالْفَخْرَ الْعَظِيمَ مِنْ بَيْتِ وُلْدِ الْعَبَّاسِ إِلَى بَيْتِ وُلْدِ عَلِيٍّ وَلَقَدْ أَعَنْتَ عَلَى نَفْسِكَ وَأَهْلِكَ جِئْتَ بِهَذَا السَّاحِرِ وَلَدِ السَّحَرَةِ وَقَدْ كَانَ خَامِلاً فَأَظْهَرْتَهُ وَمُتَّضِعاً فَرَفَعْتَهُ وَمَنْسِيّاً فَذَكَّرْتَ بِهِ وَمُسْتَخَفّاً فَنَوَّهْتَ بِهِ قَدْ مَلا الدُّنْيَا مَخْرَقَةً وَتَشَوُّقاً بِهَذَا الْمَطَرِ الْوَارِدِ عِنْدَ دُعَائِهِ مَا أَخْوَفَنِي أَنْ يُخْرِجَ هَذَا الرَّجُل هَذَا الأَمْرَ، عَن وُلْدِ الْعَبَّاسِ إِلَى وُلْدِ عَلِيٍّ بَلْ مَا أَخْوَفَنِي أَنْ يَتَوَصَّلَ بِسِحْرِهِ إِلَى إِزَالَةِ نِعْمَتِكَ وَالتَّوَثُّبِ عَلَى مَمْلَكَتِكَ هَلْ جَنَى أَحَدٌ عَلَى نَفْسِهِ وَمُلْكِهِ مِثْلَ جِنَايَتِكَ فَقَالَ الْمَأْمُونُ قَدْ كَانَ هَذَا الرَّجُلُ مُسْتَتِراً عَنَّا يَدْعُو إِلَى نَفْسِهِ فَأَرَدْنَا أَنْ نَجْعَلَهُ وَلِيَّ عَهْدِنَا لِيَكُونَ دُعَاؤُهُ لَنَا وَلِيُعْرَفَ بِالْمُلْكِ وَالْخِلافَةِ لَنَا وَلِيَعْتَقِدَ فِيهِ الْمَفْتُونُونَ بِهِ أَنَّهُ لَيْسَ مِمَّا ادَّعَى فِي قَلِيلٍ وَلا كَثِيرٍ وَأَنَّ هَذَا الأَمْرَ لَنَا مِنْ دُونِهِ وَقَدْ خَشِينَا إِنْ تَرَكْنَاهُ عَلَى تِلْكَ الْحَالِ أَنْ يَنْفَتِقَ عَلَيْنَا مِنْهُ مَا لا نَسُدُّهُ وَيَأْتِيَ عَلَيْنَا مِنْهُ مَا لا نُطِيقُهُ وَالآنَ فَإِذْ قَدْ فَعَلْنَا بِهِ مَا فَعَلْنَا وَأَخْطَأْنَا فِي أَمْرِهِ بِمَا أَخْطَأْنَا وَأَشْرَفْنَا مِنَ

not proper to neglect his case. We must lower his rank in the eyes of the masses in such a way that they think he does not deserve to hold this rank. Then we will make plans to remove the afflictions from us.”

That man said, “O Commander of the Faithful! Please leave arguing with him (Ar-Ridha’ (a.s.)) to me. I will shut him and his followers up in such a way that they will stutter. If I have no fear of Your Majesty myself, I will reduce his rank and make his inadequacy as your successor to the throne that you have established for him publicly known.” Al-Ma’mun said, “Nothing is better than this for me.” The man said, “Gather together a group of the people from all over the country including the heads of the army, the judges and the chosen jurists, and I will make his shortcomings apparent in their presence. This is like taking back the position that you have placed him in, and they have recognized it properly and blamed you for doing so.”

Al-Ma’mun gathered together all the elite among the people in a meeting and seated Ar-Ridha’ (a.s.) in the post of the successor to the throne in front of himself which he had prepared for him. Then the

commissionaire who had promised to humiliate Ar-Ridha' (a.s.) said to him, "Much is said by the people about you. They boast about you so much that you yourself would denounce it, if you heard what they say. The first thing I would like to consider is the praying for rain. You prayed and it rained. However, even if you did not pray, it always rains a few times each year. This is a common happening, while they have considered it to be a miracle done by you. With this miracle they have proved that you are unique and there is no one else like you. It, however, was the Commander of the Faithful (Al-Ma'mun) – may God reward him – and whom no one is superior to who is the one who granted you the post of successor to the throne, and has placed you in the position that you know of. Thus it is not right for you to acknowledge the lies they have spread around about you, while its burden will be upon the Commander of the Faithful." Then Ar-Ridha' (a.s.) said, "I will not hinder God's servants from expressing the blessings that God has granted them. I do not express happiness over my characteristics. And when you said that the ruler Al-Ma'mun has established me in this position you should know that it is not him, rather it was God who established the honest Joseph (a.s.) as the treasurer of the king of Egypt. And you well know the story of those two.[1] When the man heard this, he became angry and said, "O son of Musa! You have

الْهَلاكِ بِالتَّنْوِيهِ بِهِ عَلَى مَا أَشْرَفْنَا فَلَيْسَ يَجُوزُ التَّهَاوُنُ فِي أَمْرِهِ وَلَكِنَّا نَحْتَاجُ أَنْ نَضَ عَلَيْهِ السَّلامُ مِنْهُ قَلِيلاً قَلِيلاً حَتَّى نُصَوِّرَهُ عِنْدَ الرَّعِيَّةِ بِصُورَةِ مَنْ لا يَسْتَحِقُّ لِهَذَا الأَمْرِ ثُمَّ نُدَبِّرَ فِيهِ بِمَا يَحْسِمُ عَنَّا مَوَادَّ بَلائِهِ قَالَ الرَّجُلُ يَا أَمِيرَ الْمُؤْمِنِينَ فَوَلِّنِي مُجَادَلَتَهُ فَإِنِّي أُفْحِمُهُ وَأَصْحَابَهُ وَأَضَ عَلَيْهِ السَّلامُ مِنْ قَدْرِهِ فَلَوْ لا هَيْبَتُكَ فِي صَدْرِي لانْزَلْتُهُ مَنْزِلَتَهُ وَبَيَّنْتُ لِلنَّاسِ قُصُورَهُ عَمَّا رَشَّحْتَهُ لَهُ قَالَ الْمَأْمُونُ مَا شَيْءٌ أَحَبَّ إِلَيَّ مِنْ هَذَا قَالَ فَاجْمَعْ وُجُوهَ أَهْلِ مَمْلَكَتِكَ وَالْقُوَّادَ وَالْقُضَاةَ وَخِيَارَ الْفُقَهَاءِ لابَيِّنَ نَقْصَهُ بِحَضْرَتِهِمْ فَيَكُونَ أَخْذاً لَهُ، عَن مَحَلِّهِ الَّذِي أَحْلَلْتَهُ فِيهِ عَلَى عِلْمٍ مِنْهُمْ بِصَوَابِ فِعْلِكَ قَالَ فَجَمَعَ الْخَلْقَ الْفَاضِلِينَ مِنْ رَعِيَّتِهِ فِي مَجْلِسٍ وَاسِعٍ قَعَدَ فِيهِ لَهُمْ وَأَقْعَدَ الرِّضَا عَلَيْهِ السَّلامُ بَيْنَ يَدَيْهِ فِي مَرْتَبَتِهِ الَّتِي جَعَلَهَا لَهُ فَابْتَدَأَ هَذَا الْحَاجِبُ الْمُتَضَمِّنُ لِلْوَضْعِ مِنَ الرِّضَا عَلَيْهِ السَّلامُ وَقَالَ لَهُ إِنَّ النَّاسَ قَدْ أَكْثَرُوا عَنْكَ الْحِكَايَاتِ وَأَسْرَفُوا فِي وَصْفِكَ بِمَا أَرَى أَنَّكَ إِنْ وَقَفْتَ عَلَيْهِ بَرِئْتَ إِلَيْهِمْ مِنْهُ فَأَوَّلُ ذَلِكَ أَنَّكَ دَعَوْتَ اللَّهَ فِي الْمَطَرِ الْمُعْتَادِ مَجِيؤُهُ فَجَاءَ فَجَعَلُوهُ آيَةً لَكَ مُعْجِزَةً أَوْجَبُوا لَكَ بِهَا أَنْ لا نَظِيرَ لَكَ فِي الدُّنْيَا وَهَذَا أَمِيرُ الْمُؤْمِنِينَ أَدَامَ اللَّهُ مُلْكَهُ وَبَقَاءَهُ لا يُوَازَنُ بِأَحَدٍ إِلا رَجَحَ بِهِ وَقَدْ أَحَلَّكَ الْمَحَلَّ الَّذِي عَرَفْتَ فَلَيْسَ مِنْ حَقِّهِ عَلَيْكَ أَنْ تُسَوِّغَ الْكَاذِبِينَ لَكَ وَعَلَيْهِ مَا يَتَكَذَّبُونَهُ فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ مَا أَدْفَعُ عِبَادَ اللَّهِ، عَن التَّحَدُّثِ بِنِعَمِ اللَّهِ عَلَيَّ وَإِنْ كُنْتُ لا أَبْغِي أَشَراً وَلا بَطَراً وَأَمَّا ذِكْرُكَ صَاحِبَكَ الَّذِي أَحَلَّنِي فَمَا أَحَلَّنِي إِلا الْمَحَلَّ الَّذِي أَحَلَّهُ مَلِكُ مِصْرَ يُوسُفَ الصِّدِّيقَ عَلَيْهِ السَّلامُ وَكَانَتْ حَالُهُمَا مَا قَدْ عَلِمْتَ فَغَضِبَ الْحَاجِبُ عِنْدَ ذَلِكَ فَقَالَ يَا ابْنَ مُوسَى لَقَدْ عَدَوْتَ طَوْرَكَ وَتَجَاوَزْتَ

gone beyond your limits and have exceeded your rank. God has destined a time for it to rain. It rains at that time without any delay. You have considered it to be your miracle, and are proud of it. You consider it to be a sign of your power as if you have done something like what Abraham (a.s.) – the friend of God – did when he held the heads of the birds in his hands and placed their parts that were all mixed up atop the mountain. They rushed flying away to join up with their heads, and flew away by God's permission. Then bring these two lions[2] to life and make them overcome me, if you can and if you are telling the truth. If you do this, then it can be considered a miracle, since it often rains. You do not deserve to claim that it rained since you prayed since others also prayed along with you." The man was pointing at the

picture of two lions which were on the design across from Al-Ma'mun's couch." Then Ali ibn Musa (a.s.) became angry, yelled at the two lions and said, "Tear up this bastard! Do not leave any traces of him." The picture of the lions turned into two live lions, attacked the man, broke his bones, ate him all up and licked up his blood. All who were present were watching and not believing their eyes. When the lions got finished with him, they turned to Ar-Ridha' (a.s.) and pointing at Al-Ma'mun asked, "O Friend of God on His earth! Do you order us to do what we did to him?" Al-Ma'mun fainted when he heard this. Then Ar-Ridha' (a.s.) told the lions, "Stay where you are." They stopped. Then Ar-Ridha' (a.s.) said, "Bring some rose water and spray it on him." The servants brought some rose water and sprayed it on him. Then he regained his consciousness. Again the lions said, "Let us finish him up and send him near his friend." Ar-Ridha' (a.s.) said, "No. Indeed God the Honorable the Exalted has plans for him which will be completed by Himself. They asked, "Then what do you order us to do?" He said, "Return to your place and get back as you were." The two lions returned to where they were before and again became pictures of lions on the design.[3]

Al-Ma'mun said, "Praise be to God who sufficed me against the evils of Homayd ibn Mehran – that is the man who was destroyed." Then he told Ar-Ridha' (a.s.), "O son of the Prophet of God! This rule belongs to your grandfather – the Prophet of God (a.s.). Do you want me to resign and turn it over to you?" Ar-Ridha' (a.s.) said, "If that is what I wanted, I would not have asked you for it since God the Highest has designated other creatures to obey me as you saw in the case of the two lions. And there is

قَدْرَكَ أَنْ بَعَثَ اللَّهُ تَعَالَى بِمَطَرٍ مُقَدَّرٍ وَقْتُهُ لا يَتَقَدَّمُ وَلا يَتَأَخَّرُ جَعَلْتَهُ آيَةً تَسْتَطِيلُ بِهَا وَصَوْلَةً تَصُولُ بِهَا كَأَنَّكَ جِئْتَ بِمِثْلِ آيَةِ الْخَلِيلِ إِبْرَاهِيمَ عَلَيْهِ السَّلامُ لَمَّا أَخَذَ رُءُوسَ الطَّيْرِ بِيَدِهِ وَدَعَا أَعْضَاءَهَا الَّتِي كَانَ فَرَّقَهَا عَلَى الْجِبَالِ فَأَتَيْنَهُ سَعْياً وَتَرَكَّبْنَ عَلَى الرُّءُوسِ وَخَفَقْنَ وَطِرْنَ بِإِذْنِ اللَّهِ فَإِنْ كُنْتَ صَادِقاً فِيمَا تَوَهَّمُ فَأَحْيِ هَذَيْنِ وَسَلِّطْهُمَا عَلَيَّ فَإِنَّ ذَلِكَ يَكُونُ حِينَئِذٍ آيَةً مُعْجِزَةً فَأَمَّا الْمَطَرُ الْمُعْتَادُ مَجِيؤُهُ فَلَسْتَ أَحَقَّ بِأَنْ يَكُونَ جَاءَ بِدُعَائِكَ مِنْ غَيْرِكَ الَّذِي دَعَا كَمَا دَعَوْتَ وَكَانَ الْحَاجِبُ قَدْ أَشَارَ إِلَى أَسَدَيْنِ مُصَوَّرَيْنِ عَلَى مَسْنَدِ الْمَأْمُونِ الَّذِي كَانَ مُسْتَنِداً إِلَيْهِ وَكَانَا مُتَقَابِلَيْنِ عَلَى الْمَسْنَدِ فَغَضِبَ عَلِيُّ بْنُ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ وَصَاحَ بِالصُّورَتَيْنِ دُونَكُمَا الْفَاجِرَ فَافْتَرِسَاهُ وَلا تُبْقِيَا لَهُ عَيْناً وَلا أَثَراً فَوَثَبَتِ الصُّورَتَانِ وَقَدْ عَادَتَا أَسَدَيْنِ فَتَنَاوَلا الْحَاجِبَ وَعَضَّاهُ وَرَضَّاهُ وَهَشَمَاهُ وَأَكَلاهُ وَلَحَسَا دَمَهُ وَالْقَوْمُ يَنْظُرُونَ مُتَحَيِّرِينَ مِمَّا يُبْصِرُونَ فَلَمَّا فَرَغَا مِنْهُ أَقْبَلا عَلَى الرِّضَا عَلَيْهِ السَّلامُ وَقَالا يَا وَلِيَّ اللَّهِ فِي أَرْضِهِ مَا ذَا تَأْمُرُنَا نَفْعَلُ بِهَذَا أَنَفْعَلُ بِهِ فِعْلَنَا بِهَذَا يُشِيرَانِ إِلَى الْمَأْمُونِ فَغُشِيَ عَلَى الْمَأْمُونِ مِمَّا سَمِعَ مِنْهُمَا فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ قِفَا فَوَقَفَا ثُمَّ قَالَ الرِّضَا عَلَيْهِ السَّلامُ صُبُّوا عَلَيْهِ مَاءَ وَرْدٍ وَطَيِّبُوهُ فَفُعِلَ ذَلِكَ بِهِ وَعَادَ الأَسَدَانِ يَقُولانِ أَتَأْذَنُ لَنَا أَنْ نُلْحِقَهُ بِصَاحِبِهِ الَّذِي أَفْنَيْنَاهُ قَالَ لا فَإِنَّ لِلَّهِ عَزَّ وَجَلَّ فِيهِ تَدْبِيراً هُوَ مُمْضِيهِ فَقَالا مَا ذَا تَأْمُرُنَا فَقَالَ عُودَا إِلَى مَقَرِّكُمَا كَمَا كُنْتُما فَعَادَا إِلَى الْمَسْنَدِ وَصَارَا صُورَتَيْنِ كَمَا كَانَتَا فَقَالَ الْمَأْمُونُ الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي شَرَّ حُمَيْدِ بْنِ مِهْرَانَ يَعْنِي الرَّجُلَ الْمُفْتَرَسَ ثُمَّ قَالَ لِلرِّضَا عَلَيْهِ السَّلامُ: يَا ابْنَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ هَذَا الأَمْرُ لِجَدِّكُمْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ثُمَّ لَكُمْ فَلَوْ شِئْتَ لَنَزَلْتُ عَنْهُ لَكَ فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ لَوْ شِئْتُ لَمَا نَاظَرْتُكوَلَمْ أَسْأَلْكَ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَعْطَانِي مِنْ طَاعَةِ سَائِرِ خَلْقِهِ مِثْلَ مَا رَأَيْتَ مِنْ طَاعَةِ هَاتَيْنِ الصُّورَتَيْنِ إِلا جُهَّالَ بَنِي آدَمَ فَإِنَّهُمْ وَإِنْ خَسِرُوا

only a group of those who have gone astray who rebel. Although they have only been at loss in what they gained, there is a reason for what the Honorable the Exalted has planned. And He has ordered me

not to object to you and be at your service no matter what you say, just as He appointed Joseph (a.s.) to act according to the will of the Pharaoh of Egypt. Thereafter, Al-Ma'mun humbled himself before Ar-Ridha' (a.s.) until Al-Ma'mun did to Ar-Ridha' (a.s.) what he did (i.e. poisoned the Imam (a.s.))."

1. That is the king of Egypt was a pagan while Joseph (a.s.) was a Prophet
2. He was referring to the picture of the two lions on the wall across from Al-Ma'mun's couch.
3. Even though we believe in miracles, Allameh al-Hilli has said that the commentator who has narrated this tradition is weak and lies at times. This has been expressed in Kholasatul Rijal.

Chapter 42: On the Plans of Al-Ma'mun for Fending off the People From the Meetings of Ar-Ridha' (a.s.), Belittling him, and on the Cursing of Al-Ma'mun

42-1 The following was narrated by Ali ibn Abdullah ibn al-Warraq, Al-Husayn ibn Ibrahim ibn Ahmad ibn Hisham al-Mo'addib, Hamza ibn Ahmad al-Alawi and Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with them - on the authority of Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Abdul Salam ibn Salih al-Harawi. The following was also narrated by Abu Muhammad Ja'far ibn Nu'aym ibn Shathan - may God be pleased with him - on the authority of Ahmad ibn Idris, on the authority of Ibrahim ibn Hashem, on the authority of Abdul Salam ibn Salih al-Harawi.

Al-Ma'mun was informed that Abal Hassan Ali ibn Musa Ar-Ridha' (a.s.) had held speech meetings, and the people were fascinated by his knowledge. Then Al-Ma'mun ordered his commissionaire Muhammad ibn Amr al-Toosi to fend off the people from attending the Imam's (a.s.) meetings. He also called Ar-Ridha' (a.s.) in. When Al-Ma'mun saw Ar-Ridha' (a.s.), he scolded and belittled him. Abul Hassan Ar-Ridha' (a.s.) left there in an angry state. He (a.s.) was moving his lips and saying, "I swear by the right of al-Mustafa (referring to the Prophet Muhammad (S)), al-Murtadha (referring to Ali ibn Abi Talib (a.s.)) and the Principal of all Ladies (referring to the Blessed Lady Fatima (a.s.)) that I will curse him in such a way so as to remove the Honorable the Exalted God's protection and

حُظُوظَهُمْ فَلِلَّهِ عَزَّ وَجَلَّ فِيهِمْ تَدْبِيرٌ وَقَدْ أَمَرَنِي بِتَرْكِ الاعْتِرَاضِ عَلَيْكَ وَإِظْهَارِ مَا أَظْهَرْتُهُ مِنَ الْعَمَلِ مِنْ تَحْتِ يَدِكَ كَمَا أَمَرَ يُوسُفَ عَلَيْهِ السَّلامُ بِالْعَمَلِ مِنْ تَحْتِ يَدِ فِرْعَوْنِ مِصْرَ قَالَ فَمَا زَالَ الْمَأْمُونُ ضَئِيلاً إِلَى أَنْ قَضَى فِي عَلِيِّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ مَا قَضَى.

بابُ ذِكرِ ما أَتاهُ الْمَأمُونُ مِن طَردِ النَّاسِ عَنْ مَجْلِسَ الرِّضا عَلَيْهِ السَّلامُ

وَالإستِخفافَ بِهِ وَما كانَ مِن دُعائِهِ

1 ـ حَدَّثَنا عَلِيّ بْنِ عَبْدِ اللَّه بْنِ الوَرَّاقُ وَالحُسَيْنِ بْنِ إبْراهيمِ بْنِ أَحْمَدِ بْنِ هِشامِ المُؤَدِّبُ حَمْزَة بْنِ مُحَمَّدِ بْنِ أَحْمَد العَلَوِي وَأَحْمَدِ بْنِ زِيادِ بْنِ جَعْفَرِ الْهَمَذانيّ رَضِيَ اللَّهُ عَنْهُمْ أَخْبَرنا عَلِيّ بْنِ إبراهِيمِ بْنِ هاشِم، عَن أَبيهِ، عَن عَبْد السَّلامُ بْنِ صالِح الهَرَوِيّ وَحَدَّثَنا مُحَمَّد جَعْفَرِ بْنِ نُعَيْم بن شاذان رَضِيَ اللهُ عَنْهُ، عَن أَحْمَدِ بْنِ إدْرِيس، عَن إبْراهيمِ بْنِ هاشِم، عَن عَبْد السَّلامُ بْنِ صالِح الهَرَوِيّ قالَ: رُفِعَ إلَى الْمَأْمُونِ أَنَّ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ يَعْقِدُ مَجَالِسَ الْكَلامِ وَالنَّاسُ يَفْتَتِنُونَ بِعِلْمِهِ فَأَمَرَ مُحَمَّدَ بْنَ عَمْرٍو الطُّوسِيَّ حَاجِبَ الْمَأْمُونِ فَطَرَدَ النَّاسَ، عَن مَجْلِسِهِ وَأَحْضَرَهُ فَلَمَّا نَظَرَ إلَيْهِ زَبَرَهُ وَاسْتَخَفَّ بِهِ فَخَرَجَ أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ مَنْ عِنْدِهِ مُغْضَباً وَهُوَ يُدَمْدِمُ بِشَفَتَيْهِ وَيَقُولُ: وَحَقِّ الْمُصْطَفَى وَالْمُرْتَضَى وَسَيِّدَةِ النِّسَاءِ لأَسْتَنْزِلَنَّ مِنْ حَوْلِ اللَّهِ عَزَّ وَجَلَّ

support from him so much that the dogs of this town will throw him out of here and belittle him and the chosen, the regular members of his court. Then Ar-Ridha' (a.s.) went home and asked for some water to make ablutions. He made ablutions and said two units of prayers. Then in the second unit when it was time to say the hands raised-up supplications (*Qunut*), he said, "O God! O the Possessor of the Absolute Power, Extensive Mercy, Consecutive Blessings and Continued Good! O the One for whose characteristics there can be no examples cited! O the One for whose similitude there can be no examples cited! O the One whom no assisted ones can overcome! O the One who has created and provided sustenance; revealed and made eloquent; created and guided; destined and honored; organized and perfected; designed and beautified! O the One who has provided for proofs so perfect; blessings so complete; rewards so plentiful! O the One who is at such a zenith of Grandeur that it is beyond the ability of the viewers to see! O the One who is at such a deep level of Delicacy that it is beyond the ability of the thoughts to understand! O the One who is the Only one to rule, and there is no one to compete with You in the Domain of Thy Kingdom; O the One who is Unique in Greatness and there is no one to compete with His Almightiness! O the One due to whose Grandeur the minds of the intelligent ones are at a loss, and the eyes of the onlookers have lost their sight before seeing Him! O the Knower of the thoughts of the mystics! O the Witness to the viewing of those who see! O the One for whom the faces have fallen down in prostration due to His Might; and the heads have bowed down due to His Majesty; and the hearts have beaten fearing His appalling presence; and the veins of the neck strongly pulsate due to fearing Him. O the Initiator! O the Innovator! O the Powerful! O the Impenetrable! O the Sublime! Send Blessings upon the Prophet (S) as You honored the prayers for sending blessings upon him. Take my revenge against those who have oppressed me, belittled me, and have fended off the Shiites from my door. Make him taste the bitterness of humiliation and abasement as they made me taste it. Fend him off from the Threshold of Mercy as filth and contamination is fended off!"

Abu Salt Abdul Salam ibn Salih al-Harawi said, “The quake shook the town before he had finished saying his prayers. The whole town was in turmoil. There was loud screaming and crying heard. There was a lot of dirt and dust. I did not move until my Master (a.s.) had finished saying his

بِدُعَائِي عَلَيْهِ مَا يَكُونُ سَبَباً لِطَرْدِ كِلابِ أَهْلِ هَذِهِ الْكُورَةِ إِيَّاهُ وَاسْتِخْفَافِهِمْ بِهِ وَبِخَاصَّتِهِ وَعَامَّتِهِ ثُمَّ إِنَّهُ عَلَيْهِ السَّلامُ انْصَرَفَ إِلَى مَرْكَزِهِ وَاسْتَحْضَرَ الْمِيضَاةَ وَتَوَضَّأَ وَصَلَّى رَكْعَتَيْنِ وَقَنَتَ فِي الثَّانِيَةِ فَقَالَ اللَّهُمَّ يَا ذَا الْقُدْرَةِ الْجَامِعَةِ وَالرَّحْمَةِ الْوَاسِعَةِ وَالْمِنَنِ الْمُتَتَابِعَةِ وَالْآلاءِ الْمُتَوَالِيَةِ وَالْأَيَادِي الْجَمِيلَةِ وَالْمَوَاهِبِ الْجَزِيلَةِ يَا مَنْ لا يُوصَفُ بِتَمْثِيلٍ وَلا يُمَثَّلُ بِنَظِيرٍ وَلا يُغْلَبُ بِظَهِيرٍ يَا مَنْ خَلَقَ فَرَزَقَ وَأَلْهَمَ فَأَنْطَقَ وَابْتَدَعَ فَشَرَعَ وَعَلا فَارْتَفَعَ وَقَدَّرَ فَأَحْسَنَ وَصَوَّرَ فَأَتْقَنَ وَاحْتَجَّ فَأَبْلَغَ وَأَنْعَمَ فَأَسْبَغَ وَأَعْطَى فَأَجْزَلَ يَا مَنْ سَمَا فِي الْعِزِّ فَفَاتَ خَوَاطِرَ الأَبْصَارِ وَدَنَا فِي اللُّطْفِ فَجَازَ هَوَاجِسَ الأَفْكَارِ يَا مَنْ تَفَرَّدَ بِالْمُلْكِ فَلا نِدَّ لَهُ فِي مَلَكُوتِ سُلْطَانِهِ وَتَوَحَّدَ بِالْكِبْرِيَاءِ فَلا ضِدَّ لَهُ فِي جَبَرُوتِ شَأْنِهِ يَا مَنْ حَارَتْ فِي كِبْرِيَاءِ هَيْبَتِهِ دَقَائِقُ لَطَائِفِ الأَوْهَامِ وَحَسَرَتْ دُونَ إِدْرَاكِ عَظَمَتِهِ خَطَائِفُ أَبْصَارِ الأَنَامِ يَا عَالِمَ خَطَرَاتِ قُلُوبِ الْعَالَمِينَ وَيَا شَاهِدَ لَحَظَاتِ أَبْصَارِ النَّاظِرِينَ يَا مَنْ عَنَتِ الْوُجُوهُ لِهَيْبَتِهِ وَخَضَعَتِ الرِّقَابُ لِجَلالَتِهِ وَوَجِلَتِ الْقُلُوبُ مِنْ خِيفَتِهِ وَارْتَعَدَتِ الْفَرَائِصُ مِنْ فَرَقِهِ يَا بَدِيءُ يَا بَدِيعُ يَا قَوِيُّ يَا مَنِيعُ يَا عَلِيُّ يَا رَفِيعُ صَلِّ عَلَى مَنْ شَرَّفْتَ الصَّلاةَ بِالصَّلاةِ عَلَيْهِ وَانْتَقِمْ لِي مِمَّنْ ظَلَمَنِي وَاسْتَخَفَّ بِي وَطَرَدَ الشِّيعَةَ عَنْ بَابِي وَأَذِقْهُ مَرَارَةَ الذُّلِّ وَالْهَوَانِ كَمَا أَذَاقَنِيهَا وَاجْعَلْهُ طَرِيدَ الأَرْجَاسِ وَشَرِيدَ الأَنْجَاسِ قَالَ أَبُو الصَّلْتِ عَبْدُ السَّلامِ بْنُ صَالِحٍ الْهَرَوِيُّ فَمَا اسْتَتَمَّ مَوْلايَ عَلَيْهِ السَّلامُ دُعَاءَهُ حَتَّى وَقَعَتِ الرَّجْفَةُ فِي الْمَدِينَةِ وَارْتَجَّ الْبَلَدُ وَارْتَفَعَتِ الزَّعْقَةُ وَالصَّيْحَةُ وَاسْتَفْحَلَتِ النَّعْرَةُ وَثَارَتِ الْغَبَرَةُ وَهَاجَتِ الْقَاعَةُ فَلَمْ أُزَايِلْ مَكَانِي إِلَى أَنْ سَلَّمَ مَوْلايَ عَلَيْهِ السَّلامُ فَقَالَ لِي يَا أَبَا الصَّلْتِ اصْعَدِ

prayers. Then Ar-Ridha’ (a.s.) told me, “O Aba Salt! Go to the roof and look around. There you will see a hustler who incites the rebels. She is wearing dirty clothes. The people of this town call her *Samanah* since she is dumb and rude. She is using a piece of cane on which she has tied a piece of red cloth and uses it as her flag. She tries to make an army out of the rebels, lead them and guide the rebels to attack Al-Ma’mun’s palace and the houses of the army heads.”

I went up onto the roof and looked around. I could only see people with sticks in their hands and others with broken heads. I saw Al-Ma’mun leave the Shahjan Palace wearing armor and running away. I saw nothing more but noted that the apprentice of the phlebotomist threw a rock from the roof hitting Al-Ma’mun on the head. His helmet fell off and his head broke. His skull got so much injured that it seemed as if his brain was about to fall out. One of those who recognized Al-Ma’mun told the person who had thrown the rock, “Woe be to you! This is the Commander of the Faithful!” I heard *Samanah* tell him, “Shut up you bastard! Today is not the day to treat the people according to their ranks. If he was really the Commander of the Faithful, he would not have made pimps masters of virgins. Then they forced Al-Ma’mun and his troops out of town with the utmost degradation.

Chapter 43: On Poems About Patience and Silence in Front of the Ignorant, and Not Treating Friends With Reproach, and Attracting the Enemy So That He Becomes Friends and on Hiding Secrets

43-1 Muhammad ibn Musa ibn al-Mutawakkil, Muhammad ibn Isam al-Kolayni, Abu Muhammad Al-Hassan ibn Ahmad al-Mo'addib, Ali ibn Abdullah al-Warraq, Ali ibn Ahmad ibn Muhammad ibn Imran al-Daqqaq - may God be pleased with them - narrated that Muhammad ibn Yaqoob al-Kolayni - may God forgive him - quoted on the authority of Ali ibn Ibrahim Al-Alawi Al-Jawani, on the authority of Musa ibn Muhammad

السَّطْحَ فَإِنَّكَ سَتَرَى امْرَأَةً بَغِيَّةً عُثَّةً رِثَّةً مُهَيِّجَةَ الأَشْرَارِ مُتَّسِخَةَ الأَطْمَارِ يُسَمِّيهَا أَهْلُ هَذِهِ الْكُورَةِ سَمَانَةَ لِغَبَاوَتِهَا وَتَهَتُّكِهَا قَدْ أَسْنَدَتْ مَكَانَ الرُّمْحِ إِلَى نَحْرِهَا قَصَباً وَقَدْ شَدَّتْ وِقَايَةً لَهَا حَمْرَاءَ إِلَى طَرْفِهِ مَكَانَ اللِّوَاءِ فَهِيَ تَقُودُ جُيُوشَ الْقَاعَةِ وَتَسُوقُ عَسَاكِرَ الطَّغَامِ إِلَى قَصْرِ الْمَأْمُونِ وَمَنَازِلِ قُوَّادِهِ فَصَعِدْتُ السَّطْحَ فَلَمْ أَرَ إِلا نُفُوساً تَنْتَزِعُ بِالْعَصَا وَهَامَّاتٍ تُرْضَخُ بِالأَحْجَارِ وَلَقَدْ رَأَيْتُ الْمَأْمُونَ مُتَدَرِّعاً قَدْ بَرَزَ مِنْ قَصْرِ الشَّاهْجَانِ مُتَوَجِّهاً لِلْهَرَبِ فَمَا شَعَرْتُ إِلا بِشَاجِرْدِ الْحَجَّامِ قَدْ رَمَى مِنْ بَعْضِ أَعَالِي السُّطُوحِ بِلَبِنَةٍ ثَقِيلَةٍ فَضَرَبَ بِهَا رَأْسَ الْمَأْمُونِ فَأَسْقَطَتْ بَيْضَتَهُ بَعْدَ أَنْ شَقَّتْ جَلْدَةَ هَامَّتِهِ فَقَالَ لِقَاذِفِ اللَّبِنَةِ بَعْضُ مَنْ عَرَفَ الْمَأْمُونَ وَيْلَكَ أَمِيرَ الْمُؤْمِنِينَ فَسَمِعْتُ سَمَانَةَ تَقُولُ اسْكُتْ لا أُمَّ لَكَ لَيْسَ هَذَا يَوْمَ التَّمَيُّزِ وَالْمُحَابَاةِ وَلا يَوْمَ إِنْزَالِ النَّاسِ عَلَى طَبَقَاتِهِمْ فَلَوْ كَانَ هَذَا أَمِيرَ الْمُؤْمِنِينَ لَمَا سَلَّطَ ذُكُورَ الْفُجَّارِ عَلَى فُرُوجِ الأَبْكَارِ وَطُرِدَ الْمَأْمُونُ وَجُنُودُهُ أَسْوَأَ طَرْدٍ بَعْدَ إِذْلالٍ وَاسْتِخْفَافٍ شَدِيدٍ.

43

بابُ ذِكرِ ما أَنشَدَ الرِّضا عَلَيْهِ السَّلامُ الْمَأمُون مِنَ الشِّعْرَ فِي الْحِلْمِ وَالسُّكُوتِ عَنِ الجاهِلِ وَتَركِ عَتّابِ الصَّدِيقِ وَفِي اِستِجلابِ العَدُوِّ حَتّى يَكُون صَدِيقاً وَفِي كِتمانِ السِّرِّ

1 - حَدَّثَنا مُحَمَّدِ بْنِ مُوسَى المُتَوَكِّل رَضِيَ اللهُ عَنْهُ وَمُحَمَّدِ بْنِ مُحَمَّدِ بْنِ عصام الكُلَيْنِيُّ وَأَبُو مُحَمَّد الحَسَن بْن أَحْمَد المُؤَدِّبُ وَعَلِيّ بْن عَبْد الوَرَّاقُ وَعَلِيّ بْن أَحْمَد بْن مُحَمَّد بْن عِمْران الدَّقَّاق - رَضِيَ اللَّهُ عَنْهُمْ - قالُوا: حَدَّثَنا مُحَمَّدِ بْنِ يَعْقُوبِ الكُلَيْنِيُّ - رَحْمَةُ اللَّه - قالَ: حَدَّثَنا عَلِيّ بْنِ العَلَويّ الجوانِي عَنْ مُوسَى بْنِ مُحَمَّد المحاربي عَنْ رَجُل ذكر اِسْمُهُ

al-Moharibi, on the authority of a man whose name he had mentioned, on the authority of Abil Hassan

Ar-Ridha' (a.s.) that Al-Ma'mun asked the Imam (a.s.), "Have the people ever recited any poems for you?" He (a.s.) replied, "Yes. They have told me a lot." He said, "Then recite to us the best poem that they have recited to you about patience." He (a.s.) said,

Whenever I face someone lower than me
hurt me out of ignorance
I honor myself and
do not treat him out of ignorance, too.
If he equals me in terms of intelligence
I treat him with patience so as to be nobler than him.
And if he is higher than me in terms of nobility and sagacity
Then I recognize his right of superiority and nobility.

Then Al-Ma'mun said, "How excellent! Who said it?" He (a.s.) replied, "One of our youth." Al-Ma'mun said, "Please recite for us the best poem you have heard regarding remaining silent in the presence of the ignorant and not fighting with friends. He (a.s.) said,

My friend stays away from me to break up
I show him that there are means to break up.
I see that if I treat him with reproach
I have pushed him to break up
Then I consider to abandon reproach.
When I face an ignorant, selfish friend
Who believes in the feasibility of the unfeasible
I prefer to remain silent, perhaps
Silence is itself a form of response!

Al-Ma'mun said, "How excellent! Who has said it?" The Imam (a.s.) replied, "One of our youth." Al-Ma'mun said, "Please tell me the best poems about turning enemies into friends." He (a.s.) said,

عَن أَبي الحَسَن الرِّضا عَلَيْهِ السَّلامُ أَنَّ الْمَأْمُونَ قَالَ هَلْ رَوَيْتَ مِنَ الشِّعْرِ شَيْئاً فَقَالَ قَدْ رَوَيْتُ مِنْهُ الْكَثِيرَ فَقَالَ أَنْشِدْنِي أَحْسَنَ مَا رَوَيْتَهُ فِي الْحِلْمِ فَقَالَ عَلَيْهِ السَّلامُ:

إِذَا كَانَ دُونِي مَنْ بُلِيتُ بِجَهْلِهِ

أَبَيْتُ لِنَفْسِي أَنْ تُقَابِلَ بِالْجَهْلِ

وَإِنْ كَانَ مِثْلِي فِي مَحَلِّي مِنَ النُّهَى

أَخَذْتُ بِحِلْمِي كَيْ أُجَلَّ عَنِ الْمِثْلِ

وَإِنْ كُنْتُ أَدْنَى مِنْهُ فِي الْفَضْلِ وَالْحِجَى

عَرَفْتُ لَهُ حَقَّ التَّقَدُّمِ وَالْفَضْلِ

قَالَ لَهُ الْمَأْمُونُ: مَا أَحْسَنَ هَذَا هَذَا مَنْ قَالَهُ فَقَالَ بَعْضُ فِتْيَانِنَا قَالَ فَأَنْشِدْنِي أَحْسَنَ مَا رَوَيْتَهُ فِي السُّكُوتِ عَنِ الْجَاهِلِ وَتَرْكِ عِتَابِ الصَّدِيقِ فَقَالَ عَلَيْهِ السَّلامُ:

إِنِّي لَيَهْجُرُنِي الصَّدِيقُ تَجَنُّباً

فَأُرِيهِ أَنَّ لِهَجْرِهِ أَسْبَابا

وَأَرَاهُ إِنْ عَاتَبْتُهُ أَغْرَيْتُهُ

فَأَرَى لَهُ تَرْكَ الْعِتَابِ عِتَابا

وَإِذَا بُلِيتُ بِجَاهِلٍ مُتَحَكِّمٍ

يَجِدُ الْمحَالَ مِنَ الأُمُورِ صَوَابا

أَوْلَيْتُهُ مِنِّي السُّكُوتَ وَرُبَّمَا

كَانَ السُّكُوتُ عَنِ الْجَوَابِ جَوَابا

فَقَالَ لَهُ الْمَأْمُونُ: مَا أَحْسَنَ هَذَا هَذَا مَنْ قَالَهُ فَقَالَبَعْضُ فِتْيَانِنَا قَالَ فَأَنْشِدْنِي أَحْسَنَ مَا رَوَيْتَهُ فِي اسْتِجْلابِ الْعَدُوّ حَتَّى يَكُونَ صَدِيقاً فَقَالَ عَلَيْهِ السَّلامُ:

Treating ogres with friendship I have overcome them
And have heavily burdened them under my debt by forgiving.
One who does not fend off the wicked deeds of his enemy with friendliness
Has not learned toleration from the highest ranks.
I have not seen any faster way to alleviate
Old grudges than with quick friendliness.

Then Al-Ma'mun said, "How excellent! Who has said it?" The Imam (a.s.) replied, "One of our youth." Al-Ma'mun said, "Please tell me the best poems about hiding secrets." He (a.s.) said,

I am used to forgetting secrets
so that I do not spread them around.
Then guard the secrets you know by forgetting them.
I fear that I might remember it
And my heart may spread it around.
It is probable that one does not divulge a secret, but so often
It comes to his mind that he cannot bear to keep it imprisoned!

Then Al-Ma'mun said, "What would you say if you want the people to throw dirt over a book?"1 The Imam (a.s.) replied, "I would say: *'Tarrab*." Al-Ma'mun said, "What if it is from *'al-Sahha*?" He (a.s.) replied, *"Sahe."* He asked, "What about *'Tayn*?" He (a.s.) replied, "*'Tayyan.*" Then Al-Ma'mun told his servant, "Pour dirt over this writing and fold it. Place it in clay and seal it.2 Then send it to Al-Fadhl ibn Sahl. Take three hundred thousand *Dirhams* from him for Abil Hassan (a.s.)."

The author of this book (a.s.heikh Sadooq) – may God be pleased with him – said, "What Ar-Ridha' (a.s.) accepted from Al-Ma'mun is similar to what the Prophet (S) accepted from the kings, and is similar to what Al-Hassan ibn Ali (a.s.) accepted from Mo'awiya, and the other Immaculate Imams (a.s.) accepted from the Caliphs. It is proper for one to accept things when the whole world belongs to him and they confiscate it all, but return some of it to him."

وَذِي غِلَّةٍ سَالَمْتُهُ فَقَهَرْتُهُ

فَأَوْقَرْتُهُ مَنّي لِعَفْوِ التَّجَمُّلِ

وَمَنْ لا يُدَافِعْ سَيِّئَاتِ عَدُوِّهِ

بِإِحْسَانِهِ لَمْ يَأْخُذِ الطَّوْلَ مِنْ عَلُ

وَلَمْ أَرَ فِي الأَشْيَاءِ أَسْرَعَ مَهْلَكاً

لِغَمْرٍ قَدِيمٍ مِنْ وِدَادٍ مُعَجَّلٍ

فَقَالَ لَهُ الْمَأْمُونُ: مَا أَحْسَنَ هَذَا هَذَا مَنْ قَالَهُ فَقَالَ بَعْضُ فِتْيَانِنَا فَقَالَ فَأَنْشِدْنِي أَحْسَنَ مَا رَوَيْتَهُ فِي كِتْمانِ السِّرِّ فَقَالَ عَلَيْهِ السَّلامُ:

وَإِنِّي لأَنْسَى السِّرَّ كَيْلا أُذِيعَهُ

فَيَا مَنْ رَأَى سِرّاً يُصَانُ بِأَنْ يُنْسَى

مَخَافَةَ أَنْ يَجْرِيَ بِبَالِي ذِكْرُهُ

فَيَنْبِذَهُ قَلْبِي إِلَى مُلْتَوَى حَشا

فَيُوشِكُ مَنْ لَمْ يُفْشِ سِرّاً وَجَالَ فِي

خَوَاطِرِهِ أَنْ لا يُطِيقَ لَهُ حَبْسا

فَقَالَ لَهُ الْمَأْمُونُ: إِذَا أَمَرْتَ أَنْ تُتَرَّبَ [يُتَرَّبَ] الْكِتَابُ كَيْفَ تَقُولُ قَالَ تَرِّبْ قَالَ فَمِنَ السَّحَا قَالَ سَحِّ قَالَ فَمِنَ الطِّينِ قَالَ طَيِّنْ فَقَالَ يَا غُلامُ تَرِّبْ هَذَا الْكِتَابَ وَسَحِّهِ وَطَيِّنْهُ وَامْضِ بِهِ إِلَى الْفَضْلِ بْنِ سَهْلٍ وَخُذْ لابِي الْحَسَنِ ثَلاثَمِائَةِ أَلْفِ دِرْهَمٍ.

قالَ مُصنّفُ هذا الْكِتاب رَضِيَ اللهُ عَنْهُ: كانَ سَبِيل ما يُقَبِّلُهُ الرِّضا عَلَيْهِ السَّلامُ مِن الْمَأمُون سَبِيل ما كانَ يُقَبِّلُهُ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِنَ الملوك وَسَبِيل ما كانَ يَقبَلُهُ الحَسَن بْن عَلِيعَلَيْهِمَا السَّلاَمُ مِن مُعاوِيَةَ وَسَبِيل ما كانَ يُقَبِّلُهُ الأَئِمَّةِ مِنْ آبائِهِ عَلَيْهِ السَّلامُ مِنَ الخُلَفاءِ وَمَنْ كانَتْ الدُّنْيا كُلِّها لَهُ فَغُلِبَ عَلَيْها ثُمَّ أُعْطِيَ بَعْضَها فَجائِزٌ لَهُ أَن يَأْخُذُه.

Other Poems Which Ar-Ridha' (a.s.) Used to Read and Draw Similitudes From

43-2 Ali ibn Muhammad ibn Imran al-Daqqaq - may God be pleased with him - narrated that Muhammad ibn Abdullah al-Kufi quoted on the authority of Sahl ibn Ziyad al-Adami, on the authority of Abdul Adheem ibn Abdullah Al-Hassani, on the authority of Mo'ammar ibn Khallad and others that they went to see Ar-Ridha' (a.s.). One of them asked Ar-Ridha' (a.s.), "May we be your ransom! Why do you look so pale?" The Imam (a.s.) replied, "I stayed up last night and was thinking about the following poem by Marvan ibn Abi Hafsat:

How come it could not be that
The children of the daughter inherit instead of paternal uncles.

Then I went to sleep and saw someone holding onto the door frame and saying:

How come it could not be that
The pagans be the pillars of Islam?
The children of the daughter inherit from their grandfather
While the uncle is abandoned without any share.
How could the one captured and freed inherit?[3]
Many of the captured confessed fearing the sword.
And the Qur'an informed you about the nobility of the one
And has told you about all the relevant decrees.
Indeed the son of Fatima, well-known by his name
Is the one to inherit from the Prophet from his paternal uncles.
But the son of Notayla[4] will stand wondering on the side
Crying while the relatives sympathize.

وَمِمَّا أَنشَدَهُ الرِّضا عَلَيْهِ السَّلامُ وَتَمَثَّلَ بِهِ:

2 ـ حَدَّثَنا عَلِيّ بْنِ أَحْمَد بْنِ مُحَمَّد بْنِ عِمْران الدَّقَّاق رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّد بْنِ أَبِيالكُوفِي عَنْ سَهْل بْنِ زِياد الأَدَمِي، عَن عَبْد العَظِيم بْنِ عَبْد اللَّه الحَسَنِيّ، عَن عَبْد السَّلامُ بْنِ صالِح الهروي قالَ: حَدَّثَني معمر بْنِ خلاد وَجَماعَةِ قالُوا: دَخَلْنَا عَلَى الرِّضَا عَلَيْهِ السَّلامُ فَقَالَ لَهُ بَعْضُنَا جَعَلَنِيَ اللَّهُ فِدَاكَ مَا لِي أَرَاكَ مُتَغَيِّرَ الْوَجْهِ فَقَالَ عَلَيْهِ السَّلامُ إِنِّي بَقِيتُ لَيْلَتِي سَاهِراً مُفَكِّراً فِي قَوْلِ مَرْوَانَ بْنِ أَبِي حَفْصَةَ

أَنَّى يَكُونُ وَلَيْسَ ذَاكَ بِكَائِنٍ

لِبَنِي الْبَنَاتِ وِرَاثَةُ الأَعْمَامِ

ثُمَّ نِمْتُ فَإِذَا أَنَا بِقَائِلٍ قَدْ أَخَذَ بِعِضَادَتَيِ الْبَابِ وَهُوَ يَقُولُ:

أَنَّى يَكُونُ وَلَيْسَ ذَاكَ بِكَائِنٍ

لِلْمُشْرِكِينَ دَعَائِمُ الإِسْلامِ

لِبَنِي الْبَنَاتِ نَصِيبُهُمْ مِنْ جَدِّهِمْ

وَالْعَمُّ مَتْرُوكٌ بِغَيْرِ سِهَامِ

مَا لِلطَّلِيقِ وَلِلتُّرَاثِ وَإِنَّمَا

سَجَدَ الطَّلِيقُ مَخَافَةَ الصَّمْصَامِ

قَدْ كَانَ أَخْبَرَكَ الْقُرْآنُ بِفَضْلِهِ

فَمَضَى الْقَضَاءُ بِهِ مِنَ الْحُكَّامِ

إِنَّ ابْنَ فَاطِمَةَ الْمُنَوَّهَ بِاسْمِهِ

حَازَ الْوِرَاثَةَ عَنْ بَنِي الأَعْمَامِ

وَبَقِيَ ابْنُ نَثْلَةَ وَاقِفاً مُتَرَدِّداً

يَرِثِي وَيُسْعِدُهُ ذَوُو الأَرْحَامِ

43–3 (The author of the book narrated) my father – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of Ibrahim ibn Hashem, on the authority of Abdullah ibn Mogheera that he had heard Abal Hassan Ar–Ridha' (a.s.) say:

Now you live in a residence short–lived
In which your deeds are accepted indeed.
See you not how death encompasses us all
And destroys our aspirations all.
There you rush to fulfill your lustful desires
And procrastinate your repentance
But death will overcome you by surprise
But what will the intelligent learn from this?

43–4 In the year 314 A.H. (925 A.D.) Al–Hassan ibn Abdullah ibn Sa'eed Al–Askari narrated that Abu Bakr Ahmad ibn Muhammad ibn Al–Fadhl – known as ibn al–Khabbaz – quoted on the authority of Ibrahim ibn Ahmad al–Katib, on the authority of Ahmad ibn Al–Husayn – Abil Fay'yaz's secretary, on the authority of his father, "We were present in the meeting held by Ali ibn Musa (a.s.). A man complained about his brother. Then the Imam (a.s.) said,

Forgive your brother for his sins.
Cover up and hide his imperfections.
Calmly bear the accusations of the fools
And leave to time their declamations.
Be noble and do not respond
And entrust all oppressors to the Reckoner!"

43–5 Muhammad ibn Musa al–Mutawakkil narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of al–Rayyan ibn al–Salt, "Ar–Ridha' (a.s.) recited the following poem about Abdul Muttalib for me.

3 ـ حَدَّثَنا أَبي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه، عَن إِبْراهيمِ بْنِ هاشِم، عَن عَبْدِ اللَّه بْنِ المغيرة قالَ سَمِعْتُ أَبَا الحَسَن الرِّضا عَلَيْهِ السَّلامُ يَقُولُ:

إِنّكَ فِي دَارٍ لَهَا مُدَّةٌ

أَلا تَرَى الْمَوْتَ مُحِيطاً بِهَا

تُعَجِّلُ الْذَّنْبَ لِمَا تَشْتَهِي

وَالْمَوْتُ يَأْتِي أَهْلَهُ بَغْتَةً

يُقْبَلُ فِيهَا عَمَلُ العَامِلِ

يَكْذِبُ فِيهَا أَمَلُ الآمِلِ

وَتَأْمَلُ التَّوْبَةَ فِي قَابِلِ

مَا ذَاكَ فِعْلُ الْحَازِمِ الْعَاقِلِ

4 ـ حَدَّثَنا الحَسَن بْنِ عَبْدِ اللَّه بْنِ سَعِيدُ العسكري

قالَ أَخْبَرَنِي أَبُو بَكْرِ أحْمَد بْنِالفَضْلِ المَعْرُوف بِإِبْنِ الخَبّاز سِنَةَ أَرْبَعَ عَشَرة وَثَلاثِمائَةٍ قالَ: حَدَّثَنا إِبْراهيم بْن أحْمَد الكاتب قالَ: حَدَّثَنا أَحْمَدِ بْنِ الحُسَيْن كاتب أَبي الفياض، عَن أَبيهِ قالَ: حَضَرْنَا مَجْلِسَ عَلِيّ بْن مُوسَى الرِّضَا عَلَيْهِ السَّلامُ فَشَكَا رَجُلٌ أَخَاهُ فَأَنْشَأَ يَقُولُ:

اعْذُرْ أَخَاكَ عَلَى ذُنُوبِهِ

وَاسْتُرْ وَغَطِّ عَلَى عُيُوبِهِ

وَاصْبِرْ عَلَى بَهَتِ السَّفِيهِ

وَلِلزَّمَانِ عَلَى خُطُوبِهِ

وَدَعِ الْجَوَابَ تَفَضُّلاً

وَكِلِ الظَّلُومَ إِلَى حَسِيبِه

5 ـ حَدَّثَنا مُحَمَّدِ بْنِ مُوسَى بْنِ المُتَوَكِّل قالَ: حَدَّثَنا عَلِيّ بْنِ إبراهِيمِ بْنِ هاشِم، عَن أَبيهِ، عَن الرَّيانِ بْنِ الصَّلْت قالَ: أَنْشَدَنِي الرِّضَا عَلَيْهِ السَّلامُ لِعَبْدِ الْمُطَّلِبِ:

The people all find fault with time
But we ourselves are the fault of the time.
We blame the time, but the fault is in us.
If the time could talk, it would make fun of us.
In fact, wolves tear down their enemies, but do not eat their meat.
But some of us clearly eat other people's meat (gossiping).
We dress nice to fool the people well
Woe be to those who are strange and know us not well."

43-6 Abul Abbas Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God forgive him - narrated that Abu Sa'eed Al-Husayn ibn Ali al-Adawi quoted on the authority of al-Haytham ibn Abdullah al-Romani that Ali ibn Musa Ar-Ridha' (a.s.) quoted on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of Ali ibn Al-Husayn (a.s.), on the authority of his father (a.s.), "The Commander of the Faithful (a.s.) said,

He created the creatures with His Ability.
Some are generous and some are miserly
But the generous ones are in comfort
But the miserly has long misery."

43-7 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Muhammad ibn Yahya ibn Abi Ebad, on the authority of his uncle, "Although Ar-Ridha' (a.s.) rarely recited poems, one day I heard him (a.s.) recite the following poem:

We all hope death to grant us more time
While death itself destroys all hopes.
Let not false hopes fool you.
Be moderate and abandon falsehood.
This world is like a vanishing shade
A temporary resting place for riders
Who shall depart it shortly later.

يَعِيبُ النَّاسُ كُلّهُمُ الزَّمانا

نَعِيبُ زَمانَنَا وَالْعَيْبُ فِينَا

وَإِنَّ الذِّئْبَ يَتْرُكُ لَحْمَ ذِئْبٍ

لَبِسْنَا لِلْخِدَاعِ مُسُوكَ طِيبٍ

وَما لِزَمَانِنَا عَيْبٌ سِوانَا

وَلَوْ نَطَقَ الزَّمَانُ بِنَا هَجَانَا

وَيَأْكُلُ بَعْضُنا بَعْضاً عَيانَا

وَوَيْلٌ لِلْغَرِيبِ إِذَا أَتَانَا

6 ـ حَدَّثَنا أَبُو العَبَّاسِ مُحَمَّدِ بْنِ إِبْراهيمِ بْنِ إِسْحاق الطَّالِقانِيُّرحمه الله قالَ: حَدَّثَنا سَعِيدُ الحُسَيْنِ بْنِ عَلِى العدوي قالَ: حَدَّثَنا الهِيْثَم بْنِ عَبْدِ اللَّه الرمانِي قالَ: حَدَّثَنا عَلاىّ بْنِلرِّضا عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ، عَن أَبِيهِ جَعْفَرِ بْنِ مُحَمَّد عَلَيْهِ السَّلامُ، عَن أَبيهِ مُحَمَّدِ بْنِ عَلِى عَلَيْهِ السَّلامُ، عَن الحُسيْن عَنْ أَبِيهِ عَلَيْهِ السَّلامُ قالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ يَقُولُ:

خَلَقْتَ الْخَلائِقَ فِي قُدْرَةٍ

فَأَمّا السَّخِيُّ فَفِي رَاحَةٍ

فَمِنْهُمْ سَخِيٌّ وَمِنْهُمْ بَخِيلْ

وَأَمّا الْبَخِيلُ فَشُؤْمٌ طَوِيلْ

7 ـ حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْنِ بْنِ أَحْمَد الْبِيْهَقِيُّ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ يَحْيَى الصُّوْلِيُحَدَّثَنا مُحَمَّدِ بْنِ يَحْيَى بْنِ

أَبي عباد قالَ: حَدَّثَني عَمّي قالَ: سَمِعْتُ الرِّضَا عَلَيْهِ السَّلامُ يَوْماً يُنْشِدُ شِعْراً وَقَلِيلاً مَا كَانَ يُنْشِدُ شِعْراً:

كُلُّنَا نَأْمَلُ مَدّاً فِي الأَجَلْ

لا تَغُرَّنْكَ أَبَاطِيلُ الْمُنَى

إِنَّمَا الدُّنْيَا كَظِلٍّ زَائِلٍ

وَالْمَنَايَا هُنَّ آفَاتُ الأَمَلْ

وَالْزَمِ الْقَصْدَ وَدَعْ عَنْكَ الْعِلَلْ

حَلَّ فِيهِ رَاكِبٌ ثُمَّ رَحَلْ

Then I asked the Imam (a.s.), “May God honor you! Who recited this?” He (a.s.) replied, “An Iraqi has said it for you.” I said, “Abul al-Atahiya recited this to me regarding himself.” The Imam (a.s.) said, “Call him by his own name. Abandon calling people by names that are a form of a put down. Indeed God the Glorified the Highest said, *‘…nor call each other by* (*offensive*) *nicknames…’*[5] Perhaps the man detests this.”

43-8 Ahmad ibn Ziyad al-Hamadani – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Ibrahim ibn Muhammad Al-Hassani, “Al-Ma’mun sent a young girl to Abil Hassan Ar-Ridha’ (a.s.). Upon entering, she expressed her dislike of his white hair. When the Imam (a.s.) noticed this he returned her to Al-Ma’mun with the following poem that he (a.s.) himself composed:

My white hair informs me of the approach of my death
At old age one accepts advice
Yes, indeed youth passed and has ended now
And I will never experience its return
I cry and weep over it having gone by
And keep on calling it perhaps it hears my call
Ah! What I have lost
My lying self forces me to want it back

Beautiful women fear my white hair
But whoever stays too long will get old
I see the beautiful silver-colored women running away from me.
Now my share is their separation from me
If youth which has now gone by was my beloved friend
Now it is old age that is my friend
I will be in its company with piety until
The soon to arrive death separates us!

فَقُلْتُ: لِمَنْ هَذَا أَعَزَّ اللَّهُ الأَمِيرَ فَقَالَ لِعِرَاقِيٍّ لَكُمْ قُلْتُ أَنْشَدَنِيهِ أَبُو الْعَتَاهِيَةِ لِنَفْسِهِ فَقَالَ هَاتِ اسْمَهُ وَدَعْ عَنْكَ هَذَا إِنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى يَقُولُ وَلا تَنابَزُوا بِالأَلْقابِ وَلَعَلَّ الرَّجُلَ يَكْرَهُ هَذَا.

8 ـ حَدَّثَنا أَحْمَدِ بْنِ زِيادِ بْنِ جَعْفَر الْهَمَذانيّ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيّ بْنِ إِبراهِيمِ بْنِ هاشِم قالَ: حَدَّثَني إِبْراهيمِ بْنِ مُحَمَّد الحَسَنِيّ قالَ:

بَعَثَ الْمَأْمُونُ إِلَى أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ جَارِيَةً فَلَمَّا أُدْخِلَتْ إِلَيْهِ اشْمَأَزَّتْ مِنَ الشَّيْبِ فَلَمَّا رَأَى كَرَاهَتَهَا رَدَّهَا إِلَى الْمَأْمُونِ وَكَتَبَ إِلَيْهِ بِهَذِهِ الأَبْيَاتِ:

نَعَى نَفْسِي إِلَى نَفْسِي الْمَشِيبُ

فَقَدْ وَلَّى الشَّبَابُ إِلَى مَدَاهُ

سَأَبْكِيهِ وَأَنْدُبُهُ طَوِيلاً

وَهَيْهَاتَ الَّذِي قَدْ فَاتَ عَنِّي

وَرَاعَ الغَانِيَاتِ بَيَاضُ رَأْسِي

أَرَى البِيضَ الْحِسَانَ يَجِدْنَ عَنِّي

فَإِنْ يَكُنِ الشَّبَابُ مَضَى حَبِيباً

سَأَصْحَبُهُ بِتَقْوَى اللهِ حَتَّى

وَعِندَ الشَّيْبِ يَتَّعِظُ اللَّبِيبُ

فَلَسْتُ أَرَى مَوَاضِعَهُ يَئُوبُ

وَأَدْعُوهُ إِلَيَّ عَسَى يُجِيبُ

تُمَنِّينِي بِهِ النَّفْسُ الْكَذُوبُ

وَمَنْ مُدَّ البَقَاءُ لَهُ يَشِيبُ

وَفِي هِجْرَانِهِنَّ لَنَا نَصِيبُ

فَإِنَّ الشَّيْبَ أَيْضاً لِي حَبِيبُ

يُفَرِّقَ بَيْنَنا الأَجَلُ القَرِيبُ

43-9 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Abu Thakwan, on the authority of Ibrahim ibn Al-Abbas that Ar-Ridha' (a.s.) often recited the following:

When you are blessed by goodness do not get dazzled by that, but
keep on asking God to keep you healthy and perfect the blessings.

1. They used to pour some soft dirt over what they wrote in ink so that it would dry.
2. They used to place letters in clay and seal them so that no one could see the contents except for the one to whom it was addressed.
3. Referring to Abbas ibn Abdul Mottalib who was amongst the enemy troops and was enslaved by the Muslims and was later freed.

4. Bint Jinab – the mother of Abbas ibn Mottalib
5. Qur'an, 49:11

Chapter 44: On Ar-Ridha"s Noble Characteristics and His Worshipping

44-1 In the year 352 A.H. (962 A.D.) Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi in Neishaboor narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Oun ibn Muhammad, on the authority of Abi Abbad, "Ar-Ridha' (a.s.) sat on straw mats in the summer, and sackcloth in the winter. He (a.s.) usually wore rough clothes except for when he (a.s.) wanted to visit the people. Then he (a.s.) wore better clothes."

44-2 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Jabala ibn Muhammad al-Kufi, on the authority of Isa ibn Himad ibn Isa, on the authority of his father, on the authority of Ar-Ridha' (a.s.), on the authority of his father (a.s.) that Ja'far ibn Muhammad (a.s.) said, "When someone asks me for something, I rush to fulfill it fearing that he might no longer have that need and I do not get to fulfill his need on time."[1]

44-3 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of his paternal grandmother called Qadr, "I was purchased along with other female slaves in Kufa where I was born. They took us to Al-Ma'mun. We benefited from food, drinks, perfumes and a lot of money in his paradise-like house. Al-Ma'mun bestowed me upon Ar-Ridha' (a.s.). When I went to his house, I lost all those benefits. A woman was hired as our teacher. She woke us up at night to pray. This was really hard on us and we all wished we could leave there. Then he (a.s.) donated me to your grandfather Abdullah ibn Abbas. When I went to his house, it was as if I had gone to Heaven."

9 ـ حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْنِ بْنِ أحْمَد الْبِيْهَقِيُّ قالَ: حَدَّثَني مُحَمَّدِ بْنِ يَحْيَى الصُّولِيُّ قالَ: حَدَّثَنا أَبُو ذَكوانُ قالَ: حَدَّثَنا إِبْراهيمِ بْنِ العَبَّاسِ قالَ: كَانَ الرِّضَا عَلَيْهِ السَّلامُ يُنْشِدُ كَثِيراً:

إِذَا كُنْتَ فِي خَيْرٍ فَلا تَغْتَرِرْ بِهِ

وَلَكِنْ قُلِ اللَّهُمَّ سَلِّمْ وَتَمِّم

بابُ فِي ذِكرِ أَخلاقِ الرِّضا الكَرِيمَة وَوَصفِ عِبادَتِهِ عَلَيْهِ السَّلامُ

1 ـ حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْن بْن أحْمَد الْبَيْهَقِيُّ بِنَيْسابُورَ سَنَةَ اِثْنَتَيْن وَخَمْسِينَ‌وَثَلاثِمائَةٍ قالَ: حَدَّثَنا مُحَمَّد بْن يَحْيَى الصُّولِيُّ قالَ: حَدَّثَنا عَوْنُ بْن مُحَمَّد، عَن أَبي عباد قالَ: كَانَ جُلُوسُ الرِّضَا عَلَيْهِ السَّلامُ فِي الصَّيْفِ عَلَى حَصِيرٍ وَفِي الشِّتَاءِ عَلَى مِسْحٍ وَلُبْسُهُ الْغَلِيظَ مِنَ الثِّيَابِ حَتَّى إِذَا بَرَزَ لِلنَّاسِ تَزَيَّنَ لَهُم.

2 ـ حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْن بْن أحْمَد الْبَيْهَقِيُّ قالَ: حَدَّثَنا مُحَمَّد بْن يَحْيَى الصُّولِيُّحَدَّثَنا جَبَلَةَ بْن مُحَمَّد الكُوفِي قالَ: حَدَّثَنا عِيسَى بْن حَمَّادٍ بْن عِيسَى، عَن أَبيهِ، عَن عَلَيْهِ السَّلامُ، عَن أَبِيهِ عَلَيْهِ السَّلامُ أَن جَعْفَرِ بْن مُحَمَّد عَلَيْهِ السَّلامُ كانَ يَقُولُ: إِنَّ الرَّجُلَ لَيَسْأَلُنِي الْحَاجَةَ فَأُبَادِرُ بِقَضَائِهَا مَخَافَةَ أَنْ يَسْتَغْنِيَ عَنْهَا فَلا يَجِدُ لَهَا مَوْقِعاً إِذَا جَاءَتْهُ.

3 ـ حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْن بْن أحْمَد الْبَيْهَقِيُّ قالَ: حَدَّثَنا مُحَمَّد بْن يَحْيَى الصُّولِيُّ قالَ: حَدَّثَتْنِي جَدَّتِي أُمُّ أَبِي وَاسْمُهَا عُذْرٌ قَالَتِ اشْتُرِيتُ مَعَ عِدَّةِ جِوَارٍ مِنَ الْكُوفَةِ وَكُنْتُ مِنْ مُوَلَّدَاتِهَا قَالَتْ فَحُمِلْنَا إِلَى الْمَأْمُونِ فَكُنَّا فِي دَارِهِ فِي جَنَّةٍ مِنَ الأَكْلِ وَالشُّرْبِ وَالطِّيبِ وَكَثْرَةِ الدَّنَانِيرِ فَوَهَبَنِي الْمَأْمُونُ لِلرِّضَا عَلَيْهِ السَّلامُ فَلَمَّا صِرْتُ فِي دَارِهِ فَقَدْتُ جَمِيعَ مَا كُنْتُ فِيهِ مِنَ النَّعِيمِ وَكَانَتْ عَلَيْنَا قَيِّمَةٌ تُنَبِّهُنَا مِنَ اللَّيْلِ وَتَأْخُذُنَا بِالصَّلاةِ وَكَانَ ذَلِكَ مِنْ أَشَدِّ مَا عَلَيْنَا فَكُنْتُ أَتَمَنَّى الْخُرُوجَ مِنْ دَارِهِ إِلَى أَنْ وَهَبَنِي لَجَدِّكَ عَبْدَ اللَّهِ بْنَ الْعَبَّاسِ فَلَمَّا صِرْتُ إِلَى مَنْزِلِهِ كَأَنِّي قَدْ أُدْخِلْتُ الْجَنَّةَ.

Al-Sowli added, “I have never seen any woman more generous and intelligent than my grandmother. She died in the year 270 A.H. (882 A.D.) after living nearly one hundred years. The people often asked her about Ar-Ridha’ (a.s.). She replied, “I do not remember anything about him except that he used to evaporate Indian aloes-wood, and then put on rose water and musk. He always said his morning prayer on time at the beginning of the time to pray. Then he prostrated and did not raise his head from that state until sunrise. He would then get up and go to attend to the needs of the people or ride. No one was able to raise his voice in his house – no matter whom he was. He always spoke gently and slowly with the people.

My grandfather always sought blessings on account of this female slave. On the same day that she was donated to him, he made a covenant with her to set her free after his death. Once when my grandfather’s maternal uncle, who was a poet called Al-Abbas ibn al-Ahnaf, went to see him and saw her he became interested in her. He told my grandfather, “Can you give her to me?” My grandfather said, “She has been designated to be set free after my death.” Then Al-Abbas ibn al-Ahnaf said,

O Qadr! Deceit got adorned by your name being deceit
However, the world mistreated him who well did you treat.

44–4 Al–Hakim Abu Ali Al–Husayn ibn Ahmad al–Bayhaqi narrated that Muhammad ibn Yahya al–Sowli quoted on the authority of Abu Thakwan that Ibrahim ibn Al–Abbas said, “I never saw that Ar–Ridha’ (a.s.) be asked a question and he did not know the answer. I have never seen anyone more knowledgeable than him (a.s.) from the beginning of history up until his time. Al–Ma’mun constantly tested him (a.s.) by questioning and he (a.s.) always responded. He cited all his words, answers and similitude from the Qur’an. He read the Qur’an completely once every three days. He (a.s.) used to say, “I can read all the way through the Qur’an even faster if I wish. But in the way I read it now, I ponder over the meanings and on the occasions in which the verses have been revealed, and the time of their revelation. That is why it takes three whole days and nights.” One of his famous sayings is, “Minor sins are the road to major sins. Whoever does not fear God when he commits a minor sin will not fear Him when committing a major sin. Even if God had not admonished the people regarding Heaven and Hell, it was obligatory for the people to obey Him and stay away from disobeying Him. This is due to the nobility and kindness that He has bestowed upon them and having brought them into existence from being non–existent which they did not deserve!”

قَالَ الصُّولِيُّ: وَمَا رَأَيْتُ امْرَأَةً قَطُّ أَتَمَّ مِنْ جَدَّتِي هَذِهِ عَقْلاً وَلا أَسْخَى كَفّاً وَتُوُفِّيَتْ فِي سَنَةِ سَبْعِينَ وَمِائَتَيْنِ وَلَهَا نَحْوُ مِائَةِ سَنَةٍ فَكَانَتْ تَسْأَلُ، عَنِ أَمْرِ الرِّضَا عَلَيْهِ السَّلامُ كَثِيراً فَتَقُولُ مَا أَذْكُرُ مِنْهُ شَيْئاً إِلا أَنِّي كُنْتُ أَرَاهُ يَتَبَخَّرُ بِالْعُودِ الْهِنْدِيِّ النِّيءِ وَيَسْتَعْمِلُ بَعْدَهُ مَاءَ وَرْدٍ وَمِسْكاً وَكَانَ عَلَيْهِ السَّلامُ إِذَا صَلَّى الْغَدَاةَ وَكَانَ يُصَلِّيهَا فِي أَوَّلِ وَقْتٍ ثُمَّ يَسْجُدُ فَلا يَرْفَعُ رَأْسَهُ إِلَى أَنْ تَرْتَفِعَ الشَّمْسُ ثُمَّ يَقُومُ فَيَجْلِسُ لِلنَّاسِ أَوْ يَرْكَبُ وَلَمْ يَكُنْ أَحَدٌ يَقْدِرُ أَنْ يَرْفَعَ صَوْتَهُ فِي دَارِهِ كَائِناً مَنْ كَانَ إِنَّمَا كَانَ يَتَكَلَّمُ النَّاسَ قَلِيلاً وَكَانَ جَدِّي عَبْدُ اللَّهِ يَتَبَرَّكُ بِجَدَّتِي هَذِهِ فَدَبَّرَهَا يَوْمَ وُهِبَتْ لَهُ فَدَخَلَ عَلَيْهِ خَالُهُ الْعَبَّاسُ بْنُ الأَخْنَفِ الْحَنَفِيُّ الشَّاعِرُ فَأَعْجَبَتْهُ فَقَالَ لِجَدِّي هَبْ لِي هَذِهِ الْجَارِيَةَ فَقَالَ هِيَ مُدَبَّرَةٌ فَقَالَ الْعَبَّاسُ بْنُ الأَخْنَفِ:

يَا عُذْرُ زُيِّنَ بِاسْمِكِ الْعُذْرُ

وَأَسَاءَ لَمْ يُحْسِنْ بِكِ الدَّهْر

4 ـ حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْن بْن أحْمَد الْبَيْهَقِيُّ قالَ: حَدَّثَنا مُحَمَّد بْن يَحْيَى الصُّوْلِيُّ حَدَّثَنا أَبُو ذكوان قالَ سَمِعْتُ إِبْراهِيم بْن العَبَّاس يَقُولُ: مَا رَأَيْتُ الرِّضَا عَلَيْهِ السَّلامُ سُئِلَ عَنْ شَيْءٍ قَطُّ إِلا عَلِمَهُ وَلا رَأَيْتُ أَعْلَمَ مِنْهُ بِمَا كَانَ فِي الزَّمَانِ إِلَى وَقْتِهِ وَعَصْرِهِ وَكَانَ الْمَأْمُونُ يَمْتَحِنُهُ بِالسُّؤَالِ عَنْ كُلِّ شَيْءٍ فَيُجِيبُ فِيهِ وَكَانَ كَلامُهُ كُلُّهُ وَجَوَابُهُ وَتَمَثُّلُهُ انْتِزَاعَاتٍ مِنَ الْقُرْآنِ وَكَانَ يَخْتِمُهُ فِي كُلِّ ثَلاثٍ وَيَقُولُ لَوْ أَرَدْتُ أَنْ أَخْتِمَهُ فِي أَقْرَبَ مِنْ ثَلاثَةٍ لَخَتَمْتُ وَلَكِنِّي مَا مَرَرْتُ بِآيَةٍ قَطُّ إِلا فَكَّرْتُ فِيهَا وَفِي أَيِّ شَيْءٍ أُنْزِلَتْ وَفِي أَيِّ وَقْتٍ فَلِذَلِكَ صِرْتُ أَخْتِمُ فِي كُلِّ ثَلاثَةِ أَيَّامٍ.

وَمِن كَلامِهِ عَلَيْهِ السَّلامُ المَشهُورِ قَولُهُ: الصَّغَائِرُ مِنَ الذُّنُوبِ طُرُقٌ إِلَى الْكَبَائِرِ وَمَنْ لَمْ يَخَفِ اللَّهَ فِي الْقَلِيلِ لَمْ يَخَفْهُ فِي الْكَثِيرِ وَلَوْ لَمْ يُخَوِّفِ اللَّهُ النَّاسَ بِجَنَّةٍ وَنَارٍ لَكَانَ الْوَاجِبُ عَلَيْهِمْ أَنْ يُطِيعُوهُ وَلا يَعْصُوهُ لِتَفَضُّلِهِ عَلَيْهِمْ وَإِحْسَانِهِ

إِلَيْهِمْ وَمَا بَدَأَهُمْ بِهِ مِنْ إِنْعَامِهِ الَّذِي مَا اسْتَحَقُّوهُ.

44–5 Tamim ibn Abdullah ibn Tamim al–Qurashi – may God be pleased with him – narrated that his father quoted on the authority of Ahmed ibn Ali Al–Ansari, on the authority of Raja ibn Abil Zah'hak, "Al–Ma'mun sent me in person to bring Ali ibn Musa (a.s.) from Medina. He ordered me to take him there by way of Basra, Ahwaz and Fars, but not by way of Qum. He ordered me to personally accompany and guard him (a.s.) day and night the whole way, until we reached our destination. I was constantly with him all the way from Medina to Marv. I swear by God that I have never seen any man more God–fearing than him, or anyone who remembers God as often as he (a.s.) does at all times, or fear God the Exalted the Honorable more than he (a.s.) does. He said his morning prayer as soon as the morning arrived. Then he (a.s.) sat down where he (a.s.) prayed and praised God, glorified Him, said that *God is the Greatest* and sent blessings upon the Prophet (S) until sunrise. Then he (a.s.) prostrated and remained in that state until the sun came up. He (a.s.) then got up and attended to the needs of the people and spoke with them. He (a.s.) advised them until the approach of noon. Then he (a.s.) made ablutions and returned to where he (a.s.) prayed. At noon he (a.s.) said six units of prayers[2]. He (a.s.) recited, *'In the Name of God, Most Gracious, Most Merciful. Praise be to God, the Cherisher and Sustainer of the world; Most Gracious, Most Merciful; Master of the Day of Judgment. Thee do we worship, and Thine aid we seek. Show us the straight way, the way of those on whom Thou hast bestowed Thy Grace, those whose* (*portion*) *is not wrath, and who go not astray.'*[3] and continued with (the verses), *'Say: O ye that reject Faith! I worship not that which ye worship, Nor will ye worship that which I worship. And I will not worship that which ye have been wont to worship, nor will ye worship that which I worship. To you be your Way, and to me mine.'*[4] In the first unit, he (a.s.) recited the Chapter *'Al–Fatiha* and followed it with (the verse), '*Say: He is God, the One and Only; God, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him'*[5] in the second unit. He (a.s.) recited likewise in the other four units and said the *Salam* after each two units. In each one, he said the *Qunut* in the second unit after reading the above verses and before bowing down. After saying each two units, he (a.s.) said the *'Azan* again and said another two units of prayers.

Then he (a.s.) recited the *Iqamah* and said his noon prayers. When he (a.s.) finished, he (a.s.) recited God's glorifications, praises, *'God is the Greatest'*,

5 ـ حَدَّثَنا تَمِيمُ بْنِ عَبْدِ اللَّه بْنِ تَمِيمُ القُرَشِي رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَني أَبي، عَن أَحْمَدِ بْنِ عَلِي الأَنْصارِي قالَ سَمِعْتُ رجاءَ بْنِ أَبي الضحاك يَقُولُ: بَعَثَنِي الْمَأْمُونُ فِي إِشْخَاصِ عَلِيِّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ مِنَ الْمَدِينَةِ وَأَمَرَنِي أَنْ آخُذَ بِهِ عَلَى طَرِيقِ الْبَصْرَةِ وَالأَهْوَازِ وَفَارِسَ وَلا آخُذَ بِهِ عَلَى طَرِيقِ قُمَّ وَأَمَرَنِي أَنْ أَحْفَظَهُ بِنَفْسِي بِاللَّيْلِ وَالنَّهَارِ حَتَّى أَقْدَمَ بِهِ عَلَيْهِ فَكُنْتُ مَعَهُ مِنَ الْمَدِينَةِ إِلَى مَرْوَ فَوَاللَّهِ مَا رَأَيْتُ رَجُلاً كَانَ أَتْقَى لِلَّهِ مِنْهُ وَلا أَكْثَرَ ذِكْراً لَهُ فِي جَمِيعِ أَوْقَاتِهِ مِنْهُ وَلا أَشَدَّ خَوْفاً لِلَّهِ عَزَّ وَجَلَّ كَانَ إِذَا أَصْبَحَ صَلَّى الْغَدَاةَ فَإِذَا سَلَّمَ جَلَسَ فِي مُصَلاهُ يُسَبِّحُ اللَّهَ وَيُحَمِّدُهُ وَيُكَبِّرُهُ وَيُهَلِّلُهُ وَيُصَلِّي عَلَى النَّبِيِّ وَآلِهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ يَسْجُدُ سَجْدَةً يَبْقَى فِيهَا حَتَّى يَتَعَالَى النَّهَارُ ثُمَّ أَقْبَلَ عَلَى النَّاسِ يُحَدِّثُهُمْ وَيَعِظُهُمْ إِلَى قُرْبِ الزَّوَالِ ثُمَّ جَدَّدَ وُضُوءَهُ وَعَادَ إِلَى مُصَلاهُ فَإِذَا زَالَتِ الشَّمْسُ قَامَ وَصَلَّى سِتَّ رَكَعَاتٍ يَقْرَأُ فِي الرَّكْعَةِ الأُولَى الْحَمْدَ وَقُلْ يَا أَيُّهَا الْكَافِرُونَ وَفِي الثَّانِيَةِ الْحَمْدَ وَقُلْ هُوَ اللَّهُ

أَحَدٌ وَيَقْرَأُ فِي الأَرْبَعِ فِي كُلِّ رَكْعَةٍ الْحَمْدُ لِلَّهِ وَقُلْ هُوَ اللَّهُ أَحَدٌ وَيُسَلِّمُ فِي كُلِّ رَكْعَتَيْنِ وَيَقْنُتُ فِيهِمَا فِي الثَّانِيَةِ قَبْلَ الرُّكُوعِ وَبَعْدَ الْقِرَاءَةِ ثُمَّ يُؤَذِّنُ ثُمَّ يُصَلِّي رَكْعَتَيْنِ ثُمَّ يُقِيمُ وَيُصَلِّي الظُّهْرَ فَإِذَا سَلَّمَ سَبَّحَ اللَّهَ وَحَمَّدَهُ وَكَبَّرَهُ وَهَلَّلَهُ مَا شَاءَ اللَّهُ ثُمَّ سَجَدَ سَجْدَةَ الشُّكْرِ يَقُولُ فِيهَا مِائَةَ مَرَّةٍ شُكْراً لِلَّهِ

'There is no god but God' for as many times as God had willed. He (a.s.) then prostrated and expressed his gratitude to God by saying *'Thanks be to God'* one hundred times. Once he (a.s.) finished his prostrations and lifted his head up, he (a.s.) stood up and performed another six units of prayers.

In each unit, he (a.s.) recited (the verse), 'In the Name of God, Most Gracious, Most Merciful. Praise be to God, the Cherisher and Sustainer of the world; Most Gracious, Most Merciful; Master of the Day of Judgment. Thee do we worship, and Thine aid we seek. Show us the straight way, The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.' He (a.s.) continued with the verse, 'Say: He is God, the One and Only; God, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him.' He (a.s.) said the 'Salam after each two units. In each one, he (a.s.) said the 'Qunut in the second unit after reading the above verses and before bowing down. After saying each two units, he (a.s.) said the 'Azan again and said another two units of recommendable ('Nafilah) prayers. He (a.s.) said the 'Qunut in the second unit, and after finishing the two units he (a.s.) stood up and started to say his afternoon prayers. When he (a.s.) finished saying his afternoon prayers, he (a.s.) sat down there and recited God's glorifications, praises, 'God is the Greatest', 'There is no god but God' as many times as God had willed.[6] He (a.s.) then prostrated and expressed his gratitude to God by saying 'Thanks be to God' one hundred times. When the sun set, he (a.s.) made ablutions again and said three units of evening prayers along with the 'Azan, 'Iqamah and 'Qunut in the second unit after reciting the verses and before bowing down. After finishing his prayers, he (a.s.) sat down there and recited God's glorifications in the same manner as expressed above. He (a.s.) then prostrated. When he (a.s.) finished his prostrations, he (a.s.) lifted his head up, but did not talk to anyone until he (a.s.) said four units of recommendable prayers (nafila) for the evening. In each two units, he (a.s.) said the 'Qunut in the second unit after reading the verses and before bowing down. He (a.s.) also finished each two units by saying the 'Salams. After reciting the 'Al-Fatiha in the first unit, he (a.s.) recited the verse 'Al-Jahd (of the Qur'an), 'Say: O ye that reject Faith!...'. After reciting the Al-Fatiha in the second unit, he (a.s.) recited the verses 'Say: He is God, the One and Only; God, the Eternal, Absolute; He begetteth not, nor is

فَإِذَا رَفَعَ رَأْسَهُ قَامَ فَصَلَّى سِتَّ رَكَعَاتٍ يَقْرَأُ فِي كُلِّ رَكْعَةٍ الْحَمْدُ لِلَّهِ وَقُلْ هُوَ اللَّهُ أَحَدٌ وَيُسَلِّمُ فِي كُلِّ رَكْعَتَيْنِ وَيَقْنُتُ فِي ثَانِيَةِ كُلِّ رَكْعَتَيْنِ قَبْلَ الرُّكُوعِ وَبَعْدَ الْقِرَاءَةِ ثُمَّ يُؤَذِّنُ ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَيَقْنُتُ فِي الثَّانِيَةِ فَإِذَا سَلَّمَ أَقَامَ وَصَلَّى الْعَصْرَ فَإِذَا سَلَّمَ جَلَسَ فِي مُصَلاهُ يُسَبِّحُ اللَّهَ وَيُحَمِّدُهُ وَيُكَبِّرُهُ وَيُهَلِّلُهُ مَا شَاءَ اللَّهُ ثُمَّ سَجَدَ سَجْدَةً يَقُولُ فِيهَا مِائَةَ مَرَّةٍ حَمْداً لِلَّهِ فَإِذَا غَابَتِ الشَّمْسُ تَوَضَّأَ وَصَلَّى الْمَغْرِبَ ثَلاثاً بِأَذَانٍ وَإِقَامَةٍ وَقَنَتَ فِي الثَّانِيَةِ قَبْلَ الرُّكُوعِ وَبَعْدَ الْقِرَاءَةِ فَإِذَا سَلَّمَ جَلَسَ فِي مُصَلاهُ يُسَبِّحُ اللَّهَ وَيُحَمِّدُهُ وَيُكَبِّرُهُ وَيُهَلِّلُهُ مَا شَاءَ اللَّهُ ثُمَّ يَسْجُدُ سَجْدَةَ الشُّكْرِ ثُمَّ رَفَعَ رَأْسَهُ وَلَمْ يَتَكَلَّمْ حَتَّى يَقُومَ وَيُصَلِّيَ أَرْبَعَ رَكَعَاتٍ بِتَسْلِيمَتَيْنِ يَقْنُتُ فِي كُلِّ رَكْعَتَيْنِ فِي الثَّانِيَةِ قَبْلَ الرُّكُوعِ وَبَعْدَ الْقِرَاءَةِ وَكَانَ يَقْرَأُ فِي الأُولَى مِنْ هَذِهِ الأَرْبَعِ الْحَمْدَ وَقُلْ يَا أَيُّهَا الْكَافِرُونَ وَفِي الثَّانِيَةِ الْحَمْدَ وَقُلْ هُوَ اللَّهُ

He begotten; And there is none like unto Him'[7] as he (a.s.) did in the rest of the units. Then he (a.s.) sat down after he had said the Salam and recited the glorifications following his prayers as much as God had willed. He (a.s.) then ate and rested until about one-third of the night was gone. He (a.s.) then got up and said four units of night prayer. He (a.s.) said the Qunut in the second unit after reading the verses and before bowing down. When he (a.s.) finished, he (a.s.) sat down there and mentioned the Exalted the Honorable God, glorifications, praises, 'God is the Greatest', 'There is no god but God' as many times as God had willed. He (a.s.) then prostrated and expressed his gratitude to God. He (a.s.) then went to sleep and woke up when two thirds of the night had passed. He (a.s.) brushed his teeth while reciting God's glorifications, praises, 'God is the Greatest', 'There is no god but God' and asking for repentance. He (a.s.) then made ablutions and stood up to say night prayers. He (a.s.) said four sets of two units of night prayers. In the first unit of each prayer, he (a.s.) recited the verse Al-Fatiha once and recited the verse 'Say: He is God, the One and Only; God, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him'[8] thirty times. He (a.s.) also said four units of Ja'far ibn Abi Talib (a.s.)[9] prayers as two sets of two units. He said the Qunut in the second unit of each set, before bowing down and after saying the glorifications. He (a.s.) considered it a part of the night prayer. He (a.s.) then stood up and said the other two units of prayers. In the first unit he (a.s.) recited the Al-Fatiha and recited the Sura of Mulk.[10]

In the second unit, he (a.s.) recited the *'Al-Fatiha* and recited the Sura of *ad-Dahr* (No. 76). Then he (a.s.) finished praying, stood up and started saying '*Al-Shaf'* prayers in which he recited the *Al-Fatiha* once and the *Al-Ikhlas* three times in each unit. Then he (a.s.) said the *Qunut* in the second unit after reciting the verses and before bowing down. When he (a.s.) finished, he (a.s.) stood up and said one unit of *Al-Witr* prayer in which he (a.s.) recited *Al-Fatiha* once and *Al-Ikhlas* three times, and *Al-Falaq* once, and *'An-Nas* once. He (a.s.) said the *'Qunut* after reciting the verse and before bowing down. In the *Qunut* he (a.s.) said, 'O my God! Please send blessings upon Muhammad (a.s.) and the Household of Muhammad (a.s.)! O my God! Please guide us amongst those whom Thou hath guided! Make us healthy and place us amongst those whom Thou hath made healthy! Be kind to us and place us amongst those whom Thou hath been kind to! Bless for us what Thou hath granted us! Protect us from the evil

أَحَدٌ ثُمَّ يَجْلِسُ بَعْدَ التَّسْلِيمِ فِي التَّعْقِيبِ مَا شَاءَ اللَّهُ.

حَتَّى يُمْسِيَ ثُمَّ يُفْطِرُ ثُمَّ يَلْبَثُ حَتَّى يَمْضِيَ مِنَ اللَّيْلِ قَرِيبٌ مِنَ الثُّلُثِ ثُمَّ يَقُومُ فَيُصَلِّي الْعِشَاءَ الْآخِرَةَ أَرْبَعَ رَكَعَاتٍ وَيَقْنُتُ فِي الثَّانِيَةِ قَبْلَ الرُّكُوعِ وَبَعْدَ الْقِرَاءَةِ فَإِذَا سَلَّمَ جَلَسَ فِي مُصَلاهُ يَذْكُرُ اللَّهَ عَزَّ وَجَلَّ وَيُسَبِّحُهُ وَيُحَمِّدُهُ وَيُكَبِّرُهُ وَيُهَلِّلُهُ مَا شَاءَ اللَّهُ وَيَسْجُدُ بَعْدَ التَّعْقِيبِ سَجْدَةَ الشُّكْرِ ثُمَّ يَأْوِي إِلَى فِرَاشِهِ فَإِذَا كَانَ الثُّلُثُ الأَخِيرُ مِنَ اللَّيْلِ قَامَ مِنْ فِرَاشِهِ بِالتَّسْبِيحِ وَالتَّحْمِيدِ وَالتَّكْبِيرِ وَالتَّهْلِيلِ وَالاسْتِغْفَارِ فَاسْتَاكَ ثُمَّ تَوَضَّأَ ثُمَّ قَامَ إِلَى صَلاةِ اللَّيْلِ فَصَلَّى ثَمَانِيَ رَكَعَاتٍ وَيُسَلِّمُ فِي كُلِّ رَكْعَتَيْنِ يَقْرَأُ فِي الأُولَيَيْنِ مِنْهَا فِي كُلِّ رَكْعَةٍ الْحَمْدَ مَرَّةً وَقُلْ هُوَ اللَّهُ أَحَدٌ ثَلاثِينَ مَرَّةً وَيُصَلِّي صَلاةَ جَعْفَرِ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ أَرْبَعَ رَكَعَاتٍ يُسَلِّمُ فِي كُلِّ رَكْعَتَيْنِ وَيَقْنُتُ فِي كُلِّ رَكْعَتَيْنِ فِي الثَّانِيَةِ قَبْلَ

الرُّكُوعِ وَبَعْدَ التَّسْبِيحِ وَيَحْتَسِبُ بِهَا مِنْ صَلاةِ اللَّيْلِ ثُمَّ يُصَلِّي الرَّكْعَتَيْنِ الْبَاقِيَتَيْنِ يَقْرَأُ فِي الأُولَى الْحَمْدَ وَسُورَةَ الْمُلْكِ وَفِي الثَّانِيَةِ الْحَمْدَ وَهَلْ أَتَى عَلَى الإِنْسَانِ ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيِ الشَّفْعِ يَقْرَأُ فِي كُلِّ رَكْعَةٍ مِنْهَا الْحَمْدَ مَرَّةً وَقُلْ هُوَ اللَّهُ أَحَدٌ ثَلاثَ مَرَّاتٍ وَيَقْنُتُ فِي الثَّانِيَةِ ثُمَّ يَقُومُ فَيُصَلِّي الْوَتْرَ رَكْعَةً يَقْرَأُ فِيهَا الْحَمْدَ وَقُلْ هُوَ اللَّهُ أَحَدٌ ثَلاثَ مَرَّاتٍ وَقُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مَرَّةً وَاحِدَةً وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ مَرَّةً وَاحِدَةً وَيَقْنُتُ فِيهَا قَبْلَ الرُّكُوعِ وَبَعْدَ الْقِرَاءَةِ وَيَقُولُ: فِي قُنُوتِهِ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَعَافِنَا فِيمَنْ عَافَيْتَ وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيمَا أَعْطَيْتَ وَقِنَا شَرَّ مَا قَضَيْتَ فَإِنَّكَ

which Thou hath destined (for the wicked ones)! As Thee are the One who destines. There is none to command Thee! Whomever Thee loveth will not be humiliated! Whomever Thee hath considered as an enemy will not be honored! O Our Lord! Thee are Blessed! Thee are High!' Then he (a.s.) said, 'I ask God for forgiveness and seek repentance from Him.' seventy times.

When he (a.s.) finished, he (a.s.) sat down and continued saying supplications after his prayers as many times as God had willed.

When the morning approached, he (a.s.) got up and said two units of morning prayers. He (a.s.) recited the Opening Chapter and the *'Al-Kafirun* Chapter in the first unit and the Opening Chapter and the *'Al-Ikhlas* Chapter in the second unit.

When the morning came, he (a.s.) said the *'Azan* and the '*Iqamah* and said two units of morning prayer. When he (a.s.) finished, he (a.s.) sat down and continued saying supplications until sunrise. He (a.s.) then fell in prostration and said Gratitude Prostrations until noon.

In all his obligatory prayers, he (a.s.) recited the Opening Chapter and *'Al-Qadr* Chapter in the first unit and recited the Opening Chapter and the *'Al-Ikhlas* Chapter in the second unit except for in the morning, noon and afternoon of Fridays on which he (a.s.) recited the Opening Chapter, the *'Al-Jom'a* Chapter and the *'Al-Munafiqin* Chapter. In the night prayer on Fridays, he (a.s.) recited the Opening Chapter and the *Al-Jum'a* Chapter in the first unit and the Opening Chapter and *Al-A'ala* Chapter in the second unit. In the morning prayer on Mondays and Thursdays, he (a.s.) recited the Opening Chapter and the *Al-Insan* Chapter in the first unit and the Opening Chapter and *Al-Ghashiya* Chapter in the second unit.

He (a.s.) said his evening, night, midnight, even[11], odd[12] and morning prayers aloud. He (a.s.) said his noon and afternoon prayers quietly. He (a.s.) recited the Glorifications at the end of each of them by saying *'Glory be to God, praise be to God, there is no god but God, God is the Greatest'* thrice. The *'Qunut* in all his prayers consisted of the following, *'O Lord! Forgive. Have Mercy regarding what evil You saw us do as You are the Magnificent the Most Generous.'* When he (a.s.) entered any town while he (a.s.) was fasting, he (a.s.) would make an explicit intention to stay there for ten days and not break his fast. When the evening came, he (a.s.) said his prayers before breaking his fast. However, he (a.s.) said his prayers in a

تَقْضِي وَلا يُقْضَى عَلَيْكَ إِنَّهُ لا يَذِلُّ مَنْ وَالَيْتَ وَلا يَعِزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ ثُمَّ يَقُولُ: أَسْتَغْفِرُ اللَّهَ وَأَسْأَلُهُ التَّوْبَةَ سَبْعِينَ مَرَّةً فَإِذَا سَلَّمَ جَلَسَ فِي التَّعْقِيبِ مَا شَاءَ اللَّهُ وَإِذَا قَرُبَ الْفَجْرُ قَامَ فَصَلَّى رَكْعَتَيِ الْفَجْرِ يَقْرَأُ فِي الأُولَى الْحَمْدَ وَقُلْ يَا أَيُّهَا الْكَافِرُونَ وَفِي الثَّانِيَةِ الْحَمْدَ وَقُلْ هُوَ اللَّهُ أَحَدٌ فَإِذَا طَلَعَ الْفَجْرُ أَذَّنَ وَأَقَامَ وَصَلَّى الْغَدَاةَ رَكْعَتَيْنِ فَإِذَا سَلَّمَ جَلَسَ فِي التَّعْقِيبِ حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ سَجَدَ سَجْدَتَيِ الشُّكْرِ حَتَّى يَتَعَالَى النَّهَارُ.

وَكَانَتْ قِرَاءَتُهُ فِي جَمِيعِ الْمَفْرُوضَاتِ فِي الأُولَى الْحَمْدَ وَإِنَّا أَنْزَلْنَاهُ وَفِي الثَّانِيَةِ الْحَمْدَ وَقُلْ هُوَ اللَّهُ أَحَدٌ إِلا فِي صَلاةِ الْغَدَاةِ وَالظُّهْرِ وَالْعَصْرِ يَوْمَ الْجُمُعَةِ فَإِنَّهُ كَانَ يَقْرَأُ فِيهَا بِالْحَمْدِ وَسُورَةِ الْجُمُعَةِ وَالْمُنَافِقِينَ وَكَانَ يَقْرَأُ فِي صَلاةِ الْعِشَاءِ الآخِرَةِ لَيْلَةَ الْجُمُعَةِ فِي الأُولَى الْحَمْدَ وَسُورَةَ الْجُمُعَةِ وَفِي الثَّانِيَةِ الْحَمْدَ وَسَبِّحْ وَكَانَ يَقْرَأُ فِي صَلاةِ الْغَدَاةِ يَوْمَ الإِثْنَيْنِ وَالْخَمِيسِ فِي الأُولَى الْحَمْدَ وَهَلْ أَتَى عَلَى الإِنْسَانِ وَفِي الثَّانِيَةِ الْحَمْدَ وَهَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ وَكَانَ يَجْهَرُ بِالْقِرَاءَةِ فِي الْمَغْرِبِ وَالْعِشَاءِ وَصَلاةِ اللَّيْلِ وَالشَّفْعِ وَالْوَتْرِ وَالْغَدَاةِ وَيُخْفِي الْقِرَاءَةَ فِي الظُّهْرِ وَالْعَصْرِ وَكَانَ يُسَبِّحُ فِي الأُخْرَاوَيْنِ يَقُولُ: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلا إِلَهَ إِلا اللَّهُ وَاللَّهُ أَكْبَرُ ثَلاثَ مَرَّاتٍ وَكَانَ قُنُوتُهُ فِي جَمِيعِ صَلَوَاتِهِ رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ أَنْتَ الأَعَزُّ الأَجَلُّ الأَكْرَمُ وَكَانَ إِذَا أَقَامَ فِي بَلْدَةٍ عَشَرَةَ أَيَّامٍ صَائِماً لا يُفْطِرُ فَإِذَا جَنَّ اللَّيْلُ بَدَأَ بِالصَّلاةِ قَبْلَ الإِفْطَارِ وَكَانَ فِي الطَّرِيقِ يُصَلِّي فَرَائِضَهُ رَكْعَتَيْنِ رَكْعَتَيْنِ إِلاّ الْمَغْرِبَ فَإِنَّهُ كَانَ يُصَلِّيهَا ثَلاثاً وَلا يَدَعُ نَافِلَتَهَا وَلا

shortened fashion while he (a.s.) was on the road saying all of them except the evening prayer in two units; and he (a.s.) said the evening prayer in three units. He (a.s.) also said the recommendable prayers for the evening as well as the recommendable prayers for the night, as well as the even and odd prayers and the recommendable prayers for the morning. He (a.s.) never abandoned saying them whether he (a.s.) was staying somewhere or traveling. However, he (a.s.) did not say the recommendable prayers in the daytime while he (a.s.) was traveling. He (a.s.) recited the Glorifications by saying *'Glory be to God. Praise be to God. There is no god but God. God is the Greatest'* thirty times after each of his shortened prayers; and said that this would complete the praying. I never saw him say any '*Al–Dhuha* prayers[13] whether staying somewhere or traveling. He (a.s.) never fasted while traveling. In each of his supplications, he (a.s.) started out by sending blessings upon Muhammad (a.s.) and his Holy Household. He (a.s.) did this many times whether in his prayers or at other times. When he (a.s.) went to bed at night, he (a.s.) would recite the Qur'an a lot. Whenever he (a.s.) came across a verse in which there was any mention of Paradise or Hell, he (a.s.) would cry and ask God for Paradise, and seek refuge in Him from Hell. He (a.s.) would say, *'In the Name of God the Beneficent, the Merciful*' in a loud voice in all his prayers whether in the daytime or at night. When he (a.s.) recited the Chapter *Al–Ikhlas,* he (a.s.) would say, *'Say: He is Allah, the One and Only'*[14] He (a.s.) said *'God is the One and Only'* silently. When he (a.s.) finished reciting it, he (a.s.) would say, *'God – our Lord – is as such'* thrice.

When he (a.s.) recited the Chapter *'Al–Jahd* (*al–Kafirun*), he (a.s.) would say, *'Say: O ye that reject Faith!…'* silently. When he (a.s.) finished it, he (a.s.) would say, *'My Lord is God and my religion is Islam'* thrice.

When he (a.s.) finished reciting the Chapter At–Tin (No. 95), he (a.s.) would say, 'Yes. It is so, and I bear witness to it.' When he (a.s.) recited the Chapter Al–Qiyama, he (a.s.) would say, 'Glory be to

Thee, My God! Yes, I do.' When he (a.s.) recited the following verse in Chapter *'Al-Jom'a*, '...Say: *'The* (*blessing*) *from the Presence of Allah is better than any amusement or bargain!..."*[15] he (a.s.) said, 'for those who are pious' and then went on with the rest and said, *'... and Allah is the Best to provide* (*for all needs*)*.'*[16] When he (a.s.) finished reciting the Opening Chapter, he (a.s.) said, *'Praise be to Allah, the Cherisher and Sustainer of the worlds.'*[17]

يَدَعُ صَلاةَ اللَّيْلِ وَالشَّفْعَ وَالْوَتْرَ وَرَكْعَتَيِ الْفَجْرِ فِي سَفَرٍ وَلا حَضَرٍ وَكَانَ لا يُصَلِّي مِنْ نَوَافِلِ النَّهَارِ فِي السَّفَرِ شَيْئاً وَكَانَ يَقُولُ بَعْدَ كُلِّ صَلاةٍ يَقْصُرُهَا سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلا إِلَهَ إِلا اللَّهُ وَاللَّهُ أَكْبَرُ ثَلاثِينَ مَرَّةً وَيَقُولُ هَذَا لِتَمَامِ الصَّلاةِ وَمَا رَأَيْتُهُ صَلَّى صَلاةَ الضُّحَى فِي سَفَرٍ وَلا حَضَرٍ وَكَانَ لا يَصُومُ فِي السَّفَرِ شَيْئاً وَكَانَ عَلَيْهِ السَّلامُ يَبْدَأُ فِي دُعَائِهِ بِالصَّلاةِ عَلَى مُحَمَّدٍ وَآلِهِ وَيُكْثِرُ مِنْ ذَلِكَ فِي الصَّلاةِ وَغَيْرِهَا وَكَانَ يُكْثِرُ بِاللَّيْلِ فِي فِرَاشِهِ مِنْ تِلاوَةِ الْقُرْآنِ فَإِذَا مَرَّ بِآيَةٍ فِيهَا ذِكْرُ جَنَّةٍ أَوْ نَارٍ بَكَى وَسَأَلَ اللَّهَ الْجَنَّةَ وَتَعَوَّذَ بِهِ مِنَ النَّارِ وَكَانَ يَجْهَرُ بِ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ فِي جَمِيعِ صَلَوَاتِهِ بِاللَّيْلِ وَالنَّهَارِ وَكَانَ إِذَا قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ قَالَ سِرّاً اللَّهُ أَحَدٌ فَإِذَا فَرَغَ مِنْهَا قَالَ كَذَلِكَ اللَّهُ رَبُّنَا ثَلاثاً وَكَانَ إِذَا قَرَأَ سُورَةَ الْجَحْدِ قَالَ فِي نَفْسِهِ سِرّاً يا أَيُّهَا الْكافِرُونَ فَإِذَا فَرَغَ مِنْهَا قَالَ رَبِّيَ اللَّهُ وَدِينِيَ الإِسْلامُ ثَلاثاً وَكَانَ إِذَا قَرَأَ وَالتِّينِ وَالزَّيْتُونِ قَالَ عِنْدَ الْفَرَاغِ مِنْهَا بَلَى وَأَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ. وَكَانَ إِذَا قَرَأَ لا أُقْسِمُ بِيَوْمِ الْقِيامَةِ قَالَ عِنْدَ الْفَرَاغِ مِنْهَا سُبْحَانَكَ اللَّهُمَّ بَلَى وَكَانَ يَقْرَأُ فِي سُورَةِ الْجُمُعَةِ قُلْ ما عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجارَةِ لِلَّذِينَ اتَّقَوْا وَاللَّهُ خَيْرُ الرَّازِقِينَ وَكَانَ إِذَا فَرَغَ مِنَ الْفَاتِحَةِ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِينَ.

When he (a.s.) recited the Chapter Al-A'la (No.87), he (a.s.) said, 'Glorified is my Lord the Highest' in a low voice.

When he (a.s.) recited *'O ye who believe!'* in any of the verses, he (a.s.) said, *'Here I am my Lord! Here I am'* in a low voice.

In each city Ar-Ridha' (a.s.) entered, the people in that region came to see him (a.s.), to ask their religious and scholarly questions. He (a.s.) narrated for them a lot of traditions on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.s.), on the authority of God's Prophet (S). When I took Ar-Ridha' (a.s.) to Al-Ma'mun, Al-Ma'mun asked me about how he (a.s.) had been along the way. I told him what I had seen of him in days and at nights, during his traveling and staying. Then Al-Ma'mun told me, "O Ibn Abil Dhahhak! This is the best person on the Earth with the best deeds and the best worshipping. However, do not tell anyone what you have seen of him, so that no one can recognize his nobility unless he hears it directly from me. I seek help from God to do what I intend to do – that is to raise his rank and spread around his fame."

44-6 Ahmad ibn Ziyad ibn Ja'far al-Hamadani – may God have Mercy upon him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Abdul Salam ibn Salih al-Harawi, "I went to the house in Sarakhs in which Ar-Ridha' (a.s.) was imprisoned and he (a.s.) was in a bind there. I asked the prison guard for permission to visit. He said, "There is no way for you to visit him." I asked him, "Why?" He said, "It is because the Imam (a.s.) says one-thousand units of prayers in each twenty-four hours. He (a.s.) only stops to pray for a short time early at daybreak, before the end of the day near dusk, and at times of the yellowness of the sun. Even at these times, he (a.s.) sits at the

place where he prays and chants for his Lord." Then I said, "Please ask him to grant me permission to visit him." The prison guard sought his permission and I went to see the Imam (a.s.) at the appointed time. He (a.s.) was sitting where he prayed and was thinking. I asked the Imam (a.s.), "O son of God's Prophet! What is this that the people have spread around about you?" He (a.s.) asked, "What is it?" I said, "They say that you claim that the people are your slaves." He (a.s.) said, "O God! The Creator of the heavens and the Earth! You are aware of the invisible and the visible world. You are a witness that I have never said this. I have never heard any of my forefathers (a.s.) say this. You are aware of the oppressions imposed upon us by these people. And this is one such case

وَإِذَا قَرَأَ سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى قَالَ سِرّاً سُبْحَانَ رَبِّيَ الأَعْلَى وَإِذَا قَرَأَ يا أَيُّهَا الَّذِينَ آمَنُوا قَالَ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ سِرّاً وَكَانَ لا يَنْزِلُ بَلَداً إِلا قَصَدَهُ النَّاسُ يَسْتَفْتُونَهُ فِي مَعَالِمِ دِينِهِمْ فَيُجِيبُهُمْ وَيُحَدِّثُهُمُ الْكَثِيرَ عَنْ أَبِيهِ عَنْ آبَائِهِ، عَن عَلِيٍ عَلَيْهِ السَّلامُ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَلَمَّا وَرَدْتُ بِهِ عَلَى الْمَأْمُونِ سَأَلَنِي عَنْ حَالِهِ فِي طَرِيقِهِ فَأَخْبَرْتُهُ بِمَا شَاهَدْتُ مِنْهُ فِي لَيْلِهِ وَنَهَارِهِ وَظَعْنِهِ وَإِقَامَتِهِ فَقَالَ بَلَى يَا ابْنَ أَبِي الضَّحَّاكِ هَذَا خَيْرُ أَهْلِ الأَرْضِ وَأَعْلَمُهُمْ وَأَعْبَدُهُمْ فَلا تُخْبِرْ أَحَداً بِمَا شَهِدْتَ مِنْهُ لِئَلا يَظْهَرَ فَضْلُهُ إِلا عَلَى لِسَانِي وَبِاللَّهِ أَسْتَعِينُ عَلَى مَا أَقْوَى مِنَ الرَّفْعِ مِنْهُ وَالإِسَاءَةِ بِهِ.

6 ـ حَدَّثَنا أَحْمَدِ بْنِ زِيادِ بْنِ جَعْفَرِ الْهَمَذانيّ رَحْمَةُ اللَّه قالَ: حَدَّثَنا عَلِيّ بْنِ إِبراهِيمِ بْنِعَنْ أَبِيهِ عَنْ عَبْد السَّلامُ بْنِ صالِح الهَرَوِيّ قالَ: جِئْتُ إِلَى بَابِ الدَّارِ الَّتِي حُبِسَ فِيهِ الرِّضَابِسَرَخْسَ وَقَدْ قُيِّدَ فَاسْتَأْذَنْتُ عَلَيْهِ السَّجَّانَ فَقَالَ لا سَبِيلَ لَكُمْ إِلَيْهِ فَقُلْتُ وَلِمَ قَالَ لانَّهُ رُبَّمَا صَلَّى فِي يَوْمِهِ وَلَيْلَتِهِ أَلْفَ رَكْعَةٍ وَإِنَّمَا يَنْفَتِلُ مِنْ صَلاتِهِ سَاعَةً فِي صَدْرِ النَّهَارِ وَقَبْلَ الزَّوَالِ وَعِنْدَ اصْفِرَارِ الشَّمْسِ فَهُوَ فِي هَذِهِ الأَوْقَاتِ قَاعِدٌ فِي مُصَلاهُ يُنَاجِي رَبَّهُ قَالَ فَقُلْتُ لَهُ فَاطْلُبْ لِي فِي هَذِهِ الأَوْقَاتِ إِذْناً عَلَيْهِ فَاسْتَأْذَنَ لِي عَلَيْهِ فَدَخَلْتُ عَلَيْهِ وَهُوَ قَاعِدٌ فِي مُصَلاهُ مُتَفَكِّرٌ قَالَ أَبُو الصَّلْتِ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مَا شَيْءٌ يَحْكِيهِ عَنْكُمُ النَّاسُ قَالَ وَمَا هُوَ قُلْتُ يَقُولُونَ إِنَّكُمْ تَدَّعُونَ أَنَّ النَّاسَ لَكُمْ عَبِيدٌ فَقَالَ اللَّهُمَّ فاطِرَ السَّماواتِ وَالأَرْضِ عالِمَ الْغَيْبِ وَالشَّهادَةِ أَنْتَ شَاهِدٌ بِأَنِّي لَمْ أَقُلْ ذَلِكَ قَطُّ وَلا سَمِعْتُ أَحَداً مِنْ آبَائِي عَلَيْهِ السَّلامُ قَالَهُ قَطُّ، وَأَنْتَ الْعَالِمُ بِمَا لَنَا مِنَ الْمَظَالِمِ عِنْدَ هَذِهِ الأُمَّةِ، وَأَنَّ

of oppression." Then he (a.s.) faced me and said, "O Abdul Salam! If they are right about their claim that the people are all our slaves, then have them tell you from whom we have bought them." I said, "O son of God's Prophet! You are right." Then Ar-Ridha' (a.s.) said, "O Abdul Salam! Do you deny what the Sublime God has made incumbent upon you in regards to our Mastery as others do?" I said, "I take refuge in God! No. I bear witness to your Mastery."

44-7 Al-Hakim Abu Muhammad Ja'far ibn No'aym ibn Shathan - may God be pleased with him - narrated that Ahmad ibn Idris quoted on the authority of Ibrahim ibn Hashem, on the authority of Ibrahim ibn Al-Abbas, "I never saw Abal Hassan Ar-Ridha' (a.s.) be verbally crude with anyone under any circumstances. I never saw him interrupt anyone. He always waited for them to finish talking. I never saw him refuse to fulfill anyone's needs that he was capable of fulfilling. He never stretched his legs out in front of anyone. He never leaned back in front of anyone. I never saw him reproach any of his servants or agents. I never saw him spit. I never saw him burst into loud laughter. Rather he (a.s.) would smile gently. When everyone left and they spread the tablecloth out for him to dine on, he (a.s.) called

every one of his servants and agents – even the door-keeper to dine with him. He (a.s.) slept very little in the daytime. He (a.s.) was awake most of the time. He (a.s.) stayed up a lot at night – from the beginning of the night till early morning. He fasted a lot. He (a.s.) always fasted for at least three days each month. He (a.s.) used to say, "This fasting is like fasting all year long." He (a.s.) often did good deeds and gave charity in secret. He (a.s.) did most of this in the darkness of the night. If anyone claims that he has seen anyone as noble as him (a.s.), do not believe him."

1. This might also indicate a characteristic of all the Imams (a.s.) which Imam Ar-Ridha' (a.s.) also had since he has narrated it.
2. Three sets of two-unit prayers
3. Qur'an, 1:1-7
4. Qur'an, 109:1-6
5. Qur'an, 112:1-4
6. As many times as he (a.s.) could
7. Qur'an, 112:1-4
8. Qur'an, 112:1-4
9. Known as Ja'far-e-Tayyar prayer
10. Qur'an, 67:1-30
11. Al-Shaf'. See 35-1
12. Al-Watr. See 35-1
13. A form of prayer innovated at the time of Umar which was said in the middle of the day.
14. Qur'an, 112:1
15. Qur'an, 62:11
16. Ibid.
17. Qur'an, 1:2

Chapter 45: On What Al-Ma'mun did to Please Ar-Ridha' (a.s.): His Debates With the Opponents Regarding Divine Leadership and Ali's Nobility

45-1 Tamim ibn Abdullah ibn Tamim al-Qurashi – may God be pleased with him – narrated that his father quoted on the authority of Ahmad ibn Ali Al-Ansari, on the authority of Ishaq ibn Ham'mad that Al-Ma'mun used to set up debate meetings in which the opponents of the Members of the Holy Household gathered together and he argued with them about the

هَذِهِ مِنْهَا ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ يَا عَبْدَ السَّلامِ إِذَا كَانَ النَّاسُ كُلُّهُمْ عَبِيدَنَا عَلَى مَا حَكَوْهُ عَنَّا فَمِمَّنْ نَبِيعُهُمْ فَقُلْتُ يَا ابْنَ

رَسُولِ اللَّهِ صَدَقْتَ ثُمَّ قَالَ: يَا عَبْدَ السَّلامِ أَمُنْكِرٌ أَنْتَ لِمَا أَوْجَبَ اللَّهُ عَزَّ وَجَلَّ لَنَا مِنَ الْوَلايَةِ كَمَا يُنْكِرُهُ غَيْرُكَ قُلْتُ مَعَاذَ اللَّهِ بَلْ أَنَا مُقِرٌّ بِوَلايَتِكُم.

7 ـ حَدَّثَنا الْحاكِم أَبُو جَعْفَرِ بْنِ نُعَيْم بْنِ شاذان رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَد بْنِ إِدْرِيس، عَن إِبْراهِيم بْنِ هاشِم، عَن إِبْراهِيم بْنِ العَبَّاسِ قالَ: مَا رَأَيْتُ أَبَا الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ جَفَا أَحَداً بِكَلامِهِ قَطُّ وَمَا رَأَيْتُ قَطَعَ عَلَى أَحَدٍ كَلامَهُ حَتَّى يَفْرُغَ مِنْهُ وَمَا رَدَّ أَحَداً، عَن حَاجَةٍ يَقْدِرُ عَلَيْهَا وَلا مَدَّ رِجْلَيْهِ بَيْنَ يَدَيْ جَلِيسٍ لَهُ قَطُّ وَلا اتَّكَأَ بَيْنَ يَدَيْ جَلِيسٍ لَهُ قَطُّ وَلا رَأَيْتُهُ شَتَمَ أَحَداً مِنْ مَوَالِيهِ وَمَمَالِيكِهِ قَطُّ وَلا رَأَيْتُهُ تَفَلَ قَطُّ وَلا رَأَيْتُهُ يُقَهْقِهُ فِي ضَحِكِهِ قَطُّ بَلْ كَانَ ضَحِكُهُ التَّبَسُّمَ وَكَانَ إِذَا خَلا وَنُصِبَتْ مَائِدَتُهُ أَجْلَسَ مَعَهُ عَلَى مَائِدَتِهِ مَمَالِيكَهُ حَتَّى الْبَوَّابَ وَالسَّائِسَ وَكَانَ عَلَيْهِ السَّلامُ قَلِيلَ النَّوْمِ بِاللَّيْلِ كَثِيرَ السَّهَرِ يُحْيِي أَكْثَرَ لَيَالِيهِ مِنْ أَوَّلِهَا إِلَى الصُّبْحِ وَكَانَ كَثِيرَ الصِّيَامِ فَلا يَفُوتُهُ صِيَامُ ثَلاثَةِ أَيَّامٍ فِي الشَّهْرِ وَيَقُولُ ذَلِكَ صَوْمُ الدَّهْرِ وَكَانَ عَلَيْهِ السَّلامُ كَثِيرَ الْمَعْرُوفِ وَالصَّدَقَةِ فِي السِّرِّ وَأَكْثَرُ ذَلِكَ يَكُونُ مِنْهُ فِي اللَّيَالِي الْمُظْلِمَةِ فَمَنْ زَعَمَ أَنَّهُ رَأَى مِثْلَهُ فِي فَضْلِهِ فَلا تُصَدِّقُوهُ.

45

بابُ ذِكرِ ما يَتَقَرَّبُ بِهِ الْمَأمُون إِلى الرِّضا عَلَيْهِ السَّلامُ

مِن مُجادِلَةِ الْمُخالِفينَ فِي الإِمامَةِ وَالتَّفضِيلِ

1 ـ حَدَّثَنا تَمِيمُ بْنِ عَبْدِ اللَّه بْنِ تَمِيمُ القُرَشِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَبي قالَ حَدَّثَني أَحْمَد بْنِ عَلِى الأَنْصارِي عَنْ إِسْحاق بْنِ حَمَّادٍ قالَ: كَانَ الْمَأْمُونُ يَعْقِدُ مَجَالِسَ النَّظَرِ وَيَجْمَعُ الْمُخالِفِينَ لاهْلِ الْبَيْتِ عَلَيْهِ السَّلامُ وَيُكَلِّمُهُمْ فِي إِمَامَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيّ بْنَ أَبِي

Divine Leadership of the Commander of the Faithful Ali ibn Abi Talib (a.s.) and his nobility over the rest of the companions in order to please Abil Hassan Ali ibn Musa Ar-Ridha' (a.s.). Ar-Ridha' (a.s.) told his trusted companions, "Do not get fooled by what he says. I swear by God that he is my murderer. However, I have no choice but to be patient until my pre-recorded time of death arrives."

45-2 My father and Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with them - narrated that Muhammad ibn Yahya al-Attar and Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Abul Khayr Salih ibn Abi Hammad Ar-Razi, on the authority of Ishaq ibn Hammad ibn Zayd, "Yahya ibn Aktham al-Qadhi brought us all into one room and told us, 'Al-Ma'mun has ordered me to bring together a group of experts on traditions, and some of the rhetoricians and theoreticians. I have brought together forty men from these two classes. I took them with me and told them to wait at the door to inform Al-Ma'mun's gate-keeper about their arrival. They stayed there until Al-Ma'mun was informed about their arrival. Al-Ma'mun granted them permission to come in and they went in and greeted him. Al-Ma'mun spent an hour talking

with and welcoming them. Then he said, “I want to take you as witnesses for me in the presence of the Blessed the Sublime God. Whoever needs to go to the toilet should do so. Then take off your shoes and coats and sit down and relax.” They did as he ordered. Then he faced the people and said, “O people! I have called you in to serve as witnesses in the presence of the Sublime God. Fear God. Look at yourselves and your leaders. My position and majesty should not prevent you from accepting what is right no matter who says it, or rejecting what is wrong no matter who says it. Be afraid of the Fire for yourselves and seek nearness to the Sublime God by pleasing and obeying Him. Know that those who get close to creatures by disobeying the Creator will be subdued to those creatures by God. Therefore, use your full power of reasoning in arguing with me. I am a man who thinks that Ali (a.s.) is the best man after the Prophet of God (a.s.). Therefore acknowledge me, if you consider what I say to be right and if I am correct. And argue with me and reject my claim using reasoning if I am wrong. Either I will question you, or you will question me as you please.” Once Al-Ma’mun said this, the experts on traditions said, “Fine. We will ask you.” Al-Ma’mun said, “Ask, but appoint one of you to

طَالِبٍ عَلَيْهِ السَّلامُ وَتَفْضِيلِهِ عَلَى جَمِيعِ الصَّحَابَةِ تَقَرُّباً إِلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ وَكَانَ الرِّضَا عَلَيْهِ السَّلامُ يَقُولُ لاصْحَابِهِ: الَّذِينَ يَثِقُ بِهِمْ لا تَغْتَرُّوا بِقَوْلِهِ فَمَا يَقْتُلُنِي وَاللَّهِ غَيْرُهُ وَلَكِنَّهُ لا بُدَّ لِي مِنَ الصَّبْرِ حَتَّى يَبْلُغَ الْكِتابُ أَجَلَهُ.

2 ـ حَدَّثَنا أَبِي وَمُحَمَّدُ بْنِ الحَسَن بْنِ أَحْمَد بْنِ الوَلِيد رَضِيَ اللهُ عَنْهُما قالا حَدَّثَنا مُحَمَّدُ بْنِ يَحْيَى العطار وَأَحْمَد بْنِ إِدْرِيس جَمِيعاً قالا: حَدَّثَنا مُحَمَّدُ بْنِ أَحْمَد بْنِ يَحْيَى بْنِ عِمْران الأَشْعَرِيِّ حَدَّثَني أَبُو الحُسَيْن صالِح بْنِ أَبِي حَمَّادٍ الرَّازِيُّ، عَن إِسْحاق بْنِ حَمَّادٍ بْنِ زِيْد قالَ: سَمِعْنَا يَحْيَى بْنَ أَكْثَمَ الْقَاضِيَ قَالَ أَمَرَنِي الْمَأْمُونُ بِإِحْضَارِ جَمَاعَةٍ مِنْ أَهْلِ الْحَدِيثِ وَجَمَاعَةٍ مِنْ أَهْلِ الْكَلامِ وَالنَّظَرِ فَجَمَعْتُ لَهُ مِنَ الصِّنْفَيْنِ زُهَاءَ أَرْبَعِينَ رَجُلاً ثُمَّ مَضَيْتُ بِهِمْ فَأَمَرْتُهُمْ بِالْكَيْنُونَةِ فِي مَجْلِسِ الْحَاجِبِ لاعْلَمَهُ بِمَكَانِهِمْ فَفَعَلُوا فَأَعْلَمْتُهُ فَأَمَرَنِي بِإِدْخَالِهِمْ فَفَعَلْتُ فَدَخَلُوا وَسَلَّمُوا فَحَدَّثَهُمْ سَاعَةً وَآنَسَهُمْ ثُمَّ قَالَ: إِنِّي أُرِيدُ أَنْ أَجْعَلَكُمْ بَيْنِي وَبَيْنَ اللَّهِ تَبَارَكَ وَتَعَالَى فِي يَوْمِي هَذَا حُجَّةً فَمَنْ كَانَ حَاقِناً أَوْ لَهُ حَاجَةٌ فَلْيَقُمْ إِلَى قَضَاءِ حَاجَتِهِ وَانْبَسِطُوا وَسَلُّوا أَخْفَافَكُمْ وَضَعُوا أَرْدِيَتَكُمْ فَفَعَلُوا مَا أُمِرُوا بِهِ فَقَالَ يَا أَيُّهَا الْقَوْمُ إِنَّمَا اسْتَحْضَرْتُكُمْ لاحْتَجَّ بِكُمْ عِنْدَ اللَّهِ عَزَّ وَجَلَّ فَاتَّقُوا اللَّهَ وَانْظُرُوا لانْفُسِكُمْ وَإِمَامِكُمْ وَلا تَمْنَعْكُمْ جَلالَتِي وَمَكَانِي مِنْ قَوْلِ الْحَقِّ حَيْثُ كَانَ وَرَدِّ الْبَاطِلِ عَلَى مَنْ أَتَى بِهِ وَأَشْفِقُوا عَلَى أَنْفُسِكُمْ مِنَ النَّارِ وَتَقَرَّبُوا إِلَى اللَّهِ تَعَالَى بِرِضْوَانِهِ وَإِيثَارِ طَاعَتِهِ فَمَا أَحَدٌ تَقَرَّبَ إِلَى مَخْلُوقٍ بِمَعْصِيَةِ الْخَالِقِ إِلا سَلَّطَهُ اللَّهُ عَلَيْهِ فَنَاظِرُونِي بِجَمِيعِ عُقُولِكُمْ إِنِّي رَجُلٌ أَزْعُمُ أَنَّ عَلِيّاً خَيْرُ الْبَشَرِ بَعْدَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَإِنْ كُنْتُ مُصِيباً فَصَوِّبُوا قَوْلِي وَإِنْ كُنْتُ مُخْطِئاً فَرُدُّوا عَلَيَّ وَهَلُمُّوا فَإِنْ شِئْتُمْ سَأَلْتُكُمْ وَإِنْ شِئْتُمْ سَأَلْتُمُونِي فَقَالَ لَهُ الَّذِينَ يَقُولُونَ بِالْحَدِيثِ بَلْ نَسْأَلُكَ فَقَالَ هَاتُوا وَقَلِّدُوا كَلامَكُمْ رَجُلاً

speak. Once he speaks if others have something to add, they can do so. Or if he makes a mistake, others can correct him.” Then one of them said, “We believe that the best of the people after the Prophet of God (a.s.) was Abu Bakr. This is because there is a unanimously accepted tradition in which we read that God’s Prophet (S) said, ‘Follow those who will be after me – Abu Bakr and Umar.’ We know that he is the best of the people after the Prophet (S), since the Prophet of Mercy issued this decree and ordered that we follow them since we know that only the best of the people will be appointed as leader.”

Then Al-Ma'mun said, "There are many traditions. Either they are all correct or all incorrect. Or some are correct and some are incorrect. If we say that they are all correct, then they are all incorrect since some of them violate others. If we say they are all wrong; then the religion is wrong and the holy jurisprudence will be invalidated. Then we must accept the third option: that is some of the traditions are correct and some are incorrect. Now it is so that we must have some reason for their being correct to believe them and reject what is opposite to them. If the reason behind the tradition is right, we must believe it, accept it and put it into action. However, the tradition which you cited includes the proof which invalidates it within itself, since the Prophet of God (a.s.) is the most knowledgeable and wise. He is the most honest of the people. He is the person most improbable to misguide the people towards the impossible or towards believing what is wrong. Therefore, he should not have issued a decree to have these two people become his successors and Divine Leaders. This is because either both of them follow the same manners or followed opposite manners. If they were the same in all aspects, then they must be one in number, form and body. It has not been so and will never be so that two people be one and the same. But if they were different from each other, how is it permissible to follow both of them? This is impossible to do, since as you know obeying one would imply disobeying the other one, and vice versa. The reasons supporting that they were different in manners is that Aba Bakr used to capture the Ahl ar-Riddeh and Umar set them free. Umar asked Abu Bakr to put Khalid (ibn Valid) out of office and execute him for killing Malik ibn Nowayrah. Abu Bakr did not accept this and did not execute him. Umar forbade two *Mutt'as* (that of women and *Hajj*), but Abu Bakr did not. Umar set up the payroll for the armed forces, while Abu Bakr did not do

مِنْكُمْ فَإِذَا تَكَلَّمَ فَإِنْ كَانَ عِنْدَ أَحَدِكُمْ زِيَادَةٌ فَلْيَزِدْ وَإِنْ أَتَى بِخَلَلٍ فَسَدِّدُوهُ فَقَالَ قَائِلٌ مِنْهُمْ أَمَّا نَحْنُ فَنَزْعُمُ أَنَّ خَيْرَ النَّاسِ بَعْدَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَبُو بَكْرٍ مِنْ قِبَلِ أَنَّ الرِّوَايَةَ الْمُجْمَعَ عَلَيْهَا جَاءَتْ عَنِ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ اقْتَدُوا بِالَّذِينَ مِنْ بَعْدِي أَبِي بَكْرٍ وَعُمَرَ فَلَمَّا أَمَرَ نَبِيُّ الرَّحْمَةِ بِالاقْتِدَاءِ بِهِمَا عَلِمْنَا أَنَّهُ لَمْ يَأْمُرْ بِالاقْتِدَاءِ إِلا بِخَيْرِ النَّاسِ فَقَالَ الْمَأْمُونُ الرِّوَايَاتُ كَثِيرَةٌ وَلا بُدَّ مِنْ أَنْ يَكُونَ كُلُّهَا حَقّاً أَوْ كُلُّهَا بَاطِلاً أَوْ بَعْضُهَا حَقّاً وَبَعْضُهَا بَاطِلاً فَلَوْ كَانَتْ كُلُّهَا حَقّاً كَانَتْ كُلُّهَا بَاطِلاً مِنْ قِبَلِ أَنَّ بَعْضَهَا يَنْقُضُ بَعْضاً وَلَوْ كَانَتْ كُلُّهَا بَاطِلاً كَانَ فِي بُطْلانِهَا بُطْلانُ الدِّينِ وَدُرُوسُ الشَّرِيعَةِ فَلَمَّا بَطَلَ الْوَجْهَانِ ثَبَتَ الثَّالِثُ بِالاضْطِرَارِ وَهُوَ أَنَّ بَعْضَهَا حَقٌّ وَبَعْضَهَا بَاطِلٌ فَإِذَا كَانَ كَذَلِكَ فَلا بُدَّ مِنْ دَلِيلٍ عَلَى مَا يَحِقُّ مِنْهَا لِيُعْتَقَدَ وَيُنْفَى خِلافُهُ فَإِذَا كَانَ دَلِيلُ الْخَبَرِ فِي نَفْسِهِ حَقّاً كَانَ أَوْلَى مَا أَعْتَقِدُهُ وَآخُذُ بِهِ وَرِوَايَتُكَ هَذِهِ مِنَ الأَخْبَارِ الَّتِي أَدِلَّتُهَا بَاطِلَةٌ فِي نَفْسِهَا وَذَلِكَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَحْكَمُ الْحُكَمَاءِ وَأَوْلَى الْخَلْقِ بِالصِّدْقِ وَأَبْعَدُ النَّاسِ مِنَ الأَمْرِ بِالْمحَالِ وَحَمْلِ النَّاسِ عَلَى التَّدَيُّنِ بِالْخِلافِ وَذَلِكَ أَنَّ هَذَيْنِ الرَّجُلَيْنِ لا يَخْلُو مِنْ أَنْ يَكُونَا مُتَّفِقَيْنِ مِنْ كُلِّ جِهَةٍ أَوْ مُخْتَلِفَيْنِ فَإِنْ كَانَا مُتَّفِقَيْنِ مِنْ كُلِّ جِهَةٍ كَانَا وَاحِداً فِي الْعَدَدِ وَالصِّفَةِ وَالصُّورَةِ وَالْجِسْمِ وَهَذَا مَعْدُومٌ أَنْ يَكُونَ اثْنَانِ بِمَعْنًى وَاحِدٍ مِنْ كُلِّ جِهَةٍ وَإِنْ كَانَا مُخْتَلِفَيْنِ فَكَيْفَ يَجُوزُ الاقْتِدَاءُ بِهِمَا وَهَذَا تَكْلِيفُ مَا لا يُطَاقُ لانَّكَ إِنِ اقْتَدَيْتَ بِوَاحِدٍ خَالَفْتَ الآخَرَ وَالدَّلِيلُ عَلَى اخْتِلافِهِمَا أَنَّ أَبَا بَكْرٍ سَبَى أَهْلَ الرِّدَّةِ وَرَدَّهُمْ عُمَرُ أَحْرَاراً وَأَشَارَ عُمَرُ عَلَى أَبِي بَكْرٍ بِعَزْلِ خَالِدٍ وَبِقَتْلِهِ بِمَالِكِ بْنِ نُوَيْرَةَ فَأَبَى أَبُو بَكْرٍ عَلَيْهِ وَحَرَّمَ عُمَرُ الْمُتْعَةَ وَلَمْ يَفْعَلْ ذَلِكَ أَبُو بَكْرٍ وَوَضَعَ عُمَرُ دِيوَانَ الْعَطِيَّةِ وَلَمْ يَفْعَلْهُ أَبُو بَكْرٍ

so. Abu Bakr appointed a successor for himself but Umar did not do so. There are many other examples."

The author of the book – may God be pleased with him – said, “There exists another point here which Al-Ma’mun did not mention to the enemy. That is the tradition which has not been narrated as the Prophet (S) said, ‘Follow those who will be after me – Abi Bakr and Umar.’ It has been narrated it as ‘Follow those who will be after me – Abu Bakr and Umar.’ Also some have narrated it as ‘Follow those who will be after me – Abu Bakr and Umar.’ If so, it would have the following meaning considering what was said afterwards: ‘Follow those who will be after me – O people, and Abu Bakr and Umar – follow what (exists) after me – God’s Book and my Household.” Now let us return to the rest of what Al-Ma’mun said.

Another one of the experts on traditions said, “God’s Prophet (S) said, ‘If I were to choose a friend, I would choose Aba Bakr as my friend.” Al-Ma’mun said, “This is impossible, since according to your traditions the Prophet (S) established the bonds of brotherhood between his companions, but did not do so for Ali (a.s.). Ali (a.s.) asked the reason for that. The Prophet (S) told him, “I have kept you to be my own brother.” Whichever of these we accept, the other one is rejected.

Someone else said, “Ali (a.s.) himself said the following on the pulpit, ‘The best of the people in this nation after the Prophet (S) are Abu Bakr and Umar.’”

Al-Ma’mun said, “This is impossible too. If the Prophet (S) knew that those two were the noblest of all, he (a.s.) would not have appointed Amr ibn al-Aas and Osama ibn Zayd to be their governors. Also Ali’s words after the demise of the Prophet (S) also reject this. Ali (a.s.) said, ‘I was closer to him to be his successor than I am to my own shirt. However, I feared that there may be discord (in the nation), and the new Muslim converts might return to their state of unbelief.” Ali (a.s.) also asked, “How could those two (Abu Bakr and Umar) be better than I am, while I worshipped God out of my own free will before they did, and will continue to worship Him after them?”

Someone else said, “Abu Bakr closed the door of his house and asked, ‘Is there anyone to cancel his pledge of allegiance to me?’ Ali (a.s.) said, ‘God’s Prophet (S) put you ahead. Who then can push you back?’”

وَاسْتَخْلَفَ أَبُو بَكْرٍ وَلَمْ يَفْعَلْ ذَلِكَ عُمَرُ وَلِهَذَا نَظَائِرُ كَثِيرَةٌ

قَالَ مصنف هذا الكتاب رَضِيَ اللَّهُ عَنْهُ فِي هَذَا فَصْلٌ لَمْ يَذْكُرْهُ الْمَأْمُونُ لِخَصْمِهِ وَهُوَ أَنَّهُمْ لَمْ يَرْوُوا أَنَّ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ اقْتَدُوا بِالَّذِينَ مِنْ بَعْدِي أَبِي بَكْرٍ وَعُمَرَ وَإِنَّمَا رَوَوْا أَبُو بَكْرٍ وَعُمَرُ وَمِنْهُمْ مَنْ رَوَى أَبَا بَكْرٍ وَعُمَرُ فَلَوْ كَانَتِ الرِّوَايَةُ صَحِيحَةً لَكَانَ مَعْنَى قَوْلِهِ بِالنَّصْبِ اقْتَدُوا بِالَّذِينَ مِنْ بَعْدِي كِتَابِ اللَّهِ وَالْعِتْرَةِ يَا أَبَا بَكْرٍ وَعُمَرُ وَمَعْنَى قَوْلِهِ بِالرَّفْعِ اقْتَدُوا أَيُّهَا النَّاسُ وَأَبُو بَكْرٍ وَعُمَرُ بِالَّذِينَ مِنْ بَعْدِي كِتَابِ اللَّهِ وَالْعِتْرَةِ رَجَعْنَا إِلَى حَدِيثِ الْمَأْمُونِ فَقَالَ آخَرُ مِنْ أَصْحَابِ الْحَدِيثِ فَإِنَّ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ لَوْ كُنْتُ مُتَّخِذاً خَلِيلاً لاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلاً فَقَالَ الْمَأْمُونُ هَذَا مُسْتَحِيلٌ مِنْ قِبَلِ أَنَّ رِوَايَاتِكُمْ أَنَّهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ آخَى بَيْنَ أَصْحَابِهِ وَأَخَّرَ عَلِيّاً فَقَالَ عَلَيْهِ السَّلامُ لَهُ فِي ذَلِكَ فَقَالَ مَا أَخَّرْتُكَ إِلا لِنَفْسِي فَأَيُّ الرِّوَايَتَيْنِ ثَبَتَتْ بَطَلَتِ الأُخْرَى قَالَ آخَرُ إِنَّ عَلِيّاً عَلَيْهِ السَّلامُ قَالَ عَلَى الْمِنْبَرِ

خَيْرُ هَذِهِ الأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ وَعُمَرُ قَالَ الْمَأْمُونُ هَذَا مُسْتَحِيلٌ مِنْ قِبَلِ أَنَّ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لَوْ عَلِمَ أَنَّهُمَا أَفْضَلُ مَا وَلَّى عَلَيْهِمَا مَرَّةً عَمْرَو بْنَ الْعَاصِ وَمَرَّةً أُسَامَةَ بْنَ زَيْدٍ وَمِمَّا يُكَذِّبُ هَذِهِ الرِّوَايَةَ قَوْلُ عَلِيٍ عَلَيْهِ السَّلامُ قُبِضَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَأَنَا أَوْلَى بِمَجْلِسِهِ مِنِّي بِقَمِيصِي وَلَكِنِّي أَشْفَقْتُ أَنْ يَرْجِعَ النَّاسُ كُفَّاراً وَقَوْلُهُ عَلَيْهِ السَّلامُ أَنَّى يَكُونَانِ خَيْراً مِنِّي وَقَدْ عَبَدْتُ اللَّهَ عَزَّ وَجَلَّ قَبْلَهُمَا وَعَبَدْتُهُ بَعْدَهُمَا قَالَ آخَرُ فَإِنَّ أَبَا بَكْرٍ أَغْلَقَ بَابَهُ وَقَالَ هَلْ مِنْ مُسْتَقِيلٍ فَأُقِيلَهُ فَقَالَ عَلِيٌ عَلَيْهِ السَّلامُ قَدَّمَكَ رَسُولُ اللَّهِ فَمَنْ ذَا يُؤَخِّرُكَ؟

Al-Ma'mun said, "This is not right, since Ali (a.s.) himself refused to pledge allegiance to Abi Bakr. You have narrated yourselves that Ali did not pledge allegiance for as long as (the Blessed Lady) Fatima (a.s.) was alive. Fatima (a.s.) willed that they bury her at night so that those two (Abu Bakr and Umar) could not be present at her funeral. And as another reason for the Prophet (S) not having established him (Abu Bakr) as his successor is that the Prophet (S) said, "Cancel the pledge of allegiance for me." And also the Prophet (S) told the Helpers[1], "Vote for either Abu Obaydah or Umar."

Someone else said, "Amr ibn al-Aas said, 'O Prophet of God! Which of your wives do you love the most?' The Prophet (S) said, 'Aa'isha.' He asked, 'Which of the men do you like the most?' The Prophet (S) said, 'Her father (Abu Bakr).'"

Al-Ma'mun said, "This is not right either. You yourselves have narrated that when they brought some fried chicken for the Prophet (S), he (a.s.) said, 'O my God! Please make the most beloved of your creatures be present here.' And that was Ali (a.s.). Then which of the two of your traditions can we believe?'"

Someone else said, "In fact, Ali himself said, 'I will carry out the punishment for accusation upon whoever considers me to be nobler than Abi Bakr and Umar.'" Al-Ma'mun asked, "How could Ali have said that he will punish one for whom punishment is not decreed? If so, he would have transgressed the limits of the Honorable the Exalted God, and have acted against His orders. Considering him (Ali (a.s.)) to be nobler than those two is not an accusation, either. You yourselves have narrated that your leader (Abu Bakr) said, 'I have become your master, but I am not any better than you are.' Then tell me which of these two men do you consider to be more honest? Which one do you consider to be correct: what Abu Bakr said about himself or what Ali said about Abi Bakr? And yet there is a contradiction in this tradition. We have to say that either Abi Bakr is honest in what he says, or he is not. If he is honest, we must ask from where he got to know that. Was it through revelation or did he just think it up himself? If you say that it was due to revelation, we know that the revelations stopped (after the Prophet (S)). And if you say that it was what he himself thought, it cannot be so since we know that there is no way one could think of such things. If you say that he was dishonest,

فَقَالَ الْمَأْمُونُ هَذَا بَاطِلٌ مِنْ قِبَلِ أَنَّ عَلِيّاً عَلَيْهِ السَّلامُ قَعَدَ عَنْ بَيْعَةِ أَبِي بَكْرٍ وَرَوَيْتُمْ أَنَّهُ قَعَدَ عَنْهَا حَتَّى قُبِضَتْ فَاطِمَةُ عَلَيْهِ السَّلامُ وَأَنَّهَا أَوْصَتْ أَنْ تُدْفَنَ لَيْلاً لِئَلا يَشْهَدَا جَنَازَتَهَا وَوَجْهٌ آخَرَ وَهُوَ أَنَّهُ إِنْ كَانَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ اسْتَخْلَفَهُ فَكَيْفَ كَانَ لَهُ أَنْ يَسْتَقِيلَ وَهُوَ يَقُولُ لِلأَنْصَارِيِّ قَدْ رَضِيتُ لَكُمْ أَحَدَ هَذَيْنِ الرَّجُلَيْنِ أَبَا عُبَيْدَةَ وَعُمَرَ قَالَ آخَرُ إِنَّ عَمْرَو بْنَ الْعَاصِ قَالَ يَا نَبِيَّ اللَّهِ مَنْ أَحَبُّ النَّاسِ إِلَيْكَ مِنَ النِّسَاءِ فَقَالَ عَائِشَةُ فَقَالَ مِنَ الرِّجَالِ فَقَالَ أَبُوهَا فَقَالَ

الْمَأْمُونُ هَذَا بَاطِلٌ مِنْ قِبَلِ أَنَّكُمْ رَوَيْتُمْ أَنَّ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وُضِعَ بَيْنَ يَدَيْهِ طَائِرٌ مَشْوِيٌّ فَقَالَ اللَّهُمَّ ائْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ فَكَانَ عَلِيٌّ عَلَيْهِ السَّلامُ فَأَيُّ رِوَايَتِكُمْ تُقْبَلُ فَقَالَ آخَرُ فَإِنَّ عَلِيّاً عَلَيْهِ السَّلامُ قَالَ مَنْ فَضَّلَنِي عَلَى أَبِي بَكْرٍ وَعُمَرَ جَلَدْتُهُ حَدَّ الْمُفْتَرِي قَالَ الْمَأْمُونُ كَيْفَ يَجُوزُ أَنْ يَقُولَ عَلِيٌّ عَلَيْهِ السَّلامُ أَجْلِدُ الْحَدَّ مَنْ لا يَجِبُ الْحَدُّ عَلَيْهِ فَيَكُونُ مُتَعَدِّياً لِحُدُودِ اللَّهِ عَزَّ وَجَلَّ عَامِلاً بِخِلافِ أَمْرِهِ وَلَيْسَ تَفْضِيلُ مَنْ فَضَّلَهُ عَلَيْهِمَا فِرْيَةً وَقَدْ رَوَيْتُمْ عَنْ إِمَامِكُمْ أَنَّهُ قَالَ وُلِّيتُكُمْ وَلَسْتُ بِخَيْرِكُمْ فَأَيُّ الرَّجُلَيْنِ أَصْدَقُ عِنْدَكُمْ أَبُو بَكْرٍ عَلَى نَفْسِهِ أَوْ عَلِيٌّعَلَى أَبِي بَكْرٍ مَعَ تَنَاقُضِ الْحَدِيثِ فِي نَفْسِهِ وَلا بُدَّ لَهُ فِي قَوْلِهِ مِنْ أَنْ يَكُونَ صَادِقاً أَوْ كَاذِباً فَإِنْ كَانَ صَادِقاً فَأَنَّى عَرَفَ ذَلِكَ أَبِوَحْيٍ فَالْوَحْيُ مُنْقَطِعٌ أَوْ بِالنَّظَرِ فَالنَّظَرُ مُتَحَيِّرٌ وَإِنْ كَانَ غَيْرَ صَادِقٍ فَمِنَ الْمُحَالِ أَنْ

then it is impossible for such a dishonest person to be in charge of the affairs of the Muslims, to uphold the decrees and exercise Divinely-Ordained Punishments."

Someone else said, "It has been narrated that the Prophet (S) said, 'Abu Bakr and Umar are the Masters of the Elders in Paradise.'"

Al-Ma'mun said, "This is impossible, since once an old lady called Ashja'iyya was with the Prophet (S) and the Prophet (S) said, 'An old lady does not enter Paradise.' She cried. Then the Prophet (S) said, 'In fact, the Sublime God says, '*We have created* (*their Companions*) *of special Creation. And made them virgin – pure* (*and undefiled*), *beloved* (*by nature*), *equal in age."*[2] Thus you think that Abu Bakr is the only one who will become young when he enters Paradise, while you yourselves have narrated that God's Prophet (S) told Al-Hassan (a.s.) and Al-Husayn (a.s.) that amongst all the people they are the Masters of Youth in Paradise; and that their father is even better than they are.'"

Someone else said, "It has been narrated that the Prophet (S) said, 'If I were not appointed from amongst you, then Umar would have been appointed.'" Al-Ma'mun said, "This is impossible since the Sublime God says, '*We have sent thee inspiration, as We sent it to Noah and the Messengers after him...'*[3] Moreover, the Sublime God says, '*And remember We took from the Prophets their covenant: As* (*We did*) *from thee: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn covenant.'*[4] How could it then be possible for someone for whom there has been (taken) a covenant (from) not to become a Prophet, and someone else without a covenant become a Prophet?'"

Someone else said, "The Prophet (S) looked at Umar on the Day of Arafat, smiled and said, 'The Blessed the Sublime God is proud of His servants in general, and is especially proud of Umar.' Al-Ma'mun said, "This is impossible since the Blessed the Sublime God would not be especially proud of Umar and leave out His Prophet (S) as if Umar is someone especial, and the Prophet is like the rest of the people. This is not stranger than another one of your traditions in which you claim that God's Prophet (S) said, 'I entered Paradise and heard the sound of some sandals. When I looked around, I saw Bilal – the servant of Abi Bakr who had come to Paradise before me.' Yes, the Shiites say that Ali is better

يَلِيَ أَمْرَ الْمُسْلِمِينَ وَيَقُومَ بِأَحْكَامِهِمْ وَيُقِيمَ حُدُودَهُمْ وَهُوَ كَذَّابٌ قَالَ آخَرُ فَقَدْ جَاءَ أَنَّ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ أَبُو بَكْرٍ وَعُمَرُ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ قَالَ الْمَأْمُونُ هَذَا الْحَدِيثُ مُحَالٌ لانَّهُ لا يَكُونُ فِي الْجَنَّةِ كَهْلٌ وَيُرْوَى أَنَّ أَشْجَعِيَّةَ

كَانَتْ عِنْدَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقَالَ لا يَدْخُلُ الْجَنَّةَ عَجُوزٌ فَبَكَتْ فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ إِنَّا أَنْشَأْناهُنَّ إِنْشاءً فَجَعَلْناهُنَّ أَبْكاراً عُرُباً أَتْراباً فَإِنْ زَعَمْتُمْ أَنَّ أَبَا بَكْرٍ يُنْشَأُ شَابّاً إِذَا دَخَلَ الْجَنَّةَ فَقَدْ رَوَيْتُمْ أَنَّ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ لِلْحَسَنِ وَالْحُسَيْنِ إِنَّهُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ مِنَ الأَوَّلِينَ وَالآخِرِينَ وَأَبُوهُمَا خَيْرٌ مِنْهُمَا قَالَ آخَرُ قَدْ جَاءَ أَنَّ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ لَوْ لَمْ أُبْعَثْ فِيكُمْ لَبُعِثَ عُمَرُ قَالَ الْمَأْمُونُ هَذَا مُحَالٌ لانَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ إِنَّا أَوْحَيْنا إِلَيْكَ كَما أَوْحَيْنا إِلى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَقَالَ عَزَّ وَجَلَّ وَإِذْ أَخَذْنا مِنَ النَّبِيِّينَ مِيثاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْراهِيمَ وَمُوسى وَعِيسَى ابْنِ مَرْيَمَ فَهَلْ يَجُوزُ أَنْ يَكُونَ مَنْ لَمْ يُؤْخَذْ مِيثَاقُهُ عَلَى النُّبُوَّةِ مَبْعُوثاً وَمَنْ أُخِذَ مِيثَاقُهُ عَلَى النُّبُوَّةِ مُؤَخَّراً قَالَ آخَرُ إِنَّ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ نَظَرَ إِلَى عُمَرَ يَوْمَ عَرَفَةَ فَتَبَسَّمَ وَقَالَ إِنَّ اللَّهَ تَعَالَى بَاهَى بِعِبَادِهِ عَامَّةً وَبِعُمَرَ خَاصَّة فَقَالَ الْمَأْمُونُ فَهَذَا مُسْتَحِيلٌ مِنْ قِبَلِ أَنَّ اللَّهَ تَعَالَى لَمْ يَكُنْ لِيُبَاهِيَ بِعُمَرَ وَيَدَعَ نَبِيَّهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَيَكُونَ عُمَرُ فِي الْخَاصَّةِ وَالنَّبِيُّ فِي الْعَامَّةِ وَلَيْسَتْ هَذِهِ الرِّوَايَةُ بِأَعْجَبَ مِنْ رِوَايَتِكُمْ أَنَّ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ دَخَلْتُ الْجَنَّةَ فَسَمِعْتُ خَفْقَ نَعْلَيْنِ فَإِذَا بِلالٌ مَوْلَى أَبِي بَكْرٍ قَدْ سَبَقَنِي إِلَى الْجَنَّةِ وَإِنَّمَا

than Abi Bakr, but you claim that the servant of Abi Bakr is nobler than the Prophet (S) since whoever comes first is better. You have also narrated that Satan runs away even from the shadow of Umar and also claim that Satan induced the Prophet (S) to say, 'These idols are the Majestic Peacocks.'[5] You think that Satan fled even from Umar's shadow, but induced expressions of atheism in the words of the Prophet (S)."

Someone else said, "The Prophet (S) has said, 'Should the penalty descend no one but Umar ibn al-Khattab will be saved.'"

Al-Ma'mun said, "This is in complete contradiction with the text of the Book. In fact, the Sublime God told His Prophet (S), *'But Allah was not going to send them a penalty whilst thou wast amongst them...'*[6] You are setting up Umar to be like the Prophet (S)."

Someone else said, "The Prophet (S) has testified that Umar is one of the ten companions who will be in Paradise."

Al-Ma'mun said, "Were it as you claim, Umar would have never asked Huthayfa[7], 'I swear to you by God to tell me if I am one of the hypocrites?' Had the Prophet (S) told him that he was going to Paradise, would he have denied what God's Prophet (S) had said and ask that from Huthayfa? Then it could be seen that he acknowledged Huthayfa and not the Prophet (S) which is in opposition to being a Muslim. And if he had acknowledged the Prophet (S), why then did he ask that from Huthayfa? Thus these two traditions contradict each other."

Someone else said, "In fact, the Prophet (S) said, 'They weighed me against my nation, and I weighed more. Then they put Abu Bakr in my place and he weighed more than me. Then they put Umar in my place and he weighed more than Abu Bakr. Then they took away the scale.'"

Al-Ma'mun said, "This is also impossible. Either they measured their weight or they measured their deeds. If they measured their weights, it is not acceptable that they weighed more than the whole nation. And if they weighed their deeds, the deeds of all the nation were available to weigh at that time[8]. Still

those Muslims were not created to have done any deeds. Tell me, how did they outweigh the nation?" Some said, "According to their good deeds." Al-Ma'mun said, "Tell me, would someone who had more noble deeds after the demise of the Prophet (S)

قَالَتِ الشِّيعَةُ عَلِيٌّ خَيْرٌ مِنْ أَبِي بَكْرٍ فَقُلْتُمْ عَبْدُ أَبِي بَكْرٍ خَيْرٌ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لانَّ السَّابِقَ أَفْضَلُ مِنَ الْمَسْبُوقِ وَكَمَا رَوَيْتُمْ أَنَّ الشَّيْطَانَ يَفِرُّ مِنْ حِسِّ عُمَرَ وَأَلْقَى عَلَى لِسَانِ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَّهُنَّ الْغَرَانِيقُ الْعُلَى فَفَرَّ مِنْ عُمَرَ وَأَلْقَى عَلَى لِسَانِ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِزَعْمِكُمُ الْكُفْرَ قَالَ آخَرُ قَدْ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لَوْ نَزَلَ الْعَذَابُ مَا نَجَا إِلا عُمَرُ بْنُ الْخَطَّابِ قَالَ الْمَأْمُونُ هَذَا خِلافُ الْكِتَابِ نَصّاً لانَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: وَما كانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ فَجَعَلْتُمْ عُمَرَ مِثْلَ الرَّسُولِ قَالَ آخَرُ فَقَدْ شَهِدَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِعُمَرَ بِالْجَنَّةِ فِي عَشَرَةٍ مِنَ الصَّحَابَةِ فَقَالَ لَوْ كَانَ هَذَا كَمَا زَعَمْتَ كَانَ عُمَرُ لا يَقُولُ لِحُذَيْفَةَ نَشَدْتُكَ بِاللَّهِ أَمِنَ الْمُنَافِقِينَ أَنَا فَإِنْ كَانَ قَدْ قَالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنْتَ مِنْ أَهْلِ الْجَنَّةِ وَلَمْ يُصَدِّقْهُ حَتَّى زَكَّاهُ حُذَيْفَةُ وَصَدَّقَ حُذَيْفَةَ وَلَمْ يُصَدِّقِ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَهَذَا عَلَى غَيْرِ الإِسْلامِ وَإِنْ كَانَ قَدْ صَدَّقَ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَلِمَ سَأَلَ حُذَيْفَةَ وَهَذَانِ الْخَبَرَانِ مُتَنَاقِضَانِ فِي أَنْفُسِهِمَا فَقَالَ آخَرُ فَقَدْ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وُضِعَتْ أُمَّتِي فِي كِفَّةِ الْمِيزَانِ وَوُضِعْتُ فِي أُخْرَى فَرَجَحْتُ بِهِمْ ثُمَّ وُضِعَ مَكَانِي أَبُو بَكْرٍ فَرَجَحَ بِهِمْ ثُمَّ عُمَرُ فَرَجَحَ ثُمَّ رُفِعَ الْمِيزَانُ فَقَالَ الْمَأْمُونُ هَذَا مُحَالٌ مِنْ قِبَلِ أَنَّهُ لا يَخْلُو مِنْ أَنْ يَكُونَ مِنْ أَجْسَامِهِمَا أَوْ أَعْمَالِهِمَا فَإِنْ كَانَتِ الأَجْسَامُ فَلا يَخْفَى عَلَى ذِي رُوحٍ أَنَّهُ مُحَالٌ لانَّهُ لا يَرْجَحُ أَجْسَامُهُمَا بِأَجْسَامِ الأُمَّةِ وَإِنْ كَانَتْ أَفْعَالُهُمَا فَلَمْ يَكُنْ بَعْدُ فَكَيْفَ يَرْجَحُ بِمَا لَيْسَ وَخَبِّرُونِي بِمَا يَتَفَاضَلُ النَّاسُ فَقَالَ بَعْضُهُمْ بِالأَعْمَالِ الصَّالِحَةِ قَالَ فَأَخْبِرُونِي فَمَنْ فَضَلَ صَاحِبَهُ عَلَى عَهْدِ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ

attain the same position as those who lived at the time of the Prophet (S), but had done less noble deeds? If you answer in the affirmative, I know of some people today whose good deeds – participation in a holy war, visiting the *Kaaba* (i.e. House of God), fasting, praying and giving charity – are much more than those who lived at the time of the Prophet (S)." They said, "You are right. The noble ones of our times are as noble as the noble ones at the time of the Prophet (S)." Al-Ma'mun replied, "Then consider what your religious leaders from whom you have learned your religion – have told you about the nobilities of Ali (a.s.); and what they have said about the ten companions whom they have promised to be sure to go to Paradise and compare them. If you see that their deeds are slightly nobler, then what you say is right. However, if you see that what they have narrated about Ali's nobilities is more, then accept what your religious leaders have said about Ali and do not deviate from that."

The narrator added, "All of them lowered their heads." Then Al-Ma'mun asked, "Why have you become silent?" They said, "We are finished asking questions." Al-Ma'mun said, "Then let me ask. What was the most rewarding deed on the day in which God appointed His Prophet (S)?" They said, "Rushing ahead of others in accepting Islam since the Sublime God says, '*And those Foremost* (*in Faith*) *will be Foremost* (*in the Hereafter*)*. These will be those Nearest to Allah.*'"[9]

Al-Ma'mun asked, "Do you know of anyone who accepted Islam before Ali did?"

The man said, "That is right, but he was still too young to accept Islam. Abu Bakr was older and the decree was designated for him (to be the Caliph). There is some difference between these two conditions." Al-Ma'mun said, "Tell me whether Ali's acceptance of Islam was due to Divine Inspirations

from the Sublime God, or was it just due to the invitation of the Prophet (S)? If you say that it was due to receiving inspirations, you have placed him above the Prophet (S) since the Prophet (S) did not receive any inspirations. It was Gabriel who descended (from Heaven) and delivered the messages of the Sublime God to him (a.s.). However, if you say that it was due to the Prophet's invitation, tell me whether the Prophet (S) invited Ali (a.s.) out of his own will or was his invitation according to God's order. If you say that it was due to the invitation of the Prophet (S) himself, this would contradict how the

ثُمَّ إِنَّ الْمَفْضُولَ عَمِلَ بَعْدَ وَفَاةِ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِأَكْثَرَ مِنْ عَمَلِ الْفَاضِلِ عَلَى عَهْدِ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَيَلْحَقُ بِهِ فَإِنْ قُلْتُمْ نَعَمْ أَوْجَدْتُكُمْ فِي عَصْرِنَا هَذَا مَنْ هُوَ أَكْثَرُ جِهَاداً وَحَجّاً وَصَوْماً وَصَلاةً وَصَدَقَةً مِنْ أَحَدِهِمْ قَالُوا صَدَقْتَ لا يَلْحَقُ فَاضِلُ دَهْرِنَا فَاضِلَ عَصْرِ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ الْمَأْمُونُ فَانْظُرُوا فِيمَا رَوَتْ أَئِمَّتُكُمُ الَّذِينَ أَخَذْتُمْ عَنْهُمْ أَدْيَانَكُمْ فِي فَضَائِلِ عَلِي عَلَيْهِ السَّلامُ وَقَايَسُوا إِلَيْهَا مَا رَوَوْا فِي فَضَائِلِ تَمَامِ الْعَشَرَةِ الَّذِينَ شَهِدُوا لَهُمْ بِالْجَنَّةِ فَإِنْ كَانَتْ جُزْءاً مِنْ أَجْزَاءٍ كَثِيرَةٍ فَالْقَوْلُ قَوْلُكُمْ وَإِنْ كَانُوا قَدْ رَوَوْا فِي فَضَائِلِ عَلِي عَلَيْهِ السَّلامُ أَكْثَرَ فَخُذُوا عَنْ أَئِمَّتِكُمْ مَا رَوَوْا وَلا تَعْدُوهُ قَالَ فَأَطْرَقَ الْقَوْمُ جَمِيعاً فَقَالَ الْمَأْمُونُ مَا لَكُمْ سَكَتُّمْ قَالُوا قَدِ اسْتَقْصَيْنَا قَالَ الْمَأْمُونُ فَإِنِّي أَسْأَلُكُمْ خَبِّرُونِي أَيُّ الأَعْمَالِ كَانَ أَفْضَلَ يَوْمَ بَعَثَ اللَّهُ نَبِيَّهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالُوا السَّبْقُ إِلَى الإِسْلامِ لانَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ: السَّابِقُونَ السَّابِقُونَ أُولئِكَ الْمُقَرَّبُونَ قَالَ فَهَلْ عَلِمْتُمْ أَحَداً أَسْبَقَ مِنْ عَلِي عَلَيْهِ السَّلامُ إِلَى الإِسْلامِ قَالُوا إِنَّهُ سَبَقَ حَدَثاً لَمْ يَجْرِ عَلَيْهِ حُكْمٌ وَأَبُو بَكْرٍ أَسْلَمَ كَهْلاً قَدْ جَرَى عَلَيْهِ الْحُكْمُ وَبَيْنَ هَاتَيْنِ الْحَالَتَيْنِ فَرْقٌ قَالَ الْمَأْمُونُ فَخَبِّرُونِي عَنْ إِسْلامِ عَلِي عَلَيْهِ السَّلامُ أَبِإِلْهَامٍ مِنْ قِبَلِ اللَّهِ عَزَّ وَجَلَّ أَمْ بِدُعَاءِ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَإِنْ قُلْتُمْ بِإِلْهَامٍ فَقَدْ فَضَّلْتُمُوهُ عَلَى النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ لانَّ النَّبِيَّ لَمْ يُلْهَمْ بَلْ أَتَاهُ جَبْرَئِيلُ عَلَيْهِ السَّلامُ عَنِ اللَّهِ عَزَّ وَجَلَّ دَاعِياً وَمُعَرِّفاً وَإِنْ قُلْتُمْ بِدُعَاءِ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَهَلْ دَعَاهُ مِنْ قِبَلِ نَفْسِهِ أَمْ بِأَمْرِ اللَّهِ عَزَّ وَجَلَّ فَإِنْ قُلْتُمْ مِنْ قِبَلِ نَفْسِهِ فَهَذَا خِلافُ مَا وَصَفَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّهُ عَلَيْهِ السَّلامُ فِي قَوْلِهِ تَعَالَى:

Sublime God describes His Prophet (S) when He says, *'…nor am I a pretender'*[10] or when He says, *'Nor does he say* (*aught*) *of* (*his own*) *Desire. It is no less than inspiration sent down to him.'*[11] If you say that it was due to God's order, then God has ordered him to choose Ali (a.s.) from amongst all the children of the people to invite (to Islam). Therefore, the Prophet (S) has invited Ali (a.s.) to Islam due to trusting him and his being approved of by the Sublime God.

On the other hand, tell me whether the Wise God would oblige His creatures to do what would be beyond their own power to do? If you answer in the affirmative, then you are an atheist. If, however, you answer in the negative, how would God order His Prophet (S) to invite someone (to Islam) who cannot accept the decree due to his being too young and not able to accept)the invitation)? Moreover, have you ever seen the Prophet (S) invite (to Islam) any other children from his family or outside his family to be designated as a model for Ali (a.s.)? If you think that the Prophet (S) has not invited any other child but Ali (a.s.) to Islam, then this itself would designate that Ali (a.s.) is nobler than all other children." Al-Ma'mun then added, "Tell me, what would be the noblest deed after having faith." They said, "Fighting in the way of God." He said, "Do you know of a record of fighting in the way of God for any of those ten (companions) similar to that of Ali's record in fighting with atheists and enemies in all the battles which the Prophet (S) conducted in history? Consider the Battle of Badr in which a total of a few more than sixty people were killed. Ali (a.s.) killed more than twenty of them himself, while all the other people killed

nearly forty of them.” One of those present in the meeting said, “Abu Bakr was in his own tent along with the Prophet (S) and was directing the battle.” Al-Ma’mun said, “What a strange thing you are saying! Did Abu Bakr plan the battles by himself and without the Prophet (S), or did he participate in the planning along with the Prophet (S), or was it the case that the Prophet (S) needed Abu Bakr’s opinion and leadership? Which of the three cases do you prefer to choose?” The man said, “I take refuge in God from thinking that he participated along with the Prophet (S) in planning the battles, or that he himself decided what to do without the Prophet (S), or that the Prophet (S) needed his opinion.” Then Al-Ma’mun asked, “Then what is the nobility of sitting in a tent and watching the fighters? If the nobility of Abu Bakr was due to his abandoning holy war and not going to the

وَما أَنَا مِنَ الْمُتَكَلِّفِينَ وَفِي قَوْلِهِ عَزَّ وَجَلَّ وَما يَنْطِقُ عَنِ الْهَوى وَإِنْ كَانَ مِنْ قِبَلِ اللَّهِ عَزَّ وَجَلَّ فَقَدْ أَمَرَ اللَّهُ سُبْحَانَهُ وَتَعَالَى نَبِيَّهُبِدُعَاءِ عَلِيٍّ مِنْ بَيْنِ صِبْيَانِ النَّاسِ وَإِيثَارِهِ عَلَيْهِمْ فَدَعَاهُ ثِقَةً بِهِ وَعِلْماً بِتَأْيِيدِ اللَّهِ تَعَالَى إِيَّاهُ وَخُلَّةٌ أُخْرَى خَبِّرُونِي عَنِ الْحَكِيمِ هَلْ يَجُوزُ أَنْ يُكَلِّفَ خَلْقَهُ مَا لا يُطِيقُونَ فَإِنْ قُلْتُمْ نَعَمْ كَفَرْتُمْ وَإِنْ قُلْتُمْ لا فَكَيْفَ يَجُوزُ أَنْ يَأْمُرَ نَبِيَّهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِدُعَاءِ مَنْ لَمْ يُمْكِنْهُ قَبُولُ مَا يُؤْمَرُ بِهِ لِصِغَرِهِ وَحَدَاثَةِ سِنِّهِ وَضِعْفِهِ عَنِ الْقَبُولِ وَخُلَّةٌ أُخْرَى هَلْ رَأَيْتُمُ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ دَعَا أَحَداً مِنْ صِبْيَانِ أَهْلِهِ وَغَيْرِهِمْ فَيَكُونَ أُسْوَةً عَلِيٍ عَلَيْهِ السَّلامُ فَإِنْ زَعَمْتُمْ أَنَّهُ لَمْ يَدْعُ غَيْرَهُ فَهَذِهِ فَضِيلَةٌ لِعَلِيٍ عَلَيْهِ السَّلامُ عَلَى جَمِيعِ صِبْيَانِ النَّاسِ ثُمَّ قَالَ: أَيُّ الأَعْمَالِ أَفْضَلُ بَعْدَ السَّبْقِ إِلَى الإِيمَانِ قَالُوا الْجِهَادُ فِي سَبِيلِ اللَّهِ قَالَ فَهَلْ تُحَدِّثُونَ لاحَدٍ مِنَ الْعَشَرَةِ فِي الْجِهَادِ مَا لِعَلِيٍ عَلَيْهِ السَّلامُ فِي جَمِيعِ مَوَاقِفِ النَّبِيِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِنَ الأَثَرِ هَذِهِ بَدْرٌ قُتِلَ مِنَ الْمُشْرِكِينَ فِيهَا نَيِّفٌ وَسِتُّونَ رَجُلاً قَتَلَ عَلِيٌ عَلَيْهِ السَّلامُ مِنْهُمْ نَيِّفاً وَعِشْرِينَ وَأَرْبَعُونَ لِسَائِرِ النَّاسِ فَقَالَ قَائِلٌ كَانَ أَبُو بَكْرٍ مَعَ النَّبِيِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي عَرِيشِهِ يُدَبِّرُهَا فَقَالَ الْمَأْمُونُ لَقَدْ جِئْتَ بِهَا عَجِيبَةً أَكَانَ يُدَبِّرُ دُونَ النَّبِيِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَوْ مَعَهُ فَيَشْرَكُهُ أَوْ لِحَاجَةِ النَّبِيِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِلَى رَأْيِ أَبِي بَكْرٍ أَيُّ الثَّلاثِ أَحَبُّ إِلَيْكَ فَقَالَ أَعُوذُ بِاللَّهِ مِنْ أَنْ أَزْعُمَ أَنَّهُ يُدَبِّرُ دُونَ النَّبِيِأَوْ يَشْرَكُهُ أَوْ بِافْتِقَارٍ مِنَ النَّبِيِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِلَيْهِ قَالَ فَمَا الْفَضِيلَةُ فِي الْعَرِيشِ فَإِنْ كَانَتْ فَضِيلَةُ أَبِي بَكْرٍ بِتَخَلُّفِهِ عَنِ الْحَرْبِ فَيَجِبُ أَنْ يَكُونَ كُلُّ

battlefield, then we must say that all of those who disobey (God) and do not go to the battlefield are nobler than those who fight. The Honorable the Exalted God says, ‘*Not equal are those believers who sit* (*at home*) *and receive no hurt, and those who strive and fight in the cause of God with their goods and their persons. God hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit* (*at home*). *Unto all* (*in Faith*) *Hath God promised good: But those who strive and fight Hath He distinguished above those who sit* (*at home*) *by a special reward.*’”[12]

Ishaq ibn Hammad ibn Zayd said, “Al-Ma’mun then told me to recite the Qur’anic Chapter Insan. I recited it, ‘*Has there not been over Man a long period of Time, when he was nothing*…’[13] until I reached the following verse, *‘And they feed, for the love of Allah, the indigent, the orphan, and the captive.’*[14] And I continued reciting the Chapter up to (*a.s.aying*), *“Verily this is a Reward for you, and your Endeavor is accepted and recognized.”*[15] Then Al-Ma’mun asked, “About whom were these verses recited?” I said, “About Ali.” He asked, “Do you know of any traditions in which it is narrated that while Ali (a.s.) fed the poor and assisted the orphans and the captives, he said, *‘We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks’*[16] as it appears in the Qur’an?” I said, “No.” Al-Ma’mun said,

“Then the Honorable the Exalted God was aware of what went on within Ali’s (a.s.) heart and expressed it in His Book to make it known to His creatures.” Al-Ma’mun asked, “Do you understand what the Sublime God describes when He describes Paradise in this verse saying, *‘Crystal-clear, made of silver: they will determine the measure thereof* (*according to their wishes*).*’* 17 I said, “No.” He said, “This is another nobility. How could there be any crystal-clear silver?” Ishaq said, “I do not know.” Al-Ma’mun replied, “He wants us to imagine silver so clear that one can see its inside from the outside. O Ishaq! This is similar to what the Prophet of God (a.s.) said, ‘O slower! Be more patient with these crystal-clear ones’ referring to ladies due to their being so delicate. It is also similar to what the Prophet of God (a.s.) said, ‘I rode Abu Talha’s horse and found it like a sea’ implying that it galloped very fast just as the sea waves do. And as the Sublime God says, *‘…death will come to him from every quarter, yet will he not die: and in front of him will be a chastisement unrelenting’* 18 even though he will die even if death comes to him from just one side.”

مُتَخَلِّفٍ فَاضِلاً أَفْضَلَ مِنَ الْمُجَاهِدِينَ وَاللَّهُ عَزَّ وَجَلَّ يَقُولُ: لا يَسْتَوِي الْقاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجاهِدِينَ بِأَمْوالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقاعِدِينَ دَرَجَةً وَكُلّاً وَعَدَ اللَّهُ الْحُسْنى وَفَضَّلَ اللَّهُ الْمُجاهِدِينَ عَلَى الْقاعِدِينَ أَجْراً عَظِيماً.

قَالَ إِسْحَاقُ بْنُ حَمَّادِ بْنِ زَيْدٍ ثُمَّ قَالَ لِيَ: اقْرَأْ هَلْ أَتى عَلَى الإِنْسانِ حِينٌ مِنَ الدَّهْرِ، فَقَرَأْتُ حَتَّى بَلَغْتُ: وَيُطْعِمُونَ الطَّعامَ عَلى حُبِّهِ مِسْكِيناً وَيَتِيماً وَأَسِيراً... إِلَى قَوْلِهِ وَكانَ سَعْيُكُمْ مَشْكُوراً. فَقَالَ فِيمَنْ نَزَلَتْ هَذِهِ الْآيَاتُ قُلْتُ فِي عَلِيٍ عَلَيْهِ السَّلامُ قَالَ فَهَلْ بَلَغَكَ أَنَّ عَلِيّاً عَلَيْهِ السَّلامُ قَالَ حِينَ أَطْعَمَ الْمِسْكِينَ وَالْيَتِيمَ وَالأَسِيرَ إِنَّما نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لا نُرِيدُ مِنْكُمْ جَزاءً وَلا شُكُوراً عَلَى مَا وَصَفَ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ فَقُلْتُ لا قَالَ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ عَرَفَ سَرِيرَةَ عَلِيٍ عَلَيْهِ السَّلامُ وَنِيَّتَهُ فَأَظْهَرَ ذَلِكَ فِي كِتَابِهِ تَعْرِيفاً لِخَلْقِهِ أَمْرَهُ فَهَلْ عَلِمْتَ أَنَّ اللَّهَ عَزَّ وَجَلَّ وَصَفَ فِي شَيْءٍ مِمَّا وَصَفَ فِي الْجَنَّةِ مَا فِي هَذِهِ السُّورَةِ قَوارِيرَا مِنْ فِضَّةٍ قُلْتُ لا قَالَ فَهَذِهِ فَضِيلَةٌ أُخْرَى فَكَيْفَ يَكُونُ الْقَوَارِيرُ مِنْ فِضَّةٍ؟ قُلْتُ لا أَدْرِي. قَالَ يُرِيدُ كَأَنَّهَا مِنْ صَفَائِهَا مِنْ فِضَّةٍ يُرَى دَاخِلُهَا كَمَا يُرَى خَارِجُهَا وَهَذَا مِثْلُ قَوْلِهِ عَلَيْهِ السَّلامُ يَا أَنْجَشَةُ رُوَيْداً سَوْقَكَ بِالْقَوَارِيرِ وَعَنَى بِهِ النِّسَاءَ كَأَنَّهُنَّ الْقَوَارِيرُ رِقَّةً وَقَوْلُهُ عَلَيْهِ السَّلامُ رَكِبْتُ فَرَسَ أَبِي طَلْحَةَ فَوَجَدْتُهُ بَحْراً أَيْ كَأَنَّهُ بَحْرٌ مِنْ كَثْرَةِ جَرْيِهِ وَعَدْوِهِ وَكَقَوْلِ اللَّهِ عَزَّ وَجَلَّ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكانٍ وَما هُوَ بِمَيِّتٍ وَمِنْ وَرائِهِ عَذابٌ غَلِيظٌ أَيْ كَأَنَّهُ مَا يَأْتِيهِ الْمَوْتُ وَلَوْ أَتَاهُ مِنْ مَكَانٍ وَاحِدٍ لَمَاتَ.

Then Al-Ma’mun asked, “O Ishaq! Are you not one of those who testify that those ten (companions) are in Paradise?” I said, “yes.” He said, “If you saw that someone did not know whether this tradition was correct or not, would you consider him to be an atheist?” I said, “No.” Al-Ma’mun asked, “What if he asks whether this Chapter is from the Qur’an or not, will you then consider him to be an atheist?” I said, “Yes.” Al-Ma’mun said, “Then I consider the nobility of this man (Ali (a.s.)) to be more. 19 O Ishaq! Tell me if you consider the tradition about the fried chicken (which was brought for the Prophet (S)) to be correct or not?” I said, “Yes.” Al-Ma’mun said, “By God, your animosity can be seen from this. There are only three possibilities. It is either that he was accepted due to the supplications of the Prophet (S), or he was rejected, or that God could not recognize between the noble one and the others. Tell me, which one do you like the most?” Ishaq said, “I kept my head down for some time and then I said, ‘O

Commander of the Faithful! The Sublime God said the following regarding Abi Bakr: He had no more than one companion; the two were in the cave, and he said to his companion, *'Have no fear, for Allah is with us': then Allah sent down His peace upon him, and strengthened him with forces which ye saw not, and humbled to the depths the word of the Unbelievers. But the word of Allah is exalted to the heights: for Allah is Exalted in Might, Wise.'"*[20]

Al-Ma'mun said, "Glory be to God! How little is your knowledge of the Book? Can an atheist be a companion of a believer? What kind of nobility is this? Didn't you hear the Words of the Sublime God, '*His companion said to him, in the course of the argument with him: Dost thou deny Him Who created thee out of dust, then out of a sperm-drop, then fashioned thee into a man?'*[21] Thus you see that God made an atheist a believer's companion. Or according to the following poems from al-Hothali:

The morning came and the horse which I rode was wild
It saw the East from beneath its cover.

Or as Al-Azdi said,

I was frightened about being alone there with my only companion,
being a gentle, tall, four-legged animal with thin forelegs.

ثُمَّ قَالَ: يَا إِسْحَاقُ أَلَسْتَ مِمَّنْ يَشْهَدُ أَنَّ الْعَشَرَةَ فِي الْجَنَّةِ فَقُلْتُ بَلَى قَالَ أَرَأَيْتَ لَوْ أَنَّ رَجُلاً قَالَ مَا أَدْرِي أَصَحِيحٌ هَذَا الْحَدِيثُ أَمْ لا أَكَانَ عِنْدَكَ كَافِراً قُلْتُ لا قَالَ أَفَرَأَيْتَ لَوْ قَالَ مَا أَدْرِي أَهَذِهِ السُّورَةُ قُرْآنٌ أَمْ لا أَكَانَ عِنْدَكَ كَافِراً قُلْتُ بَلَى قَالَ أَرَى فَضْلَ الرَّجُلِ يَتَأَكَّدُ خَبِّرْنِي يَا إِسْحَاقُ أَنَّ حَدِيثَ الطَّائِرِ الْمَشْوِيِّ أَصَحِيحٌ عِنْدَكَ قَالَ بَلَى قَالَ بَانَ وَاللَّهِ عِنَادُكَ لا يَخْلُو هَذَا مِنْ أَنْ يَكُونَ كَمَا دَعَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَوْ يَكُونَ مَرْدُوداً أَوْ عَرَفَ اللَّهُ الْفَاضِلَ مِنْ خَلْقِهِ وَكَانَ الْمَفْضُولُ أَحَبَّ إِلَيْهِ أَوْ تَزْعُمُ أَنَّ اللَّهَ لَمْ يَعْرِفِ الْفَاضِلَ مِنَ الْمَفْضُولِ فَأَيُّ الثَّلاث أَحَبُّ إِلَيْكَ أَنْ تَقُولَ بِهِ قَالَ إِسْحَاقُ فَأَطْرَقْتُ سَاعَةً ثُمَّ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فِي أَبِي بَكْرٍ ثانِيَ اثْنَيْنِ إِذْ هُما فِي الْغارِ إِذْ يَقُولُ لِصاحِبِهِ لا تَحْزَنْ إِنَّ اللَّهَ مَعَنا فَنَبَّهَ اللَّهُ عَزَّ وَجَلَّ إِلَى صُحْبَةِ نَبِيِّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقَالَ سُبْحَانَ اللَّهِ مَا أَقَلَّ عِلْمَكُمْ بِاللُّغَةِ وَالْكِتَابِ أَمَا يَكُونُ الْكَافِرُ صَاحِباً لِلْمُؤْمِنِ فَأَيُّ فَضِيلَةٍ فِي هَذِهِ أَمَا سَمِعْتَ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: (قالَ لَهُ صاحِبُهُ وَهُوَ يُحاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلاً؟)

فَقَدْ جَعَلَهُ لَهُ صَاحِباً. وَقَالَ الْهُذَلِيُّ:

وَلَقَدْ غَدَوْتُ وَصَاحِبِي وَحْشِيَّةٌ

تَحْتَ الرِّدَاءِ بَصِيرَةٌ بِالْمَشْرِقِ

وَقَالَ الأَزْدِيُّ:

وَلَقَدْ دَعَوْتُ الْوَحْشَ فِيهِ وَصَاحِبِي

مَحْضُ الْقَوَائِمِ مِنْ هِجَانٍ هَيْكَلِ

Here the poet has likened his horse to his companion. And when the Sublime God says, '*...for God is with us...*'22 means that the Blessed the Sublime God is with every good-doer and every evil-doer. Have you not heard the Words of the Sublime God, *'Seest thou not that Allah doth know* (*all*) *that is in the heavens and on earth? There is not a secret consultation between three, but He makes the fourth among them, nor between five but He makes the sixth, nor between fewer nor more, but He is in their midst, wheresoever they be: In the end will He tell them the truth of their conduct, on the Day of Judgment. For Allah has full knowledge of all things.'*23 And regarding His words, *'Have no fear...'*24 Tell me about the fears of Abi Bakr. Were they said in obedience, or disobedience? If you consider them to be said in obedience, you have said that the Prophet (S) admonished him against obedience. However, this contradicts what a wise person would do. And if you think that he has disobeyed, then what is the nobility of one who is disobedient? Tell me, upon whom did God send down peace in the following Words of the Sublime God, *'...then Allah sent down His peace upon him...'"*25

Ishaq replied, "To Abi Bakr since the Prophet (S) did not need any peace. The Prophet (S) was not afraid."

He said, "Let me know about the Words of the Honorable the Exalted, 'Assuredly Allah did help you in many battlefields and on the day of Hunain26: Behold! your great numbers elated you, but they availed you naught: the land, for all that it is wide, did constrain you, and ye turned back in retreat. But Allah did pour His calm on the Messenger and on the Believers...'"27

Al-Ma'mun asked, "Do you know who is meant by the believers to whom the Sublime God refers in this verse?" I said, "I do not know." Al-Ma'mun said, "On the day of the Battle of Hunain the people fled from the battlefield. Only seven people from the *Hashemites* stayed with the Prophet of God (a.s.). They consisted of Ali (a.s.) who fought with his sword, Abbas who held the horse-strap for the Prophet of God (a.s.), and five others who surrounded the Prophet (S) fearing that the pagans might strike him (a.s.) with their weapons, until the Blessed the Sublime God granted victory to His Messenger (a.s.). Therefore, the reference to the believers in this verse is to Ali (a.s.) and those of the *Hashemites* who stayed there. Then who is nobler? The one (Ali (a.s.)) who was with the

فَصَيَّرَ فَرَسَهُ صَاحِبَهُ وَأَمَّا قَوْلُهُ إِنَّ اللَّهَ مَعَنا فَإِنَّهُ تَبَارَكَ وَتَعَالَى مَعَ الْبَرِّ وَالْفَاجِرِ أَمَا سَمِعْتَ قَوْلَهُ عَزَّ وَجَلَّ ما يَكُونُ مِنْ نَجْوى ثَلاثَةٍ إِلا هُوَ رابِعُهُمْ وَلا خَمْسَةٍ إِلا هُوَ سادِسُهُمْ وَلا أَدْنى مِنْ ذلِكَ وَلا أَكْثَرَ إِلا هُوَ مَعَهُمْ أَيْنَ ما كانُوا وَأَمَّا

قَوْلُهُ لا تَحْزَنْ فَخَبِّرْنِي عَنْ حُزْنِ أَبِي بَكْرٍ أَكَانَ طَاعَةً أَوْ مَعْصِيَةً فَإِنْ زَعَمْتَ أَنَّهُ كَانَ طَاعَةً فَقَدْ جَعَلْتَ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَنْهَى عَنِ الطَّاعَةِ وَهَذَا خِلافُ صِفَةِ الْحَكِيمِ وَإِنْ زَعَمْتَ أَنَّهُ مَعْصِيَةٌ فَأَيُّ فَضِيلَةٍ لِلْعَاصِي وَخَبِّرْنِي عَنْ قَوْلِهِ عَزَّ وَجَلَّ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ عَلَى مَنْ قَالَ إِسْحَاقُ فَقُلْتُ عَلَى أَبِي بَكْرٍ لانَّ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ كَانَ مُسْتَغْنِياً عَنِ السَّكِينَةِ قَالَ فَخَبِّرْنِي عَنْ قَوْلِهِ عَزَّ وَجَلَّ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئاً وَضاقَتْ عَلَيْكُمُ الأَرْضُ بِما رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ أَتَدْرِي مَنِ الْمُؤْمِنُونَ الَّذِينَ أَرَادَ اللَّهُ عَزَّ وَجَلَّ فِي هَذَا الْمَوْضِعِ قَالَ قُلْتُ لا قَالَ إِنَّ النَّاسَ انْهَزَمُوا يَوْمَ حُنَيْنٍ فَلَمْ يَبْقَ مَعَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِلا سَبْعَةٌ مِنْ بَنِي هَاشِمٍ عَلِيٌ عَلَيْهِ السَّلامُ يَضْرِبُ بِسَيْفِهِ وَالْعَبَّاسُ أَخَذَ بِلِجَامِ بَغْلَةِ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَالْخَمْسَةُ مُحْدِقُونَ بِالنَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ خَوْفاً مِنْ أَنْ يَنَالَهُ سِلاحُ الْكُفَّارِ حَتَّى أَعْطَى اللَّهُ تَبَارَكَ وَتَعَالَى رَسُولَهُ عَلَيْهِ السَّلامُ الظَّفَرَ عَنَى بِالْمُؤْمِنِينَ فِي هَذَا الْمَوْضِعِ عَلِيّاً عَلَيْهِ السَّلامُ وَمَنْ حَضَرَ مِنْ بَنِي هَاشِمٍ فَمَنْ كَانَ أَفْضَلَ؟ أَمَنْ كَانَ مَعَ النَّبِي صَلَّى اللهُ عَلَيْهِ

Prophet (S) and peace descended upon him and the Prophet (S), or the one (Abu Bakr) who was with the Prophet (S) in the cave, but was not deserving enough for peace to be descended upon?28 O Ishaq! Which one is nobler? The one (Abu Bakr) who was in the cave with the Prophet (S) or the one (Ali (a.s.)) who slept in the Prophet's (a.s.) bed sacrificing himself to allow the Prophet (S) to complete his Emigration. In fact, the Blessed the Sublime God ordered His Prophet (S) to order Ali (a.s.) to sleep in the Prophet's (a.s.) bed, so that the Prophet's (a.s.) life would be saved. Ali (a.s.) asked, "O the Prophet of GOD! Will you be saved this way?" The Prophet (S) said, "Yes." Then Ali (a.s.) said, "I hear and obey." Then he slept in the Prophet's (a.s.) bed and wrapped a sheet around himself. The pagans surrounded the house and went in. They had no doubt that the Prophet (S) was there. One man from each tribe had come there to each deliver a blow to the Prophet (S), so that the *Hashemites* could not demand retribution. Ali (a.s.) heard their plans and knew that his life was in danger. However, nothing could scare him as Abu Bakr was scared in the cave. Yet, Abu Bakr was with the Prophet (S) while Ali was there alone. Ali (a.s.) was patient and steadfast. The Sublime God sent down angels to guard him from the evils of the *Quraysh* (tribe) enemies. When dawn came, they saw him, looked at him and asked, "Where is Muhammad?" Ali (a.s.) replied, "I do not know." They said, "You have tricked us." Ali (a.s.) joined the Prophet (S) later. Thus it was Ali (a.s.) who was nobler and good deeds were done by him day after day, until the Sublime God took his life and he was well forgiven by Him."

Al-Ma'mun asked, "O Ishaq! Have you not been the one who narrated the tradition on Mastery?" Ishaq said, "Yes." Al-Ma'mun said, "Please narrate it for me." Ishaq narrated it for him.29 Al-Ma'mun said, "Don't you see that this tradition established a right for Ali (a.s.) incumbent upon Abi Bakr and Umar, but has not established any rights for those two incumbent upon Ali (a.s.)?" Ishaq said, "The people say that God's Prophet (S) has said this the following regarding Zayd ibn Haritha." He asked, "Where and when did the Prophet (S) say this?" I said, "In the Ghadir Khom fter returning from the Farewell Pilgrimage of the *Kaaba*." Al-Ma'mun said, "Where was Zayd ibn Haritha killed?" I said, "In Mo'ta." He said, "Was Zayd ibn Haritha not killed before the Qadir Khom instance?" I said, "Yes." He said, "Tell me, what if your fifteen year old son says, 'O people! Accept that my servant belongs to my cousin.' Will

وَآلِهِ وَنَزَلَتِ السَّكِينَةُ عَلَى النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَعَلَيْهِ أَمْ مَنْ كَانَ فِي الْغَارِ مَعَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَلَمْ يَكُنْ أَهْلاً لِنُزُولِهَا عَلَيْهِ يَا إِسْحَاقُ مَنْ أَفْضَلُ مَنْ كَانَ مَعَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي الْغَارِ أَمْ مَنْ نَامَ عَلَى مِهَادِهِ وَوَقَاهُ بِنَفْسِهِ حَتَّى تَمَّ لِلنَّبِيمَا عَزَمَ عَلَيْهِ مِنَ الْهِجْرَةِ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَمَرَ نَبِيَّهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنْ يَأْمُرَ عَلِيّاً عَلَيْهِ السَّلامُ بِالنَّوْمِ عَلَى فِرَاشِهِ وَوِقَايَتِهِ بِنَفْسِهِ فَأَمَرَهُ بِذَلِكَ فَقَالَ عَلِيٌّ عَلَيْهِ السَّلامُ أَتَسْلَمُ يَا نَبِيَّ اللَّهِ قَالَ نَعَمْ قَالَ سَمْعاً وَطَاعَةً ثُمَّ أَتَى مَضْجَعَهُ وَتَسَجَّى بِثَوْبِهِ وَأَحْدَقَ الْمُشْرِكُونَ بِهِ لا يَشُكُّونَ فِي أَنَّهُ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَقَدْ أَجْمَعُوا أَنْ يَضْرِبَهُ مِنْ كُلِّ بَطْنٍ مِنْ قُرَيْشٍ رَجُلٌ ضَرْبَةً لِئَلا يُطَالِبَ الْهَاشِمِيُّونَ بِدَمِهِ وَعَلِيٌيَسْمَعُ مَا الْقَوْمُ فِيهِ مِنَ التَّدْبِيرِ فِي تَلَفِ نَفْسِهِ فَلَمْ يَدْعُهُ ذَلِكَ إِلَى الْجَزَعِ كَمَا جَزِعَ أَبُو بَكْرٍ فِي الْغَارِ وَهُوَ مَعَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَعَلِيٌ عَلَيْهِ السَّلامُ وَحْدَهُ فَلَمْ يَزَلْ صَابِراً مُحْتَسِباً فَبَعَثَ اللَّهُ تَعَالَى مَلائِكَةً تَمْنَعُهُ مِنْ مُشْرِكِي قُرَيْشٍ فَلَمَّا أَصْبَحَ قَامَ فَنَظَرَ الْقَوْمُ إِلَيْهِ فَقَالُوا أَيْنَ مُحَمَّدٌ قَالَ وَمَا عِلْمِي بِهِ قَالُوا فَأَنْتَ غَرَرْتَنَا ثُمَّ لَحِقَ بِالنَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَلَمْ يَزَلْ عَلِيٌّ أَفْضَلَ لِمَا بَدَا مِنْهُ إِلا مَا يَزِيدُ [إِلا] خَيْراً حَتَّى قَبَضَهُ اللَّهُ تَعَالَى إِلَيْهِ وَهُوَ مَحْمُودٌ مَغْفُورٌ لَهُ يَا إِسْحَاقُ أَمَا تَرْوِي حَدِيثَ الْوَلايَةِ فَقُلْتُ نَعَمْ قَالَ ارْوِهِ فَرَوَيْتُهُ فَقَالَ أَمَا تَرَى أَنَّهُ أَوْجَبَ لِعَلِيٍّ عَلَى أَبِي بَكْرٍ وَعُمَرَ مِنَ الْحَقِّ مَا لَمْ يُوجِبْ لَهُمَا عَلَيْهِ قُلْتُ إِنَّ النَّاسَ يَقُولُونَ إِنَّ هَذَا قَالَهُ بِسَبَبِ زَيْدِ بْنِ حَارِثَةَ قَالَ وَأَيْنَ قَالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ هَذَا قُلْتُ بِغَدِيرِ خُمٍّ بَعْدَ مُنْصَرَفِهِ مِنْ حَجَّةِ الْوَدَاعِ قَالَ فَمَتَى قُتِلَ زَيْدُ بْنُ حَارِثَةَ قُلْتُ بِمُؤْتَةَ قَالَ أَفَلَيْسَ قَدْ كَانَ قُتِلَ زَيْدُ بْنُ حَارِثَةَ قَبْلَ غَدِيرِ خُمٍّ قُلْتُ بَلَى قَالَ فَخَبِّرْنِي لَوْ رَأَيْتَ ابْناً لَكَ أَتَتْ عَلَيْهِ خَمْسَ عَشْرَةَ

you be hurt from this?" I said, "Yes. I will not like that and tell him." He said, "You tell your son not to say what you believe that the Prophet of God did. Woe be to you who have taken your jurisprudents as your Masters! In fact, the Sublime God says, *'They take their priests and their anchorites to be their lords in derogation of Allah...'* 30 Yet I swear by God that they neither fasted for them nor did they pray to them. They only obeyed whatever they said. Then Al-Ma'mun added, "Have you narrated the tradition in which God's Prophet (S) told Ali (a.s.), "Your position relative to me is as same as Aaron's position relative to Moses." I said, "Yes." He said, "Don't you know that Aaron was Moses' brother from the side of both his father and mother?" I said, "Yes." He said, "Was Ali the same?" I said, "No." He said, "Aaron was a Prophet but Ali (a.s.) was not. Then what was the third rank which he (a.s.) had other than that of being the successor? This was said because the hypocrites said, 'It was hard for the Prophet (S) to take Ali with him and left him (a.s.) behind while the Prophet (S) wanted him to remain there with peace of mind and that is why he (a.s.) said that. This is similar to what Moses (a.s.) told Aaron as said by the Sublime God, *'Act for me amongst my people: Do right, and follow not the way of those who do mischief.'* 31 I told him, "But Moses (a.s.) left Aaron to be his successor for all his people while Moses (a.s.) was alive and just went to meet his Lord – the Sublime. But the Prophet (S) left Ali (a.s.) as his successor only when he (a.s.) went to the battles.32" Al-Ma'mun said, "Tell me. Were there some of his companions along with him when Moses (a.s.) left Aaron as his successor to go to meet his Lord – the Honorable the Exalted?" I said, "Yes." He said, "Did he not establish him as his successor for all of them?" I said, "Yes." He said, "The Prophet (S) also established Ali (a.s.) as his successor for the weak ones, the women and the children when he (a.s.) went to the battlefield while most of his people were along with him. However, the Prophet (S) appointed Ali (a.s.) to be the successor over all of them. Moreover, the proof that he (a.s.) appointed Ali (a.s.) to be his (a.s.) successor over them during his lifetime when he was not there, and after his demise is that the Prophet (S) said, 'The position of Ali relative to me is like that of Aaron's position relative to Moses with the only difference that there will be no more Prophets

after me.’ Therefore, according to this expression, Ali (a.s.) is like the prime minister for the Prophet (S), since Moses (a.s.) prayed to the Sublime God and in his prayers and said, *‘And give me a Minister from my family – Aaron, my brother, add to my*

سَنَةً يَقُولُ مَوْلايَ مَوْلَى ابْنِ عَمِّي أَيُّهَا النَّاسُ فَاقْبَلُوا أَكُنْتَ تَكْرَهُ ذَلِكَ فَقُلْتُ بَلَى قَالَ أَفَتُنَزِّهُ ابْنَكَ عَمَّا لا تُنَزِّهُ النَّبِيَوَيْحَكُمْ أَجَعَلْتُمْ فُقَهَاءَكُمْ أَرْبَابَكُمْ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ اتَّخَذُوا أَحْبارَهُمْ وَرُهْبانَهُمْ أَرْباباً مِنْ دُونِ اللَّهِ وَاللَّهِ مَا صَامُوا لَهُمْ وَلا صَلَّوْا لَهُمْ وَلَكِنَّهُمْ أَمَرُوا لَهُمْ فَأُطِيعُوا ثُمَّ قَالَ: أَتَرْوِي قَوْلَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِعَلِي عَلَيْهِ السَّلامُ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى قُلْتُ نَعَمْ قَالَ أَمَا تَعْلَمُ أَنَّ هَارُونَ أَخُو مُوسَى لابِيهِ وَأُمِّهِ قُلْتُ بَلَى قَالَ فَعَلِيٌّ عَلَيْهِ السَّلامُ كَذَلِكَ قُلْتُ لا قَالَ فَهَارُونُ نَبِيٌّ وَلَيْسَ عَلِيٌّ كَذَلِكَ فَمَا الْمَنْزِلَةُ الثَّالِثَةُ إِلا الْخِلافَةُ وَهَذَا كَمَا قَالَ الْمُنَافِقُونَ إِنَّهُ اسْتَخْلَفَهُ اسْتِثْقَالاً لَهُ فَأَرَادَ أَنْ يُطَيِّبَ نَفْسَهُ وَهَذَا كَمَا حَكَى اللَّهُ عَزَّ وَجَلَّ عَنْ مُوسَى حَيْثُ يَقُولُ لِهَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ فَقُلْتُ إِنَّ مُوسَى خَلَّفَ هَارُونَ فِي قَوْمِهِ وَهُوَ حَيٌّ ثُمَّ مَضَى إِلَى مِيقَاتِ رَبِّهِ عَزَّ وَجَلَّ وَإِنَّ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ خَلَّفَ عَلِيّاً عَلَيْهِ السَّلامُ حِينَ خَرَجَ إِلَى غَزَاتِهِ فَقَالَ أَخْبِرْنِي عَنْ مُوسَى حِينَ خَلَّفَ هَارُونَ أَكَانَ مَعَهُ حَيْثُ مَضَى إِلَى مِيقَاتِ رَبِّهِ عَزَّ وَجَلَّ أَحَدٌ مِنْ أَصْحَابِهِ فَقُلْتُ نَعَمْ قَالَ أَوَلَيْسَ قَدِ اسْتَخْلَفَهُ عَلَى جَمِيعِهِمْ قُلْتُ بَلَى قَالَ فَكَذَلِكَ عَلِيٌّ عَلَيْهِ السَّلامُ خَلَّفَهُ النَّبِيُحِينَ خَرَجَ فِي غَزَاتِهِ فِي الضُّعَفَاءِ وَالنِّسَاءِ وَالصِّبْيَانِ إِذْ كَانَ أَكْثَرُ قَوْمِهِ مَعَهُ وَإِنْ كَانَ قَدْ جَعَلَهُ خَلِيفَتَهُ عَلَى جَمِيعِهِمْ وَالدَّلِيلُ عَلَى أَنَّهُ جَعَلَهُ خَلِيفَةً عَلَيْهِمْ فِي حَيَاتِهِ إِذَا غَابَ وَبَعْدَ مَوْتِهِ قَوْلُهُ عَلَيْهِ السَّلامُ عَلِيٌّ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلا أَنَّهُ لا نَبِيَّ بَعْدِي وَهُوَ وَزِيرُ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَيْضاً بِهَذَا الْقَوْلِ لأَنَّ مُوسَى عَلَيْهِ السَّلامُ قَدْ دَعَا اللَّهَ عَزَّ وَجَلَّ فَقَالَ فِيمَا دَعَا: وَاجْعَلْ لِي وَزِيراً مِنْ أَهْلِي، هـارُونَ أَخِي، اشْدُدْ بِهِ أَزْرِي، وَأَشْرِكْهُ فِي أَمْرِي. وَإِذَا كَانَ عَلِيٌّ عَلَيْهِ

strength through him.’[33] So Ali (a.s.) was to the Prophet (S) like Aaron was to Moses (a.s.). Aaron was the Moses’ Minister, and Ali (a.s.) was the Successor of the Prophet (S) as Aaron was the Successor of Moses (a.s.).” Then Al-Ma’mun looked at the theoreticians and the rhetoricians and asked, “Should I ask you questions or will you ask me?” They said, “We will ask.” He said, “Go ahead and ask.” One of them asked, “Is it not that the Divine Leadership of Ali (a.s.) as expressed by the Prophet of God (a.s.) similar to his expression of the other obligatory deeds such as ‘There are four units for the noon prayer’ or ‘The alms tax for two hundred *Dirhams* is five *Dirhams*’ or ‘Go on the pilgrimage to Mecca?’” Al-Ma’mun said, “Yes.” He asked, “Why then are there no differences of opinion about the obligatory deeds, but there are differences concerning the Successorship of Ali?” Al-Ma’mun said, “That is because the obligatory deeds are not such that the people would all compete with each other over them, but there is competition over becoming the successor.”

Another one asked, “Why do you deny that the Prophet (S) ordered that the people be allowed to choose someone from amongst themselves to be his successor due to the compassion and kindness which the Prophet (S) had for his nation, and did not appoint a Successor for himself whom the people would disobey as a result of which punishment would descend upon them?” Al-Ma’mun said, “The reason I deny this is because the Sublime God is kinder to His creatures than the Prophet (S). God appointed a Prophet (S) for the people, but did not let them choose him themselves – even though He knew that there were some people among them who would disobey him and there were others who would obey him. This did not prevent the Sublime God from sending the Prophet (S). Another reason is

that there would be two possibilities if God had let the people themselves choose a man (to be their Prophet). Either God orders all of them to choose someone or God orders only some of them to choose someone (to be the Prophet). If God orders all of them to choose someone, then no one could be considered to have free will and be free to choose (a.s.ince they are all ordered to vote for someone else). And if God has ordered only some of them to choose someone to be their Prophet, then the ones who are ordered to choose the Prophet must have some significant traits. If you say that they are the jurisprudents, then the significant signs of jurisprudents should be clarified." Another one said, "It has been narrated that the Prophet (S) said, 'In the presence of the

السَّلامُ مِنْهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى فَهُوَ وَزِيرُهُ كَمَا كَانَ هَارُونُ وَزِيرَ مُوسَى عَلَيْهِ السَّلامُ وَهُوَ خَلِيفَتُهُ كَمَا كَانَ هَارُونُ خَلِيفَةَ مُوسَى عَلَيْهِ السَّلامُ ثُمَّ أَقْبَلَ عَلَى أَصْحَابِ النَّظَرِ وَالْكَلامِ فَقَالَ أَسْأَلُكُمْ أَوْ تَسْأَلُونِّي قَالُوا بَلْ نَسْأَلُكَ فَقَالَ قُولُوا فَقَالَ قَائِلٌ مِنْهُمْ أَلَيْسَتْ إِمَامَةُ عَلِي عَلَيْهِ السَّلامُ مِنْ قِبَلِ اللَّهِ عَزَّ وَجَلَّ نَقَلَ ذَلِكَ عَنْ رَسُولِ اللَّهِ مَنْ نَقَلَ الْفَرْضَ مِثْلُ الظُّهْرُ أَرْبَعُ رَكَعَاتٍ وَفِي مائتين [مِائَتَيْ] دِرْهَمٍ خَمْسَةُ دَرَاهِمَ وَالْحَجُّ إِلَى مَكَّةَ فَقَالَ بَلَى قَالَ فَمَا بَالُهُمْ لَمْ يَخْتَلِفُوا فِي جَمِيعِ الْفَرْضِ وَاخْتَلَفُوا فِي خِلافَةِ عَلِيوَحْدَهَا قَالَ الْمَأْمُونُ لانَّ جَمِيعَ الْفَرْضِ لا يَقَعُ فِيهِ مِنَ التَّنَافُسِ وَالرَّغْبَةِ مَا يَقَعُ فِي الْخِلافَةِ فَقَالَ آخَرُ مَا أَنْكَرْتَ أَنْ يَكُونَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَمَرَهُمْ بِاخْتِيَارِ رَجُلٍ يَقُومُ مَقَامَهُ رَأْفَةً بِهِمْ وَرِقَّةً عَلَيْهِمْ أَنْ يَسْتَخْلِفَ هُوَ بِنَفْسِهِ فَيُعْصَى خَلِيفَتُهُ فَيَنْزِلَ الْعَذَابُ فَقَالَ أَنْكَرْتُ ذَلِكَ مِنْ قِبَلِ أَنَّ اللَّهَ عَزَّ وَجَلَّ أَرْأَفُ بِخَلْقِهِ مِنَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَقَدْ بَعَثَ نَبِيَّهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَهُوَ يَعْلَمُ أَنَّ فِيهِمُ الْعَاصِيَ وَالْمُطِيعَ فَلَمْ يَمْنَعْهُ ذَلِكَ مِنْ إِرْسَالِهِ وَعِلَّةٌ أُخْرَى لَوْ أَمَرَهُمْ بِاخْتِيَارِ رَجُلٍ مِنْهُمْ كَانَ لا يَخْلُو مِنْ أَنْ يَأْمُرَهُمْ كُلَّهُمْ أَوْ بَعْضَهُمْ فَلَوْ أَمَرَ الْكُلَّ مَنْ كَانَ الْمُخْتَارَ وَلَوْ أَمَرَ بَعْضاً دُونَ بَعْضٍ كَانَ لا يَخْلُو مِنْ أَنْ يَكُونَ عَلَى هَذَا الْبَعْضِ عَلامَةٌ فَإِنْ قُلْتَ الْفُقَهَاءُ فَلا بُدَّ مِنْ تَحْدِيدِ الْفَقِيهِ وَسِمَتِهِ قَالَ آخَرُ فَقَدْ رُوِيَ أَنَّ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ مَا رَآهُ الْمُسْلِمُونَ حَسَناً فَهُوَ عِنْدَ اللَّهِ عَزَّ

Sublime God, whatever the Muslims consider to be good is good. In the presence of the Sublime God, whatever the Muslims consider to be evil is evil.'" Al-Ma'mun said, "Here we must see whether the Prophet (S) meant all the believers or only some of them. If we say that the Prophet (S) meant all the believers, then this is an impossible thing. And if we think that the Prophet (S) meant only some of them, then as we know each group says something is good. This is like the traditions which the Shiites have narrated about Ali (a.s.), and the non-Shiites have narrated about the others. Then how could that Divine Leadership which is in your mind be proven?"

Another one asked, "Is it then permissible to think that the companions of Muhammad (a.s.) made mistakes?" Al-Ma'mun said, "How could we think that they all made a mistake and they were all at a loss, while as you think they considered Divine Leadership neither to be necessary nor a tradition. You think that Divine Leadership is not a necessity in the opinion of the Sublime God, and it is not one of the traditions of His Prophet (S). Then how could what is neither obligatory nor a tradition be a mistake?"

Another one said, "Present your reasons if you claim that Ali (a.s.) and no one else deserves the position of Divine Leadership." Al-Ma'mun said, "I do not claim this, but I confess to it. There are no reasons for what one confesses to. The claimant is him who thinks that he is in charge of all

appointments and dismissals, and that he is in charge of everyone. As for reasons, they may be either cited by those of his (Ali's) peers like Abu Bakr, Umar and Uthman and their followers who are all his (Ali's) enemies, or others whose reasoning has no effect and does not exist at all. Then how could any reasons be presented in such a case?"

Another one asked, "What was incumbent upon Ali (a.s.) to do after the demise of the Prophet of God (a.s.)?" Al-Ma'mun said, "That which he (a.s.) did." The man asked, "Was it not incumbent upon him to declare to the people that he (Ali) is the Divine Leader?" Al-Ma'mun said, "In fact, Divine Leadership is neither in his (Ali's) hands, nor is it in the hands of the people so that they may choose him or prefer him over others. Rather, it is in the hands of the Sublime God as God told Abraham (a.s.), *'...I will make thee an Imam to the Nations...'*[34] and as the Sublime God told David (a.s.), *'O David! We did indeed make thee a vicegerent on*

وَجَلَّ حَسَنٌ وَمَا رَأَوْهُ قَبِيحاً فَهُوَ عِنْدَ اللَّهِ تَبَارَكَ وَتَعَالَى قَبِيحٌ فَقَالَ هَذَا الْقَوْلُ لا بُدَّ مِنْ أَنْ يُرِيدَ كُلَّ الْمُؤْمِنِينَ أَوِ الْبَعْضَ فَإِنْ أَرَادَ الْكُلَّ فَهُوَ مَفْقُودٌ لانَّ الْكُلَّ لا يُمْكِنُ اجْتِماعُهُمْ وَإِنْ كَانَ الْبَعْضَ فَقَدْ رَوَى كُلٌّ فِي صَاحِبِهِ حُسْناً مِثْلُ رِوَايَةِ الشِّيعَةِ فِي عَلِيٍ عَلَيْهِ السَّلامُ وَرِوَايَةِ الْحَشْوِيَّةِ فِي غَيْرِهِ فَمَتَى يَثْبُتُ مَا يُرِيدُونَ مِنَ الإِمَامَةِ قَالَ آخَرُ فَيَجُوزُ أَنْ يُزْعَمَ أَنَّ أَصْحَابَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَخْطَئُوا قَالَ كَيْفَ نَزْعُمُ أَنَّهُمْ أَخْطَئُوا وَاجْتَمَعُوا عَلَى ضَلالَةٍ وَهُمْ لا يَعْلَمُونَ فَرْضاً وَلا سُنَّةً لانَّكَ تَزْعُمُ أَنَّ الإِمَامَةَ لا فَرْضٌ مِنَ اللَّهِ عَزَّ وَجَلَّ وَلا سُنَّةٌ مِنَ الرَّسُولِفَكَيْفَ يَكُونُ فِيمَا لَيْسَ عِنْدَكَ بِفَرْضٍ وَلا سُنَّةٍ خَطَأٌ قَالَ آخَرُ إِنْ كُنْتَ تَدَّعِي لِعَلِيٍ عَلَيْهِ السَّلامُ مِنَ الإِمَامَةِ دُونَ غَيْرِهِ فَهَاتِ بَيِّنَتَكَ عَلَى مَا تَدَّعِي فَقَالَ مَا أَنَا بِمُدَّعٍ وَلَكِنِّي مُقِرٌّ وَلا بَيِّنَةَ عَلَى مُقِرٍّ وَالْمُدَّعِي مَنْ يَزْعُمُ أَنَّ إِلَيْهِ التَّوْلِيَةَ وَالْعَزْلَ وَأَنَّ إِلَيْهِ الاخْتِيَارَ وَالْبَيِّنَةُ لا تَعْرَى مِنْ أَنْ يَكُونَ مِنْ شُرَكَائِهِ فَهُمْ خُصَمَاءُ أَوْ يَكُونَ مِنْ غَيْرِهِمْ وَالْغَيْرُ مَعْدُومٌ فَكَيْفَ يُؤْتَى بِالْبَيِّنَةِ عَلَى هَذَا قَالَ آخَرُ فَمَا كَانَ الْوَاجِبَ عَلَى عَلِيٍ عَلَيْهِ السَّلامُ بَعْدَ مُضِيِّ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ مَا فَعَلَهُ قَالَ أَفَمَا وَجَبَ عَلَيْهِ أَنْ يُعْلِمَ النَّاسَ أَنَّهُ إِمَامٌ فَقَالَ إِنَّ الإِمَامَةَ لا تَكُونُ بِفِعْلٍ مِنْهُ فِي نَفْسِهِ وَلا بِفِعْلٍ مِنَ النَّاسِ فِيهِ مِن اخْتِيَارٍ أَوْ تَفْضِيلٍ أَوْ غَيْرِ ذَلِكَ إِنَّمَا يَكُونُ بِفِعْلٍ مِنَ اللَّهِ عَزَّ وَجَلَّ فِيهِ كَمَا قَالَ لابْرَاهِيمَ عَلَيْهِ السَّلامُ إِنِّي جاعِلُكَ لِلنَّاسِ إِماماً وَكَمَا قَالَ عَزَّ وَجَلَّ لِدَاوُدَ عَلَيْهِ السَّلامُ يا

earth...'[35] And in the case of Adam the Honorable, the Exalted God told His angels, *'...I will create a vicegerent on earth...'*[36] Therefore, a Divine Leader is appointed by the Sublime God and because of His choice. A Divine Leader is perfect in Creation, from a good family, pure in nature, and innocent throughout life. If it was in one's own hands, then anyone who was like this was a Divine Leader or deserved to be one; and once he acted against these characteristics he would be dismissed from the position of Divine Leadership automatically. In that case, the appointment and dismissal of the Divine Leader was subject to one's deeds."

Another one asked, "Then why did you consider Divine Leadership to be a must for Ali (a.s.) after the demise of the Prophet (S)?" Al-Ma'mun said, "Since Ali (a.s.) came into existence with faith from the time of his birth, just like the Prophet (S) had faith from his childhood. Also Ali (a.s.) was free from the deviations of his people (of Quraysh) who had no real reasons for their idol-worshipping, just as the Prophet (S) was free from deviations and idol-worshipping. Idol-worshipping is, in fact, a form of

oppression. Any oppressor cannot be a Divine Leader. One who worships idols could not become a leader by the acceptance of all the Muslims. In fact, whoever worships idols has adopted the enemy of God as a god. His decrees would be the decrees of a pagan by the unanimous consensus of all of the nation who bear witness to his atheism, unless they again bear witness that he is no longer an atheist. Whoever once professes to be an atheist should never become a ruler since in that case there would be no differences between one who has professed atheism and a ruler."

Another one asked, "Why did Ali (a.s.) not fight with Abu Bakr and Umar as he (a.s.) did with Mo'awiya?" Al-Ma'mun said, "This is impossible to ask. They should ask about positive actions, not negative ones. That is they would ask for the reasons if Ali (a.s.) had risen to fight them. They cannot ask the reasons for his not rising. We must see whether the issue of the Mastery of Ali (a.s.) was decreed by God, or by others. If it is the case that it was decreed by the Sublime God, then any doubt in His Plan constitutes atheism as the Sublime God said, '*But no, by the Lord, they can have no* (*real*) *Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction.*'[37] Therefore, one's deeds are due to one's origin. If the appointment of Ali (a.s.) was

داوُدُ إِنَّا جَعَلْناكَ خَلِيفَةً فِي الأَرْضِ وَكَمَا قَالَ عَزَّ وَجَلَّ لِلْمَلائِكَةِ فِي آدَمَ عَلَيْهِ السَّلامُ إِنِّي جاعِلٌ فِي الأَرْضِ خَلِيفَةً فَالإِمَامُ إِنَّمَا يَكُونُ إِماماً مِنْ قِبَلِ اللَّهِ بِاخْتِيَارِهِ إِيَّاهُ فِي بَدْءِ الصَّنِيعَةِ وَالتَّشْرِيفِ فِي النَّسَبِ وَالطَّهَارَةِ فِي الْمَنْشَإِ وَالْعِصْمَةِ فِي الْمُسْتَقْبَلِ وَلَوْ كَانَتْ بِفِعْلٍ مِنْهُ فِي نَفْسِهِ كَانَ مَنْ فَعَلَ ذَلِكَ الْفِعْلَ مُسْتَحِقّاً لِلإِمَامَةِ وَإِذَا عَمِلَ خِلافَهَا اعْتَزَلَ فَيَكُونُ خَلِيفَةً قِبَلَ أَفْعَالِهِ وَقَالَ آخَرُ فَلِمَ أَوْجَبْتَ الإِمَامَةَ لِعَلِيٍ عَلَيْهِ السَّلامُ بَعْدَ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقَالَ لِخُرُوجِهِ مِنَ الطُّفُولِيَّةِ إِلَى الإِيمَانِ كَخُرُوجِ النَّبِيِمِنَ الطُّفُولِيَّةِ إِلَى الإِيمَانِ وَالْبَرَاءَةِ مِنْ ضَلالَةِ قَوْمِهِ عَنِ الْحُجَّةِ وَاجْتِنَابِهِ الشِّرْكَ كَبَرَاءَةِ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِنَ الضَّلالَةِ وَاجْتِنَابِهِ الشِّرْكَ لانَّ الشِّرْكَ ظُلْمٌ عَظِيمٌ وَلا يَكُونُ الظَّالِمُ إِمَاماً وَلا مَنْ عَبَدَ وَثَناً بِإِجْمَاعٍ وَمَنْ أَشْرَكَ فَقَدْ حَلَّ مِنَ اللَّهِ عَزَّ وَجَلَّ مَحَلَّ أَعْدَائِهِ فَالْحُكْمُ فِيهِ الشَّهَادَةُ عَلَيْهِ بِمَا اجْتَمَعَتْ عَلَيْهِ الأُمَّةُ حَتَّى يَجِيءَ إِجْمَاعٌ آخَرُ مِثْلُهُ وَلانَّ مَنْ حُكِمَ عَلَيْهِ مَرَّةً فَلا يَجُوزُ أَنْ يَكُونَ حَاكِماً فَيَكُونَ الْحَاكِمُ مَحْكُوماً عَلَيْهِ فَلا يَكُونُ حِينَئِذٍ فَرْقٌ بَيْنَ الْحَاكِمِ وَالْمحْكُومِ عَلَيْهِ قَالَ آخَرُ فَلِمَ لَمْ يُقَاتِلْ عَلِيٌ عَلَيْهِ السَّلامُ أَبَا بَكْرٍ وَعُمَرَ وَعُثْمانَ كَمَا قَاتَلَ مُعَاوِيَةَ فَقَالَ الْمَسْأَلَةُ مُحَالٌ لانَّ لَمْ اقْتِضَاءٌ وَلا يَفْعَلُ نَفْيٌ وَالنَّفْيُ لا يَكُونُ لَهُ عِلَّةٌ إِنَّمَا الْعِلَّةُ لِلإِثْبَاتِ وَإِنَّمَا يَجِبُ أَنْ يُنْظَرَ فِي أَمْرِ عَلِيٍ عَلَيْهِ السَّلامُ أَمِنْ قِبَلِ اللَّهِ أَمْ مِنْ قِبَلِ غَيْرِهِ فَإِنْ صَحَّ أَنَّهُ مِنْ قِبَلِ اللَّهِ عَزَّ وَجَلَّ فَالشَّكُّ فِي تَدْبِيرِهِ كُفْرٌ لِقَوْلِهِ عَزَّ وَجَلَّ فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيما شَجَرَ بَيْنَهُمْ ثُمَّ لا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجاً مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيماً فَأَفْعَالُ الْفَاعِلِ تَبَعٌ لاصْلِهِ فَإِنْ كَانَ قِيَامُهُ عَنِ اللَّهِ عَزَّ وَجَلَّ فَأَفْعَالُهُ عَنْهُ

decreed by the Sublime God, then Ali's deeds come from Him and the people must be content with (the appointment) and submit to Ali's orders. Even the Messenger of God (a.s.) quit fighting on the day of Al-Hodaybiyeh, when the pagans prevented him from performing the *'Umra* (recommendable pilgrimage) ceremonies to the House (of God). And once the Prophet (S) brought together his troops, he fought with them as the Sublime God says, '*...So overlook* (*any human faults*) *with gracious forgiveness.*'[38] Then the Honorable the Exalted said, '*...then fight and slay the Pagans wherever ye find them, an seize them, beleaguer them, and lie in wait for them in every stratagem* (*of war*)*...*'"[39]

Another one asked, “If it is the case as you think that the appointment of Ali (a.s.) to the Divine Leadership was decreed by God and it is obligatory to obey him, why is it then not permissible for the Prophets to abandon the (God’s) invitation and the call, but it was permissible for Ali (a.s.) to abandon what he was ordered to do in calling the people to obey him?” Al-Ma’mun said, “We do not claim that Ali (a.s.) had the mission to invite the people as the Messengers (a.s.) did. We consider him to be a sign or link between the Sublime God and His creatures. Whoever obeys Ali (a.s.) is obedient to God, and whoever opposes Ali (a.s.) is disobeying God. Ali (a.s.) would have strived to call the people to obey him if he had found any helpers. Ali is not to blame for not having found any helpers. Those who did not help him are to be blamed, since they were supposed to obey him anyways. However, he was not ordered to fight without having any helpers. He is like the House of God towards which the people go to perform the *Hajj* pilgrimage. If they do so they have performed what is incumbent upon them to do. If, however, they do not go, it is they who are to blame, not the House of God.”

Another one asked, “If it has been made incumbent upon the people that they must have a Divine Leader whom they must obey, why should it be Ali (a.s.) and no one else?” Al-Ma’mun replied, “That is because the Sublime God would not make some vague thing incumbent upon the people, since that is impossible to do. Thus His Messenger (a.s.) must introduce Ali (a.s.) and this obligation to the people, so that there are no more excuses left for the people in the presence of the Honorable the Exalted God. Don’t you see that if the Sublime God had made it incumbent upon the people to fast for one month, but had not specified which month to fast in and had not given any signs to identify it; and if

وَعَلَى النَّاسِ الرِّضَا وَالتَّسْلِيمُ وَقَدْ تَرَكَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ الْقِتَالَ يَوْمَ الْحُدَيْبِيَةِ يَوْمَ صَدَّ الْمُشْرِكُونَ هَدْيَهُ عَنِ الْبَيْتِ فَلَمَّا وَجَدَ الأَعْوَانَ وَقَوِيَ حَارَبَ كَمَا قَالَ عَزَّ وَجَلَّ فِي الأَوَّلِ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ثُمَّ قَالَ عَزَّ وَجَلَّ: فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ قَالَ آخَرُ إِذَا زَعَمْتَ أَنَّ إِمَامَةَ عَلِيٍّ مِنْ قِبَلِ اللَّهِ عَزَّ وَجَلَّ وَأَنَّهُ مُفْتَرَضُ الطَّاعَةِ فَلِمَ لَمْ يَجُزْ إِلا التَّبْلِيغُ وَالدُّعَاءُ كَمَا لِلأَنْبِيَاءِ عَلَيْهِ السَّلامُ وَجَازَ لِعَلِيٍّ أَنْ يَتْرُكَ مَا أُمِرَ بِهِ مِنْ دَعْوَةِ النَّاسِ إِلَى طَاعَتِهِ فَقَالَ مِنْ قِبَلِ أَنَّا لَمْ نَدَّعِ أَنَّ عَلِيّاً عَلَيْهِ السَّلامُ أُمِرَ بِالتَّبْلِيغِ فَيَكُونَ رَسُولاً وَلَكِنَّهُ عَلَيْهِ السَّلامُ وُضِعَ عَلَماً بَيْنَ اللَّهِ تَعَالَى وَبَيْنَ خَلْقِهِ فَمَنْ تَبِعَهُ كَانَ مُطِيعاً وَمَنْ خَالَفَهُ كَانَ عَاصِياً فَإِنْ وَجَدَ أَعْوَاناً يَتَقَوَّى بِهِمْ جَاهَدَ وَإِنْ لَمْ يَجِدْ أَعْوَاناً فَاللَّوْمُ عَلَيْهِمْ لا عَلَيْهِ لانَّهُمْ أُمِرُوا بِطَاعَتِهِ عَلَى كُلِّ حَالٍ وَلَمْ يُؤْمَرْ هُوَ بِمُجَاهَدَتِهِمْ إِلا بِقُوَّةٍ وَهُوَ بِمَنْزِلَةِ الْبَيْتِ عَلَى النَّاسِ الْحِجُّ إِلَيْهِ فَإِذَا حَجُّوا أَدَّوْا مَا عَلَيْهِمْ وَإِذَا لَمْ يَفْعَلُوا كَانَتِ اللائِمَةُ عَلَيْهِمْ لا عَلَى الْبَيْتِ وَقَالَ آخَرُ إِذَا وَجَبَ أَنَّهُ لا بُدَّ مِنْ إِمَامٍ مُفْتَرَضِ الطَّاعَةِ بِالاضْطِرَارِ فَكَيْفَ يَجِبُ بِالاضْطِرَارِ أَنَّهُ عَلِيٌّ عَلَيْهِ السَّلامُ دُونَ غَيْرِهِ فَقَالَ مِنْ قِبَلِ أَنَّ اللَّهَ عَزَّ وَجَلَّ لا يَفْرِضُ مَجْهُولاً وَلا يَكُونُ الْمَفْرُوضُ مُمْتَنِعاً إِذِ الْمَجْهُولُ مُمْتَنِعٌ وَلا بُدَّ مِنْ دَلالَةِ الرَّسُولِ عَلَى الْفَرْضِ لِيَقْطَعَ الْعُذْرَ بَيْنَ اللَّهِ عَزَّ وَجَلَّ وَبَيْنَ عِبَادِهِ أَرَأَيْتَ لَوْ فَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَى النَّاسِ صَوْمَ شَهْرٍ وَلَمْ

the people were left free to use their own intellect to recognize the month in which the Sublime God wanted them to fast, then the people no longer needed any Prophets or Divine Leaders to inform them about what the Prophet said.”

Another one asked, “How can you prove that Ali (a.s.) was mature when the Prophet (S) invited him (to

accept Islam)? The people think that when he was invited (to accept Islam) he was a child and ordering him to do so was not permitted. The people think that Ali (a.s.) had not reached the age of maturity for men at that time."

Al-Ma'mun replied, "At that time, Ali (a.s.) was either mature enough that God sent His Prophet (S) to him and invited him (to accept Islam) in which case it would be permitted to order him to abide by Divine decrees and perform the obligatory deeds, or Ali (a.s.) was not mature enough for God to sent His Prophet (S) to him – which is not possible for the Prophet (S) to do as the Honorable the Exalted God says, *'And if the apostle were to invent any sayings in Our name, We should certainly seize him by his right hand and We should certainly then cut off the artery of his heart.'*[40] Given this, would the Prophet (S) oblige God's servants (people) to perform what the Blessed the Sublime God has not granted them the power to carry out? This is an impossibility which cannot be. No wise person would order to do so, neither would the Prophet (S). God is so Sublime that He would not order to do what is impossible to do. His Messenger's (a.s.) rank is also much higher than to order to do what is impossible to do according to the Wisdom of the Wise One (God)."

At this point all the people became quiet. Then Al-Ma'mun said, "You asked me questions and argued with me. Can I ask you some questions now?" They replied, "Yes."

Al-Ma'mun said, "Is it not unanimously accepted by the nation that the Prophet (S) said, 'Whoever purposefully ascribes lies to me has prepared his seating place in the Fire (in the Hereafter)'?" They replied, "Yes." Al-Ma'mun said, "Have they not also narrated on the authority of the Prophet (S) that he (a.s.) said, 'Whoever disobeys God – be it a minor sin or a major sin – and sets that to be his way and insists on it would reside in Fire (in the Hereafter)'?" They replied, "Yes."

Al-Ma'mun said, "Tell me if it is permissible to consider someone that the people have chosen as their leader to be called the successor of God's

يُعْلِمِ النَّاسَ أَيُّ شَهْرٍ هُوَ وَلَمْ يُسَمِّ كَانَ عَلَى النَّاسِ اسْتِخْرَاجُ ذَلِكَ بِعُقُولِهِمْ حَتَّى يُصِيبُوا مَا أَرَادَ اللَّهُ تَبَارَكَ وَتَعَالَى فَيَكُونُ النَّاسُ حِينَئِذٍ مُسْتَغْنِينَ عَنِ الرَّسُولِ وَالْمُبَيِّنِ لَهُمْ وَعَنِ الإِمَامِ النَّاقِلِ خَبَرَ الرَّسُولِ إِلَيْهِمْ وَقَالَ آخَرُ مِنْ أَيْنَ أَوْجَبْتَ أَنَّ عَلِيّاً عَلَيْهِ السَّلامُ كَانَ بَالِغاً حِينَ دَعَاهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَإِنَّ النَّاسَ يَزْعُمُونَ أَنَّهُ كَانَ صَبِيّاً حِينَ دَعَا وَلَمْ يَكُنْ جَازَ عَلَيْهِ الْحُكْمُ وَلا بَلَغَ مَبْلَغَ الرِّجَالِ فَقَالَ مِنْ قِبَلِ أَنَّهُ لا يَعْرَى فِي ذَلِكَ الْوَقْتِ مِنْ أَنْ يَكُونَ مِمَّنْ أُرْسِلَ إِلَيْهِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِيَدْعُوَهُ فَإِنْ كَانَ كَذَلِكَ فَهُوَ مُحْتَمِلٌ لِلتَّكْلِيفِ قَوِيٌّ عَلَى أَدَاءِ الْفَرَائِضِ وَإِنْ كَانَ مِمَّنْ لَمْ يُرْسَلْ إِلَيْهِ فَقَدْ لَزِمَ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَلَوْ تَقَوَّلَ عَلَيْنا بَعْضَ الأَقاوِيلِ لاخَذْنا مِنْهُ بِالْيَمِينِ ثُمَّ لَقَطَعْنا مِنْهُ الْوَتِينَ وَكَانَ مَعَ ذَلِكَ قَدْ كَلَّفَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عِبَادَ اللَّهِ مَا لا يُطِيقُونَ عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى وَهَذَا مِنَ الْمُحَالِ الَّذِي يَمْتَنِعُ كَوْنُهُ وَلا يَأْمُرُ بِهِ حَكِيمٌ وَلا يَدُلُّ عَلَيْهِ الرَّسُولُ تَعَالَى اللَّهُ عَنْ أَنْ يَأْمُرَ بِالْمُحَالِ وَجَلَّ الرَّسُولُ عَنْ أَنْ يَأْمُرَ بِخِلافِ مَا يُمْكِنُ كَوْنُهُ فِي حِكْمَةِ الْحَكِيمِ فَسَكَتَ الْقَوْمُ عِنْدَ ذَلِكَ جَمِيعاً فَقَالَ الْمَأْمُونُ قَدْ سَأَلْتُمُونِي وَنَقَضْتُمْ عَلَيَّ أَفَأَسْأَلُكُمْ قَالُوا نَعَمْ قَالَ أَلَيْسَ رَوَتِ الأُمَّةُ بِإِجْمَاعٍ مِنْهَا أَنَّ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ قَالُوا بَلَى قَالَ وَرَوَوْا عَنْهُ عَلَيْهِ السَّلامُ أَنَّهُ قَالَ مَنْ عَصَى اللَّهَ بِمَعْصِيَةٍ صَغُرَتْ أَوْ كَبُرَتْ ثُمَّ اتَّخَذَهَا دِيناً وَمَضَى مُصِرّاً عَلَيْهَا فَهُوَ مُخَلَّدٌ بَيْنَ أَطْبَاقِ الْجَحِيمِ قَالُوا بَلَى قَالَ فَخَبِّرُونِي عَنْ رَجُلٍ

يَخْتَارُهُ الْعَامَّةُ فَتَنْصِبُهُ خَلِيفَةً هَلْ يَجُوزُ أَنْ يُقَالَ لَهُ خَلِيفَةُ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَمِنْ

Prophet (S) or not. Is it permissible to consider him to be appointed by the Honorable the Exalted God even though the Prophet (S) has not established him to be his successor? If you say 'yes it is permitted' you are undoubtedly deceitful. If you say 'no' then it is a necessary conclusion that Abu Bakr be not considered to be the successor to God's Prophet (S) nor was he appointed to the position of Caliphate by the Honorable the Exalted God. Thus you have ascribed lies to God's Prophet (S) and are possibly of those that the Prophet (S) said would enter the Fire. Then tell me which of the following that you say is true: 'The Prophet passed away without establishing a successor for himself', or that you call Abu Bakr 'O successor of God's Prophet (S)!' If you claim that both of these statements are true, such a claim is not possible to make since these are contradictory statements both of which cannot be true at the same time. And if you consider one to be true, then you have disproved the other one. Therefore, fear God and consider your own conditions. Do not imitate others. Avoid what is doubtful. I swear by God that the Sublime God would not accept any opinions expressed by His servants, unless they are the result of contemplation and the intellect approves of its being right. Having opposing ideas (about something) is being doubtful. It is not considered to be certitude. Having continual doubt is denying the Sublime God, and would result in dwelling in the Fire."

Al-Ma'mun added, "Tell me if it is permissible for a slave which one buys to become his master, and the buyer becomes a slave." They said, "No." He added, "How is it then possible for someone around whom you have gathered, supported him and put him in charge of the Caliphate be your master while you are the ones who have granted him the mastery over you? Will it not be the case that you are his masters? You have made someone to be the Caliph and have then said that he is the successor to the Prophet of God (a.s.). Moreover, once you get discontented with him you would kill him, as you did with Uthman ibn Affan."

Someone said, "That is because the Imam is an agent for the Muslims as long as they are pleased with him. They can dismiss him whenever they are displeased with him."

Al-Ma'mun asked, "To whom do the Muslims, the servants (people) and the towns belong?" They replied, "To the Sublime God." Al-Ma'mun

قِبَلِ اللَّهِ عَزَّ وَجَلَّ وَلَمْ يَسْتَخْلِفْهُ الرَّسُولُ فَإِنْ قُلْتُمْ نَعَمْ كَابَرْتُمْ وَإِنْ قُلْتُمْ لا وَجَبَ أَنَّ أَبَا بَكْرٍ لَمْ يَكُنْ خَلِيفَةَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَلا مِنْ قِبَلِ اللَّهِ عَزَّ وَجَلَّ وَأَنَّكُمْ تُكَذِّبُونَ عَلَى نَبِيِّ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَأَنَّكُمْ مُتَعَرِّضُونَ لانْ تَكُونُوا مِمَّنْ وَسَمَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِدُخُولِ النَّارِ وَخَبِّرُونِي فِي أَيِّ قَوْلَيْكُمْ صَدَقْتُمْ أَفِي قَوْلِكُمْ مَضَى صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَلَمْ يَسْتَخْلِفْ أَوْ فِي قَوْلِكُمْ لابِي بَكْرٍ يَا خَلِيفَةَ رَسُولِ اللَّهِ فَإِنْ كُنْتُمْ صَدَقْتُمْ فِي الْقَوْلَيْنِ فَهَذَا مَا لا يُمْكِنُ كَوْنُهُ إِذْ كَانَ مُتَنَاقِضاً وَإِنْ كُنْتُمْ صَدَقْتُمْ فِي أَحَدِهِمَا بَطَلَ الآخَرُ فَاتَّقُوا اللَّهَ وَانْظُرُوا لانْفُسِكُمْ وَدَعُوا التَّقْلِيدَ وَتَجَنَّبُوا الشُّبُهَاتِ فَوَاللَّهِ مَا يَقْبَلُ اللَّهُ عَزَّ وَجَلَّ إِلا مِنْ عَبْدٍ لا يَأْتِي إِلا بِمَا يَعْقِلُ وَلا يَدْخُلُ إِلا فِيمَا يَعْلَمُ أَنَّهُ حَقٌّ وَالرَّيْبُ شَكٌّ وَإِدْمَانُ الشَّكِّ كُفْرٌ بِاللَّهِ عَزَّ وَجَلَّ وَصَاحِبُهُ فِي النَّارِ وَخَبِّرُونِي هَلْ يَجُوزُ ابْتِيَاعُ أَحَدِكُمْ عَبْداً فَإِذَا ابْتَاعَهُ صَارَ مَوْلاهُ وَصَارَ الْمُشْتَرِي عَبْدَهُ قَالُوا لا قَالَ كَيْفَ جَازَ أَنْ يَكُونَ مَنِ اجْتَمَعْتُمْ عَلَيْهِ لِهَوَاكُمْ وَاسْتَخْلَفْتُمُوهُ صَارَ خَلِيفَةً عَلَيْكُمْ

وَأَنْتُمْ وَلَّيْتُمُوهُ أَلا كُنْتُمْ أَنْتُمُ الْخُلَفَاءَ عَلَيْهِ بَلْ تُوَلُّونَ خَلِيفَةً وَتَقُولُونَ إِنَّهُ خَلِيفَةُ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ثُمَّ إِذَا سَخِطْتُمْ عَلَيْهِ قَتَلْتُمُوهُ كَمَا فُعِلَ بِعُثْمانَ بْنِ عَفَّانَ قَالَ قَائِلٌ مِنْهُمْ لانَّ الإِمَامَ وَكِيلُ الْمُسْلِمِينَ إِذَا رَضُوا عَنْهُ وَلَّوْهُ وَإِذَا سَخِطُوا عَلَيْهِ عَزَلُوهُ قَالَ فَلِمَنِ الْمُسْلِمُونَ وَالْعِبَادُ

said, “Then God is more deserving to appoint an agent over His servants (people) and towns than anyone else, since one of the unanimously accepted principles among the nation is that whoever causes any harm to someone else’s property is held responsible for that, and no one is allowed to usurp the rights over anyone else’s property and he will be sinful and held responsible if he does so.”

Then Al-Ma’mun added, “Tell me if the Prophet (S) left anyone as his successor when he died.” They answered, “No, he did not appoint any successor.” Al-Ma’mun asked, “Was not doing so guidance or deviation?” They said, “It was guidance.” Al-Ma’mun said, “Then it is incumbent upon the people to follow guidance, and not become deviated.” They said, “They did so.” Al-Ma’mun asked, “Why then did they appoint a successor after the Prophet (S), even though the Prophet (S) had not done so? Abandoning his way is in itself a form of deviation. It is impossible for what is against guidance to be guidance. If not appointing a successor is considered to be a form of guidance, then why did Abu Bakr appoint a successor for himself when the Prophet (S) had not done so? Umar also referred this issue to the council among the Muslims which was against what his friend (Abu Bakr) had done. You think that the Prophet (S) did not appoint a successor for himself, but Abu Bakr appointed a successor for himself, and Umar did not abandon appointing a successor as the Prophet (S) had done. And as you think Umar did not appoint himself a successor as Abu Bakr had done and used a third approach. Tell me, which of these do you consider to be correct. If you consider what the Prophet (S) did to be correct, then you have considered Abu Bakr to have done wrong. The same holds true for the other options. Tell me, which of these ways is correct. Is what the Prophet (S) did in not appointing a successor correct, or is what the others did who somehow appointed a successor for themselves correct? Tell me, whether not appointing a successor by the Prophet (S) is guidance, and appointing a successor by the other ones is also guidance. Thus guidance is the opposite of guidance. Then what does deviation mean? Where is it? Tell me whether there have been any successors from amongst the Prophet’s (a.s.) companions who have been appointed as the successor with a unanimous consensus after the Prophet’s demise.” Al-Ma’mun added, “If you say no, then you have surely decided that all the people have gone the wrong way after the demise of God’s Prophet (S).

وَالْبِلادُ قَالُوا اللَّهِ [لِلَّهِ] عَزَّ وَجَلَّ قَالَ فَاللَّهُ أَوْلَى أَنْ يُوَكِّلَ عَلَى عِبَادِهِ وَبِلادِهِ مِنْ غَيْرِهِ لانَّ مِنْ إِجْمَاعِ الأُمَّةِ أَنَّهُ مَنْ أَحْدَثَ فِي مُلْكِ غَيْرِهِ حَدَثاً فَهُوَ ضَامِنٌ وَلَيْسَ لَهُ أَنْ يُحْدِثَ فَإِنْ فَعَلَ فَآثِمٌ غَارِمٌ ثُمَّ قَالَ: خَبِّرُونِي عَنِ النَّبِيِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ هَلِ اسْتَخْلَفَ حِينَ مَضَى أَمْ لا فَقَالُوا لَمْ يَسْتَخْلِفْ قَالَ فَتَرْكُهُ ذَلِكَ هُدًى أَمْ ضَلالٌ قَالُوا هُدًى قَالَ فَعَلَى النَّاسِ أَنْ يَتَّبِعُوا الْهُدَى وَيَتَنَكَّبُوا الضَّلالَةَ قَالُوا قَدْ فَعَلُوا ذَلِكَ قَالَ فَلِمَ اسْتَخْلَفَ النَّاسُ بَعْدَهُ وَقَدْ تَرَكَهُ هُوَ فَتَرْكُ فِعْلِهِ ضَلالٌ وَمُحَالٌ أَنْ يَكُونَ خِلافُ الْهُدَى هُدًى وَإِذَا كَانَ تَرْكُ الاسْتِخْلافِ هُدًى فَلِمَ اسْتَخْلَفَ أَبُو بَكْرٍ وَلَمْ يَفْعَلْهُ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَلِمَ جَعَلَ عُمَرُ الأَمْرَ بَعْدَهُ شُورَى بَيْنَ الْمُسْلِمِينَ خِلافاً عَلَى صَاحِبِهِ زَعَمْتُمْ أَنَّ النَّبِيَلَمْ يَسْتَخْلِفْ وَأَنَّ أَبَا بَكْرٍ اسْتَخْلَفَ وَعُمَرَ لَمْ يَتْرُكِ الاسْتِخْلافَ كَمَا تَرَكَهُ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِزَعْمِكُمْ وَلَمْ يَسْتَخْلِفْ كَمَا فَعَلَ

أَبُو بَكْرٍ وَجَاءَ بِمَعْنًى ثَالِثٍ فَخَبِّرُونِي أَيُّ ذَلِكَ تَرَوْنَهُ صَوَاباً فَإِنْ رَأَيْتُمْ فِعْلَ النَّبِيِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ صَوَاباً فَقَدْ خَطَّأْتُمْ أَبَا بَكْرٍ وَكَذَلِكَ الْقَوْلُ فِي بَقِيَّةِ الأَقَاوِيلوَخَبِّرُونِي أَيُّهُمَا أَفْضَلُ مَا فَعَلَهُ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِزَعْمِكُمْ مِنْ تَرْكِ الاسْتِخْلافِ أَوْ مَا صَنَعَتْ طَائِفَةٌ مِنَ الاسْتِخْلافِ وَخَبِّرُونِي هَلْ يَجُوزُ أَنْ يَكُونَ تَرْكُهُ مِنَ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ هُدًى وَفِعْلُهُ مِنْ غَيْرِهِ هُدًى فَيَكُونَ هُدًى ضِدَّ هُدًى فَأَيْنَ الضَّلالُ حِينَئِذٍ وَخَبِّرُونِي هَلْ وُلِّيَ أَحَدٌ بَعْدَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِاخْتِيَارِ الصَّحَابَةِ مُنْذُ قُبِضَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِلَى الْيَوْمِ فَإِنْ قُلْتُمْ لا فَقَدْ أَوْجَبْتُمْ أَنَّ النَّاسَ كُلَّهُمْ عَمِلُوا ضَلالَةً بَعْدَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَإِنْ قُلْتُمْ نَعَمْ كَذَّبْتُمُ الأُمَّةَ وَأَبْطَلَ قَوْلَكُمْ

And if you say yes, then you have refuted the opinion of the whole nation and what you say will void undeniable things. Tell me whether what the Honorable the Exalted God says, '*Say: 'To whom belongeth all that is in the heavens and on earth?...'*[41] is true or false?" They said, "It is true." Al-Ma'mun said, "Is it not true that whatever is not with God belongs to God, since He is its creator and owner?" They replied, "Yes." He said, "This disproves what you have made incumbent yourselves being to appoint a successor for God's Prophet (S), so that the successor's decrees are in effect regarding you and that you consider him to be a Caliph. You put him out of office whenever you get mad at him. You kill him if he refuses to give up his power. Woe be to you! Do not ascribe lies to God, since you will face its punishment when you stand in the presence of the Sublime God, and go to see God's Prophet (S) having purposefully ascribed lies to him. The Prophet (S) has said, "Whoever purposefully ascribes lies to me will encounter his place prepared in the Fire."

Then Al-Ma'mun faced the prayer direction (the *Qibla*), raised his hands and said, "O God! I advised them and did not hesitate to tell them what I had to say. O God! I did not leave them in doubt. O God! In the interests of my religion I sought to get close to you by preferring Ali over others after your Prophet Muhammad (S), just as your Messenger had ordered us to do." The narrator said, "Then we all dispersed and there was never again such a congregation for as long as Al-Ma'mun lived."

Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari said, "In another tradition we read that all the people became quiet. Then Al-Ma'mun asked, 'Why have you become quiet?' They said, 'We do not know what to say.' Then Al-Ma'mun said, 'Therefore, this much debate suffices and you were convinced.' Then he ordered that everyone be directed out. We were all directed out in a state of being confused and ashamed. Then Al-Ma'mun looked at Al-Fadhl ibn Sahl and said, 'This is all that they had to say. No one should think that my majesty prevented them from rejecting what I said. God is the One who grants success.'"

الْوُجُودُ الَّذِي لا يُدْفَعُ وَخَبِّرُونِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ قُلْ لِمَنْ ما فِي السَّماواتِ وَالأَرْضِ قُلْ لِلَّهِ أَصِدْقٌ هَذَا أَمْ كِذْبٌ قَالُوا صِدْقٌ قَالَ أَفَلَيْسَ مَا سِوَى اللَّهِ لِلَّهِ إِذْ كَانَ مُحْدِثَهُ وَمَالِكَهُ قَالُوا نَعَمْ قَالَ فَفِي هَذَا بُطْلانُ مَا أَوْجَبْتُمْ مِن اخْتِيَارِكُمْ خَلِيفَةً تَفْتَرِضُونَ طَاعَتَهُ إِذَا اخْتَرْتُمُوهُ وَتُسَمُّونَهُ خَلِيفَةَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَأَنْتُمُ اسْتَخْلَفْتُمُوهُ وَهُوَ مَعْزُولٌ عَنْكُمْ إِذَا غَضِبْتُمْ عَلَيْهِ وَعَمِلَ بِخِلافِ مَحَبَّتِكُمْ وَهُوَ مَقْتُولٌ إِذَا أَبَى الاعْتِزَالَ وَيْلَكُمْ لا تَفْتَرُوا عَلَى اللَّهِ كَذِباً فَتَلْقَوْا وَبَالَ ذَلِكَ غَداً إِذَا قُمْتُمْ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ وَإِذَا وَرَدْتُمْ عَلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَقَدْ كَذَّبْتُمْ عَلَيْهِ مُتَعَمِّدِينَ وَقَدْ قَالَ مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ ثُمَّ اسْتَقْبَلَ الْقِبْلَةَ وَرَفَعَ يَدَيْهِ وَقَالَ اللَّهُمَّ إِنِّي قَدْ نَصَحْتُ لَهُمْ

اللَّهُمَّ إِنِّي قَدْ أَرْشَدْتُهُمْ اللَّهُمَّ إِنِّي قَدْ أَخْرَجْتُ مَا وَجَبَ عَلَيَّ إِخْرَاجُهُ مِنْ عُنُقِي اللَّهُمَّ إِنِّي لَمْ أَدَعْهُمْ فِي رَيْبٍ وَلا فِي شَكٍّ اللَّهُمَّ إِنِّي أَدِينُ بِالتَّقَرُّبِ إِلَيْكَ بِتَقْدِيمِ عَلِيٍ عَلَيْهِ السَّلامُ عَلَى الْخَلْقِ بَعْدَ نَبِيِّكَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ كَمَا أَمَرَنَا بِهِ رَسُولُكَ صَلَوَاتُكَ وَسَلامُكَ عَلَيْهِ وَآلِهِ قَالَ ثُمَّ افْتَرَقْنَا فَلَنْ نَجْتَمِعَ بَعْدَ ذَلِكَ حَتَّى قُبِضَ الْمَأْمُونُ قَالَ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى بْنِ عِمْرَانَ الأَشْعَرِيُّ وَفِي حَدِيثٍ آخَرَ قَالَ فَسَكَتَ الْقَوْمُ فَقَالَ لَهُمْ لِمَ سَكَتُّمْ قَالُوا لا نَدْرِي مَا نَقُولُ قَالَ يَكْفِينِي هَذِهِ الْحُجَّةُ عَلَيْكُمْ ثُمَّ أَمَرَ بِإِخْرَاجِهِمْ قَالَ فَخَرَجْنَا مُتَحَيِّرِينَ خَجِلِينَ ثُمَّ نَظَرَ الْمَأْمُونُ إِلَى الْفَضْلِ بْنِ سَهْلٍ فَقَالَ هَذَا أَقْصَى مَا عِنْدَ الْقَوْمِ فَلا يَظُنَّ ظَانٌّ أَنَّ جَلالَتِي مَنَعَتْهُمْ مِنَ النَّقْضِ عَلَيَّ والله ولى التوفيق.

1. The Ansar in Medina: those who aided the Prophet (S) and his followers
2. Qur'an, 56:35–37
3. Qur'an, 4:163
4. Qur'an, 33:7
5. This refers to the commentary by some of the Sunni interpreters of the Quran in which they say that Satan induced the above words to the Prophet (S) when they interpret the following verse, "Never did We send an Apostle or a Prophet before thee, but, when he framed a desire, Satan threw some (vanity) into his desire: but God will cancel anything (vain) that Satan throws in, and God will confirm (and establish) His Signs: for God is full of Knowledge and Wisdom."[Qur'an, 22:52]
6. Qur'an, 8:33
7. Huthayfa ibn al-Yaman who had discovered the hypocrites plans to assassinate the Prophet (S)
8. Since many of the Muslim people did not live at that time and lived after they did.
9. Qur'an, 56:10–11
10. Qur'an, 38:86
11. Qur'an, 53:3–4
12. Qur'an, 4:95
13. Qur'an, 76:1
14. Qur'an, 76:8
15. Qur'an, 76:22
16. Qur'an, 76:9
17. Qur'an, 76:16
18. Qur'an, 14:17
19. Since his nobility is the Quran
20. Qur'an, 9:40
21. Qur'an, 18:37
22. Qur'an, 9:40
23. Qur'an, 58:7
24. Qur'an, 9:40
25. Ibid.
26. Hunain is on the road to Ta'if from Mecca about fourteen miles to the east of Mecca. It is a valley in the mountainous country between Mecca and Ta'if.
27. Qur'an, 9:25–26
28. This argument of Al-Ma'mun would only be acceptable if we assume that Ishaq had accepted that peace descended upon the Prophet (S) in the cave, and not Abu Bakr.
29. Ali is the Master of whoever I am the Master of.
30. Qur'an, 9:31
31. Qur'an, 7:142
32. For the weak people who had excuse not to fight, the women and the children.
33. Qur'an, 20:29–30
34. Qur'an, 2:124

35. Qur'an, 38:26
36. Qur'an, 2:30
37. Qur'an, 4:65
38. Qur'an, 15:85
39. Qur'an, 9:5
40. Qur'an, 69:44–46
41. Qur'an, 6:12

Chapter 46: On What has been Narrated by Ar-Ridha' (a.s.) Regarding the Proofs for the Divine Leaders (a.s.), and the Rejection of the Boasters and Those who Believe in God Turning Over the Affairs – May God Damn Them

46–1 Tamim ibn Abdullah ibn Tamim al-Qurashi – may God be pleased with him – narrated that his father quoted on the authority of Ahmad ibn Ali Al-Ansari, on the authority of Al-Hassan ibn Al-Jahm, "One day I attended a meeting with Al-Ma'mun and Ali ibn Musa Ar-Ridha' (a.s.) was also present there. The theologians and rhetoricians from various sects had gathered there. One of them asked the Imam (a.s.), "O son of the Prophet of God! What is the proof of Divine Leadership which proves the validity of one who claims it?"

The Imam (a.s.) replied, "(Divine Leadership of one who claims it is proved) by what has been written and by the proofs."

The man asked, "What is the proof of a Divine Leader?" The Imam (a.s.) replied, "It is knowledge and the fulfillment of our prayers."

The man asked, "How can you tell what is going to happen in the future?" The Imam (a.s.) replied, "It is due to the Trusted Covenant which we have inherited from God's Prophet (S).1"

The man asked, "How do you become aware of the people's secret intentions?" The Imam (a.s.) asked, "Have you not been told about the saying of the Messenger (a.s.)?: 'Fear the insight of the believer since he looks through a God-given light.'" The man replied, "Yes." The Imam (a.s.) said, "All believers have an insight with which they look through a God-given light according to the degree of their faith, insight and knowledge. God has given us – the Divine Leaders – as much insight as He has bestowed

upon all the believers. And in His Mighty Book, the Honorable the Exalted God says, '*Behold! In this are Signs for those who by tokens do understand.'*2 And the first of *'those who by tokens do understand'* was God's Prophet (S). Then the next one after him (a.s.) was Ali – the Commander of the Faithful (a.s.). The succeeding ones were Al-Hassan (a.s.), Al-Husayn (a.s.) and the rest of the Divine Leaders from the progeny of Al-Husayn (a.s.) up until the Resurrection Day."

46

بابُ ما جاءَ عَنِ الرِّضا عَلَيْهِ السَّلامُ فِي وَجْهَ دَلائِلِ الأَئِمَّةِ عَلَيْهِمُ السَّلاَمُ

وَالرَّدِ عَلَى الغُلاةِ وَالمُفَوِّضَةِ لَعَنَهُمُ اللَّه

1 ـ حَدَّثَنا تَمِيمُ بْنِ عَبْدِ اللَّه بْنِ تَمِيمُ القُرَشِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَني أَبي قالَ: حَدَّثَنا أَحْمَدِ بْنِ عَلِى الأَنْصارِي عَنْ الحَسَن بْنِ الجَهْمِ قالَ: حَضَرْتُ مَجْلِسَ الْمَأْمُونِ يَوْماً وَعِنْدَهُ عَلِيُّ بْنُ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ وَقَدِ اجْتَمَعَ الْفُقَهَاءُ وَأَهْلُ الْكَلامِ مِنَ الْفِرَقِ الْمخْتَلِفَةِ فَسَأَلَهُ بَعْضُهُمْ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ بِأَيِّ شَيْءٍ تَصِحُّ الإِمَامَةُ لِمُدَّعِيهَا قَالَ بِالنَّصِّ وَالدَّلائِلِ قَالَ لَهُ فَدَلالَةُ الإِمَامِ فِيَما هِيَ قَالَ فِي الْعِلْمِ وَاسْتِجَابَةِ الدَّعْوَةِ قَالَ فَمَا وَجْهُ إِخْبَارِكُمْ بِمَا يَكُونُ قَالَ ذَلِكَ بِعَهْدٍ مَعْهُودٍ إِلَيْنَا مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ فَمَا وَجْهُ إِخْبَارِكُمْ بِمَا فِي قُلُوبِ النَّاسِ قَالَ عَلَيْهِ السَّلامُ أَمَا بَلَغَكَ قَوْلُ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ قَالَ بَلَى قَالَ فَمَا مِنْ مُؤْمِنٍ إِلا وَلَهُ فِرَاسَةٌ يَنْظُرُ بِنُورِ اللَّهِ عَلَى قَدْرِ إِيمَانِهِ وَمَبْلَغِ اسْتِبْصَارِهِ وَعِلْمِهِ وَقَدْ جَمَعَ اللَّهُ لِلأَئِمَّةِ مِنَّا مَا فَرَّقَهُ فِي جَمِيعِ الْمُؤْمِنِينَ وَقَالَ عَزَّ وَجَلَّ فِي كِتَابِهِ إِنَّ فِي ذلِكَ لآيات لِلْمُتَوَسِّمِينَ فَأَوَّلُ الْمُتَوَسِّمِينَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ثُمَّ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ مِنْ بَعْدِهِ ثُمَّ الْحَسَنُ وَالْحُسَيْنُ وَالأَئِمَّةُ مِنْ وُلْدِ الْحُسَيْنِ إِلَى يَوْمِ الْقِيَامَةِ. قَالَ فَنَظَرَ إِلَيْهِ

Al-Hassan ibn Al-Jahm added, "Then Al-Ma'mun looked at Ar-Ridha' (a.s.) and said, 'O Abal Hassan (Ar-Ridha' (a.s.))! Tell us more about what God has granted to you – the Members of the Holy Household."

Then Ar-Ridha' (a.s.) said, "In fact, the Honorable the Exalted God has assisted us with a Sanctified and Purified Spirit from Himself which is not an angel and with whom He has assisted no one in the past. That Spirit is with the Divine Leaders assisting them and making them succeed. It is a Column of Light between us and the Honorable the Exalted God."

Al-Ma'mun told him (a.s.), "O Abal Hassan (Ar-Ridha' (a.s.))! I have been told that there are some people who boast about you and transgress beyond bounds." Ar-Ridha' (a.s.) said, "My father Musa ibn Ja'far (a.s.) narrated that his father (a.s.) quoted on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), on the authority of his father Ali ibn Abi Talib (a.s.) that God's Prophet (S) said, "Do not raise me up to a position higher than I deserve. In fact, firstly the Blessed the Sublime God first made me a

servant (i.e. a person) before making me a Prophet. And the Blessed the Sublime God says, *"It is not* (*possible*) *that a man, to whom is given the Book, and Wisdom, and the Prophetic office, should say to people: 'Be ye my worshippers rather than Allah's': on the contrary* (*He would say*) *'Be ye worshippers of Him Who is truly the Cherisher of all: For ye have taught the Book and ye have studied it earnestly. Nor would he instruct you to take angels and Prophets for Lords and patrons. What! would he bid you to unbelief after ye have bowed your will* (*to Allah in Islam*)*?'*[3] Ali (a.s.) said, "Two groups of people have ruined themselves because of me and I am not to blame for that: those who love me to the extreme, and those who hate me to the extreme. I take refuge in the Blessed the Sublime God from those who boast about us and raise us up too high above our own true rank, just as Jesus (a.s.) – the son of (the Blessed Lady) Mary (a.s.) took refuge in God from the Christians. The Sublime God says, '*And behold! Allah will say, 'O Jesus the son of Mary! Didst thou say unto men, worship me and my mother as gods in derogation of Allah?' Jesus* (*a.s.*) *will say, 'Glory be to Thee! Never could I say what I had no right* (*to say*)*. Had I said such a thing, thou wouldst indeed have known it. Thou knowest what is in my heart, though I know not what is in Thine. For Thou knowest in full all*

الْمَأْمُونُ فَقَالَ لَهُ يَا أَبَا الْحَسَنِ زِدْنَا مِمَّا جَعَلَ اللَّهُ لَكُمْ أَهْلَ الْبَيْتِ فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَيَّدَنَا بِرُوحٍ مِنْهُ مُقَدَّسَةٍ مُطَهَّرَةٍ لَيْسَتْ بِمَلَكٍ لَمْ تَكُنْ مَعَ أَحَدٍ مِمَّنْ مَضَى إِلا مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَهِيَ مَعَ الأَئِمَّةِ مِنَّا تُسَدِّدُهُمْ وَتُوَفِّقُهُمْ وَهُوَ عَمُودٌ مِنْ نُورٍ بَيْنَنَا وَبَيْنَ اللَّهِ عَزَّ وَجَلَّ قَالَ لَهُ الْمَأْمُونُ يَا أَبَا الْحَسَنِ بَلَغَنِي أَنَّ قَوْماً يَغْلُونَ فِيكُمْ وَيَتَجَاوَزُونَ فِيكُمُ الْحَدَّ فَقَالَ لَهُ الرِّضَا عَلَيْهِ السَّلامُ حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لا تَرْفَعُونِي فَوْقَ حَقِّي فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى اتَّخَذَنِي عَبْداً قَبْلَ أَنْ يَتَّخِذَنِي نَبِيّاً قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: (ما كانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِباداً لِي مِنْ دُونِ اللَّهِ وَلكِنْ كُونُوا رَبَّانِيِّينَ بِما كُنْتُمْ تُعَلِّمُونَ الْكِتابَ وَبِما كُنْتُمْ تَدْرُسُونَ. وَلا يَأْمُرَكُمْ أَنْ تَتَّخِذُوا الْمَلائِكَةَ وَالنَّبِيِّينَ أَرْباباً أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ.)

وَقَالَ عَلِيٌّ عَلَيْهِ السَّلامُ: يَهْلِكُ فِيَّ اثْنَانِ وَلا ذَنْبَ لِي مُحِبٌّ مُفْرِطٌ وَمُبْغِضٌ مُفْرِطٌ وَإِنَّا لَنَبْرَأُ إِلَى اللَّهِ عَزَّ وَجَلَّ مِمَّنْ يَغْلُو فِينَا فَيَرْفَعُنَا فَوْقَ حَدِّنَا كَبَرَاءَةِ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلامُ مِنَ النَّصَارَى. قَالَ اللَّهُ عَزَّ وَجَلَّ: (وَإِذْ قالَ اللَّهُ: يا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلهَيْنِ مِنْ دُونِ اللَّهِ؟ قالَ: سُبْحانَكَ، ما يَكُونُ لِي أَنْ أَقُولَ ما لَيْسَ لِي بِحَقٍّ، إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ، تَعْلَمُ ما فِي نَفْسِي وَلا أَعْلَمُ ما فِي نَفْسِكَ، إِنَّكَ أَنْتَ

that is hidden. Never said I to them aught except what Thou didst command me to say, 'worship Allah, my Lord and your Lord'; and I was a witness over them whilst I dwelt amongst them; when Thou didst take me up Thou wast the Watcher over them, and Thou art a witness to all things.'[4] The Honorable the Exalted God also says, '*Christ disdaineth nor to serve and worship God, nor do the angels, those nearest* (*to God*)*: those who disdain His worship and are arrogant, He will gather them all together unto Himself to* (*answer*)*.'*[5] And the Honorable the Exalted God says, *'Christ the son of Mary was no more than an apostle; many were the apostles that passed away before him. His mother was a woman of truth. They both had to eat their* (*daily*) *food…'*[6] This means that they had to defecate.

Therefore, we despise whoever considers divinity for the Prophets or the Divine Leaders, or considers that Prophethood belongs to the Divine Leaders, or considers people other than the Divine Leaders to be Divine Leaders. We despise him in this world and in the Hereafter.

Then Al-Ma'mun asked, "O Abal Hassan (Ar-Ridha' (a.s.))! What do you think about the return (of Jesus)."

Then Ar-Ridha' (a.s.) said, "Whenever Al-Mahdi (a.s.) rises up from my progeny, Jesus (a.s.) – the son of (the Blessed Lady) Mary (a.s.) will descend and pray behind him."

The Imam (a.s.) added, "Islam started out being a stranger and it will return to that state. Blessed be the strangers."

Al-Ma'mun asked, "O son of God's Prophet (S)! What will happen next?" The Imam (a.s.) said, "The right will be returned to its true possessor." Al-Ma'mun asked, "O Abal Hassan (Ar-Ridha' (a.s.))! What is your viewpoint about those who believe in transmigration[7]?" Ar-Ridha' (a.s.) said, "Whoever believes in transmigration has indeed disbelieved in the Exalted God and denied heaven and Hell." Al-Ma'mun questioned, "What do you say about those who were perverted?" Ar-Ridha' (a.s.) said, "They were a tribe whom God became angry with and perverted. Then they lived for three more days and died. They did not have any babies during that time either. However, what you can see in the world of monkeys, pigs and similar animals are those animals who were named after the perverted ones. They are similar to those animals whom we are not allowed to eat or use otherwise." Al-Ma'mun said, "O Abal Hassan

عَلامُ الْغُيُوبِ. ما قُلْتُ لَهُمْ إِلاّ ما أَمَرْتَنِي بِهِ، أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ، وَكُنْتُ عَلَيْهِمْ شَهِيداً ما دُمْتُ فِيهِمْ، فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ، وَأَنْتَ عَلى كُلِّ شَيْءٍ شَهِيدٌ.) وَقَالَ عَزَّ وَجَلَّ: (لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْداً لِلَّهِ وَلا الْمَلائِكَةُ الْمُقَرَّبُونَ.) وَقَالَ عَزَّ وَجَلَّ: (مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كانا يَأْكُلانِ الطَّعامَ) وَمَعْنَاهُ أَنَّهُمَا كَانَا يَتَغَوَّطَانِ فَمَنِ ادَّعَى لِلأَنْبِيَاءِ رُبُوبِيَّةً أَوِ ادَّعَى لِلأَئِمَّةِ رُبُوبِيَّةً أَوْ نُبُوَّةً أَوْ لِغَيْرِ الأَئِمَّةِ إِمَامَةً فَنَحْنُ مِنْهُ بِرَاءٌ فِي الدُّنْيَا وَالآخِرَةِ فَقَالَ الْمَأْمُونُ يَا أَبَا الْحَسَنِ فَمَا تَقُولُ فِي الرَّجْعَةِ فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ إِنَّهَا الْحَقُّ وَقَدْ كَانَتْ فِي الأُمَمِ السَّالِفَةِ وَنَطَقَ بِهَا الْقُرْآنُ وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَكُونُ فِي هَذِهِ الأُمَّةِ كُلُّ مَا كَانَ فِي الأُمَمِ السَّالِفَةِ حَذْوَالنَّعْلِ بِالنَّعْلِ وَالْقُذَّةِ بِالْقُذَّةِ وَقَالَ: إِذَا خَرَجَ الْمَهْدِيُّ مِنْ وُلْدِي نَزَلَ عِيسَى ابْنُ مَرْيَمَفَصَلَّى خَلْفَهُ وَقَالَ عَلَيْهِ السَّلامُ بَدَأَ الإِسْلامُ غَرِيباً وَسَيَعُودُ غَرِيباً فَطُوبَى لِلْغُرَبَاءِ قِيلَ يَا رَسُولَ اللَّهِ ثُمَّ يَكُونُ مَا ذَا قَالَ ثُمَّ يَرْجِعُ الْحَقُّ إِلَى أَهْلِهِ فَقَالَ الْمَأْمُونُ يَا أَبَا الْحَسَنِ فَمَا تَقُولُ فِي الْقَائِلِينَ بِالتَّنَاسُخِ فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ مَنْ قَالَ بِالتَّنَاسُخِ فَهُوَ كَافِرٌ بِاللَّهِ الْعَظِيمِ يُكَذِّبُ بِالْجَنَّةِ وَالنَّارِ فَقَالَ الْمَأْمُونُ فَمَا تَقُولُ فِي الْمُسُوخِ قَالَ الرِّضَا عَلَيْهِ السَّلامُ أُولَئِكَ قَوْمٌ غَضِبَ اللَّهُ عَلَيْهِمْ فَمَسَخَهُمْ فَعَاشُوا ثَلاثَةَ أَيَّامٍ ثُمَّ مَاتُوا وَلَمْ يَتَنَاسَلُوا فَمَا يُوجَدُ فِي الدُّنْيَا مِنَ الْقِرَدَةِ وَالْخَنَازِيرِ وَغَيْرِ ذَلِكَ مِمَّا أُوْقِعَ عَلَيْهِ اسْمُ الْمُسُوخِيَّةِ فَهِيَ مِثْلُهَا لا يَحِلُّ أَكْلُهَا وَالانْتِفَاعُ بِهَا. قَالَ الْمَأْمُونُ لا أَبْقَانِيَ اللَّهُ بَعْدَكَ يَا

(Ar-Ridha' (a.s.))! May God not let me outlive you! I swear by God that correct knowledge cannot be found except with you Members of the Holy Household. You have inherited all the knowledge of your forefathers. May God reward you well for Islam and its people."

Al-Hassan ibn Al-Jahm said, “When Ar-Ridha’ (a.s.) stood up, I followed him. He (a.s.) went home and I went to see him and told him, “O son of the Prophet of God! Praise be to God who directed the positive attention of the Commander of the Faithful (al-Ma’mun) towards you to the extent that he honors you.” The Imam (a.s.) said, “O Ibn Al-Jahm! Do not be deceived by seeing him honor me and listening to me. Soon he will kill me with poison. He will oppress me. I know this through the trusted covenant[8] which has been passed down to me from God’s Prophet (S) by my forefathers (a.s.). However, keep this a secret for as long as I am alive.”

Al-Hassan ibn Al-Jahm said, “I did not tell this to anyone until Abal Hassan Ar-Ridha’ (a.s.) was murdered in Toos with poison. He (a.s.) was buried in the house of Hameed ibn Qahtaba al-Ta’ee in the same shrine in which Harun Ar-Rashid was buried, and was buried next to Harun Ar-Rashid.

46-2 Muhammad ibn Musa al-Mutawakkil – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Ali ibn Ma’bad, on the authority of Al-Husayn ibn Khalid As-Sayrafi, “Abul Hassan Ar-Ridha’ (a.s.) said, ‘Whoever believes in transmigration is an unbeliever.’ Then he (a.s.) added: ‘May God damn the boasters. I wish they were Jews![9] I wish they were Magi! I wish they were Christians! I wish they were of the *Qadarites*![10] I wish they were of the *Marja’ites*![11] I wish they were of the *Harawies*![12]’ The Imam (a.s.) then added, ‘Do not associate with or be friends with the boasters. Despise them as God has.’”

46-3 Muhammad ibn Ali Majilawayh – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Yasir – the servant: I asked Ar-Ridha’ (a.s.), “What do you think about turning over the affairs?”[13] He (a.s.) answered, “The Blessed the Sublime God has turned over the affairs of His Religion to His Prophet (S) and said, ‘*...So take what the Apostle assigns to you, and deny yourselves that which he withholds from you..’*[14] God, however, will not turn over the affairs of Creation and provision of the sustenance

أَبَا الْحَسَنِ وَاللَّهِ مَا يُوجَدُ الْعِلْمُ الصَّحِيحُ إِلا عِنْدَ أَهْلِ هَذَا الْبَيْتِ وَإِلَيْكَ انْتَهَى عُلُومُ آبَائِكَ فَجَزَاكَ اللَّهُ عَنِ الإِسْلامِ وَأَهْلِهِ خَيْراً قَالَ الْحَسَنُ بْنُ جَهْمٍ فَلَمَّا قَامَ الرِّضَا عَلَيْهِ السَّلامُ تَبِعْتُهُ فَانْصَرَفَ إِلَى مَنْزِلِهِ فَدَخَلْتُ عَلَيْهِ وَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لَكَ مِنْ جَمِيلِ رَأْيِ أَمِيرِ الْمُؤْمِنِينَ مَا حَمَلَهُ عَلَى مَا أَرَى مِنْ إِكْرَامِهِ لَكَ وَقَبُولِهِ لِقَوْلِكَ فَقَالَ عَلَيْهِ السَّلامُ يَا ابْنَ الْجَهْمِ لا يَغُرَّنَّكَ مَا أَلْفَيْتَهُ عَلَيْهِ مِنْ إِكْرَامِي وَالاسْتِمَاعِ مِنِّي فَإِنَّهُ سَيَقْتُلُنِي بِالسَّمِّ وَهُوَ ظَالِمٌ لِي أَعْرِفُ ذَلِكَ بِعَهْدٍ مَعْهُودٍ إِلَيَّ مِنْ آبَائِي عَنْ رَسُولِ اللَّهِفَاكْتُمْ هَذَا عَلَيَّ مَا دُمْتُ حَيّاً قَالَ الْحَسَنُ بْنُ الْجَهْمِ فَمَا حَدَّثْتُ أَحَداً بِهَذَا الْحَدِيثِ إِلَى أَنْ مَضَى الرِّضَا عَلَيْهِ السَّلامُ بِطُوسَ مَقْتُولاً بِالسُّمِّ وَدُفِنَ فِي دَارِ حُمَيْدِ بْنِ قَحْطَبَةَ الطَّائِيِّ فِي الْقُبَّةِ الَّتِي فِيهَا قَبْرُ هَارُونَ إِلَى جَانِبِهِ.

2 ـ حَدَّثَنا مُحَمَّدِ بْنِ مُوسَى المُتَوَكِّل رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيّ بْنِ إبراهِيمِ بْنِ هاشِمِ عَنْ أَبِيهِ عَنْ عَلِيّ بْنِ معبد عَنْ الحُسَيْنِ بْنِ خالِدِ الصَّيْرَفِيّ قالَ: قالَ أَبُو الحَسَنِ الرِّضا عَلَيْهِ السَّلامُ مَنْ قَالَ بِالتَّنَاسُخِ فَهُوَ كَافِرٌ ثُمَّ قَالَ: لَعَنَ اللَّهُ الْغُلاةَ أَلا كَانُوا مَجُوساً أَلا كَانُوا نَصَارَى أَلا كَانُوا قَدَرِيَّةً أَلا كَانُوا مُرْجِئَةً أَلا كَانُوا حَرُورِيَّةً ثُمَّ قَالَ عَلَيْهِ السَّلامُ: لا تُقَاعِدُوهُمْ وَلا تُصَادِقُوهُمْ وَابْرَءُوا مِنْهُمْ بَرِئَ اللَّهُ مِنْهُمْ.

3 ـ حَدَّثَنا مُحَمَّدِ بْنِ عَلِي ماجِيلوَيْه رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيّ بْنِ إبراهِيمِ بْنِ هاشِم، عَن أَبيهِ، عَن ياسِر الخادِم قالَ: قُلْتُ لِلرِّضا عَلَيْهِ السَّلامُ مَا تَقُولُ فِي التَّفْوِيضِ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى فَوَّضَ إِلَى نَبِيِّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَمْرَ دِينِهِ فَقَالَ ما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَما نَهاكُمْ عَنْهُ فَانْتَهُوا فَأَمَّا الْخَلْقَ وَالرِّزْقَ فَلا ثُمَّ قَالَ عَلَيْهِ السَّلامُ إِنَّ اللَّهَ

to the Prophet (S).” Then Ar-Ridha’ (a.s.) added, “In fact, the Honorable the Exalted God said, ‘*...Allah is the Creator of all things...’*[15] God also said, ‘*It is Allah Who has created you: further, He has provided for your sustenance; then He will cause you to die; and again He will give you life. Are there any of your* (*false*) *‘partners’ who can do any single one of these things? Glory be to Him! and high is He above the partners they attribute* (*to him*)*!’”*[16]

46-4 Muhammad ibn Ali ibn Abi Bashshar – may God be pleased with him – narrated that Abul Faraj al-Mudhaffar ibn Ahmad ibn Al-Hassan al-Qazvini quoted on the authority of Al-Abbas ibn Muhammad ibn Qasim ibn Hamza ibn Musa ibn Ja’far (a.s.), on the authority of Al-Hassan ibn Sahl al-Qummi, on the authority of Muhammad ibn Khalid, on the authority of Abi Hashem al-Ja’fari that he had asked Abal Hassan Ar-Ridha’ (a.s.) about the boasters and those who believed in (God) turning over (all) the affairs. The Imam (a.s.) replied, “The boasters are unbelievers and those who believe in (God) turning over (all) the affairs (to the Prophet (S)) are polytheists. Whoever associates with them; visits them; eats or drinks with them; becomes related to them; gives a daughter in marriage to or marries with one of their daughters; grants them immunity; considers them honest in keeping what they are entrusted with; or acknowledges what they say or assists them in what they say has exited from the circle of the Mastery of the Honorable the Exalted God, the Mastery of God’s Prophet (S) and the Mastery of us – the Members of the Holy Household.”

46-5 Tamim ibn Abdullah ibn Tamim al-Qurashi – may God have Mercy upon him – narrated that his father quoted on the authority of Ahmad ibn Ali Al-Ansari, on the authority of Abi Salt al-Harawi that he told Ar-Ridha’ (a.s.), “O son of the Prophet of God! There are people in the vicinity of Kufa who think that the Prophet (S) never made any mistakes when saying his prayers.” The Imam (a.s.) said, “May God damn them! They lie. The Only One who makes no mistakes is God – the One and Only.” Abi Salt al-Harawi added, “O son of the Prophet of God! There are people among them who think that Al-Husayn ibn Ali (a.s.) was not killed and God made someone else called Handhala ibn As’ad ash-Shami look like him (and be killed). And He raised Jesus (a.s.) – the son of (the Blessed Lady) Mary (a.s.) and the reason they present is by using the following verse, ‘*...And never will God grant to the unbelievers a way* (*to triumphs*)

عَزَّ وَجَلَّ خالِقُ كُلِّ شَيْءٍ وَهُوَ يَقُولُ عَزَّ وَجَلَّ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكائِكُمْ مَنْ يَفْعَلُ مِنْ ذلِكُمْ مِنْ شَيْءٍ سُبْحانَهُ وَتَعالى عَمَّا يُشْرِكُونَ.

4 ـ حَدَّثَنا مُحَمَّدِ بْنِ عَلِيّ بْنِ بَشَّاررحمه الله قالَ: حَدَّثَنا أَبُو الفَرَج المُظَفَّر بْنِ أَحْمَدِ بْنِ الحَسَن القزويني قالَ: حَدَّثَنا

العَبَّاسِ بْنِ مُحَمَّدِ بْنِ قاسِمِ بْنِ حَمْزَةَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ السَّلامُ قالَ: حَدَّثَنا الحَسَنُ بْنُ سَهْلٍ القُمِّيّ، عَن مُحَمَّدِ بْنِ خالِدٍ، عَن أَبي هاشِمٍ الجَعْفَرِيّ قالَ: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ عَنِ الْغُلاةِ وَالْمُفَوِّضَةِ فَقَالَ الْغُلاةُ كُفَّارٌ وَالْمُفَوِّضَةُ مُشْرِكُونَ مَنْ جَالَسَهُمْ أَوْ خَالَطَهُمْ أَوْ وَاكَلَهُمْ أَوْ شَارَبَهُمْ أَوْ وَاصَلَهُمْ أَوْ زَوَّجَهُمْ أَوْ تَزَوَّجَ إِلَيْهِمْ أَوْ أَمِنَهُمْ أَوِ ائْتَمَنَهُمْ عَلَى أَمَانَةٍ أَوْ صَدَّقَ حَدِيثَهُمْ أَوْ أَعَانَهُمْ بِشَطْرِ كَلِمَةٍ خَرَجَ مِنْ وَلايَةِ اللَّهِ عَزَّ وَجَلَّ وَوَلايَةِ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَوَلايَتِنَا أَهْلَ الْبَيْتِ.

5 ـ حَدَّثَنا تَمِيمُ بْنِ عَبْدِ اللَّه بْنِ تَمِيمُ القُرَشِي قالَ حَدَّثَني أَبي، عَن أَحْمَدِ بْنِ عَلِى الأَنْصارِي، عَن أَبي الصَّلْتِ الهَرَوِيّ قالَ: قُلْتُ لِلرِّضَا عَلَيْهِ السَّلامُ إِنَّ فِي سَوَادِ الْكُوفَةِ قَوْماً يَزْعُمُونَ أَنَّ النَّبِيَّ لَمْ يَقَعْ عَلَيْهِ سَهْوٌ فِي صَلاتِهِ فَقَالَ كَذَبُوا لَعَنَهُمُ اللَّهُ إِنَّ الَّذِي لا يَسْهُو هُوَ اللَّهُ الَّذِي لا إِلَهَ إِلا هُوَ قَالَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ وَفِيهِمْ قَوْمٌ يَزْعُمُونَ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ لَمْ يُقْتَلْ وَأَنَّهُ أُلْقِيَ شَبَهُهُ عَلَى حَنْظَلَةَ بْنِ أَسْعَدَ الشَّامِيِّ وَأَنَّهُ رُفِعَ إِلَى السَّمَاءِ كَمَا رُفِعَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلامُ، وَيَحْتَجُّونَ بِهَذِهِ الْآيَةِ: وَلَنْ يَجْعَلَ اللَّهُ

over the believers.'[17]*"* The Imam (a.s.) replied, "They are lying. God's Wrath and Curse be upon them! They have disbelieved in God by denying what the Prophet (S) has said about Al-Husayn ibn Ali (a.s.) being killed, 'I swear by God that Al-Husayn ibn Ali (a.s.) will be killed.' There is no doubt that Al-Husayn ibn Ali (a.s.) has been killed. Even the ones better than Al-Husayn ibn Ali (a.s.) – that is (Ali) the Commander of the Faithful (a.s.) and Al-Hassan ibn Ali (a.s.) were killed. There is no one of us who does not get killed. I swear by God that I will also be killed by being poisoned by a tricky unmanly person. I know this from the Trusted Covenant which we have inherited from God's Prophet (S) that Gabriel delivered to him (a.s.) on behalf of the Lord of the Two Worlds. And the verse stated by the Honorable the Exalted God, '*...And never will God grant to the unbelievers a way* (*to triumphs*) *over the believers'*[18] provides the proof. This means that God has not granted the unbelievers any proofs superior to those of the believers. There is no doubt that the Honorable the Exalted God has informed us that the unbelievers have unrightfully killed the Divine Prophets without having any proofs or reasons. Thus God has not left any ways for them to have any proofs against His Prophets (a.s.)."

The author of this book (a.s.heikh Sadooq) said, "I have recorded whatever has been narrated on the subjects of boasters and those who believe in turning over the affairs in the book *Ibtal al-Ghuluw wal Tafweedh*."

1. Refering to the book Al-Jame'a
2. Qur'an, 15:75
3. Qur'an, 3:79-80
4. Qur'an, 5:116-117
5. Qur'an, 4:172
6. Qur'an, 5:75
7. (of the soul) passing into a different body, esp. at or after death; undergoing metempsychosis.
8. The Book of Jame'a
9. This implies that they are much worse than any of these mentioned groups.
10. The Qadarites believed that all their deeds and actions are created by themselves and God has no control over them.
11. The Marja'ites believed that once you have faith committing any sins will not harm you, just as no acts of obedience are

of any use when you are an unbeliever.

12. The Harawites are some of the Kharajites who denounced Ali (a.s.) and testified to his being an unbeliever.

13. Of God over to God's Prophet (S)

14. Qur'an, 59:7

15. Qur'an, 3:16

16. Qur'an, 30:40

17. Qur'an, 4:141

18. Qur'an, isaa 4:141

Chapter 47: On Indications of the Divine Leadership of Ar-Ridha' (a.s.)

47-1 Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Umayr ibn Yazid, "I was with Abil Hassan Ar-Ridha' (a.s.) when he (a.s.) talked about Muhammad ibn Ja'far ibn Muhammad (a.s.) and said, 'I have made it incumbent upon myself not to live with him under the same roof.' It occurred to me that the Imam (a.s.) advises us to establish close ties with our relations, but he says this about his own uncle! The Imam (a.s.) looked at me and said, 'This act is a good deed in itself. When he comes to see me and goes, he says things and the people believe what he says. However, if he does not associate with me, no one will accept what he says.'"

لِلْكافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلاً فَقَالَ كَذَبُوا عَلَيْهِمْ غَضَبُ اللَّهِ وَلَعْنَتُهُ وَكَفَرُوا بِتَكْذِيبِهِمْ لِنَبِيِّ اللَّهِ فِي إِخْبَارِهِ بِأَنَّ الْحُسَيْنَ بْنَ عَلِي عَلَيْهِ السَّلامُ سَيُقْتَلُ وَاللَّهِ لَقَدْ قُتِلَ الْحُسَيْنُ وَقُتِلَ مَنْ كَانَ خَيْراً مِنَ الْحُسَيْنِ أَمِيرُ الْمُؤْمِنِينَ وَالْحَسَنُ بْنُ عَلِيٍّ وَمَا مِنَّا إِلا مَقْتُولٌ وَأَنَا وَاللَّهِ لَمَقْتُولٌ بِالسَّمِّ بِاغْتِيَالِ مَنْ يَغْتَالُنِي أَعْرِفُ ذَلِكَ بِعَهْدٍ مَعْهُودٍ إِلَيَّ مِنْ رَسُولِ اللَّهِ أَخْبَرَهُ بِهِ جَبْرَئِيلُ، عَن رَبِّ الْعَالَمِينَ وَأَمَّا قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَلَنْ يَجْعَلَ اللَّهُ لِلْكافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلاً فَإِنَّهُ يَقُولُ وَلَنْ يَجْعَلَ اللَّهُ لِكَافِرٍ عَلَى مُؤْمِنٍ حُجَّةً وَلَقَدْ أَخْبَرَ اللَّهُ عَزَّ وَجَلَّ مِنْ كُفَّارٍ قَتَلُوا النَّبِيِّينَ بِغَيْرِ الْحَقِّ وَمَعَ قَتْلِهِمْ إِيَّاهُمْ لَمْ يَجْعَلِ اللَّهُ لَهُمْ عَلَى أَنْبِيَائِهِ سَبِيلاً مِنْ طَرِيقِ الْحُجَّةِ.

قَد أَخرَجتُ ما رُوِيَتُهُ فِي هذَا الْمَعْنى فِي كِتابِ إبطالِ الغُلُوِّ وَالتَّفويضِ.

47

بابُ دَلالاتِ الرِّضا عَلَيْهِ السَّلامُ

1 ـ حَدَّثَنا أَحْمَدِ بْنِ زِيادِ بْنِ جَعْفَرِ الْهَمَذانيّ قالَ: حَدَّثَنا عَلِيّ بْنِ إبراهِيمِ بْنِ هاشِمِ، عَن أَبيهِ عَنْ عُمَيْرِ بْنِ يَزِيد قالَ كُنْتُ عِنْدَ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ فَذَكَرَ مُحَمَّدَ بْنَ جَعْفَرٍ فَقَالَ إِنِّي جَعَلْتُ عَلَى نَفْسِي أَنْ لا يُظِلَّنِي وَإِيَّاهُ سَقْفُ بَيْتٍ فَقُلْتُ فِي نَفْسِي هَذَا يَأْمُرُنَا بِالْبِرِّ وَالصِّلَةِ وَيَقُولُ هَذَا لِعَمِّهِ فَنَظَرَ إِلَيَّ فَقَالَ هَذَا مِنَ الْبِرِّ وَالصِّلَةِ إِنَّهُ مَتَى يَأْتِينِي وَيَدْخُلُ عَلَيَّ فَيَقُولُ فِيَّ فَيُصَدِّقُهُ النَّاسُ وَإِذَا لَمْ يَدْخُلْ عَلَيَّ وَلَمْ أَدْخُلْ عَلَيْهِ لَمْ يُقْبَلْ قَوْلُهُ إِذَا قَالَ.

47–2 (The author of the book narrated) my father – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Isa ibn Obayd, "Muhammad ibn Abdullah al–Taheri wrote to Ar–Ridha' (a.s.) and complained about his uncle who worked for the King; wears their official clothes; and that the affairs of the (King's) Trusteeship are in the hands of his uncle. The Imam (a.s.) wrote him back and said, 'Regarding the issue of the (King's) Trusteeship you have become self–sufficient and this problem will soon be solved.' Muhammad became extremely worried and thought that he would be dismissed from being in charge of this affair, but he died twenty days later."[1]

47–3 Muhammad ibn Al–Hassan ibn al–Waleed narrated that Muhammad ibn Al–Hassan al–Saffar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Al–Hassan ibn Allan, on the authority of Muhammad ibn Abdullah al–Qumi, "I was with Ar–Ridha' (a.s.) when I got really thirsty. I did not want to ask for water in that meeting, but the Imam (a.s.) himself asked for some water, handed it to me and said, "O Muhammad! This is cool water. Drink it!" Then I drank.

47–4 Muhammad ibn Yahya al–Attar – may God be pleased with him – narrated Muhammad ibn Yahya al–Attar quoted on the authority of Muhammad ibn Ahmad al–Ash'ari, on the authority of Imran ibn Musa, on the authority of Abil Hassan Dawood ibn Muhammad an–Nahdi, on the authority of Ali ibn Ja'far that he had heard Abil Hassan at–Tayyeb say, "When Abul Hassan Musa ibn Ja'far passed away, Abul Hassan Ali ibn Musa Ar–Ridha' (a.s.) went to the bazzar and bought a dog, a ram and a cock. Then when the agents wrote to Harun about this he said, 'Now I am secure from his side.'[2] Later on, Az–Zobayri (who was a security agent)wrote that Ali ibn Musa Ar–Ridha' (a.s.) has opened up the door of his house and is inviting the people towards himself. Then Harun said, 'How strange this agent is? He himself wrote that Ali ibn Musa (a.s.) went out and bought a dog, a ram and a cock and now he is writing this stuff!'"

47–5 Ali ibn Abdullah al–Warraq – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of Yaqoob ibn Yazid, on the authority of Muhammad ibn Hassaan, Abu Muhammad an–Neeli, on the authority of Al–Husayn ibn Abdullah, on the authority of Muhammad ibn Ali ibn Shahawayh ibn Abdullah, on the authority of Al–

2 ـ حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْد قالَ إِنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ الطَّاهِرِيَّ كَتَبَ إِلَى الرِّضَايَشْكُو عَمَّهُ بِعَمَلِ السُّلْطَانِ وَالتَّلَبُّسِ بِهِ وَأَمْرَ وَصِيَّتِهِ فِي يَدَيْهِ فَكَتَبَ عَلَيْهِ السَّلامُ أَمَّا الْوَصِيَّةُ فَقَدْ كُفِيتَ أَمْرَهَا فَاغْتَمَّ الرَّجُلُ فَظَنَّ أَنَّهَا تُؤْخَذُ مِنْهُ فَمَاتَ بَعدَ ذَلِكَ بِعِشْرِينَ يَوْماً

3 ـ حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن بْنِ الوَلِيد قالَ: حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن الصَفَّار عَنْ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِيسَى قالَ: حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن بْنِ علان عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّه القُمِّيّ قالَ كُنْتُ عِنْدَ الرِّضَا عَلَيْهِ السَّلامُ وَفِيَّ عَطَشٌ شَدِيدٌ فَكَرِهْتُ أَنْ أَسْتَسْقِيَ فَدَعَا بِمَاءٍ وَذَاقَهُ وَنَاوَلَنِي فَقَالَ يَا مُحَمَّدُ اشْرَبْ فَإِنَّهُ بَارِدٌ فَشَرِبْتُ.

4 ـ حَدَّثَنا مُحَمَّدِ بْنِ مُوسَى المُتَوَكِّل رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ يَحْيَى العَطَّار عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الأَشْعَرِيّ عَنْ عِمْران بْنِ مُوسَى عَنْ أَبِي الحَسَن داوُد بْنِ مُحَمَّد النَّهْدِيّ عَنْ عَلِيّ بْنعَنْ أَبِي الحَسَن الطَّيِّب قالَ سَمِعْتُهُ يَقُولُ لَمَّا تُوُفِّيَ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ السَّلامُ دَخَلَ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ السُّوقَ فَاشْتَرَى كَلْباً وَكَبْشاً وَدِيكاً فَلَمَّا كَتَبَ صَاحِبُ الْخَبَرِ إِلَى هَارُونَ بِذَلِكَ قَالَ قَدْ أَمِنَّا جَانِبَهُ وَكَتَبَ الزُّبَيْرِيُّ أَنَّ عَلِيَّ بْنَ مُوسَى عَلَيْهِ السَّلامُ قَدْ فَتَحَ بَابَهُ وَدَعَا إِلَى نَفْسِهِ فَقَالَ هَارُونُ وَا عَجَبَا مِنْ هَذَا يَكْتُبُ أَنَّ عَلِيَّ بْنَ مُوسَى قَدِ اشْتَرَى كَلْباً وَدِيكاً وَكَبْشاً وَيَكْتُبُ فِيهِ مَا يَكْتُبُ.

5 ـ حَدَّثَنا عَلِيّ بْنِ عَبْدِ اللَّه الوَرَّاقُ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه قالَ: حَدَّثَنا يَعْقُوب بْنِ يَزِيد قالَ: حَدَّثَنا مُحَمَّدِ بْنِ حِسان وَأَبُو مُحَمَّد النيلي عَنِ الحُسَيْنِ بْنِ عَبْدِ اللَّه قالَ: حَدَّثَنا عَلِيّ بْنِ شاهويه بْنِ عَبْدِ اللَّه عَنْ أَبِي الحَسَن الصائِغُ عَنْ عَمِّهِ قالَ

Hassan As-Sa'igh, on the authority of his uncle, "I departed towards Khorasan along with Ar-Ridha' (a.s.) and I discussed killing Raja ibn Abil Dhahhak who was taking the Imam (a.s.) to Khorasan. Ar-Ridha' (a.s.) admonished me against doing that and asked, 'Do you want to have one believer killed for an unbeliever's life?3' Once we arrived in Ahwaz, Ar-Ridha' (a.s.) asked the people there, 'Please bring me some sugar canes.' One of the stupid people of Ahwaz asked, 'Does this Arab not know that sugar canes cannot be found in the summer?' The people said, 'O our Master! Sugar canes cannot be found at this time.' The Imam (a.s.) said, 'Search. You will find them.' Ishaq ibn Ibrahim said, "I swear by God that my Master will never ask for anything, unless it is available.' They dispatched some people to all regions, and then some of the workers of Ishaq said, 'We have some sugar canes which we have saved up in order to get some seeds.' This is one of the signs (of his Divine Leadership). When we reached a village, I heard Ar-Ridha' (a.s.) say the following while he (a.s.) fell in prostration, 'Praise belongs to Thee, if I obey Thee. I have no reasons nor any excuses should I disobey Thee. Neither me nor others can do anything in return for Thy Kindness. I have no excuse for any bad deeds. Whatever good I receive is all from Thee. O the Gracious! Please forgive all the believing men and women in the East and the West of the Earth.'" He added, "We prayed behind Ar-Ridha' (a.s.) for several months. Ar-Ridha' (a.s.) did not add anything to the obligatory prayers, except for the Opening Chapter (*'Al-Hamd*) and *'Inna Anzalnaho Fi Laylatil Qadr'*4 in the first unit and the Opening Chapter (*'Al-Hamd*) and *'Al-Ikhlas* in the second unit."

47-6 Muhammad ibn Ali Majilawayh – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted in the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Muhammad ibn Hassaan Ar-Razi, on the authority of Muhammad ibn Ali al-Kufi, on the

authority of Al-Hassan ibn Harun al-Harithi, on the authority of Muhammad ibn Dawood, “My brother and I were with Ar-Ridha’ (a.s.) when they brought us the news that Muhammad ibn Ja’far’s jaw had been closed. Abul Hassan Ar-Ridha’ (a.s.) went there and we went along with him. We saw that they had closed Muhammad’s jaws. Ishaq ibn Ja’far, his children and others from the Talibites were crying. Then Abul Hassan (a.s.) sat next to his head and looked at his face and smiled. Those who were present resented this. Some of them said, ‘This smile was a

خَرَجْتُ مَعَ الرِّضَا عَلَيْهِ السَّلامُ إِلَى خُرَاسَانَ أُوَّامِرُهُ فِي قَتْلِ رَجَاءِ بْنِ أَبِي الضَّحَّاكِ الَّذِي حَمَلَهُ إِلَى خُرَاسَانَ فَنَهَانِي عَنْ ذَلِكَ فَقَالَ تُرِيدُ أَنْ تَقْتُلَ نَفْساً مُؤْمِنَةً بِنَفْسٍ كَافِرَةٍ قَالَ فَلَمَّا صَارَ إِلَى الأَهْوَازِ قَالَ لاهْلِ الأَهْوَازِ اطْلُبُوا لِي قَصَبَ سُكَّرٍ فَقَالَ بَعْضُ أَهْلِ الأَهْوَازِ مِمَّنْ لا يَعْقِلُ أَعْرَابِيٌّ لا يَعْلَمُ أَنَّ الْقَصَبَ لا يُوجَدُ فِي الصَّيْفِ فَقَالُوا يَا سَيِّدَنَا الْقَصَبُ لا يَكُونُ فِي هَذَا الْوَقْتِ إِنَّمَا يَكُونُ فِي الشِّتَاءِ فَقَالَ بَلَى اطْلُبُوهُ فَإِنَّكُمْ سَتَجِدُونَهُ فَقَالَ إِسْحَاقُ بْنُ مُحَمَّدٍ وَاللَّهِ مَا طَلَبَ سَيِّدِي إِلا مَوْجُوداً فَأَرْسَلُوا إِلَى جَمِيعِ النَّوَاحِي فَجَاءَ أَكَرَةُ إِسْحَاقَ فَقَالُوا عِنْدَنَا شَيْءٌ ادَّخَرْنَاهُ لِلْبَذْرَةِ نَزْرَعُهُ وَكَانَتْ هَذِهِ إِحْدَى بَرَاهِينِهِ فَلَمَّا صَارَ إِلَى قَرْيَةٍ سَمِعْتُهُ يَقُولُ فِي سُجُودِهِ لَكَ الْحَمْدُ إِنْ أَطَعْتُكَ وَلا حُجَّةَ لِي إِنْ عَصَيْتُكَ وَلا صُنْعَ لِي وَلا لِغَيْرِي فِي إِحْسَانِكَ وَلا عُذْرَ لِي إِنْ أَسَأْتُ مَا أَصَابَنِي مِنْ حَسَنَةٍ فَمِنْكَ يَا كَرِيمُ اغْفِرْ لِمَنْ فِي مَشَارِقِ الأَرْضِ وَمَغَارِبِهَا مِنَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ قَالَ صَلَّيْنَا خَلْفَهُ أَشْهُراً فَمَا زَادَ فِي الْفَرَائِضِ عَلَى الْحَمْدِ وَإِنَّا أَنْزَلْنَاهُ فِي الأُولَى وَالْحَمْدِ وَقُلْ هُوَ اللَّهُ أَحَدٌ فِي الثَّانِيَةِ.

6 ـ حَدَّثَنا مُحَمَّدِ بْنِ عَلِى ماجيلوَيْه رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ يَحْيَى العَطَّار عَنْ مُحَمَّدِ بْنِ أَحْمَدِ بْنِ يَحْيَى بْنِ عِمْران الأَشْعَرِيّ عَنْ مُحَمَّدِ بْنِ حِسان الرَّازِيُّ عَنْ مُحَمَّدِ بْنِ عَلِى الكُوفِي عَنْ الحَسَن بْنِ هارُون الحارثي عَنْ مُحَمَّدِ بْنِ داوُد قالَ كُنْتُ أَنَا وَأَخِي عِنْدَ الرِّضَا عَلَيْهِ السَّلامُ فَأَتَاهُ مَنْ أَخْبَرَهُ أَنَّهُ قَدْ رَبَطَ ذَقَنَ مُحَمَّدِ بْنِ جَعْفَرٍ فَمَضَى أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ وَمَضَيْنَا مَعَهُ وَإِذَا لَحْيَاهُ قَدْ رُبِطَا وَإِذَا إِسْحَاقُ بْنُ جَعْفَرٍ وَوُلْدُهُ وَجَمَاعَةُ آلِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ يَبْكُونَ فَجَلَسَ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ عِنْدَ رَأْسِهِ

form of blaming his uncle.’ We left to pray in the mosque. I told the Imam (a.s.), ‘May I be your ransom! We heard them say things which implied that they resented it when you smiled.’ Abul Hassan (a.s.) said, ‘It was because I was amazed at Ishaq crying while he would die before Muhammad, and Muhammad would cry for him.’ Then Muhammad was cured and Ishaq died.”

47-7 Muhammad ibn Ali Majilawayh – may God be pleased with him – narrated that his uncle Muhammad ibn Abil Qasim quoted on the authority of Muhammad ibn Ali al-Kufi, on the authority of Al-Hassan ibn Ali al-Hadhdha’, on the authority of Yahya ibn Muhammad ibn Ja’far, “My father fell really ill. Abul Hassan Ar-Ridha’ (a.s.) came to visit him. My uncle Ishaq was sitting there crying hard for him.” Yahya added, “Abul Hassan (a.s.) turned to me and said, ‘Why is your uncle crying?’ I said, “From the fear of what you see.” Abul Hassan (a.s.) looked at me and said, “Do not worry. Ishaq will die before him.” Yahya added, “My father Muhammad got well and Ishaq died.”

The author of this book (a.s.heikh Sadooq) – may God have Mercy upon him – said, “Ar-Ridha’ (a.s.) knew this based on what he (a.s.) possessed called the Book of Calamities in which it is recorded how

long each member of this family would live. They have inherited this book from God's Prophet (S). When Ali – the Commander of the Faithful (a.s.) said the following, he (a.s.) was referring to this very same book, "I have been granted the knowledge of afflictions, calamities and relationships, plus the resolution of conflicts."

47-8 Ali ibn Abdullah al-Warraq narrated that Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Al-Husayn Abil Khattab, on the authority of Ishaq ibn Musa, "When my uncle Muhammad ibn Ja'far revolted in Mecca and invited the people towards himself, he was called the Commander of the Faithful and the people had pledged allegiance to him. Ar-Ridha' (a.s.) and I went to see him and told him, 'O uncle! Do not refute your father and brother. This rule of yours will not last.' The Imam (a.s.) said this and departed along with me for Medina. A short time later Al-Joloodi went there, fought with and defeated him. He asked for immunity, wore a black garment5, climbed up the pulpit and dethroned himself saying, 'This rule is that of Al-Ma'mun. I have no rights to it.' He then left there to go to Khorasan, but died in Gorgan (north of Iran)."

وَنَظَرَ فِي وَجْهِهِ فَتَبَسَّمَ فَنَقَمَ مَنْ كَانَ فِي الْمَجْلِسِ عَلَيْهِ فَقَالَ بَعْضُهُمْ إِنَّمَا تَبَسَّمَ شَامِتاً بِعَمِّهِ قَالَ وَخَرَجَ لِيُصَلِّيَ فِي الْمَسْجِدِ فَقُلْنَا لَهُ جُعِلْنَا فِدَاكَ قَدْ سَمِعْنَا فِيكَ مِنْ هَؤُلاءِ مَا نَكْرَهُ حِينَ تَبَسَّمْتَ فَقَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ إِنَّمَا تَعَجَّبْتُ مِنْ بُكَاءِ إِسْحَاقَ وَهُوَ وَاللَّهِ يَمُوتُ قَبْلَهُ وَيَبْكِيهِ مُحَمَّدٌ قَالَ فَبَرَأَ مُحَمَّدٌ وَمَاتَ إِسْحَاق.

7 ـ حَدَّثَنا مُحَمَّدِ بْنِ عَلِى ماجيلوَيْه عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي القسم عَنْ مُحَمَّدِ بْنِ عَلِى الكُوفِي عَنْ الحَسَن بْنِ عَلِى الحذاء قالَ حَدَّثَني يَحْيَى بْنِ مُحَمَّدِ بْنِ جَعْفَر قالَ مَرِضَ أَبِي مَرَضاً شَدِيداً فَأَتَاهُ أَبُو الْحَسَنِ الرِّضَا يَعُودُهُ وَعَمِّي إِسْحَاقُ جَالِسٌ يَبْكِي قَدْ جَزِعَ عَلَيْهِ جَزَعاً شَدِيداً قَالَ يَحْيَى فَالْتَفَتَ إِلَيَّ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ فَقَالَ مَا يُبْكِي عَمَّكَ قُلْتُ يَخَافُ عَلَيْهِ مَا تَرَى قَالَ فَالْتَفَتَ إِلَيَّ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ فَقَالَ لا تَغُمَّنَّ فَإِنَّ إِسْحَاقَ سَيَمُوتُ قَبْلَهُ قَالَ يَحْيَى فَبَرَأَ أَبِي مُحَمَّدٌ وَمَاتَ إِسْحَاقُ.

قالَ مُصنِّفُ هذا الْكِتاب ـ رَحْمَةُ اللَّه ـ عِلْمٌ الرِّضا عَلَيْهِ السَّلامُ ذلِكَ بِما كانَ عنْدَهُ من كِتاب عِلْمٌ المنايا وفِيهِ مبلغ أعمار أَهْل بَيْتِه متوارثا عَنْ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَمن ذلِكَ. قالَ أَمِيرِ الْمُؤْمِنين عَلَيْهِ السَّلامُ أوتيت عِلْمٌ المنايا وَالبلايا وَالأنساب وَفصل الخَطَّاب.

8 ـ حَدَّثَنا عَلِيّ بْنِ عَبْدِ اللَّه الوَرَّاقُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه قالَ: حَدَّثَنا مُحَمَّدِ بْنِ الحُسَيْن بْنِ أَبِي الخَطَّاب قالَ حَدَّثَني إِسْحاق بْنِ مُوسَى قالَ لَمَّا خَرَجَ عَمِّي مُحَمَّدُ بْنُ جَعْفَرٍ بِمَكَّةَ وَدَعَا إِلَى نَفْسِهِ وَدُعِيَ بِأَمِيرِ الْمُؤْمِنِينَ وَبُويِعَ لَهُ بِالْخِلافَةِ دَخَلَ عَلَيْهِ الرِّضَا عَلَيْهِ السَّلامُ وَأَنَا مَعَهُ فَقَالَ لَهُ يَا عَمِّ لا تُكَذِّبْ أَبَاكَ وَلا أَخَاكَ فَإِنَّ هَذَا الأَمْرَ لا يَتِمُّ ثُمَّ خَرَجَ وَخَرَجْتُ مَعَهُ إِلَى الْمَدِينَةِ فَلَمْ يَلْبَثْ إِلا قَلِيلاً حَتَّى قَدِمَ الْجَلُودِيُّ فَلَقِيَهُ فَهَزَمَهُ ثُمَّ اسْتَأْمَنَ إِلَيْهِ فَلَبِسَ السَّوَادَ وَصَعِدَ الْمِنْبَرَ فَخَلَعَ نَفْسَهُ وَقَالَ إِنَّ هَذَا الأَمْرَ لِلْمَأْمُونِ وَلَيْسَ لِي فِيهِ حَقٌّ ثُمَّ أُخْرِجَ إِلَى خُرَاسَانَ فَمَاتَ بِجُرْجَانَ.

47-9 Ahmad ibn Muhammad ibn Yahya al-Attar (a.s.) – may God be pleased with him – narrated that

his father and Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Al-Husayn Abil Khattab, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bezanti, on the authority of Abdis Samad ibn Ubaydillah, on the authority of Muhammad ibn al-Asram who was the chief of the police for Muhammad ibn Soleiman al-Alawi in Medina during the times of Abul Saraya, "Muhammad's family and others from the *Quraysh* (tribe) gathered around him in Medina, pledged allegiance to him and asked him to send for Abil Hassan Ar-Ridha' (a.s.), since Ar-Ridha' (a.s.) is from them and they are from him (a.s.). Then Muhammad ibn Soleiman said, "Go to him and deliver my greetings to him. Tell him that his family members have gathered together and wish you to be with them. Ask him to come here, if he pleases." The narrator said, "I went to see the Imam (a.s.) in *Al-Hamra*[6] and delivered the message to him. The Imam (a.s.) said, 'Deliver my greetings. I will go there after twenty days.' I returned and delivered the Imam's response. Several days passed. On the eighteenth day Al-Joloodi's agent called Warqa' attacked and defeated us. I fled to *As-Sowrayn*[7] and suddenly heard someone say, "O Athram!" I turned to him and saw Abul Hassan Ar-Ridha' (a.s.). Abul Hassan Ar-Ridha' (a.s.) asked me, "Has twenty days passed or not?"

Muhammad ibn Soleiman al-Alawi referred to above is Muhammad ibn Soleiman ibn Dawood ibn Al-Hassan ibn Ali ibn Abi Talib (a.s.).

47-10 Muhammad ibn Ahmad ibn Idris - may God be pleased with him - narrated that his father quoted on the authority of Muhammad ibn Al-Husayn ibn Abil Khattab, on the authority of Mo'ammar ibn Khallad that Ar-Rayyan ibn al-Salt told him in Marv where he had just been dispatched as governor to some of the towns of Khorasan by Al-Fadhl ibn Sahl, "I'd like you to seek permission for me to see Abil Hassan Ar-Ridha' (a.s.) and greet him (a.s.). I'd really wish that he (a.s.) would donate to me some of his own robes and give me some *Dirham* coins which have been issued in his own name." I went in to see Ar-Ridha' (a.s.) and before I could say anything, the Imam (a.s.) said, "In fact, Ar-Ryan ibn al-Salt has sought permission to visit me, and has asked for some of my robes and *Dirhams*. I grant him permission to come in." Then Ar-Ryan entered and greeted the Imam (a.s.). The Imam (a.s.) granted him two sets of robes and thirty *Dirhams* which had been coined in his name."

9 - حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ يَحْيَى العَطَّار رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَني أَبي وَسَعْدِ بْنِ عَبْدِ اللَّه جَمِيعاً عَنْ مُحَمَّدِ بْنِ الحُسَيْنِ بْنِ أَبي الخَطَّاب عَنْ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ أَبي نَصْرِ البِزَنْطِيّ عَنْ عَبْد الصمد بْنِ عُبَيْد اللَّه عَنْ مُحَمَّدِ بْنِ الأثرم وَكانَ عَلَى شرطة مُحَمَّدِ بْنِ سُلَيْمان العَلَوِي بِالْمَدِينَة أَيَّام أَبي السرايا قالَ اجْتَمَعَ إِلَيْهِ أَهْلُ بَيْتِهِ وَغَيْرُهُمْ مِنْ قُرَيْشٍ فَبَايَعُوهُ وَقَالُوا لَهُ لَوْ بَعَثْتَ إِلَى أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ كَانَ مَعَنَا وَكَانَ أَمْرُنَا وَاحِداً قَالَ فَقَالَ مُحَمَّدُ بْنُ سُلَيْمانَ اذْهَبْ إِلَيْهِ فَأَقْرِئْهُ السَّلامَ وَقُلْ لَهُ إِنَّ أَهْلَ بَيْتِكَ اجْتَمَعُوا وَأَحَبُّوا أَنْ تَكُونَ مَعَهُمْ فَإِنْ رَأَيْتَ أَنْ تَأْتِيَنَا فَافْعَلْ قَالَ فَأَتَيْتُهُ وَهُوَ بِالْحَمْرَاءِ فَأَدَّيْتُ مَا أَرْسَلَنِي بِهِ إِلَيْهِ فَقَالَ أَقْرِئْهُ مِنِّي السَّلامَ وَقُلْ لَهُ إِذَا مَضَى عِشْرُونَ يَوْماً أَتَيْتُكَ قَالَ فَجِئْتُ فَأَبْلَغْتُهُ مَا أَرْسَلَنِي بِهِ إِلَيْهِ فَمَكَثْنَا أَيَّاماً فَلَمَّا كَانَ يَوْمُ ثَمَانِيَةَ عَشَرَ جَاءَنَا وَرْقَاءُ قَائِدُ الْجَلُودِيّ فَقَاتَلَنَا فَهَزَمَنَا فَخَرَجْتُ هَارِباً نَحْوَالصَّوْرَيْنِ فَإِذَا هَاتِفٌ يَهْتِفُ بِي يَا أَثْرَمُ فَالْتَفَتُّ إِلَيْهِ فَإِذَا أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ وَهُوَ يَقُولُ: مَضَتِ الْعِشْرُونَ أَمْ لا وَهُوَ مُحَمَّدُ بْنُ سُلَيْمانَ بْنِ دَاوُدَ بْنِ الْحَسَنِ بْنِ الْحَسَنِ بْنِ عَلِيّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ.

10 ـ حَدَّثَنا مُحَمَّدِ بْنِ أَحْمَدِ بْنِ إِدْرِيس رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَني أَبي عَنْ مُحَمَّدِ بْنِ الحُسَيْنِ بْنِ أَبي الخَطَّاب عَنْ معمر بْنِ خلاد قالَ: قَالَ لِيَ الرَّيَّانُ بْنُ الصَّلْت بِمَرْوَ وَقَدْ كَانَ الْفَضْلُ بْنُ سَهْلٍ بَعَثَهُ إِلَى بَعْضِ كُوَرِ خُرَاسَانَ فَقَالَ لِي أُحِبُّ أَنْ تَسْتَأْذِنَ لِي عَلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلامُ فَأُسَلِّمَ عَلَيْهِ وَأُحِبُّ أَنْ يَكْسُوَنِي مِنْ ثِيَابِهِ وَأَنْ يَهَبَ لِي مِنَ الدَّرَاهِمِ الَّتِي ضُرِبَتْ بِاسْمِهِ فَدَخَلْتُ عَلَى الرِّضَا عَلَيْهِ السَّلامُ فَقَالَ لِي مُبْتَدِئاً إِنَّ الرَّيَّانَ بْنَ الصَّلْت يُرِيدُ الدُّخُولَ عَلَيْنَا وَالْكِسْوَةَ مِنْ ثِيَابِنَا وَالْعَطِيَّةَ مِنْ دَرَاهِمِنَا فَأَذِنْتُ لَهُ فَدَخَلَ وَسَلَّمَ فَأَعْطَاهُ ثَوْبَيْنِ وَثَلاثِينَ دِرْهَماً مِنَ الدَّرَاهِمِ الْمَضْرُوبَةِ بِاسْمِهِ.

47–11 Abul Qasim Ali ibn Ahmad ibn Abdillah ibn Ahmad ibn Abi Abdillah al–Barqi – may God have Mercy upon him – narrated that his father and Ali ibn Muhammad ibn Majilawayh quoted on the authority of Ahmad ibn Abi Abdillah Al–Barqi, on the authority of his father, on the authority of Al–Husayn ibn Musa ibn Ja'far ibn Muhammad al–Alawi, "We – a group of young *Hashemite* fellows – were with Abil Hassan Ar–Ridha' (a.s.) when Ja'far ibn Umar al–Alawi passed us by wearing worn–out clothes. Some of us looked at others and laughed at Ja'far ibn Umar's clothes. Ar–Ridha' (a.s.) said, 'You will soon see him very rich with a lot of followers.' About one month later he became the governor of Medina and his condition improved. When he passed by us he was surrounded by servants and officers."

Ja'far ibn Umar al–Alawi referred to above is Ja'far ibn Muhammad ibn Umar ibn Hassan ibn Ali ibn Umar ibn Ali ibn Al–Husayn ibn Ali ibn Abi Talib (a.s.).

47–12 (The author of the book narrated) my father – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Isa ibn Obayd, on the authority of Al–Husayn ibn Bashshar, "Ar–Ridha' (a.s.) said, 'Abdullah will kill Muhammad.' I asked, 'Will Abdullah ibn Harun kill Muhammad ibn Harun?' Ar–Ridha' (a.s.) said, 'Yes. Now Abdullah who is in Khorasan will kill Muhammad ibn Zobayda who is in Baghdad.' In fact, Al–Ma'mun killed Al–Amin.8"

47–13 In the month of *Rajab* of the year 339 A.H. (950 A.D.) Hamza ibn Muhammad ibn Ahmad ibn Ja'far ibn Muhammad ibn Zayd ibn Ali ibn Al–Husayn ibn Ali ibn Abi Talib (a.s.) in Qum narrated that Ali ibn Abraham ibn Hashem in the year 307 A.H. (918 A.D.) in a letter to me quoted on the authority of Muhammad ibn Isa ibn Obayd, on the authority of Abdul Rahman ibn Abi Najran and Safvan ibn Yahya, "Al–Husayn ibn Qiama, who was one of the heads of the *Waqafites* asked us to ask for an appointment for him with Ar–Ridha' (a.s.). We made an appointment for him. When he faced the Imam (a.s.), he asked, 'Are you the Divine Leader?' The Imam (a.s.) said, 'Yes.' He said, 'I take God to bear witness that you are not the Divine Leader.' The Imam (a.s.) looked down for a while. Then he (a.s.) raised his head up and asked, 'How do you know that I am not the Divine Leader?' Al–Husayn ibn Qiama said, 'It has been narrated for us upon the authority of Abi Abdullah as–Sadiq (a.s.)

11 ـ حَدَّثَنا أَبُو القاسِمِ عَلِيّ بْنِ أَحْمَدِ بْنِ عَبْدِ اللَّه بْنِ أَحْمَدِ بْنِ أَبي عَبْدِ اللَّه البَرْقِي رَحْمَةُ اللَّه قالَ حَدَّثَني أَبي وَعَلِيّ بْنِ مُحَمَّدِ بْنِ ماجِيلوَيْه جَمِيعاً عَنْ أَحْمَدِ بْنِ أَبي عَبْدِ اللَّه البَرْقِي عَنْ أَبيهِ عَنِ الحُسَيْنِ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّد العَلَوِي قالَ كُنَّا حَوْلَ أَبِي الْحَسَنِ الرِّضَا وَنَحْنُ شُبَّانٌ مِنْ بَنِي هَاشِمٍ إِذْ مَرَّ عَلَيْنَا جَعْفَرُ بْنُ عُمَرَ الْعَلَوِيُّ وَهُوَ رَثُّ الْهَيْئَةِ فَنَظَرَ بَعْضُنَا إِلَى بَعْضٍ وَضَحِكْنَا مِنْ هَيْئَةِ جَعْفَرِ بْنِ عُمَرَ فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ لَتَرَوْنَهُ عَنْ قَرِيبٍ كَثِيرَ

الْمَالِ كَثِيرَ التَّبَعِ فَمَا مَضَى إِلا شَهْرٌ أَوْ نَحْوُهُ حَتَّى وُلِّيَ الْمَدِينَةَ وَحَسُنَتْ حَالُهُ فَكَانَ يَمُرُّ بِنَا وَمَعَهُ الْخِصْيَانُ وَالْحَشَمُ وَجَعْفَرٌ هَذَا هُوَ جَعْفَرُ بْنُ عُمَرَ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ.

12 ـ حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْد عَنْ بشار قالَ: قالَ الرِّضا عَلَيْهِ السَّلامُ إِنَّ عَبْدَ اللَّهِ يَقْتُلُ مُحَمَّداً فَقُلْتُ لَهُ وَعَبْدُاللَّهِ بْنُ هَارُونَ يَقْتُلُ مُحَمَّدَ بْنَ هَارُونَ فَقَالَ لِي: نَعَمْ عَبْدُ اللَّهِ الَّذِي بِخُرَاسَانَ يَقْتُلُ مُحَمَّدَ بْنَ زُبَيْدَةَ الَّذِي هُوَ بِبَغْدَادَ فَقَتَلَه.

13 ـ حَدَّثَنا حَمْزَة بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ زَيْد بْنِ عَلِيِّ بْنِ الحُسَيْن بْنِأَبي طالِب عَلَيْهِ السَّلامُ بقم فِي رَجَب سِنَةَ تِسْعَ وَثَلاثِينَ وَثَلاثِمائَةٍ قالَ أَخْبَرني عَلِيِّ بْنِهاشِم فِيما كتب إِلى سِنَةِ سبع وَثَلاثِمائَةٍ قالَ حَدَّثَني مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْد عَنْ عَبْدُ الرَّحْمن بْنِ أَبي نَجْرانَ وَصَفْوانَ بْنِ يَحْيَى قالا حَدَّثَنا الْحُسَيْنُ بْنُ قِيَامَا وَكَانَ مِنْ رُؤَسَاءِ الْوَاقِفَةِ فَسَأَلَنَا أَنْ نَسْتَأْذِنَ لَهُ عَلَى الرِّضَا عَلَيْهِ السَّلامُ فَفَعَلْنَا فَلَمَّا صَارَ بَيْنَ يَدَيْهِ قَالَ لَهُ أَنْتَ إِمَامٌ قَالَ نَعَمْ قَالَ إِنِّي أُشْهِدُ اللَّهَ أَنَّكَ لَسْتَ بِإِمَامٍ قَالَ فَنَكَتَ طَوِيلاً فِي الأَرْضِ مُنَكِّسَ الرَّأْسِ ثُمَّ رَفَعَ رَأْسَهُ إِلَيْهِ فَقَالَ لَهُ مَا عِلْمُكَ أَنِّي لَسْتُ بِإِمَامٍ قَالَ لأَنَّا

that the Divine Leader is not infertile. You are old but do not have any children.' The Imam (a.s.) looked down again for a while. This time it lasted longer than before. Then he (a.s.) raised his head up and said, 'I take God to bear witness that in a while the Merciful God will grant me a son.'" Abdul Rahman ibn Abi Najran added, "No more than one year after that passed and God granted Imam Ar-Ridha' (a.s.) Aba Ja'far (a.s.)."

The narrator added, "Al-Husayn ibn Qiama was amazed and standing somewhere while Imam Musa Al-Kazim (a.s.) was circumambulating around the *Kaaba*. When Abul Hassan the first (a.s.)[9] passed by him, the Imam (a.s.) asked him, 'Why are you standing here? What is wrong with you? May the Sublime God surprise you!' After this he became one of the *Waqafites*."

47-14 (The author of the book narrated) my father - may God be pleased with him - narrated that Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Isa ibn Obayd, on the authority of Muhammad ibn Abi Yaqoob, on the authority of Musa ibn Harun, "I saw that Ar-Ridha' (a.s.) looked at Harthamat ibn A'ayan and said, 'It is as if I see that he is taken to Marv and is beheaded.' That's exactly what happened."

47-15 Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Muhammad ibn Isa, on the authority of Abi Habib an-Benaji, "I saw God's Prophet (S) in my dreams. I saw him (a.s.) reach Benaj[10] and then go to the mosque in which the *Hajj* pilgrims go every year. It was as if I had gone to visit God's Prophet (S). I greeted him and stood in front of him. I found a woven tray full of dates from Medina in front of him which included some especial Sayhani dates. He picked a bunch of those dates for us and gave them to me. I counted them and there were eighteen dates. I woke up and interpreted that dream to mean that I

will live one more year for each of those dates. Twenty days later I was working on the farm and the farmers were cultivating the ground. Suddenly someone came and informed us that Abil Hassan Ar-Ridha' (a.s.) has come from Medina, has stopped over in that very same mosque, and the people are rushing there from everywhere. I quit work and went to see him. I saw that Ar-Ridha' (a.s.) was sitting exactly in the same place that the Prophet of God (a.s.) sat in my dreams. There was a straw mat beneath Ar-Ridha' (a.s.) just as I had seen beneath the Prophet (S). There was a woven tray full of

رُوِّينَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلامُ أَنَّ الإِمَامَ لا يَكُونُ عَقِيماً وَأَنْتَ قَدْ بَلَغْتَ هَذَا السِّنَّ وَلَيْسَ لَكَ وَلَدٌ قَالَ فَنَكَسَ رَأْسَهُ أَطْوَلَ مِنَ الْمَرَّةِ الأُولَى ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ أُشْهِدُ اللَّهَ أَنَّهُ لا تَمْضِي الأَيَّامُ وَاللَّيَالِي حَتَّى يَرْزُقَنِيَ اللَّهُ وَلَداً مِنِّي قَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي نَجْرَانَ فَعَدَدْنَا الشُّهُورَ مِنَ الْوَقْتِ الَّذِي قَالَ فَوَهَبَ اللَّهُ لَهُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلامُ فِي أَقَلَّ مِنْ سَنَةٍ قَالَ وَكَانَ الْحُسَيْنُ بْنُ قِيَامًا هَذَا وَاقِفاً فِي الطَّوَافِ فَنَظَرَ إِلَيْهِ أَبُو الْحَسَنِ الأَوَّلُ عَلَيْهِ السَّلامُ فَقَالَ لَهُ مَا لَكَ حَيَّرَكَ اللَّهُ فَوَقَفَ عَلَيْهِ بَعْدَ الدَّعْوَةِ.

14 - حَدَّثَنا أَبِي قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْد عَنْ مُحَمَّدِ بْنِ أَبِي يعقوب عَنْ مُوسَى بْنِ هارُون قالَ رَأَيْتُ الرِّضَا عَلَيْهِ السَّلامُ وَقَدْ نَظَرَ إِلَى هَرْثَمَةَ بِالْمَدِينَةِ فَقَالَ كَأَنِّي بِهِ وَقَدْ حُمِلَ إِلَى هَارُونَ فَضُرِبَتْ عُنُقُهُ فَكَانَ كَمَا قَالَ.

15 - حَدَّثَنا أَحْمَدِ بْنِ زِيادِ بْنِ جَعْفَرِ الْهَمَذانيّ قالَ: حَدَّثَنا عَلِيّ بْنِ إِبراهِيمِ بْنِ هاشِمِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي حَبِيبِ البناجي أَنَّهُ قالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي الْمَنَامِ وَقَدْ وَافَى النِّبَاجَ وَنَزَلَ بِهَا فِي الْمَسْجِدِ الَّذِي يَنْزِلُهُ الْحَاجُّ فِي كُلِّ سَنَةٍ وَكَأَنِّي مَضَيْتُ إِلَيْهِ وَسَلَّمْتُ عَلَيْهِ وَوَقَفْتُ بَيْنَ يَدَيْهِ وَوَجَدْتُ عِنْدَهُ طَبَقاً مِنْ خُوصِ نَخْلِ الْمَدِينَةِ فِيهِ تَمْرٌ صَيْحَانِيٌّ فَكَأَنَّهُ قَبَضَ قَبْضَةً مِنْ ذَلِكَ التَّمْرِ فَنَاوَلَنِي فَعَدَدْتُهُ فَكَانَ ثَمَانِيَ عَشْرَةَ تَمْرَةً فَتَأَوَّلْتُ أَنِّي أَعِيشُ بِعَدَدِ كُلِّ تَمْرَةٍ سَنَةً فَلَمَّا كَانَ بَعْدَ عِشْرِينَ يَوْماً كُنْتُ فِي أَرْضٍ بَيْنَ يَدَيَّ تُعْمَرُ لِلزِّرَاعَةِ حَتَّى جَاءَنِي مَنْ أَخْبَرَنِي بِقُدُومِ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ مِنَ الْمَدِينَةِ وَنُزُولِهِ ذَلِكَ الْمَسْجِدَ وَرَأَيْتُ النَّاسَ يَسْعَوْنَ إِلَيْهِ فَمَضَيْتُ نَحْوَهُ فَإِذَا هُوَ جَالِسٌ فِي الْمَوْضِعِ الَّذِي كُنْتُ رَأَيْتُ فِيهِ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَتَحْتَهُ حَصِيرٌ مِثْلُ مَا

dates in front of him in which there were Sayhani dates. I stepped forward and greeted Ar-Ridha' (a.s.). The Imam (a.s.) greeted me back and said, "Come forward." I stepped forward and Ar-Ridha' (a.s.) handed me a bunch of dates. I counted the dates and they were exactly as many as his grandfather (a.s.) had given me. I said, "O son of the Prophet of God! Please give me some more." Ar-Ridha' (a.s.) said, "We would have given you more, if God's Prophet (S) had given you more."

The author of the book - may God have Mercy upon him - said, "There is a similar proof in a narration for As-Sadiq (a.s.) which I have mentioned in Ad-Dala'el."

47-16 Abu Hamid Ahmad ibn Ali ibn Al-Husayn As-Tha'alibi narrated that Abu Ahmad Abdullah ibn Abdul Rahman - known as as-Safwani - said, "There was a caravan going from the province of Khorasan to Kerman. Some highway robbers attacked it along the way and captured a man who was

thought to have a lot of wealth. He was in their hands for sometime. They tortured him so that he would give them something, and then they freed him. They kept him on a block of ice and filled up his mouth with ice. They tied up his hands and feet. One of the women from the same tribe felt sorry for him and freed him without anyone knowing about it. He fled, but his mouth and tongue were wounded so much that he was unable to talk. He went back to Khorasan and heard that Ali ibn Musa Ar-Ridha' (a.s.) had gone to the town of Neishaboor. One night he dreamt that someone told him, 'The son of God's Prophet (S) has come to Khorasan. Ask him for your cure. He may suggest to you a medicine to treat you.' The man said, 'I dreamt that I went to Ar-Ridha' (a.s.) and reported to the Imam (a.s.) what had happened to me. Then the Imam (a.s.) told me, 'Grind some cumin seed, thyme and salt. Wash out your mouth with it two or three times. Then you will be cured.' He woke up and did not pay any attention to his dream. He did not even think about it. He went until he reached the gates of Neishaboor. He was told that Ali ibn Musa Ar-Ridha' (a.s.) had left Neishaboor and gone to *'Ribat Sa'd*. The man decided to go there to tell the Imam (a.s.) about his problem and get some medication for his ailment. Then he set out for *'Ribat Sa'd*. Upon seeing the Imam (a.s.), the man made an effort and described his problem saying, 'O son of the Prophet of God! This is my problem. My mouth has been injured and my tongue does not work. I can hardly talk. Please give me some medicine.' Ar-Ridha' (a.s.) asked him, 'Did I not teach you what to do

كَانَ تَحْتَهُ وَبَيْنَ يَدَيْهِ طَبَقُ خُوصٍ فِيهِ تَمْرٌ صَيْحَانِيٌّ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلامَ عَلَيَّ وَاسْتَدْنَانِي فَنَاوَلَنِي قَبْضَةً مِنْ ذَلِكَ التَّمْرِ فَعَدَدْتُهُ فَإِذَا عَدَدُهُ مِثْلُ ذَلِكَ الْعَدَدِ الَّذِي نَاوَلَنِي رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقُلْتُ لَهُ زِدْنِي مِنْهُ يَا ابْنَ رَسُولِ اللَّهِ فَقَالَ لَوْ زَادَكَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لَزِدْنَاكَ

قالَ مُصَنِّفُ هذا الْكِتاب رَحْمَةُ اللَّه للصادق عَلَيْهِ السَّلامُ دِلالَة مثل هذِهِ الدلالة وَقَدْ ذكرتها الدَّلائِلُ.

16 ـ حَدَّثَنا أَبُو حامد أَحْمَد بْن عَلِيّ بْن الحُسَيْن الثعالبي قالَ: حَدَّثَنا أَبُو أحْمَد عَبْد اللَّه بْن عَبْد الرَّحْمن المَعْرُوف بالصفواني قالَ قَدْ خَرَجَتْ قَافِلَةٌ مِنْ خُرَاسَانَ إِلَى كِرْمَانَ فَقَطَعَ اللُّصُوصُ عَلَيْهِمُ الطَّرِيقَ وَأَخَذُوا مِنْهُمْ رَجُلاً اتَّهَمُوهُ بِكَثْرَةِ الْمَالِ فَبَقِيَ فِي أَيْدِيهِمْ مُدَّةً يُعَذِّبُونَهُ لِيَفْتَدِيَ مِنْهُمْ نَفْسَهُ وَأَقَامُوهُ فِي الثَّلْجِ فَشَدُّوهُ وَمَلَئُوا فَاهُ مِنْ ذَلِكَ الثَّلْجِ فَرَحِمَتْهُ امْرَأَةٌ مِنْ نِسَائِهِمْ فَأَطْلَقَتْهُ وَهَرَبَ فَانْفَسَدَ فَمُهُ وَلِسَانُهُ حَتَّى لَمْ يَقْدِرْ عَلَى الْكَلامِ ثُمَّ انْصَرَفَ إِلَى خُرَاسَانَ وَسَمِعَ بِخَبَرِ عَلِيّ بْن مُوسَى الرِّضَا عَلَيْهِ السَّلامُ وَأَنَّهُ بِنَيْسَابُورَ فَرَأَى فِيمَا رَأَى النَّائِمُ كَأَنَّ قَائِلاً يَقُولُ لَهُ: إِنَّ ابْنَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَدْ وَرَدَ خُرَاسَانَ فَسَلْهُ عَنْ عِلَّتِكَ فَرُبَّمَا يُعَلِّمُكَ دَوَاءً مَا تَنْتَفِعُ بِهِ قَالَ فَرَأَيْتُ كَأَنِّي قَدْ قَصَدْتُهُ عَلَيْهِ السَّلامُ وَشَكَوْتُ إِلَيْهِ مَا كُنْتُ دُفِعْتُ إِلَيْهِ وَأَخْبَرْتُهُ بِعِلَّتِي فَقَالَ خُذِ الْكَمُّونَ وَالسَّعْتَرَ وَالْمِلْحَ وَدُقَّهُ وَخُذْ مِنْهُ فِي فَمِكَ مَرَّتَيْنِ أَوْ ثَلاثاً فَإِنَّكَ تُعَافَى فَانْتَبَهَ الرَّجُلُ مِنْ مَنَامِهِ وَلَمْ يُفَكِّرْ فِيمَا كَانَ رَأَى فِي مَنَامِهِ وَلا اعْتَدَّ بِهِ حَتَّى وَرَدَ بَابَ نَيْسَابُورَ فَقِيلَ إِنَّ عَلِيَّ بْنَ مُوسَى الرِّضَاقَدِ ارْتَحَلَ مِنْ نَيْسَابُورَ وَهُوَ بِرِبَاطِ سَعْدٍ فَوَقَعَ فِي نَفْسِ الرَّجُلِ أَنْ يَقْصِدَهُ وَيَصِفَ لَهُ أَمْرَهُ لِيَصِفَ لَهُ مَا يَنْتَفِعُ بِهِ مِنَ الدَّوَاءِ فَقَصَدَهُ إِلَى رِبَاطِ سَعْدٍ فَدَخَلَ إِلَيْهِ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ كَانَ مِنْ أَمْرِي كَيْتَ وَكَيْتَ وَقَدِ انْفَسَدَ عَلَيَّ فَمِي وَلِسَانِي حَتَّى لا أَقْدِرُ

in your dream?' Go and do what I taught you to do and you will be treated.' The man said, 'O son of the Prophet of God! Please tell me again if you deem it proper.' The Imam (a.s.) said, 'Grind some cumin

seed, thyme and salt. Wash your mouth with it two or three times. Then you will be cured.' The man added, "I did just as Ar-Ridha' (a.s.) had said and got cured." Abu Hamid Ahmad ibn Ali ibn Al-Husayn As-Tha'alibi said, "I heard Aba Ahmad Abdullah ibn Abdul Rahman known as As-Safwani say that he had heard that man say this himself."

47-17 Ahmad ibn Ziyad ibn Ja'far al-Hamadani narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Ar-Rayyan ibn As-Salt, "When I decided to go to Iraq and went to bid farewell to Ar-Ridha' (a.s.), I told myself, 'When I say farewell to him (a.s.), I will ask him (a.s.) to give me some of his own shirts to use as my shroud and ask him for some money with which to buy my daughter a ring.' When I said farewell, I was so upset about leaving him that I totally forgot to tell him what I wanted. Once I went out, Ar-Ridha' (a.s.) called out to me in a loud voice and said, 'O Ryan! Come back.' When I returned, Ar-Ridha' (a.s.) asked me, 'Would you like me to give you one of my own shirts to keep as your shroud until your death arrives? Do you want me to give a few *Dirhams* to you to buy a ring for your daughter?' I said, 'O my Master! I had told myself to ask you for these things, but the sorrow of leaving you made me totally forget to ask you.' The Imam (a.s.) pushed aside his couch, picked up a shirt and gave it to me. Then he (a.s.) lifted up his prayer rug, picked up a few *Dirhams* and handed them to me. I counted them. They were thirty *Dirhams* in all."

47-18 (The author of the book narrated) my father - may God be pleased with him - narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bezanti, "I was in doubt about Abil Hassan Ar-Ridha' (a.s.). I wrote him a letter seeking permission to visit him. I wanted to ask him about three Qur'anic verses. I had set my mind on that. The reply came as such, 'May God grant you and us health. You have asked permission to visit me. This is hard to do these days, since they have placed strict control over the people coming to visit me. It is a cause of hardship. You cannot get such a permission now. God willing these restrictions will be removed later and I will grant you permission to visit me.' Then the answer to the questions which I had intended to ask

عَلَى الْكَلامِ إِلا بِجُهْدٍ فَعَلِّمْنِي دَوَاءً أَنْتَفِعُ بِهِ فَقَالَ عَلَيْهِ السَّلامُ أَلَمْ أُعَلِّمْكَ اذْهَبْ فَاسْتَعْمِلْ مَا وَصَفْتُهُ لَكَ فِي مَنَامِكَ فَقَالَ لَهُ الرَّجُلُ يَا ابْنَ رَسُولِ اللَّهِ إِنْ رَأَيْتَ أَنْ تُعِيدَهُ عَلَيَّ فَقَالَ عَلَيْهِ السَّلامُ لِي خُذْ مِنَ الْكَمُّونِ وَالسَّعْتَرِ وَالْمِلْحِ فَدُقَّهُ وَخُذْ مِنْهُ فِي فَمِكَ مَرَّتَيْنِ أَوْ ثَلاثاً فَإِنَّكَ سَتُعَافَى قَالَ الرَّجُلُ فَاسْتَعْمَلْتُ مَا وَصَفَهُ لِي فَعُوفِيتُ.

قالَ أَبُو حامد أَحْمَدِ بْنِ عَلِيِّ بْنِ الحُسَيْن الثعالبي سَمِعْتُ أَبَا أَحْمَد عَبْد اللَّه بْن عَبْدُ الرَّحْمن المَعْرُوف بالصفوانِي يَقُولُ رَأَيْت هذا الرَّجُل وَسَمِعْتُ مِنْهُ هذِهِ الحكاية.

17 ـ حَدَّثَنا أَحْمَدِ بْنِ زِيادِ بْنِ جَعْفَر الْهَمَذانيّ قالَ: حَدَّثَنا عَلِيّ بْنِ إِبراهِيمِ بْنِ هاشِم حَدَّثَني الرَّيانِ بْن الصَّلْت قالَ لَمَّا أَرَدْتُ الْخُرُوجَ إِلَى الْعِرَاقِ عَزَمْتُ عَلَى تَوْدِيعِ الرِّضَا عَلَيْهِ السَّلامُ فَقُلْتُ فِي نَفْسِي إِذَا وَدَّعْتُهُ سَأَلْتُهُ قَمِيصاً مِنْ ثِيَابِ جَسَدِهِ لاكَفِّنَ بِهِ وَدَرَاهِمَ مِنْ مَالِهِ أَصُوغُ بِهَا لِبَنَاتِي خَوَاتِيمَ فَلَمَّا وَدَّعْتُهُ شَغَلَنِي الْبُكَاءُ وَالأَسَى عَلَى فِرَاقِهِ عَنْ

مَسْأَلَتِهِ ذَلِكَ فَلَمَّا خَرَجْتُ مِنْ بَيْنِ يَدَيْهِ صَاحَ بِي يَا رَيَّانُ ارْجِعْ فَرَجَعْتُ فَقَالَ لِي أَمَا تُحِبُّ أَنْ أَدْفَعَ إِلَيْكَ قَمِيصاً مِنْ ثِيَابِ جَسَدِي تُكَفَّنُ فِيهِ إِذَا فَنِيَ أَجَلُكَ أَوَمَا تُحِبُّ أَنْ أَدْفَعَ إِلَيْكَ دَرَاهِمَ تَصُوغُ بِهَا لِبَنَاتِكَ حَوَاتِيمَ فَقُلْتُ يَا سَيِّدِي قَدْ كَانَ فِي نَفْسِي أَنْ أَسْأَلَكَ ذَلِكَ فَمَنَعَنِي الْغَمُّ بِفِرَاقِكَ فَرَفَعَ عَلَيْهِ السَّلامُ الْوِسَادَةَ وَأَخْرَجَ قَمِيصاً فَدَفَعَهُ إِلَيَّ وَرَفَعَ جَانِبَ الْمُصَلَّى فَأَخْرَجَ دَرَاهِمَ فَدَفَعَهَا إِلَيَّ فَعَدَدْتُهَا فَكَانَتْ ثَلاثِينَ دِرْهَماً

18 ـ حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه قالَ: حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ البِزَنْطِيِّ قالَ كُنْتُ شَاكّاً فِي أَبِي الْحَسَنِ الرِّضَا صَلَوَاتُ اللَّهِ وَسَلامُهُ عَلَيْهِ فَكَتَبْتُ إِلَيْهِ كِتَاباً أَسْأَلُهُ فِيهِ الإِذْنَ عَلَيْهِ وَقَدْ أَضْمَرْتُ فِي نَفْسِي أَنْ أَسْأَلَهُ إِذَا دَخَلْتُ عَلَيْهِ عَنْ ثَلاث آيَاتٍ قَدْ عَقَدْتُ قَلْبِي عَلَيْهَا قَالَ فَأَتَانِي جَوَابُ مَا كَتَبْتُ بِهِ إِلَيْهِ عَافَانَا اللَّهُ وَإِيَّاكَ أَمَّا مَا طَلَبْتَ مِنَ الإِذْنِ عَلَيَّ فَإِنَّ الدُّخُولَ عَلَيَّ صَعْبٌ وَهَؤُلاءِ قَدْ ضَيَّقُوا عَلَيَّ ذَلِكَ فَلَسْتَ تَقْدِرُ عَلَيْهِ الآنَ وَسَيَكُونُ إِنْ شَاءَ اللَّهُ وَكَتَبَ عَلَيْهِ السَّلامُ بِجَوَابِ مَا أَرَدْتُ أَنْ أَسْأَلَهُ عَنِ الآيَاتِ الثَّلاثِ فِي الْكِتَابِ

the Imam (a.s.) concerning the three Qur'anic verses was written. I swear by God that I had made no mention of them in my letter. I was really amazed about the material about the verses. Later I realized that what the Imam (a.s.) had written in reply to me meant to inform me of the Divine status of the Imam (a.s.)."

47-19 Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Muhammad ibn Al-Hassan al-Saffar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bezanti, "Ar-Ridha' (a.s.) sent a horse for me to ride on to go to see him. I rode it and went to see him. I stayed there until the night arrived. When the Imam (a.s.) wanted to stand up, he (a.s.) told me, 'I do not think that you can return to Medina now.' I said, 'May I be your ransom! Yes.' The Imam (a.s.) said, 'Then spend the night with us and set out in the morning with the help of the Honorable the Exalted God.' I said, 'May I be your ransom! Fine. I will do that.' The Imam (a.s.) ordered his maid: 'Spread my futon out for him. Put my sheet on it and place my pillow for him.' I asked myself, 'Who has achieved this much honor and rank that I have? God has granted me a rank near Him which He has not granted to anyone else. Ar-Ridha' (a.s.) sent me his horse to ride, spread his own futon out for me to sleep on with his own sheet and pillow. None of my friends have ever been in such a position.' I was thinking and Ar-Ridha' (a.s.) was next to me. Then suddenly Ar-Ridha' (a.s.) said, 'O Ahmad! When Zayd ibn Sohan was ill, Ali - the Commander of the Faithful (a.s.) went to visit him. Zayd considered this to be a source of pride for him and was haughty with the people because of that. Do not do what Zayd did then, and be humble for the sake of God.' Then the Imam (a.s.) put his hands on the ground and got up."

47-20 Ali ibn Ahmad ibn Muhammad ibn Imran ad-Daqqaq - may God be pleased with him - narrated that Muhammad ibn Abi Abdullah al-Kufi quoted on the authority of Jareer ibn Hazim, on the authority of Abi Masrooq, "A group of the *waqafites* went to see Ar-Ridha' (a.s.). Ali ibn Hamza al-Bata'ini, Ibn Ishaq ibn Ammar, Al-Husayn ibn Mihran, Al-Hassan ibn Abi Sa'eed al-Mokari were amongst them. Ali ibn Hamza asked the Imam (a.s.), 'May I be your ransom! What do you know about your father? How is his

health?' The Imam (a.s.) said, 'In fact, he (a.s.) has died.' Ali ibn Hamza asked, 'Who has your father (a.s.) introduced to succeed him?' The Imam (a.s.) replied, 'Me.' Ali ibn Hamza said, 'You are

وَلا وَاللَّهِ مَا ذَكَرْتُ لَهُ مِنْهُنَّ شَيْئاً وَلَقَدْ بَقِيتُ مُتَعَجِّباً لَمَّا ذَكَرَ مَا فِي الْكِتَابِ وَلَمْ أَدْرِ أَنَّهُ جَوَابِي إِلا بَعْدَ ذَلِكَ فَوَقَفْتُ عَلَى مَعْنَى مَا كَتَبَ بِهِ عَلَيْهِ السَّلامُ

19 ـ حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِيد رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَني مُحَمَّدِ بْنِ الحَسَن الصَفَّار عَنْ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ يَحْيَى بْنِ أَبي نَصْرِ البِزَنْطِيّ قالَ بَعَثَ الرِّضَا عَلَيْهِ السَّلامُ إِلَيَّ بِحِمَارٍ فَرَكِبْتُهُ وَأَتَيْتُهُ وَأَقَمْتُ عِنْدَهُ بِاللَّيْلِ إِلَى أَنْ مَضَى مِنْهُ مَا شَاءَ اللَّهُ فَلَمَّا أَرَادَ أَنْ يَنْهَضَ قَالَ لا أَرَاكَ أَنْ تَقْدِرَ عَلَى الرُّجُوعِ إِلَى الْمَدِينَةِ قُلْتُ أَجَلْ جُعِلْتُ فِدَاكَ قَالَ فَبِتْ عِنْدَنَا اللَّيْلَةَ وَاغْدُ عَلَى بَرَكَةِ اللَّهِ عَزَّ وَجَلَّ قُلْتُ أَفْعَلُ جُعِلْتُ فِدَاكَ فَقَالَ يَا جَارِيَةُ افْرُشِي لَهُ فِرَاشِي وَاطْرَحِي عَلَيْهِ مِلْحَفَتِيَ الَّتِي أَنَامُ فِيهَا وَضَعِي تَحْتَ رَأْسِهِ مَخَادِّي قَالَ قُلْتُ فِي نَفْسِي مَنْ أَصَابَ مَا أَصَبْتُ فِي لَيْلَتِي هَذِهِ لَقَدْ جَعَلَ اللَّهُ لِي مِنَ الْمَنْزِلَةِ عِنْدَهُ وَأَعْطَانِي مِنَ الْفَخْرِ مَا لَمْ يُعْطِهِ أَحَداً مِنْ أَصْحَابِنَا بَعَثَ إِلَيَّ بِحِمَارِهِ فَرَكِبْتُهُ وَفَرَشَ لِي فِرَاشَهُ وَبِتُّ فِي مِلْحَفَتِهِ وَوُضِعَتْ لِي مَخَادُّهُ مَا أَصَابَ مِثْلَ هَذَا أَحَدٌ مِنْ أَصْحَابِنَا قَالَ وَهُوَ قَاعِدٌ مَعِي وَأَنَا أُحَدِّثُ فِي نَفْسِي فَقَالَ عَلَيْهِ السَّلامُ يَا أَحْمَدُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ أَتَى زَيْدَ بْنَ صُوحَانَ فِي مَرَضِهِ يَعُودُهُ فَافْتَخَرَ عَلَى النَّاسِ بِذَلِكَ فَلا تَذْهَبَنَّ نَفْسَكَ إِلَى الْفَخْرِ وَتَذَلَّلْ لِلَّهِ عَزَّ وَجَلَّ وَاعْتَمِدْ عَلَى يَدِهِ فَقَامَ عَلَيْهِ السَّلامُ.

20 ـ حَدَّثَنا عَلِيِّ بْنِ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِمْران الدَّقَّاق رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ أَبيالكُوفِي قالَ حَدَّثَني جَرِيرٌ بْنِ حازم عَنْ أَبي مَسْرُوقٍ قالَ دَخَلَ عَلَى الرِّضَا عَلَيْهِ السَّلامُ جَمَاعَةٌ مِنَ الْوَاقِفَةِ فِيهِمْ عَلِيُّ بْنُ أَبِي حَمْزَةَ الْبَطَائِنِيُّ وَمُحَمَّدُ بْنُ إِسْحَاقَ بْنِ عَمَّارٍ وَالْحُسَيْنُ بْنُ عِمْرَانَ وَالْحُسَيْنُ بْنُ أَبِي سَعِيدٍ الْمُكَارِي فَقَالَ لَهُ عَلِيُّ بْنُ أَبِي حَمْزَةَ جُعِلْتُ فِدَاكَ أَخْبِرْنَا عَنْ أَبِيكَ عَلَيْهِ السَّلامُ مَا حَالُهُ فَقَالَ قَدْ مَضَى عَلَيْهِ السَّلامُ فَقَالَ لَهُ فَإِلَى مَنْ عَهِدَ فَقَالَ إِلَيَّ فَقَالَ لَهُ إِنَّكَ لَتَقُولُ قَوْلاً مَا قَالَهُ أَحَدٌ مِنْ آبَائِكَ عَلِيُّ بْنُ أَبِي

saying what none of your forefathers starting with Ali ibn Abi Talib (a.s.) and those who came after him have said.' The Imam (a.s.) said, 'But the best and the noblest of my forefathers who is the Prophet of God (a.s.) has said that.' Ali ibn Hamza said, 'Don't you feel threatened by this tribe (the *Abbasids*) and aren't you afraid of them?' The Imam (a.s.) said, 'If I fear them, I have assisted them against me. Abu Lahab went to the Prophet of God (a.s.) and threatened him. God's Prophet (S) told him, 'If I should fear you in the least, I have lied. I have lied about my Prophethood.' This was the first sign of the Prophet of God (a.s.). This is also my first sign for you. I have lied if Harun harms me in the least.' Al-Husayn ibn Mihran said, 'You have done what we want when you publicly announce your Divine Leadership.' The Imam (a.s.) asked that man, 'Do you want me to go to Harun in person and tell him that I am the do this in the beginning of his call. The Prophet (S) only Divine Leader and he is nothing? The Prophet of God (a.s.) did not inform his near relatives, friends and trusted friends about his Prophethood, and invited them to accept Islam. The Prophet (S) did not invite all the people. You have accepted the Divine Leadership of my forefathers and think that Ali ibn Musa (a.s.) is denying his father being alive due to the concealment of faith. But how is it that I announce my Divine Leadership to you without any concealment

of faith, and openly declare that I am the Divine Leader? If my father (a.s.) was alive, how could I hide it from you and tell you that he (a.s.) has passed away?'"

The author of this book (a.s.heikh Sadooq) – may God have Mercy upon him – said, "The reason why the Imam (a.s.) did not fear (Harun) Ar-Rashid was due to the Covenant he had in which his murderer was declared to be Al-Ma'mun and no one else."

47-21 Al-Husayn ibn Ahmad ibn Ibrahim ibn Hisham al-Mokattib – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Al-Husayn ibn Bashshar, "I went to see Ar-Ridha' (a.s.) after the demise of his father (a.s.), and asked for explanation of some of the words which Ar-Ridha' (a.s.) had told me. The Imam (a.s.) told me, 'O Sama'! Fine.' I said, 'May I be your ransom! I swear by God that this was my nickname when I attended school in my childhood.' The Imam (a.s.) just smiled at me."

طَالِب فَمَنْ دُونَهُ قَالَ لَكِنْ قَدْ قَالَهُ خَيْرُ آبَائِي وَأَفْضَلُهُمْ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقَالَ لَهُ أَمَا تَخَافُ هَؤُلاءِ عَلَى نَفْسِكَ فَقَالَ لَوْ خِفْتُ عَلَيْهَا كُنْتُ عَلَيْهَا مُعِيناً إِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَتَاهُ أَبُو لَهَبٍ فَتَهَدَّدَهُ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِنْ خُدِشْتُ مِنْ قِبَلِكَ خَدْشَةً فَأَنَا كَذَّابٌ فَكَانَتْ أَوَّلَ آيَةٍ نَزَعَ بِهَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَهِيَ أَوَّلُ آيَةٍ أَنْزِعُ بِهَا لَكُمْ إِنْ خُدِشْتُ خَدْشاً مِنْ قِبَلِ هَارُونَ فَأَنَا كَذَّابٌ فَقَالَ لَهُ الْحُسَيْنُ بْنُ مِهْرَانَ قَدْ أَتَانَا مَا نَطْلُبُ إِنْ أَظْهَرْتَ هَذَا الْقَوْلَ قَالَ فَتُرِيدُ مَا ذَا أَتُرِيدُ أَنْ أَذْهَبَ إِلَى هَارُونَ فَأَقُولَ لَهُ إِنِّي إِمَامٌ وَأَنْتَ لَسْتَ فِي شَيْءٍ لَيْسَ هَكَذَا صَنَعَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي أَوَّلِ أَمْرِهِ إِنَّمَا قَالَ ذَلِكَ لاهْلِهِ وَمَوَالِيهِ وَمَنْ يَثِقُ بِهِ فَقَدْ خَصَّهُمْ بِهِ دُونَ النَّاسِ وَأَنْتُمْ تَعْتَقِدُونَ الإِمَامَةَ لِمَنْ كَانَ قَبْلِي مِنْ آبَائِي وَتَقُولُونَ إِنَّهُ إِنَّمَا يَمْنَعُ عَلِيَّ بْنَ مُوسَى أَنْ يُخْبِرَ أَنَّ أَبَاهُ حَيٌّ تَقِيَّةٌ فَإِنِّي لا أَتَّقِيكُمْ فِي أَنْ أَقُولَ إِنِّي إِمَامٌ فَكَيْفَ أَتَّقِيكُمْ فِي أَنْ أَدَّعِيَ أَنَّهُ حَيٌّ لَوْ كَانَ حَيّاً

قالَ مُصنِّفُ هذا الْكِتابرحمه الله إِنَّما لَمْ يخش الرَّشِيد لانَّهُ قَدْ كانَ عَهْد إِلَيْهِ أَن صاحِبِهِ الْمَأْمُون دُونَهُ.

21 ـ حَدَّثَنا الحُسَيْنِ بْنِ أَحْمَدِ بْنِ إِبْراهيمِ بْنِ هِشامٍ المكتب رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيّ بْنِهاشِم عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ شار قالَ دَخَلْتُ عَلَى الرِّضَا عَلَيْهِ السَّلامُ بَعْدَ مُضِيِّ أَبِيهِ عَلَيْهِ السَّلامُ فَجَعَلْتُ أَسْتَفْهِمُهُ بَعْضَ مَا كَلَّمَنِي بِهِ فَقَالَ لِي نَعَمْ يَا سَمَاعُ فَقُلْتُ جُعِلْتُ فِدَاكَ كُنْتُ وَاللَّهِ أُلَقَّبُ بِهَذَا فِي صِبَايَ وَأَنَا فِي الْكُتَّابِ قَالَ فَتَبَسَّمَ فِي وَجْهِي.

47-22 Muhammad ibn Ahmad al-Sinani – may God be pleased with him – narrated that Muhammad ibn Abi Abdillah al-Kufi quoted on the authority of Muhammad ibn Khalaf, on the authority of Harthama ibn A'yan, "I went to see my Master and Friend – that is Ar-Ridha' (a.s.) – in the Al-Ma'mun's house. It was announced in Al-Ma'mun's house that Ar-Ridha' (a.s.) has died. However, this was not right. I entered and sought permission to visit Ar-Ridha' (a.s.)." Harthama added, "There was a young man called Sabeeh od-Daylami among the trusted servants of Al-Ma'mun who really liked my Master (Ar-Ridha' (a.s.)). That man came out and saw me. He said, 'O Harthama! Don't you know that I am a trusted servant of Al-Ma'mun in public and in private?' I said, 'Yes.' He said, 'O Harthama! Al-Ma'mun called

me and thirty other trusted servants early in the night. I went to him. There were so many lights there which made the night seem like the day. There were many poisoned swords in front of him. He called us over one by one and made us pledge. No one else was there. He said, 'This pledge is binding upon you. You must be loyal and do whatever I order you to do without any hesitation.' We swore to carry out his orders. Then Al-Ma'mun said, 'Each of you should pick up one of these swords and go to Ali ibn Musa Ar-Ridha''s (a.s.) room. Do not talk to him whether you find him standing up, sitting or asleep. Just strike him (referring to Ar-Ridha' (a.s.)) with these swords; and destroy his body, bones, blood, hair and brains. Then cover him up with the rugs and wipe your swords by rubbing them on the rugs. Then come to me. If you do this and keep it a secret, I have promised myself to give each one of you ten bags of *Dirhams*, ten select pieces of farmland, and not take these things away from you for as long as I live.' We picked up the swords and went to Ar-Ridha''s (a.s.) room. We found him sleeping on his side, moving his fingers and saying something which we could not understand. The other servants went ahead and started to strike him with their swords, but I dropped my sword and just kept looking at him. It was as if he (a.s.) knew that we would attack him. He had not held up anything which could block the swords. Then the servants dropped the rugs over him and returned to Al-Ma'mun. Al-Ma'mun asked us, 'What did you do?' They said, 'O Commander of the Faithful! We did what we were ordered to do.' Al-Ma'mun said, 'Do not say anything about this anywhere.' When dawn came, Al-Ma'mun came out. He sat in his meeting bare-headed. He unbuttoned his shirt, declared that the Imam (a.s.) has died and prepared to mourn for him. He then stood up and started to

22 ـ حَدَّثَنا مُحَمَّدُ بْنُ أَحْمَدَ السِنانِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّه الكُوفِي قالَ: حَدَّثَنا مُحَمَّدُ بْنُ خَلَفٍ قالَ حَدَّثَني هرثمة بْنُ أَعْيَنَ قالَ دَخَلْتُ عَلَى سَيِّدِي وَمَوْلايَ يَعْنِي الرِّضا عَلَيْهِ السَّلامُ فِي دارِ الْمَأْمُونِ وَكانَ قَدْ ظَهَرَ فِي دارِ الْمَأْمُونِ أَنَّ الرِّضا عَلَيْهِ السَّلامُ قَدْ تُوُفِّيَ وَلَمْ يَصِحَّ هَذَا الْقَوْلُ فَدَخَلْتُ أُرِيدُ الإِذْنَ عَلَيْهِ قَالَ وَكانَ فِي بَعْضِ ثِقاتِ خَدَمِ الْمَأْمُونِ غُلامٌ يُقالُ لَهُ صَبِيحٌ الدَّيْلَمِيُّ وَكانَ يَتَوَلَّى سَيِّدِي حَقَّ وَلايَتِهِ وَإِذا صَبِيحٌ قَدْ خَرَجَ فَلَمَّا رَآنِي قالَ لِي يا هَرْثَمَةُ أَلَسْتَ تَعْلَمُ أَنِّي ثِقَةُ الْمَأْمُونِ عَلَى سِرِّهِ وَعَلانِيَتِهِ قُلْتُ بَلَى قالَ اعْلَمْ يا هَرْثَمَةُ أَنَّ الْمَأْمُونَ دَعانِي وَثَلاثِينَ غُلاماً مِنْ ثِقاتِهِ عَلَى سِرِّهِ وَعَلانِيَتِهِ فِي الثُّلُثِ الأَوَّلِ مِنَ اللَّيْلِ فَدَخَلْتُ عَلَيْهِ وَقَدْ صارَ لَيْلُهُ نَهاراً مِنْ كَثْرَةِ الشُّمُوعِ وَبَيْنَ يَدَيْهِ سُيُوفٌ مَسْلُولَةٌ مَشْحُوذَةٌ مَسْمُومَةٌ فَدَعا بِنا غُلاماً غُلاماً وَأَخَذَ عَلَيْنَا الْعَهْدَ وَالْمِيثاقَ بِلِسانِهِ وَلَيْسَ بِحَضْرَتِنا أَحَدٌ مِنْ خَلْقِ اللَّهِ غَيْرُنا فَقالَ لَنا هَذَا الْعَهْدُ لازِمٌ لَكُمْ أَنَّكُمْ تَفْعَلُونَ مَا أَمَرْتُكُمْ بِهِ وَلا تُخالِفُوا مِنْهُ شَيْئاً قالَ فَحَلَفْنا لَهُ فَقالَ يَأْخُذُ كُلُّ واحِدٍ مِنْكُمْ سَيْفاً بِيَدِهِ وَامْضُوا حَتَّى تَدْخُلُوا عَلَى عَلِيِّ بْنِ مُوسَى الرِّضا فِي حُجْرَتِهِ فَإِنْ وَجَدْتُمُوهُ قائِماً أَوْ قاعِداً أَوْ نائِماً فَلا تُكَلِّمُوهُ وَضَعُوا أَسْيافَكُمْ عَلَيْهِ وَاخْلِطُوا لَحْمَهُ وَدَمَهُ وَشَعْرَهُ وَعَظْمَهُ وَمُخَّهُ ثُمَّ اقْلِبُوا عَلَيْهِ بِساطَهُ وَامْسَحُوا أَسْيافَكُمْ بِهِ وَصِيرُوا إِلَيَّ وَقَدْ جَعَلْتُ لِكُلِّ واحِدٍ مِنْكُمْ عَلَى هَذَا الْفِعْلِ وَكِتْمانِهِ عَشْرَ بِدَرِ دَراهِمَ وَعَشْرَ ضِياعٍ مُنْتَجَبَةٍ وَالْحُظُوظَ عِنْدِي مَا حُيِّيتُ وَبَقِيتُ قَالَ فَأَخَذْنَا الأَسْيافَ بِأَيْدِينا وَدَخَلْنَا عَلَيْهِ فِي حُجْرَتِهِ فَوَجَدْنَاهُ مُضْطَجِعاً يُقَلِّبُ طَرَفَ يَدَيْهِ وَيَتَكَلَّمُ بِكَلامٍ لا نَعْرِفُهُ قَالَ فَبادَرَ الْغِلْمانُ إِلَيْهِ بِالسُّيُوفِ وَوَضَعْتُ سَيْفِي وَأَنَا قائِمٌ أَنْظُرُ إِلَيْهِ وَكَأَنَّهُ قَدْ كانَ عَلِمَ بِمَصِيرِنا إِلَيْهِ فَلَبِسَ عَلَى بَدَنِهِ مَا لا تَعْمَلُ فِيهِ السُّيُوفُ فَطَوَوْا عَلَيْهِ بِساطَهُ وَخَرَجُوا حَتَّى دَخَلُوا عَلَى الْمَأْمُونِ.

فَقالَ مَا صَنَعْتُمْ قالُوا فَعَلْنَا مَا أَمَرْتَنَا بِهِ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ لا تُعِيدُوا شَيْئاً مِمَّا كَانَ فَلَمَّا كَانَ عِنْدَ تَبَلُّجِ الْفَجْرِ خَرَجَ الْمَأْمُونُ فَجَلَسَ مَجْلِسَهُ مَكْشُوفَ الرَّأْسِ مُحَلَّلَ الأَزْرَارِ

walk away. I was with him. He went towards the Imam's (a.s.) room and opened the door. Al-Ma'mun got shocked when he heard Ar-Ridha''s (a.s.) voice. Then Al-Ma'mun asked me, 'Who is there with him (referring to Ar-Ridha' (a.s.))?' I replied, 'O Commander of the Faithful! I do not know.' Al-Ma'mun said, 'Hurry up. Look and see who is with him.' We rushed towards Ar-Ridha' (a.s.) and saw him kneeling down in his prayer niche praying and expressing God's glorifications. I said, 'O Commander of the Faithful! I see someone praying and expressing God's glorifications in the prayer niche.' He got shocked and surprised and said, 'Then you have lied to me and fooled me. God damn you! He looked at me amongst the people and said, 'O Sabeeh! You know Ar-Ridha' (a.s.). Look and see who is praying.' I entered the room and Al-Ma'mun returned. When I reached the threshold of the door, the Imam (a.s.) raised his voice and said, 'O Sabeeh!' I fell down on my face and said, 'Yes my Master!' He (a.s.) said, 'Stand up. May God have Mercy upon you. They wished to put out God's Light, but God wanted to perfect His Light, even though some unbelievers may dislike that.' I returned to Al-Ma'mun. His face had turned black like a dark night. Al-Ma'mun asked, 'What did you find after I left?' I said, 'O Commander of the Faithful! I swear by God that the Imam (a.s.) was sitting in his room, called out to me and said these things.' Al-Ma'mun buttoned up his shirt, ordered that his robes be brought, put them on and said, 'Announce that the Imam (a.s.) had fainted but is fine now.'"

Harthama added, "I expressed a lot of thanks and praise to the Honorable the Exalted God. Then I went in to see my Master Ar-Ridha' (a.s.). When the Imam (a.s.) saw me, he (a.s.) said, 'O Harthama! Do not express what you heard Sabeeh tell you about me, except for those whose hearts have been tested by God for loving us and our Mastery.' I said, 'Yes. My Master!' Then the Imam (a.s.) said, 'O Harthama! I swear by God that their trickery will not harm me at all until the recorded time (i.e. of the murder of Ar-Ridha' (a.s.)) arrives.'

47-23 Ali ibn Abdullah al-Warraq - may God be pleased with him - narrated that Abul Husayn Muhammad ibn Ja'far al-Kufi al-Asadi quoted on the authority of Al-Hassan ibn Isa al-Kharrat, on the authority of Ja'far ibn Muhammad al-Nowafali, "I went to see Ar-Ridha' (a.s.) in *Qantarat Ibriq*[11], greeted him and sat down next to him. I said, 'May I be your ransom! There are some people in these areas who think that

وَأَظْهَرَ وَفَاتَهُ وَقَعَدَ لِلتَّعْزِيَةِ ثُمَّ قَامَ حَافِياً فَمَشَى لِيَنْظُرَ إِلَيْهِ وَأَنَا بَيْنَ يَدَيْهِ فَلَمَّا دَخَلَ عَلَيْهِ حُجْرَتَهُ سَمِعَ هَمْهَمَةً فَأُرْعِدَ ثُمَّ قَالَ مَنْ عِنْدَهُ قُلْتُ لا عِلْمَ لَنَا يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ أَسْرِعُوا وَانْظُرُوا قَالَ صَبِيحٌ فَأَسْرَعْنَا إِلَى الْبَيْتِ فَإِذَا سَيِّدِيجَالِسٌ فِي مِحْرَابِهِ يُصَلِّي وَيُسَبِّحُ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ هُوَ ذَا نَرَى شَخْصاً فِي مِحْرَابِهِ يُصَلِّي وَيُسَبِّحُ فَانْتَفَضَ الْمَأْمُونُ وَارْتَعَدَ ثُمَّ قَالَ: غَرَرْتُمُونِي لَعَنَكُمُ اللَّهُ ثُمَّ الْتَفَتَ إِلَيَّ مِنْ بَيْنِ الْجَمَاعَةِ فَقَالَ لِي يَا صَبِيحُ أَنْتَ تَعْرِفُهُ فَانْظُرْ مَنِ الْمُصَلِّي عِنْدَهُ قَالَ صَبِيحٌ فَدَخَلْتُ وَتَوَلَّى الْمَأْمُونُ رَاجِعاً فَلَمَّا صِرْتُ عِنْدَ عَتَبَةِ الْبَابِ قَالَ لِي يَا صَبِيحُ قُلْتُ لَبَّيْكَ يَا مَوْلايَ وَقَدْ سَقَطْتُ لِوَجْهِي فَقَالَ قُمْ يَرْحَمُكَ اللَّهُ يُرِيدُونَ أَنْ يُطْفِؤُا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكافِرُونَ قَالَ فَرَجَعْتُ إِلَى الْمَأْمُونِ فَوَجَدْتُ وَجْهَهُ كَقِطَعِ اللَّيْلِ الْمُظْلِمِ فَقَالَ لِي يَا صَبِيحُ مَا وَرَاكَ قُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ هُوَ وَاللَّهِ جَالِسٌ فِي حُجْرَتِهِ وَقَدْ نَادَانِي وَقَالَ لِي كَيْتَ وَكَيْتَ قَالَ فَشَدَّ أَزْرَارَهُ وَأَمَرَ بِرَدِّ أَثْوَابِهِ وَقَالَ قُولُوا إِنَّهُ كَانَ غُشِيَ عَلَيْهِ وَإِنَّهُ قَدْ أَفَاقَ قَالَ هَرْثَمَةُ فَأَكْثَرْتُ لِلَّهِ عَزَّ وَجَلَّ شُكْراً وَحَمْداً ثُمَّ دَخَلْتُ عَلَى سَيِّدِيَ الرِّضَا عَلَيْهِ السَّلامُ

فَلَمَّا رَآنِي قَالَ يَا هَرْثَمَةُ لا تُحَدِّثْ بِمَا حَدَّثَكَ بِهِ صَبِيحٌ أَحَداً إِلا مَنِ امْتَحَنَ اللَّهُ قَلْبَهُ لِلإِيمَانِ بِمَحَبَّتِنَا وَوَلايَتِنَا فَقُلْتُ نَعَمْ يَا سَيِّدِي ثُمَّ قَالَ لِي عَلَيْهِ السَّلامُ: يَا هَرْثَمَةُ وَاللَّهِ لا يَضُرُّنَا كَيْدُهُمْ شَيْئاً حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ.

23 ـ حَدَّثَنا عَلِيّ بْنِ عَبْدِ اللَّه الوَرَّاقُ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَبُوالحُسَيْن مُحَمَّدِ بْنِ جَعْفَر الكُوفِي الأَسَدِي قالَ: حَدَّثَنا الحَسَن بْنِ عِيسَى الخراط قالَ: حَدَّثَنا جَعْفَرِ بْنِ مُحَمَّد النُّوفَلِيّ قالَ أَتَيْتُ الرِّضَا عَلَيْهِ السَّلامُ وَهُوَ بِقَنْطَرَةِ إِبْرِيقٍ فَسَلَّمْتُ عَلَيْهِ ثُمَّ جَلَسْتُ وَقُلْتُ

your father (a.s.) is alive.' Ar-Ridha' (a.s.) said, 'They are lying. May God damn them! They would not have divided his property up and marry off his wives, if he (a.s.) was alive. However, I swear by God that my father (a.s.) tasted death as Ali ibn Abi Talib (a.s.) did.' I asked Ar-Ridha' (a.s.), 'What do you order me to do?' Ar-Ridha' (a.s.) said, 'You must follow my son Muhammad after me. I will leave the face of the Earth and there will be no return for me. Blessed be the shrine in Toos[12], and the two shrines in Baghdad!' I said, 'May I be your ransom! I know of one of the two shrines.[13] Where is the other one?' Ar-Ridha' (a.s.) replied, 'You will soon get to know of it.[14]' Ar-Ridha' (a.s.) then added, 'My grave and that of Harun are like this." He (a.s.) was sticking two of his fingers together when he said that (implying that they will be near each other).

47-24 Al-Hassan ibn Ahmad ibn Idris - may God be pleased with him - narrated that his father quoted on the authority of Ibrahim ibn Hashem, on the authority of Muhammad ibn Hafs, on the authority of Hamza ibn Ja'far al-Arjani, "Harun departed from one of the gates of Masjid ul-Haram (the House of God) and Ar-Ridha' (a.s.) left from another gate. Ar-Ridha' (a.s.) said the following to Harun for him to take heed to, 'How far away is the (eternal) Abode and how close is the meeting in Toos (where both Harun and Ar-Ridha' (a.s.) will be buried)! O Toos! O Toos! Soon you will bring me and him (referring to Harun) together.'"

47-25 Abu Muhammad Ja'far ibn No'aym ibn Shathan - may God be pleased with him - narrated that Ahmad ibn Idris quoted on the authority of Ibrahim ibn Hashem, on the authority of Muhammad ibn Hafs that the servant of the good-doer Abil Hassan Musa ibn Ja'far (al-Kazim) (a.s.) narrated, "I was traveling with Ar-Ridha' (a.s.) and a group of people in a dry desert. We and our animals were really thirsty and were about to perish. Ar-Ridha' (a.s.) told us, 'You will find water if you go there.' We went there and found a spring there. We drank water and had our animals drink from that water, too, and returned. When we decided to continue on the Imam (a.s.) told us to look for that spring again. This time we could not find the spring, although we searched a great deal. We could only find the camels' feces there." The servant of Ar-Ridha' (a.s.) narrated this for a man who was from the progeny of Qanbar who was one-hundred and twenty years old. The old man narrated a similar tradition for me and said, "I was at the service of the Imam (a.s.) at that time and the Imam (a.s.) was traveling towards Khorasan (in Iran)."

جُعِلْتُ فِدَاكَ إِنَّ أُنَاساً يَزْعُمُونَ أَنَّ أَبَاكَ حَيٌّ فَقَالَ كَذَبُوا لَعَنَهُمُ اللَّهُ لَوْ كَانَ حَيّاً مَا قُسِمَ مِيرَاثُهُ وَلا نُكِحَ نِسَاؤُهُ وَلَكِنَّهُ وَاللَّهِ ذَاقَ الْمَوْتَ كَمَا ذَاقَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ قَالَ فَقُلْتُ لَهُ مَا تَأْمُرُنِي قَالَ عَلَيْكَ بِابْنِي مُحَمَّدٍ مِنْ بَعْدِي وَأَمَّا أَنَا فَإِنِّي ذَاهِبٌ فِي وَجْهٍ لا أَرْجِعُ بُورِكَ قَبْرٌ بِطُوسَ وَقَبْرَانِ بِبَغْدَادَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ عَرَفْنَا وَاحِداً فَمَا الثَّانِي قَالَ سَتَعْرِفُونَهُ ثُمَّ قَالَ عَلَيْهِ السَّلامُ: قَبْرِي وَقَبْرُ هَارُونَ هَكَذَا وَضَمَّ بِإِصْبَعَيْهِ.

24 ـ حَدَّثَنا الحَسَن بْنِ أَحْمَد بْنِ إِدْرِيس عَنْ أَبِيهِ عَنْ إِبْراهِيم بْنِ هاشِم عَنْ مُحَمَّد بْنِ حفص عَنْ حَمْزَة بْنِ جَعْفَر الأرجانِي قالَ خَرَجَ هَارُونُ مِنَ الْمَسْجِدِ الْحَرَامِ مَرَّتَانِ وَخَرَجَ الرِّضَا عَلَيْهِ السَّلامُ مَرَّتَانِ فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ مَا أَبْعَدَ الدَّارَ وَأَقْرَبَ اللِّقَاءَ يَا طُوسُ سَتَجْمَعُنِي وَإِيَّاهُ.

25 ـ حَدَّثَنا أَبُو مُحَمَّد جَعْفَرِ بْنِ نُعَيْم بْنِ شاذان رَضِيَ اللهُ عَنْهُ قالَ أَخْبَرنا أَحْمَد بْنِ إِدْرِيس عَنْ إِبْراهِيم بْنِ هاشِم عَنْ مُحَمَّد بْنِ حَفْصٍ قالَ حَدَّثَنِي مَوْلَى العَبْد الصَّالِح أَبِي الحَسَن مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ قالَ كُنْتُ وَجَمَاعَةً مَعَ الرِّضَا عَلَيْهِ السَّلامُ فِي مَفَازَةٍ فَأَصَابَنَا عَطَشٌ شَدِيدٌ وَدَوَابَّنَا حَتَّى خِفْنَا عَلَى أَنْفُسِنَا فَقَالَ لَنَا الرِّضَا عَلَيْهِ السَّلامُ ائْتُوا مَوْضِعاً وَصَفَهُ لَنَا فَإِنَّكُمْ تُصِيبُونَ الْمَاءَ فِيهِ قَالَ فَأَتَيْنَا الْمَوْضِعَ فَأَصَبْنَا الْمَاءَ وَسَقَيْنَا دَوَابَّنَا حَتَّى رَوِيَتْ وَرَوِينَا وَمَنْ مَعَنَا مِنَ الْقَافِلَةِ ثُمَّ رَحَلْنَا فَأَمَرَنَا عَلَيْهِ السَّلامُ بِطَلَبِ الْعَيْنِ فَطَلَبْنَاهَا فَمَا أَصَبْنَا إِلا بَعْرَ الإِبِلِ وَلَمْ نَجِدْ لِلْعَيْنِ أَثَراً فَذَكَرْتُ ذَلِكَ لِرَجُلٍ مِنْ وُلْدِ قَنْبَرٍ كَانَ يَزْعُمُ أَنَّ لَهُ مِائَةً وَعِشْرِينَ سَنَةً فَأَخْبَرَنِي الْقَنْبَرِيُّ بِمِثْلِ هَذَا الْحَدِيثِ سَوَاءً قَالَ كُنْتُ أَنَا أَيْضاً مَعَهُ فِي خِدْمَتِهِ وَأَخْبَرَنِي الْقَنْبَرِيُّ أَنَّهُ كَانَ فِي ذَلِكَ مُصْعِداً إِلَى خُرَاسَانَ.

47–26 Ahmad ibn Ziyad ibn Ja'far al–Hamadani – may God have Mercy upon him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Al–Mokhawal As–Sejestani, "When the agent to take Ar–Ridha' (a.s.) to Khorasan arrived (in Medina), I was in Medina. The Imam (a.s.) entered the mosque to say farewell to God's Prophet (S). Ar–Ridha' (a.s.) said farewell several times. Each time he (a.s.) asked for permission to leave, took a few steps back, but returned to the shrine and the sound of his crying could be heard. I went to him and greeted him. Ar–Ridha' (a.s.) greeted me back. I congratulated him. He (a.s.) said, "Leave me alone. I will be leaving my grandfather (a.s.) and die in loneliness. I will be buried beside Harun." I followed Ar–Ridha' (a.s.) all the way until he (a.s.) reached Khorasan. He died in Toos and was buried beside Harun."

47–27 Muhammad ibn Ahmad As–Sinani – may God have Mercy upon him – narrated that Muhammad ibn Abi Abdillah al–Kufi quoted on the authority of Sa'd ibn Malik, on the authority of Abi Hamza, on the authority of Abi Kathir, "When (Imam Ar–Ridha''s (a.s.) father) Musa (a.s.) died, the people were at a loss (what to do) about his affairs. I went on the *Hajj* pilgrimage where I saw Ar–Ridha' (a.s.). I was wondering whether I should keep obeying Musa (a.s.) as the Divine Leader or obey this man (Ar–Ridha' (a.s.)) and told myself, '*For they said, 'What! a man! A Solitary one from among ourselves! Shall we follow such a one? Truly should we then be straying in mind and mad!''*[15] Then Ali (ibn Musa Ar–Ridha') (a.s.) passed by me like a lightning jolt and said, 'By God, I am the man whom you must obey.' I said, 'I ask the Sublime God and you to forgive me.' Ar–Ridha' (a.s.) said, 'You are forgiven.'"

I have been told this very same tradition by more than one of the elders on the authority of Muhammad

ibn Abi Abdullah al-Kufi with the same chain of narration.

47-28 Abu Muhammad Ja'far ibn Nu'aym al-Hakim ash-Shathani - may God have Mercy upon him - narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Isa ibn Obayd, on the authority of Al-Hassan ibn Ali al-Washsha' that Ar-Ridha' (a.s.) told him, "When they wanted to take me out of Medina, I asked all my family members to gather around me and cry so that I would hear it. Then I divided up their inheritance share of twelve-thousand *Dinars* and told them, 'I will never return to my family again.'"

26 - حَدَّثَنا أَحْمَدِ بْنِ زِيادِ بْنِ جَعْفَرِ الْهَمَذانيّ رَحْمَةُ اللَّه قالَ: حَدَّثَنا عَلِيّ بْنِ إبراهِيمِ بْنِعَنْ أَبِيهِ قالَ حَدَّثَني مُحولِ السَجِستانِي قالَ لَمَّا وَرَدَ الْبَرِيدُ بِإِشْخَاصِ الرِّضَا عَلَيْهِ السَّلامُ إِلَى خُرَاسَانَ كُنْتُ أَنَا بِالْمَدِينَةِ فَدَخَلَ الْمَسْجِدَ لِيُوَدِّعَ رَسُولَ اللَّهِفَوَدَّعَهُ مِرَاراً كُلَّ ذَلِكَ يَرْجِعُ إِلَى الْقَبْرِ وَيَعْلُو صَوْتُهُ بِالْبُكَاءِ وَالنَّحِيبِ فَتَقَدَّمْتُ إِلَيْهِ وَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلامَ وَهَنَّأْتُهُ فَقَالَ زُرْنِي فَإِنِّي أَخْرُجُ مِنْ جِوَارِ جَدِّي صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَأَمُوتُ فِي غُرْبَةٍ وَأُدْفَنُ فِي جَنْبِ هَارُونَ قَالَ فَخَرَجْتُ مُتَّبِعاً لِطَرِيقِهِ حَتَّى مَاتَ بِطُوسَ وَدُفِنَ إِلَى جَنْبِ هَارُونَ.

27 - حَدَّثَنا مُحَمَّدِ بْنِ أَحْمَد السَنانِي رَحْمَةُ اللَّه قالَ: حَدَّثَنا مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّه الكُوفِيحَدَّثَني سَعْدِ بْنِ مالِكَ عَنْ أَبِي حَمْزَة عَنْ ابْنِ أَبِي كَثِير قالَ لَمَّا تُوُفِّيَ مُوسَى عَلَيْهِ السَّلامُ وَقَفَ النَّاسُ فِي أَمْرِهِ فَحَجَجْتُ فِي تِلْكَ السَّنَةِ فَإِذَا أَنَا بِالرِّضَا عَلَيْهِ السَّلامُ فَأَضْمَرْتُ فِي قَلْبِي أَمْراً فَقُلْتُ أَبَشَراً مِنَّا واحِداً نَتَّبِعُهُ الآيَةَ فَمَرَّ عَلَيْهِ السَّلامُ كَالْبَرْقِ الْخَاطِفِ عَلَيَّ فَقَالَ أَنَا وَاللَّهِ الْبَشَرُ الَّذِي يَجِبُ عَلَيْكَ أَنْ تَتَّبِعَنِي فَقُلْتُ مَعْذِرَةً إِلَى اللَّهِ وَإِلَيْكَ فَقَالَ مَغْفُورٌ لَكَ.

وحَدَّثَني بِهذَا الْحَدِيث غَيْرِ واحِد من المشايخ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّه الكُوفِي بِهذَا الإسناد.

28 - حَدَّثَنا أَبُو مُحَمَّد جَعْفَرِ بْنِ نُعَيْم الْحاكِم الشاذانِي رَحْمَةُ اللَّه قالَ أَخْبَرنا أَحْمَدِ بْنِ إِدْرِيس عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْد عَنْ الحَسَن بْنِ عَلِى الوَشَّاء قالَ: قَالَ لِيَ الرِّضَا عَلَيْهِ السَّلامُ إِنِّي حَيْثُ أَرَادُوا الْخُرُوجَ بِي مِنَ الْمَدِينَةِ جَمَعْتُ عِيَالِي فَأَمَرْتُهُمْ أَنْ يَبْكُوا عَلَيَّ حَتَّى أَسْمَعَ ثُمَّ فَرَّقْتُ فِيهِمُ اثْنَيْ عَشَرَ أَلْفَ دِينَارٍ ثُمَّ قُلْتُ أَمَا إِنِّي لا أَرْجِعُ إِلَى عِيَالِي أَبَداً.

47-29 Ali ibn Abdullah al-Warraq - may God be pleased with him - narrated that Muhammad ibn Ja'far ibn Batta quoted on the authority of Muhammad ibn Al-Hassan al-Saffar, on the authority of Muhammad ibn Abdul Rahman al-Hamdani, on the authority of Abu Muhammad al-Ghefari, "I was greatly in debt and thought to myself that no one but my Master and Friend - Abil Hassan Ali ibn Musa Ar-Ridha' (a.s.) - can help me pay back my debts. When the morning came, I went to his house and sought permission to enter. When I entered, Ar-Ridha' (a.s.) said, 'O Aba Muhammad! I know what you want and it is up to me to pay back your debt.' When the night came, they brought us some food to break our fast. Then Ar-Ridha' (a.s.) said, 'O Aba Muhammad! Will you stay overnight or will you leave?' I said, 'O my Master! I prefer to leave, if you fulfill my needs.' Ar-Ridha' (a.s.) brought out a bunch of gold coins from beneath the rug and handed them to me. Upon taking them near the light, I saw red and green coins. On the first

coin which I saw it was written, ‘O Aba Muhammad! The coins are in the amount of fifty *Dinars*. Twenty-six *Dinars* are to pay back your debts and twenty-four *Dinars* are to spend for your family.’ When the morning came, I could no longer find that coin (i.e. the written-on one), but there were exactly twenty-six *Dinars* and twenty-four *Dinars* there.”

47-30 Ahmad ibn Harun al-Fami – may God have Mercy upon him – narrated that Muhammad ibn Ja’far ibn Batta quoted on the authority of Muhammad ibn Al-Hassan al-Saffar, on the authority of Muhammad ibn Isa ibn Obayd, on the authority of Musa ibn Umar ibn Bazee’, “I had two slave-wives who were both pregnant. I wrote a letter to Ar-Ridha’ (a.s.) in which I informed him about this and asked him (a.s.) to ask the Sublime God for both of them to be boys and that God grant me this gift. In response, the Imam (a.s.) wrote, ‘God – the Sublime – willing I shall pray.’ Then the Imam (a.s.) wrote me another letter in which he (a.s.) wrote, ‘In the Name of God the Beneficent, the Merciful. May God grant us and you the best of health in this world and the Hereafter with His Mercy! Beware that the affairs are in the hands of God the Honorable the Exalted. He runs the affairs according to His Own Will. The Sublime God willing you will be granted a boy and a girl. Call the boy Muhammad and call the girl Fatima with God’s Blessings!’” The narrator added, “Then as the Imam (a.s.) had foretold, I had one boy and one girl.”

29 ـ حَدَّثَنا عَلِيّ بْنِ عَبْدِ اللَّه الوَرَّاقُ قالَ حَدَّثَني مُحَمَّد بْنِ جَعْفَرِ بْنِ بطة قالَ حَدَّثَنيالحَسَن الصَفَّار عَنْ مُحَمَّد بْنِ عَبْدُ الرَّحْمن الهَمْدانِيَّ قالَ حَدَّثَني أَبُو مُحَمَّد الغَفَّارِي قالَ لَزِمَنِي دَيْنٌ ثَقِيلٌ فَقُلْتُ مَا لِلْقَضَاءِ غَيْرُ سَيِّدِي وَمَوْلايَ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ فَلَمَّا أَصْبَحْتُ أَتَيْتُ مَنْزِلَهُ فَاسْتَأْذَنْتُ فَأَذِنَ لِي فَلَمَّا دَخَلْتُ قَالَ لِيَ ابْتِدَاءً يَا بَا مُحَمَّد قَدْ عَرَفْنَا حَاجَتَكَ وَعَلَيْنَا قَضَاءُ دَيْنِكَ فَلَمَّا أَمْسَيْنَا أَتَى بِطَعَامٍ لِلإِفْطَارِ فَأَكَلْنَا فَقَالَ يَا بَا مُحَمَّد تَبِيتُ أَوْ تَنْصَرِفُ فَقُلْتُ يَا سَيِّدِي إِنْ قَضَيْتَ حَاجَتِي فَالانْصِرَافُ أَحَبُّ إِلَيَّ قَالَ فَتَنَاوَلَمِنْ تَحْتِ الْبِسَاطِ قَبْضَةً فَدَفَعَهَا إِلَيَّ فَخَرَجْتُ فَدَنَوْتُ مِنَ السِّرَاجِ فَإِذَا هِيَ دَنَانِيرُ حُمْرٌ وَصُفْرٌ فَأَوَّلُ دِينَارٍ وَقَعَ بِيَدِي وَرَأَيْتُ نَقْشَهُ كَانَ عَلَيْهِ يَا بَا مُحَمَّد الدَّنَانِيرُ خَمْسُونَ سِتَّةٌ وَعِشْرُونَ مِنْهَا لِقَضَاءِ دَيْنِكَ وَأَرْبَعَةٌ وَعِشْرُونَ لِنَفَقَةِ عِيَالِكَ فَلَمَّا أَصْبَحْتُ فَتَّشْتُ الدَّنَانِيرَ فَلَمْ أَجِدْ ذَلِكَ الدِّينَارَ وَإِذَا هِيَ لا يَنْقُصُ شَيْئاً.

30 ـ حَدَّثَنا أَحْمَد بْنِ الهارون الفامي رَحْمَةُ اللَّه قالَ: حَدَّثَنا مُحَمَّد بْنِ جَعْفَرِ بْنِ بطةحَدَّثَنا مُحَمَّد بْنِ الحَسَن الصَفَّار عَنْ مُحَمَّد بْنِ عِيسَى بْنِ عُبَيْد عَنْ مُوسَى بْنِ عمر بْنِ بزيع قالَ كَانَ عِنْدِي جَارِيَتَانِ حَامِلَتَانِ فَكَتَبْتُ إِلَى الرِّضَا عَلَيْهِ السَّلامُ أُعْلِمُهُ ذَلِكَ وَأَسْأَلُهُ أَنْ يَدْعُوَاللَّهَ أَنْ يَجْعَلَ مَا فِي بُطُونِهِمَا ذَكَرَيْنِ وَأَنْ يَهَبَ لِي ذَلِكَ قَالَ فَوَقَّعَ عَلَيْهِ السَّلامُ أَفْعَلُ إِنْ شَاءَ اللَّهُ ثُمَّ ابْتَدَأَنِي عَلَيْهِ السَّلامُ بِكِتَابٍ مُفْرَدٍ نُسْخَتُهُ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ عَافَانَا اللَّهُ وَإِيَّاكَ بِأَحْسَنِ عَافِيَةٍ فِي الدُّنْيَا وَالآخِرَةِ بِرَحْمَتِهِ الأُمُورُ بِيَدِ اللَّهِ عَزَّ وَجَلَّ يُمْضِي فِيهَا مَقَادِيرَهُ عَلَى مَا يُحِبُّ يُولَدُ لَكَ غُلامٌ وَجَارِيَةٌ إِنْ شَاءَ اللَّهُ فَسَمِّ الْغُلامَ مُحَمَّداً وَالْجَارِيَةَ فَاطِمَةَ عَلَى بَرَكَةِ اللَّهِ عَزَّ وَجَلَّ قَالَ فَوُلِدَ لِي غُلامٌ وَجَارِيَةٌ عَلَى مَا قَالَ عَلَيْهِ السَّلامُ.

47-31 Ali ibn Al-Husayn ibn Shathawayh al-Mo’addib – may God have Mercy upon him – narrated that Muhammad ibn Ja’far al-Hemyari quoted on the authority of his father, on the authority of Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali ibn Fadhdhal, on the authority of Abdullah ibn al-Mogheera, “I was one of the *Waqafites* and went on a pilgrimage to Mecca having the same belief. Once

I reached Mecca, I wondered whether my belief was correct or not. Then I sought refuge next to the *al-Moltazam*[16] wall and said, ‘O my God! You know what I want and wish for. Please guide me to the best religion.’ Then it occurred to me to visit Ar-Ridha’ (a.s.). I went to Medina, stood at the door of Ar-Ridha”s (a.s.) house and told his servant, ‘Go and tell your Master that a man from Iraq is waiting at the door and wants permission to enter.’ I heard Ar-Ridha”s (a.s.) voice from within the house saying, ‘O Abdullah ibn al-Mogheera! Come in.’ I entered. When Ar-Ridha’ (a.s.) saw me, he (a.s.) said, ‘God accepted your prayer and guided you towards His Religion.’ I said, ‘I bear witness that you are the Proof of God and the Trustee of God for His creatures.’”

47-32 My father - may God have Mercy upon him - narrated that Sa’d ibn Abdullah quoted on the authority of Muhammad ibn Isa ibn Obayd, on the authority of Dawood ibn Razin, “I had some money which belonged to (Imam) Abil Hassan Musa ibn Ja’far (al-Kazim) (a.s.). The Imam (a.s.) sent someone to take some of the money and left the rest with me saying, ‘Pay back the rest of the money to whoever comes after the money later. He will be your Divine Leader.’ After the Imam (a.s.) passed away, his son Ali (Ar-Ridha’ (a.s.)) sent someone after the money and asked me to send back the exact amount of money which I had. I sent him the money that was with me.”

47-33 Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Muhammad ibn Al-Hassan al-Saffar quoted on the authority of Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali al-Washsha’, “Al-Abbas ibn Ja’far ibn Muhammad ibn al-Ash’ath asked me to ask Ar-Ridha’ (a.s.) in writing to burn the letters - which Abbas had written to him (a.s.) - after reading them, since he feared that others might get ahold of them. I received a letter from the Imam (a.s.) - before asking him to burn the letters - in which it was written, ‘Inform your friend that I have burned all his letters after reading them.’”

31 ـ حَدَّثَنا عَلِيّ بْنِ الحُسَيْن بْنِ شاذَوَيْه المُؤَدِّبُرحمه الله قالَ: حَدَّثَنا مُحَمَّدِ بْنِ عَبْدِ اللَّه بن الحِمْيَرِيُّ عَنْ أَبيهِ عَنْ مُحَمَّد بْنِ عِيسَى عَنْ الحَسَن بْنِ عَلِيّ بْنِ فضال قالَ: قَالَ لَنَا عَبْدُ اللَّهِ بْنُ الْمُغِيرَةِ كُنْتُ وَاقِفِيّاً وَحَجَجْتُ عَلَى ذَلِكَ فَلَمَّا صِرْتُ بِمَكَّةَ اخْتَلَجَ فِي صَدْرِي شَيْءٌ فَتَعَلَّقْتُ بِالْمُلْتَزَمِ ثُمَّ قُلْتُ اللَّهُمَّ قَدْ عَلِمْتَ طَلِبَتِي وَإِرَادَتِي فَأَرْشِدْنِي إِلَى خَيْرِ الأَدْيَانِ فَوَقَعَ فِي نَفْسِي أَنْ آتِيَ الرِّضَا عَلَيْهِ السَّلامُ فَأَتَيْتُ الْمَدِينَةَ فَوَقَفْتُ بِبَابِهِ فَقُلْتُ لِلْغُلامِ قُلْ لِمَوْلاكَ رَجُلٌ مِنْ أَهْلِ الْعِرَاقِ بِالْبَابِ فَسَمِعْتُ نِدَاءَهُ عَلَيْهِ السَّلامُ وَهُوَ يَقُولُ: ادْخُلْ يَا عَبْدَ اللَّهِ بْنَ الْمُغِيرَةِ فَدَخَلْتُ فَلَمَّا نَظَرَ إِلَيَّ قَالَ قَدْ أَجَابَ اللَّهُ دَعْوَتَكَ وَهَدَاكَ لِدِينِهِ فَقُلْتُ أَشْهَدُ أَنَّكَ حُجَّةُ اللَّهِ وَأَمِينُ اللَّهِ عَلَى خَلْقِهِ.

32 ـ حَدَّثَنا أَبي رَحْمَةُ اللَّه قالَ: حَدَّثَنا سَعْد بْنِ عَبْدِ اللَّه عَنْ مُحَمَّد بْنِ عِيسَى بْنِ عُبَيْد عَنْ داود بْنِ رزين قالَ كَانَ لابِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ السَّلامُ عِنْدِي مَالٌ فَبَعَثَ فَأَخَذَ بَعْضَهُ وَتَرَكَ عِنْدِي بَعْضَهُ وَقَالَ مَنْ جَاءَكَ بَعْدِي يَطْلُبُ مَا بَقِيَ عِنْدَكَ فَإِنَّهُ صَاحِبُكَ فَلَمَّا مَضَى عَلَيْهِ السَّلامُ أَرْسَلَ إِلَيَّ عَلِيٌّ ابْنُهُ عَلَيْهِ السَّلامُ ابْعَثْ إِلَيَّ بِالَّذِي عِنْدَكَ وَهُوَ كَذَا وَكَذَا فَبَعَثْتُ إِلَيْهِ مَا كَانَ لَهُ عِنْدِي.

33 ـ حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَد بْنِ الوَلِيد قالَ: حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن الصَفَّار عَنْ مُحَمَّد بْنِ عِيسَى عَنْ

الحَسَن بْنِ عَلِي الوَشَّاء قالَ سَأَلَنِي الْعَبَّاسُ بْنُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ الأَشْعَث أَنْ أَسْأَلَ الرِّضَا عَلَيْهِ السَّلامُ أَنْ يَخْرِقَ كُتُبَهُ إِذَا قَرَأَهَا مَخَافَةَ أَنْ يَقَعَ فِي يَدِ غَيْرِهِ قَالَ الْوَشَّاءُ فَابْتَدَأَنِي عَلَيْهِ السَّلامُ بِكِتَابٍ قَبْلَ أَنْ أَسْأَلَهُ أَنْ يَخْرِقَ كُتُبَهُ فِيهِ أَعْلِمْ صَاحِبَكَ أَنِّي إِذَا قَرَأْتُ كُتُبَهُ إِلَيَّ خَرَقْتُهَا.

47–34 (The author of the book narrated) my father – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Al–Husayn ibn Abil Khattab, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al–Bezanti, "It occurred to me to ask Abil Hassan Ar–Ridha' (a.s.) about his age when I saw him. When I went to see him and sat in front of him, the Imam (a.s.) turned to me, looked at me and asked, 'How old are you?' I said, 'May I be your ransom! I am so many years old.' The Imam (a.s.) said, 'I am older than you are. I am forty–two years old.' I said, 'May I be your ransom! I wanted to ask you about your age.' The Imam (a.s.) said, 'I told you.'"

47–35 Ahmad ibn Ziyad ibn Ja'far al–Hamadani – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Muhammad ibn Isa ibn Obayd, on the authority of Faydh ibn Malik al–Mada'eni, on the authority of Zorwan al–Mada'eni, "I went to see Abil Hassan Ar–Ridha' (a.s.) and wanted to ask him (a.s.) about Abdullah ibn Ja'far As–Sadiq (a.s.).[17] Before I could ask, Ar–Ridha' (a.s.) took my hand, placed it on my heart and said, 'O Muhammad ibn Adam! In fact, Abdullah is not the Divine Leader.' Thus Ar–Ridha' (a.s.) had answered my question before I could ask it."

47–36 Muhammad ibn Ali Majilawayh – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Muhammad ibn Isa al–Yaqtini, on the authority of the *Abbasid* Hisham, "I went to see Abil Hassan Ar–Ridha' (a.s.) and wanted to ask him to pray for a cure for my migraine which I had had for sometime. I also wanted to ask him to give me two pieces of material which I could use to enter the state of ritual consecration for the *Hajj*. After I went in and asked my questions, Ar–Ridha' (a.s.) answered them. I forgot about my needs and got up to leave. When I wanted to say farewell, the Imam (a.s.) told me, 'Sit down.' I sat down in front of the Imam (a.s.). The Imam (a.s.) put his hand over my head and prayed for me. Then he (a.s.) asked for two of his own robes, gave them to me and said, 'Wear these to enter the state of ritual consecration.'"

Al–Abbasi said, "When I was in Mecca, I tried very hard to purchase two *Sa'eedi* garments: one for me and one for my son. However, I could not find any. When I returned to Medina, I went to see Abil Hassan Ar–Ridha' (a.s.). When I had said farewell and was about to leave, the Imam (a.s.) asked for two *Sa'eedi* garments just as I had wished for and gave them to me."

34 ـ حَدَّثَنا أَبي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه عَنْ مُحَمَّدِ بْنِ الحُسَيْنِ بْنِ أَبِي الخَطَّاب عَنْ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ أَبي نَصرِ البِزَنْطِيّ قالَ هَوِيتَ فِي نَفْسِي إِذَا دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَاأَنْ أَسْأَلَهُ كَمْ أَتَى عَلَيْكَ مِنَ السِّنّ فَلَمَّا دَخَلْتُ عَلَيْهِ وَجَلَسْتُ بَيْنَ يَدَيْهِ جَعَلَ يَنْظُرُ إِلَيَّ وَيَتَفَرَّسُ فِي وَجْهِي ثُمَّ قَالَ: كَمْ أَتَى لَكَ فَقُلْتُ جُعِلْتُ فِدَاكَ كَذَا وَكَذَا قَالَ فَأَنَا أَكْبَرُ مِنْكَ قَدْ أَتَى عَلَيَّ اثْنَتَانِ وَأَرْبَعُونَ سَنَةً فَقُلْتُ جُعِلْتُ فِدَاكَ قَدْ وَاللَّهِ أَرَدْتُ أَنْ أَسْأَلَكَ عَنْ هَذَا فَقَالَ قَدْ أَخْبَرْتُكَ.

35 ـ حَدَّثَنا أَحْمَدِ بْنِ زِيادِ بْنِ جَعْفَرِ الهَمْدانِيَّ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيّ بْنِ إبراهِيمِ بْنِ هاشِمِ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْد قالَ حَدَّثَني فيض بْنِ مالِكَ المدائني قالَ حَدَّثَنِي زروان الْمَدَائِنِيُّ بِأَنَّهُ دَخَلَ عَلَى أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ يُرِيدُ أَنْ يَسْأَلَهُ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ فَأَخَذَ بِيَدِي فَوَضَعَهَا عَلَى صَدْرِهِ قَبْلَ أَنْ أَذْكُرَ لَهُ شَيْئاً مِمَّا أَرَدْتُ ثُمَّ قَالَ لِي: يَا مُحَمَّدَ بْنَ آدَمَ إِنَّ عَبْدَ اللَّهِ لَمْ يَكُنْ إِمَاماً فَأَخْبَرَنِي بِمَا أَرَدْتُ أَنْ أَسْأَلَهُ قَبْلَ أَنْ أَسْأَلَهُ.

36 ـ حَدَّثَنا مُحَمَّدِ بْنِ عَلِى ماجِيلوَيْه رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيّ بْنِ إبراهِيمِ بْنِ هاشِمِ عَنْعِيسَى اليَقْطِيني قالَ سَمِعْتُ الهشام العباسي يَقُولُ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ وَأَنَا أُرِيدُ أَنْ أَسْأَلَهُ أَنْ يُعَوِّذَنِي لِصُدَاعٍ أَصَابَنِي وَأَنْ يَهَبَ لِي ثَوْبَيْنِ مِنْ ثِيَابِهِ أُحْرِمُ فِيهِمَا فَلَمَّا دَخَلْتُ سَأَلْتُ عَنْ مَسَائِلَ فَأَجَابَنِي وَنَسِيتُ حَوَائِجِي فَلَمَّا قُمْتُ لاخْرُجَ وَأَرَدْتُ أَنْ أُوَدِّعَهُ قَالَ لِيَ اجْلِسْ فَجَلَسْتُ بَيْنَ يَدَيْهِ فَوَضَعَ يَدَهُ عَلَى رَأْسِي وَعَوَّذَنِي ثُمَّ دَعَا بِثَوْبَيْنِ مِنْ ثِيَابِهِ فَدَفَعَهُمَا إِلَيَّ وَقَالَ لِي أَحْرِمْ فِيهِمَا قَالَ الْعَبَّاسِيُّ وَطَلَبْتُ بِمَكَّةَ ثَوْبَيْنِ سَعِيدِيَّيْنِ أُهْدِيهِمَا لابْنِي فَلَمْ أُصِبْ بِمَكَّةَ فِيهَا شَيْئاً عَلَى مَا أَرَدْتُ فَمَرَرْتُ بِالْمَدِينَةِ فِي مُنْصَرَفِي فَدَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ فَلَمَّا وَدَّعْتُهُ وَأَرَدْتُ الْخُرُوجَ دَعَا بِثَوْبَيْنِ سَعِيدِيَّيْنِ عَلَى عَمَلِ الْوَشْيِ الَّذِي كُنْتُ طَلَبْتُهُ فَدَفَعَهُمَا إِلَيَّ.

47–37 Al–Husayn ibn Ahmad ibn Idris – may God be pleased with him – narrated that his father quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al–Husayn ibn Musa, “On a clear day we went out along with Abil Hassan Ar–Ridha’ (a.s.) to some property of his. Once we got to the town outskirts, Ar–Ridha’ (a.s.) said, ‘Have you taken any umbrellas for yourselves?’ We said, ‘No. We do not need any umbrellas since it is not cloudy.’ Ar–Ridha’ (a.s.) said, ‘But I have brought one with me and soon you will get wet.’ When we went a little further on, a cloud appeared and it rained. All of us were concerned about ourselves and we all got wet.”

47–38 Ahmad ibn Muhammad ibn Yahya al–Attar – may God be pleased with him – narrated that his father quoted on the authority of Muhammad ibn Isa, on the authority of Musa ibn Mehran, “I wrote to Ar–Ridha’ (a.s.) and asked him to pray for my (ill) son. The Imam (a.s.) wrote me back, ‘God will grant you a good son.’ My son died and I was given another son.”

47–39 Ali ibn Abdullah al–Warraq – may God be pleased with him – narrated that Sa’d ibn Abdullah quoted on the authority of al–Haytham ibn Abil Masrooq an–Nahdi, on the authority of Muhammad ibn al–Fuzayl, “When we got to a place called *Batn Murr* being located one way–station before Mecca. I got side and leg pains called *‘Al–Irq al–Madini’* in Arabic. I went to see Ar–Ridha’ (a.s.) in Medina and he (a.s.) asked, ‘What is the cause of your pain?’ I said, ‘I got *‘Al–Irq* pains in my legs and side when I reached *Batn Murr*. Ar–Ridha’ (a.s.) then pointed at what was on my side, said a few words and put some of his saliva on it and said, ‘You will no longer suffer from any side pains.’ Ar–Ridha’ (a.s.) then looked at my legs and said, ‘O Abu Ja’far! The Honorable the Exalted God will record the rewards of a thousand martyrs for whomever of our followers who suffers from a calamity and perseveres.’ I told myself, ‘By God, I will not be relieved of this pain in my legs until I die.’ The narrator added, “He limped for the rest of his life.”

47–40 (The author of the book narrated) my father – may God be pleased with him – narrated that Sa’d

ibn Abdullah quoted on the authority of Muhammad ibn Isa ibn Obayd, on the authority of Abi Ali Al-Hassan ibn Rashid, “I had received several loads of goods. The messenger of Ar-Ridha’ (a.s.) came to me before I could open them and see what they were. He told me that Ar-Ridha’ (a.s.) says, ‘Send me a notebook since I do not

37 ـ حَدَّثَنا الحُسَيْن بْنِ أَحْمَد بْنِ إِدْرِيس عَنْ أَبِيهِ عَنْ أَحْمَد بْنِ مُحَمَّد بْنِ عِيسَى عَنِ الحُسَيْنِ بْنِ مُوسَى قالَ خَرَجْنَا مَعَ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ إِلَى بَعْضِ أَمْلاكِهِ فِي يَوْمٍ لا سَحَابَ فِيهِ فَلَمَّا بَرَزْنَا قَالَ: حَمَلْتُمْ مَعَكُمُ الْمَمَاطِرَ قُلْنَا لا وَمَا حَاجَتُنَا إِلَى الْمِمْطَرِ وَلَيْسَ سَحَابٌ وَلا نَتَخَوَّفُ الْمَطَرَ فَقَالَ لَكِنِّي حَمَلْتُهُ وَسَتُمْطَرُونَ قَالَ فَمَا مَضَيْنَا إِلا يَسِيراً حَتَّى ارْتَفَعَتْ سَحَابَةٌ وَمُطِرْنَا حَتَّى أَهَمَّتْنَا أَنْفُسُنَا مِنْهَا فَمَا بَقِيَ مِنَّا أَحَدٌ إِلا ابْتَلَّ.

38 ـ حَدَّثَنا أَحْمَد بْنِ مُحَمَّد بْنِ يَحْيَى العَطَّار قالَ حَدَّثَني أَبِي عَنْ مُحَمَّد بْنِ عِيسَى عَنْمهران أَنَّهُ كَتَبَ إِلَى الرِّضَا عَلَيْهِ السَّلامُ يَسْأَلُهُ أَنْ يَدْعُوَاللَّهَ لابْنٍ لَهُ فَكَتَبَ عَلَيْهِ السَّلامُ إِلَيْهِ وَهَبَ اللَّهُ لَكَ ذَكَراً صَالِحاً فَمَاتَ ابْنُهُ ذَلِكَ وَوُلِدَ لَهُ ابْنٌ.

39 ـ حَدَّثَنا عَلِيّ بْنِ عَبْد اللَّه الوَرَّاقُ قالَ: حَدَّثَنا سَعْد بْنِ عَبْد اللَّه عَنْ الهِيْثَم بْنِ أَبِي المَسْرُوقِ النَّهْدِيّ عَنْ مُحَمَّد بْنِ الفُضَيْل قالَ نَزَلْتُ بِبَطْنِ مَرّ فَأَصَابَنِي الْعِرْقُ الْمَدِينِيُّ فِي جَنْبِي وَفِي رِجْلِي فَدَخَلْتُ عَلَى الرِّضَا عَلَيْهِ السَّلامُ بِالْمَدِينَةِ فَقَالَ مَا لِي أَرَاكَ مُتَوَجّعاً فَقُلْتُ إِنّي لَمَّا أَتَيْتُ بَطْنَ مَرٍّ أَصَابَنِي الْعِرْقُ الْمَدِينِيُّ فِي جَنْبِي وَفِي رِجْلِي فَأَشَارَ عَلَيْهِ السَّلامُ إِلَى الَّذِي فِي جَنْبِي تَحْتَ الإِبْطِ فَتَكَلَّمَ بِكَلامٍ وَتَفَلَ عَلَيْهِ ثُمَّ قَالَ عَلَيْهِ السَّلامُ: لَيْسَ عَلَيْكَ بَأْسٌ مِنْ هَذَا وَنَظَرَ إِلَى الَّذِي فِي رِجْلِي فَقَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلامُ مَنْ بُلِيَ مِنْ شِيعَتِنَا بِبَلاءٍ فَصَبَرَ كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ مِثْلَ أَجْرِ أَلْفِ شَهِيدٍ فَقُلْتُ فِي نَفْسِي لا أَبْرَأُ وَاللَّهِ مِنْ رِجْلِي أَبَداً قَالَ الْهَيْثَمُ فَمَا زَالَ يَعْرَجُ مِنْهَا حَتَّى مَاتَ.

40 ـ حَدَّثَنا أَبِي قالَ: حَدَّثَنا سَعْد بْنِ عَبْد اللَّه عَنْ مُحَمَّد بْنِ عِيسَى بْنِ عُبَيْد عَنْ أَبِي عَلِيّ الحَسَن بْنِ راشد قالَ قَدِمَتْ عَلَيَّ أَحْمَالٌ فَأَتَانِي رَسُولُ الرِّضَا عَلَيْهِ السَّلامُ قَبْلَ أَنْ أَنْظُرَ فِي الْكُتُبِ أَوْ أُوَجِّهَ بِهَا إِلَيْهِ فَقَالَ لِي يَقُولُ الرِّضَا عَلَيْهِ السَّلامُ سَرِّحْ إِلَيَّ بِدَفْتَرٍ وَلَمْ

have any at home.’ I asked myself, ‘Should I look around for what I do not know of just because I have acknowledged him (as the Divine Leader)?’ I looked around but could not find anything. As the messenger wanted to return, I called out to him and said, ‘Wait a little.’ I opened some of the bags of the newly-arrived loads and found a notebook in them of which I was unaware of. I knew that the Ar-Ridha’ (a.s.) would not send for something without a reason, and I sent it for the Imam (a.s.).”

47-41 Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Muhammad ibn Al-Hassan al-Saffar quoted on the authority of Muhammad ibn al-Waleed ibn Yazid al-Kermani, on the authority of Abi Muhammad al-Basri, “Abul Hassan Ar-Ridha’ (a.s.) came (to Baghdad). I asked him in writing to grant me permission to go to Egypt to do business. In response he wrote, ‘Wait to see what God wills.’ I waited for two years. In the third year I wrote to him (a.s.) and

asked for permission again. He wrote back, ‘Go. May this be blessed for you. God will change things for you.’ Then I left (for Egypt) and made a lot of profit. There was chaos in Baghdad and I was saved from that sedition.”

47–42 Ahmad ibn Muhammad ibn Yahya al–Attar (a.s.) – may God be pleased with him – narrated that his father quoted on the authority of Muhammad ibn Ishaq al–Kufi, on the authority of his uncle Ahmad ibn Abdullah ibn Haritha al–Karkhi, “None of my children survived. I had lost between ten to fifteen children. Once I went on the *Hajj* pilgrimage and then went to see Abil Hassan Ar–Ridha’ (a.s.). He came out approaching me in some colorful clothes. I greeted him, kissed his hands and asked him a few questions. Then I expressed my grief about the death of my children. The Imam (a.s.) pondered over this for a while and prayed a lot. Then he (a.s.) told me, ‘I hope that when you return you will have a child. And then you will have another child after that. You can enjoy them during your lifetime. In fact, if the Sublime God wishes to fulfill a prayer, He does so. He has power over all things.’ When I returned home from the *Hajj* pilgrimage, I saw that my wife, who was also my niece, was pregnant. She delivered a boy whom we named Ibrahim. A few years later she got pregnant again, delivered a boy whom we named Muhammad and we nicknamed him Abil Hassan. Ibrahim lived for thirty and so many years. Muhammad lived for twenty–four years. Then they both fell ill. I went on the *Hajj* pilgrimage again. When I returned, they

يَكُنْ لِي فِي مَنْزِلِي دَفْتَرٌ أَصْلاً قَالَ فَقُلْتُ وَأَطْلُبُ مَا لا أَعْرِفُ بِالتَّصْدِيقِ لَهُ فَلَمْ أَجِدْ شَيْئاً وَلَمْ أَقَعْ عَلَى شَيْءٍ فَلَمَّا وَلَّى الرَّسُولُ قُلْتُ مَكَانَكَ فَحَلَلْتُ بَعْضَ الأَحْمَالِ فَتَلَقَّانِي دَفْتَرٌ لَمْ أَكُنْ عَلِمْتُ بِهِ إِلا أَنِّي عَلِمْتُ أَنَّهُ لَمْ يَطْلُبْ إِلا الْحَقَّ فَوَجَّهْتُ بِهِ إِلَيْهِ.

41 ـ حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِيد رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن الصَفَّار عَنْ إِبْراهيم بْنِ مهزيار عَنْ أَخِيهِ عَلِيّ عَنْ مُحَمَّدِ بْنِ الوَلِيد بْنِ يَزِيد الكرماني عَنْ أَبي مُحَمَّد المصري قالَ قَدِمَ أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ فَكَتَبْتُ إِلَيْهِ أَسْأَلُهُ الإِذْنَ فِي الْخُرُوجِ إِلَى مِصْرَ أَتَّجِرُ إِلَيْهَا فَكَتَبَ إِلَيَّ أَقِمْ مَا شَاءَ اللَّهُ فَأَقَمْتُ سَنَتَيْنِ ثُمَّ قَدِمَ الثَّالِثَةَ فَكَتَبْتُ إِلَيْهِ أَسْتَأْذِنُهُ فَكَتَبَ إِلَيَّ اخْرُجْ مُبَارَكاً لَكَ صَنَعَ اللَّهُ لَكَ فَإِنَّ الأَمْرَ يَتَغَيَّرُ قَالَ فَخَرَجْتُ فَأَصَبْتُ بِهَا خَيْراً وَوَقَعَ الْهَرْجُ بِبَغْدَادَ فَسَلِمْتُ عَنْ تِلْكَ الْفِتْنَةِ.

42 ـ حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ يَحْيَى العَطَّار رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَني أَبي عَنْ مُحَمَّدِ بْنِ إِسْحاق الكُوفِي عَنْ عَمِّهِ أَحْمَدِ بْنِ عَبْدِ اللَّه بْنِ حارثة الكرخي قالَ كانَ لا يَعِيشُ لِي وَلَدٌ وَتُوُفِّيَ لِي بَضْعَةَ عَشَرَ مِنَ الْوُلْدِ فَحَجَجْتُ وَدَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَافَخَرَجَ إِلَيَّ وَهُوَ مُتَأَزِّرٌ بِإِزَارٍ مُوَرَّدٍ فَسَلَّمْتُ عَلَيْهِ وَقَبَّلْتُ يَدَهُ وَسَأَلْتُهُ عَنْ مَسَائِلَ ثُمَّ شَكَوْتُ إِلَيْهِ بَعْدَ ذَلِكَ مَا أَلْقَى مِنْ قِلَّةِ بَقَاءِ الْوَلَدِ فَأَطْرَقَ طَوِيلاً وَدَعَا مَلِيّاً ثُمَّ قَالَ لِي: إِنِّي لارْجُو أَنْ تَنْصَرِفَ وَلَكَ حَمْلٌ وَأَنْ يُولَدَ لَكَ وَلَدٌ بَعْدَ وَلَدٍ وَتَمَتَّعَ بِهِمَا أَيَّامَ حَيَاتِكَ فَإِنَّ اللَّهَ تَعَالَى إِذَا أَرَادَ أَنْ يَسْتَجِيبَ الدُّعَاءَ فَعَلَ وَهُوَ عَلى كُلِّ شَيْءٍ قَدِيرٌ قَالَ فَانْصَرَفْتُ مِنَ الْحَجِّ إِلَى مَنْزِلِي فَأَصَبْتُ أَهْلِي ابْنَةَ خَالِي حَامِلاً فَوَلَدَتْ لِي غُلاماً سَمَّيْتُهُ إِبْرَاهِيمَ ثُمَّ حَمَلَتْ بَعْدَ ذَلِكَ فَوَلَدَتْ غُلاماً سَمَّيْتُهُ مُحَمَّداً وَكَنَّيْتُهُ بِأَبِي الْحَسَنِ فَعَاشَ إِبْرَاهِيمُ نَيِّفاً وَثَلاثِينَ سَنَةً وَعَاشَ أَبُو الْحَسَنِ أَرْبَعاً وَعِشْرِينَ سَنَةً ثُمَّ إِنَّهُمَا اعْتَلا جَمِيعاً وَخَرَجْتُ حَاجّاً وَانْصَرَفْتُ

were still ill. Two months after I returned from *Hajj*, Ibrahim passed away. Then Muhammad died at the end of the same month." The narrator added, "Ahmad ibn Abdullah ibn Karkhi himself (the boy's father) lived only one and a half years more. Then he died. Before these two sons were born, none of his children survived for more than a few months."

47-43 Muhammad ibn Musa ibn al-Mutawakkil - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Hemyari quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Sa'eed ibn Sa'd, "Abul Hassan Ar-Ridha' (a.s.) looked at a man and said, 'O Servant of God! Make a will regarding what you wish to be done after your death and prepare yourself for that from which there is no escape.' Exactly what the Imam (a.s.) had said happened three days later (i.e. the man died)."

47-44 Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Muhammad ibn Abdullah al-Hashemi, "One day I went to see Al-Ma'mun. He asked me to sit down and asked others to leave. He asked for some food and we ate together. Then we put some eau de-cologne on. Then he ordered that curtains be set up, faced the person behind the curtain and said, 'I swear to you by God to recite what you have recited about him who was in Toos.' A woman started to recite:

Pleasant it be for Toos and for him (Imam Ridha') (a.s.) who dwelled there
from the progeny of Muhammad who caused us everlasting mourning.

The narrator added, "After hearing this, Al-Ma'mun cried and said, 'O Abdullah (i.e. Muhammad ibn Abdullah al-Hashemi)! Will my family and your family blame me for leaving a sign for Abal Hassan Ar-Ridha' (a.s.) here?' By God, I will narrate for you a tradition on which hearing will amaze you. One day I went to see Ar-Ridha' (a.s.) and said, 'May I be your ransom! Musa ibn Ja'far (al-Kazim) (a.s.), Ja'far ibn Muhammad (as-sadiq) (a.s.), Muhammad ibn Ali (al-Baqir) (a.s.) and Ali ibn Al-Husayn (as-Sajjad) (a.s.) were your ancestors. They possessed the knowledge of whatever had happened and whatever will happen up until the Resurrection Day. Now you are their Trustee and Inheritor. You possess their knowledge. I need something.' Imam Ar-Ridha' (a.s.) asked, 'What do you need?' I said, 'This is my slave-wife *Az-Zaherieh*. She is very special in terms of being

وَهُمَا عَلِيلانِ فَمَكَثَا بَعْدَ قُدُومِي شَهْرَيْنِ ثُمَّ تُوُفِّيَ إِبْرَاهِيمُ فِي أَوَّلِ الشَّهْرِ وَتُوُفِّيَ مُحَمَّدٌ فِي آخِرِ الشَّهْرِ ثُمَّ مَاتَ بَعْدَهُمَا بِسَنَةٍ وَنِصْفٍ وَلَمْ يَكُنْ يَعِيشُ لَهُ قَبْلَ ذَلِكَ وَلَدٌ إِلا شَهْراً.

43 - حَدَّثَنا مُحَمَّدِ بْنِ مُوسَى بْنِ المُتَوَكِّل قالَ: حَدَّثَنا عَبْدِ اللَّه بْنِ جَعْفَر الحِمْيَرِيُّ عَنْمُحَمَّدِ بْنِ عِيسَى عَنْ سَعِيدُ بْنِ سَعْد عَنْ أَبي الحَسَن الرِّضا عَلَيْهِ السَّلامُ أَنَّهُ نَظَرَ إِلى رَجُل فَقالَ لَهُ: ياأوص تُريد وَاستعد لَمّا لا بُدَّ مِنْهُ فَكانَ كَما قالَ فَمات بَعْد ذلِكَ بِثَلاثَةِ أَيَّام.

44 ـ حَدَّثَنا أَحْمَدِ بْنِ زِيادِ بْنِ جَعْفَرِ الهَمْدانِيَّ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيّ بْنِ إبراهِيمِ بْنِ هاشِمعَنْ عَبْدِ اللَّه بْنِ مُحَمَّد الهاشِمي قالَ دَخَلْتُ عَلَى الْمَأْمُونِ يَوْماً فَأَجْلَسَنِي وَأَخْرَجَ مَنْ كَانَ عِنْدَهُ ثُمَّ دَعَا بِالطَّعَامِ فَطَعِمْنَا ثُمَّ طَيَّبَنَا ثُمَّ أَمَرَ بِسِتَارَةٍ فَضُرِبَتْ ثُمَّ أَقْبَلَ عَلَى بَعْضِ مَنْ كَانَ فِي السِّتَارَةِ فَقَالَ بِاللَّهِ لَمَّا رَثَيْتِ لَنَا مَنْ بِطُوسَ فَأَخَذَتْ تَقُولُ:

سُقْيَا لِطُوسَ وَمَنْ أَضْحَى بِهَا قَطَناً

مِنْ عِتْرَةِ الْمُصْطَفَى أَبْقَى لَنَا حَزَنا

قَالَ ثُمَّ بَكَى فَقَالَ لِي يَا عَبْدَ اللَّهِ أَيَلُومُنِي أَهْلُ بَيْتِي وَأَهْلُ بَيْتِكَ أَنْ نَصَبْتُ أَبَا الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ عَلَماً فَوَاللَّهِ لاحَدِّثَنَّكَ بِحَدِيثٍ تَتَعَجَّبُ مِنْهُ جِئْتُهُ يَوْماً فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ آبَاءَكَ مُوسَى وَجَعْفَراً وَمُحَمَّداً وَعَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِ السَّلامُ كَانَ عِنْدَهُمْ عِلْمُ مَا كَانَ وَمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ وَأَنْتَ وَصِيُّ الْقَوْمِ وَوَارِثُهُمْ وَعِنْدَكَ عِلْمُهُمْ وَقَدْ بَدَتْ لِي إِلَيْكَ حَاجَةٌ قَالَ هَاتِهَا فَقُلْتُ هَذِهِ الزَّاهِرِيَّةُ حَظِيَّتِي وَلا أُقَدِّمُ عَلَيْهَا أَحَداً مِنْ جِوَارِيَّ

good-tempered. I prefer no one over her. She has become pregnant several times, but has miscarried. Now she is pregnant again. Please suggest to me what would treat her and deliver her (a healthy) child.' The Imam (a.s.) said, 'Do not be worried about her miscarriages, since she will get well and deliver a boy who looks very much like his mother, has an extra small finger on his right hand which does not have any joints, and has an extra toe without any joints on his left foot.' It occurred to me that I should bear witness that God has power over all things. Then *Az-Zaherieh* delivered a boy who looked much like his mother, with an extra finger on his right hand and an extra toe on his left foot which had no joints just as Imam Ar-Ridha' (a.s.) had said. Then I see no reason for anyone to blame me for having accepted Ar-Ridha' (a.s.) as a Divine Sign."

The narrator said, "There was much more than this to say, but I summarized it. *There is no power nor any strength save by God - the Exalted, the Magnificent.*"

The author of this book (a.s.heikh Sadooq) said, "The knowledge of Ar-Ridha' (a.s.) about this event was derived from what he had received from his forefathers (a.s.), from the Prophet of God (a.s.). That is Gabriel brought the news about the Caliphs, their children from the *Umayyads* and the *Abbasids*, and what will happen in their times and what they will do for the Prophet of God (a.s.). There is no power save in God."

1. In some versions we read that the affairs of the King's Trusteeship were in his own hands and he thought that he would be dismissed and lose that position.
2. By doing so Harun thought the Ar-Ridha' (a.s.) was busy with his own personal affairs and would not bother with state-related issues.
3. He (a.s.) meant that if you kill him, they will kill you.
4. Meaning "Indeed We revealed it (i.e. the Holy Quran) in the Night of Power."

5. The color of the attire of the people of Al-Ma'mun
6. Al-Hamra al-Asad is a place nearly 8 miles away from Medina where the Prophet (S) passed during the Battle of Uhud when he was chasing the pagans.
7. A place near Medina
8. Here the Imam (a.s.) who was in Medina at that time predicted that the son of Harun Ar-Rashid – Al-Amin will be killed by Al-Ma'mun.
9. Imam Musa ibn Ja'far (a.s.)
10. A village on the way from Basra to Saudi Arabia
11. A town in Khuzestan, Iran
12. The shrine of Imam Ar-Ridha' (a.s.)
13. Referring to the shrine of Musa ibn Ja'far (a.s.)
14. He (a.s.) meant the shrine of his son Muhammad ibn Ali ibn Musa Ar-Ridha' (a.s.).
15. Qur'an, 54:24
16. The wall between the Black Stone and the Door of the House of God (Kaaba)
17. Referring to Abdullah al-Aftah whom some people considered to be the Divine Leader instead of Musa ibn Ja'far (a.s.)

Chapter 48: On the Proof of Ar-Ridha"s Rightfulness Due to the Acceptance of His Prayers by God the Honorable the Exalted Against Bakkar ibn Abdullah ibn Mos'ab ibn az-Zobayr ibn Bakkar Who Had Oppressed Him

48-1 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Ahmad ibn Muhammad ibn Ishaq al-Khorasani that he had heard Ali ibn Muhammad al-Nowafali say, "A man from the offspring of Abi Talib had az-Zobayr swear to the truth of an issue in between the grave and the pulpit of God's Prophet (S). Az-Zobayr swore to that and got leprosy. I saw a lot of its signs covering his legs and knees. His father also oppressed Ali ibn Musa Ar-Ridha' (a.s.) on some occasion. Then the Imam (a.s.) cursed him. Immediately a rock fell down from some height over him and broke his

وَقَدْ حَمَلَتْ غَيْرَ مَرَّةٍ وَأَسْقَطَتْ وَهِيَ الْآنَ حَامِلٌ فَدُلَّنِي عَلَى مَا تَتَعَالَجُ بِهِ فَتَسْلَمُ فَقَالَ لا تَخَفْ مِنْ إِسْقَاطِهَا فَإِنَّهَا تَسْلَمُ وَتَلِدُ غُلاماً أَشْبَهَ النَّاسِ بِأُمِّهِ وَتَكُونُ لَهُ خِنْصِرٌ زَائِدَةٌ فِي يَدِهِ الْيُمْنَى لَيْسَتْ بِالْمُدَلاةِ وَفِي رِجْلِهِ الْيُسْرَى خِنْصِرٌ زَائِدَةٌ لَيْسَتْ بِالْمُدَلاةِ فَقُلْتُ فِي نَفْسِي أَشْهَدُ أَنَّ اللَّهَ عَلى كُلِّ شَيْءٍ قَدِيرٌ فَوَلَدَتِ الزَّاهِرِيَّةُ غُلاماً أَشْبَهَ النَّاسِ بِأُمِّهِ فِي يَدِهِ الْيُمْنَى خِنْصِرٌ زَائِدَةٌ لَيْسَتْ بِالْمُدَلاةِ وَفِي رِجْلِهِ الْيُسْرَى خِنْصِرٌ زَائِدَةٌ لَيْسَتْ بِالْمُدَلاةِ عَلَى مَا كَانَ وَصَفَهُ لِيَ الرِّضَا عَلَيْهِ السَّلامُ فَمَنْ يَلُومُنِي عَلَى نَصْبِي إِيَّاهُ عَلَماً وَالْحَدِيثُ فِيهِ زِيَادَةٌ حَذَفْنَاهَا وَلا قُوَّةَ إِلا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

قالَ مُصَنِّفُ هذا الْكِتاب: إِنَّما عِلْمٌ الرِّضا عَلَيْهِ السَّلامُ ذلِكَ مِمَّا وصل إِلَيْهِ عَنْ آبائِهِ عَنْ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وذلِكَ أَن جِبْرَئِيل عَلَيْهِ السَّلامُ قَدْ كانَ نزل عَلَيْهِ بأخبار الخُلَفاءِ وَأَوْلادهم من بَنِي أمية وَوُلْدِ العَبَّاسِ وَبالحوادث الَّتِي تَكُون فِي أَيَّامِهِمْ وَما يَجْرِي عَلَى أَيْدِيهِم وَلا قُوَّةَ إِلاّ بِاللَّه.

48

بابُ دِلالَة الرِّضا عَلَيْهِ السَّلامُ فِي إِجابَة اللَّه عَزَّ وَجَلَّ دُعاءِه

عَلَى بَكارِ بْنِ عَبْدِاللَّه بْنِ مُصعَب بْنِ الزُبَيْرِ بْنِ بَكارِ لَمّا ظُلَمُه

1 ـ حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْن بْنِ أحْمَد الْبَيْهَقِيُّ قالَ حَدَّثَني مُحَمَّد بْنِ يَحْيَى الصُّوليُّ قالَ حَدَّثَني أَحْمَد بْنِ مُحَمَّد بْنِ إِسْحاق الخراسانِي قالَ سَمِعْتُ عَلِيّ بْنِ مُحَمَّد النُّوفَلِيّ اسْتَحْلَفَ الزُّبَيْرَ بْنَ بَكَّارٍ رَجُلٌ مِنَ الطَّالِبِيّينَ عَلَى شَيْءٍ بَيْنَ الْقَبْرِ وَالْمِنْبَرِ فَحَلَفَ فَبَرَصَ وَأَنَا رَأَيْتُهُ وَيِساقَيْهِ وَقَدَمَيْهِ بَرَصٌ كَثِيرٌ وَكَانَ أَبُوهُ بَكَّارٌ قَدْ ظَلَمَ الرِّضَا عَلَيْهِ السَّلامُ فِي شَيْءٍ فَدَعَا عَلَيْهِ فَسَقَطَ فِي وَقْتِ دُعائِهِعَلَيْهِ حَجَرٌ مِنْ قَصْرٍ فَانْدَقَّتْ عُنُقُهُ وَأَمّا أَبُوهُ عَبْدُ اللَّهِ بْنُ مُصْعَبٍ فَإِنَّهُ مَزَّقَ عَهْدَ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ وَأَمَانَهُ بَيْنَ يَدَيِ الرَّشِيدِ

neck. And Zobayr’s father, Abdullah ibn Mos’ab, was the one who tore up the treaty of Yahya ibn Abdullah ibn Al-Hassan, insulted him in front of Al-Rashid and said, ‘O Commander of the Faithful (i.e. Al-Rashid)! Kill him. Do not spare him since this treaty is not valid.’ Yahya ibn Abdullah ibn Al-Hassan told Al-Rashid, ‘He is the one who had rebelled before along with his brother. Now he is claiming to support us.’ Then Yahya ibn Abdullah ibn Al-Hassan recited some of Abdullah ibn Mos’ab’s poems which supported Yahya’s claim. However, Abdullah ibn Mos’ab denied having authored them. Yahya challenged Abdullah ibn Mos’ab to swear to establish that he is telling the truth, and ask God for a speedy Divine chastisement in case he lied. Abdullah ibn Mos’ab did so. However, he got a fever and died after three days. His grave also collapsed several times.”

The author of the book said, “This is a long tradition, but I have summarized it.”

Chapter 49: On Proof of Ar-Ridha”s Rightfulness Due to Predicting that He (a.s.) Would not See

Baghdad, And Neither Would Baghdad See Him (a.s.)

49-1 Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Oun ibn Muhammad, on the authority of Muhammad ibn Abi Abad that one day Al-Ma'mun told Ar-Ridha' (a.s.), "When we enter Baghdad, God willing we will do this and that." Then Ar-Ridha' (a.s.) told him, "O Commander of the Faithful! You will enter Baghdad." Abi Abbad added, "When others had left, I heard something which made me feel sad. Then I told the Imam (a.s.) what I had heard. Then Ar-Ridha' (a.s.) said, 'O Husayn! What do I have to do with Baghdad? I will never see Baghdad, neither will Baghdad ever see me.'"

وَقَالَ اقْتُلْهُ يَا أَمِيرَ الْمُؤْمِنِينَ فَإِنَّهُ لا أَمَانَ لَهُ فَقَالَ يَحْيَى لِلرَّشِيدِ إِنَّهُ خَرَجَ مَعَ أَخِي بِالأَمْسِ وَأَنْشَدَهُ أَشْعَاراً لَهُ فَأَنْكَرَهَا فَحَلَّفَهُ يَحْيَى بِالْبَرَاءَةِ وَتَعْجِيلِ الْعُقُوبَةِ فَحُمَّ مِنْ وَقْتِهِ وَمَاتَ بَعْدَ ثَلاثَةٍ وَانْخَسَفَ قَبْرُهُ مَرَّاتٍ كَثِيرَةً... وَذَكَرَ خَبَراً طَوِيلاً اخْتَصَرْتُ مِنْه.

49

بابُ دَلالَتُه فِيما أَخْبَر بِهِ مِن أَمْرَهُ أَنَّهُ لا يَرى بَغدْادَ وَلا تَراهُ فَكانَ كَما قالَ عَلَيْهِ السَّلامُ

1 ـ حَدَّثَنا أَبُو عَلِي الحُسَيْنِ بْنِ أَحْمَد الْبَيْهَقِيُّ قالَ حَدَّثَني مُحَمَّد بْنِ يَحْيَى الصُّولِيُّ قَالَ الْمَأْمُونُ يَوْماً لِلرِّضَا عَلَيْهِ السَّلامُ نَدْخُلُ بَغْدَادَ إِنْ شَاءَ اللَّهُ نَفْعَلُ كَذَا وَكَذَا فَقَالَ لَهُ تَدْخُلُ أَنْتَ بَغْدَادَ يَا أَمِيرَ الْمُؤْمِنِينَ فَلَمَّا خَلَوْتُ بِهِ قُلْتُ لَهُ إِنِّي سَمِعْتُ شَيْئاً غَمَّنِي وَذَكَرْتُهُ لَهُ فَقَالَ يَا أَبَا حُسَيْنٍ وَكَذَا كَانَ يَكْنِينِي بِطَرْحِ الأَلْفِ وَاللامِ وَمَا أَنَا وَبَغْدَادُ لا أَرَى بَغْدَادَ وَلا تَرَانِي.

Chapter 50: On Proof of Ar-Ridha"s Rightfulness Due to the Acceptance by God the Honorable the Exalted of his prayers for the Barmakites

50-1 My father and Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God have Mercy upon

them both – narrated that Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Isa ibn Obayd, on the authority of Ali ibn al–Hakam, on the authority of Muhammad ibn al–Fudhayl, "In the year in which Harun got mad with the *Barmakites*[1] and first ordered that Ja'far ibn Yahya be killed and Yahya ibn Khalid be imprisoned, and whatever else that happened to the *Barmakites*. Abul Hassan Ar–Ridha' (a.s.) was standing up on the Day of Arafat and he (a.s.) was praying and bowing his head. He (a.s.) was asked for the reason. The Imam (a.s.) said, "I was cursing the *Barmakites* before God the Highest for what they had done to my father (a.s.). God fulfilled my prayers today." Then the Imam (a.s.) returned home. A short time later, Ja'far and (his father) Yahya (of the *Barmakites*) were faced with problems and the tables turned on them.

50–2 Muhammad ibn Musa – may God be pleased with him – narrated that Abdullah ibn Ja'far al–Hemyari quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al–Hassan ibn Ali al–Washsha', on the authority of Mosafir (Abu Muslim – one of the companions of Imam Musa Al–Kazim (a.s.)), "I was with Abil Hassan Ar–Ridha' (a.s.) in Mina. Yahya ibn Khalid and a group of the *Barmakites* passed by. Then Imam Ar–Ridha' (a.s.) said, 'These poor fellows do not know what will happen to them this year.' The Imam (a.s.) then added, 'O! It is amazing that Harun and I are like these two (fingers)' while he was putting two of his fingers side by side." Mosafir added, "By God, I did not understand what this meant until he was buried at the side of Harun."

50–3 Abdul Wahid ibn Muhammad ibn Abdoos al–Neishaboori al–Attar narrated in Neishaboor in the year 352 A.H. (962 A.D.) that Ali ibn Muhammad ibn Qutayba quoted on the authority of Al–Fadhl ibn Shathan, on the authority of Safwan ibn Yahya, on the authority of Muhammad ibn Ya'fur al–Balkhi, on the authority of Musa ibn Mehran, "I heard Isa ibn Ja'far tell Harun (Ar–Rashid) when he was going from Raqqah to Mecca, 'Do not forget what you have sworn to about the household of Abi Talib.

50

بابُ دَلالَتُهُ عَلَيْهِ السَّلامُ فِي إِجابَة اللَّه عَزَّ وَجَلَّ دُعاءِه فِي آلِ بَرمَك

وَاَخبارِهِ بِما يَجْرِي عَلَيْهِم وَبِأَنَّهُ لا يُصَلّ إِلَيْهِ مِنَ الرَّشِيد مَكْرُوه

1 ـ حَدَّثَنا أَبي وَمُحَمَّد بْن الحَسَن بْن أَحْمَد بْن الوَلِيد ـ رحمهما اللَّه ـ قالا حَدَّثَنا سَعْد بْن عَبْد اللَّه عَنْ مُحَمَّد بْن عِيسَى بْن عُبَيْد قالَ حَدَّثَنا عَلِيّ بْن لحكم عَنْ مُحَمَّد بْن الفُضَيْل قالَ لَمَّا كَانَ فِي السَّنَة الَّتِي بَطَشَ هَارُونُ بِآل بَرْمَكَ بَدَأَ بِجَعْفَر بْن يَحْيَى وَحَبَسَ يَحْيَى بْنَ خَالِد وَنَزَلَ بِالْبَرَامِكَة مَا نَزَلَ كَانَ أَبُو الْحَسَن عَلَيْهِ السَّلامُ وَاقِفاً بِعَرَفَةَ يَدْعُو ثُمَّ طَأْطَأَ رَأْسَهُ فَسُئِلَ عَنْ ذَلِكَ فَقَالَ إِنّي كُنْتُ أَدْعُو اللَّهَ عَزَّ وَجَلَّ عَلَى الْبَرَامِكَة بِمَا فَعَلُوا بِأَبِيفَاسْتَجَابَ اللَّهُ لِيَ الْيَوْمَ فِيهِمْ فَلَمَّا انْصَرَفَ لَمْ يَلْبَثْ إِلا يَسِيراً حَتَّى بُطِشَ بِجَعْفَرٍ وَيَحْيَى وَتَغَيَّرَتْ أَحْوَالُهُمْ.

2 ـ حَدَّثَنا مُحَمَّدِ بْنِ مُوسَى المُتَوَكِّل قالَ حَدَّثَنا عَبْدِ اللَّه بْنِ جَعْفَر الحِمْيَرِيُّ عَنْ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ الحَسَن بْنِ عَلِى الوَشَّاء عَنْ مسافر قالَ كُنْتُ مَعَ الرِّضَا عَلَيْهِ السَّلامُ بِمِنًى فَمَرَّ يَحْيَى بْنُ خَالِدٍ مَعَ قَوْمٍ مِنْ آلِ بَرْمَكَ فَقَالَ مَسَاكِينُ هَؤُلاءِ لا يَدْرُونَ مَا يَحُلُّ بِهِمْ فِي هَذِهِ السَّنَةِ ثُمَّ قَالَ هَاهْ وَأَعْجَبُ مِنْ هَذَا هَارُونُ وَأَنَا كَهَاتَيْنِ وَضَمَّ بِإِصْبَعَيْهِ قَالَ مُسَافِرٌ فَوَاللَّهِ مَا عَرَفْتُ مَعْنَى حَدِيثِهِ حَتَّى دَفَنَّاهُ مَعَهُ.

3 ـ حَدَّثَنا عَبْد الواحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدُوسٍ النِيْسابُوري العَطَّار بِنِيْسابُورَ سِنَةَ اثنتينخَمْسِينَ وَثَلاثِمائَةٍ قالَ حَدَّثَنا عَلِيّ بْنِ مُحَمَّدِ بْنِ قُتَيْبَةَ عَنْ الفَضْلِ بْنِ شاذان عَنْ صَفْوان بن يَحْيَى عَنْ مُحَمَّدِ بْنِ يعفور البلخي عَنْ مُوسَى بْنِ مِهْرانِ قالَ سَمِعْتُ جَعْفَرِ بْنِ يَحْيَىُ سَمِعْتُ عِيسَى بْنَ جَعْفَرٍ يَقُولُ لِهَارُونَ حَيْثُ تَوَجَّهَ مِنَ الرَّقَّةِ إِلَى مَكَّةَ اذْكُرْ يَمِينَكَ

You have sworn to chop off the head of anyone who claims to be a Divine Leader after Musa ibn Ja'far. Now this is his son Ali (Ar-Ridha' (a.s.)) who is claiming to possess the Divine Leadership, and people are saying about him the same thing that they said about his father.' Harun looked at him angrily and said, 'So what? Do you think that I should kill them all2?' Musa ibn Mihran added, "Once I heard this I went and informed Ar-Ridha' (a.s.) about this. Ar-Ridha' (a.s.) said, 'What do I have to do with them? By God, they do not have the power to do anything to me.'"

50-4 Ahmad ibn Ziyad al-Hamadani - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Muhammad ibn Isa ibn Obayd, on the authority of Safwan ibn Yahya, "When Abul Hassan Musa ibn Ja'far (a.s.) passed away and Ar-Ridha' (a.s.) started to talk (about Divine Leadership), then we feared for his life and I told him, 'You are expressing a great issue. We are afraid of this oppressor (Harun).' Ar-Ridha' (a.s.) said, 'He can struggle to do whatever he likes, but he cannot affect me at all.'" Safwan added, "A trustworthy person informed me that Yahya ibn Khalid (*Al-Barmaki*) told the oppressor (Harun), 'This is his son Ali (Ar-Ridha' (a.s.)) who has taken his position and is declaring that he himself is the (Divine) Leader.' Harun replied, 'What was the use of what we did to his father? Do you think that we should kill them all?'"

The author added, "Indeed all the *Barmakites* were all enemies of the Members of the Household of God's Prophet (S) and displayed their animosity."

1. The Barmakites were a family of Iranian origin who started with Barmak who was in charge of an Idol-House called Nobahar in the city of Balkh. Barmak's son was called Khalid. He started to work in the court of Abdul Malik ibn Marvan, and was able to attain a high position there. He accepted Islam during the era of Hisham ibn Abdul Malik. Later he became one of the heads of the army of Abu Muslim Khorasani. After the downfall of the Umayads, he went to Abul Abbas Saf'fah and became a minister. His son Yahya who was very intelligent was Harun Ar-Rashid's teacher. It has been said that the majesty of the Abbasids was due to the wisdom of Yahya and his son Ja'far who was a minister in the court of Harun Ar-Rashid.

2. The members of the Household of God's Prophet (S)

Chapter 51: On the Proof of His Rightfulness Due to Ar-Ridha"s (a.s.) Prediction that He Will be Buried Next to Harun

51-1 Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Musa ibn Mihran, "I saw that Ali ibn Musa Ar-Ridha' (a.s.) in Medina's mosque while Harun was delivering a sermon. Ar-Ridha' (a.s.) said, 'You will see that both him and I will be buried in one place.'"

الَّتِي حَلَفْتَ بِهَا فِي آلِ أَبِي طَالِبٍ فَإِنَّكَ حَلَفْتَ إِنِ ادَّعَى أَحَدٌ بَعْدَ مُوسَى الإِمَامَةَ ضَرَبْتَ عُنُقَهُ صَبْراً وَهَذَا عَلِيٌّ ابْنُهُ يَدَّعِي هَذَا الأَمْرَ وَيُقَالُ فِيهِ مَا يُقَالُ فِي أَبِيهِ فَنَظَرَ إِلَيْهِ مُغْضَباً فَقَالَ وَمَا تَرَى تُرِيدُ أَنْ أَقْتُلَهُمْ كُلَّهُمْ قَالَ مُوسَى فَلَمَّا سَمِعْتُ ذَلِكَ صِرْتُ إِلَيْهِ فَأَخْبَرْتُهُ فَقَالَمَا لِي وَلَهُمْ وَاللَّهِ لا يَقْدِرُونَ إِلَيَّ عَلَى شَيْءٍ.

4 ـ حَدَّثَنا أَحْمَدَ بْنِ زِيادِ بْنِ جَعْفَر الهَمْدانِيَّ رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا عَلِيّ بْنِ إبراهِيمِ بْنِ هاشِم عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْد عَنْ صَفْوان بْنِ يَحْيَى قالَ لَمَّا مَضَى أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ السَّلامُ وَتَكَلَّمَ الرِّضَا عَلَيْهِ السَّلامُ خِفْنَا عَلَيْهِ مِنْ ذَلِكَ فَقُلْتُ لَهُ إِنَّكَ قَدْ أَظْهَرْتَ أَمْراً عَظِيماً وَإِنَّمَا نَخَافُ عَلَيْكَ هَذَا الطَّاغِيَ فَقَالَ لِيَجْهَدْ جَهْدَهُ فَلا سَبِيلَ لَهُ عَلَيَّ قَالَ صَفْوَانُ فَأَخْبَرَنَا الثِّقَةُ أَنَّ يَحْيَى بْنَ خَالِدٍ قَالَ لِلطَّاغِي هَذَا عَلِيٌّ ابْنُهُ قَدْ قَعَدَ وَادَّعَى الأَمْرَ لِنَفْسِهِ فَقَالَ مَا يَكْفِينَا مَا صَنَعْنَا بِأَبِيهِ تُرِيدُ أَنْ نَقْتُلَنَّهُمْ جَمِيعاً وَلَقَدْ كَانَتِ الْبَرَامِكَةُ مُبْغِضِينَ لاهْلِ بَيْتِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مُظْهِرِينَ الْعَدَاوَةَ لَهُمْ.

51

بابُ دَلالَته عَلَيْهِ السَّلامُ فِي أَخْبارِه بِأَنَّهُ يدفُنُ مَعَ هارُون فِي بَيْتِ واحِدٍ

1 ـ حَدَّثَنا أَحْمَدَ بْنِ زِيادِ بْنِ جَعْفَر الهَمْدانِيَّ قالَ حَدَّثَنا عَلِيّ بْنِ إبراهِيمِ بْنِ هاشِم عَنْ أَبِيهِ عَنْ مُوسَى بْنِ مِهْرانِ قالَ رَأَيْتُ عَلِيَّ بْنَ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ فِي مَسْجِدِ الْمَدِينَةِ وَهَارُونَ وَهُوَ يَخْطُبُ فَقَالَ أَتَرَوْنَنِي وَإِيَّاهُ نُدْفَنُ فِي بَيْتٍ وَاحِدٍ.

أَخْبَرَنِي مَنْ سَمِعَ الرِّضَا عَلَيْهِ السَّلامُ وَهُوَ يَنْظُرُ إِلَى هَارُونَ بِمِنًى أَوْ بِعَرَفَاتٍ فَقَالَ أَنَا وَهَارُونُ هَكَذَا وَضَمَّ بَيْنَ إِصْبَعَيْهِ فَكُنَّا لا نَدْرِي مَا يَعْنِي بِذَلِكَ حَتَّى كَانَ مِنْ أَمْرِهِ بِطُوسَ مَا كَانَ فَأَمَرَ الْمَأْمُونُ بِدَفْنِ الرِّضَا عَلَيْهِ السَّلامُ إِلَى جَنْبِ قَبْرِ هَارُونَ.

51–2 Muhammad ibn Ali Majilawayh – may God be pleased with him – narrated that his uncle Muhammad ibn Abil Qasim quoted on the authority of Muhammad ibn Ali al–Qurashi, on the authority of Muhammad ibn al–Fodhayl, “I heard someone narrate that he had heard Ar–Ridha’ (a.s.) say the following while he was looking at Harun in Mina or Arafat, ‘He and I will be buried this way’ while he held two of his fingers side by side. We could not understand what Ar–Ridha’ (a.s.) meant until his life ended in Toos as it did[1]. Then Al–Ma’mun ordered to bury Ar–Ridha’ (a.s.) next to Harun Ar–Rashid.

1. Al–Ma’mun murdered Ar–Ridha’ (a.s.)

Chapter 52: On Traditions Related to Ar–Ridha”s (a.s.) Being Martyred With Poison and Being Buried Next to Harun Al–Rashid

52–1 Muhammad ibn Ali Majilawayh – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Abdis–Salam ibn Saleh al–Harawi that he had heard Ar–Ridha’ (a.s.) say, “I shall be murdered by poison as a victim of injustice, and I will be buried next to Harun. God will establish my grave as the place for visiting by my followers and those who love me. Whoever visits me in my loneliness, then visiting him on the Resurrection Day will become incumbent upon me. By Him who honored Muhammad (a.s.) with the Prophetic mission and chose him over all his creatures, whichever one of you who says two units of prayers next to my tomb will deserve to be forgiven by God the Honored the Exalted on the Day (of Judgment) you meet Him. And by Him who honored us with the Divine Leadership mission after Muhammad (a.s.) and made us (the twelve Imams) especial by granting us the Testamentary Trustee mission, whoever visits my shrine will be of the noblest ones who reach God on the Resurrection Day. God the Highest keeps away the Fire from the corpse of any believer who visits me, hits himself on the face and sheds a tear.”

2 ـ حَدَّثَنا مُحَمَّدِ بْنِ عَلِى ماجِيلوَيْه رَضِىَ اللهُ عَنْهُ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبي القاسِم قالَ حَدَّثَني مُحَمَّدِ بْنِ عَلِى القُرَشِي عَنْ مُحَمَّدِ بْنِ الفُضَيْلِ قالَ.

52

بابُ إخباره عَلَيْهِ السَّلامُ بِأَنَّهُ سيقتل مَسْمُوماً وَيقبر إِلى جَنْبِ هارُون الرَّشِيد

1 ـ حَدَّثَنا مُحَمَّدِ بْنِ عَلِى ماجيلوَيْه رَضِىَ اللهُ عَنْهُ قالَ حَدَّثَنا عَلِيّ بْنِ إبراهِيمِ بْنِ هاشِمِ عَنْ أَبيهِ عَنْ عَبْد السَّلامُ بْنِ صالِحِ الهَرَوِيّ قالَ سَمِعْتُ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ إِنّي سَأُقْتَلُ بِالسَّمِّ مَسْمُوماً وَمَظْلُوماً وَأُقْبَرُ إِلَى جَنْبِ هَارُونَ وَيَجْعَلُ اللَّهُ عَزَّ وَجَلَّ تُرْبَتِي مُخْتَلَفَ شِيعَتِي وَأَهْلِ بَيْتِي فَمَنْ زَارَنِي فِي غُرْبَتِي وَجَبَتْ لَهُ زِيَارَتِي يَوْمَ الْقِيَامَةِ وَالَّذِي أَكْرَمَ مُحَمَّداً صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِالنُّبُوَّةِ وَاصْطَفَاهُ عَلَى جَمِيعِ الْخَلِيقَةِ لا يُصَلِّي أَحَدٌ مِنْكُمْ عِنْدَ قَبْرِي رَكْعَتَيْنِ إِلا اسْتَحَقَّ الْمَغْفِرَةَ مِنَ اللَّهِ عَزَّ وَجَلَّ يَوْمَ يَلْقَاهُ وَالَّذِي أَكْرَمَنَا بَعْدَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِالإِمَامَةِ وَخَصَّنَا بِالْوَصِيَّةِ إِنَّ زُوَّارَ قَبْرِي لاكْرَمُ الْوُفُودِ عَلَى اللَّهِ يَوْمَ الْقِيَامَةِ وَمَا مِنْ مُؤْمِنٍ يَزُورُنِي فَتُصِيبُ وَجْهَهُ قَطْرَةٌ مِنَ السَّمَاءِ إِلاّ حَرَّمَ اللَّه تَعالى جَسَدَهُ عَلَى النَّارِ.

Chapter 53: On Ar-Ridha"s Insight and His Recognition of the Faithful Believers and the Hypocrites

53-1 (The author of the book narrated) my father - may God be pleased with him - narrated that Sa'd ibn Abdullah quoted on the authority of Abdullah ibn Aamir ibn Sa'd, on the authority of Abdul Rahman ibn Abi Najran, "Abul Hassan Ar-Ridha' (a.s.) wrote a letter to some of his companions which he read to me. It said, 'We know (all about) men when we see them. We recognize their true faithfulness or hypocrisy.'"

53

بابُ صِحَّةِ فَراسَةِ الرِّضا عَلَيْهِ السَّلامُ وَمَعْرِفَتِهِ بِأَهلِ الإِيمان وَأَهْل النِّفاقُ

1 ـ حَدَّثَنا أَبي رَضِىَ اللهُ عَنْهُ قالَ حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه قالَ حَدَّثَنا عَبْدِ اللَّه بْنِ عامِرِ بْنِ سَعْد عَنْ عَبْد الرَّحْمن بْنِ أَبي نَجْرانَ قالَ كَتَبَ أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ وَأَقْرَأَنِيهِ رِسَالَةً إِلَى بَعْضِ أَصْحَابِهِ إِنَّا لَنَعْرِفُ الرَّجُلَ إِذَا رَأَيْنَاهُ بِحَقِيقَةِ الإِيمَانِ وَبِحَقِيقَةِ النِّفَاقِ.

Chapter 54: On Ar-Ridha"s Knowledge of All the

Languages

54-1 (The author of the book narrated) my father - may God be pleased with him - narrated that Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Jazak, on the authority of Yasir - the servant, "There were servants in Abal Hassan Ar-Ridha"s (a.s.) home who were Slavic and Roman. Abul Hassan's (a.s.) room was near theirs. One night Imam Ar-Ridha' (a.s.) heard them say in the Slavic and Roman languages, 'We used to donate blood once a year when we were in our own towns. However, we have never donated any blood for the many years that we have been here.' Then when the morning came, Abal Hassan Ar-Ridha' (a.s.) called in some doctors and told them to take blood from each of those servants. He precisely instructed the doctors as to which of the veins to use for each of the servants. Then he (a.s.) told me, 'O Yasir! You should not donate blood.' However, I did not pay any attention to the Imam (a.s.) and donated blood. However, my hand swelled up and turned purple. Ar-Ridha' (a.s.) asked me, 'What has happened to you?' I answered, 'I donated blood." The Imam (a.s.) asked, 'Did I not admonish you against donating blood? Please bring your hand forward.' I put my hand forward. Then the Imam (a.s.) rubbed his hands on my hand and spit on it. Then the Imam (a.s.) ordered me not to eat dinner for a while. I tried not to eat dinner at night as much as I could. Whenever I failed to do so and ate something for dinner, that pain returned."

54

بابُ مَعْرِفَتِهِ عَلَيْهِ السَّلامُ بِجَمِيعِ اللُّغات

1 - حَدَّثَنَا أَبِي رَضِيَ اللهُ عَنْهُ قَالَ حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللهِ عَنْ مُحَمَّدِ بْنِ جَزَكَ عَنْ يَاسِرٍ الخَادِمِ قَالَ كَانَ غِلْمَانٌ لأَبِي الْحَسَنِ عَلَيْهِ السَّلاَمُ فِي الْبَيْتِ صَقَالِبَةً وَرُومِيَّةً وَكَانَ أَبُو الْحَسَنِ عَلَيْهِ السَّلاَمُ قَرِيباً مِنْهُمْ فَسَمِعَهُمْ بِاللَّيْلِ يَتَرَاطَنُونَ بِالصَّقْلَبِيَّةِ وَالرُّومِيَّةِ وَيَقُولُونَ إِنّا كُنَّا نَفْتَصِدُ فِي كُلِّ سَنَةٍ فِي بِلادِنَا ثُمَّ لَيْسَ نَفْتَصِدُ هَاهُنَا فَلَمَّا كَانَ مِنَ الْغَدِ وَجَّهَ أَبُو الْحَسَنِ إِلى بَعْضِ الأَطِبَّاءِ فَقَالَ لَهُ افْصُدْ فُلاناً عِرْقَ كَذا وَافْصُدْ فُلاناً عِرْقَ كَذَا وَافْصُدْ فُلاناً عِرْقَ كَذا وَافْصُدْ هَذا عِرْقَ كَذَا. ثُمَّ قَالَ: يَا يَاسِرُ لا تَفْتَصِدُ أَنْتَ؟ قَالَ فَافْتَصَدْتُ فَوَرُمَتْ يَدِي وَاحْمَرَّتْ. فَقَالَ لِي يَا يَاسِرُ مَالَكَ؟ فَأَخْبَرْتُهُ. فَقَالَ: أَلَمْ أَنْهَكَ عَنْ ذَلِكَ؟ هَلُمَّ يَدَكَ. فَمَسَحَ يَدَهُ عَلَيْهَا وَتَفَلَ فِيهَا ثُمَّ أَوْصَانِي أَنْ لا أَتَعَشَّى. فَمَكَثْتُ بَعْدَ ذَلِكَ مَا شَاءَ اللهُ لا أَتَعَشَّى ثُمَّ أُغَافِلُ فَأَتَعَشَّى فَيَضْرِبُ عَلَيَّ.

54-2 (The author of the book narrated) my father - may God be pleased with him - narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Abi Abdullah al-Barqi, on the authority of Abu Hashem Dawood ibn Al-Qasim al-Ja'fari, "I used to eat lunch with Abal Hassan Ar-Ridha' (a.s.). Sometimes he (a.s.) spoke to some of his servants in Slavic and Persian (Farsi) languages. Sometimes I sent my servant who spoke Persian to the Imam (a.s.) and Ar-Ridha' (a.s.) knew Persian. Sometimes it became difficult for the servants to understand Persian. Then the Imam (a.s.) used to explain things for

them himself.

54–3 Ahmad ibn Ziyad al–Hamadani – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Aba Salt al–Harawi, “Ar–Ridha’ (a.s.) spoke with people in their own languages. By God, he was the most eloquent and the most knowledgeable person in any language. One day I told him, ‘O son of the Prophet of God! I am amazed at your mastery over all these various languages.’ Ar–Ridha’ (a.s.) said, ‘O Aba Salt! I am the Proof of God for His creatures. God would not designate a Proof for Himself to any nation who does not know their language. Have you not heard that Ali – the Commander of the Faithful (a.s.) said?, ‘We have been granted elaborate speech.’ Then how can this be without mastery of all the languages?’”

Chapter 55: On the Proof of Ar–Ridha”s Rightfulness Due to His Replying to Al–Hassan ibn Ali al–Vosha’s Questions Before he could ask them

55–1 (The author of the book narrated) my father – may God be pleased with him – narrated that Sa’d ibn Abdullah quoted on the authority of Abul Khayr Salih ibn Abi Hammad, on the authority of Al–Hassan ibn Ali al–Washsha’, “I had written down many questions and I used to have them with me all the time. Before becoming certain about the Divine Leadership of Abil Hassan Ar–Ridha’ (a.s.), I had compiled those questions in the form of a book that contained narrations from his forefathers, etc. I wanted to test him concerning his Divine Leadership. I picked up that book, hid it in my sleeves, and went to his house. I wanted to hand him the book when I was alone with him and ask him what he (a.s.) thought

2 ـ حَدَّثَنا أَبي رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه قالَ حَدَّثَنا أَحْمَدِ بْنِ أَبي عَبْدِ اللَّه البَرْقِيحَدَّثَنا أَبُو هاشِم داوُدِ بْنِ القاسِمِ الجَعْفَرِيّ قالَ كُنْتُ أَتَغَدَّى مَعَ أَبِي الْحَسَنِ عَلَيْهِ السَّلامُ فَيَدْعُو بَعْضَ غِلْمَانِهِ بِالصَّقْلَبِيَّةِ وَالْفَارِسِيَّةِ وَرُبَّمَا بَعَثْتُ غُلامِي هَذَا بِشَيْءٍ مِنَ الْفَارِسِيَّةِ فَيُعَلِّمُهُ وَرُبَّمَا كَانَ يَنْغَلِقُ الْكَلامُ عَلَى غُلامِهِ بِالْفَارِسِيَّةِ فَيَفْتَحُ هُوَ عَلَى غُلامِهِ.

3 ـ حَدَّثَنا أَحْمَدِ بْنِ زِيادِ بْنِ جَعْفَرِ الهَمْدانِيَّ رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا عَلِيّ بْنِ إبراهِيمِ بْنِ هاشِمِ عَنْ أَبي الصَّلْتِ الهَرَوِيّ قالَ كَانَ الرِّضَا عَلَيْهِ السَّلامُ يُكَلِّمُ النَّاسَ بِلُغَاتِهِمْ وَكَانَ وَاللَّهِ أَفْصَحَ النَّاسِ وَأَعْلَمَهُمْ بِكُلّ لِسَانٍ وَلُغَةٍ فَقُلْتُ لَهُ يَوْماً يَا ابْنَ رَسُولِ اللَّهِ إِنِّي لاعْجَبُ مِنْ مَعْرِفَتِكَ بِهَذِهِ اللُّغَاتِ عَلَى اخْتِلافِهَا فَقَالَ يَا أَبَا الصَّلْتِ أَنَا حُجَّةُ اللَّهِ عَلَى خَلْقِهِ

وَمَا كَانَ اللَّهُ لِيَتَّخِذَ حُجَّةً عَلَى قَوْمٍ وَهُوَ لا يَعْرِفُ لُغَاتِهِمْ أَوَمَا بَلَغَكَ قَوْلُ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ أُوتِينَا فَصْلَ الْخِطَابِ فَهَلْ فَصْلُ الْخِطَابِ إِلا مَعْرِفَةُ اللُّغَاتِ.

55

بابُ دَلالَتُهُ عَلَيْهِ السَّلامُ فِي إِجابَتِهِ الحَسَن بْنِ عَلِى الوَشَّاء

عَنِ المَسائِلِ الَّتِي أَرادَ أَن يَسْأَلُهُ عَنْها قَبل السُّؤالِ

1 ـ حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه قالَ حَدَّثَنا أَبُو الخَيْر صالِح بْنِ أَبِي حَمَّادٍ عَنْ الحَسَن بْنِ عَلِى الوَشَّاء قالَ كُنْتُ كَتَبْتُ مَعِي مَسَائِلَ كَثِيرَةً قَبْلَ أَنْ أَقْطَعَ عَلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلامُ وَجَمَعْتُهَا فِي كِتَابٍ مِمَّا رُوِيَ عَنْ آبَائِهِ عَلَيْهِ السَّلامُ وَغَيْرِ ذَلِكَ وَأَحْبَبْتُ أَنْ أَتَثَبَّتَ فِي أَمْرِهِ وَأَخْتَبِرَهُ فَحَمَلْتُ الْكِتَابَ فِي كُمِّي وَصِرْتُ إِلَى مَنْزِلِهِ وَأَرَدْتُ أَنْ آخُذَ مِنْهُ خَلْوَةً فَأُنَاوِلَهُ الْكِتَابَ فَجَلَسْتُ نَاحِيَةً وَأَنَا مُتَفَكِّرٌ فِي طَلَبِ الإِذْنِ

about it in order to find out about the degree of his scientific mastery. Therefore I sat in a corner of the house thinking about seeking permission. There were some people sitting near the door of Ar-Ridha''s (a.s.) room talking with each other. Then as I was thinking about asking for permission to see him (a.s.), one of the servants came out with a book in his hand and loudly announced, 'Who is Al-Hassan ibn Ali al-Washsha' - the son of the daughter of Elias from Baghdad?' I stood up and said, 'That's me. What do you want?' The servant said, 'I have been told to hand you this book. Take it.' I took the book, went out and sat in a corner to read it. I swear by God that he had posed all the questions which I had recorded in my book to ask him, and had answered all of them. Then I became certain that he was the Divine Leader and stopped being one of the *Waqafites*."

55-2 (The author of the book narrated) my father - may God be pleased with him - narrated that Sa'd ibn Abdullah quoted on the authority of Abul Khayr Salih ibn Abi Hammad, on the authority of Al-Hassan ibn Ali al-Washsha', "Abal Hassan Ar-Ridha' (a.s.) sent his servant to me with a note on which it was written, 'Please send me a robe of such and such a color and made in such and such a place.' I wrote him back a letter and told the messenger, 'Tell him that I do not have such a robe. I do not know about any such robe and do not have one.' Then the messenger left, returned again and said, 'Ar-Ridha' (a.s.) says that you have one. Please search some more. You will find it.' I replied, 'I have searched for it. I do not have such a robe.' The messenger left, came back again and said, 'Search some more. You will find it.' Someone had left such a robe with me for sale, but I had totally forgotten about it. I searched some more and found it in a closed bag under all the other clothes. Then I sent it for Ar-Ridha' (a.s.)."

55-3 Ahmad ibn Ziyad al-Hamadani - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Safwan ibn Yahya, "I was with Ar-

Ridha' (a.s.) when Al-Husayn ibn Khalid al-Sayrafi entered and said, 'May I be your ransom! I intend to go to *A'wadh*.' The Imam (a.s.) told him, 'Stay wherever you have found health and security.' He did not pay any attention to this recommendation and traveled towards there. Some highway robbers attacked him along the way and stole whatever he had."

عَلَيْهِ وَبِالْبَابِ جَمَاعَةٌ جُلُوسٌ يَتَحَدَّثُونَ فَبَيْنَا أَنَا كَذَلِكَ فِي الْفِكْرَةِ وَالاحْتِيَالِ فِي الدُّخُولِ عَلَيْهِ إِذَا أَنَا بِغُلامٍ قَدْ خَرَجَ مِنَ الدَّارِ فِي يَدِهِ كِتَابٌ فَنَادَى أَيُّكُمُ الْحَسَنُ بْنُ عَلِيٍّ الْوَشَّاءُ ابْنُ ابْنَةِ إِلْيَاسَ الْبَغْدَادِيِّ فَقُمْتُ إِلَيْهِ وَقُلْتَ أَنَا الْحَسَنُ بْنُ عَلِيٍّ الْوَشَّاءُ فَمَا حَاجَتُكَ قَالَ هَذَا الْكِتَابُ أُمِرْتُ بِدَفْعِهِ إِلَيْكَ فَهَاكَ خُذْهُ فَأَخَذْتُهُ وَتَنَحَّيْتُ نَاحِيَةً فَقَرَأْتُهُ فَإِذَا وَاللَّهِ فِيهِ جَوَابُ مَسْأَلَةٍ مَسْأَلَةٍ فَعِنْدَ ذَلِكَ قَطَعْتُ عَلَيْهِ وَتَرَكْتُ الْوَقْفَ.

2 ـ حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه قالَ حَدَّثَنا أَبُو الخَيْر صالِح بْنِ أَبِي حَمَّادٍ عَنْ الحَسَن بْنِ عَلِى الوَشَّاء بَعَثَ إِلَيَّ أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ غُلامَهُ وَمَعَهُ رُقْعَةٌ فِيهَا ابْعَثْ إِلَيَّ بِثَوْبٍ مِنْ ثِيَابِ مَوْضِعِ كَذَا وَكَذَا مِنْ ضَرْبِ كَذَا.

فَكَتَبْتُ إِلَيْهِ وَقُلْتُ لِلرَّسُولِ لَيْسَ عِنْدِي ثَوْبٌ بِهَذِهِ الصِّفَةِ وَمَا أَعْرِفُ هَذَا الضَّرْبَ مِنَ الثِّيَابِ فَأَعَادَ الرَّسُولَ إِلَيَّ بَلْ فَاطْلُبْهُ فَأَعَدْتُ إِلَيْهِ الرَّسُولَ وَقُلْتُ لَيْسَ عِنْدِي مِنْ هَذَا الضَّرْبِ شَيْءٌ فَأَعَادَ إِلَيَّ الرَّسُولَ اطْلُبْ فَإِنَّ عِنْدَكَ مِنْهُ. قَالَ الْحَسَنُ بْنُ عَلِيٍّ الْوَشَّاءُ وَقَدْ كَانَ أَبْضَعَ مَعِي رَجُلٌ ثَوْباً مِنْهَا وَأَمَرَنِي بِبَيْعِهِ وَكُنْتُ قَدْ نَسِيتُهُ فَطَلَبْتُ كُلَّ شَيْءٍ كَانَ مَعِي فَوَجَدْتُهُ فِي سَفَطٍ تَحْتَ الثِّيَابِ كُلِّهَا فَحَمَلْتُهُ إِلَيْهِ.

3 ـ حَدَّثَنا أَحْمَد بْنِ زِيادِ بْنِ جَعْفَر الهَمْدانِيَّ رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا عَلِيّ بْنِ إِبراهِيم بْنِ هاشِمعَنْ صَفْوانَ بْنِ يَحْيَى قالَ كُنْتُ عِنْدَ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ فَدَخَلَ عَلَيْهِ الْحُسَيْنُ بْنُ خَالِدٍ الصَّيْرَفِيُّ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أُرِيدُ الْخُرُوجَ إِلَى الأَعْوَضِ فَقَالَ حَيْثُما ظَفِرْتَ بِالْعَافِيَةِ فَالْزَمْهُ فَلَمْ يُقْنِعْهُ ذَلِكَ فَخَرَجَ يُرِيدُ الأَعْوَضَ فَقُطِعَ عَلَيْهِ الطَّرِيقُ وَأُخِذَ كُلُّ شَيْءٍ كَانَ مَعَهُ مِنَ الْمَالِ.

Chapter 56: On Ar-Ridha"s Answer to Abi Qorrah – a friend of the Catholic Archbishop

56-1 Ahmad ibn Ziyad al-Hamadani, Al-Husayn ibn Ibrahim ibn Ahmad ibn Hashem al-Mokattib and Ali ibn Abdullah al-Warraq – may God be pleased with them – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Safwan ibn Yahya – Al-Saberi's friend, "Abu Qorrah – a friend of al-Jaseliq – asked me to take him to the meeting held by Ar-Ridha' (a.s.). I

requested permission to do so. Then the Imam (a.s.) (granted permission and) said, ‘Bring him in.’ Then when Abu Qor’rah entered, he kissed the rug beneath the Imam’s (a.s.) feet and said, ‘This is how our religion has instructed us to treat the noble ones of our era. May God keep you healthy. What is your opinion about one group who has a claim and another group that are known to be just and acknowledge their claim?’ The Imam (a.s.) said, ‘Their claim is right.’ Then Abu Qorrah asked, ‘What about another group who have a claim, but they cannot find any witnesses to prove their claim other than themselves?’

The Imam (a.s.) replied, ‘Their claim is rejected.’ Abu Qorrah man said, ‘Now we claim that Jesus is the Spirit of God and His Word which He induced into (the Blessed Lady) Mary (a.s.). The Muslims agree with us regarding this claim. However, the Muslims claim that Muhammad is a Prophet of God, but we do not acknowledge their claim. Therefore what both groups agree upon is better than what they disagree upon.’ Then Ar-Ridha’ (a.s.) asked him, ‘What is your name?’ He said, ‘John.’ The Imam (a.s.) replied, ‘O John! We believe in Jesus (a.s.) – the son of (the Blessed Lady) Mary (a.s.) and the Spirit of God – and His Word who believed in Muhammad (a.s.). Jesus (a.s.) gave the glad tidings of Muhammad’s (a.s.) coming, and Jesus (a.s.) himself confessed that he was a servant who has a Lord. Then if the Jesus in whom you believe is not so, and he does not believe in Muhammad (a.s.) and does not believe in being a servant of God and does not accept God the Honorable the Exalted to be his Lord, then we reject such a Jesus. Then how could we reject him and you claim that we agree with each other?’ Then (John) Abu Qorrah stood up and told me (i.e. Safwan ibn Yahya), ‘Stand up. This meeting was not beneficial for us.’”

56

بابُ جَواب الرِّضا عَلَيْهِ السَّلامُ عَنْ سُؤالِ أَبي قرّةً صاحِبَ الجاثليقِ

1 ـ حَدَّثَنا أَحْمَد بْن زِياد بْن جَعْفَر الهَمْدانِيَّ وَالحُسَيْن بْن إِبْراهيم بْن أَحْمَد بْن هاشِم المكتب وَعَلِيّ بْن عَبْد اللَّه الوَرَّاقُ رَضِيَ اللَّهُ عَنْهُمْ قالُوا حَدَّثَنا عَلِيّ بْن إِبراهِيم بْن هاشِمعَنْ صَفْوانَ بْن يَحْيَى صاحِبَ السابري قالَ سَأَلَني أَبُو قُرَّةَ صَاحِبُ الْجَاثَلِيقِ أَنْ أُوصِلَهُ إِلَى الرِّضَا عَلَيْهِ السَّلامُ فَاسْتَأْذَنْتُهُ فِي ذَلِكَ فَقَالَ أَدْخِلْهُ عَلَيَّ فَلَمَّا دَخَلَ عَلَيْهِ قَبَّلَ بِسَاطَهُ وَقَالَ هَكَذَا عَلَيْنَا فِي دِينِنَا أَنْ نَفْعَلَ بِأَشْرَافِ أَهْلِ زَمَانِنَا ثُمَّ قَالَ لَهُ أَصْلَحَكَ اللَّهُ مَا تَقُولُ فِي فِرْقَةٍ ادَّعَتْ دَعْوَى فَشَهِدَتْ لَهُمْ فِرْقَةٌ أُخْرَى مُعَدِّلُونَ قَالَ الدَّعْوَى لَهُمْ قَالَ فَادَّعَتْ فِرْقَةٌ أُخْرَى دَعْوَى فَلَمْ يَجِدُوا شُهُوداً مِنْ غَيْرِهِمْ قَالَ لا شَيْءَ لَهُمْ قَالَ فَإِنَّا نَحْنُ ادَّعَيْنَا أَنَّ عِيسَى رُوحُ اللَّهِ.

وَكَلِمَتُهُ فَوَافَقَنَا عَلَى ذَلِكَ الْمُسْلِمُونَ وَادَّعَى الْمُسْلِمُونَ أَنَّ مُحَمَّداً نَبِيٌّ فَلَمْ نُتَابِعْهُمْ عَلَيْهِ وَمَا أَجْمَعْنَا عَلَيْهِ خَيْرٌ مِمَّا افْتَرَقْنَا فِيهِ فَقَالَ لَهُ الرِّضَا عَلَيْهِ السَّلامُ مَا اسْمُكَ قَالَ يُوحَنَّا قَالَ يَا يُوحَنَّا إِنَّا آمَنَّا بِعِيسَى رُوحِ اللَّهِ وَكَلِمَتِهِ الَّذِي كَانَ يُؤْمِنُ بِمُحَمَّدٍ وَيُبَشِّرُ بِهِ وَيُقِرُّ عَلَى نَفْسِهِ أَنَّهُ عَبْدٌ مَرْبُوبٌ فَإِنْ كَانَ عِيسَى الَّذِي هُوَ عِنْدَكَ رُوحُ اللَّهِ وَكَلِمَتُهُ لَيْسَ هُوَ الَّذِي آمَنَ بِمُحَمَّدٍ وَبَشَّرَ بِهِ وَلا هُوَ الَّذِي أَقَرَّ لِلَّهِ بِالْعُبُودِيَّةِ وَالرُّبُوبِيَّةِ فَنَحْنُ مِنْهُ بِرَاءٌ فَأَيْنَ اجْتَمَعْنَا فَقَامَ فَقَالَ لِصَفْوَانَ بْنِ يَحْيَى قُمْ فَمَا كَانَ أَغْنَانَا عَنْ هَذَا الْمَجْلِسِ.

Chapter 57: On What Ar-Ridha' (a.s.) said on the Subject of Divine Leadership to Yahya ibn ad-Dhahhak al-Samarqandi in the Presence of Al-Ma'mun

57-1 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli said that there have been various forms of narration transmitted from Ar-Ridha' (a.s.) in various wordings for which I have not found any authentic document. I have seen the various forms. I will include the meaning of this narration here, even though it has been narrated in different words.

"Al-Ma'mun wished in his heart that Ar-Ridha' (a.s.) would fail in the arguments and be overcome by the opposing sides. However, Al-Ma'mun acted differently on the surface. Then Al-Ma'mun gathered together the jurisprudents and the masters of eloquent speech, and privately told them to argue with the Imam (a.s.) on the subject of Divine Leadership. Then Ar-Ridha' (a.s.) told them, 'Please choose one person from among yourselves to argue with me on your behalf. Then whatever becomes imperative for him is going to be imperative for all of you.' Then they chose a man known as Yahya ibn adh-Dhahhak al-Samarqandi for whom there was no man in Khorasan (in Persia) to challenge. Then Ar-Ridha' (a.s.) told him, 'O Yahya! Ask me about anything you wish.' Yahya said, 'I will ask about Divine Leadership. How do you claim one to be a Divine Leader who did not lead the people (perhaps he was referring to Imam Ali (a.s.)), and abandon one who has led the people and the people are content with his Divine Leadership?' Ar-Ridha' (a.s.) told him, 'O Yahya! Tell me, which of the following two people are right: One who acknowledges a person who denounces himself, and one who acknowledges a person who considers himself to be honest! Which of the two are right, and which one is wrong?' Then Yahya remained silent. Al-Ma'mun told him, 'Answer him.' Yahya said, 'O the Commander of the Faithful (i.e. Al-Ma'mun)! Please excuse me from answering.' Al-Ma'mun said, 'O Abal Hassan (Ar-Ridha' (a.s.))! We understand your intentions behind asking this question.' Then the Imam (a.s.) said, 'Now Yahya must inform us about which of his leaders have denounced themselves and which ones have acknowledged themselves. If he thinks that they have denounced themselves, then they do not deserve to be Divine Leaders. And if he

بابُ ذِكرَ ما كَلَّمَ بِهِ الرِّضا عَلَيْهِ السَّلامُ يَحْيَى بْنِ الضَّحّاكِ السَمَرْقَنْدِيُ

فِي الإِمامَة عِنْدَ الْمَأْمُونِ

1 ـ حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْن بْن أحْمَد الْبَيْهَقِيُّ قالَ حَدَّثَني مُحَمَّد بْن يَحْيَى الصُّوليُّ قالَ يُحْكَى لِلرِّضَا عَلَيْهِ السَّلامُ خَبَرٌ مُخْتَلِفُ الأَلْفَاظِ لَمْ تَقَعْ لِي رِوَايَتُهُ بِإِسْنَادٍ أَعْمَلُ عَلَيْهِ وَقَدِ اخْتُلِفَ أَلْفَاظُ مَنْ رَوَاهُ إِلا أَنّي سَآتي بِهِ وَبِمَعَانِيهِ وَإِنِ اخْتَلَفَتْ أَلْفَاظُهُ كَانَ الْمَأْمُونُ فِي بَاطِنِهِ يُحِبُّ سَقَطَاتِ الرِّضَا عَلَيْهِ السَّلامُ وَأَنْ يَعْلُوَهُ الْمُحْتَجُّ وَإِنْ أَظْهَرَ غَيْرَ ذَلِكَ فَاجْتَمَعَ عِنْدَهُ الْفُقَهَاءُ وَالْمُتَكَلِّمُونَ فَدَسَّ إِلَيْهِمْ أَنْ نَاظِرُوهُ فِي الإِمَامَةِ فَقَالَ لَهُمُ الرِّضَا عَلَيْهِ السَّلامُ اقْتَصِرُوا عَلَى وَاحِدٍ مِنْكُمْ يَلْزَمُكُمْ مَا لَزِمَهُ فَرَضُوا بِرَجُلٍ يُعْرَفُ بِيَحْيَى بْنِ الضَّحَّاكِ السَّمَرْقَنْدِيِّ وَلَمْ يَكُنْ بِخُرَاسَانَ مِثْلُهُ فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ يَا يَحْيَى سَلْ مَا شِئْتَ فَقَالَ نَتَكَلَّمُ فِي الإِمَامَةِ كَيْفَ ادَّعَيْتَ لِمَنْ لَمْ يَؤُمَّ وَتَرَكْتَ مَنْ أَمَّ وَوَقَعَ الرِّضَا بِهِ فَقَالَ لَهُ يَا يَحْيَى أَخْبِرْنِي عَمَّنْ صَدَقَ كَاذِباً عَلَى نَفْسِهِ أَوْ كَذَبَ صَادِقاً عَنْ نَفْسِهِ أَيَكُونُ مُحِقّاً مُصِيباً أَمْ مُبْطِلاً مُخْطِئاً فَسَكَتَ يَحْيَى.

فَقَالَ لَهُ الْمَأْمُونُ أَجِبْهُ فَقَالَ يُعْفِينِي أَمِيرُ الْمُؤْمِنِينَ مِنْ جَوَابِهِ فَقَالَ الْمَأْمُونُ يَا أَبَا الْحَسَنِ عَرِّفْنَا الْغَرَضَ فِي هَذِهِ الْمَسْأَلَةِ فَقَالَ لا بُدَّ لِيَحْيَى مِنْ أَنْ يُخْبِرَ عَنْ أَئِمَّتِهِ أَنَّهُمْ كَذَبُوا عَلَى أَنْفُسِهِمْ أَوْ صَدَقُوا فَإِنْ زَعَمُوا أَنَّهُمْ كَذَبُوا فَلا إِمَامَةَ لِكَذَّابٍ وَإِنْ زَعَمَ أَنَّهُمْ صَدَقُوا فَقَدْ قَالَ

thinks that they have acknowledged themselves, then the first one said, ‘I have attained mastery over you but I am not the best of you.’ And the one who comes next will say, ‘It was a mistake to pledge allegiance to the first one. Kill anyone who does this again.’ Then, by God, he was not pleased with anything but killing those who repeated that. Then when someone is not the best of the people – given that to be the best is only possible by having such characteristics as knowledge, struggling in the way of God, and possessing other nobilities – none of which he possessed; then how can the pledge of allegiance to someone be proper if the pledge of allegiance to one has made such a mistake which deserves that anyone doing such an act (pledge of allegiance) be killed. How can his leadership be acceptable for others while he is as such? Then he himself said the following on the pulpit, ‘Indeed there is a Satan within me which may overcome me. Please direct me to the straight way whenever he (the Satan within me) makes me go astray. And please advise me whenever I make a mistake.’ Therefore, they themselves declare that they are not Divine Leaders whether they are telling the truth or lying.’ Then Yahya had no answer to give. Then Al-Ma’mun got surprised about what the Imam (a.s.) had said and said, ‘O Abal Hassan Ar-Ridha’ (a.s.)! There exists no one else but you on the Earth who can speak so eloquently.’”

Chapter 58: On What Ar-Ridha’ (a.s.) told his

Brother Zayd ibn Musa When Zayd was Being Haughty in Al-Ma'mun's Presence and What Ar-Ridha' (a.s.) said About Mistreating the Shiites

58-1 Muhammad ibn Ahmad al-Sinani narrated that Muhammad ibn Abi Abdullah al-Kufi quoted on the authority of Abul Faydh Salih ibn Ahmad, on the authority of Sahl ibn Ziyad, on the authority of Saleh ibn Abi Hammad, on the authority of Al-Hassan ibn Musa ibn al-Vosha' al-Baghdadi, "I was with Ali ibn Musa Ar-Ridha' (a.s.) in his meeting in Khorasan where Zayd ibn Musa (Imam Ar-Ridha"s brother) was present and was haughty with those present saying that we (meaning the offspring of Imam Musa Al-Kazim (a.s.)) are such and such. Abul Hassan Ar-Ridha' (a.s.) who was talking to others heard what Zayd had said. He (a.s.)

أَوَّلُهُمْ وُلِّيتُكُمْ وَلَسْتُ بِخَيْرِكُمْ وَقَالَ تَالِيهِ كَانَتْ بَيْعَةُ أَبِي بَكْرٍ فَلْتَةً فَمَنْ عَادَ لِمِثْلِهَا فَاقْتُلُوهُ فَوَاللَّهِ مَا أَرْضَى لِمَنْ فَعَلَ مِثْلَ فِعْلِهِمْ إِلا بِالْقَتْلِ فَمَنْ لَمْ يَكُنْ بِخَيْرِ النَّاسِ وَالْخَيْرِيَّةُ لا تَقَعُ إِلا بِنُعُوتٍ مِنْهَا الْعِلْمُ وَمِنْهَا الْجِهَادُ وَمِنْهَا سَائِرُ الْفَضَائِلِ وَلَيْسَتْ فِيهِ وَمَنْ كَانَتْ بَيْعَتُهُ فَلْتَةً يَجِبُ الْقَتْلُ عَلَى مَنْ فَعَلَ مِثْلَهَا كَيْفَ يُقْبَلُ عَهْدُهُ إِلَى غَيْرِهِ وَهَذَا صُورَتُهُ ثُمَّ يَقُولُ عَلَى الْمِنْبَرِ إِنَّ لِي شَيْطَاناً يَعْتَرِينِي فَإِذَا مَالَ بِي فَقَوِّمُونِي وَإِذَا أَخْطَأْتُ فَأَرْشِدُونِي فَلَيْسُوا أَئِمَّةً بِقَوْلِهِمْ إِنْ كَانُوا صَدَقُوا وَكَذَبُوا فَمَا عِنْدَ يَحْيَى فِي هَذَا فَعَجِبَ الْمَأْمُونُ مِنْ كَلامِهِ عَلَيْهِ السَّلامُ وَقَالَ يَا أَبَا الْحَسَنِ مَا فِي الأَرْضِ مَنْ يُحْسِنُ هَذَا سِوَاكَ.

58

بابُ قَوْلَ الرِّضا عَلَيْهِ السَّلامُ لاخِيهِ زَيْد بْنِ مُوسَى حِينَ افتَخَرَ عَلَى من فِي مَجْلِسِهِ وَقَوْلَهُ عَلَيْهِ السَّلامُ فِيمَنْ يسيء عَشَرة الشِّيعَةُ مِن أَهْل بَيْتِه وَيتْرَك المُراقِبَةِ

1 ـ حَدَّثَنا مُحَمَّدِ بْنِ أَحْمَد السَنانِي قالَ حَدَّثَنا مُحَمَّدِ بْنِ أَبي عَبْد اللَّه الكُوفِي قالَ حَدَّثَنا الفَيْضُ صالِح بْنِ أَحْمَد قالَ حَدَّثَنا سَهْل بْنِ زِياد قالَ حَدَّثَنا صالِح بْنِ أَبي حَمَّادٍ قالَ حَدَّثَنا الحَسَن بْنِ مُوسَى بْنِ عَلِى الوَشَّاء البَغدْادي قالَ كُنْتُ بِخُرَاسَانَ مَعَ عَلِيِّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ فِي مَجْلِسِهِ وَزَيْدُ بْنُ مُوسَى حَاضِرٌ قَدْ أَقْبَلَ عَلَى جَمَاعَةٍ فِي الْمَجْلِسِ يَفْتَخِرُ عَلَيْهِمْ وَيَقُولُ نَحْنُ وَنَحْنُ وَأَبُو الْحَسَنِ عَلَيْهِ السَّلامُ مُقْبِلٌ عَلَى قَوْمٍ

faced him and said, 'O Zayd! Have the words of the narrators from Kufa made you so proud when they say, '(The Blessed Lady) Fatima (a.s.) maintained her chastity, thus God has forbidden the Fire from touching her progeny.' By God, this holds true only for Al-Hassan (a.s.), Al-Husayn (a.s.) and Fatima's (a.s.) own especial offspring. However, if it were the case that your father Musa ibn Ja'far (a.s.) obeyed God, fasted in the daytime and worshipped God at night, but you disobey God and claim to be equal

with him (Musa ibn Ja'far (a.s.)) in the Hereafter on the Resurrection Day, this would imply that you are dearer than him (Musa ibn Ja'far (a.s.)) in the sight of God. In fact, Ali ibn Al-Husayn (a.s.) said, 'There are double rewards for the good-doers from amongst us, and there are double chastisements for the evil-doers from amongst us.'"

Al-Hassan al-Washsha' added, "Then the Imam (a.s.) turned to us and said, 'O Hassan! How do you recite the following verse?, '*He said, 'O Noah! He is not of thy family: For his conduct is unrighteous.''*[1] I (Al-Hassan al-Washsha') answered, 'Some people read it in such a way as to mean *'his conduct is unrighteous'* while others read it in such a manner as to mean *'he has done ill'.* Indeed those who read it in the first form are implying that he is not really of the family of Noah and consider someone else to be his father.' The Imam (a.s.) said, 'No. Indeed he was truly Noah's son. However, since he disobeyed God the Honorable the Exalted, God separated him from his father. This is exactly the same situation that holds true for us (the Members of the Holy Household of the Prophet Muhammad (S)). Whichever one of us does not obey God the Honorable the Exalted does not belong to us. O Hassan! If you obey God the Honorable the Exalted, then you are one of us – the Members of the Holy Household.'"

58-2 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Muhammad ibn Zayd al-Nahawi, on the authority of Ibn Abi Abdoon, on the authority of his father, "Zayd ibn Musa – Ar-Ridha''s brother – rebelled in Basra (in Iraq) in the year 199 A.H. (814 A.D.) and put the *Abbasids*' houses on fire. That is why he was called *Zayd al-Nar.* When Zayd was arrested, Al-Ma'mun told him, 'O Zayd! You rebelled in Basra (in Iraq) and instead of starting with burning the homes of our enemies from the Tribes of the *Umayyads, Thaqeef, Adiy, Bahila* and the *Aal Ziyad*, you started with burning the homes of your cousins!' Zayd was somewhat of

يُحَدِّثُهُمْ فَسَمِعَ مَقَالَةَ زَيْدٍ فَالْتَفَتَ إِلَيْهِ فَقَالَ يَا زَيْدُ أَغَرَّكَ قَوْلُ نَاقِلِي الْكُوفَةِ إِنَّ فَاطِمَةَ عَلَيْهِ السَّلامُ أَحْصَنَتْ فَرْجَهَا فَحَرَّمَ اللَّهُ ذُرِّيَّتَهَا عَلَى النَّارِ فَوَاللَّهِ مَا ذَلِكَ إِلا لِلْحَسَنِ وَالْحُسَيْنِ وَوُلْدِ بَطْنِهَا خَاصَّةً وَأَمَّا أَنْ يَكُونَ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ السَّلامُ يُطِيعُ اللَّهَ وَيَصُومُ نَهَارَهُ وَيَقُومُ لَيْلَهُ وَتَعْصِيهِ أَنْتَ ثُمَّ تَجِيئَانِ يَوْمَ الْقِيَامَةِ سَوَاءً لانْتَ أَعَزُّ عَلَى اللَّهِ عَزَّ وَجَلَّ مِنْهُ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ كَانَ يَقُولُ لِمُحْسِنِنَا كِفْلانِ مِنَ الأَجْرِ وَلِمُسِيئِنَا ضِعْفَانِ مِنَ الْعَذَابِ قَالَ الْحَسَنُ الْوَشَّاءُ ثُمَّ الْتَفَتَ إِلَيَّ فَقَالَ لِي يَا حَسَنُ كَيْفَ تَقْرَءُونَ هَذِهِ الآيَةَ قالَ يا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صالِحٍ فَقُلْتُ مِنَ النَّاسِ مَنْ (إِنَّهُ عَمَلٌ غَيْرُ صالِحٍ) ومِنْهُمْ من يقرأ إِنَّهُ عَمَلٌ غَيْرِ صالِحٍ فَمَنْ قرأ (إِنَّهُ عَمَلٌ غَيْرُ صالِحٍ) فَقَدْ نفاه عَنْ أَبِيهِ فَقالَ عَلَيْهِ السَّلامُ كلا لَقَدْ كانَ اِبْنِهِ وَلكن لَمّا عصى اللَّه عَزَّ وَجَلَّ نفاه عَنْ أَبِيهِ كَذا من كانَ مِنَّا لَمْ يطع اللَّه عَزَّ وَجَلَّ فَلَيْسَ مِنَّا وَأَنْتَ إذا أطعت اللَّه عَزَّ وَجَلَّ فَأَنت مِنَّا أَهْل البِيْت.

2 ـ حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْن بْن أحْمَد الْبَيْهَقِيُّ قالَ حَدَّثَني مُحَمَّد بْن يَحْيَى الصُّوليُّ قالَ حَدَّثَنا مُحَمَّد بْن يَزِيد النحوي قالَ حَدَّثَني ابْن أَبي عَبْدون عَنْ أَبيهِ قالَ لَمَّا جِيءَ بِزَيْدِ بْنِ مُوسَى أَخِي الرِّضَا عَلَيْهِ السَّلامُ إِلَى الْمَأْمُونِ وَقَدْ خَرَجَ إِلَى الْبَصْرَةِ وَأَحْرَقَ دُورَ الْعَبَّاسِيِّينَ وَذَلِكَ فِي سَنَةِ تِسْعٍ وَتِسْعِينَ وَمِائَةٍ فَسُمِّيَ زَيْدُ النَّارِ قَالَ لَهُ الْمَأْمُونُ يَا زَيْدُ خَرَجْتَ بِالْبَصْرَةِ وَتَرَكْتَ أَنْ تَبْدَأَ بِدُورِ أَعْدَائِنَا مِنْ أُمَيَّةَ وَثَقِيفٍ وَغَنِيٍّ وَبَاهِلَةَ وَآلِ زِيَادٍ وَقَصَدْتَ دُورَ بَنِي عَمِّكَ فَقَالَ وَكَانَ مَزَّاحاً أَخْطَأْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مِنْ

a joker and replied, ‘O the Commander of the Faithful (Al-Ma’mun)! I made a big mistake. If I return, I will attend to them (those tribes) this time.’ Al-Ma’mun started to laugh and sent him to his brother Ar-Ridha’ (a.s.) with a message saying, ‘I forgave his crime for your sake.” When they brought Zayd in, Imam Ar-Ridha’ (a.s.) blamed him and told him, ‘You are free to go anywhere you wish.’ Then the Imam (a.s.) never spoke to him again for as long as he lived.”

58-3 Abul Khayr Ali ibn Ahmad al-Nassaba quoted on the authority of his own elders that Zayd ibn Musa was appointed as the intimate companion for Al-Montasir. Al-Montasir was very eloquent in speech, but was of the *Zaydite* sect. He lived in Baghdad next to the Karkhaya River. He was the same person who had become the head of the army during the time of Abul Saraya. When Abul Saraya was killed, the *Zaydites* were dispersed. Some of them fled away to Baghdad, others went to Kufa while some others fled to Medina. Zayd ibn Musa (Ar-Ridha’’s brother) was also one of those who had fled. Al-Hassan ibn Fadhl chased him, finally caught him and imprisoned him. One day he (Al-Hassan ibn Fadhl) summoned Zayd to execute him. When the executioner arrived and drew out his sword in order to chop off Zayd’s neck, Al-Hajjaj ibn Khaythama who was present there said, ‘O Commander! Do not rush. Call me forward to give you some advice.’ Then Al-Hassan ibn Fadhl ordered the executioner to withdraw the sword and called Al-Haj’jaj ibn Khaythama forward. Al-Hajjaj ibn Khaythama asked, ‘O Commander! Has the Commander of the Faithful (Harun Ar-Rashid) ordered that Zayd be executed?’ He replied, ‘No.’ Then Al-Haj’jaj ibn Khaythama said, ’Then what allows you to kill the cousin of the Commander of the Faithful (Harun Ar-Rashid), while Harun has not issued this order, and you yourself have not sought his permission either?’ Then Al-Hajjaj ibn Khaythama told Al-Hassan ibn Fadhl the story of Abdullah ibn Aftas – Harun Ar-Rashid’s cousin – who had been imprisoned by Harun by Ja’far ibn Yahya. Ja’far ibn Yahya had killed Abdullah ibn Aftas during the New Year holidays, placed his head on a tray and sent it to Harun as a gift. Later, when Harun issued the order Masrur al-Kabir to kill Ja’far ibn Yahya, he told him, ‘If Ja’far ibn Yahya asks the reason for killing him, tell him that this is the reward for you for killing my cousin Abdullah ibn al-Aftas without my order to do so.’

كُلِّ جِهَةٍ وَإِنْ عُدْتُ بَدَأْتُ بِأَعْدَائِنَا فَضَحِكَ الْمَأْمُونُ وَبَعَثَ بِهِ إِلَى أَخِيهِ الرِّضَا عَلَيْهِ السَّلامُ وَقَالَ لَهُ قَدْ وَهَبْتُ جُرْمَهُ لَكَ فَلَمَّا جَاءُوا بِهِ عَنَّفَهُ وَخَلَّى سَبِيلَهُ وَحَلَفَ أَنْ لا يُكَلِّمَهُ أَبَداً مَا عَاشَ.

3- حَدَّثَنَا أَبُو الْخَيْرِ عَلِيُّ بْنُ أَحْمَدَ النَّسَّابَةُ عَنْ مَشَايِخِهِ أَنَّ زَيْدَ بْنَ مُوسَى كَانَ يُنَادِمُ الْمُسْتَنْصِرَ وَكَانَ فِي لِسَانِهِ فَضْلٌ وَكَانَ زَيْدِيّاً وَكَانَ زَيْدٌ هَذَا يَنْزِلُ بَغْدَادَ عَلَى نَهْرِ كَرْخَايَا وَهُوَ الَّذِي كَانَ بِالْكُوفَةِ أَيَّامَ أَبِي السَّرَايَا فَوَلاَّهُ، فَلَمَّا قُتِلَ أَبُو السَّرَايَا تَفَرَّقَ الطَّالِبِيُّونَ فَتَوَارَى بَعْضُهُمْ بِبَغْدَادَ وَبَعْضُهُمْ بِالْكُوفَةِ، وَصَارَ بَعْضُهُمْ إِلى الْمَدِينَةِ وَكَانَ مِمَّنْ تَوَارَى زَيْدُ بْنُ مُوسَى هَذا فَطَلَبَهُ الْحَسَنُ بْنُ سَهْلٍ حَتّى دُلَّ عَلَيْهِ، فَأُتِيَ بِهِ فَحَبَسَهُ ثُمَّ أَحْضَرَهُ عَلَى أَنْ يَضْرِبَ عُنُقَهُ وَجَرَّدَ السَّيَّافُ السَّيْفَ لِيَضْرِبَ عُنُقَهُ وَكَانَ حَضَرَ هُنَاكَ الْحَجَّاجُ بْنُ خَيْثَمَةَ فَقَالَ: أَيُّهَا الأَمِيرُ إِنْ رَأَيْتَ أَنْ لا تَعْجَلَ وَتَدْعُوَنِي إِلَيْكَ فَإِنَّ عِنْدِي نَصِيحَةً. فَفَعَلَ وَأَمْسَكَ السَّيَّافُ، فَلَمَّا دَنَا مِنْهُ قَالَ: أَيُّهَا الأَمِيرُ أَتَاكَ بِمَا تُرِيدُ أَنْ تَفْعَلَهُ أَمْرٌ مِنْ أَمِيرِ الْمُؤْمِنِينَ؟ قَالَ: لا. قَالَ: فَعَلامَ تَقْتُلُ ابْنَ عَمِّ أَمِيرِ الْمُؤْمِنِينَ مِنْ غَيْرِ إِذْنِهِ وَأَمْرِهِ وَاسْتِطْلاعِ رَأْيِهِ فِيهِ؟ ثُمَّ حَدَّثَهُ بِحَدِيثِ أَبِي عَبْدِ اللهِ بْنِ الأَفْطَسِ وَإِنَّ الرَّشِيدَ حَبَسَهُ عِنْدَ جَعْفَرِ بْنِ يَحْيَى فَأَقْدَمَ عَلَيْهِ جَعْفَرٌ فَقَتَلَهُ مِنْ غَيْرِ أَمْرِهِ وَبَعَثَ بِرَأْسِهِ

إِلَيْهِ فِي طَبَقٍ مَعَ هَدَايَا النَّيْروزِ وَإِنَّ الرَّشِيدَ لَمَّا أَمَرَ مَسْرُوراً الكَبِيرَ بِقَتْلِ جَعْفَرِ بْنِ يحيى قَالَ لَهُ إِذَا سَأَلَكَ جَعْفَرٌ عَنْ ذَنْبِهِ الَّذِي تَقْتُلُهُ بِهِ فَقُلْ لَهُ إِنَّمَا أَقْتُلُكَ بِابْنِ عَمِّي ابْنِ الأَفْطَسِ الَّذِي قَتَلْتَهُ مِنْ غَيْرِ أَمْرِي.

Then al-Hajjaj ibn al-Khaythama asked Hassan ibn Sahl, 'Are you sure that if anything happens to your relationship with the Commander of the Faithful Harun, he would not make killing his cousin an excuse to kill you just as he (Harun) did to Ja'far ibn Yahya?' Then Al-Hassan ibn Fadhl told Al-Hassan al-Hajjaj said, 'May God grant you a good reward!' Then Al-Hassan ibn Fadhl ordered that Zayd be returned to jail. He stayed in jail until the reign of Ibrahim ibn Al-Mahdi when the people of Baghdad rebelled against Hassan ibn Sahl and threw him out of Baghdad. Then Al-Ma'mun's agents released Zayd from jail, and Al-Ma'mun sent him to his brother Ar-Ridha' (a.s.). Zayd ibn Musa lived until the end of Al-Mutawakkil's rule and then died."

58-4 Muhammad ibn Ali Majilawayh, Muhammad ibn Musa al-Mutawakkil and Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with them - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Yasir (the servant of Imam Ar-Ridha' (a.s.)), "Zayd ibn Musa - the brother of Abil Hassan Ar-Ridha' (a.s.) rebelled in Medina. He put houses on fire and killed some people. That is why he is called '*Zayd al-Nar'* Then Al-Ma'mun had him arrested and brought to him. Then Al-Ma'mun orderd that Zayd be taken to (his brother) Abil Hassan (Ar-Ridha' (a.s.))."

Then Yasir (the servant of Imam Ar-Ridha' (a.s.)) added, "When Zayd was taken to the Imam (a.s.), Abul Hassan Ar-Ridha' (a.s.) asked him, 'O Zayd! Have the words of the narrators from Kufa made you so proud when they say, 'Fatima (a.s.) maintained her chastity, thus God has forbidden the Fire from touching her progeny.' By God, this holds true only for Al-Hassan (a.s.), Al-Husayn (a.s.) and Fatima's own especial offspring. However, if it were the case that your father Musa ibn Ja'far (a.s.) obeyed God, fasted in the daytime and worshipped God at night, but you disobey God and claim to be equal to him (Musa ibn Ja'far (a.s.)) in the Hereafter on the Resurrection Day, this would imply that you are dearer than him in the sight of God. By God, no one can attain the ranks near God the Honorable the Exalted except by obeying Him. Do you think that you can attain such ranks by committing sins? Surely you are wrong.' Zayd said, 'I am your brother and the son of your father.' Then Abul Hassan Ar-Ridha' (a.s.) told him, 'You are only my brother when you obey God the Honorable the Exalted. Indeed in the Holy Qur'an it says, 'And Noah called upon his Lord, and said, '*O my Lord! surely my son is of my family! and Thy promise is true, and Thou art the Justest of Judges!'*[2] Then God the Honorable the Exalted said, '*...O Noah! He is not of thy family: For his conduct is unrighteous.'*[3] And God threw him out (of Noah's family) since he was a sinner.'"

ثُمَّ قَالَ الْحَجَّاجُ بْنُ خَثيمَةَ لِلْحَسَنِ بْنِ سَهْلٍ: أَفَتَأْمَنُ أَيُّهَا الأَمِيرُ حَادِثَةً تَحْدُثُ بَيْنَكَ وَبَيْنَ أَمِيرِ الْمُؤْمِنِينَ وَقَدْ قَتَلْتَ هَذا الرَّجُلَ فَيَحْتَجُّ عَلَيْكَ بِمِثْلِ مَا احْتَجَّ بِهِ الرَّشِيدُ عَلَى جَعْفَرِ بْنِ يَحْيَى؟ فَقَالَ الْحَسَنُ لِلْحَجَّاجِ: جَزَاكَ اللهُ خَيْراً. ثُمَّ أَمَرَ بِرَفْعِ زَيْدٍ وَأَنْ يُرَدَّ إِلى مَحْبَسِهِ، فَلَمْ يَزَلْ مَحْبُوساً إِلى أَنْ ظَهَرَ أَمْرُ إِبْرَاهِيمَ بْنِ الْمُهْتَدِي فَخَيَّرَ أَهْلَ بَغْدَادَ بِالْحَسَنِ بْنِ سَهْلٍ فَأَخْرَجُوهُ عَنْهَا فَلَمْ يَزَلْ مَحْبُوساً حَتَّى حُمِلَ إِلَى الْمَأْمُونِ فَبَعَثَ بِهِ إِلَى أَخِيهِ الرِّضَا عَلَيْهِ السَّلامُ فَأَطْلَقَهُ. وَعَاشَ

زَيْدُ بْنُ مُوسَى إلى آخِرِ خِلافَةِ الْمُتَوَكِّلِ وَمَاتَ بِسُرَّ مَنْ رَأى.

4 ـ حَدَّثَنا مُحَمَّدِ بْنِ عَلِي ماجيلوَيْه وَمُحَمَّدِ بْنِ مُوسَى المُتَوَكِّل وَأَحْمَدِ بْنِ زِياد بْنِالهَمْدانِيَّ رَضِيَ اللَّهُ عَنْهُمْ قالُوا حَدَّثَنا عَلِيّ بْنِ إبراهِيمِ بْنِ هاشِمِ قالَ حَدَّثَنِي يَاسِرٌ أَنَّهُ خَرَجَ زَيْدُ بْنُ مُوسَى أَخُو أَبِي الْحَسَنِ عَلَيْهِ السَّلامُ بِالْمَدِينَةِ وَأَحْرَقَ وَقَتَلَ وَكَانَ يُسَمَّى زَيْدَ النَّارِ فَبَعَثَ إِلَيْهِ الْمَأْمُونُ فَأُسِرَ وَحُمِلَ إِلَى الْمَأْمُونِ فَقَالَ الْمَأْمُونُ اذْهَبُوا بِهِ إِلَى أَبِي الْحَسَنِ قَالَ يَاسِرٌ فَلَمَّا أُدْخِلَ إِلَيْهِ قَالَ لَهُ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ يَا زَيْدُ أَغَرَّكَ قَوْلُ سَفِلَةِ أَهْلِ الْكُوفَةِ إِنَّ فَاطِمَةَ أَحْصَنَتْ فَرْجَهَا فَحَرَّمَ اللَّهُ ذُرِّيَّتَهَا عَلَى النَّارِ ذَاكَ لِلْحَسَنِ وَالْحُسَيْنِخَاصَّةً إِنْ كُنْتَ تَرَى أَنَّكَ تَعْصِي اللَّهَ وَتَدْخُلُ الْجَنَّةَ وَمُوسَى بْنُ جَعْفَرٍ عَلَيْهِ السَّلامُ أَطَاعَ اللَّهَ وَدَخَلَ الْجَنَّةَ فَأَنْتَ إِذاً أَكْرَمُ عَلَى اللَّهِ عَزَّ وَجَلَّ مِنْ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ السَّلامُ وَاللَّهِ مَا يَنَالُ أَحَدٌ مَا عِنْدَ اللَّهِ عَزَّ وَجَلَّ إِلا بِطَاعَتِهِ وَزَعَمْتَ أَنَّكَ تَنَالُهُ بِمَعْصِيَتِهِ فَبِئْسَ مَا زَعَمْتَ فَقَالَ لَهُ زَيْدٌ أَنَا أَخُوكَ وَابْنُ أَبِيكَ فَقَالَ لَهُ أَبُو الْحَسَنِأَنْتَ أَخِي مَا أَطَعْتَ اللَّهَ عَزَّ وَجَلَّ إِنَّ نُوحاً عَلَيْهِ السَّلامُ قَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحاكِمِينَ فَقَالَ اللَّهُ عَزَّ وَجَلَّ يا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صالِحٍ فَأَخْرَجَهُ اللَّهُ عَزَّ وَجَلَّ مِنْ أَنْ يَكُونَ مِنْ أَهْلِهِ بِمَعْصِيَتِهِ.

58–5 Tamim ibn Abdullah ibn Tamim al–Qurashi – may God be pleased with him – narrated that Abu Ali Ahmad ibn Ali Al–Ansari quoted on the authority of Abi Salt al–Harawi that he had heard Ar–Ridha' (a.s.) quote on the authority of his father (a.s.) that Isma'il asked his father As–Sadiq (a.s.), 'O father! What is your opinion about a sinner from our family or one not from our family?' As–Sadiq (a.s.) replied*, 'Neither your desires, nor those of the People of the Book* (*can prevail*)*: whoever works evil, will be requited accordingly...'*"[4]

58–6 Ali ibn Ahmad ibn Muhammad ibn Imran al–Daqqaq – may God be pleased with him – narrated that Muhammad ibn Abi Abdullah al–Kufi quoted on the authority of Abul Khayr Salih ibn Abi Hammad, on the authority of Al–Hassan ibn Al–Jahm, "I was in the presence of Ar–Ridha' (a.s.) and his brother Zayd ibn Musa was with him. Ar–Ridha' (a.s.) told Zayd, 'O Zayd! Fear God. Beware that we have attained this rank purely through piety. If anyone does not fear God and does not safeguard himself (from evil) not one of us. O Zayd! Do not insult any of our Shiites (followers) whom you find mastery over, lest you will lose your status. O Zayd! The people hate our followers these days due to their love for and belief in us. They fight with our followers, consider it allowable to take away their property and kill them. If you treat our followers badly just as other people do, then you have indeed oppressed your own soul and have ruined your own right.'"

58–7 Abu Muhammad Ja'far ibn Nu'aym al–Shathani – may God be pleased with him – narrated that Ahmad ibn Idris quoted on the authority of Ibrahim ibn Hashem, on the authority of Ibrahim ibn Muhammad al–Hamadani that he had heard Ar–Ridha' (a.s.) say, "Whoever likes a sinner is himself a sinner. Whoever likes an obedient person is himself obedient. Whoever aids an oppressor is himself an oppressor. Whoever supports a just person is himself just. Whoever deserts a just person is an oppressor. In fact, there are no family ties between God and anyone. No one can attain friendship with God unless he obeys Him. God's Prophet (S) told the Children of Abdul Mutallib, 'Come to me with your good deeds not your relationships. God the Highest said, '*Then when the Trumpet is blown, there will be*

no more relationships between them that Day, nor will one ask after another! Then those whose balance (*of good deeds*) *is heavy, they will attain salvation: But those whose balance is light, will be those who have lost their souls, in Hell will they abide.*”” 5

5 ـ حَدَّثَنا تَمِيمُ بْنِ عَبْدِ اللَّه بْنِ تَمِيمُ القُرَشِي رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا أَبُو عَلِي أَحْمَدِ بْنِ عَلِى الأَنْصارِي عَنْ أَبِي الصَّلْتِ الهَرَوِيّ قالَ سَمِعْتُ الرِّضا عَلَيْهِ السَّلامُ يُحَدِّثُ عَنْ أَبِيهِ أَنَّ إِسْمَاعِيلَ قَالَ لِلصَّادِقِ عَلَيْهِ السَّلامُ يَا أَبَتَاهْ مَا تَقُولُ فِي الْمُذْنِبِ مِنَّا وَمِنْ غَيْرِنَا فَقَالَ عَلَيْهِ السَّلامُ لَيْسَ بِأَمانِيّكُمْ وَلا أَمانِيّ أَهْلِ الْكِتابِ مَنْ يَعْمَلْ سُوءاً يُجْزَ بِهِ.

6 ـ حَدَّثَنا عَلِيّ بْنِ أَحْمَدِ بْنِ مُحَمَّد بْنِ عِمْران الدَّقَّاق رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا مُحَمَّدِ بْنِ أَبِيالكُوفِي قالَ حَدَّثَنا أَبُو الخَيْر صالِح بْنِ أَبِي حَمَّادٍ عَنْ الحَسَن بْنِ الجَهْمِ قالَ كُنْتُ عِنْدَ الرِّضا عَلَيْهِ السَّلامُ وَعِنْدَهُ زَيْدُ بْنُ مُوسَى أَخُوهُ وَهُوَ يَقُولُ يَا زَيْدُ اتَّقِ اللَّهَ فَإِنَّا بَلَغْنَا مَا بَلَغْنَا بِالتَّقْوَى فَمَنْ لَمْ يَتَّقِ وَلَمْ يُرَاقِبْهُ فَلَيْسَ مِنَّا وَلَسْنَا مِنْهُ يَا زَيْدُ إِيَّاكَ أَنْ تُهِينَ مَنْ بِهِ تَصُولُ مِنْ شِيعَتِنَا فَيَذْهَبَ نُورُكَ يَا زَيْدُ إِنَّ شِيعَتَنَا إِنَّمَا أَبْغَضَهُمُ النَّاسُ وَعَادُوهُمْ وَاسْتَحَلُّوا دِمَاءَهُمْ وَأَمْوَالَهُمْ لِمَحَبَّتِهِمْ لَنَا وَاعْتِقَادِهِمْ لِوَلايَتِنَا فَإِنْ أَنْتَ أَسَأْتَ إِلَيْهِمْ ظَلَمْتَ نَفْسَكَ وَأَبْطَلْتَ حَقَّكَ قَالَ الْحَسَنُ بْنُ الْجَهْمِ ثُمَّ الْتَفَتَ عَلَيْهِ السَّلامُ إِلَيَّ فَقَالَ لِي يَا ابْنَ الْجَهْمِ مَنْ خَالَفَ دِينَ اللَّهِ فَابْرَأْ مِنْهُ كَائِناً مَنْ كَانَ مِنْ أَيِّ قَبِيلَةٍ كَانَ وَمَنْ عَادَى اللَّهَ فَلا تُوَالِهِ كَائِناً مَنْ كَانَ مِنْ أَيِّ قَبِيلَةٍ كَانَ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ وَمَنْ ذَا الَّذِي يُعَادِي اللَّهَ قَالَ مَنْ يَعْصِيهِ.

7 ـ حَدَّثَنا أَبُو مُحَمَّد جَعْفَرِ بْنِ نُعَيْم الشاذانِي رَضِيَ اللهُ عَنْهُ قالَ أَخْبَرنا أَحْمَدِ بْنِ إِدْرِيس قالابْراهيم بْنِ هاشِم عَنْ إِبْراهيم بْنِ مُحَمَّد الهَمْدانِيّ قالَ سَمِعْتُ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ مَنْ أَحَبَّ عَاصِياً فَهُوَ عَاصٍ وَمَنْ أَحَبَّ مُطِيعاً فَهُوَ مُطِيعٌ وَمَنْ أَعَانَ ظَالِماً فَهُوَ ظَالِمٌ وَمَنْ خَذَلَ عَادِلاً فَهُوَ خَاذِلٌ إِنَّهُ لَيْسَ بَيْنَ اللَّهِ وَبَيْنَ أَحَدٍ قَرَابَةٌ وَلا يَنَالُ أَحَدٌ وَلايَةَ اللَّهِ إِلا بِالطَّاعَةِ وَلَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِبَنِي عَبْدِ الْمُطَّلِبِ ائْتُونِي بِأَعْمَالِكُمْ لا بِأَنْسَابِكُمْ وَأَحْسَابِكُمْ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى فَإِذا نُفِخَ فِي الصُّورِ فَلا أَنْسابَ بَيْنَهُمْ يَوْمَئِذٍ وَلا يَتَساءَلُونَ فَمَنْ ثَقُلَتْ مَوازِينُهُ فَأُولئِكَ هُمُ الْمُفْلِحُونَ وَمَنْ خَفَّتْ مَوازِينُهُ فَأُولئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خالِدُونَ.

58–8 Abul Hassan Muhammad ibn Amr ibn Ali al–Basri narrated that Abul Hassan Salih ibn Sho’aib al–Ghaziyani from the village of Ghaziyat quoted on the authority of Zayd ibn Muhammad al–Baghdadi, on the authority of Ali ibn Ahmad Al–Askari, on the authority of Abdullah ibn Dawood ibn Qabeesah Al–Ansari, on the authority of Musa ibn Ali al–Qurashi, “Abil Hassan Ar–Ridha’ (a.s.) said, ‘The pen has been lifted off of our followers.6’ Ar–Ridha’ (a.s.) was asked, ‘O my Master! How is this?’ He (a.s.) replied, ‘It is because they have undertaken an oath to practice the concealment of faith (‘*Taqiyeh*) under an unjust government. The people are secure, but they live in fear. They are reviled on our behalf, but we are not reviled on their behalf. They are killed for our sake, but we are not killed for their sake. Whenever one of our followers commits a sin, he becomes so upset and sorry that his sins get removed from him, even if they are as many as the drops of water in a rainfall, or as many as the number of pebbles and sand in the desert, or as many as the number of thorns and trees. And if this does not happen to himself, it will happen to his family or property. Even if does not suffer in his worldly affairs, he will have a bad dream that would cause his sins to be eliminated.’”

58–9 Ali ibn Abdullah al–Warraq – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of Al–Husayn ibn Abi Qatadah, on the authority of Muhammad ibn Sinan that Abul Hassan Ar–Ridha' (a.s.) said, "We are the Members of the Holy Household. By God's Prophet (S), honoring our rights has become incumbent upon the people. However, whoever attains some rights due to God's Prophet (S) but does not likewise honor the people's rights himself has no rights incumbent upon the people to honor."

58–10 Al–Hakim Abu Ali Al–Husayn ibn Ahmad al–Bayhaqi narrated that Muhammad ibn Yahya al–Sowli quoted on the authority of Abu Abdullah Muhammad ibn Musa ibn Nasr al–Razi that he had heard his father say, "A man told Ar–Ridha' (a.s.), 'By God, considering who your father is, there is no one on the Earth who is nobler than you are.' Ar–Ridha' (a.s.) replied, 'Piety granted them this nobility, and obedience to God enabled them to benefit from it.' Someone else said, 'By God, you are the best of the people.' Then Ar–Ridha' (a.s.) said, "Do not swear. Whoever fears God the Sublime more than me is better than I am, and is more obedient than I am. By God, the following verse has not been abolished, *'...and made you into nations and tribes, that ye may know each other* (*not that ye may despise* (*each other*). *Verily the most honored of you in the sight of God is* (*he who is*) *the most righteous of you...'"*[7]

8 ـ حَدَّثَنا أَبُو الحَسَن مُحَمَّد بْن عمرو بْن عَلِي البَصَرِيّ قالَ حَدَّثَنا أَبُو الحَسَن صالِح بْن شعيب الغريانِي من قرى الغازيات قالَ حَدَّثَنا زَيْد بْن مُحَمَّد البَغْدادي قالَ حَدَّثَنا عَلِيّ بْن حمد العسكري قالَ حَدَّثَنا عَبْد اللَّه بْن داوُد بْن قبيصة الأَنْصارِي عَنْ مُوسَى بْن عَلِي القُرَشِي عَنْ أَبِي الحَسَن الرِّضا عَلَيْهِ السَّلامُ قالَ رُفِعَ الْقَلَمُ عَنْ شِيعَتِنَا فَقُلْتُ يَا سَيِّدِي كَيْفَ ذَاكَ قَالَ لانَّهُمْ أُخِذَ عَلَيْهِمُ الْعَهْدُ بِالتَّقِيَّةِ فِي دَوْلَةِ الْبَاطِلِ يَأْمَنُ النَّاسُ وَيَخَافُونَ وَيُكَفَّرُونَ فِينَا وَلا نُكَفَّرُ فِيهِمْ وَيُقْتَلُونَ بِنَا وَلا نُقْتَلُ بِهِمْ مَا مِنْ أَحَدٍ مِنْ شِيعَتِنَا ارْتَكَبَ ذَنْباً أَوْ خَطْباً إِلا نَالَهُ فِي ذَلِكَ غَمٌّ مَحَّصَ عَنْهُ ذُنُوبَهُ وَلَوْ أَنَّهُ أَتَى بِذُنُوبٍ بِعَدَدِ الْقَطْرِ وَالْمَطَرِ وَبِعَدَدِ الْحَصَى وَالرَّمْلِ وَبِعَدَدِ الشَّوْكِ وَالشَّجَرِ فَإِنْ لَمْ يَنَلْهُ فِي نَفْسِهِ فَفِي أَهْلِهِ وَمَالِهِ فَإِنْ لَمْ يَنَلْهُ فِي أَمْرِ دُنْيَاهُ مَا يَغْتَمُّ بِهِ تَخَايَلَ لَهُ فِي مَنَامِهِ مَا يَغْتَمُّ بِهِ فَيَكُونُ ذَلِكَ تَمْحِيصاً لِذُنُوبِهِ

9 ـ حَدَّثَنا عَلِيّ بْن عَبْد اللَّه الوَرَّاقُ رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا سَعْد بْن عَبْد اللَّه قالَ حَدَّثَنيأَبي قتادة عَنْ مُحَمَّد بْن سَنان قالَ: قالَ أَبُو الحَسَن الرِّضا عَلَيْهِ السَّلامُ إِنَّا أَهْلُ بَيْت وَجَبَ حَقُّنَا بِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَمَنْ أَخَذَ بِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ حَقّاً لَمْ يُعْطِ النَّاسَ مِنْ نَفْسِهِ مِثْلَهُ فَلا حَقَّ لَهُ.

10 ـ حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْن بْن أَحْمَد الْبَيْهَقِيُّ قالَ حَدَّثَنِي مُحَمَّد بْن يَحْيَى الصُّولِيُّ قالَ حَدَّثَنِي أَبُو عَبْد اللَّه مُحَمَّد بْن مُوسَى بْن نَصْر الرَّازِيُّ قالَ سَمِعْتُ أَبِي يَقُولُ قالَ رَجُلٌ لِلرِّضَا عَلَيْهِ السَّلامُ وَاللَّهِ مَا عَلَى وَجْهِ الأَرْضِ أَشْرَفُ مِنْكَ آبَاءً فَقَالَ التَّقْوَى شَرَّفَهُمْ وَطَاعَةُ اللَّهِ أَحْظَتْهُمْ فَقَالَ لَهُ آخَرُ أَنْتَ وَاللَّهِ خَيْرُ النَّاسِ فَقَالَ لَهُ لا تَحْلِفْ يَا هَذَا خَيْرٌ مِنِّي مَنْ كَانَ أَتْقَى لِلَّهِ عَزَّ وَجَلَّ وَأَطْوَعَ لَهُ وَاللَّهِ مَا نَسَخَتْ هَذِهِ الآيَةَ آيَةٌ وَجَعَلْناكُمْ شُعُوباً وَقَبائِلَ لِتَعارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقاكُمْ.

58–11 Al–Hakim Abu Ali Al–Husayn ibn Ahmad al–Bayhaqi narrated that Muhammad ibn Yahya al–Sowli quoted on the authority of Abu Thakwan that he had heard Ibrahim ibn Al–Abbas say that he had heard

Ali ibn Musa Ar-Ridha' (a.s.) say, "I have made a covenant not to swear by emancipation unless I set a slave free. Now I have freed all my slaves, so that no one thinks that I am superior to this slave due to being closer to God's Prophet (S). No, I can only be superior due to having good deeds which give me nobility." Ar-Ridha' (a.s.) said this while pointing at one of his slaves.

1. Qur'an, 11:46
2. Qur'an, 11:45
3. Qur'an, 11:46
4. Qur'an, 4:123
5. Qur'an, 23:101-103
6. Meaning that they will be forgiven by God
7. Qur'an, 49:13

Chpater 59: On Reasons for Which Al-Ma'mun Martyred Ali ibn Musa Ar-Ridha' (a.s.) with Poison

59-1 Al-Husayn ibn Ibrahim ibn Ahmad ibn Hisham al-Mo'addib, Ali ibn Abdullah al-Warraq and Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with them - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father that Muhammad ibn Sinan said, "I was with my Master Ar-Ridha' (a.s.) in Khorasan. Al-Ma'mun used to have public meetings on Mondays and Thursdays. He used to have Ar-Ridha' (a.s.) sit next to himself in these meetings. Once they informed Al-Ma'mun that one of the Sufi men had stolen something. He ordered that he be brought in. When Al-Ma'mun looked at him, he noticed that he was wearing worn-out clothes and the signs of extended prostrations could be seen on his forehead. Al-Ma'mun said, 'It is surprising to see all these good signs and this wicked deed. Are they accusing you of stealing while you have all these beautiful signs of nobility on you?' The man said, 'I did this because I was forced to do so. I did not do it willingly, since you have deprived us of our share of the booties and the one-fifth levy which we deserve to receive.' Then Al-Ma'mun asked, 'What rights do you have to the booties of war and the one-fifth levy?' The man said, 'Indeed God the Highest has divided the one-fifth levy into six parts and said, *'And know that out of all the booty that ye may acquire* (*in war*)*, a fifth share is assigned to God, and to the Apostle, and to near relatives, orphans, the needy, and the wayfarer,- if ye do believe in God and in the revelation We sent down to Our servant on the Day of Testing, the Day of the meeting of the two forces.'*[1]

11 - حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْن بْن أحْمَد الْبَيْهَقِيُّ قالَ حَدَّثَني مُحَمَّد بْن يَحْيَى الصُّوليُّ قالَ حَدَّثَنا أَبُو ذكوان قالَ سَمِعْتُ إِبْراهيم بْن العَبَّاس يَقُولُ سَمِعْتُ عَلِيّ بْن مُوسَى الرِّضا عَلَيْهِ السَّلامُ يَقُولُ حَلَفْتُ بِالْعِتْقِ وَلا أَحْلِفُ

بِالْعِتْقِ إلا أَعْتَقْتُ رَقَبَةً وَأَعْتَقْتُ بَعْدَهَا جَمِيعَ مَا أَمْلِكُ إِنْ كَانَ يَرَى أَنَّهُ خَيْرٌ مِنْ هَذَا وَأَوْمَأَ إِلَى عَبْدٍ أَسْوَدَ مِنْ غِلْمَانِهِ بِقَرَابَتِي مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إلا أَنْ يَكُونَ لِي عَمَلٌ صَالِحٌ فَأَكُونَ أَفْضَلَ بِهِ مِنْهُ.

59

بابُ الأَسبابِ الَّتِي مِن أَجلِها قَتَلَ الْمَأمُون عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ بِالسَّمِ

1 ـ حَدَّثَنا الحُسَيْن بْنِ إِبْراهيم بْنِ أَحْمَد بْنِ هِشام المُؤَدِّبُ وَعَلِيّ بْن عَبْدِ اللَّه الوَرَّاقُ وَأَحْمَد بْن زِيادِ بْن جَعْفَر الهَمْدانِيَّ رَضِيَ اللهُ عَنْهُ قالُوا حَدَّثَنا عَلِيّ بْن إِبراهِيم بْن هاشِم عَنْ أَبيهِ عَنْسَنان قالَ كُنْتُ عِنْدَ مَوْلايَ الرِّضَا عَلَيْهِ السَّلامُ بِخُرَاسَانَ وَكَانَ الْمَأْمُونُ يُقْعِدُهُ عَلَى يَمِينِهِ إِذَا قَعَدَ لِلنَّاسِ يَوْمَ الإِثْنَيْنِ وَيَوْمَ الْخَمِيسِ فَرُفِعَ إِلَى الْمَأْمُونِ أَنَّ رَجُلاً مِنَ الصُّوفِيَّةِ سَرَقَ فَأَمَرَ بِإِحْضَارِهِ فَلَمَّا نَظَرَ إِلَيْهِ وَجَدَهُ مُتَقَشِّفاً بَيْنَ عَيْنَيْهِ أَثَرُ السُّجُودِ فَقَالَ سَوْأَةٌ لِهَذِهِ الآثَارِ الْجَمِيلَةِ وَلِهَذَا الْفِعْلِ الْقَبِيحِ أَتُنْسَبُ إِلَى السَّرِقَةِ مَعَ مَا أَرَى مِنْ جَمِيلِ آثَارِكَ وَظَاهِرِكَ قَالَ فَعَلْتُ ذَلِكَ اضْطِرَاراً لا اخْتِيَاراً حِينَ مَنَعْتَنِي حَقِّي مِنَ الْخُمُسِ وَالْفَيْءِ فَقَالَ الْمَأْمُونُ وَأَيُّ حَقٍّ لَكَ فِي الْخُمُسِ وَالْفَيْءِ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَسَمَ الْخُمُسَ سِتَّةَ أَقْسَامٍ وَقَالَ وَاعْلَمُوا أَنَّما غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبى وَالْيَتامى وَالْمَساكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَما أَنْزَلْنا عَلى عَبْدِنا يَوْمَ الْفُرْقانِ يَوْمَ الْتَقَى الْجَمْعانِ وَقَسَمَ الْفَيْءَ عَلَى سِتَّةِ أَقْسَامٍ فَقَالَ عَزَّ وَجَلَّ (ما أَفاءَ اللَّهُ عَلى رَسُولِهِ مِنْ أَهْلِ الْقُرى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبى وَالْيَتامى وَالْمَساكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَما أَنْزَلْنا عَلى عَبْدِنا يَوْمَ الْفُرْقانِ يَوْمَ الْتَقَى الْجَمْعانِ).

God has also divided the booties into six parts and said, *‘What God has bestowed on His Apostle* (*and taken away*) *from the people of the townships,– belongs to God,to His Apostle and to kindred and orphans, the needy and the wayfarer; In order that it may not* (*merely*) *make a circuit between the wealthy among you.’*[2] Then the Sufi continued by saying, ‘You have prevented me from getting my right. I am one of the wayfarers. I am one of the needy. Whatever I had is finished and I no longer have anything. I am one who carries the Qur’an (I am a reciter of the Qur’an who has memorized all of the Holy Qur’an).’ Then Al-Ma’mun asked the man, ‘Should I call off God’s Decrees and not execute the Divine Punishment for theft due to these tales?’ Then the Sufi man said, ‘Start by purifying yourself. Then proceed to others. First, execute God’s punishments on yourself then punish others.’ Al-Ma’mun turned towards Abil Hassan Ar-Ridha’ (a.s.) and asked, ‘What is he saying?’ Then Abil Hassan Ar-Ridha’ (a.s.) said, ‘The man says that a thief stole his property. Then he stole some of it back.’ Al-Ma’mun got really angry and told the Sufi, ‘By God, I will chop off your hand.’ Then the Sufi asked, ‘Will you chop off my hand while you are my slave?’ Then Al-Ma’mun said, “Woe be to you! How did I become your slave?’ He replied, ‘That is because your mother (who was a slave) was bought with money from the treasury of the Muslim nation. Therefore, you are the slave of all the people of the East and the West, until they set you free. I will not set you free. You then devoured the one-fifth levy. Then you did not pay the proper share to the Members of the Household of the Prophet (S). Then you did not honor me and others like me and did not pay us what is rightfully ours. Finally, a wicked man like you would not purify a wicked one like himself. Indeed a pure one will purify him. You cannot execute the

Divine Punishment for me, since one who is subject to receive a Divine Punishment himself is not allowed to execute the same form of punishment on others, until he executes it on himself first. Have you not heard that God the Highest said, 'Do ye enjoin right conduct on the people, and forget (to practice it) yourselves, and yet ye study the Scripture? Will ye not understand?'"[3] Then Al-Ma'mun turned to Ar-Ridha' (a.s.) and said, 'What is your opinion on this issue?' Then Ar-Ridha' (a.s.) said, 'God the Highest has told Muhammad (a.s.), *'Say: With God is the argument that reaches home..."*[4]

وَقسم الفيء عَلَى ستَّةِ أقسام فَقالَ اللَّه تَعالى (ما أَفاءَ اللَّهُ عَلى رَسُولِهِ مِنْ أَهْلِ الْقُرى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبى وَالْيَتامى وَالْمَساكِينِ وَابْنِ السَّبِيلِ كَيْ لا يَكُونَ دُولَةً بَيْنَ الأَغْنِياءِ مِنْكُمْ) الصّوفي فَمَنعتني حَقِّي وَأَنا ابْنِ السَّبِيلِ مُنْقَطَعٌ بِي وَمِسْكِينٌ لا أَرْجِعُ إِلَى شَيْءٍ وَمِنْ حَمَلَةِ الْقُرْآنِ. فَقَالَ لَهُ الْمَأْمُونُ: أُعَطِّلُ حَدّاً مِنْ حُدُودِ اللَّهِ وَحُكْماً مِنْ أَحْكَامِهِ فِي السَّارِقِ مِنْ أَسَاطِيرِكَ هَذِهِ؟ فَقَالَ الصُّوفِيُّ: ابْدَأْ بِنَفْسِكَ فَطَهِّرْهَا ثُمَّ طَهِّرْ غَيْرَكَ وَأَقِمْ حَدَّ اللَّهِ عَلَيْهَا ثُمَّ عَلَى غَيْرِكَ. فَالْتَفَتَ الْمَأْمُونُ إِلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلامُ فَقَالَ: مَا تَقُولُ؟ فَقَالَ: إِنَّهُ يَقُولُ سَرَقْتَ فَسَرَقَ. فَغَضِبَ الْمَأْمُونُ غَضَباً شَدِيداً ثُمَّ قَالَ لِلصُّوفِيِّ: وَاللَّهِ لأَقْطَعَنَّكَ. فَقَالَ الصُّوفِيُّ: أَتَقْطَعُنِي وَأَنْتَ عَبْدٌ لِي؟ فَقَالَ الْمَأْمُونُ: وَيْلَكَ وَمِنْ أَيْنَ صِرْتُ عَبْداً لَكَ؟ قَالَ: لأَنَّ أُمَّكَ اشْتُرِيَتْ مِنْ مَالِ الْمُسْلِمِينَ، فَأَنْتَ عَبْدٌ لِمَنْ فِي الْمَشْرِقِ وَالْمَغْرِبِ حَتَّى يُعْتِقُوكَ، وَأَنَا لَمْ أُعْتِقْكَ، ثُمَّ بَلَغْتَ الْخُمُسَ بَعْدَ ذَلِكَ فَلا أَعْطَيْتَ آلَ الرَّسُولِ حَقّاً وَلا أَعْطَيْتَنِي وَنُظَرَائِي حَقَّنَا، وَالأُخْرَى أَنَّ الْخَبِيثَ لا يُطَهِّرُ خَبِيثاً مِثْلَهُ إِنَّمَا يُطَهِّرُهُ طَاهِرٌ، وَمَنْ فِي جَنْبِهِ الْحَدُّ لا يُقِيمُ الْحُدُودَ عَلَى غَيْرِهِ حَتَّى يَبْدَأَ بِنَفْسِهِ. أَمَا سَمِعْتَ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: (أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتابَ أَفَلا تَعْقِلُونَ) فَالْتَفَتَ الْمَأْمُونُ إِلَى الرِّضَا (فَقَالَ: مَا تَرَى فِي أَمْرِهِ؟ فَقَالَ عَلَيْهِ السَّلامُ: إِنَّ اللَّهَ جَلَّ جَلالُهُ قَالَ لِمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: (فَلِلَّهِ الْحُجَّةُ الْبالِغَةُ).

When this argument reaches the ignorant one who is not aware of it, he understands it and becomes knowledgeable of it. This is just the same way that a knowledgeable person knows it due to his knowledge. This world and the Hereafter are both sustained based upon this argument. This man presented his own argument.' Then Al-Ma'mun ordered that the Sufi man be set free. Al-Ma'mun then went inside and plotted against Ar-Ridha' (a.s.), until he finally poisoned Ar-Ridha' (a.s.) and killed him. He also killed Al-Fadhl ibn Sahl and a group of the Shiites."

The author of this book (a.s.heikh Sadooq) – may God have mercy upon him – says, "This tradition was narrated this way, but I do not hold the responsibility for its being correct."

59-2 Abul Tayyeb Al-Husayn ibn Ahmad ibn Muhammad al-Razi – may God be pleased with him – narrated in Neishaboor in the year 352 A.H. (962 A.D.) that Muhammad ibn Ali al-Majilawayh quoted on the authority of Ahmad ibn Muhammad ibn Khalid al-Barqi, on the authority of his father, on the authority of Al-Rayyan ibn Shabib – the maternal uncle of Al-Mo'tasim and Mareda's brother that when Al-Ma'mun wanted to have the people pledge allegiance to him to become the Commander of the Faithful and to Abil Hassan Ar-Ridha' (a.s.) to become his legal successor to the throne and for Fadhl ibn Sahl to become his minister, he ordered that three chairs be prepared and each one sat on one of the chairs. Then he granted the people permission to enter to pledge allegiance. Each person entered and pledged his allegiance. Each of the three held out their hands and the people who wanted to pledge allegiance would touch their hands and move their hands all the way across them starting from the thumb all the

way to the little finger. Then they would leave from another door. At the end, a young man from the Helpers (*Al-Ansar*) came and pledged allegiance by touching their palms and moving his hand all the way across them starting from the little finger all the way to the thumb. Then Abul Hassan Ar-Ridha' (a.s.) smiled and said, 'All the people made their pledge of allegiance in the form of breaking their pledge, while this young man made his pledge of allegiance in the form of making a pledge.' Al-Ma'nun asked, 'What is the difference between breaking their pledge and making it?' Abul Hassan Ar-Ridha' (a.s.) said, 'When they want to make a pledge of allegiance, they start moving their hand from the little finger to the thumb, but breaking a pledge of allegiance is by moving on the hand from the thumb to the little finger.'

وَهِيَ الَّتِي تَبْلُغُ الْجَاهِلَ فَيَعْلَمُهَا بِجَهْلِهِ كَمَا يَعْلَمُهَا الْعَالِمُ بِعِلْمِهِ وَالدُّنْيَا وَالاْخِرَةُ قَائِمَتَانِ بِالْحُجَّةِ وَقَدِ احْتَجَّ الرَّجُلُ فَأَمَرَ الْمَأْمُونُ عِنْدَ ذَلِكَ بِإِطْلاقِ الصُّوفِيِّ وَاحْتَجَبَ عَنِ النَّاسِ وَاشْتَغَلَ بِالرِّضَا عَلَيْهِ السَّلامُ حَتَّى سَمَّهُ فَقَتَلَهُ وَقَدْ كَانَ قَتَلَ الْفَضْلَ بْنَ سَهْلٍ وَجَمَاعَةً مِنَ الشِّيعَةِ

قالَ مُصنَّف هذَا الكِتابِ رَضِيَ اللهُ عَنْهُ: رَوي هذَا الحَديثِ كَما حَكيتُ وأَنَا بَرِيءٌ مِن عُهدَةِ صِحّتِهِ.

2 ـ حَدَّثَنا أَبُو الطَّيِّبِ الحُسَيْنِ بْنِ أَحْمَدِ بْنِ مُحَمَّد الرَّازِيُّ رَضِيَ اللهُ عَنْهُ بِنِيْسابُورَ سِنَةَ اِثْنَتَيْنِ خَمْسِينَ وثَلاثِمائَةٍ قالَ حَدَّثَنا مُحَمَّدُ بْنِ عَلِى ماجِيلوَيْه قالَ حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ خالِد البَرْقِيأَخْبِرْنِي أَبي قالَ أَخْبَرنِي الرَّيَّانُ بْنُ شَبِيبٍ خَالُ الْمُعْتَصِمِ أَخُو مَارِدَةَ أَنَّ الْمَأْمُونَ لَمَّا أَرَادَ أَنْ يَأْخُذَ الْبَيْعَةَ لِنَفْسِهِ بِإِمْرَةِ الْمُؤْمِنِينَ وَلِلرِّضَا عَلَيْهِ السَّلامُ بِوِلايَةِ الْعَهْدِ وَلِلْفَضْلِ بْنِ سَهْلٍ بِالْوِزَارَةِ أَمَرَ بِثَلاثَةِ كَرَاسِيَّ فَنُصِبَتْ لَهُمْ فَلَمَّا قَعَدُوا عَلَيْهَا أَذِنَ لِلنَّاسِ فَدَخَلُوا يُبَايِعُونَ فَكَانُوا يُصَفِّقُونَ بِأَيْمَانِهِمْ عَلَى أَيْمَانِ الثَّلاثَةِ مِنْ أَعْلَى الإِبْهَامِ إِلَى الْخِنْصِرِ وَيَخْرُجُونَ حَتَّى بَايَعَ فِي آخِرِ النَّاسِ فَتًى مِنَ الأَنْصَارِ فَصَفَّقَ بِيَمِينِهِ مِنَ الْخِنْصِرِ إِلَى أَعْلَى الإِبْهَامِ فَتَبَسَّمَ أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ ثُمَّ قَالَ كُلُّ مَنْ بَايَعَنَا بَايَعَ بِفَسْخِ الْبَيْعَةِ غَيْرَ هَذَا الْفَتَى فَإِنَّهُ بَايَعَنَا بِعَقْدِهَا فَقَالَ الْمَأْمُونُ وَمَا فَسْخُ الْبَيْعَةِ مِنْ عَقْدِهَا قَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ عَقْدُ الْبَيْعَةِ هُوَ مِنْ أَعْلَى الْخِنْصِرِ إِلَى أَعْلَى الإِبْهَامِ وَفَسْخُهَا مِنْ أَعْلَى الإِبْهَامِ إِلَى أَعْلَى الْخِنْصِرِ قَالَ فَمَاجَ النَّاسُ فِي ذَلِكَ.

Then Al-Ma'mun ordered that the people return and perform the ceremonies all over again in the way that Abul Hassan (a.s.) had said. The people returned and were saying, 'How could one who does not know the proper form of making a pledge of allegiance deserve to be a leader? Indeed one who knows this is superior to one who does not know it.' This was a reason which led to the poisoning of Ar-Ridha' (a.s.) (by Al-Ma'mun).

59-3 Tamim ibn Abdullah ibn Tamim al-Qurashi – may God be pleased with him – narrated that his father quoted on the authority of Ahmad ibn Ali Al-Ansari that he asked Aba Salt al-Harawi, "How could Al-Ma'mun – who honored Ar-Ridha' (a.s.) so much that he designated him (a.s.) to be the successor to his throne – stand to murder Ar-Ridha' (a.s.)?" Aba Salt al-Harawi replied, "Indeed Al-Ma'mun knew about the degree of nobility of Ar-Ridha' (a.s.). That is why he honored him and loved him. The reason

that he set Ar-Ridha' (a.s.) up as the successor to the throne after himself was that he wanted the people to think that Ar-Ridha' (a.s.) is inclined to worldly affairs, and then Ar-Ridha' (a.s.) would lose his place in the people's hearts. However, when what he had plotted did not happen. And the nobility of the Imam (a.s.) was increased amongst the people and his position was strengthened in the hearts of the people. Then Al-Ma'mun invited speakers from the various countries eagerly hoping that they might be able to overcome Ar-Ridha' (a.s.) in their debate resulting in his deficiencies becoming apparent for the people. However none of them – whether the Jews, the Christians, the Magi, the Sabians[5], the Brahmans[6], the unbelievers, the adherers to the doctrine of the eternity of the world, and the opponents from the various Muslim sects were able to defeat Ar-Ridha"s (a.s.) arguments. And they were all convinced by his arguments and proofs. Then the people said, 'By God! Ar-Ridha' (a.s.) is more deserving than Al-Ma'mun to be the Caliph.' The reporters reported this news to Al-Ma'mun. He got really angry about this and his jealousy increased. However, Ar-Ridha' (a.s.) did not fear Al-Ma'mun and clearly expressed the truth. Ar-Ridha' (a.s.) often replied to Al-Ma'mun in such a way that Al-Ma'mun did not like. Then Al-Ma'mun would become angry and hold a grudge against Ar-Ridha' (a.s.), but he never made it known. Once all his plots against Ar-Ridha' (a.s.) failed, he killed him with poison."

وَأَمَرَ الْمَأْمُونُ بِإِعَادَةِ النَّاسِ إِلَى الْبَيْعَةِ عَلَى مَا وَصَفَهُ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ وَقَالَ النَّاسُ كَيْفَ يَسْتَحِقُّ الإِمَامَةَ مَنْ لا يَعْرِفُ عَقْدَ الْبَيْعَةِ إِنَّ مَنْ عَلِمَ لاوْلَى بِهَا مِمَّنْ لا يَعْلَمُ قَالَ فَحَمَلَهُ ذَلِكَ عَلَى مَا فَعَلَهُ مِنْ سَمِّهِ

3 ـ حَدَّثَنا تَمِيمُ بْنِ عَبْدِ اللَّه بْنِ تَمِيمُ القُرَشِي رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا أَبِي عَنْ أَحْمَدِ بْنِ عَلِي الأَنْصارِي قالَ سَأَلْتُ أَبَا الصَّلْتِ الْهَرَوِيَّ فَقُلْتُ كَيْفَ طَابَتْ نَفْسُ الْمَأْمُونِ بِقَتْلِ الرِّضَا عَلَيْهِ السَّلامُ مَعَ إِكْرَامِهِ وَمَحَبَّتِهِ لَهُ وَمَا جَعَلَ لَهُ مِنْ وِلايَةِ الْعَهْدِ بَعْدَهُ فَقَالَ إِنَّ الْمَأْمُونَ إِنَّمَا كَانَ يُكْرِمُهُ وَيُحِبُّهُ لِمَعْرِفَتِهِ بِفَضْلِهِ وَجَعَلَ لَهُ وِلايَةَ الْعَهْدِ مِنْ بَعْدِهِ لِيُرِيَ النَّاسَ أَنَّهُ رَاغِبٌ فِي الدُّنْيَا فَيَسْقُطَ مَحَلُّهُ مِنْ نُفُوسِهِمْ فَلَمَّا لَمْ يَظْهَرْ مِنْهُ فِي ذَلِكَ لِلنَّاسِ إِلا مَا ازْدَادَ بِهِ فَضْلاً عِنْدَهُمْ وَمَحَلاًّ فِي نُفُوسِهِمْ جَلَبَ عَلَيْهِ الْمُتَكَلِّمِينَ مِنَ الْبُلْدَانِ طَمَعاً مِنْ أَنْ يَقْطَعَهُ وَاحِدٌ مِنْهُمْ فَيَسْقُطَ مَحَلُّهُ عِنْدَ الْعُلَمَاءِ وَبِسَبَبِهِمْ يَشْتَهِرُ نَقْصُهُ عِنْدَ الْعَامَّةِ فَكَانَ لا يُكَلِّمُهُ خَصْمٌ مِنَ الْيَهُودِ وَالنَّصَارَى وَالْمجُوسِ وَالصَّابِئِينَ وَالْبَرَاهِمَةِ وَالْمُلْحِدِينَ وَالدَّهْرِيَّةِ وَلا خَصْمٍ مِنْ فِرَقِ الْمُسْلِمِينَ الْمُخَالِفِينَ لَهُ إِلا قَطَعَهُ وَأَلْزَمَهُ الْحُجَّةَ وَكَانَ النَّاسُ يَقُولُونَ وَاللَّهِ إِنَّهُ أَوْلَى بِالْخِلافَةِ مِنَ الْمَأْمُونِ فَكَانَ أَصْحَابُ الأَخْبَارِ يَرْفَعُونَ ذَلِكَ إِلَيْهِ فَيَغْتَاظُ مِنْ ذَلِكَ وَيَشْتَدُّ حَسَدُهُ وَكَانَ الرِّضَا عَلَيْهِ السَّلامُ لا يُحَابِي الْمَأْمُونَ مِنْ حَقٍّ وَكَانَ يُجِيبُهُ بِمَا يَكْرَهُ فِي أَكْثَرِ أَحْوَالِهِ فَيَغِيظُهُ ذَلِكَ وَيَحْقِدُهُ عَلَيْهِ وَلا يُظْهِرُهُ لَهُ فَلَمَّا أَعْيَتْهُ الْحِيلَةُ فِي أَمْرِهِ اغْتَالَهُ فَقَتَلَهُ بِالسَّمِّ.

1. Quran, 8:41
2. Quran, 59:7
3. Qur'an, 2:44
4. Qur'an, 6:149
5. Sabians, Mandaeans or Mandeans, a small religious sect in Iran and South Iraq, who maintain an ancient belief resembling that of Gnosticism and that of the Parsis. They are also known as Christians of St. John, Nasoraeans, Sabians, and Subbi. A few Mandaeans survive, some near the Tigris and Euphrates rivers, others in the area of Shushtar, Iran, and in cities of Asia Minor. Their customs and writings indicate early Christian, perhaps pre-Christian, origin. Their system of astrology resembles those of ancient Babylonia and the cults of the Magi in the last centuries B.C. Their emanation system

and their dualism suggest a Gnostic origin, but unlike the Gnostics, they abhor asceticism and emphasize fertility. Although some of their practices were influenced by Christianity, Judaism, and Islam, they reject all three. The Mandaeans respect St. John the Baptist because of his baptizing, since their principal concern is ritual cleanliness and their chief rite is frequent baptism. The custom, which antedated the baptisms of St. John, stems from the belief that living water is the principle of life. They have a communion sacrament, which is offered for the remembrance of the dead and resembles Parsi ritual meals. The origin of the Mandaeans is not known; it is conjectured that they came from a mountainous region North of Babylonia and Persia, where they settled in ancient times; however, more recent scholarship places their origin in Palestine or Syria. Their chief holy book, the Ginza Rba, like their other books, is a compendium of cosmology, cosmogony, prayers, legends, and rituals, written at various times and often contradictory. The sect is diminishing because younger members tend to apostatize.

6. A member of the highest Hindu caste (a.s.ocial group): Brahmins traditionally become priests in the Hindu religion

Chapter60: On Ar-Ridha's Appointment of his son Muhammad ibn Ali (a.s.) as the Imam and his Successor

60-1 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn al-Sowli quoted on the authority of Oun ibn Muhammad, on the authority of Abul Husayn Muhammad ibn Abi Abbad - the one who was hired by Fadhl ibn Sahl to write for Imam Ar-Ridha' (a.s.), "Ar-Ridha' (a.s.) would never mention the name of his son Muhammad (a.s.) except by using his nickname (Abu Ja'far). For example, Ar-Ridha' (a.s.) would say, 'Abu Ja'far has written me a letter' or say, 'I wrote such and such to Abu Ja'far.' This was so, even though his son was still a small child in Medina. However, the Imam (a.s.) always addressed him with respect. Abu Ja'far (a.s.) would also always respond in an extremely eloquent and charming manner. Once I heard Imam Ar-Ridha' (a.s.) say, 'Abu Ja'far (a.s.) is my Testamentary Trustee, and my successor from amongst my family after me.'"

60

بابُ نَصِّ الرِّضا عَلَيْهِ السَّلامُ عَلَى اِبْنِهِ أَبي جَعْفَر مُحَمَّدِ بْنِ عَلِى عَلَيْهِ السَّلامُ

بِالإِمامَة وَالخَلافَة

1 ـ حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْن بْنِ أحْمَد الْبِيْهَقِيُّ قالَ حَدَّثَني مُحَمَّدِ بْن يَحْيَى الصُّوليُّ قالَ حَدَّثَنا عَوْنُ بْنِ مُحَمَّد قالَ حَدَّثَنا أَبُو الحُسَيْن بْنِ مُحَمَّدِ بْنِ أَبي عباد وَكانَ يَكْتُبُ لِلرِّضا عَلَيْهِ السَّلامُ ضمه إِلَيْهِ الفَضْل بْنِ سَهْل قالَ مَا كَانَ عَلَيْهِ السَّلامُ يَذْكُرُ مُحَمَّداً اِبْنَهُ عَلَيْهِ السَّلامُ إِلا بِكُنْيَتِهِ يَقُولُ كَتَبَ إِلَيَّ أَبُو جَعْفَرٍ وَكُنْتُ أَكْتُبُ إِلَى أَبِي جَعْفَرٍ وَهُوَ

صَبِيٌّ بِالْمَدِينَةِ فَيُخَاطِبُهُ بِالتَّعْظِيمِ وَتَرِدُ كُتُبُ أَبِي جَعْفَرٍ عَلَيْهِ السَّلامُ فِي نِهَايَةِ الْبَلاغَةِ وَالْحُسْنِ فَسَمِعْتُهُ يَقُولُ أَبُو جَعْفَرٍ وَصِيِّي وَخَلِيفَتِي فِي أَهْلِي مِنْ بَعْدِي.

Chapter 61: On The Martyrdom of Ar-Ridha' (a.s.) Due to Being Murdered by Al-Ma'mun With Poison

61-1 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Ubaydillah ibn Abdullah and Muhammad ibn Musa ibn Nasr al-Razi, on the authority of his father and Al-Husayn ibn Umar al-Akhbari, on the authority of Ali ibn Al-Husayn – the author of Bogha al-Kabeer – that in the last days of his life, Ar-Ridha' (a.s.) got a fever. Then he decided to have a phlebotomy performed. Then Al-Ma'mun rode on (an animal) to see him. Before going there, he took out something from a vase and asked his servant to crush it with his hands. The servant crushed it on a tray. Al-Ma'mun told the servant that he does not have to wash his hands. Then he asked the servant to accompany him to Ar-Ridha''s (a.s.) house. When Al-Ma'mun entered the house, he sat in front of the Imam (a.s.) until he (a.s.) decided to start the blood-letting. Or as Ubaydillah said he put off the blood-letting and told his servant to bring him a pomegranate. There was a pomegranate tree in the garden of Ar-Ridha''s (a.s.) house.

61

بابُ وَفاة الرِّضا عَلَيْهِ السَّلامُ مَسْمُوماً بِاغتِيالِ الْمَأمُون

1 ـ حَدَّثَنا الْحاكِم أَبُو عَلِي الحُسَيْن بْن أحْمَد الْبَيْهَقِيُّ قالَ حَدَّثَنا مُحَمَّد بْن يَحْيَى الصُّوْلِيُّ حَدَّثَني عُبَيْد اللَّه بْن عَبْد اللَّه وَمُحَمَّد بْن مُوسَى بْن نَصْرِ الرَّازِيُّ عَنْ أَبيهِ وَعمر الأخْباري عَنْ عَلِيّ بْن الحُسَيْن كاتب بقاء الكبير فِي آخرَين أَنَّ الرِّضَا عَلَيْهِ السَّلامُ حُمَّ فَعَزَمَ عَلَى الْفَصْدِ فَرَكِبَ الْمَأْمُونُ وَقَدْ كَانَ قَالَ لِغُلامٍ لَهُ فُتَّ هَذَا بِيَدِكَ لِشَيْءٍ أَخْرَجَهُ مِنْ بَرْنِيَّةٍ فَفَتَّهُ فِي صِينِيَّةٍ ثُمَّ قَالَ كُنْ مَعِي وَلا تَغْسِلْ يَدَكَ وَرَكِبَ إِلَى الرِّضَا عَلَيْهِ السَّلامُ وَجَلَسَ حَتَّى فَصَدَ بَيْنَ يَدَيْهِ وَقَالَ عُبَيْدُ اللَّهِ بَلْ أَخَّرَ فَصْدَهُ وَقَالَ الْمَأْمُونُ لِذَلِكَ الْغُلامِ هَاتِ مِنْ ذَلِكَ الرُّمَّانِ وَكَانَ الرُّمَّانُ فِي شَجَرَةٍ فِي بُسْتَانٍ فِي دَارِ الرِّضَا عَلَيْهِ السَّلامُ.

The servant picked a pomegranate from the tree. Al-Ma'mun asked him to peel it, open it up and prepare it for eating. The servant peeled it and prepared it in a bowl. Then Al-Ma'mun asked the servant

to wash his hands. Then the servant brought in the pomegranate. Then Al-Ma'mun told Ar-Ridha' (a.s.), 'Have some.' Ar-Ridha' (a.s.) replied, 'No, not until the Commander of the Faithful (Al-Ma'mun) leaves.' Then Al-Ma'mun insisted on it by saying, 'By God! It is not possible. You must eat some of it in my presence. I would also have some of it along with you were it not for my stomachache.' Then Ar-Ridha' (a.s.) ate a few spoonfuls of it and Al-Ma'mun left. However Ar-Ridha' (a.s.) fainted and sat up again fifty times that day before saying the afternoon prayers. Al-Ma'mun sent someone to Ar-Ridha' (a.s.) and said, 'I know that this unconsciousness and feeling of apathy is due to the phlebotomy that you had done. However, Ar-Ridha' (a.s.) got worse at night, and died before the morning. The following were the final words which he uttered, *'...Say: Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death...'*[1] *'And the command of God is a decree determined."*[2] When the following morning came, Al-Ma'mun woke up early and ordered that Ar-Ridha' (a.s.) be washed and shrouded. He himself followed the corpse with a bare head and in bare and said, 'O brother! Indeed there is a gap in Islam due to your demise. And God's destiny (for you) overcame my efforts on your behalf.' Then Al-Ma'mun had the grave of Harun Ar-Rashid (al-Ma'mun's afther) dug open and buried Ar-Ridha' (a.s.) there. Then Al-Ma'mun said, 'I hope that God the Highest would grant some benefits to my father due to being close to Ar-Ridha' (a.s.).'"

1. Qur'an, 3:154
2. Qur'an, 33:38

Chapter 62: Another Tradition From the Shiites on the Death of Ar-Ridha' (a.s.)

62-1 Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Yasir - the servant, "When there were seven way-stations between us and Toos, Abul Hassan Ar-Ridha' (a.s.) fell ill. We reached Toos and by then his illness had got worse. We stayed in Toos for several days. Al-Ma'mun went to visit him twice daily.

فَقَطَفَ مِنْهُ ثُمَّ قَالَ اجْلِسْ فَفُتَّهُ فَفَتَّ مِنْهُ فِي جَامٍ فَأَمَرَ بِغَسْلِهِ ثُمَّ قَالَ لِلرِّضَا عَلَيْهِ السَّلامُ مَصَّ مِنْهُ شَيْئاً فَقَالَ حَتَّى يَخْرُجَ أَمِيرُ الْمُؤْمِنِينَ فَقَالَ لا وَاللَّهِ إِلا بِحَضْرَتِي وَلَوْ لا خَوْفِي أَنْ يَرْطَبَ مَعِدَتِي لَمَصَصْتُهُ مَعَكَ فَمَصَّ مِنْهُ مَلاعِقَ وَخَرَجَ الْمَأْمُونُ فَمَا صَلَّيْتُ الْعَصْرَ حَتَّى قَامَ الرِّضَاخَمْسِينَ مَجْلِساً فَوَجَّهَ إِلَيْهِ الْمَأْمُونُ قَدْ عَلِمْتُ أَنَّ هَذِهِ إِفَاقَةٌ وَفُتَارٌ لِلْفَضْلِ الَّذِي فِي بَدَنِكَ وَزَادَ الأَمْرُ فِي اللَّيْلِ فَأَصْبَحَ عَلَيْهِ السَّلامُ مَيِّتاً فَكَانَ آخِرُ مَا تَكَلَّمَ بِهِ: (قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلى مَضاجِعِهِمْ وَكانَ أَمْرُ اللَّهِ قَدَراً مَقْدُوراً). وَبَكَرَ الْمَأْمُونُ مِنَ الْغَدِ فَأَمَرَ بِغُسْلِهِ وَتَكْفِينِهِ وَمَشَى خَلْفَ جَنَازَتِهِ حَافِياً حَاسِراً يَقُولُ يَا أَخِي لَقَدْ ثُلِمَ الإِسْلامُ بِمَوْتِكَ وَغَلَبَ الْقَدَرُ تَقْدِيرِي فِيكَ وَشَقَّ لَحَدَ الرَّشِيدِ فَدَفَنَهُ مَعَهُ وَقَالَ أَرْجُو أَنْ يَنْفَعَهُ اللَّهُ تَبَارَكَ وَتَعَالَى بِقُرْبِهِ.

بابُ ذِكرِ خَبَر آخِرَ فِي وَفاة الرِّضا عَلَيْهِ السَّلامُ عَنْ طَرِيق الخاصَّةِ

1 ـ حَدَّثَنا أَحْمَدِ بْنِ زِيادِ بْنِ جَعْفَر الهَمْدانِيَّ رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا عَلِيّ بْنِ إبراهِيمِ بْنِ هاشِمحَدَّثَنا ياسر الخادِم قالَ لَمَّا كَانَ بَيْنَنَا وَبَيْنَ طُوسَ سَبْعَةُ مَنَازِلَ اعْتَلَّ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ فَدَخَلْنَا طُوسَ وَقَدِ اشْتَدَّتْ بِهِ الْعِلَّةُ فَبَقِينَا بِطُوسَ أَيَّاماً فَكَانَ الْمَأْمُونُ يَأْتِيهِ فِي كُلِّ يَوْمٍ مَرَّتَيْنِ.

On the last day – the day on which he died – Ar-Ridha' (a.s.) had become much weaker. After saying his noon prayer, Ar-Ridha' (a.s.) asked, 'O Yasir! Do these people not eat anything?' I asked, 'O my master! How can they eat anything seeing the way you are?' Then Ar-Ridha' (a.s.) sat up and said, 'Spread out the tablecloth.' Ar-Ridha' (a.s.) called in all his workers and had them all sit at the tablecloth. Ar-Ridha' asked each one of them about his health. Then after they all had eaten, Ar-Ridha' (a.s.) ordered that they take food for the women, too, and feed all of them. When this was done he got really weak and became unconscious. Everyone present started to cry. All of Al-Ma'mun's maids and wives rushed in without wearing any veils. Crying and mourning filled up all of Toos. Al-Ma'mun himself was in bare feet and head and was hitting himself on the head and trying to cover the hair of his wives with his long beard. He was expressing his sorrow by crying and tears were flowing down his face. He went and stopped at the side of Ar-Ridha' (a.s.). Then Ar-Ridha' (a.s.) regained his consciousness. Al-Ma'mun said, 'O my Master! By God! I do not know which calamity is worse for me: losing you and being away from you, or the people's accusing me of poisoning and killing you.'"

Yasir adedd, "Then the Imam (a.s.) opened his eyes a little, looked at Al-Ma'mun and said, "O Commander of the Faithful! Treat Abi Ja'far (Imam Ridha''s son) (a.s.) with kindness since your life and his life are like this" While he (a.s.) brought his forefingers together."

Yasir added, "When the night came and some time had passed by, Ar-Ridha' (a.s.) passed away. Then when the morning came the people gathered there and said, 'This man (referring to Al-Ma'mun) killed him. This man martyred him.' They meant Al-Ma'mun. They kept on saying, 'The son of God's Prophet (S) was killed.' There was a lot of turmoil there. Muhammad ibn Ja'far ibn Muhammad (Imam Ridha''s uncle) who had sought refuge from Al-Ma'mun and had come from Medina to Khorasan was there. He was Abil Hassan Ar-Ridha''s uncle. Then Al-Ma'mun told him, 'O Aba Ja'far (Muhammad ibn Ja'far ibn Muhammad)! Go out to the people and tell them that they will not bring out Abal Hassan Ar-Ridha''s (a.s.) corpse today. Tell them to go about doing their own business.' Al-Ma'mun did not wish the body to be taken out fearing that it might result in sedition. Then Muhammad ibn Ja'far went out and told the people, 'O people! Disperse! Indeed today Abal Hassan Ar-Ridha' (a.s.) will not be brought out.' Then the people dispersed. Then they performed the ritual ablution for death for Abal Hassan Ar-Ridha' (a.s.) at night and buried him."

Ali ibn Ibrahim ibn Hashem added, “In fact, Ali ibn Ibrahim said that Yasir has told him something which I do not like to mention here.”

فَلَمَّا كَانَ فِي آخِرِ يَوْمِهِ الَّذِي قُبِضَ فِيهِ كَانَ ضَعِيفاً فِي ذَلِكَ الْيَوْمِ فَقَالَ لِي بَعْدَ مَا صَلَّى الظُّهْرَ يَا يَاسِرُ أَكَلَ النَّاسُ شَيْئاً قُلْتُ يَا سَيِّدِي مَنْ يَأْكُلُ هَاهُنَا مَعَ مَا أَنْتَ فِيهِ فَانْتَصَبَ عَلَيْهِ السَّلامُ.

ثُمَّ قَالَ هَاتُوا الْمَائِدَةَ وَلَمْ يَدَعْ مِنْ حَشَمِهِ أَحَداً إِلا أَقْعَدَهُ مَعَهُ عَلَى الْمَائِدَةِ يَتَفَقَّدُ وَاحِداً وَاحِداً فَلَمَّا أَكَلُوا قَالَ ابْعَثُوا إِلَى النِّسَاءِ بِالطَّعَامِ فَحُمِلَ الطَّعَامُ إِلَى النِّسَاءِ فَلَمَّا فَرَغُوا مِنَ الأَكْلِ أُغْمِيَ عَلَيْهِ وَضَعُفَ فَوَقَعَتِ الصَّيْحَةُ وَجَاءَتْ جَوَارِي الْمَأْمُونِ وَنِسَاؤُهُ حَافِيَاتٍ حَاسِرَاتٍ وَوَقَعَتِ الْوَجْبَةُ بِطُوسَ وَجَاءَ الْمَأْمُونُ حَافِياً وَحَاسِراً يَضْرِبُ عَلَى رَأْسِهِ وَيَقْبِضُ عَلَى لِحْيَتِهِ وَيَتَأَسَّفُ وَيَبْكِي وَتَسِيلُ الدُّمُوعُ عَلَى خَدَّيْهِ فَوَقَفَ عَلَى الرِّضَا عَلَيْهِ السَّلامُ وَقَدْ أَفَاقَ فَقَالَ يَا سَيِّدِي وَاللَّهِ مَا أَدْرِي أَيُّ الْمُصِيبَتَيْنِ أَعْظَمُ عَلَيَّ فَقْدِي لَكَ وَفِرَاقِي إِيَّاكَ أَوْ تُهَمَةُ النَّاسِ لِي أَنِّي اغْتَلْتُكَ وَقَتَلْتُكَ قَالَ فَرَفَعَ طَرْفَهُ إِلَيْهِ ثُمَّ قَالَ أَحْسِنْ يَا أَمِيرَ الْمُؤْمِنِينَ مُعَاشَرَةَ أَبِي جَعْفَرٍ فَإِنَّ عُمُرَكَ وَعُمُرَهُ هَكَذَا وَجَمَعَ بَيْنَ سَبَّابَتَيْهِ قَالَ فَلَمَّا كَانَ مِنْ تِلْكَ اللَّيْلَةِ قَضَى عَلَيْهِ بَعْدَ مَا ذَهَبَ مِنَ اللَّيْلِ بَعْضُهُ فَلَمَّا أَصْبَحَ اجْتَمَعَ الْخَلْقُ وَقَالُوا هَذَا قَتَلَهُ وَاغْتَالَهُ يَعْنِي الْمَأْمُونَ وَقَالُوا قَتَلَ ابْنَ رَسُولِ اللَّهِ وَأَكْثَرُوا الْقَوْلَ وَالْجَلَبَةَ وَكَانَ مُحَمَّدُ بْنُ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلامُ اسْتَأْمَنَ إِلَى الْمَأْمُونِ وَجَاءَ إِلَى خُرَاسَانَ وَكَانَ عَمَّ أَبِي الْحَسَنِ فَقَالَ لَهُ الْمَأْمُونُ يَا أَبَا جَعْفَرٍ اخْرُجْ إِلَى النَّاسِ وَأَعْلِمْهُمْ أَنَّ أَبَا الْحَسَنِ لا يُخْرَجُ الْيَوْمَ وَكَرِهَ أَنْ يُخْرِجَهُ فَتَقَعَ الْفِتْنَةُ فَخَرَجَ مُحَمَّدُ بْنُ جَعْفَرٍ إِلَى النَّاسِ فَقَالَ أَيُّهَا النَّاسُ تَفَرَّقُوا فَإِنَّ أَبَا الْحَسَنِ لا يُخْرَجُ الْيَوْمَ فَتَفَرَّقَ النَّاسُ وَغُسِّلَ أَبُو الْحَسَنِ فِي اللَّيْلِ وَدُفِنَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ وَحَدَّثَنِي يَاسِرٌ بِمَا لَمْ أُحِبَّ ذِكْرَهُ فِي الْكِتَابِ.

Chapter 63: On What Abu Salt Al-Harawi Has Narrated About Ar-Ridha’ Being Martyred With Poisoned Grapes

63-1 Muhammad ibn Ali al-Majilawayh, Muhammad ibn Musa ibn al-Mutawakkil, Ahmad ibn Ziyad ibn Ja’far al-Hamadani, Ahmad ibn Ali ibn Ibrahim ibn Hashem, Al-Husayn ibn Ibrahim ibn Tatana, Al-Husayn ibn Ibrahim ibn Ahmad ibn Hisham al-Mo’addib, and Ali ibn Abdullah al-Warraq - may God be pleased with them - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father that Abi Salt al-Harawi said, “I was standing in front of Abil Hassan Ali ibn Musa Ar-Ridha’ (a.s.) when he told me, ‘O Aba Salt! Go into this mausoleum where Harun’s grave is located. Pick a handful of dirt from each corner and bring them to me.’ I went and did what Ar-Ridha’ (a.s.) had asked me to do. Then when I stood up in front of Ar-Ridha’ (a.s.) again, he (a.s.) was standing near the door. I handed him the dirt one handful at a time. He smelled each one and threw it away. Then he said, ‘Here they will dig up a

grave for me. A rock will appear which they cannot remove, even if they bring all the mattocks in Khorasan.'

Then Ar-Ridha' (a.s.) said the same things about the dirt at the positions of the head and the feet of Harun. Then Ar-Ridha' (a.s.) said, 'Give me that other handful of dirt.' I handed him the dirt from the front of Harun's grave. Ar-Ridha' (a.s.) took it and said, 'This is the dirt that will be the dirt of my grave.' Then Ar-Ridha' (a.s.) said, 'They will dig a grave for me in this place. You must order them to dig it seven steps deep. Then you must ask them to extend the grave in one direction and construct a grave. If they refuse to do so and insist that it must be a usual type of grave, you will tell them that the grave must be as wide as the size of two arms long plus the span of one wide open hand. Indeed God will extend it as much as He wills. Once they do so, you will notice water there. Recite what I teach you and then the grave will be filled with water. You will see many small fish in it.

Then you must feed them with pieces of the bread which I'll give you now. Once they eat it all up, a large fish will appear and eat up all the small fish until they all disappear. Then the large fish will disappear too. Then you must put your hand in the water and recite what I'll teach you now. Then the water will drain away and nothing will be left. Do not do this except in the presence of Al-Ma'mun.' Then Ar-Ridha' (a.s.) added, 'O Aba Salt! Tomorrow I shall go to see this adulterer (referring to Al-Ma'mun)! If I leave there with a bare head, talk to me and I will respond. However, if when I return my head is covered, then do not talk to me.'"

63

بابُ ما حَدَثَ بِهِ أَبُو الصَّلتِ الهَرَوي عَن ذِكرِ وَفاةِ الرِّضا عَلَيْهِ السَّلامُ أَنَّه سُمَّ في عِنَبٍ

1- حَدَّثَنا مُحَمَّد بن عَلِيٍّ ماجَيلَويه ومُحَمَّد بن مُوسَى المُتَوَكِّل وأَحمَد بن زِيادِ بن جَعفَر الهَمداني وأَحمَد بن إبراهِيم بن هاشِمٍ والحُسَين بن إبراهِيم بن تاتانة والحُسَين بن إبراهِيم بن أَحمَد بن هِشام المُؤَدَّب وعَلِيّ بن عَبدُ اللَّه الوَرَّاقِ - رضي الله عنهم قالوا حَدَّثَنا عَلِيّ بن إبراهِيم بن هاشِمٍ عَن أبيهِ عَن أبي الصلت الهروي قالَ: بَيْنَا أَنَا وَاقِفٌ بَيْنَ يَدَيْ أَبِي الْحَسَنِ عَلَيْهِ السَّلامُ إِذْ قَالَ لِي يَا أَبَا الصَّلْتِ ادْخُلْ هَذِهِ الْقُبَّةَ الَّتِي فِيهَا قَبْرُ هَارُونَ وَائْتِنِي بِتُرَابٍ مِنْ أَرْبَعَةِ جَوَانِبِهَا قَالَ فَمَضَيْتُ فَأَتَيْتُ بِهِ فَلَمَّا مَثَلْتُ بَيْنَ يَدَيْهِ قَالَ لِي نَاوِلْنِي هَذَا التُّرَابَ وَهُوَ مِنْ عِنْدِ الْبَابِ فَنَاوَلْتُهُ فَأَخَذَهُ وَشَمَّهُ ثُمَّ رَمَى بِهِ ثُمَّ قَالَ سَيُحْفَرُ لِي هَاهُنَا فَتَظْهَرُ صَخْرَةٌ لَوْ جُمِعَ عَلَيْهَا كُلُّ مِعْوَلٍ بِخُرَاسَانَ لَمْ يَتَهَيَّأْ قَلْعُهَا ثُمَّ قَالَ فِي الَّذِي عِنْدَ الرِّجْلِ وَالَّذِي عِنْدَ الرَّأْسِ مِثْلَ ذَلِكَ ثُمَّ قَالَ نَاوِلْنِي هَذَا التُّرَابَ فَهُوَ مِنْ تُرْبَتِي ثُمَّ قَالَ سَيُحْفَرُ لِي فِي هَذَا الْمَوْضِعِ فَتَأْمُرُهُمْ أَنْ يَحْفِرُوا إِلَى سَبْعِ مَرَاقِيَ إِلَى أَسْفَلَ وَأَنْ تَشُقَّ لِي ضَرِيحَهُ فَإِنْ أَبَوْا إِلا أَنْ يَلْحَدُوا فَتَأْمُرُهُمْ أَنْ يَجْعَلُوا اللَّحْدَ ذِرَاعَيْنِ وَشِبْراً فَإِنَّ اللَّهَ تَعَالَى سَيُوَسِّعُهُ مَا يَشَاءُ وَإِذَا فَعَلُوا ذَلِكَ فَإِنَّكَ تَرَى عِنْدَ رَأْسِي نَدَاوَةً فَتَكَلَّمْ بِالْكَلامِ الَّذِي أُعَلِّمُكَ فَإِنَّهُ يَنْبُعُ الْمَاءُ حَتَّى يَمْتَلِئَ اللَّحْدُ وَتَرَى فِيهِ حِيتَاناً صِغَاراً فَفَتِّتْ لَهَا الْخُبْزَ الَّذِي أُعْطِيكَ فَإِنَّهَا تَلْتَقِطُهُ فَإِذَا لَمْ يَبْقَ مِنْهُ شَيْءٌ خَرَجَتْ مِنْهُ حُوتَةٌ كَبِيرَةٌ فَالْتَقَطَتِ الْحِيتَانَ الصِّغَارَ حَتَّى لا يَبْقَى مِنْهَا شَيْءٌ ثُمَّ تَغِيبُ فَإِذَا غَابَتْ فَضَعْ يَدَكَ عَلِيّ الْمَاءِ ثُمَّ تَكَلَّمْ بِالْكَلامِ الَّذِي أُعَلِّمُكَ فَإِنَّهُ يَنْضُبُ الْمَاءُ وَلا يَبْقَى مِنْهُ شَيْءٌ وَلا تَفْعَلْ ذَلِكَ إِلا بِحَضْرَةِ الْمَأْمُون. ثُمَّ قَالَ عَلَيْهِ السَّلامُ يَا أَبَا الصَّلْتِ غَداً أَدْخُلُ عَلِيّ هَذَا الْفَاجِرِ فَإِنْ أَنَا خَرَجْتُ مَكْشُوفَ الرَّأْسِ فَتَكَلَّمْ أُكَلِّمْكَ وَإِنْ خَرَجْتُ وَأَنَا مُغَطَّى الرَّأْسِ فَلا تُكَلِّمْنِي.

Aba Salt continued, “When the morning came, Ar-Ridha’ (a.s.) put on his clothes and sat down, waiting in his prayer niche. Al-Ma’mun’s servant entered after a while and said, ‘The Commander of the Faithful (Al-Ma’mun) has called you in.’ Then Ar-Ridha’ (a.s.) put on his shoes and cloak. He stood up and went. I followed Ar-Ridha’ (a.s.) until he went to Al-Ma’mun. There was a dish of grapes in front of Al-Ma’mun and several dishes of fruit, too. There was a bunch of partially eaten grapes in his hand. There were still some grapes left on it. Once Al-Ma’mun saw Ar-Ridha’ (a.s.), he leaped towards him and hugged him. He kissed his forehead and had him sit down next to himself. Then he offered Ar-Ridha’ (a.s.) the bunch of grapes that he was holding in his hands and said, ‘O son of God’s Prophet! Have you ever seen any better grapes?’ Then Ar-Ridha’ (a.s.) told him, ‘It often happens that they are good grapes as if they are from Heaven.’ Then Al-Ma’mun said, ‘Have some.’ Then Ar-Ridha’ (a.s.) told him, ‘Excuse me from eating them.’ Then he said, ‘You must eat. Why don’t you eat? Perhaps you are suspicious of me.’ Then Al-Ma’mun picked up the bunch of grapes, had a few grapes and then offered the bunch to Ar-Ridha’ (a.s.). Ar-Ridha’ (a.s.) ate three grapes, put down the bunch and stood up. Al-Ma’mun asked him, ‘Where are you going?’ He (a.s.) said, ‘I am going to where you sent me.’ Ar-Ridha’ (a.s.) pulled his cloak over his head and left.”

Aba Salt added, “I did not talk to Ar-Ridha’ (a.s.) until he entered the house and said, ‘Shut the doors.’ They shut the doors. Then Ar-Ridha’ (a.s.) laid in bed. I stayed in the yard for a while in a sad and depressed state. Then I saw a handsome young man, who was the closest-looking person to Ar-Ridha’ (a.s.) I have ever seen, enter the house. I rushed ahead and asked him, ‘Sir! The doors are closed. How did you get in?’ He (a.s.) answered, ‘He (God) who passed me through closed doors brought me here from Medina.’ I asked, ‘Who are you?’ He (a.s.) replied, ‘I am the Proof of God for you. O Aba Salt! I am Muhammad ibn Ali (Imam ar-Ridha’’s son)’ Then he (a.s.) went to his father (a.s.). He (a.s.) entered the room and asked me to go in with him. When Ar-Ridha’ (a.s.) saw him, he leaped towards him. Ar-Ridha’ (a.s.) hugged him and put his hands over his shoulders. Then Ar-Ridha’ (a.s.) kissed him on the forehead and went back to his couch with him. Muhammad ibn Ali (a.s.) went over to him, kissed him and quietly told him things which I could not hear. However, I could see some foam on Ar-Ridha’’s (a.s.) lips that was even whiter than snow. Aba Ja’far (a.s.) wiped it off with his tongue.

قَالَ أَبُو الصَّلْتِ فَلَمَّا أَصْبَحْنَا مِنَ الْغَدِ لَبِسَ ثِيَابَهُ وَجَلَسَ فَجَعَلَ فِي مِحْرَابِهِ يَنْتَظِرُ فَبَيْنَا هُوَ كَذَلِكَ إِذْ دَخَلَ عَلَيْهِ غُلامُ الْمَأْمُونِ فَقَالَ لَهُ أَجِبْ أَمِيرَ الْمُؤْمِنِينَ فَلَبِسَ نَعْلَهُ وَرِدَاءَهُ وَقَامَ وَمَشَى وَأَنَا أَتْبَعُهُ حَتَّى دَخَلَ عَلَى الْمَأْمُونِ وَبَيْنَ يَدَيْهِ طَبَقٌ عَلَيْهِ عِنَبٌ وَأَطْبَاقُ فَاكِهَةٍ وَبِيَدِهِ عُنْقُودُ عِنَبٍ قَدْ أَكَلَ بَعْضَهُ وَبَقِيَ بَعْضُهُ فَلَمَّا أَبْصَرَ الرِّضَا عَلَيْهِ السَّلامُ وَثَبَ إِلَيْهِ فَعَانَقَهُ وَقَبَّلَ مَا بَيْنَ عَيْنَيْهِ وَأَجْلَسَهُ مَعَهُ ثُمَّ نَاوَلَهُ الْعُنْقُودَ وَقَالَ يَا ابْنَ رَسُولِ اللَّهِ مَا رَأَيْتُ عِنَباً أَحْسَنَ مِنْ هَذَا فَقَالَ لَهُ الرِّضَا عَلَيْهِ السَّلامُ رُبَّمَا كَانَ عِنَباً حَسَناً يَكُونُ مِنَ الْجَنَّةِ فَقَالَ لَهُ كُلْ مِنْهُ فَقَالَ لَهُ الرِّضَا عَلَيْهِ السَّلامُ تُعْفِينِي عَنْهُ فَقَالَ لا بُدَّ مِنْ ذَلِكَ وَمَا يَمْنَعُكَ مِنْهُ لَعَلَّكَ تَتَّهِمُنَا بِشَيْءٍ فَتَنَاوَلَ الْعُنْقُودَ فَأَكَلَ مِنْهُ ثُمَّ نَاوَلَهُ فَأَكَلَ مِنْهُ الرِّضَا عَلَيْهِ السَّلامُ ثَلاثَ حَبَّاتٍ ثُمَّ رَمَى بِهِ وَقَامَ فَقَالَ الْمَأْمُونُ إِلَى أَيْنَ فَقَالَ إِلَى حَيْثُ وَجَّهْتَنِي وَخَرَجَ مُغَطَّى الرَّأْسِ فَلَمْ أُكَلِّمْهُ حَتَّى دَخَلَ الدَّارَ فَأَمَرَ أَنْ يُغْلَقَ الْبَابُ فَغُلِقَ ثُمَّ نَامَ عَلَى فِرَاشِهِ وَمَكَثْتُ وَاقِفاً فِي صَحْنِ الدَّارِ مَهْمُوماً مَحْزُوناً فَبَيْنَا أَنَا كَذَلِكَ إِذْ دَخَلَ عَلَيَّ شَابٌّ حَسَنُ الْوَجْهِ قَطَطُ الشَّعْرِ أَشْبَهُ النَّاسِ بِالرِّضَا عَلَيْهِ السَّلامُ فَبَادَرْتُ إِلَيْهِ وَقُلْتُ لَهُ مِنْ أَيْنَ دَخَلْتَ وَالْبَابُ مُغْلَقٌ فَقَالَ الَّذِي جَاءَ بِي مِنَ الْمَدِينَةِ فِي هَذَا الْوَقْتِ هُوَ الَّذِي أَدْخَلَنِي الدَّارَ وَالْبَابُ مُغْلَقٌ فَقُلْتُ لَهُ

وَمَنْ أَنْتَ فَقَالَ لِي أَنَا حُجَّةُ اللَّهِ عَلَيْكَ يَا أَبَا الصَّلْتِ أَنَا مُحَمَّد بْنُ عَلِيٍّ ثُمَّ مَضَى نَحْوَأَبِيهِ عَلَيْهِ السَّلامُ فَدَخَلَ وَأَمَرَنِي بِالدُّخُولِ مَعَهُ فَلَمَّا نَظَرَ إِلَيْهِ الرِّضَا عَلَيْهِ السَّلامُ وَثَبَ إِلَيْهِ فَعَانَقَهُ وَضَمَّهُ إِلَى صَدْرِهِ وَقَبَّلَ مَا بَيْنَ عَيْنَيْهِ ثُمَّ سَحَبَهُ سَحْباً فِي فِرَاشِهِ وَأَكَبَّ عَلَيْهِ مُحَمَّد بْنُ عَلِيٍ عَلَيْهِ السَّلامُ يُقَبِّلُهُ وَيُسَارُّهُ بِشَيْءٍ لَمْ أَفْهَمْهُ وَرَأَيْتُ فِي شَفَتَيِ الرِّضَا عَلَيْهِ السَّلامُ زُبْداً أَشَدَّ بَيَاضاً مِنَ الثَّلْجِ وَرَأَيْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلامُ يَلْحَسُهُ بِلِسَانِهِ.

Then Ar-Ridha' (a.s.) placed his hand within his attire over his heart and brought out something like a sparrow. Then Aba Ja'far (a.s.) swallowed it. Then Ar-Ridha' (a.s.) passed away. Then Abu Ja'far said, 'O Aba Salt! Stand up. Go and bring me water and the wash basin from the cabinet.' I answered, 'There is no wash basin in the cabinet and there is no water there either." However, Aba Ja'far (a.s.) said, 'Go and do what I ordered you to do.' I went to the cabinet, and saw that both water and the wash basin were available there. I brought them out. Then I tied up my robe to my waist and took off my footwear to get ready to wash Imam Ar-Ridha' (a.s.). But Aba Ja'far (a.s.) told me, O Aba Salt! Move aside. There is someone else here who will assist me." Then Aba Ja'far (a.s.) performed the ceremonial burial ablutions for Ar-Ridha' (a.s.) and told me, Go to the cabinet and bring me the basket in which there is a shroud and embalmment.' I went to the cabinet. There I saw a basket which I had never seen before. I picked it up and brought it to him. Aba Ja'far (a.s.) shrouded the Imam (a.s.) and prayed for him. Then he (a.s.) told me, 'Bring me that coffin.' Then I asked, 'Should I go to a carpenter and have him make a coffin?' Aba Ja'far (a.s.) said, 'No. Go to the cabinet. There is a coffin there.' I went to the cabinet and found that there was a coffin there which I had never seen before. I picked it up and brought it to him.

Aba Ja'far (a.s.) lifted Ar-Ridha' (a.s.) after praying for him and placed him in the coffin. He put Ar-Ridha"s (a.s.) feet side by side and said two units of prayers. Then before finishing his prayers the ceiling of the room was rent asunder and the coffin was flown out of the room from the ceiling. Then I said, 'O son of the Prophet of God (Aba Ja'far)! Now Al-Ma'mun will come here and demand Ar-Ridha' (a.s.) from us. What should we do?' Aba Ja'far (a.s.) said, 'O Aba Salt! Be quiet! The body will return. God will unite the body and the spirit together of any Prophet who dies in the East and any of his Trustees who die in the West.' Aba Ja'far (a.s.) had not finished talking when the ceiling was again rent asunder, and the coffin and the body descended. Then Aba Ja'far Muhammad ibn Ali (a.s.) stood up, brought the corpse out of the coffin and placed it in bed as if it had neither been washed nor shrouded.

Then Aba Ja'far (a.s.) said to me, 'O Aba Salt! Stand up and open the door for Al-Ma'mun." Then I opened the door. Al-Ma'mun and his servants were standing at the door. He entered while he was in a sad state and crying. He tore his shirt and hit himself on the head.

ثُمَّ أَدْخَلَ يَدَهُ بَيْنَ ثَوْبَيْهِ وَصَدْرِهِ فَاسْتَخْرَجَ مِنْهُ شَيْئاً شَبِيهاً بِالْعُصْفُورِ فَابْتَلَعَهُ أَبُو جَعْفَرٍ وَمَضَى الرِّضَا عَلَيْهِ السَّلامُ فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلامُ يَا أَبَا الصَّلْتِ قُمِ ائْتِنِي بِالْمُغْتَسَلِ وَالْمَاءِ مِنَ الْخِزَانَةِ فَقُلْتُ مَا فِي الْخِزَانَةِ مُغْتَسَلٌ وَلا مَاءٌ فَقَالَ لِي انْتَهِ إِلَى مَا آمُرُكَ بِهِ فَدَخَلْتُ الْخِزَانَةَ فَإِذَا فِيهَا مُغْتَسَلٌ وَمَاءٌ فَأَخْرَجْتُهُ وَشَمَّرْتُ ثِيَابِي لاغَسِّلَهُ مَعَهُ فَقَالَ لِي تَنَحَّ يَا أَبَا الصَّلْتِ فَإِنَّ لِي مَنْ يُعِينُنِي غَيْرَكَ فَغَسَّلَهُ ثُمَّ قَالَ لِيَ ادْخُلِ الْخِزَانَةَ فَأَخْرِجْ لِيَ السَّفَطَ الَّذِي فِيهِ كَفَنُهُ وَحَنُوطُهُ فَدَخَلْتُ فَإِذَا أَنَا بِسَفَطٍ لَمْ أَرَهُ فِي تِلْكَ الْخِزَانَةِ قَطُّ فَحَمَلْتُهُ إِلَيْهِ فَكَفَّنَهُ وَصَلَّى عَلَيْهِ ثُمَّ قَالَ لِيَ ائْتِنِي بِالتَّابُوتِ فَقُلْتُ

أَمْضِي إِلَى النَّجَّارِ حَتَّى يُصْلِحَ التَّابُوتَ قَالَ قُمْ فَإِنَّ فِي الْخِزَانَةِ تَابُوتاً فَدَخَلْتُ الْخِزَانَةَ فَوَجَدْتُ تَابُوتاً لَمْ أَرَهُ قَطُّ فَأَتَيْتُهُ بِهِ فَأَخَذَ الرِّضَا عَلَيْهِ السَّلامُ بَعْدَ مَا صَلَّى عَلَيْهِ فَوَضَعَهُ فِي التَّابُوتِ وَصَفَّ قَدَمَيْهِ وَصَلَّى رَكْعَتَيْنِ لَمْ يَفْرُغْ مِنْهُمَا حَتَّى عَلا التَّابُوتُ فَانْشَقَّ السَّقْفُ فَخَرَجَ مِنْهَا التَّابُوتُ وَمَضَى فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ السَّاعَةَ يَجِيئُنَا الْمَأْمُونُ وَيُطَالِبُنَا بِالرِّضَا عَلَيْهِ السَّلامُ فَمَا نَصْنَعُ فَقَالَ لِيَ اسْكُتْ فَإِنَّهُ سَيَعُودُ يَا أَبَا الصَّلْتِ مَا مِنْ نَبِيٍّ يَمُوتُ بِالْمَشْرِقِ وَيَمُوتُ وَصِيُّهُ بِالْمَغْرِبِ إِلا جَمَعَ اللَّهُ تَعَالَى بَيْنَ أَرْوَاحِهِمَا وَأَجْسَادِهِمَا فَمَا أَتَمَّ الْحَدِيثَ حَتَّى انْشَقَّ السَّقْفُ وَنَزَلَ التَّابُوتُ فَقَامَ عَلَيْهِ السَّلامُ فَاسْتَخْرَجَ الرِّضَا عَلَيْهِ السَّلامُ مِنَ التَّابُوتِ وَوَضَعَهُ عَلَى فِرَاشِهِ كَأَنَّهُ لَمْ يُغَسَّلْ وَلَمْ يُكَفَّنْ ثُمَّ قَالَ لِي يَا أَبَا الصَّلْتِ قُمْ فَافْتَحِ الْبَابَ لِلْمَأْمُونِ فَفَتَحْتُ الْبَابَ فَإِذَا الْمَأْمُونُ وَالْغِلْمَانُ بِالْبَابِ فَدَخَلَ بَاكِياً حَزِيناً قَدْ شَقَّ جَيْبَهُ وَلَطَمَ رَأْسَهُ.

He said, ‘O descendant of the Prophet Muhammad (S)! O my Master! Your death is a great calamity for me.’ Then Al-Ma’mun entered and sat next to Ar-Ridha”s (a.s.) head and said, ‘Start to prepare him.’ Then Al-Ma’mun ordered that a grave be dug. I (i.e. Aba Salt) dug at the location that Imam Ar-Ridha’ (a.s.) had ordered me before to do so. Exactly whatever Ar-Ridha’ (a.s.) had said would appear appeared. One of Al-Ma’mun‘s asked him, ‘Don’t you say and don’t you believe that he was a Divine Leader?’ Al-Ma’mun replied, ‘Yes. He would not be a Divine Leader unless he is superior to all the people.’ Then Al-Ma’mun ordered that a grave be dug for Ar-Ridha’ (a.s.) facing the direction of the *Qibla*.”

Aba Salt added, “Then I said, ‘Ar-Ridha’ (a.s.) has ordered me to dig down about seven steps. Then I must extend the grave for his tomb in one direction.’ Al-Ma’mun ordered the workers, ‘Do as Aba Salt says except for the tomb. Dig a usual type of grave.’ However, once Al-Ma’mun saw that the water appeared, the fish showed up, and the other things happened, Al-Ma’mun said, ‘Ar-Ridha’ (a.s.) continuously showed us miracles during his lifetime. We even see miracles after his death.’ One of the ministers who was there asked, ‘Do you know what Ar-Ridha’ (a.s.) is informing you about?’ Al-Ma’mun replied, ‘No.’ The minister said, ‘Ar-Ridha’ (a.s.) is trying to make you understand that the rule of you – the *Abbasids* – and your population and the extent of your rule is like these fish, until your time is over and your death arrives. Then you will lose your reign. Then God the Highest will designate a man from the Members of the Holy Household of the Prophet (S) as the ruler over you who will destroy all of you – from the first to the last one of you.’ Al-Ma’mun replied, ‘You are right.’

Then Al-Ma’mun turned towards Aba Salt and said, ‘O Aba Salt! Tell me the words you recited which caused the big fish to swallow the little fish. Teach them to me.’ I replied, ‘By God, I have forgotten them now.’ I had said the truth but he ordered that I be thrown into jail. They buried Ar-Ridha’ (a.s.) and I stayed in jail for one year. I had a very hard time in jail. One night I could not go to sleep. I stayed up and prayed to God the Blessed the Highest. I kept mentioning Muhammad (a.s.) and his Household (a.s.). I kept asking God for a happy ending. Before finishing my prayers Abu Ja’far Muhammad ibn Ali (a.s.) entered and said, ‘O Aba Salt! Is your breast straitened?[1]’ Then I said, ‘By God! Yes.’ Then Aba Ja’far (a.s.) said, ‘Stand up and leave here along with me.’

وَهُوَ يَقُولُ يَا سَيِّدَاهْ فُجِعْتُ بِكَ يَا سَيِّدِي ثُمَّ دَخَلَ وَجَلَسَ عِنْدَ رَأْسِهِ وَقَالَ خُذُوا فِي تَجْهِيزِهِ فَأَمَرَ بِحَفْرِ الْقَبْرِ فَحُفِرَتِ الْمَوْضِعُ فَظَهَرَ كُلُّ شَيْءٍ عَلَى مَا وَصَفَهُ الرِّضَا عَلَيْهِ السَّلامُ فَقَالَ لَهُ بَعْضُ جُلَسَائِهِ أَلَسْتَ تَزْعُمُ أَنَّهُ إِمَامٌ قَالَ بَلَى قَالَ لا يَكُونُ إِلا مُقَدَّمَ النَّاسِ فَأَمَرَ أَنْ يُحْفَرَ لَهُ فِي الْقِبْلَةِ فَقُلْتُ أَمَرَنِي أَنْ أَحْفِرَ لَهُ سَبْعَ مَرَاقِيَ وَأَنْ أَشُقَّ لَهُ ضَرِيحَهُ فَقَالَ انْتَهُوا إِلَى مَا يَأْمُرُ بِهِ أَبُو الصَّلْتِ سِوَى الضَّرِيحِ وَلَكِنْ يُحْفَرُ لَهُ وَيُلْحَدُ فَلَمَّا رَأَى مَا ظَهَرَ مِنَ النَّدَاوَةِ وَالْحِيتَانِ وَغَيْرِ ذَلِكَ قَالَ الْمَأْمُونُ لَمْ يَزَلِ الرِّضَا عَلَيْهِ السَّلامُ يُرِينَا عَجَائِبَهُ فِي حَيَاتِهِ حَتَّى أَرَانَاهَا بَعْدَ وَفَاتِهِ أَيْضاً فَقَالَ لَهُ وَزِيرٌ كَانَ مَعَهُ أَتَدْرِي مَا أَخْبَرَكَ بِهِ الرِّضَا عَلَيْهِ السَّلامُ قَالَ لا قَالَ إِنَّهُ أَخْبَرَكَ أَنَّ مُلْكَكُمْ يَا بَنِي الْعَبَّاسِ مَعَ كَثْرَتِكُمْ وَطُولِ مُدَّتِكُمْ مِثْلُ هَذِهِ الْحِيتَانِ حَتَّى إِذَا فَنِيَتْ آجَالُكُمْ وَانْقَطَعَتْ آثَارُكُمْ وَذَهَبَتْ دَوْلَتُكُمْ سَلَّطَ اللَّهُ تَعَالَى عَلَيْكُمْ رَجُلاً مِنَّا فَأَفْنَاكُمْ عَنْ آخِرِكُمْ قَالَ لَهُ صَدَقْتَ ثُمَّ قَالَ لِي يَا أَبَا الصَّلْتِ عَلِّمْنِي الْكَلامَ الَّذِي تَكَلَّمْتَ بِهِ قُلْتُ وَاللَّهِ لَقَدْ نَسِيتُ الْكَلامَ مِنْ سَاعَتِي وَقَدْ كُنْتُ صَدَقْتُ فَأَمَرَ بِحَبْسِي وَدَفْنِ الرِّضَا عَلَيْهِ السَّلامُ فَحُبِسْتُ سَنَةً فَضَاقَ عَلَيَّ الْحَبْسُ وَسَهِرْتُ اللَّيْلَةَ وَدَعَوْتُ اللَّهَ تَعَالَى بِدُعَاءٍ ذَكَرْتُ فِيهِ مُحَمَّداً وَآلَهُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَسَأَلْتُ اللَّهَ تَعَالَى بِحَقِّهِمْ أَنْ يُفَرِّجَ عَنِّي فَلَمْ أَسْتَتِمَّ الدُّعَاءَ حَتَّى دَخَلَ عَلَيَّ أَبُو جَعْفَرٍ مُحَمَّد بْنُ عَلِيٍ عَلَيْهِ السَّلامُ فَقَالَ يَا أَبَا الصَّلْتِ ضَاقَ صَدْرُكَ فَقُلْتُ إِي وَاللَّهِ قَالَ قُمْ فَأَخْرَجَنِي.

Then Aba Ja’far (a.s.) placed his hands to the chains on me and they all opened up. He (a.s.) took my hands and brought me out of jail, while the prison guards were watching us but did not have the power to say a word. Then Aba Ja’far (a.s.) told me, ‘Go. I entrust you to God! Know that you will never again encounter Al-Ma’mun. Neither will Al-Ma’mun ever find you.’”

Aba Salt added, “Al-Ma’mun has not found me up until now.”

63-2 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Abu Thakwan that he had heard Ibrahim ibn Al-Abbas say, “The pledge of allegiance to Ar-Ridha’ (a.s.) occurred on the fifth day of the (Arabic) month of *Ramadhan* in the year 201 A.H. (815 A.D.). Al-Ma’mun married off his own younger daughter – *Umm Habib* – to Ar-Ridha’ (a.s.) at the beginning of the year 202 A.H. (816 A.D.). He died in Toos in the year 203 A.H. (817 A.D.), while Al-Ma’mun was going to Iraq in the (Arabic) month of *Rajab*.”

And someone other than Al-Bayhaqi narrated that Ar-Ridha’ (a.s.) died when he (a.s.) was forty-nine and a half years old. The correct information is that he died in the year 203 A.H. (817 A.D.) on a Friday during the last ten days of the (Arabic) month of *Ramadhan* – nine days before the end of the month.

1. It means, ‘has your heart become distressed?’

Chapter 64: On What (Abu Habib) Harthama ibn

A’yan Narrated About the Martyrdom of Ar-Ridha’ by Being Poisoned With Pomegranates and Grapes

64-1 Tamim ibn Abdullah al-Qurashi - may God be pleased with him - narrated that his father quoted on the authority of Muhammad ibn Yahya, on the authority of Muhammad ibn Khalaf at-Tateri, on the authority of Harthama ibn A’yan, “One night I was in the presence of Al-Ma’mun. 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 Ar-Ridha’ (a.s.).

ثُمَّ ضَرَبَ يَدَهُ إِلَى الْقُيُودِ الَّتِي كَانَتْ فَفَكَّهَا وَأَخَذَ بِيَدِي وَأَخْرَجَنِي مِنَ الدَّارِ وَالْحَرَسَةُ وَالْغِلْمَةُ يَرَوْنَنِي فَلَمْ يَسْتَطِيعُوا أَنْ يُكَلِّمُونِي وَخَرَجْتُ مِنْ بَابِ الدَّارِ ثُمَّ قَالَ لِيَ امْضِ فِي وَدَائِعِ اللَّهِ فَإِنَّكَ لَنْ تَصِلَ إِلَيْهِ وَلا يَصِلُ إِلَيْكَ أَبَداً فَقَالَ أَبُو الصَّلْتِ فَلَمْ أَلْتَقِ مَعَ الْمَأْمُونِ إِلَى هَذَا الْوَقْتِ

2- حَدَّثَنا الحاكِم أَبُو عَلِيّ الحُسَين بن أَحمَد البيهقي قالَ حَدَّثَني مُحَمَّد بن يحيى الصولي قالَ حَدَّثَنا أَبُو ذكوان قالَ سَمِعتُ إِبراهِيم بن العَبَّاس يَقُولُ: كَانَتِ الْبَيْعَةُ لِلرِّضَا عَلَيْهِ السَّلامُ لِخَمْسٍ خَلَوْنَ مِنْ شَهْرِ رَمَضَانَ سَنَةَ إِحْدَى وَمِائَتَيْنِ وَزَوَّجَهُ ابْنَتَهُ أُمَّ حَبِيبٍ فِي أَوَّلِ سَنَةِ اثْنَتَيْنِ وَمِائَتَيْنِ وَتُوُفِّيَ سَنَةَ ثَلاثٍ وَمِائَتَيْنِ بِطُوسَ وَالْمَأْمُونُ مُتَوَجِّهٌ إِلَى الْعِرَاقِ فِي رَجَبٍ وَرَوَى لِي غَيْرُهُ أَنَّ الرِّضَا عَلَيْهِ السَّلامُ تُوُفِّيَ وَلَهُ تِسْعٌ وَأَرْبَعُونَ سَنَةً وَسِتَّةُ أَشْهُرٍ وَالصَّحِيحُ أَنَّهُ تُوُفِّيَ فِي شَهْرِ رَمَضَانَ لِتِسْعٍ بَقِينَ مِنْهُ يَوْمَ الْجُمُعَةِ سَنَةَ ثَلاثٍ وَمِائَتَيْنِ مِنْ هِجْرَةِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ.

64

بابُ ما حَدَثَ بِه أَبُو حَبيبِ هَرثَمَةُ بنُ أَعيَنَ مِن ذِكرِ وَفاةِ الرِّضا عَلَيْهِ السَّلامُ

وَأَنَّهُ سُمّ في العِنَبِ وَالرُّمانِ جَمِيعاً

1 - حَدَّثَنا تميم بن عَبدُ اللَّه بن تميم القرشي رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا أبي قالَ حَدَّثَني مُحَمَّد بن يحيى قالَ حَدَّثَني مُحَمَّد بن خلف الطاطري قالَ حَدَّثَني هرثمة بن أعين قالَ: كُنْتُ لَيْلَةً بَيْنَ يَدَيِ الْمَأْمُونِ حَتَّى مَضَى مِنَ اللَّيْلِ أَرْبَعُ سَاعَاتٍ ثُمَّ أَذِنَ لِي فِي الانْصِرَافِ فَانْصَرَفْتُ فَلَمَّا مَضَى مِنَ اللَّيْلِ نِصْفُهُ قَرَعَ قَارِعٌ الْبَابَ فَأَجَابَهُ بَعْضُ غِلْمَانِي فَقَالَ لَهُ قُلْ لِهَرْثَمَةَ أَجِبْ سَيِّدَكَ قَالَ فَقُمْتُ مُسْرِعاً وَأَخَذْتُ عَلَى أَثْوَابِي وَأَسْرَعْتُ إِلَى سَيِّدِيَ الرِّضَا عَلَيْهِ السَّلامُ.

The servant entered first and then I entered. I saw my master sitting in the yard. When Ar-Ridha' (a.s.) saw me he (a.s.) said, 'O Harthama!' I said, 'Yes, my master!' Ar-Ridha' (a.s.) said, 'Sit down.' Then I sat down and Ar-Ridha' (a.s.) said, 'O Harthama! Listen carefully to what I tell you. Now it is time for me to return to God the Highest and join my grandfather and my forefathers (a.s.). My life has come to an end. This rebel (al-Ma'mun) has decided to poison me with chafed grapes and pomegranates. He 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-Ma'mun will invite me (to his house), offer me these grapes and pomegranates, and he will ask me (i.e. force me) to eat them. Then I will eat them. The decree will come to happen and I will die. Once I (Ar-Ridha' (a.s.)) die, Al-Maa'mun will say, 'I must perform the ceremonial burial ablutions of his body with my own hands.' Once Al-Ma'mun says that, you should privately tell him that I (Ar-Ridha' (a.s.)) told you to tell him (Al-Ma'mun) not to perform the ceremonial burial ablutions for me, shroud me or bury me; else the Divine Punishment that is to brought upon him (Al-Ma'mun) later will be brought upon him sooner. And that which he is trying to avoid will rush towards him. Then Al-Ma'mun will accept this and give up.'

Then Harthama added, "I said, 'Yes my master!' Then Ar-Ridha' (a.s.) continued, 'Then Al-Ma'mun will appoint you to perform the ceremonial burial ablutions for me. Al-Ma'mun himself will sit at a high point to watch you wash my 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 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-Ma'mun 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 Abal Hassan Ali ibn Musa (a.s.) while his son Muhammad (a.s.) was in Medina that is one of the cities in Hijaz, and Ar-Ridha' (a.s.) is here in Toos?' Once Al-Ma'mun says this, you should answer him as follows, 'No one needs to perform the ceremonial burial ablutions for a Divine Leader, except for the Divine Leader after him.

فَدَخَلَ الْغُلامُ بَيْنَ يَدَيَّ وَدَخَلْتُ وَرَاءَهُ فَإِذَا أَنَا بِسَيِّدِي عَلَيْهِ السَّلامُ فِي صَحْنِ دَارِهِ جَالِسٌ فَقَالَ يَا هَرْثَمَةُ فَقُلْتُ لَبَّيْكَ يَا مَوْلايَ فَقَالَ لِيَ اجْلِسْ فَجَلَسْتُ فَقَالَ لِيَ اسْمَعْ وعَلَيْهِ السَّلامُ يَا هَرْثَمَةُ هَذَا أَوَانُ رَحِيلِي إِلَى اللَّهِ تَعَالَى وَلُحُوقِي بِجَدِّي وَآبَائِي عَلَيْهِ السَّلامُ وَقَدْ بَلَغَ الْكِتَابُ أَجَلَهُ وَقَدْ عَزَمَ هَذَا الطَّاغِي عَلَى سَمِّي فِي عِنَبٍ وَرُمَّانٍ مَفْرُوكٍ فَأَمَّا الْعِنَبُ فَإِنَّهُ يَغْمِسُ السِّلْكَ فِي السَّمِّ وَيَجْذِبُهُ بِالْخَيْطِ فِي الْعِنَبِ وَأَمَّا الرُّمَّانُ فَإِنَّهُ يَطْرَحُ السَّمَّ فِي كَفِّ بَعْضِ غِلْمَانِهِ وَيَفْرُكُ الرُّمَّانَ بِيَدِهِ لِيَلْطَخَ حَبَّهُ فِي ذَلِكَ السَّمِّ وَإِنَّهُ سَيَدْعُونِي فِي ذَلِكَ الْيَوْمِ الْمُقْبِلِ وَيُقَرِّبُ إِلَيَّ الرُّمَّانَ وَالْعِنَبَ وَيَسْأَلُنِي أَكْلَهُمَا فَآكُلُهُمَا ثُمَّ يَنْفُذُ الْحُكْمُ وَيَحْضُرُ الْقَضَاءُ فَإِذَا أَنَا مِتُّ فَسَيَقُولُ أَنَا أُغَسِّلُهُ بِيَدِي فَإِذَا قَالَ ذَلِكَ فَقُلْ لَهُ عَنِّي بَيْنَكَ وَبَيْنَهُ إِنَّهُ قَالَ لِي لا تَتَعَرَّضْ لِغُسْلِي وَلا لِتَكْفِينِي وَلا لِدَفْنِي فَإِنَّكَ إِنْ فَعَلْتَ ذَلِكَ عَاجَلَكَ مِنَ الْعَذَابِ مَا أُخِّرَ عَنْكَ وَحَلَّ بِكَ أَلِيمُ مَا تَحْذَرُ فَإِنَّهُ سَيَنْتَهِي قَالَ فَقُلْتُ نَعَمْ يَا سَيِّدِي قَالَ فَإِذَا خَلَّى بَيْنَكَ وَبَيْنَ غُسْلِي فَسَيَجْلِسُ فِي عِلْوٍ مِنْ أَبْنِيَتِهِ مُشْرِفاً عَلَى مَوْضِعِ غُسْلِي لِيَنْظُرَ فَلا تَعَرَّضْ يَا هَرْثَمَةُ لِشَيْءٍ مِنْ غُسْلِي حَتَّى تَرَى فُسْطَاطاً أَبْيَضَ قَدْ ضُرِبَتْ فِي جَانِبِ الدَّارِ فَإِذَا رَأَيْتَ ذَلِكَ فَاحْمِلْنِي فِي أَثْوَابِيَ الَّتِي أَنَا فِيهَا فَضَعْنِي مِنْ وَرَاءِ الْفُسْطَاطِ وَقِفْ مِنْ وَرَائِهِ وَيَكُونُ مَنْ مَعَكَ دُونَكَ وَلا تَكْشِفْ عَنِ الْفُسْطَاطِ حَتَّى تَرَانِي فَتَهْلِكَ فَإِنَّهُ سَيُشْرِفُ عَلَيْكَ وَيَقُولُ لَكَ يَا هَرْثَمَةُ أَلَيْسَ زَعَمْتُمْ أَنَّ الإِمَامَ لا يُغَسِّلُهُ إِلاّ

إِمَامٌ مِثْلُهُ فَمَنْ يُغَسِّلُ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُوسَى وَابْنُهُ مُحَمَّد بِالْمَدِينَةِ مِنْ بِلادِ الْحِجَازِ وَنَحْنُ بِطُوسَ فَإِذَا قَالَ ذَلِكَ فَأَجِبْهُ وَقُلْ لَهُ إِنَّا نَقُولُ إِنَّ الإِمَامَ لا يَجِبُ أَنْ يُغَسِّلَهُ إِلا إِمَامٌ.

However, if someone violates this principle and performs the ceremonial burial ablutions for the Imam, this act will not void the Imam's Divine Leadership. It will neither void the Divine Leadership of the Imam succeeding him, even if someone forces him not to perform the ceremonial burial ablutions for his father's body. If Abul Hassan Ali ibn Musa Ar-Ridha' (a.s.) was in Medina when he passed away, it is apparent that his son Muhammad (a.s.) would have performed the ceremonial ritual ablutions for him (a.s.). However, this did not happen, but Muhammad (a.s.) performed the ceremonial burial ablutions for his father (a.s.) in secret.'

Once the sides of the tent are lifted up you will see me in my shroud. Then lift up my body, place it in the coffin and carry me. Once he (al-Ma'mun) decides to have my grave dug, he will try to dig it in such a position that the grave of his father Harun Al-Rashid 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 a mattock, it will not be dug up, and they will not make any headway. Once they have made enough effort and got tired, tell Al-Ma'mun that I have ordered you to use a mattock 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-Ma'mun 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 body. The grave will get filled and covered up by itself.'"

Harthama added, "I said, 'Yes. My master!' Then Ar-Ridha' (a.s.) told me, 'Remember what I told you and act accordingly. Do not disobey.' Then I (Harthama) said, 'O my master! I take refuge in God that I will not disobey your orders.'"

Harthama added, "Then I left there crying and sad. Tears were falling down like drops sizzling in a frying pan. No one but God the Highest knew how I felt Then Al-Ma'mun called me in and I went to him. I stood near him until daytime. Then Al-Ma'mun said, 'O Harthama! Go to Abil Hassan Ar-Ridha' (a.s.), express my greetings to him and tell him, 'Come to us if it is not difficult for you. Else I will come to see you.' If Ar-Ridha' (a.s.) accepts to come, insist that he (a.s.) comes sooner.'"

فَإِنْ تَعَدَّى مُتَعَدٍّ وَغَسَّلَ الإِمَامَ لَمْ تَبْطُلْ إِمَامَةُ الإِمَامِ لِتَعَدِّي غَاسِلِهِ وَلا بَطَلَتْ إِمَامَةُ الإِمَامِ الَّذِي بَعْدَهُ بِأَنْ غُلِبَ عَلَى غُسْلِ أَبِيهِ وَلَوْ تُرِكَ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُوسَى بِالْمَدِينَةِ لَغَسَّلَهُ ابْنُهُ مُحَمَّد ظَاهِراً مَكْشُوفاً وَلا يُغَسِّلُهُ الآنَ أَيْضاً إِلا هُوَ مِنْ حَيْثُ يَخْفَى فَإِذَا ارْتَفَعَ الْفُسْطَاطُ فَسَوْفَ تَرَانِي مُدْرَجاً فِي أَكْفَانِي فَضَعْنِي عَلَى نَعْشٍ وَاحْمِلْنِي فَإِذَا أَرَادَ أَنْ يَحْفِرَ قَبْرِي فَإِنَّهُ سَيَجْعَلُ قَبْرَ أَبِيهِ هَارُونَ الرَّشِيدِ قِبْلَةً لِقَبْرِي وَلا يَكُونُ ذَلِكَ أَبَداً فَإِذَا ضُرِبَتِ الْمَعَاوِلُ نَبَتَ عَنِ الأَرْضِ وَلَمْ يَنْحَفِرْ مِنْهَا شَيْءٌ وَلا مِثْلُ قُلامَةِ ظُفُرٍ فَإِذَا اجْتَهَدُوا فِي ذَلِكَ وَصَعُبَ عَلَيْهِمْ فَقُلْ لَهُ عَنِّي إِنِّي أَمَرْتُكَ أَنْ تَضْرِبَ مِعْوَلاً

وَاحِداً فِي قِبْلَةِ قَبْرِ أَبِيهِ هَارُونَ الرَّشِيدِ فَإِذَا ضَرَبْتَ نَفَذَ فِي الأَرْضِ إِلَى قَبْرٍ مَحْفُورٍ وَضَرِيحٍ قَائِمٍ فَإِذَا انْفَرَجَ ذَلِكَ الْقَبْرُ فَلا تَنْزِلِي إِلَيْهِ حَتَّى يَفُورَ مِنْ ضَرِيحِهِ الْمَاءُ الأَبْيَضُ فَيَمْتَلِئَ مِنْهُ ذَلِكَ الْقَبْرُ حَتَّى يَصِيرَ الْمَاءُ مَعَ وَجْهِ الأَرْضِ ثُمَّ يَضْطَرِبَ فِيهِ حُوتٌ بِطُولِهِ فَإِذَا اضْطَرَبَ فَلا تُنْزِلِي إِلَى الْقَبْرِ إِلا إِذَا غَابَ الْحُوتُ وَغَارَ الْمَاءُ فَأَنْزِلِي فِي ذَلِكَ الْقَبْرِ وَأَلْحِدْنِي فِي ذَلِكَ الضَّرِيحِ وَلا تَتْرُكْهُمْ يَأْتُوا بِتُرَابٍ يُلْقُونَهُ عَلَيَّ فَإِنَّ الْقَبْرَ يَنْطَبِقُ بِنَفْسِهِ وَيَمْتَلِئُ قَالَ قُلْتُ نَعَمْ يَا سَيِّدِي ثُمَّ قَالَ لِيَ احْفَظْ مَا عَهِدْتُ إِلَيْكَ وَاعْمَلْ بِهِ وَلا تُخَالِفْ قُلْتُ أَعُوذُ بِاللَّهِ أَنْ أُخَالِفَكَ أَمْراً يَا سَيِّدِي قَالَ هَرْثَمَةُ ثُمَّ خَرَجْتُ بَاكِياً حَزِيناً فَلَمْ أَزَلْ كَالْحَبَّةِ عَلَى الْمِقْلاةِ لا يَعْلَمُ مَا فِي نَفْسِي إِلا اللَّهُ تَعَالَى ثُمَّ دَعَانِي الْمَأْمُونُ فَدَخَلْتُ إِلَيْهِ فَلَمْ أَزَلْ قَائِماً إِلَى ضُحَى النَّهَارِ ثُمَّ قَالَ الْمَأْمُونُ امْضِ يَا هَرْثَمَةُ إِلَى أَبِي الْحَسَنِ فَأَقْرِئْهُ مِنِّي السَّلامَ وَقُلْ لَهُ تَصِيرُ إِلَيْنَا أَوْ نَصِيرُ إِلَيْكَ فَإِنْ قَالَ لَكَ بَلْ نَصِيرُ إِلَيْهِ فَتَسْأَلُهُ عَنِّي أَنْ يُقَدِّمَ ذَلِكَ.

Harthama added, “Once I went to Ar-Ridha’ (a.s.), he (a.s.) asked me, ‘O Harthama! Do you remember what I have advised you to do?’ I replied, ‘Yes.’ Then Ar-Ridha’ (a.s.) said, ‘Give me my shoes. I know why Al-Ma’mun has sent you here.’”

Harthama added, “Then I did this. Ar-Ridha’ (a.s.) put them on and walked towards Al-Ma’mun. Then when he (a.s.) entered, Al-Ma’mun stood up for him, embraced him and kissed him on the forehead. Al-Ma’mun had Ar-Ridha’ (a.s.) seated on his couch next to himself. He started talking to him for hours until daybreak. Then he 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-Ma’mun 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 had left. He had left there and returned home. Then I saw that Al-Ma’mun ordered that doctors and nurses be called in.”

Harthama added, “I asked, ‘What has happened?’ They told me, ‘Ali ibn Musa Ar-Ridha’ (a.s.) has become ill.’ The people were in doubt, but I was certain about what had happened since I knew.”

Harthama added, “When the second one-third part 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-Ma’mun 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-Ma’mun held the mourning ceremonies. Then he stood up and walked to the place where our master Ar-Ridha’ (a.s.) was placed and said, ‘Prepare a place for us. I want to perform his ceremonial burial ablutions in person.’ I stepped forward and told Al-Ma’mun what my master Ar-Ridha’ (a.s.) had told me regarding the ceremonial burial ablutions, shrouding and burying of his body. Then Al-Ma’mun told me, ‘O Harthama! I will not object to your performing the ceremonial burial ablutions for him. Do as you please.’ I was standing and saw that a tent had been set up. I and everyone in the house subject to me were standing behind the tent. We could hear the praises of God and His 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.

قَالَ فَجِئْتُهُ فَإِذَا اطَّلَعْتُ عَلَيْهِ قَالَ لِي يَا هَرْثَمَةُ أَلَيْسَ قَدْ حَفِظْتَ مَا أَوْصَيْتُكَ بِهِ قُلْتُ بَلَى قَالَ قَدِّمُوا نَعْلِي فَقَدْ عَلِمْتُ مَا أَرْسَلَكَ بِهِ قَالَ فَقَدَّمْتُ نَعْلَهُ وَمَشَى إِلَيْهِ فَلَمَّا دَخَلَ الْمَجْلِسَ قَامَ إِلَيْهِ الْمَأْمُونُ قَائِماً فَعَانَقَهُ وَقَبَّلَ بَيْنَ عَيْنَيْهِ وَأَجْلَسَهُ إِلَى جَانِبِهِ عَلَى سَرِيرِهِ وَأَقْبَلَ عَلَيْهِ يُحَادِثُهُ سَاعَةً مِنَ النَّهَارِ طَوِيلَةً ثُمَّ قَالَ لِبَعْضِ غِلْمَانِهِ يُؤْتِي بِعِنَبٍ وَرُمَّانٍ قَالَ هَرْثَمَةُ فَلَمَّا سَمِعْتُ ذَلِكَ لَمْ أَسْتَطِعِ الصَّبْرَ وَرَأَيْتَ النَّفْضَةَ قَدْ عَرَضَتْ فِي بَدَنِي فَكَرِهْتُ أَنْ يَتَبَيَّنَ ذَلِكَ فِيَّ فَتَرَاجَعْتُ الْقَهْقَرَى حَتَّى خَرَجْتُ فَرَمَيْتُ نَفْسِي فِي مَوْضِعٍ مِنَ الدَّارِ فَلَمَّا قَرُبَ زَوَالُ الشَّمْسِ أَحْسَسْتُ بِسَيِّدِي قَدْ خَرَجَ مِنْ عِنْدِهِ وَرَجَعَ إِلَى دَارِهِ ثُمَّ رَأَيْتُ الْأَمِرَ قَدْ خَرَجَ مِنْ عِنْدِ الْمَأْمُونِ بِإِحْضَارِ الْأَطِبَّاءِ وَالْمُتَرَقِّقِينَ قُلْتُ مَا هَذَا فَقِيلَ لِي عِلَّةٌ عَرَضَتْ لِابِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلَامُ فَكَانَ النَّاسُ فِي شَكٍّ وَكُنْتُ عَلَى يَقِينٍ لِمَا أَعْرِفُ مِنْهُ قَالَ فَلَمَّا كَانَ مِنَ الثُّلُثِ الثَّانِي مِنَ اللَّيْلِ عَلَا الصِّيَاحُ وَسَمِعْتُ الْوَجْبَةَ مِنَ الدَّارِ فَأَسْرَعْتُ فِيمَنْ أَسْرَعَ فَإِذَا نَحْنُ بِالْمَأْمُونِ مَكْشُوفَ الرَّأْسِ مُحِلَّ الْأَزْرَارِ قَائِماً عَلَى قَدَمَيْهِ يَنْتَحِبُ وَيَبْكِي قَالَ فَوَقَفْتُ فِيمَنْ وَقَفُوا وَأَنَا أَتَنَفَّسُ الصُّعَدَاءَ ثُمَّ أَصْبَحْنَا فَجَلَسَ الْمَأْمُونُ لِلتَّعْزِيَةِ ثُمَّ قَامَ فَمَشَى إِلَى الْمَوْضِعِ الَّذِي فِيهِ سَيِّدُنَا عَلَيْهِ السَّلَامُ فَقَالَ أَصْلِحُوا لَنَا مَوْضِعاً فَإِنِّي أُرِيدُ أَنْ أُغَسِّلَهُ فَدَنَوْتُ مِنْهُ فَقُلْتُ لَهُ مَا قَالَهُ سَيِّدِي بِسَبَبِ الْغُسْلِ وَالتَّكْفِينِ وَالدَّفْنِ فَقَالَ لِي لَسْتُ أَعْرِضُ لِذَلِكَ ثُمَّ قَالَ شَأْنَكَ يَا هَرْثَمَةُ قَالَ فَلَمْ أَزَلْ قَائِماً حَتَّى رَأَيْتُ الْفُسْطَاطَ قَدْ ضُرِبَ فَوَقَفْتُ مِنْ ظَاهِرِهِ وَكُلُّ مَنْ فِي الدَّارِ دُونِي وَأَنَا أَسْمَعُ التَّكْبِيرَ وَالتَّهْلِيلَ وَالتَّسْبِيحَ وَتَرَدُّدَ الْأَوَانِي وَصَبَّ الْمَاءِ وَتَضَوُّعَ الطِّيبِ الَّذِي لَمْ أَشَمَّ أَطْيَبَ مِنْهُ.

At once, I heard that Al-Ma'mun 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 Leader, except a Divine Leader like himself. Then where is his son Muhammad ibn Ali (a.s.) to come and perform the ceremonial burial ablutions for him? Now he (a.s.) is in Medina, while this one (Leader) is here in Toos.' I (Harthama) replied, 'O Commander of the Faithful (Al-Ma'mun)! That is what we say. It is not incumbent upon anyone to perform the ceremonial burial ablutions for a Divine Leader, but another Divine Leader – one like him. However, if someone transgresses and performs the ablutions for the Divine Leader, that will not void the Divine Leadership of the Imam. Neither will the transgression of the one who has performed the ablutions for the Divine Leader void the Divine Leadership of the Imam that is to succeed, since he has been oppressed and not allowed to perform the ceremonial burial ablutions for his father. If Abul Hassan Ali ibn Musa Ar-Ridha' (a.s.) was in Medina, then it is apparent that his son Muhammad (a.s.) would have washed him. However, now it is apparent that even though his son did not do this in public, he performed the ceremonial burial ablutions for his father in secret.' Then Al-Ma'mun became quiet and said nothing more. Then the sides of the tent were lifted. When I looked, I saw my master Ar-Ridha' (a.s.) shrouded. His body was placed where Al-Ma'mun and the rest of the people present there prayed over it. Then Ar-Ridha' (a.s.) 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* from Ar-Ridha''s (a.s.) grave. However, no matter how hard they tried, not even the least bit of dirt was removed from the ground. Al-Ma'mun said, 'O Harthama! Do you see how the dirt refuses to be dug up for his grave?' I told Al-Ma'mun, 'O Commander of the Faithful! Ar-Ridha' (a.s.) has indeed ordered me to hit one stroke of the mattock on the ground in the direction of the *Qibla* from the grave of your father Harun Al-Rashid, and no more.' Then Al-Ma'mun asked me, 'O Harthama! What will happen if you make just one strike on the ground?' I said, "Indeed Ar-Ridha' (a.s.) 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 (Ar-Ridha''s) grave. And if I 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.'

قَالَ فَإِذَا أَنَا بِالْمَأْمُونِ قَدْ أَشْرَفَ عَلَيَّ مِنْ بَعْضِ عَلالِي دَارِهِ فَصَاحَ بِي يَا هَرْثَمَةُ أَلَيْسَ زَعَمْتُمْ أَنَّ الإِمَامَ لا يُغَسِّلُهُ إِلا إِمَامٌ مِثْلُهُ فَأَيْنَ مُحَمَّد بْنُ عَلِيٍّ ابْنُهُ عَنْهُ وَهُوَ بِمَدِينَةِ الرَّسُولِ وَهَذَا بِطُوسَ بِخُرَاسَانَ قَالَ قُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّا نَقُولُ إِنَّ الإِمَامَ لا يَجِبُ أَنْ يُغَسِّلَهُ إِلا إِمَامٌ مِثْلُهُ فَإِنْ تَعَدَّى مُتَعَدٍّ فَغَسَّلَ الإِمَامَ لَمْ تَبْطُلْ إِمَامَةُ الإِمَامِ لِتَعَدِّي غَاسِلِهِ وَلا بَطَلَتْ إِمَامَةُ الإِمَامِ الَّذِي بَعْدَهُ بِأَنْ غُلِبَ عَلَى غُسْلِ أَبِيهِ وَلَوْ تُرِكَ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ بِالْمَدِينَةِ لَغَسَّلَهُ ابْنُهُ مُحَمَّد ظَاهِراً وَلا يُغَسِّلُهُ الآنَ أَيْضاً إِلا هُوَ مِنْ حَيْثُ يَخْفَى قَالَ فَسَكَتَ عَنِّي ثُمَّ ارْتَفَعَ الْفُسْطَاطُ فَإِذَا أَنَا بِسَيِّدِي عَلَيْهِ السَّلامُ مُدْرَجٌ فِي أَكْفَانِهِ فَوَضَعْتُهُ عَلَى نَعْشِهِ ثُمَّ حَمَلْنَاهُ فَصَلَّى عَلَيْهِ الْمَأْمُونُ وَجَمِيعُ مَنْ حَضَرَ ثُمَّ جِئْنَا إِلَى مَوْضِعِ الْقَبْرِ فَوَجَدْتُهُمْ يَضْرِبُونَ بِالْمَعَاوِلِ دُونَ قَبْرِ هَارُونَ لِيَجْعَلُوهُ قِبْلَةً لِقَبْرِهِ وَالْمَعَاوِلُ تَنْبُو عَنْهُ لا تَحْفِرُ ذَرَّةً مِنْ تُرَابِ الأَرْضِ فَقَالَ لِي وَيْحَكَ يَا هَرْثَمَةُ أَمَا تَرَى الأَرْضَ كَيْفَ تَمْتَنِعُ مِنْ حَفْرِ قَبْرٍ لَهُ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّهُ قَدْ أَمَرَنِي أَنْ أَضْرِبَ مِعْوَلاً وَاحِداً فِي قِبْلَةِ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ أَبِيكَ الرَّشِيدِ لا أَضْرِبَ غَيْرَهُ قَالَ فَإِذَا ضَرَبْتَ يَا هَرْثَمَةُ يَكُونُ مَا ذَا قُلْتُ إِنَّهُ أَخْبَرَ أَنَّهُ لا يَجُوزُ أَنْ يَكُونَ قَبْرُ أَبِيكَ قِبْلَةً لِقَبْرِهِ فَإِنْ أَنَا ضَرَبْتُ هَذَا الْمِعْوَلَ الْوَاحِدَ نَفَذَ إِلَى قَبْرٍ مَحْفُورٍ مِنْ غَيْرِ يَدٍ تَحْفِرُهُ وَبَانَ ضَرِيحٌ فِي وَسَطِهِ.

Then Al-Ma'mun said, 'Glory be to God! What does all this mean? How amazing is what Abil Hassan has said! O Harthama! Strike the ground with the mattock so that we see what happens.' Then I picked up the mattock with my hands and hit the ground with it once in the position of the direction of the *Qibla* from Harun Al-Rashid's grave. Then a dug-up and prepared grave with a tomb appeared in the middle. The people were looking at it. Al-Ma'mun said, 'O Harthama! Place Ar-Ridha' (a.s.) in it.' Then I said, 'O Commander of the Faithful (Al-Ma'mun)! Indeed my master has ordered me not to place him 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 Ar-Ridha' (a.s.) next to the grave and just leave him there when the fish disappears and the water totally drains away.' Then Al-Ma'mun 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 corpse 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-Ma'mun pointed at the people to throw dirt over the body and fill up the grave. I said, 'O Commander of the Faithful (Al-Ma'mun)! We will not do that.' Al-Ma'mun said, 'Woe be to you! Then who will fill up the grave?' I said, 'Indeed Ar-Ridha' (a.s.) has ordered me not to throw any dirt over his body. He (a.s.) 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-Ma'mun ordered the people not to throw any dirt over him. The people dropped the dirt that they had picked up. The grave was filled up, raised and turned into a four-sided tomb. Then Al-Ma'mun returned. He called me in and asked me in private, 'O Harthama! I ask you to swear to God and tell me the truth about whatever you heard from Abal Hassan Ar-Ridha' (a.s.) – may God sanctify his spirit.' Then I told the Commander of the Faithful (Al-Ma'mun) whatever

Imam Ar-Ridha' (a.s.) had told me. Then he told me, 'I swear to you by God to tell me if he informed you of anything else.' Then I said, 'O Commander of the Faithful! I will answer any questions that you ask.' Al-Ma'mun asked, 'O Harthama! Did Ar-Ridha' (a.s.) tell you anything else in private?' I replied, 'Yes, he (a.s.) did.' Al-Ma'mun asked, 'What was it?'

فَقَالَ الْمَأْمُونُ سُبْحَانَ اللَّهِ مَا أَعْجَبَ هَذَا الْكَلامَ وَلا عَجَبَ مِنْ أَمْرِ أَبِي الْحَسَنِ فَاضْرِبْ يَا هَرْثَمَةُ حَتَّى نَرَى قَالَ هَرْثَمَةُ فَأَخَذْتُ الْمِعْوَلَ بِيَدِي فَضَرَبْتُ فِي قِبْلَةِ قَبْرِ هَارُونَ الرَّشِيدِ فَنَفَذَ إِلَى قَبْرٍ مَحْفُورٍ وَبَانَ ضَرِيحٌ فِي وَسَطِهِ وَالنَّاسُ يَنْظُرُونَ إِلَيْهِ فَقَالَ أَنْزِلْهُ إِلَيْهِ يَا هَرْثَمَةُ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ سَيِّدِي أَمَرَنِي أَنْ لا أُنْزِلَ إِلَيْهِ حَتَّى يَنْفَجِرَ مِنْ أَرْضِ هَذَا الْقَبْرِ مَاءٌ أَبْيَضُ فَيَمْتَلِئَ مِنْهُ الْقَبْرُ حَتَّى يَكُونَ الْمَاءُ مَعَ وَجْهِ الأَرْضِ ثُمَّ يَضْطَرِبَ فِيهِ حُوتٌ بِطُولِ الْقَبْرِ فَإِذَا غَابَ الْحُوتُ وَغَارَ الْمَاءُ وَضَعْتُهُ عَلَى جَانِبِ قَبْرِهِ وَخَلَّيْتُ بَيْنَهُ وَبَيْنَ مَلْحَدِهِ قَالَ فَافْعَلْ يَا هَرْثَمَةُ مَا أُمِرْتَ بِهِ قَالَ هَرْثَمَةُ فَانْتَظَرْتُ ظُهُورَ الْمَاءِ وَالْحُوتِ فَظَهَرَ ثُمَّ غَابَ وَغَارَ الْمَاءُ وَالنَّاسُ يَنْظُرُونَ إِلَيْهِ ثُمَّ جَعَلْتُ النَّعْشَ إِلَى جَانِبِ قَبْرِهِ فَغُطِّيَ قَبْرُهُ بِثَوْبٍ أَبْيَضَ لَمْ أَبْسِطْهُ ثُمَّ أُنْزِلَ بِهِ إِلَى قَبْرِهِ بِغَيْرِ يَدِي وَلا يَدِ أَحَدٍ مِمَّنْ حَضَرَ فَأَشَارَ الْمَأْمُونُ إِلَى النَّاسِ أَنْ هَالُوا التُّرَابَ بِأَيْدِيكُمْ فَاطْرَحُوهُ فِيهِ فَقُلْتُ لا تَفْعَلْ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ فَقَالَ وَيْحَكَ فَمَنْ يَمْلَؤُهُ فَقُلْتُ قَدْ أَمَرَنِي أَنْ لا يُطْرَحَ عَلَيْهِ التُّرَابُ وَأَخْبَرَنِي أَنَّ الْقَبْرَ يَمْتَلِئُ مِنْ ذَاتِ نَفْسِهِ ثُمَّ يَنْطَبِقُ وَيَتَرَبَّعُ عَلَى وَجْهِ الأَرْضِ فَأَشَارَ الْمَأْمُونُ إِلَى النَّاسِ أَنْ كُفُّوا قَالَ فَرَمَوْا مَا فِي أَيْدِيهِمْ مِنَ التُّرَابِ ثُمَّ امْتَلا الْقَبْرُ وَانْطَبَقَ وَتَرَبَّعَ عَلَى وَجْهِ الأَرْضِ فَانْصَرَفَ الْمَأْمُونُ وَانْصَرَفْتُ.

وَدَعَانِي الْمَأْمُونُ وَخَلا بِي ثُمَّ قَالَ: أَسْأَلُكَ بِاللَّهِ يَا هَرْثَمَةُ لَمَّا أَصْدَقْتَنِي عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلامُ قَدَّسَ اللَّهُ رُوحَهُ بِمَا سَمِعْتُهُ مِنْكَ. فَقُلْتُ: قَدْ أَخْبَرْتُ أَمِيرَ الْمُؤْمِنِينَ بِمَا قَالَ لِي. فَقَالَ: بِاللَّهِ إِلا مَا قَدْ صَدَقْتَنِي عَمَّا أَخْبَرَكَ بِهِ غَيْرَ الَّذِي قُلْتَ لِي. قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ فَعَمَّا تَسْأَلُنِي؟ فَقَالَ يَا هَرْثَمَةُ هَلْ أَسَرَّ إِلَيْكَ شَيْئاً غَيْرَ هَذَا قُلْتُ نَعَمْ. قَالَ: مَا هُوَ.

I replied, 'Ar-Ridha' (a.s.) informed me about the grapes and the pomegranates.' Then Al-Ma'mun turned colors. He turned yellow, red, and black. Finally he yawned and fainted. While Al-Ma'mun was unconscious I heard him say, 'Woe be to Al-Ma'mun from God! Woe be to him from God's Prophet (S)! Woe be to him from Ali ibn Abi Talib (a.s.). Woe be to Al-Ma'mun from (the Blessed Lady) Fatima – az-Zahra (a.s.)! Woe be to Al-Ma'mun from Al-Hassan (a.s.) and Al-Husayn (a.s.)! Woe be to Al-Ma'mun from Ali ibn Al-Husayn (a.s.)! Woe be to Al-Ma'mun from Muhammad ibn Ali (a.s.)! Woe be to Al-Ma'mun from Ja'far ibn Muhammad (a.s.)! Woe be to Al-Ma'mun from Musa ibn Ja'far (a.s.)! Woe be to Al-Ma'mun from Ali ibn Musa Ar-Ridha' (a.s.)! By God, this is the clear loss.' Al-Ma'mun 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-Ma'mun became conscious again and called me in. I went in and saw him sitting like a drunk person. He said, 'By God, you are not in the least dearer to me than Ar-Ridha' (a.s.) was. Not even all the residents of the heavens and the earth are dearer to me than him. I swear by God that if I hear that you have told anyone else what you have heard from him, I will kill you.' I (Harthama) said, 'O Commander of the Faithful! Shedding my blood will be allowed for you, if you realize that I have expressed anything about this to anyone.' Al-Ma'mun said, 'By God, I will not accept this unless you swear and make a covenant to keep this a secret.' Al-Ma'mun 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, ‘*They may hide* (*their crimes*) *from men, but they cannot hide* (*them*) *from God, seeing that He is in their midst when they plot by night, in words that He cannot approve: And God Doth encompass all that they do.’*[1]

And Ar-Ridha’ (a.s.) had a son named Muhammad – the Imam (a.s.). Ar-Ridha’ (a.s.) had said the following about him (a.s.), ‘He is honest, patient, noble, the light of the believers’ eyes and the cause of rage for the unbelievers.’”[2]

قُلْتُ خَبَرُ الْعِنَبِ وَالرُّمَّانِ قَالَ فَأَقْبَلَ الْمَأْمُونُ يَتَلَوَّنُ أَلْوَاناً يَصْفَرُّ مَرَّةً وَيَحْمَرُّ أُخْرَى وَيَسْوَدُّ أُخْرَى ثُمَّ تَمَدَّدَ مَغْشِيّاً عَلَيْهِ فَسَمِعْتُهُ فِي غَشْيَتِهِ وَهُوَ يَهْجُرُ وَيَقُولُ وَيْلٌ لِلْمَأْمُونِ مِنَ اللَّهِ وَيْلٌ لَهُ مِنْ رَسُولِهِ وَيْلٌ لَهُ مِنْ عَلِيٍّ وَيْلٌ لِلْمَأْمُونِ مِنْ فَاطِمَةَ وَيْلٌ لِلْمَأْمُونِ مِنَ الْحَسَنِ وَالْحُسَيْنِ وَيْلٌ لِلْمَأْمُونِ مِنْ عَلِيِّ بْنِ الْحُسَيْنِ وَيْلٌ لَهُ مِنْ مُحَمَّدِ بْنِ عَلِيٍّ وَيْلٌ لِلْمَأْمُونِ مِنْ جَعْفَرِ بْنِ مُحَمَّدٍ وَيْلٌ لَهُ مِنْ مُوسَى بْنِ جَعْفَرٍ وَيْلٌ لَهُ مِنْ عَلِيِّ بْنِ مُوسَى الرِّضَا هَذَا وَاللَّهِ هُوَ الْخُسْرَانُ الْمُبِينُ يَقُولُ هَذَا الْقَوْلَ وَيُكَرِّرُهُ فَلَمَّا رَأَيْتُهُ قَدْ أَطَالَ ذَلِكَ وَلَّيْتُ عَنْهُ وَجَلَسْتُ فِي بَعْضِ نَوَاحِي الدَّارِ قَالَ فَجَلَسَ وَدَعَانِي فَدَخَلْتُ إِلَيْهِ وَهُوَ جَالِسٌ كَالسَّكْرَانِ فَقَالَ وَاللَّهِ مَا أَنْتَ أَعَزُّ عَلَيَّ مِنْهُ وَلا جَمِيعُ مَنْ فِي الأَرْضِ وَالسَّمَاءِ لَئِنْ بَلَغَنِي أَنَّكَ أَعَدْتَ بَعْدَ مَا سَمِعْتَ وَرَأَيْتَ شَيْئاً لَيَكُونَنَّ هَلاكُكَ فِيهِ قَالَ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنْ ظَهَرْتَ عَلَى شَيْءٍ مِنْ ذَلِكَ مِنِّي فَأَنْتَ فِي حِلٍّ مِنْ دَمِي قَالَ لا وَاللَّهِ أَوْ تُعْطِيَنِي عَهْداً وَمِيثَاقاً عَلَى كِتْمانِ هَذَا وَتَرْكِ إِعَادَتِهِ فَأَخَذَ عَلَيَّ الْعَهْدَ وَالْمِيثَاقَ وَأَكَّدَهُ عَلَيَّ قَالَ فَلَمَّا وَلَّيْتُ عَنْهُ صَفَقَ بِيَدِهِ وَقَالَ يَسْتَخْفُونَ مِنَ النَّاسِ وَلا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ ما لا يَرْضى مِنَ الْقَوْلِ وَكانَ اللَّهُ بِما يَعْمَلُونَ مُحِيطاً وَكَانَ لِلرِّضَا عَلَيْهِ السَّلامُ مِنَ الْوَلَدِ مُحَمَّدُ الإِمَامُ وَكَانَ يُقَالُ لَهُ الرِّضَا وَالصَّادِقُ وَالصَّابِرُ وَالْفَاضِلُ وَقُرَّةُ أَعْيُنِ الْمُؤْمِنِينَ وَغَيْظُ الْمُلْحِدِينَ

1. Qur’an, 4:108
2. It must be noted that some researchers have stated that Harthama ibn A’yan was one of the army heads of Al-Ma’mun who was killed in Al-Ma’mun’s jail in the year 200 A.H in which Al-Ma’mun sent Raja ibn Abi Dhahhak to Medina to bring Ali ibn Musa Ar-Ridha’ (a.s.) to Toos. This discrepancy thus makes it seem that the chain of narrators of this tradition is somewhat questionable. As a result the validity of the tradition itself might be questionable. Only God knows the truth.

Chapter 65: On An Elegy Recited About Ar-Ridha’ (a.s.)

65-1 Tamim ibn Abdullah ibn Tamim al-Qurashi – may God be pleased with him – narrated that his father quoted on the authority of Ahmad ibn Ali al-Moshaya al-Madani who eulogized Ar-Ridha’ (a.s.) in the following elegy:

O the shrine of the Master!
No one else existed like the Master
Guidance perished after him
And death followed it.

O his shrine! May not God’s blessings upon you ever end
Every evening and every dawn, like a breeze;
To us he was like a rain full of mercy;
From which we were nourished.
To us he was like a bright star;
With whose light we could find our way.
Then indeed sunk Ali ibn Musa Ar-Ridha’ in mire
and sovereignty is with the unbeliever.
O eyes, then I shall cry blood after him
Over the extinction of glory and sovereignty!

Also Ali ibn Abu Abdullah al-Khawwafi eulogized Ar-Ridha’ (a.s.) in the following poem:

May God's Grace water thee, O land of Toos!
What treasures has your land down deep!
In the world your land is known to be good
Made good by one[1] in Sanabad asleep,

بابُ ذِكرِ بَعضِ ما قِيلَ مِنَ المَراثي في حَقِّ أَبي الحَسَنِ الرِّضا عَلَيْهِ السَّلامُ

1 ـ حَدَّثَنا تميم بن عَبدُ اللَّه بن تميم القرشي رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا أبي عَن أَحمَد بن عَلِيٍّ الأنصاري قالَ قالَ ابن المشيع المدني يَرْثِي الرِّضَا صَلَوَاتُ اللَّهِ وَسَلامُهُ عَلَيْهِ:

يَا بُقْعَةً مَاتَ بِهَا سَيِّدِي

مَاتَ الْهُدَى مِنْ بَعْدِهِ وَالنَّدَى

لا زَالَ غَيْثُ اللهِ يَا قَبرَهُ

كَانَ لَنَا غَيْثاً بِهِ نَرْتَوِي

إنَّ عَلِيَّ بْنَ مُوسَى الرِّضَا

يَا عَيْنُ فَابْكِي بِدَمٍ بَعْدَهُ

مَا مِثْلُهُ فِي النَّاسِ مِنْ سَيِّدِ

وَشَمَّرَ الْمَوْتُ بِهِ يَقْتَدِي

عَلَيْكَ مِنْهُ رَائِحاً مُغْتَدي

وَكَانَ كَالنَّجْمِ بِهِ نَهْتَدِي

قَدْ حَلَّ وَالسُّؤْدَدُ فِي مَلْحَدِ

عَلَى انْقِرَاضِ الْمَجْدِ وَالسُّؤْدَدِ

وَلِعَلِيِّ بْنِ أَبِي عَبْدِ اللَّهِ الْخَوَافِي يَرْثِي الرِّضَا عَلَيْهِ أَفْضَلُ الصَّلَوَاتِ وَأَكْمَلُ التَّحِيَّاتِ:

يَا أَرْضَ طُوسٍ سَقَاكَ اللهُ رَحْمَتَهُ

طَابَتْ بِقَاعُكِ فِي الدُّنْيَا وَطَيَّبَهَا

مَاذَا حَوِيتِ مِنَ الْخَيْرَاتِ يَا طُوسُ

شَخْصٌ ثَوَى بِسَنَابَادٍ مَرَمّوسُ

A man whose murder was hard on Islam
A man wrapped and drenched in God's Mercy.
O the grave of his (ar-Ridha')! In thee clemency,
Knowledge, purity, and glory abound.

O envied grave! Angels do thee guard!

65-2 Al-Hakim Abu Ali Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn al-Sowli quoted on the authority of Harun ibn Abdullah al-Molhabi that De'bel al-Khoza'ee said, "When the news of the death of Ar-Ridha' (a.s.) reached me, I was in Qum and I recited one of my poems in praise of him as follows:

I see the *Umayyads* excused if they were to kill,
But I see no reason why the *Abbasids* should at will;
Sons of Harb, Marwan and their breed
Banu Ma'eet, grudge and hate is their creed.
People whom you had to fight in the early days
Of Islam to bring them to His ways.
When they became in charge and did rule,
They reverted to *Kufr* (unbelief) and left the *Usool*[2].
Head towards Toos, to the grave site
Of the pure one, of the faith that is right,
If you ever wish to remember Islam like me,
Pristine, Islam of Muhammad and Ali.
Two graves in Toos: one for the best of all,
And the worst man people will ever recall.
No good will reach the villain (Harun ar-Rashid) who is lying nigh
In grave to one whose virtues reach the sky (Imam Ridha'),
Nor will the pure suffer any harm
When near the soul[3] that will never calm.
No indeed! Every soul shall reap what it did earn
So take what you will, or leave it to burn!"

شَخْصٌ عَزِيزٌ عَلَى الإِسْلامِ مَصْرَعُهُ

يَا قَبْرَهُ أَنْتَ قَبْرٌ قَدْ تَضَمَّنَهُ

فَخْراً فَإِنَّكَ مَغْبُوطٌ بَجُثَّتِهَ

فِي رَحْمَةِ اللهِ مَغْمُورٌ وَمَغْمُوسُ

حِلْمٌ وَعِلْمٌ وَتَطْهِيرٌ وَتَقْدِيسُ

وَبِالمَلائِكَةِ الأَبْرَارِ مَحْرُوسُ

2- حَدَّثَنا الحاكِم أَبُو عَلِيٍّ الحُسَين بن أَحمَد البيهقي قالَ حَدَّثَني مُحَمَّد بن يحيى الصولي قالَ حَدَّثَني هارون بن عَبدُ اللَّه المهلبي قالَ حَدَّثَني دعبل بن عَلِيٍّ قالَ جَاءَنِي خَبَرُ مَوْتِ الرِّضَا عَلَيْهِ السَّلامُ وَأَنَا بِقُمَّ فَقُلْتُ قَصِيدَتِيَ الرَّائِيَّةَ:

أَرَى أُمَيَّةَ مَعْذُورِينَ إِنْ قَتَلُوا

أَوْلادُ حَرْبٍ وَمَرْوَانٍ وَأُسْرَتُهُمْ

قَوْمٌ قَتَلْتُمْ عَلَى الإِسْلامِ أَوَّلَهُمْ

اَرْبِعْ بِطُوسٍ عَلَى قَبْرِ الزَّكِيِّ بِهِ

قَبْرَانِ فَي طُوسَ خَيْرِ النّاسِ كُلِّهَمُ

مَايَنْفَعُ الرِّجْسَ مِنْ قُرْبِ الزَّكِيِّ وَمَا

هَيْهَاتَ كُلُّ امْرِئٍ رَهْنٌ بِمَا كَسَبَتْ

وَلا أَرَى لِبَنِي الْعَبَّاسِ مِنْ عُذُرِ

بَنُو مَعِيطٍ وُلاةُ الْحِقْدِ وَالوَغَرِ

حَتَّى إِذَا اسْتَمْكَنُوا جَازُوا عَلَى الْكُفُرِ

إِنْ كُنتَ تَرْبَعُ مِنْ دِينٍ عَلَى فَطَرِ

وَقَبْرِ شَرِّهِمُ هَذَا مِنَ الْعِبَرِ

عَلَى الزَّكِيِّ بِقُرْبِ الرِّجْسِ مِنْ ضَرَرِ

لَهُ يَدَاهُ فَخُذْ مَا شِئْتَ أَوْ فَذَرِ

Al-Sowli narrated that Oun ibn Muhammad said that Mansoor ibn Talha recited poems that he quoted on the authority of Abu Muhammad al-Yazidi who had said, "When Ar-Ridha' (a.s.) passed away, I recited an elegy for him as follows:

What is wrong with Toos - may God not sanctify it
Which seizes a precious one each day.
It began with Rashid when it grabbed him.
Then it seconded it with Ar-Ridha' Ali ibn Musa
Not a regular leader was he,
Rather a noble Imam - like the other ones.
And the felicity of time turned into misfortunes!"

I also found the following verses in Muhammad ibn Habib Dhabbi's book:

In Toos there is a tomb in which there lies an Imam Divine
Whom we are enjoined to go visit his shrine.
The tomb where Paradise is set up from early in the morning
And is constantly granted greetings and peace.
A tomb whose radiating rays illuminate the blind
And its ashes[4] treat ailments.
A tomb portraying Muhammad in the eyes
And his Trustee for by-standing believers
The eyes are humble to this all
Due to the amazement in their thoughts deep within
A tomb in which those who reach at its region
Their sins are unloaded from them when they depart.
They will take with themselves an increased security from the Chastisement
And are secured from ever suffering from poverty.
God has accepted this for them on his (ar-Ridha') behalf

And thus the Pen is lifted off of them.[5]

If we have become needless of rain now,

it is due to the clouds watering down

Were it not for him, the clouds would have not poured down rain on this town

قَالَ الصُّولِيُّ وَأَنْشَدَنِي عَوْنُ بْنُ مُحَمَّد قَالَ أَنْشَدَنِي مَنْصُورُ بْنُ طَلْحَةَ قَالَ قَالَ أَبُو مُحَمَّد الْيَزِيدِيُّ رَضِيَ اللَّهُ عَنْهُ لَمَّا مَاتَ الرِّضَا عَلَيْهِ السَّلامُ رَثَيْتُهُ فَقُلْتُ:

مَا لِطُوسٍ لا قَدَّسَ اللهُ طُوسا

بَدَأَتْ بِالرَّشِيدِ فَاقْتَبَضَتْهُ

بِإِمَامٍ لا كَالأَئِمَّةِ فَضْلاً

كُلَّ يَوْمٍ تَحُوزُ علْقاً نَفِيسا

وَثَنَتْ بِالرِّضَا عَلِيِّ بْنِ مُوسَى

فَسُعُودُ الزَّمَانِ عَادَتْ نُحُوسا

وَوَجَدْتُ فِي كِتَابٍ لِمُحَمَّد بْنِ حَبِيبٍ الضَّبِّيِّ:

قَبْرٌ بِطُوسَ بِهِ أَقَامَ إِمَامٌ

حَتْمٌ إِلَيْهِ زِيَارَةٌ وَلِمَامُ

قَبْرٌ أَقَامَ بِهِ السَّلامُ وَإِذْ غَدَا

تُهْدَى إِلَيْهِ تَحِيَّةٌ وَسَلامُ

قَبْرٌ سَنَا أَنْوَارِهِ تَجْلُو الْعَمَى

وَبِتُرْبِهِ قَدْ تُدْفَعُ الأَسْقَامُ

قَبْرٌ يُمَثِّلُ لِلْعُيُونِ مُحَمَّداً

وَوَصِيَّهُ وَالْمُؤْمِنُونَ قِيَامُ

خَشَعَ الْعُيُونُ لِذَا وَذَاكَ مَهَابَةٌ

فِي كُنْهِهَا لَتَحَيَّرُ الأَفْهَامُ

قَبْرٌ إِذَا حَلَّ الْوُفُودُ بِرَبْعِهِ

رَحَلُوا وَحَطَّتْ عَنْهُمُ الآثَامُ

وَتَزَوَّدُوا أَمْنَ الْعِقَابِ وَأُومِنُوا

مِنْ أَنْ يَحُلَّ عَلَيْهِمُ الأَعْدَامُ

اللَّهُ عَنْهُ بِهِ لَهُمْ مُتَقَبَّلٌ

وَبِذَاكَ عَنْهُمْ جَفَّتِ الأَقْلامُ

إِنْ يُغْنِ عَنْ سَقْيِ الْغَمَامِ فَإِنَّهُ

لَوْلاهُ لَمْ تَسْقِ الْبِلادَ غَمَامٌ

The tomb that holds Ali ibn Musa
Is prouder than the land of Mecca.
It is incumbent upon us to try to go visit it
As it is incumbent to respect those who reside around it.
Whoever visits it recognizing his rightfulness[6]
By God, it is forbidden for the Fire to touch him.
Surely tomorrow he shall have a praiseworthy rank
Whose position will be in Gardens as the eternal abode
God has guaranteed this for him.
He has sworn to the One to Whom all pledges shall return
May God's Blessings be upon the Prophet Muhammad
Ali's radiance and peace raised his rank
May God's Blessings constantly be upon Az-Zahra
Since the Lord knows well that she rightfully deserves it.
And blessings be upon her, and then upon Al-Hassan
And upon Al-Husayn whose face shows his nobility
And upon Ali the virtuous[7] and Muhammad[8].
Blessings be upon all these Masters who are noble
and upon Ja'far – the educator and the pure-[9]
the finest blessings even though the pygmys may dislike it
And As-Sadiq from whom we have inherited knowledge
On which all the nations rely.
Same be upon your father Musa and the ones who follow him
And upon you be as long as Mercy lasts
And upon the pure Muhammad[10] – may his purity be increased
and upon Ali[11] for as long as there is any talking[12]
and upon Ar-Ridha' – the son of Ar-Ridha' – Al-Hassan[13] whom
all the towns were filled with darkness due to his demise,
And blessings be upon his successor by whom
the perfect system will be completed.
He is the one hoped for with whom guidance is to return
and the decrees are to be re-established.

قَبْرُ عَلِيّ بْنِ مُوسَى حَلَّهُ

بِثَرَاهُ يَزْهُو الْحِلُّ وَالإِحْرَامُ

فُرِضَ إِلَيْهِ السَّعْيُ كَالْبَيْتِ الَّذِي

مَنْ دُونَهُ حَقٌّ لَهُ الإِعْظَامُ

مَنْ زَارَهُ فِي اللَّهِ عَارِفَ حَقِّهِ

فَالْمَسُّ مِنْهُ عَلَى الْجَحِيمِ حَرَامُ

وَمَقَامُهُ لا شَكَّ يُحْمَدُ فِي غَدٍ

وَلَهُ بِجَنَّاتِ الْخُلُودِ مَقَامُ

وَلَهُ بِذَاكَ اللَّهُ أَوْفَى ضَامِنٍ

قِسْماً إِلَيْهِ تَنْتَهِي الأَقْسَامُ

صَلَّى الإِلَهُ عَلَى النَّبِيِّ مُحَمَّد

وَعَلَتْ عَلِيّاً نَضْرَةٌ وَسَلامُ

وَكَذَا عَلَى الزَّهْرَاءِ صَلَّى سَرْمَداً

رَبٌّ بِوَاجِبِ حَقِّهَا عَلامُ

وَعَلَيْهِمَا صَلَّى ثُمَّ بِالْحَسَنِ ابْتَدَا

وَعَلَى الْحُسَيْنِ لِوَجْهِهِ الإِكْرَامُ

وَعَلَى عَلِيٍّ ذِي التُّقَى وَمُحَمَّد

صَلَّى وَكُلُّ سَيِّدٌ وَهُمَامُ

وَعَلَى الْمُهَذَّبِ وَالْمُطَهَّرِ جَعْفَرٍ

أَزْكَى الصَّلاةِ وَإِنْ أَبَى الأَقْوَامُ

الصَّادِقِ الْمَأْثُورِ عَنْهُ عِلْمُ مَا

فِيكُمْ بِهِ يَتَمَسَّكُ الأَقْوَامُ

وَكَذَا عَلَى مُوسَى أَبِيكَ وَبَعْدَهُ

صَلَّى عَلَيْكَ وَلِلصَّلاةِ دَوَامُ

وَعَلَى مُحَمَّد الزَّكِيِّ فَضُوعِفَتْ

وَعَلَى عَلِيٍّ مَا اسْتَمَرَّ كَلامُ

وَعَلَى الرِّضَا إبْنِ الرِّضَا الْحَسَنِ الَّذِي

عَمَّ الْبِلادَ لِفَقْدِهِ الأَظْلامُ

وَعَلَى خَلِيفَتِهِ الَّذِي لَكُمُ بِهِ

تَمَّ النِّظَامُ فَكَانَ فِيهِ تَمَامُ

فَهُوَ الْمُؤَمَّلُ أَنْ يَعُودَ بِهِ الْهُدَى

غَضّاً وَأَنْ تَسْتَوْسِقَ الأَحْكَامُ

Were it not for the leaders one after the other
guidance would be extinguished – so would Islam.
Each one will lead after the previous one until
the days end with the Riser's[14] turn
O son of the Prophet and the Proof of God
For whom prayer and fasting has been established
None of you left before another one came
To succeed him and treat the afflictions.
All the same in terms of nobility and knowledge
Whether they lead in youth or old age.
You are the means towards God and the first
Who know the right guidance and are its signs yourselves.
You are the Masters of religion and the world
and have sanctity and protection from God.
And only those who confess to your virtues are humans
and those who deny are only beasts and animals.
They are even more lost due to their disbelief
and their followers are subjected to arrows without heads and feathers.
They benefit from your world,
but are in their denial like livestock.
O blessings of God whom He bestows upon
Whomever He chooses from amongst His creatures to bestow upon.
If God hides your bodies from us
He left your spirit and order with us.
Your souls are visibly available
Even after your bodies were led away from our eyes.
The only difference between you and the Prophet being Prophethood,
But your steps and deeds are the same
The two tombs in Toos: in one is buried guidance
And a lost one in the other[15] sees the Blazing Fire.
Two tombs set side by side
One is a Garden of Heaven in which a leader is visited,

لَوْ لا الأَئِمَّةُ وَاحِدٌ عَنْ وَاحِدٍ

دَرَسَ الْهُدَى وَاسْتَسْلَمَ الإِسْلامُ

كُلٌّ يَقُومُ مَقَامَ صَاحِبِهِ إِلَى

أَنْ يَنْبَرِيَ بِالْقَائِمِ الأَعْلامُ

يَا ابْنَ النَّبِيِّ وَحُجَّةَ اللَّهِ الَّتِي

هِيَ لِلصَّلاةِ وَلِلصِّيَامِ قِيَامُ

مَا مِنْ إِمَامٍ غَابَ عَنْكُمْ لَمْ يَقُمْ

خَلَفٌ لَهُ تُشْفَى بِهِ الأَوْغَامُ

إِنَّ الأَئِمَّةَ يَسْتَوِي فِي فَضْلِهَا

وَالْعِلْمِ كَهْلٌ مِنْكُمْ وَغُلامُ

أَنْتُمْ إِلَى اللَّهِ الْوَسِيلَةُ وَالأُولَى

عَلِمُوا الْهُدَى فَهُمْ لَهُ أَعْلامُ

أَنْتُمْ وُلاةُ الدِّينِ وَالدُّنْيَا وَمَنْ

لِلَّهِ فِيهِ حُرْمَةٌ وَذِمَامُ

مَا النَّاسُ إِلاّ مَنْ أَقَرَّ بِفَضْلِكُمْ

وَالْجَاحِدُونَ بَهَائِمُ وَسَوَامُ

بَلْ هُمْ أَضَلُّ عَنِ السَّبِيلِ بِكُفْرِهِمْ

وَالْمُقْتَدَى مِنْهُمْ بِهِمْ أَزْلامُ

يَرْعَوْنَ فِي دُنْيَاكُمْ وَكَأَنَّهُمْ

فِي جَحْدِهِمْ إِنْعَامَكُمْ أَنْعَامُ

يَا نِعْمَةَ اللَّهِ الَّتِي يَحْبُو بِهَا

مَنْ يَصْطَفِي مِنْ خَلْقِهِ الْمِنْعَامُ

إِنْ غَابَ مِنْكَ الْجِسْمُ عَنَّا إِنَّهُ

لِلرُّوحِ مِنْكَ إِقَامَةٌ وَنِظَامُ

أَرْوَاحَكُمْ مَوْجُودَةٌ أَعْيَانُهَا

إِنْ عَنْ عُيُونٍ غُيِّبَتْ أَجْسَامُ

الْفَرْقُ بَيْنَكَ وَالنَّبِيِّ نُبُوَّةٌ

إِذْ بَعْدَ ذَلِكَ تَسْتَوِي الأَقْدَامُ

قَبْرَانِ فِي طُوسَ الْهُدَى فِي وَاحِدٍ

وَالْغَيُّ فِي لَحْدٍ يَرَاهُ ضَرَامُ

قَبْرَانِ مُقْتَرِنَانِ هَذَا تُرْعَةٌ

بَحْبُوحَةٌ فِيهَا يُزَارُ إِمَامُ

But the next one is a ditch out of Hell.
In which constant thirst is generated for its corrupt resident.
The nearness of the tomb of the corrupt to that of the pure one
Increases his torture and not reduce it as he desires.
Even though the two seem to be close, they are far apart
and on him there are piles of torture.
There comes no harm to you from the wicked one who built
The tombs out of megaliths and marble so close by,
but it kindles on him the greatest regrets,
seeing that you are honored and he is damned
And the extent of the torture increases every hour
And every day and every year.
O if only I knew whether I shall live during the days of the Riser
Killing your enemies with a sword in my hands.
My two hands shall reach out to him with a burning thirst for you
But the thirst will not be quenched until I attain my goal.
Of course, your tombs excite me while
Others get excited with raised flags and tents
Who struggle to praise the affluent and the rich,
While I am honored by and love reciting your praises
And I dedicate it (the poem) to Abil Hassan Ar-Ridha'.
To please him and for the intellects to get pleased with.
Take it from Dhabbi - your servant who
Is insulted due to his servitude to you.
If I respected the right of God upon you, it was because
Surely there is a right for a guest upon his host even if its put off.
Thus please accept from me this intention as a host
then I will be enriched should you do so
If others have realized your love due to teaching,
my love for you is due to an inspiration.

وَكَذَاكَ ذَلِكَ مِنْ جَهَنَّمَ حُفْرَةٌ

فِيهَا تَجَدُّدٌ لِلْغَوِيِّ هُيَامُ

قَرْبُ الْغَوِيِّ مِنَ الزَّكِيِّ مُضَاعِفٌ

لِعَذَابِهِ وَلانْفِهِ الإِرْغَامُ

إِنْ يَدْنُ مِنْهُ فَإِنَّهُ لَمُبَاعَدٌ

وَعَلَيْهِ مِنْ خِلَعِ الْعَذَابِ رُكَامُ

وَكَذَاكَ لَيْسَ يَضُرُّكَ الرِّجْسُ الَّذِي

تُدْنِيهِ مِنْكَ جَنَادِلُ وَرُخَامُ

لا بَلْ يُرِيكَ عَلَيْهِ أَعْظَمَ حَسْرَةٍ

إِذْ أَنْتَ تُكْرَمُ وَاللَّعِينُ يُسَامُ

سُوءُ الْعَذَابِ مُضَاعَفٌ تَجْرِي بِهِ

السَّاعَاتُ وَالأَيَّامُ وَالأَعْوَامُ

يَا لَيْتَ شِعْرِي هَلْ بِقَائِمِكُمْ غَداً

يَغْدُو بِكَفِّي لِلْقِرَاعِ حِسَامُ

تُطْفِي يَدَايَ بِهِ غَلِيلاً فِيكُمْ

بَيْنَ الْحَشَا لَمْ تَرْقَ مِنْهُ أُوَامُ

وَلَقَدْ يَهِيجُنِي قُبُورُكُمْ إِذَا

هَاجَتْ سِوَايَ مَعَالِمُ وَخِيَامُ

مَنْ كَانَ يُغْرَمُ بِامْتِدَاحِ ذَوِي الْغِنَى

فَبِمَدْحِكُمْ لِي صَبْوَةٌ وَغَرَامُ

وَإِلَى أَبِي الْحَسَنِ الرِّضَا أَهْدَيْتُهَا

مَرْضِيَّةً تَلْتَذُّهَا الأَفْهَامُ

خُذْهَا عَنِ الضَّبِيِّ عَبْدِكُمُ الَّذِي

هَانَتْ عَلَيْهِ فِيكُمُ الأَلْوَامُ

إِنْ أَقْضِ حَقَّ اللَّهِ فِيكَ وَإِنَّ لِي

حَقَّ الْقِرَى لِلضَّيْفِ إِذْ يَعْتَامُ

فَاجْعَلْهُ مِنْكَ قَبُولَ قَصْدِي إِنَّهُ

غُنْمٌ عَلَيْهِ حَدَانِي اسْتِغْنَامُ

مَنْ كَانَ بِالتَّعْلِيمِ أَدْرَكَ حُبَّكُمْ

فَمَحَبَّتِي إِيَّاكُمُ إِلْهَامُ

1. Ali ibn Musa Ar-Ridha' (a.s.)
2. Principles of religion
3. Referring to Imam Ar-Ridha' (a.s.) being buried near Harun Ar-Rashid
4. The sacred ashes have healing powers
5. Their sins have been forgiven by God
6. The Rightfulness of Ar-Ridha' (a.s.)
7. Ali ibn Al-Husayn (a.s.) – that is Imam As-Sajjad (a.s.)
8. Muhammad ibn Ali (a.s.) or Imam Al-Baqir (a.s.)
9. Imam As-Sadiq (a.s.)
10. Muhammad ibn Ali – that is Imam Al-Jawad (a.s.)
11. Imam Ali ibn Muhammad – that is Imam Al-Hadi (a.s.)
12. Meaning for as long as man exists
13. Imam Al-Hassan Al-Askari (a.s.)
14. Imam Al-Mahdi (a.s.)
15. Referring to Harun Ar-Rashid

Chapter 66: On the Reward of Visiting the Shrine of Imam Ali ibn Musa Ar-Ridha' (a.s.)

66-1 Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Muhammad ibn Isa ibn Obayd, on the authority of Muhammad ibn Soleiman al-Misri, on the authority of his father, on the authority of Ibrahim ibn Abi Hajar al-Aslami, on the authority of Qabeesa, on the authority of Jabir ibn Yazid al-Jo'fi, "I heard the Trustee of the Trustees, the inheritor of the Prophets' knowledge - Aba Ja'far Muhammad ibn Ali ibn Al-Husayn ibn Ali ibn Abi Talib (al-Baqir) (a.s.) say that the Master of the Worshippers, Ali ibn Al-Husayn (as-Sajjad) (a.s.) narrated that the Master of the Martyrs Al-Husayn ibn Ali (a.s.) quoted the Master of the Trustees - the Commander of the Faithful - Ali ibn Abi Talib (a.s.) as saying, on the authority of God's Prophet (S), 'One of my own flesh and blood will be buried in the land of Khorasan. God the Highest will surely remove the sorrows of any sorrowful person who goes on pilgrimage to his (Ar-Ridha''s (a.s.)) shrine. God will surely forgive the sins of any sinful person who goes on pilgrimage to his shrine.'"

66-2- Ali ibn Ahmad ibn Muhammad ibn Imran al-Daqqaq, Muhammad ibn Ahmad al-Sinani, Ali ibn Abdullah al-Warraq and Husayn ibn Ibrahim ibn Husham al-Mokattib -may God be pleased with them -

narrated that Muhammad ibn Abi Abdullah al-Kufi al-Asadi quoted on the authority of Ahmad ibn Muhammad ibn Saleh al-Razi, on the authority of Hamdan al-Diwani that Ar-Ridha' (a.s.) said, "Whoever visits me despite the far distance to my tomb, I will come to save him on the Resurrection Day on three occasions until I liberate him from his terrors: 1- When the Letters of Deeds are handed to his right and to his left hands, 2- At the moment of crossing the Bridge over Hell, and 3- At the time when the Scale of Deeds (measuring the amount of good vs. bad deeds) is set up."

66

بابُ في ذِكرِ ثَوابُ زِيارَة الإمام عَلِيّ بن مُوسَى الرّضاعَلَيْهِمَا السَّلاَمُ

1- حَدَّثَنا أَحمَد بن زياد بن جَعفَر الهمداني رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا عَلِيّ بن إبراهِيم بن هاشِمٍ عَن أبيهِ عَن ياسر الخادم قالَ قالَ عَلِيّ بن مُوسَى الرّضا عَلَيْهِ السَّلامُ لا تُشَدُّ الرِّحَالُ إِلَى شَيْءٍ مِنَ الْقُبُورِ إِلاّ إِلَى قُبُورِنَا أَلا وَإِنّي مَقْتُولٌ بِالسَّمِّ ظُلْماً وَمَدْفُونٌ فِي مَوْضِعِ غُرْبَةٍ فَمَنْ شَدَّ رَحْلَهُ إِلَى زِيَارَتِي اسْتُجِيبَ دُعَاؤُهُ وَغُفِرَ لَهُ ذُنُوبُهُ.

2- حَدَّثَنا عَلِيّ بن أَحمَد بن مُحَمَّد بن عمران الدَّقاق ومُحَمَّد بن أَحمَد السناني وعَلِيّ بن عَبدُ اللَّه الوَرَّاقِ والحُسَين بن إبراهِيم بن هِشام المكتب رضي الله عنهم قالوا حَدَّثَنا مُحَمَّد بن أبي عَبدُ اللَّه الكوفي الأسدي عَن أَحمَد بن مُحَمَّد بن صالح الرازي عَن حمدان الديواني قالَ قالَ الرّضا عَلَيْهِ السَّلامُ مَنْ زَارَنِي عَلَى بُعْدِ دَارِي أَتَيْتُهُ يَوْمَ الْقِيَامَةِ فِي ثَلاثَةِ مَوَاطِنَ حَتَّى أُخَلِّصَهُ مِنْ أَهْوَالِهَا إِذَا تَطَايَرَتِ الْكُتُبُ يَمِيناً وَشِمَالاً وَعِنْدَ الصِّرَاطِ وَعِنْدَ الْمِيزَانِ.

66-3 Muhammad ibn Ali Majilawayh - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Abdus-Salam ibn Saleh al-Harawi that he had heard Ar-Ridha' (a.s.) say, "I shall be killed by poison as a victim of injustice and I will be buried next to Harun. God will designate my grave as the place of visiting for my followers and those who love me. On the Resurrection Day, it will be incumbent upon me to visit whoever visits me in my loneliness. By Him, who honored Muhammad (a.s.) with the Prophetic mission and chose him over all His creatures, whichever one of you who says two units of prayer next to my tomb will deserve to be forgiven by God the Honorable, the Exalted on the Day you meet Him. And by Him who honored us (the 12 Imams) with the Divine Leadership mission after Muhammad (a.s.) and made us especial by granting us the Testamentary Trustee mission, whoever visits my shrine will be amongst the noblest ones who reach God on the Resurrection Day. God the Highest will prohibit the Fire from touching the corpse of any believer who visits me, hits himself on the face and sheds a tear."

66-4- Muhammad ibn Ibrahim ibn Ishaq al-Taliqani - may God be pleased with him - narrated that Abdul Aziz ibn Yahya quoted on the authority of Muhammad ibn Zakariya, on the authority of Ja'far ibn Muhammad ibn Ammarah, on the authority of his father, on the authority of Ja'far ibn Muhammad, on the authority of his father, on the authority of his forefathers, on the authority of the Commander of the

Faithful Ali (a.s.) that God's Prophet (S) said, "Soon one of my own flesh and blood will be buried in the land of Khorasan. Any believer who goes on pilgrimage to his shrine will be rewarded by God. Heaven will be guaranteed for him and his body will be secure from the Fire of Hell."

66-5 Ahmad ibn Al-Hassan al-Qattan, Muhammad ibn Ahmad ibn Ibrahim al-Laythi, Muhammad ibn Ibrahim ibn Ishaq al-Mokattib al-Taliqani and Muhammad ibn Bakran al-Naqqash narrated that Ahmad ibn Muhammad ibn Sa'eed al-Hamadani - a chief of the *Hashemite* tribe - quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father, on the authority of Abil Hassan Ali ibn Musa Ar-Ridha' (a.s.), "There is a shrine in Khorasan where angels will come and go. All the time, a group of angels will be landing there from the sky, and another group will be departing from there to go to the heavens. This will continue forever until the Trumpet is sounded"[1].

3- حَدَّثَنا مُحَمَّد بن عَلِيّ ماجيلويه رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا عَلِيّ بن إبراهِيم بن هاشِمٍ عَن أبِيهِ قالَ حَدَّثَنا عَبد الرحمن بن حماد عَن عَبدُ اللَّه بن إبراهِيم عَن أبِيهِ عَن الحُسَين بن زيد قالَ سَمِعتُ أبا عَبدُ اللَّه جَعفَر بن مُحَمَّد الصادق عَلَيْهِ السَّلامُ يَقُولُ يَخْرُجُ رَجُلٌ مِنْ وُلْدِ ابْنِي مُوسَى اسْمُهُ اسْمُ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَيُدْفَنُ فِي أَرْضِ طُوسَ وَهِيَ بِخُرَاسَانَ يُقْتَلُ فِيهَا بِالسَّمِّ فَيُدْفَنُ فِيهَا غَرِيباً مَنْ زَارَهُ عَارِفاً بِحَقِّهِ أَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ أَجْرَ مَنْ أَنْفَقَ قَبْلَ الْفَتْحِ وَقَاتَلَ.

4- حَدَّثَنا مُحَمَّد بن إبراهِيم بن إسحاق الطّالِقاني رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَبد العزيز بن يحيى قالَ حَدَّثَنا مُحَمَّد بن زكريا قالَ حَدَّثَنا جَعفَر بن مُحَمَّد بن عمارة عَن أبِيهِ عَن الصادق جَعفَر بن مُحَمَّد عَن أبِيهِ عَن آبائه عَن أمير المؤمنين عَلِي عَلَيْهِ السَّلامُ قالَ قالَ رسول الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ سَتُدْفَنُ بَضْعَةٌ مِنّي بِأَرْضِ خُرَاسَانَ لا يَزُورُهَا مُؤْمِنٌ إلا أَوْجَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ الْجَنَّةَ وَحَرَّمَ جَسَدَهُ عَلَى النَّارِ.

5- حَدَّثَنا أَحمَد بن الحَسَن القطاني ومُحَمَّد بن أَحمَد بن إبراهِيم الليثي ومُحَمَّد بن إبراهِيم بن إسحاقِ المَكتَب الطّالِقانيّ ومُحَمَّد بن بَكرانِ النَّقّاش قالوا: حَدَّثَنا أَحمَد بن مُحَمَّد بن سَعِيد الهَمداني مَولى بني هاشِمٍ قالَ أخبرنا عَلِيّ بن الحَسَن بن عَلِيّ بن فضال عَن أبِيهِ عَن أبي الحَسَن عَلِيّ بن مُوسَى الرِّضا عَلَيْهِ السَّلامُ أنه قالَ: إنَّ بِخُرَاسَانَ لَبُقْعَةً يَأْتِي عَلَيْهَا زَمَانٌ تَصِيرُ مُخْتَلَفَ الْمَلائِكَةِ فَقَالَ فَلا يَزَالُ فَوْجٌ يَنْزِلُ مِنَ السَّمَاءِ وَفَوْجٌ يَصْعَدُ إِلَى أَنْ يُنْفَخَ فِي الصُّورِ.

He was asked, "O son of the Prophet of God! Whose shrine is that?" He replied, "It is located in the land of Toos. And, by God, it is a Garden - one of the Gardens of Heaven. Whoever visits me there in that shrine, it is as if he has visited God's Prophet (S). God the Highest will record for him the reward of one thousand accepted obligatory pilgrimages to the *Kaaba*, and one thousand accepted *'Umra* (a.s.upererogatory) pilgrimages to the *Kaaba*. Also my forefathers and I will intercede on his behalf on the Resurrection Day."

66-6 Muhammad ibn Musa ibn al-Mutawakkil - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Abi Hashem Dawood ibn

Al-Qasim al-Ja'fari that he had heard Aba Ja'far Muhammad ibn Ali (al-Baqir) (a.s.) say, "Indeed there is a piece of land taken from Heaven in between two mountains in Toos. Whoever enters it will be secure from the Fire on the Resurrection Day."2

66-7 Muhammad ibn Ali Majilawayh - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Abdullah Al-Hassani, on the authority of Abi Ja'far Muhammad ibn Ali Ar-Ridha' (Imam Jawad) (a.s.) said, "I guarantee Heaven on behalf of God the Highest for anyone who visits the shrine of my father in Toos recognizing his rightfulness."3

66-8 There is another tradition through the same chain of documentation in which Abdul Adheem ibn Abdullah has said that he asked Abi Ja'far (al-Jawad) (a.s.), "I wonder whether I should go on a pilgrimage to the shrine of Abi Abdullah (Imam Husayn) (a.s.) or go on a pilgrimage to the shrine of your father (a.s.) in Toos. What do you think?" Then Abi Ja'far (a.s.) told him, "Wait a little and stay here until I come back." Then the Imam (a.s.) went inside the house and came back with eyes filled with tears and said, "There are many people who visit the shrine of Abi Abdullah Imam Al-Husayn (a.s.). However, there are only a few who visit the shrine of my father (a.s.) in Toos."

66-9 Muhammad ibn Musa ibn al-Mutawakkil - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Abil Salt al-Harawi that he had heard Ar-Ridha' (a.s.) say, "By God! All of us4 will be killed and become a martyr."

فَقِيلَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ وَأَيَّةُ بُقْعَةٍ هَذِهِ قَالَ هِيَ بِأَرْضِ طُوسَ فَهِيَ وَاللَّهِ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ مَنْ زَارَنِي فِي تِلْكَ الْبُقْعَةِ كَانَ كَمَنْ زَارَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَكَتَبَ اللَّهُ تَبَارَكَ وَتَعَالَى لَهُ ثَوَابَ أَلْفِ حَجَّةٍ مَبْرُورَةٍ وَأَلْفِ عُمْرَةٍ مَقْبُولَةٍ وَكُنْتُ أَنَا وَآبَائِي شُفَعَاءَهُ يَوْمَ الْقِيَامَةِ 6- حَدَّثَنا مُحَمَّد بن مُوسَى بن المُتَوَكِّل رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا عَلِيّ بن إبراهِيم بن هاشِمٍ عَن أبِيهِ عَن أبي هاشِمٍ داود بن القاسم الجعفري قالَ سَمِعتُ أبا جَعفَر مُحَمَّد بن عَلِيٍ عَلَيْهِ السَّلامُ يَقُولُ إِنَّ بَيْنَ جَبَلَيْ طُوسَ قَبْضَةً قُبِضَتْ مِنَ الْجَنَّةِ مَنْ دَخَلَهَا كَانَ آمِناً يَوْمَ الْقِيَامَةِ مِنَ النَّارِ.

7- حَدَّثَنا مُحَمَّد بن عَلِيٍ ماجيلويه رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا عَلِيّ بن إبراهِيم بن هاشِمٍ عَن أبِيهِ عَن عَبد العَظيم بن عَبدُ اللَّه الحَسَني عَن أبي جَعفَر مُحَمَّد بن عَلِيٍ الرِّضا عَلَيْهِ السَّلامُ قالَ: ضَمِنتُ لِمَن زَارَ أَبي عَلَيْهِ السَّلامُ بِطُوس عَارِفاً بِحَقِّهِ الجَنَّةَ عَلَى اللّه تَعالى.

8- و بهذا الإسناد عَن عَبد العَظيم بن عَبدُ اللَّه قالَ: قُلتُ لأبي جَعفَر عَلَيْهِ السَّلامُ قد تحيرت بين زيارة قبر أبي عَبدُ اللَّه عَلَيْهِ السَّلامُ و بين زيارة قبر أبيك عَلَيْهِ السَّلامُ بِطُوس فَمَا تَرَى فَقَالَ لِي مَكَانَك ثُمَّ دَخَلَ وَخَرَجَ وَدُمُوعُهُ تَسيلُ عَلَى خَدَّيهِ فَقَالَ زُوّارُ قَبرِ أَبِي عَبْدِ الله عَلَيْهِ السَّلامُ كَثِيرُون و زُوّارُ قَبرِ أَبِي عَلَيْهِ السَّلامُ بِطُوس قَلِيلُون

9- حَدَّثَنا مُحَمَّد بن مُوسَى بن المُتَوَكِّل رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا عَلِيّ بن إبراهِيم بن هاشِمٍ عَن أبِيهِ عَن أبي الصلت عَبد السلام بن صالح الهروي قالَ سَمِعتُ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ: واللَّهِ مَا مِنَّا إلا مَقْتُولٌ شَهِيدٌ.

He was asked, “O son of the Prophet of God (Ar-Ridha’ (a.s.)! Who will murder you?” He replied, “The most wicked creature of God in my time (Al-Ma’mun) will kill me using poison. Then he will bury me in a very tight house in a strange town. Know that whoever visits me in my loneliness, God the Highest will record for him the reward of one-hundred thousand martyrs, one-hundred thousand honest ones, one-hundred thousand obligatory and *‘Umra* (a.s.upererogatory) pilgrimages, and one-hundred thousands fighters in the way of God. He will also be resurrected among us (the 12 Imams (a.s.)). He will be established in high ranks in Heaven as our friend.”

66-10 Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Muhammad ibn Al-Hassan al-Saffar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bezanti according to which Abi Nasr narrated that he had read a letter from Imam Ar-Ridha’ (a.s.) in which it was written, “Let my followers know that God considers visiting my shrine to be like one thousand pilgrimages (to the *Kaaba*).” Then Abi Nasr went to Imam Muhammad Taqi (a.s.) and asked the Imam (a.s.) about this issue. The Imam (a.s.) said, “Yes, by God! There is the reward of one million pilgrimages to the *Kaaba* for anyone who visits his shrine and recognizes his rightfulness.”

66-11 Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God be pleased with him - narrated that Ahmad ibn Muhammad ibn Sa’eed al-Kufi - a chief of the *Hashemite* tribe - quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father that a man from Khorasan told Abal Hassan Ali ibn Musa Ar-Ridha’ (a.s.), “O son of the Prophet of God! I saw the Prophet of God (a.s.) in a dream. The Prophet (S) asked me, ‘How will you be when one of my own flesh and blood is buried in your land, you are asked to protect my trust, and my star (Ar-Ridha’ (a.s.)) disappears in your soil?” Then Ar-Ridha’ told him, “I am the one who will be buried in your land. I am a piece of the flesh and blood of your Prophet. I am the trusted one and I am the star. Know that whoever visits me recognizing my rightfulness and obeys me as God the Blessed the Sublime has made it incumbent upon him to do so - my forefathers and I will intercede on his behalf on the Resurrection Day. Whoever on whose behalf we intercede shall be saved, even if there is the heavy burden of sin of the Jinn and the men on him.

فَقِيلَ لَهُ فَمَنْ يَقْتُلُكَ يَا ابْنَ رَسُولِ اللَّهِ قَالَ شَرُّ خَلْقِ اللَّهِ فِي زَمَانِي يَقْتُلُنِي بِالسَّمِّ ثُمَّ يَدْفِنُنِي فِي دَارِ مَضِيعَةٍ وَبِلادِ غُرْبَةٍ أَلا فَمَنْ زَارَنِي فِي غُرْبَتِي كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ أَجْرَ مِائَةِ أَلْفِ شَهِيدٍ وَمِائَةِ أَلْفِ صِدّيقٍ وَمِائَةِ أَلْفِ حَاجٍّ وَمُعْتَمِرٍ وَمِائَةِ أَلْفِ مُجَاهِدٍ وَحُشِرَ فِي زُمْرَتِنَا وَجُعِلَ فِي الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ رَفِيقَنَا

10- حَدَّثَنا مُحَمَّد بن الحَسَن بن أَحمَد بن الوليد رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا مُحَمَّد بن الحَسَن الصفار عَن أَحمَد بن مُحَمَّد بن عيسى عَن أَحمَد بن مُحَمَّد بن أبي نصر البزنطي قالَ قَرَأْتُ كِتَابَ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ أَبْلِغْ شِيعَتِي أَنَّ زِيَارَتِي تَعْدِلُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ أَلْفَ حَجَّةٍ قَالَ فَقُلْتُ لابِي جَعْفَرٍ عَلَيْهِ السَّلامُ أَلْفَ حَجَّةٍ قَالَ عَلَيْهِ السَّلامُ إِي وَاللَّهِ أَلْفَ أَلْفِ حَجَّةٍ لِمَنْ زَارَهُ عَارِفاً بِحَقِّهِ.

11- حَدَّثَنا مُحَمَّد بن إبراهِيم بن إسحاقِ الطّالِقانيُ رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا أَحمَد بن مُحَمَّد بن سَعِيد الكُوفيّ مَولى بَني هاشِمٍ عَن عَلِيّ بن الحُسَين بن عَلِيّ بن فضال عَن أبِيهِ عَن أبي الحَسَن عَلِيّ بن مُوسَى الرِّضا عَلَيْهِ السَّلامُ أَنَّهُ قَالَ لَهُ رَجُلٌ مِنْ أَهْلِ خُرَاسَانَ يَا ابْنَ رَسُولِ اللَّهِ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي الْمَنَامِ كَأَنَّهُ يَقُولُ لِي كَيْفَ أَنْتُمْ إِذَا دُفِنَ فِي أَرْضِكُمْ بَضْعَتِي وَاسْتُحْفِظْتُمْ وَدِيعَتِي وَغُيِّبَ فِي ثَرَاكُمْ نَجْمِي فَقَالَ لَهُ الرِّضَا عَلَيْهِ السَّلامُ أَنَا الْمَدْفُونُ فِي أَرْضِكُمْ وَأَنَا بَضْعَةٌ مِنْ نَبِيِّكُمْ وَأَنَا الْوَدِيعَةُ وَالنَّجْمُ أَلا فَمَنْ زَارَنِي وَهُوَ يَعْرِفُ مَا أَوْجَبَ اللَّهُ تَبَارَكَ وَتَعَالَى مِنْ حَقِّي وَطَاعَتِي فَأَنَا وَآبَائِي شُفَعَاؤُهُ يَوْمَ الْقِيَامَةِ وَمَنْ كُنَّا شُفَعَاءَهُ يَوْمَ الْقِيَامَةِ نَجَا وَلَوْ كَانَ عَلَيْهِ مِثْلُ وِزْرِ الثَّقَلَيْنِ الْجِنِّ وَالإِنْسِ.

In fact, my father quoted on the authority of my grandfather, on the authority of his father, on the authority of his forefathers (a.s.) that God's Prophet (S) said, 'Whoever visits me in his dream, it is as if he has visited me since Satan cannot appear to be like me, or appear to be like anyone of my Testamentary Trustees (the 12 Imams). Neither can Satan appear to be like any of their followers. Indeed truthful dreams are one of the seventy parts of Prophethood.'"

66-12 (The author of the book narrated) my father - may God be pleased with him - narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Abdul Rahman ibn Abi Najran that he asked Aba Ja'far (a.s.), "Do you know what the reward is for someone who visits your father?" Aba Ja'far (a.s.) replied, "By God! It is Heaven."

66-13 Muhammad ibn Al-Hassan ibn Ahmad al-Waleed - may God be pleased with him - narrated that Muhammad ibn Al-Hassan al-Saffar quoted on the authority of Muhammad ibn Al-Husayn Abil Khattab, on the authority of Ali ibn Asbat that he asked Aba Ja'far (a.s.), "What is the reward for someone who visits your father Ar-Ridha' (a.s.) in Khorasan?" Aba Ja'far (a.s.) replied, "By God! It is Heaven. By God! It is Heaven."

66-14 Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Muhammad ibn Isa ibn Obayd, on the authority of Muhammad ibn Soleiman al-Misri, on the authority of his father, on the authority of Ibrahim ibn Abi Hajar al-Aslami, on the authority of Qabeesa, on the authority of Jabir ibn Yazid al-Jo'fi, "I heard the Trustee of the Trustees and the inheritor of the Prophets' knowledge Aba Ja'far Muhammad ibn Ali ibn Al-Husayn ibn Ali ibn Abi Talib (Imam al-Baqir) (a.s.) say, 'The Master of the Worshippers, Ali ibn Al-Husayn (as-Sajjad) (a.s.) narrated that the Master of the Martyrs Al-Husayn ibn Ali (a.s.) quoted on the authority of the Master of the Trustees - the Commander of the Faithful - Ali ibn Abi Talib (a.s.), on the authority of God's Prophet (S), 'One of my own flesh and blood will be buried in Khorasan. God the Highest will surely remove the sorrows of any sorrowful person who goes on pilgrimage to his shrine. God will surely forgive the sins of any sinful person who goes on pilgrimage to his shrine.'""

وَلَقَدْ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ أَبِيهِ عَلَيْهِ السَّلامُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ مَنْ رَآنِي فِي مَنَامِهِ فَقَدْ رَآنِي لانَّ الشَّيْطَانَ لا يَتَمَثَّلُ فِي صُورَتِي وَلا فِي صُورَةِ وَاحِدٍ مِنْ أَوْصِيَائِي وَلا فِي صُورَةِ أَحَدٍ مِنْ شِيعَتِهِمْ وَإِنَّ الرُّؤْيَا الصَّادِقَةَ جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنَ النُّبُوَّةِ.

12- حَدَّثَنا أبي رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا سعد بن عَبدُ اللَّه عَن أَحمَد بن مُحَمَّد بن عيسى عَن عَبد الرحمن بن أبي نجران قالَ سألت أبا جَعفَر عَلَيْهِ السَّلامُ ما تَقُولُ لِمَن زَارَ أَبَاكَ قَالَ الجَنَّةَ وَاللَّه

13- حَدَّثَنا مُحَمَّد بن الحَسَن بن أَحمَد بن الوَليد رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا مُحَمَّد بن الحَسَن الصَّفّار عَن مُحَمَّد بن الحُسَين بن أبي الخَطّاب عَن عَلِيّ بن أَسباطِ قالَ سألت أبا جَعفَر عَلَيْهِ السَّلامُ مَا لِمَن زَارَ وَالِدَكَ عَلَيْهِ السَّلامُ بَخُرَاسَانِ قَالَ الجَنَّةُ وَاللَّهِ الجَنَّةُ وَاللَّه

14- حَدَّثَنا أَحمَد بن زياد بن جَعفَر الهَمِداني رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا عَلِيّ بن إبراهِيم بن هاشِمٍ قالَ حَدَّثَنا مُحَمَّد بن عِيسى بن عُبيد قالَ حَدَّثَنا مُحَمَّد بن سُلَيمان المصري عَن أَبِيهِ عَن إبراهِيم بن أَبي حَجَر الأَسلمِيّ قالَ حَدَّثَنا قَبيصَة بن جابِر بن يزيد الجعفي قالَ سَمِعتُ وصي الأوصياء و وارث علم الأنبياء أبا جَعفَر مُحَمَّد بن عَلِيّ بن الحُسَين بن عَلِيّ بن أبي طالب عَلَيْهِ السَّلامُ يَقُولُ حَدَّثَني سيّد العابَدين عَلِيّ بن الحُسَين عَن سيد الشهداء الحُسَين بن عَلِيّ عَن سيد الأوصياء أمير المُؤمِنين عَلِيّ بن أَبي طالب عَلَيْهِ السَّلامُ قالَ قالَ رسول الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ: سَتَدفَن بِضعَة مِنّي بِأرضِ خُراسان ما زارها مَكروب إلاّ نَفَّسَ الله كُربَتَهُ ولا مُذنِب إلاّ غَفَرَ الله ذُنُوبِهِ.

66-15 Ja'far ibn Ali ibn Al-Husayn ibn Ali ibn Abdullah ibn al-Mogheera al-Kufi - may God be pleased with him - narrated that his grandfather Al-Husayn ibn Ali quoted on the authority of Al-Husayn ibn Yusuf, on the authority of Muhammad ibn Aslam, on the authority of Muhammad ibn Soleiman, "I asked Aba-Ja'far Muhammad ibn Ali Ar-Ridha' (a.s.) about a man who has gone on his obligatory pilgrimage and has then gone on his *'Umra* (a.s.upererogatory) pilgrimage, and God the Highest has granted him success in performing both his obligatory and his *'Umra* (a.s.upererogatory) pilgrimages. He has then gone to Medina and has expressed his submission to Islam to the Prophet (S). He has then gone to visit your forefather - the Commander of the Faithful Ali (a.s.) - knowing that he is rightfully the proof of God for His creatures, and the gate from which we must go to Him. Then he has greeted him (Ali (a.s.)). Then he has gone to visit Aba Abdullah Al-Husayn ibn Ali (a.s.), and has greeted him. Then he has gone to Baghdad and greeted Abil Hassan Musa (a.s.). Then he has gone back to his hometown. If once again God the Highest has granted him the opportunity to go on pilgrimage, then a pilgrimage to whom is better under these conditions? Should he who has already performed his *Hajj* pilgrimage go on pilgrimage to the *Kaaba*, or should he journey towards Khorasan to greet and visit the shrine of your father Ali ibn Musa Ar-Ridha' (a.s.)." Aba Ja'far (a.s.) replied, "Yes. It is better for him to go towards Khorasan to greet my father (a.s.). However, this should be done in the (Arabic) month of *Rajab*. It is not appropriate for him to do this now[5]. Indeed if he does so, both you and us will be blamed by the ruler."

66-16 (The author of the book narrated) my father - may God have mercy upon him - and Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Sa'd ibn Abdullah ibn Abi Khalaf quoted on the authority of Ahmad ibn Muhammad ibn Isa and Muhammad ibn Al-Husayn ibn Abi Talib, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bezanti, "I heard Ar-Ridha' (a.s.) say, 'I will intercede on behalf of all of my friends who visit me recognizing my

rightfulness on the Resurrection Day.”

66-17 - Ali ibn Abdullah al-Warraq - may God be pleased with him - narrated that Sa’d ibn Abdullah ibn Abi Khalaf quoted on the authority of Imran ibn Musa, on the authority of Al-Husayn ibn Ali ibn al-No’man, on the authority of Muhammad ibn al-Fudhayl, on the authority

15- حَدَّثَنا جَعفَر بن عَلِيّ بن الحُسَين بن عَلِيّ بن عَبدُ اللَّه بن المغيرة الكوفي رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَني جدي الحُسَين بن عَلِيّ عَن الحُسَين بن يوسف عَن مُحَمَّد بن أسلم عَن مُحَمَّد بن سُلَيمان قالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلامُ عَنْ رَجُلٍ حَجَّ حَجَّةَ الإِسْلامِ فَدَخَلَ مُتَمَتِّعاً بِالْعُمْرَةِ إِلَى الْحَجِّ فَأَعَانَهُ اللَّهُ تَعَالَى عَلَى حَجَّةٍ وَعُمْرَةٍ ثُمَّ أَتَى الْمَدِينَةَ فَسَلَّمَ عَلَى النَّبِيِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ثُمَّ أَتَى أَبَاكَ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ عَارِفاً بِحَقِّهِ يَعْلَمُ أَنَّهُ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ وَبَابُهُ الَّذِي يُؤْتَى مِنْهُ فَسَلَّمَ عَلَيْهِ ثُمَّ أَتَى أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلامُ فَسَلَّمَ عَلَيْهِ ثُمَّ أَتَى بَغْدَادَ فَسَلَّمَ عَلَى أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلامُ ثُمَّ انْصَرَفَ إِلَى بِلادِهِ فَلَمَّا كَانَ فِي هَذَا الْوَقْتِ رَزَقَهُ اللَّهُ تَعَالَى مَا يَحُجُّ بِهِ فَأَيُّهُمَا أَفْضَلُ هَذَا الَّذِي حَجَّ حَجَّةَ الإِسْلامِ يَرْجِعُ أَيْضاً فَيَحُجُّ أَوْ يَخْرُجُ إِلَى خُرَاسَانَ إِلَى أَبِيكَ عَلِيّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ فَيُسَلِّمُ عَلَيْهِ قَالَ بَلْ يَأْتِي خُرَاسَانَ فَيُسَلِّمُ عَلَى أَبِي عَلَيْهِ السَّلامُ أَفْضَلُ وَلْيَكُنْ ذَلِكَ فِي رَجَبٍ وَلا يَنْبَغِي أَنْ تَفْعَلُوا هَذَا الْيَوْمَ فَإِنَّ عَلَيْنَا وَعَلَيْكُمْ مِنَ السُّلْطَانِ شُنْعَةً

16- حَدَّثَنا أبيرحمه الله و مُحَمَّد بن الحَسَن بن أَحمَد بن الوَليد رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا سَعد بن عَبدُ اللَّه بن أَبي خَلَف قالَ حَدَّثَنا أَحمَد بن مُحَمَّد بن عيسى و مُحَمَّد بن الحُسَين بن أبي الخطاب عَن أَحمَد بن مُحَمَّد بن أَبي نَصر البَزَنطي قالَ: سَمِعتُ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ مَا زَارَنِي أَحَدٌ مِن أَولِيَائِي عَارِفاً بِحَقِّي إِلاَّ تَشَفَّعتُ لَهُ يَومَ القِيَامَةِ

17- حَدَّثَنا عَلِيّ بن عَبدُ اللَّه الوَرَّاقِ رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا سعد بن عَبدُ اللَّه بن أبي خلف قالَ حَدَّثَنا عِمرانُ بن مُوسَى عَن الحُسَين بن عَلِيّ بن النعمان عَن مُحَمَّد بن

of Ghazwan al-Dhabbi, on the authority of Abdul Rahman ibn Ishaq, on the authority of Al-No’aman ibn Sa’d that the Commander of the Faithful Ali ibn Abi Talib (a.s.) said, “One of my offspring will be killed by poison in the land of Khorasan. His name will be the same as mine. And his father’s name will be the same as the name of (Prophet) Musa ibn Imran (a.s.). God will forgive the sins of whoever goes to visit him in his loneliness, even if his sins are as many as there are stars, rain drops and tree leaves.”

66-18 Al-Husayn ibn Ibrahim ibn Tataneh, Al-Husayn ibn Ibrahim ibn Ahmad ibn Hisham al-Mokattib, Ahmad ibn Ibrahim ibn Hashem, Muhammad ibn Ali Majilawayh, Muhammad ibn Musa ibn al-Mutawakkil and Ali ibn Habatillah al-Warraq - may God be pleased with them all - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Hamza ibn Homran that Abu Abdullah (as-Sadiq) (a.s.) said, “My grandson will be killed in the land of Khorasan in a town called Toos. On the Resurrection Day, I will grab the hands of whoever visits him there recognizing his rightfulness, and I will take him into Heaven even if he has committed major sins.” I asked Abu Abdullah (a.s.), “May I be your ransom! What does ‘recognizing his

rightfulness' mean?" The Imam (a.s.) said, "It means to know that he is the Divine Leader who must be obeyed and that he was martyred. Whoever visits him recognizing his rightfulness shall be rewarded by God the Highest the reward of seventy-thousand martyrs who were really martyred right in front of God's Prophet (S)."

66-19 Ahmad ibn Muhammad ibn Yahya al-Attar (a.s.) narrated that Sa'd ibn Abdullah quoted on the authority of Ayyoub ibn Nooh, "I heard Aba Ja'far Muhammad ibn Ali ibn Musa (Imam Jawad) (a.s.) say, 'God will forgive all the sins committed by whoever visits the shrine of my father (Imam Ridha') (a.s.) in Toos. On the Resurrection Day, a pulpit will be set up for him in front of the pulpit of God's Prophet (S) where he will be seated until God the Highest gets done with the Reckoning of His servants' deeds.'"

66-20 Ja'far ibn Muhammad ibn Masroor - may God be pleased with him - narrated that Al-Husayn ibn Muhammad ibn Aamir quoted on the authority of his uncle Abdullah ibn A'mir, on the authority of Soleiman

الفضيل عَن غَزوان الضَّبي قالَ أخبرني عَبد الرَّحمن بن إسحاق عَن النَّعمان بن سَعد قالَ قالَ أمير المُؤمنين عَلِيّ بن أبي طالب عَلَيْهِ السَّلامُ: سَيُقْتَلُ رَجُلٌ مِنْ وُلْدِي بِأَرْضِ خُرَاسَانَ بِالسَّمِّ ظُلْماً اسْمُهُ اسْمِي وَاسْمُ أَبِيهِ اسْمُ ابْنِ عِمْرَانَ مُوسَى عَلَيْهِ السَّلامُ أَلا فَمَنْ زَارَهُ فِي غُرْبَتِهِ غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ مَا تَقَدَّمَ مِنْهَا وَمَا تَأَخَّرَ وَلَوْ كَانَتْ مِثْلَ عَدَدِ النُّجُومِ وَقَطْرِ الأَمْطَارِ وَوَرَقِ الأَشْجَارِ.

18- حَدَّثَنا الحُسَين بن إبراهِيم بن تاتانة و الحُسَين بن إبراهِيم بن أَحمَد بن هِشام المَكتَب و أَحمَد بن عَلِيّ بن إبراهِيم بن هاشِمٍ و مُحَمَّد بن عَلِيّ ماجيلويه و مُحَمَّد بن مُوسَى بن المُتَوَكِّل و عَلِيّ بن هبة الله الوَرَّاق ـ رَضي اللّه عَنهُم ـ قالوا حَدَّثَنا عَلِيّ بن إبراهِيم بن هاشِمٍ عَن أَبِيهِ عَن مُحَمَّد بن أبي عمير عَن حمزة بن حمران قالَ قالَ أَبُو عَبدُ اللّه عَلَيْهِ السَّلامُ: يُقْتَلُ حَفَدَتِي بِأَرْضِ خُرَاسَانَ فِي مَدِينَةٍ يُقَالُ لَهَا طُوسُ مَنْ زَارَهُ إِلَيْهَا عَارِفاً بِحَقِّهِ أَخَذْتُهُ بِيَدِي يَوْمَ الْقِيَامَةِ وَأَدْخَلْتُهُ الْجَنَّةَ وَإِنْ كَانَ مِنْ أَهْلِ الْكَبَائِرِ قُلْتُ جُعِلْتُ فِدَاكَ وَمَا عِرْفَانُ حَقِّهِ قَالَ يَعْلَمُ أَنَّهُ مُفْتَرَضُ الطَّاعَةِ غَرِيبٌ شَهِيدٌ مَنْ زَارَهُ عَارِفاً بِحَقِّهِ أَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ أَجْرَ سَبْعِينَ شَهِيداً مِمَّنِ اسْتُشْهِدَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَلَى حَقِيقَةٍ و في حديث آخر قالَ قالَ الصادق عَلَيْهِ السَّلامُ: يُقْتَلُ لِهَذَا وَأَوْمَأَ بِيَدِهِ إِلَى مَوْلانَا مُوسَى عَلَيْهِ السَّلامُ وَلَدٌ بِطُوسَ لا يَزُورُهُ مِنْ شِيعَتِنَا إِلا الأَنْدَرُ فَالأَنْدَرُ

19- حَدَّثَنا أَحمَد بن مُحَمَّد بن يحيى العطار قالَ حَدَّثَنا سعد بن عَبدُ اللّه عَن أيوب بن نوح قالَ سَمِعتُ أبا جَعفَر مُحَمَّد بن عَلِيّ بن مُوسَى عَلَيْهِ السَّلامُ يَقُولُ من زار قبر أبي عَلَيْهِ السَّلامُ بطوس غَفَرَ الله لَهُ ما تُقَدّم مَن ذَنبِه و ما تُأَخِّر فَإذا كانَ يَومَ القِيامَة نصب لَهُ مَنبر بِحذاء مِنبَر رَسُول الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ حَتّى يُفَرِّغُ الله تَعالى مِن حِساب العِباد.

20- حَدَّثَنا جَعفَر بن مُحَمَّد بن مَسرورٍ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا الحُسَين بن مُحَمَّد بن عامِر عَن عَمُّه عَبدُ اللّه بن عامِر عَن سُلَيمان بن حَفَص المَروزي قالَ سَمِعتُ أبا الحَسَن

ibn Hafs al-Marwazi who said that he had heard (Ar-Ridha''s (a.s.) father) Abal Hassan Musa ibn Ja'far (al-Kazim) (a.s.) say, "God the Highest will grant the reward of seventy accepted pilgrimages to the *Kaaba* (the House of God) to anyone who goes on pilgrimage to the shrine of my son Ali (Ar-Ridha' (a.s.))." He (a.s.) was asked, "Do you mean the reward of seventy accepted pilgrimages to the *Kaaba*?" The Imam (a.s.) replied, "Yes, even more. The reward of seventy-thousand pilgrimages to the *Kaaba*!" Again he (a.s.) was asked, "Do you mean the reward of seventy-thousand pilgrimages to the *Kaaba*?" The Imam (a.s.) replied, "Yes. There are many occasions on which one's pilgrimage to the *Kaaba* may not be accepted. When someone goes on pilgrimage to him (Imam Ridha') or spends one night next to him, it is as if he has gone on the pilgrimage to God the Highest at His Throne." The Imam (a.s.) was asked, "Is the reward similar to going on the pilgrimage to God at His Throne?" The Imam (a.s.) replied, "Yes. When the Resurrection Day comes, there will be four of the previous and four of the latest Divine Leaders present at the Throne of the Sublime God. Those of the previous Divine Leaders will be Noah (a.s.), Abraham (a.s.), Moses (a.s.) and Jesus (a.s.). And those of the latest Divine Leaders will be Muhammad (a.s.), Ali (a.s.), Al-Hassan (a.s.) and Al-Husayn (a.s.). Then a rope will be dropped from the base of the Throne, and those who have gone on pilgrimage to the shrines of the Immaculate Imams will sit there along with us. Indeed those who have gone on pilgrimage to the shrine of my son Ali (Ar-Ridha' (a.s.)) will have the highest rank there and will receive the greatest rewards."

The author of this book (a.s.heikh Sadooq) – may God have mercy upon him – said, "When It is said, 'The reward is like going on the pilgrimage to God at His Throne?' is does not mean that this is a physical event. Indeed the angels visit the Throne, take refuge there and circumambulate around it. Then it is said, 'The reward is like going on the pilgrimage to God at His Throne' similar to saying that we go on pilgrimage to the House of God (the *Kaaba*). We know that there is no place for God. He is High and cannot be described by ascribing a place to His Throne. He is indeed the Highest."

66-21 Tamim ibn Abdullah ibn Tamim al-Qurashi – may God be pleased with him – narrated that his father quoted on the authority of Ahmad ibn Ali Al-Ansari, on the authority of Abi Salt al-Harawi, "I was with Ar-Ridha' (a.s.) when a group of people from Qum entered and greeted him. The Imam

مُوسَى بن جَعفَر عَلَيْهِ السَّلامُ يَقُولُ: مَن زَارَ قَبرُ وَلَدِي عَليّ كَانَ لَهُ عِندَ اللّهِ تَعَالى سَبعُونَ حَجَّةً مَبْرُورَةً قُلتُ سَبْعُونَ حَجَّةً قَالَ نَعَم و سَبعُونَ أَلْفَ حَجَّةً ثُمَّ قَالَ رُبَّ حَجَّةٍ لا تُقبَل و مَن زَارَهُ أو بَاتَ عِندَهُ لَيْلَةً كَانَ كَمَن زَارَ اللَّهَ تَعالى فِي عَرشِهِ قُلتُ كَمَن زَارَ اللَّهَ فِي عَرْشِهِ قَالَ نعم إِذَا كَانَ يَوْمُ الْقِيَامَةِ كَانَ عَلَى عَرْشِ اللَّهِ جَلَّ جَلالُهُ أَرْبَعَةٌ مِنَ الأَوَّلِينَ وَأَرْبَعَةٌ مِنَ الآخِرِينَ فَأَمَّا الأَوَّلُونَ فَنُوحٌ وَإِبْرَاهِيمُ وَمُوسَى وَعِيسَى وَأَمَّا الأَرْبَعَةُ الآخَرُونَ فَمُحَمَّد وَعَلِيٌّ وَالْحَسَنُ وَالْحُسَيْنُ ثُمَّ يُمَدُّ الْمِطْمَرُ فَيَقْعُدُ مَعَنَا زُوَّارُ قُبُورِ الأَئِمَّةِ أَلا إِنَّ أَعْلاهَا دَرَجَةً وَأَقْرَبَهُمْ حَبْوَةً زُوَّارُ قَبْرِ وَلَدِي عَلِيٍّ

قالَ مُصنّف هذَا الكِتابرحمه الله مَعنى قَولُه عَلَيْهِ السَّلامُ كانَ كَمَن زارَ الله تَعالى في عَرشَهَ لَيس بِتَشبيهِ لانَّ الملائكة تَزور العَرشِ و تَلوذ بِه و تطوف حَوله و تَقُول نَزور الله في عَرشِه كَما نَقُول نَحَج بَيت الله و نَزور الله لِاَن الله تَعالى لَيسَ بِمَوصُوف بِمَكان تَعالى عَن ذلِكَ عُلُوّاً كَبيراً.

21- حَدَّثَنا تَميم بن عَبدُ اللَّه بن تَميمِ القَرشي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أبي قالَ حَدَّثَنا أَحمَد بن عَلِيٍّ الأَنصاري عَن أَبي الصَّلت الهَروي قالَ: كُنتُ عِندَ الرِّضا عَلَيْهِ السَّلامُ فَدَخَلَ عَلَيهِ قَومٌ مِن أَهل قُم فَسَلَّمُوا عَلَيه. فَرَدَّ عَليهم وقُربِهِم ثُمَّ قالَ لَهُم الرِّضا عَلَيْهِ

greeted them back and paid his respects to them. Then Ar-Ridha' (a.s.) told them, 'You are welcome. You are truly our followers. There will come a time when you will visit my shrine in Toos. Indeed, whoever visits me having already performed the ritual bathing (*'Ghusl*) will be purified from all his sins just as the day he was born from his mother.'"

66-22 Muhammad ibn Ahmad al-Sinani - may God be pleased with him - narrated that Abul Husayn Muhammad ibn Ja'far al-Asadi quoted on the authority of Sahl ibn Ziyad al-Adami, on the authority of Abdul Adheem ibn Abdullah Al-Hassani that he had heard Ali ibn Muhammad Al-Askari (a.s.)6 say, "The people of Qum and Abat7 are forgiven when they go on pilgrimage to visit my grandfather Ali ibn Musa Ar-Ridha' (a.s.) in buried in Toos. Know that whoever visits Ar-Ridha"s (a.s.) shrine, and it rains on him while he is traveling to get there, God will prohibit the Fire from touching his corpse."

66-23 Ahmad ibn Harun al-Fami - may God be pleased with him - narrated that Muhammad ibn Ja'far ibn Batta quoted on the authority of Muhammad ibn Ali ibn Mahboob, on the authority of Ibrahim ibn Hashem, on the authority of Soleiman ibn Hafs al-Marvazi that he had heard (Ar-Ridha"s (a.s.) father) Abal Hassan Musa ibn Ja'far (a.s.) say, "My son Ali (Ar-Ridha' (a.s.)) will be oppressively poisoned and killed. He will be buried in Toos next to (Al-Ma'mun's father) Harun. Whoever visits Ar-Ridha' (a.s.), it is as if he has visited God's Prophet (S)."

66-24 Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Muhammad ibn Al-Hassan al-Saffar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali al-Washsha' that he had heard Abal Hassan Ar-Ridha' (a.s.) say, "There is a covenant binding upon any Divine Leader's adherents and followers. The completion of the honoring of this covenant and fulfilling their duties well lies in visiting their tombs. On the Resurrection Day, the Divine Leaders would intercede on behalf of whomever visits their shrines and eagerly and willingly accepts what they had accepted."

66-25 Muhammad ibn Ali Majilawayh -may God be pleased with him- narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Hamdan ibn Soleiman al-Neishaboori on the authority of Ali ibn Muhammad al-Hossayni on the authority of Ali ibn Muhammad ibn Marwan,

السَّلامُ مَرحَباً بِكُم و أَهلاً فَأنتم شيعَتنا حَقّاً و سَيَأتي علَيكُم يَوم تَزوروني فيهِ تُربَتي بِطُوس أَلا فَمَن زارَني و هُوَ على غَسلَ خَرَجَ مِن ذُنُوبِهِ كَيَومَ وَلدَتهُ أُمُّه.

22- حَدَّثَنا مُحَمَّد بن أَحمَد السِّناني رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا أَبُو الحُسَين مُحَمَّد بن جَعفَر الأسدي قالَ حَدَّثَني سَهل

بن زيادِ الأَدَمي عَن عَبد العَظيمِ بن عَبدُ اللَّه الحَسني قالَ سَمِعتُ عَلِيّ بن مُحَمَّد العَسكري عَلَيْهِ السَّلامُ يَقُولُ أهل قُم و أَهل آبة مَغفُور لَهُم لِزيارَتهم لِجَدّي عَلِيّ بن مُوسَى الرِّضا عَلَيْهِ السَّلامُ بِطوس أَلا و مَن زَارَه فَأصابَه في طَرِيقهُ قَطرَة مِن السَّماء حَرَّمَ الله جَسَده عَلَى النّارِ.

23- حَدَّثَنا أَحمَد بن هارُون الفامي رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا مُحَمَّد بن جَعفَر بن بطة قالَ حَدَّثَنا مُحَمَّد بن عَلِيّ بن محبوب عَن إبراهِيم بن هاشِمٍ عَن سُلَيمان بن حفص المروزي قالَ سَمِعتُ أبا الحَسَن مُوسَى بن جَعفَر عَلَيْهِ السَّلامُ إن ابني عَلِيّ مقتول بالسم ظلما و مدفون إلى جنب هارون بطوس من زاره كمن زار رسول الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ

24- حَدَّثَنا مُحَمَّد بن الحَسَن بن أَحمَد بن الوليد رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا مُحَمَّد بن الحَسَن الصفار عَن أَحمَد بن مُحَمَّد بن عيسى عَن الحَسَن بن عَلِيّ الوشاء قالَ سَمِعتُ أبا الحَسَن الرِّضا عَلَيْهِ السَّلامُ يَقُولُ إن لكل إمام عهدا في عنق أوليائه و شيعته و إن من تمام الوفاء بالعهد و حسن الأداء زيارة قبورهم فمن زارهم رغبة في زيارتهم و تصديقا بما رغبوا فيه كانت أئمتهم شفعاءهم يوم القيامة

25- حَدَّثَنا مُحَمَّد بن عَلِيّ ماجيلويه رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا مُحَمَّد بن يحيى العطار عَن حمدان بن سُلَيمان النيسابوري عَن عَلِيّ بن مُحَمَّد الحصيني عَن عَلِيّ بن مُحَمَّد بن

on the authority of Ibrahim ibn Uqbah that he had written a letter to (Imam Al-Hadi) Abil Hassan the third (a.s.) in which he had asked the Imam (a.s.) about the pilgrimage to (the shrine of the third Imam) Abi Abdullah Al-Husayn (a.s.), (the shrine of the seventh Imam) Abal Hassan (a.s.) and (the shrine of the eighth Imam) Abi Ja'far (a.s.). Then Imam Al-Hadi (a.s.) had written back, "(The pilgrimage to the shrine of Imam Al-Husayn) Abu Abdullah (a.s.) is preferred. This is more complete and has a greater reward."

66-26 Muhammad ibn Musa al-Mutawakkil narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Al-Abbas ibn Ma'ruf, on the authority of Ali ibn Mahzyar that he said to Abi Ja'far - that is Muhammad ibn Ali Ar-Ridha' (Imam Jawad) (a.s.), "May I be your ransom! Is the pilgrimage to Ar-Ridha' (a.s.) superior to the pilgrimage to Abi Abdullah Al-Husayn (a.s.)?" Then Muhammad ibn Ali (a.s.) replied, "The pilgrimage to my father is better since all the people visit (the shrine of Imam Al-Husayn) Aba Abdullah (a.s.) while only a special group of the Shiites visit my father Ar-Ridha' (a.s.)."

66-27 Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Muhammad ibn Al-Hassan al-Saffar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali al-Washsha', "(The 8th Imam) Abul Hassan Ar-Ridha' (a.s.) said, 'Soon I will be oppressively poisoned to death. God will forgive all the sins of whomever visits me recognizing my rightfulness."

66-28 Muhammad ibn Ahmad al-Sinani - may God be pleased with him - narrated that Ahmad ibn

Yahya ibn Zakariya al-Qattan quoted Abu Muhammad Bakr ibn Ubaydillah ibn Habib, on the authority of Tamim ibn Bohlool, on the authority of his father, on the authority of Isma'il ibn Mehran, on the authority of Ja'far ibn Muhammad (as-Sadiq) (a.s.), "Whenever any of you finish your Hajj pilgrimage to the *Kaaba*, come to (Khorasan to) complete your *Hajj* pilgrimage by visiting us (i.e. Ar-Ridha''s (a.s.) shrine). This indeed will complete the *Hajj*."

66-29 Muhammad ibn Ali Majilawayh - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Al-Husayn ibn Abil Khattab, on the authority of Muhammad ibn Sinan, on the authority of Ammar ibn Marwan, on the authority of Jabir, on the authority of Abi Ja'far (al-Baqir) (a.s.), "The perfection of the *Hajj* pilgrimage depends on visiting the Divine Leader."

مروان عَن إبراهِيم بن عقبة قالَ كتبت إلى أبي الحَسَن الثالث عَلَيْهِ السَّلامُ أسأله عَن زيارة أبي عَبدُ اللَّه الحُسَين عَلَيْهِ السَّلامُ و عَن زيارة أبي الحَسَن و أبي جَعفَر عَلَيْهِ السَّلامُ فكتب إلى أَبُو عَبدُ اللَّه عَلَيْهِ السَّلامُ المقدم و هذَا أجمع و أعظم أجرا

26- حَدَّثَنا مُحَمَّد بن مُوسَى بن المُتِوَكِّل قالَ حَدَّثَنا عَلِيّ بن إبراهِيم بن هاشِمٍ عَن أبيهِ عَن العَبَّاس بن معروف عَن عَلِيّ بن مهزيار قالَ قلت لأبي جَعفَر عَلَيْهِ السَّلامُ يعني مُحَمَّد بن عَلِيّ الرِّضا عَلَيْهِ السَّلامُ جعلت فداك زيارة الرِّضا عَلَيْهِ السَّلامُ أفضل أم زيارة أبي عَبدُ اللَّه الحُسَين عَلَيْهِ السَّلامُ فَقالَ زيارة أبي عَلَيْهِ السَّلامُ أفضل و ذلِكَ أن أبا عَبدُ اللَّه عَلَيْهِ السَّلامُ يزوره كل الناس و أبي عَلَيْهِ السَّلامُ لا يزوره إلا الخواص من الشيعة

27- حَدَّثَنا مُحَمَّد بن الحَسَن بن أَحمَد بن الوليد رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا مُحَمَّد بن الحَسَن الصفار عَن أَحمَد بن مُحَمَّد بن عيسى عَن الحَسَن بن عَلِيٍّ الوشاء قالَ قالَ أَبُو الحَسَن الرِّضا عَلَيْهِ السَّلامُ إني سأقتل بالسم مظلوما فمن زارني عارفا بحقي غفر الله له ما تقدم من ذنبه و ما تأخر

28- حَدَّثَنا مُحَمَّد بن أَحمَد السناني رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا أَحمَد بن يحيى بن زكريا القطان قالَ حَدَّثَنا أَبُو مُحَمَّد بكر بن عبيد الله بن حبيب قالَ حَدَّثَنا تميم بن بهلول عَن أبيهِ عَن إسماعيل بن مهران عَن جَعفَر بن مُحَمَّد عَلَيْهِ السَّلامُ قالَ إذا حج أحدكم فليختم حجه بزيارتنا لأن ذلِكَ من تمام الحج

29- حَدَّثَنا مُحَمَّد بن عَلِيٍّ ماجيلويه رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا مُحَمَّد بن يحيى العطار قالَ حَدَّثَنا مُحَمَّد بن الحُسَين بن أبي الخطاب عَن مُحَمَّد بن سنان عَن عمار بن مروان عَن جابر عَن أبي جَعفَر عَلَيْهِ السَّلامُ قالَ تمام الحج لقاء الإمام.

66-30 (The author of the book narrated) my father - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Muhammad ibn Abi Umayr,

on the authority of Umar ibn Othaynah, on the authority of Zurara, on the authority of Abi Ja'far (al-Baqir) (a.s.), "The people are ordered to go to these stones and circumambulate around them. Then they are ordered to come to us (the 12 Imams), declare their friendship with us, and offer us their help."

66-31(The author of the book narrated) my father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Al-Husayn ibn Abil Khattab, on the authority of Muhammad ibn Isma'il ibn Bazee', on the authority of Salih ibn Uqba, on the authority of Zayd al-Shahham, "I asked Abi Abdullah (as-Sadiq) (a.s.), 'What is there for one who visits one of you (the 12 Imams)?' The U\Imam (a.s.) replied, 'It is as if he has visited God's Prophet (S).'"

66-32 Al-Husayn ibn Ibrahim ibn Ahmad ibn Hisham al-Mokattib, Muhammad ibn Ali Majilawayh, Ahmad ibn Ali ibn Ibrahim ibn Hashem, Al-Husayn ibn Ibrahim Tataneh and Ali ibn Abdullah al-Warraq - may God be pleased with them - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority his father, on the authority of al-Saqr ibn Dolaf, "I heard my master (the 10th Imam) Ali ibn Muhammad ibn Ali Ar-Ridha' (a.s.) say, 'Whenever one needs something from God, he should go on pilgrimage to my grandfather's shrine (i.e. Ar-Ridha' (a.s.)) in Toos after having taken the ritual bath (*Ghusl*). He should say two units of prayer at the position of his head, and ask for what he wants in the *'Qunut* (when he raises his hands up to pray to God). If what he is asking for is not a sin or cutting off ties with his relatives, then God will surely fulfill his needs. Indeed the place of the shrine is one of the palaces of Heaven. Whenever a believer visits it, God will free him from the Fire and let him enter the Eternal Abode."

66-33 Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God be pleased with him -narrated that Ahmad ibn Muhammad ibn Sa'eed al-Hamadani - a chief of the *Hashemite* tribe narrated that Ali ibn Al-Hassan ibn Fadhdhal quoted on the authority of his father that he had heard (the 8th Imam) Abal Hassan Ali ibn Musa Ar-Ridha' (a.s.) say, "I will be killed by being poisoned and I will be buried in a strange land.

30- حَدَّثَنا أبي رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا عَلِيّ بن إبراهِيم بن هاشِمٍ عَن أبِيهِ عَن مُحَمَّد بن أبي عمير عَن عمر بن أذينة عَن زرارة عَن أبي جَعفَر عَلَيْهِ السَّلامُ قالَ إنما أمر الناس أن يأتوا هذه الأحجار فيتطوفوا بها ثم يأتوننا فيخبرونا بولايتهم و يعرضوا علينا نصرتهم

31- حَدَّثَنا أبي رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا مُحَمَّد بن يحيى العطار قالَ حَدَّثَنا مُحَمَّد بن الحُسَين بن أبي الخطاب عَن مُحَمَّد بن إسماعيل بن بزيع عَن صالح بن عقبة عَن زيد الشحام قالَ قلت لأبي عَبدُ اللَّه عَلَيْهِ السَّلامُ ما لمن زار واحدا منكم قالَ كمن زار رسول الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ

32- حَدَّثَنا الحُسَين بن إبراهِيم بن أَحمَد بن هِشام المكتب و مُحَمَّد بن عَلِيّ ماجيلويه و أَحمَد بن عَلِيّ بن إبراهِيم بن هاشِمٍ و الحُسَين بن إبراهِيم تاتانة و عَلِيّ بن عَبدُ اللَّه الوَرَّاقِ رضي الله عنهم قالوا حَدَّثَنا عَلِيّ بن إبراهِيم بن هاشِمٍ

عَن أبيهِ عَن الصقر بن دلف قالَ سَمِعتُ سيدي عَلِيّ بن مُحَمَّد بن عَلِيّ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ: مَنْ كَانَتْ لَهُ إِلَى اللَّهِ عَزَّ وَجَلَّ حَاجَةٌ فَلْيَزُرْ قَبْرَ جَدِّيَ الرِّضَا عَلَيْهِ السَّلامُ بِطُوسَ وَهُوَ عَلَى غُسْلٍ وَلْيُصَلِّ عِنْدَ رَأْسِهِ رَكْعَتَيْنِ وَلْيَسْأَلِ اللَّهَ تَعَالَى حَاجَتَهُ فِي قُنُوتِهِ فَإِنَّهُ يَسْتَجِيبُ لَهُ مَا لَمْ يَسْأَلْ فِي مَأْثَمٍ أَوْ قَطِيعَةِ رَحِمٍ فَإِنَّ مَوْضِعَ قَبْرِهِ لَبُقْعَةٌ مِنْ بِقَاعِ الْجَنَّةِ لا يَزُورُهَا مُؤْمِنٌ إِلا أَعْتَقَهُ اللَّهُ تَعَالَى مِنَ النَّارِ وَأَدْخَلَهُ دَارَ الْقَرَارِ

33- حَدَّثَنا مُحَمَّد بن إبراهِيم بن إسحاق الطالقاني رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا أَحمَد بن مُحَمَّد بن سعيد الهمداني مولى بني هاشِمٍ قالَ حَدَّثَنا عَلِيّ بن الحَسَن بن فضال عَن أبيهِ قالَ سَمِعتُ أبا الحَسَن عَلِيّ بن مُوسَى الرِّضا عَلَيْهِ السَّلامُ يَقُولُ: إِنّي مَقْتُولٌ وَمَسْمُومٌ وَمَدْفُونٌ بِأَرْضِ غُرْبَةٍ.

This has been promised to me by my father, from his father, from his father, from his forefathers, from Ali ibn Abi Talib (a.s.), and from God's Prophet (S). Indeed, if anyone visits me in my loneliness, then my forefathers and I will intercede on his behalf on the Resurrection Day. Whoever we intercede for is saved, even if he has the burden of the sins of the jinn and the people."

66-34 Al-Husayn ibn Ibrahim ibn Ahmad ibn Hisham al-Mo'addib and Ali ibn Abdullah al-Warraq - may God be pleased with them - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father Ibrahim ibn Hashem, on the authority of Abdul Salam ibn Saleh al-Harawi, 'De'bel ibn Ali al-Khoza'ee - may God forgive him - went to see Ali ibn Musa Ar-Ridha' (a.s.) in Marv and said, 'O son of God's Prophet (S)! I have recited some poems for you and have promised myself not to recite them for anyone, before I recite them for you.' The Imam (a.s.) said, 'Then recite them.' De'bel recited his poems which started with:

The schools for the Qur'anic verses are void of reciting now
and the landing site of revelations is left like a barren desert!
Then De'bel went on until he got to this couplet:
I find others share their share,
Their[8] hands of what is theirs are bare...;[9]

Abul Hassan Ar-Ridha' (a.s.) cried and said, 'O Khoza'ee! You have told the truth.' Then De'bel continued until he got to this couplet:

When they were pulled taut, they did stretch
Tense hands that couldn't their muscles touch,

Abul Hassan Ar-Ridha' (a.s.) kept rubbing the palms of his hands against each other and said, 'Yes. Tense, indeed; they are tense...' Then De'bel continued reciting his poems until he got to the following:

I have been frightened in the world
and the days of its effort,
and I hope to be saved after I die

Ar-Ridha' (a.s.) said, 'May God save you from the Day of the Great Dread!'

أَعْلَمُ ذَلِكَ بِعَهْدٍ عَهِدَهُ إِلَيَّ أَبِي عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَلا فَمَنْ زَارَنِي فِي غُرْبَتِي كُنْتُ أَنَا وَآبَائِي شُفَعَاءَهُ يَوْمَ الْقِيَامَةِ وَمَنْ كُنَّا شُفَعَاءَهُ نَجَا وَلَوْ كَانَ عَلَيْهِ مِثْلُ وِزْرِ الثَّقَلَيْنِ.

34- حَدَّثَنا الحُسَين بن إبراهِيم بن أَحمَد بن هِشام المُوَدَّب و عَلِيّ بن عَبدُ اللَّه الوَرَّاق رضي الله عنهما قالا حَدَّثَنا عَلِيّ بن إبراهِيم بن هاشِمٍ عَن أبيهِ إبراهِيم بن هاشِمٍ عَن عَبد السلام بن صالح الهروي قالَ دَخَلَ دِعْبِلُ بْنُ عَلِيٍّ الْخُزَاعِيُّ رَحِمَهُ اللَّهُ عَلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ بِمَرْوَ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي قَدْ قُلْتُ فِيكَ قَصِيدَةً وَآلَيْتُ عَلَى نَفْسِي أَنْ لا أُنْشِدَهَا أَحَداً قَبْلَكَ فَقَالَ عَلَيْهِ السَّلامُ هَاتِهَا فَأَنْشَدَهُ:

مَدَارِسُ آيَاتٍ خَلَتْ عَنْ تِلاوَةٍ

وَمَنْزِلُ وَحْيٍ مُقْفِرُ الْعَرَصَاتِ

فَلَمَّا بَلَغَ إِلَى قَوْلِهِ:

أَرَى فَيْئَهُمْ فِي غَيْرِهِمْ مُتَقَسَّماً

وَأَيْدِيَهُمْ مِنْ فَيْئِهِمْ صِفْرَاتٍ

فَلَمَّا بَلَغَ إِلَى قَوْلِهِ هَذَا، بَكَى أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ وَقَالَ لَهُ: صَدَقْتَ يَا خُزَاعِيُّ فَلَمَّا بَلَغَ إِلَى قَوْلِهِ:

إِذَا وُتِرُوا مَدُّوا إِلَى وَاتِرِيهِمْ

أَكُفّاً عَنِ الأَوْتَارِ مُنْقَبِضَاتٍ

فَلَمَّا بَلَغَ إِلَى قَوْلِهِ جَعَلَ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ يُقَلِّبُ كَفَّيْهِ وَيَقُولُ أَجَلْ وَاللَّهِ مُنْقَبِضَاتٍ فَلَمَّا بَلَغَ إِلَى قَوْلِهِ:

لَقَدْ خِفْتُ فِي الدُّنْيَا وَأَيَّامَ سَعْيِهَا

وَإِنِّي لأَرْجُو الأَمْنَ بَعْدَ وَفَاتِي

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: آمَنَكَ اللَّهُ يَوْمَ الْفَزَعِ الأَكْبَرِ.

De'bel continued on. When De'bel reached the end of his poems and he said,

And the tomb in Baghdad is for a purified soul[10]
To whom the Merciful has guaranteed one of the Chambers (in Heaven)

Ar-Ridha' (a.s.) told him, 'Do I have the right to add two couplets to your poem at this point?' De'bel replied, 'O son of God's Prophet! Of course.' Then the Imam (a.s.) said,

And woe be to the shrine in Toos
From its calamities the giblets burn
Until Resurrection lest it is the Riser's turn
To overcome all grief and pain.

Then De'bel asked Ar-Ridha' (a.s.), 'O son of God's Prophet! Whose shrine is this one in Toos?' Then Ar-Ridha' (a.s.) replied, 'It is mine. Very soon, however, Toos will become the place where my visitors and followers will travel to go on pilgrimage to my shrine. Indeed, whoever visits me in my loneliness in Toos will be with me in the same rank on the Resurrection Day. He will be forgiven.' Then Ar-Ridha' (a.s.) stood up after De'bel had finished reciting his poem, and asked him to stay in his place. He (a.s.) went into the house. After an hour, the servant came out with a bag having one hundred *Razawi Dinars*[11] in it, and said, 'My master has said, 'Take these for your expenses.' De'bel said, 'By God! I have not recited these poems being greedy for anything.' He refused the bag and asked for one of Ar-Ridha''s (a.s.) attires to be blessed and honored by him. Then Ar-Ridha' (a.s.) granted him a fur cloak plus the bag, and told his servant, 'Tell De'bel to take this bag, since he will need it. Tell him not to return it.' Then De'bel accepted the bag and the cloak and left.

He left Marv along with a caravan. When they reached 'Meyan Qawhan'[12], they were attacked by thieves who took all the travelers as captives and tied up their hands. De'bel was among those whose hands were tied. The thieves took all the caravan's goods and started to divide them up amongst themselves. Then one of the thieves started striking a similitude using one of De'bel's poems:

I find others share their share,
Their hands of what is theirs are bare...;

فَلَمَّا انْتَهَى إِلَى قَوْلِهِ:

وَقَبْرٌ بِبَغْدَادَ لِنَفْسٍ زَكِيَّةٍ

تَضَمَّنَهَا الرَّحْمَنُ فِي الْغُرُفَاتِ

قَالَ لَهُ الرِّضَا عَلَيْهِ السَّلامُ أَفَلا أَلْحَقُ لَكَ بِهَذَا الْمَوْضِعِ بَيْتَيْنِ بِهِمَا تَمَامُ قَصِيدَتِكَ. فَقَالَ بَلَى يَا بْنَ رَسُولِ اللَّهِ. فَقَالَ عليه السلام:

وَقَبْرٌ بِطُوسَ يَا لَهَا مِنْ مُصِيبَةٍ

تَوَقَّدُ بِالأَحْشَاءِ فِي الْحُرُقَاتِ

إِلَى الْحَشْرِ حَتَّى يَبْعَثَ اللَّهُ قَائِماً

يُفَرِّجُ عَنَّا الْهَمَّ وَالْكُرُبَاتِ

فَقَالَ دِعْبِلٌ يَا ابْنَ رَسُولِ اللَّهِ هَذَا الْقَبْرُ الَّذِي بِطُوسَ قَبْرُ مَنْ هُوَ فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ قَبْرِي وَلا تَنْقَضِي الأَيَّامُ وَاللَّيَالِي حَتَّى يَصِيرَ طُوسُ مُخْتَلَفَ شِيعَتِي وَزُوَّارِي أَلا فَمَنْ زَارَنِي فِي غُرْبَتِي بِطُوسَ كَانَ مَعِي فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ مَغْفُوراً لَهُ ثُمَّ نَهَضَ الرِّضَا عَلَيْهِ السَّلامُ بَعْدَ فَرَاغِ دِعْبِلٍ مِنْ إِنْشَادِ الْقَصِيدَةِ وَأَمَرَهُ أَنْ لا يَبْرَحَ مِنْ مَوْضِعِهِ وَدَخَلَ الدَّارَ فَلَمَّا كَانَ بَعْدَ سَاعَةٍ خَرَجَ الْخَادِمُ إِلَيْهِ بِمِائَةِ دِينَارٍ رَضَوِيَّةٍ [الرَّضَوِيَّةُ مَنْسُوبَةٌ إِلَى الرَّضِيِّ وَالرِّضَوِيَّةُ مَنْسُوبَةٌ إِلَى الرِّضَا] فَقَالَ لَهُ يَقُولُ لَكَ مَوْلايَ اجْعَلْهَا فِي نَفَقَتِكَ فَقَالَ دِعْبِلٌ وَاللَّهِ مَا لِهَذَا جِئْتُ وَلا قُلْتُ هَذِهِ الْقَصِيدَةَ طَمَعاً فِي شَيْءٍ يَصِلُ إِلَيَّ وَرَدَّ الصُّرَّةَ وَسَأَلَ ثَوْباً مِنْ ثِيَابِ الرِّضَا عَلَيْهِ السَّلامُ لِيَتَبَرَّكَ بِهِ وَيَتَشَرَّفَ بِهِ فَأَنْفَذَ إِلَيْهِ الرِّضَا عَلَيْهِ السَّلامُ جُبَّةَ خَزٍّ مَعَ الصُّرَّةِ وَقَالَ لِلْخَادِمِ قُلْ لَهُ خُذْ هَذِهِ الصُّرَّةَ فَإِنَّكَ سَتَحْتَاجُ إِلَيْهَا وَلا تُرَاجِعْنِي فِيهَا فَأَخَذَ دِعْبِلٌ الصُّرَّةَ وَالْجُبَّةَ وَانْصَرَفَ وَصَارَ مِنْ مَرْوَ فِي قَافِلَةٍ فَلَمَّا بَلَغَ ميان قوهان وَقَعَ عَلَيْهِمُ اللُّصُوصُ فَأَخَذُوا الْقَافِلَةَ بِأَسْرِهَا وَكَتَفُوا أَهْلَهَا وَكَانَ دِعْبِلٌ فِيمَنْ كُتِفَ وَمَلَكَ اللُّصُوصُ الْقَافِلَةَ وَجَعَلُوا يَقْسِمُونَهَا بَيْنَهُمْ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ مُتَمَثِّلاً بِقَوْلِ دِعْبِلٍ فِي قَصِيدَتِهِ:

أَرَى فَيْئَهُمْ فِي غَيْرِهِمْ مُتَقَسَّماً

وَأَيْدِيَهُمْ مِنْ فَيْئِهِمْ صِفْرَاتٍ

De’bel heard him recite these verses and asked him who had composed it. He replied, ’It was said by a man from the Khoza’ee tribe who is called De’bel ibn Ali.’ Then De’bel said, ’Indeed, I am De’bel who said this poem. You recited only one of its couplets.’ Then the man immediately rushed to their chief – a Shiite who was praying on top of a hill. The man informed the chief of what had happened. Then the chief went to De’bel in person, stopped near De’bel and asked, ’Are you De’bel?’ He said, ’Yes.’ Then the chief said, ’Then recite the entire poem.’ Then he recited the entire poem. The chief untied his hands and ordered that all the travelers from that caravan be freed. Out of respect for De’bel, the chief also ordered that all their belongings be returned to them. Then they continued on until De’bel reached Qum. Then the people of Qum asked him to recite his poems. De’bel asked all of them to come (along with him) to the Jami’a Mosque. When they all got together in the mosque, De’bel climbed up the pulpit and recited his poems for them. The people gave him many gifts.

Then they found out about the cloak. They asked him to sell it to them for one-thousand *Dinars*. De’bel refused to do so. They asked him to sell them just a piece of it for one-thousand *Dinars*, but he refused. Then he left Qum.

When De’bel left the town, a group of young Arab fellows arrived from behind him and took away his cloak. De’bel had to return to Qum and beg them to return the cloak to him. But they refused and even denied their elders’ requests to return the cloak. However, they told De’bel, ’There is no way that you can take back your cloak. Then just take one-thousand *Dinars* for it.’ De’bel did not accept, and they kept on insisting, but it was no use. So finally he lost hopes of getting it back. He asked them to give him just a piece of it. The young fellows accepted this. They gave him a piece of it plus one-thousand *Dinars*.

De’bel set out towards his hometown. When he arrived home, he realized that the thieves had stolen everything he had there. Thus he exchanged the one-hundred *Razavi Dinars* that Ar-Ridha’ (a.s.) had given to him. He exchanged each *Dinar* for one hundred *Dirhams* and obtained ten-thousand *Dirhams*. Then De’bel remembered that Ar-Ridha’ (a.s.) had said, ‘You will need these *Dinars*.’ De’bel had a maid whom he dearly loved. She got bad pains in her eyes.

فَسَمِعَهُ دِعْبِلٌ فَقَالَ لَهُمْ دِعْبِلٌ لِمَنْ هَذَا الْبَيْتُ فَقَالَ لِرَجُلٍ مِنْ خُزَاعَةَ يُقَالُ لَهُ دِعْبِلُ بْنُ عَلِيٍّ قَالَ دِعْبِلٌ فَأَنَا دِعْبِلٌ قَائِلُ هَذِهِ الْقَصِيدَةِ الَّتِي مِنْهَا هَذَا الْبَيْتُ فَوَثَبَ الرَّجُلُ إِلَى رَئِيسِهِمْ وَكَانَ يُصَلِّي عَلَى رَأْسِ تَلٍّ وَكَانَ مِنَ الشِّيعَةِ وَأَخْبَرَهُ فَجَاءَ بِنَفْسِهِ حَتَّى وَقَفَ عَلَى دِعْبِلٍ وَقَالَ لَهُ أَنْتَ دِعْبِلٌ فَقَالَ نَعَمْ فَقَالَ لَهُ أَنْشِدِ الْقَصِيدَةَ فَأَنْشَدَهَا فَحَلَّ كِتَافَهُ وَكِتَافَ جَمِيعِ أَهْلِ الْقَافِلَةِ وَرَدَّ إِلَيْهِمْ جَمِيعَ مَا أَخَذُوا مِنْهُمْ لِكَرَامَةِ دِعْبِلٍ وَسَارَ دِعْبِلٌ حَتَّى وَصَلَ إِلَى قُمَّ فَسَأَلَهُ أَهْلُ قُمَّ أَنْ يُنْشِدَهُمُ الْقَصِيدَةَ فَأَمَرَهُمْ أَنْ يَجْتَمِعُوا فِي الْمَسْجِدِ الْجَامِعِ فَلَمَّا اجْتَمَعُوا صَعِدَ الْمِنْبَرَ فَأَنْشَدَهُمُ الْقَصِيدَةَ فَوَصَلَهُ النَّاسُ مِنَ الْمَالِ وَالْخِلَعِ بِشَيْءٍ كَثِيرٍ وَاتَّصَلَ بِهِمْ خَبَرُ الْجُبَّةِ فَسَأَلُوهُ أَنْ يَبِيعَهَا مِنْهُمْ بِأَلْفِ دِينَارٍ فَامْتَنَعَ مِنْ ذَلِكَ فَقَالُوا لَهُ فَبِعْنَا شَيْئاً مِنْهَا بِأَلْفِ دِينَارٍ فَأَبَى عَلَيْهِمْ وَسَارَ عَنْ قُمَّ فَلَمَّا خَرَجَ مِنْ رُسْتَاقِ الْبَلَدِ لَحِقَ بِهِ قَوْمٌ مِنْ أَحْدَاثِ الْعَرَبِ وَأَخَذُوا الْجُبَّةَ مِنْهُ فَرَجَعَ دِعْبِلٌ إِلَى قُمَّ وَسَأَلَهُمْ رَدَّ الْجُبَّةِ عَلَيْهِ فَامْتَنَعَ الْأَحْدَاثُ مِنْ ذَلِكَ وَعَصَوُا الْمَشَايِخَ فِي أَمْرِهَا

فَقَالُوا لِدِعْبِلٍ لا سَبِيلَ لَكَ إِلَى الْجُبَّةِ فَخُذْ ثَمَنَهَا أَلْفَ دِينَارٍ فَأَبَى عَلَيْهِمْ فَلَمَّا يَئِسَ مِنْ رَدِّهِمُ الْجُبَّةَ عَلَيْهِ سَأَلَهُمْ أَنْ يَدْفَعُوا إِلَيْهِ شَيْئاً مِنْهَا فَأَجَابُوهُ إِلَى ذَلِكَ وَأَعْطَوْهُ بَعْضَهَا وَدَفَعُوا إِلَيْهِ ثَمَنَ بَاقِيهَا أَلْفَ دِينَارٍ وَانْصَرَفَ دِعْبِلٌ إِلَى وَطَنِهِ فَوَجَدَ اللُّصُوصَ قَدْ أَخَذُوا جَمِيعَ مَا كَانَ فِي مَنْزِلِهِ فَبَاعَ الْمِائَةَ دِينَارٍ الَّتِي كَانَ الرِّضَا عَلَيْهِ السَّلامُ وَصَلَهُ بِهَا مِنَ الشِّيعَةِ كُلَّ دِينَارٍ بِمِائَةِ دِرْهَمٍ فَحَصَلَ فِي يَدِهِ عَشَرَةُ آلافِ دِرْهَمٍ فَذَكَرَ قَوْلَ الرِّضَا عَلَيْهِ السَّلامُ إِنَّكَ سَتَحْتَاجُ إِلَى الدَّنَانِيرِ وَكَانَتْ لَهُ جَارِيَةٌ لَهَا مِنْ قَلْبِهِ مَحَلٌّ فَرَمَدَتْ رَمَداً عَظِيماً.

Then the doctors came, examined her and said, 'Her right eye cannot be treated. It has become blind. However, her left eye can be treated and there is hope that it may be saved.' Then De'bel got really sorry and upset. He remembered that he had a piece of the cloak. He tied it around her eyes one night. When the morning came, her eyes were treated and were even better than before due to the blessing of Abil Hassan Ar-Ridha'(a.s.)."

The author of this book (a.s.heikh Sadooq) - may God have mercy upon him - said, "I included this tradition in this chapter of the book since it is related to the rewards for going on pilgrimage to Ar-Ridha' (a.s.). There is also another tradition from De'bel ibn Ali related to Ar-Ridha' (a.s.) that is related to the coming of the Riser (a.s.) that I would like to narrate after this tradition."

66-35 Ahmad ibn Ziyad ibn Ja'far al-Hamazani - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Abdul Salam ibn Saleh al-Harawi, "I heard De'bel ibn Ali al-Khoza'ee say, 'I recited this poem for my Master Ar-Ridha' (a.s.) which starts with:

The schools for the Qur'anic verses are void of reciting now
and the landing site of revelations is left like a barren desert!
Then I reached the following verses:
A Divine Leader shall rise - surely he is to rise
In God's name and His Blessing he shall rise
He will distinguish between right and wrong for us
He will reward the good-doers and the bad-doers he shall chastise.

Then Ar-Ridha' (a.s.) cried hard. He (a.s.) raised up his head towards me and said, 'O De'bel Khoza'ee! It was the Holy Spirit who made these verses flow out from your tongue. Do you know who that Divine Leader is? When will he rise?'

Then De'bel said, 'No my Master! I have only heard that a Divine Leader from your progeny shall rise and cleanse the earth of corruption. He shall fill it with justice.'

فَأَدْخَلَ أَهْلُ الطِّبِّ عَلَيْهَا فَنَظَرُوا إِلَيْهَا فَقَالُوا أَمَّا الْعَيْنُ الْيُمْنَى فَلَيْسَ لَنَا فِيهَا حِيلَةٌ وَقَدْ ذَهَبَتْ وَأَمَّا الْيُسْرَى فَنَحْنُ نُعَالِجُهَا وَنَجْتَهِدُ وَنَرْجُو أَنْ تَسْلَمَ فَاغْتَمَّ لِذَلِكَ دِعْبِلٌ غَمّاً شَدِيداً وَجَزِعَ عَلَيْهَا جَزَعاً عَظِيماً ثُمَّ ذَكَرَ مَا كَانَ مَعَهُ مِنْ فَضْلَةِ الْجُبَّةِ فَمَسَحَهَا عَلَى عَيْنَيِ الْجَارِيَةِ وَعَصَبَهَا بِعِصَابَةٍ مِنْهَا مِنْ أَوَّلِ اللَّيْلِ فَأَصْبَحَتْ وَعَيْنَاهَا أَصَحُّ مِمَّا كَانَتَا قَبْلُ

بِبَرَكَةِ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ

قالَ مصنف هذَا الكتاب رحمة الله عليه إنما ذكرت هذَا الحديث في هذَا الكتاب و في هذَا الباب لما فيه من ثواب زيارة الرِّضا عَلَيْهِ السَّلامُ. و لدعبل بن عَلِيٍّ خبر عَن الرِّضا عَلَيْهِ السَّلامُ في النص على القائم عَلَيْهِ السَّلامُ أحببت إيراده على أثر هذَا الحديث

35– حَدَّثَنا أَحمَد بن زياد بن جَعفَر الهمداني رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا عَلِيٍّ بن إبراهِيم بن هاشِمٍ عَن أَبِيهِ عَن عَبد السلام بن صالح الهروي قالَ سَمِعتُ دعبل بن عَلِيٍّ الخزاعي يَقُولُ: لَمَا أَنْشَدْتُ مَوْلايَ عَلِيَّ بْنَ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ قَصِيدَتِيَ الَّتِي أَوَّلُهَا:

مَدَارِسُ آيَاتٍ خَلَتْ عَنْ تِلاوَةٍ

وَمَنْزِلُ وَحْيٍ مُقْفِرُ الْعَرَصَاتِ

فَلَمَّا انْتَهَيْتُ إِلَى قَوْلِي:

خُرُوجُ إِمَامٍ لا مَحَالَةَ خَارِجٌ

يَقُومُ عَلَى اسْمِ اللَّهِ وَالْبَرَكَاتِ

يُمَيِّزُ فِينَا كُلَّ حَقٍّ وَبَاطِلٍ

وَيُجْزِي عَلَى النَّعْمَاءِ وَالنَّقِمَاتِ

بَكَى الرِّضَا عَلَيْهِ السَّلامُ بُكَاءً شَدِيداً ثُمَّ رَفَعَ رَأْسَهُ إِلَيَّ فَقَالَ لِي يَا خُزَاعِيُّ نَطَقَ رُوحُ الْقُدُسِ عَلَى لِسَانِكَ بِهَذَيْنِ الْبَيْتَيْنِ فَهَلْ تَدْرِي مَنْ هَذَا الإِمَامُ وَمَتَى يَقُومُ فَقُلْتُ لا يَا مَوْلايَ إِلا أَنِّي سَمِعْتُ بِخُرُوجِ إِمَامٍ مِنْكُمْ يُطَهِّرُ الأَرْضَ مِنَ الْفَسَادِ وَيَمْلَؤُهَا عَدْلاً.

Then the Imam (a.s.) said, ‘O De’bel! The Divine Leader coming after me is my son Muhammad; then

after Muhammad his son Ali; then his son Hassan; and then his son al-Hujjat the Riser the Awaited one (Imam al-Mahdi) who will come during his absence (*Ghayba*). He will be obeyed when he appears. God shall prolong time even if there is only one day left for him to rise and fill the earth with justice, since it has been filled with oppression and injustice. But when will it be? This is like informing the people about the time of the arrival of the Resurrection Day. My father quoted on the authority of his father, on the authority of his forefathers, on the authority of Ali (a.s.) who narrated that God's Prophet (S) was asked, 'O Prophet of God! When shall the Riser who is from your progeny rise?' The Prophet (S) replied, 'The similitude of that is like the similitude of the Hour (of Resurrection), '*None but He can reveal as to when it will occur. Heavy were its burden through the heavens and the earth. Only, all of a sudden will it come to you.*'"[13]

De'bel at the Time of Death

66-36 Abu Ali Ahmad ibn Muhammad ibn Ahmad ibn Ibrahim al-Hormozi al-Bayhaqi narrated that he had heard Abal Hassan Dawood al-Bakri say that he had heard (De'bel's son) Ali ibn De'bel ibn Ali al-Khoza'ee say, "When my father was about to die he changed colors, could not talk and his face turned black. I was about to quit following his religion (Islam), but after three days which passed like this I saw my father in my dreams wearing a white robe with a white cap on his head. I asked him, 'O father! What has God done to you?' He replied, 'O son! When you saw my face turn dark and my tongue stopped from talking, it was because I used to drink wine in this world. I was that way until once I met God's Prophet (S) (here in the Hereafter) wearing a white robe with a white cap on his head. Then he asked me, 'Are you De'bel?' I said, 'Yes, O Prophet of God!' Then the Prophet (S) said, 'Recite to me the poem that you recited for my son Ar-Ridha' (a.s.).' Then I recited it:

God will not let time laugh, if it were to laugh
While Ahmad's Household are victims of injustice.
Indeed were they subjected to oppression
And were ruthlessly thrown out of their homes;
As if they had committed what cannot be forgiven.

فَقَالَ يَا دِعْبِلُ الإِمَامُ بَعْدِي مُحَمَّد ابْنِي وَبَعْدَ مُحَمَّد ابْنُهُ عَلِيٌّ وَبَعْدَ عَلِيٍّ ابْنُهُ الْحَسَنُ وَبَعْدَ الْحَسَنِ ابْنُهُ الْحُجَّةُ الْقَائِمُ الْمُنْتَظَرُ فِي غَيْبَتِهِ الْمُطَاعُ فِي ظُهُورِهِ وَلَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلا يَوْمٌ وَاحِدٌ لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ حَتَّى يَخْرُجَ فَيَمْلاهَا عَدْلاً كَمَا مُلِئَتْ جَوْراً وَأَمَّا مَتَى فَإِخْبَارٌ عَنِ الْوَقْتِ وَلَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ عَلَيْهِمُ الصَّلاةُ وَالسَّلامُ أَنَّ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قِيلَ لَهُ يَا رَسُولَ اللَّهِ مَتَى يَخْرُجُ الْقَائِمُ مِنْ ذُرِّيَّتِكَ فَقَالَ مَثَلُهُ مَثَلُ السَّاعَةِ لا يُجَلِّيها لِوَقْتِها إِلا هُوَ ثَقُلَتْ فِي السَّماواتِ وَالأَرْضِ لا تَأْتِيكُمْ إِلا بَغْتَةً.

خبر دعبل عند وفاته

36- حَدَّثَنا أَبُو عَلِيٍّ أَحمَد بن مُحَمَّد بن أَحمَد بن إبراهِيم الهرمزي البيهقي قالَ سَمِعتُ أبا الحَسَن داود البكري يَقُولُ سَمِعتُ عَلِيٍّ بن دعبل بن عَلِيٍّ الخزاعي يَقُولُ لَمَّا حَضَرَ أَبِيَ الْوَفَاةُ تَغَيَّرَ لَوْنُهُ وَانْعَقَدَ لِسَانُهُ وَاسْوَدَّ وَجْهُهُ فَكِدْتُ الرُّجُوعَ عَنْ مَذْهَبِهِ فَرَأَيْتُهُ بَعْدَ ثَلاثٍ فِي مَا يَرَى النَّائِمُ وَعَلَيْهِ ثِيَابٌ بِيضٌ وَقَلَنْسُوَةٌ بَيْضَاءُ فَقُلْتُ لَهُ يَا أَبَتِ مَا فَعَلَ اللَّهُ بِكَ فَقَالَ يَا بُنَيَّ إِنَّ الَّذِي رَأَيْتَهُ مِن اسْوِدَادِ وَجْهِي وَانْعِقَادِ لِسَانِي كَانَ مِنْ شُرْبِيَ الْخَمْرَ فِي دَارِ الدُّنْيَا وَلَمْ أَزَلْ كَذَلِكَ حَتَّى لَقِيتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَعَلَيْهِ ثِيَابٌ بِيضٌ وَقَلَنْسُوَةٌ بَيْضَاءُ فَقَالَ لِي أَنْتَ دِعْبِلٌ قُلْتُ نَعَمْ يَا رَسُولَ اللَّهِ قَالَ فَأَنْشِدْنِي قَوْلَكَ فِي أَوْلادِي فَأَنْشَدْتُهُ قَوْلِي:

لا أَضْحَكَ اللَّهُ سِنَّ الدَّهْرِ إِنْ ضَحِكَتْ

يَوْماً وَآلُ أَحمَد مَظْلُومُونَ قَدْ قُهِرُوا

مُشَرَّدُونَ نُفُوا عَنْ عَقْرِ دَارِهِمْ

كَأَنَّهُمْ قَدْ جَنَوْا مَا لَيْسَ يُغْتَفَرُ

Then God's Prophet (S) told me, 'Excellent!' Then the Prophet (S) interceded on my behalf and gave me some of his clothes which you can see.' He pointed to the clothes he was wearing."

On What has been Written on De'bel's Grave

66-37 I heard Aba Nasr Muhammad ibn Al-Hassan al-Karkhi al-Katib say, "These verses are written on the grave of De'bel al-Khoza'ee:

Prepared De'bel for the Day on which to meet God
'There is no god but God.'
He testified to it with sincerity
Hoping forgiveness from God in the Hereafter
God is his Master and next
Comes the Prophet and his Trustees.

1. This refers to the coming of the Judgement Day when "The Day that the Trumpet shall be sounded, and ye shall come forth in crowds" [Qur'an, 78:18]
2. Also in Man La Yahzaro ul-Faqih, vol. 2, Traditions No. 3185
3. Also in Man La Yahzaro ul-Faqih, vol. 2, Tradition No. 3186
4. The Immaculate Imams (a.s.)
5. That is the month of Dhul-Hajja and is the season for going on pilgrimage to the House of God called the Kaaba.
6. The tenth Imam (a.s.)
7. A village near Qum located between Qum and Saveh in Iran

8. Implying the hands of the members of the Holy Household of the Prophet (S)
9. One of the interesting and often narrated story says that De'bel left Marv after De'bel had already recited his famous poem rhyming in the `t'. He had passed by the watering place belonging to Fawhan, when highway robbers intercepted his caravan and took all of it as a booty after tying up its men including De'bel. The robbers took possession of all the goods of the caravan and kept dividing it up amongst themselves when one man, quoting De'bel, said,
I find others share their share,
Their hands of what is theirs are bare...,
De'bel heard him and asked him, "Who composed that couplet?" The man answered, "A man from the tribe of Khoza'ee called De'bel ibn Ali." De'bel said, "I am De'bel who composed that poem, and this couplet is one of its couplets," whereupon the man leaped and rushed to their chief – a Shiite who was saying his prayers on top of a hill. He told the chief what he had heard. The chief went to ask De'bel if he was the man, and De'bel answered in the affirmative, so the man challenged him to recite the entire poem. When De'bel did, he untied him and untied all the other men in the caravan and returned all their belongings just to please De'bel. This story, although we are not sure it is true, anyways it expresses the implication this couplet conveys.
10. Refering to the shrine of Imam Al-Kazim (a.s.)
11. Coined in Imam Ar-Ridha''s name
12. A place in Neishaboor where the palaces of Aal Tahir ibn Al-Husayn was located
13. Qur'an, 7:186

Chapter 67: On the Reward of Visiting the shrine of Fatima – the Daughter of Imam Musa ibn Ja'far (a.s.) in Qum

67-1 My father and Muhammad ibn Musa ibn al-Motawakkil – may God be pleased with them – quoted on the authority of Ali ibn Ibrahim ibn Hashem, on the authority of his father Sa'd ibn Sa'd to have said, "I asked Abal Hassan Ar-Ridha' (a.s.) about visiting the shrine of Fatima1 – the daughter of Imam Musa ibn Ja'far. Imam Ar-Ridha' (a.s.) said, "The reward of whomever visits her shrine is Heaven."

قَالَ فَقَالَ لِي أَحْسَنْتَ وَشَفَعَ فِيَّ وَأَعْطَانِي ثِيَابَهُ وَهَا هِيَ وَأَشَارَ إِلَى ثِيَابِ بَدَنِهِ

ذكر ما وجد على قبر دعبل مكتوباً

37- سَمِعتُ أَبَا نَصرٍ مُحَمَّد بن الحَسَن الكَرْخِيّ الكاتِبُ يَقُولُ رَأَيْتُ عَلَى قَبْرِ دِعْبِل بْنِ عَلِيّ الخُزاعِيّ مَكْتوباً:

أَعَدَّ للهِ يَوْمَ يَلْقَاهُ

يَقُولُ مُخْلِصاً عَسَاهُ

اللهُ مَوْلاَهُ وَالرَّسُولُ وَمَنْ

دِعْبِلٌ أنْ لاَ إلَهَ إلاَّ هُو

بِهَا يَرْحَمُهُ فِي القِيَامَةِ اللهُ

بَعْدَهُمَا فَالْوَصِيُّ مَوْلاَهُ

67

بابُ ما جاءَ عَن الرِّضا عَلَيْهِ السَّلامُ في ثَواب زِيارِة فاطِمَةَ بِنتِ مُوسَى بن جَعفَر عَلَيْهِ السَّلامُ بقم

1- حَدَّثَنا أبي و مُحَمَّد بن مُوسَى بن المُتَوَكِّل رَضِيَ اللهُ عَنْهُ قالا حَدَّثَنا عَلِيّ بن إبراهِيم بن هاشِمٍ عَن أبِيهِ عَن سعد بن سعد قالَ سَأَلتُ أَبَا الحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ عَن زِيَارَةِ فَاطِمَةَ بِنتِ مُوسَى بنِ جَعفَر عَلَيْهِ السَّلامُ فَقَال مَن زَارَها فَلَهُ الجَنَّة

1. Imam Ar-Ridha''s sister whose shrine is located in Qum

Chapter 68: On Visiting Ar-Ridha'(a.s.) in Toos

68-1 My master - Muhammad ibn Al-Hassan - may God have mercy upon him - narrated in the book Jami'a:

Whenever you intend to visit (Imam) Ar-Ridha' (a.s.) in Toos, then perform the ritual bath (*Ghusl*) before you leave your house (hometown) and say the following while you are performing the ritual bath:

"O God! Please cleanse me, and cleanse my heart! (Please) 'expand my breast'1, and let Thy praise and eulogy flow out from my tongue, since indeed there is no power but in Thee. O God! Please establish it as a means of cleansing and treatment for me."

باب في ذكر زيارة الرِّضا عَلَيْهِ السَّلامُ بطوس

1- ذكرها شيخنا مُحَمَّد بن الحَسَن في جامعه فَقالَ: إِذَا أَرَدْتَ زِيَارَةَ الرِّضَا عَلَيْهِ السَّلامُ بِطُوسَ فَاغْتَسِلْ عِنْدَ خُرُوجِكَ مِنْ مَنْزِلِكَ وَقُلْ حِينَ تَغْتَسِلُ:

اللَّهُمَّ طَهِّرْنِي وَطَهِّرْ لِي قَلْبِي وَاشْرَحْ لِي صَدْرِي وَأَجْرِ عَلَى لِسَانِي مِدْحَتَكَ وَالثَّنَاءَ عَلَيْكَ فَإِنَّهُ لا قُوَّةَ إِلا بِكَ. اللَّهُمَّ اجْعَلْهُ لِي طَهُوراً وَشِفَاءً.

Say the following as you leave your house:

“In the Name of God the Beneficent, the Merciful. In the name of God, and by God, I turn to God and towards the son of God’s Prophet (Ar-Ridha’ (a.s.)): God suffices me, and I rely on God. O God! I have set out to Thee. And I have decided (to get) what is near Thee.”

When you go out, stop at the door of your house and say:

“O God! I have turned my face towards Thee. And I have left behind my family, wealth and whatever Thee have granted me. I have trusted Thee. Then (please) do not turn me into a loser, O the One who would not make a loser anyone whom Thee wish, and will not ruin whatever he possesses. Blessings be upon Muhammad and Muhammad’s Household (a.s.). And (please) guard me under Thy Custody, since nothing that Thee guard gets ruined.”

When You Want to Visit the Shrine

Then whenever you want to go to visit2, perform the ritual bathing and while you are bathing say:

“O God! Please cleanse me, and cleanse my heart! (Please) ‘expand my breast’, and let Thy praise, love and eulogy flow out of my tongue since indeed there is no power but in Thee. I have indeed realized that the strength of my religion depends upon my submission to Thy Decrees, and the obeying of Thy Prophet’s traditions, and bearing witness (to this) for all Thy creatures. O God! Please establish it as a means of healing for me, and as a light, since Thee are capable of all things.”

Then put on your cleanest clothes.

At the Shrine

Walk in bare feet, with calmness, dignity, exaltation, acclamation and glorification (of God). Take short steps and while you are entering (the Holy shrine) say:

“In the Name of God the Beneficent, the Merciful. In the name of God (I begin), in God (I trust), and the religion of God’s Prophet (I follow). God’s Blessings be upon him and his Household. I bear witness that *there is no god but God*. He is One and He has no partners. And I bear witness that Muhammad (a.s.) is His Servant and His Messenger. And I bear witness that (Imam) Ali (a.s.) is God’s friend.”

وَتَقُولُ حِينَ تَخْرُجُ:

بِسْمِ اللَّهِ وَبِاللَّهِ وَإِلَى اللَّهِ وَإِلَى ابْنِ رَسُولِ اللَّهِ حَسْبِيَ اللَّهُ تَوَكَّلْتُ عَلَى اللَّهِ اللَّهُمَّ إِلَيْكَ تَوَجَّهْتُ وَإِلَيْكَ قَصَدْتُ وَمَا عِنْدَكَ أَرَدْتُ.

فَإِذَا خَرَجْتَ فَقِفْ عَلَى بَابِ دَارِكَ وَقُلِ:

اللَّهُمَّ إِلَيْكَ وَجَّهْتُ وَجْهِي وَعَلَيْكَ خَلَّفْتُ أَهْلِي وَمَالِي وَمَا خَوَّلْتَنِي وَبِكَ وَثِقْتُ فَلا تُخَيِّبْنِي يَا مَنْ لا يُخَيِّبُ مَنْ أَرَادَهُ وَلا يُضَيِّعُ مَنْ حَفِظَهُ صَلِّ عَلَى مُحَمَّد وَآلِ مُحَمَّد وَاحْفَظْنِي بِحِفْظِكَ فَإِنَّهُ لا يَضِيعُ مَنْ حَفِظْتَ.

فَإِذَا وَافَيْتَ سَالِماً فَاغْتَسِلْ وَقُلْ حِينَ تَغْتَسِلُ:

اللَّهُمَّ طَهِّرْنِي وَطَهِّرْ قَلْبِي وَاشْرَحْ لِي صَدْرِي وَأَجْرِ عَلَى لِسَانِي مِدْحَتَكَ وَمَحَبَّتَكَ وَالثَّنَاءَ عَلَيْكَ فَإِنَّهُ لا قُوَّةَ إِلاّ بِكَ وَقَدْ عَلِمْتُ أَنَّ قُوَّةَ دِينِي التَّسْلِيمُ لامْرِكَ وَالاتِّبَاعُ لِسُنَّةِ نَبِيِّكَ وَالشَّهَادَةُ عَلَى جَمِيعِ خَلْقِكَ اللَّهُمَّ اجْعَلْهُ لِي شِفَاءً وَنُوراً إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

وَالْبَسْ أَطْهَرَ ثِيَابِكَ وَامْشِ حَافِياً وَعَلَيْكَ السَّكِينَةُ وَالْوَقَارُ بِالتَّكْبِيرِ وَالتَّهْلِيلِ وَالتَّسْبِيحِ وَالتَّمْجِيدِ وَقَصِّرْ خُطَاكَ وَقُلْ حِينَ تَدْخُلُ:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ. بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. أَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ وَأَشْهَدُ أَنَّ عَلِيّاً وَلِيُّ اللَّهِ.

Then walk until you stop at his tomb. Then face him by turning your back to the *Qibla* and say:

“I bear witness that *there is no god but God*, the One; and there are no partners for Him. I bear witness that Muhammad (a.s.) is His Servant and His Messenger. Verily, he is the Master of all those of old and those of later times. Verily, he is the Master of the Prophets and the Messengers. O God! God’s Blessings be upon Muhammad (a.s.) – Thy Servant, Thy Messenger, Thy Prophet and the Master of all Thy creatures – blessings that no one but Thee can measure. O God! God’s Blessings be upon the Commander of the Faithful – (Imam) Ali ibn Abi Talib (a.s.) – Thy servant, the brother of Thy Messenger, whom Thou chose by Thy Knowledge, whom Thou established as a guide (to show the Right Path) to those of Thy creatures3, and as evidence for those whom Thou appointed to (deliver) Thy Message. And he (Imam Ali) (a.s.) managed the affairs of the religion according to Thy (a.s.ystem of) justice, and applied Thy judgements (to settle the issues which cropped up) among the people – whom Thee predominated thereon. And also God’s Mercy and Blessings be upon him. O God! (Please) send blessings upon (the Blessed Lady) Fatima (a.s.), the daughter of Thy Prophet, the wife of Thy friend (Imam Ali (a.s.)), the mother of the (prophet’s) two grandsons, (Imam) Al-Hassan (a.s.) and (Imam) Al-Husayn (a.s.), the Masters of Youth in Heaven. She is innocent, immaculate, purified, pious, pure, content, sinless – the Master of all the Women of Heaven – blessings which no one but Thee can measure. O God! (Please) send blessings be upon (Imam) Al-Hassan (a.s.) and (Imam) Al-Husayn (a.s.); the two grandsons of Thy Prophet, the Masters of Youth in Heaven; Thy two established authorities among Thy creatures: And they are established as two Proofs for those whom Thou appointed to (deliver) Thy Message. And they are the two who managed the affairs of the religion according to Thy (a.s.ystem of) justice, and applied Thy judgements (to settle the issues which cropped up) among Thy creatures. O God! (Please) send blessings upon (Imam As-Sajjad) Ali ibn Al-Husayn (a.s.), Thy servant, Thy established authority among Thy creatures and as evidence for those whom Thee appointed to (deliver) Thy Message. And they managed the affairs of the religion according to Thy (a.s.ystem of) justice, and applied Thy judgements (to settle the issues which cropped up) among Thy creatures. He is the Master of the Worshippers.

وَسِرْ حَتَّى تَقِفَ عَلَى قَبْرِهِ وَتَسْتَقْبِلَ وَجْهَهُ بِوَجْهِكَ وَاجْعَلِ الْقِبْلَةَ بَيْنَ كَتِفَيْكَ وَقُلْ:

أَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ وَأَنَّهُ سَيِّدُ الأَوَّلِينَ وَالآخِرِينَ وَأَنَّهُ سَيِّدُ الأَنْبِيَاءِ وَالْمُرْسَلِينَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَنَبِيِّكَ وَسَيِّدِ خَلْقِكَ أَجْمَعِينَ صَلاةً لا يَقْوَى عَلَى إِحْصَائِهَا غَيْرُكَ. اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَبْدِكَ وَأَخِي رَسُولِكَ الَّذِي انْتَجَبْتَهُ بِعِلْمِكَ وَجَعَلْتَهُ هَادِياً لِمَنْ شِئْتَ مِنْ خَلْقِكَ وَالدَّلِيلَ عَلَى مَنْ بَعَثْتَهُ بِرِسَالَتِكَ وَدَيَّانَ الدِّينِ بِعَدْلِكَ وَفَصْلَ قَضَائِكَ بَيْنَ خَلْقِكَ وَالْمُهَيْمِنَ عَلَى ذَلِكَ كُلِّهِ وَالسَّلامُ عَلَيْهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. اللَّهُمَّ صَلِّ عَلَى فَاطِمَةَ بِنْتِ نَبِيِّكَ وَزَوْجَةِ وَلِيِّكَ وَأُمِّ السِّبْطَيْنِ الْحَسَنِ وَالْحُسَيْنِ سَيِّدَيْ شَبَابِ أَهْلِ الْجَنَّةِ الطُّهْرِ الطَّاهِرَةِ الْمُطَهَّرَةِ التَّقِيَّةِ النَّقِيَّةِ الرَّضِيَّةِ الزَّكِيَّةِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَأَهْلِ الْجَنَّةِ أَجْمَعِينَ صَلاةً لا يَقْوَى عَلَى إِحْصَائِهَا غَيْرُكَ. اللَّهُمَّ صَلِّ عَلَى الْحَسَنِ وَالْحُسَيْنِ سِبْطَيْ نَبِيِّكَ وَسَيِّدَيْ شَبَابِ أَهْلِ الْجَنَّةِ الْقَائِمَيْنِ فِي خَلْقِكَ وَالدَّلِيلَيْنِ عَلَى مَنْ بَعَثْتَ بِرِسَالَتِكَ وَدَيَّانَيِ الدِّينِ بِعَدْلِكَ وَفَصْلَيْ قَضَائِكَ بَيْنَ خَلْقِكَ. اللَّهُمَّ

صَلِّ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ عَبْدِكَ الْقَائِمِ فِي خَلْقِكَ وَالدَّلِيلِ عَلَى مَنْ بَعَثْتَ بِرِسَالَتِكَ وَدَيَّانِ الدِّينِ بِعَدْلِكَ وَفَصْلِ قَضَائِكَ بَيْنَ خَلْقِكَ سَيِّدِ الْعَابِدِينَ.

O God! (Please) send blessings upon (Imam Al-Baqir) Muhammad bin Ali (a.s.) – Thy servant; Thy representative on Earth; and the analyzer of the Knowledge of the Prophets[4]. O God! (Please) send blessings upon (Imam As-Sadiq) Ja'far ibn Muhammad (a.s.) – Thy servant; the defender of Thy religion; and Thy proof for all Thy creatures. He is the truthful, and the righteous. O God! (Please) send blessings upon (Imam Al-Kazim) Musa ibn Ja'far (a.s.) – Thy devoted servant; Thy tongue for Thy creatures speaking by Thy authority, and the Proof for all Thy creatures. O God! (Please) send blessings upon (Imam Ar-Ridha') Ali ibn Musa (a.s.) – the absolute model of contentment – Thy devoted servant; the defender of Thy religion; Thy established authority of Thy justice; the caller to Thy religion and the religion of his truthful forefathers – blessings that no one but Thee can measure. O God! (Please) send blessings upon (Imam Al-Jawad) Muhammad ibn Ali (a.s.) – Thy servant; Thy established defender by Thy decree; the caller to Thy path. O God! (Please) send blessings upon (Imam Al-Naqi) Ali ibn Muhammad (a.s.) – Thy servant; Thy Established Authority defending Thy Decree; and the caller to Thy path. O God! (Please) send blessings upon (Imam At-Taqi) Al-Hassan ibn Ali (a.s.) – the agent acting upon Thy Decrees; the established authority over Thy creatures; Thy Proof acting on behalf of Thy Prophet; Thy witness for Thy creatures; the exclusive (receiver) of Thy Munificence. He is the caller to Thy obedience and obedience to Thy Prophet. May Thou send blessings upon them all. O God! (Please) send blessings upon (Imam Al-Mahdi (a.s.)) Thy Proof; Thy Established Authority over Thy creatures: Blessings so perfect, developed and lasting by which Thee may expedite his arrival and make him victorious. And make us accompany him in this world and the Hereafter. O God! I seek Thy Nearness through my love for them. I am friends with their friends and oppose their enemies. Therefore, grant me the good of this world and the Hereafter on account of them. And on their account, fend off the evils of this world and the Hereafter from me, and the dreadful fright on the Judgement Day."

Then sit near the position of his (Ar-Ridha"s (a.s.)) head and say: "O the friend of God! Peace be upon you! O the proof of God! Peace be upon you! O the light of God in the darkness of the Earth! Peace be upon you! O the pillar of the religion! Peace be upon you! O the inheritor of Adam – chosen by God! Peace be upon you! O the inheritor of Noah – the Prophet of God!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ عَبْدِكَ وَخَلِيفَتِكَ فِي أَرْضِكَ بَاقِرِ عِلْمِ النَّبِيِّينَ. اللَّهُمَّ صَلِّ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ عَبْدِكَ وَوَلِيِّ دِينِكَ وَحُجَّتِكَ عَلَى خَلْقِكَ أَجْمَعِينَ الصَّادِقِ الْبَارِّ. اللَّهُمَّ صَلِّ عَلَى مُوسَى بْنِ جَعْفَرٍ عَبْدِكَ الصَّالِحِ وَلِسَانِكَ فِي خَلْقِكَ النَّاطِقِ بِعِلْمِكَ وَالْحُجَّةِ عَلَى بَرِيَّتِكَ. اللَّهُمَّ صَلِّ عَلَى عَلِيِّ بْنِ مُوسَى الرِّضَا الْمُرْتَضَى عَبْدِكَ وَوَلِيِّ دِينِكَ الْقَائِمِ بِعَدْلِكَ وَالدَّاعِي إِلَى دِينِكَ وَدِينِ آبَائِهِ الصَّادِقِينَ صَلَاةً لَا يَقْوَى عَلَى إِحْصَائِهَا غَيْرُكَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ عَبْدِكَ وَوَلِيِّكَ الْقَائِمِ بِأَمْرِكَ وَالدَّاعِي إِلَى سَبِيلِكَ. اللَّهُمَّ صَلِّ عَلَى عَلِيِّ بْنِ مُحَمَّدٍ عَبْدِكَ وَوَلِيِّ دِينِكَ وَحُجَّتِكَ عَلَى خَلْقِكَ أَجْمَعِينَ. اللَّهُمَّ صَلِّ عَلَى الْحَسَنِ بْنِ عَلِيٍّ الْعَامِلِ بِأَمْرِكَ الْقَائِمِ فِي خَلْقِكَ وَحُجَّتِكَ الْمُؤَدِّي عَنْ نَبِيِّكَ وَشَاهِدِكَ عَلَى خَلْقِكَ الْمَخْصُوصِ بِكَرَامَتِكَ الدَّاعِي إِلَى طَاعَتِكَ وَطَاعَةِ رَسُولِكَ صَلَوَاتُكَ عَلَيْهِمْ أَجْمَعِينَ. اللَّهُمَّ صَلِّ عَلَى حُجَّتِكَ وَوَلِيِّكَ الْقَائِمِ فِي خَلْقِكَ صَلَاةً تَامَّةً نَامِيَةً بَاقِيَةً تُعَجِّلُ بِهَا فَرَجَهُ وَتَنْصُرُهُ بِهَا وَتَجْعَلُنَا مَعَهُ فِي الدُّنْيَا

وَالْآخِرَةِ. اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِحُبِّهِمْ وَأُوَالِي وَلِيَّهُمْ وَأُعَادِي عَدُوَّهُمْ فَارْزُقْنِي بِهِمْ خَيْرَ الدُّنْيَا وَالْآخِرَةِ وَاصْرِفْ عَنِّي بِهِمْ شَرَّ الدُّنْيَا وَالْآخِرَةِ وَأَهْوَالَ يَوْمِ الْقِيَامَةِ.

ثُمَّ تَجْلِسُ عِنْدَ رَأْسِهِ وَتَقُولُ:

السَّلامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ السَّلامُ عَلَيْكَ يَا نُورَ اللَّهِ فِي ظُلُمَاتِ الأَرْضِ السَّلامُ عَلَيْكَ يَا عَمُودَ الدِّينِ السَّلامُ عَلَيْكَ يَا وَارِثَ آدَمَ صَفِيِّ اللَّهِ السَّلامُ عَلَيْكَ يَا وَارِثَ نُوحٍ نَبِيِّ اللَّهِ السَّلامُ عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ خَلِيلِ

Peace be upon you! O the inheritor of Abraham – the friend of God! Peace be upon you! O the inheritor of Ishmael – the offering to God! Peace be upon you! O the inheritor of Moses – the interlocutor of God! Peace be upon you! O the inheritor of Jesus – the spirit of God! Peace be upon you! O the inheritor of Muhammad – the Prophet of God! Peace be upon you! O the inheritor of the Commander of the Faithful – Ali – the friend of God and the Testamentary Trustee of the Messenger of the Lord of the Two Worlds! Peace be upon you! O the inheritor of (the Blessed Lady) Fatima az-Zahra! Peace be upon you! O the inheritor of Al-Hassan and Al-Husayn – the Masters of Youth in Paradise! Peace be upon you! O the inheritor of Ali ibn Al-Husayn – the adornment of the worshippers! Peace be upon you! O the inheritor of Muhammad ibn Ali – the analyzer versed in the knowledge of those of old and those of later times! Peace be upon you! O the inheritor of Ja'far ibn Muhammad As-Sadiq – the virtuous! Peace be upon you! O the inheritor of Musa ibn Ja'far! Peace be upon you! O the truthful martyr! Peace be upon you! O the virtuous and pious Trustee! Peace be upon you! I bear witness that it was indeed you who established prayers, paid the alms-tax, commanded mankind to do right, admonished mankind against doing wrong and sincerely served God until what is sure to come happened to you. O Abal Hassan! Peace be upon you! And may God's Grace and His Blessings be upon you.

For He is indeed worthy of all praise, full of all glory! May God's Curse be upon the people who murdered you! May God's Curse be upon the people who oppressed you! May God's Curse be upon the people who established the foundations of oppression, tyranny and innovation against you the Members of the Holy Household (of the Prophet (S))!"

Then you should touch the tomb and say:

"O God! I set out towards Thee from my homeland, and have passed through many towns with the hope of receiving Thy Mercy. Please do not disappoint me, and do not send me back without having my needs fulfilled. Have mercy upon my turning towards the tomb of the son of Thy Messenger's brother (Imam Ali (a.s.)). May Thy Blessings be upon him and his Household. O my Master! May my parents be your ransom! I have come to visit you and I have arrived. I seek refuge in you from whatever crimes I have committed against myself: the burden of which I carry on my back.

اللَّهِ السَّلامُ عَلَيْكَ يَا وَارِثَ إِسْمَاعِيلَ ذَبِيحِ اللَّهِ السَّلامُ عَلَيْكَ يَا وَارِثَ مُوسَى كَلِيمِ اللَّهِ السَّلامُ عَلَيْكَ يَا وَارِثَ عِيسَى رُوحِ اللَّهِ السَّلامُ عَلَيْكَ يَا وَارِثَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ خَاتَمِ النَّبِيِّينَ وَحَبِيبِ رَبِّ الْعَالَمِينَ رَسُولِ اللَّهِ السَّلامُ عَلَيْكَ يَا وَارِثَ عَلِيِّ بْنِ أَبِي طَالِبٍ أَمِيرِ الْمُؤْمِنِينَ وَلِيِّ اللَّهِ السَّلامُ عَلَيْكَ يَا وَارِثَ فَاطِمَةَ الزَّهْرَاءِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ السَّلامُ عَلَيْكَ يَا وَارِثَ أَبِي مُحَمَّدٍ الْحَسَنِ السَّلامُ عَلَيْكَ يَا وَارِثَ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ السَّلامُ عَلَيْكَ يَا وَارِثَ عَلِيِّ بْنِ الْحُسَيْنِ سَيِّدِ الْعَابِدِينَ السَّلامُ عَلَيْكَ يَا وَارِثَ مُحَمَّدِ بْنِ عَلِيٍّ بَاقِرِ عِلْمِ الأَوَّلِينَ وَالآخِرِينَ السَّلامُ عَلَيْكَ يَا وَارِثَ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ الْبَارِّ الأَمِينِ السَّلامُ عَلَيْكَ يَا وَارِثَ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ الْكَاظِمِ الْحَلِيمِ السَّلامُ عَلَيْكَ أَيُّهَا الشَّهِيدُ السَّعِيدُ الْمَظْلُومُ الْمَقْتُولُ السَّلامُ عَلَيْكَ أَيُّهَا الصِّدِّيقُ الْوَصِيُّ الْبَارُّ التَّقِيُّ أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلاةَ وَآتَيْتَ الزَّكَاةَ وَأَمَرْتَ بِالْمَعْرُوفِ وَنَهَيْتَ عَنِ الْمُنْكَرِ وَعَبَدْتَ اللَّهَ مُخْلِصاً حَتَّى أَتَاكَ الْيَقِينُ السَّلامُ عَلَيْكَ يَا أَبَا الْحَسَنِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ إِنَّهُ حَمِيدٌ مَجِيدٌ لَعَنَ اللَّهُ أُمَّةً قَتَلَتْكَ لَعَنَ اللَّهُ أُمَّةً ظَلَمَتْكَ لَعَنَ اللَّهُ أُمَّةً أَسَّسَتْ أَسَاسَ الظُّلْمِ وَالْجَوْرِ وَالْبِدْعَةِ عَلَيْكُمْ أَهْلَ الْبَيْتِ.

ثُمَّ تَنْكَبُّ عَلَى الْقَبْرِ وَتَقُولُ:

اللَّهُمَّ إِلَيْكَ صَمَدْتُ مِنْ أَرْضِي وَقَطَعْتُ الْبِلادَ رَجَاءَ رَحْمَتِكَ فَلا تُخَيِّبْنِي وَلا تَرُدَّنِي بِغَيْرِ قَضَاءِ حَوَائِجِي وَارْحَمْ تَقَلُّبِي عَلَى قَبْرِ ابْنِ أَخِي رَسُولِكَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ بِأَبِي أَنْتَ وَأُمِّي أَتَيْتُكَ زَائِراً وَافِداً عَائِذاً مِمَّا جَنَيْتُ عَلَى نَفْسِي وَاحْتَطَبْتُ عَلَى ظَهْرِي فَكُنْ لِي شَافِعاً إِلَى اللَّهِ تَعَالَى يَوْمَ

Then (please) intercede with God on my behalf on the Day of my poverty and destitution, as you enjoy an especial praiseworthy position in the Presence of God. He considers you to be an eminent man."

Then you should raise your right hand up, extend your left hand towards the tomb and say:

"O God! I seek Thy Nearness through my love and friendship for them. I love the last one of them as much as I love the first one, and avoid any intimate friendship with anyone but them. My God! (Please) curse those who altered Thy Blessings, accused Thy Prophet, denied Thy verses, mocked Thy appointed Divine Leader, and placed the burden of the people upon the shoulders of the Members of the Holy Household of Muhammad (a.s.)5. O God! I seek Thy Nearness by cursing them (your enemies), and by staying away from them in this world and in the Hereafter, O the Beneficent!"

Then you should turn towards the position of his feet and say:

"O Abal Hassan Ar-Ridha' (a.s.)! May God's Blessings be upon you! O Abal Hassan! May God's Blessings be upon your spirit and your body! You are truthful – a confirmed truthfulness. You persevered. You were rightful and your rightfulness has been confirmed. May God curse whoever martyred you with his hands and by his tongue6.

Then supplicate God to help you and curse the murderer of the Commander of the Faithful Ali (a.s.), the murderer of Al-Hassan (a.s.), Al-Husayn (a.s.) and all those who murdered Members of the Holy Household of God's Messenger (a.s.)."

Then you should turn towards the position of his head from behind his back and say two units of prayers. Recite the Chapters *'Al-Fatihah* and *'Ya-Sin* in the first unit, and recite the Chapters *'Al-Fatiha* and *'Al-Rahman* in the second unit. However, if you have not memorized them, recite the Chapter *'Al-Ikhlas* in both units. And pray for the believing men and women, and especially pray for your parents. Also make an effort to recite supplications, cry and pray a lot for yourself, your parents and all your brethren. And stay near the position of his head as much as you wish. And you must say your prayers by the tomb.

حَاجَتِي وَفَقْرِي وَفَاقَتِي فَلَكَ عِنْدَ اللَّهِ مَقَامٌ مَحْمُودٌ وَأَنْتَ عِنْدَ اللَّهِ وَجِيهٌ.

ثُمَّ تَرْفَعُ يَدَكَ الْيُمْنَى وَتَبْسُطُ الْيُسْرَى عَلَى الْقَبْرِ وَتَقُولُ:

اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِحُبِّهِمْ وَوَلَايَتِهِمْ أَتَوَلَّى آخِرَهُمْ بِمَا تَوَلَّيْتُ بِهِ أَوَّلَهُمْ وَأَبْرَأُ مِنْ كُلِّ وَلِيجَةٍ دُونَهُمْ اللَّهُمَّ الْعَنِ الَّذِينَ بَدَّلُوا نِعْمَتَكَ وَاتَّهَمُوا نَبِيَّكَ وَجَحَدُوا آيَاتِكَ وَسَخِرُوا بِإِمَامِكَ وَحَمَلُوا النَّاسَ عَلَى أَكْتَافِ آلِ مُحَمَّدٍ اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِاللَّعْنَةِ عَلَيْهِمْ وَالْبَرَاءَةِ مِنْهُمْ فِي الدُّنْيَا وَالْآخِرَةِ يَا رَحْمَانُ.

ثُمَّ تَحَوَّلْ عِنْدَ رِجْلَيْهِ وَتَقُولُ:

صَلَّى اللَّهُ عَلَيْكَ يَا أَبَا الْحَسَنِ صَلَّى اللَّهُ عَلَيْكَ وَعَلَى رُوحِكَ وَبَدَنِكَ صَبَرْتَ عَلَى الْأَذَى وَأَنْتَ الصَّادِقُ الْمُصَدَّقُ قَتَلَ اللَّهُ مَنْ قَتَلَكَ بِالْأَيْدِي وَالْأَلْسُنِ.

ثُمَّ ابْتَهِلْ فِي اللَّعْنَةِ عَلَى قَاتِلِ أَمِيرِ الْمُؤْمِنِينَ وَعَلَى قَتَلَةِ الْحَسَنِ وَالْحُسَيْنِ وَعَلَى جَمِيعِ قَتَلَةِ أَهْلِ بَيْتِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. ثُمَّ تَحَوَّلْ عِنْدَ رَأْسِهِ مِنْ خَلْفِهِ وَصَلِّ رَكْعَتَيْنِ تَقْرَأُ فِي إِحْدَاهُمَا يس وَفِي الْأُخْرَى الرَّحْمَنَ، وَتَجْتَهِدُ فِي الدُّعَاءِ وَالتَّضَرُّعِ وَأَكْثِرْ مِنَ الدُّعَاءِ لِنَفْسِكَ وَلِوَالِدَيْكَ وَلِجَمِيعِ إِخْوَانِكَ وَأَقِمْ عِنْدَ رَأْسِهِ مَا شِئْتَ وَلْتَكُنْ صَلَاتُكَ عِنْدَ الْقَبْرِ.

Saying Farewell

Then when you decide to depart, recite the following:

O Master! O the son of my Master! Peace be upon you! And may God's Grace and His Blessings be upon you. You are the armour against the Punishment for us. And now it is time for me to leave you, if you permit me. I am neither willing to depart from you, nor to choose anyone else and substitute him for you. And I do not abstain from being near you. Indeed, I made an effort for what came to pass. Indeed I left my family, children and hometown. Then intercede on my behalf on the Day of my need, poverty and

destitution: The Day when both my friends and are of no avail; the Day when neither my father nor my mother can avail me anything at all. I ask God – who destined for me to go on pilgrimage to you – to remove my sorrow by you. And I ask God –who destined it for me to depart from your place – to not let this be the last time I make pilgrimage to your tombs, visit your shrine. And I ask God to return me to you. I ask God to make me cry over you so that He may establish it as a means for my salvation and as a savings for the Hereafter. And I ask God to show me your place, guide me towards submission to you, and visit you until I come to you at your Pool (*'Kawthar*). I ask God to grant me your companionship in Heaven.

"O the one chosen by God! Peace be upon you. Peace be upon the Commander of the Faithful Ali (a.s.), and the Testamentary Trustee of the Messenger of the Lord of the Two Worlds, and the Leader of the lustrous ones7. Peace be upon Al–Hassan (a.s.) and Al–Husayn (a.s.) – the Masters of Youth in Heaven. Peace be upon all the Immaculate Imams (a.s.)." And you should call out to them by name one by one – may God bless them all and may God's Grace and His Blessings be upon you. Peace be upon God's angels that are encircling (the shrine)! Peace be upon God's angels that are residing (at the shrine) and singing glory – those that act according to His orders! Peace be upon us and upon the servants of God in the ranks of the righteous.

O my God! Please do not let this be the last time I visit him (Imam Ar–Ridha'). Imam Ar–Ridha' (a.s.) deserves more than that. Then please resurrect me with him, and with my forefathers (his forefathers) – those of the past. And my Lord, if you keep me alive then please bestow upon me to go on his pilgrimage to him for as long as I live. Verily, Thou hast power over all things.

الْوَدَاعُ

فَإِذَا أَرَدْتَ أَنْ تُوَدِّعَهُ فَقُلِ:

السَّلامُ عَلَيْكَ يَا مَوْلايَ وَابْنَ مَوْلايَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَنْتَ لَنَا جُنَّةٌ مِنَ الْعَذَابِ وَهَذَا أَوَانُ انْصِرَافِي عَنْكَ إِنْ كُنْتَ أَذِنْتَ لِي غَيْرَ رَاغِبٍ عَنْكَ وَلا مُسْتَبْدِلٍ بِكَ وَلا مُؤْثِرٍ عَلَيْكَ وَلا زَاهِدٍ فِي قُرْبِكَ وَقَدْ جُدْتُ بِنَفْسِي لِلْحَدَثَانِ وَتَرَكْتُ الأَهْلَ وَالأَوْلادَ وَالأَوْطَانَ فَكُنْ لِي شَافِعاً يَوْمَ حَاجَتِي وَفَقْرِي وَفَاقَتِي يَوْمَ لا يُغْنِي عَنِّي حَمِيمِي وَلا قَرِيبِي يَوْمَ لا يُغْنِي عَنِّي وَالِدَيَّ وَلا وُلْدِي أَسْأَلُ اللَّهَ الَّذِي قَدَّرَ عَلَيَّ رِحْلَتِي إِلَيْكَ أَنْ يُنَفِّسَ بِكَ كُرْبَتِي وَأَسْأَلُ اللَّهَ الَّذِي قَدَّرَ عَلَيَّ فِرَاقَ مَكَانِكَ أَنْ لا يَجْعَلَهُ آخِرَ الْعَهْدِ مِنْ رُجُوعِي إِلَيْكَ وَأَسْأَلُ اللَّهَ الَّذِي أَبْكَى عَلَيْكَ عَيْنَيَّ أَنْ يَجْعَلَهُ لِي سَبَباً وَذُخْراً وَأَسْأَلُ اللَّهَ الَّذِي أَرَانِي مَكَانَكَ وَهَدَانِي لِلتَّسْلِيمِ عَلَيْكَ وَزِيَارَتِي إِيَّاكَ أَنْ يُورِدَنِي حَوْضَكُمْ وَيَرْزُقَنِي مُرَافَقَتَكُمْ فِي الْجِنَانِ السَّلامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَوَصِيِّ رَسُولِ رَبِّ الْعَالَمِينَ وَقَائِدِ الْغُرِّ الْمُحَجَّلِينَ السَّلامُ عَلَى الْحَسَنِ وَالْحُسَيْنِ سَيِّدَيْ شَبَابِ أَهْلِ الْجَنَّةِ السَّلامُ عَلَى الأَئِمَّةِ... (وَتُسَمِّيهِمْ وَاحِداً وَاحِداً) وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلامُ عَلَى مَلائِكَةِ اللَّهِ الْبَاقِينَ السَّلامُ عَلَى الْمَلائِكَةِ الْمُقِيمِينَ الْمُسَبِّحِينَ الَّذِينَ بِأَمْرِهِ يَعْمَلُونَ السَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ اللَّهُمَّ لا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي إِيَّاهُ فَإِنْ جَعَلْتَهُ فَاحْشُرْنِي مَعَهُ وَمَعَ آبَائِهِ الْمَاضِينَ وَإِنْ أَبْقَيْتَنِي يَا رَبِّ فَارْزُقْنِي زِيَارَتَهُ أَبَداً مَا أَبْقَيْتَنِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

And say, “I entrust you with God, and I leave you with God, and I pray Him to send Peace upon you. We believe in God, and in what calls us out to Him. O God! Please *‘then write us down amongst those who bear witness.’*[8] O God! (Please) bless me with their love and cordiality for as long as I exist. O son of the Prophet! May peace be upon God’s angels, and upon the visitors to your shrine! May peace be upon me for as long as I exist, and may it last even when I perish. May peace be upon us and upon God’s servants in the ranks of the righteous.”

And when you leave and are outside the area from which the dome can be seen, do not turn your face away from it until it goes out of your sight – God willing.

Another Pilgrimage Prayer By Imam Ar-Ridha’ (a.s.)

This section about the on pilgrimage prayers on the authority of Imam Ar-Ridha’ (a.s.) that can be said when visiting any of the Divine Leaders (a.s.).

68-2 Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed – may God be pleased with him – narrated that Muhammad ibn Al-Hassan al-Saffar quoted on the authority of Ali ibn Hassan that Imam Ar-Ridha’ (a.s.) was asked about the pilgrimage to the shrine of his father Abil Hassan Musa (a.s.). He said,

“Pray in the mosques around the shrine. It suffices that in any of the shrines (of any of the Divine Leaders (a.s.)) you just say:

‘Peace be upon God’s friends and chosen ones. Peace be upon God’s Trustees and His Loved Ones. Peace be upon God’s helpers and His vicegerents. Peace be upon the centers of recognition of the Divine. Peace be upon the sources of God’s remembrance. Peace be upon the ones who have manifested God’s Decrees and what He has admonished mankind against. Peace be upon the ones who call others towards God. Peace be upon the ones firm in the pleasure of God. Peace be upon the ones sincere in obedience to God. Peace be upon the reasons for God (God’s existence). Peace be upon those whose friends are God’s friends and whose enemies are God’s enemies. Peace be upon those whose recognition is the same as recognizing God; and neglecting them is the same as neglecting God. Peace be upon those whose adherence is the same as adhering to God, and those whose abandonment is the same as abandoning God. I swear by God that I submit to whoever submits to you, and fight with whoever fights with you.

وَتَقُولُ:

أَسْتَوْدِعُكَ اللَّهَ وَأَسْتَرْعِيكَ وَأَقْرَأُ عَلَيْكَ السَّلامَ آمَنَّا بِاللَّهِ وَبِمَا دَعَوْتَ إِلَيْهِ فَاكْتُبْنا مَعَ الشَّاهِدِينَ اللَّهُمَّ فَارْزُقْنِي حُبَّهُمْ وَمَوَدَّتَهُمْ أَبَداً مَا أَبْقَيْتَنِي السَّلامُ مِنِّي أَبَداً مَا بَقِيتُ وَدَائِماً إِذَا فَنِيتُ السَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.

وَإِذَا خَرَجْتَ مِنَ الْقُبَّةِ فَلا تُوَلِّ وَجْهَكَ عَنْهُ حَتَّى يَغِيبَ عَنْ بَصَرِكَ إِنْ شَاءَ اللَّهُ تَعَالَى.

ما يجزي من القول عند زيارة جميع الأئمة عَلَيْهِ السَّلامُ عَن الرِّضا:

1- حَدَّثَنا مُحَمَّد بن الحَسَن بن أَحمَد بن الوليد رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا مُحَمَّد بن الحَسَن الصفار عَن عَلِيّ بن حسان قالَ سُئِلَ الرِّضَا عَلَيْهِ السَّلامُ عَنْ إِتْيَانِ أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلامُ فَقَالَ صَلُّوا فِي الْمَسَاجِدِ حَوْلَهُ وَيُجْزِي فِي الْمَوَاضِعِ كُلِّهَا أَنْ تَقُولَ:

السَّلامُ عَلَى أَوْلِيَاءِ اللَّهِ وَأَصْفِيَائِهِ السَّلامُ عَلَى أُمَنَاءِ اللَّهِ وَأَحِبَّائِهِ السَّلامُ عَلَى أَنْصَارِ اللَّهِ وَخُلَفَائِهِ السَّلامُ عَلَى مَحَالِّ مَعْرِفَةِ اللَّهِ السَّلامُ عَلَى مَسَاكِنِ ذِكْرِ اللَّهِ السَّلامُ عَلَى مُظْهِرِي أَمْرِ اللَّهِ وَنَهْيِهِ السَّلامُ عَلَى الدُّعَاةِ إِلَى اللَّهِ السَّلامُ عَلَى الْمُسْتَقِرِّينَ فِي مَرْضَاةِ اللَّهِ السَّلامُ عَلَى الْمُمَحَّصِينَ فِي طَاعَةِ اللَّهِ السَّلامُ عَلَى الأَدِلاءِ عَلَى اللَّهِ السَّلامُ عَلَى الَّذِينَ مَنْ وَالاهُمْ فَقَدْ وَالَى اللَّهَ وَمَنْ عَادَاهُمْ فَقَدْ عَادَى اللَّهَ وَمَنْ عَرَفَهُمْ فَقَدْ عَرَفَ اللَّهَ وَمَنْ جَهِلَهُمْ فَقَدْ جَهِلَ اللَّهَ وَمَنِ اعْتَصَمَ بِهِمْ فَقَدِ اعْتَصَمَ بِاللَّهِ وَمَنْ تَخَلَّى مِنْهُمْ فَقَدْ تَخَلَّى مِنَ اللَّهِ أُشْهِدُ اللَّهَ أَنِّي سِلْمٌ لِمَنْ سَالَمَكُمْ وَحَرْبٌ لِمَنْ حَارَبَكُمْ

I believe in what you keep secret and in what you make public. I totally trust you in these affairs. May God's Curse be upon the enemies of Muhammad's Household, be they from the genies or from the people, be they from those of old or those of later times. And I acquit myself in the sight of God of them. And may God's Blessings be upon Muhammad (a.s.) and his Household – the purified ones.'

This prayer is sufficient for all pilgrimages to the Holy shrines. Send a lot of blessings upon Muhammad (a.s.) and his Household, and upon the Divine Leaders naming them one by one. Express your disdain for their enemies. Also ask whatever you want for yourself and other believing men and women in your prayers."

Here is another Pilgrimage Prayer for Imam Ar-Ridha' (a.s.) and all other Divine Leaders (a.s.) called *az-Ziyara al-Jame'a* or the *Major Comprehensive Pilgrimage*.

Az-Ziyara Al-Jame'a Al-Kabeera: The Major Comprehensive Pilgrimage

68-3 Ali ibn Ahmad ibn Muhammad ibn Imran al-Daqqaq, Muhammad ibn Ahmad Al-Sinani, Ali ibn Abdullah al-Warraq and Al-Husayn ibn Ibrahim ibn Ahmad ibn Hisham al-Mokattib – may God be pleased with them – narrated that Muhammad ibn Abi Abdullah al-Kufi and Abul Husayn al-Asadi quoted on the authority of Muhammad ibn Isma'el al-Mak'ki al-Barmaki, on the authority of Musa ibn Imran an-Nakha'ee that he had told Ali ibn Muhammad ibn Ali ibn Musa ibn Ja'far ibn Muhammad ibn Ali ibn Al-Husayn ibn Ali ibn Abi Talib (Imam al-Hadi) (a.s.), "O Son of the Prophet of God! Please teach

me words to say that are both eloquent and perfect to say whenever I visit anyone of you (the Imams)." Then the Imam (a.s.) said, "Stop when you arrive at the door. Express the two testimonies[9] after you have performed the ritual bathing (*Ghusl*). And then when you enter and see the tomb, stop and say *God is the Greatest* thirty times. Then take short steps, be serene and calm, and approach the tomb. Then stop and say *God is the Greatest* thirty times. Then get closer to the tomb and say *God is the Greatest* forty times, so that you complete saying it one-hundred times. Then say, 'Peace be upon you! O Members of the Holy Household of Prophethood, and the holders of the position of the Prophetic mission and the place where angels will come and go: the landing sites for the descension of

مُؤْمِنٌ بِسِرِّكُمْ وَعَلانِيَتِكُمْ مُفَوّضٌ فِي ذَلِكَ كُلِّهِ إِلَيْكُمْ لَعَنَ اللَّهُ عَدُوَآلِ مُحَمَّد مِنَ الْجِنّ وَالإِنْسِ مِنَ الأَوَّلِينَ وَالآخِرِينَ وَأَبْرَأُ إِلَى اللَّهِ مِنْهُمْ وَصَلَّى اللَّهُ عَلَى مُحَمَّد وَآلِهِ الطَّاهِرِينَ.

هَذَا يُجْزِي فِي الزِّيَارَاتِ كُلِّهَا وَتُكْثِرُ مِنَ الصَّلاةِ عَلَى مُحَمَّد وَآلِهِ تُسَمِّي وَاحِداً وَاحِداً بِأَسْمَائِهِمْ وَتَبْرَأُ مِنْ أَعْدَائِهِمْ وَتَخَيَّرُ مَا شِئْتَ مِنَ الدُّعَاءِ لِنَفْسِكَ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

زِيَارَةٌ أُخْرَى جَامِعَةٌ لِلرِّضَا عَلِيِّ بْنِ مُوسَى عَلَيْهِ السَّلامُ وَلِجَمِيعِ الأَئِمَّةِ عَلَيْهِمُ السَّلامُ

1- حَدَّثَنا عَلِيّ بن أَحمَد بن مُحَمَّد بن عمران الدَّقاق رَضِيَ اللهُ عَنْهُ و مُحَمَّد بن أَحمَد السناني و عَلِيّ بن عَبدُ اللَّه الوَرَّاقِ و الحُسَين بن إبراهِيم بن أَحمَد بن هِشام المكتب قالوا حَدَّثَنا مُحَمَّد بن أبي عَبدُ اللَّه الكوفي وأَبُو الحُسَين الأسدي قالوا حَدَّثَنا مُحَمَّد بن إسماعيل المكي البرمكي قالَ حَدَّثَنا مُوسَى بن عمران النخعي قالَ قُلْتُ لِعَلِيّ بْنِ مُحَمَّد بْنِ عَلِيّ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّد بْنِ عَلِيّ بْنِ الْحُسَيْنِ بْنِ عَلِيّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ وَسَلامُهُ عَلَيْهِمْ: عَلِّمْنِي يَا بْنَ رَسُولِ اللَّهِ قَوْلاً أَقُولُهُ بَلِيغاً كَامِلاً إِذَا زُرْتُ وَاحِداً مِنْكُمْ. فَقَالَ: إِذَا صِرْتَ إِلَى الْبَابِ فَقِفْ وَاشْهَدِ الشَّهَادَتَيْنِ وَأَنْتَ عَلَى غُسْلٍ، فَإِذَا دَخَلْتَ وَرَأَيْتَ الْقَبْرَ فَقِفْ وَقُلْ: (اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ) ثَلاثِينَ مَرَّةً. ثُمَّ امْشِ قَلِيلاً وَعَلَيْكَ السَّكِينَةُ وَالْوَقَارُ وَقَارِبْ بَيْنَ خُطَاكَ، ثُمَّ قِفْ وَكَبِّرِ اللَّهَ عَزَّ وَجَلَّ ثَلاثِينَ مَرَّةً، ثُمَّ ادْنُ مِنَ الْقَبْرِ وَكَبِّرِ اللَّهَ أَرْبَعِينَ مَرَّةً تَمَامَ مِائَةِ تَكْبِيرَةٍ، ثُمَّ قُلِ:

السَّلامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ النُّبُوَّةِ وَمَوْضِعَ الرِّسَالَةِ وَمُخْتَلَفَ الْمَلائِكَةِ وَمَهْبِطَ الْوَحْيِ وَمَعْدِنَ الرَّحْمَةِ وَخُزَّانَ الْعِلْمِ

revelations; the Treasurers of Affection; the Treasurers of Knowledge; the limits of patience; the fundamentals of magnanimity; the Commanders of the nations; the Masters of the pious ones; the Sources of benevolence; the Pillars of the company of the good; the Managers of the affairs of the servants (i.e. the people); the Chiefs of the towns; the Gates to belief; the Trustees of the Merciful (God); the Progeny of the Prophets; the Elite of the Messengers; and the best progeny created by the Lord of the Two Worlds. And may God's Grace and His Blessings be upon you. Peace be upon the leaders towards guidance, the lanterns for darkness, the signs of piety, the possessors of intelligence, and the

origins of wisdom. Peace be upon the Divine Leaders (Imams) who are the secure turning point for mankind; the inheritors of the Prophets; the best similitude and the best call; and the Proofs of God to the people in the Hereafter and this world. And may God's Grace and His Blessings be upon you.

Peace be upon the centers of Divine Recognition; the sources of God's Blessings; the Treasurers of God's Wisdom; the Guardians of God's Secrets; the carriers of God's Book; the Trustees of God's Prophet, and the Progeny of God's Messenger (a.s.). And may God's Grace and His Blessings be upon you.

Peace be upon the Callers to God; the Directors towards God's Satisfaction; the Steadfast ones in Divine Decrees and in what He has admonished mankind against; the Ones filled with the love of God; the Sincere ones in their belief in God's Unity; the Ones who manifest Divine Decrees, and what He has admonished mankind against; the Noble servants who never proclaim anything other than what He has declared, and those that act according to His Orders! And may God's Grace and His Blessings be upon you.

Peace be upon the Divine Leaders (Imams) who invite; the Commanders to the right guidance and the Masters of the believers; and the Defenders of the rights of the oppressed; and the People who remember (God); and the Possessors of authority; and God's Remainders (the Imams); His chosen ones and His party; the Base of His Knowledge; and His Reason; and His path; and His Light, and His Proof. May God's Grace and His Blessings be upon you.

وَمُنْتَهَى الْحِلْمِ وَأُصُولَ الْكَرَمِ وَقَادَةَ الأُمَمِ وَأَوْلِيَاءَ النِّعَمِ وَعَنَاصِرَ الأَبْرَارِ وَدَعَائِمَ الأَخْيَارِ وَسَاسَةَ الْعِبَادِ وَأَرْكَانَ الْبِلادِ وَأَبْوَابَ الإِيمَانِ وَأُمَنَاءَ الرَّحْمَنِ وَسُلالَةَ النَّبِيِّينَ وَصَفْوَةَ الْمُرْسَلِينَ وَعِتْرَةَ خِيَرَةِ رَبِّ الْعَالَمِينَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلامُ عَلَى أَئِمَّةِ الْهُدَى وَمَصَابِيحِ الدُّجَى وَأَعْلامِ التُّقَى وَذَوِي النُّهَى وَأُولِي الْحِجَى وَكَهْفِ الْوَرَى وَوَرَثَةِ الأَنْبِيَاءِ وَالْمَثَلِ الأَعْلَى وَالدَّعْوَةِ الْحُسْنَى وَحُجَجِ اللَّهِ عَلَى أَهْلِ الدُّنْيَا وَالآخِرَةِ وَالأُولَى وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلامُ عَلَى مَحَالِّ مَعْرِفَةِ اللَّهِ وَمَسَاكِنِ بَرَكَةِ اللَّهِ وَمَعَادِنِ حِكْمَةِ اللَّهِ وَحَفَظَةِ سِرِّ اللَّهِ وَحَمَلَةِ كِتَابِ اللَّهِ وَأَوْصِيَاءِ نَبِيِّ اللَّهِ وَذُرِّيَّةِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلامُ عَلَى الدُّعَاةِ إِلَى اللَّهِ وَالأَدِلاءِ عَلَى مَرْضَاةِ اللَّهِ وَالْمُسْتَوْفِرِينَ فِي أَمْرِ اللَّهِ وَالتَّامِّينَ فِي مَحَبَّةِ اللَّهِ وَالْمخْلِصِينَ فِي تَوْحِيدِ اللَّهِ وَالْمُظْهِرِينَ لأَمْرِ اللَّهِ وَنَهْيِهِ وَعِبَادِهِ الْمُكْرَمِينَ الَّذِينَ لا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلامُ عَلَى الأَئِمَّةِ الدُّعَاةِ وَالْقَادَةِ الْهُدَاةِ وَالسَّادَةِ الْوُلاةِ وَالذَّادَةِ الْحُمَاةِ وَأَهْلِ الذِّكْرِ وَأُولِي الأَمْرِ وَبَقِيَّةِ اللَّهِ وَخِيَرَتِهِ وَحِزْبِهِ وَعَيْبَةِ عِلْمِهِ وَحُجَّتِهِ وَصِرَاطِهِ وَنُورِهِ وَبُرْهَانِهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

I bear witness that *there is no god but God* and there are no partners for Him, as that is God's Testimony for Himself; and that is His Angels testimony for Him; and the testimony of His Possessors of Knowledge (divine leaders) among His creatures for Him. I bear witness that there is no god but Him the Honorable the Wise. And I bear witness that Muhammad (a.s.) is His servant – the chosen one and his Messenger – the content one. He has sent him (the Prophet Muhammad (S)) with Guidance and the Religion of Truth, so that he may proclaim it to be superior over all other religions, even though the pagans may detest it. And I bear witness that you are the Divine Leaders (Imams) who walk in righteousness; the

ones who guide; the Infallible ones; the highly honored ones; the close ones (to God); the pious ones; and the truthful ones. You are the chosen ones and the ones obedient to God. You are the ones steadfast to His Decrees. You are the ones who act according to His Will. You are the triumphant ones due to His Nobility. You are chosen by His Knowledge. You are pleased with His Religion. And you are chosen to safekeep His Secrets. You are chosen by His Power. And you are honored by His Guidance. You are dedicated to be His Proof, and you are chosen for His Illumination. You are approved of by His Spirit, and He has approved of your Divine Leadership on His Earth. He has established you as His Proofs for His creatures; and as Helpers of His Religion; as Guardians of His Secrets; and as Treasures of His Knowledge; and as a Depository of His Wisdom; as Translators of His Revelations; as the Pillars of His Unity; and as Witnesses over His creatures; as signs for His servants; and as Landmarks in His towns; and as Conductors on His Way. God protected you (the Imams) from making mistakes, secured you from sedition, purified you from impurities, cleansed you of any uncleanliness and purified you – What a purification! Then you glorified His Magnificence, and held high His Rank. You praised His Magnanimity, continued His Remembrance, stressed His Covenant, and strengthened the bonds of His Obedience. You guided others in secret and in public towards Him, and invited others to His Path through wisdom and eloquent sermons. You gave your lives to please Him. You suffered any calamities that befell you due to being on His Side. You established the prayers. You paid the alms-tax. You advised to do what is right, and you admonished against what is wrong to do. You struggled in the way of God in the best manner, until you made His Call public; clarified what He has made obligatory; established His Limits;

أَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ كَمَا شَهِدَ اللَّهُ لِنَفْسِهِ وَشَهِدَتْ لَهُ مَلائِكَتُهُ وَأُولُو الْعِلْمِ مِنْ خَلْقِهِ لا إِلهَ إِلا هُوَ الْعَزِيزُ الْحَكِيمُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ الْمُنْتَجَبُ وَرَسُولُهُ الْمُرْتَضَى أَرْسَلَهُ بِالْهُدى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ وَأَشْهَدُ أَنَّكُمُ الأَئِمَّةُ الرَّاشِدُونَ الْمَهْدِيُّونَ الْمَعْصُومُونَ الْمُكَرَّمُونَ الْمُقَرَّبُونَ الْمُتَّقُونَ الصَّادِقُونَ الْمُصْطَفَوْنَ الْمُطِيعُونَ لِلَّهِ الْقَوَّامُونَ بِأَمْرِهِ الْعَامِلُونَ بِإِرَادَتِهِ الْفَائِزُونَ بِكَرَامَتِهِ اصْطَفَاكُمْ بِعِلْمِهِ وَارْتَضَاكُمْ لِغَيْبِهِ وَاخْتَارَكُمْ لِسِرِّهِ وَاجْتَبَاكُمْ بِقُدْرَتِهِ وَأَعَزَّكُمْ بِهُدَاهُ وَخَصَّكُمْ بِبُرْهَانِهِ وَانْتَجَبَكُمْ لِنُورِهِ وَأَيَّدَكُمْ بِرُوحِهِ وَرَضِيَكُمْ خُلَفَاءَ فِي أَرْضِهِ وَحُجَجاً عَلَى بَرِيَّتِهِ وَأَنْصَاراً لِدِينِهِ وَحَفَظَةً لِسِرِّهِ وَخَزَنَةً لِعِلْمِهِ وَمُسْتَوْدَعاً لِحِكْمَتِهِ وَتَرَاجِمَةً لِوَحْيِهِ وَأَرْكَاناً لِتَوْحِيدِهِ وَشُهَدَاءَ عَلَى خَلْقِهِ وَأَعْلاماً لِعِبَادِهِ وَمَنَاراً فِي بِلادِهِ وَأَدِلاءَ عَلَى صِرَاطِهِ عَصَمَكُمُ اللَّهُ مِنَ الزَّلَلِ وَآمَنَكُمْ مِنَ الْفِتَنِ وَطَهَّرَكُمْ مِنَ الدَّنَسِ وَأَذْهَبَ عَنْكُمُ الرِّجْسَ وَطَهَّرَكُمْ تَطْهِيراً فَعَظَّمْتُمْ جَلالَهُ وَأَكْبَرْتُمْ شَأْنَهُ وَمَجَّدْتُمْ كَرَمَهُ وَأَدَمْتُمْ ذِكْرَهُ وَوَكَّدْتُمْ مِيثَاقَهُ وَأَحْكَمْتُمْ عَقْدَ طَاعَتِهِ وَنَصَحْتُمْ لَهُ فِي السِّرِّ وَالْعَلانِيَةِ وَدَعَوْتُمْ إِلَى سَبِيلِهِ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَبَذَلْتُمْ أَنْفُسَكُمْ فِي مَرْضَاتِهِ وَصَبَرْتُمْ عَلَى مَا أَصَابَكُمْ فِي جَنْبِهِ وَأَقَمْتُمُ الصَّلاةَ وَآتَيْتُمُ الزَّكَاةَ وَأَمَرْتُمْ بِالْمَعْرُوفِ وَنَهَيْتُمْ عَنِ الْمُنْكَرِ وَجَاهَدْتُمْ فِي اللَّهِ حَقَّ جِهَادِهِ حَتَّى أَعْلَنْتُمْ دَعْوَتَهُ وَبَيَّنْتُمْ فَرَائِضَهُ وَأَقَمْتُمْ حُدُودَهُ وَنَشَرْتُمْ شَرَائِعَ

disseminated His Jurisprudence; and clearly expressed His Traditions. You went to Him and in doing so you submitted to what He had destined for youy and acknowledged His previously-sent Messengers.

Therefore, whoever turns away from you is an apostate, and whoever stays with you joins you. Whoever neglects your rights will perish. The Truth is with you, in you, from you, and goes towards you. You are

the people of the Truth, and its Treasure. The inheritance of the Prophets is with you. The return of the people is to you, their reckoning is with you, and the elucidation of the message is carried out by you.

God's verses are with you, and His Obedience is accomplished through you. His Light and Proof are with you. His Decrees are entrusted to you. Whoever is your friend is indeed God's friend. Whoever is your enemy is indeed God's enemy. Whoever loves you indeed loves God. Whoever adheres to you has indeed adhered to God. You are the most direct path towards God. You are the witnesses in this ephemeral abode, and are the ones who intercede in the eternal abode. You are the continuous mercy, the stored signs, and the protected Trusteeship. You are the gate through which people are tested. Whoever comes to you is saved, and whoever does not gets destroyed. You call out to God, and reason on His Behalf. You believe in Him, submit to Him, act according to His Decrees and direct us towards His Path. You rule according to His Words.

I swear by God that whoever makes friends with you becomes prosperous; whoever becomes your enemy is destroyed; and whoever denies you fails; whoever separates from you goes astray; whoever adheres to you becomes victorious; whoever takes refuge in you is safe and sound; whoever acknowledges you attains peace; whoever comes under your custody is guided; whoever follows you, his abode will be in Paradise; whoever opposes you, his dwelling place will be in the Fire; whoever denies you is an unbeliever; whoever fights with you is a polytheist; and whoever rejects you will have the lowest rank in the Fire. I bear witness that these issues have held true for you in the past as they will hold true for the rest of time. I bear witness that your spirits, light, and nature are all the same. Each of you have obtained health and purity from the others. God created you as rays of light. Then He set you up encircling His Throne, until He favored us with you. Then He placed you in homes which God permitted to be honored and in which His Name is

أَحْكَامِهِ وَسَنَنْتُمْ سُنَّتَهُ وَصِرْتُمْ فِي ذَلِكَ مِنْهُ إِلَى الرِّضَا وَسَلَّمْتُمْ لَهُ الْقَضَاءَ وَصَدَّقْتُمْ مِنْ رُسُلِهِ مَنْ مَضَى فَالرَّاغِبُ عَنْكُمْ مَارِقٌ وَاللازِمُ لَكُمْ لاحِقٌ وَالْمُقَصِّرُ فِي حَقِّكُمْ زَاهِقٌ وَالْحَقُّ مَعَكُمْ وَفِيكُمْ وَمِنْكُمْ وَإِلَيْكُمْ وَأَنْتُمْ أَهْلُهُ وَمَعْدِنُهُ وَمِيرَاثُ النُّبُوَّةِ عِنْدَكُمْ وَإِيَابُ الْخَلْقِ إِلَيْكُمْ وَحِسَابُهُمْ عَلَيْكُمْ وَفَصْلُ الْخِطَابِ عِنْدَكُمْ وَآيَاتُ اللَّهِ لَدَيْكُمْ وَعَزَائِمُهُ فِيكُمْ وَنُورُهُ وَبُرْهَانُهُ عِنْدَكُمْ وَأَمْرُهُ إِلَيْكُمْ مَنْ وَالاكُمْ فَقَدْ وَالَى اللَّهَ وَمَنْ عَادَاكُمْ فَقَدْ عَادَى اللَّهَ وَمَنْ أَحَبَّكُمْ فَقَدْ أَحَبَّ اللَّهَ وَمَنْ أَبْغَضَكُمْ فَقَدْ أَبْغَضَ اللَّهَ وَمَنِ اعْتَصَمَ بِكُمْ فَقَدِ اعْتَصَمَ بِاللَّهِ أَنْتُمُ السَّبِيلُ الأَعْظَمُ وَالصِّرَاطُ الأَقْوَمُ وَشُهَدَاءُ دَارِ الْفَنَاءِ وَشُفَعَاءُ دَارِ الْبَقَاءِ وَالرَّحْمَةُ الْمَوْصُولَةُ وَالآيَةُ الْمَخْزُونَةُ وَالأَمَانَةُ الْمَحْفُوظَةُ وَالْبَابُ الْمُبْتَلَى بِهِ النَّاسُ مَنْ أَتَاكُمْ فَقَدْ نَجَا وَمَنْ لَمْ يَأْتِكُمْ فَقَدْ هَلَكَ إِلَى اللَّهِ تَدْعُونَ وَعَلَيْهِ تَدُلُّونَ وَبِهِ تُؤْمِنُونَ وَلَهُ تُسَلِّمُونَ وَبِأَمْرِهِ تَعْمَلُونَ وَإِلَى سَبِيلِهِ تُرْشِدُونَ وَبِقَوْلِهِ تَحْكُمُونَ سَعِدَ وَاللَّهِ مَنْ وَالاكُمْ وَهَلَكَ مَنْ عَادَاكُمْ وَخَابَ مَنْ جَحَدَكُمْ وَذَلَّ مَنْ فَارَقَكُمْ وَفَازَ مَنْ تَمَسَّكَ بِكُمْ وَأَمِنَ مَنْ لَجَأَ إِلَيْكُمْ وَسَلِمَ مَنْ صَدَّقَكُمْ وَهُدِيَ مَنِ اعْتَصَمَ بِكُمْ مَنِ اتَّبَعَكُمْ فَالْجَنَّةُ مَأْوَاهُ وَمَنْ خَالَفَكُمْ فَالنَّارُ مَثْوَاهُ وَمَنْ جَحَدَكُمْ كَافِرٌ وَمَنْ حَارَبَكُمْ مُشْرِكٌ وَمَنْ رَدَّ عَلَيْكُمْ فِي أَسْفَلِ دَرْكٍ مِنَ الْجَحِيمِ أَشْهَدُ أَنَّ هَذَا سَابِقٌ لَكُمْ فِيمَا مَضَى وَجَارٍ لَكُمْ فِيمَا بَقِيَ وَأَنَّ أَرْوَاحَكُمْ وَنُورَكُمْ وَطِينَتَكُمْ وَاحِدَةٌ طَابَتْ وَطَهُرَتْ بَعْضُهَا مِنْ بَعْضٍ خَلَقَكُمُ اللَّهُ أَنْوَاراً فَجَعَلَكُمْ بِعَرْشِهِ مُحْدِقِينَ حَتَّى مَنَّ عَلَيْنَا بِكُمْ فَجَعَلَكُمْ فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ

mentioned. And He established our supplications to you; and our loving you which He has made unique

to us as a means of goodness of our temper; cleanliness of ourselves; purification of us; and as an expiation for our sins since we acknowledge your nobility near Him and are known to acknowledge you. Thus may God grant you the most honorable position among those held in honor and the highest mansions of those nearest to God; and the highest ranks among the Trustees of the Messengers where no one who is not deserving can reach and no transgressor can attain supremacy; no rival can triumph; and no greedy one can be voracious to obtain. So then there remains no nearby-stationed angels, Messengers, trusted friends, martyrs, scholars, ignorant ones, debased ones, noble ones, good believers, vicious villains, obstinate oppressors, or disobedient Satans, nor any creature amongst them remains as a witness, unless God makes them realize the loftiness of your decrees; the exaltedness of your significance; the greatness of your rank; and the perfection of your light; the truthfulness of your positions; the firmness of your standing; the honor of your position and your residence near Him; your being honored by Him; and your being especial in His court; and the extent of the closeness of your position near Him.

May my father, mother, spouse, property, and family be your ransom! May God and you bear witness that I believe in you and what you believe in. I renounce your enemies, and that by which they have disowned you. I am fully aware of your status, and of the deviation of those who oppose you. I am your friend and a friend of your friends. I despise your enemies and am their adversary. I am at peace with those who are at peace with you. I am at war with those who are at war with you. I accept as true whatever you verify, and consider as false whatever you refute. I obey you. I recognize your rightfulness. I confess to your nobility. I carry your knowledge. I seek protection under your shelter. I confess to you. I believe that you will return[10]. I testify to your promised return. I am awaiting your orders. I am awaiting your reign. I hold fast to what you have said. I carry out your orders. I take shelter in your neighborhood. I go on pilgrimage to you. I seek refuge in you since for me your 'resting abodes' are sanctuaries. I ask God the Honorable the Exalted for your intercession, and I seek nearness to Him through you. Under all circumstances I put the first priority on you rather than my wants, needs,

وَجَعَلَ صَلَوَاتِنَا عَلَيْكُمْ وَمَا خَصَّنَا بِهِ مِنْ وَلايَتِكُمْ طِيباً لِخَلْقِنَا وَطَهَارَةً لانْفُسِنَا وَتَزْكِيَةً لَنَا وَكَفَّارَةً لِذُنُوبِنَا فَكُنَّا عِنْدَهُ مُسَلِّمِينَ بِفَضْلِكُمْ وَمَعْرُوفِينَ بِتَصْدِيقِنَا إِيَّاكُمْ فَبَلَغَ اللَّهُ بِكُمْ أَشْرَفَ مَحَلِّ الْمُكَرَّمِينَ وَأَعْلَى مَنَازِلِ الْمُقَرَّبِينَ وَأَرْفَعَ دَرَجَاتِ الْمُرْسَلِينَ حَيْثُ لا يَلْحَقُهُ لاحِقٌ وَلا يَفُوقُهُ فَائِقٌ وَلا يَسْبِقُهُ سَابِقٌ وَلا يَطْمَعُ فِي إِدْرَاكِهِ طَامِعٌ حَتَّى لا يَبْقَى مَلَكٌ مُقَرَّبٌ وَلا نَبِيٌّ مُرْسَلٌ وَلا صِدِّيقٌ وَلا شَهِيدٌ وَلا عَالِمٌ وَلا جَاهِلٌ وَلا دَنِيٌّ وَلا فَاضِلٌ وَلا مُؤْمِنٌ صَالِحٌ وَلا فَاجِرٌ طَالِحٌ وَلا جَبَّارٌ عَنِيدٌ وَلا شَيْطَانٌ مَرِيدٌ وَلا خَلْقٌ فِيمَا بَيْنَ ذَلِكَ شَهِيدٌ إِلا عَرَّفَهُمْ جَلالَةَ أَمْرِكُمْ وَعِظَمَ خَطَرِكُمْ وَكِبَرَ شَأْنِكُمْ وَتَمَامَ نُورِكُمْ وَصِدْقَ مَقَاعِدِكُمْ وَثَبَاتَ مَقَامِكُمْ وَشَرَفَ مَحَلِّكُمْ وَمَنْزِلَتِكُمْ عِنْدَهُ وَكَرَامَتَكُمْ عَلَيْهِ وَخَاصَّتَكُمْ لَدَيْهِ وَقُرْبَ مَنْزِلَتِكُمْ مِنْهُ بِأَبِي أَنْتُمْ وَأُمِّي وَأَهْلِي وَمَالِي وَأُسْرَتِي أُشْهِدُ اللَّهَ وَأُشْهِدُكُمْ أَنِّي مُؤْمِنٌ بِكُمْ وَبِمَا آمَنْتُمْ بِهِ كَافِرٌ بِعَدُوِّكُمْ وَبِمَا كَفَرْتُمْ بِهِ مُسْتَبْصِرٌ بِشَأْنِكُمْ وَبِضَلالَةِ مَنْ خَالَفَكُمْ مُوَالٍ لَكُمْ وَلاوْلِيَائِكُمْ مُبْغِضٌ لاعْدَائِكُمْ وَمُعَادٍ لَهُمْ سِلْمٌ لِمَنْ سَالَمَكُمْ وَحَرْبٌ لِمَنْ حَارَبَكُمْ مُحَقِّقٌ لِمَا حَقَّقْتُمْ مُبْطِلٌ لِمَا أَبْطَلْتُمْ مُطِيعٌ لَكُمْ عَارِفٌ بِحَقِّكُمْ مُقِرٌّ بِفَضْلِكُمْ مُحْتَمِلٌ لِعِلْمِكُمْ مُحْتَجِبٌ بِذِمَّتِكُمْ مُعْتَرِفٌ بِكُمْ مُؤْمِنٌ بِإِيَابِكُمْ مُصَدِّقٌ بِرَجْعَتِكُمْ مُنْتَظِرٌ لامْرِكُمْ مُرْتَقِبٌ لِدَوْلَتِكُمْ آخِذٌ بِقَوْلِكُمْ عَامِلٌ بِأَمْرِكُمْ مُسْتَجِيرٌ بِكُمْ زَائِرٌ لَكُمْ عَائِذٌ بِكُمْ لائِذٌ بِقُبُورِكُمْ مُسْتَشْفِعٌ إِلَى اللَّهِ عَزَّ وَجَلَّ بِكُمْ وَمُتَقَرِّبٌ بِكُمْ إِلَيْهِ وَمُقَدِّمُكُمْ أَمَامَ طَلِبَتِي وَحَوَائِجِي وَإِرَادَتِي فِي كُلِّ أَحْوَالِي

desires and all affairs. I am a believer in what you have kept as secrets and what you have made public, in your presence and absence – your first one (i.e. absence or *'Ghaybat*) and your last one. I entrust all my affairs in this regard to you. And I submit to God in this regard along with you. And I whole-heartedly believe in you. My viewpoints agree with yours. I am ready to assist you until God the Highest revives His Religion through you (the Al-Mahdi (a.s.)); and brings you back during His Days; and makes you victorious for the sake of His Justice; and makes you powerful on His Earth. Then I am with you. I am not with your enemies. I believe in you. I love the last one (Imam) of you just as much as I love the first one.

I acquit myself in the sight of God of your enemies; of sorcery and evil; the Satans; and their party that is oppressive to you; and of the ones who denied your rightfulness; the apostates who turn away from your Divine Leadership; the ones who usurped the authority which you inherited; and of the ones who doubted in you; the ones who deviated from you. And I acquit myself of all intimate friends but you; and of obeying anyone but you; and of the leaders who invite us towards the Fire. May God make me steadfast in your assistance, friendship, love, and religion for as long as I live. May He grant me success in obeying you, grant me your intercession on my behalf, and establish me as one of your best followers who follow what you have invited them to. And establish me as one who investigates your traces and trots on your path; is guided by your guidance; is resurrected amongst you; returns when you return; attains rule in your government; is honored due to your health; gets established during your time; and gets pleased to see you. May my father, mother, spouse, property, and possessions be your ransom! Whoever desired to reach God started out with you. And whoever considers Him to be the One and Only has accepted this belief from you. And whoever intended to go towards Him was directed towards you. O my Masters! Your praise is beyond measure. Your true nature is beyond praise. Your majesty is beyond description. And you are the light of the Company of the Good. And you are the true guidance for the pious, and the proofs of the Omnipotent. God has initiated everything with you, and He shall terminate everything with you. He will send down rain due to you. For your sake, He will prevent the sky from collapsing down onto the Earth without His Permission. He will remove the sorrows through you.

وَأُمُورِي مُؤْمِنٌ بِسِرِّكُمْ وَعَلانِيَتِكُمْ وَشَاهِدِكُمْ وَغَائِبِكُمْ وَأَوَّلِكُمْ وَآخِرِكُمْ وَمُفَوِّضٌ فِي ذَلِكَ كُلِّهِ إِلَيْكُمْ وَمُسَلِّمٌ فِيهِ مَعَكُمْ
وَقَلْبِي لَكُمْ مُسَلِّمٌ وَرَأْيِي لَكُمْ تَبَعٌ وَنُصْرَتِي لَكُمْ مُعَدَّةٌ حَتَّى يُحْيِيَ اللَّهُ تَعَالَى دِينَهُ بِكُمْ وَيَرُدَّكُمْ فِي أَيَّامِهِ وَيُظْهِرَكُمْ لِعَدْلِهِ
وَيُمَكِّنَكُمْ فِي أَرْضِهِ فَمَعَكُمْ مَعَكُمْ لا مَعَ عَدُوِّكُمْ آمَنْتُ بِكُمْ وَتَوَلَّيْتُ آخِرَكُمْ بِمَا تَوَلَّيْتُ بِهِ أَوَّلَكُمْ وَبَرِئْتُ إِلَى اللَّهِ عَزَّ
وَجَلَّ مِنْ أَعْدَائِكُمْ وَمِنَ الْجِبْتِ وَالطَّاغُوتِ وَالشَّيَاطِينِ وَحِزْبِهِمُ الظَّالِمِينَ لَكُمْ وَالْجَاحِدِينَ لِحَقِّكُمْ وَالْمَارِقِينَ مِنْ
وَلايَتِكُمْ وَالْغَاصِبِينَ لارْثِكُمْ وَالشَّاكِّينَ فِيكُمْ وَالْمُنْحَرِفِينَ عَنْكُمْ وَمِنْ كُلِّ وَلِيجَةٍ دُونَكُمْ وَكُلِّ مُطَاعٍ سِوَاكُمْ وَمِنَ الأَئِمَّةِ
الَّذِينَ يَدْعُونَ إِلَى النَّارِ فَثَبَّتَنِيَ اللَّهُ أَبَداً مَا حَيِيتُ عَلَى مُوَالاتِكُمْ وَمَحَبَّتِكُمْ وَدِينِكُمْ وَوَفَّقَنِي لِطَاعَتِكُمْ وَرَزَقَنِي شَفَاعَتَكُمْ
وَجَعَلَنِي مِنْ خِيَارِ مَوَالِيكُمُ التَّابِعِينَ لِمَا دَعَوْتُمْ إِلَيْهِ وَجَعَلَنِي مِمَّنْ يَقْتَصُّ آثَارَكُمْ وَيَسْلُكُ سَبِيلَكُمْ وَيَهْتَدِي بِهُدَاكُمْ
وَيُحْشَرُ فِي زُمْرَتِكُمْ وَيَكُرُّ فِي رَجْعَتِكُمْ وَيُمَلَّكُ فِي دَوْلَتِكُمْ وَيُشَرَّفُ فِي عَافِيَتِكُمْ وَيُمَكَّنُ فِي أَيَّامِكُمْ وَتَقَرُّ عَيْنُهُ غداً
بِرُؤْيَتِكُمْ بِأَبِي أَنْتُمْ وَأُمِّي وَنَفْسِي وَأَهْلِي وَمَالِي مَنْ أَرَادَ اللَّهَ بَدَأَ بِكُمْ وَمَنْ وَحَّدَهُ قَبِلَ عَنْكُمْ وَمَنْ قَصَدَهُ تَوَجَّهَ بِكُمْ مَوَالِيَّ
لا أُحْصِي ثَنَاءَكُمْ وَلا أَبْلُغُ مِنَ الْمَدْحِ كُنْهَكُمْ وَمِنَ الْوَصْفِ قَدْرَكُمْ وَأَنْتُمْ نُورُ الأَخْيَارِ وَهُدَاةُ الأَبْرَارِ وَحُجَجُ الْجَبَّارِ بِكُمْ
فَتَحَ اللَّهُ وَبِكُمْ يَخْتِمُ وَبِكُمْ يُنَزِّلُ الْغَيْثَ وَبِكُمْ يُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الأَرْضِ إِلاّ بِإِذْنِهِ وَبِكُمْ يُنَفِّسُ

And He will solve the difficulties through you. And whatever He has sent down to His Messenger which the angels have brought down to him (Muhammad) is with you (the Imams). And the Spirit of Faith and Truth (Gabriel) – was dispatched to your forefather (the Prophet Muhammad (S)).

[And if you are visiting the shrine of the Commander of the Faithful – Imam Ali (a.s.) say:

And the Spirit of Faith and Truth – was dispatched to your brother (implying the Prophet Muhammad (S).]

God has granted you what He would not grant to any of the people of the Two Worlds. All the noble ones bow down to your dignity. And all the arrogant ones humble themselves in your obedience. And all the powerful people yield to your nobility. All things yield themselves to you. The Earth is brightened with your light. The triumphant ones become victorious due to your friendship. One can trot towards Paradise with your assistance. And the Wrath of God Most Gracious is upon those who disclaim your Trusteeship. May my father, mother, myself, my spouse and my property be your ransom!

You are remembered as other people are remembered. Your names are mentioned amongst other people's names. Your corpses are buried amongst other people's corpses. Your spirits are amongst other people's spirits. Your souls are amongst other souls. Your traces are amongst other traces. Your tombs are among other tombs. How delightful are your names! And how noble are your souls! How majestic is your honor! How exalted is your significance! How honored are your promises! Your words are similar to light! Your decrees are a basis for growth! Your advice is to be God-fearing! And your deeds are good! Your habits are kindnesses!

Your nature is generosity! Your concerns are truth, honesty and moderation! Your words are full of wisdom and are binding! Your opinions are full of knowledge, patience and wisdom! Indeed, whenever there is a mention of goodness, you are the first, the next, the source, and the termination of goodness!

May my father, mother, myself, my spouse and my property be your ransom! How can I describe the charm of your praise? How can I measure

الْهَمَّ وَبِكُمْ يَكْشِفُ الضُّرَّ وَعِنْدَكُمْ مَا نَزَلَتْ بِهِ رُسُلُهُ وَهَبَطَتْ بِهِ مَلائِكَتُهُ وَإِلَى جَدِّكُمْ بُعِثَ الرُّوحُ الأَمِينُ [وَإِنْ كَانَتِ الزِّيَارَةُ لأمِيرِ الْمُؤْمِنِينَ فَقُلْ وَإِلَى أَخِيكَ بُعِثَ الرُّوحُ الأَمِينُ] آتَاكُمُ اللَّهُ مَا لَمْ يُؤْتِ أَحَداً مِنَ الْعَالَمِينَ طَأْطَأَ كُلُّ شَرِيفٍ لِشَرَفِكُمْ وَبَخَعَ كُلُّ مُتَكَبِّرٍ لِطَاعَتِكُمْ وَخَضَعَ كُلُّ جَبَّارٍ لِفَضْلِكُمْ وَذَلَّ كُلُّ شَيْءٍ لَكُمْ وَأَشْرَقَتِ الأَرْضُ بِنُورِكُمْ وَفَازَ الْفَائِزُونَ بِوَلايَتِكُمْ بِكُمْ يُسْلَكُ إِلَى الرِّضْوَانِ وَعَلَى مَنْ جَحَدَ وَلايَتَكُمْ غَضَبُ الرَّحْمَنِ بِأَبِي أَنْتُمْ وَأُمِّي وَنَفْسِي وَأَهْلِي وَمَالِي ذِكْرُكُمْ فِي الذَّاكِرِينَ وَأَسْمَاؤُكُمْ فِي الأَسْمَاءِ وَأَجْسَادُكُمْ فِي الأَجْسَادِ وَأَرْوَاحُكُمْ فِي الأَرْوَاحِ وَأَنْفُسُكُمْ فِي النُّفُوسِ وَآثَارُكُمْ فِي الآثَارِ وَقُبُورُكُمْ فِي الْقُبُورِ فَمَا أَحْلَى أَسْمَاءَكُمْ وَأَكْرَمَ أَنْفُسَكُمْ وَأَعْظَمَ شَأْنَكُمْ وَأَجَلَّ خَطَرَكُمْ وَأَوْفَى عَهْدَكُمْ وَأَصْدَقَ وَعْدَكُمْ كَلامُكُمْ نُورٌ وَأَمْرُكُمْ رُشْدٌ وَوَصِيَّتُكُمُ التَّقْوَى وَفِعْلُكُمُ الْخَيْرُ وَعَادَتُكُمُ الإِحْسَانُ وَسَجِيَّتُكُمُ الْكَرَمُ وَشَأْنُكُمُ الْحَقُّ وَالصِّدْقُ وَالرِّفْقُ وَقَوْلُكُمْ حُكْمٌ وَحَتْمٌ وَرَأْيُكُمْ عِلْمٌ وَحِلْمٌ وَحَزْمٌ إِنْ ذُكِرَ الْخَيْرُ كُنْتُمْ أَوَّلَهُ وَأَصْلَهُ وَفَرْعَهُ وَمَعْدِنَهُ وَمَأْوَاهُ وَمُنْتَهَاهُ بِأَبِي أَنْتُمْ وَأُمِّي وَنَفْسِي كَيْفَ أَصِفُ حُسْنَ ثَنَائِكُمْ وَأُحْصِي جَمِيلَ بَلائِكُمْ

the nobility of your rank? And God has taken us out of the state of humiliation, has removed from us over-abundance of anguish, and He has saved us from the verge of the cliff of destruction and the Fire.

May my father, mother, and myself be your ransom! God taught us the secrets of our religion due to our following you. And He improved those of our worldly affairs that had become ruined. And due to our following you, the Word was perfected[11], the blessings were increased[12], and disunion was converted into union[13]. God accepted our obligatory deeds from us because we follow you. And cordiality for you is obligatory, and you have high ranks, and a commendable station before God the Highest and a known place, a great high rank, a high status, and accepted intercession. Our Lord! we believe in what Thou hast revealed, and we follow the Apostle; then write our names down among those who bear witness. Our Lord! (they say), Let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure. Glory be to our Lord! Truly has the promise of our Lord been fulfilled!

O friend of God [O friends of God]! Indeed there are sins in between me and God that cannot be removed unless you approve of that. I ask you by the One who has established you as His Trustees of His Secrets and has entrusted the affairs of His creatures to you, and has equated your obedience with His own obedience to kindly implore forgiveness for my sins, and be the ones who intercede on my behalf as I am obedient to you and whoever is obedient to you has indeed obeyed God.

Whoever disobeys you is disobedient to God. And whoever loves you has indeed loved God. And whoever despises you has indeed loathed God.

O God! Could I ever have found ones to intercede with Thee on my behalf who would be closer to Thee than Muhammad and the Members of his Household – the leaders of the Company of the Good and the pious ones? I beseech Thee by their right (the Divine Leaders) that Thou establish them as the ones to intercede on my behalf.

I ask Thee to place me amongst those who know them (the Divine Leaders) and recognize their rightfulness – and amongst those who hope for their intercession – as Thou art the Most Merciful of those that are merciful. And may God's Blessings and Salutations with much respect be upon our Master Muhammad (a.s.) and his Household. And God sufficeth for us, and He is the best disposer of affairs.

وَبِكُمْ أَخْرَجَنَا اللَّهُ مِنَ الذُّلِّ وَفَرَّجَ عَنَّا غَمَرَاتِ الْكُرُوبِ وَأَنْقَذَنَا بِكُمْ مِنْ شَفَا جُرُفِ الْهَلَكَاتِ وَمِنَ النَّارِ بِأَبِي أَنْتُمْ وَأُمِّي وَنَفْسِي بِمُوَالاتِكُمْ عَلَّمَنَا اللَّهُ مَعَالِمَ دِينِنَا وَأَصْلَحَ مَا كَانَ فَسَدَ مِنْ دُنْيَانَا وَبِمُوَالاتِكُمْ تَمَّتِ الْكَلِمَةُ وَعَظُمَتِ النِّعْمَةُ وَائْتَلَفَتِ الْفُرْقَةُ وَبِمُوَالاتِكُمْ تُقْبَلُ الطَّاعَةُ الْمُفْتَرَضَةُ وَلَكُمُ الْمَوَدَّةُ الْوَاجِبَةُ وَالدَّرَجَاتُ الرَّفِيعَةُ وَالْمَقَامُ الْمَحْمُودُ وَالْمَكَانُ الْمَعْلُومُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ وَالْجَاهُ الْعَظِيمُ وَالشَّأْنُ الْكَبِيرُ وَالشَّفَاعَةُ الْمَقْبُولَةُ رَبَّنا آمَنَّا بِما أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنا مَعَ الشَّاهِدِينَ رَبَّنا لا تُزِغْ قُلُوبَنا بَعْدَ إِذْ هَدَيْتَنا وَهَبْ لَنا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ سُبْحانَ رَبِّنا إِنْ كانَ وَعْدُ رَبِّنا لَمَفْعُولاً يَا وَلِيَّ اللَّهِ إِنَّ بَيْنِي وَبَيْنَ اللَّهِ عَزَّ وَجَلَّ ذُنُوباً لا يَأْتِي عَلَيْهَا إِلا رِضَاكُمْ فَبِحَقِّ مَنِ ائْتَمَنَكُمْ عَلَى سِرِّهِ وَاسْتَرْعَاكُمْ أَمْرَ خَلْقِهِ وَقَرَنَ طَاعَتَكُمْ بِطَاعَتِهِ لَمَّا اسْتَوْهَبْتُمْ ذُنُوبِي وَكُنْتُمْ شُفَعَائِي فَإِنِّي لَكُمْ مُطِيعٌ مَنْ

أَطَاعَكُمْ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَاكُمْ فَقَدْ عَصَى اللَّهَ وَمَنْ أَحَبَّكُمْ فَقَدْ أَحَبَّ اللَّهَ وَمَنْ أَبْغَضَكُمْ فَقَدْ أَبْغَضَ اللَّهَ اللَّهُمَّ إِنِّي لَوْ وَجَدْتُ شُفَعَاءَ أَقْرَبَ إِلَيْكَ مِنْ مُحَمَّد وَأَهْلِ بَيْتِهِ الأَخْيَارِ الأَئِمَّةِ الأَبْرَارِ لَجَعَلْتُهُمْ شُفَعَائِي فَبِحَقِّهِمُ الَّذِي أَوْجَبْتَ لَهُمْ عَلَيْكَ أَسْأَلُكَ أَنْ تُدْخِلَنِي فِي جُمْلَةِ الْعَارِفِينَ بِهِمْ وَبِحَقِّهِمْ وَفِي زُمْرَةِ الْمَرْحُومِينَ بِشَفَاعَتِهِمْ إِنَّكَ أَرْحَمُ الرَّاحِمِينَ وَصَلَّى اللَّهُ عَلَى مُحَمَّد وَآلِهِ الطَّاهِرِينَ وَسَلَّمَ تَسْلِيماً كَثِيراً وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ.

Saying Farewell

Then when you decide to depart, recite the following:

O Members of the Holy Prophet's Household! Peace be upon you! Peace be upon one who says farewell, but is neither tired of you nor is he discontented with you.

And may God's Grace and His Blessings be upon you – as He is indeed Praiseworthy and Glorious. Peace be upon you from a friend who is neither willing to depart from you; nor to choose anyone else and substitute him for you; one who does not stray away from you; and one who does not abstain from being near you.

May God not let this be the last time I make pilgrimage to your tomb and visit your shrine. And peace be upon you. May God resurrect me amongst you; make me be one who enters your Pool Kawthar); let me join your party; please you with me; empower me from your government; and revive me during your return; and give me a position during your rule. And may God grant me gratitude for my efforts for you; and forgive me for my sins due to your intercession; overlook my faults due to your love; increase my eminence due to my adherence to you; revere me due to my obedience to you; and honor me due to your guidance.

And when I return home please make me successful with a happy ending, a winner, in good shape, healthy, wealthy, and having attained the satisfaction of God and His Grace and with better things than what God would normally return your visitors, friends, lovers, and followers with.

And may God grant me another chance to return on pilgrimage after I arrive home as long as my Lord keeps me alive with a sincere intention, faith, piety, humbleness, and legitimate, prolonged and pure sustenance.

O my God! Please do not let this be the last time I visit them, remember them and supplicate to them. And please make forgiveness; the good; blessings; light; faith; and fair acceptance of my prayers a certainty for me – just as Thee has done so for Thy friends who have recognized the truth about them (the Prophet's Household); consider it incumbent upon themselves to obey the Imams; are inclined to visit the Imams; and are close to Thee and them. May my father, mother, family, property, and possessions be your ransom! Please pay attention to me and let me join your party. Include me amongst those on whose behalf you intercede,

الوداع

إِذَا أَرَدْتَ الانْصِرَافَ فَقُلِ:

السَّلامُ عَلَيْكُمْ سَلامَ مُوَدِّعٍ لا سَئِمٍ وَلا قَالٍ وَلا مَالٍ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ النُّبُوَّةِ إِنَّهُ حَمِيدٌ مَجِيدٌ سَلامَ وَلِيٍّ غَيْرِ رَاغِبٍ عَنْكُمْ وَلا مُسْتَبْدِلٍ بِكُمْ وَلا مُؤْثِرٍ عَلَيْكُمْ وَلا مُنْحَرِفٍ عَنْكُمْ وَلا زَاهِدٍ فِي قُرْبِكُمْ لا جَعَلَهُ اللَّهُ آخِرَ الْعَهْدِ مِنْ زِيَارَةِ قُبُورِكُمْ وَإِتْيَانِ مَشَاهِدِكُمْ وَالسَّلامُ عَلَيْكُمْ وَحَشَرَنِي اللَّهُ فِي زُمْرَتِكُمْ وَأَوْرَدَنِي حَوْضَكُمْ وَجَعَلَنِي مِنْ حِزْبِكُمْ وَأَرْضَاكُمْ عَنِّي وَمَكَّنَنِي مِنْ دَوْلَتِكُمْ وَأَحْيَانِي فِي رَجْعَتِكُمْ وَمَلَّكَنِي فِي أَيَّامِكُمْ وَشَكَرَ سَعْيِي بِكُمْ وَغَفَرَ ذَنْبِي بِشَفَاعَتِكُمْ وَأَقَالَ عَثْرَتِي بِمَحَبَّتِكُمْ وَأَعْلَى كَعْبِي بِمُوَالاتِكُمْ وَشَرَّفَنِي بِطَاعَتِكُمْ وَأَعَزَّنِي بِهُدَاكُمْ وَجَعَلَنِي مِمَّنِ انْقَلَبَ مُفْلِحاً مُنْجِحاً غَانِماً سَالِماً مُعَافاً غَنِيّاً فَائِزاً بِرِضْوَانِ اللَّهِ وَفَضْلِهِ وَكِفَايَتِهِ بِأَفْضَلِ مَا يَنْقَلِبُ بِهِ أَحَدٌ مِنْ زُوَّارِكُمْ وَمَوَالِيكُمْ وَمُحِبِّيكُمْ وَشِيعَتِكُمْ وَرَزَقَنِيَ اللَّهُ الْعَوْدَ ثُمَّ الْعَوْدَ أَبَداً مَا أَبْقَانِي رَبِّي بِنِيَّةٍ صَادِقَةٍ وَإِيمَانٍ وَتَقْوَى وَإِخْبَاتٍ وَرِزْقٍ وَاسِعٍ حَلالٍ طَيِّبٍ اللَّهُمَّ لا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِهِمْ وَذِكْرِهِمْ وَالصَّلاةِ عَلَيْهِمْ وَأَوْجِبْ لِيَ الْمَغْفِرَةَ وَالرَّحْمَةَ وَالْخَيْرَ وَالْبَرَكَةَ وَالتَّقْوَى وَالْفَوْزَ وَالنُّورَ وَالإِيمَانَ وَحُسْنَ الإِجَابَةِ كَمَا أَوْجَبْتَ لأَوْلِيَائِكَ الْعَارِفِينَ بِحَقِّهِمْ الْمُوجِبِينَ طَاعَتَهُمْ وَالرَّاغِبِينَ فِي زِيَارَتِهِمُ الْمُتَقَرِّبِينَ إِلَيْكَ وَإِلَيْهِمْ بِأَبِي أَنْتُمْ وَأُمِّي وَنَفْسِي وَأَهْلِي وَمَالِي اجْعَلُونِي فِي هَمِّكُمْ وَصَيِّرُونِي فِي حِزْبِكُمْ وَأَدْخِلُونِي فِي شَفَاعَتِكُمْ

and mention me in the presence of your Lord. O my God! Please send blessings upon Muhammad (a.s.) and the Household of Muhammad (a.s.). And express my greetings to their souls and their bodies. And peace be upon you; and may God's Grace and His Blessings be upon you. And may God's Blessings, and Salutations with much respect be upon our Master Muhammad (a.s.) and his Household. And God sufficeth for us, and He is the best disposer of affairs.

1. See verse 9:25 of the Holy Quran. The breast is reputed to be the seat of knowledge and affection. The gift of the highest spiritual insight is being asked for. The Prophet Muhammad (S) was asked about the meaning of this verse when it was revealed. He said, "It is a light that is lit in a believer's heart which leads to his enlightenment." Then he (a.s.) was asked, "Are there any signs for this?" The Prophet (S) replied, "Yes. The signs are an attachment to the Eternal Abode, detachment from this world and preparedness for death when it arrives." [Majmaul Bayan, vol.4, p.363]
2. The Holy Shrine of Imam Ar-Ridha' (a.s.) from your place of residence in Mashhad
3. who want to be led aright
4. deeply versed in the knowledge of the Prophets (a.s.)
5. Made them responsible to lead the people
6. Who ordered that you be martyred and who carried out that order.
7. God's Prophet (S) said that God the Exalted the High revealed to him three things about Ali (a.s.) on the night of the Prophet's ascension: 1- that Ali (a.s.) is the Master of the believers; 2- that Ali (a.s.) is the leader of the pious ones; and 3- that Ali (a.s.) is the leader of those with white foreheads or 'Qa'ed al-Ghurr al-Muhajjalin – those who are proud of their deeds. Some have interpreted this to refer to those whose hands, feet and foreheads are white due to extended prostrations.
8. Qur'an, 3:53
9. Say, "I bear witness that there is no god but God. I bear witness that Muhammad is God's Messenger."
10. Referring to the return of Imam Al-Mahdi
11. Our religious affairs became clearly known

12. We were granted increased blessings by God
13. The people put aside their disagreements and were united

Chapter 69: On What Has Become Apparent For The People Of Our Time From The Blessings And Signs Of This Place Of Martyrdom, And The Fulfillment Of Prayers There

69-1 Abu Talib Al-Husayn ibn Abdullah ibn Banan Al-Ta'ee narrated that he had heard Muhammad ibn Umar Al-Nowqani say, "One dark night while I was sleeping in the attic of my house in my hometown Nowqan, I woke up and looked towards the region in which the Shrine of Ali ibn Musa Ar-Ridha' (a.s.) is located in Sanabad. Then I saw lights radiating from the Shrine towards the sky that had filled up the entire Shrine illuminating the whole area as if it was daytime. I was in doubt about the affairs of Ar-Ridha' (a.s.), and did not believe that he (a.s.) was right. My mother who opposed him too, told me, 'O my son! What is the matter with you?' Then I told her, 'I see lights that are radiating from the Shrine towards the sky that have filled up the Shrine in Sanabad.' Then my mother told me, 'This is impossible. This is one of the acts of Satan.'"

Muhammad ibn Umar Al-Nowqani also said, "On another night that was even darker than before, I saw a similar light and the Shrine was completely illuminated with that light. Then I informed my mother about this, and brought her to that place so that she could see the light with her own eyes which the Shrine was filled up. She glorified this, and started to praise God. She, however, did not believe as I did. Then I set out towards the Shrine, and found its door closed. Then I said to myself, 'O my God! If the Divine Leadership of Ar-Ridha' (a.s.) is genuine, then open this door.' Then I pushed against the door with my hand and it opened up. Then I told myself, 'Perhaps this door was not closed at all, and I have made a mistake.'

وَاذْكُرُونِي عِنْدَ رَبِّكُمْ اللَّهُمَّ صَلِّ عَلَى مُحَمَّد وَآلِ مُحَمَّد وَأَبْلِغْ أَرْوَاحَهُمْ وَأَجْسَادَهُمْ مِنِّي السَّلامَ وَالسَّلامُ عَلَيْهِ وَعَلَيْهِمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَصَلَّى اللَّهُ عَلَى مُحَمَّد وَآلِهِ وَسَلَّمَ كَثِيراً وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ.

بَابُ ذِكْرِ مَا ظَهَرَ لِلنَّاسِ في وَقْتِنا مِن بَرَكَةِ هَذَا المَشْهَدِ وَعَلامَاتِهِ وَاسْتِجَابَةِ الدُّعَاءِ فِيهِ

1- حَدَّثَنا أَبُو طالب الحُسَين بن عَبدُ اللَّه بن بنان الطائي قالَ سَمِعتُ مُحَمَّد بن عمر النوقاني يَقُولُ بَيْنَما أَنَا نَائِمٌ بِنُوقَانَ فِي عِلِّيَّةٍ لَنَا فِي لَيْلَةٍ ظَلْمَاءَ إِذَا انْتَبَهْتُ فَنَظَرْتُ إِلَى النَّاحِيَةِ الَّتِي فِيهَا مَشْهَدُ عَلِيّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ بِسَنَابَادَ فَرَأَيْتُ نُوراً قَدْ عَلا حَتَّى امْتَلا مِنْهُ الْمَشْهَدُ وَصَارَ مُضِيئاً كَأَنَّهُ نَهَارٌ فَكُنْتُ شَاكّاً فِي أَمْرِ الرِّضَا عَلَيْهِ السَّلامُ وَلَمْ أَكُنْ عَلِمْتُ أَنَّهُ حَقٌّ فَقَالَتْ لِي أُمِّي وَكَانَتْ مُخَالِفَةً مَا لَكَ فَقُلْتُ لَهَا رَأَيْتُ نُوراً سَاطِعاً قَد امْتَلأ مِنْهُ الْمَشْهَدُ بِسَنَابَادَ فَقَالَتْ أُمِّي لَيْسَ ذَلِكَ بِشَيْءٍ وَإِنَّمَا هَذَا مِنْ عَمَلِ الشَّيْطَانِ قَالَ فَرَأَيْتُ لَيْلَةً أُخْرَى مُظْلِمَةً أَشَدَّ ظُلْمَةً مِنَ اللَّيْلَةِ الأُولَى ومِثْلَ مَا كُنْتُ رَأَيْتُ مِنَ النُّورِ وَالْمَشْهَدُ قَد امْتَلأ بِهِ فَأَعْلَمْتُ أُمِّي ذَلِكَ وَجِئْتُ بِهَا إِلَى الْمَكَانِ الَّذِي كُنْتُ فِيهِ حَتَّى رَأَتْ مَا رَأَيْتُ مِنَ النُّورِ وَامْتَلأ الْمَشْهَدُ مِنْهُ فَاسْتَعْظَمَتْ ذَلِكَ وَأَخَذَتْ فِي الْحَمْدِ لِلَّهِ عَزَّ وَجَلَّ إِلا أَنَّهَا لَمْ تُؤْمِنْ بِهِ كَإِيمَانِي فَقَصَدْتُ إِلَى الْمَشْهَدِ فَوَجَدْتُ الْبَابَ مُغْلَقاً فَقُلْتُ اللَّهُمَّ إِنْ كَانَ أَمْرُ الرِّضَا عَلَيْهِ السَّلامُ حَقّاً فَافْتَحْ لِي هَذَا الْبَابَ ثُمَّ دَفَعْتُهُ بِيَدِي فَانْفَتَحَ فَقُلْتُ فِي نَفْسِي لَعَلَّهُ لَمْ يَكُنْ مُغْلَقاً عَلَى مَا وَجَبَ.

Then I closed the door and made sure that it could only be opened with a key. Then I said, ‘O my God! If the Divine Leadership of Ar-Ridha’ (a.s.) is genuine, then open this door.’ Then I pushed against the door with my hand and it opened up again. I entered, visited the Shrine, said the pilgrimage prayers, and was enlightened about the Divine Leadership of Ar-Ridha’ (a.s.). From then on, I went on pilgrimage to the Shrine from Nowqan (in the land of Khorasan) every Friday night and prayed near him (Ar-Ridha’’s (a.s.) tomb) up until the present.”

69-2 Abu Talib Al-Husayn ibn Abdullah ibn Banan Al-Ta’ee narrated that he had heard Aba Mansoor ibn Abdul Razzaq ask the ruler of Toos known as Al-Biwardi, “Do you have any children?” He replied, “No.” Then Aba Mansoor asked him, “Why don’t you go to the Shrine of Ar-Ridha’ (a.s.) to pray to God near his tomb, and ask that God grant you a son. I have asked God the Highest for many of my needs there, and they have been fulfilled.” Then the ruler said, “I set out for the Shrine – may peace be upon its resident (Imam Ridha’) – and prayed to God near Ar-Ridha’ (a.s.)’s tomb and asked God to grant me a son. Then God the Honorable the Exalted granted me a son. Then I went to Aba Mansoor and informed him that God the Highest had fulfilled my prayer in this Shrine, favored me, granted me a son and honored me there upon.”

The author of this book (a.s.heikh Sadooq) said, “I asked Rokn ul-Dowleh – the ruler – for permission to go on pilgrimage to the Shrine of Ar-Ridha’ (a.s.). He issued the permit in the (Arabic) month of *Rajab* of the year 352 A.H. (962 A.D.), and handed it over to me. When I left there, he called me in and said, “This is a blessed Shrine which I have already visited. I asked God the Highest for my personal needs and He fulfilled all of them for me. I ask you not to forget to pray for me there, and that you visit Ar-Ridha’ (a.s.) on my behalf, since indeed prayers would be fulfilled in that Shrine. Then I promised him that I would pray for him, and I fulfilled my promise. When I returned from that place (the Shrine) – may peace and greetings be upon its resident – and went to see him (Rukn ad-Dawla), he asked me, “Did you pray for me?” Then I said, “Yes.” Then he told me, “Excellent! Indeed it has been proven to me that prayers said in that Shrine are fulfilled.”

فَغَلَّقْتُهُ حَتَّى عَلِمْتُ أَنَّهُ لَمْ يُمْكِنْ فَتْحُهُ إِلا بِمِفْتَاحٍ ثُمَّ قُلْتُ اللَّهُمَّ إِنْ كَانَ أَمْرُ الرِّضَا حَقّاً فَافْتَحْ لِي هَذَا الْبَابَ ثُمَّ دَفَعْتُهُ

بِيَدِي فَانْفَتَحَ فَدَخَلْتُ وَزُرْتُ وَصَلَّيْتُ وَاسْتَبْصَرْتُ فِي أَمْرِ الرِّضَا عَلَيْهِ السَّلامُ فَكُنْتُ أَقْصِدُهُ بَعْدَ ذَلِكَ كُلَّ جُمُعَةٍ زَائِراً مِنْ نُوقَانَ وَأُصَلِّي عِنْدَهُ إِلَى وَقْتِي هَذَا

2- حَدَّثَنا أَبُو طالب الحُسَين بن عَبدُ اللَّه بن بنان الطائي قالَ: سَمِعْتُ أَبَا مَنْصُورِ بْنَ عَبْدِ الرَّزَّاقِ يَقُولُ لِحَاكِمِ طُوسَ الْمَعْرُوفِ بِالْبِيوَرْدِيِّ هَلْ لَكَ وَلَدٌ فَقَالَ لا فَقَالَ لَهُ أَبُو مَنْصُورٍ لِمَ لا تَقْصِدُ مَشْهَدَ الرِّضَا عَلَيْهِ السَّلامُ وَتَدْعُو اللَّهَ عِنْدَهُ حَتَّى يَرْزُقَكَ وَلَداً فَإِنِّي سَأَلْتُ اللَّهَ تَعَالَى هُنَاكَ فِي حَوَائِجَ فَقُضِيَتْ لِي قَالَ الْحَاكِمُ فَقَصَدْتُ الْمَشْهَدَ عَلَى سَاكِنِهِ السَّلامُ وَدَعَوْتُ اللَّهَ تَعَالَى عِنْدَ الرِّضَا عَلَيْهِ السَّلامُ أَنْ يَرْزُقَنِي وَلَداً فَرَزَقَنِي اللَّهُ عَزَّ وَجَلَّ وَلَداً ذَكَراً فَجِئْتُ إِلَى أَبِي مَنْصُورِ بْنِ عَبْدِ الرَّزَّاقِ وَأَخْبَرْتُهُ بِاسْتِجَابَةِ اللَّهِ تَعَالَى لِي فِي الْمَشْهَدِ فَوَهَبَ لِي وَأَعْطَانِي وَأَكْرَمَنِي عَلَى ذَلِكَ

قَالَ مُصَنِّفُ هَذَا الكِتابِ رَحِمَهُ اللهُ لَمَّا اسْتَأْذَنْتُ الأَمِيرَ السَّعِيدَ رُكْنَ الدَّوْلَةِ فِي زِيَارَةِ مَشْهَدِ الرِّضَا عَلَيْهِ السَّلامُ فَأَذِنَ لِي فِي ذَلِكَ فِي رَجَبٍ مِنْ سَنَةِ اثْنَتَيْنِ وَخَمْسِينَ وَثَلاثَمِائَةٍ فَلَمَّا انْقَلَبْتُ عَنْهُ رَدَّنِي فَقَالَ لِي هَذَا مَشْهَدٌ مُبَارَكٌ قَدْ زُرْتُهُ وَسَأَلْتُ اللهَ تَعَالى حَوَائِجَ كَانَتْ فِي نَفْسِي فَقَضَاهَا لِي فَلا تُقَصِّرْ فِي الدُّعَاءِ لِي هُنَاكَ وَالزِّيَارَةِ عَنِّي فَإِنَّ الدُّعَاءَ فِيهِ مُسْتَجَابٌ. فَضَمِنْتُ ذَلِكَ لَهُ وَوَفَيْتُ بِهِ فَلَمَّا عُدْتُ مِنَ الْمَشْهَدِ عَلَى سَاكِنِهِ التَّحِيَّةُ وَالسَّلامُ وَدَخَلتُ إِلَيْهِ فَقَالَ لِي: هَلْ دَعَوْتَ لَنَا وَزُرْتَ عَنَّا؟ فَقُلتُ: نَعَمْ. فَقالَ لي: قَدْ أَحْسَنْتَ، قَدْ صَحَّ لِي أَنَّ الدُّعَاءَ فِي ذَلِكَ الْمَشْهَدِ مُسْتَجَابٌ.

69-3 Abu Nasr Ahmad ibn Al-Husayn al-Dhabbi was a *Nasibite*[1]. He was extremely biased and I had never met anyone more biased than him before. He used to say, “O God! Blessings be upon Muhammad (a.s.) alone.” He refused to send blessings upon the Members of the Prophet’s Holy Household. He narrated that he had heard from Aba Bakr al-Hammamy al-Farra’ – one of the tradition narrators – in a place called *Sekkat el-Harb* in Neishaboor in Khorasasn – the following, “Someone had entrusted me with some property which I buried in the ground. Later on, I forgot where I had buried that property. I was confused and did not know what to do. The property’s owner accused me of having stolen it. Then I left my house in grief wondering what to do. I saw a group of people who were traveling towards the Shrine of Ar-Ridha’ (a.s.). Then I went to Mashhad along with them, and prayed to God the Honorable the Exalted to help me remember where I had buried what was entrusted to my care. Then when I was there I had a dream. I saw someone come and tell me, “You buried what you were entrusted with in such and such a location.” Then I returned to the property owner and directed him towards the location I had seen in my dream, while I did not myself believe in what I had dreamt. Then the property owner set out for that location, dug up the ground, and found his property still sealed up as he had done so when he had given it to me. From then on, the owner of the property used to express this experience to the people and encourage them to visit the Shrine in Mashhad – may greetings and peace be upon its resident (Imam Ridha’).

69-4 Abu Ja’far Muhammad ibn Abil Qasim ibn Muhammad ibn Al-Fadhl al-Tamim al-Harawi – may God forgive him – narrated that he had heard Abal Hassan Ali ibn Al-Hassan al-Qohestani say, “I was in Marvrood where I met an Egyptian man called Hamza who was traveling there. He told me that he had left Egypt to go on pilgrimage to the Shrine of Ar-Ridha’ (a.s.) in Toos. He arrived there at sunset.

He had visited the Shrine and said his prayers while no one else was visiting there. After saying his evening prayer, the Shrine servant decided to tell him to leave the Shrine and lock the door. Then Abal Hassan Ali asked the Shrine servant to let him stay there overnight to pray and lock him in the Shrine. Since he had come from a distant town, it was not necessary to have him leave the Shrine. Then the servant left him in there and locked the door. Abal Hassan Ali prayed there alone until late at night when he got tired.

3- حَدَّثَنا أَبُو نَصْرٍ أَحمَد بْنُ الْحُسَيْنِ الضَّبّيُّ وَمَا لَقِيتُ أَنْصَبَ مِنْهُ وَبَلَغَ مِنْ نَصْبِهِ أَنَّهُ كَانَ يَقُولُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّد فَرْداً وَامْتَنَعَ مِنَ الصَّلاةِ عَلَى آلِهِ قَالَ سَمِعْتُ أَبَا بَكْرٍ الْحَمَّامِيَّ الْفَرَّاءَ فِي سِكَّةِ حَرْبٍ بِنَيْسَابُورَ وَكَانَ مِنْ أَصْحَابِ الْحَدِيثِ يَقُولُ أَوْدَعَنِي بَعْضُ النَّاسِ وَدِيعَةً فَدَفَنْتُهَا وَنَسِيتُ مَوْضِعَهَا فَلَمَّا أَتَى عَلَى ذَلِكَ مُدَّةٌ جَاءَنِي صَاحِبُ الْوَدِيعَةِ يُطَالِبُنِي بِهَا فَلَمْ أَعْرِفْ مَوْضِعَهَا وَتَحَيَّرْتُ وَاتَّهَمَنِي صَاحِبُ الْوَدِيعَةِ فَخَرَجْتُ مِنْ بَيْتِي مَغْمُوماً مُتَحَيِّراً وَرَأَيْتُ جَمَاعَةً مِنَ النَّاسِ يَتَوَجَّهُونَ إِلَى مَشْهَدِ الرِّضَا عَلَيْهِ السَّلامُ فَخَرَجْتُ مَعَهُمْ إِلَى الْمَشْهَدِ وَزُرْتُ وَدَعَوْتُ اللَّهَ أَنْ يُبَيِّنَ لِي مَوْضِعَ الْوَدِيعَةِ فَرَأَيْتُ هُنَاكَ فِيما يَرَى النَّائِمُ كَأَنْ آتٍ أَتَانِي فَقَالَ لِي دَفَنْتَ الْوَدِيعَةَ فِي مَوْضِعِ كَذَا وَكَذَا فَرَجَعْتُ إِلَى صَاحِبِ الْوَدِيعَةِ فَأَرْشَدْتُهُ إِلَى ذَلِكَ الْمَوْضِعِ الَّذِي رَأَيْتُهُ فِي الْمَنَامِ وَأَنَا غَيْرُ مُصَدِّقٍ بِمَا رَأَيْتُ فَقَصَدَ صَاحِبُ الْوَدِيعَةِ ذَلِكَ الْمَكَانَ فَحَفَرَهُ وَاسْتَخْرَجَ مِنْهُ الْوَدِيعَةَ بِخَتْمِ صَاحِبِهَا فَكَانَ الرَّجُلُ بَعْدَ ذَلِكَ يُحَدِّثُ النَّاسَ بِهَذَا الْحَدِيثِ وَيَحُثُّهُمْ عَلَى زِيَارَةِ هَذَا الْمَشْهَدِ عَلَى سَاكِنِهِ التَّحِيَّةُ وَالسَّلامُ.

4- حَدَّثَنا أَبُو جَعفَر مُحَمَّد بن أبي القاسم بن مُحَمَّد بن الفَضل التميمي الهرويرحمه الله قالَ سَمِعتُ أبا الحَسَن عَلِيّ بن الحَسَن القهستاني قالَ كُنْتُ بِمَرْوِالرُّود فَلَقِيتُ بِهَا رَجُلاً مِنْ أَهْلِ مِصرَ مُجْتَازاً اسْمُهُ حَمْزَةُ فَذَكَرَ أَنَّهُ خَرَجَ مِنْ مِصْرَ زَائِراً إِلَى مَشْهَدِ الرِّضَا عَلَيْهِ السَّلامُ بِطُوسَ وَأَنَّهُ لَمَّا دَخَلَ الْمَشْهَدَ كَانَ قُرْبَ غُرُوبِ الشَّمْسِ فَزَارَ وَصَلَّى وَلَمْ يَكُنْ ذَلِكَ الْيَوْمَ زَائِراً غَيْرُهُ فَلَمَّا صَلَّى الْعَتَمَةَ أَرَادَ خَادِمُ الْقَبْرِ أَنْ يُخْرِجَهُ وَيُغْلِقَ الْبَابَ فَسَأَلَهُ أَنْ يُغْلِقَ عَلَيْهِ الْبَابَ وَيَدَعَهُ فِي الْمَشْهَدِ لِيُصَلِّيَ فِيهِ فَإِنَّهُ جَاءَ مِنْ بَلَدٍ شَاسِعٍ وَلا يُخْرِجَهُ وَأَنَّهُ لا حَاجَةَ لَهُ فِي الْخُرُوجِ فَتَرَكَهُ وَغَلَقَ عَلَيْهِ الْبَابَ وَأَنَّهُ كَانَ يُصَلِّي وَحْدَهُ إِلَى أَنْ أَعْيَا.

Then he sat down and put his head on his knees to rest for a while. When he raised up his head, he saw two lines of poetry in Arabic inscribed on the wall in front of him:

Whoever wishes to visit a tomb
Whose visitors God shall free from any anguish,
Should come to this tomb in which God Has put to rest
Someone from the progeny of the Prophet.

Abal Hassan Ali added, “Then I stood up and prayed until dawn. Then I sat down again just as I had done so before, and put my head on my knees to rest. Then when I raised my head to look up at the wall, I saw nothing else inscribed on the wall. What was written there had not even dried up, as if it had been written just then. I stayed there until the morning when the door was opened and I went out there from.”

69-5 Abu Ali Muhammad ibn Ahmad ibn Muhammad ibn Yahya al-Mo’athi al-Neishaboori narrated that

Abul Hassan Ali ibn Ahmad ibn Ali al-Basri al-Mo'addil said, "One of the good-doers saw the Prophet of God (a.s.) in his dream. He asked the Prophet (S), 'O Prophet of God! Which of your offspring should I go to visit?' The Prophet (S) said, 'A few of my descendants who have been poisoned have come to me. Also a few of my offspring who have been murdered have come to me.' Then he asked the Prophet (S), 'O Prophet of God! Given the great distances between their shrines (or locations), which one of them do you recommend me to go and visit?' The Prophet (S) said, 'Visit the one who is closest to you – that is whom you are near to and is buried in the land of loneliness.' Then he asked the Prophet (S), 'O Prophet of God! Do you mean Ar-Ridha' (a.s.)?' God's Prophet (S) said, 'Say: *God's Blessings be upon him.* Say: *God's blessings be upon him* three times.'"

69-6 Abu Ali Muhammad ibn Ahmad ibn Yahya al-Mo'athi narrated that Abu Amr and Muhammad ibn Abdullah al-Hakami – the governor of Nowqan (in the land of Khorasan) – said, "Two men came to us from Ray, who were some of the rulers' representatives, to go to Bokhara's ruler Nasr ibn Ahmad. One of them was from Ray and the other one was from Qum. The one from Qum was from an old group of *Nasibites* in Qum. The other one who was from Ray was a Shiite.

فَجَلَسَ وَوَضَعَ رَأْسَهُ عَلَى رُكْبَتَيْهِ يَسْتَرِيحُ سَاعَةً فَلَمَّا رَفَعَ رَأْسَهُ رَأَى فِي الْجِدَارِ مُوَاجَهَةَ وَجْهِهِ رُقْعَةً عَلَيْهَا هَذَانِ الْبَيْتَانِ.

مَنْ سَرَّهُ أَنْ يَرَى قَبْراً بِرُؤْيَتِهِ

فَلْيَأْتِ ذَا الْقَبْرَ إِنَّ اللَّهَ أَسْكَنَهُ

يُفَرِّجُ اللَّهُ عَمَّنْ زَارَهُ كُرَبَه

سُلالَةً مِنْ نَبِيِّ اللَّهِ مُنْتَجَبَة

قَالَ فَقُمْتُ وَأَخَذْتُ فِي الصَّلاةِ إِلَى وَقْتِ السَّحَرِ ثُمَّ جَلَسْتُ كَجِلْسَتِيَ الأُولَى وَوَضَعْتُ رَأْسِي عَلَى رُكْبَتَيَّ فَلَمَّا رَفَعْتُ رَأْسِي لَمْ أَرَ مَا عَلَى الْجِدَارِ شَيْئاً وَكَانَ الَّذِي أَرَاهُ مَكْتُوباً رَطْباً كَأَنَّهُ كُتِبَ فِي تِلْكَ السَّاعَةِ قَالَ فَانْفَلَقَ الصُّبْحُ وَفُتِحَ الْبَابُ وَخَرَجْتُ مِنْ هُنَاكَ

5- حَدَّثَنا أَبُو عَلِيٍّ مُحَمَّد بن أَحمَد بن مُحَمَّد بن يحيى المعاذي النيسابوري قالَ حَدَّثَنا أَبُو الحَسَن عَلِيّ بن أَحمَد بن عَلِيٍّ البصري المعدل قالَ رَأَى رَجُلٌ مِنَ الصَّالِحِينَ فِيما يَرَى النَّائِمُ الرَّسُولَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقَالَ لَهُ يَا رَسُولَ

اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مَنْ أَزُورُ مِنْ أَوْلادِكَ فَقَالَ إِنَّ مِنْ أَوْلادِي مَنْ أَتَانِي مَسْمُوماً وَإِنَّ مِنْ أَوْلادِي مَنْ أَتَانِي مَقْتُولاً قَالَ فَقُلْتُ لَهُ فَمَنْ أَزُورُ مِنْهُمْ يَا رَسُولَ اللَّهِ مَعَ تَشَتُّتِ أَمَاكِنِهِمْ أَوْ قَالَ مَشَاهِدِهِمْ قَالَ مَنْ هُوَ أَقْرَبُ مِنْكَ يَعْنِي بِالْمجَاوَرَةِ وَهُوَ مَدْفُونٌ بِأَرْضِ الْغُرْبَةِ قَالَ فَقُلْتُ يَا رَسُولَ اللَّهِ تَعْنِي الرِّضَا عَلَيْهِ السَّلامُ فَقَالَ صَلّى اللهُ عَلَيْهِ وَآلِهِ قُلْ صَلَّى اللَّهُ عَلَيْهِ [وآله] قُلْ صَلَّى اللَّهُ عَلَيْهِ [وآله] قُلْ صَلَّى اللَّهُ عَلَيْهِ [وآله] ثَلاثاً.

6- حَدَّثَنا أَبُو عَلِيٍّ مُحَمَّد بن أَحمَد بن مُحَمَّد بن يحيى المعاذي قالَ حَدَّثَنا أَبُو عمرو ومُحَمَّد بن عَبدُ اللَّه الحكمي الحاكِم بنوقان قالَ خَرَجَ عَلَيْنَا رَجُلانِ مِنَ الرَّيِّ بِرِسَالَةِ بَعْضِ السَّلاطِينِ بِهَا إِلَى الأَمِيرِ نَصْرِ بْنِ أَحمَد بِبُخَارَى وَكَانَ أَحَدُهُمَا مِنْ أَهْلِ رَيٍّ وَالآخَرُ مِنْ أَهْلِ قُمَّ وَكَانَ الْقُمِّيُّ عَلَى الْمَذْهَبِ الَّذِي كَانَ قَدِيماً بِقُمَّ فِي النَّصْبِ وَكَانَ الرَّازِيُّ مُتَشَيِّعاً.

When they reached Neishaboor, the man from Ray told the other man from Qum, “Should we first go to visit the Shrine of Ar-Ridha’ (a.s.) and then head towards Bokhara?” The man from Qum said, “Indeed, we have been appointed by our ruler as representatives to go to Bokhara, and we are not allowed to do anything else until we finish our mission.” They set out for Bokhara, performed their mission and returned. Then they reached Toos. Then the man from Ray asked the other one from Qum, “Shouldn’t we go visit the Shrine of Ar-Ridha’ (a.s.)?” The man from Qum replied, “I have left Qum as a Sunni. I shall not return there as a Shiite.” The man from Ray entrusted him with all his properties and animals, rode on a donkey, and set out for the Shrine of Ar-Ridha’ (a.s.). He told the Shrine servants, “Please let me stay inside the shrine tonight and leave the keys with me.” They did so. He said, “I went into the Shrine, locked the door and visited Ar-Ridha’ (a.s.). Then I stood up at the position of the Imam’s head, and prayed as much as God the Highest had willed. Then I started to recite the Qur’an from the beginning.” He added, “I heard a voice reciting the Qur’an just as I did. I stopped reciting the Qur’an, visited all parts of the Shrine, and looked around all the areas, but I did not find anyone there. Then I returned to my previous position and started reciting the Qur’an from the very beginning. Again, I heard that voice reciting the Qur’an along with me reciting as I did, until I reached the end of the Chapter *Mary*, when I recited it as ‘*Yoma Nahshor al-Mottaqoon ilar Rahman wafdan va nasooq ul-Mojremeen ila jahannama wirda*’[2] to the end. However, I heard the voice coming from the tomb recite that part of the Qur’an as follows: ‘*Yoma yohshar al-Mottaqoon ilar Rahman wafdan wa yusaq ul-Mojremoon ila jahannama wirda*’ to the end. I continued reciting the Qur’an as the voice did, until we finished reciting the whole Qur’an. Then when the morning came, I returned to Nowqan. I asked the Qur’an reciters about this form of reciting the above Qur’anic verse. They said, “This is a correct form of recital and is correct in meaning. However, we know of no one who has recited it in this way.” The man added, “Then I went to Neishaboor and asked about this form of recitation of the above verse from the reciters there. None of them knew anything about it. Then I returned to Ray and asked a few of the reciters about this form of recitation, ‘*Yo’ma yohshar al-Mottaqoon ilar Rahman wafdan wa yusaq ul-Mojremoon ila jahannama wirda*’ to the end. One of the reciters asked me, “Where did you hear this?”

فَلَمَّا بَلَغَا نَيْسَابُورَ قَالَ الرَّازِيُّ لِلْقُمِّيِّ أَلا نَبْدَأُ بِزِيَارَةِ الرِّضَا ثُمَّ نَتَوَجَّهُ إِلَى بُخَارَى فَقَالَ الْقُمِّيُّ قَدْ بَعَثَنَا سُلْطَانُنَا بِرِسَالَةٍ

إِلَى الْحَضْرَةِ بِبُخَارَى فَلا يَجُوزُ لَنَا أَنْ نَشْتَغِلَ بِغَيْرِهَا حَتَّى نَفْرُغَ مِنْهَا فَقَصَدَا بُخَارَى وَأَدَّيَا الرِّسَالَةَ وَرَجَعَا حَتَّى إِذَا حَاذَيَا طُوسَ فَقَالَ الرَّازِيُّ لِلْقُمِّيِّ أَلا نَزُورُ الرِّضَا عَلَيْهِ السَّلامُ قَالَ خَرَجْتُ مِنَ الرَّيِّ مُرْجِئاً لا أَرْجِعُ إِلَيْهَا رَافِضِيّاً قَالَ فَسَلَّمَ الرَّازِيُّ أَمْتِعَتَهُ وَدَوَابَّهُ إِلَيْهِ وَرَكِبَ حِمَاراً وَقَصَدَ مَشْهَدَ الرِّضَا عَلَيْهِ السَّلامُ وَقَالَ لِخُدَّامِ الْمَشْهَدِ خَلُّوا الْمَشْهَدَ لِي هَذِهِ اللَّيْلَةَ وَادْفَعُوا إِلَيَّ مَفَاتِحَهُ فَفَعَلُوا ذَلِكَ قَالَ فَدَخَلْتُ الْمَشْهَدَ وَغَلَّقْتُ الْبَابَ وَزُرْتُ الرِّضَا عَلَيْهِ السَّلامُ ثُمَّ قُمْتُ عِنْدَ رَأْسِهِ وَصَلَّيْتُ مَا شَاءَ اللَّهُ تَعَالَى وَابْتَدَأْتُ فِي قِرَاءَةِ الْقُرْآنِ مِنْ أَوَّلِهِ قَالَ فَكُنْتُ أَسْمَعُ صَوْتاً بِالْقُرْآنِ كَمَا أَقْرَأُ فَقَطَعْتُ صَلاتِي وَزُرْتُ الْمَشْهَدَ كُلَّهُ وَطَلَبْتُ نَوَاحِيَهُ فَلَمْ أَرَ أَحَداً فَعُدْتُ إِلَى مَكَانِي وَأَخَذْتُ فِي الْقِرَاءَةِ مِنْ أَوَّلِ الْقُرْآنِ فَكُنْتُ أَسْمَعُ الصَّوْتَ كَمَا أَقْرَأُ لا يَنْقَطِعُ فَسَكَتُّ هُنَيْئَةً وَأَصْغَيْتُ بِأُذُنِي فَإِذَا الصَّوْتُ مِنَ الْقَبْرِ فَكُنْتُ أَسْمَعُ مِثْلَ مَا أَقْرَأُ حَتَّى بَلَغْتُ آخِرَ سُورَةِ مَرْيَمَ عَلَيْهِ السَّلامُ فَقَرَأْتُ: (يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمنِ وَفْداً وَنَسُوقُ الْمُجْرِمِينَ إِلى جَهَنَّمَ وِرْداً). فَسَمِعْتُ الصَّوْتَ مِنَ الْقَبْرِ يَوْمَ يُحْشَرُ الْمُتَّقُونَ إِلَى الرَّحْمَنِ وَفْداً وَيُسَاقَ الْمُجْرِمُونَ إِلَى جَهَنَّمَ وِرْداً حَتَّى خَتَمْتُ الْقُرْآنَ وَخَتَمَ فَلَمَّا أَصْبَحْتُ رَجَعْتُ إِلَى نُوقَانَ فَسَأَلْتُ مَنْ بِهَا مِنَ الْمُقْرِءِينَ عَنْ هَذِهِ الْقِرَاءَةِ فَقَالُوا هَذَا فِي اللَّفْظِ وَالْمَعْنَى مُسْتَقِيمٌ لَكِنَّ لا نَعْرِفُ فِي قِرَاءَةِ أَحَدٍ قَالَ فَرَجَعْتُ إِلَى نَيْسَابُورَ فَسَأَلْتُ مَنْ بِهَا مِنَ الْمُقْرِءِينَ عَنْ هَذِهِ الْقِرَاءَةِ فَقُلْتُ مَنْ قَرَأَ يَوْمَ يُحْشَرُ الْمُتَّقُونَ إِلَى الرَّحْمَنِ وَفْداً وَيُسَاقُ الْمُجْرِمُونَ إِلَى جَهَنَّمَ وِرْداً فَقَالَ لِي مِنْ أَيْنَ جِئْتَ بِهَذَا؟

Then I told him, “Something has happened to me due to which I must recognize what has been recited to me.” Then he said, “This is the way the Prophet of God (a.s.) recited it as it has been narrated by the Members of the Holy Household (a.s.).” Then he asked me to tell him why I wanted to know about this form of recitation of the verse. Then I told him what had happened to me, and accepted this form of recitation to be the correct form.

69-7 Abu Ali Muhammad ibn Ahmad al-Mo’athi narrated that Abul Hassan Muhammad ibn Abi Abdullah al-Harawi said, “A man and his slave went to Mashhad and they both went to visit the Shrine. Then the man started to pray at the position of the Imam’s head, and the slave started to pray at the position of the Imam’s feet. Then when they finished praying, they both prostrated – long prostrations. Then the man rose up his head from the position of prostration before his slave did and called out to his slave. The slave rose up his head from the position of prostration and said, “Yes, my master!”

Then the man asked him, “Do you want me to set you free?” He said, “Yes.” The man said, “You are set free for the sake of God the Highest. I also set my female slave in Balkh free for the sake of God. I marry her off to you for such and such an amount of nuptial gift for which I take responsibility on your behalf. I also endow such and such property for both of you, your children and your grand-children from your progeny. Be this Imam Ar-Ridha’ (a.s.) a witness to this.” Then the slave man cried and attested by God the Highest and the Imam (a.s.), that this was exactly what he had asked for in his prostration. And he recognized that prayers were quickly fulfilled by God the Highest.”

69-8 Abu Ali Muhammad ibn Ahmad ibn Muhammad ibn Yahya al-Attar al-Mo’athi narrated that Abul Nasr Mo’aththin al-Neishaboori said, “I got so seriously ill that my tongue got numb and I could not talk. Then, I decided to go to visit the Shrine of Imam Ar-Ridha’ (a.s.) to pray to God the Highest and set the Imam (a.s.) up to intercede on my behalf to Him so that God would heal my ailment and I would be able to talk. Then I rode on a donkey, set out for Mashhad and went to visit Ar-Ridha’ (a.s.). I stood at the

position of the Imam's head and said two units of prayers and then went into the position of prostration. I said as many prayers as I could while crying and seeking the intercession of the tomb owner in the presence of God the Highest to heal my ailment and help me become able to talk.

فَقُلْتُ وَقَعَ لِيَ احْتِيَاجٌ إِلَى مَعْرِفَتِهَا فِي أَمْرٍ حَدَثَ فَقَالَ هَذِهِ قِرَاءَةُ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِنْ رِوَايَةِ أَهْلِ الْبَيْتِ عَلَيْهِ السَّلامُ ثُمَّ اسْتَحْكَانِيَ السَّبَبَ الَّذِي مِنْ أَجْلِهِ سَأَلْتُ عَنْ هَذِهِ الْقِرَاءَةِ فَقَصَصْتُ عَلَيْهِ الْقِصَّةَ وَصَحَّتْ لِيَ الْقِرَاءَةُ.

7- حَدَّثَنا أَبُو عَلِيٍّ مُحَمَّد بن أَحمَد بن مُحَمَّد بن يحيى المعاذي قالَ حَدَّثَنا أَبُو الحَسَن مُحَمَّد بن أبي عَبدُ اللَّه الهروي قالَ حَضَرَ الْمَشْهَدَ رَجُلٌ مِنْ أَهْلِ بَلْخٍ وَمَعَهُ مَمْلُوكٌ لَهُ فَزَارَ هُوَ وَمَمْلُوكُهُ الرِّضَا عَلَيْهِ السَّلامُ وَقَامَ الرَّجُلُ عِنْدَ رَأْسِهِ يُصَلِّي وَمَمْلُوكُهُ عِنْدَ رِجْلَيْهِ فَلَمَّا فَرَغَا مِنْ صَلاتِهِمَا سَجَدَا فَأَطَالا سُجُودَهُمَا فَرَفَعَ الرَّجُلُ رَأْسَهُ مِنَ السُّجُودِ قَبْلَ الْمَمْلُوكِ وَدَعَا بِالْمَمْلُوكِ فَرَفَعَ رَأْسَهُ مِنَ السُّجُودِ وَقَالَ لَبَّيْكَ يَا مَوْلايَ فَقَالَ لَهُ تُرِيدُ الْحُرِّيَّةَ فَقَالَ نَعَمْ فَقَالَ أَنْتَ حُرٌّ لِوَجْهِ اللَّهِ تَعَالَى وَمَمْلُوكَتِي فُلانَةُ بِبَلْخٍ حُرَّةٌ لِوَجْهِ اللَّهِ وَقَدْ زَوَّجْتُهَا مِنْكَ بِكَذَا وَكَذَا مِنَ الصَّدَاقِ وَضَمِنْتُ لَهَا ذَلِكَ عَنْكَ وَضَيْعَتِيَ الْفُلانِيَّةُ وَقْفٌ عَلَيْكُمَا وَعَلَى أَوْلادِكُمَا وَأَوْلادِ أَوْلادِكُمَا مَا تَنَاسَلُوا بِشَهَادَةِ هَذَا الإِمَامِ عَلَيْهِ السَّلامُ فَبَكَى الْغُلامُ وَحَلَفَ بِاللَّهِ عَزَّ وَجَلَّ وَبِالإِمَامِ أَنَّهُ مَا كَانَ يَسْأَلُ فِي سُجُودِهِ إِلا هَذِهِ الْحَاجَةَ بِعَيْنِهَا وَقَدْ تَعَرَّفْتُ الإِجَابَةَ مِنَ اللَّهِ عَزَّ وَجَلَّ بِهَذِهِ السُّرْعَةِ.

8- حَدَّثَنا أَبُو عَلِيٍّ مُحَمَّد بن أَحمَد بن مُحَمَّد بن يحيى العطار المعاذي قالَ حَدَّثَنا أَبُو النصر المؤذن النيسابوري قالَ أَصَابَتْنِي عِلَّةٌ شَدِيدَةٌ ثَقُلَ مِنْهَا لِسَانِي فَلَمْ أَقْدِرْ عَلَى الْكَلامِ فَخَطَرَ بِبَالِي أَنْ أَزُورَ الرِّضَا عَلَيْهِ السَّلامُ وَأَدْعُوَاللَّهَ عِنْدَهُ وَأَجْعَلَهُ شَفِيعِي إِلَيْهِ حَتَّى يُعَافِيَنِي مِنْ عِلَّتِي وَيُطْلِقَ لِسَانِي فَرَكِبْتُ حِمَاراً وَقَصَدْتُ الْمَشْهَدَ وَزُرْتُ الرِّضَا عَلَيْهِ السَّلامُ وَقُمْتُ عِنْدَ رَأْسِهِ وَصَلَّيْتُ رَكْعَتَيْنِ وَسَجَدْتُ وَكُنْتُ فِي الدُّعَاءِ وَالتَّضَرُّعِ مُسْتَشْفِعاً بِصَاحِبِ هَذَا الْقَبْرِ إِلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يُعَافِيَنِي مِنْ عِلَّتِي وَيَحُلَّ عُقْدَةَ لِسَانِي.

Then I fell asleep while I was prostrating. I saw in a dream that the grave opened up and an old tanned man walked out, approached me and told me, 'O Aba Nasr! Say: *There is no god but God.*' I pointed at my tongue and meant to say how I could speak with a closed-up tongue.' He (a.s.) shouted at me saying, 'Are you denying His Power? Say: *There is no god but God.'* Then my tongue opened and I said, *'There is no god but God.'* Then (after I woke up) I walked back home and kept saying, '*There is no god but God*. I can talk.' Then after this my tongue never became numb like that again."

69-9 Abu Ali Muhammad ibn Ahmad al-Mo'athi narrated that he had heard Abal Nasr al-Mo'aththin say, "One day a great flood flowed in Sanabad where there is a valley higher than the Shrine. The flood directed itself towards the Shrine and it was feared that it would reach the Shrine. Then by God's permission, the threat was removed and (opposite to the laws of nature) the flood went into a waterway that was higher than the valley; and no damage was done to the Shrine.

69-10 Abul Fadhl Muhammad ibn Ahmad ibn Isma'il al-Saleeti al-Neishaboori narrated that Muhammad ibn Ahmad al-Sinani al-Neishaboori said, "I was at the service of the military Commander-in-Chief, Abi

Nasr ibn Abi Ali al-Saghani, who treated me with kindness. I accompanied him to *Saghanian*[3]. His companions were jealous of me due to the way he treated me with kindness. Once he handed me a closed bag in which there were three-thousand *Dirhams* to turn over to his treasurer. Then I left him, sat down in a place where his gate-keeper sat, and placed the bag on the ground right in front of me. I was talking about my job with the people when the bags were stolen. I did not know what to do. The commander had a servant named Khat-lakh Tash who was present there. When I looked and saw that the bag was missing, I asked those who were present there about it. They all denied knowing anything about it and said, 'You did not place anything here. You are just accusing us.' I knew they were jealous of me. I did not wish to tell the Commander, Abi Nasr al-Saghani, about this worrying that he might accuse me of stealing. I was wondering and thinking about who might have stolen the bag from me. Whenever my father was grieved about something, he used to go to the Shrine of Ar-Ridha' (a.s.), visit him and pray to God the Highest near him (a.s.). This was usually enough of a let-out and he would get relieved.

فَذَهَبَ بِيَ النَّوْمُ فِي سُجُودِي فَرَأَيْتُ فِي الْمَنَامِ كَأَنَّ الْقَبْرَ قَدِ انْفَرَجَ وَخَرَجَ مِنْهُ رَجُلٌ كَهْلٌ آدَمُ شَدِيدُ الأُدْمَةِ فَدَنَا مِنِّي وَقَالَ لِي يَا أَبَا النَّصْرِ قُلْ لا إِلَهَ إِلا اللَّهُ قَالَ فَأَوْمَأْتُ إِلَيْهِ كَيْفَ أَقُولُ ذَلِكَ وَلِسَانِي مُنْغَلِقٌ فَصَاحَ عَلَيَّ صَيْحَةً فَقَالَ تُنْكِرُ لِلَّهِ قُدْرَةً قُلْ لا إِلَهَ إِلا اللَّهُ قَالَ فَانْطَلَقَ لِسَانِي فَقُلْتُ لا إِلَهَ إِلا اللَّهُ وَرَجَعْتُ إِلَى مَنْزِلِي رَاجِلاً وَكُنْتُ أَقُولُ لا إِلَهَ إِلا اللَّهُ وَانْطَلَقَ لِسَانِي وَلَمْ يَنْغَلِقْ بَعْدَ ذَلِكَ.

9- حَدَّثَنا أَبُو عَلِيٍّ مُحَمَّد بن أَحمَد المعاذي قالَ سَمِعتُ أبا النصر المُوَدَّب يَقُولُ: امْتَلا السَّيْلُ يَوْماً سَنَابَادَ وَكَانَ الْوَادِي أَعْلَى مِنَ الْمَشْهَدِ فَأَقْبَلَ السَّيْلُ حَتَّى إِذَا قَرُبَ مِنَ الْمَشْهَدِ خِفْنَا عَلَى الْمَشْهَدِ مِنْهُ فَارْتَفَعَ بِإِذْنِ اللَّهِ وَقُدْرَتِهِ عَزَّ وَجَلَّ وَوَقَعَ فِي قَنَاةٍ أَعْلَى مِنَ الْوَادِي وَلَمْ يَقَعْ فِي الْمَشْهَدِ مِنْهُ شَيْءٌ.

10- حَدَّثَنا أَبُو الفَضل مُحَمَّد بن أَحمَد بن إسماعيل السليطي النيسابوري قالَ حَدَّثَني مُحَمَّد بن أَحمَد السناني النيسابوري قالَ: كُنْتُ فِي خِدْمَةِ الأَمِيرِ أَبِي نَصْرِ بْنِ أَبِي عَلِيٍّ الصَّغَانِيِّ صَاحِبِ الْجَيْشِ وَكَانَ مُحْسِناً إِلَيَّ صَحِبْتُهُ إِلَى صَغَانِيَانَ وَكَانَ أَصْحَابُهُ يَحْسُدُونَنِي عَلَى مَيْلِهِ إِلَيَّ وَإِكْرَامِهِ لِي فَسَلَّمَ إِلَيَّ فِي بَعْضِ الأَوْقَاتِ كِيساً فِيهِ ثَلاثَةُ آلافِ دِرْهَمٍ وَخَتَمَهُ وَأَمَرَنِي أَنْ أُسَلِّمَهُ فِي خِزَانَتِهِ فَخَرَجْتُ مِنْ عِنْدِهِ فَجَلَسْتُ فِي الْمَكَانِ الَّذِي يَجْلِسُ فِيهِ الْحُجَّابُ وَوَضَعْتُ الْكِيسَ عِنْدِي وَجَعَلْتُ أُحَدِّثُ النَّاسَ فِي شُغُلٍ لِي فَسُرِقَ ذَلِكَ الْكِيسُ وَلَمْ أَشْعُرْ بِهِ وَكَانَ لِلأَمِيرِ أَبِي النَّصْرِ غُلامٌ يُقَالُ لَهُ خطلخ تاش وَكَانَ حَاضِراً فَلَمَّا نَظَرْتُ لَمْ أَرَ الْكِيسَ فَأَنْكَرَ جَمِيعُهُمْ أَنْ يَعْرِفُوا لَهُ خَبَراً وَقَالُوا لِي مَا وَضَعْتَ هَاهُنَا شَيْئاً فَلِمَا وَضَعْتَ هَذَا الافْتِعَالَ وَكُنْتُ عَارِفاً بِحَسَدِهِمْ لِي فَكَرِهْتُ تَعْرِيفَ الأَمِيرِ أَبِي النَّصْرِ الصَّغَانِيِّ لِذَلِكَ خَشْيَةَ أَنْ يَتَّهِمَنِي وَبَقِيتُ مُتَحَيِّراً مُتَفَكِّراً لا أَدْرِي مَنْ أَخَذَ الْكِيسَ وَكَانَ أَبِي إِذَا وَقَعَ لَهُ أَمْرٌ يَحْزُنُهُ فَزِعَ إِلَى مَشْهَدِ الرِّضَا عَلَيْهِ السَّلامُ فَزَارَهُ وَدَعَا اللَّهَ عَزَّ وَجَلَّ عِنْدَهُ وَكَانَ يُكْفَى ذَلِكَ عِنْدَهُ وَيُفَرَّجُ عَنْهُ.

The following day I went to see the Commander, and said, 'O Commander! Will you grant me permission to go to Toos? I have something to do there.' He asked, 'What do you have to do there?' I said, 'I have a slave from Toos who has escaped. I have lost the bag that you had entrusted me with to turn over your treasurer. I suspect that he has stolen it?' The Commander said, 'Be careful not to ruin your position

near me.' I said, 'I take refuge in God from this.' He asked, 'Who will guarantee that you will not put off the repayment of the money in that bag?' I said, 'You can confiscate my house and my property, if I do not return after forty days.' Then the Commander wrote a letter to Abil Hassan Al-Khoza'ee to confiscate all my property in Toos, and granted me permission to leave. I went from one way-station to the next until I arrived at the Shrine in Mashhad - may peace be upon its resident. Then I visited the Shrine and prayed to God the Highest at the position of the Imam's head to let me know about the whereabouts of the bag. Then I fell asleep there. Then I saw God's Prophet (S) in my dream. He said, 'Stand up. God answered your prayer and fulfilled your need.' I woke up, made ablutions and recited a lot of supplications - as many as God the Highest had willed. I also said the obligatory prayers. Then I fell asleep again, and saw God's Prophet (S) in my dreams. The Prophet (S) told me, 'Khat-lakh Tash has stolen it and buried it under the furnace in his house. It is still sealed and closed up with the seal of Abi Nasr Al-Saqani.' Then (after I woke up) I returned to Commander Abi Nasr three days before my time was over. I went to see him and said, 'My need was fulfilled.' Then he said, 'Praise be to God.' Then I left him, changed my clothes and returned to him. He asked, 'Where is the bag?' I answered, 'The bag is with Khat-lakh Tash.' He asked, 'How do you know that?' I said, 'God's Prophet (S) informed me about that in my dreams when I was at the tomb of Ar-Ridha' (a.s.).' The Commander's body shivered, and he ordered Khat-lakh Tash to be brought to him and asked him, 'Do you have the bag that you took?' He denied it as he was one of the Commander's dearest servants. The Commander then ordered that he be beaten up. I said, 'O commander! There is no need to order that he be beaten up, since God's Prophet (S) also told me about the location where he had placed it.' The Commander asked, 'Where is it?' I said, 'It is in his house buried under the furnace and is still sealed with the Commander's seal.' The Commander sent a trustworthy man to Khat-lakh Tash's house and ordered that they dig up the ground where the furnace was located.

فَدَخَلْتُ إِلَى الأَمِيرِ أَبِي النَّصْرِ مِنَ الْغَدِ فَقُلْتُ أَيُّهَا الأَمِيرُ تَأْذَنُ لِي فِي الْخُرُوجِ إِلَى طُوسَ فَلِي بِهَا شُغْلٌ فَقَالَ لِي وَمَا هُوَ قُلْتُ لِي غُلامٌ طُوسِيٌّ فَهَرَبَ مِنِّي وَقَدْ فَقَدْتُ الْكِيسَ وَأَنَا أَتَّهِمُهُ بِهِ فَقَالَ لِيَ انْظُرْ أَنْ لا تُفْسِدَ حَالَكَ عِنْدَنَا بِخِيَانَةٍ فَقُلْتُ أَعُوذُ بِاللَّهِ مِنْ ذَلِكَ فَقَالَ وَمَنْ يَضْمَنُ لِيَ الْكِيسَ إِنْ تَأَخَّرْتَ فَقُلْتُ لَهُ إِنْ لَمْ أَعُدْ بَعْدَ أَرْبَعِينَ يَوْماً فَمَنْزِلِي وَمِلْكِي بَيْنَ يَدَيْكَ اكْتُبْ إِلَى أَبِي الْحَسَنِ الْخُزَاعِيِّ بِالْقَبْضِ عَلَى جَمِيعِ أَسْبَابِي بِطُوسَ فَأَذِنَ لِي وَكُنْتُ أَكْتَرِي مِنْ مَنْزِلٍ إِلَى مَنْزِلٍ حَتَّى وَافَيْتُ الْمَشْهَدَ عَلَى سَاكِنِهِ السَّلامُ فَزُرْتُ وَدَعَوْتُ اللَّهَ عَزَّ وَجَلَّ عِنْدَ رَأْسِ الْقَبْرِ أَنْ يُطَلِّعَنِي عَلَى مَوْضِعِ الْكِيسِ فَذَهَبَ بِيَ النَّوْمُ هُنَاكَ فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي الْمَنَامِ يَقُولُ لِي قُمْ فَقَدْ قَضَى اللَّهُ عَزَّ وَجَلَّ حَاجَتَكَ فَقُمْتُ وَجَدَّدْتُ الْوُضُوءَ وَصَلَّيْتُ مَا شَاءَ اللَّهُ فَذَهَبَ بِيَ النَّوْمُ فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي الْمَنَامِ فَقَالَ الْكِيسُ سَرَقَهُ خطلخ تاش وَدَفَنَهُ تَحْتَ الْكَانُونِ فِي بَيْتِهِ وَهُوَ هُنَاكَ بِخَتْمِ أَبِي النَّصْرِ الصَّغَانِيِّ قَالَ فَانْصَرَفْتُ إِلَى الأَمِيرِ أَبِي نَصْرٍ الصَّغَانِيِّ قَبْلَ الْمِيعَادِ بِثَلاثَةِ أَيَّامٍ فَلَمَّا دَخَلْتُ عَلَيْهِ قُلْتُ قَدْ قَضَيْتُ حَاجَتِي فَقَالَ الْحَمْدُ لِلَّهِ فَخَرَجْتُ وَغَيَّرْتُ ثِيَابِي وَعُدْتُ إِلَيْهِ فَقَالَ أَيْنَ الْكِيسُ فَقُلْتُ لَهُ الْكِيسُ مَعَ خطلخ تاش فَقَالَ مِنْ أَيْنَ عَلِمْتَ فَقُلْتُ أَخْبَرَنِي بِهِ رَسُولُ اللَّهِ فِي مَنَامِي عِنْدَ قَبْرِ الرِّضَا عَلَيْهِ السَّلامُ فَاقْشَعَرَّ بَدَنُهُ لِذَلِكَ وَأَمَرَ بِإِحْضَارِ خطلخ تاش فَقَالَ لَهُ أَيْنَ الْكِيسُ الَّذِي أَخَذْتَهُ مِنْ بَيْنِ يَدَيْهِ فَأَنْكَرَ وَكَانَ مِنْ أَعَزِّ غِلْمَانِهِ فَأَمَرَ أَنْ يُهَدَّدَ بِالضَّرْبِ فَقُلْتُ أَيُّهَا الأَمِيرُ لا تَأْمُرْ بِضَرْبِهِ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَدْ أَخْبَرَنِي بِالْمَوْضِعِ الَّذِي وَضَعَهُ فِيهِ قَالَ وَأَيْنَ هُوَ قُلْتُ هُوَ فِي بَيْتِهِ مَدْفُونٌ تَحْتَ الْكَانُونِ بِخَتْمِ الأَمِيرِ فَبَعَثَ إِلَى مَنْزِلِهِ بِثِقَةٍ لَهُ وَأَمَرَهُ أَنْ يَحْفِرَ مَوْضِعَ الْكَانُونِ.

The man went to Khat-lakh Tash's house, dug up the ground and brought out the sealed bag. He took it back and placed it in front of the Commander. When the commander looked at the bag with his seal still on it, he told me, 'O Abal Nasr! I did not know about your nobility before. I will increase your salary, respect and honor. Had I known that you intended to go to Mashhad, I would have had you ride on one of my horses.'" Abal Nasr added, "I was fearful of the Turks around him, and that they may get jealous of what had happened to me, and cause me trouble. Therefore, I requested the Commander's permission to leave and returned to Neishaboor. I stayed in my store selling hay up until now. And there is no power save in God."

69-11 Abul Fadhl Muhammad ibn Ahmad ibn Isma'il al-Saleeti - may God be pleased with him - narrated that he had heard Al-Hakim Al-Razi, who was one of Abi Ja'far Al-Otbi's friends say, "Abu Ja'far Al-Otbi sent me as a messenger to Abi Mansoor Abdul Razzaq. I asked him for permission to go visit Ar-Ridha' (a.s.), since it was Thursday. He said, "Let me tell you something about this town Mashhad. When I was young I was biased against the people of Mashhad, used to disturb the visitors on their way, seized their clothes and belongings. One day I went out to hunt. I sent my cheetah after a deer. The cheetah kept chasing the deer until the deer took refuge inside the Shrine. Then the deer stopped. The cheetah stopped right in front of it. It would not get any closer to the deer. Then no matter how hard I tried to force the cheetah to get closer to the deer, it did not obey me. Whenever the deer moved, the cheetah would just follow it until the deer reached inside the Shrine. Then the cheetah returned. The deer entered one of the recesses in the Shrine walls. I went into the yard but, could not see the deer. Then I asked Abil Nasr al-Moqri', 'Where did the deer which just came here go?' He said, 'I did not see it.' Then I went where the deer had gone. I could see traces of it and its urination, but could not see the deer itself, and lost it. Then I made a bet with God the Highest to never again bother the pilgrims, or stop them unless I wanted to do them good. From then on whenever I had a need I went to Mashhad, visited Ar-Ridha' (a.s.), and asked God the Highest to fulfill my need. And God always answered my prayers and fulfilled my needs. There I asked God the Highest to grant me a son and He granted me one. He grew up and matured and then he was killed.

فَتَوَجَّهَ إِلَى مَنْزِلِهِ وَحَفَرَ فَأَخْرَجَ الْكِيسَ مَخْتُوماً فَوَضَعَهُ بَيْنَ يَدَيْهِ فَلَمَّا نَظَرَ الأَمِيرُ إِلَى الْكِيسِ وَخَتْمِهِ عَلَيْهِ قَالَ لِي يَا أَبَا نَصْرٍ لَمْ أَكُنْ عَرَفْتُ فَضْلَكَ قَبْلَ هَذَا الْوَقْتِ وَسَأَزِيدُ فِي بِرِّكَ وَإِكْرَامِكَ وَتَقْدِيمِكَ وَلَوْ عَرَّفْتَنِي أَنَّكَ تُرِيدُ قَصْدَ الْمَشْهَدِ لَحَمَلْتُكَ عَلَى دَابَّةٍ مِنْ دَوَابِّي قَالَ أَبُو نَصْرٍ فَخَشِيتُ أُولَئِكَ الأَتْرَاكَ أَنْ يَحْقِدُوا عَلَى مَا جَرَى فَيُوقِعُونِي فِي بَلِيَّةٍ فَاسْتَأْذَنْتُ الأَمِيرَ وَجِئْتُ إِلَى نَيْسَابُورَ وَجَلَسْتُ فِي الْحَانُوتِ أَبِيعُ التِّينَ إِلَى وَقْتِي هَذَا وَلا قُوَّةَ إِلا بِاللَّهِ.

11- حَدَّثَنا أَبُو الفَضل مُحَمَّد بن أَحمَد بن إسماعيل السليطي رَضِيَ اللهُ عَنْهُ قالَ سَمِعتُ الحاكِم الرازي صاحب أبي جَعفَر العتبي يَقُولُ بَعَثَنِي رَسُولاً إِلَى أَبِي مَنْصُورِ بْنِ عَبْدِ الرَّزَّاقِ فَلَمَّا كَانَ يَوْمُ الْخَمِيسِ اسْتَأْذَنْتُهُ فِي زِيَارَةِ الرِّضَا عَلَيْهِ السَّلامُ فَقَالَ اسْمَعْ مِنِّي مَا أُحَدِّثُكَ بِهِ فِي أَمْرِ هَذَا الْمَشْهَدِ كُنْتُ فِي أَيَّامِ شَبَابِي أَتَعَصَّبُ عَلَى أَهْلِ هَذَا الْمَشْهَدِ وَأَتَعَرَّضُ الزُّوَّارَ فِي الطَّرِيقِ وَأَسْلُبُ ثِيَابَهُمْ وَنَفَقَاتِهِمْ وَمُرَقَّعَاتِهِمْ فَخَرَجْتُ مُتَصَيِّداً ذَاتَ يَوْمٍ وَأَرْسَلْتُ فَهْداً عَلَى غَزَالٍ فَمَا زَالَ يَتْبَعُهُ حَتَّى أَلْجَأَهُ إِلَى حَائِطِ الْمَسْجِدِ فَوَقَفَ الْغَزَالُ وَوَقَفَ الْفَهْدُ مُقَابَلَهُ لا يَدْنُو مِنْهُ فَجَهَدْنَا كُلَّ الْجَهْدِ بِالْفَهْدِ

أَنْ يَدْنُوَمِنْهُ فَلَمْ يَنْبَعِثْ وَكَانَ مَتَى فَارَقَ الْغَزَالُ مَوْضِعَهُ يَتْبَعُهُ الْفَهْدُ فَإِذَا الْتَجَأَ إِلَى الْحَائِطِ وَقَفَ فَدَخَلَ الْغَزَالُ حِجْراً فِي حَائِطِ الْمَشْهَدِ فَدَخَلْتُ الرِّبَاطَ فَقُلْتُ لابِي النَّصْرِ الْمُقْرِئِ أَيْنَ الْغَزَالُ الَّذِي دَخَلَ هَاهُنَا الْآنَ فَقَالَ لَمْ أَرَهُ فَدَخَلْتُ الْمَكَانَ الَّذِي دَخَلَهُ فَرَأَيْتُ بَعْرَ الْغَزَالِ وَأَثَرَ الْبَوْلِ وَلَمْ أَرَ الْغَزَالَ وَفَقَدْتُهُ فَنَذَرْتُ لِلَّهِ تَعَالَى أَنْ لا أُوذِيَ الزُّوَّارَ بَعْدَ ذَلِكَ وَلا أَتَعَرَّضَ لَهُمْ إِلا بِسَبِيلِ الْخَيْرِ وَكُنْتُ مَتَى مَا دَهِمَنِي أَمْرٌ فَزِعْتُ إِلَى هَذَا الْمَشْهَدِ فَزُرْتُهُ وَسَأَلْتُ اللَّهَ تَعَالَى فِي حَاجَتِي فَيَقْضِيهَا لِي وَقَدْ سَأَلْتُ اللَّهَ تَعَالَى أَنْ يَرْزُقَنِي وَلَداً ذَكَراً فَرَزَقَنِي حَتَّى إِذَا بَلَغَ وَقُتِلَ عُدْتُ

Then I went to the Shrine in Mashhad again and asked God the Highest to grant me another son. God granted me another son. There have been no occasions on which I have asked God the Highest for something in the Shrine which God has not fulfilled. And this was all due to the blessings of this Shrine – may peace be upon its resident."

69–12 Abul Fadhl Muhammad ibn Ahmad ibn Isma'il al–Saleeti narrated that Abul Tayyeb Muhammad ibn Abil Fadhl al–Saleeti said, "One day, Hamawayh – the Commander of the army of Khorasan – was in Al–Husayn ibn Yazid's field in Neishaboor to see the high–ranking officials that were with him from Bab Aqil, where he had previously ordered that a hospital be built. A man passed by. Then he told his servant, 'Go after this man and take him to my house and keep him there until I come back.' When Commander Hamawayh returned home, he sat down to eat, with some of the high–ranking officials. Then when they sat down at the table to eat, he asked his servant, 'Where is that man?' The servant said, 'He is standing at the door.' Hamawayh said, 'Let him come in.' When the man entered Commander Hamawayh ordered that they bring a pan of water and said, 'Wash this man's hands and have him sit at the table.' When they had finished eating, he asked the man, 'Do you have any animals to ride on?' The man said, 'No.' The Commander then ordered that he be given a donkey. Then the Commander asked him, 'Do you have enough money for your travel expenses?' The man said, 'No.' Then the Commander ordered that one–thousand *Dirhams* and two saddlebags and travel necessities be prepared for him. They gave it all to him. Then Hamawayh looked at the high–ranking officials and asked them, 'Do you know who this man is?' They said, 'No.' Hamawayh said, 'Know that when I was young, I went to visit Ar–Ridha' (a.s.) in worn–out clothes. I saw this man in the Shrine. I was praying to God the Highest beside the tomb asking him to grant me the post of governorship of Khorasan. This man was praying next to me to get what I have now prepared for him today. Since I have seen the good fulfillment of prayers by God the Highest due to the blessings of this Shrine, I really loved to see God the Highest grant me the opportunity to be the one to fulfill this man's prayers with my own hands due to the blessings of this Shrine. However, there is a case concerning him and I for which I must retaliate.' The high–ranking officials asked, 'What is it?' The Commander said, 'This man saw me in the Shrine in those worn–out clothes. He heard what great things I was

إِلَى مَكَانِي مِنَ الْمَشْهَدِ وَسَأَلْتُ اللَّهَ أَنْ يَرْزُقَنِي وَلَداً ذَكَراً فَرَزَقَنِي ابْناً آخَرَ وَلَمْ أَسْأَلِ اللَّهَ عَزَّ وَجَلَّ هُنَاكَ حَاجَةً إِلا قَضَاهَا لِي فَهَذَا مَا ظَهَرَ لِي مِنْ بَرَكَةِ هَذَا الْمَشْهَدِ عَلَى سَاكِنِهَا السَّلامُ.

12- حَدَّثَنا أَبُو الفَضل مُحَمَّد بن أَحمَد بن إسماعيل السليطي قالَ حَدَّثَنا أَبُو الطيب مُحَمَّد بن أبي الفَضل السليطي قالَ خَرَجَ حَمُّوَيْهِ صَاحِبُ جَيْشِ خُرَاسَانَ ذَاتَ يَوْمٍ بِنَيْسَابُورَ عَلَى مَيْدَانِ الْحُسَيْنِ بْنِ زَيْدٍ لِيَنْظُرَ إِلَى مَكَانِ مَنْ كَانَ مَعَهُ مِنَ الْقُوَّادِ بِبَابِ عَقِيلٍ وَكَانَ قَدْ أَمَرَ أَنْ يُبْنَى وَيُجْعَلَ بيمارستان فَمَرَّ بِهِ رَجُلٌ فَقَالَ لِغُلامٍ لَهُ اتَّبِعْ هَذَا الرَّجُلَ وَرُدَّهُ إِلَى الدَّارِ حَتَّى أَعُودَ فَلَمَّا عَادَ الأَمِيرُ حَمُّوَيْهِ إِلَى الدَّارِ أَجْلَسَ مَنْ كَانَ مَعَهُ مِنَ الْقُوَّادِ عَلَى الطَّعَامِ فَلَمَّا جَلَسُوا عَلَى الْمَائِدَةِ فَقَالَ لِلْغُلامِ أَيْنَ الرَّجُلُ قَالَ هُوَ عَلَى الْبَابِ فَقَالَ أَدْخِلْهُ فَلَمَّا دَخَلَ أَمَرَ أَنْ يُصَبَّ عَلَى يَدِهِ الْمَاءُ وَأَنْ يَجْلِسَ عَلَى الْمَائِدَةِ فَلَمَّا فَرَغَ قَالَ لَهُ مَعَكَ حِمَارٌ قَالَ لا فَأَمَرَ لَهُ بِحِمَارٍ ثُمَّ قَالَ لَهُ مَعَكَ دَرَاهِمُ النَّفَقَةِ فَقَالَ لا فَأَمَرَ لَهُ بِأَلْفِ دِرْهَمٍ وَبِزَوْجِ جُوَالِقٍ خُوزِيَّةٍ وَبِسُفْرَةٍ وَبِآلاتٍ ذَكَرَهَا فَأُتِيَ بِجَمِيعِ ذَلِكَ ثُمَّ الْتَفَتَ الأَمِيرُ حَمُّوَيْهِ إِلَى الْقُوَّادِ فَقَالَ لَهُمْ أَتَدْرُونَ مَنْ هَذَا قَالُوا لا قَالَ اعْلَمُوا أَنِّي كُنْتُ فِي شَبَابِي زُرْتُ الرِّضَا عَلَيْهِ السَّلامُ وَعَلَيَّ أَطْمَارُ رِثَّةٍ وَرَأَيْتُ هَذَا الرَّجُلَ هُنَاكَ وَكُنْتُ أَدْعُو اللَّهَ عَزَّ وَجَلَّ عِنْدَ الْقَبْرِ أَنْ يَرْزُقَنِي وِلايَةَ خُرَاسَانَ وَسَمِعْتُ هَذَا الرَّجُلَ يَدْعُو اللَّهَ تَعَالَى وَيَسْأَلُهُ مَا قَدْ أَمَرْتُ لَهُ بِهِ فَرَأَيْتُ حُسْنَ إِجَابَةِ اللَّهِ لِي فِيمَا دَعَوْتُهُ فِيهِ بِبَرَكَةِ ذَلِكَ الْمَشْهَدِ فَأَحْبَبْتُ أَنْ أَرَى حُسْنَ إِجَابَةِ اللَّهِ تَعَالَى لِهَذَا الرَّجُلِ عَلَى يَدَيَّ وَلَكِنَّ بَيْنِي وَبَيْنَهُ قِصَاصٌ فِي شَيْءٍ قَالُوا مَا هُوَ قَالَ إِنَّ هَذَا الرَّجُلَ لَمَّا رَآنِي وَعَلَيَّ تِلْكَ الأَطْمَارُ الرِّثَّةُ وَسَمِعَ طَلَبِي بِشَيْءٍ عَظِيمٍ

praying for. He considered me too young at that time to be expecting such great things. Then he kicked me and asked me, ‘How can a person in your state be so greedy as to expect to become Khorasan’s governor and the Commander of the army.’ The top ranking officials said, ‘O Commander! Please forgive him for having perfected your kindness to him.’ The Commander said, ‘Of course, I forgave him.’ From then on, Hamawayh went to visit the Shrine. He married off his own daughter to Zayd ibn Muhammad ibn Ziyad al-Alawi after his father – may God be pleased with him – had been killed in war in Gorgan. He transferred Zayd to his own palace and granted him as many blessings as he should have, and this was all due to the blessings of this Shrine. Also when Abul Husayn Muhammad ibn Ahmad ibn Ziyad al-Alawi – may God have mercy upon him – rebelled and twenty-thousand people from Neishaboor pledged allegiance to him, he was arrested by the Caliph, and then dispatched to Bokhara. Then Hamawayh entered, removed the chains from Zayd and said to the Commander of Khorasan, ‘Those 20,000 people are from the progeny of God’s Prophet (S) who are hungry! It is incumbent upon you to maintain them, so that they are not forced to rebel in order to feed themselves. Then the Commander set a monthly salary for Muhammad ibn Ahmad al-Alawi. He freed him and returned him to Neishaboor. This resulted in the designation of dues for the noble ones (a.s.ayyids) in Bokhara as a tradition. And this was all due to the blessings of this Shrine – may peace be upon its resident.”

69-13 Abul Abbas Ahmad ibn Muhammad ibn Ahmad ibn Al-Husayn al-Hakim – may God be pleased with him – narrated that he had heard the ruler of MarvRood, Aba Ali Aamir ibn Abdullah al-Biwardi, who was one of the tradition narrators say, “I went to visit the Shrine of Ar-Ridha’ (a.s.) in Toos. Then I saw a Turkish man enter the Shrine and stand up at the position of the Imam’s head. He cried and prayed in Turkish, and said, ‘O my Lord! If my son is alive, please bring us together. However, if he has died, please let me know.’ I knew Turkish. Then I asked him, ‘What is the matter?’ He said, ‘I had a son who was with me in the Battle of IsshaqAbad. I lost him there and have had no news of him. His mother cries for him day and night. I have come here to pray to God the Highest to solve this problem, since I have

heard that prayers said in this Shrine get fulfilled.' Then I felt sorry for him. I took his hands and took him out of the Shrine to act as his host that day.

فَصَغُرَ عِنْدَهُ مَحَلِّي فِي الْوَقْتِ وَرَكَلَنِي بِرِجْلِهِ وَقَالَ لِي مِثْلُكَ بِهَذَا الْحَالِ يَطْمَعُ فِي وِلايَةِ خُرَاسَانَ وَقَوَدِ الْجَيْشِ فَقَالَ لَهُ الْقُوَّادُ أَيُّهَا الأَمِيرُ اعْفُ عَنْهُ وَاجْعَلْهُ فِي حِلٍّ حَتَّى تَكُونَ قَدْ أَكْمَلْتَ الصَّنِيعَةَ إِلَيْهِ فَقَالَ قَدْ فَعَلْتُ وَكَانَ حَمُّوَيْهِ بَعْدَ ذَلِكَ يَزُورُ هَذَا الْمَشْهَدَ وَزَوَّجَ ابْنَتَهُ مِنْ زَيْدِ بْنِ مُحَمَّدِ بْنِ زَيْدٍ الْعَلَوِيِّ بَعْدَ قَتْلِ أَبِيهِ رِضْوَانُ اللَّهِ عَلَيْهِ بِجُرْجَانَ وَحَوَّلَهُ إِلَى قَصْرِهِ وَسَلَّمَ إِلَيْهِ مَا سَلَّمَ مِنَ النِّعْمَةِ وَكُلُّ ذَلِكَ لِمَا كَانَ يَعْرِفُهُ مِنْ بَرَكَةِ هَذَا الْمَشْهَدِ وَلَمَّا خَرَجَ أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ زِيَادٍ الْعَلَوِيُّ رَحِمَهُ اللَّهُ وَبَايَعَ لَهُ عِشْرُونَ أَلْفَ رَجُلٍ بِنَيْسَابُورَ أَخَذَهُ الْخَلِيفَةُ بِهَا وَأَنْفَذَهُ إِلَى بُخَارَى فَدَخَلَ حَمُّوَيْهِ وَرَفَعَ قَيْدَهُ وَقَالَ لامِيرِ خُرَاسَانَ هَؤُلاءِ أَوْلادُ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَهُمْ جِيَاعٌ فَيَجِبُ أَنْ تَكْفِيَهُمْ حَتَّى لا يَحُوجُوا إِلَى طَلَبِ مَعَاشٍ فَأَخْرَجَ لَهُ رَسْماً فِي كُلِّ شَهْرٍ وَأَطْلَقَ عَنْهُ وَرَدَّهُ إِلَى نَيْسَابُورَ فَصَارَ ذَلِكَ سَبَباً لِمَا جُعِلَ لاهْلِ الشَّرَفِ بِبُخَارَى مِنَ الرَّسْمِ وَذَلِكَ بِبَرَكَةِ هَذَا الْمَشْهَدِ عَلَى سَاكِنِهِ السَّلامُ.

13- حَدَّثَنا أَبُو العَبَّاس أَحمَد بن مُحَمَّد بن أَحمَد بن الحُسَين الحاكِم رَضِيَ اللهُ عَنْهُ قالَ سَمِعتُ أبا عَلِيٍّ عامِر بن عَبدُ اللَّه البيوردي الحاكِم بمرو الرود و كان من أصحاب الحديث يَقُولُ حَضَرْتُ مَشْهَدَ الرِّضَا عَلَيْهِ السَّلامُ بِطُوسَ فَرَأَيْتُ رَجُلاً تُرْكِيّاً قَدْ دَخَلَ الْقُبَّةَ وَوَقَفَ عِنْدَ الرَّأْسِ وَجَعَلَ يَبْكِي وَيَدْعُو بِالتُّرْكِيَّةِ وَيَقُولُ يَا رَبِّ إِنْ كَانَ ابْنِي حَيّاً فَاجْمَعْ بَيْنِي وَبَيْنَهُ وَإِنْ كَانَ مَيِّتاً فَاجْعَلْنِي مِنْ خَبَرِهِ عَلَى عِلْمٍ وَمَعْرِفَةٍ قَالَ وَكُنْتُ أَعْرِفُ اللُّغَةَ التُّرْكِيَّةَ فَقُلْتُ لَهُ أَيُّهَا الرَّجُلُ مَا لَكَ فَقَالَ كَانَ لِيَ ابْنٌ وَكَانَ مَعِي فِي حَرْبِ إِسْحَاقْآبَادَ فَفَقَدْتُهُ وَلا أَعْرِفُ خَبَرَهُ وَلَهُ أُمٌّ تُدِيمُ الْبُكَاءَ عَلَيْهِ فَأَنَا أَدْعُو اللَّهَ تَعَالَى هَاهُنَا فِي ذَلِكَ لانِّي سَمِعْتُ أَنَّ الدُّعَاءَ فِي هَذَا الْمَشْهَدِ مُسْتَجَابٌ قَالَ فَرَحِمْتُهُ وَأَخَذْتُهُ بِيَدِهِ وَأَخْرَجْتُهُ لأُضِيفَهُ ذَلِكَ الْيَوْمَ.

Once we left the mosque, we ran into a tall, young man who had just started to grow a mustache and was wearing patched clothes. When the Turkish man saw him, he jumped towards him, hugged him and cried. They both recognized each other. This was just the son for whom he was praying in Ar-Ridha''s (a.s.) tomb to God the Highest to be united with, or be informed of his whereabouts. I (Abul Abbas Ahmad) asked the son, 'How did you get here?" The son said, 'After the Battle of IsshaqAbad, I ended up in Tabaristan. A man from Daylam Abad took me to his house and raised me. Now that I have grown up, I have set out to find my parents about whose whereabouts I had no information. I was accompanying a group of people, since I did not know the way until I reached here.' Then the Turkish man said, 'I saw what has made my belief in this Shrine certain due to this tomb. Now I promise myself not to part with it for as long as I live.'"

And praise be to God, the First and the Last, and the Ascendant (*over all*) *and the Knower of hidden things. And blessings and peace be upon His Prophet and His Loved one Muhammad* (*a.s.*) *– the chosen one and his Household – blessings and many salutations with all respect.*

فَلَمَّا خَرَجْنَا مِنَ الْمَسْجِدِ لَقِينَا رَجُلاً طَوِيلاً مِخْتَطّاً عَلَيْهِ مُرَقَّعَةٌ فَلَمَّا بَصُرَ بِذَلِكَ التُّرْكِيِّ وَثَبَ إِلَيْهِ فَعَانَقَهُ وَبَكَى وَعَرَفَ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ فَإِذَا ابْنُهُ الَّذِي كَانَ يَدْعُو اللَّهَ تَعَالَى أَنْ يَجْمَعَ بَيْنَهُ وَبَيْنَهُ وَيَجْعَلَهُ مِنْ خَبَرِهِ عَلَى عِلْمٍ عِنْدَ قَبْرِ الرِّضَا عَلَيْهِ السَّلامُ قَالَ فَسَأَلْتُهُ كَيْفَ وَقَعْتَ إِلَى هَذَا الْمَوْضِعِ قَالَ قَالَ وَقَعْتُ إِلَى طَبَرِسْتَانَ بَعْدَ حَرْبِ إِسْحَاقْآبَادَ

وَرَبَّانِي دَيْلَمِيٌّ هُنَاكَ فَالْآنَ لَمَّا كَبِرْتُ خَرَجْتُ فِي طَلَبِ أَبِي وَأُمِّي فَقَدْ كَانَ خَفِيَ عَلَيَّ خَبَرُهُمَا وَكُنْتُ مَعَ قَوْمٍ أَخَذُوا الطَّرِيقَ إِلَى هَاهُنَا فَجِئْتُ مَعَهُمْ فَقَالَ التُّرْكِيُّ قَدْ ظَهَرَ لِي مِنْ أَمْرِ هَذَا الْمَشْهَدِ مَا صَحَّ لِي بِهِ يَقِينِي وَقَدْ آلَيْتُ عَلَى نَفْسِي أَنْ لا أُفَارِقَ هَذَا الْمَشْهَدَ مَا بَقِيتُ.

وَالْحَمْدُ لِلَّهِ أَوَّلاً وَآخِراً وَظَاهِراً وَبَاطِناً وَالصَّلاةُ وَالسَّلامُ عَلَى نَبِيِّهِ وَحَبِيبِهِ مُحَمَّد الْمُصْطَفَى وَآلِهِ وَعِتْرَتِهِ مَصَابِيحِ الدُّجَى وَسَلَّمَ تَسْلِيماً.

1. Nasibites are Muslims who are enemies of Imam Ali (a.s.). This word does not apply to any specific sect, rather it has been used for those who were opposed to Imam Ali (a.s.), or those who swore at him – mostly from the Kharijites who appeared after the Battle of Saf'fayn in which Moaviyeh put the Quran on spears and they stopped fighting him. Later on they turned against Imam Ali (a.s.) and became organized.
2. "The day We shall gather the righteous to (God) Most Gracious, like a band presented before a king for honors, and We shall drive the sinners to Hell, like thirsty cattle driven down to water."[Qur'an, 19:85-86]
3. A town that is now a part of Tajikistan.

Source URL: https://www.al-islam.org/uyun-akhbar-ar-ridha-volume-2-shaykh-saduq#comment-0

Links

[1] https://www.al-islam.org/person/shaykh-saduq
[2] https://www.al-islam.org/organization/ansariyan-publications-qum
[3] https://www.al-islam.org/printpdf/book/export/html/39210
[4] https://www.al-islam.org/printepub/book/export/html/39210
[5] https://www.al-islam.org/printmobi/book/export/html/39210
[6] https://www.al-islam.org/person/dr-ali-peiravi
[7] https://www.al-islam.org/tags/hadith
[8] https://www.al-islam.org/tags/hadith-collections
[9] https://www.al-islam.org/tags/ahl-al-bayt
[10] https://www.al-islam.org/person/imam-ali-al-rida
[11] mailto:ali_peiravi@yahoo.com
[12] http://www.geo-eliocentrismo.it/english/nuovevalutazioni.htm