

In the Name of God the Beneficent the Merciful.

Praise be to God - the Lord of the Two Worlds. And Blessings be upon our Prophet Muhammad (s) and His Pure Household.

Part 1

CHAPTER THIRTY-ONE: TRADITIONS ABOUT AL-REZA (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) Al-Reza (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-Hussein ibn Ibrahim ibn Ahmad al-Mokattib - may God have mercy upon them - narrated that Abul Hussein 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 Al-Reza (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 Al-Reza (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 Al-Reza (s) in the year 194 A.H. (809 A.D.).

The same was also narrated by Abu Mansoor Ahmad ibn Ibrahim ibn Bakr al-Khori in Neishaboore[\[1\]](#), 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 Neishaboore, on the authority of Ahmad ibn Abdullah al-Harawi ash-Sheybani, on the authority of Ali ibn Musa Al-Reza (s). The same was also narrated by Abu Abdullah Al-Hussein 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 Al-Reza (s), who quoted on the authority of his father (Imam) Musa ibn Ja'far (al-Kazim) (s), on the authority of his father (Imam) Ja'far ibn Muhammad (as-Sadiq) (s), on the authority of his father (Imam) Muhammad ibn Ali (al-Baqir) (s), on the authority of his father (Imam) Ali ibn Al-Hussein (as-

Sajjad) (s), on the authority of his father (Imam) Al-Hussein ibn Ali (s), on the authority of his father (Imam) Ali ibn Abi Talib (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 Al-Reza (s) quoted on the authority of his father Musa ibn Ja'far (al-Kazim) (s), on the authority of his father Ja'far ibn Muhammad (as-Sadiq) (s), on the authority of his father Muhammad ibn Ali (s), on the authority of his father Ali ibn Al-Hussein (s), on the authority of Asma' bint[2] Umays, on the authority of (the Blessed Lady) Fatima (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 (s), 'What did you name my (grand)son?' Ali (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 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 (s) gave one leg to the midwife for one *Dinar*. He (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-Hussein 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 (s) then asked Ali (s), 'What did you name my (grand)son?' Ali (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-Hussein.'" Asma' added, "Then he was named Al-Hussein. When the seventh day after his birth came, the Prophet (s) sacrificed two gray sheep for him. He (s) gave one leg to the midwife for one *Dinar*. The Prophet (s) then shaved the child's head and gave charity in the amount of silver equal to the weight of his hair. He (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 houri [6] - 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 (s)!"

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

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) (s) said, “It was written on the seal of Muhammad ibn Ali (s)[10], ‘I am optimistic about God, his trustworthy Prophet (s), his kind Trustee, and Al-Hassan and Al-Hussein.’”

31-16 According to the same documentation, regarding the Honorable the Exalted God’s words, ‘... *of devouring anything forbidden...*’ [11] Ali ibn Abi Talib (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.”

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.”

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.[\[12\]](#)"

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 (s) will be resurrected while she 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 (s) - the Friend (of God) was a good father, and your brother Ali ibn Abi Talib (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 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 (s) tradition.”

31-47 According to the same documentation, God's Prophet (s) said, “Indeed Moses (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.”

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 (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 (s) may pass by.”

31-56 According to the same documentation, God's Prophet (s) said, “Al-Hassan and Al-Hussein 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."

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 (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."

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 viola [\[25\]](#) 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 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 (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]

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 (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 (s), "Who are your successors?" He (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."

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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 (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 (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 (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 (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 (s) said, "Being good-tempered is the best companion."

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

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 (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 (s) said, "It is dates and cold water."

31-111 According to the same documentation, Ali ibn Abi Talib (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 (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 (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-Hussein ibn Ali (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 (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 (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 (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."

31-117 According to the same documentation, Ali ibn Abi Talib (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 (s) accepted the women's testimony in this case and considered it correct."

31-118 According to the same documentation, Ali (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 (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 (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 (s) said, “One night Al-Hassan (s) and Al-Hussein (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 (s) - Al-Hassan and Al-Hussein’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 (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 (s), “O Commander of the Faithful! What is the book in your sword’s scabbard?” He (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.’”[\[36\]](#)

To Be Continued...

CHAPTER THIRTY-ONE: TRADITIONS ABOUT AL-REZA (S)

31-123 According to the same documentation, Ali ibn Abi Talib (s) said, “I was with the Prophet (s) digging a ditch when (the Blessed Lady) Fatima (s) came with a piece of bread for the Prophet (s). The Prophet asked her, “Where is this piece of bread from?” She (s) replied, “I baked a loaf of bread for Al-Hassan and Al-Hussein 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 (s) said, “Some food was brought for the Prophet (s). He (s) dipped his finger in it and found it to be hot. He (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 (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 (s) said, “Good scent, washing, riding and looking at greenery are calming.”

31-127 According to the same documentation, Ali ibn Abi Talib (s) said, “You can drink wine that has changed into vinegar, since that will destroy the worms in your stomach.” He (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 (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 (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 (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.”

31-130 According to the same documentation, Ali ibn Abi Talib (s) said, “There was talk of meat and fat in the presence of the Prophet (s). He (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 (s) said, “The Prophet (s) never forbade eating kidneys, but he (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 (s) said, “Talha ibn Obaydillah went to see God’s Prophet (s). There was a quince in the Prophet’s (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 (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 (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 (s) said, “Gabriel (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 (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 (s) ending with Jesus (s) - the son of (the Blessed Lady) Mary (s) - have prayed for their (lentils) being blessed.”

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

31-138 According to the same documentation, Ali ibn Abi Talib (s) said, “A man invited Ali (s) to his house. He (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 (s) said, “That you do not buy 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 (s) accepted his invitation.”

31-139 According to the same documentation, Ali ibn Abi Talib (s) said, “Plague is sudden death.”

31-140 According to the same documentation, Ali ibn Abi Talib (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 (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 (s) said that God's Prophet (s) told Ali (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 (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 (s), on the authority of Ali (s), "They named my son Al-Hassan on the seventh day (after his birth). Al-Hussein'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 (s), "Saturday is for us and Sunday is for our followers. Monday is for the *Umayyads*. Tuesday is for their followers. Wednesday 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 (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-Hussein (s), "On the day on which Al-Hassan (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 (s), "My father asked for some anointment and rubbed it on his face and head. I asked him what it was. He (s) said, "It was viola." I asked him, "What makes viola the best?" He (s) said, "My father (s) quoted on the authority of my grandfather Al-Hussein ibn Ali (s), on the authority of his father (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 (s) said, "Whoever obeys the creatures by disobeying his Creator has no religion."

31-150 According to the same documentation, Ali ibn Abi Talib (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-Hussein (s), on the authority of Abu Abdullah Al-Hussein ibn Ali ibn Abi Talib (s) that Abdullah ibn Abbas narrated that God's Prophet (s) said, "Whenever God's Prophet (s) had any pomegranates he (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-Hussein ibn Ali (s), "God's Prophet (s) went to see Ali ibn Abi Talib (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-Hussein ibn Ali (s), “Two people took their case to Ali ibn Abi Talib (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 (s) said, ‘You only have a share of the camel equal to its head and skin in worth.’”[44]

31-154 According to the same documentation, on the authority of Al-Hussein ibn Ali (s) it has been narrated that he entered the toilet and found a bite of food left there. He (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-Hussein (s) came out of the W.C. he asked the slave about it. The slave said, “O my Master! I ate it.” The Imam (s) said, “You are free for the sake of God.” They asked him, “O my Master! Did you set him free?” Al-Hussein (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-Hussein (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 (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-Hussein ibn Ali (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-Hussein ibn Ali (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-Hussein ibn Ali (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 (s) that he (s) was asked about visiting the shrine of Al-Hussein ibn Ali (s). The Imam (s) said, “My father (s) informed me that God will record the name of anyone who visits the shrine of Al-Hussein ibn Ali (s) and recognizes his (s) rightfulness in the book called Illiyveen. [45]” He (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 Jafar ibn Muhammad (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-Hussein (s) that Asma Bint Omays said, “I was with (the Blessed Lady) Fatima (s) when God’s Prophet (s) entered. (The Blessed Lady) Fatima (s) was wearing a golden necklace which Ali ibn Abi Talib (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-Hussein (s) said, “The wife of the Al-Aziz (king of Egypt) stood up and threw some material over the idol. Joseph (s) asked her why she did that. She said, “I am ashamed of this idol who sees us.” Then Joseph (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-Hussein (s) got well after being ill he (s) said, “Enjoy getting cleansed from sins.”

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

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

31-166 According to the same documentation, Ali ibn Abi Talib (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-Hussein ibn Ali (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-Hussein ibn Ali (s), “The Commander of the Faithful (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 (s) quoted on the authority of his father (s) that Ali ibn Al-Hussein was questioned about why the Prophet (s) was an orphan deprived of both father and mother. He (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-Hussein (s), “(The Blessed Lady) Fatima (s) made an offering for both Al-Hassan (s) and Al-Hussein (s) (when they were born) and sent a leg of lamb along with one *Dinar* for the midwife when each one was born.”

31-171 According to the same documentation, it is narrated that Ali ibn Al-Hussein quoted on the authority of his father, on the authority of Ali ibn Abi Talib (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-Hussein ibn Ali (s) said that a Jew asked Ali ibn Abi Talib (s), “Inform me about what is not for God, what is not with God, and what God does not know.” Ali (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 (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 (s) quoted on the authority of God's Prophet (s), “I named my daughter (the Blessed Lady) Fatima because the Honorable the Exalted God ablated her from the Fire.[\[53\]](#) Also those who love her have been ablated from the Fire.”

31-175 According to the same documentation, God's Prophet (s) said, “Moses - the son of Imran (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 (s) becomes angry and becomes pleased whenever she (s) becomes pleased.”

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-Hussein ibn Ali (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-Hussein (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 (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-Hussein ibn Ali ibn Abi Talib (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 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 (Sheikh 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 (s) said, "Putting on camphor 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 (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-Hussein."

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 (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 (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.'"

31-190 According to the same documentation, Ali ibn Abi Talib (s) said, "I can foresee the palaces set up besides the shrine of Al-Hussein (s). It is as if many carriages have set out from Kufa towards the shrine of Al-Hussein (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-Hussein, the brother of Yunus al-Baghdadi at Baghdad, on the authority of Muhammad ibn Yaqoob al-Nahsheli that Ali ibn Musa Al-Reza (s) quoted on the authority of his father Musa ibn Ja'far (s), on the authority of his father Ja'far ibn Muhammad (s), on the authority of his father Muhammad ibn Ali (s), on the authority of his father Al-Hussein ibn Ali (s), on the authority of his father Ali ibn Abi Talib (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 Prophet hood 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 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-Hussein 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-Hussein ibn al-Ne'man, on the authority of Ali ibn Asbat that Al-Hassan ibn Al-Jahm asked Al-Reza (s), "May I be your ransom! What are the limits for reliance?" Al-Reza (s) replied, "Realizing that you should fear no one once you are with God." I asked him, "What are the limits for humbleness?" He (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" Al-Reza (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 Al-Reza (s), "May I be your ransom! I have many warts on my body. Please teach me something I can benefit from." The Imam (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 (soul) 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."

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-Hussein ibn Khalid, on the authority of Abil Hassan Ali ibn Musa Al-Reza (s), on the authority of his father (s), on the authority of his forefathers (s), on the authority of Ali (s) that God's Prophet (s) said, "One who is a Muslim should not plot and play tricks as I heard Gabriel (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 Al-Reza (s), “Where did the sword of God’s Prophet (s) - the *‘Thul-Faqar* (Imam Ali’s sword) come from?” The Imam (s) replied, “Gabriel (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-Hussein ibn Khalid, on the authority of Abil Hassan Ali ibn Musa Al-Reza (s), “Looking at our progeny is worshipping.” They asked Al-Reza (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?” Al-Reza (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 authority of Ahmad ibn Muhammad al-Hamadani, on the authority of Muhammad ibn Ali al-Hadi (s), on the authority of Ali ibn Musa Al-Reza (s), on the authority of Imam Musa ibn Ja’far (s), on the authority of As-Sadiq Ja’far ibn Muhammad (s), on the authority of Al-Baqir Muhammad ibn Ali (s), on the authority of the Master of the Worshippers Ali ibn Al-Hussein, on the authority of the Master of Youth in Paradise Al-Hussein ibn Ali (s), on the authority of the Master of the Trustees Ali ibn Abi Talib (s), on the authority of the Master of the Prophets Muhammad (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 Al-Reza (s) on the last Friday in the (Arabic) month of *Sha’ban*. Al-Reza (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*.”

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 (s), on the authority of his father Ali Al-Reza (s), on the authority of his father Musa ibn Ja'far (s), “As-Sadiq (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 Al-Reza (s) quoted on the authority of his father (s), “Once As-Sadiq (s) saw a man who was seriously upset over the death of his son. The Imam (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-Hussein 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 Al-Reza (s), on the authority of his father (s), on the authority of his forefathers (s), on the authority of Ali (s) that God's Prophet (s) said, “The followers of Ali (s) are prosperous on the Resurrection Day.”

31-202 Al-Hussein 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 Al-Reza (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 (s), on the authority of his father Al-Reza (s), on the authority of his father Musa ibn Ja'far (s), on the authority of his father As-Sadiq Ja'far ibn Muhammad (s), on the authority of his father (s), on the authority of his grandfather (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 lightning 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 Tharr [65]. Abu Tharr 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 Al-Reza (s), 'O son of God's Prophet (s)! Can you narrate a tradition for me on the authority of your forefathers?' The Imam (s) replied, 'My father (Imam Al-Reza) (s) narrated on the authority of his forefathers (s) that the Commander of the Faithful (Imam Ali) (s) said, 'The people will live together in peace until there is a gap created between them. Then they will be ruined.'"

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

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

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

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

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

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

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

The Imam (s) replied, ‘My father (s) narrated on the authority of his grandfathers (s), on the authority of his forefathers (s) that the Commander of the Faithful (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 (s) replied, ‘My father (s) narrated on the authority of his grandfathers (s), on the authority of his forefathers (s) that the Commander of the Faithful (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 Al-Reza (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 (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-Hussein ibn Khalid al-Sayrafi, “I asked Abil Hassan Ali ibn Musa Al-Reza (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 (s) replied, ‘It is an abominable act.’

Al-Hussein 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 (s) replied, ‘Yes. But they wore their rings on their right hand.[69]’ Then the Imam (s) added, ‘Fear God and take care of yourself.’[70]

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

Then Al-Hussein ibn Khalid al-Sayrafi said, ‘O.K. Now I will ask. What was marked on the ring of Adam (s)?’ The Imam (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 (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 is 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, aygen 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 (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 (s) added, ‘When Abraham (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 (s) soul calmed down and went to Abraham (s) and said, ‘Do you need anything?’ Abraham (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 neither 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 (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 (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 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 (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-Hussein’s (s) ring means, *God will carry out His affairs.* That which was marked on Ali ibn Al-Hussein’s ring was the same as that which was marked on his father Al-Hussein’s ring. That which was marked on Muhammad ibn Ali’s ring was the same as that which was marked on Al-Hussein’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-Hussein ibn Khalid said, “Abul Hassan Al-Reza (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-Hussein ibn Ali’* was marked on Ali ibn Al-Hussein’s ring which means ‘the murderer of Al-Hussein - the son of Ali (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-Hussein ibn Abil Khattab, on the authority of Ali ibn Asbat that he had heard Ali ibn Musa Al-Reza (s) quote on the authority of his forefathers (s), on the authority of Ali (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-Hussein ibn Khalid, on the authority of Abil Hassan Ali ibn Musa Al-Reza (s), on the authority of his father Musa ibn Ja’far (s), on the authority of his father Ja’far ibn Muhammad (s), on the authority of his father Muhammad ibn Ali (s), on the authority of Ali ibn Al-Hussein (s), on the authority of his father Al-Hussein ibn Ali (s), on the authority of his father the Commander of the Faithful Ali ibn Abi Talib (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 Al-Reza (s): O son of God’s Prophet (s)! What do you think about the Qur’an?” Al-Reza (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 Al-Reza (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-Hussein 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 Al-Reza (s) narrated that his father (s) quoted on the authority of his forefathers (s), on the authority of Ali (s) that the Prophet (s) said, “Whoever likes to grab the stem of a red hyacinth [72] that God has planted Himself should wholeheartedly seek the Mastery of Ali (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-Hussein 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 Al-Reza (s) say, "God will record security 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 Al-Reza (s), on the authority of his father (s), on the authority of his father Musa ibn Ja'far (s), on the authority of his father Ja'far ibn Muhammad (s), on the authority of his father Muhammad ibn Ali (s), on the authority of his father Ali ibn Al-Hussein (s), on the authority of his father (s) Al-Hussein ibn Ali (s), on the authority of his father Ali ibn Abi Talib (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 Al-Reza (s), on the authority of his father Musa ibn Ja'far (s), on the authority of his father Muhammad ibn Ali (s), on the authority of his father Ali ibn Al-Hussein (s), on the authority of his father Al-Hussein ibn Ali (s), on the authority of his father Ali ibn Abi Talib (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."

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 (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-Hussein (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 (s), "Whoever loves you will be among the Prophets (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 (s).

31-223 According to the same documentation, it is narrated that God's Prophet (s) told Ali (s), (the Blessed Lady) Fatima (s), Al-Hassan (s), Al-Hussein (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 (Sheikh 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 (s) that God's Prophet (s) told him, "You are from me and I am from you."

To Be Continued...

CHAPTER THIRTY-ONE: TRADITIONS ABOUT AL-REZA (S)

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 (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 (s) hand and said, "Whoever claims that he loves me but does not love Ali (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, "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 (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-Hussein are its branches. Those who love us are the leaves. 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 (s), on the authority of his father (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 (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 (s), (the Blessed Lady) Fatima (s), Al-Hassan (s), Al-Hussein (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 (s) look at my private parts [76] he would be an atheist."

31-238 According to the same documentation, on the authority of Ali (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 (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 (s) said, "I have been appointed to kill the those who breach their covenants (nakitheen), the hypocrites (qasiteen), and the *Kharajites* (mariqeen).

31-242 According to the same documentation, on the authority of Ali (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 (s), the Prophet (s) said, "Only Ali (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 (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 (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 (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 (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 (s), the Prophet (s) said, “A believer sees using God’s light.”

31-251 According to the same documentation, on the authority of Ali (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-Hussein (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.”

31-255 According to the same documentation, it is narrated that God’s Prophet said that the following verse has been revealed about Ali (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 (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 (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 (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 (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 (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 (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 (s), "I am God's servant and the brother of His Messenger (s). Whoever claims anything else is a liar."

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

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

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

31-266 According to the same documentation, on the authority of Ali (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 (s), the Prophet (s) said, "Only believers love Ali (s) and only atheists despise him."

31-268 According to the same documentation, on the authority of Ali (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 (s) said, "The Prophet (s) wore his ring on his right hand."

31-270 According to the same documentation on the authority of Ali (s), the Prophet (s) said, "A rebellious group will kill Ammar.[\[82\]](#)"

31-271 According to the same documentation, on the authority of Ali (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 (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 (s), the Prophet (s) said, "The Imams (s) are all going to be from the *Quraysh* (tribe)."

31-274 According to the same documentation, on the authority of Ali (s), the Prophet (s) said,

“Whoever are 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 (s) said, “If you abandon me you will be attacked. Do not abandon me since I am a follower of Muhammad’s (s) religion.”

31-276 According to the same documentation, on the authority of Ali (s), “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 (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 (s), the Prophet (s) said, “The most wicked member of this nation will kill Al-Hussein (s). Whoever denounces Al-Hussein’s (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 Al-Reza (s), on the authority of his father Musa ibn Ja’far (s), on the authority of his father Ja’far ibn Muhammad (s), on the authority of his father Muhammad ibn Ali (s), on the authority of his father Ali ibn Al-Hussein (s), on the authority of his father Al-Hussein (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 (s), “Whoever I am the Master of, Ali (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 (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 (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 (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 (s), the Prophet (s) said, “Salman is one of the Members of the Holy Household.”

31-284 According to the same documentation on the authority of Ali (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 (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 (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 (s) said, “When the Prophet (s) sent me to take over the post of the governor of Yemen, he (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 (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 (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 (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 (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 (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 (s), “Whoever denies the intercession of God’s Prophet (s) will not benefit from it.”

31-294 According to the same documentation on the authority of Ali (s), the Prophet (s) said, “The world will not end until one from the progeny of Al-Hussein (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 (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 (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 (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 (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 (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 (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 (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 (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."

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 (s) home."

31-304 According to the same documentation on the authority of Ali (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-Hussein ibn Ali (s), "During the time of God's Prophet (s) we could not recognize the hypocrites except by their animosity towards Ali (s) and his progeny."

31-307 According to the same documentation, on the authority of Al-Hussein ibn Ali (s) God's Prophet (s) said, "(O Ali!) Paradise is eager to see you, Ammar, Salman, Abu Tharr and al-Miqdad[\[89\]](#)."

31-308 According to the same documentation on the authority of Ali (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-Hussein ibn Ali (s), "The Commander of the Faithful (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 (s), the Prophet (s) said, “I desire for you what I desire for myself and dislike for you what I dislike for myself.”

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

31-314 According to the same documentation on the authority of Al-Hussein ibn Ali (s), God’s Prophet (s) told Ali (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 (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-Hussein ibn Zayd ibn Ali ibn Al-Hussein ibn Ali ibn Abi Talib (s) quoted on the authority of his father (s), on the authority of Ali ibn Musa Al-Reza (s), on the authority of his father Musa (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-Hussein ibn Ali (s), on the authority of Ali (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-Husseini 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 Al-Reza (s), on the authority of his father Musa (s), on the authority of his father Ja’far (s), on the authority of his father Muhammad (s), on the authority of his father Ali ibn Al-Hussein (s), on the authority of his father Al-Hussein (s), on the authority of Ali (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*.”

31-318 Abu Bakr Muhammad ibn Ahmad ibn Al-Hussein 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 Al-Reza (s) quoted on the authority of his father (s), on the authority of his forefather (s), on the

authority of Ali (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 Al-Reza (s), “I heard my father narrate on the authority of his father (s), on the authority of his grandfather (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 (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]”

31-324 Abu Bakr Muhammad ibn Ahmad ibn Al-Hussein 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 Al-Reza (s) quoted on the authority of his father (s), on the authority of his grandfather Muhammad ibn Ali (s), (on the authority of Ali ibn Al-Hussein (s)), on the authority of his father (s) and Muhammad ibn Al-Hanifiyat, on the authority of Ali ibn Abi Talib (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-Hussein 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 Al-Reza (s) narrated that he had heard his father (s) quote on the authority of his father (s), on the authority of his grandfather Muhammad ibn Ali (s), on the authority of his father Ali ibn Al-Hussein (s), on the authority of his father (s) and Muhammad ibn al-Hanafiyya, on the authority of the Commander of the Faithful Ali ibn Abi Talib (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-Hussein 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 Al-Reza (s) narrated that

he had heard his father (s) quote on the authority of his father (s), on the authority of his grandfather Muhammad ibn Ali (s), on the authority of his father Ali ibn Al-Hussein (s), on the authority of his father (s) and Muhammad ibn al-Hanifiyya, on the authority of the Commander of the Faithful Ali ibn Abi Talib (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."

31-329 Muhammad ibn Ahmad ibn Al-Hussein 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 (s), "I heard that my father (s) narrated on the authority of his father (s), on the authority of Ja'far ibn Muhammad (s), on the authority of his father (s) and his uncle Zayd, on the authority of their father Ali ibn Al-Hussein (s), on the authority of his father (s) and his uncle (s), on the authority of Ali ibn Abi Talib (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-Hussein ibn Yusuf al-Baghdadi narrated that Ali ibn Muhammad ibn Anbasa quoted on the authority of Darim ibn Qabeesa that Ali ibn Musa Al-Reza (s) narrated on the authority of his father Musa ibn Ja'far (s), on the authority of his father (s), on the authority of his forefathers (s), on the authority of Ali ibn Abi Talib (s), "When God's Prophet (s) saw the new moon, he (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."

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 pith^[92] 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 (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 (s) said, 'By God! I did not.' The Prophet (s) said, 'It was the damned Satan.' Ali (s) added, "I ran after him quickly and reached him. I captured him, 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 (Satan) was a partner with his father in making his mother pregnant with him and he was born out of adultery.' Ali (s) added, "Then I laughed and let him go."

31-328 Muhammad ibn Ahmad ibn Al-Hussein 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 Al-Reza (s)^[93] and Muhammad ibn Ali (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 (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 from God's Prophet (s)."

31-339 Muhammad ibn Ahmad ibn Al-Hussein 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 (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 (s) quoted on the authority of his father (s), on the authority of his forefathers (s), on the authority of Ali ibn Abi Talib (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-Hussein ibn Yusuf al-Baghdadi narrated that Ali ibn Muhammad ibn Anbasa quoted Darim ibn Qabeesa that Ali ibn Musa Al-Reza (s) quoted on the authority of his father Musa ibn Ja'far (s), on the authority of his father Ja'far (s), on the authority of his father Muhammad ibn Ali (al-Baqir) (s), on the authority of his father Ali ibn Al-Hussein (as-Sajjad) (s), on the authority of his father Al-Hussein (s), on the authority of his father Ali (s), "I went to see the Prophet of God (s) once and he (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 from the Omnipotent to you and I.' The Commander of the Faithful (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 (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 (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-Hussein are its branches. The Shiites are the leaves. God will take to Paradise whoever grabs onto any of the branches!"

31-343 Muhammad ibn Ahmad ibn Al-Hussein 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 Al-Reza (s) quoted on the authority of his father Musa ibn Ja'far (s), on the authority of his father Ja'far (s), on the authority of his father Muhammad ibn Ali (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-Hussein 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 Al-Reza (s) quoted on the authority of his father (s), on the authority of his forefathers (s), on the authority of Ali (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-Hussein ibn Yusuf al-Baghdadi narrated that Ali ibn Muhammad ibn Anbasa quoted on the authority of Darim ibn Qabeesa that Ali ibn Musa Al-Reza (s) quoted on the authority of his father (s), on the authority of his forefathers (s), on the authority of Ali ibn Abi Talib (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 Manna[96] 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 Paradise [97]. It is a healing for being poisoned.”

31-352 According to the same documentation, Ali ibn Abi Talib (s) said, “An intersexual person [98] is recognized by the genitalia (for the purposes of determining their share of inheritance).

End of Part 3

CHAPTER THIRTY-TWO: ON AL-REZA'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 Al-Reza (s), 'O son of God's Prophet! Why did the Honorable the Exalted God create all things to be the same way? Why did He not create everything to be of the same kind?' Al-Reza (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 Al-Reza (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 Al-Reza (s) say, "My father (s) narrated that Abu Abdullah (s) said that the Honorable the Exalted God told Noah, '*...O Noah! He is not of thy family...*' [99] The reason for this was that Noah's son was opposed to Noah. God considered those who followed Noah (s) to be of his family." Al-Washsha' said that the Imam (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 (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."

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-Hussein ibn Khalid, on the authority of Abil Hassan Al-Reza (s) that he (s) heard his father (s) say, "The Honorable the Exalted God chose Abraham (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, “Al-Reza (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....'* [100] The Prophet Isaac (s) had a belt which he (s) had inherited from the great Prophets. That belt and Yusuf (Joseph) were both with Joseph's aunt. She really liked Joseph. Jacob (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 (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 Al-Reza (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 (s) was with his aunt when he was small. She really liked him. The Prophet Isaac (s) had a belt which he (s) had put on Jacob (s). That belt was with Isaac's daughter (Joseph's aunt). Jacob (s) asked her to return Joseph (s). She got sad about this and sent him a message that she would return the 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 (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 (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).'*' [101] Then Joseph (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...'* [102] That is why Joseph's brothers said, *'If he steals, there was a brother of his who did steal before (him).'*' [103] They were referring to that belt. *'...But these things did Joseph keep locked in his heart, revealing not the secrets to them.'*” [104]

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 Al-Reza (s), 'Why did the Honorable the Exalted God drown Pharaoh, even though he believed in Him and confessed to His Unity?' The Imam (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. (Such 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)! [105] 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.'* [106] When Pharaoh was about to drown *'...he said, I believe that there is no god except Him Whom the Children of Israel believe in: I am of those who submit (to God in Islam).'* [107] 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!'* [108] 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 (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 Al-Reza (s) narrate the following on the authority of his father Musa ibn Ja'far (s), on the authority of his father Ja'far ibn Muhammad (s) regarding the Honorable the Exalted God's words, *'So he smiled, amused at her speech....'* [109] 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.'* [110] 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 (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 (s) said, *'My father David!'* The ant said, *'However, your name has one more letter than your father's name David[111]. 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 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 (s) laughed at this." [112]

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 Al-Reza (s) told

him, ‘Do you know why Ishmael was called *strictly true*?’[\[113\]](#) He said, ‘No.’ Imam Al-Reza (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 Al-Reza (s): Why were the disciples (of Jesus) called the *Hawariyoon*? He (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 (s) said, ‘Since they came from a town called *Nasereh* that was one of the towns in Syria. After Mary (s) and Jesus (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 Al-Reza (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.’”

32-12 Ja’far ibn Muhammad ibn Masroor - may God be pleased with him - narrated that Al-Hussein 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 Al-Reza (s), “Why did the Honorable the Exalted God send Moses (s) with the miracles of the rod (turning into a serpent), a white hand[\[114\]](#), the means of magic and sent Jesus (s) with the miracles of medicine, but sent Muhammad (s) with speech and eloquence. Abul Hassan Al-Reza (s) told him, “Indeed magic was popular when the Blessed the Sublime God appointed Moses (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 (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 (s)) brought their dead back to life, gave sight to those born blind, and treated those suffering from elephantiasis and leprosy[\[115\]](#), all with God’s permission and thereby proving his rightfulness to them. And the Blessed the Sublime God appointed Muhammad (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 Al-Reza (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 Al-Reza (s) said, “Why were the Best Messengers called the ‘*Ulul-Azm*?’”[\[116\]](#) The Imam (s) answered, ‘They were called the ‘*Ulu-Azm* since they had laws and regulations. The Prophets that came after Noah (s) all followed the laws of Noah (s), and followed him. The Prophets (s) that came after Noah all followed his Book until Abraham (s) came. The Prophets (s) that came after Abraham (s) all followed Abraham’s laws. The laws and the ways of Abraham were followed by all the Prophets that came after Abraham (s) until Moses (s). Then after Moses (s), the Prophets followed his laws and ways and adhered to his Book until the time of Jesus (s). All the Prophets at the time of Jesus (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 (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 (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 Al-Reza (s), on the authority of his father Musa (s), on the authority of his father Ja'far (s), on the authority of his father Muhammad (s), on the authority of Ali ibn Al-Hussein (s), on the authority of his father Ali ibn Abi Talib (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 Al-Reza (s), ‘Why did the people quit making pledges of allegiance to the Commander of the Faithful (s) and were attracted to other people, even though they knew the Commander of the Faithful (s) was superior and they knew his rank in the presence of the Prophet of God (s)?’ He (s) replied, ‘They quit making pledges of allegiance to the Commander of the Faithful (s) and were attracted to other people, even though they knew he was superior and they knew his rank in the presence of the Prophet of God (s), since the Commander of the Faithful (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 (s) in the battles. They had not seen from them what they had seen from Ali (s) in the battles. That is why they turned away from Ali (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-Hussein ibn Ali al-Adawi quoted that al-Haytham ibn Abdullah al-Romani asked Ali ibn Musa Al-Reza (s), "O son of God's Prophet! Why didn't Ali ibn Abi Talib (s) fight his enemies for twenty-five years after God's Prophet (s), and then started fighting during his (own) rule?" The Imam (s) replied, "Ali (s) followed God's Prophet (s) as his model in this regard. Ali (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 (s) did the same and put off fighting his enemies due to having few supporters. The Prophethood of the Prophet of God (s) was not nullified by putting off a Holy War for thirteen years and nine months. The same holds for Ali (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 Al-Reza (s), "Why is Divine Leadership in the lineage of Al-Hussein, and not that of Al-Hassan?" Al-Reza (s) replied, "Indeed the Honorable the Exalted God established Divine Leadership in the lineage of Al-Hussein (s), and God cannot be questioned regarding what He does."

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 (Al-Reza) (s) said, "God's Prophet (s) went to see Ayesha when she was putting her bulging long-necked bottle in the sun. He (s) said, "O Homayra (Aa'isha)! What is this?" She said, "I want to wash my head and body."[\[117\]](#) He (s) said, "Do not do this again since it will cause elephantiasis."

The author of this book (Sheikh Sadooq) - may God forgive him - said, "What is meant by Abil Hassan (s) in this tradition is Al-Reza (s) or it could refer to his father Musa ibn Ja'far (s), since Ibrahim ibn Abdul Hamid has narrated this tradition from both of them. Therefore this is one of the *'mirasil* traditions."[\[118\]](#)

32-19 Al-Hussein 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 Al-Reza (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[\[119\]](#). 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?" Al-Reza (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 Al-Reza (s), "What is the reason they say the phrase *God is the*

Greatest five times over a person's corpse?" He (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 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) dies; 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 Hussein 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 Al-Reza (s), "What is '*Talbiyah* [120]? And what are the reasons for it?" Al-Reza (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-Hussein ibn Khalid asked Abil Hassan Al-Reza (s), "For how many people is the offering of a camel (for sacrifice on the '*Eid ul-Adha*) enough of an offering?" Al-Reza (s) replied, "One." Then he asked, "What about offering a cow?" Al-Reza (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?" Al-Reza (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 Mabzoooneh, his brother's son, his daughter and his wife. [121] 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." [122]

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 of his father that Al-Hussein ibn Khalid asked Abil Hassan Al-Reza (s), "Why is it that the sins of one who goes on the *Hajj* pilgrimage are not recorded for four months?" Al-Reza (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...*' [123] 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 Al-Reza (s) said, "Indeed after the migration

from Mecca (to Medina), Ali (s) never spent the night in Mecca until the Honorable the Exalted God took back his soul.” Al-Reza (s) was asked, “Why?” Al-Reza (s) said, “Ali (s) disliked to stay overnight in the land from which God’s Prophet (s) had migrated. He (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-Hussein ibn Khalid asked Abal Hassan Al-Reza (s), “Why is the nuptial gift five hundred *Dirhams*?” He (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.”

32-26 Al-Hussein 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-Hussein ibn Khalid asked Abil Hassan Al-Reza (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[124].” Al-Reza (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.”[125]

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 Al-Reza (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).[126] Al-Reza (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...*’ [127] 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.”[128]

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 al-Ash'ari, on the authority of his father that he had asked Abal Hassan Al-Reza (s) about marrying women who have been divorced thrice. Al-Reza (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 Al-Reza (s), "Why was the Prophet's (s) nickname Abul Qasim?" Al-Reza (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?" Al-Reza (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." Al-Reza (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." Al-Reza (s) said, "Don't you know that Ali (s) is the '*Qasim* or the one who divides up Paradise and Hell?" I replied, "Yes." Al-Reza (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?" Al-Reza (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 (s). And after him the kindness of Ali (s) for them is like the kindness of the Prophet (s), since he is the Prophet's (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 (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 Al-Reza (s), 'O Abal Hassan Al-Reza (s) Tell me, why is it that your grandfather Ali - the Commander of the Faithful (s) became the one to divide up Paradise and Hell. What is meant by this? I have thought a lot about this.'" Then Al-Reza (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 Al-Reza (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 (Al-Reza)! 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 Al-Reza (s) returned home, I went to see him (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!" Al-Reza (s) said, "O Aba Salt! I answered him using the same way that he was reasoning. I heard my father (s) narrate on the authority of his forefathers (s), on the authority of Ali (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 Al-Reza (s), ‘Why did the Commander of the Faithful (Imam Ali) (s) not return Fadak to its true owner after he (s) took charge of the people?’ [129] Al-Reza (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 Al-Reza (s).

32-32 Al-Hakim Abu Ali Al-Hussein 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 Al-Reza (s) quoted on the authority of his father Musa ibn Ja'far (s) that a man asked Aba Abdullah (as-Sadiq) (s), “What is the reason that propagating or studying the Qur'an always adds freshness (to life)?” Imam As-Sadiq (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-Hussein 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 Al-Reza (s) about what the Prophet (s) meant when he (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 (s) said, ‘Leave my companions to me.’ Al-Reza (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?’ Al-Reza (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 Al-Reza (s) added, ‘Are they not those who changed themselves and changed the religion?’”

32-34 Al-Hakim Abu Ali Al-Hussein 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 Al-Reza (s) was there. The jurists around there had issued a decree that that man's wife was illegal for him. The people asked Al-Reza (s) if that man's wife was illegal for him or not. The Imam (s) replied, “No, she is not illegal.” All

the jurists wrote him a letter in which it was written, "O son of God's Prophet! How and why do you consider her not to be illegal for him." The Imam (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 Al-Reza (s).

32-35 Muhammad ibn Yahya al-Sowli narrated that Oan ibn Muhammad quoted on the authority of Sahl ibn al-Qasim, "Al-Reza (s) heard one of his companions say: May God damn those who fought the Commander of the Faithful (s)." Then Al-Reza (s) told him, "Say: except for those who have repented and improved themselves." Al-Reza (s) then added, "The sin of those who disobeyed him (i.e. Imam Ali (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."

CHAPTER THIRTY-THREE: ON WHAT AL-REZA (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-Hussein ibn Ibrahim ibn Ahmad ibn Hisham al-Mokattib - may God be pleased with them - narrated that Muhammad ibn 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 Al-Reza (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[\[130\]](#) 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.

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 [131] 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[132], rubbing the head[133], and rubbing the upper side of the feet[134] - is that man wants to stand in front of the Honorable the Exalted God, facing Him and visiting the Honorable Recorders (*Kiram Katibin*) [135] 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[136], 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...*' [137] 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 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 exerts 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 (sell 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.'* [138]

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 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...'* [139] 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?...'* [140] 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 (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 [\[141\]](#) 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.

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 upbringing 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...*' [\[142\]](#)

Abi Ja'far (al-Baqir) (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[143] 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 (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 (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 (s) and the Proofs (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

Exalted, and there lies atheism and seeking to approach other deities in mentioning any other names (while slaughtering).[144] 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[145] since they all feed on the dead animals, human corpses and human waste and the like[146]. 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 (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 (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 [\[147\]](#).

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.

And the reason behind the forbiddance of usury on loan [\[148\]](#) 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 (serious 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.

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)[149] is that there is a chance in between each divorce for the man to get attracted to her again, and his anger lessen.[150] 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.[151]

And the reason behind the limitation of divorcing those owned by your right hand only two times [152], 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.[153]

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 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)' [154] from the Muslims 'or others from outside...' [155] 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...*' [156] 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.

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.

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 are 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...*' [157] 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.[158] 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.[159] Therefore the Sublime God has established a larger share 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 (strength) than the other, and because they support them from their means...*' [160]

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-Hussein 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 Al-Reza (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!"[\[161\]](#)

Chapter thirty-four: The Reasons Cited by Al-Fazl ibn Shazan

In the end, Al-Fadhil ibn Shathan has mentioned that he has heard and recorded these traditions down one after the other from Al-Reza (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 Al-Reza (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?’

It is said, ‘To testify to God, His Messenger and His Proof[\[162\]](#), 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.'

And if he asks, 'Why is it incumbent upon the people to recognize the Messengers (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's) Divine Leadership.

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 (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 to 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.

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 (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 (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 (s) be the ones to be followed and obeyed. However, the Messenger (s) is much nobler than others to be in charge, and he (s) is the one who most deserves to be obeyed.

Another reason is that once the people testify to the Prophethood of His Messenger (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 (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.'

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 it is 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.

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?'

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 it is 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^[163] 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.’

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!*’

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 [\[164\]](#) 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?'

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 (saying subhanallah; glory be to God) or 'Tahmid (saying 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* (supplicating 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 be to Allah*’ [165] 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*’ [166] constitutes seeking the pleasure of God and mentioning His Favours and Blessings for all His creatures.

Saying ‘*The Master of the Day of Judgment*’ [167] 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*’ [168] 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*’ [169] 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*’ [170] 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 Almightyness.

Saying ‘*The way of those on whom Thou hast bestowed Thy Grace*’ [171] 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*’[\[172\]](#) 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*’[\[173\]](#) 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.

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 (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.’”

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* [\[174\]](#) 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 prayers 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?’

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 (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, 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 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...*’ [\[175\]](#)’

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.’

To Be Continued...

Chapter thirty-four: The Reasons Cited by Al-Fazl ibn Shazan

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 (Sheikh 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 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.’[\[176\]](#)

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* [177], 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?'

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.’

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 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 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?'

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 (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.'

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.*' [178]'

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 is 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 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 (Signs) for guidance and judgment (Between right and wrong)...*' [179] The revelations were revealed to Muhammad (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.*' [180] 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?'

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.[\[181\]](#) 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 pays 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 (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 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...' [182]

And as the Honorable the Exalted God says, '*...(He should) in compensation either fast, or feed the poor, or offer sacrifice...*' [183] 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...*' [184] 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?'

It is said, 'As for Thursday (Imam) As-Sadiq (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 (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?’

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 (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).*’ [\[185\]](#)

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... [186] 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?' [187]

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. [188] 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 (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* [189] 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 (s), Noah (s), Abraham (s), Moses (s), Jesus (s) and Muhammad (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 *Ithram*)?'

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; 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 *Ithram* 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 (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-Fadhil ibn Shathan^[190] 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 (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 Al-Reza (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 Al-Reza (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-Fadhil ibn Shathan, "I heard this reasoning from my Master Abil Hassan ibn Musa Al-Reza (s) on different occasions, and I compiled them together.

End of Part 2

Chapter thirty-five: On What Al-Reza (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-Fadhil ibn Shathan that Al-Ma'mun asked Ali ibn Musa Al-Reza (s) to write a brief account of the pure Islam for him. Then he (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) (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.*' [\[191\]](#)

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.

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 (s). His position relative to Muhammad (s) is the same as that of Aaron's position relative to Moses (s). He is the Commander of the Faithful Believers, the Leader of the God-Fearing ones, the Leader of the lustrous ones [\[192\]](#), the best of the Trustees of the Prophet (s) and the inheritor of the Knowledge of the Prophets (s) and the Messengers (s).

After him comes Al-Hassan (s) and Al-Hussein (s) - the Masters of the Youth in Heaven. Then there is Ali ibn Al-Hussein - the adornment of the worshippers. Then there is Muhammad ibn Ali (s) - the analyser of the Knowledge of the Prophets [\[193\]](#). Then there is Ja'far ibn Muhammad

as-Sadiq (s) - the inheritor of the Knowledge of the Trustees. Then there is Musa ibn Ja'far Al-Kazim (s). Then there is Ali ibn Musa Al-Reza (s). Then there is Muhammad ibn Ali (s). Then there is Ali ibn Muhammad (s). Then there is Al-Hassan ibn Ali (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[\[194\]](#), 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 (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[\[195\]](#), 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 [\[196\]](#).

Whoever wipes water over his slippers or shoes (in the ritual ablution) is opposing the Sublime God and His Messenger (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 '*Ithram*), 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[\[197\]](#), 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 [198]. Do not pray while you are wearing skins of dead animals[199] 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.[200]

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*’ [201] 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 year 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) [202]

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 health. Any forms of *Hajj* pilgrimage except for that of ‘*Tamattu*’ (major) *Hajj* pilgrimage are not allowed [203] 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 '*Ithram*') is not allowed before reaching the '*miqat*'. The Sublime God says, '*And complete the Hajj or 'umra in the service of God...*' [204] 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. [205] The Commander of the Faithful (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.' [206]

It is obligatory to send blessings upon the Prophet (s) in every situation, including when sneezing, slaughtering animals, and so on. [207]

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. [208] 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!

The legality of a fetus (of an eatable animal) is proven when the legality of (slaughtering 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 [209] and *Hajj* [210].

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 [211]. 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* [212] in God's religion.[213]

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.[214]

God the Blessed the Sublime said, '*On no soul doth God Place a burden greater than it can bear...*' [215] 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...*' [216] He also says, '*That man can have nothing but what he strives for...*' [217] 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 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* [218] 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 [219] 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[220], 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 (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 dishonored 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 the Faithful (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 Muawiyah 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 (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 [221], 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...'* [222] They disbelieved in the authority of the Commander of the Faithful (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 [223] - 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 (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 scale less fish is forbidden.

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-Hussein ibn Ali ibn Abi Talib (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 Al-Reza (s) - with the exception that he did not mention that the Imam (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[224] or two bushels of barley, dates or raisins.[225]" 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 (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 Al-Reza (s) just as Abdul Wahid ibn Muhammad ibn Abdoos had narrated.

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 Al-Reza (s).

And among the other traditions from Al-Reza (s), we can cite the following ones:

35-2 Al-Hakim Abu Ali Al-Hussein 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 Al-Reza (s) that Musa ibn Ja'far (s) once spoke well to his father (s). His father (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-Hussein 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

Hussein Muhammad ibn Abi Ibad - who was known for drinking wine and listening to music - that he asked Al-Reza (s) about listening to music. He (s) replied, “Those of Hijaz[226] 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).’* [227]”

35-4 Al-Hakim Abu Ali Al-Hussein 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 Al-Reza (s) told me that there are ties of kinship between you and I.” He asked, “O Master! How is that?” Al-Reza (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 (s) and the other one to Al-Hussein (s). They both died during childbirth. The wife (SharBanu) of Al-Hussein (s) delivered Ali ibn Al-Hussein (s). Since she died during delivery, one of the maids - who was *Umm Walad* [228] of one of Al-Hussein’s (s) grandchildren took care of him (while another woman breast-fed him). The Imam (s) grew up and knew 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-Hussein’s (s) house. Once after Ali ibn Al-Hussein (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 (s) married her, too. Since the people considered her to be his mother, they spread the rumors that Ali ibn Al-Hussein (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 Al-Reza (s) from me.”

35-5 Al-Hakim Abu Ali Al-Hussein ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Oan ibn Muhammad, on the authority of Abul Hussein Muhammad ibn Abi Abbad that one day he had heard Al-Reza (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;...*’ [229]”[230]

35-6 In the year 285 A.H. (897 A.D.), al-Hakim Abu Ali Al-Hussein 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 Al-Reza (s) and he (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!).’* [231] Is it not just the cold water we drink in this world?’” Then Al-Reza (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.’ Al-Reza (s) said, ‘I quote on the authority of my father (s), on the authority of his father Abi Abdullah As-Sadiq (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.

Then Imam As-Sadiq (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 heard this from his father (s) who had heard it from his forefathers (s) all the way back to the Commander of the Faithful (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 (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 Basra[232]. 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 (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 (s).”

35-7 Al-Hakim Abu Ali Al-Hussein ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Muhammad ibn Musa al-Razi, on the authority of his father that one day Al-Reza (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.’* [233]”

35-8 Al-Hakim Abu Ali Al-Hussein 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 Al-Reza (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!” Al-Reza (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.*’ [234], 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 (s) might have been practicing the concealment of faith before this verse was revealed.”

35-9 Al-Hakim Abu Ali Al-Hussein 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 Al-Reza (s) narrated on the authority of his father (s), on the authority of Ja’far ibn Muhammad (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-Hussein 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 Al-Reza (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.”

35-11 Muhammad ibn Ahmad ibn Al-Hussein 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 (s), on the authority of Ali ibn Musa (al-Reza) (s), on the authority of his father Musa ibn Ja’far ibn Muhammad (al-Kazim) (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 (s), on the authority of his father Muhammad ibn Ali (s) it is narrated that in his will the Prophet (s) advised the people to follow Ali (s), Al-Hassan (s) and Al-Hussein (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.*’ [235] What is meant by this verse is the Imams (s) from the progeny of Ali (s) and (the Blessed Lady) Fatima (s) until the Hour (the Day of Resurrection) arrives.

35-13 Muhammad ibn Ahmad ibn Al-Hussein 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 (s), on the authority of his father (s), on the authority of Al-Hussein ibn Ali (s) that he (s) heard God’s Prophet (s) say, “On the Night of the Journey [236] 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 (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 (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 (s) all the way up until the Resurrection Day.”

35-14 Muhammad ibn Ahmad ibn Al-Hussein 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 Al-Reza (s) quoted on the authority of his father Musa ibn Ja'far (s), on the authority of his father (s), on the authority of his forefathers (s), on the authority of Ali ibn Abi Talib (s), “God’s Prophet (s) said, ‘Jealousy is about to overtake Divinely-Ordained Destiny.’”

35-15 Muhammad ibn Ahmad ibn Al-Hussein 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 Al-Reza (s) quoted on the authority of his father (s), on the authority of his forefathers (s), on the authority of Ali ibn Abi Talib (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-Hussein ibn Yusuf al-Baghdadi narrated that Ali ibn Muhammad ibn Anbasa quoted on the authority of Al-Hussein ibn Muhammad al-Alawi at Johfa that Ali ibn Musa Al-Reza (s) quoted on the authority of his father (s), on the authority of his forefathers (s), on the authority of Ali ibn Abi Talib (s), “God’s Prophet (s) came to us having an agate ring from Yemen on his finger. He (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.’”

CHAPTER THIRTY-SIX: ON AL-REZA'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 Al-Reza (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 Al-Reza (s) was pleased with his house and chose it to reside in. "*Pasandeh*" is a Farsi word meaning 'pleased with.' When he (s) entered 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 Al-Reza (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."

CHAPTER THIRTY-SEVEN: ON WHAT AL-REZA (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 Al-Reza (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 (s) said, 'My father Musa ibn Ja'far (s) - the good-doing servant -narrated that his father Ja'far ibn Muhammad As-Sadiq (s) quoted on the authority of his father Abu Ja'far Muhammad ibn Ali (s) - the analyzer of the Knowledge of the Prophets - on the authority of his father Ali ibn Al-Hussein (s) - the Master of the Worshippers - on the authority of his father Al-Hussein (s) - the Master of Youth in Paradise - on the authority of his father Ali ibn Abi Talib (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 Hussein Muhammad ibn Ali ibn al-Shah - the Marvood jurist in his house in Marvood 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 Al-Reza (s), on the authority of his father Musa ibn Ja'far (s), on the authority of his father Ja'far ibn Muhammad (s), on the authority of his father Muhammad ibn Ali (s), on the authority of his father Ali ibn Al-Hussein (s), on the authority of his father Al-Hussein ibn Ali (s), on the authority of his father Ali ibn Abi Talib (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-Hussein 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 (s) who was the leader of his time in Mecca quoted on the authority of his father Ali ibn Muhammad al-Naghi (s), on the authority of his father Muhammad ibn Ali al-Taqi (s), on the authority of his father Ali ibn Musa Al-Reza (s), on the authority of his father Musa ibn Ja'far Al-Kazim (s), on the authority of his father Ja'far ibn Muhammad As-Sadiq (s), on the authority of his father Muhammad ibn Ali Al-Baqir (s), on the authority of his father Ali ibn Al-Hussein As-Sajjad (s) - the Ornament of the Worshippers - on the authority of his father Al-Hussein ibn Ali (s) - the Master of Youth in Paradise - on the authority of his father Ali ibn Abi Talib (s) - the Master of the Trustees - on the

authority of Muhammad ibn Abdullah (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 Hussein Muhammad ibn Ja'far al-Asadi quoted on the authority of Muhammad ibn Al-Hussein al-Sowli, on the authority of Yusif ibn Aqil, on the authority of Ishaq ibn Rahawayh, "When Abul Hassan Al-Reza (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 (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 (s) say that his father Ja'far ibn Muhammad (s) quoted on the authority of his father Muhammad ibn Ali (s), on the authority of his father Ali ibn Al-Hussein (s), on the authority of his father Al-Hussein ibn Ali (s), on the authority of his father Ali ibn Abi Talib (s), on the authority of the Prophet (s) that 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 (Sheikh 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 Al-Reza (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 Al-Reza (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 Al-Reza (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 Al-Reza (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 THIRTY-EIGHT: A RARE TRADITION FROM AL-REZA (S)

38-1 Ahmad ibn Al-Hassan al-Qattan narrated that Abdul Rahman ibn Muhammad Al-Husseini 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 Al-Reza (s), on the authority of his father (s), on the authority of his forefathers (s), on the authority of Ali ibn Abi Talib (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.”

CHAPTER THIRTY-NINE: ON THE DEPARTURE OF AL-REZA (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 Al-Reza (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 (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 (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^[237] 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 (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-Hussein ibn Ahmad ibn Obayd al-Dhabbi narrated that he had heard that Abul Hussein ibn Ahmad quote on the authority of his grandfather, on the authority of his father, "When Ali ibn Musa Al-Reza (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 said, "O Aba Abdullah! Return. May you be successful. You have performed what is incumbent upon you. You need not accompany me any more." 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 (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 (s) narrated that his father (s) quoted on the authority of his father (s) that he had heard his forefathers (s) say that they heard their forefathers (s) say that they heard Ali ibn Abi Talib (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 (Sheikh 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 Al-Reza (s)[\[238\]](#) 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 Al-Reza’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 (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 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 (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.”

Chapter forty: On The Reasons why Ali ibn Musa Al-Reza (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 companions [239] quoted on the authority of Al-Reza (s) that a man asked him, "May God settle your affairs! Why did you accept this affair and go to Al-Ma'mun? [240] He was somehow blaming the Imam (s) for this. However, Abul Hassan Al-Reza (s) asked him, "Hey you! Please tell me whether a Prophet is nobler or a Trustee?" The man said, "Certainly a Prophet." He (s) asked, "Is a Muslim nobler or an atheist?" He replied, "Certainly a Muslim." He (s) said, "Indeed al-Aziz - the king of Egypt - was an atheist while Joseph (s) was a Prophet. And Al-Ma'mun is a Muslim and I am a Trustee. Joseph (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 (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).' [241] He said that since he knew well how to take care of it and knew all the languages.

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 Al-Reza (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 (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 (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).' [242]

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-Hussein 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 Al-Reza (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 Al-Reza (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 Al-Reza (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.’ Al-Reza (s) said, ‘I will never accept this willingly.’ Al-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 Al-Reza (s) told him, ‘I swear by God that my father (s) narrated that his forefathers (s) quoted on the authority of the Commander of the Faithful (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 Al-Reza (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?’ Al-Reza (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?’ Al-Reza (s) replied, ‘Will you grant immunity for an honest answer?’ Al-Ma’mun said, ‘You are immune.’ Al-Reza (s) said, ‘You wish for the people to say: Ali ibn Musa (al-Reza) (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 Al-Reza (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 Al-Reza (s) as the successor to the throne, even though the Imam (s) disliked it.

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 Al-Reza (s), “O son of the Prophet of God! What forced you to accept the succession to the throne?” The Imam (s) replied, “The same thing which forced my grandfather the Commander of the Faithful (s) to join

the arbitration 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! Al-Reza (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-Husseini - may God be pleased with him - narrated in Medina that his grandfather Yahya ibn Al-Hassan ibn Ja'far ibn Ubaydillah ibn Al-Hussein 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[243] 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 Al-Reza (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 (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 (s) , and Ali ibn Musa (s) turns him down and rejects it.’

40-7 Al-Hakim Abu Ali Al-Hussein ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Ahmad ibn Isma'il ibn al-Khaseeb, “When Al-Reza (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, *These animals that were carrying herbs are now carrying earthenware* [244].

*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-Hussein 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 Al-Reza (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 Al-Reza (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.

40-9 Ahmad ibn Yahya al-Mokattib narrated that Abul Tayyeb Ahmad ibn Muhammad al-Warraaq 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 (s) as his successor to the throne, the poets came to Al-Ma'mun and praised Al-Reza (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 Al-Reza (s). When he visited Al-Ma'mun, Al-Ma'mun said, 'O Abu Nuwas! You know the position that Ali ibn Musa Al-Reza (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-Hussein 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 Al-Reza (s) riding on a mule, after he had left Al-Ma'mun. He stepped forward, greeted him (s) and said, 'O son of the Prophet! I have composed a few verses about you and would like you to hear them.' Al-Reza (s) said, 'Let us hear them,' so he said,

*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!*

Al-Reza (s) said, 'You have composed poetry that nobody else has been able to do so far.' Then Al-Reza (s) asked his servant, 'O young man! Is any of our spending money left?' He replied, 'Yes. Three hundred *Dinars* is left.' The Imam (s) said, 'Give it all to him (the poet).' Then the Imam (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 Al-Reza (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 Al-Reza (s). Then Abu Nuwas recited the following poem:

*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-Hussein 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 Al-Reza (s) that he had made Al-Reza (s) the successor to the throne with an air of indebtedness. The Imam (s) told him, "Whoever has joined the Prophet of God (s) should be this way. We also have words from Ali ibn Al-Hussein (s) with a similar content."

Al-Hakim Abu Ali Al-Hussein 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 (s), "Ali ibn Al-Hussein (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-Hussein (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-Hussein (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-Hussein 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

Al-Reza's (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-Hussein ibn Ali ibn Abi Talib (s).

*Seven forefathers - what ancestors [245]
who are the best to drink in the direction of the clouds.[246]"*

40-14 Al-Hakim Abu Ali Al-Hussein 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 Al-Reza (s), the Imam (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-Hussein 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 Al-Reza (s), Al-Ma'mun had him (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.[247]"*

40-16 Al-Hakim Abu Ali Al-Hussein 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 Al-Reza (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, and 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 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 (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-Hussein 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 Al-Reza (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-Hussein 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.’”

40-18 Al-Hakim Abu Ali Al-Hussein 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 Al-Reza (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^[248] to bring Muhammad ibn Ja'far ibn Muhammad (one of Imam As-Sadiq's (s) offspring) and Ali ibn Musa ibn Ja'far (s) to him. This happened in the year 200 A.H. (815 A.D.). When they brought Ali ibn Musa (s) to Al-Ma'mun in Marv, he appointed Ali ibn Musa (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 Al-Reza (s) and had silver coins coined in Al-Reza's (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 Al-Reza (s), and married off his other daughter *Ummul Fadhl* to Al-Reza's son, Muhammad ibn Ali (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 Al-Reza (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 Al-Reza (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[249] 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 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-Hussein 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-Hussein 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 Al-Reza (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 Al-Reza (s) which were partly written in his own handwriting and some had been written in other people’s handwriting, were with him. Ishaq threatened 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-Hussein. 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, Hussein ibn Ibrahim ibn Ahmad ibn Hisham al-Mokttib and Ali ibn Abdullah al-Warraaq - 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 Al-Reza (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 Al-Reza (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 Al-Reza (s) and invited him to Khorasan. However, Al-Reza (s) refused for several reasons. However, Al-Ma'mun did not stop here and kept on insisting until Al-Reza (s) got convinced that he was not going to stop. Then Al-Reza (s) left for Marv when his son Abu Ja'far (s) was only seven years old. Al-Ma'mun wrote to him instructing not to come by way of Kufa and Qum. Rather, he (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 of Divine Leadership and Caliphate. However, Al-Reza (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 Al-Reza (s) accept the post of the successor to the throne. He (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 Al-Reza (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 Al-Reza (s). Then he imprisoned them. The people pledged allegiance to Al-Reza (s). This was declared in writing to all the towns. Coins were issued in Al-Reza's (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 Al-Reza (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 Al-Reza (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 Al-Reza (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 (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 Al-Reza's (s) residence in the morning. All the people gathered around the house of Abil Hassan Al-Reza (s). All the lanes and the streets were filled with men, women and children. All the troops gathered around the door of Al-Reza's (s) house. Then when the sun rose, Al-Reza (s) stood up, made ablutions, put on a white cotton turban letting one side of it fall 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 Al-Reza (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 (s). All of Marv broke out in tears and mourning. The people could not stop crying. Abul Hassan (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 Al-Reza 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 Al-Reza (s) and asked him (s) to return home. He (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 Al-Reza (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 Al-Reza (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

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^[250] to Sejjistan, Kerman and its suburbs. He did not properly manage this affair and was defeated. The governor of Sarir^[251] 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 Al-Reza (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 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 (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 (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 Al-Reza's (s) especial people before Al-Reza (s) was brought (to Khorasan). He was an intelligent and well-versed scholar. He was in charge of the affairs of Al-Reza (s). Whatever was brought in from the different areas was first handed to him, before the taking of Al-Reza (s) to Khorasan. Then, after they brought Abul Hassan (s) to Khorasan, Ibrahim joined Thul-Riasatayn. Thul-Riasatayn established him as one of his closest workers. He used to report the news about Al-Reza (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 Al-Reza (s). He did not let anyone visit Al-Reza (s), if he himself did not approve of it. He made things terribly difficult for Al-Reza (s) in his house. No one could talk to 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 Al-Reza (s) apparent, because Al-Ma'mun respected the Imam (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 (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 Al-Reza (s) one day, and the next day Al-Reza (s)

went to see Al-Ma'mun. Abil Hassan's residence was next to Al-Ma'mun's. Once, when Al-Reza (s) entered Al-Ma'mun's house and saw the shut door, he (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 Al-Reza (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 (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 Al-Reza (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 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 (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'* [252] And the way they were described as being pure and immaculate (spotless) 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.'* [253]

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 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 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. Al-Reza (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. Al-Reza (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. Al-Reza (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.

To Be Continued ...

Part 2

Chapter forty: On The Reasons why Ali ibn Musa Al-Reza (s)accepted the succession to the throne from Al-Ma'mun, what Went On, those who were displeased and those who were pleased

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 Al-Reza (s)[\[254\]](#) for Thul-Riasatayn Al-Fadhil 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 (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 Al-Reza (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 for 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.

Now I (Al-Ma'mun) will fulfill your request [\[255\]](#), 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 Al-Reza (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 Al-Reza (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.*' [\[256\]](#)

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 Al-Reza (s) wrote in it, "In the Name of God, the Compassionate, the Merciful. Ali ibn Musa Al-Reza binds all that which is written in this book

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 Al-Reza (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 (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-Hussein ibn Ali ibn Abi Talib (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 Al-Reza (s) had a private session, he gathered all his workers - whether young or old - and talked with them and was friendly with them. When Al-Reza (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 (s) and heard the door which connected Al-Ma'mun's house to Abil Hassan's house open. Then Al-Reza (s) told us, "Stand up and disperse." We stood up. Al-Ma'mun came in with a long letter in his hand. Al-Reza (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 (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, Al-Reza (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 (s) said, "O Commander of the Faithful! Fear God in the way you deal with the nation of Muhammad (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 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 (s), "O my Master! What do you think now?" Al-Reza (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 Al-Reza (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 (Al-Reza (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 (Al-Reza (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 (Al-Reza (s)), since they were not pleased with him and were prisoned by Al-Ma'mun for this)." Al-Ma'mun said, "Fine."

The next morning Abul Hassan Al-Reza (s) went to Al-Ma'mun and said, "O Commander of the Faithful! What did you do?" Al-Ma'mun informed Al-Reza (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 Al-Reza (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 Al-Reza (s) and his forefathers (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 Al-Reza (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. [\[257\]](#)

(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 (s) was killed [\[258\]](#). Al-Joloodi reached Abul Hassan Al-Reza's (s) house. He attacked his house with his troops. Al-Reza (s) took all the women into the house and stood

at the door himself. Al-Joloodi told Abil Hassan (s), "I must enter and take away in person everything that they possess, as the Commander of the Faithful has ordered this." Al-Reza (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 (s) promised him and he finally agreed. Then Abal Hassan Al-Reza (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.)[\[259\]](#)

When Al-Joloodi entered that day, Al-Reza (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 God's Prophet (s) as he did when looting the goods of the women." Al-Joloodi was looking at Al-Reza (s) who was talking to Al-Ma'mun and insisting that he be forgiven and be turned over to Al-Reza (s). However, he imagined that Al-Reza (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 (Al-Reza (s))! I forgive him but he is swearing that I reject your request." Then he told Al-Reza (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.[\[260\]](#) 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 Al-Reza (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 (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 Al-Reza (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 (Al-Reza (s)) handwriting to be in this letter of immunity. He should accept this as you did since he is the successor to the throne." Al-Ma'mun said, "You know that Abal Hassan (Al-Reza (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 (Al-Reza (s)). Yasir added, "Al-Reza (s) told us to go away and we did. Al-Fadhl came in and stood in front of Al-Reza (s).

After a while, Abul Hassan Al-Reza (s) raised his head and asked him, “O Al-Fadh! 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 Al-Reza (s) told him, “Read it.” He stood up and recited it, even though it was long. When he finished, Abul Hassan Al-Reza (s) told him, “O Fadh! As long as you fear God the Honorable the Exalted, this holds true for you with me.” Yasir added, “The Imam (s) restricted Thul-Riasatayn with what he (s) said.” Then Thul-Riasatayn left. Al-Ma’mun set out and we left along with Al-Reza (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, Al-Reza (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-Fadh! dispatched someone to Al-Ma’mun and reported this and asked that he accompany him to the bath and also ask Abal Hassan Al-Reza (s) to do the same. Then Al-Ma’mun wrote to Al-Reza (s) and asked him to do so. Abal Hassan (Al-Reza (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-Fadh! to go to the bath.’” Al-Ma’mun wrote him (s) back, “O my Master! You are right. God’s Prophet (s) is right. I will not go to the bath, but Al-Fadh! knows best for himself.”

Yasir added, “When the sun set and the night came Al-Reza (s) told us, ‘Say I seek refuge in God from the evil that will descend tonight.’ We started saying that until dawn when Al-Reza (s) said his prayers. He said, ‘Say I seek refuge in God from the evil that will descend today.’ Then near dawn, Al-Reza (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 (s) house and said, ‘O my Master! O Abal Hassan (Al-Reza (s))! May God grant you rewards for the calamity that has happened to Al-Fadh!. He had entered the bath when some people attacked him with swords and killed him. They were three in number[261]. One of them was Al-Fadh!’s maternal cousin (his aunt’s son) called Thul-Qalamayn[262].” 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 Al-Reza (s), “O my Master! Please consider going out and dispersing them.” Then Al-Reza (s) got on the horse and told me to get on the horse, too. Then when we got out of the house, Al-Reza (s) saw that they had gathered there and had made a fire to put the door on fire and burn it. Then Al-Reza (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 Al-Reza (s) pointed at ran away. Everyone left and nobody was left.

40-24 Al-Hakim Abu Ali Al-Hussein ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Muhammad al-Kendi, on the authority of Abul Hussein Muhammad ibn Abi Abbad, “When the case of Al-Fadh! ibn Sahl reached the point

at which he was killed, Al-Ma'mun went to see Al-Reza (s) crying and told him, "O Abal Hassan (Al-Reza (s))! This is the time in which I need you. Please take charge of the affairs and help me." The Imam (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 Hussein) asked Al-Reza (s), "May God honor you! Why didn't you accept what he offered?" He (s) replied, "O Aba Hussein! Woe be to you! Are you not at all affected by what has happened?" When the Imam (s) noticed that I was upset about what had happened, he (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."

40-25 Al-Hakim Abu Ali Al-Hussein ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Muhammad ibn Abi al-Moaj ibn Al-Hussein al-Razi, on the authority of his father that he had heard someone quote Al-Reza (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-Hussein 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 Al-Reza (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 Al-Reza (s) as the successor to the throne. Among them we can mention Abu Ali Al-Hussein 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* [263] 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

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 Al-Reza (s) as the successor to the throne instead of his brother al-Mo'taman. Ali ibn Musa Al-Reza (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 Al-Reza (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* [264]"

This was because Ibrahim ibn Al-Mahdi was very much interested in playing the lute[265] 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 Al-Reza (s). Finally he poisoned him on an occasion when Al-Reza (s) had become ill. Then Al-Reza (s) died. Al-Ma'mun ordered that the Imam (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.)

when he was 52 years old. Some people have said that this happened to the Imam (s) at the age of 55. This is what Abu Ali Al-Hussein 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.[266] However, Al-Fadhl ibn Sahl did not ever stop his animosity. He despised Al-Reza (s) and did not like him (s) to be the successor to the throne. This was because Al-Fadhl had been raised by the *Barmakites*. Al-Reza (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'ammal ibn

Khallad that Abul Hassan Al-Reza (s) narrated that one day Al-Ma'mun told him, "O Abal Hassan (Al-Reza (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 (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 Al-Reza (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 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, Al-Reza (s) paid no attention to them, and even blamed them and cursed them. He (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 Al-Reza (s) had told them. They told Al-Reza (s), "We said this in order to test you." Al-Reza (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 Al-Reza (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, Al-Reza (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 Al-Reza (s), Al-Ma'mun realized that Al-Reza (s) was honest.

End of Part 2

**Chapter forty-one:
On Al-Reza (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 (s), on the authority of his father Ali ibn

Muhammad (s), on the authority of his father Muhammad ibn Ali (s) that when Ali ibn Musa Al-Reza (s) was appointed as the successor to the throne by Al-Ma'mun, it did not rain for some time. Some of the people close to Al-Ma'mun and those biased against Al-Reza (s) said, "See that God has withheld rain from us since Ali ibn Musa (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 Al-Reza (s), "It has not rained. Please pray to God the Honorable the Exalted to send down rain for the people." Al-Reza (s) said, "Fine." Al-Ma'mun asked, "When will you do that?" It was Friday. Al-Reza (s) replied, "On Monday. I saw my grandfather - God's Prophet (s) - in my dreams along with the Commander of the Faithful (Imam Ali (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, Al-Reza (s) went to the desert. The people came out to watch. He climbed up the pulpit, praised God and glorified Him. Then he (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 unharmed. 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 (s) to the post of Prophethood! At once the wind started to blow, clouds appeared, there was a storm of thunder and lightning, and the people started to move as if they were trying to escape from the rain. Al-Reza (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 lightning. Again the people moved. Ali ibn Musa Al-Reza (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 Al-Reza (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 (s) said, 'This is

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 Al-Reza (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 (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 grants 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 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 Al-Reza (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 (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 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 (s) said, “God the Blessed the Sublime increased the blessings of the towns due to the prayers of Al-Reza (s). One of Al-Ma’mun’s companions was hoping to be appointed as the successor to the throne instead of Al-Reza (s). There was a group of people around Al-Ma’mun who were all jealous of Al-Reza (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 Al-Reza (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 Al-Reza (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 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 (Al-Reza (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 Al-Reza (s) in the post of the successor to the throne in front of himself which he had prepared for him. Then the commissioner who had promised to humiliate Al-Reza (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 Al-Reza (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 (s) as the treasurer of the king of Egypt. And you well know the story of those two.[\[267\]](#) When the man heard this, he became angry and said, "O son of Musa! You have 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 (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[\[268\]](#) 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 (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 Al-Reza (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 Al-Reza (s) told the lions, "Stay where you are." They stopped. Then Al-Reza (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." Al-Reza (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.[\[269\]](#)

Al-Ma'mun said, "Praise be to God who sufficed me against the evils of Homyd ibn Mehran - that is the man who was destroyed." Then he told Al-Reza (s), "O son of the Prophet of God! This rule belongs to your grandfather - the Prophet of God (s). Do you want me to resign and turn it over to you?" Al-Reza (s) said, "If that is what I wanted, I would not have asked you for it since God the Highest have designated other creatures to obey me as you saw in the case of the two lions. And there is 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 (s) to act according to the will of the Pharaoh of Egypt. Thereafter, Al-Ma'mun humbled himself before Al-Reza (s) until Al-Ma'mun did to

Al-Reza (s) what he did (i.e. poisoned the Imam (s)).”

Chapter forty-two: On the Plans of Al-Ma'mun for Fending off the People From the Meetings of Al-Reza (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-Hussein 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 Abul Hassan Ali ibn Musa Al-Reza (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 (s) meetings. He also called Al-Reza (s) in. When Al-Ma'mun saw Al-Reza (s), he scolded and belittled him. Abul Hassan Al-Reza (s) left there in an angry state. He (s) was moving his lips and saying, "I swear by the right of al-Mustafa (referring to the Prophet Muhammad (s)), al-Morteza (referring to Ali ibn Abi Talib (s)) and the Principal of all Ladies (referring to the Blessed Lady Fatima (s)) that I will curse him in such a way so as to remove the Honorable the Exalted God's protection and 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 Al-Reza (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 Almightyness! 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 (s) had finished saying his prayers. Then Al-Reza (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 forty-three: 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 al-Moharibi, on the authority of a

man whose name he had mentioned, on the authority of Abil Hassan Al-Reza (s) that Al-Ma'mun asked the Imam (s), "Have the people ever recited any poems for you?" He (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 (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 (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 (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 (s) replied, "One of our youth." Al-Ma'mun said, "Please tell me the best poems about turning enemies into friends." He (s) said,

*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 (s) replied, "One of our youth." Al-Ma'mun said, "Please tell me the best poems about hiding secrets." He (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?"^[270] The Imam (s) replied, "I would say: 'Tarrab.'" Al-Ma'mun said, "What if it is from 'al-Sahha?" He (s) replied, "Sahe." He asked, "What about 'Tayn?" He (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.^[271] Then send it to Al-Fadhil ibn Sahl. Take three hundred thousand *Dirhams* from him for Abil Hassan (s)."

The author of this book (Sheikh Sadooq) - may God be pleased with him - said, "What Al-Reza (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 (s) accepted from Mo'awiya, and the other Immaculate Imams (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."

Other Poems Which Al-Reza (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'ammam ibn Khallad and others that they went to see Al-Reza (s). One of them asked Al-Reza (s), "May we be your ransom! Why do you look so pale?" The Imam (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? [272]
 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 [273] will stand wondering on the side
 Crying while the relatives sympathize.*

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 Al-Reza (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-Fadhil - known as ibn al-Khabbaz - quoted on the authority of Ibrahim ibn Ahmad al-Katib, on the authority of Ahmad ibn Al-Hussein - Abil Fay'yaz's secretary, on the authority of his father, "We were present in the meeting held by Ali ibn Musa (s). A man complained about his brother. Then the Imam (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, "Al-Reza (s) recited the following poem about Abdul Muttalib for me.

*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-Hussein ibn Ali al-Adawi quoted on the authority of al-Haytham ibn Abdullah al-Romani that Ali ibn Musa Al-Reza (s) quoted on the authority of his father Musa ibn Ja'far (s), on the authority of his father Ja'far ibn Muhammad (s), on the authority of his father Muhammad ibn Ali (s), on the authority of Ali ibn Al-Hussein (s), on the authority of his father (s), "The Commander of the Faithful (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-Hussein 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 Al-Reza (s) rarely recited poems, one day I heard him (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.*

Then I asked the Imam (s), "May God honor you! Who recited this?" He (s) replied, "An Iraqi has said it for you." I said, "Abul al-Atahiya recited this to me regarding himself." The Imam (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...' [274] 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 Al-Reza (s). Upon entering, she expressed her dislike of his white hair. When the Imam (s) noticed this he returned her to Al-Ma'mun with the following poem that he (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!*

43-9 Al-Hakim Abu Ali Al-Hussein 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 Al-Reza (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.*

Chapter forty-four: On Al-Reza's Noble Characteristics and His Worshipping

44-1 In the year 352 A.H. (962 A.D.) Al-Hakim Abu Ali Al-Hussein 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, "Al-Reza (s) sat on straw mats in the summer, and sackcloth in the winter. He (s) usually wore rough clothes except for when he (s) wanted to visit the people. Then he (s) wore better clothes."

44-2 Al-Hakim Abu Ali Al-Hussein 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 Al-Reza (s), on the authority of his father (s) that Ja'far ibn Muhammad (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."[\[275\]](#)

44-3 Al-Hakim Abu Ali Al-Hussein 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 Al-Reza (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 (s) donated me to your grandfather Abdullah ibn Abbas. When I went to his house, it was as if I had gone to Heaven."

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 Al-Reza (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-Hussein 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 Al-Reza (s) be asked a question and he did not know the answer. I have never seen anyone more knowledgeable than him (s) from the beginning of history up until his time. Al-Ma'mun constantly tested him (s) by questioning and he (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 (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!"

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 (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 (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 (s) does at all times, or fear God the Exalted the Honorable more than he (s) does. He said his morning prayer as soon as the morning arrived. Then he (s) sat down where he (s) prayed and praised God, glorified Him, said that *God is the Greatest* and sent blessings upon the Prophet (s) until sunrise. Then he (s) prostrated and remained in that state until the sun came up. He (s) then got up and attended to the needs of the people and spoke with them. He (s) advised them until the approach of noon. Then he (s) made ablutions and returned to where he (s) prayed. At noon he (s) said six units of prayers[276]. He (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.*' [277] 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.*' [278] In the first unit, he (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*' [279] in the second unit. He (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 (s) said the '*Azan* again and said another two units of prayers.

Then he (s) recited the *Iqamah* and said his noon prayers. When he (s) finished, he (s) recited God's glorifications, praises, '*God is the Greatest*,

There is no god but God' for as many times as God had willed. He (s) then prostrated and expressed his gratitude to God by saying '*Thanks be to God*' one hundred times. Once he (s) finished his prostrations and lifted his head up, he (s) stood up and performed another six units of prayers.

In each unit, he (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 (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 (s) said the '*Salam* after each two units. In each one, he (s) said the '*Qunut* in the second unit after reading the above verses and before bowing down. After saying each two units, he (s) said the '*Azan* again and said another two units of recommendable ('*Nafilah*) prayers. He (s) said the '*Qunut* in the second unit, and after finishing the two units he (s) stood

up and started to say his afternoon prayers. When he (s) finished saying his afternoon prayers, he (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.[280] He (s) then prostrated and expressed his gratitude to God by saying 'Thanks be to God' one hundred times. When the sun set, he (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 (s) sat down there and recited God's glorifications in the same manner as expressed above. He (s) then prostrated. When he (s) finished his prostrations, he (s) lifted his head up, but did not talk to anyone until he (s) said four units of recommendable prayers (nafila) for the evening. In each two units, he (s) said the 'Qunut in the second unit after reading the verses and before bowing down. He (s) also finished each two units by saying the 'Salams. After reciting the 'Al-Fatiha in the first unit, he (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 (s) recited the verses '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'[281] as he (s) did in the rest of the units. Then he (s) sat down after he had said the Salam and recited the glorifications following his prayers as much as God had willed. He (s) then ate and rested until about one-third of the night was gone. He (s) then got up and said four units of night prayer. He (s) said the Qunut in the second unit after reading the verses and before bowing down. When he (s) finished, he (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 (s) then prostrated and expressed his gratitude to God. He (s) then went to sleep and woke up when two thirds of the night had passed. He (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 (s) then made ablutions and stood up to say night prayers. He (s) said four sets of two units of night prayers. In the first unit of each prayer, he (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'[282] thirty times. He (s) also said four units of Ja'far ibn Abi Talib (s) [283] 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 (s) considered it a part of the night prayer. He (s) then stood up and said the other two units of prayers. In the first unit he (s) recited the Al-Fatiha and recited the Sura of Mulk.[284]

In the second unit, he (s) recited the 'Al-Fatiha and recited the Sura of *ad-Dahr* (No. 76). Then he (s) finished praying, stood up and started saying 'Al-Shaf' prayers in which he recited the *Al-Fatiha* once and the *Al-Ikhlās* three times in each unit. Then he (s) said the *Qunut* in the second unit after reciting the verses and before bowing down. When he (s) finished, he (s) stood up and said one unit of *Al-Witr* prayer in which he (s) recited *Al-Fatiha* once and *Al-Ikhlās* three times, and *Al-Falaq* once, and 'An-Nas once. He (s) said the 'Qunut after reciting the verse and before bowing down. In the *Qunut* he (s) said, 'O my God! Please send blessings upon Muhammad (s) and the Household of Muhammad (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

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 (s) said, 'I ask God for forgiveness and seek repentance from Him.' seventy times.

When he (s) finished, he (s) sat down and continued saying supplications after his prayers as many times as God had willed.

When the morning approached, he (s) got up and said two units of morning prayers. He (s) recited the Opening Chapter and the '*Al-Kafirun* Chapter in the first unit and the Opening Chapter and the '*Al-Ikhlās* Chapter in the second unit.

When the morning came, he (s) said the '*Azan* and the '*Iqamah* and said two units of morning prayer. When he (s) finished, he (s) sat down and continued saying supplications until sunrise. He (s) then fell in prostration and said Gratitude Prostrations until noon.

In all his obligatory prayers, he (s) recited the Opening Chapter and '*Al-Qadr* Chapter in the first unit and recited the Opening Chapter and the '*Al-Ikhlās* Chapter in the second unit except for in the morning, noon and afternoon of Fridays on which he (s) recited the Opening Chapter, the '*Al-Jom'a* Chapter and the '*Al-Munafiqin* Chapter. In the night prayer on Fridays, he (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 (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 (s) said his evening, night, midnight, even[285], odd[286] and morning prayers aloud. He (s) said his noon and afternoon prayers quietly. He (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 (s) entered any town while he (s) was fasting, he (s) would make an explicit intention to stay there for ten days and not break his fast. When the evening came, he (s) said his prayers before breaking his fast. However, he (s) said his prayers in a shortened fashion while he (s) was on the road saying all of them except the evening prayer in two units; and he (s) said the evening prayer in three units. He (s) also said the recommendable prayers for the evening as well as the recommendable the prayers for the night, as well as the even and odd prayers and the recommendable prayers for the morning. He (s) never abandoned saying them whether he (s) was staying somewhere or traveling. However, he (s) did not say the recommendable prayers in the daytime while he (s) was traveling. He (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[287] whether staying somewhere or traveling. He (s) never fasted while traveling. In each of his supplications, he (s) started out by sending blessings upon Muhammad (s) and his Holy Household. He (s) did this many times whether in his prayers or at other times. When he (s) went to bed at night, he (s) would recite the Qur'an a lot. Whenever he (s) came across a verse in which there was any mention of Paradise or Hell, he (s) would cry and ask God

for Paradise, and seek refuge in Him from Hell. He (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 (s) recited the Chapter *Al-Ikhlās*, he (s) would say, *'Say: He is Allah, the One and Only'* [288] He (s) said *'God is the One and Only'* silently. When he (s) finished reciting it, he (s) would say, *'God - our Lord - is as such'* thrice.

When he (s) recited the Chapter *'Al-Jahd (al-Kafirun)*, he (s) would say, *'Say: O ye that reject Faith!...'* silently. When he (s) finished it, he (s) would say, *'My Lord is God and my religion is Islam'* thrice.

When he (s) finished reciting the Chapter *At-Tin* (No. 95), he (s) would say, *'Yes. It is so, and I bear witness to it.'* When he (s) recited the Chapter *Al-Qiyama*, he (s) would say, *'Glory be to Thee, My God! Yes, I do.'* When he (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!...'* [289] he (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).'* [290] When he (s) finished reciting the Opening Chapter, he (s) said, *'Praise be to Allah, the Cherisher and Sustainer of the worlds.'* [291]

When he (s) recited the Chapter *Al-A'la* (No.87), he (s) said, *'Glorified is my Lord the Highest'* in a low voice.

When he (s) recited *'O ye who believe!'* in any of the verses, he (s) said, *'Here I am my Lord! Here I am'* in a low voice.

In each city Al-Reza (s) entered, the people in that region came to see him (s), to ask their religious and scholarly questions. He (s) narrated for them a lot of traditions on the authority of his father (s), on the authority of his forefathers (s), on the authority of Ali (s), on the authority of God's Prophet (s). When I took Al-Reza (s) to Al-Ma'mun, Al-Ma'mun asked me about how he (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 Al-Reza (s) was imprisoned and he (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 (s) says one-

thousand units of prayers in each twenty-four hours. He (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 (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 (s) at the appointed time. He (s) was sitting where he prayed and was thinking. I asked the Imam (s), “O son of God’s Prophet! What is this that the people have spread around about you?” He (s) asked, “What is it?” I said, “They say that you claim that the people are your slaves.” He (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 (s) say this. You are aware of the oppressions imposed upon us by these people. And this is one such case of oppression.” Then he (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 Al-Reza (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 Al-Reza (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 (s) would smile gently. When everyone left and they spread the tablecloth out for him to dine on, he (s) called every one of his servants and agents - even the door-keeper to dine with him. He (s) slept very little in the daytime. He (s) was awake most of the time. He (s) stayed up a lot at night - from the beginning of the night till early morning. He fasted a lot. He (s) always fasted for at least three days each month. He (s) used to say, “This fasting is like fasting all year long.” He (s) often did good deeds and gave charity in secret. He (s) did most of this in the darkness of the night. If anyone claims that he has seen anyone as noble as him (s), do not believe him.”

Chapter forty-five: On What Al-Ma'mun did to Please Al-Reza (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 Divine Leadership of the Commander of the Faithful Ali ibn Abi Talib (s) and his nobility over the rest of the companions in order to please Abil Hassan Ali ibn Musa Al-Reza (s). Al-Reza (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 (s) is the best man after the Prophet of God (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 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 (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 (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 Abu 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 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 - Abu 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 Abu 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 (s). Ali (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 (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 (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 (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 (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 (s) said, ‘God’s Prophet (s) put you ahead. Who then can push you back?’”

Al-Ma'mun said, “This is not right, since Ali (s) himself refused to pledge allegiance to Abu Bakr. You have narrated yourselves that Ali did not pledge allegiance for as long as (the Blessed Lady) Fatima (s) was alive. Fatima (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^[292], “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 (s) said, ‘O my God! Please make the most beloved of your creatures be present here.’ And that was Ali (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 (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, 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.’*” [293] 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 (s) and Al-Hussein (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...’*” [294] 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.’*” [295] 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 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.’^[296] 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...*’^[297] 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^[298], ‘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^[299]. 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) 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 (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.’*” [\[300\]](#)

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 (s). However, if you say that it was due to the Prophet’s invitation, tell me whether the Prophet (s) invited Ali (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 Sublime God describes His Prophet (s) when He says, *‘...nor am I a pretender’* [\[301\]](#) or when He says, *‘Nor does he say (aught) of (his own) Desire. It is no less than inspiration sent down to him.’* [\[302\]](#) If you say that it was due to God’s order, then God has ordered him to choose Ali (s) from amongst all the children of the people to invite (to Islam). Therefore, the Prophet (s) has invited Ali (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 (s)? If you think that the Prophet (s) has not invited any other child but Ali (s) to Islam, then this itself would designate that Ali (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 (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 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.’*” [303]

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...’* [304] until I reached the following verse, *‘And they feed, for the love of Allah, the indigent, the orphan, and the captive.’* [305] And I continued reciting the Chapter up to (Saying), *‘Verily this is a Reward for you, and your Endeavor is accepted and recognized.’* [306] 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 (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’* [307] 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 (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).’*” [308] 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 (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 (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’* [309] even though he will die even if death comes to him from just one side.”

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 (s)) to be more.[\[310\]](#) 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.*'"[\[311\]](#)

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?'*"[\[312\]](#) 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.*

Here the poet has likened his horse to his companion. And when the Sublime God says, *'...for God is with us...'*[\[313\]](#) 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.'*[\[314\]](#) And regarding His words, *'Have no fear...'*[\[315\]](#) 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...'*"[\[316\]](#)

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 Hunain'[\[317\]](#): 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...”[318]

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 (s). They consisted of Ali (s) who fought with his sword, Abbas who held the horse-strap for the Prophet of God (s), and five others who surrounded the Prophet (s) fearing that the pagans might strike him (s) with their weapons, until the Blessed the Sublime God granted victory to His Messenger (s). Therefore, the reference to the believers in this verse is to Ali (s) and those of the *Hashemites* who stayed there. Then who is nobler? The one (Ali (s)) who was with the 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?”[319] O Ishaq! Which one is nobler? The one (Abu Bakr) who was in the cave with the Prophet (s) or the one (Ali (s)) who slept in the Prophet's (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 (s) to sleep in the Prophet's (s) bed, so that the Prophet's (s) life would be saved. Ali (s) asked, “O the Prophet of GOD! Will you be saved this way?” The Prophet (s) said, “Yes.” Then Ali (s) said, “I hear and obey.” Then he slept in the Prophet's (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 (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 (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 (s) replied, “I do not know.” They said, “You have tricked us.” Ali (s) joined the Prophet (s) later. Thus it was Ali (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.[320] Al-Ma'mun said, “Don't you see that this tradition established a right for Ali (s) incumbent upon Abi Bakr and Umar, but has not established any rights for those two incumbent upon Ali (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 after 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

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...*’ [321] 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 (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 (s) was not. Then what was the third rank which he (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 (s) behind while the Prophet (s) wanted him to remain there with peace of mind and that is why he (s) said that. This is similar to what Moses (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.'* [322] I told him, "But Moses (s) left Aaron to be his successor for all his people while Moses (s) was alive and just went to meet his Lord - the Sublime. But the Prophet (s) left Ali (s) as his successor only when he (s) went to the battles.[323]" Al-Ma'mun said, "Tell me. Were there some of his companions along with him when Moses (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 (s) as his successor for the weak ones, the women and the children when he (s) went to the battlefield while most of his people were along with him. However, the Prophet (s) appointed Ali (s) to be the successor over all of them. Moreover, the proof that he (s) appointed Ali (s) to be his (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 (s) is like the prime minister for the Prophet (s), since Moses (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*

strength through him.' [324] So Ali (s) was to the Prophet (s) like Aaron was to Moses (s). Aaron was the Moses' Minister, and Ali (s) was the Successor of the Prophet (s) as Aaron was the Successor of Moses (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 (s) as expressed by the Prophet of God (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 (since 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 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 (s), and the non-Shiites have narrated about the others. Then how could that Divine Leadership which is in your mind is proven?”

Another one asked, “Is it then permissible to think that the companions of Muhammad (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 (s) and no one else deserve 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 (s) to do after the demise of the Prophet of God (s)?” Al-Ma’mun said, “That which he (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 (s), ‘...I will make thee an Imam to the Nations...’ [325] and as the Sublime God told David (s), ‘O David! We did indeed make thee a vicegerent on earth...’ [326] And in the case of Adam the Honorable, the Exalted God told His angels, ‘...I will create a vicegerent on earth...’ [327] 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 (s) after the demise of the Prophet (s)?” Al-Ma’mun said, “Since Ali (s) came into existence with faith

from the time of his birth, just like the Prophet (s) had faith from his childhood. Also Ali (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 (s) not fight with Abu Bakr and Umar as he (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 (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 (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.’* [328] Therefore, one’s deeds are due to one’s origin. If the appointment of Ali (s) was 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 (s) quit fighting on the day of Al-Hodaybiyeh, when the pagans prevented him from performing the *‘Umra* (commendable 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.’* [329] 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)...’* [330]

Another one asked, “If it is the case as you think that the appointment of Ali (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 (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 (s) had the mission to invite the people as the Messengers (s) did. We consider him to be a sign or link between the Sublime God and His creatures. Whoever obeys Ali (s) is obedient to God, and whoever opposes Ali (s) is disobeying God. Ali (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 (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 (s) must introduce Ali (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 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 (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 (s) had not reached the age of maturity for men at that time.”

Al-Ma'mun replied, “At that time, Ali (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 (s) was not mature enough for God to send 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.'* [331] 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 (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 (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

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 (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 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 (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).

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, '*To whom belongeth all that is in the heavens and on earth?...*' [332] 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.'"

Chapter forty-six: ON What has been Narrated by Al-Reza (s) Regarding the Proofs for the Divine Leaders (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 Al-Reza (s) was also present there. The theologians and rhetoricians from various sects had gathered there. One of them asked the Imam (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 (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 (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 (s) replied, “It is due to the Trusted Covenant which we have inherited from God’s Prophet (s).[\[333\]](#)”

The man asked, “How do you become aware of the people’s secret intentions?” The Imam (s) asked, “Have you not been told about the saying of the Messenger (s)?: ‘Fear the insight of the believer since he looks through a God-given light.’” The man replied, “Yes.” The Imam (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.*’ [\[334\]](#) And the first of ‘*those who by tokens do understand*’ was God’s Prophet (s). Then the next one after him (s) was Ali - the Commander of the Faithful (s). The succeeding ones were Al-Hassan (s), Al-Hussein (s) and the rest of the Divine Leaders from the progeny of Al-Hussein (s) up until the Resurrection Day.”

Al-Hassan ibn Al-Jahm added, “Then Al-Ma’mun looked at Al-Reza (s) and said, ‘O Abal Hassan (Al-Reza (s))! Tell us more about what God has granted to you - the Members of the Holy Household.’”

Then Al-Reza (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 (s), “O Abal Hassan (Al-Reza (s))! I have been told that there are some people who boast about you and transgress beyond bounds.” Al-Reza (s) said, “My father Musa ibn Ja’far (s) narrated that his father (s) quoted on the authority of his father Muhammad ibn Ali (s), on the authority of his father Ali ibn Al-Hussein (s), on the authority of his father Al-Hussein ibn Ali (s), on the authority of his father Ali ibn Abi Talib (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)?’* [\[335\]](#) Ali (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 (s) - the son of (the Blessed Lady) Mary (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 (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 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.'*

[336] 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).'* [337] 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...'* [338] 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 (Al-Reza (s))! What do you think about the return (of Jesus)."

Then Al-Reza (s) said, "Whenever Al-Mahdi (s) rises up from my progeny, Jesus (s) - the son of (the Blessed Lady) Mary (s) will descend and pray behind him."

The Imam (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 (s) said, "The right will be returned to its true possessor." Al-Ma'mun asked, "O Abal Hassan (Al-Reza (s))! What is your viewpoint about those who believe in transmigration [339]?" Al-Reza (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?" Al-Reza (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

(Al-Reza (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 Al-Reza (s) stood up, I followed him. He (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 (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[340] which has been passed down to me from God’s Prophet (s) by my forefathers (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 Al-Reza (s) was murdered in Toos with poison. He (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-Hussein ibn Khalid As-Sayrafi, “Abul Hassan Al-Reza (s) said, ‘Whoever believes in transmigration is an unbeliever.’ Then he (s) added: ‘May God damn the boasters. I wish they were Jews![341] I wish they were Magi! I wish they were Christians! I wish they were of the *Qadarites*![342] I wish they were of the *Marja’ites*![343] I wish they were of the *Harawies*![344]’ The Imam (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 Al-Reza (s), “What do you think about turning over the affairs?”[345] He (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..*’ [346] God, however, will not turn over the affairs of Creation and provision of the sustenance to the Prophet (s).” Then Al-Reza (s) added, “In fact, the Honorable the Exalted God said, ‘...*Allah is the Creator of all things...*’ [347] 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)!*’” [348]

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 (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 Al-Reza (s) about the boasters and those who believed in (God) turning over (all) the affairs. The Imam (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 Al-Reza (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 (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-Hussein ibn Ali (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 (s) - the son of (the Blessed Lady) Mary (s) and the reason they present is by using the following verse, '*...And never will God grant to the unbelievers a way (to triumphs) over the believers.*' [349]" The Imam (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-Hussein ibn Ali (s) being killed, 'I swear by God that Al-Hussein ibn Ali (s) will be killed.' There is no doubt that Al-Hussein ibn Ali (s) has been killed. Even the ones better than Al-Hussein ibn Ali (s) - that is (Ali) the Commander of the Faithful (s) and Al-Hassan ibn Ali (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 (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*' [350] 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 (s)."

The author of this book (Sheikh 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*."

Chapter forty-seven: On Indications of the Divine Leadership of Al-Reza (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 Al-Reza (s) when he (s) talked about Muhammad ibn Ja'far ibn Muhammad (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 (s) advises us to establish close ties with our relations, but he says this about his own uncle! The Imam (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.'"

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 Al-Reza (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 (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.”[\[351\]](#)

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 Al-Reza (s) when I got really thirsty. I did not want to ask for water in that meeting, but the Imam (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 Al-Reza (s) went to the bazaar 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.’[\[352\]](#) Later on, Az-Zobayri (who was a security agent) wrote that Ali ibn Musa Al-Reza (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 (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-Warraaq - 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-Hussein ibn Abdullah, on the authority of Muhammad ibn Ali ibn Shahawayh ibn Abdullah, on the authority of Al-Hassan As-Sa’igh, on the authority of his uncle, “I departed towards Khorasan along with Al-Reza (s) and I discussed killing Raja ibn Abil Dhahhak who was taking the Imam (s) to Khorasan. Al-Reza (s) admonished me against doing that and asked, ‘Do you want to have one believer killed for an unbeliever’s life?’[\[353\]](#) Once we arrived in Ahwaz, Al-Reza (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 (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 Al-Reza (s) say the following while he (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 Al-Reza (s) for several months. Al-Reza (s) did not add anything to the obligatory prayers, except for the Opening Chapter (*‘Al-Hamd*) and *‘Inna Anzalnaho Fi Laylatil Qadr’* [\[354\]](#) in the first unit and the Opening Chapter (*‘Al-Hamd*) and *‘Al-Ikhlās* 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 Al-Reza (s) when they brought us the news that Muhammad ibn Ja'far's jaw had been closed. Abul Hassan Al-Reza (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 (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 form of blaming his uncle.' We left to pray in the mosque. I told the Imam (s), 'May I be your ransom! We heard them say things which implied that they resented it when you smiled.' Abul Hassan (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 Al-Reza (s) came to visit him. My uncle Ishaq was sitting there crying hard for him." Yahya added, "Abul Hassan (s) turned to me and said, 'Why is your uncle crying?' I said, 'From the fear of what you see.'" Abul Hassan (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 (Sheikh Sadooq) - may God have Mercy upon him - said, "Al-Reza (s) knew this based on what he (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 (s) said the following, he (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-Hussein 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. Al-Reza (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 (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 garment^[355], 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)."

47-9 Ahmad ibn Muhammad ibn Yahya al-Attar (s) - may God be pleased with him - narrated that his father and Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Al-Hussein 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 Al-Reza (s), since Al-Reza (s) is from them and they are from him (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 (s) in *Al-Hamra* [356] and delivered the message to him. The Imam (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* [357] and suddenly heard someone say, "O Athram!" I turned to him and saw Abul Hassan Al-Reza (s). Abul Hassan Al-Reza (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 (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-Hussein ibn Abil Khattab, on the authority of Mo'ammarr 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 Al-Reza (s) and greet him (s). I'd really wish that he (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 Al-Reza (s) and before I could say anything, the Imam (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 (s). The Imam (s) granted him two sets of robes and thirty *Dirhams* which had been coined in his name."

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-Hussein ibn Musa ibn Ja'far ibn Muhammad al-Alawi, "We - a group of young *Hashemite* fellows - were with Abil Hassan Al-Reza (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. Al-Reza (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-Hussein ibn Ali ibn Abi Talib (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-Hussein ibn Bashshar, "Al-Reza (s) said, 'Abdullah will kill Muhammad.' I asked, 'Will Abdullah ibn Harun kill Muhammad ibn Harun?' Al-Reza (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.[\[358\]](#)”

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-Hussein ibn Ali ibn Abi Talib (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-Hussein ibn Qiama, who was one of the heads of the *Waqafites* asked us to ask for an appointment for him with Al-Reza (s). We made an appointment for him. When he faced the Imam (s), he asked, ‘Are you the Divine Leader?’ The Imam (s) said, ‘Yes.’ He said, ‘I take God to bear witness that you are not the Divine Leader.’ The Imam (s) looked down for a while. Then he (s) raised his head up and asked, ‘How do you know that I am not the Divine Leader?’ Al-Hussein ibn Qiama said, ‘It has been narrated for us upon the authority of Abi Abdullah as-Sadiq (s) that the Divine Leader is not infertile. You are old but do not have any children.’ The Imam (s) looked down again for a while. This time it lasted longer than before. Then he (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 Al-Reza (s) Aba Ja'far (s).”

The narrator added, “Al-Hussein ibn Qiama was amazed and standing somewhere while Imam Musa Al-Kazim (s) was circumambulating around the *Kaaba*. When Abul Hassan the first (s)[\[359\]](#) passed by him, the Imam (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 Al-Reza (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 (s) reach Benaj[\[360\]](#) 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 Al-Reza (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 Al-Reza (s) was sitting exactly in the same place that the Prophet of God (s) sat in my dreams. There was a straw mat beneath Al-Reza (s) just as I had seen beneath the Prophet (s). There was a woven tray full of dates in front of him in which there were Sayhani dates. I stepped forward and greeted Al-Reza (s). The Imam (s) greeted me back and said, “Come forward.” I stepped forward and Al-Reza (s) handed me a bunch of dates. I counted the dates and they were exactly as many as his grandfather (s) had given me. I said, “O son of the Prophet of God! Please give me some more.” Al-Reza (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 (s) which I have mentioned in Ad-Dala'el.”

47-16 Abu Hamid Ahmad ibn Ali ibn Al-Hussein 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 Al-Reza (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 Al-Reza (s) and reported to the Imam (s) what had happened to me. Then the Imam (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 Al-Reza (s) had left Neishaboor and gone to ‘*Ribat Sa’d*. The man decided to go there to tell the Imam (s) about his problem and get some medication for his ailment. Then he set out for ‘*Ribat Sa’d*. Upon seeing the Imam (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.’ Al-Reza (s) asked him, ‘Did I not teach you what to do 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 (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 Al-Reza (s) had said and got cured.” Abu Hamid Ahmad ibn Ali ibn Al-Hussein As-Tha'alibi said, “I heard Abu 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 Al-Reza (s), I told myself, ‘When I say farewell to him (s), I will ask him (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, Al-Reza (s) called out to me in a loud voice and said, ‘O Ryan! Come back.’ When I returned, Al-Reza (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 (s) pushed aside his couch, picked up a shirt and gave it to me. Then he (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 Al-Reza (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 the Imam (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 (s) had written in reply to me meant to inform me of the Divine status of the Imam (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, "Al-Reza (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 (s) wanted to stand up, he (s) told me, 'I do not think that you can return to Medina now.' I said, 'May I be your ransom! Yes.' The Imam (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 (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. Al-Reza (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 Al-Reza (s) was next to me. Then suddenly Al-Reza (s) said, 'O Ahmad! When Zayd ibn Sohan was ill, Ali - the Commander of the Faithful (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 (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 Al-Reza (s). Ali ibn Hamza al-Bata'ini, Ibn Ishaq ibn Ammar, Al-Hussein ibn Mihran, Al-Hassan ibn Abi Sa'eed al-Mokari were amongst them. Ali ibn Hamza asked the Imam (s), 'May I be your ransom! What do you know about your father? How is his health?' The Imam (s) said, 'In fact, he (s) has died.' Ali ibn Hamza asked, 'Who has your father (s) introduced to succeed him?' The Imam (s) replied, 'Me.' Ali ibn Hamza said, 'You are saying what none of your forefathers starting with Ali ibn Abi Talib (s) and those who came after him have said.' The Imam (s) said, 'But the best and the noblest of my forefathers who is the Prophet of God (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 (s) said, 'If I fear them, I have assisted them against me. Abu Lahab went to the Prophet of God (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 (s). This is also my first sign for you. I have lied if Harun harms me in the least.’ Al-Hussein ibn Mihran said, ‘You have done what we want when you publicly announce your Divine Leadership.’ The Imam (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 (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 (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 (s) was alive, how could I hide it from you and tell you that he (s) has passed away?’”

The author of this book (Sheikh Sadooq) - may God have Mercy upon him - said, “The reason why the Imam (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-Hussein 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-Hussein ibn Bashshar, “I went to see Al-Reza (s) after the demise of his father (s), and asked for explanation of some of the words which Al-Reza (s) had told me. The Imam (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 (s) just smiled at me.”

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 Al-Reza (s) - in the Al-Ma’mun’s house. It was announced in Al-Ma’mun’s house that Al-Reza (s) has died. However, this was not right. I entered and sought permission to visit Al-Reza (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 (Al-Reza (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 Al-Reza’s (s) room. Do not talk to him whether you find him standing up, sitting or asleep. Just strike him (referring to Al-Reza (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 Al-Reza’s (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 (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 (s) has died and prepared to mourn for him. He then stood up and started to walk away. I was with him. He went towards the Imam's (s) room and opened the door. Al-Ma'mun got shocked when he heard Al-Reza's (s) voice. Then Al-Ma'mun asked me, 'Who is there with him (referring to Al-Reza (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 Al-Reza (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 Al-Reza (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 (s) raised his voice and said, 'O Sabeeh!' I fell down on my face and said, 'Yes my Master!' He (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 (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 (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 Al-Reza (s). When the Imam (s) saw me, he (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 (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 Al-Reza (s)) arrives.'

47-23 Ali ibn Abdullah al-Warraaq - may God be pleased with him - narrated that Abul Hussein 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 Al-Reza (s) in *Qantarat Ibriq* [361], 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 your father (s) is alive.' Al-Reza (s) said, 'They are lying. May God damn them! They would not have divided his property up and marry off his wives, if he (s) was alive. However, I swear by God that my father (s) tasted death as Ali ibn Abi Talib (s) did.' I asked Al-Reza (s), 'What do you order me to do?' Al-Reza (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 [362], and the two shrines in Baghdad!' I said, 'May I be your ransom! I know of one of the two shrines. [363] Where is the other one?' Al-Reza (s) replied, 'You will soon get to know of it. [364]' Al-Reza (s) then added, 'My grave and that of Harun are like this.' He (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 Al-Reza (s) left from another gate. Al-Reza (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 Al-Reza (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) (s) narrated, "I was traveling with Al-Reza (s) and a group of people in a dry desert. We and our animals were really thirsty and were about to perish. Al-Reza (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 (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 Al-Reza (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 (s) at that time and the Imam (s) was traveling towards Khorasan (in Iran)."

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 Al-Reza (s) to Khorasan arrived (in Medina), I was in Medina. The Imam (s) entered the mosque to say farewell to God's Prophet (s). Al-Reza (s) said farewell several times. Each time he (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. Al-Reza (s) greeted me back. I congratulated him. He (s) said, "Leave me alone. I will be leaving my grandfather (s) and die in loneliness. I will be buried beside Harun." I followed Al-Reza (s) all the way until he (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 Al-Reza's (s) father) Musa (s) died, the people were at a loss (what to do) about his affairs. I went on the *Hajj* pilgrimage where I saw Al-Reza (s). I was wondering whether I should keep obeying Musa (s) as the Divine Leader or obey this man (Al-Reza (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!'*' [365] Then Ali (ibn Musa Al-Reza) (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.’ Al-Reza (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 Al-Reza (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.’”

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 Al-Reza (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, Al-Reza (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 Al-Reza (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.’ Al-Reza (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 Al-Reza (s) in which I informed him about this and asked him (s) to ask the Sublime God for both of them to be boys and that God grant me this gift. In response, the Imam (s) wrote, ‘God - the Sublime - willing I shall pray.’ Then the Imam (s) wrote me another letter in which he (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 (s) had foretold, I had one boy and one girl.”

47-31 Ali ibn Al-Hussein 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* [366] 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 Al-Reza (s). I went to Medina, stood at the door of Al-Reza’s (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 Al-Reza’s (s) voice from within the house saying, ‘O Abdullah ibn al-Mogheera! Come in.’ I entered. When Al-Reza (s) saw me, he (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) (s). The Imam (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 (s) passed away, his son Ali (Al-Reza (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 Al-Reza (s) in writing to burn the letters - which Abbas had written to him (s) - after reading them, since he feared that others might get ahold of them. I received a letter from the Imam (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.’”

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-Hussein ibn Abil Khattab, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bezanti, “It occurred to me to ask Abil Hassan Al-Reza (s) about his age when I saw him. When I went to see him and sat in front of him, the Imam (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 (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 (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 Al-Reza (s) and wanted to ask him (s) about Abdullah ibn Ja’far As-Sadiq (s). [367] Before I could ask, Al-Reza (s) took my hand, placed it on my heart and said, ‘O Muhammad ibn Adam! In fact, Abdullah is not the Divine Leader.’ Thus Al-Reza (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 Al-Reza (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, Al-Reza (s) answered them. I forgot about my needs and got up to leave. When I wanted to say farewell, the Imam (s) told me, 'Sit down.' I sat down in front of the Imam (s). The Imam (s) put his hand over my head and prayed for me. Then he (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 Al-Reza (s). When I had said farewell and was about to leave, the Imam (s) asked for two *Sa'eedi* garments just as I had wished for and gave them to me."

47-37 Al-Hussein 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-Hussein ibn Musa, "On a clear day we went out along with Abil Hassan Al-Reza (s) to some property of his. Once we got to the town outskirts, Al-Reza (s) said, 'Have you taken any umbrellas for yourselves?' We said, 'No. We do not need any umbrellas since it is not cloudy.' Al-Reza (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 Al-Reza (s) and asked him to pray for my (ill) son. The Imam (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-Warraaq - 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 Al-Reza (s) in Medina and he (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*. Al-Reza (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.' Al-Reza (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 Al-Reza (s) came to me before I could open them and see what they were. He told me that Al-Reza (s) says, 'Send me a notebook since I do not 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 Al-Reza (s) would not send for something without a reason, and I sent it for the Imam (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 Al-Reza (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 (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 (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 Al-Reza (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 (s) pondered over this for a while and prayed a lot. Then he (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 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 Al-Reza (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 (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 Reza) (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 Al-Reza (s) here?' By God, I will narrate for you a tradition on which hearing will amaze you. One day I went to see Al-Reza (s) and said, 'May I be your ransom! Musa ibn Ja'far (al-Kazim) (s), Ja'far ibn Muhammad (as-sadiq) (s), Muhammad ibn Ali (al-Baqir) (s) and Ali ibn Al-Hussein (as-Sajjad) (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 Al-Reza (s) asked, 'What do you need?' I said, 'This is my slave-wife Az-Zaheriah. She is very special in terms of being 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 (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-Zaheriah 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 Al-Reza (s) had said. Then I see no reason for anyone to blame me for having accepted Al-Reza (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 (Sheikh Sadooq) said, "The knowledge of Al-Reza (s) about this event was derived from what he had received from his forefathers (s), from the Prophet of God (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 (s). There is no power save in God."

**CHAPTER FORTY-EIGHT:
ON THE PROOF OF AL-REZA'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-Hussein 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 Al-Reza (s) on some occasion. Then the Imam (s) cursed him. Immediately a rock fell down from some height over him and broke his 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 FORTY-NINE: ON PROOF OF AL-REZA'S RIGHTFULNESS DUE TO PREDICTING THAT HE (S) WOULD NOT SEE BAGHDAD, AND NEITHER WOULD BAGHDAD SEE HIM (S)

49-1 Abu Ali Al-Hussein 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 Al-Reza (s), "When we enter Baghdad, God willing we will do this and that." Then Al-Reza (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 (s) what I had heard. Then Al-Reza (s) said, ‘O Hussein! What do I have to do with Baghdad? I will never see Baghdad; neither will Baghdad ever see me.’”

CHAPTER FIFTY: ON PROOF OF AL-REZA’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* [\[368\]](#) 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 Al-Reza (s) was standing up on the Day of Arafat and he (s) was

praying and bowing his head. He (s) was asked for the reason. The Imam (s) said, "I was cursing the *Barmakites* before God the Highest for what they had done to my father (s). God fulfilled my prayers today." Then the Imam (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 (s)), "I was with Abil Hassan Al-Reza (s) in Mina. Yahya ibn Khalid and a group of the *Barmakites* passed by. Then Imam Al-Reza (s) said, 'These poor fellows do not know what will happen to them this year.' The Imam (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-Fadhil 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. 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 (Al-Reza (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 all[369]?' Musa ibn Mihran added, "Once I heard this I went and informed Al-Reza (s) about this. Al-Reza (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 (s) passed away and Al-Reza (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).' Al-Reza (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 (Al-Reza (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."

CHAPTER FIFTY-ONE: ON THE PROOF OF HIS RIGHTFULNESS DUE TO AL-REZA’S (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 Al-Reza (s) in Medina's mosque while Harun was delivering a sermon. Al-Reza (s) said, ‘You will see that both him and I will be buried in one place.’”

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 Al-Reza (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 Al-Reza (s) meant until his life ended in Toos as it did[370]. Then Al-Ma’mun ordered to bury Al-Reza (s) next to Harun Ar-Rashid.

CHAPTER FIFTY-TWO: ON TRADITIONS RELATED TO AL- REZA’S (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 Al-Reza (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 (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 (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.”

CHAPTER FIFTY-THREE: ON AL-REZA’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 Al-Reza (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.’”

CHAPTER FIFTY-FOUR: ON AL-REZA'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 Abul Hassan Al-Reza's (s) home who were Slavic and Roman. Abul Hassan's (s) room was near theirs. One night Imam Al-Reza (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, Abul Hassan Al-Reza (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 (s) told me, 'O Yasir! You should not donate blood.' However, I did not pay any attention to the Imam (s) and donated blood. However, my hand swelled up and turned purple. Al-Reza (s) asked me, 'What has happened to you?' I answered, 'I donated blood.'" The Imam (s) asked, 'Did I not admonish you against donating

blood? Please bring your hand forward.’ I put my hand forward. Then the Imam (s) rubbed his hands on my hand and spit on it. Then the Imam (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.”

54-2 (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 Al-Reza (s). Sometimes he (s) spoke to some of his servants in Slavic and Persian (Farsi) languages. Sometimes I sent my servant who spoke Persian to the Imam (s) and Al-Reza (s) knew Persian. Sometimes it became difficult for the servants to understand Persian. Then the Imam (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, “Al-Reza (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.’ Al-Reza (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 (s) said?, ‘We have been granted elaborate speech.’ Then how can this be without mastery of all the languages?’”

CHAPTER FIFTY-FIVE: ON THE PROOF OF AL-REZA’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 Al-Reza (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 (s) thought 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 Al-Reza's (s) room talking with each other. Then as I was thinking about asking for permission to see him (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 Al-Reza (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, 'Al-Reza (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 Al-Reza (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 Al-Reza (s) when Al-Hussein ibn Khalid al-Sayrafi entered and said, 'May I be your ransom! I intend to go to *A'wadh*.' The Imam (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."

CHAPTER FIFTY-SIX: ON AL-REZA'S ANSWER TO ABI QORRAH - A FRIEND OF THE CATHOLIC ARCHBISHOP

56-1 Ahmad ibn Ziyad al-Hamadani, Al-Hussein 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 Al-Reza (s). I requested permission to do so. Then the Imam (s) (granted permission and said, 'Bring him in.' Then when Abu Qor'rah entered, he kissed the rug beneath the Imam's (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 (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 (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 (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 Al-Reza (s) asked him, ‘What is your name?’ He said, ‘John.’ The Imam (s) replied, ‘O John! We believe in Jesus (s) - the son of (the Blessed Lady) Mary (s) and the Spirit of God - and His Word who believed in Muhammad (s). Jesus (s) gave the glad tidings of Muhammad’s (s) coming, and Jesus (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 (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.’”

CHAPTER FIFTY-SEVEN: ON WHAT AL-REZA (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-Hussein ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli said that there have been various forms of narration transmitted from Al-Reza (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 Al-Reza (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 jurists and the masters of eloquent speech, and privately told them to argue with the Imam (s) on the subject of Divine Leadership. Then Al-Reza (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 Al-Reza (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 (s)), and abandon one who has led the people and the people are content with his Divine Leadership?’ Al-Reza (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 (Al-Reza (s))! We understand your intentions behind asking this question.’ Then the Imam (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 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 (s) had said and said, ‘O Abal Hassan Al-Reza (s)! There exists no one else but you on the Earth who can speak so eloquently.’”

Chapter fifty-eight: On What Al-Reza (s) told his Brother Zayd ibn Musa When Zayd was Being Haughty in Al-Ma'mun's Presence and What AL-REZA (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 Al-Reza (s) in his meeting in Khorasan where Zayd ibn Musa (Imam Al-Reza's brother) was present and was haughty with those present saying that we (meaning the offspring of Imam Musa Al-Kazim (s)) are such and such. Abul Hassan Al-Reza (s) who was talking to others heard what Zayd had said. He (s) 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 (s) maintained her chastity, thus God has forbidden the Fire from touching her progeny.' By God, this holds true only for Al-Hassan (s), Al-Hussein (s) and Fatima's (s) own

especial offspring. However, if it were the case that your father Musa ibn Ja'far (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 (s)) in the Hereafter on the Resurrection Day, this would imply that you are dearer than him (Musa ibn Ja'far (s)) in the sight of God. In fact, Ali ibn Al-Hussein (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 (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.'*" [371] 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 (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-Hussein 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 - Al-Reza'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 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 Al-Reza (s) with a message saying, 'I forgave his crime for your sake.'” When they brought Zayd in, Imam Al-Reza (s) blamed him and told him, 'You are free to go anywhere you wish.' Then the Imam (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 (Al-Reza'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.’

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 Al-Reza (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 Al-Reza (s)), “Zayd ibn Musa - the brother of Abil Hassan Al-Reza (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 (Al-Reza (s)).”

Then Yasir (the servant of Imam Al-Reza (s)) added, “When Zayd was taken to the Imam (s), Abul Hassan Al-Reza (s) asked him, ‘O Zayd! Have the words of the narrators from Kufa made you so proud when they say, ‘Fatima (s) maintained her chastity, thus God has forbidden the Fire from touching her progeny.’ By God, this holds true only for Al-Hassan (s), Al-Hussein (s) and Fatima’s own especial offspring. However, if it were the case that your father Musa ibn Ja’far (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 (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 Al-Reza (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!*’ [372] Then God the Honorable the Exalted said, ‘... *O Noah! He is not of thy family: For his conduct is unrighteous.*’ [373] And God threw him out (of Noah’s family) since he was a sinner.”

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 Al-Reza (s) quote on the authority of his father (s) that Isma'il asked his father As-Sadiq (s), 'O father! What is your opinion about a sinner from our family or one not from our family?' As-Sadiq (s) replied, *'Neither your desires, nor those of the People of the Book (can prevail): whoever works evil, will be requited accordingly...'*” [\[374\]](#)

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 Al-Reza (s) and his brother Zayd ibn Musa was with him. Al-Reza (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 Al-Reza (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.'*”” [\[375\]](#)

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 Al-Reza (s) said, ‘The pen has been lifted off of our followers.’ [\[376\]](#) Al-Reza (s) was asked, ‘O my Master! How is this?’ He (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-Warraaq - may God be pleased with him - narrated that Sa'd ibn Abdullah quoted on the authority of Al-Hussein ibn Abi Qatadah, on the authority of Muhammad ibn Sinan that Abul Hassan Al-Reza (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-Hussein 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 Al-Reza (s), ‘By God, considering who your father is, there is no one on the Earth who is nobler than you are.’ Al-Reza (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 Al-Reza (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...’” [\[377\]](#)

58-11 Al-Hakim Abu Ali Al-Hussein 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 Al-Reza (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.” Al-Reza (s) said this while pointing at one of his slaves.

Chapter fifty-nine: On Reasons for Which Al-Ma'mun Martyred Ali ibn Musa Al-Reza (s) with Poison

59-1 Al-Hussein 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 Al-Reza (s) in Khorasan. Al-Ma'mun used to have public meetings on Mondays and Thursdays. He used to have Al-Reza (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.’ [378]

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.’ [379]*’ 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 Al-Reza (s) and asked, ‘What is he saying?’ Then Abil Hassan Al-Reza (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?’’ [380] Then Al-Ma’mun turned to Al-Reza (s) and said, ‘What is your opinion on this issue?’ Then Al-Reza (s) said, ‘God the Highest has told Muhammad (s), ‘*Say: With God is the argument that reaches home...’ [381]*

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 Al-Reza (s), until he finally poisoned Al-Reza (s) and killed him. He also killed Al-Fadhil ibn Sahl and a group of the Shiites.”

The author of this book (Sheikh 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-Hussein 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 Abul Hassan Al-Reza (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 Al-Reza (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'mun asked, 'What is the difference between breaking their pledge and making it?' Abul Hassan Al-Reza (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.'

Then Al-Ma'mun ordered that the people return and perform the ceremonies all over again in the way that Abul Hassan (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 Al-Reza (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 Al-Reza (s) so much that he designated him (s) to be the successor to his throne - stand to murder Al-Reza (s)?" Aba Salt al-Harawi replied, "Indeed Al-Ma'mun knew about the degree of nobility of Al-Reza (s). That is why he honored him and loved him. The reason that he set Al-Reza (s) up as the successor to the throne after himself was that he wanted the people to think that Al-Reza (s) is inclined to worldly affairs, and then Al-Reza (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 (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 Al-Reza (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[382], the Brahmans[383], 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 Al-Reza's (s) arguments. And they were all convinced by his arguments and proofs. Then the people said, 'By God! Al-Reza (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, Al-Reza (s) did not fear Al-Ma'mun and clearly expressed the truth. Al-Reza (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 Al-Reza (s), but he never made it known. Once all his plots against Al-Reza (s) failed, he killed him with poison.”

CHAPTER SIXTY: ON AL-REZA’S APPOINTMENT OF HIS SON MUHAMMAD IBN ALI (S) AS THE IMAM AND HIS SUCCESSOR

60-1 Al-Hakim Abu Ali Al-Hussein ibn Ahmad al-Bayhaqi narrated that Muhammad ibn al-Sowli quoted on the authority of Oun ibn Muhammad, on the authority of Abul Hussein Muhammad ibn Abi Abbad - the one who was hired by Fadhl ibn Sahl to write for Imam Al-Reza (s), “Al-Reza (s) would never mention the name of his son Muhammad (s) except by using his nickname (Abu Ja’far). For example, Al-Reza (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 (s) always addressed him with respect. Abu Ja’far (s) would also always respond in an extremely eloquent and charming manner. Once I heard Imam Al-Reza (s) says, ‘Abu Ja’far (s) is my Testamentary Trustee, and my successor from amongst my family after me.’”

CHAPTER SIXTY-ONE: ON THE MARTYRDOM OF AL-REZA (S) DUE TO BEING MURDERED BY AL- MA'MUN WITH POISON

61-1 Al-Hakim Abu Ali Al-Hussein 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-Hussein ibn Umar al-Akhbari, on the authority of Ali ibn Al-Hussein - the author of Bogha al-Kabeer - that in the last days of his life, Al-Reza (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 Al-Reza's (s) house. When Al-Ma'mun entered the house, he sat in front of the Imam (s) until he (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 Al-Reza's (s) house.

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 Al-Reza (s), 'Have some.' Al-Reza (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 Al-Reza (s) ate a few spoonfuls of it and Al-Ma'mun left. However Al-Reza (s) fainted and sat up again fifty times that day before saying the afternoon prayers. Al-Ma'mun sent someone to Al-Reza (s) and said, 'I know that this unconsciousness and feeling of apathy is due to the phlebotomy that you had done. However, Al-Reza (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...*' [384] '*And the command of God is a decree determined.*'" [385] When the following morning came, Al-Ma'mun woke up early and ordered that Al-Reza (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 father) dug open and buried Al-Reza (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 Al-Reza (s).'"

CHAPTER SIXTY-TWO: ANOTHER TRADITION FROM THE SHIITES ON THE DEATH OF AL-REZA (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 Al-Reza (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.

On the last day - the day on which he died - Al-Reza (s) had become much weaker. After saying his noon prayer, Al-Reza (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 Al-Reza (s) sat up and said, 'Spread out the tablecloth.' Al-Reza (s) called in all his workers and had them all sit at the tablecloth. Al-Reza asked each one of them about his health. Then after they all had eaten, Al-

Reza (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 Al-Reza (s). Then Al-Reza (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 added, "Then the Imam (s) opened his eyes a little, looked at Al-Ma'mun and said, "O Commander of the Faithful! Treat Abi Ja'far (Imam Reza's son) (s) with kindness since your life and his life are like this" While he (s) brought his forefingers together."

Yasir added, "When the night came and some time had passed by, Al-Reza (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 Reza's uncle) who had sought refuge from Al-Ma'mun and had come from Medina to Khorasan was there. He was Abil Hassan Al-Reza'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 Al-Reza's (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 Al-Reza (s) will not be brought out.' Then the people dispersed. Then they performed the ritual ablution for death for Abal Hassan Al-Reza (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."

Chapter sixty-three: ON What Abu Salt al-Harawi Has Narrated about Al-Reza 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-Hussein ibn Ibrahim ibn Tatana, Al-Hussein ibn Ibrahim ibn Ahmad ibn Hisham al-Mo'addib, and Ali ibn Abdullah al-Warraaq - 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 Al-Reza (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 Al-Reza (s) had asked me to do. Then when I stood up in front of Al-Reza (s) again, he (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 Al-Reza (s) said the same things about the dirt at the positions of the head and the feet of Harun. Then Al-Reza (s) said, 'Give me that other handful of dirt.' I handed him the dirt from the front of Harun's grave.

Al-Reza (s) took it and said, 'This is the dirt that will be the dirt of my grave.' Then Al-Reza (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 Al-Reza (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.'"

Aba Salt continued, "When the morning came, Al-Reza (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 Al-Reza (s) put on his shoes and cloak. He stood up and went. I followed Al-Reza (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 Al-Reza (s), he leaped towards him and hugged him. He kissed his forehead and had him sit down next to himself. Then he offered Al-Reza (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 Al-Reza (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 Al-Reza (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 Al-Reza (s). Al-Reza (s) ate three grapes, put down the bunch and stood up. Al-Ma'mun asked him, 'Where are you going?' He (s) said, 'I am going to where you sent me.' Al-Reza (s) pulled his cloak over his head and left."

Aba Salt added, "I did not talk to Al-Reza (s) until he entered the house and said, 'Shut the doors.' They shut the doors. Then Al-Reza (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 Al-Reza (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 (s) answered, 'He (God) who passed me through closed doors brought me here from Medina.' I asked, 'Who are you?' He (s) replied, 'I am the Proof of God for you. O Aba Salt! I am Muhammad ibn Ali (Imam al-Reza's son)' Then he (s) went to his father (s). He (s) entered the room and asked me to go in with him. When Al-Reza (s) saw him, he leaped towards him. Al-Reza (s) hugged him and put his hands over his shoulders. Then Al-Reza (s) kissed him on the forehead and went back to his couch with him. Muhammad ibn Ali (s) went over to him, kissed him and quietly told him things which I could not hear. However, I could see some foam on Al-Reza's (s) lips that was even whiter than snow. Aba Ja'far (s) wiped it off with his tongue.

Then Al-Reza (s) placed his hand within his attire over his heart and brought out something like a sparrow. Then Aba Ja'far (s) swallowed it. Then Al-Reza (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 (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 Al-Reza (s). But Aba Ja'far (s) told me, 'O Aba Salt! Move aside. There is someone else here who will assist me.' Then Aba Ja'far (s) performed the ceremonial burial ablutions for Al-Reza (s) and told me, 'Go to the cabinet and bring me the basket in which there is a shroud and embalment.' 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 (s) shrouded the Imam (s) and prayed for him. Then he (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 (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 (s) lifted Al-Reza (s) after praying for him and placed him in the coffin. He put Al-Reza's (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 Al-Reza (s) from us. What should we do?' Aba Ja'far (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 (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 (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 (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.

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 Al-Reza's (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 Al-Reza (s) had ordered me before to do so. Exactly whatever Al-Reza (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 Al-Reza (s) facing the direction of the *Qibla*."

Aba Salt added, "Then I said, 'Al-Reza (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, 'Al-Reza (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 Al-Reza (s) is informing

you about?' Al-Ma'mun replied, 'No.' The minister said, 'Al-Reza (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 Al-Reza (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 (s) and his Household (s). I kept asking God for a happy ending. Before finishing my prayers Abu Ja'far Muhammad ibn Ali (s) entered and said, 'O Aba Salt! Is your breast straitened?[\[386\]](#)' Then I said, 'By God! Yes.' Then Aba Ja'far (s) said, 'Stand up and leave here along with me.'

Then Aba Ja'far (s) placed his hands to the chains on me and they all opened up. He (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 (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-Hussein 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 Al-Reza (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 Al-Reza (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 Al-Reza (s) died when he (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.

Chapter sixty-four: On What (Abu Habib) Harthama ibn A'yan Narrated About the Martyrdom of Al-Reza 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 Al-Reza (s).

The servant entered first and then I entered. I saw my master sitting in the yard. When Al-Reza (s) saw me he (s) said, 'O Harthama!' I said, 'Yes, my master!' Al-Reza (s) said, 'Sit down.' Then I sat down and Al-Reza (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 (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 (Al-Reza (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 (Al-Reza (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 be 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 Al-Reza (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 (s) while his son Muhammad (s) was in Medina that is one of the cities in Hijaz, and Al-Reza (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.'

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 Al-Reza (s) was in Medina when he passed away, it is apparent that his son Muhammad (s) would have performed the ceremonial ritual ablutions for him (s). However, this did not happen, but Muhammad (s) performed the ceremonial burial ablutions for his father (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 Al-Reza (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 Al-Reza (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 Al-Reza (s) accepts to come, insist that he (s) comes sooner.’”

Harthama added, “Once I went to Al-Reza (s), he (s) asked me, ‘O Harthama! Do you remember what I have advised you to do?’ I replied, ‘Yes.’ Then Al-Reza (s) said, ‘Give me my shoes. I know why Al-Ma’mun has sent you here.’”

Harthama added, “Then I did this. Al-Reza (s) put them on and walked towards Al-Ma’mun. Then when he (s) entered, Al-Ma’mun stood up for him, embraced him and kissed him on the forehead. Al-Ma’mun had Al-Reza (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 Al-Reza (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 Al-Reza (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 Al-Reza (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.

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 (s) to come and perform the ceremonial burial ablutions for him? Now he (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 Al-Reza (s) was in Medina, then it is apparent that his son Muhammad (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 Al-Reza (s) shrouded. His body was placed where Al-Ma'mun and the rest of the people present there prayed over it. Then Al-Reza (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 Al-Reza's (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! Al-Reza (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 Al-Reza (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 (Al-Reza'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.'

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 Al-Reza (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 Al-Reza (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 Al-Reza (s) has ordered me not to throw any dirt over his body. He (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 Al-Reza (s) - may God sanctify his spirit.' Then I told the Commander of the Faithful (Al-Ma'mun) whatever Imam Al-Reza (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 Al-Reza (s) tell you anything else in private?' I replied, 'Yes, he (s) did.' Al-Ma'mun asked, 'What was it?'

I replied, 'Al-Reza (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 (s). Woe be to Al-Ma'mun from (the Blessed Lady) Fatima - az-Zahra (s)! Woe be to Al-Ma'mun from Al-Hassan (s) and Al-Hussein (s)! Woe be to Al-Ma'mun from Ali ibn Al-Hussein (s)! Woe be to Al-Ma'mun from Muhammad ibn Ali (s)! Woe be to Al-Ma'mun from Ja'far ibn Muhammad (s)! Woe be to Al-Ma'mun from Musa ibn Ja'far (s)! Woe be to Al-Ma'mun from Ali ibn Musa Al-Reza (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 drunken person. He said, 'By God, you are not in the least dearer to me than Al-Reza (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.*' [\[387\]](#)

And Al-Reza (s) had a son named Muhammad - the Imam (s). Al-Reza (s) had said the following about him (s), 'He is honest, patient, noble, the light of the believers' eyes and the cause of rage for the unbelievers.'"[\[388\]](#)

Chapter sixty-five: On An Elegy Recited About Al-Reza (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 Al-Reza (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 Al-Reza 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 Al-Reza (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 [\[389\]](#) in Sanabad asleep,*

*A man whose murder was hard on Islam
A man wrapped and drenched in God's Mercy.
O the grave of his (al-Reza)! In thee clemency,
Knowledge, purity, and glory abound.
O envied grave! Angels do thee guard!*

65-2 Al-Hakim Abu Ali Hussein 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 Al-Reza (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'et, 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 [\[390\]](#).
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 Reza),
Nor will the pure suffer any harm
When near the soul [\[391\]](#) that will never calm.
No indeed! Every soul shall reap what it did earn
So take what you will, or leave it to burn!"*

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 Al-Reza (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 Al-Reza 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 [392] 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 (al-Reza) behalf
And thus the Pen is lifted off of them.[393]
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*

*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 [394]
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-Hussein whose face shows his nobility
And upon Ali the virtuous [395] and Muhammad [396].
Blessings be upon all these Masters who are noble*

*and upon Ja'far - the educator and the pure- [397]
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 [398] - may his purity be increased
and upon Ali [399] for as long as there is any talking [400]
and upon Al-Reza - the son of Al-Reza - Al-Hassan [401] 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.*

*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 [402] 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 [403] sees the Blazing Fire.*

*Two tombs set side by side
One is a Garden of Heaven in which a leader is visited,*

*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 Al-Reza.
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.*

Chapter sixty-six: On the Reward of Visiting the Shrine of Imam Ali ibn Musa Al-Reza (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-Hussein ibn Ali ibn Abi Talib (al-Baqir) (s) say that the Master of the Worshippers, Ali ibn Al-Hussein (as-Sajjad) (s) narrated that the Master of the Martyrs Al-Hussein ibn Ali (s) quoted the Master of the Trustees - the Commander of the Faithful - Ali ibn Abi Talib (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 (Al-Reza's (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 Hussein 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 Al-Reza (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."

66-3 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 Al-Reza (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 (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 (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 (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 Al-Reza (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”[\[404\]](#).

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 (supererogatory) 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) (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.”[\[405\]](#)

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 Al-Reza (Imam Jawad) (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.”[\[406\]](#)

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) (s), “I wonder whether I should go on a pilgrimage to the shrine of Abi Abdullah (Imam Husayn) (s) or go on a pilgrimage to the shrine of your father (s) in Toos. What do you think?” Then Abi Ja'far (s) told him, “Wait a little and stay here until I come back.” Then the Imam (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-Hussein (s). However, there are only a few who visit the shrine of my

father (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 Al-Reza (s) say, “By God! All of us^[407] will be killed and become a martyr.”

He was asked, “O son of the Prophet of God (Al-Reza (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* (supererogatory) pilgrimages, and one-hundred thousands fighters in the way of God. He will also be resurrected among us (the 12 Imams (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 Al-Reza (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 (s) and asked the Imam (s) about this issue. The Imam (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 Al-Reza (s), “O son of the Prophet of God! I saw the Prophet of God (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 (Al-Reza (s)) disappears in your soil?’” Then Al-Reza 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.

In fact, my father quoted on the authority of my grandfather, on the authority of his father, on the authority of his forefathers (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 (s), “Do you know what the reward is for someone who visits your father?” Aba Ja'far (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-Hussein Abil Khattab, on the authority of Ali ibn Asbat that he asked Aba Ja'far (s), “What is the reward for someone who visits your father Al-Reza (s) in Khorasan?” Aba Ja'far (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-Hussein ibn Ali ibn Abi Talib (Imam al-Baqir) (s) say, ‘The Master of the Worshippers, Ali ibn Al-Hussein (as-Sajjad) (s) narrated that the Master of the Martyrs Al-Hussein ibn Ali (s) quoted on the authority of the Master of the Trustees - the Commander of the Faithful - Ali ibn Abi Talib (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.’”

66-15 Ja'far ibn Ali ibn Al-Hussein ibn Ali ibn Abdullah ibn al-Mogheera al-Kufi - may God be pleased with him - narrated that his grandfather Al-Hussein ibn Ali quoted on the authority of Al-Hussein ibn Yusuf, on the authority of Muhammad ibn Aslam, on the authority of Muhammad ibn Soleiman, “I asked Aba-Ja'far Muhammad ibn Ali Al-Reza (s) about a man who has gone on his obligatory pilgrimage and has then gone on his ‘*Umra* (supererogatory) pilgrimage, and God the Highest has granted him success in performing both his obligatory and his ‘*Umra* (supererogatory) 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 (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 (s)). Then he has gone to visit Aba Abdullah Al-Hussein ibn Ali (s), and has greeted him. Then he has gone to Baghdad and greeted Abil Hassan Musa (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 who 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 Al-Reza (s).” Aba Ja'far (s) replied, “Yes. It is better for him to go towards Khorasan to greet my father (s). However, this should be done in the (Arabic) month of *Rajab*. It is not appropriate for him to do this now[408]. 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-Hussein ibn Abi Talib, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bezanti, "I heard Al-Reza (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-Hussein ibn Ali ibn al-No'man, on the authority of Muhammad ibn al-Fudhayl, on the authority 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 (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 (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-Hussein ibn Ibrahim ibn Tataneh, Al-Hussein 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) (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 (s), "May I be your ransom! What does 'recognizing his rightfulness' mean?" The Imam (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 (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) (s) say, 'God will forgive all the sins committed by whoever visits the shrine of my father (Imam Reza) (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-Hussein ibn Muhammad ibn Aamir quoted on the authority of his uncle Abdullah ibn A'mir, on the authority of Soleiman

ibn Hafs al-Marwazi who said that he had heard (Al-Reza's (s) father) Abal Hassan Musa ibn Ja'far (al-Kazim) (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 (Al-Reza (s))." He (s) was asked, "Do you mean the reward of seventy accepted

pilgrimages to the *Kaaba*?” The Imam (s) replied, “Yes, even more. The reward of seventy-thousand pilgrimages to the *Kaaba*!” Again he (s) was asked, “Do you mean the reward of seventy-thousand pilgrimages to the *Kaaba*?” The Imam (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 Reza) 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 (s) was asked, “Is the reward similar to going on the pilgrimage to God at His Throne?” The Imam (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 (s), Abraham (s), Moses (s) and Jesus (s). And those of the latest Divine Leaders will be Muhammad (s), Ali (s), Al-Hassan (s) and Al-Hussein (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 (Al-Reza (s)) will have the highest rank there and will receive the greatest rewards.”

The author of this book (Sheikh 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 Al-Reza (s) when a group of people from Qum entered and greeted him. The Imam greeted them back and paid his respects to them. Then Al-Reza (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 Hussein 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 (s)[\[409\]](#) say, “The people of Qum and Abat[\[410\]](#) are forgiven when they go on pilgrimage to visit my grandfather Ali ibn Musa Al-Reza (s) in buried in Toos. Know that whoever visits Al-Reza’s (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 (Al-Reza’s (s) father) Abal Hassan Musa ibn Ja’far (s) say, “My son Ali (Al-Reza (s)) will be oppressively poisoned and killed. He will be buried in Toos next to (Al-Ma’mun’s father) Harun. Whoever visits Al-Reza (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 Al-Reza (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 whoever 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, on the authority of Ibrahim ibn Uqbah that he had written a letter to (Imam Al-Hadi) Abil Hassan the third (s) in which he had asked the Imam (s) about the pilgrimage to (the shrine of the third Imam) Abi Abdullah Al-Hussein (s), (the shrine of the seventh Imam) Abal Hassan (s) and (the shrine of the eighth Imam) Abi Ja'far (s). Then Imam Al-Hadi (s) had written back, "(The pilgrimage to the shrine of Imam Al-Hussein) Abu Abdullah (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 Al-Reza (Imam Jawad) (s), "May I be your ransom! Is the pilgrimage to Al-Reza (s) superior to the pilgrimage to Abi Abdullah Al-Hussein (s)?" Then Muhammad ibn Ali (s) replied, "The pilgrimage to my father is better since all the people visit (the shrine of Imam Al-Hussein) Aba Abdullah (s) while only a special group of the Shiites visit my father Al-Reza (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 Al-Reza (s) said, 'Soon I will be oppressively poisoned to death. God will forgive all the sins of whoever 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) (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. Al-Reza's (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-Hussein 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) (s), "The perfection of the *Hajj* pilgrimage depends on visiting the Divine Leader."

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) (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-Hussein 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) (s), 'What is there for one who visits one of you (the 12 Imams)?' The Imam (s) replied, 'It is as if he has visited God's Prophet (s).'"

66-32 Al-Hussein ibn Ibrahim ibn Ahmad ibn Hisham al-Mokattib, Muhammad ibn Ali Majilawayh, Ahmad ibn Ali ibn Ibrahim ibn Hashem, Al-Hussein ibn Ibrahim Tataneh and Ali ibn Abdullah al-Warraaq - 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 Al-Reza (s) say, 'Whenever one needs something from God, he should go on pilgrimage to my grandfather's shrine (i.e. Al-Reza (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 Al-Reza (s) say, "I will be killed by being poisoned and I will be buried in a strange land.

This has been promised to me by my father, from his father, from his father, from his forefathers, from Ali ibn Abi Talib (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-Hussein ibn Ibrahim ibn Ahmad ibn Hisham al-Mo'addib and Ali ibn Abdullah al-Warraaq - 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 Al-Reza (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 (s) said, 'Then recites 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 [\[411\]](#) hands of what is theirs are bare...; [\[412\]](#)*

Abul Hassan Al-Reza (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 Al-Reza (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*

Al-Reza (s) said, 'May God save you from the Day of the Great Dread!'

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 [\[413\]](#)
To whom the Merciful has guaranteed one of the Chambers (in Heaven)*

Al-Reza (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 (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 Al-Reza (s), 'O son of God's Prophet! Whose shrine is this one in Toos?' Then Al-Reza (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 Al-Reza (s) stood up after De'bel had finished reciting his poem, and asked him to stay in his place. He (s) went into the house. After an hour, the servant came out with a bag having one hundred *Razawi Dinars* [\[414\]](#) 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 Al-Reza's (s) attires to be blessed and honored by him. Then Al-Reza (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'[\[415\]](#), 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...;*

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 Al-Reza (s) had given to him. He exchanged each *Dinar* for one hundred *Dirhams* and obtained ten-thousand *Dirhams*. Then De'bel remembered that Al-Reza (s) had said, 'You will need these *Dinars*.' De'bel had a maid whom he dearly loved. She got bad pains in her eyes. 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 Al-Reza(s).”

The author of this book (Sheikh 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 Al-Reza (s). There is also another tradition from De’bel ibn Ali related to Al-Reza (s) that is related to the coming of the Riser (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 Al-Reza (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 Al-Reza (s) cried hard. He (s) rose 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.’

Then the Imam (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 (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.*’” [\[416\]](#)

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 Al-Reza (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.*

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.*

CHAPTER SIXTY-SEVEN: ON THE REWARD OF VISITING THE SHRINE OF FATIMA - THE DAUGHTER OF IMAM MUSA IBN JA'FAR (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 Al-Reza (s) about visiting the shrine of Fatima^[417]- the daughter of Imam Musa ibn Ja'far. Imam Al-Reza (s) said, "The reward of whoever visits her shrine is Heaven."

Chapter sixty-nine: 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-Hussein 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 Al-Reza (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 Al-Reza (s), and did not believe that he (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 Al-Reza (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.'

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 Al-Reza (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 Al-Reza (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 (Al-Reza's (s) tomb) up until the present."

69-2 Abu Talib Al-Hussein 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 Al-Reza (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 Reza) - and prayed to God near Al-Reza (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 (Sheikh Sadooq) said, “I asked Rokn ul-Dowleh - the ruler - for permission to go on pilgrimage to the Shrine of Al-Reza (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 Al-Reza (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.”

69-3 Abu Nasr Ahmad ibn Al-Hussein al-Dhabbi was a *Nasibite* [431]. 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 (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 Al-Reza (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 Reza).

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 Marvood 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 Al-Reza (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.

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 (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 Al-Reza (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.

When they reached Neishaboar, the man from Ray told the other man from Qum, "Should we first go to visit the Shrine of Al-Reza (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 Al-Reza (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 Al-Reza (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 Al-Reza (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*' [432] 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-Mojreemoon 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-Mojreemoon ila jahannama wirda*' to the end. One of the reciters asked me, "Where did you hear this?"

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 (s) recited it as it has been narrated by the Members of the Holy Household (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 Al-Reza (s) a witness to this." Then the slave man cried and attested by God the Highest and the Imam (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 Al-Reza (s) to pray to God the Highest and set the Imam (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 Al-Reza (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.

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 (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* [433]. 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 Al-Reza (s), visit him and pray to God the Highest near him (s). This was usually enough of a let-out and he would get relieved.

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 Al-Reza (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.

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 Al-Reza (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 Al-Reza (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.

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-Hussein 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 Al-Reza (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 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 Hussein 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 (Sayyids) 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-Hussein 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 Al-Reza (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.

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 Al-Reza's (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 (s) - the chosen one and his Household - blessings and many salutations with all respect.