

UYUN AKHBAR AL-REZA

The Source of Traditions
On Imam Reza (a.s.)



Abu Ja'far Muhammad bin Ali Bin Hussein bin Ali
Bin Babawayh al-Qutaybi known as
(Sheikh Sadooq)
Research and translation by Dr. Farooq

Uyun Akhbar, Al-Reza .The Source of Traditions on Imam Reza (a.s.)

Author : Sheikh Sadooq

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Translator's Foreword



I thank God the Almighty for the opportunity granted to me to undertake the preparation of this two volume book - The Source Of Traditions On Imam Reza (s) or Uyun Akhbar Al-Reza - after the successful completion of An Anthology Of Islamic Poetry Vol.1; Imam Reza's Pilgrimage Procedures And Prayers; A Divine Perspective On Rights; The Complete Edition Of The Treatise On Rights; Mishkat Ul-Anwar Fi Ghurar Il-Akhbar and The Islamic Family Structure.

The present work has been compiled by Sheikh Sadooq and covers the major traditions about the life, the decrees, the arguments, the writings and the sayings of Imam Musa ibn Ja'far (s) and Imam Ali ibn Musa Al-Reza (s) . The book mainly focuses on Imam Ali ibn Musa Al-Reza (s) .

However, it covers much of what happened to his father (s), as that affected him. I have translated this work from Arabic into English for the interested readers. Regarding the references to the Holy Quran's verses, I have exactly cited them for coherency using an available translation of the Quran into English by Mr. Abdullah Yusuf Ali - may God reward him. The translation of the Holy Quran that I used is the following:

THE HOLY QURAN

Text, Translation, Commentary and Notes Large Size (1 Volume) Abdullah Yusuf Ali (English &

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Arabic).

First of all, I thank God for His help in granting the health, the strength, and the sustenance to undertake and complete this tremendously difficult task. May He accept it as a minor service.

I have relied on many sources of reference materials in completing this tremendous task. I am indebted to all those sources which I cannot name one by one. I am also indebted to my dear wife for her careful editing of the work which has added a lot of value to it. I am also indebted to Ansariyan Publications for patiently supporting this work and completing the final typesetting of the book.

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I warmly welcome any suggestions made by the readers that might help me become informed about my errors and shortcomings, and help me improve future works.

As there are many references to the names of the Divine Leaders in this book, I have listed them in order here so that the reader can refer to this list whenever needed:

- 1- Imam Ali (s): The Commander of the Faithful - Ali ibn Abi Talib (s)
- 2- Imam Al-Hassan (s): Al-Hassan ibn Ali ibn Abi Talib (s)
- 3- Imam Al-Hussein (s): Al-Hussein ibn Ali ibn Abi Talib (s)
- 4- Imam As-Sajjad (s): Ali ibn Al-Hussein ibn Ali ibn Abi Talib (s)
- 5- Imam Al-Baqir (s): Muhammad bin Ali ibn Al-Hussein ibn Ali ibn Abi Talib (s)
- 6- Imam As-Sadiq (s): Ja'far ibn Muhammad bin Ali ibn Al-Hussein ibn Ali ibn Abi Talib (s)
- 7- Imam Al-Kazim (s): Musa ibn Ja'far ibn Muhammad bin Ali ibn Al-Hussein ibn Ali ibn Abi Talib (s)
- 8- Imam Al-Reza (s): Ali ibn Musa ibn Ja'far ibn Muhammad bin Ali ibn Al-Hussein ibn Ali ibn Abi Talib (s)
- 9- Imam Al-Javad (s): Muhammad ibn Ali ibn Musa ibn Ja'far ibn Muhammad bin Ali ibn Al-Hussein ibn Ali ibn Abi Talib (s)
- 10- Imam Al-Naqi (s): Ali ibn Muhammad ibn Ali ibn Musa ibn Ja'far ibn Muhammad bin Ali ibn Al-

Hussein ibn Ali ibn Abi Talib (s)

11- Imam At-Taqi (s): Al-Hassan ibn Ali ibn Muhammad ibn Ali ibn Musa ibn Ja'far ibn Muhammad bin Ali ibn Al-Hussein ibn Ali ibn Abi Talib (s)

12- Imam Al-Mahdi (s): Muhammad ibn Al-Hassan ibn Ali ibn Muhammad ibn Ali ibn Musa ibn Ja'far ibn Muhammad bin Ali ibn Al-Hussein ibn Ali ibn Abi Talib (s).

I have also listed them in order in the form they appear in Tradition No. 6-1 recorded on a silvery-white pearl brilliant sheet of paper in the hands of the Blessed Lady Fatima (s):

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1- Abul Hassan Ali ibn Abi Talib al-Morteza (Imam Ali) whose mother is Fatima - the daughter of Asad ibn Hashem ibn Abd Manaf

2- Abu Muhammad Al-Hassan ibn Ali al-Barr, whose mother is (the Blessed Lady) Fatima - the daughter of Muhammad

3- Abu Abdullah Al-Hussein ibn Ali At-Taqi whose mother is (the Blessed Lady) Fatima - the daughter of Muhammad

4- Abu Muhammad Ali ibn Al-Hussein al-Adl whose mother is Shahr Banu - the daughter of Yazd Gird

5- Abu Ja'far Muhammad ibn Ali Al-Baqir whose mother is Umm Abdullah - the daughter of Al-Hassan ibn Ali ibn Abi Talib

6- Abu Abdullah Ja'far ibn Muhammad As-Sadiq whose mother is Umm Farwa - the daughter of Al-Qasim ibn Muhammad ibn Abi Bakr

7- Abu Ibrahim Musa ibn Ja'far whose mother is a slave maid called Hamidah al-Mosaf'fat

8- Abul Hassan Ali ibn Musa Al-Reza (s) whose mother is a slave maid called Najma

9- Abu Ja'far Muhammad ibn Ali al-Zak'ki whose mother is a slave maid called Khayzaran

10- Abul Hassan Ali ibn Muhammad Al-Amin whose mother is a slave maid called Susan

11- Abu Muhammad Al-Hassan ibn Ali al-Rafiq whose mother is a slave maid called Samanah and

whose nickname is Ummul Hassan

12- Abul Qasim Muhammad ibn Al-Hassan (s) who is the Riser - the Proof of God - whose mother is a slave maid called Narjis.

May God's Blessings be upon them all.

Dr. Ali Peiravi

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MASTER OF THE SHRINE

O The Master of the holy Shrine [1]
You are the Majestic and the Divine
O The Gem of Muhammad's Crown
You are the light of God in our town [2]
O The golden hands that fly
Above the sick and those who cry
O The savior of the deer [3]
People love you so sincere
O The shining star of the sky
You are always out there so high
O The source of light in the believer's heart
You are always shining out there so bright
O The shining face in my eye
I cannot stand to tell you bye
O The preacher of the Holy Book
Tell me the words and catch me on the hook
O The rain of peace and glory
Your life is filled with many a story

Talat June Peiravi

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SHRINE OF THE MASTER

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O The Shrine of the Master!
No one else existed like the Master
Guidance perished after him
Death followed it
O his shrine!
May not God's blessings upon you ever stop
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

Ibn Moshaya

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A RESIDENCE SHORT-LIVED

Now you live in a residence short-lived
In which the deeds of the doers are accepted
See you not how death encompasses it
And destroys all aspirations
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?

About The Author

A BRIEF BIBLIOGRAPHY OF THE AUTHOR

The author of this book (Sheikh Sadooq) - May God have Mercy upon him - is the highly esteemed,

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noble Abi Ja'far Muhammad ibn Ali ibn Al-Hussein ibn Musa ibn Babooyeh al-Qummi known as Sheikh Sadooq. He has such a high rank in knowledge, understanding, realization of the true meaning of traditions, jurisprudence, honesty in speech and extensive highly valuable writings that no one can write about and fully express these.

All the knowledgeable people who have either written his biography or used his highly valuable books have tried to praise his works and declare his Divine Leadership and honesty. They have called him Sheikh that is normally the title of native scholars trained in the traditional sciences such as clerical dignitaries, members of a religious order, or professors of spiritual institutions of higher learning - that is master of an order. He has also been called honest and a forerunner.

We can say that he has been one of the signs of God. He passed away in the year 381 A.H. (990 A.D.) when he was more than seventy years old. His publications - that were more than 300 in number - were like brilliant stars guiding those who sought to follow the Divine Path. Unfortunately, the tragic occurrences in history resulted in the loss of the majority of his works. We can clearly state that not even one tenth of his writings have remained up until today.

His Nobility as Expressed by Noble Religious Scholars

There is no need to present any evidence or reasoning to prove his high rank. However, we will briefly mention a few of the remarks of our noble religious scholars about his noble personality here for the readers to get a bit more familiar with him.

Sheikh al-Taefeh (may God have mercy upon him) has called him 'of a high position' in his book Al-Fehrest. Then he wrote, "He is the protector of the traditions, aware and informed about the personalities, and is an informed person and a critic on Akhbar (traditions). One has not seen anyone of similar capabilities among the scientists in Qum. He has about

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300 publications." He also makes similar remarks about him in his Rijal.

Najjashi who was a great researcher on 'great men' calls him 'Abi Ja'far from Qum'. He also calls him Sheikh, our jurisprudent, a shining character, and the honor of the Shiites in Khorasan .[4] He wrote, "When in the year 355 A.H. (965 A.D.) he entered Baghdad, he was young. The great men of the Shiites listened to him to learn traditions and gain Divine Knowledge."

Al-Khatib al-Baghdadi in his famous book TARIKH BAGHDAD (the history of Baghdad) wrote, "He (Sheikh Sadooq) went to Baghdad and quoted traditions on the authority of his father. He was one of the well-known and noble men of the Shiites, and Muhammad ibn Talha an-Naa'li told me

about him.”

Ibn Edris has praised him in his book SARA'IR and said, “He was honest in speech, noble, informed about the traditions and a critic. He was very knowledgeable about the great men. He had memorized many traditions.”

Allameh al-Hilli has called him Sheikh, and has said that he is our jurisprudent, our honor, and the bright and real character of the Shiites.

He has been called the following titles by the noble religious Shiite scholars: Ibn Shahr Ashoob; Seyed ibn Tawoos; Fakhr al-Mohaghegin; ash-Shahid al-Awwal (the first martyr); Re'is al-Mohaditheen; al-Sheikh al-Ajall; Imam Asreh; Rokn Min Arkan ad-Din (one of the pillars of religion); Sadooq al-Muslimeen; Ayatullah fil-Alemin; al-Sheikh al-A'zam; al-Sheikh al-Sadooq; Hujatul Islam; al-Sheikh ath-Thiqa; al-Molood Bid-Da'wat; al-Sheikh al-Imam al-Moghaddam; al-Fadhil al-Mo'adhdham; Omdatul Fudhala; Sheikh Minal-Mashayekh; Rokn min Arkan ash-Sharia; Sheikh al-Hafazah; Wajihat at-Ta'efah al-Mostahfazah; Emaduddin; and al-Sheikh al-Alam Al-Amin, among many other titles.

His Trips

He made many trips to various towns in order to learn nobility and hear the traditions directly from the greatest scholars. He was born in Qum, raised there and he acquired knowledge from the great scholars there. Then, although there were many renowned religious scholars in Ray ,[5] the people of Ray invited him to go and reside there. Of course, there is no precise mention of the date of his immigration to Ray in the books on

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Rijal and Tarajom. However, one can conclude from what is written in this book, and in Al-Khisal and Amali, that his immigration was after the (Arabic) month of Rajab of the (lunar) year 339 A.H. (949 A.D.), and before the (Arabic) month of Rajab of the year 347 A.H. (957 A.D.) This is because he has cited a tradition he had heard from Hamza ibn Ahmad ibn Ja'far ibn Muhammad ibn Zayd ibn Ali ibn al-Hussein ibn Ali ibn Abi Talib (s) in the Quran on the first date, and has cited another tradition from Abul Hassan Muhammad ibn Ahmad ibn Ali ibn Asad al-Asadi known as Ibn Jaradeh al-Barday'ee in Ray on the second date.

He lived in Ray from 347 A.H. (957 A.D.) until he requested permission from Rokn ud-Dowleh - the ruler of the Buya clan - to visit the holy shrine of Imam Al-Reza (s) in Mashhad. He then traveled to Mashhad in 352 A.H. (962 A.D.) and returned to Ray after visiting the holy shrine. Regarding this he wrote in his book,

“When I asked the successful ruler Rokn ud-Dowleh for permission to visit the holy shrine of Imam Al-Reza (s), he approved of my request in the (Arabic) month of Rajab in the year 352 A.H. (962 A.D.) When I returned home, he called me in again and said, ‘The place you want to visit is a blessed place of martyrdom. I have visited it myself. When I was there, I asked God to fulfill the requests I had in my mind. God answered my prayers and fulfilled them.

Therefore, when you get there, remember me, and do not forget to visit on my behalf and pray for me since prayers will be fulfilled by God when they are presented in that holy place.’ I promised him to do so, and I fulfilled my promise. Upon my return from the blessed Mashhad, I went to see the ruler. He asked me if I had prayed for him, and visited the Shrine on his behalf. I replied in the positive. He said, ‘You did well since it has been proven to me that prayers will be accepted there.’

On this trip to Mashhad that year, he entered Neishaboore. He recorded some traditions from the religious scholars there, among whom we can name Abu Ali Hussein ibn Ahmad Bayhaqi - who narrated several traditions for him in his own house - Abdul Vahid ibn Muhammad ibn Ubdoos Neishaboore, Abi Mansoor Ahmad ibn Ibrahim ibn Bakr Khorī, Abu Saeed Muhammad ibn Fadhl ibn Muhammad ibn Ishaq Mozakkar Neishaboore known as Abi Saeed al-Muallem, Abut-Tayyeb Hussein ibn Ahmad ibn Muhammad Razi and Abdullah ibn Muhammad ibn Abdul Wahab al-Sejezy. In addition, Abu Nasr Ahmad ibn Al-Hussein ibn Ahmad ibn Obayd al-Zabee al-Marwani al-Neishaboore cited some

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traditions for him in Neishaboore. In addition, a group of people cited traditions for him in Marv Rood among whom we can name the jurispudent Abul Hussein Muhammad ibn Ali ibn al-Shah, and Abu Yusuf Rafeh ibn Abdullah ibn Abdul Malik. In the same year, he traveled to Baghdad and heard some traditions from the religious scholars there. He had also gone to Kufa, Fayd, Mawara’ un-Nahr, Balkh, Samarqand and Forghaneh and had heard traditions from the religious scholars in these cites.

The Birth of the Author - May God Have Mercy upon Him

We are not precisely aware of the year in which he has born. None of the biographers has stated his birth date. However, we can draw some conclusions in this regard from his own book Kamal Ad-Din, and Sheikh Toosi's Ghayba and Najashi's Fehrest that he was born after the demise of Muhammad ibn Uthman al-Umari who was the second (of the four) representatives of the twelfth Imam (s) - that is in year 305 A.H. (917 A.D.) at the beginning of the mission of Abil Qasim Hussein ibn Ruh - who was the third representative of the twelfth Imam (s).

Sheikh Sadooq quoted on the authority of Abu Ja'far Muhammad ibn Ali ibn al-Aswad, 'After the demise of Muhammad ibn Uthman al-Umari - may God be pleased with him - Ali ibn Hussein ibn Musa ibn Babawayh[6] asked me to ask Hussein ibn Ruh to ask our Master - the Imam of Time (the twelfth Imam al-Mahdi) (s) - to pray and ask God the Almighty to grant him a son. I did so, and he secretly reported that. He informed me after three days that the Imam (s) had prayed for Ali ibn Al-Hussein, and that God the Almighty will soon bless him with a son, and will grant him more children thereafter.'

The above has also been cited by Sheikh al-Ta'ifeh and Najjashi - may God have mercy upon them. What has been presented about his birth-date was the information available from him himself who best knows about his life history and some of the great religious scholars. Thus, we can conclude that he was born after the year 305 A.H (917 A.D.). His birth was a blessing, and he was blessed since he was born due to the prayers of the Imam of Time (s). Everyone benefited from him, and his being blessed. That is why he was always very proud and said that he was born due to the prayers of the Imam of Time (s). He also said, 'There were many occasions when Abu Ja'far Muhammad ibn Ali al-

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Asvaed (who narrated the details about his birth) saw how studiously I attended the classes of our Professor - Muhammad ibn Ahmad ibn al-Valid (May God have mercy upon him); and how eager I was to learn and memorize scientific books. He would tell me there is no wonder I am so eager to acquire knowledge since I was born due to the prayers of the Imam of Time (s).'

The Death of the Author and His Shrine

He died in 381 A.H. (990 A.D.) after living for seventy years. He was buried in Ray next to the Toghrol Garden, near the shrine of the blessed Abdul Azeem al-Hassani - may God be pleased with him. His shrine is simple, but spiritual. Many people go visit his shrine and receive blessings.

A Demonstration of his Nobility

In the year 1238 A.H. (1859 A.D.), Fath Ali - the king of Qajar - ordered the building of the shrine to be reconstructed. This resulted in a demonstration of nobility. The word spread around among the people, and it was finally approved of by the government officials and the king. The details of this event have been recorded by many authors - may God have mercy upon them. Among them we can mention Rowza by Khansari, Qisas Al-Ulama by Tonikaboni, Tanqih Al-Maqal by Mamaghani, Montakhab Ul-Tawarikh by Khorasani and Tava'ed Ar-Razavieh by Qumi. This has been recorded in Rowza by Khansari as follows: 'This event was a demonstration of the nobility of

the Sheikh.

It attracted the attention of many people, and was a source of guidance for many and a cause of happiness for many enlightened people. There once appeared a rupture in the shrine of the noble Sheikh - that is located near Ray - due to a flood. When they investigated to find the degree of damage done in order to reconstruct it, they reached a room in which he was buried. Once they entered that room they found his body naked, with his private parts covered, and in perfect shape. His face was absolutely peaceful and they could still see the polish (khabab) on his nails. The shroud with which his body was wrapped at the time he was buried had worn out, torn into shreds and fallen down on the dirt around his corpse. The news rapidly spread around in Tehran. When Fath Ali - the grandfather of Naser ad-Din - the king of Qajar heard about this around the year 1238 A.H. (1859 A.D.), he went there in person to investigate. He consulted with the government officials whom he trusted as to

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whether or not he should enter the tomb in person. They did not recommend the king entering the tomb, as they thought this was not appropriate for his rule. Then a group of religious scholars and well-known people were sent into the tomb to check the issue. When the numerous people who had entered the tomb all testified to the truth of this issue, no doubt was left for the king. Once he was certain about the truth of this issue, he ordered the cavity to be closed off, and the building of the shrine to be reconstructed, and decorated in the best possible fashion using mirror work. I have personally seen some of the people who were present there. Some of our religious professors who are of the noble scholars have also described this event. And peace be upon him the day he is born, and the day he dies, and the day he is resurrected.'

THE AUTHOR'S FOREWORD

Al-Sahib al-Jalil Isma'il ibn Abbad - May God be pleased with him - has respectfully expressed greetings for Al-Reza (s) and said,

O you who intend to go and visit Toos,
land of purity and sanctification,
Recite my greetings to Al-Reza and stop by
the most honorable grave of the best buried one.
By God! By God! This is an oath, which is issued
from a sincere one who is clinging to friendship!
Verily, if I possessed my own need,
I would reside at Toos, the inhabited.
Verily, it is the place of the martyr wrapped in

righteousness, famous for exaltedness and praise.
O son of the Prophet through whom God broke
the backs of the arrogant tyrants!
O son of the Testamentary Trustee[7] who was the most
meritorious of powerful men, attained perfect pride and
naturally accompanied glory!
In another short poem he has also said,
O visitor who got up early, ran,
and walked like lightning when it flashes,
Recite my greetings to my master Al-Reza,
Who is at Toos,
The grandson of the chosen Prophet,
son of al-Morteza, the Testamentary Trustee,
Who attained firm exaltedness and built white glory!
Say to him: (These greetings) are from a loyal one
who regards friendship as obligatory!

Chapter One : Why is Ali Ibn Musa (S) Called Al-Reza

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The author of this book (Sheikh Sadooq) lived in Ray. He was a jurispudent whose name was Abu Ja'far Muhammad ibn Ali ibn Hussein ibn Musa ibn Babwaih al-Qumi, a resident of Ray - may God help him in obedience of God, and grant him success in His gratification.

1-1 My father, Muhammad ibn Musa ibn al-Motawakkil, Muhammad ibn Ali ibn Majiluwayh, Ahmad ibn Ali ibn Ibrahim ibn Hashem; Al-Hussein ibn Ibrahim Natanat; Ahmad ibn Ziyad ibn Ja'far al-Hamadani; Al-Hussein ibn Ibrahim ibn Hisham al-Mokattib, and Ali ibn Abdullah - may God be pleased with them all - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father that Ahmad ibn Muhammad ibn Abi Nasr al-Bezanti told Abi Ja'far Muhammad ibn Ali ibn Musa (s), "Some of your opponents think that Al-Ma'mun called your father Al-Reza (s) that means 'acceptable' or 'liked' since he liked your father and chose him to be his crown-prince. Imam Al-Jawad (s) said, "No, by God, they are liars.

God the Almighty the Sublime named him Al-Reza (s) since he was accepted by God the Almighty

in His Heavens[8] , and he was accepted by his Prophet (s) and the Imams (s) that followed the Prophet (s) on His Earth.” Al-Bezanti said, “Were not your father and grandfathers accepted by God, the Prophet and the Imams?” Imam Al-Jawad (s) said, “Yes, they were.” He then asked, “Why then only was your father called Al-Reza and they were not?” Then Imam Al-Jawad (s) said, “That is because his friends and followers as well as his opponents accepted him, while this was never the case for my forefathers. Therefore, he is the only one who is called Al-Reza.”

1-2 Ali ibn Ahmad ibn Muhammad ibn Imran ad-Daqqaq - with whom God may be pleased - narrated that Muhammad ibn Abi Abdullah al-Kufi

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«الرِّضَا» السَّلَامُ عَلَيْهِمَا مُوسَى بْنِ عَلِيٍّ سَمِيَ أَجْلُهَا مِنَ النَّبِيِّ الْعَلِيِّ بَابُ 1

طَاعَتِهِ عَلَى اللَّهِ أَعَانَهُ - الْكِتَابُ هَذَا مُصَنَّفٌ [الرَّيُّ نَزِيلٌ] الْفَقِيهَ الْقَمِيَّ بَابُوهُ بِنِ مُوسَى بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ جَعْفَرٍ أَبُو قَالَ - لِمَرْضَاتِهِ فَقَوَّوْ

إِبْرَاهِيمَ بْنِ وَالْحُسَيْنِ هَاشِمٍ؛ بِنِ إِبْرَاهِيمَ بْنِ عَلِيٍّ بْنِ وَأَحْمَدُ مَا جَبَلِيَّوَيْهِ؛ عَلِيٍّ بْنِ وَمُحَمَّدُ الْمُتَوَكَّلُ؛ بِنِ مُوسَى بْنِ وَمُحَمَّدُ أَبِي حَدَّثَنَا - 1 - جَمِيعاً عَنْهُمْ اللَّهُ رَضِيَ - الْوَرَّاقُ عَبْدُ اللَّهِ بْنِ وَعَلِيُّ الْمُكَنَّبُ؛ هِشَامُ بْنُ إِبْرَاهِيمَ بْنِ وَالْحُسَيْنِ يُ؛ الْهَمْدَانِ جَعْفَرُ بْنُ زِيَادِ بْنِ وَأَحْمَدُ نَاتَانَةَ؛ مُوسَى بْنِ مُحَمَّدٍ جَعْفَرٍ لِأَبِي قُلْتُ: قَالَ يُّ الْبِزْنَطِيُّ نَصْرُ أَبِي بْنِ مُحَمَّدٍ بْنِ أَحْمَدَ عَنْ أَبِيهِ، عَنْ هَاشِمٍ، بِنِ إِبْرَاهِيمَ بْنِ عَلِيٍّ حَدَّثَنَا: قَالُوا وَاللَّهِ كَذَبُوا: فَقَالَ عَهْدِهِ لَوْلَا بِنَةُ رَضِيَهُ لَمَا السَّلَامُ عَلَيْهِ الرَّضَا الْمَأْمُونُ سَمَّاهُ إِنَّمَا أَبَاكَ أَنْ يَزُ عُمُونَ مُخَالِفِيكُمْ مِنْ قَوْمًا إِنَّ: السَّلَامُ عَلَيْهِمْ - بَعْدَهُ مِنْ وَالْأَيْمَةَ لِرَسُولِهِ وَرَضِيَ سَمَائِهِ، فِي وَجَلَّ عَزَّ اللَّهُ رَضِيَ كَانَ لِأَنَّهُ ، السَّلَامُ عَلَيْهِ الرَّضَا سَمَّاهُ وَتَعَالَى تَبَارَكَ اللَّهُ بَلْ فَجَرُوا، وَ وَالْأَيْمَةَ وَلِرَسُولِهِ تَعَالَى اللَّهُ رَضِيَ السَّلَامُ عَلَيْهِمُ الْمَاضِيْنَ أَبَانِكَ مِنْ وَاجِدِ كُلِّ كُنْ يَكُنْ أَلَمْ: لَهُ فَقُلْتُ قَالَ أَرْضِيهِ، فِي - عَلَيْهِمُ اللَّهُ صَلَوَاتُ رَضِيَ كَمَا أَعْدَائِهِ مِنْ الِّ مُخَالِفُونَ بِهِ رَضِيَ لِأَنَّهُ: قَالَ؟ السَّلَامُ عَلَيْهِ الرَّضَا بَيْنَهُمْ مِنْ أَبُوكَ سَمِيَ قَلِمَ: فَقُلْتُ، بَلَى: فَقَالَ السَّلَامُ عَلَيْهِمُ الرَّضَا السَّلَامُ عَلَيْهِمُ بَيْنَهُمْ مِنْ سَمِيَ فَلِذَلِكَ السَّلَامُ، عَلَيْهِمُ أَبَانِهِ مِنْ لِأَحَدٍ ذَلِكَ يَكُنْ وَلَمْ أُولِيَانِهِ مِنْ الْمُؤَافِقُونَ بِهِ

الْأَدْمِي زِيَادِ بْنِ سَهْلٍ عَنِ الْكُوفِيِّ عَبْدِ اللَّهِ أَبِي بْنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الدَّقَّاقُ عِمْرَانَ بْنِ مَدْمَدَ بْنِ أَحْمَدَ بْنِ عَلِيٍّ حَدَّثَنَا - 2 - بِنِ سُلَيْمَانَ عَنِ الْحَسَنِِيِّ عَبْدِ الْعَظِيمِ عَنِ

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quoted on the authority of Sahil ibn Ziyad al-Adami, on the authority of Abdul Azeem ibn Abdullah Al-Hassani, on the authority of Soleiman ibn Hafs al-Marwazy that Imam Al-Kazim (s) used to call his son Al-Reza and said, 'Call my son, Al-Reza', or 'I called my son Al-Reza.' When he talked to his son Al-Reza, he called him Abul Hassan (that is the same as Abul Hassan or Abil Hassan).[9]

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عَلَيْهِ عَلِيًّا فَوُلْدٌ يُسَمَّى السَّلَامُ عَلَيْهِمُ طَالِبُ أَبِي بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ جَعْفَرٍ بْنِ مُوسَى كَانَ: قَالَ الْمَرْوَزِيُّ حَفْصُ أَبَا يَا: قَالَ خَاطَبَهُ وَإِذَا «الرِّضَا وَوَلَدِي لِي قَالَ» وَ «الرِّضَا لَوْوَلَدِي قُلْتُ» وَ «الرِّضَا وَوَلَدِي لِي أَدْعُوا»: يَقُولُ وَكَانَ الرَّضَا السَّلَامُ،

«الحَسَنَ.

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Chapter Two : Traditions About Imam Al-Reza's Mother and Her Name

2-1 In the year 235 A.H. (849 A.D.) al-Hakim Abu Ali Al-Hussein ibn Ahmad al-Bayhaqi narrated from his home in Neishaboor that Muhammad ibn Yahya al-Sowly said that Abul Hassan Al-Reza (s) is Ali ibn Musa ibn Ja'far ibn Muhammad ibn Ali ibn Al-Hussein ibn Abi Talib (s). His mother was an Umm Walad [10] who was called Toktam. She was named Toktam when Abul Hassan Musa ibn Ja'far (s) became her master (i.e. husband).

2-2 Al-Hakim Abu Ali Al-Hussein ibn Ahmad al-Bayhaqi quoted on the authority of al-Sowly, on the authority of Own ibn Muhammad al-Kendy quoted on the authority of Abul Hassan Ali ibn Maysam[11] - Imam Al-Kazim's mother - who was one of the noble Persian ladies called Hamideh, bought a female slave of the Mowalledeh [12] type named Toktam. Toktam was one of the noblest ladies in regards to intelligence, religion and respect for her master and his mother Hamideh. She respected Lady Hamideh so much that she would never sit down in her presence. Then Lady Hamideh told her son - Imam Musa ibn Ja'far (s), "O my son! Toktam is a female slave. I have never seen any female slave better than her. I have no doubt that God will purify any generations from her offspring. Therefore, I will bestow her on you. Treat her with kindness. When she gave birth to Imam Al-Reza (s), Imam Al-Kazim (s) called her Taherah."

Then Ali ibn Maysam added, "Imam Al-Reza (s) drank a lot of milk and was a chubby baby. Then his mother asked for a wet-nurse to breast-feed the baby. She was asked if she had run out of milk. She replied, 'No, I

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وَأَسْمَاهُ السَّلَامُ عَلَيْهِمَا مَوْسَى بْنُ عَلِيٍّ الرِّضَا أُمَّ فِي جَاءَ مَا بَابُ 2

بُنُ مُحَمَّدٌ أَخْبَرَنَا: قَالَ وَثَلَاثِمَائَةَ حَمْسِينَ وَ اِثْنَتَيْنِ سَنَةَ فِي بَنِي سَابُورَ ارِه د فِي اَلْبِيهَقِي اَحْمَدُ بُنُ اَلْحَاكِمِ حَدَّثَنَا - 1
بُنُ عَلِيٍّ بِنُ اَلْحُسَيْنِ نِدَّ عَلِيٍّ بِنُ مُحَمَّدٍ بِنُ جَعْفَرٍ بِنُ مَوْسَى بِنُ هُوَ عَلِيُّ السَّلَامُ عَلَيْهِ الرِّضَا اَلْحَسَنُ أَبُو: قَالَ عَلَيْهِ قِرَاءَةُ الصُّوَلِي بَحْيِي
السَّلَامُ عَلَيْهِمَا جَعْفَرُ بِنُ مَوْسَى اَلْحَسَنُ أَبُو مَلِكهَا جِينِ اِسْمُهَا اسْتَقَرَّ عَلَيْهِ تُكْتَمُ، تُسَمَّى وَ لِدِ اُمُّ وَ اُمُّهُ السَّلَامُ عَلَيْهِمُ طَالِبِ اَبِي

اَلْحَسَنُ اَبَا سَمِعْتُ: قَالَ اَلْكِنْدِيُّ مُحَمَّدُ بِنُ عَوْنُ حَدَّثَنِي: قَالَ الصُّوَلِيُّ حَدَّثَنَا: قَالَ اَلْبِيهَقِيُّ اَحْمَدُ بُنُ سَيْنُ الدُّ عَلِيٍّ أَبُو اَلْحَاكِمِ حَدَّثَنَا - 2
اَلْمُصَفَّاءُ حَمِيدَةُ اسْتَرَّتْ: قَالَ - مِنْهُ وَمَنَاكِجُهُمْ اَخْبَارُهُمْ السَّلَامُ عَلَيْهِمُ اَلْاَيْمَةُ بِاُمُورٍ اَعْرَفَ قَطُّ اَحَدًا رَاَيْتُ وَمَا: يَقُولُ - مَيْتَمُ بِنُ عَلِيٍّ
فِي اَلنِّسَاءِ اَفْضَلُ مِنْ وَكَانَتْ تُكْتَمُ وَ اِسْمُهَا مَوْلِدَةٌ جَارِيَةٌ اَلْعَجَمِ اَشْرَافِ مِنْ وَكَانَتْ اَلسَّلَامُ، عَلَيْهِمَا جَعْفَرُ بِنُ مَوْسَى اَلْحَسَنِ اَبِي اُمُّ وَ هِيَ

عَلَيْهِ مُوسَى لِإِنِّيهَا فَقَالَتْ لَهَا، إِجْلَالاً مَلَكْتُهَا مِنْذُ يَدِّيهَا بَيْنَ جَلَسَتْ مَا إِنَّهَا حَتَّى الْمُصَفَّاءِ، حَمِيدَةً لِمَوْلَاتِهَا وَإِعْظَامِهَا وَدِينِهَا وَعَقْلِهَا
لَكَ، وَهَيْئُهَا وَقَدْ نَسَلُ لَهَا كَانَ إِنْ نَسَلُهَا سَيُطَهَّرُ تَعَالَى اللَّهُ أَنْ أَشْكُ لَسْتُ وَمِنْهَا فَضْلاً قَطُّ جَارِيَةً رَأَيْتُ مَا جَارِيَةٌ تُكْتَمُ إِنْ بُنِيَ يَا السَّلَامُ
الْخُلُقِ تَامَ وَكَانَ كَثِيراً يَرْتَضِعُ مِالسَّلَا عَلَيْهِ الرِّضَا وَكَانَ: قَالَ الطَّاهِرَةُ، سَمَّاها السَّلَامُ عَلَيْهِ الرِّضَا لَهُ وَوَلَدَتْ قَلَمًا بِهَا خَيْرٌ فَاسْتَوْص
وَاللَّهُ أَكْذِبُ، مَا: فَقَالَتْ! الدُّرُّ! أَنْقَضَ: لَهَا فَقِيلَ بِمُرْضِعٍ، أَعِينُونِي: فَقَالَتْ

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swear by God that I have not run out of milk, but since the birth of this baby I cannot attend to my own prayers and supplications.” Al-Hakim Abu Ali quoted on the authority of al-Sowly, “One proof that the name of Imam Al-Reza's mother is Toktam can be found in this poem composed about Imam Al-Reza (s):

The Noble Ali is the best of the people
Who has the best father, forefathers and tribe.
Toktam gave birth to him
Who is the eighth Leader.
With his knowledge and patience
He will stress God's covenant with the people.”

Al-Sowly said, “And some people have ascribed this to my paternal uncle - Ibrahim ibn Abbas - but no such thing has been narrated for me about him. I neither accept nor will I reject what has been narrated for me or what I have not heard. However, the following poem was undoubtedly composed by my paternal uncle - Ibrahim ibn Abbas:

The deeds of just men are just witnesses for their doers.
O yes, they have some considerable amount of new wealth
That is not at all similar to what they had before.
They[13] give you[14] only one percent of your own wealth,
Yet they mention it as if they are doing you a favor.
Whoever eulogizes your enemies, has not eulogized God.
You are nobler than your eighth-generation cousin (al-Ma'mun)
Just as your forefathers were nobler than his forefathers.”

Al-Sowly said, “I found these verses written in my father's notebook in his own handwriting. My father used to say that his brother had recited these poems and said that our uncle had composed them about Ali[15] . There is a note in the margin of one of the pages of that notebook stating, ‘What is meant by eighth-generation cousin is Al-Ma'mun, since both Imam Al-Reza (s) and Al-Ma'mun were eighth

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وَلَدْتُ مِنْذُ نَقَصَ وَقَدْ وَتَسْبِجِي، صَلَاتِي مِنْ وَرْدٍ عَلَى لَكِنِ الرَّءُ، نَقَصَ مَا وَاللَّهِ
;المعظم علي وأجداداً ورهطاً: السلام عليه الرضا يمدح الشاعر قول تكتنم اسمها أن على والدليل: الصولي قال: علي أبو الحاكم قال

;ووالداً نفساً الناس خير إن ألاً
تكتنم الله حجة يودي إماماً
منائنا والحلم للعلم به أتننا

بَلْ أَبْطَلُهُ وَلَا أَحَقُّهُ لَا فإني وسامعاً رواية به لي يقع لم وما له، أروه ولم العباس بن إبراهيم أبي عم إلى الشعر هذا قوم نسب وقد
:قوله العباس بن إبراهيم أبي لعم أنه فيه أشك لا الذي

شاهدا عادلاً أهله على

عالج امرء بفعل كفى

التألدا الطارفُ يشبهه ولا

موقفاً طارفاً لهم أرى
واحدا مائة من وتعطون

بأموالكم عنكم بمن
حامدا لأعدائكم يكون
مستبصر الله دبحم فلا
الوالدا الوالد فضل كما
فعدد في قسيمك فضلت

- (سلام ال عليه الرضا يعني) علي في لعمه أخي أنشدني: «فيه يقول له دفتر ظهر أبي، بخط الأبيات هذه وجدت: الصولي قال
جميعاً أبائهما من هو الثامن المطلب عبد لأن المأمون، الفعدد في هو يقسيمه فإذا فنظرت - متوق تعليق

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generation descendants of Abdul Muttalib.” Moreover, Toktam is an Arabic name that is often seen in Arabic poetry. Al-Sowly said, “My uncle - Ibrahim ibn Abbas - had composed a lot of eulogies about Imam Al-Reza (s). He used to recite them in public. However, he was finally forced to hide them. Later he searched for them and compiled them again.”

Some people have narrated that the name of Imam Al-Reza's noble mother was Sakan An-Nawbiyeh. She was also called Arwa, Najma, and Somayah. Her nickname was Ummul Banin.

2-3 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, on the authority of Ahmad ibn Ali Al-Ansari, on the authority of Ali ibn Maysam, on the authority of his father, “When the mother of

Imam Al-Kazim (s) - Lady Hamideh - bought (the female slave) Najma who later gave birth to Imam Al-Reza (s), she said, 'I had a dream. In my dream God's Prophet (s) told me to give Najma to my son Musa (s). The Prophet (s) told me that Najma and Musa (s) will have a child who will be the best man on the Earth. Then I gave her to my son Musa (s).' When Najma gave birth to Imam Al-Reza (s), Imam Musa Al-Kazim (s) named her Taherah. She also had other names including Najma, Arwa, Sakan, Samaneh and Toktam. Toktam was her last name." Ali ibn Maysam added on the authority of his father, "I heard my mother say that Najma was a girl when Lady Hamideh bought her."

2-4 (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 Al-Hassan ibn Mahboob, on the authority of Yaqoob ibn Ishaq, on the authority of Zakariya al-Wasety, on the authority of Hisham bin Ahmed that Abul Hassan the first (Imam Al-Kazim (s) said, "Do you know anyone from the West who has come here?" I said, "No." Imam Al-Kazim (s) said, "Yes, a red man has come here. Let's go to see him together." We mounted our horses and rode over to see him. He was a Western man with several slaves. Imam Al-Kazim (s) said, "Show us your slaves." The man showed the Imam (s) nine of his female slaves. About each one of them Imam Al-Kazim (s) said, "I do not need her." [16] Then he said, "Show us the rest of them." The man said, "I do not have any more." The

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قَوْلُهُمْ فِي مِثْلِهَا كَثِيرًا الْأَشْعَارِ فِي جَاءَتْ قَدْ الْعَرَبِ عِنْسَاءِ مِنْ وَتُكْتَمُ

تُكْتَمُ وَخِيَالٌ تُكْنَى خِيَالٌ

سَقَمَا فَهَاجَا الْخِيَالَانَ طَافَ

سَتَرَهَا، أَنْ إِلَى اضْطَرَّ ثُمَّ أَظْهَرَهَا، ثَبْرَةَكَ مَدَائِحِ السَّلَامِ عَلَيْهِ الرِّضَا فِي أَبِي عَمِّ الصُّوْلِيِّ الْعَبَّاسِ بْنِ لِإِبْرَاهِيمَ وَكَانَتْ: الصُّوْلِيُّ قَالَ مَكَانَ كُلِّ مَنْ فَاحَذَهَا وَتَتَّبَعَهَا

الْبَنِينِ أُمَّ كَتَى وَدُ سَمَانَةَ، وَسُمِّيَتْ نَجْمَةَ وَسُمِّيَتْ، أَرَوَى وَسُمِّيَتْ النَّوَابِيَةَ، سَكَنَ تُسَمَّى السَّلَامِ عَلَيْهِ الرِّضَا أُمَّ أَنْ قَوْمٍ رَوَى وَقَدْ

عَنْ مِيثَمٍ، بِنِ عَلِيٍّ حَدَّثَنِي: قَالَ الْأَنْصَارِيُّ عَلِيُّ بْنُ أَحْمَدَ عَنْ أَبِي، حَدَّثَنِي: قَالَ عَنْهُ اللَّهُ رَضِيَ الْقُرَيْشِيُّ تَمِيمٌ عَبْدُ اللَّهِ بْنِ تَمِيمٍ حَدَّثَنَا - 3 رَسُولَ الْمَنَامِ فِي رَأَتْ أَنَّهَا: حَمِيدَةُ ذَكَرَتْ نَجْمَةَ، السَّلَامِ عَلَيْهِ الرِّضَا أُمَّ السَّلَامِ جَعْفَرٌ عَلَيْهِمَا بِنِ سَيِّمُو أُمَّ الْحَمِيدَةَ اشْتَرَتْ لَمَّا قَالَ أَبِيهِ لَهُ وَلَدَتْ فَلَمَّا لَهُ، فَوَهَبَتْهَا الْأَرْضِ، أَهْلٌ خَيْرٌ مِنْهَا لَهُ سَبِيلُ فَابْنُهُ مُوسَى، لِإِبْنِكَ نَجْمَةَ هَبِي حَمِيدَةَ يَا: لَهَا يَقُولُ وَآلِهِ، عَلَيْهِ اللَّهُ صَلَّى اللَّهُ جَمِيْدُ بْنُ عَلِيٍّ قَالَ أَسْمَاهَا، آخِرُ وَهُوَ وَتُكْتَمُ وَسَمَانَةُ وَسَكَنُ وَأَرَوَى نَجْمَةَ مِنْهَا أَسْمَاءُ لَهَا وَكَانَتْ الطَّاهِرَةَ، سَمَّاهَا السَّلَامِ عَلَيْهِ الرِّضَا حَمِيدَةَ اشْتَرَتْهَا لَمَّا بَكَرًا نَجْمَةَ كَانَتْ: تَقُولُ أُمِّي سَمِعْتُ: يَقُولُ أَبِي سَمِعْتُ

بِنِ يَعْقُوبَ عَنْ، مَحْبُوبِ بْنِ الْحَسَنِ عَنْ عِيْسَى، بِنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ اللَّهِ، عَبْدِ بْنِ سَعْدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 4

؟ قَدِمَ الْمَغْرِبِ أَهْلٌ مِنْ أَحَدًا عَلِمَتْ هَلْ: السَّلَامُ عَلَيْهِ الْأَوَّلُ أَبُو الْحَسَنِ قَالَ: قَالَ الْأَحْمَرُ هِشَامٌ عَنِ الْوَاسِطِيِّ، زَكَرِيَّا أَبِي عَنِ إِسْحَاقَ، أَهْلٌ مِنْ رَجُلٍ فَإِذَا الرَّجُلُ، إِلَى أَنْتَهَيْنَا حَتَّى مَعَهُ وَرَكِبْنَا فَرَكِبَ إِلَيْهِ، بِنَا فَأَنْطَلِقُ [أَحْمَرُ] رَجُلٌ قَدِيمٌ قَدْ بَلَى: السَّلَامُ عَلَيْهِ فَقَالَ لَا، قُلْتُ حَاجَةٌ لَا: سَلَامٌ أَلِ عَلَيْهِ أَبُو الْحَسَنِ يَقُولُ ذَلِكَ كُلُّ جَوَارٍ تَسْعُ عَلَيْنَا فَعَرَضَ عَلَيْنَا إِعْرَاضٌ: لَهُ فَقَالَ رَقِيقٌ مَعَهُ الْمَغْرِبِ

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Imam (s) said, "Yes you do. Show them to us. The man swore to God and said, "I swear by God that I do not have any more. There is just an ill female slave left." The Imam (s) said, "What would happen if you also show her to us?" The man refused and then the Imam (s) left. The next day Imam Al-Kazim (s) sent me to that man, instructed me to ask him what the last price was for her and to accept whatever price he quoted for her. Then I went to see that man. He said, "I will not sell her for an less than so much." I said, "O.K. I accept the amount. Here is the money. It is yours." He said, "O.K. That female slave is ours. But please tell me who the man with you was." I said, "He is from the Hashemite [17] tribe." He asked, "Which branch?" I answered, "He is from the noble men of the Hashemite tribe.

" The man said, "Please explain more." I said, "I do not know anymore than this." Then the man said, "O.K. Let me tell you then. I bought this female slave from one of the farthest towns away in the West." A woman of the People of the Book saw me and asked me, "What is this female slave doing with you?" I said, "I have bought her for myself." She said, "It is neither proper nor possible for her to be with people like you. She must live with the best of the people on the Earth. She will give birth to a child after living in their house for a short while to whom all the people of the East and the West will be humble." Hisham said, "After buying her, I took her to Imam Al-Kazim (s). Then after a short while, she gave birth to (Imam) Ali ibn Musa Al-Reza (s). Muhammad ibn Ali Majiluwayh - may God be pleased with him - quoted the same tradition in the same form for me on the authority of his uncle Muhammad ibn Ali al-Qasim, on the authority of Muhammad ibn Ali al-Kufi, on the authority of Muhammad ibn Khalid, on the authority of Hisham bin Ahmed.

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مَا: لَهُ فَقَالَ مَرِيضَةٌ، يَهْجُرُ إِلَّا عِنْدِي مَا وَاللَّهِ، لَا: قَالَ عَلَيْنَا، اِعْرَضْ بَلَى: لَهُ فَقَالَ عِشِي عِنْدِي مَا: قَالَ عَلَيْنَا، اِعْرَضْ: لَهُ قَالَ ثُمَّ فِيهَا، كَذَا: قَالَ فَإِذَا فِيهَا؟ غَابَتْكَ كَمْ: لَهُ قُلْ: فَقَالَ إِلَيْهِ، الْعَدِ مِنْ أَرْسَلَنِي إِنَّهُ ثُمَّ السَّلَامُ عَلَيْهِ انصَرَفَ ثُمَّ عَلَيْهِ، فَأَبِي تَعْرِضَهَا؟ أَنْ عَلَيْكَ أَخَذْتُهَا قَدْ: فَقُلْ وَكَذَا

بِالْأَمْسِ؟ مَعَكَ كَانَ الَّذِي الرَّجُلَ مَنْ وَلَكِنْ لَكَ، هِيَ: فَقَالَ لَكَ، وَهُوَ أَخَذْتُهَا قَدْ: فَقُلْتُ، [وَكَذَا] كَذَا مِنْ أَنْقَصَهَا أَنْ أُرِيدُ مَا: قَالَ [وَأَتَيْتُهُ، فَأَ: فَقَالَ هَذَا، مِنْ أَكْثَرُ عِنْدِي مَا: فَقُلْتُ مِنْهُ، أَكْثَرُ أُرِيدُ: فَقَالَ [تُبْقَائِهِمْ نُرْفَعُلْتُ] هَاشِمُ؟ بَنِي أَبِي مِنْ: فَقَالَ هَاشِمُ؛ بَنِي مِنْ رَجُلٍ: فَقُلْتُ فَقُلْتُ مَعَكَ؟ بِفَةِ الْوَصِدِ هَذِهِ مَا: فَقَالَتْ الْكِتَابِ، أَهْلٌ مِنْ امْرَأَةٍ فَلَقَيْتَنِي الْمَغْرِبِ، بِلَادِ أَقْصَى مِنْ اسْتَرَيْتُهَا إِنِّي الْوَصِيفَةَ، هَذِهِ عَنْ أَخْبَرَكَ تَلَبُّتُ فَلَا الْأَرْضِ، أَهْلٌ خَيْرٌ عِنْدَ تَكُونُ أَنْ يَنْبَغِي الْجَارِيَةَ هَذِهِ إِنَّ مِثْلَكَ، عِنْدَ الْوَصِيفَةَ هَذِهِ تَكُونُ أَنْ يَنْبَغِي مَا: فَقَالَتْ. لِنَفْسِي اسْتَرَيْتُهَا عَلَيْهِ عَلِيًّا لَهُ وَوَدَّتْ حَتَّى قَلِيلًا إِلَّا عِنْدَهُ تَلَبُّتُ فَلَمْ يَهْمُ بِهَا، فَأَتَيْتُهُ: قَالَ وَغَرِبُهَا، الْأَرْضِ شَرِقٌ لَهُ يَدِينُ غُلَامًا مِنْهُ تَلَدٌ حَتَّى قَلِيلًا إِلَّا عِنْدَهُ السَّلَامُ

عَنْ الْكُوفِيِّ، عَلِيِّ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ، أَبِي بُنِّ مُحَمَّدٍ عَمِّي حَدَّثَنِي: قَالَ عَنْهُ اللَّهُ رَضِيَ مَا جِئِلُوهُ عَلَيْهِ عَلِيُّ بْنُ مُحَمَّدٍ الْحَدِيثَ بِهَذَا وَحَدَّثَنِي
سِوَاءَ مِثْلَهُ الْأَحْمَرُ هِشَامُ عَنْ خَالِدِ بْنِ مُحَمَّدٍ

Chapter Three : On The Birthdate Of Imam Al-Reza(S)

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3-1 Muhammad ibn Ibrahim ibn Ishaq Taleqani - may God be pleased with him - quoted on the authority of Al-Hassan ibn Ali ibn Zakariyya from Medina who quoted on the authority of Abu Abdullah Muhammad ibn Khalilan, on the authority of his father, on the authority of his grand-

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السَّلَامُ عَلَيْهِمَا مَوْسَى بْنُ عَلِيٍّ الرَّضَا مَوْلِدِ ذِكْرِ فِي بَابِ 3

أَبُو حَدَّثَنِي: قَالَ السَّلَامُ مَدِينَةَ زَكَرِيَّا بْنِ عَلِيٍّ بْنِ الْحَسَنِ حَدَّثَنِي: قَالَ عَنْهُ اللَّهُ رَضِيَ الطَّلِقَانِيُّ إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ حَدَّثَنَا - 1
يَقُولُونَ الْمَدِينَةَ أَهْلٍ مِنْ جَمَاعَةٍ سَمِعْتُ: قَالَ أُسَيْدُ بْنُ عَتَابٍ عَنْ جَدِّهِ، عَنْ أَبِيهِ، عَنْ أَبِي، حَدَّثَنِي: قَالَ خَلِيلَانُ بْنُ مُحَمَّدٍ اللَّهُ عَبْدُ

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father, on the authority of Attab ibn Osayd who narrated that he had heard from a group of the Sheikhs from Medina, "Al-Reza Ali ibn Musa (s) was born in Medina on Thursday the 11th of Rabi'ul Awwal [18] in the year 153 A.H. (769 A.D.) - five years after the death of Imam As-Sadiq (s) He died in Toos in a village called Sanabad in the town of Nawqan. He was buried in Hamid ibn Al-Ta'ee's house in the same vault in which Harun Al-Rashid was buried. He was buried on the Qibla[19] side of the grave of Harun Ar-Rashid. This occurred on Friday the 21st (or the 20th) of the (Arabic) month of Ramadhan in the year 203 A.H. (817 A.D.). He lived for forty-nine years and six months.

He spent twenty-nine years and two months with his noble father Imam Musa ibn Ja'far (s). Then he succeeded his father, and was Imam for a period of twenty years and four months. He became Imam when he was twenty-nine years and two months old. This period of his Divine Leadership coincided with the period of the ruling of Harun Ar-Rashid. After Ar-Rashid, Muhammad known as Al-Amin who was the son of Zobayda ruled for three years and twenty-five days. Al-Amin was then

dethroned and his uncle Ibrahim ibn Shaklah was put in power for fourteen days. Then he released Muhammad ibn Zobayda (al-Amin) from prison, and had the people pledge allegiance to him again. He ruled for another year and a half and twenty-three days. Then Abdullah Al-Ma'mun ruled for twenty years and twenty-three days. It was then that he (al-Ma'mun) took a pledge of succession from Ali ibn Musa Al-Reza (s) without his consent.

This he did after threatening him (Imam al-Reza) with death. He insisted on this over and over. The Imam (s) refused to accept this offer every time, until he finally faced the threat of being killed. Then he said, "O My God! Verily you have admonished me against getting myself killed. Indeed I dislike it but I am forced to accept the succession of Abdullah Al-Ma'mun, else he would kill me. Indeed I dislike it but I am forced to do it, just as Joseph (s) and Daniel (s) were forced to when they each accepted the succession of the tyrant rulers of their time. O My God! There is no pledge for me except Your Pledge, and there is no succession for me except what You may grant to me. Help me succeed in establishing Your Religion, and reviving the tradition of your Prophet Muhammad - may God's Peace and Blessings be upon him and his Household- since You are my Master and my Helper. How good a Master and Helper!" Then he (s) accepted the succession from Al-Ma'mun with

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مِنْ وَمِائَةٍ وَخَمْسِينَ ثَلَاثِ سَنَةِ الْاَوَّلِ رَبِيعٍ مِنْ خَلَّتْ لَيْلَةُ عَشْرَةِ لِاحْدَى الْخَمِيسِ يَوْمَ بِالْمَدِينَةِ السَّلَامِ عَلَيْهِمَا مُوسَى بْنُ عَلِيٍّ الرَّضَا وَوَلَدِ حُمَيْدِ دَارٍ فِي وَدْفِنِ نَوْقَانَ، رُسْتَاقٍ مِنْ سَنَابَادَ: لَهَا يُقَالُ قَرْيَةٍ فِي طُوسٍ وَتُوقَى سِنِينَ بِخَمْسِ السَّلَامِ عَلَيْهِ عَبْدُ اللَّهِ أَبِي وَفَاةً بَعْدَ الْهَجْرَةِ سَنَةَ جُمُعَةٍ اِلَ يَوْمٍ مِنْهُ يَبِينُ لِتِسْعِ رَمَضَانَ شَهْرٍ فِي وَذَلِكَ الْقَبِيلَةَ يَلِي مِمَّا جَانِبِهِ اِلَى الرَّشِيدِ هَارُونَ فِيهَا الَّتِي الْقَبِيَّةِ فِي الطَّائِي قَحْطَبَةَ بْنِ سَنَةَ وَعِشْرِينَ تِسْعًا السَّلَامِ جَعْفَرٍ عَلَيْهِمَا بْنِ مُوسَى أَبِيهِ مَعَ مِنْهَا اَشْهُرٍ، وَسَنَةَ سَنَةً وَأَرْبَعِينَ تِسْعًا عُمُرُهُ تَمَّ وَقَدْ وَمَانَتَيْنِ، ثَلَاثِ اَيَّامٍ فِي وَكَانَ وَشَهْرَانِ سَنَةَ عِشْرُونَ وَ تِسْعَ وَلَهُ بِالْاَمْرِ السَّلَامِ عَلَيْهِ وَقَامَ اَشْهُرٍ، وَأَرْبَعَةَ نَهَسَ عِشْرِينَ اِمَامَتِهِ اَيَّامِ أَبِيهِ وَبَعْدَ وَشَهْرَيْنِ، ثُمَّ يَوْمًا وَعِشْرِينَ وَخَمْسَةَ سِنِينَ ثَلَاثِ زُبَيْدَةَ ابْنُ وَهُوَ بِالْاَمِينِ الْمَعْرُوفُ مُحَمَّدَ الرَّشِيدِ بَعْدَ مَلِكِ ثُمَّ الرَّشِيدِ مَلِكِ بَقِيَّةِ السَّلَامِ عَلَيْهِ اِمَامَتِهِ الْمَلِكِ فِي وَجَلَسَ ثَانِيَةً، لَهُ بُوَيْعَ وَ الْحَبْسِ مِنْ زُبَيْدَةَ بْنِ مُحَمَّدٍ اُخْرَجَ ثُمَّ يَوْمًا، عَشْرَ اَرْبَعَةَ سَكَلَهُ بْنُ اِبْرَاهِيمَ عَمَّهُ وَاجْلَسَ الْاَمِينِ خَلَعَ بْنِ لِعَلِيٍّ مَلِكِهِ فِي الْبَيْعَةِ فَاَخَذَ يَوْمًا، وَعِشْرِينَ وَثَلَاثَةَ سَنَةَ عِشْرِينَ الْمَأْمُونُ عَبْدُ اللَّهِ مَلِكٌ ثُمَّ يَوْمًا، وَعِشْرِينَ وَثَلَاثَةَ اَشْهُرٍ وَسَنَةَ نَهَسَ عَلَيْهِ يَأْبَى كُلِّهَا فِي، اُخْرَى بَعْدَ مَرَّةٍ عَلَيْهِ وَالْحَقَّ بِالْقَتْلِ هَدَّدَهُ اَنْ بَعْدَ وَذَلِكَ رِضَاهُ غَيْرَ مِنَ الْمُسْلِمِينَ بَعْدَ السَّلَامِ الرَّضَاعِيَّهِمَا مُوسَى السَّلَامِ عَلَيْهِ فَقَالَ الْهَلَاكِ، عَلَى تَأْتِيهِ مِنْ اَشْرَفَ حَتَّى

لَمْ مَتَى الْقَتْلِ عَلَى الْمَأْمُونِ عَبْدُ اللَّهِ قَبْلَ مِنْ اَشْرَفْتُ كَمَا وَاضْطَرَّرْتُ اَكْرَهْتُ وَقَدْ التَّهْلُكَةِ، اِلَى يَدِي اِلْاِفَاءِ عَنِ نَهَيْتَنِي قَدْ اِنَّكَ اَللَّهُمَّ»
طَاغِيَةً مِنَ الْوِلَايَةِ مِنْهُمَا وَاجِدِ كُلَّ قَبَلِ دَا السَّلَامِ، عَلَيْهِمَا وَدَانِيَالَ يُوسُفُ اضْطَرَّرْتُ كَمَا وَاضْطَرَّرْتُ، اَكْرَهْتُ وَقَدْ عَهْدِهِ، وَلَايَةَ اَقْبَلُ نُنْتَأُ فَاِنَّكَ وَ اِلَيْهِ عَلَيْهِ اللهُ صَلَّى مُحَمَّدٌ نَبِيَّكَ سَنَةَ وَ اِحْيَاءِ دِينِكَ لِاِقَامَةِ فَوْقْتَنِي قَبْلِكَ مِنْ اِلَّا لِي وَ لَايَةَ وَ لَا عَهْدَكَ اِلَّا لِي عَهْدٌ لَّا اَللَّهُمَّ زَمَانِهِ،
«النَّصِيرِ وَنِعْمَ اَنْتَ الْمَوْلَى وَنِعْمَ النَّصِيرِ وَ اَنْتَ الْمَوْلَى

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tears and silence on condition that he will not appoint anyone, dismiss anyone, or change any customs or traditions. He accepted to be a counselor on the affairs from a distance. Then Al-

Ma'mun had all the people including his personal entourage, and the general public pledge allegiance to Imam Al-Reza (s). However, whenever one of the nobilities of Imam Al-Reza (s), his knowledge and good management ability was manifested in front of Al-Ma'mun; Al-Ma'mun became jealous of the Imam (s) - up to the point that he could not bear it anymore. He then tricked Imam Al-Reza (s) and poisoned him to death to go to the Almighty God's Heaven and His Nobility."

3-2 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 Ali ibn Maysam on the authority of his father, "I heard Najma, the mother of Imam Al-Reza (s), say, 'When I was pregnant with my son Ali, I did not feel any burden. I used to hear God's praises, glorification and supplications from my stomach when I slept. I got scared hearing these sounds and woke up to hear nothing more when I was awake. Once I gave birth to my child, he put both of his hands on the ground, and raised his head towards the sky and moved his lips as if he was saying something.' His father, Musa ibn Ja'far (s) came to me said, 'O Najma! Congratulations for this Divine Blessing that God has bestowed upon you.'" Then I wrapped the baby in white cloth and handed him to Imam Al-Kazim (s)[20] He (s) said the 'Azan [21] in his right ear and the Iqamah [22] in his left ear. Then he (s) asked for some water from the Euphrates River and gave the infant (Imam Reza) some of it. Then he gave the baby back to me and said, "Take him. He is God's Continuation (baqiyyatulah) on the Earth."

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وَأَنْ سُنَّهٗ، وَلَا رَسْمًا وَلَا يُعَيَّرُ أَحَدًا، يَغْزَلُ وَلَا خَدًّا يُؤَلِّي لَأَنْ عَلَى - حَزْبِيْنَ بَاكٍ وَهُوَ - الْمَأْمُونِ مِنَ الْعَهْدِ وَلَايَةِ السَّلَامِ عَلَيْهِ قَبْلَ تَمِّ عَلَيْهِ الرَّضَا مِنَ الْمَأْمُونِ مَاظَهَرَ مَتَى فَكَانَ وَالْعَامِّ، مِنْهُمْ الْخَاصِّ النَّاسِ، عَلَى الْبَيْعَةِ لَهُ الْمَأْمُونِ فَأَخَذَ بَعِيدٍ، مِنْ مُشْبِرٍ الْأَمْرِ فِي يَكُونُ اللَّهُ رِضْوَانُ إِلَى مَضَى وَبِالسَّمِّ وَقَتْلَهُ بِهِ فَغَدَرَ مِنْهُ، صَدْرُهُ ضَاقَ حَتَّى عَلَيْهِ وَحَقْدَهُ ذَلِكَ عَلَى حَسَدِهِ تَدْبِيرٍ، وَحُسْنٍ وَعِلْمٍ فَضَلَّ لِامِّ السَّدِّ وَكَرَامَتِهِ تَعَالَى.

أَبِيهِ عَنِ مَيْمَمٍ، بِنِ عَلِيٍّ عَنِ الْأَنْصَارِيِّ، عَلِيٌّ بِنِ أَحْمَدَ عَنِ أَبِي، حَدَّثَنِي: قَالَ عَنْهُ اللَّهُ رَضِيَ رَشِي الْقُتَيْبِيُّ بْنُ عَبْدِ اللَّهِ بِنِ تَمِيمٍ حَدَّثَنِي - 2 مَنَامِي فِي أَسْمَعُ وَكُنْتُ الْحَمْلُ، بِثَقْلِ عِرْأَسْدٍ لَمْ عَلِيٍّ بِإِنِّي حَمَلْتُ لَمَّا: تَقُولُ السَّلَامُ عَلَيْهِ الرَّضَا أَمْ نَجْمَةٌ سَمِعْتُ: تَقُولُ أُمِّي سَمِعْتُ: قَالَ عَلَى يَدِيهِ وَاضِعًا الْأَرْضِ عَلَى وَقَعَ وَضَعْتُهُ فَلَمَّا سَيَّنَا، أَسْمَعُ لَمْ انْتَبَهْتُ فَإِذَا وَيَهْوُلُنِي ذَلِكَ فَيَفِرُّ عَنِّي بَطْنِي، مِنْ وَتَمَجِيدًا وَتَهْلِيلًا تَسْبِيحًا نَجْمَةٌ يَا لَكَ هَنِيئًا: فَقَالَ السَّلَامُ جَعَفَرٍ عَلَيْهِمَا بِنِ مُوسَى أَبُوهُ إِلَى فَدَخَلَ يُتَكَلَّمُ كَأَنَّهُ شَفَعْتِيهِ يُحَرِّكُ السَّمَاءِ، إِلَى رَأْسِهِ أَرَاغِبِ الْأَرْضِ، خُذِيهِ: فَقَالَ إِلَى، رُدُّهُ تَمِّ بِهِ، فَحَكَّكَ الْفُرَاتِ بِمَاءٍ وَدَعَا الْيُسْرَى وَأَقَامَ الْيَمْنَى بِأَذْنِ فِي بَيْضَاءِ، خِرْقَةٍ فِي إِيَّاهُ فَنَاولْتُهُ رَبَّكَ كَرَامَتُهُ أَرْضِيهِ فِي تَعَالَى اللَّهُ بَقِيَّةُ قَائِنَهُ.

Chapter Four : On Imam Al-Kazim's (S) Clear Appointment Of Imam Al-Reza (S)

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4-1 (The author of the book narrated) my father - may God be pleased with him - narrated that Al-Hassan ibn Abdullah ibn Muhammad ibn Isa quoted on the authority of his father, on the authority of Al-Hassan ibn Musa al-Khashshab, on the authority of Muhammad ibn al-Asbaq, on the

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وَالْوَصِيَّةَ بِالْإِمَامَةِ السَّلَامُ عَلَيْهِمْ جَعْفَرُ بْنُ مُوسَى بْنِ عَلِيِّ الرَّضَا بْنِ عَلِيٍّ السَّلَامُ جَعْفَرُ عَلَيْهِمَا بْنُ مُوسَى الْحَسَنِ أَبِي نَصُّ بَابُ 4

مُحَمَّدٌ عَنِ الْخَشَّابِ، مُوسَى بْنُ الْحَسَنِ عَنْ أَبِيهِ، عَنْ عَيْسَى، بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ ثَنِي خَدَّ: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا 1 - أَبِي عَلِيٍّ دَخَلْتُ: قَالَ سَمِي، الْهَائِدِ الْفَضْلِ بْنِ إِسْمَاعِيلِ بْنِ مُحَمَّدٍ: قَالَ - وَاقِفِيًّا وَكَانَ - الْمَيْثَمِيُّ الْحَسَنُ بْنُ أَحْمَدَ عَنِ الْأَصْبَغِ، بْنِ

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authority of Ahmad ibn Al-Hassan al-Maysami - who was one of the Waqifites [23] quoted on the authority of Muhammad ibn Isma'il ibn Al-Fadhl al-Hashemi, "I went to see Imam Musa Al-Kazim (s) when he was seriously ill. I asked him: If God forbid something should happen to you, whom should we follow? He said, "Follow my son Ali (Imam al-Reza). His writing is my writing. He is my Testamentary Trustee, and my successor after me.

4-2 In another tradition it is narrated that Muhammad ibn Al-Hassan ibn Ahmad ibn al-Valid - may God be pleased with him - narrated that Muhammad ibn Al-Hassan As-Saffar and Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa Al-Ash'ari, on the authority of Al-Hassan ibn Ali ibn Yaqteen, on the authority of his brother Al-Hussein, on the authority of his father Ali ibn Yaqteen, "I was with Abil Hassan[24] Musa ibn Ja'far (s). His son Ali (Al-Reza (s)) was with him. Then he said, 'O Ali, This son of mine is the master of my children. I put my nickname on him.' Then Hisham (who heard this from me) hit himself on the forehead and said, 'Verily from God we are! Imam Al-Kazim (s) has thus informed you of his upcoming death.'"

4-3 In another tradition it is narrated that Muhammad ibn Al-Hassan ibn Ahmad ibn al-Valid - may God be pleased with him - narrated that Muhammad ibn Al-Hassan As-Saffar quoted on the authority of Abdullah ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob and Uthman ibn Isa, on the authority of Al-Hussein ibn No'aym As-Sahhaf, "I was in Baghdad with Hisham ibn al-Hikam and Ali ibn al-Yaqteen. Ali ibn al-Yaqteen said, 'I was (sitting) in the presence of the virtuous servant Musa ibn Ja'far (s). Then his son Al-Reza (s) entered. Then he said, 'O Ali! This is the master of my children. I have given him my nickname[25] .' Then Hisham hit himself on

the forehead and said, 'Woe! What did you say?' Then Ali ibn Yaqteen said, 'I swear by God that I heard him say (what I just told you).' Then Hisham said, 'By God, he has informed you that the affairs are entrusted to him (Imam al-Reza) (after Imam Musa Al-Kazim).'"

4-4 In another tradition it is narrated that Muhammad ibn Musa ibn al-Mutawakkil - may God be pleased with him - narrated that Ali ibn Al-Hussein As-Sa'dabadi quoted on the authority of Ahmad ibn Abi Abdullah al-Barqi, on the authority of his father, on the authority of

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عَلِيٍّ إِلَى: قَالَ؟ مَنْ فَالِي يُرِيْنَاهُ لَا أَنْ لَهُ الِ اسْأَلُ مَا كَانَ إِنْ: لَهُ فَقُلْتُ شَدِيْدَةً، شِكَاةً اسْتَكَى وَقَدْ السَّلَامُ جَعْفَرٌ عَلَيْهِمَا بِنُ مُوسَى الْحَسَنِ بَعْدِي مِنْ وَخَلِيْفَتِي وَصِيْبِي وَهُوَ كِتَابِي، وَكِتَابُهُ إِبْنِي،

اللَّهُ عَبْدُ بِنُ وَسَعْدُ الصَّفَارُ؛ الْحَسَنُ بِنُ مُحَمَّدٌ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْوَالِدُ بِنُ أَحْمَدُ بِنُ الْحَسَنِ بِنُ مُحَمَّدٌ حَدَّثَنَا: آخِرُ نَصِّ - 2 كُنْتُ: قَالَ يَقْطِيْبِنُ بِنُ عَلِيٍّ أَبِيهِ عَنِ الْحُسَيْنِ، أَخِيهِ عَنِ يَقْطِيْبِنِ، بِنِ عَلِيٍّ بِنِ الْحَسَنِ عَنِ الْأَشْعَرِيِّ، عِيْسَى بِنِ مُحَمَّدٍ بِنِ أَحْمَدَ عَنِ جَمِيْعَاءُ، فَضْرَبَ: قَالَ كُنْتِي، نَحَلْتُهُ وَقَدْ وُلِدِي، سَيِّدُ إِبْنِي هَذَا عَلِيُّ يَا: فَقَالَ إِبْنُهُ، عَلِيٌّ وَعَنْدَهُ السَّلَامُ جَعْفَرٌ عَلَيْهِمَا بِنُ مُوسَى الْحَسَنِ أَبِي عِنْدَ فُسَسَاءُ إِلَيْكَ وَاللَّهُ نَعَى بِنُ إِبْنِي: فَقَالَ! جَبَّهْتِهِ عَلِيٌّ يَدَهُ - سَالِمُ ابْنُ يَعْنِي - هِشَامُ

مُحَمَّدُ بِنُ اللَّهِ عَبْدُ عَنِ الصَّفَارِ، الْحَسَنُ بِنُ مُحَمَّدٌ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْوَالِدُ بِنُ أَحْمَدُ بِنُ الْحَسَنِ بِنُ مُحَمَّدٌ حَدَّثَنَا: آخِرُ نَصِّ - 3 بِنُ وَعَلِيُّ الْحَكَمُ بِنُ وَهْشَامُ أَنَا كُنْتُ: قَالَ الصَّخَّافُ نَعِيمُ بِنُ حُسَيْنٍ [ال] عَنِ عِيْسَى، بِنِ وَعُثْمَانَ مَحْبُوبٍ؛ بِنِ الْحَسَنِ عَنِ عِيْسَى، بِنِ السَّلَامُ عَلَيْهِ الرِّضَا ابْنُهُ عَلَيْهِ فَدَخَلَ [جَالِسًا] السَّلَامُ جَعْفَرٌ عَلَيْهِمَا بِنُ مُوسَى الصَّالِحِ الْعَبْدُ عِنْدَ كُنْتُ: يَقْطِيْبِنُ بِنُ عَلِيٍّ فَقَالَ بِنُعْدَادَ يَقْطِيْبِنِ سَمِعْتُ: يَقْطِيْبِنُ بِنُ عَلِيٍّ فَقَالَ! قُلْتُ؟ كَيْفَ وَبِحَاكٍ: قَالَ ثُمَّ! جَبَّهْتَهُ بِرَاخْتِهِ هِشَامُ فَضْرَبَ كُنْتِي، نَحَلْتُهُ وَقَدْ وُلِدِي سَيِّدُ هَذَا عَلِيُّ يَا: فَقَالَ بَعْدَهُ مِنْ فِيهِ الْأَمْرُ أَنَّ وَاللَّهُ أَخْبَرَكَ: هِشَامُ لَفَقَا [لَكَ قُلْتُ كَمَا] مِنْهُ وَاللَّهُ

اللَّهُ عَبْدُ أَبِي بِنِ أَحْمَدَ عَنِ أَبِيَادِي، السَّعْدُ الْحُسَيْنُ بِنُ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْمُتَوَكَّلُ بِنُ مُوسَى بِنُ مُحَمَّدٌ حَدَّثَنَا: آخِرُ نَصِّ - 4 إِبْتِدَاءُ السَّلَامُ عَلَيْهِ جَعْفَرُ بِنُ مُوسَى قَالَ: قَالَ يَقْطِيْبِنُ، بِنِ عَلِيٍّ عَنِ زُرْبِي، بِنِ دَاوُدَ عَنِ حَمَّادٍ، بِنِ خَلْفٍ عَنِ أَبِيهِ، عَنِ قِيِّ، الْبِرِّ

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Dawood ibn Zorbi, on the authority of Ali ibn Yaqteen, "Musa ibn Ja'far (s) told me - without me having said anything to him, 'This is my most knowledgeable child. I have placed my nickname on him.' He pointed to Al-Reza (s) with his hand."

4-5 In another tradition we read that my father - may God be pleased with him - narrated that Al-Hassan ibn Muhammad ibn Abdullah ibn Isa quoted on the authority of his father, on the authority of Al-Hassan ibn Musa al-Khashshab, on the authority of Muhammad ibn al-Asbaq, on the authority of Uthman ibn al-Qasim, "Mansoor ibn Yunus bin Bozorj told me that once he went to visit Abul Hassan, that is Imam Musa ibn Ja'far (al-Kazim) (s). Imam Al-Kazim (s) said, 'O Mansoor! Do you know what I have done today?' Mansoor said, 'No.' Imam Al-Kazim (s) said, 'I have appointed my son Ali as my Testamentary Trustee, and my successor after me.' Then

Mansoor said, 'I then went to see Al-Reza (s) and congratulated him (s) this. I let him know that his father had instructed me to do so.' However, Mansoor later denied this, confiscated the property that he had[26] control over, and spent it."

4-6 In another tradition it is narrated that Muhammad ibn Al-Hassan ibn Ahmad ibn al-Valid - may God be pleased with him - narrated that Muhammad ibn Al-Hassan As-Saffar quoted on the authority of Al-Hassan ibn Musa Al-Khashshab, on the authority of Ahmad ibn Muhammad ibn Abi Nasr Al-Bezanti, on the authority of Zakaria ibn Adam, on the authority of Dawood ibn Kathir that he said to Abi Abdullah, "May I be your ransom! Who should I follow if anything should happen to you and you perish?" Imam As-Sadiq (s) said, "My son Musa." Then this happened. By God, I did not have the least bit of doubt in my mind about (the appointment of) Musa (s). About thirty years passed. Then I went to see Abul Hassan Musa (al-Kazim) (s) and said, "May I be your ransom! Who should I follow if anything should happen to you and you perish?" Imam Al-Kazim (s) said, "My son Ali." Dawood added, "Then this happened. By God, I did not have the least bit of doubt in my mind about (the appointment of) Ali (al-Reza) (s)."

4-7 In another tradition it is narrated that (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 Abdullah ibn Muhammad al-Haj'jal, on the authority

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كُنَيْتِي نَحْلُهُ وَقَدْ - السَّلَامُ عَلَيْهِ الرَّضَا إِلَى بَيْدِهِ وَأَشَارَ - وَوَلَدِي أَقْفَهُ هَذَا مِنْهُ

الخَشَّابُ، مُوسَى بْنُ الْحَسَنِ عَنْ أَبِيهِ، عَنْ عَيْسَى، بْنِ اللَّهِ عَمْرِدِ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا: أَخْرَجُ نَصٌّ - 5
مُوسَى يَعْنِي الْحَسَنَ أَبِي عَلِيٍّ دَخَلْتُ -: بَزْرَجٍ - يُونُسُ بْنُ مَنْصُورٍ لِي قَالَ: قَالَ الْقَاسِمُ بْنُ عُمَانَ عَنْ أَبِيهِ، عَنْ الْأَصْبَغِ، بْنِ مُحَمَّدٍ عَنْ
وَصَيْبِ بْنِ عَلِيٍّ صَبْرْتُ قَدْ: قَالَ لَا، قُلْتُ هَذَا؟ يَوْمِي فِي أَحَدْتُمْ مَا عَلِمْتُ مَا مَنْصُورٌ يَا: فَقَالَ يَوْمَ السَّلَامِ اجْعَفِرْ عَلَيْهِمْ بِنِ
بِذَلِكَ أَمْرِي أَبَاهُ أَنْ أَعْلَمْتُهُ وَبِذَلِكَ فَهَنْتُهُ عَلَيْهِ، فَدَخَلْتُ: قَالَ بِهِذَا، أَمْرُكَ أَنِّي وَأَعْلَمُهُ بِذَلِكَ، وَهَنْتُهُ عَلَيْهِ فَادْخُلْ بَعْدِي، مِنْ وَالْخَلْفِ

وَكَسَرَهَا يَدِهِ فِي كَانَتْ الَّتِي الْأَمْوَالِ فَأَخَذَ مَنْصُورٌ جَدَّ ثُمَّ

مُوسَى بْنُ الْحَسَنِ عَنِ الصَّفَّارِ، الْحَسَنِ بْنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْوَلِيدِ بْنِ أَحْمَدَ بْنِ الْحَسَنِ بْنِ مُحَمَّدٍ حَدَّثَنَا: أَخْرَجُ نَصٌّ - 6
فَدَاكَ جُعِلْتُ: عَنِ اللَّهِ لِأَبِي قُلْتُ: قَالَ كَثِيرُ بْنُ دَاوُدَ عَنْ آدَمَ، بْنِ زَكَرِيَّا عَنْ الْبِرْزَنْطِيِّ، نَصْرَ أَبِي بْنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْخَشَّابِ،
مُوسَى [أَمْرٍ مِنْ عَيْسَى] فِي شَكَّكَتُ مَا فَوَاللَّهِ الْكَوْنُ، ذَلِكَ فَكَانَ مُوسَى، ابْنِي إِلَى: قَالَ مَنْ؟ قَالِي كَوْنُ كَانَ إِنَّ قَبْلِكَ، الْمَوْتِ وَقَدَمِ نِي
كَوْنُ كَانَ إِنَّ فَدَاكَ جُعِلْتُ: لَهُ فَقُلْتُ السَّلَامُ عَلَيْهِ مُوسَى الْحَسَنِ أَبَا أَتَيْتُ ثُمَّ سَنَةً، ثَلَاثِينَ مِنْ نَحْوِ مَكَّنْتُ ثُمَّ قَطُّ عَيْنِ طَرْفَةَ السَّلَامِ عَلَيْهِ
قَطُّ عَيْنِ طَرْفَةَ السَّلَامِ عَلَيْهِ عَلِيٍّ فِي شَكَّكَتُ مَا فَوَاللَّهِ الْكَوْنُ، ذَلِكَ فَكَانَ: قَالَ ابْنِي، عَلِيٍّ: قَالَ مَنْ؟ قَالِي

الْحَجَّالِ، مُحَمَّدِ بْنِ اللَّهِ عَمْرِدِ عَنْ عَيْسَى، بْنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ اللَّهِ، عَمْرِدِ بْنِ سَعْدِ حَدَّثَنِي: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا: أَخْرَجُ نَصٌّ - 7
دَاوُدَ عَنْ سِنَانَ، بْنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ

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of Muhammad ibn Sinan, on the authority of Dawood al-Raq'qi that he asked Abi Ibrahim Musa ibn Ja'far (s), "May I be your ransom! I have become old. Then tell me who will be the Divine Leader (Imam) after you?" Dawood al-Riqqi then continued, "The Imam (s) pointed at Abul Hassan Al-Reza (s) and said, 'He is the possessor of authority over you after me.'"

4-8 In another tradition it is narrated that Muhammad ibn Al-Hassan ibn Ahmad ibn al-Valid - may God be pleased with him - narrated that Muhammad ibn Al-Hassan As-Saffar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Abdullah ibn Muhammad Al-Haj'jal and Ahmad ibn Muhammad ibn Abi Nasr Al-Bezanti, on the authority of Abi Ali Al-Khazzaz, on the authority of Dawood Ar-Riqqi that he asked Abi Ibrahim - that is Musa Al-Kazim (s), "May my father be your ransom! I have become old. I am afraid that something might happen to me, and I may not be able to visit you anymore. Can you please inform me about the Imam after you?" Then the Imam (s) said, "My son, Ali."

4-9 In another tradition it is narrated that my father narrated that Muhammad ibn Al-Hassan ibn Ahmad ibn al-Valid, Muhammad ibn Musa ibn al-Motavakil, Ahmad ibn Muhammad ibn Yahya al-Attar and Muhammad ibn Ali Majiluwayh - may God be pleased with them - quoted on the authority of Muhammad ibn Yahya al-Attar, on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Abdullah ibn Muhammad ash-Shami, on the authority of Al-Hassan ibn Musa al-Khashshab, on the authority of Ali ibn Asbat, on the authority of Al-Hussein Maula Abi Abdullah, on the authority of Abi al-Hakam, on the authority of Abdullah ibn Ibrahim Al-Ja'fari, on the authority of Yazid ibn Saleet az-Zaydi, "My travel companions and I met Abu Abdullah (Imam as-Saqiq) (s) on the way to Mecca. I told him, 'May my mother and father be your ransom! You are one of the Immaculate Imams (s). There is no escape from death for anyone. Then please tell me something (the Imam who will succeed you) so that I could tell my descendants.' The Imam (s) said, 'Yes. These are my children, and he is their master.' The Imam (s) pointed at his son, Musa (s). He (s) added, 'He has knowledge, just judgement, understanding, generosity and recognition of what the people need regarding their conflicts concerning their religious affairs. He is good-tempered. He is a

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أَبِي إِلَى فَأَشَارَ: قَالَ بَعْدَكَ؟ الْإِمَامُ مِنْ فَحَدَّثَنِي سِنِّي كَبِيرَ قَدْ فَدَاكَ جُعِلْتُ: السَّلَامُ عَلَيْهِ جَعْفَرِ بْنِ مُوسَى إِبْرَاهِيمَ لِأَبِي قُلْتُ: قَالَ الرَّقِّيُّ بَعْدِي مِنْ صَاحِبِكُمْ هَذَا: وَقَالَ السَّلَامُ، عَلَيْهِ الرِّضَا الْحَسَنُ

بُنْ أَحْمَدُ نَاخِدَةً: قَالَ الصَّفَّارُ الْحَسَنُ بْنُ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْوَالِدُ بْنُ أَحْمَدَ بْنِ الْحَسَنِ بْنِ مُحَمَّدٍ حَدَّثَنَا: آخِرُ نَصِّ - 8
قَالَ الرَّقِّيُّ دَاوُدُ عَنْ الْخَزَّارِ، عَلِيِّ أَبِي عَنِ الْبِرْزَنْطِيِّ، نَصْرٍ أَبِي بْنِ مُحَمَّدٍ بْنِ وَأَحْمَدٍ؛ الْحَجَّالِ مُحَمَّدَ بْنَ اللَّهِ عَبْدِ عَنِ عَيْسَى، بْنِ مُحَمَّدِ
الْإِمَامِ مِنْ فَأَخْبَرَنِي أَلْفَاكَ وَلَا حَدَّثْتُ بِي يَحْدُثُ أَنْ وَخَفْتُ كَبُرْتُ قَدْ إِنِّي أَبِي فِدَاكَ - السَّلَامُ يَهْ عَدَا الْكَاطِمِ مُوسَى يَعْني - إِبْرَاهِيمَ لِأَبِي قُلْتُ

السَّلَامُ عَلَيْهِ عَلَيَّ ابْنِي: فَقَالَ بَعْدَكَ؟ مِنْ

العَطَّارُ؛ يَحْيَى بْنُ مُحَمَّدِ بْنِ وَأَحْمَدُ الْمُنَوَّكَلُ؛ بِنِ مَوْسَى بْنِ وَمُحَمَّدِ الْوَلِيدِ؛ بِنِ أَحْمَدَ بْنِ الْحَسَنِ بْنِ وَمُحَمَّدَ أَبِي؛ حَدَّثَنَا: آخِرُ نَصِّ - 9
الْأَشْعَرِيُّ، عُمَرَانُ بْنُ يَحْيَى بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْعَطَّارِ، يَحْيَى بْنُ مُحَمَّدٍ حَدَّثَنَا: قَالُوا - عَنْهُمْ اللَّهُ رَضِيَ - مَا جَبَلِيُوهُ عَلَيَّ بْنِ وَمُحَمَّدَ
الْحَكَمَ، أَبِي عَنِ اللَّهِ، عَبْدِ أَبِي مَوْلَى الْحُسَيْنِ عَنِ أَصْبَاطِ، بِنِ عَلِيٍّ عَنِ الْخَسَّابِ، مَوْسَى بْنِ الْحَسَنِ عَنِ الشَّامِيِّ، مُحَمَّدَ بْنِ اللَّهِ عَبْدِ عَنِ
بِهِ: فَقُلْتُ جَمَاعَةً، وَتَحْنُ مَكَّةَ طَرِيقَ فِي السَّلَامِ عَلَيْهِ عَبْدَ اللَّهِ أَبَا لَقِينَا: قَالَ الزَّيْدِيُّ سَلِيطُ بْنُ يَزِيدَ عَنِ يَ، الْجَعْفَرِ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ عَنِ
وُلْدِي هُوَ لَاءَ نَعَمَ، : فَقَالَ يَخْلُفُنِي، مَنْ إِلَى أَلْقِيهِ شَيْئًا إِلَى فَأَحَدْتُ مِنْهُ، أَحَدِ يَغْرَى لَا الْمَوْتَ وَالْمُطَهَّرُونَ الْأَيْمَةَ أَنْتُمْ وَأُمِّي أَنْتِ بِأَبِي
فِيهِ تَلْفُوا إِخَ فِيمَا إِلَيْهِ النَّاسُ يَحْتَاجُ بِمَا وَالْمَعْرِفَةَ وَالسَّخَاءَ وَالْفَهْمَ وَالْحُكْمَ الْعِلْمَ وَفِيهِ - السَّلَامُ عَلَيْهِ مَوْسَى ابْنِهِ إِلَى وَأَشَارَ - سَيِّدُهُمْ وَهَذَا
وَهُوَ الْجَوَارِ وَحُسْنِ الْخَلْقِ حُسْنٌ وَفِيهِ بَيْنَهُمْ، أَمْرٌ مِنْ

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good neighbor. He is a gate from the gates of the Almighty the Sublime God. There is another important point about him that is even more important than all these points.' Yazid ibn Saleet continued, 'My father told him, 'May my father and mother be your ransom! What is this point?' The Imam (s) said, 'The Almighty God will deliver this nation's helper through him - their helper, their knowledge, their light, their understanding and their just judgement. He will deliver through him the best baby and the best youth. God will prevent bloodshed through him. He will settle the disputes through him. He will eliminate separation through him. He will fill the gaps through him. He will clothe the bare through him. He will feed the hungry through him. He will secure the fearful ones through him.

He will send down rain because of him. He will make the servants obedient due to him. He will be the best middle-aged man. He will be the best young man. His family will be given the glad tidings (of his becoming the Imam before puberty). His words are full of wisdom. His silence is out of knowledge. He will clarify for the people issues on which they differ.'" Yazid ibn Saleet continued, 'My father asked, 'May my father and my mother be our ransom! Will we have a child after him?' Then the Imam (s) said, 'Yes.' Then he stopped talking. Then Yazid ibn Saleet said, 'I met Abul Hassan - that is Musa ibn Ja'far (s) after a while and told him, 'May my father and my mother be our ransom! I wish that you inform me (of the one who will follow you) just as your father did.

' Then Imam Al-Kazim (s) said, 'My father (s) lived at a time that was quite different from this time.' Then Yazid ibn Saleet said, 'God will damn whoever stops the following of the Divine Leaders at this point!' Then the Imam (s) laughed and said, 'O Aba Imara! I left my house. I set all my sons including Ali as my Testamentary Trustees on the surface. However, in private, I appointed him (Imam al-Reza) as my Testamentary Trustee. In fact, I dreamt of God's Prophet (s) and the Commander of the Faithful (s) with him, along with a ring, a sword, a cane, a book and a turban. I asked what these were. The Prophet (s) said, 'The turban is a sign of the kingdom of the Almighty God. The sword is a sign of the Honor of the Almighty God. The book is a sign of the Light of the Almighty God. The cane is a sign of the Might of the Almighty God. And the ring includes all

of these.' The Prophet (s) added, 'The affairs will be entrusted to your son Ali.' Yazid ibn Saleet added, 'Then the Imam (s) said, 'O Yazid! You are entrusted with these. Do not speak to anyone about what I told you except

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مِنْهُ وَجَلَّ عَزَّ اللَّهُ يُخْرِجُ: قَالَ وَأُمِّي؟ أَنْتَ يَا أَبِي هِيَ وَمَا: أَبِي لَهُ فَقَالَ كَلِّهِ، هَذَا مِنْ خَيْرٍ هِيَ أُخْرَى بِمَوْفِدٍ وَجَلَّ عَزَّ اللَّهُ أَبْوَابٍ مِنْ بَابٍ وَ النَّبِيِّ، ذَاتِ بِهِ وَيُصْلِحُ الدَّمَاءَ، بِهِ اللَّهُ يَحْقِنُ ۖ وَخَيْرٌ مَوْلُودٍ خَيْرٌ وَ وَحُكْمِهَا وَفَهْمِهَا وَنُورِهَا وَعِلْمِهَا وَغِيَاثِهَا الأُمَّةِ هَذِهِ غَوَاثُ خَيْرِ العِبَادِ، بِهِ وَيَأْتِمُرُ القَطْرَ، بِهِ وَيُنْزِلُ الخَائِفَ، بِهِ وَيُؤْمِنُ الجَانِعَ، بِهِ وَيُشْبِعُ العَارِي، بِهِ وَيَكْسُو الصَّدْعَ، بِهِ وَيَشْعُبُ الشَّعْثَ، بِهِ يَلْمُ أَنْتَ يَا أَبِي: أَبِي فَقَالَ: قَالَ فِيهِ، يَخْتَلِفُونَ مَا لِلنَّاسِ بَيِّنٌ عِلْمٌ، وَصَمْتُهُ حُكْمٌ، قَوْلُهُ حُلْمُهُ، أَوَّانَ قَبْلَ عَشِيرَتِهِ بِهِ يُبَشِّرُ ۖ خَيْرٌ وَ كَهْلٍ، لَهُ فَقُلْتُ بَعْدُ - السَّلَامُ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى يَعْنِي - الحَسَنُ أَبَا لَقِيْبَتِ ثُمَّ: بِيَزِيدُ وَقَالَ الكَلَامَ قَطَعَ ثُمَّ نَعَمْ، فَقَالَ بَعْدَهُ؟ وَلَدٌ لَهُ فَيَكُونُ أُمِّي وَ بِيَزِيدُ قَالَ مِثْلَهُ، هَذَا لَيْسَ رَمَنٍ فِي السَّلَامِ عَلَيْهِ أَبِي كَانَ: فَقَالَ: قَالَ أَبُوكَ، بِهِ أَخْبَرَنِي مَا بِمِثْلِ تُخْبِرَنِي أَنْ أُرِيدُ إِنِّي وَأُمِّي أَنْتَ يَا أَبِي إِلَى الظَّاهِرِ فِي فَأَوْصَيْتُ مَنْزِلِي مِنْ خَرَجْتُ إِنِّي عُمَارَةَ أَبَا يَا أَخْبِرُكَ: قَالَ ثُمَّ فَضَحَكَ، قَالَ اللَّهُ، لَعْنَةُ فَعَلِيهِ بِهِذَا مِنْكَ يَرْضَى مَنْ: فَقُلْتُ وَمَعَهُ مَعَهُ السَّلَامُ عَلَيْهِمَا الْمُؤْمِنِينَ وَأَمِيرِ المَنَامِ فِي اللَّهِ رَسُولٌ رَأَيْتُ وَلَقَدْ البَاطِنِ، فِي بَوْصِيَّتِي وَأَفْرَدْتُهُ عَلَيَّ، يَأْتِي مَعِ فَأَشْرَكْتُهُمْ بَنِي وَجَلَّ، عَزَّ اللَّهُ فَعَزَّةُ السَّيْفِ وَأَمَّا وَجَلَّ، عَزَّ تَعَالَى اللَّهُ سُلْطَانُ العِمَامَةِ أَمَّا: فَقَالَ هَذَا؟ مَا: لَهُ فَقُلْتُ وَ عِمَامَةٌ وَكِتَابٌ وَ عَصَاٌ وَسَيْفٌ خَاتَمٌ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ ثُمَّ الأُمُورَ، هَذِهِ فَجَامِعُ الخَاتَمِ وَأَمَّا وَجَلَّ، عَزَّ اللَّهُ فَقُوَّةُ العَصَا أَمَّا وَجَلَّ، عَزَّ اللَّهُ فَنُورُ الكِتَابِ وَأَمَّا وَدَيْعَةٌ إِنَّهَا بِيَزِيدُ يَا: قَالَ ثُمَّ: قَالَ إِنَّكَ عَلَيَّ إِلَى يُخْرِجُ الأَمْرَ وَ: وَآلِهِ

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for intelligent people, or those whose hearts have been tested for faith by God, or honest ones. Do not be ungrateful for the Almighty God's Blessings. Testify if you are ever asked to testify to this since God the Blessed the Sublime has said, 'God doth command you to render back your Trusts to those to whom they are due....'; [27] He also said, '...Ah! who is more unjust than those who conceal the testimony they have from God?...'[28] Then Yazid ibn Saleet said, 'By God, I will never do that.' Then Abul Hassan (s) said, 'Then God's Prophet (s) started to enumerate his characteristics and said, 'Your son Ali is one who looks using God's light; hears using God's understanding; speaks using God's wisdom; always acts right and never makes any mistakes; he is knowledgeable and is not ignorant; he is filled with wisdom and knowledge. But how short a period will you be with him! It will be so short that it is as if he was never with you. Thus settle your affairs upon your return from this journey. Relieve yourself of your wishes, since you will be separated from them and be with other things. Therefore, gather your children together, and have God be as a witness over them all. It suffices for God to witness.' Then Imam Al-Kazim (s) said, 'O Yazid! I will die this year. My son Ali has the same name as Ali ibn Al-Hussein (s). He has been granted the understanding of the former, and his knowledge, grandeur and honor. He is not allowed to say anything until four years after Harun. Then after the four years have passed, you may ask him any question you have. He will answer your question by the Almighty God's will.'"

4-10 In another tradition it is narrated that (the author of the book narrated) my father - may God be pleased with him - narrated that Ahmad ibn Idris quoted on the authority of Ahmad ibn

Muhammad ibn Isa, on the authority of al-Abbas an-Nakhkhas al-Asadi, "I asked Al-Reza (s), 'Are you the possessor of authority now?' Al-Reza (s) replied, 'Yes. By God, I am the Divine Leader of the people and the genies.'"

4-11 In another tradition it is narrated that 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 Khalid al-Bareqi, on the authority of Soleiman ibn Hafs al-Marwazi, "I went to see Abul Hassan Musa ibn Ja'far (s). I wanted to ask about the Divine Leader (Imam) after him. He (s) looked at me. Before I asked any question he (s) said, 'O Soleiman! Ali (Al-Reza (s)) is my son, my Testamentary Trustee and the Divine

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فَإِنَّ فَادَهَا الشَّهَادَةَ عَنِ سُؤْلِتَ وَإِنْ تَعَالَى اللَّهُ نَعَمْ تَكْفُرَ وَلَا صَادِقًا، أَوْ أَنْ لِي لِيْمَ قَلْبِهِ اللَّهُ امْتَحَنَ عَبْدًا أَوْ عَاقِلًا إِلَّا بِهَا تُخْبِرُ فَلَا عِنْدَكَ، «اللَّهُ مِنْ عِنْدِهِ هَادَةٌ كَتَمَ مِمَّنْ أَظْلَمَ وَمَنْ» وَجَلَّ عَزَّ اللَّهُ قَالَ وَ «أَهْلِهَا إِلَى الْأَمَانَاتِ تُؤَدُّوا أَنْ يَأْمُرَكُمْ اللَّهُ إِنَّ» يَقُولُ تَعَالَى اللَّهُ

ابْنِكَ عَلِيٍّ: فَقَالَ وَاللَّهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ لِي وَصَفَهُ ثُمَّ: السَّلَامُ عَلَيْهِ الْحَسَنُ أَبُو قَالَ ثُمَّ: قَالَ أَبَدًا، هَذَا لِأَفْعَلِ كُنْتُ مَا وَاللَّهُ: فَقُلْتُ ! مَعَهُ مَقَامَكَ أَقَلَّ وَمَا وَعِلْمًا، حُكْمًا عَمَلِي وَقَدْ يَجْهَلُ وَلَا وَيَعْلَمُ عَيْضِي وَلَا يُصِيبُ بِحُكْمَتِهِ وَيَنْطِقُ بِتَقْوِيمِهِ وَيَسْمَعُ اللَّهُ بِنُورٍ يَنْظُرُ الَّذِي

وَأَشْهَدُ وَذَلِكَ فَاجْمَعُ غَيْرَهُ، وَمُجَاوِرٌ عَنْهُ مُنْتَقِلٌ فَإِنَّكَ أَرَدْتَ مِمَّا غَوَّافِرُ أَمْرِكَ، فَأَصْلَحَ سَفَرِكَ مِنْ رَجَعْتَ فَإِذَا يَكُنْ لَمْ كَانَ هُوَ شَيْءٌ إِنَّمَا وَسَمِي السَّلَامُ لِيهِ عَطَالِبُ أَبِي بِنِ عَلِيٍّ سَمِيَّ ابْنِي وَعَلِيَّ السَّنَّةِ، هَذِهِ فِي أَوْخَذُ إِنِّي! يَزِيدُ يَا: قَالَ ثُمَّ شَهِيدًا بِاللَّهِ وَكَفَى جَمِيعًا عَلَيْهِمُ اللَّهُ مَصَّتْ فَإِذَا سِنِينَ بَارَبَعِ هَارُونَ بَعْدَ إِلَّا يُنْكَأَنَّ أَنْ لَهُ وَلَيْسَ وَرِوَاءَهُ، وَنَصْرَهُ وَعِلْمُهُ الْأَوَّلُ فَهُمْ أُعْطِيَ السَّلَامُ عَلَيْهِمَا الْحُسَيْنِ بِنِ عَلِيٍّ تَعَالَى اللَّهُ شَاءَ إِنْ يُجِبُكَ شِئْتَ عَمَّا فَاسْأَلَهُ سِنِينَ، أَرْبَعِ

الْأَسَدِيِّ النَّخَّاسِ الْعَبَّاسِ عَنِ عَيْسَى، بِنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ إِدْرِيسِ، بِنِ أَحْمَدَ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا: آخِرُ نَصِّ - 10 وَالْحَجَّ الْإِنْسِ عَلِيٍّ وَاللَّهِ إِي: قَالَ الْأَمْرُ؟ هَذَا صَاحِبُ نَتَأَ: السَّلَامُ عَلَيْهِ لِلرِّضَا قُلْتُ: قَالَ

بِنِ مُحَمَّدِ عَنِ أَبِيهِ، عَنِ هَاشِمِ، بِنِ إِبْرَاهِيمِ بِنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْهَمْدَانِي جَعْفَرِ بِنِ زِيَادِ بِنِ أَحْمَدَ حَدَّثَنَا: آخِرُ نَصِّ - 11 الْحَجَّةُ أَسْأَلُهُ أَنْ أُرِيدُ وَأَنَا السَّلَامُ جَعْفَرِ عَلَيْهِمَا بِنِ مُوسَى الْحَسَنِ أَبِي عَلِيٍّ دَخَلْتُ: قَالَ الْمُرُوزِيُّ حَفْصِ بِنِ سُلَيْمَانَ عَنِ الْبَرَقِيِّ، الدِّخِ بَعْدَهُ النَّاسِ عَلِيٍّ

بَعْدِي، النَّاسِ عَلِيٍّ وَالْحَجَّةُ وَوَصِيَّيَّ ابْنِي عَلِيًّا إِنَّ إِيْمَانُ سَأَلُ يَا: وَقَالَ فَابْتَدَأَنِي إِلَى نَظَرَ قَلَمًا

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Leader (Imam) of the people after me. He is my noblest child. Then witness on his behalf to my followers and my friends who want to know about my successor if you live after me."

4-12 In another tradition it is narrated that (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 Abdullah ibn Muhammad al-Hajjal, on the authority of Sa'd ibn Zakarya ibn Adam, on the authority of Ali ibn Obaydullah al-Hashemi, "We were nearly sixty Shiites who were next to the tomb of the Prophet (s). Abu Ibrahim Musa ibn Ja'far (s) came towards us. He was holding the hand of his son - Ali - in his hand. He said, 'Do you know who I am?' We said, 'You are our Master and our elder.' Then he said, 'Tell me my name and my family.' Then we said, 'You are Musa ibn Ja'far ibn Muhammad (s).' Then he asked, 'Who is this with me?' Then we said, 'He is Ali ibn Musa ibn Ja'far (s).' He said, 'Then bear witness that he is my counsel in my life, and is my Testamentary Trustee after my death.'

4-13 In another tradition it is narrated that (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 Al-Hassan ibn Mahboob, on the authority of Abdullah ibn Marhoom, "I left Basra to go towards Medina. I met Aba Ibrahim (Imam al-Kazim) (s) who was being taken to Basra. He sent someone to me and I went to him. Then Imam Al-Kazim (s) gave me several books and ordered me to take them to Medina. I asked him, 'May I be your ransom! Who should I give these books to?' He (s) replied, 'Give them to my son Ali (Al-Reza (s)). He is my Testamentary Trustee and in charge of my affairs. He is my best son.'"

4-14 In another tradition it is narrated that Muhammad ibn Al-Hassan ibn Ahmad ibn al-Valid - may God be pleased with him - narrated that Muhammad ibn Al-Hassan As-Saffar quoted on the authority of Muhammad ibn Al-Hussein ibn Abi Al-Khattab, on the authority of Muhammad ibn Al-Fozayl, on the authority of Abdullah ibn Al-Harith whose mother is a descendant of Ja'far ibn Abi Talib, "Abu Ibrahim (al-Kazim) (s) sent someone after us, gathered us together and asked us, 'Do you know why I have gathered you together?' We replied, 'No.' Imam

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بُعْدِي مِنْ خَلِيفَتِي عَنِ الْمُسْتَحْبِرِينَ وَلَايَتِي وَأَهْلِ شِيعَتِي عِنْدَ بَدَلِكْ لَهُ فَأَشْهَدُ بَعْدِي بِقِيَّتِ فَإِنْ وُلِدِي، أَفْضَلُ وَهُوَ

بْنُ مُحَمَّدِ بْنِ اللَّهِ عَبْدِ عَنِ عَيْسَى، بِنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ اللَّهِ، عَبْدِ بْنِ سَعْدُ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا: آخِرُ نَصِّ - 12
أَقْبَلُ إِذْ مَوَالِينَا، وَمِنْ مَنَا رَجُلًا نَحْوَسَيْنِينَ الْفَبْرَ عِنْدَ كُنَّا: قَالَ الْهَاشِمِي عُبَيْدَاللَّهِ بْنِ عَلِيٍّ عَنِ آدَمِ، بِنِ زَكَرِيَّا بْنِ سَعْدُ تَنَاحَدُ: قَالَ الْحَجَّالُ
:فَقَالَ. وَكَبِيرِنَا سَيِّدَنَا أَنْتَ: قُلْنَا أَنَا؟ مَنْ أَنْدُرُونَ فَقَالَ يَدِهِ، فِي السَّلَامِ عَلَيْهِ إِبْنِهِ عَلِيٍّ يَدُ وَ السَّلَامُ جَعْفَرُ عَلَيْهِمَا بِنِ مُوسَى إِبْرَاهِيمَ أَبُو
:قَالَ السَّلَامُ، عَلَيْهِمْ عَفْرَجِبْنَ مُوسَى بِنِ هُوَ عَلِيٌّ قُلْنَا مَعِي؟ الَّذِي هَذَا مَنْ: فَقَالَ مُحَمَّدٌ، بِنِ جَعْفَرِ بْنِ مُوسَى أَنْتَ قُلْنَا وَأَنْسَبُونِي، سَمُونِي
مَوْتِي بَعْدُ وَوَصِيَّتِي حَيَاتِي فِي وَكَيْلِي أَنَّهُ فَأَشْهَدُوا

عَنْ مَحْبُوبٍ، بِنِ الْحَسَنِ عَنِ عَيْسَى، بِنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ اللَّهِ، عَبْدِ بْنِ سَعْدُ حَدَّثَنِي: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا: آخِرُ نَصِّ - 13
بِهِ يُذْهَبُ وَهُوَ السَّلَامُ عَلَيْهِ إِبْرَاهِيمَ أَبَا لَقِيْبُ الطَّرِيقِ بَعْضُ فِي صِرَتْ فَلَمَّا الْمَدِينَةَ، أُرِيدُ الْبَصْرَةَ مِنْ خَرَجْتُ: قَالَ مَرْحُومُ بِنِ اللَّهِ عَبْدِ
إِلَى: قَالَ فِدَاكَ؟ جُعِلَتْ أَدْفَعُهَا مَنْ: فَقُلْتُ الْمَدِينَةَ، إِلَى أَوْصَلَهَا أَنْ وَأَمْرَنِي كُنَّا إِلَى فَدَفَعْتُ إِلَيْ، فَأَرْسَلْتُ الْبَصْرَةَ إِلَى
بَنِي وَخَيْرُ بَأْمُرِي وَالْقَبِيْمُ وَصِيَّتِي فَإِنَّهُ عَلِيٍّ، ابْنِي

الحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الصَّقَّارِ، الْحَسَنِ بْنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْوَلِيدُ بْنُ أَحْمَدَ بْنِ الْحَسَنِ بْنِ مُحَمَّدٍ حَدَّثَنَا: آخِرُ نَصِّ - 14 عَلَيْهِ أَبُو إِبْرَاهِيمَ إِلَيْنَا بَعَثَ: قَالَ - طَالِبُ أَبِي بْنِ رَجَعَفٍ وَوَلَدٍ مِنْ وَأُمُّهُ - الْحَارِثُ بْنُ اللَّهِ عُبَيْدٌ عَنِ الْفَضِيلِ، بْنِ مُحَمَّدٍ عَنِ الْخَطَّابِ، أَبِي بْنِ عَلِيًّا أَنْ أَشْهَدُوا: قَالَ لَا،: قُلْنَا جَمَعْتُمْ لِمَ أَتَدْرُونَ: قَالَ ثُمَّ فَجَمَعْنَا، السَّلَامُ

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Al-Kazim (s) said, 'Bear witness that this - my son Ali is my Testamentary Trustee. He (s) is in charge of all my affairs. He (s) is my successor. Whoever has lent me something can take it back from him. Whoever has been given a promise by me should ask him to fulfill that promise. Whoever has to visit me in person can come to see me with a note from him.'"

4-15 In another tradition it is narrated that Al-Mudhaffar ibn Ja'far Al-Alavi As-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 Yusuf ibn As-Sakht, on the authority of Ali ibn Qasim al-Uraydhi, on the authority of his father, on the authority of Safwan ibn Yahya, on the authority of Haydar ibn Ayyoub that Muhammad ibn Yazid al-Hashemi said, "The Shiites will accept Ali ibn Musa Al-Reza (s) to be their Divine Leader now." Haydar ibn Ayyoub said, "How come?" He said, "Abul Hassan Musa ibn Ja'far (s) called them in and appointed him as his Testamentary Trustee."

4-16 In another tradition it is narrated that (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 Ali ibn al-Hakam, on the authority of Haydar ibn Ayyoub, "We were in a place known as Qaba in Medina where Muhammad ibn Zayd ibn Ali lived. Muhammad came later than usual. We asked him, 'May we be your ransom! What kept you from coming on time?' He said, 'Abu Ibrahim (s) invited seventeen men from the descendants of Ali (s) and (the Blessed Lady) Fatima (s). He had us bear witness that his son Ali is his Testamentary Trustee and deputy in his lifetime and after his death and that he accepts Ali's decrees against him or in favor of him.' Muhammad ibn Zayd continued, 'O Haydar (ibn Ayyoub)! By God, today he appointed him as the Imam. The Shiites will follow him from today. Haydar said, 'What are you saying? God will keep him alive.' Muhammad (ibn Zayd) said, 'O Haydar (ibn Ayyoub)! Once he (s) appointed his son (Ali) as his Testamentary Trustee, he has established Ali (s) as the Imam.' Ali ibn al-Hakam said, 'Haydar (ibn Ayyoub) passed away while he was still in doubt.'

4-17 In another tradition it is narrated that Muhammad ibn Ali Majiluwayh -may God be pleased with him- quoted on the authority of his

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فَلَيْسَتْ نَجْرُهَا عِدَّةٌ عِنْدِي لَهُ كَانَتْ وَمَنْ هَذَا، ابْنِي مِنْ فَلْيَأْخُذْهُ دِينَ عِنْدِي لَهُ كَانَ مَنْ بَعْدِي، مِنْ وَخَلِيفَتِي بِأَمْرِي وَالْقِيمُ وَصِيْبِي هَذَا، ابْنِي

بِكِتَابِهِ إِلَّا يَلْفِينِي فَلَا لِقَائِي مِنْ بَدُّ لَهُ يَكُنْ لَمْ وَمَنْ مِنْهُ،

أَبِيهِ عَنِ الْعِيَّاسِيِّ، مَسْعُودِ بْنِ مُحَمَّدِ بْنِ جَعْفَرِ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ السَّمْرَقَنْدِيُّ الْعَلَوِيُّ جَعْفَرَ بْنِ الْمُظْفَرِ حَدَّثَنَا: آخِرُ نَصِّ - 15
بْنِ مُحَمَّدٍ عَنِ أَيُّوبَ، بِنِ حَيْدَرَ عَنِ بَحْيَى، بِنِ صَفْوَانَ عَنِ أَبِيهِ، عَنِ الْعَرِيضِيِّ، الْقَاسِمِ بْنِ عَلِيٍّ عَنِ السَّخْتِ، بِنِ يُوسُفَ حَدَّثَنَا: قَالَ
جَعْفَرِ بْنِ مُوسَى الْحَسَنِ أَبُو دَعَاهُ: قَالَ ذَلِكَ؟ وَكَيْفَ: قُلْتُ: أ، إِمَامِ السَّلَامِ عَلَيْهِمَا مَوْسَى بِنِ عَلِيٍّ الشَّيْعَةَ يَتَّخِذُ الْآنَ: قَالَ أَنَّهُ الْهَاشِمِيُّ يَزِيدُ
إِلَيْهِ فَأَوْصَى السَّلَامُ عَلَيْهِ

عَنِ الْحَكَمِ، بِنِ عَلِيٍّ عَنِ عِيْسَى، بِنِ مُحَمَّدِ بْنِ أَحْمَدُ حَدَّثَنَا: قَالَ اللَّهُ عَبْدُ بِنِ سَعْدُ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا: آخِرُ نَصِّ - 16
لَهُ فَقُلْنَا فِيهِ، يَجِبُنَا كَانَ الَّذِي الْوَقْتِ بَعْدَ فَجَاءَ عَلِيٍّ، بِنِ زَيْدِ بْنِ مُحَمَّدٍ فِيهِ بِالْقَبَا، يُعْرَفُ مَوْضِعَ فِي بِالْمَدِينَةِ كُنَّا: قَالَ أَيُّوبُ بْنُ حَيْدَرَ
لِعَلِيٍّ فَأَشْهَدَنَا السَّلَامُ، وَفَاطِمَةَ عَلَيْهِمَا عَلِيٍّ وَوَلَدٍ مِنْ رَجُلًا عَشْرَ سَبْعَةَ الْيَوْمِ السَّلَامُ عَلَيْهِ إِبْرَاهِيمَ أَبُو دَعَانَا: قَالَ حَبَسْتُكَ مَا كَفَدَ اللَّهُ جَعَلْنَا
وَالْيَوْمِ الْإِمَامَةَ لَهُ عَقَدَ لَقَدْ حَيْدَرُ يَا وَاللَّهِ زَيْدُ بْنُ مُحَمَّدٍ قَالَ ثُمَّ وَلَهُ، عَلَيْهِ جَائِزٌ أَمْرُهُ وَأَنَّ مَوْتَهُ وَيَعُدُّ حَيَاتِهِ فِي وَالْوَكَالَةَ بِالْوَصِيَّةِ ابْنِهِ
عَلِيٍّ قَالَ. الْإِمَامَةَ لَهُ عَقَدَ فَقَدْ إِلَيْهِ وَصَى | إِذَا حَيْدَرُ يَا: قَالَ هَذَا؟ عِشَى وَأَيُّ اللَّهِ، يُبْقِيهِ بَلْ: قُلْتُ: حَيْدَرَ قَالَ بَعْدَهُ، مِنْ بِهِ الشَّيْعَةَ لَيَقُولَنَّ
شَاكٌ وَهُوَ حَيْدَرٌ مَاتَ الْحَكَمُ بِنِ

مُحَمَّدُ عَمِّي حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ مَا جِيلُوهُ عَلَيْهِ بِنِ مُحَمَّدُ حَدَّثَنَا: آخِرُ نَصِّ - 17

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uncle Muhammad ibn Abil Qasim, on the authority of Muhammad ibn Ali al-Kufi, on the authority of Muhammad ibn Khalaf, on the authority of Yunus ibn Abdul Rahman, on the authority of Asad ibn Abi al-A'la, on the authority of Abdul Rahman ibn al-Hajjaj that, "Abul Hassan Musa ibn Ja'far (s) appointed his son Ali (s) as his Testamentary Trustee. He wrote him a note and had sixty of the noble men of Medina sign it as witnesses."

4-18 In another tradition it is narrated that Ahmad ibn Zayad 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 Isma'il ibn Mar'rar and Salih ibn As-Sindi, on the authority of Yunus ibn Abdul Rahman, on the authority of Hussein ibn Bashir, "Abul Hassan Musa ibn Ja'far (s) appointed his son Ali (Al-Reza) (s) just as God's Prophet (s) appointed Ali (s) on the day of Ghadir Khom. He (s) said, 'O people of Medina! This is my Testamentary Trustee after me.'" Or said, 'O people of the mosque! This is my Testamentary Trustee after me.'"

4-19 In another tradition it is narrated that Muhammad ibn Musa ibn al-Motavakil - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali al-Khazzaz, "We went towards Mecca with Ali ibn Abi Hamza. He was carrying some goods and property. I asked him, 'What is all of this?' He said, 'They belong to the good servant (Imam al-Kazim). He has ordered me to take them to his son Ali (s) since he has appointed him as his Testamentary Trustee.'"

The author of this book (Sheikh Sadooq) said, "Ali ibn Hamza denied this after the death of Imam

Musa ibn Ja'far (s) and did not turn these goods and property over to Imam Al-Reza (s).”

4-20 In another tradition it is narrated that Ali ibn Abdullah al-Warraq - 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 Yunus ibn Abdurrahman, on the authority of Safwan ibn Yahya, on the authority of Ayyoub al-Khazzaz, on the authority of Salama ibn Mohrez that he told Abi Abdillah (s), “A man from the Ejelites asked, ‘How much longer do you hope this old man will live? He will die in a couple of years and you will have no one to place your hopes in.” Abu Abdillah (s)

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الصَّمَدِ عَبْدِ عَنِ الْعَلَاءِ، أَبِي بْنِ أَسَدٍ عَنِ الرَّحْمَنِ، عَبْدِ بْنِ يُوسُفَ عَنِ خَلْفِ بْنِ مُحَمَّدٍ عَنِ الْكُوفِيِّ، عَلِيِّ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ، أَبِي بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ جَعْفَرٍ عَلَيْهِمَا بِنُ مُوسَى الْحَسَنِ أَبُو أَوْصَى: قَالَ الْحَجَّاجُ بْنُ الرَّحْمَنِ عَبْدِ عَنِ حَمَّادٍ، بِنُ وَخَلْفِ بَشِيرِ بْنِ الْمَدِينَةِ أَهْلِ وَجُوهُ مِنْ رَجُلًا سِنَيْنٍ فِيهِ أَشْهَدَ كِتَابًا لَهُ وَكَتَبَ السَّلَامُ،

إِسْمَاعِيلَ عَنِ أَبِيهِ، عَنِ هَاشِمِ بْنِ إِبْرَاهِيمَ بِنُ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ اللَّهُ عَنْهُ جَعْفَرِ بْنِ زِيَادِ بْنِ أَحْمَدُ حَدَّثَنَا: أَخْرَجَ نَصُّ - 18 السَّلَامُ جَعْفَرٍ عَلَيْهِمَا بِنُ مُوسَى الْحَسَنِ أَبُو لَنَا أَقَامَ: قَالَ بَشِيرِ بْنِ يُونُسَ عَنِ عَبْدِ الرَّحْمَنِ، بِنُ يُوسُفَ عَنِ السَّنْدِيِّ، بِنُ وَصَالِحِ مَرَّارِ بْنِ أَهْلِ يَا: قَالَ أَوْ - لِمَدِينَةِ | أَهْلُ يَا: فَقَالَ خُمٌّ غَدِيرِ يَوْمَ السَّلَامِ عَلَيْهِ عَلِيًّا وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ أَقَامَ كَمَا السَّلَامُ عَلَيْهِ عَلِيًّا إِنَّهُ بَعْدِي مِنْ وَصِيِّي هَذَا - الْمَسْجِدِ.

عِيْسَى، بِنُ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْعَطَّارِ، يَحْيَى بِنُ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ اللَّهُ عَنْهُ الْمُتَوَكَّلِ بْنِ مُوسَى بِنُ مُحَمَّدٍ حَدَّثَنَا: أَخْرَجَ نَصُّ - 19 الصَّالِحِ لِلْعَبْدِ هَذَا: قَالَ هَذَا؟ مَا: فَقُلْنَا وَمَتَاعٌ، مَالٌ وَمَعَهُ حَمْرَةٌ أَبِي بِنُ عَلِيٍّ وَمَعَنَا مَكَّةَ إِلَى خَرَجْنَا: قَالَ الْخَزَّارُ عَلِيُّ بْنُ الْحَسَنِ عَنِ إِلَيْهِ أَوْصَى وَقَدْ السَّلَامُ عَلَيْهِ ابْنِهِ عَلِيٍّ إِلَى أَحْمَلَهُ أَنْ أَمْرِنِي السَّلَامُ عَلَيْهِ

عَلَيْهِ الرِّضَا عَنِ الْمَالِ وَحَبَسَ السَّلَامُ، جَعْفَرٍ عَلَيْهِمَا بِنُ مُوسَى وَفَاتٍ بَعْدَ ذَلِكَ أَنْكَرَ حَمْرَةَ أَبِي بِنُ عَلِيٍّ إِنَّ: الْكِتَابَ هَذَا مُصَنَّفٌ قَالَ السَّلَامُ.

الرَّحْمَنِ، عَبْدِ بْنِ يُوسُفَ عَنِ غُبَيْدِ بْنِ عِيْسَى بِنُ مُحَمَّدٍ عَنِ اللَّهِ، عَبْدِ بْنِ سَعْدِ حَدَّثَنَا: قَالَ الْوَرَّاقُ اللَّهُ بَدَعَ بِنُ عَلِيٍّ حَدَّثَنَا: أَخْرَجَ نَصُّ - 20 : قَالَ الْعَجَلِيَّةِ مِنْ رَجُلًا إِنَّ: السَّلَامُ عَلَيْهِ اللَّهُ بَدَعَ لِأَبِي قُلْتُ: قَالَ مُحْرَزِ بْنِ سَلَمَةَ عَنِ الْخَزَّارِ، أَيُّوبِ أَبِي عَنِ يَحْيَى، بِنُ صَفْوَانَ عَنِ عَلَيْهِ لَهُ إِنْ عَلِيٍّ تَنْظُرُونَ أَحَدًا لَكُمْ لَيْسَ تَصِيرُونَ ثُمَّ يَهْلِكُ، حَتَّى سَنَتَيْنِ أَوْ سَنَةً [ل] هُوَ إِنْمَا الشَّيْخُ، هَذَا لَكُمْ يَبْقَى أَنْ عَسَى كَمْ لَهُ قُلْتُ أَلَا: السَّلَامُ

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asked, “Why didn’t you tell him that it is this Musa ibn Ja'far (s) who has become a man? We have bought him a slave-wife who is legitimate for him. Soon you will see that God willing he will have a highly-intelligent son.”

4-21 In another tradition it is narrated that Al-Mudhaffar ibn Ja'far Al-Mudhaffar Al-Alawi As-Samarqandi - may God be pleased with him - narrated that Ja'far ibn Muhammad ibn Masoud

quoted on the authority of his father, on the authority of Yusuf ibn As-Sakht, on the authority of Ali ibn al-Qasim, on the authority of his father, on the authority of Ja'far ibn Khalaf, on the authority of Isma'il ibn al-Khattab, "Abul Hassan (s) often praised his son Ali (s), and expressed his nobilities and virtues in a manner in which he never praised others. It was as if he wanted to attract their attention to him."

4-22 In another tradition it is narrated that (The author of the book narrated) my father - may God be pleased with him - narrated that Sa'd ibn Abdullah quoted Muhammad ibn Isa ibn Obayd, on the authority of Yunus ibn Abdir-Rahman, on the authority of Ja'far ibn Khalaf that he had heard Abul Hassan Musa ibn Ja'far (s) say, "One who can see his son that he will leave behind as a memory before he dies is prosperous. God has shown me the son that I will leave behind by giving him to me." Abul Hassan Musa ibn Ja'far (s) was pointing at him - that is Al-Reza (s).

4-23 In another tradition from Muhammad ibn Al-Hassan ibn Ahmad ibn al-valid - may God be pleased with him - it is narrated that Muhammad ibn Al-Hassan al-Saffar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Abdullah Muhammad al-Hajjal, Ahmad ibn Abi Nasr al-Bezanti, Muhammad ibn Sinan, Ali ibn Sinan, and Ali, on the authority of al-Hakam, on the authority of Al-Hussein ibn al-Mukhtar who said, "These sheets came to us from Abi Ibrahim Musa (s) while he was in prison in which it was written, "My successor is my oldest son."

4-24 In another tradition we read that (The author of the book narrated) my father - may God be pleased with him - narrated that Sa'd ibn Abdillah, on the authority of Muhammad ibn Isa bin Obayd, on the authority of Yunus ibn Abdurrahman, on the authority of Al-Hussein ibn al-Mokhtar, "When Abul Hassan (Imam Al-Kazim) (s) passed by Basra, we received letters from him (s) in which it was written, 'My successor

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خَلَفَ فِقِيهَهُ لَهُ وُلِدَ وَقَدْ شَاءَ اللَّهُ إِنْ بِهِ فَكَأَنَّكَ لَهُ تُبَاحُ جَارِيَةٌ لَهُ اشْتَرَيْنَا وَقَدْ الرَّجَالُ يُدْرِكُ مَا أَدْرَكَ قَدْ السَّلَامُ جَعْفَرٍ عَلَيْهِمَا بِنِ مُوسَى هَذَا

عَنْ مَسْعُودٍ، بِنِ مُحَمَّدِ بْنِ جَعْفَرٍ حَدَّثَنِي: قَالَ عَنْهُ اللَّهُ رَضِيَ السَّمْرَقَنْدِيُّ الْعُلُوِيُّ الْمُظْفَرُ بِنِ جَعْفَرِ بْنِ الْمُظْفَرِ حَدَّثَنَا: آخِرُ نَصِّ - 21 عَلَيْهِ الْحَسَنُ أَبُو كَانَ: قَالَ الْخَطَّابُ، بِنِ إِسْمَاعِيلَ عَنْ خَلْفٍ، بِنِ جَعْفَرِ عَنْ أَبِيهِ، عَنْ الْقَاسِمِ، بِنِ عَلِيِّ عَنْ السَّخْتِ، بِنِ يُوسُفَ عَنْ أَبِيهِ عَلَيْهِ يَدَلُّ أَنْ يُرِيدُ كَأَنَّهُ غَيْرُهُ، مَنْ يَذْكُرُ لَا مَا وَبَرَّهُ فَضْلُهُ مَنْ يَذْكُرُو وَيُطْرِبُهُ السَّلَامُ عَلَيْهِ عَلِي ابْنِهِ عَلَى بِالنَّاءِ بَيْنَهُ السَّلَامُ

عَبْدُ بْنُ يُوسُفَ عَنْ عُبَيْدِ، بِنِ عِيسَى بِنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ اللَّهُ، عَبْدُ بْنُ سَعْدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا: آخِرُ نَصِّ - 22 خَلَفَ، مِنْهُ يُرَى حَتَّى يَمُتَ لَمْ امْرَأٌ سَعْدٌ: يَقُولُ السَّلَامُ جَعْفَرٍ عَلَيْهِمَا بِنِ مُوسَى الْحَسَنِ أَبَا سَمِعْتُ: قَالَ خَلْفٍ، بِنِ جَعْفَرِ عَنْ الرَّحْمَنِ، - السَّلَامُ عَلَيْهِ الرِّضَا يَعْنِي - لِيهِ وَأَشَارَ - خَلَفًا هَذَا ابْنِي مِنَ اللَّهِ أَرَانِي وَقَدْ

بِنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ الصَّفَّارِ، الْحَسَنِ بِنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْوَلِيدُ بِنِ أَحْمَدَ بِنِ الْحَسَنِ بِنِ مُحَمَّدٍ حَدَّثَنَا: آخِرُ نَصِّ - 23 بِنِ الْحُسَيْنِ عَنْ الْحَكَمِ، بِنِ وَعَلِيِّ سَنَانٍ؛ بِنِ وَمُحَمَّدِ الْبِزْنَطِيِّ؛ نَصْرَ أَبِي بِنِ مُحَمَّدِ بِنِ وَأَحْمَدَ الْحَجَّالِ؛ مُحَمَّدِ بِنِ اللَّهِ عَبْدُ عَنْ، عِيسَى

وُلِدِي أَكْبَرُ إِلَى عَهْدِي: مَكْتُوبٌ فِيهَا فَإِذَا الْحَبْسِ، فِي وَهُوَ السَّلَامُ عَلَيْهِ مُوسَى إِبْرَاهِيمَ أَبِي مِنْ أَلْوَاخِ إِلَيْنَا خَرَجَتْ الْمُخْتَارَ،

عَنِ الرَّحْمَنِ، عَبْدُ بْنُ يُونُسَ عَنْ عَبْدِ بْنِ مُحَمَّدٍ عَنِ اللَّهِ، عَبْدُ بْنُ سَعْدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا: آخِرُ نَصُّ - 24
إِلَى عَهْدِي بِالْعَرَضِ فِيهَا مَكْتُوبٌ أَلْوَاخِ مِنْهُ إِلَيْنَا خَرَجَتْ بِالْبَصْرَةِ السَّلَامُ عَلَيْهِ أَبُو الْحَسَنِ بِنَا مَرَّ لَمَّا: قَالَ الْمُخْتَارِ بْنِ الْحُسَيْنِ

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is my oldest son (Ali ibn Musa Al-Reza (s)).” 4-25 In another tradition from (The author of the book narrated) my father - may God be pleased with him - it is narrated that Sa’d ibn Abdullah quoted on the authority of Muhammad ibn Isa ibn Obayd, on the authority Ziyad ibn Marwan al-Qandi, “I went to see Abi Ibrahim (s). His son Ali was with him. He told me, ‘O Ziyad! This is his writing that is (just as effective as) my writing. His words are my words. His messenger is my messenger. And whatever he says, (the truth) is in what he says.”

The author of this book (Sheikh Sadooq) said, “In fact, Ziyad ibn Marwan al-Qandi narrated this tradition. But he later denied it after Musa (s) passed away. He became one of the Vaqafites[29] and confiscated whatever he had that belonged to Musa ibn Ja’far (s).

4-26 In another tradition it is narrated that (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 Abdullah ibn Muhammad al-Hajjal, on the authority of Sa’eed ibn Abil Jahm, on the authority of Nasr ibn Qaboos that he told Abi Ibrahim Musa ibn Ja’far (s), “I asked your father (s) ‘Who is going to be your successor?’ Your father (s) informed me that you were his successor. When Abu Abdillah (s) passed away each group of people went on different ways. But my friends and I believed in you. Then please inform me about whom your successor will be.” Musa ibn Ja’far (s) said, “My son Ali.”

4-27 In another tradition it is narrated that 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 Al-Hassan ibn Musa al-Khashshab, on the authority of Nasr ibn Qaboos that Abul Hassan (Imam al-Kazim) (s) told him, “My son Ali (Al-Reza (s)) is my oldest son. He is the most obedient of them to me. He studies the books of AL-JAFR and AL-JAME’A along with me. No one can look at these two books except for the Prophet and his Testamentary Trustees.”

4-28 In another tradition it is narrated that (The author of the book narrated) my father - may God be pleased with him - narrated that Sa’d ibn Abdillah quoted on the authority of Ahmad ibn Abi Abdillah al-Barqi, on the authority of his father, on the authority of Abdullah ibn

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«وُلْدِي أَكْبَرُ».

قَالَ الْقَنْدِيُّ مَرْوَانَ بْنَ زِيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ أَبِي سَعْدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا: آخِرُ نَصِّ - 25
قَالَ وَمَا رَسُولِي، وَرَسُولُهُ كَلَامِي، وَكَلَامُهُ كِتَابِي، كِتَابُهُ هَذَا زِيَادٌ يَا : فَقَالَ، ابْنُهُ عَلِيٌّ وَعِنْدَهُ السَّلَامُ عَلَيْهِ إِبْرَاهِيمُ أَبِي عَلِيٍّ دَخَلْتُ
قَوْلُهُ فَالْقَوْلُ

مَا وَحَسِبَ بِالْوَقْفِ، وَقَالَ السَّلَامُ عَلَيْهِ مُوسَى مُضِيَّ بَعْدَ أَنْكَرَهُ ثُمَّ الْحَدِيثُ هَذَا رَوَى الْقَنْدِيُّ مَرْوَانَ بْنَ زِيَادٍ إِنَّ: الْكِتَابَ هَذَا مُصَنَّفُ قَالَ
السَّلَامُ جَعَفَرٍ عَلَيْهِمَا بِنِ مَوْسَى مَالٍ مِنْ عِنْدِهِ كَانَ.

الْحَجَّالِ، مُحَمَّدُ بْنُ اللَّهِ بَدَعَ عَنْ عِيْسَى، بِنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ اللَّهِ، عَبْدِ بْنِ سَعْدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا: آخِرُ نَصِّ - 26
عَلَيْهِ أَبَاكَ سَأَلْتُ إِيَّي: السَّلَامُ جَعَفَرٍ عَلَيْهِمَا بِنِ مَوْسَى إِبْرَاهِيمَ لِأَبِي قُلْتُ: قَالَ قَابُوسُ بْنُ نَصْرِ عَنْ الْجَهْمِ، أَبِي بِنِ سَعِيدٍ حَدَّثَنَا: قَالَ
وَأَصْحَابِي أَنَا وَقُلْتُ وَشِمَالاً، يَمِيناً النَّاسَ ذَهَبَ السَّلَامُ عَلَيْهِ عَبْدَ اللَّهِ أَبُو تُوْفِيٍّ فَلَمَّا هُوَ، أَنْتَ أَنْكَرَ أَخْبِرَنِي بِبَعْدِكَ؟ يَكُونُ الَّذِي مِنَ السَّلَامِ
السَّلَامُ عَلَيْهِ عَلِيٍّ ابْنِي: قَالَ بَعْدَكَ؟ يَكُونُ الَّذِي مِنَ فَأَخْبِرَنِي بِكَ،

بِنِ الْحَسَنِ عَنِ الصَّفَّارِ، الْحَسَنُ بْنُ مُحَمَّدٍ حَدَّثَنِي: قَالَ عَنْهُ اللَّهُ رَضِيَ الْوَلِيدِ بْنِ أَحْمَدَ بْنِ الْحَسَنِ بْنِ مُحَمَّدٍ حَدَّثَنَا: آخِرُ نَصِّ - 27
لَأَمْرِي وَأَطَوْعُهُمْ لِقَوْلِي وَأَسْمَعُهُمْ وَوَلْدِي أَكْبَرُ ابْنِي يُّ عَلِيٍّ السَّلَامُ عَلَيْهِ الْحَسَنُ أَبُو قَالَ: قَالَ قَابُوسُ بْنُ نَصْرِ عَنْ الْخَسَّابِ، مَوْسَى
بَنِيٍّ وَوَصِيٍّ أَوْ نَبِيٍّ إِلَّا فِيهِ يَنْظُرُ وَلَيْسَ وَالْجَامِعَةُ الْجَفَرِ كِتَابِي فِي مَعِي يَنْظُرُ

عَبْدُ بْنُ اللَّهِ عَنِ أَبِيهِ، عَنْ الْبَرْقِيِّ، اللَّهُ عَبْدُ أَبِي بْنِ أَحْمَدَ عَنْ اللَّهِ، عَبْدِ بْنِ عُثْمَانَ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا: آخِرُ نَصِّ - 28
قَالَ عَمْرُ بْنُ الْمُفَضَّلِ عَنِ الرَّحْمَنِ:

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Abdurrahman, on the authority of Mufaz'zal ibn Umar, "I went to see Abil Hassan Musa ibn Ja'far (s) and he was holding his son Ali (s) in his arms. He kissed him, sucked his tongue, put him on his back, hugged him and said, May my father and mother be your ransom! How good-scented you are! How pure a nature! How clear are your nobilities!" Mufadhhdhal said, "May I be your ransom! There is a feeling of love in my heart for this child that I have for no one else but you." The Imam (s) said, "O Mufadhhdhal! He is to me as I was to my father (s), 'Offspring, one of the other. And God heareth and knoweth all things.'" Mufadhhdhal asked, "Is he in charge of the affairs after you?" The Imam (s) said, "Yes. Whoever obeys him will make progress. Whoever disobeys him is an infidel."

4-29 In another tradition it is narrated that 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 Sinan, "One day about a year before they took Abil Hassan Al-Kazim (s) to Iraq, I went to see him. His son Ali Al-Reza (s) was in front of him (s). Imam Al-Kazim (s) said, 'O Muhammad (ibn Sinan)! I said, 'Yes.' He said, 'There will be a problem this year. Try not to get upset.' Then he (s) became silent. He hit the ground with his hand. Then the Imam (s) looked at me and recited the Quranic verse 'but God will leave to stray, those who do wrong. God

doeth what He willeth.’[30] Muhammad (ibn Sinan) said,

‘May I be your ransom! What is the matter?’ He (s) said, ‘Whoever oppresses this son of mine, does not honor his rights and denies his Divine Leadership after me is like those who oppressed Ali ibn Abi-Talib (s), did not honor his rights and denied his Divine Leadership after the Prophet Muhammad (s).’ Then Muhammad (ibn Sinan) realized that the Imam (s) was informing him about his upcoming death, and the appointment of his son. Muhammad (ibn Sinan) said, ‘[I swear by God that if God extends my life, I will honor his right and accept his Divine Leadership and] I will bear witness that he will be the Almighty God’s witness for the creatures after you, and the inviter to His Religion.’ The Imam (s) said, ‘O Muhammad (ibn Sinan)! God will extend your life, and you will invite the people to accept his Divine Leadership, and the Divine Leadership of the Imam that will come after him.’ Muhammad (ibn Sinan) said, ‘O May I be your ransom! Who is it?’ He (s) said, ‘His son Muhammad.[31]’ Muhammad (ibn Sinan) said, ‘I accept.’ He (s) said, ‘Yes. I had found you to be this

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وَيَضُمُّهُ عَاتِقَهُ عَلَى وَيَضَعُهُ لِسَانَهُ وَيَمُصُّ بُقْبُلَهُ وَهُوَ جَجْرُهُ فِي ابْنِهِ السَّلَامُ عَلَيْهِ وَعَلَيْهِ السَّلَامُ جَعْفَرٍ عَلَيْهِمَا نَالِ الْحَسَدِ أَبِي عَلَى دَخَلْتُ الْمَوَدَّةَ مِنَ الْغُلَامِ لِهَذَا قَلْبِي فِي وَقَعَ لَقَدْ فِدَاكَ جُعِلْتُ: قُلْتُ! ضَلَّكَ؟ وَأَبِينِ خَلَقَكَ وَأَطَهَرَ رِيحَكَ أَطِيبَ مَا وَأُمِّي أَنْتَ بِأَبِي وَيَقُولُ إِلَيْهِ، قُلْتُ: قَالَ «عَلَيْمِ سَمِيعٍ وَاللَّهِ بَعْضٌ مِنْ بَعْضِهَا دُرِّيَّةٌ» السَّلَامُ عَلَيْهِ أَبِي مِنْ يَمَنَزِلْتِي هُوَ مَنِّي مُفَضَّلٌ يَا: لِي فَقَالَ لَكَ، إِلَّا لِأَحَدٍ يَقَعُ لَمْ مَا كَفَرَ عَصَاءَ وَمَنْ رَشَدَ أَطَاعَهُ مَنْ نَعَمَ، قَالَ بَعْدِكَ؟ مِنَ الْأَمْرِ هَذَا هُوَ صَاحِبُ

بُنِ مُحَمَّدٍ عَنْ أَبِيهِ، عَنْ هَاشِمِ بْنِ إِبْرَاهِيمَ بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ اللَّهُ عَنْهُ الْهَمْدَانِيُّ جَعْفَرُ بْنُ زِيَادِ بْنِ أَحْمَدُ حَدَّثَنَا: أَخْرَجَ نَصًّا - 29 - مُحَمَّدًا يَا: لِي فَقَالَ يَدِيهِ، بَيْنَ السَّلَامِ عَلَيْهِ ابْنِهِ وَعَلَيْهِ بِسَنَةِ الْعِرَاقِ إِلَى يُحْمَلُ أَنْ قَبِلَ السَّلَامُ عَلَيْهِ الْحَسَنُ أَبِي عَلَى دَخَلْتُ: قَالَ سَتَانِ يَقُولُ وَهُوَ إِلَى رَأْسِهِ وَرَفَعَ الْأَرْضِ، فِي بَيْدِهِ وَنَكَتَ أَطْرَقَ ثُمَّ مِنْهَا، تَجَزَّعَ فَلَاحَرَكَةُ السَّنَةِ هَذِهِ فِي سَيَكُونُ إِنَّهُ: قَالَ لِيَبَيْكَ، فَقُلْتُ كَمَنْ كَانَ بَعْدِي، مِنْ إِمَامَتِهِ وَجَدَّ حَقَّهُ هَذَا ابْنِي ظَلَمَ مَنْ: قَالَ؟ فِدَاكَ جُعِلْتُ ذَلِكَ وَمَا: قُلْتُ «بِشَاءِ مَا اللَّهُ وَيَفْعَلُ الظَّالِمِينَ اللَّهُ وَيُضِلُّ» ابْنِهِ، عَلَى وَذَلِكَ فَسَهُ، ذَا إِلَى نَعَى قَدْ أَنَّهُ فَعَلِمْتُ وَإِلَيْهِ، عَلَيْهِ اللَّهُ صَلَّى مُحَمَّدٌ بَعْدَ مِنْ إِمَامَتِهِ وَجَدَّ حَقَّهُ السَّلَامُ عَلَيْهِ طَالِبُ أَبِي بْنِ عَلِيٍّ ظَلَمَ إِلَى وَالدَّاعِي خَلَقَهُ عَلَى تَعَالَى اللَّهُ حُجَّةٌ بَعْدَكَ مِنْ أَنَّهُ أَشْهَدُ [وَ بِالْإِمَامَةِ لَهُ لِأَقْرَبٍ وَ حَقَّهُ، إِلَيْهِ لِأَسْلَمَنَّ عُمْرِي فِي اللَّهِ مَدَّ لِنِ وَاللَّهِ]: فَقُلْتُ مُحَمَّدٌ: قَالَ فِدَاكَ؟ جُعِلْتُ ذَلِكَ مَنْ: فَقُلْتُ بَعْدَهُ مِنْ مَقَامِهِ يَقُومُ مَنْ وَإِمَامَةِ إِمَامَتِهِ إِلَى وَتَدْعُو عُمْرِكَ فِي اللَّهِ يَمُدُّ مُحَمَّدًا يَا: لِي فَقَالَ دِينَهُ، عَلَيْهِ الْمُؤْمِنِينَ أَمِيرَ كِتَابِ فِي تَلَوَّجْدُ كَذَلِكَ نَعَمَ، قَالَ وَالتَّسْلِيمِ، فَالرِّضَا: قُلْتُ: قَالَ ابْنُهُ،

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way in the Commander of the Faithful’s (s) book. Among our followers you are brighter than lightning in the darkness of night.’ The Imam (s) then added, ‘O Muhammad (ibn Sinan)! Indeed Mufadhhdhal has been my companion, and a source of my comfort. You are going to be their[32] companion (Imam Al-Reza’s (s) and Imam Al-Jawad’s (s) companion) and their source of comfort. It is forbidden for the Fire to ever touch you.’”

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أَنْسُهُمَا وَأَنْتَ وَمُسْتَرَاغِي أَنْسِي كَانَ الْمُفْضَلُ إِنَّ مُحَمَّدًا، يَا قَالَ ثُمَّ الظُّلَمَاءُ اللَّيْلَةَ فِي الْبَرْقِ مِنْ أَيْبُنُ عَيْتَانَشِيدِي إِنَّكَ أَمَا. السَّلَامُ
أَبْدًا تَمْسُكَ أَنْ النَّارِ عَلَى حَرَامٍ وَمُسْتَرَاغُهُمَا،

Chapter Five : On Musa Ibn Ja'far's Will

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5-1 Al-Hussein ibn Ahmad ibn Idris - may God be pleased with him - narrated that his father quoted on the authority of Muhammad ibn Abis-Subhan, on the authority of Abdullah ibn Muhammad al-Hajjal, on the authority of Ibrahim ibn Abdullah al-Ja'fari, on the authority of some of his relatives that, "Aba Ibrahim Musa ibn Ja'far (s) had Ishaq ibn Ja'far ibn Muhammad[33] , Ibrahim ibn Muhammad al-Ja'fari, Ja'far ibn Salih, Mo'awiya bin al-Ja'farayn[34] ,

Yahya ibn Al-Hussein ibn Zayd, Sa'd ibn Imran Al-Ansari, Yazid ibn Saleet Al-Ansari and Muhammad ibn Ja'far Al-Aslamy[35] be witnesses to his will, after they had witnessed that There is no god but God; He is One and there are no partners for Him; Muhammad is His Servant and His Messenger; the Hour (the Day of Resurrection) will undoubtedly come and God will resurrect the people from their graves; there is resurrection after death; there is Reckoning and just retaliation; there will be a stop in front of the Almighty God the Truth; what Muhammad - may God's Blessings be upon him and his Household - has brought is the Truth, the Truth, and the Truth[36] ; and what the Trusted Spirit (Gabriel) has sent down is the Truth. I live with these beliefs.

I will die with these beliefs. God willing, I will be resurrected with these beliefs." He had them bear witness that the following was his will written in his own handwriting. 'Firstly, I wrote the will of my grandfather - the Commander of the Faithful (s), the wills of Al-Hassan (s) and Al-Hussein (s) and Ali ibn Al-Hussein (s), the will of Muhammad ibn Ali Al-Baqir (s), and the will of Ja'far ibn Muhammad (s) letter by letter. And I will appoint my son Ali as my Trustee - along with his other brothers, God willing. If he recognizes that they have grown

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السَّلَامُ جَعْفَرٍ عَلَيْهِمَا بِنِ مُوسَى وَصِيَّةَ خُتْنَدِبَابُ

مُحَمَّدِ بْنِ اللَّهِ عَبْدِ عَنِ الصُّهْبَانِ، أَبِي بِنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ أَبِي حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ إِبْرَاهِيمَ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ حَدَّثَنَا - 1

وَصِيَّتِهِ عَلَى أَشْهَدَ السَّلَامُ جَعَفَرٍ عَلَيْهِمَا بِنِ مَوْسَى إِبْرَاهِيمَ أَبَا أَنْ بَيْتِيهِ أَهْلٌ مِنْ عِدَّةٍ عَنْ حَدَّثَهُ، الْجَعْفَرِيُّ اللَّهُ عَبْدُ بِنِ إِبْرَاهِيمَ أَنْ الْحَجَّالِ، زَيْدٍ؛ بِنِ الْحُسَيْنِ بِنِ وَيْحِي الْجَعْفَرِيِّينَ؛ بِنِ وَمُعَاوِيَةَ صَالِحٍ؛ بِنِ وَجَعْفَرَ يَ، الْجَعْفَرِ مُحَمَّدِ بِنِ وَإِبْرَاهِيمَ مُحَمَّدٍ؛ بِنِ جَعْفَرِ بِنِ إِسْحَاقَ أَشْهَدُهُمْ أَنْ بَعْدِي، الْأَسْلَمُ جَعْفَرِ بِنِ وَمُحَمَّدَ الْأَنْصَارِيِّ؛ سَلِيطِ بِنِ وَيَزِيدَ الْأَنْصَارِيِّ؛ الْحَارِثِ بِنِ وَمُحَمَّدَ الْأَنْصَارِيِّ، عُمَرَ بِنِ وَسَعْدَ الْقُبُورِ، فِي مَنْ يَبْعَثُ اللَّهُ وَأَنْ فِيهَا رَيْبٌ لَا آتِيَةَ السَّاعَةَ وَأَنْ وَرَسُولُهُ، عَبْدُهُ مُحَمَّدًا وَأَنْ لَهُ، شَرِيكَ لَا وَحْدَهُ اللَّهُ إِلَّا إِلَهُ لَا أَنْ يَشْهَدَ أَنَّهُ اللَّهُ صَلَّى مُحَمَّدٌ بِهِ جَاءَ وَأَنْمَا حَقٌّ، وَجَلَّ عَزَّ اللَّهُ بِيَدِي بَيْنِ الْوُقُوفِ وَأَنْ حَقٌّ، وَالْقِصَاصِ الْجَسَابِ وَأَنْ حَقٌّ مَوْتُ إِنْ بَعْدَ الْبِعْثِ وَأَنْ هَذِهِ أَنْ أَشْهَدُهُمْ اللَّهُ، شَاءَ إِنْ أَنْبَعْتُ وَعَلَيْهِ أَمُوتُ لِيَهْوَعَ أَحْيَى ذَلِكَ عَلَى حَقٍّ، الْأَمِينُ الرُّوحُ بِهِ نَزَلَ مَا وَأَنْ حَقٌّ، حَقٌّ حَقٌّ وَآلِهِ عَلَيْهِ نَبِيُّ مُحَمَّدٍ وَوَصِيَّةَ الْحُسَيْنِ بِنِ وَعَلِيِّ وَالْحُسَيْنِ الْحَسَنِ وَوَصَايَا السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرَ جَدِّي وَوَصِيَّةَ نَسَخْتُ وَقَدْ بَخَطِي وَوَصِيَّتِي أَنْسَ فَإِنْ [اللَّهُ] شَاءَ إِنْ مَعَهُ بَعْدَهُ وَبَنِيَّ ائِنِّي عَلَيَّ إِلَى بِهَا وَأَوْصَيْتُ بِحَرْفٍ، حَرْفًا ذَلِكَ قَبْلَ السَّلَامِ عَلَيْهِمْ مُحَمَّدٌ وَوَصِيَّةَ الْبَاقِرِ عَلِيٌّ وَأَحَبَّ رُسْدًا مِنْهُمْ

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up enough and he likes to keep them as my Trustees - he can. If he is not pleased with them and wants them not to be my Trustees, he can. They have no authority over him. I entrust my affairs regarding charity, property, and my children to him and to Ibrahim, Abbas, Isma'il, Ahmad, Umm Ahmad.[37] I entrust the affairs of my wives to Ali alone. He can spend one-third of the charity of my father and my household in any way he likes - as anyone would deal with his own property. He can carry out what I said regarding my wives and household - if he pleases. He can also not do what I said if he pleases. He can sell, donate or give in charity in a way other than what I have stated. According to this will, he can act just like me myself regarding my property, my family and my children. If he pleases, he can keep his brothers as Trustees - whom I named in the beginning of this document.

If he likes, he can also keep them from being Trustees. No one is allowed to object to his decision. If anyone of them wants to marry off his sister, he is not authorized to do so without his permission and order. Whatever power tries to take away the authorities which I have written down for him has deviated from God the Almighty and His Messenger (s). God and His Messenger will also have nothing to do with them. God's Curse, all those who curse, the curse of the nearby-stationed angels, the curse of the Prophets and the curse of (all) the Messengers and the believers be on such a person. None of the kings nor any of my children are allowed to take away his authority over the property I have entrusted him with. Whatever he says about its amount is acceptable to me - whether it be a small amount or large sum.

The reason I mentioned the names of my other children here is that I wanted their names and the names of my other small children to be respectfully mentioned here. Those of my slave-wives who are Umm Walad [38] and do not leave will have the same rights and privileges that they had had during my life-time, if Ali Al-Reza (s) pleases. But if they should get married, they can no longer return and receive payments unless Ali Al-Reza (s) deems it proper to do so. The same holds true for my daughters. The marriage of none of my daughters is entrusted to their maternal brothers (uncles) or the King. My daughters should not do anything unless they seek Ali Al-Reza's (s) counsel and opinion (advice). If my daughters' maternal brothers take any steps regarding the

marriage of my daughters[39] they have disobeyed God the Almighty and His Prophet - may God's Blessings be upon him and his Household, and have interfered in his authority. He knows best about the marriage of his

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خَلَفْتُ، الَّذِينَ وَصِيَّيَانِي وَأَمْوَالِي بِصَدَقَاتِي إِلَيْهِ وَأَوْصَيْتُ مَعَهُ، لَهُمْ أَمْرٌ وَلَا لَهُ فَذَاكَ يُخْرِجُهُمْ أَنْ وَأَحَبَّ كَرِهَهُمْ وَإِنْ لَهُ، فَذَاكَ إِقْرَارَ هُمْ، يَرَى حَيْثُ بَصَعَهُ بَيْتِي وَأَهْلِي أَبِي صَدَقَةً وَتَلَّتْ دُونَهُمْ نِسَائِي أَمْرٌ عَلَيَّ وَإِلَى أَحْمَدَ؛ وَأُمُّ وَأَحْمَدَ وَإِسْمَاعِيلَ وَالْعَبَّاسَ إِبْرَاهِيمَ وَإِلَى وَوُلْدِي أَوْ يَبِيعُ أَنْ أَحَبَّ وَإِنْ إِلَيْهِ، فَذَاكَ كَرَهُ وَإِنْ إِلَيْهِ فَذَاكَ عِيَالِي فِي ذَكَرْتُ مَا يُجَبِّرُ أَنْ أَحَبَّ إِنْ مَالِهِ فِي الْمَالِ ذُو مِنْهُ لِيَجْعَلَ مَا مِنْهُ وَيَجْعَلُ إِخْوَتَهُ يُقِرُّ أَنْ وَإِنْ وَوُلْدِي، أَهْلِي وَفِي مَالِي فِي وَصِيَّتِي فِي أَنَا وَهُوَ إِلَيْهِ فَذَاكَ وَصِيَّتِي مَا غَيْرَ عَلَى يَتَصَدَّقُ أَوْ يَنْحَلُ أَوْ يَهَبُ أَنْ لَهُ فَلَيْسَ نَهَأْذُ يُرَوِّجُ أَنْ مِنْهُمْ رَجُلٌ أَرَادَ وَإِنْ عَلَيْهِ، مَرْدُودٍ غَيْرِ يُخْرِجُهُمْ أَنْ فَلَهُ كَرَهُ وَإِنْ أَقْرَهُمْ، هَذَا كِتَابِي صَدْرَ فِي سَمَّيْتُهُمُ الَّذِينَ وَمِنْ تَعَالَى اللَّهُ مِنْ عَبْرِي فَقَدْ كِتَابِي، فِي ذَكَرْتُ مِمَّا عَشِي وَبَيْنَ بَيْنَهُ حَالٌ أَوْ عَشِي عَنْ كَشَفَهُ سُلْطَانٍ وَأَيُّ وَأَمْرَهُ، بِإِذْنِهِ إِلَّا يُرَوِّجَهَا الْمُؤْمِنِينَ وَجَمَاعَةً [أَجْمَعِينَ] وَالْمُرْسَلِينَ وَالنَّبِيِّينَ الْمُقَرَّبِينَ وَالْمَلَائِكَةَ اللَّاعِنِينَ وَلَعْنَةُ اللَّهِ لَعْنَةُ وَعَلَيْهِ نَانَ بَرِيدٍ مِنْهُ وَرَسُولُهُ وَاللَّهُ رَسُولُهُ، عَشِي عَنْ يَكْشِفُهُ أَنْ السَّلَاطِينَ مِنْ لِأَخَدٍ وَلَيْسَ

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family members. He can marry them off if he pleases, or not marry them off if he wills. I have advised them regarding what I have written here. I set God as a witness over them. No one is allowed to open my will, or express its contents. This will is just as I have stated to you. Whoever does wrong has wronged himself. Whoever does good has done it for himself. And your Lord will not oppress any servants. No one - whether the King or others - has the right to open this letter underneath which I have placed my seal. May God's Curse and His Wrath be upon whoever does so. And after God, the angels and the group of Muslim men and women will be my supporters.' Then Musa ibn Ja'far (s) and the witnesses affixed their seals to it." Abdullah ibn Muhammad al-Ja'far narrated that Al-Abbas ibn Musa (Imam Reza'a brother) (s) told Imran Al-Qadhi At-Talhi, "There is a treasure and some jewels inside this letter for us, and he wants to take it all for himself and give nothing to us. He has taken everything for himself that our father has left for us; and has left us deprived." Then Ibrahim ibn Muhammad al-Ja'far[40] yelled and swore at him. His uncle Ishaq ibn Ja'far did the same thing. Al-Abbas told al-Qadhi, "May God make you prosperous! Unseal the letter and read it." He said, "I will not unseal it.

I will not do something to make me suffer from your father's curse." Al-Abbas said, "I will unseal it." Al-Qadhi said, "It is up to you." Then al-Abbas broke the seal, and noted that his father had put them aside and established Ali (s) alone (as his Trustee), and had placed all of them under the guardianship of Ali (s) - whether they like it or not. Thus they had been placed under his guardianship like orphans, and had been put aside. Then Ali ibn Musa (s) looked at al-Abbas and said, "O brother! I knew that your losses and debts made you say so." Then the Imam (s) said, "O Sa'd! Go and see how much debt they are under. Pay it off on their behalf.

Take back their receipts, and get a receipt for paying off their debts. By God, I will not hesitate to help you, be your companion, and be sympathetic to you as long as I live on the Earth. Say whatever you wish to say.” Al-Abbas said, “You are giving these payments to us from our excess property. There is much more.” He (s) said, “Say whatever you wish to say. My honor is the same as your honor. O God! Please improve them and improve their affairs. Fend off Satan from us and from them. And assist them in obeying you. ‘...Be God a witness to what we say.’ [41] Al-Abbas said, “How well do I understand you! I have nothing left to be greedy of.” Then they all walked away.

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فَمَنْ سَمَّيْتُ وَسَمَّيْتُمْ دَكَرْتُ مَا عَلَى هِيَ وَ يَنْشُرْهَا وَلَا وَصِيَّتِي يُكْتَفَى أَنْ لِأَحَدٍ وَلَيْسَ عَلَيْهِمْ، اللَّهُ وَأَشْهَدُ هَذَا، كِتَابِي صَدْرِي فِي دَكَرْتُ أَسْفَلَ، عَلَيْهِ خَتْمْتُ الَّذِي هَذَا كِتَابِي يُفَضُّ أَنْ غَيْرِهِ وَلَا سُلْطَانٍ مِنْ لِأَحَدٍ وَلَيْسَ لِلْعَبِيدِ، بِظَلَامٍ رَبُّكَ وَمَا فَلِنَفْسِهِ أَحْسَنَ وَمَنْ، فَعَلَيْهِ أَسَاءَ السَّلَامَ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى وَخَتْمَ وَالْمُؤْمِنِينَ، الْمُسْلِمِينَ وَجَمَاعَهُ طَهِيرٌ، كَذَلِكِ بَعْدَ وَالْمَلَائِكَةُ وَغَضَبَهُ اللَّهُ لَعْنَةُ عَلَيْهِ ذَلِكَ فَعَلَّ فَمَنْ وَالشُّهُودُ.

وَجَوْهَرٌ لَنَا كَنْزُ الْكِتَابِ هَذَا أَسْفَلَ إِلَى الطَّلَجِيِّ الْقَاضِي عِمْرَانَ لِابْنِ السَّلَامِ عَلَيْهِ مُوسَى بْنِ الْعَبَّاسِ قَالَ: الْجَعْفَرِيُّ مُحَمَّدُ بْنُ اللَّهِ عَبْدِ قَالَ إِسْحَاقُ عَلَيْهِ فَوْتَبَ فَاسْمَعَهُ الْجَعْفَرِيُّ مُحَمَّدُ بْنُ إِبْرَاهِيمَ إِلَيْهِ فَوْتَبَ عَالَهُ، وَتَرَكْنَا لَهُ جَعْلَهُ إِلَّا شَيْئاً أَبُونَا يَدْعُ وَلَمْ دُونَنَا، يَحْتَجِرُهُ أَنْ يُرِيدُ فَقَالَ أَبُوكَ، يَلْعَنِي وَلَا أَفْضُهُ لَا: فَقَالَ تَحْتَهُ، مَا وَقَرَأَ الْخَاتَمَ فَضَنَّ اللَّهُ أَصْلَحَكَ: لِلْقَاضِي الْعَبَّاسِ فَقَالَ ذَلِكَ، مِثْلَ بِهِ فَعَلَّ عُمَهُ جَعْفَرُ بْنُ إِيَّاهُمْ وَإِدْخَالَهُ وَحَدَهُ، السَّلَامَ عَلَيْهِ عَلِيٍّ وَإِقْرَارُ الْوَصِيَّةِ مِنْ إِخْرَاجِهِمْ فِيهِ فَإِذَا الْخَاتَمَ، الْعَبَّاسِ فَضَنَّ إِلَيْكَ، ذَلِكَ: قَالَ أَفْضُهُ، أَنَا: الْعَبَّاسُ هَاوَذَكَرَ الصَّدَقَةَ حَدَّ مِنْ وَأَخْرَجَهُمْ حَجْرِهِ، فِي كَالْأَيْتَامِ وَصَارُوا كَرَهُوا أَوْ أَحَبُّوا إِنْ عَلِيٍّ وَلَايَةَ فِي.

عَلَيْكُمْ، الَّتِي وَالذُّيُونُ الْغَرَامُ هَذَا، عَلَى حَمَلِكُمْ إِنَّمَا أَنَّهُ لَا عَلَّمَ إِنِّي أَخِي يَا: فَقَالَ الْعَبَّاسُ إِلَى السَّلَامِ عَلَيْهِمَا مُوسَى بْنِ عَلِيٍّ النَّقْتُ ثُمَّ أَصْبَحْتُ مَا وَبَرَّكُمْ مُوَاسَاتِكُمْ أَدْعُ لَا وَاللَّهِ فَلَا الْبِرَاءَةَ، لَهُمْ وَخُذْ حُقُوقَهُمْ ذَكَرَ وَأَقْبِضْ عَنْهُمْ، وَأَفْضِهِ عَلَيْهِمْ مَا فَتَعَيْنَ سَعْدُ يَا قَانَطِلِقَ شَيْئُكُمْ مَا قُولُوا: فَقَالَ أَكْثَرُ، ذَلِكَ عَدُوٌّ وَمَالُنَا أَمْوَالِنَا، فَضُولٍ مِنْ إِلَّا تَعْطِينَا مَا: الْعَبَّاسِ فَقَالَ شَيْئُكُمْ مَا قُولُوا الْأَرْضِ، طَهَّرَ عَلَى وَأَمَشِي قَالَ «وَكَيْلٌ نَقُولُ مَا عَلَى وَاللَّهِ» طَاعَتِكَ عَلَى وَأَعْنَهُمُ الشَّيْطَانُ، وَعَنْهُمْ عَنَا وَأَخْسَأُ بِهِمْ وَأَصْلِحْ أَوْلِيَهُمُ اللَّهُمَّ عَزُّكُمْ فَالْعَرْضُ أَفْتَرَفُوا الْقَوْمَ إِنْ تَمَّ طِينٌ عِنْدِي لِمِسْحَاتِكَ وَلَيْسَ بِلِسَانِكَ أَعْرَفَنِي مَا: الْعَبَّاسُ.

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5-2 (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 Abis Sahban, on the authority of Safwan ibn Yahya, on the authority of Abdurrahman ibn al-Hajjaj, “Abul Hassan (s) sent me the Commander of the Faithful’s (s) will and the list of endowments of his father (s) by Abu Ismail Mosadef (Imam Kazim’s slave), and indicated the list of endowments of Ja’far ibn Muhammad (s) and his own as follows, ‘In the Name of God, the Beneficent the Merciful. This is the list of what Musa ibn Ja’far endows. He endows his land located in such and such places. The boundaries of the land are so and so.

All the land, the date palms, parts of it that are not constructed, the water in it, its corners, the

water right and the turn for its use of water, and every other right at its heights and its pastures, all its existing facilities[42] , its yard and its streams; its cultivated and its dry parts are endowed by Musa ibn Ja'far to his children - male or female. The caretaker in charge of this land will subtract the expenses for its maintenance and development from its income - other than the income from thirty of its trees that will be divided among the poor people of the village. He will divide this income between the children of Musa ibn Ja'far .[43] Each boy will be given twice that of each girl. The payments to each of the daughters of Musa ibn Ja'far who gets married will be cut-off until she loses her husband[44] in which case her share will be like that of unmarried girls. Whenever one of the children of Musa dies their children will receive their father's share - each boy will receive double the amount that each girl receives just as Musa has determined for his own children. Whenever one dies and does not have any children, then his share will be added to the others' share.

His daughter's children will not receive any share unless their fathers are from my descendants. No one has any share in this as long as I have some descendants. If they all die and no one is left, then the income from these endowments will be paid to my brothers and sisters as long as they are living based on the same conditions that I stated for my children and my descendants. If all my brothers and sisters die, then the income from this endowment will be paid to my paternal brothers (uncles) and sisters (aunts) and their descendants as long as there is anyone. If none of these relations live, then the income from this endowment will be paid to my relatives and close friends - whoever is closest to me until the time when God the Almighty inherits whatever He will inherit.[45] He is the best inheritor. Musa ibn Ja'far endowed this

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بْنِ الرَّحْمَنِ عَبْدِ عَنِ يَحْيَى، بِنِ صَفْوَانَ عَنِ الصُّهْبَانَ، أَبِي بِنِ مُحَمَّدٍ عَنِ إِدْرِيسَ، بِنِ أَحْمَدَ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا 2 - مُصَادِفِ إِسْمَاعِيلَ أَبِي مَعَ أَبِيهِ بِصَدَقَةٍ إِلَى بَعَثَ وَ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ بِرَأْمِ بَوْصِيَّةِ السَّلَامُ عَلَيْهِ الْحَسَنَ أَبُو إِلَيَّ بَعَثَ: قَالَ الْحَجَّاجُ نَفْسَهُ وَصَدَقَةَ السَّلَامِ مُحَمَّدَ عَلَيْهِمَا بِنِ جَعْفَرِ صَدَقَاتٍ وَذَكَرَ

كُلُّهَا وَكَذَا كَذَا الْأَرْضِ وَحُدُودٍ وَكَذَا كَذَا مَكَانَ بِأَرْضِهِ تَصَدَّقَ السَّلَامُ، عَلَيْهِ جَعْفَرُ بْنُ مُوسَى بِهِ تَصَدَّقَ مَا هَذَا الرَّحِيمِ الرَّحْمَنِ اللَّهُ بِسْمِ «
أَوْ مِرْفَقٍ أَوْ ضِعْفٍ أَوْ مَطْهَرٍ أَوْ مَرْفَعٍ فِي هَوْلَهَا حَقٌّ وَكُلُّ الْمَاءِ مِنْ وَشْرِبَهَا وَحُقُوقِهَا وَأَرْجَانِهَا وَمَانِهَا وَبِيَاضِهَا وَأَرْضِهَا وَنَخْلِهَا
تَعَالَى اللَّهُ أَخْرَجَ مَا وَإِلَيْهَا يَفْسِيمُ، وَالنِّسَاءَ لِلرِّجَالِ صَلْبِهِ مِنْ وَوَلَدِهِ عَلَى ذَلِكَ مِنْ حَقِّهِ بِجَمِيعِ تَصَدَّقَ غَامِرٍ، أَوْ عَامِرٍ أَوْ مَسْبِيلٍ أَوْ سَاحَةِ
مِثْلٍ لِلذَّكَرِ جَعْفَرُ، بِنِ مُوسَى وَوَلَدِ بِنِ الْقَرِيَةِ أَهْلَ مَسَاكِينَ فِي يُفَسِّمُ عِدْفًا ثَلَاثِينَ وَبَعْدَ مَرَاتِهَا وَهَاعِمَارَتِ فِي يَكْفِيهَا الَّذِي بَعْدَ عَلْنِهَا مِنْ
لَهَا كَانَ رَجَعَتْ فَإِنْ رَوَّجَ، بِغَيْرِ إِلَيْهَا تَرْجِعَ حَتَّى الصَّدَقَةِ هَذِهِ فِي لَهَا حَقٌّ فَلَا جَعْفَرُ بْنُ مُوسَى وَوَلَدِهِ مِنْ امْرَأَةٍ تَزَوَّجَتْ فَإِنْ الْأَنْثِيِّينَ حَقٌّ
عَلَى، الْأَنْثِيِّينَ حَقٌّ مِثْلٌ لِلذَّكَرِ أَبِيهِمْ، سَهْمٌ عَلَى فَوَلَدِهِ وَوَلَدِ مُوسَى وَوَلَدِ مِنْ تَوْفِيٍّ وَمَنْ مُوسَى، بَنَاتٍ مِنْ قَطِّ تَنْزَوَّجَ لَمْ أَلْتِي حَقٌّ مِثْلٌ
فِي بَنَاتِي لَوْلَا وَلَيْسَ الصَّدَقَةُ، أَهْلٌ عَلَى حَقِّهِ رَدًّا وَوَلَدًا يَتْرَكَ وَلَمْ مُوسَى وَوَلَدِهِ مِنْ تَوْفِيٍّ وَمَنْ صَلْبِهِ، مِنْ وَوَلَدِهِ بَيْنَ مُوسَى شَرَطَ مَا مِثْلُ
فَإِنْ أَحَدٌ مِنْهُمْ بَقِيَ مَا وَأَعْقَابِهِمْ وَوَلَدِي وَوَلَدِي مَعَ حَقِّ صَدَقَتِي فِي لِأَحَدٍ وَلَيْسَ وَوَلَدِي مِنْ أَبَاؤُهُمْ يَكُونُ أَنْ إِلَّا حَقٌّ هَذِهِ صَدَقَتِي
أَبِي وَوَلَدِي أَنْقَرَضَ فَإِنْ وَعَقْبِي، وَوَلَدِي بَيْنَ شَرَطْتُ مَا عَلَى أَحَدٍ مِنْهُمْ بَقِيَ مَا أُمِّي مِنْ أَبِي وَوَلَدِي عَلَى فَصَدَقَتِي أَحَدٌ مِنْهُمْ يَبْقَى وَلَمْ أَنْقَرَضُوا
أَحَدٌ مِنْهُمْ بَقِيَ مَا وَأَعْقَابِهِمْ أَبِي وَوَلَدِي عَلَى فَصَدَقَتِي أُمِّي مِنْ

جَعَفَرِ بْنِ مُوسَى تَصَدَّقَ الْوَارِثِينَ خَيْرٌ وَهُوَ وَرَثَتُهَا الَّذِي تَعَالَى اللَّهُ يَرِثُ حَتَّىٰ فَالْأُولَى الْأُولَى عَلَىٰ فَصَدَقْتِي أَحَدٌ مِنْهُمْ يَبِيقُ لَمْ فَإِنْ
بِتُّلًا بِنْتًا حَبِيسًا صَدَقَةَ صَاحِبِ وَهُوَ هَذِهِ بِصَدَقَةِ

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property without any doubt in perfect health in a just and non-revokable manner to seek God's pleasure and the blessings of the Hereafter. No believer who has faith in God and the Resurrection Day is allowed to sell it, buy it, donate it to someone, or change its stated conditions, until the life of man and whatever is on the Earth is over, and God inherits it. This endowment is trusted to Ali and Ibrahim. Whenever one of them dies, Al-Qasim will take his place. If anyone of these two dies, then al-Abbas will take his place. If anyone of these two dies, then the oldest son will take his place. If only one person of my generation is left, then he will be in charge of his endowment.”

The narrator of this tradition said, “Abul Hassan (s) said, ‘My father gave a higher priority to Isma'il over al-Abbas, even though he is younger than him.’”

5-3 Al-Mudhaffar ibn Ja'far Al-Alawi As-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 Yusuf ibn As-Sakht, on the authority of Ali ibn Al-Qasim al-Uraydhi Al-Husseini, on the authority of Safwan ibn Yahya, on the authority of Abdurrahman ibn al-Hajjaj, on the authority of Ishaq and Ali - the sons of Abi Abdillah Ja'far ibn Muhammad (as-Sadiq) (s), “The year Musa ibn Ja'far (s) was arrested, we went to see Abdurrahman ibn Aslam[46] in Mecca. We had a letter from Abil Hassan (Imam Kazim) (s) in his own handwriting. There were instructions in the letter regarding what he needed. We told Abdurrahman ibn Aslam, ‘This way he has issued orders for these affairs. Then if there is anything related to these orders, give it to his son Ali (s) since he is his successor and he is in charge of his affairs.’” Then Ishaq and Ali added, “This conversation took place one day after the movement of the Hajj pilgrims from Mina[47] to Mecca, and nearly fifty days after Abul Hassan (s) was arrested.” Ishaq and Ali, the sons of Abi Abdillah (s) had Al-Hussein ibn Ahmad al-Menqari, Isma'el ibn Umar, Has'san ibn Mo'awiya and Al-Hussein ibn Muhammad Sahib al-Khatm bear witness that Abul Hassan Ali ibn Musa was the Testamentary Trustee of his father (s) and was his successor. Two of them testified to this, and the other two said that he is the successor and his deputy. Then all their testimonies were accepted by the Judge Hafs ibn Ghiyath.

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أَوْ يَهَبَهَا أَوْ يَبْتَاعَهَا أَوْ يَبِيعَهَا أَنْ الْآخِرَ وَالْيَوْمَ بِأَنَّه يُؤْمِنُ لِمُؤْمِنٍ يَحِلُّ لَ الْأَخْرَةَ وَالِدَارِ تَعَالَى اللَّهُ وَجَهَ ابْتِغَاءَ دَابَّرَدًا وَلَا فِيهَا مَثْنَوِيَّةَ لَا
أَحَدُهُمَا انْقَرَضَ فَإِنْ وَإِبْرَاهِيمَ، عَلِيٍّ إِلَىٰ هَذِهِ صَدَقَتُهُ وَجَعَلَ عَلَيْهَا، وَمَنْ الْأَرْضَ اللَّهُ يَرِثُ حَتَّىٰ عَلَيْهِ وَصَعْنَتُهَا مِمَّا شَيْئًا يَغَيَّرَ أَوْ يَنْحَلَهَا
الْبَاقِي مَعَ اسُّ الْعَبْدِ دَخَلَ أَحَدُهُمَا انْقَرَضَ فَإِنْ مَكَانَهُ، مِنْهُمَا الْبَاقِي مَعَ إِسْمَاعِيلَ دَخَلَ أَحَدُهُمَا انْقَرَضَ فَإِنْ مَكَانَهُ، الْبَاقِي مَعَ الْقَاسِمِ دَخَلَ

عَلَيْهِ الْحَسَنُ أَبُو وَقَالَ: قَالَ بِهِ، يَقُومُ فَهُوَ الَّذِي وَاحِدٌ إِلَّا وَوَلَدِي مِنْ يَبِيقَ لَمْ فَإِنَّ مَقَامَهُ، يَقُومُ وَوَلَدِي مِنْ فَالْأَكْبَرُ أَحَدُهُمَا انْقَرَضَ فَإِنَّ مِنْهُمَا، مِنْهُ أَصْغَرُ وَهُوَ الْعَبَّاسُ عَلَى صَدَقْتِهِ فِي إِسْمَاعِيلِ قَدَّمَ أَبَاهُ إِنَّ: السَّلَامُ

حَدَّثَنَا: قَالَ أَبِيهِ عَنِ الْعَبَّاسِيِّ، مَسْعُودِ بْنِ مُحَمَّدِ بْنِ جَعْفَرِ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ السَّمْرَقَنْدِيُّ الْعَلَوِيُّ جَعْفَرُ بْنُ الْمُظْفَرِ حَدَّثَنَا - 3
وَعَلِيِّ إِسْحَاقَ؛ عَنِ الْحَجَّاجِ، بْنِ الرَّحْمَنِ عَبْدِ عَنِ يَحْيَى، بْنِ صَفْوَانَ عَنِ الْحُسَيْنِيِّ، الْعَرِيضِيِّ الْقَاسِمِ بْنِ عَلِيٍّ عَنِ السَّخْتِ، بْنِ يُوسُفَ
بْنَ مُوسَى فِيهَا أَخَذَ الَّتِي السَّنَةِ فِي بِمَكَّةَ اسْلَمَ بِنَ الرَّحْمَنِ عَبْدِ عَلَى دَخَلَا أُنَّهُمَا: السَّلَامُ مُحَمَّدَ عَلَيْهِمَا بِنَ جَعْفَرَ اللَّهُ عَبْدِ أَبِي ابْنِي
الْوَجْهِ، هَذَا مِنَ الْحَوَانِجِ بِهَذِهِ أَمْرٌ أَنَّهُ فَقَالَا بِهَا أَمْرٌ قَدْ حَوَانِجٌ فِيهِ بِحَطِّهِ السَّلَامُ عَلَيْهِ الْحَسَنُ أَبِي كِتَابٍ وَمَعَهُمَا السَّلَامُ جَعْفَرُ عَلَيْهِمَا
الْحَسَنُ أَبُو أَخَذَ مَا بَعْدَ يَوْمِ النَّفَرِ بَعْدَ هَذَا وَكَانَ بِأَمْرِهِ، وَالْقَبِيمُ خَلِيفَتُهُ فَإِنَّهُ السَّلَامُ، عَلَيْهِ عَلِيٌّ ابْنُهُ إِلَى فَادَقَعَهُ عَشِيَّ أَمْرِهِ مِنْ كَانَ فَإِنَّ
عَمْرًا، بِنَ وَإِسْمَاعِيلَ الْمَنْقَرِيَّ أَحْمَدَ بِنَ وَالْحُسَيْنِ السَّلَامُ عَلَيْهِ عَبْدِ اللَّهِ أَبِي ابْنَا وَعَلِيُّ إِسْحَاقَ وَأَشْهَدَ وَمَأْمُورًا بِخَمْسِينَ مِنْ يَنْحُو السَّلَامُ عَلَيْهِ
عَلَيْهِ أَبِيهِ وَصِيِّ السَّلَامُ عَلَيْهِمَا مُوسَى بِنَ عَلِيٍّ نَ الْحَسَنَ أَبَا أَنْ شَهَادَتِهِمَا عَلَى الْخَنَمِ صَاحِبِ مُحَمَّدِ بِنَ وَالْحُسَيْنِ مُعَاوِيَةَ بِنَ وَحَسَّانَ
الْقَاضِي غِيَاثِ بِنَ حَفْصِ عِنْدَ شَهَادَتِهِمْ فَقِيلَتْ وَوَكِيلُهُ، خَلِيفَتُهُ قَالَا وَائْتِنَانِ الشَّهَادَةِ، بِهَذِهِ ائْتِنَانِ قَشَهَدَ وَخَلِيفَتِهِ، السَّلَامُ

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5-4 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 Bakr ibn Salih that he asked Ibrahim ibn Al-Hassan Musa ibn Ja'far (s)[48] , "What do you say about our father?" Ibrahim ibn Al-Hassan Musa ibn Ja'far (s) said, "He is alive." Bakr ibn Salih asked him, "What do you say about your brother Abil Hassan (Imam al-Rezxa) (s)?" He said, "He is trustworthy and honest." Then Bakr ibn Salih said, "He believes that your father has died." He said, "He knows best what he says." Bakr ibn Salih repeated what he had said. He said the same thing again. Then Bakr ibn Salih asked, "Has your father appointed anyone as his Trustee?" He said, "Yes." Bakr ibn Salih asked, "Who?" He said, "The five of us, and he established Ali superior to us."

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لَقَا صَالِحًا، بِنَ بَكْرَ عَنِ أَبِيهِ، عَنِ هَاشِمِ، بِنَ إِبْرَاهِيمَ بِنَ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْهَمْدَانِيُّ جَعْفَرُ بْنُ زِيَادِ بِنَ أَحْمَدُ حَدَّثَنَا - 4
عَلَيْهِ الْحَسَنُ أَبِي أَخِيكَ فِي قَوْلِكَ فَمَا: قُلْتُ هُوَ حَيٌّ، قَالَ أَبِيكَ؟ فِي قَوْلِكَ مَا: السَّلَامُ جَعْفَرُ عَلَيْهِمَا بِنَ مُوسَى الْحَسَنِ أَبِي بِنَ إِبْرَاهِيمَ قُلْتُ
أَبُوكَ؟ فَأَوْصَى: قُلْتُ عَلَيْهِ، فَأَعَادَ عَلَيْهِ، فَأَعَدْتُ يَقُولُ، بِمَا هُوَ أَعْلَمُ: قَالَ، مَضَى قَدْ أَبَاكَ إِنَّ: يَقُولُ فَإِنَّهُ: قُلْتُ صَدُوقٌ، ثَقَّةٌ: قَالَ السَّلَامُ؟
عَلَيْنَا الْمُقَدَّمِ عَلِيًّا وَجَعَلَ مِنَّا، خَمْسَةً إِلَى: قَالَ؟ أَوْصَى مَنْ إِلَى: قُلْتُ نَعَمْ، قَالَ:

Chapter Six : On Proofs Of Divine Leadership Of Al-Reza (S) Among The Twelve Imams (S)

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6-1 Muhammad ibn Ibrahim ibn Ishaq al-Taliqani narrated that Al-Hussein ibn Isma'il quoted on the authority of Abu Amro Sa'eed ibn Muhammad ibn Nasr al-Qat'tan, on the authority of Ubaydillah Muhammad al-Salami, on the authority of Muhammad ibn Abdul Rahim, on the authority of Muhammad ibn Sa'eed ibn Muhammad, on the authority of Al-Abbas ibn Abi Amro, on the authority of Sadaqa ibn Abi Musa, on the authority of Abi Nadhra, "When Abu Ja'far Muhammad ibn Ali Al-Baqir (s) was about to pass away, he called in his son - As-Sadiq (s) to entrust him with the Trusteeship. His brother Zayd ibn Ali (s) told him, "I think it would not have been improper if you had treated us like Al-Hassan (s) and Al-Hussein (s)[49] . Then there would be no fear that you will be denied." He (s) said, "O Abul Hassan! What is entrusted cannot be dealt with by using examples. His decrees do not depend on traditions. These are things that have been totally set from before the birth of the Divine Proofs of God (the Imams) the Exalted the Sublime." Then he called in Jabir ibn Abdullah and told him, "O Jabir! Tell us about the sheet that you saw yourself." Then Jabir told him (s), "O Aba Ja'far! Yes. I went to see the Blessed Lady Fatima - my master - the daughter of God's Prophet (s) to congratulate her upon the birth of Al-Hussein (s).

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السَّلَامُ عَلَيْهِ عَشْرَ الْاِثْنِي الْاَيْمَةِ جُمْلَةً فِي الْاِئِمَّةِ السَّلَامُ عَلَيْهِ الرِّضَا عَلَى النُّصُوصِ بَابُ 6

مُحَمَّدُ بْنُ سَعِيدٍ عَمْرٍو أَبُو حَدَّثَنَا: قَالَ إِسْمَاعِيلُ بْنُ الْحُسَيْنِ حَدَّثَنَا: قَالَ نُوَيْسُ بْنُ سَعِيدٍ حَدَّثَنَا: قَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ حَدَّثَنَا - 1 حَدَّثَنَا: قَالَ مُحَمَّدُ بْنُ سَعِيدٍ بْنُ دَمْحَمَةَ حَدَّثَنَا: قَالَ الرَّحِيمُ بْنُ عَبْدِ بْنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ السُّلَمِيُّ مُحَمَّدُ بْنُ اللَّهِ عُبَيْدٌ حَدَّثَنَا: قَالَ الْقَطَّانُ نَصْرُ بْنُ عِنْدَ السَّلَامِ الْبَاقِرِ عَلَيْهِمَا عَلِيُّ بْنُ مُحَمَّدٍ جَعْفَرُ أَبُو أَحْنَصِرٍ لَمَّا قَالَ نَضْرَةَ أَبِي عَنْ مُوسَى، أَبِي بْنِ صَدَقَةَ عَنْ عَمْرٍو، أَبِي بْنِ الْعَبَّاسِ الْحَسَنِ تَمَثَّلَتْ لَوْ: السَّلَامُ عَلَيْهِ عَلِيٌّ بْنُ زَيْدٍ أَخُوهُ: لَهُ فَقَالَ عَهْدًا، إِلَيْهِ لِيَعْبُدَ السَّلَامُ عَلَيْهِ إِدِقِ الصِّدْقِ بَيْنَهُ دَعَا الْوَفَاةَ وَإِنَّمَا بِالرُّسُومِ الْعُهُودُ وَلَا بِالْمِثَالِ، لَيْسَتْ الْأَمَانَاتُ إِلَّا الْحَسَنِ أَبَا يَا: لَهُ فَقَالَ مُنْكَرًا، أَتَيْتُ تَكُونُ لَا أَنْ لَرَجَوْتُ السَّلَامُ عَلَيْهِمَا وَالْحُسَيْنِ يَا نَعَمْ، جَابِرٌ لَهُ فَقَالَ الصَّحِيفَةَ، مِنْ عَابَيْتُ بِمَا حَدَّثَنَا جَابِرٌ يَا: لَهُ فَقَالَ اللَّهُ، عُبَيْدٌ بْنُ جَابِرٍ دَعَا وَجَلَّ عَزَّ اللَّهُ حَجَّجَ عَنْ سَابِقَةٍ أُمُورٍ هِيَ صَحِيفَةٌ بِيَدَيْهَا فَإِذَا السَّلَامُ، عَلَيْهِ الْحُسَيْنِ بِمَوْلِدٍ لِأَهْنُهَا وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ بِنْتُ فَاطِمَةَ مَوْلَاتِي عَلَى دَخَلْتُ جَعْفَرٍ، أَبَا سَيِّدَةَ يَا: لَهَا فَقُلْتُ دُرَّةً، مِنْ بَيْضَاءُ

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There was a silvery-white pearl brilliant sheet of paper in her hands. I told her, "O Master of all Women! What is this sheet that I see you have?" She (s) said, "The names of the Imams who are going to be from my progeny are written on it." I said, "Give it to me to look at." She (s) said, "O Jabir! I would have surely done so if it was not forbidden to do so. However, it is forbidden for anyone but the Prophet (s), the Prophet's Trustee or a Member of the Holy Household to touch it.

You are only allowed to look at it from the outside." Jabir added, "It said, 'Abul Qasim Muhammad ibn Abdullah al-Mustafa (the Prophet) whose mother is Amina, Abul Hassan Ali ibn Abi Talib al-Morteza whose mother is Fatima - the daughter of Asad ibn Hashem ibn Abd Manaf, Abu Muhammad Al-Hassan ibn Ali al-Barr, Abu Abdullah Al-Hussein ibn Ali At-Taqi whose mother is

(the Blessed Lady) Fatima - the daughter of Muhammad, Abu Muhammad Ali ibn Al-Hussein al-Adl whose mother is Shahr Banu - the daughter of Yazd Gird, Abu Ja'far Muhammad ibn Ali Al-Baqir whose mother is Umm Abdullah - the daughter of Al-Hassan ibn Ali ibn Abi Talib, Abu Abdullah Ja'far ibn Muhammad As-Sadiq whose mother is Umm Farwa - the daughter of Al-Qasim ibn Muhammad ibn Abi Bakr, Abu Ibrahim Musa ibn Ja'far whose mother is a slave maid called Hamidah al-Mosaffat, Abul Hassan Ali ibn Musa Al-Reza (s) whose mother is a slave maid called Najma, Abu Ja'far Muhammad ibn Ali al-Zak'ki whose mother is a slave maid called Khayzaran, Abul Hassan Ali ibn Muhammad Al-Amin whose mother is a slave maid called Susan, Abu Muhammad Al-Hassan ibn Ali al-Rafiq whose mother is a slave maid called Samanah and whose nickname is Ummul Hassan, Abul Qasim Muhammad ibn Al-Hassan (s) who is the Riser (Imam al-Mahdi) - the Proof of God - whose mother is a slave maid called Narjis. May God's Blessings be upon them all."

The author of this book (Sheikh Sadooq) said, This tradition has been narrated this way by mentioning the name of the Riser (s). However, I think that it is not proper to mention his name - may God bless him.

6-2 My father and Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed narrated that Sa'd ibn Abdullah and Abdullah ibn Ja'far al-Hemyari quoted on the authority of Abil Khayr Salih ibn Abi Hammad and Al-Hassan ibn Dharif, on the authority of Bakr ibn Salih who narrated the following tradition. Also my father, Muhammad ibn Musa ibn al-Mutawakkil, Muhammad ibn Ali Majiluwayh, Ahmad ibn Ali ibn

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لَهَا قُلْتُ وَوَلَدِي، مِنَ الْأَيْمَةِ أَسْمَاءُ فِيهَا: قَالَتْ مَعَكَ؟ أَرَاهَا الَّتِي الصَّحِيفَةُ هَذِهِ مَا النَّسَاءِ

مَأْدُونٌ وَلَكِنَّهُ نَبِيٌّ، نَبِيتُ أَهْلٍ أَوْ نَبِيٍّ وَصِيٍّ أَوْ نَبِيٍّ إِلَّا يَمُسُّهَا أَنْ نُهِيَ قَدْ لَكِنَّهُ أَفْعَلٌ، لَكُنْتُ النَّهْيُ لَا لَوْ جَابِرٍ يَا: قَالَتْ فِيهَا لِأَنْظُرَ نَاوِلِيْنِي طَالِبِ أَبِي بِنِ عَلِيِّ الْحَسَنِ أَبُو أَمْنَةَ، أُمُّهُ الْمُصْطَفَى اللهُ عَبْدُ بِنِ مُحَمَّدِ الْقَاسِمِ أَبُو فَإِذَا: جَابِرٌ قَالَ ظَاهِرًا مِنْ بَاطِنِهَا إِلَى تَنْظُرَ أَنْ لَكَ فَاطِمَةُ أُمُّهُمَا النَّوِيُّ عَلِيُّ بِنِ الْحُسَيْنِ اللهُ عَبْدُ أَبُو الْبَرِّ، عَلِيُّ بِنِ الْحَسَنِ مُحَمَّدِ أَبُو مَنْافٍ، عَبْدُ بِنِ هَاشِمِ بِنِ أَسَدِ بِنْتِ فَاطِمَةَ أُمُّهُ الْمُرْتَضَى الْحَسَنِ بِنْتِ اللهُ عَبْدُ أُمُّهُ الْبَاقِرُ عَلِيُّ بِنِ مُحَمَّدِ جَعْفَرُ أَبُو يَزْدَجَرْدَ، بِنْتِ شَهْرِبَانُوِيَهْ أُمُّهُ الْعَدْلُ، الْحُسَيْنِ بِنِ عَلِيٍّ مُحَمَّدِ أَبُو مُحَمَّدٍ، بِنْتِ يَمِإِرَاهُ أَبُو بَكْرٍ، أَبِي بِنِ مُحَمَّدِ بِنِ الْقَاسِمِ بِنْتِ فَرَوَةَ أُمُّ وَأُمُّهُ الصَّادِقُ مُحَمَّدِ بِنِ جَعْفَرُ اللهُ عَبْدُ أَبُو السَّلَامِ، عَلِيٌّ طَالِبِ أَبِي بِنِ عَلِيٍّ بِنِ جَعْفَرِ أَبُو نَجْمَةَ، إِسْمُهَا جَارِيَةٌ أُمُّهُ السَّلَامُ عَلَيْهِ الرِّضَا مُوسَى بِنِ عَلِيٍّ الْحَسَنِ أَبُو الْمُصَفَّاءُ، حَمِيدَةَ إِسْمُهَا جَارِيَةٌ أُمُّهُ جَعْفَرِ بِنِ مُوسَى بِنِ الْحَسَنِ مُحَمَّدِ أَبُو سَوْسَنُ، إِسْمُهَا جَارِيَةٌ أُمُّهُ الْأَمِينِ، مُحَمَّدِ بِنِ عَلِيٍّ الْحَسَنِ أَبُو خَبِرَانُ، إِسْمُهَا جَارِيَةٌ أُمُّهُ الرَّكِيُّ عَلِيُّ بِنِ مُحَمَّدِ - نَرْجِسُ إِسْمُهَا جَارِيَةٌ أُمُّهُ انْمُ، الْق اللهُ هُوَ حَجَّةُ الْحَسَنِ بِنِ مُحَمَّدِ الْقَاسِمِ أَبُو الْحَسَنِ، أُمُّ وَتُكْنِي سَمَانَةَ إِسْمُهَا جَارِيَةٌ أُمُّهُ الرَّفِيقُ، عَلِيُّ أَجْمَعِينَ عَلَيْهِمُ اللهُ صَلَوَاتُ

السَّلَامُ عَلَيْهِ تَسْمِيَّتِهِ عَنِ النَّهْيِ إِلَيْهِ أَذْهَبُ وَالَّذِي السَّلَامُ، عَلَيْهِ الْقَائِمِ بِتَسْمِيَّتِهِ هَكَذَا الْحَدِيثِ هَذَا جَاءَ: الْكِتَابِ هَذَا مُصَنَّفُ قَالَ

الْخَيْرِ أَبِي عَنْ جَمِيْعًا، الْجَمِيْرِيُّ جَعْفَرِ بِنِ اللهِ وَعَبْدُ اللهِ؛ عَبْدُ بِنِ سَعْدُ حَدَّثَنَا: قَالَ الْوَلِيدُ بِنِ أَحْمَدَ بِنِ الْحَسَنِ بِنِ وَمُحَمَّدُ أَبِي؛ حَدَّثَنَا - 2

عَلِيِّ بْنِ مُحَمَّدٍ الْمُتَوَكِّلِ؛ بْنِ مُوسَى بْنِ مُحَمَّدٍ أَبِي وَحَدَّثَنَا صَالِحٌ، بْنُ بَكْرِ بْنِ عَاصِمٍ، طَرِيفِ بْنِ وَالْحَسَنِ حَمَادٍ؛ أَبِي بِنِ صَالِحِ
نَاتَانَةَ؛ بْنِ إِبْرَاهِيمَ بْنِ وَالْحُسَيْنِ هَاشِمِ، بْنِ إِبْرَاهِيمَ بْنِ عَلِيِّ بْنِ وَأَحْمَدُ مَاجِيلُوِيهِ،

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Ibrahim ibn Hashem, Al-Hussein ibn Ibrahim ibn Tatana 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, on the authority of Bakr ibn Salih, on the authority of Abdul Rahman ibn Salim, on the authority of Abi Basir, on the authority of Abi Abdullah (as-Sadiq) (s), "My father (s) told Jabir ibn Abdullah Al-Ansari, 'I have something to do with you in private. When is the most convenient time for you to come so that I may ask you something?' Jabir replied to him (s), 'Whenever you please.' Then my father (s) met him in private and told him,

'O Jabir! Tell me about the tablet which you saw in the hands of my mother (the Blessed Lady) Fatima - the daughter of God's Prophet (s), and what my mother told you about what is recorded in it in writing.' Jabir said, 'I take God as a witness that I went to see your mother (the Blessed Lady) Fatima during the lifetime of God's Prophet (s) to congratulate her upon the birth of Al-Hussein (s). Then I saw a green tablet in her hand which I thought to be emeralds. In it there were white writings which were as brilliant as sunshine. I told her, 'O daughter of God's Prophet (s)! May my mother and father be your ransom! What is this tablet?' She (s) replied, 'This is a tablet which God the Exalted the Sublime has bestowed upon His Messenger (s). In it there are the names of my father, my husband, my two sons, and the names of the Trustees from my progeny. My father (s) gave it to me to make me happy.' Jabir added, 'Then your mother (the Blessed Lady) Fatima gave it to me. I read it and wrote down a copy of it.'"

Then Imam As-Sadiq (s) added, "My father (s) asked, 'O Jabir! Can you show it to me?' He said, 'Yes.' Then my father accompanied him to Jabir's house where Jabir brought a sheet made of skin for my father and said, 'I take God as a witness that this is what I saw written on that tablet, 'In the Name of God the Beneficent, the Merciful. This is a writing from God the Honored the Wise to Muhammad - His Light, His Messenger and His Veil, and His Reason which has been descended upon him by the Trustworthy Spirit from the Lord of the Two Worlds. O Muhammad! Exalt My Names. Be grateful for My Blessings. Do not deny. Indeed I am God. There are no gods other than Me. I am the Defeater of the Tyrants, the Humiliator of the Oppressors! The Owner of the Religion. Indeed I am God. There are no gods other than Me. I will punish whoever places hopes in others but Me or fears things other than

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عَبْدُ عَنْ صَالِحٍ، بْنِ بَكْرِ عَنْ أَبِيهِ، عَنْ هَاشِمِ، بْنِ إِبْرَاهِيمَ بْنِ عَلِيٍّ حَدَّثَنَا: قَالُوا - عَنْهُمْ اللَّهُ رَضِيَ - الْهَمْدَانِيُّ جَعْفَرُ بْنُ زِيَادٍ بْنِ وَأَحْمَدُ
إِلَيْكَ إِنَّ: الْأَنْصَارِيِّ اللَّهِ عَبْدُ بْنُ لِجَابِرِ السَّلَامِ عَلَيْهِ أَبِي قَالَ: الْقَالَ السَّلَامُ، عَلَيْهِ اللَّهُ عَبْدُ أَبِي عَنْ بَصِيرٍ، أَبِي عَنْ سَالِمِ، بْنِ الرَّحْمَنِ

أَخْبَرَنِي جَابِرُ يَا: فَقَالَ السَّلَامُ عَلَيْهِ أَبِي بِهِ فَخَلَا شِنْتَ الْأَوْقَاتِ أَيُّ فِي: جَابِرٌ لَهُ قَالَ عَنَهَا؟ فَاسْأَلْكَ بِكَ أَلُو أَنْ عَلَيْكَ يَجْفُ فَمَتَى حَاجَةً: جَابِرٌ قَالَ مَكْتُوبًا؟ اللُّوحَ ذَلِكَ فِي أَنَّ أُمَّي بِهِ أَخْبَرْتُكَ وَمَا وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولَ بِنْتِ فَاطِمَةَ أُمَّي يَدِ فِي رَأَيْتُهُ الَّذِي اللُّوحَ عَنْ يَدِهَا فِي فَرَأَيْتَ السَّلَامَ، عَلَيْهِ الحُسَيْنَ بَوْلَادَةَ لِأَهْنَهَا وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولَ حَيَاةَ فِي فَاطِمَةَ أُمَّي عَا دَخَلْتُ إِنِّي بِاللَّهِ أَشْهَدُ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولَ بِنْتِ يَا وَأُمَّي أَنْتَ بِأَبِي لَهَا فَقُلْتُ الشَّمْسُ، نُورٌ شِبْهُ أَبْيَضَ كِتَابًا فِيهِ وَرَأَيْتُ زُمْرًا، أَنَّهُ ظَنَنْتُ أَخْضَرَ لَوْحًا وَأَسْمَاءَ ابْنِي، مُوَادِ بَعْلِي وَإِسْمُ أَبِي إِسْمُ فِيهِ وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولِهِ إِلَى وَجَلَّ عَزَّ اللهُ أُهُدَاهُ اللُّوحَ هَذَا: فَقَالَتْ اللُّوحُ؟ هَذَا مَا وَالِهِ عَلَيْهِ أَبِي: فَقَالَ انْتَسَخْتُهُ، وَفَقَرَأْتُهُ فَاطِمَةَ، أُمَّكَ فَأَعْطَيْتَنِي: جَابِرٌ قَالَ بِذَلِكَ، لَيْسَ رَنِي السَّلَامُ عَلَيْهِ أَبِي فَأَعْطَانِيهِ وَوَدِي، مِنْ الْأَوْصِيَاءِ السَّلَامُ عَلَيْهِ أَبِي فَأَخْرَجَ جَابِرٌ، مَنْزِلَ إِلَى انْتَهَى حَتَّى السَّلَامُ عَلَيْهِ أَبِي مَعَهُ فَمَشَى نَعَمَ، قَالَ عَلِيٌّ؟ تَعْرِضُهُ أَنْ جَابِرٌ يَا لَكَ فَهَلْ: السَّلَامُ الحَكِيمِ العَزِيزِ اللهُ مِنْ كِتَابِ هَذَا الرَّحِيمِ الرَّحْمَنِ اللهُ بِسْمِ: مَكْتُوبًا اللُّوحَ فِي رَأَيْتُهُ هَكَذَا إِنِّي بِاللَّهِ فَأَشْهَدُ: جَابِرٌ قَالَ رَقٌّ مِنْ صَحِيفَةٍ وَتُجْحَدُ نَعْمَانِي وَأَشْكُرُ أَسْمَانِي، مُحَمَّدٌ يَا عَظَّمَ العَالَمِينَ، رَبِّ عِنْدَ مَنْ الْأَمِينِ الرُّوحُ بِهِ نَزَلَ وَدَلِيلِهِ وَحِجَابِهِ وَسَقِيرِهِ نُورِهِ لِمُحَمَّدٍ أَوْ فَضْلِي، غَيْرِ رَجَا فَمَنْ أَنَا، إِلَّا إِلَهَ لَا اللهُ أَنَا إِنِّي الدِّينِ، وَدَيَانَ الطَّالِمِينَ، وَمُذِلُّ الجَبَّارِينَ، قَاصِمِ أَنَا، إِلَّا إِلَهَ لَا اللهُ أَنَا نِي الْإِنِّي، مِنْ أَحَدًا بِهِ أَعْدَبُ لَا عَذَابًا عَدْبَتُهُ عَدَابِي غَيْرَ خَافَ

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My Chastisement in such a way that no one in the Two Worlds has been punished. Thus worship Me alone, and rely only on Me. Whenever I appoint a Prophet and his time ends I appoint a Trustee for him. I have made you superior over the other Prophets, and have made your Trustee (The first Divine Leader) superior over the other Prophet's Trustees. I have honored you with two lion cubs after him - your two grandsons Al-Hassan and Al-Hussein. I have established Al-Hassan (The second Divine Leader) as the Treasure-Mine of My Knowledge after the expiration of the term of his father. I have established Al-Hussein (The second Divine Leader) as the storehouse of My Revelations. I have honored him with the Martyrdom, and have perfected Prosperity for him. He is the noblest of the martyrs. He holds the highest rank of the martyrs near Me. And I have entrusted him with My Perfect Word, and I have left the Complete Proof near him. I give rewards and chastisements by his kinship - the first of whom is Ali (The fourth Divine Leader)- the Master of the Worshippers and the adornment of the previous Trustees. His son (Muhammad) - the praised one - is like his grandfather. He is Muhammad Al-Baqir - the analyzer of My Knowledge and the Treasure House of My Wisdom. Those who doubt Ja'far will be destroyed. Whoever rejects him has indeed rejected Me.

I say the right thing. I highly honor Ja'far (The sixth Divine Leader). I will make him happy regarding his followers, companions and friends. I have appointed Musa (The seventh Divine Leader) after him. After him there will be a short period of dark sedition, although there will not be a breach of Divine Leadership. My Proof will not remain hidden and the Trustees will not suffer. Beware that whoever denies any of them has indeed denied Me. Whoever changes any of the verses of My Book has indeed ascribed lies to Me. Woe be to those who ascribe lies and those who deny! Whoever denies the eighth (Divine Leader Al-Reza) after the duration of the Leadership of Musa - My Servant, Friend and Appointed One - is over, has indeed denied all My Trustees. Ali is My Trustee and Helper. He is the one on whose shoulders I will place the burden of Prophethood and grant him power. A haughty wicked fellow (al-Ma'mun) will murder him and

bury him in a town that is established by a good servant next to My worst creature. I say the right thing. I will make him happy by his successor after him Muhammad (The ninth Divine Leader) - his son. He is the inheritor of My Knowledge and the Treasure-house of My Wisdom. He is the site of My Secrets and My Proof for My creatures. I

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الأنبياء، عَلَى ضَلَّتْكَ وَإِنِّي وَصِيًّا لَهُ جَعَلْتُ إِلَّا مَدَّنُهُ، وَأَنْقَضْتُ أَبَا مَا فَأَكْمَلْتُ نَبِيًّا أَبْعَثُ لَمْ إِنِّي فَتَوَكَّلْ، وَعَلَيَّ فَاغْبُدْ فَإِيَّايَ الْعَالَمِينَ،
أَبِيهِ، مَدَّةً أَنْقِضَاءَ بَعْدَ عِلْمِي مَعْدِينَ حَسَنًا فَجَعَلْتُ وَالْحُسَيْنِ، الْحَسَنِ وَبِسَبْطِيكَ بَعْدَهُ، بِسَبْطِيكَ وَأَكْرَمُكَ الْأَوْصِيَاءَ، عَلَى وَصِيِّكَ وَقَضَائِكَ
وَجَعَلْتُ عِنْدِي، دَرَجَةَ الشُّهَدَاءِ وَأَرْفَعُ اسْتَشْهَدُ، مَنْ فَهُوَ أَفْضَلُ بِالسَّعَادَةِ، لَهُ وَخَتَمْتُ بِالسَّهَادَةِ وَأَكْرَمْتُهُ وَحَيِّي، خَازِنَ حُسَيْنًا وَجَعَلْتُ
جَدَّهُ شَيْبَةً وَابْنَهُ الْمَاضِينَ، أَوْلِيَّيْنِي وَرَزَيْنَ الْعَابِدِينَ، سَيِّدِي عَدْلًا أَوْلَهُمْ وَأَعَاقِبَ، أُتِيْبُ بِعِزَّتِهِ عِنْدَهُ، الْبَالِغَةَ وَالْحَجَّةَ مَعَهُ التَّامَّةَ كَلِمَتِي
مَثْوَى رَمَنْ لَأَكْمَلْتِي، الْقَوْلُ حَقٌّ عَلَيَّ، كَالرَّادِ عَلَيْهِ الرَّادُ جَعْفَرٍ، فِي الْمُرْتَابُونَ سَيِّهْلِكَ لِحُكْمِي، وَالْمَعْدُونَ لِعِلْمِي الْبَاقِرُ مُحَمَّدَ الْمُحْمُودِ،
يَنْقَطِعُ، لَا فَرَضِي خَيْطٌ لَأَنَّ جِنْدِسُ، عَمِيَاءَ فِتْنَةً بَعْدَهُ وَانْتَحَبْتُ مُوسَى، بَعْدَهُ وَانْتَحَبْتُ أَوْلِيَّيْنِهِ، وَأَنْصَارِهِ أَشْيَاعِهِ فِي سِرَّتِهِ وَلَا جَعْفَرٍ،
وَوَيْلٌ عَلَيَّ، افْتَرَى فَقَدْ كِتَابِي مِنْ آيَةٍ غَيْرِ وَمَنْ نِعْمَتِي، جَدَّ فَقَدْ مِنْهُمْ وَاجِدًا جَدَّ وَمَنْ إِلَّا نَ، يَشْفُو لَا أَوْلِيَّيْنِي وَإِنَّ، تَخْفَى لَا وَحَجَّتِي
وَنَاصِرِي، وَلِيَّيَّيَّ عَلَيَّ أَوْلِيَّيْنِي، بِكُلِّ بِمُكَدِّ بِالتَّامِينَ الْمُكَدَّبِ إِنَّ وَخَيْرَتِي، حَبِيبِي وَمُوسَى عِبْدِي مَدَّةً أَنْقِضَاءَ عِنْدَ الْجَاحِدِينَ لِلْمُفْتَرِينَ
خَلْفِي، شَرَّ جَنْبٍ إِلَى الصَّالِحِ الْعَبْدِ بِنَاهَا الَّتِي بِالْمَدِينَةِ يُدْفَنُ مُسْتَكْبِرٌ عَفْرِيَّتْ بِقَتْلُهُ بِالْإِضْطِلَاعِ، وَأَمْنَحُهُ النُّبُوَّةَ أَعْبَاءَ عَلَيْهِ أَسْعَ وَمَنْ
خَلْفِي عَلَيَّ وَحَجَّتِي سِرِّي وَمَوْضِعَ حُكْمِي وَمَعْدُونَ عِلْمِي َوَارِثٌ فَهُوَ بَعْدَهُ مِنْ وَخَلِيفَتِهِ ابْنِهِ بِمُحَمَّدٍ عَيْنِيهِ لِأَفْرَنْ مَنِّي الْقَوْلُ نَحْوُ
النَّارِ، اسْتَوْجِبُوا دَقَّ كُلُّهُمْ بَيْنَهُ أَهْلٌ مِنْ سَبْعِينَ فِي شَفَعْتُهُ مَثْوَاهُ الْجَنَّةَ جَعَلْتُ

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have established Heaven as his place and have accepted his intercession on behalf of seventy members of his family who have all become sure to burn in the Fire. And I will end the affairs of his son Ali (The tenth Divine Leader) - My Trustee and Helper, a Witness over My creatures, and My Entrusted with My Revelations - with prosperity. I will bring about Al-Hassan (The eleventh Divine Leader) from him - a caller to My Path and the Treasure-house of My Knowledge. Then I will complete Divine Leadership with his son (The twelfth Divine Leader)- Mercy for the people of the two Worlds. He will possess the Perfection of Moses, the Illumination of Jesus, and the Patience of Jacob. My friends will be belittled during his time. Their heads will be given to others as gifts like the heads of the Turks and the Daylams (Who were opposed to Islam) were. They will be killed and burnt. They will be in fear. The Earth will turn red from their shed blood. Their women will cry and mourn. They are truly My friends. I will fend off all oppressive seditions by them. I will fend off any earthquakes by them. I will eliminate any hardships and burdens by them. They are the ones on whom is the Blessings and Mercy from their Lord. They are the guided ones.”

Abdurrahman ibn Salim said that Abu Basir said, “If you had not even heard any traditions in all your life, just this one is enough for you. Therefore, guard it from all but those for whom it is meant.”

6-3 And Abu Muhammad Al-Hassan ibn Hamza Al-Alawi - may God be pleased with him - narrated

that Abu Ja'far Muhammad ibn Al-Hussein ibn Dorost al-Saravi quoted on the authority of Ja'far ibn Muhammad ibn Malik, on the authority of Muhammad ibn Imran al-Kufi, on the authority of Abdurrahman ibn Abi Najran and Safwan ibn Yahya, on the authority of Ishaq ibn Ammar that Abi Abdullah (s) asked him, "O Ishaq! Do you want me to give you glad tidings?" He replied, "O grandson of the Prophet of God! May God sacrifice me for you! Yes." He (s) said, "We have a sheet dictated by God's Prophet (s) and recorded in the handwriting of the Commander of the Faithful (s) in which it is written, 'In the Name of God the Beneficent, the Merciful. This is a Book from God the Honorable the All-Knowing.' Then he narrated the rest of the tradition as it was recorded in the previous one except at the end of it he said, "Then As-Sadiq (s) said, O Ishaq! This is the religion of the angels and the Messengers. Protect it from those to whom it does not belong. May God the Sublime safeguard and improve your conditions." Then he (s)

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لِعِلْمِي وَالخَازِنَ سَبِيلِي إِلَى الدَّاعِي مِنْهُ أُخْرِجُ وَحْيِي، عَلَى وَأَمِينِي خَلْفِي فِي وَالشَّاهِدَ وَنَاصِرِي، وَلِيَّيَّ عَلِيٍّ لِإِبْنِهِ بِالسَّعَادَةِ وَأَخْتَمُ رُؤُسَهُمْ وَتَنْهَادِي أَوْلِيَائِي زَمَانِهِ فِي سَبِيلِ أُيُوبَ، وَصَبْرُ عَيْسَى، وَبِهَاءِ مُوسَى، كَمَالِ عَلَيْهِ لِلْعَالَمِينَ، رَحْمَةً بِإِبْنِهِ ذَلِكَ لَأَكْمَرُ ثُمَّ الْحَسَنَ، وَالرَّبِّيْنَ الْوَيْلُ وَيَفْشُو بِدِمَائِهِمُ الْأَرْضُ تُصْبَعُ وَجَلِيلِينَ، مَرَّ عَوْبِينَ نَخَانِيَّةً وَيَكُونُونَ يُحْرِفُونَ وَفَيَقْتُلُونَ وَالذَّبْلَمُ التَّرَكُّ رُؤُسُ تَنْهَادِي كَمَا صَلَّوَاتُ يَهُمُ عَدَاؤُنَا وَالْأَغْلَالُ الْأَصَارِ أَرْفَعُ وَالزَّلَازِلُ الْكَثِيفُ وَبِهِمْ جَنْدِسٍ، عَمِيَاءَ فِتْنَةٍ كُلُّ أَدْفَعُ بِهِمْ حَقًّا، أَوْلِيَائِي أَوْلَانِكَ نَسَائِهِمْ، فِي الْمُهْتَدُونَ هُمْ وَأَوْلَانِكَ وَرَحْمَةً، رَبَّهُمْ مِنْ

أَهْلِهِ عَنِ إِلَّا فَصْنُهُ لَكَفَاكَ، الْحَدِيثِ هَذَا إِلَّا دَهْرَكَ فِي تَسْمَعُ لَمْ لَوْ: بِصَبْرِ أَبُو قَالَ: سَالِمِ بْنِ الرَّحْمَنِ عَبْدُ قَالَ

بْنِ مُحَمَّدِ بْنِ جَعْفَرٍ عَنِ السَّرْوِيِّ دُرُسْتِ بْنِ مُحَمَّدِ جَعْفَرٍ أَبُو حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْعُلُوِّيُّ حَمْرَةَ بْنِ الْحَسَنِ دِمَحَمَةَ أَبُو وَحَدَّثَنَا 3 - عَبْدُ أَبِي عَمَّارٍ، بِنِ إِسْحَاقَ عَنِ يُحْيَى، بِنِ وَصَفْوَانَ أَنْ: نَجْرَ أَبِي بِنِ الرَّحْمَنِ عَبْدٍ عَنِ الْكُوفِيِّ، عَمْرَانَ بِنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ مَالِكٌ اللَّهُ رَسُولٌ بِإِمْلَاءٍ صَحِيفَةً وَحَدَّثَنَا: قَالَ اللَّهُ، رَسُولِ ابْنِ يَا فِدَاكَ اللَّهُ جَعَلَنِي بَلَى: قُلْتُ أَتَشْرُكُ؟ أَلَا إِسْحَاقُ يَا: قَالَ أَنَّهُ السَّلَامُ، عَلَيْهِ اللَّهُ مِنْهُ الْحَدِيثِ وَذَكَرَ الْعَلِيمِ، الْعَزِيزِ اللَّهُ مِنْ كِتَابِ هَذَا الرَّحِيمِ الرَّحْمَنِ اللَّهُ بِسْمِ: فِيهَا السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٍ وَحَطَّ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى بِصُنُكِ أَهْلِهِ غَيْرَ عَنِ فَصْنُهُ وَالرُّسُلِ، الْمَلَائِكَةِ دِينَ هَذَا إِسْحَاقُ يَا: السَّلَامُ عَلَيْهِ الصَّادِقُ قَالَ ثُمَّ: هَأَخْرَجَ فِي حَدِيثِهِ فِي قَالَ أَنَّهُ إِلَّا سِوَاءَ بِاللَّكِّ، وَيُصَلِّحُ تَعَالَى اللَّهُ

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added, "God the Exalted the Honorable will save from the Fire whoever brings faith in these issues."

6-4 Abul Abbas Muhammad ibn Ibrahim ibn Ishaq al-Taliqani - may God be pleased with him - narrated that Al-Hassan ibn Isma'il quoted on the authority of Sa'eed ibn Muhammad al-Qattan, on the authority of Abdullah ibn Musa al-Royani Abu Torab, on the authority of Abdul Azeem ibn Abdullah Al-Hassani, on the authority of Ali ibn Al-Hassan ibn Zayd ibn Al-Hassan ibn Ali ibn Abi Talib (s), on the authority of Abdullah ibn Muhammad ibn Ja'far ibn Muhammad, on the authority of his father, on the authority of his grandfather (s): Muhammad ibn Ali Al-Baqir (s) gathered all

his children together along with their uncle Zayd ibn Ali (s) and showed them some writing in the handwriting of Ali (s) and dictated by God's Prophet (s) in which it was recorded, "This is a Book from God the Honorable the Wise." It contains the same material as stated before until where it said, "They are the guided ones." Then at the end he said, "I wonder about Muhammad ibn Ja'far (Imam Sadiq's son) and his revolt having heard these from his father (s)."[50] " Then he added, "These are God's Secrets, His Religion and the Religion of His angels. Then guard it against those to whom it does not belong."

6-5 Ali ibn Al-Hussein ibn Shathawayh al-Mo'addib - may God be pleased with him and Ahmad ibn Harun al-Ami - may God be pleased with him - narrated that Muhammad ibn Abdullah ibn Ja'far al-Hemyari quoted on the authority of his father, on the authority of Ja'far ibn Muhammad ibn Malik al-Fazari al-Kufi, on the authority of Malik ibn al-Salooli, on the authority of Dorost ibn Abdul Hamid, on the authority of Abdullah ibn Jabala, on the authority of Abul Safatij, on the authority of Jabir al-Jo'fi, on the authority of Abi Ja'far Muhammad ibn Ali Al-Baqir (s), on the authority of Jabir ibn Abdullah Al-Ansari, "I went to see (the Blessed Lady) Fatima - the daughter of God's Prophet (s). There was a tablet in front of her. It was so brilliant that it was about to blind my eyes. Twelve names could be seen - three names on the tablet, three names on the back, three names at the end and three names on the side. I counted them. There were twelve of them. I asked, 'Whose names are these?' (The Blessed Lady) Fatima (s) replied, 'These are the names of the Trustees. The first of them is my cousin (Imam Ali), and the rest are from my progeny. The last one of them is the Riser.'"

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«وَجَلَّ عَزَّ اللَّهُ عِقَابِ مِنْ أَمِنْ بِهِدَا دَانَ مَنْ قَالَ ثُمَّ

مُحَمَّدِ بْنِ سَعِيدٍ حَدَّثَنَا: قَالَ إِسْمَاعِيلُ بْنُ الْحَسَنِ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الطَّالِقَانِيُّ إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدِ الْعَبَّاسِ أَبُو حَدَّثَنَا - 4
الْحَسَنُ بْنُ زَيْدِ بْنِ الْحَسَنِ بْنِ عَلِيِّ عَنِ الْحَسَنِ، اللَّهُ عَبْدُ بْنُ الْعَظِيمِ عَبْدٌ عَنْ تُرَابِ، أَبُو الرُّوْبَانِيُّ مُوسَى بْنُ اللَّهِ عَبْدٌ حَدَّثَنَا: قَالَ الْقَطَّانُ
جَمَعَ الْبَاقِرَ عَلِيَّ بْنَ مُحَمَّدٍ أَنَّ جَدَّهُ عَنْ أَبِيهِ، عَنْ مُحَمَّدٍ، بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ أَنَّ اللَّهَ عَبْدٌ حَدَّثَنِي: قَالَ السَّلَامُ، عَلَيْهِ طَالِبِ أَبِي بْنِ عَلِيَّ بْنِ
مَكْتُوبٍ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ وَإِمْلَاءُ السَّلَامِ عَلَيْهِ عَلِيَّ بِحَطِّ كِتَابًا إِلَيْهِمْ أَخْرَجَ ثُمَّ السَّلَامُ عَلَيْهِ عَلِيَّ بْنِ زَيْدٍ هُمْ عَمُّ وَوَلَدُهُ
الْعَظِيمِ عَبْدٌ قَالَ: أَخْرَجَهُ فِي قَالَ ثُمَّ - الْمُهَنْدُونَ هُمْ وَأَوْلَانِكَ فِيهِ الَّذِي الْمَوْضِعِ إِلَى اللُّوحِ حَدِيثٌ - الْحَكِيمِ الْعَزِيزِ اللَّهُ مِنْ كِتَابِ هَذَا: فِيهِ
دِينٌ وَدِينُهُ لَهُ إِنْ سِرُّ هَذَا: قَالَ ثُمَّ وَيَحْكِيهِ، هَذَا يَقُولُ السَّلَامُ عَلَيْهِ أَبَاهُ سَمِعَ وَقَدْ وَخَرُوجِهِ جَعْفَرِ بْنِ لُ مُحَمَّدِ الْعَجَبِ كُلِّ الْعَجَبِ
،«وَأَوْلِيَانِهِ أَهْلِهِ عَنْ إِلَّا فَصْنَهُ مَلَائِكَتِهِ،

فَرَجُّهُ بْنُ اللَّهِ عَبْدُ بْنُ مُحَمَّدٍ حَدَّثَنَا - عَنْهُمَا اللَّهُ رَضِيَ - الْفَاجِي هَارُونَ بْنُ وَأَحْمَدُ الْمُؤَدَّبُ؛ شَادُوِيهِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ حَدَّثَنَا - 5
اللَّهُ عَبْدٌ عَنِ الْحَمِيدِ، عَبْدٌ عَنْ دُرُسْتِ، عَنْ السَّلُولِيِّ، بْنِ مَالِكِ عَنِ الْكُوفِيِّ، الْفَزَارِيِّ مَالِكِ بْنِ مُحَمَّدِ بْنِ جَعْفَرِ عَنِ أَبِيهِ، عَنْ الْحَمِيرِيِّ،
بْنِ جَابِرِ عَنِ السَّلَامِ، الْبَاقِرَ عَلَيْهِمَا عَلِيَّ بْنَ مُحَمَّدِ جَعْفَرِ أَبِي عَنِ الْجُعْفِيِّ، جَابِرِ عَنِ، السَّفَاتِيحِ أَبِي عَنِ جَبَلَةَ، بْنِ اللَّهِ عَبْدٌ عَنِ الْقَاسِمِ، بْنِ
أَنَا وَفِيهِ الْأَبْصَارِ، يُعْشَى ضَوْؤُهُ بِكَادُ لَوْحٌ وَقُدَامَهَا وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ بِنْتُ فَاطِمَةَ عَلِيَّ دَخَلَتْ: قَالَ الْأَنْصَارِيُّ، اللَّهُ عَبْدٌ
:قُلْتُ عَشْرَ، أَتْنَا هِيَ فَإِذَا فَعَدَدْتُهَا طَرَفِهِ، فِي أَسْمَاءٍ وَثَلَاثَةٌ آخِرِهِ، فِي أَسْمَاءٍ وَثَلَاثَةٌ بَاطِنِهِ، فِي وَثَلَاثَةٌ ظَاهِرِهِ، فِي ثَلَاثَةٌ إِسْمَاءَ عَشْرَ
فِيهِ فَرَأَيْتُ: جَابِرٌ قَالَ الْقَانِمِ، أَخْرَجَهُمْ وَوَلَدِي مِنْ عَشْرَ وَأَحَدِ عَمِّي ابْنِ أَوْلَهُمُ الْأَوْصِيَاءِ، سَمَاءُ هَذِهِ: قَالَتْ هُوَ لَاءِ؟ مَنْ أَسْمَاءُ

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Jabir ibn Abdullah Al-Ansari added, "The name Muhammad Muhammad Muhammad was seen in three places and the name Ali Ali Ali Ali could be seen in four places."

6-6 Ahmad ibn Muhammad ibn Yahya al-Attar - 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 Al-Hassan ibn Mahboob, on the authority of Abil Jarood[51], on the authority of Abi Ja'far (s), on the authority of Jabir ibn Abdullah Al-Ansari, "I went to see (the Blessed Lady) Fatima (s). There was a tablet in front of her in which there were the names of the Trustees. There were twelve names - the last one of which is the Riser. Three of them were Muhammad (s) and four of them were Ali (s)."

6-7 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 and Ibrahim ibn Hashem, on the authority of Al-Hassan ibn Mahboob, on the authority of Abil Jarood[52], on the authority of Abi Ja'far (s), on the authority of Jabir ibn Abdullah Al-Ansari, "I went to see (the Blessed Lady) Fatima (s). There was a tablet in front of her in which there were the names of the Trustees. There were twelve names - the last one of which is the Riser. Three of them were Muhammad (s) and four of them were Ali (s)."

6-8 (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 Muhammad ibn Abi Omayr, on the authority of Umar ibn Uthaynah, on the authority of Aban ibn Abi Ayyash, on the authority of Solaym ibn Qays al-Hilali that he had heard Abdullah ibn Ja'far al-Tayyar say, "Al-Hassan (s), Al-Hussein (s), Abdullah ibn Abbas, Umar ibn Abi Salamah, Osamah ibn Zayd and I were with Mo'awiya." Then he narrated what was expressed. He told Mo'awiya ibn Abi Sufyan, "I (Abdullah) heard God's Prophet (s) say, 'To the believers, I am to be held more superior than themselves. Then my brother Ali ibn Abi Talib is more superior to the believers than themselves. When it comes to martyrdom, my son Al-Hassan is more superior to the believers than themselves. Then my son Al-Hussein is more superior to the believers than themselves. Once he is martyred his son Ali ibn Al-Hussein is more superior to the believers than themselves."

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مَوَاضِعُ أَرْبَعَةٍ فِي عَلِيٍّ عَلِيًّا وَعَلِيًّا مَوَاضِعٌ، لِأَنَّ فِي مُحَمَّدًا مُحَمَّدًا مُحَمَّدًا

بْنِ الْحَسَنِ عَنِ الْخَطَّابِ، أَبِي بِنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ أَبِي، حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْعَطَّارُ بِحَيْبِ بْنِ مُحَمَّدٍ بْنِ أَحْمَدَ حَدَّثَنَا - 6
وَبَيْنَ السَّلَامِ عَلَيْهَا فَاطِمَةَ عَلَى دَخَلْتُ: قَالَ الْأَنْصَارِيُّ اللَّهُ عَبْدُ بْنُ جَابِرٍ عَنِ السَّلَامِ، عَلَيْهِ جَعْفَرُ أَبِي عَنِ الْجَارُودِ، أَبِي عَنِ مَحْبُوبِ،

السَّلَامُ عَلَيْهِمْ عَلَيَّ مِنْهُمْ وَأَرْبَعَةٌ مُحَمَّدٌ، مِنْهُمْ ثَلَاثَةٌ الْقَائِمُ، آخِرُهُمْ عَشْرٌ، أَتَيْتِي فَعَدَدْتُ الْأَوْصِيَاءِ أَسْمَاءُ فِيهِ لَوْحٌ يَدِّيهَا

عَنْ جَمِيعاً، هَانِئِ بْنِ وَإِبْرَاهِيمَ عَيْسَى، بِنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَبِي، حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ إِبْرِيْسَ بْنَ أَحْمَدَ بْنَ الْحُسَيْنِ حَدَّثَنَا - 7
عَلَيْهَا فَاطِمَةُ عَلَى دَخَلْتُ: قَالَ الْأَنْصَارِيُّ اللَّهُ عَبْدُ بْنُ جَابِرٍ عَنْ السَّلَامِ عَلَيْهِ جَعْفَرُ أَبِي عَنْ الْجَارُودِ، أَبِي عَنْ مَحْبُوبِ، بِنِ الْحَسَنِ
عَلَيْهِمْ عَلَيَّ مِنْهُمْ وَأَرْبَعَةٌ مُحَمَّدٌ، مِنْهُمْ ثَلَاثَةٌ السَّلَامِ، عَلَيْهِ الْقَائِمُ آخِرُهُمْ عَشْرٌ، أَتَيْتِي دَدْتُ فَعَا الْأَوْصِيَاءِ، أَسْمَاءُ فِيهِ لَوْحٌ يَدِّيهَا وَبَيْنَ السَّلَامِ
السَّلَامِ.

أَدْيَيْتُهُ، بِنِ عُمَرَ عَنْ عُمَيْرٍ، أَبِي بِنِ مُحَمَّدٍ عَنْ عَيْسَى، بِنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَبْدِ اللَّهِ، بِنِ سَعْدِ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 8
وَالْحَسَنُ [أَنَا] مُعَاوِيَةَ عِنْدَ كُنَّا: يَقُولُ الطَّيَّارُ جَعْفَرُ بْنُ اللَّهِ عَيْدٌ سَمِعْتُ: قَالَ الْهَلَالِيُّ قَيْسُ بْنُ سَلِيمٍ عَنْ عِيَّاشِ، أَبِي بِنِ أَبَانَ عَنْ
بِنِ لِمُعَاوِيَةَ قَالَ وَأَنَّهُ وَبَيْنَهُ بَيْنَهُ جَرَى حَدِيثاً فَذَكَرَ - زَيْدُ بْنُ وَأَسْمَاءُ سَلَمَةَ، أَبِي بِنِ وَعُمَرَ عَبَّاسِ، بِنِ اللَّهِ وَعَبْدُ السَّلَامِ عَلَيْهِمَا الْحُسَيْنُ وَ
أُولَى السَّلَامِ عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ أَخِي ثُمَّ أَنْفُسِهِمْ، مِنْ بِالْمُؤْمِنِينَ أُولَى أَنَا: يَقُولُ وَآلِهِ بِعَلَى اللَّهِ صَلَّى اللَّهُ رَسُولٌ سَمِعْتُ: سَفِيَّانِ أَبِي
اسْتَشْهَدُ فَإِذَا أَنْفُسِهِمْ، مِنْ بِالْمُؤْمِنِينَ أُولَى الْحُسَيْنِ ابْنِي ثُمَّ أَنْفُسِهِمْ، مِنْ بِالْمُؤْمِنِينَ أُولَى الْحَسَنِ فَإِذَا اسْتَشْهَدُ فَإِذَا أَنْفُسِهِمْ، مِنْ بِالْمُؤْمِنِينَ
أُولَى الْبَاقِرُ عَلَيَّ بِنِ مُحَمَّدِ ابْنِي ثُمَّ اللَّهُ، عَبْدٌ يَا وَسْتَدْرِكُهُ أَنْفُسِهِمْ، مِنْ بِالْمُؤْمِنِينَ أُولَى الْحُسَيْنِ بِنِ عَلِيٍّ فَإِذَا

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And O Abdullah! You will live to see him. Then it is my son Muhammad ibn Ali Al-Baqir (s) who is more superior to the believers than themselves. And O Hussein! You will live to see him. Then he went on until he completed the twelve Imams nine of whom are from the progeny of Al-Hussein.’ Abdullah added, “Then I took Al-Hassan (s), Al-Hussein (s), Abdullah ibn Abbas, Umar ibn Abi Salamah and Osamah ibn Zayd who were all present there as witnesses on my behalf in the presence of Mo’awiya.” Solaym ibn Qays said, “I have heard a similar account from Salman, Abu Tharr, al-Miqdad and Osamah who have heard this from God’s Prophet (s).

6-9 Abu Ali Ahmad ibn Al-Hassan al-Qattan narrated that Abu Abdullah Ahmad ibn Muhammad ibn Ibrahim ibn Abil Rajal[53] al-Baghdadi quoted on the authority of Muhammad ibn Ubdoos al-Harrani, on the authority of Abdul Ghaffar ibn al-Hakam, on the authority of Mansoor ibn Abil Aswad, on the authority of al-Muttraf, on the authority of al-Sha’bi, on the authority of his uncle Qays ibn Abdullah, “We were sitting around and Abdullah ibn Mas’ood was also present. A Bedouin came and asked, ‘Which one of you is Abdullah ibn Mas’ood?’ Abdullah said, ‘I am Abdullah ibn Mas’ood.’ The Bedouin asked, ‘Has your Prophet told you how many successors he will have after him?’ He replied, ‘Yes. Twelve successors - as many as the Israelite chiefs.’”

6-10 Abu Ali Ahmad ibn Abil Hassan ibn Ali ibn Abduwayh al-Qattan narrated that Abu Yazid Muhammad ibn Yahya ibn Khalid ibn al-Marwazi at Ray in the (Arabic) month of Rabi’ul Awwal in the year 230 A.H. (844 A.D.) quoted on the authority of Ishaq ibn Yahya bin Khalid bin Yazid from Yahya bin Yahya[54] Ibrahim al-Hanzalay known as Ishaq ibn Rahwayh in the year 238 A.H. (844 A.D.), on the authority of Haytham, on the authority of Mojalid, on the authority of al-Sha’bi, on the authority of Masrooq, “We were sitting with Abdullah ibn Mas’ood[55] and would read the Quran with him. A young fellow asked him asked, ‘Has your Prophet told you how man successors

he will have after him?’ He replied, ‘You are young. No one had asked me this question before. Yes. Our Prophet (s) has told us that there will be twelve successors after him - as many as the Israelite chiefs.’” 6-11 Abul Qasim Attab ibn Muhammad al-Varamini al-Hafiz[56] narrated that Yahya ibn Muhammad ibn Sa’d, on the authority of Ahmad ibn

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الحَسَنَ دُتَّاسْتَشْتَهُ ثُمَّ: اللهُ عَبيدُ قَالَ الحُسَيْنِ، وَوَدِ مِنْ تِسْعَةَ إِمَاماً عَشَرَ اثْنِي وَتَكَمَّلَهُ اللهُ عَبيدُ وَسَدَّرَهُ أَنْفُسِهِمْ مِنْ بِأَلْمُؤْمِنِينَ مُعَاوِيَةَ عِنْدَ فَشَهُدُوا رَزيدَ، بِنِ وَأَسَامَةَ سَلَمَةَ أَبِي بِنِ وَعُمَرَ عَبَّاسِ بِنِ اللهُ وَعَبيدُ السَّلَامِ عَلِيَهُمَا الحُسَيْنِ

وَأَلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٍ مِنْ ذَلِكَ سَمِعُوا أَنَّهُمْ وَأَسَامَةَ قَدَادِوَالْمِ دَرَّ وَأَبِي سَلْمَانَ مِنْ ذَلِكَ سَمِعْتُ كُنْتُ وَقَدَّ: قَبِيْسِ بِنِ سَلِيمِ قَالَ

مُحَمَّدَ حَدَّثَنَا: قَالَ البَغْدَادِيُّ الرَّجَالُ أَبِي بِنِ إِبرَاهِيمِ بِنِ مُحَمَّدِ بِنِ أَحْمَدَ اللهُ عَبيدُ أَبُو حَدَّثَنَا: قَالَ القَطَّانُ الحَسَنُ بِنِ أَحْمَدَ عَلِيَّ أَبُو حَدَّثَنَا - 9
بِنِ قَبِيْسِ عَمِّهِ عَنِ الشَّعْبِيِّ، عَنِ مُطَرِّفِ، عَنِ الأَسْوَدِ، أَبِي بِنِ مَنْصُورِ حَدَّثَنَا: قَالَ الحَكَمُ بِنِ العَفَّارِ عَبيدُ حَدَّثَنَا: قَالَ الحَرَّانِيُّ عَبيدُ بِنِ مَنْصُورِ بِنِ اللهُ عَبيدُ فَقَالَ مَنْصُورٌ؟ بِنِ اللهُ عَبيدُ أَيُّكُمْ؟ فَقَالَ: أَعْرَابِيٌّ فَجَاءَ مَنْصُورٌ بِنِ اللهُ عَبيدُ فِيهَا حَلَقَةٌ فِي جُلُوساً كُنَّا قَالَ عَبيدُ إِسْرَائِيلَ بِنِ نُقْبَاءِ عِدَّةَ عَشَرَ أَتْنَا نَعَمْ، قَالَ الخُلَفَاءُ؟ مِنْ بَعْدِهِ يَكُونُ كَمْ وَأَلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ تَبِيئُكُمْ حَدَّثَكُمْ هَلْ قَالَ:

المَرُوزِيُّ بَرِيدُ بِنِ خَالِدِ بِنِ يَحْيَى بِنِ مُحَمَّدِ بَرِيدِ أَبُو حَدَّثَنَا: قَالَ القَطَّانُ عَبيدُ بِنِ عَلِيَّ بِنِ الحَسَنِ أَبِي بِنِ أَحْمَدَ عَلِيَّ أَبُو حَدَّثَنَا - 10
وَهُوَ - وَمَانَتَيْنِ وَتَلَاثِينَ ثَمَانِ سَنَةٍ فِي الحَنْظَلِيِّ إِبرَاهِيمِ بِنِ إِسْحَاقَ حَدَّثَنَا: قَالَ مَائَةٌ، وَتَلَاثِ اثْنَتَيْنِ سِنَةٍ الأَوَّلِ رَبِيعِ شَهْرٍ فِي البَلَدِ عَبيدُ نَحْنُ بِنِيْنَا: قَالَ مَنْصُورٌ، عَنِ الشَّعْبِيِّ، عَنِ مَجَالِدِ، عَنِ هَشِيمِ حَدَّثَنَا: قَالَ يَحْيَى بِنِ حَبِيْبِ حَدَّثَنَا: قَالَ - رَاهُوِيَهُ بِنِ إِسْحَاقِ المَعْرُوفِ السَّنِ لَحْدِيْبُ إِتَكَ: قَالَ خَلِيْفَةُ؟ بَعْدِهِ نَمِ يَكُونُ كَمْ نَبِيْكُمْ إِلَيْكُمْ عَهْدٌ هَلْ: شَابُ قَتَى لَهُ قَالَ إِذْ عَلِيْهِ، مَصَاحِفُنَا نَعْرَضُ مَنْصُورِ بِنِ اللهُ عَبيدُ لِإِسْرَائِيلَ بِنِ نُقْبَاءِ بَعْدَ خَلِيْفَةَ عَشَرَ أَتْنَا بَعْدَهُ يَكُونُ أَنَّهُ وَأَلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ نَبِيْنَا إِلَيْنَا عَهْدٌ نَعَمْ قَبْلَكَ، أَحَدٌ عَنْهُ سَأَلَنِي مَا عَسَى هَذَا وَإِنَّ

بِنِ الرَّحْمَنِ عَبيدُ بِنِ أَحْمَدَ حَدَّثَنَا: قَالَ صَاعِدِ بِنِ مُحَمَّدِ بِنِ يَحْيَى حَدَّثَنَا: قَالَ الحَافِظُ الزَّرَامِيْنِيُّ مُحَمَّدِ بِنِ عَتَّابِ القَاسِمِ أَبُو حَدَّثَنَا - 11
سَوَارِ بِنِ اللهُ عَبيدُ بِنِ مُحَمَّدِ الفَضْلِ،

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Abdurrahman ibn Al-Fadhl and Muhammad ibn Abdullah ibn Suwar, on the authority Abdul Ghaffar ibn al-Hakam, on the authority of Mansoor ibn Abil Aswad, on the authority of Muttraf, on the authority of al-Sha’bi, on the authority of Attab ibn Muhammad, on the authority of Ishaq ibn Muhammad al-Anmati, on the authority of Yusuf ibn Musa, on the authority of Jareer, on the authority of Ash’ath ibn Suwar, on the authority of al-Sha’bi, on the authority of Attab ibn Muhammad, on the authority of Al-Hussein ibn Muhammad al-Harrani[57], on the authority of Aoub ibn Muhammad al-Wazzan, on the authority of Sa’eed ibn Moslemeh, on the authority of Ashas ibn Saw’war, on the authority of al-Sha’bi, on the authority of his uncle Qas ibn Abd, (on the authority of Abul Qasim Attab who said this was narrated by Muttraf), “We were sitting in the mosque and Abdullah ibn Mas’ood was also present. A Bedouin came and asked, ‘Is Abdullah ibn Mas’ood among you?’ Abdullah said, ‘Yes. I am Abdullah ibn Mas’ood. What do you want?’ The Bedouin asked, ‘O Abdullah! Has your Prophet informed you how many successors will come after

him?’ He replied, ‘You have asked me what others have not asked me before since I came here from Iraq. Yes. There will be twelve successors - as many as the Israelite chiefs.’” Abu Aroobah has narrated this statement as follows in his version of this tradition, ‘Yes. They are as many as the Israelite chiefs.’ Abu Aroobah has narrated as follows in the next tradition his version of this.

6-12 Ahmad ibn Al-Hassan al-Qattan narrated that Abu Bakr Ahmad ibn Muhammad ibn Ubaydah al-Neishaboori quoted on the authority of Abul Qasim Harun ibn Ishaq, i.e. al-Hamdani, on the authority of his uncle Ibrahim ibn Muhammad, on the authority of Ziyad ibn Ilaqa and Abdul Malik ibn Umayr, on the authority of Jabir ibn Samrah, “My father and I were with the Prophet (s). I heard the Prophet (s) say, ‘There will be twelve Leaders after me.’ Then the Prophet (s) lowered his voice. I asked my father, ‘What did he (s) say when he lowered his voice?’ My father said, ‘The Prophet (s) said, ‘They are all from the Quraysh (tribe).’”

6-13 Ahmad ibn Al-Hassan al-Qattan narrated that Abu Ali Muhammad ibn Ali ibn Isma’il al-Marwazi in Ray quoted on the authority of Al-Fadhl ibn Abdul Jabbar al-Marwazi, on the authority of Ali ibn Al-Hussein, i.e. ibn Shaiq[58] , on the authority of Al-Hussein ibn Vaqid, on the authority of Semak ibn Harb, on the authority of Jabir ibn Samra, “I went to the Prophet (s) and heard him say, ‘This affair will not end until

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إِسْحَاقُ حَدَّثَنَا: قَالَ مُحَمَّدٌ، بِنُ وَعَنَابُ الشَّعْبِيِّ؛ عَنْ مُطَرِّفٍ، عَنِ الْأَسْوَدِ، أَبِي بِنُ مَنْصُورٍ حَدَّثَنَا: قَالَ الْحَكَمُ، بِنُ الْعَفَّارِ عَبْدٌ حَدَّثَنَا: قَالَ: قَالَ مُحَمَّدٌ بِنُ عَنَابُ وَحَدَّثَنَا الشَّعْبِيُّ، عَنْ سَوَّارٍ، بِنُ أَسْعَثَ عَنْ جَرِيرٍ، حَدَّثَنَا: قَالَ سَيِّ، مَوْ بِنُ يُوْسُفُ حَدَّثَنَا: قَالَ الْأَنْمَاطِيُّ مُحَمَّدٌ بِنُ عَنْ سَوَّارٍ، بِنُ أَسْعَثَ حَدَّثَنَا: قَالَ مُسْلِمَةُ بِنُ سَعِيدٍ حَدَّثَنَا: قَالَ الْوَزَّانُ مُحَمَّدٌ بِنُ أَيُّوبَ حَدَّثَنَا: قَالَ الْحَرَّانِيُّ مُحَمَّدٌ بِنُ حَدَّثَنَا الْحُسَيْنُ بِنُ اللَّهِ عَبْدٌ وَمَعْنَا الْمَسْجِدِ فِي جُلُوسًا كُنَّا: قَالَ (مُطَرِّفٌ حَدِيثٌ وَهَذَا عَنَابُ أَبُو الْقَاسِمِ: قَالَ) - عَبْدٌ بِنُ قَيْسٍ عَمَّهُ عَنْ قَالُوا كُلُّهُمْ الشَّعْبِيُّ؛ كَمْ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى نَبِيِّكُمْ أَخْبَرَكُمْ هَلِ اللَّهُ عَبْدِي يَا: قَالَ حَاجَتُكَ؟ فَمَا اللَّهُ، عَبْدٌ أَنَا نَعَمْ، قَالَ اللَّهُ؟ عَبْدٌ فِيكُمْ: فَقَالَ بِيَّ أَعْرَأَ فَجَاءَ مَسْعُودٌ، أَبُو وَقَالَ: إِسْرَائِيلَ بِنِي نُقْبَاءِ عِدَّةٍ عَشْرٍ أَتْنَا نَعَمَ الْعِرَاقِ، قَدِمْتُ مِنْهُ أَحَدٌ عَنْهُ سَأَلَنِي مَا عِشِي عَنْ سَأَلْتَنِي لَقَدْ: قَالَ خَلِيفَةَ؟ مِنْ فِيكُمْ يَكُونُ: قَالَ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ عَنْ مَسْعُودٍ، ابْنُ عَنْ أَسْعَثَ، عَنْ جَرِيرٍ، وَقَالَ إِسْرَائِيلَ، بِنِي نُقْبَاءِ عِدَّةٍ هَذِهِ نَعَمْ، حَدِيثِهِ فِي عُرُوبَةٍ إِسْرَائِيلَ بِنِي نُقْبَاءِ كَعِدَّةٍ عَشْرٍ أَتْنَا بَعْدِي الْخُلَفَاءِ.

- إِسْحَاقُ بِنُ هَارُونَ الْقَاسِمِ وَأَبُو حَدَّثَنَا: قَالَ الْبَيْهَقِيُّ عُبَيْدَةَ بِنُ مُحَمَّدٍ بِنُ أَحْمَدُ بَكْرٍ أَبُو حَدَّثَنَا: قَالَ الْقَطَّانُ الْحَسَنُ بِنُ أَحْمَدُ حَدَّثَنَا - 12 أَبِي مَعَ كُنْتُ: قَالَ سَمْرَةَ بِنُ جَابِرٍ عَنْ عُمَيْرٍ، بِنُ الْمَلِكِ وَعَبْدٌ عِلَاقَةَ بِنُ زِيَادٍ عَنْ مُحَمَّدٍ، بِنُ إِبْرَاهِيمَ عَمِّي حَدَّثَنِي: قَالَ - الْهَمْدَانِيُّ بَعْثِي صَلَّى اللَّهُ رَسُولٌ أَخْفَى مَا لَدَيْ: لِأَبِي فَقُلْتُ صَوْتَهُ أَخْفَى ثُمَّ أَمِيرًا، عَشْرٍ أَتْنَا بَعْدِي يَكُونُ: يَقُولُ فَسَمِعْتُهُ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ عِنْدَ قُرَيْشٍ مِنْ كُلِّهُمْ: قَالَ: قَالَ وَآلِهِ عَلَيْهِ اللَّهُ

الْمَرْوَزِيُّ الْجَبَّارِ عَبْدٌ بِنُ الْفَضْلِ حَدَّثَنَا: قَالَ بِالرِّيِّ الْمَرْوَزِيُّ إِسْمَاعِيلُ بِنُ عَلِيِّ أَبُو حَدَّثَنَا: قَالَ الْقَطَّانُ الْحَسَنُ بِنُ أَحْمَدُ حَدَّثَنَا - 13 أَتَيْتُ: قَالَ سَمْرَةَ بِنُ جَابِرٍ عَنْ حَرْبٍ، بِنُ مَالِكٍ حَدَّثَنِي: قَالَ وَاقِدِ بِنُ الْحُسَيْنِ حَدَّثَنَا: قَالَ - شَقِيقِ ابْنِ بَعْثِي - الْحَسَنُ بِنُ عَلِيِّ حَدَّثَنَا: قَالَ أَتْنَا يَمَلِكُ حَتَّى يَنْقُضِي لَنْ الْأَمْرَ هَذَا إِنَّ: يَقُولُ فَسَمِعْتُهُ وَآلِهِ، عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ

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the twelve successors come.’ Then he said something to my father quietly. I asked my father: ‘What did he say?’ He said, ‘They are all from the Quraysh (tribe).’”

6-14 Ahmad ibn Muhammad ibn Ishaq al-Qadhi narrated that Abu Ya’la quoted on the authority of Ali ibn al-Ja’d, on the authority of Zohair, on the authority of Ziyad ibn Khaythama, on the authority of Aswad ibn al-Sa’eed al-Hamadani that he had heard Jabir ibn Samrah say that he had heard God’s Prophet (s) say, “There will be twelve successors after me. All of them will be from the Quraysh tribe.” When the Prophet (s) returned home, Jabir ibn Samrah went to see him (s) in private and asked, “What will happen after them?” The Prophet (s) replied, “Then there will be chaos.”

6-15 Abul Qasim Abdullah ibn Muhammad al-Sa’igh narrated that Abu Abdullah Muhammad ibn Sa’eed quoted on the authority of Al-Hassan ibn Ali, on the authority of the Sheikh in Baghdad, on the authority of Yahya - whose father’s name I have forgotten, on the authority of Abdullah ibn Bakr As-Sahmy, on the authority of Hatam ibn Abi Mugheera, on the authority of (Abi) Bojayr, “A man called Abul Khold was my neighbor. I heard him swear and say, ‘Indeed this nation will not terminate until twelve Caliphs - all of whom act according to the right religion and guidance - appear amongst them.’”[59]

6-16 Abul Qasim Abdullah ibn Muhammad al-Sa’igh narrated that Abu Abdullah Muhammad ibn Sa’eed quoted on the authority of Al-Hassan ibn Ali, on the authority of al-Waleed ibn Muslim, on the authority of Safwan ibn Amr, on the authority of Shorayh ibn Obayd, on the authority of Amr al-Boka’ee, on the authority of Ka’b al-Ahbar, “The Caliphs are twelve. When their time ends and righteous people come, then God will extend their life as God has promised to His nation.” Then he recited (the verse), ‘God has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them...’ [60] He continued, “The Honorable the Exalted God treated the Children of Israel the same way. It is not hard for the Noble God to gather this nation in one day or half a day, ‘...Verily a Day in the sight of thy Lord is like a thousand years of your reckoning.’ [61]

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فُرَيْشٍ مِنْ كُلِّهِمْ: قَالَ: فَقَالَ قَالَ؟ مَا: لِأَبِي فَقُلْتُ خَفِيَّةً كَلِمَةً: فَقَالَ خَلِيفَةً، عَشْرَ

خَلِيفَةً، بِنِ زِيَادٍ عَنِ زُهَيْرٍ، حَدَّثَنَا: قَالَ الْجَعْدِيُّ بْنُ عَلِيٍّ حَدَّثَنَا: قَالَ يَعْلَى أَبُو حَدَّثَنَا: قَالَ الْقَاضِي إِسْحَاقُ بْنُ مُحَمَّدٍ بِنِ أَحْمَدُ حَدَّثَنَا - 14
عَشْرَ أَثْنَا بَعْدِي يَكُونُ: يَقُولُ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ سَمِعْتُ: يَقُولُ سَمْرَةَ بِنِ جَابِرٍ سَمِعْتُ: قَالَ الْهَمْدَانِيُّ بِدَالِ السَّعْدِ بْنِ أَسْوَدَ عَنِ
الْهَرَجِيِّ يَكُونُ نَمَّ: قَالَ مَاذَا؟ يَكُونُ نَمَّ: فَقُلْتُ لَهُ، وَيَبْدُ بَيْنِي فِيمَا فَأَتَيْتُهُ مَنْزِلَهُ إِلَى رَجَعٍ فَلَمَّا فُرَيْشٍ، مِنْ كُلِّهِمْ خَلِيفَةً،

شَيْخٌ حَدَّثَنَا: قَالَ عَلِيُّ بْنُ الْحَسَنِ حَدَّثَنَا: قَالَ سَعِيدٌ بِنِ مُحَمَّدٍ أَنَّ عُبَيْدَ أَبَا حَدَّثَنَا: قَالَ الصَّائِغُ مُحَمَّدُ بِنِ اللهِ عَبْدِ الْقَاسِمِ أَبُو حَدَّثَنَا - 15

كَانَ: قَالَ بُجَيْرٌ، [أَبِي] عَنْ صَغِيرَةَ، أَبِي بِنِ حَاتِمٍ حَدَّثَنَا: قَالَ السَّهْمِيُّ بَكَرَ بِنَ اللَّهِ عَبْدُ: قَالَ أَبِيهِ اسْمُ عَنِّي سَقَطَ يَحْيَى: لَهُ يُقَالُ: بَعْدَادٍ
الْحَقَّ وَدِينٍ بِالْهُدَى يَعْمَلُ كُلُّهُمْ خَلِيفَةً، عَشْرَ أَثْنَا فِيهَا تُكُونُ حَتَّى تَهْلِكَ لَا الْأُمَّةَ هَذِهِ إِنَّ عَلَيْهِ وَيَحْلِفُ يَقُولُ فَسَمِعْتُهُ جَارِي الْخُلْدِ أَبُو

الْوَلِيدُ حَدَّثَنَا: قَالَ عَلِيُّ بْنُ الْحَسَنِ تُنَاحِدَ: قَالَ سَعِيدٌ، بِنِ مُحَمَّدٍ عَبْدِ اللَّهِ أَبُو حَدَّثَنَا: قَالَ الصَّائِغُ، مُحَمَّدُ بْنُ اللَّهِ عَبْدِ الْقَاسِمِ أَبُو حَدَّثَنَا - 16
فَإِذَا عَشْرَ أَثْنَا هُمْ: الْخُلَفَاءُ فِي قَالَ الْأَخْبَارِ، كَعْبِ عَنْ الْبُكَائِيِّ، عَمْرٍو عَنْ عُبَيْدِ، بِنِ شَرِيحٍ عَنْ عَمْرٍو، بِنِ صَفْوَانَ حَدَّثَنَا: قَالَ مُسْلِمٌ بِنِ
وَعَمِلُوا مِنْكُمْ آمَنُوا الَّذِينَ اللَّهُ وَعَدَ: «قَرَأْتُ نَمَّ الْأُمَّةَ هَذِهِ اللَّهُ وَعَدَ كَذَلِكَ الْعُمَرِ فِي لَهُمُ اللَّهُ مَدَّ صَالِحَةً، طَبَقَةً أَتَى وَانْقِضَانِهِمْ عِنْدَ كَانَ
أَنْ يَغْرِيذَ وَلَيْسَ إِسْرَائِيلَ، بِنَبِيِّ وَجَلَّ عَزَّ اللَّهُ فَعَلَ كَذَلِكَ وَقَالَ، «قَبْلَهُمْ مِنَ الَّذِينَ اسْتُخْلَفَ كَمَا الْأَرْضِ فِي لَيْسَتْ خَلْفَتُهُمْ الصَّالِحَاتِ
مِمَّا سَنَةَ كَأَلْفِ رَبِّكَ عِنْدَ يَوْمًا وَإِنْ» يَوْمٍ نِصْفَ أَوْ يَوْمًا الْأُمَّةَ هَذَا تَجْمَعُ

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(The author of the book said,) I have compiled the various forms of such traditions in AL-KHISAL.

6-17 (The author of the book narrated) my father - may God be pleased with him - narrated that Sa'd ibn Abdullah ibn Abi Khalaf quoted on the authority of Yaqoob ibn Yazid, on the authority of Hammad ibn Isa, on the authority of Abdullah ibn Moskan, on the authority of Aban ibn Taqlib, on the authority of Solaym ibn Qays al-Hilali, on the authority of Salman al-Farsi - may God have Mercy upon him said, "I went to see the Prophet (s). Al-Hussein was sitting on his lap. The Prophet (s) was kissing his eyes and lips and said, 'You are a Master, the son of a Master. You are an Imam, the son of an Imam. You are a Proof, the son of a Proof. You are the father of nine Proofs that come from your loin. The one from your ninth generation will be the Riser.'"

6-18 Hamza ibn Muhammad ibn Ahmad ibn Ja'far ibn Muhammad ibn Zayd ibn Ali ibn Al-Hussein ibn Ali ibn Abi Talib (s) in the (Arabic) month of Rajab of the year 339 A.H. (949 A.D.) in Qum narrated that Ahmad ibn Muhammad ibn Sa'eed al-Kufi - a chief of the Hashemite tribe on the authority of Al-Qasim ibn Muhammad ibn Hammad, on the authority of Ghiyath ibn Ibrahim, on the authority of Hussein ibn Zayd ibn Ali, on the authority of Ja'far ibn Muhammad, 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, "Glad tidings! Glad tidings thrice! The similitude of my nation is like that of rain which one does not know whether its beginning is good or its end. The similitude of my nation is like that of a garden from which one group eat for one year and others benefit from it the next year. There may be some at the end with more power and more benefits. How can a nation be destroyed which starts with me and twelve Prosperous Ones - the Imams - and ends with the Messiah - Jesus (s): the son of (the Blessed Lady) Mary (s)? However, the next generation after this chaos will be destroyed. They do not belong to my nation and I am not one of them."

6-19 (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 Abil Khattab, on the authority of al-Hakam ibn Meskin al-Thaqafi, on the authority of Salih ibn Oqbah that Ja'far ibn Muhammad (as-Sadiq) (s) said, "When Abu Bakr died and Umar took

الْخِصَالِ كِتَابِ الْأَخْبَارِ هَذِهِ طَرُقَ أَخْرَجَتْ وَقَدْ «تَعُدُونَ

عَبْدَ اللَّهِ عَنْ عَيْسَى، بِنِ حَمَادٍ عَنْ يَزِيدَ، بِنِ يَعْقُوبَ حَدَّثَنَا: قَالَ لَفِيذُ أَبِي بِنِ عَبْدِ اللَّهِ بِنِ سَعْدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 17
وَالِيهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ عَلَى دَخَلْتُ: قَالَ اللَّهُ رَحِمَهُ الْفَارُوسِي سَلْمَانَ عَنْ الْهَلَالِيِّ، قَيْسِ بْنِ سَلِيمٍ عَنْ تَغْلِبِ، بِنِ أَبَانَ عَنْ مُسْكَانَ، بِنِ
تِسْعَةَ حُجَّجٍ أَبُو حَجَّةٍ، بِنِ حُجَّةٍ أَنْتَ إِمَامٍ، بِنِ إِمَامٍ أَنْتَ سَيِّدٍ، بِنِ سَيِّدٍ أَنْتَ: يَقُولُ وَهُوَ فَاهٌ وَيَلْتَمِ عَيْنِيهِ يُقْبَلُ وَهُوَ فَخْدِيهِ عَلَى الْحُسَيْنِ فَإِذَا
قَائِمُهُمْ تَأْسِعُهُمْ صُلْبِكَ مِنْ

تِسْعَ سَنَةٍ فِي بَقْمٍ فِي السَّلَامِ عَلَيْهِ طَالِبِ أَبِي بِنِ الْحُسَيْنِ بِنِ عَلِيِّ بِنِ زَيْدِ بِنِ مُحَمَّدِ بِنِ جَعْفَرِ بِنِ أَحْمَدِ بِنِ مُحَمَّدِ بِنِ حَمْرَةَ دَنَّنَا - 18
حَدَّثَنَا: قَالَ حَمَادِ بِنِ مُحَمَّدِ بِنِ الْفَاسِمِ أَخْبَرَنِي: قَالَ هَاتِمِ بِنِي مَوْلَى الْكُوفِيِّ عَيْدِ بِنِ مُحَمَّدِ بِنِ أَحْمَدِ أَخْبَرَنَا: قَالَ مَائَةَ وَثَلَاثِ وَثَلَاثِينَ
رَسُولُ قَالَ: قَالَ السَّلَامُ بِهِمْ عَلِيٌّ عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ، بِنِ جَعْفَرِ عَنْ عَلِيٍّ، بِنِ زَيْدِ بِنِ حُسَيْنِ حَدَّثَنَا: قَالَ إِبرَاهِيمُ بِنِ غِيَاثِ
حَدِيثَهُ كَمَثَلِ أُمَّتِي مَثَلٌ إِنَّمَا آخِرُهُ، أَمْ خَيْرٌ أَوْلَاهُ يُدْرَى لَا غَيْثٌ كَمَثَلِ أُمَّتِي مَثَلٌ إِنَّمَا - مَرَّاتٍ ثَلَاثَ - أَتَشِيرُوا: وَالِيهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ
تَهْلِكُ وَكَيْفَ جُنْيًا، وَأَحْسَنَهَا وَفَرَعًا طَوْلًا وَأَعَمَّقَهَا بَحْرًا أَعْرَضَتْهَا يَكُونُ فَوْجٌ آخِرُهَا لَعَلَّ عَامًا، فَوْجٌ مِنْهَا أَطْعَمَ عَامَاتِمُ فَوْجٌ مِنْهَا أَطْعَمَ
الْهَرَجِ، نَتَجُ ذَلِكَ بَيْنَ مِنْ يَهْلِكُ وَلَكِنْ آخِرُهَا؟ مَرِيَمُ ابْنُ يَسَى عِ الْمَسِيحِ وَأَوْلُو الْأَبَابِ السُّعْدَاءِ مِنْ بَعْدِي مِنْ عَشْرٍ وَأَتْنَا أَوْلَاهُ أَنَا أُمَّةٌ
مِنْهُمْ لَسْتُ وَمِنِّي لَيْسُوا

عَنْ النَّقْفِيِّ، مُسْكِينِ بِنِ الْحَكَمِ نَعِ الْخَطَّابِ، أَبِي بِنِ الْحُسَيْنِ بِنِ مُحَمَّدِ عَنْ اللَّهِ، عَيْدِ بِنِ سَعْدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 19
عَلَيْهِ فَدَخَلَ فَفَعَدَ الْمَسْجِدِ إِلَى عُمَرَ رَجَعَ عُمَرُ اسْتُخْلِفَ بَكْرُ أَبُو هَلْكَ لَمَّا قَالَ السَّلَامُ عَلَيْهِ مُحَمَّدِ بِنِ جَعْفَرِ عَنْ عُقْبَةَ بِنِ صَالِحِ

over, he returned to the mosque and sat down. A man came to him and said, "O Commander of the Faithful! I am one of the Jews. I am one of their scientists. I have several questions to ask you. If you answer them I will become a Muslim." Umar said, "What are those questions?" He said, "Three, three and one. If you are ready I will ask them, but if there is someone more knowledgeable than you in your tribe direct me to him." Then Umar said, "Go to that young man - that is Ali ibn Abi Talib (s)." The man asked him (s) his questions. Ali (s) said, "Why did you say three, three and one? Why didn't you say seven?" The Jew said, "Since then I would be ignorant. Should you not answer the first three, I will suffice and not ask the rest." Ali (s) said, "Will you become a Muslim if I answer the first three questions?" The man said, "Yes." Then Ali (s) said, "Ask." He said, "I want to ask you about the first stone placed on the Earth, the first spring gushed forth and the first tree grown." Ali (s) said, "O Jew! You say that the first stone place on the Earth is the one in the Holy House of Bayt ul-Maqdis. But you lie. It is the stone that Adam brought down to Earth from Heaven." He said, "You are right! By God, Aaron wrote this down which was dictated to him by Moses (s)." Ali (s) said, "You say that the first spring which gushed forth from the Earth was the one in the Holy House of Bayt ul-Maqdis. But you lie! It is the Spring of Life in which Yush'a ibn Noon washed that fish. It is the same spring from which al-Khizr drank. Whoever drinks from it will live forever." The Jew said, "You are right! By God, Aaron wrote this down which

was dictated to him by Moses (s).” Ali (s) added, “You say that the first tree grown on the Earth was an olive tree. But you lie! That tree was al-Ajwa which Adam brought down with him to the Earth from Heaven.” He said, “You are right! By God, Aaron wrote this down which was dictated to him by Moses (s).” The Jew said, “And now for the second three. How many Divine Leaders does this nation have to guide them who will not lose anything if all the people stop following them?” Ali (s) said, “Twelve Divine Leaders!” The Jew said, “You are right! By God, Aaron wrote this down which was dictated to him by Moses (s).” The Jew asked, “Where does your Prophet reside in Paradise?” Ali (s) said, “In the highest place and the noblest location in the Eternal Paradise.” The Jew said, “You are right! By God, Aaron wrote this down which was dictated to him by Moses (s).” The Jew asked, “Who are the people who live with him in the same house?” Ali (s) said, “The twelve Divine Leaders.” The Jew said, “You are right! By God, Aaron wrote

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ما: قَالَ أَسْلَمْتُ، فِيهَا جَبَّتَنِي أَنْ مَسَائِلَ، عَنْ أَسْأَلِكَ أَنْ أَرَدْتُ وَقَدْ عَلَّمْتُهُمْ وَأَنَا الْيَهُودِي، مِنْ رَجُلٍ إِنِّي الْمُؤْمِنِينَ أَمِيرٍ يَا: فَقَالَ رَجُلٌ، يَعْنِي - الشَّابَّ بِذَلِكَ عَلَيْكَ: قَالَ إِلَيْهِ، فَأَرَشِدْنِي مِنْكَ أَعْلَمُ أَحَدٌ قَوْمِكَ فِي كَانَ وَإِنْ سَأَلْتُكَ، شِئْتَ فَإِنْ وَوَاحِدَةً، وَثَلَاثَ ثَلَاثَ: قَالَ هِيَ؟ لَجَاهِلٍ إِذَا أَنَا: قَالَ سَبْعًا؟ فَلْتِ أَلَا وَوَاحِدَةً، وَثَلَاثًا ثَلَاثًا فَلْتِ لِمَ: لَهُ فَقَالَ فَسَأَلَهُ، السَّلَامُ عَلَيْهِ عَلَيًّا فَآتَى - مِ السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ وَأَوَّلِ الْأَرْضِ، وَجِهَ عَلِيٍّ وَضِعَ حَجَرَ أَوَّلَ عَنْ أَسْأَلِكَ: قَالَ سَلْ، قَالَ نَعَمْ، قَالَ تُسَلِّمُ؟ أَجِبْتُكَ فَإِنْ: قَالَ اكَتَفَيْتُ، الثَّلَاثَ فِي تُجِبْنِي لَمْ إِنْ الْمَقْدَسِ بَيْتِ فِي الَّذِي الْحَجَرُ الْأَرْضِ وَجِهَ عَلِيٍّ وَضِعَ حَجَرَ أَوَّلَ إِنْ: تَقُولُونَ أَنْتُمْ: يَهُودِيُّ يَا قَالَ نَبِئْتُ؟ شَجَرَةٍ وَأَوَّلَ نَبَعْتُ عَيْنِ إِنْ: تَقُولُونَ وَأَنْتُمْ: قَالَ السَّلَامُ، عَلَيْهِمَا مَوْسَى وَإِمْلَاءِ هَارُونَ لِيَحْطَ إِنَّهُ وَاللَّهِ صَدَقْتَ: قَالَ الْجَنَّةَ، مِنْ أَدَمَ بِهِ نَزَلَ الَّذِي هُوَ الْحَجَرُ كَذَبْتُمْ وَالْعَيْنِ السَّمَكَةَ نُونِ بِنِ يُوْشَعُ فِيهَا غَسَلَ الَّتِي الْحَيَاةَ عَيْنُ هِيَ وَكَذَبْتُمْ، الْمُقَدَّسِ بَيْتِ فِي الَّتِي الْعَيْنِ الْأَرْضِ وَجِهَ عَلِيٍّ نَبَعْتُ عَيْنِ أَوَّلَ وَأَنْتُمْ: قَالَ السَّلَامُ عَلَيْهِمَا مَوْسَى وَإِمْلَاءِ هَارُونَ لِيَحْطَ إِنَّهُ وَاللَّهِ صَدَقْتَ، قَالَ حَيِّي، إِلَّا أَحَدٌ مِنْهَا يَشْرَبُ وَلَيْسَ الْخَضِرُ مِنْهَا شَرِبَ الَّتِي قَالَ مَعَهُ، الْجَنَّةِ مِنَ السَّلَامِ عَلَيْهِ أَدَمَ بِهَا نَزَلَ الَّتِي الْعَجْوَةُ هِيَ وَكَذَبْتُمْ الرَّيْثُونَ الْأَرْضِ وَجِهَ عَلِيٍّ نَبَعْتُ شَجَرَةٍ أَوَّلَ إِنْ: تَقُولُونَ السَّلَامُ عَلَيْهِمَا مَوْسَى وَإِمْلَاءِ هَارُونَ لِيَحْطَ إِنَّهُ وَاللَّهِ صَدَقْتَ،

لِيَحْطَ إِنَّهُ وَاللَّهِ صَدَقْتَ: قَالَ إِمَامًا، عَشْرَ اثْنَا: قَالَ لَهُمْ؟ خُذْ مِنْ خِذْلَانِ يَضْرُفُهُمْ لَا هَدَى إِمَامٍ مِنَ الْأُمَّةِ لِهَذِهِ كَمْ الْأُخْرَى وَالْثَلَاثَ: قَالَ قَالَ عَدْنِ، جَنَاتِ فِي مَكَانًا وَأَشْرَفَهَا دَرَجَةً أَعْلَاهَا فِي: قَالَ الْجَنَّةَ؟ فِي نَبِيِّكُمْ يَسْكُنُ قَائِنِ: قَالَ السَّلَامُ، عَلَيْهِمَا مَوْسَى وَإِمْلَاءِ هَارُونَ إِنَّهُ وَاللَّهِ صَدَقْتَ: قَالَ إِمَامًا، عَشْرَ اثْنَا: قَالَ مَنْزِلِهِ؟ فِي مَعَهُ يُنْزَلُ فَمَنْ: قَالَ السَّلَامُ، عَلَيْهِمَا مَوْسَى وَإِمْلَاءِ هَارُونَ لِيَحْطَ إِنَّهُ وَاللَّهِ صَدَقْتَ السَّلَامُ عَلَيْهِمَا مَوْسَى وَإِمْلَاءِ هَارُونَ لِيَحْطَ

أَوْ يَمُوتُ مَاذَا؟ ثُمَّ: قَالَ سِنَّةً، ثَلَاثِينَ: قَالَ بَعْدَهُ؟ وَصِيَّهِ يَعِيشُ كَمْ فَأَسْأَلُكَ السَّابِعَةَ: قَالَ ثُمَّ

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this down which was dictated to him by Moses (s).” Then the Jew said, “And now for the seventh question. For how many years will his successor live after him?” Ali (s) said, “For thirty years.” The Jew asked, “What will happen next? Will he die or will he get killed?” Ali (s) said, “He will be killed. He will be struck on the crown of his head with a sword and his beard will be covered with blood.” The Jew said, “You are right! By God, Aaron wrote this down which was dictated to him by Moses (s).”

(The author of this book (Sheikh Sadooq) said,) There are other sources for this tradition which I have presented in the book KAMAL AD-DIN WA TAMAM AN-NE'MAH FI ITHBAT AL-GHAYBA WA KASHF AL-HAYRA.

6-20 Ahmad ibn Al-Hassan al-Qattan narrated that Ahmad ibn Yahya al-Zakariya al-Qattan quoted on the authority of Bakr ibn Abdullah ibn Habib, on the authority of Tamim ibn Bohlool, "I asked Abdullah ibn Abil Hozayl about Divine Leadership - who deserves it and what its signs are." He said, "It is the reason for this. He is the Proof for the believers (after the Prophet (s)). He is the manager of the affairs of the Muslims, the spokesman of the Quran, and the knowledgeable one of its rulings. He is the brother of God's Prophet. He is his Successor over his nation, and his Trustee over them and their Master whose position relative to him is the same as that of Aaron's position relative to Moses (s). It is obligatory to obey him as the Honorable the Exalted God said, 'O ye who believe! Obey God, and obey the Apostle, and those charged with authority among you...' [62]

He is the same one who is described by the Honorable the Exalted as, 'Your (real) friends are (no less than) God, His Apostle, and the (fellowship of) believers- those who establish regular prayers and regular charity, and they bow down humbly (in worship).' [63] He is the same one to whose Mastery the people were invited to which was established for him firmly on the Day of Ghadir Khom by what God's Prophet (s) said on the authority of the Honorable the Exalted God, "Is it not that my Mastery over you is more than that of your own mastery over yourselves?" And the people answered, "Yes." Then the Prophet (s) said, "Whoever I am the Master of, Ali is the Master of. O my God! Please be the friend of his friends and be the enemy of his enemies. Assist whoever

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السَّلَامُ عَلَيْهِمَامُوسَى وَإِمْلَاءِ هَارُونَ لِيُخَطِّ إِنَّهُ وَاللَّهِ صَدَقْتَ: قَالَ لِحَبِيبِهِ، فَتُخَضَّبُ قَرْنِهِ عَلَى وَيُضْرَبُ يُقْتَلُ: قَالَ يُقْتَلُ؟

الْحَيْرَةَ وَكَشَفَ الْعَيْبَةَ إِثْبَاتٍ فِي النِّعْمَةِ وَتَمَامِ الدِّينِ كَمَالِ كِتَابٍ فِي أَخْرَجْتُهَا قَدْ أُخِرَ طُرُقَ الْحَدِيثِ وَلِهَذَا

بُنِ تَمِيمٌ حَدَّثَنَا: قَالَ حَبِيبُ بْنِ اللَّهِ عُبَيْدُ بْنُ بَكْرٍ: قَالَ الْقَطَّانُ زَكَرِيَّا بْنُ يَحْيَى بْنِ أَحْمَدُ حَدَّثَنَا: قَالَ الْقَطَّانُ الْحَسَنُ بْنُ أَحْمَدُ حَدَّثَنَا - 20
ذَلِكَ عَلَى الدَّلِيلِ إِنَّ: فَقَالَ الْإِمَامَةُ؟ لَهُ تَجِبُ مَنْ عَلامَةٌ وَمَا تَجِبُ فِيمَنْ الْإِمَامَةُ عَنِ وَسَأَلْتُهُ الْهُدَيْلِ أَبِي بْنِ عَبْدِ اللَّهِ حَدَّثَنَا: قَالَ بُهْلُولُ
وَوَلِيَّهُ عَلَيْهِمْ وَرَصِيْبُهُ أَمْتِهِ عَلَى خَلِيفَتُهُ اللَّهُ نَبِيِّ آخِرٍ بِالْأَحْكَامِ وَالْعَالَمِ بِالْقُرْآنِ وَالنَّاطِقِ الْمُسْلِمِينَ بِأُمُورِ وَالْقَائِمِ الْمُؤْمِنِينَ عَلَى وَالْحِجَّةِ
الرَّسُولِ وَأَطِيعُوا اللَّهَ أَطِيعُوا اللَّهَ أَيُّهَا الَّذِينَ يَا: وَجَلَّ عَزَّ اللَّهُ بِقَوْلِ الطَّاعَةِ ضِ الْمَقْرُوسَى، مِنْ هَارُونَ بِمَنْزِلَةٍ مِنْهُ كَانَ الَّذِي
وَهُمُ الزَّكَاةَ وَيُؤْتُونَ الصَّلَاةَ وَنُؤْيِيهِ الَّذِينَ آمَنُوا وَالَّذِينَ وَرَسُولُهُ اللَّهُ وَلِيَكُمْ إِنَّمَا: وَجَلَّ عَزَّ بِقَوْلِهِ الْمُوصُوفُ «الْأَمْرُ مِنْكُمْ وَأُولِي
أُولَى أَلَسْتُ: وَجَلَّ عَزَّ اللَّهُ عَنِ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى الرَّسُولِ بِقَوْلِ خَمِّ غَدِيرِ يَوْمِ الْإِمَامَةِ لَهُ الْمُتَّبِعُ بِالْوِلَايَةِ، إِلَيْهِ وَالْمَدْعُوُّ، «رَاكِعُونَ
مَنْ وَأَخَذَلُ نَصْرَهُ، مَنْ وَأَنْصُرُ عَادَاهُ، مَنْ وَعَادَ وَالِاهُ، مَنْ وَالِ اللَّهُمَّ مَوْلَاهُ، فَعَلِيٌّ مَوْلَاهُ كُنْتُ فَمَنْ: قَالَ: بَلَى: قَالُوا نَفْسُكُمْ؟ يَا مِنْكُمْ بِكُمْ
طَالِبِ أَبِي بِنِ عَلِيٍّ أَعَانَهُ، مَنْ وَأَعِنَ خَدْلَهُ

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assists him, and abandon whoever abandons him. Help whoever helps him. He is Ali ibn Abi Talib (s). He is the Commander of the Faithful, the Divine Leader of the pious ones, the Leader of those with white-foreheads[64], the Noblest of the Trustees, and the best of the people after God's Prophet (s).

After him come Al-Hassan ibn Ali (s) and Al-Hussein (s) - the grandsons of God's Prophet (s), the sons of the best of all women. Then there is Ali ibn Al-Hussein (s), then Muhammad ibn Ali (s), Ali ibn Muhammad (s), Al-Hassan ibn Ali (s), Muhammad ibn Al-Hassan (s) successively up to now. They are the Prophet's progeny known by their Trusteeship and Divine Leadership. There is no time or era in which the Earth is left without one of them. They are the Reliable Grip, Leaders towards guidance, Proofs for the people of the Earth until God inherits the Earth with whatever is in it. Anyone who opposes them (the Imams) is deviant, misleading, and a deserter of the right and the guidance. They (the Imams) are the interpreters of the Quran and the spokespersons of the Prophet (s) with directness. Whoever dies before he recognizes them is regarded as one who has died in the Age of Ignorance. The features of their religion include piety, chastity, honesty, goodness, diligence, returning what we are entrusted with whether it belongs to the pious or the wicked, extended prostration (to God), night worship, avoidance of the forbidden acts, expectation of the Relief by means of patience, good companionship, and being good neighborliness.

Then Tamim ibn Bohlool said, "Abu Mo'awiya also narrated this same tradition about Divine Leadership for me on the authority of al-A'mesh, on the authority of Ja'far ibn Muhammad (s)."

6-21 (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 Isa ibn Obayd and Muhammad ibn Al-Hussein ibn Abil Khattab al-Zay'at, on the authority of Muhammad ibn al-Fozayl al-Seyrafi, on the authority of Abi Hamza al-Somali that Abi Ja'far (s) said, "Indeed the Honorable the Exalted God appointed Muhammad to the Prophethood over genies and men. He established twelve Trustees after him some of whom lived before, and some who are yet to come. There is a certain tradition for each and everyone of the Trustees. The Trustees after Muhammad (s)

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اللَّهُ صَلَّى اللَّهُ سُولِرَ بَعْدَ أَجْمَعِينَ الْخَلْقِ وَخَيْرُ الْوَصِيِّينَ، وَأَفْضَلُ الْمَحْجَلِينَ، الْغُرَّ وَقَائِدُ الْمُتَّقِينَ، وَإِمَامُ الْمُؤْمِنِينَ أَمِيرِ السَّلَامِ عَلَيْهِ
تَمَّ الْحُسَيْنِ، بِنُ عَلِيٍّ تَمَّ أَجْمَعِينَ، النَّسْوَانِ خَيْرٍ وَأَبْنَا وَالْهَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولِ سِبْطاً الْحُسَيْنِ تَمَّ عَلِيٍّ، بِنُ الْحَسَنِ وَبَعْدَهُ وَالْهَ عَلَيْهِ
عَلِيٍّ، بِنُ الْحَسَنِ تَمَّ مُحَمَّدٍ، بِنُ عَلِيٍّ تَمَّ عَلِيٍّ، بِنُ مُحَمَّدٍ تَمَّ مُوسَى، بِنُ عَلِيٍّ تَمَّ جَعْفَرٍ، بِنُ مُوسَى تَمَّ مُحَمَّدٍ، بِنُ جَعْفَرٍ تَمَّ عَلِيٍّ، بِنُ مُحَمَّدٍ
بِالْوَصِيَّةِ الْمَعْرُوفُونَ السَّلَامِ عَلَيْهِمْ وَ عَلَيْهِ الرَّسُولِ عِنْرَةٌ وَهُمْ وَاحِدٍ، بَعْدَ وَاحِدًا هَذَا يَوْمُنَا إِلَى السَّلَامِ، عَلَيْهِمُ الْحَسَنِ بِنُ مُحَمَّدٍ تَمَّ

عَلَى الْحَجَّتَيْنِ، الْهُدَى وَأَيْمَةُ الْوُثْقَى الْعُرْوَةُ وَهُمْ وَأَوَانٍ، وَقَتَّ كُلُّ وَفِي وَزَمَانٍ، عَصَرَ كُلِّ فِي مِنْهُمْ حُجَّةٌ مِنَ الْأَرْضِ تَخْلُو لَا وَالْإِمَامَةَ، وَالنَّاطِقُونَ الْقُرْآنَ عَنِ الْمُعَبَّرُونَ وَهُمْ وَالْهُدَى لِلْحَقِّ تَارِكٌ مُضِلٌّ ضَالٌّ خَالَفَهُمْ مَنْ وَكَلَّ عَلَيْهَا، وَمَنْ الْأَرْضَ اللَّهُ يَرِثُ أَنْ إِلَى الدُّنْيَا أَهْلٍ وَأَدَاءٌ وَالْإِجْتِهَادُ وَالصَّلَاحُ وَالصَّدَقُ وَالْعِفَّةُ الْوَرَعُ وَيَدْبُهُمْ جَاهِلِيَّةٌ، مِثَّةً مَاتَ يَعْرِفُهُمْ وَلَا مَاتَ مَنْ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى الرَّسُولِ عَنِ قَالَ ثُمَّ الْجَوَارِ وَحُسْنُ الصُّحْبَةِ سُنُّ وَحُدَّ بِالصَّبْرِ، الْفَرَجَ وَأَنْتِظَارُ الْمَحَارِمِ وَاجْتِنَابُ اللَّئِيلِ، وَقِيَامُ السُّجُودِ وَطَوْلُ الْفَاجِرِ الْبِرِّ إِلَى الْأَمَانَةِ سَوَاءً مِثْلُهُ الْإِمَامَةِ فِي السَّلَامِ مُحَمَّدٌ عَلَيْهِمَا بِنُ جَعْفَرٍ عَنِ الْأَعْمَشِ، عَنِ مُعَاوِيَةَ، أَبُو حَدَّثَنِي: بِهَلُولِ بِنُ تَمِيمٍ

أَبِي بِنِ الْحُسَيْنِ بِنِ وَمُحَمَّدِ عُبَيْدٍ، بِنِ عَيْسَى بِنِ مُحَمَّدٍ عَنِ هَاشِمٍ، بِنِ إِبْرَاهِيمَ بِنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 21 أَرْسَلَ وَجَلَّ عَزَّ اللَّهُ إِنَّ: قَالَ مُسْلِمٌ جَعْفَرٌ عَلَيْهِمَا أَبِي عَنِ الثَّمَالِيِّ، حَمْرَةَ أَبِي عَنِ الصَّبْرِيِّ، الْفَضِيلِ بِنِ مُحَمَّدٍ عَنِ الرَّيَّاتِ، الْخَطَّابِ وَالْأَوْصِيَاءِ سُنَّةً، بِهِ جَزَتْ وَصِيٍّ وَكُلُّ نَبِيِّ، مَنْ وَمِنْهُمْ سَبَقَ، مَنْ مِنْهُمْ وَصِيًّا عَشْرَ أَثْنِي بَعْدَهُ مِنْ وَجَعَلُ وَالْإِنْسِ، الْجَنِّ إِلَى مُحَمَّدًا وَالِهِ عَلَيْهِ اللَّهُ صَلَّى مُحَمَّدٌ بَعْدَ مِنَ الَّذِينَ

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acted upon the same tradition on which the twelve Trustees of Jesus (s)[65] did. The Commander of the Faithful (s) acted upon the same tradition as the Messiah (s) did.”

6-22 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 Al-Mo'alla ibn Muhammad al-Basri, on the authority of Al-Hassan ibn Ali Al-Washsha', on the authority of Aban ibn Uthman, on the authority of Zurara ibn A'yun that he had heard Aba Ja'far say, “We are twelve Divine Leaders including Al-Hassan (s), Al-Hussein (s), and then the rest of the Divine Leaders are from the descendants of Al-Hussein (s).”

6-23 Muhammad ibn Ali Majiluwayh - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Al-Hassan al-Saffar, on the authority of Abi Talib Abdullah ibn as-Salt al-Qumi, on the authority of Uthman ibn Isa, on the authority of Sama'a ibn Mehran, “Abu Basir, Muhammad ibn Imran - Abi Ja'far's defender - and I were at Imran's house. Muhammad ibn Imran says, “I heard Aba Abdullah (s) say, ‘We are twelve ‘Muhaddath.’” [66] Then Abu Basir asked him, ‘Did you really hear this from Abi Abdullah (s) yourself?’ He made him swear a few times and then said, ‘I heard this from Abi Ja'far (s).”

6-24 Muhammad ibn Ali Majiluwayh - may God be pleased with him - narrated that Muhammad ibn Yaqoob al-Kolayni quoted on the authority of Abu Ali al-Ash'ari, on the authority of Al-Hussein ibn Ubaydillah, on the authority of Al-Hassan ibn Musa al-Khashshab, on the authority of Ali ibn Sama'a, on the authority of Ali ibn Al-Hassan ibn Rebat, on the authority of his father, on the authority of ibn Ozaynat, on the authority of Zurara ibn A'ayn, “I heard Aba Ja'far (s) say, ‘We are twelve Divine Leaders from the Household of Muhammad after God's Prophet (s). We are all ‘Muhaddath and Ali ibn Abi Talib (s) is one of us.’”

6-25 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 Abi Omayr, on the authority of Ghiyath ibn Ibrahim, on the authority of As-Sadiq 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

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السَّلَامُ لِيَهِيَ الْمَسِيحُ سُنَّةَ عَلِيِّ السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٍ وَكَانَ عَشْرًا، اثْنَيْ وَكَانُوا السَّلَامَ عَلَيْهِ عَيْسَى أَوْصِيَاءِ سُنَّةَ عَلِيِّ

عَنِ الْبَصْرِيِّ، مُحَمَّدُ بْنُ الْمُعَلَّى عَنِ عَامِرٍ، بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ مَسْرُورٌ بْنُ مُحَمَّدِ بْنِ جَعْفَرٍ حَدَّثَنَا - 22 مِنْهُمْ إِمَامًا، عَشْرًا أَتْنَا نَحْنُ: يَقُولُ السَّلَامُ عَلَيْهِ جَعْفَرُ أَبِي سَمِعْتُ: قَالَ أَعْيَنَ بْنِ زُرَّارَةَ عَنْ، عُمَانَ بْنِ أَبِيانَ عَنِ الْوَشَّاءِ، عَلِيِّ بْنِ الْحَسَنِ السَّلَامَ عَلَيْهِمُ الْحُسَيْنِ وَوَلَدِهِ مِنَ الْأَيْمَةِ ثُمَّ وَالْحُسَيْنِ الْحَسَنِ

طَالِبِ أَبِي عَنِ الصَّفَّارِ، الْحَسَنِ بْنِ مُحَمَّدٍ عَنِ الْعَطَّارِ، بِحَيْثُ بْنُ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ وَيُهَاجِلِي عَلِيُّ بْنُ مُحَمَّدٍ حَدَّثَنَا - 23 جَعْفَرُ أَبِي مَوْلَى عِمْرَانَ بْنِ وَمُحَمَّدُ بَصِيرٍ وَأَبُو أَنَا كُنْتُ: قَالَ مِهْرَانَ، بْنِ سَمَاعَةَ عَنْ عَيْسَى، بْنِ عُمَانَ عَنِ الْقُمِّيِّ، الصَّلْتِ بْنِ اللَّهِ عَبْدِ لَقَدْ بِاللَّهِ: بَصِيرِ أَبُو لَهُ فَقَالَ مُحَدَّثًا، عَشْرًا أَتْنَا نَحْنُ: يَقُولُ السَّلَامُ عَلَيْهِ عَبْدِ اللَّهِ أَبِي سَمِعْتُ: عِمْرَانَ بْنُ مُحَمَّدٍ فَقَالَ، مَنْزِلِ فِي السَّلَامِ عَلَيْهِ عَلَيْهِ جَعْفَرُ أَبِي مِنْ سَمِعْتُهُ لَكِنِّي: بَصِيرِ أَبُو لَهُ فَقَالَ سَمِعَهُ، أَنَّهُ فَحَلَفَ مَرَّتَيْنِ أَوْ مَرَّةً فَحَلَفَهُ؟ السَّلَامَ عَلَيْهِ اللَّهُ عَبْدِ أَبِي مِنْ ذَلِكَ مَعْتُسَدُ السَّلَامِ

بِالْحُسَيْنِ عَنِ الْأَشْعَرِيِّ، عَلِيِّ حَدَّثَنَا: قَالَ الْكَلْبِيُّ يُعْقَبُ بْنُ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ هِمَاجِيلِي عَلِيُّ بْنُ مُحَمَّدٍ حَدَّثَنَا - 24 بْنِ زُرَّارَةَ عَنْ أُدَيْنَةَ، ابْنِ عَنِ أَبِيهِ، عَنْ، رِبَاطِ بْنِ الْحَسَنِ بْنِ عَلِيِّ عَنْ سَمَاعَةَ، بْنِ عَلِيِّ عَنِ الْخَشَّابِ، مُوسَى بْنِ الْحَسَنِ عَنِ اللَّهِ، عُبَيْدِ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٍ بَعْدَ مُحَدَّثُونَ كُلُّهُمْ مُحَمَّدٍ آلِ مِنْ إِمَامًا عَشْرًا أَتْنَا نَحْنُ: يَقُولُ السَّلَامُ عَلَيْهِ جَعْفَرُ أَبِي سَمِعْتُ: قَالَ أَعْيَنَ، مِنْهُمْ السَّلَامَ عَلَيْهِ طَالِبِ أَبِي بْنِ وَعَلِيِّ

غِيَاثِ عَنِ عُمَيْرٍ، أَبِي بْنِ مُحَمَّدٍ عَنِ أَبِيهِ، عَنْ هَاشِمِ، بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْهَمْدَانِيُّ جَعْفَرُ بْنُ زِيَادٍ بْنُ أَحْمَدُ حَدَّثَنَا - 25 السَّلَامَ عَلَيْهِ عَلِيُّ بْنِ الْحُسَيْنِ أَبِيهِ عَنِ الْحُسَيْنِ؛ بْنِ عَلِيٍّ أَبِيهِ عَنِ عَلِيٍّ، بْنِ مُحَمَّدٍ أَبِيهِ عَنِ مُحَمَّدٍ، بْنِ جَعْفَرٍ لَصَادِقِ | عَنِ ابْنِ إِبْرَاهِيمَ، بْنِ

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his father Al-Hussein ibn Ali (s) that the Commander of the Faithful (s) was questioned about the meaning of what God's Prophet (s) said, "I will leave behind two heavy things with you: God's Book and my 'Itra[67]." He (s) was asked, "What does "my 'Itra" mean?" He (s) replied, "It is I, Al-Hassan, Al-Hussein and the other nine Divine Leaders from the descendants of Al-Hussein. The ninth of them is their Al-Mahdi (Divinely Guided One) who is their Riser. They will not separate themselves from God's Book and God's Book will not separate from them until they meet God's Prophet (s) at his Pool."

6-26 Ali ibn Al-Fadhl al-Baghdadi narrated that he had heard that Abu Umar - the friend of Abil Abbas Tha'lab was asked the following question regarding the meaning 'I will leave two heavy things with you' that the Prophet (s) said. He was asked, 'Why are these two things called heavy

things?’ He replied, ‘Since they are very hard to adhere to.’

6-27 Muhammad ibn Ibrahim ibn Ishaq al-Taliqani narrated that Muhammad ibn Hammam quoted on the authority of Ahmad ibn Bondar, on the authority of Muhammad ibn Abi Umayr, on the authority of Ahmad ibn Hilal, on the authority of Muhammad ibn Abi Umayr, on the authority of al-Mufadhhdhal ibn Umar, on the authority of As-Sadiq Ja’far ibn Muhammad (s), on the authority of his father (s), on the authority of his forefathers (s), on the authority of the Commander of the Faithful (s) that God’s Prophet (s) said, “When I was taken for the Ascension to the heavens, my Lord - the Exalted the Magnificent - revealed this to me by saying, “O Muhammad! I looked upon the Earth and chose you - a Look! I chose you from among them. Then I appointed you as the Prophet. I derived a name from My Name. I am Mahmood (praised one) and you are Muhammad[68]. Then I looked a second time and chose Ali from among them and established him as your Trustee, Successor, the spouse of your daughter, the father of your progeny. I derived for him a name from my Names. I am Ali the Highest, and he is Ali. I established Fatima, Al-Hassan and Al-Hussein from your light. Then I offered (the acceptance of) their Mastery to the angels. Whoever accepted it is from those Nearest to God. O Muhammad! If anyone worships Me to the extent that he cuts himself off from everything, and only his bones remain and becomes like an old leather-skin but dies while denying their Mastery, I will not place him in My Paradise, and I will not cover him under My Throne. O Muhammad! Do you like to see

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مِنْ «وَعَثَرْتِي اللَّهُ كِتَابَ التَّقْلِينِ فِيكُمْ مُخْلَفٌ إِنِّي»: وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَوْلَ مَعْنَى عَنِ السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ سُئِلَ: قَالَ: حَتَّى يُفَارِقَهُ وَلَا اللَّهُ، كِتَابَ يُفَارِقُونَ لَا وَقَانِمُهُمْ، مَهْدِيَهُمْ تَابِعُهُمُ الْحُسَيْنِ، وَوَلِدٍ مِنَ التَّسْعَةِ وَالْأَيْمَةِ وَالْحُسَيْنِ وَالْحَسَنِ أَنَا: فَقَالَ الْعِثْرَةُ؟ حَوْضَهُ وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ عَلَى يَرِدُوا.

إِنِّي»: وَالِهُ عَلَيْهِ اللَّهُ صَلَّى قَوْلَهُ مَعْنَى عَنِ يُسْأَلُ تَعَلِبِ الْعَبَّاسِ أَبِي صَاحِبِ عُمَرَ أَبَا سَمِعْتُ: قَالَ الْبَغْدَادِيُّ الْفَضْلُ بْنُ عَلِيٍّ حَدَّثَنَا - 26 تَقْبِيلٌ بِهِمَا التَّمَسُّكُ لِأَنَّ: قَالَ بِالتَّقْلِينِ؟ سُمِّيَا لَمْ «التَّقْلِينِ فِيكُمْ تَارِكٌ

عَنْ هِلَالٍ، بْنُ أَحْمَدُ حَدَّثَنَا: قَالَ أَرِيْبُنْدُ بْنُ أَحْمَدُ حَدَّثَنَا: قَالَ هَمَّامُ بْنُ مُحَمَّدٍ حَدَّثَنَا: قَالَ الطَّلِقَانِيُّ إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ حَدَّثَنَا - 27: قَالَ السَّلَامُ عَلَيْهِمُ الْمُؤْمِنِينَ أَمِيرٌ عَنِ أَبَانِهِ، عَنِ أَبِيهِ، عَنِ مُحَمَّدٍ، بِنِ جَعْفَرَ الصَّادِقِ عَنِ عُمَرَ، بِنِ الْمُفَضَّلِ عَنِ عُمَيْرِ، أَبِي بِنِ مُحَمَّدٍ الْأَرْضِ إِلَى أَطْلَعْتُ إِنِّي مُحَمَّدُ يَا: فَقَالَ جَلَّالُهُ جَلَّ رَبِّي إِلَى أَوْحَى السَّمَاءِ إِلَى بِي أُسْرَى لَمَّا: وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ وَجَعَلْتُهُ عَلِيًّا مِنْهَا فَاخْتَرْتُ الثَّانِيَةَ أَطْلَعْتُ ثُمَّ مُحَمَّدٌ، وَأَنْتَ الْمُحْمُودُ فَأَنَا اسْمًا، إِسْمِي مِنْ وَشَقَقْتُ نَبِيًّا، فَجَعَلْتُهُ مِنْهَا، فَاخْتَرْتُكَ أَطْلَاعَةً وَالْحَسَنَ طَمَهًا وَجَعَلْتُ عَلِيًّا، وَهُوَ الْأَعْلَى الْعَلِيُّ فَأَنَا أَسْمَانِي، مِنْ اسْمًا لَهُ وَشَقَقْتُ ذُرِّيَّتِكَ، وَأَبَا ابْنَتِكَ، وَرَوْحَ وَخَلِيفَتِكَ، وَصِيْبَكَ يَنْقَطِعُ حَتَّى عِبْدَنِي عَبْدًا أَنْ لَوْ مُحَمَّدٌ يَا الْمُقَرَّبِينَ، مِنْ عِنْدِي كَانَ قَبْلَهَا فَمَنْ الْمَلَائِكَةِ، عَلَى وَلَا يَتَّهَمُ عَرَضْتُ ثُمَّ نُورِكُمْ، مِنْ وَالْحُسَيْنِ رَبِّي، يَا نَعَمْ: قُلْتُ تَرَاهُمْ؟ أَنْ تُحِبُّ مُحَمَّدٌ يَا عَرَشِي، تَحْتَ أَطْلَلْتُهُ وَلَا جَنَّتِي أَسْكَنْتُهُ مَا لَوْلَا يَتَّهَمُ جَاحِدًا أَنَاتِي ثُمَّ الْبَالِي، كَالسَّنِّ وَيَصِيرَ رَأْسِكَ، أَرْفَعُ وَجَلَّ عَزَّ فَقَالَ

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them?” Then I said, “Yes, my Lord!” Then the Honorable the Exalted God said, “Raise your head.” Then I raised my head and encountered the rays of light from Ali, Fatima, Al-Hassan, Al-Hussein, Ali ibn Al-Hussein, Muhammad ibn Ali, Ja’far ibn Muhammad, Musa ibn Ja’far, Ali ibn Musa, Muhammad ibn Ali, Ali ibn Muhammad, Al-Hassan ibn Ali, and al-Hujja ibn Al-Hassan - the Riser in their midst shining like a shining star. I said, “O Lord! Who are they?” God said, “They are the Divine Leaders, and this one is the Riser who will make legitimate what I have allowed, and will forbid what I have forbidden. I will take revenge against My enemies by him. He is the Comfort for My friends. He is the one who will pacify the hearts of your followers from the oppressors, the refuters and the atheists. He will take Lat and 'Uzza [69] fresh out of the ground and burn them. Indeed the sedition which these two brought for the people is more than the sedition of the calf [70], and the Samiri.” [71]

6-28 Ali ibn Ahmad ibn Muhammad ibn Imran ad-Daqqaq - may God be pleased with him - narrated that Muhammad ibn Abi Abdillah al-Kufi quoted on the authority of Musa ibn Imran an-Nakha'ee, on the authority of his uncle Al-Hussein ibn Yazid al-Nowfali, on the authority of Al-Hassan ibn Ali ibn Abi Hamza, on the authority of his father, on the authority of Yahya ibn Abil Qasim, on the authority of As-Sadiq Ja'far ibn Muhammad (s), on the authority of his father (s), on the authority of his grandfather (s), on the authority of Ali (s) that God's Prophet (s) said, “There are twelve Divine Leaders after me. The first one of them is Ali ibn Abi Talib (s) and the last one of them is the Riser. They are my Successors, my Trustees, my Masters, and God's Proofs for my nation after me. Whoever bears witness to them is a believer, and whoever denies them is an atheist.”

6-29 Abul Hassan Ali ibn Thabit al-Dawalini - may God be pleased with him - in Medinat Al-Salam narrated in the year 352 A.H. (962 A.D.) that Muhammad ibn Ali ibn Abdul Samad al-Kufi quoted on the authority of Ali ibn Aasim, on the authority of Muhammad ibn Ali ibn Musa (s), on the authority of his father Ali ibn Musa (ar-Reza) (s), on the authority of his father Musa ibn Ja'far (Imam 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 Ali ibn Al-Hussein (s), on the authority of his father Al-Hussein ibn Ali ibn Abi Talib (s), “I went to see God's Prophet (s) and Ubay ibn Ka'b was with him (s). God's

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بْنِ وَعَلِيٍّ جَعْفَرِ بْنِ وَمُوسَى وَمُحَمَّدِ عَلِيِّ بْنِ وَمُحَمَّدِ الْحُسَيْنِ بْنِ وَعَلِيٍّ وَالْحُسَيْنِ وَالْحَسَنِ وَفَاطِمَةَ عَلِيٍّ بِأَنوَالِ اِرْنَا فَإِذَا رَأَسِي، فَرَفَعْتُ مَنْ رَبِّ يَا: قُلْتُ دَرِي، كَوَكَبٌ كَأَنَّهُ وَسَطُهُمْ فِي الْقَائِمِ الْحَسَنِ بْنِ وَالْحَجَّةِ عَلِيِّ بْنِ وَالْحَسَنِ مُحَمَّدِ بْنِ وَعَلِيٍّ عَلِيِّ بْنِ وَمُحَمَّدِ مُوسَى يَشْفِي الَّذِي وَهُوَ لِأَوْلِيَائِي رَاحَةٌ وَهُوَ أَعْدَائِي مِنْ أَنْتَقِمَ وَبِهِ حَرَامِي، وَيُحَرِّمُ حَلَائِي يُجِلُّ الَّذِي الْقَائِمُ وَهَذَا الْأَيْمَةُ هُوَ لَاءِ: قَالَ هُوَ لَاءِ؟ فَنَنَّةٍ مِنْ أَسَدُ يَوْمِنِ بِهِمَا النَّاسِ فَلَفَنَنَّهُ فَيُحَرِّمُهُمَا، طَرِيْبَيْنِ وَالْعُرَى اللَّاتِ فَيُخْرِجُ وَالْكَافِرِينَ وَالْجَادِدِينَ الظَّالِمِينَ نَمِ شِيْعَتِكَ قُلُوبِ وَالسَّامِرِيِّ الْعَجَلِي.

النَّخَعِيِّ، عُمَرَانُ بْنُ مُوسَى عَنِ الْكُوفِيِّ، أَبِي بِنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الدَّقَائِقُ عُمَرَانُ بْنُ مُحَمَّدٍ بْنُ أَحْمَدَ بْنِ عَلِيٍّ حَدَّثَنَا - 28
عَنْ مُحَمَّدٍ، بْنِ جَعْفَرِ الصَّادِقِ عَنِ الْقَاسِمِ، أَبِي بِنِ يَحْيَى عَنْ حَمْرَةَ، أَبِي بِنِ عَلِيٍّ بْنِ الْحَسَنِ عَنِ النُّوْفَلِيِّ، يَزِيدَ بْنِ الْحُسَيْنِ عَمَهُ عَنِ
طَالِبِ أَبِي بِنِ عَلِيٍّ أَوْلَهُمْ عَشْرٌ، اثْنَا بَعْدِي الْأَيْمَةُ: وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ: قَالَ السَّلَامُ عَلَيْهِمْ عَلِيٌّ عَنْ جَدِّهِ، عَنْ أَبِيهِ،
كَافِرٌ لَهُمْ وَالْمُنْكَرُ مُؤْمِنٌ، الْمُقَرَّبِيُّ بَعْدِي، أُمَّتِي عَلَى اللَّهِ وَحُجَّجٌ وَأَوْلِيَانِي وَأَوْصِيَانِي لَفَائِيذُهُ هُمْ الْقَائِمُ، وَأَجْرُهُمْ

الفصلُ بِنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ] ثَلَاثُمِائَةٍ وَخَمْسِينَ نِ اثْنَتَيْ سِنَةٍ السَّلَامِ بِمَدِينَةِ عَنْهُ اللَّهُ رَضِيَ الدَّوَالِبِيِّ ثَابِتِ بِنِ عَلِيٍّ الْحَسَنِ أَبُو حَدَّثَنَا - 29
بِنِ عَلِيٍّ أَبِيهِ عَنْ مُوسَى، بِنِ عَلِيٍّ بِنِ مُحَمَّدٍ عَنْ عَاصِمِ، بِنِ عَلِيٍّ حَدَّثَنَا: قَالَ الْكُوفِيُّ الصَّمَدِ عَبْدِ بِنِ عَلِيٍّ بِنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ [النَّحْوِيُّ
بِنِ عَلِيٍّ أَبِيهِ عَنْ عَلِيٍّ، بِنِ مُحَمَّدٍ أَبِيهِ عَنْ مُحَمَّدٍ، بِنِ جَعْفَرِ أَبِيهِ عَنْ مُحَمَّدٍ، بِنِ جَعْفَرِ أَبِيهِ عَنْ جَعْفَرِ، بِنِ مُوسَى أَبِيهِ عَنْ مُوسَى،
بِنِ أَبِي وَعَنْدَهُ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولِ عَلَى دَخَلْتُ: قَالَ السَّلَامُ عَلَيْهِمْ طَالِبِ أَبِي بِنِ عَلِيٍّ بِنِ الْحُسَيْنِ أَبِيهِ عَنْ الْحُسَيْنِ،

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Prophet (s) told me, “O Aba Abdullah! O the adornment of the heavens[72] and the Earths[73] ! Welcome.” Ubay asked him (s), “O Prophet of God! How could anyone but you be the adornment of the heavens and the Earths?”

The Prophet (s) said, “O Ubay! I swear by Him who rightfully appointed me as the Prophet that Al-Hussein ibn Ali is greater in the heavens than he is on the Earth. In fact, the following is written on about him on the right side of the Throne of the Honorable the Exalted God, “He (Al-Hussein ibn Ali) is the Lantern of Guidance and the Ship of Salvation. He is the Divine Leader of steadfastness, honor, pride, (source of) knowledge and treasures. And the Honorable the Exalted God has placed a pure, blessed and pious sperm in his loin. He has been taught supplications. The Honorable the Exalted God will reunite with him whoever recites these supplications. He will intercede on their behalf in the Hereafter. And God will eliminate his sorrows, pay back his debts, ease his affairs, clarify his path, empower him over his enemies and not make known his faults all due to him (that is Imam As-Sajjad (s).”

Then Ubay ibn Ka’b asked him, “O Messenger of God! What are these supplications?” He (s) said, “When you finish your prayers sit down and say, ‘O my Lord! I implore Thee by your Words, the Seats of your Throne, the Rudder of your Heavens, your Prophets and Messengers to fulfill my prayers since I have encountered difficulties in my affairs. Thus I ask Thee to send blessings upon Muhammad (s) and the Household of Muhammad, and establish convenience in my affairs for me.’ Then the Honorable the Exalted God will make your affairs easy for you, expand your breast ,[74] and dictate to you the expression of I bear witness that there is no god but God when you die.”

Ubay asked, “O Messenger of God! What is this sperm that He has placed in the loin of my beloved Al-Hussein?” He (s) replied, “The similitude of this sperm is like that of the moon. It is the sperm of boys and girls. Whoever follows him will attain growth and whoever deviates from him will be lost.” He asked, “And what is his name, and what is his supplication?” The Prophet (s) said,

“His name is Ali, and his supplication is, ‘O the Eternal, the Everlasting! O the Living the Everbeing! O the Remover of sorrows! O the Appointer of the Messengers! O the Honest in Promises!’”

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يَا يَكُونُ وَكَيْفَ: أَبِي لَهُ قَالَ ! وَالْأَرْضِينَ السَّمَاوَاتِ زَيْنَ يَا اللَّهُ، عَبْدُ أَبِيَا يَا بِكَ مَرَحَبًا: وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ لِي فَقَالَ كَعْبٍ، فِي مِنْهُ أَكْبَرُ السَّمَاءِ فِي عَلِيٍّ بِنِ حُسَيْنٍ اَلِ إِنَّ نَبِيًّا بِالْحَقِّ بَعَثْتَنِي وَالَّذِي أَبِي يَا: قَالَ غَيْرِكَ؟ أَحَدٌ وَالْأَرْضِينَ السَّمَاوَاتِ زَيْنَ اللَّهُ رَسُولَ اللَّهِ وَإِنَّ وَدُخْرًا، وَعِلْمٌ وَفَخْرٌ وَعِزٌّ وَهَنْ، غَيْرٌ وَإِمَامٌ نَجَاةٍ، وَسَفِينَةٌ هُدًى مَصْبَاحٌ: وَجَلَّ عَزَّ اللَّهُ عَرْشَ يَمِينٍ عَنِ لَمَكْتُوبٌ وَإِنَّهُ الْأَرْضِ، شَفِيعَهُ وَكَانَ مَعَهُ، وَجَلَّ عَزَّ اللَّهُ حَسْرَهُ إِلَّا مَخْلُوقٌ يَهِنٌ يَدْعُو مَا دَعَوَاتِ لَقْنٍ وَلَقَدْ زَكِيَّةً، مُبَارَكَةٌ طَيِّبَةٌ نُطْفَةٌ صُلْبِهِ فِي رَكْبٍ وَجَلَّ عَزَّ بِنِ أَبِي لَهُ فَقَالَ سِنْرَهُ، يَهْتِكُ وَلَمْ عَدُوِّهِ، عَلَى وَقَوَاهُ سَبِيلُهُ، وَأَوْصَحَ أَمْرَهُ، رَوَيْدٌ دِينِهِ، بِهَا وَقَضَى كَرْبَهُ، عَنْهُ اللَّهُ وَفَرَجَ آخِرَتِهِ، فِي وَسْكَانِ عَرْشِكَ وَمَعَاوِدِ ابْنِكَ بِكَلِمَةِ أَسْأَلُكَ إِنِّي اللَّهُمَّ»: قَاعِدٌ وَأَنْتَ صَلَوَاتِكَ مِنْ فَرَعْتَ تَقُولُ: قَالَ اللَّهُ؟ رَسُولٌ يَا الدَّعَوَاتِ هَذِهِ وَمَا: كَعْبٍ مِنْ تَجْعَلُ وَأَنْ مُحَمَّدٍ، وَالِ مُحَمَّدٍ عَلَى تُصَلِّيَ أَنْ فَاسْأَلُكَ عُسْرًا، أَمْرِي مِنْ رَهْفَتِي فَقَدْ لِي، تَسْتَجِيبُ أَنْ وَرُسُلِكَ وَأَنْبِيَانِكَ سَمَاوَاتِكَ «يُسْرًا أَمْرِي».

هَذِهِ فَمَا اللَّهُ رَسُولٌ يَا: أَبِي لَهُ قَالَ تَفْسِيكَ، خُرُوجٌ عِنْدَ اللَّهِ إِلَّا إِلَهَ لَا أَنْ شَهَادَةَ وَيَلْقَتَكَ صَدْرِكَ، وَيَشْرَحُ أَمْرَكَ، يُسَهِّلُ وَجَلَّ عَزَّ اللَّهُ فَإِنَّ عَنْهُ صَلَ وَمَنْ رَشِيدًا، اتَّبَعَهُ مِنْ يَكُونُ وَبِنَاتٍ، بَيِّنِ نُطْفَةٌ وَهِيَ الْقَمَرُ، تَلِكَمَةُ النَّطْفَةِ هَذِهِ مَثَلُ الْحُسَيْنِ؟ حَبِيبِي صُلْبِ فِي النَّتِي النَّطْفَةُ، وَدَعَاؤُهُ عَلِيٍّ اسْمُهُ: قَالَ دَعَاؤُهُ؟ وَمَا اسْمُهُ فَمَا: قَالَ غَوِيًّا،

«الْوَعْدُ صَادِقٌ وَيَا الرَّسُلُ، بَاعِثْ وَيَا اللَّهُمَّ فَارِحْ يَا قِيَوْمًا، يَا حَيُّ يَا دَيْمُومًا يَا دَائِمًا يَا».

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The Honorable the Exalted God will reunite anyone with Ali ibn Al-Hussein (on the Resurrection Day) who supplicates using this supplication. He will lead him to Paradise. Then Ubay asked, “O Messenger of God! Will there be any Successors and Trustees for him?” The Prophet (s) said, “Yes. To him belongs the inheritance of the heavens and the Earth.” He asked, “O Messenger of God! What does the inheritance of the heavens and the Earth mean?” The Prophet (s) said, “It means judging rightfully, issuing decrees according to the religion, interpreting the decrees and expressing what will come in the future.”

He asked, “And what is his name?” The Prophet (s) replied, “His name will be Muhammad. He will be the companion of the angels in the heavens. In his supplications he will say, “O my Lord! If Thee are pleased with me and like me, then please forgive me and those of my brethren who follow me, and purify what is in my loin.”

Then the Honorable the Exalted God will place a pure, blessed and pious sperm in his loin. Gabriel (s) informed me that the Honorable the Exalted God purifies this sperm and calls him Ja’far Himself, and He establishes him as a Divinely Guided guide, well pleased, and well-pleasing. He will pray to his Lord by saying the following in his supplications, “O the Near One who do not neglect, O the Most Beneficent the Most Merciful! Please grant my followers armour against the

Fire. Be pleased with them. Forgive their sins, and ease their affairs. Pay back their debts. Cover up their faults. Forgive their major sins that are between you and them. O the One who has no fear of the oppression of the oppressors! O the One who does not become sleepy or fall asleep. Please establish a relief from all sorrows for me.” The Sublime God will reunite anyone with Ja’far ibn Muhammad with a bright face towards Paradise (on the Resurrection Day) who supplicates using this supplication.

O Ubay! Indeed the Honorable the Exalted God has placed a pure, blessed and pious sperm in his loin. He Himself has descended His Mercy unto him and called him Musa. Then Ubay asked, “O Messenger of God! It seems as if they are similar to each other. They are from one generation. They inherit from each other. Some of them describe some others.

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خَلَفَ مِنْ لَهُ فَهَلَّ اللَّهُ رَسُولٌ يَا: أَبِي لَهُ فَقَالَ الْجَنَّةَ، إِلَى قَائِدِهِ وَكَانَ الْحُسَيْنِ، بِنِ عَلِيٍّ مَعَ وَجَلَّ عَزَّ اللَّهُ حَسْرَةَ الدُّعَاءِ بِهَذَا دَعَا مَنْ بِالْحَقِّ الْقَضَاءِ: قَالَ اللَّهُ؟ رَسُولٌ يَا وَالْأَرْضِ السَّمَاوَاتِ مَوَارِيثُ مَعْنَى مَا: قَالَ، وَالْأَرْضِ السَّمَاوَاتِ مَوَارِيثُ لَهُ نَعَمْ، قَالَ وَوَصِيٍّ؟ فِي وَيَقُولُ السَّمَاوَاتِ فِي فِيهِ لِنَسْتَأْنِسُ الْمَلَائِكَةَ وَإِنَّ مُحَمَّدًا اسْمُهُ: قَالَ اسْمُهُ؟ فَمَا: قَالَ يَكُونُ، مَا وَبَيَانَ الْأَحْكَامِ، وَتَأْوِيلُ بِالذِّيَانَةِ وَالْحُكْمِ وَجَلَّ عَزَّ اللَّهُ فَرَكَبَ «صَلْبِي فِي مَا وَطَيْبٌ وَشِبَعِي، إِخْوَانِي مِنْ تَبِعَنِي وَلَمَنْ فَاغْفِرْ لِي وَوَدُّ رِضْوَانٌ عِنْدَكَ لِي كَانَ إِنَّ اللَّهَ» :دُعَائِهِ وَجَعَلَهُ جَعْفَرًا، عِنْدَهُ وَسَمَّاهَا النُّطْفَةَ هَذِهِ طَيْبٌ وَجَلَّ عَزَّ اللَّهُ أَنْ: السَّلَامُ عَلَيْهِ جِبْرِئِيلُ وَأَخْبِرْنِي مُرَكِّبٌ مُبَارَكَةٌ طَيْبَةٌ نُطْفَةٌ صَلْبِي فِي :دُعَائِهِ فِي فَيَقُولُ رَبِّهِ يُدْعُو مَرَضِيًّا، رَاضِيًّا مَهْدِيًّا هَادِيًّا

وَاقْضِ أُمُورَهُمْ، وَيَسِّرْ ذُنُوبَهُمْ وَاعْفِرْ رِضًا، عِنْدَكَ وَلَهُمْ وَقَاءِ، النَّارِ مِنْ لَشِبَعِي اجْعَلِ الرَّاحِمِينَ حَمَارًا يَا مُتَوَانٍ، غَيْرِ دَانٍ يَا، عَمَّ كُلِّ مَنْ اجْعَلْ نَوْمٌ وَلَا سِنَّةً أُخْذُهُدَّ وَلَا الضَّمِيمِ، يَخَافُ لَا مَنْ يَا وَيَبْنَهُمْ، بَيْنَكَ الَّتِي الْكِبَائِرِ لَهُمْ وَهَبْ عَوْرَاتِهِمْ، وَاسْتِرْ ذُبُونَهُمْ، «فَرَجًا».

إِلَى النُّطْفَةِ هَذِهِ عَلَى رَكْبٍ وَتَعَالَى تَبَارَكَ اللَّهُ إِنَّ أَبِي يَا الْجَنَّةَ، إِلَى مُحَمَّدِ بْنِ جَعْفَرٍ مَعَ الْوَجْهِ أَبْيَضَ تَعَالَى اللَّهُ حَسْرَةَ الدُّعَاءِ بِهَذَا دَعَا مَنْ وَيَتَنَاسَلُونَ يَتَوَاصَفُونَ كَأَنَّهُمْ اللَّهُ رَسُولٌ يَا: أَبِي لَهُ قَالَ مُوسَى، عِنْدَهُ وَسَمَّاهَا الرَّحْمَةَ عَلَيْهَا أَنْزَلْتَ طَيْبَةً، مُبَارَكَةٌ زَكِيَّةٌ نُطْفَةٌ فَهَلَّ: قَالَ جَلَالُهُ، جَلَّ الْعَالَمِينَ رَبِّ عَنْ يَلْ جِبْرِئِيلُ وَصَفَهُمْ: قَالَ بَعْضًا، بَعْضُهُمْ وَيَصِفُ وَيَتَوَارَثُونَ،

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The Prophet (s) said, “Gabriel described them for me on the authority of the Lord of the Two Worlds - the Exalted the Magnificent.” Then Ubay asked, “Does Musa have supplications that are different from those of his forefathers?” The Prophet (s) said, “Yes. He says the following in his supplications: ‘O the Creator of the creatures! O the expander of the sustenance! O the splitter of the seeds who makes them grow! O the Creator of the living! O the One who gives life to the dead!: Who takes away life from the living! O the Constant and the Well-Established! O the One who makes the plants sprout! Treat me as You please!’”

The Sublime God will fulfill the needs of and reunite anyone with Musa ibn Ja’far on the

Resurrection Day who supplicates using this supplication by Ali ibn Al-Hussein.

And the Honorable the Exalted God Himself has placed a pure, blessed, pious and well-pleasing sperm in his loin, and called him Ali. He is well-pleasing to God among the creatures regarding his knowledge and wisdom. God establishes him as a Proof for his followers on the Resurrection Day so that they can argue based on him on the Resurrection Day. He has supplications in which he says, "O my Lord! Grant me guidance, and establish me firm on that. Resurrect me with it while I am safe and secure as someone who has no fears. You foster piety and forgiveness."

And the Honorable the Exalted God has placed a pure, blessed, pious and well-pleasing sperm in his loin. He Himself has called him Muhammad ibn Ali Himself. He will intercede on behalf of his followers. He inherits the knowledge of his grandfather. He possesses clear signs and proofs which become apparent. When he is born he will say, There is no god but God, and Muhammad (s) is God's Messenger. In his supplications, he will say, "O the One with no one like unto Him! You are God. There is no god but You. There is no creator but You. You make the creatures perish, but remain yourself. You forgive those who disobey you, and your pleasure lies in forgiveness."

Muhammad ibn Ali will intercede on the Resurrection Day on behalf of whoever supplicates using this supplication by Ali ibn Al-Hussein. And the Sublime God has placed a sperm -neither oppressive nor disobedient, but pious, blessed, pure, and clean- in his loin. He Himself has called

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دُعَائِهِ فِي يَقُولُ نَعَمْ، قَالَ آبَايَهُ؟ دُعَاءِ سَيُوسَى بِهَا يَدْعُو دَعْوَةً مِنْ لِمُوسَى

وَمُخْرِجِ النَّبَاتِ، وَدَائِمِ الْأَحْيَاءِ، وَمُمَيِّتِ الْمَوْتَى وَمُخَيِّبِ النَّسَمِ، عَوْبَارِي وَالنَّوِ الْحَبِّ فَالِقِ وَيَا الرِّزْقِ بِاسِطِّ وَيَا الْخَلْقِ خَالِقِ يَا «أَهْلُهُ أَنْتَ مَا بِي أَفْعَلُ النَّبَاتِ،

نُطْفَةَ صَلْبِهِ فِي رَكْبٍ وَجَلَّ عَزَّ اللَّهُ وَإِنَّ رَجَعَفَ بِنِ مُوسَى مَعَ الْقِيَامَةِ يَوْمَ وَحَشْرَهُ حَوَائِجِهِ، تَعَالَى اللَّهُ قَضَى الدُّعَاءِ بِهَذَا دَعَا مَنْ بِأَمَةِ الْقِيَوْمِ بِهِ يَحْتَجُونَ لِشَيْعَتِهِ حُجَّةً وَيَجْعَلُهُ وَحُكْمِهِ، عِلْمِهِ فِي رَضِيًّا خَلْقِهِ فِي تَعَالَى اللَّهُ يَكُونُ عَلِيًّا عِنْدَهُ سَمَاهَا مَرْضِيَّةً زَكِيَّةً مُبَارَكَةً بِهِ يَدْعُو دُعَاءً وَلَهُ

وَأَهْلِ التَّقْوَى أَهْلَ إِنَّكَ جَزَعٌ، وَلَا حُزْنَ وَلَا عَلَيْهِ خَوْفٌ لَا مَنْ أَمِنَ آمِنًا، عَلَيْهِ وَاحْشُرْنِي َ عَلَيْهِ وَتَبَنَّنِي الْهُدَى أَعْطِنِي اللَّهُمَّ «الْمَغْفِرَةَ

لَهُ جَدِّهِ، عِلْمٌ وَوَارِثٌ شَيْعَتِهِ فَهُوَ شَيْعِ عَلِيٍّ، بِنِ مُحَمَّدٍ وَسَمَاهَا مَرْضِيَّةً زَكِيَّةً طَيِّبَةً مُبَارَكَةً نُطْفَةَ صَلْبِهِ فِي رَكْبٍ وَجَلَّ عَزَّ اللَّهُ وَإِنَّ دُعَائِهِ فِي يَقُولُ « وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ مُحَمَّدٍ اللَّهُ إِلَّا إِلَهَ لَا » يَقُولُ وَلَدًا إِذَا ظَاهِرَةً، وَحُجَّةً عَلَامَةً

وَفِي عَصَاكَ، عَمَّنْ حَلَمْتَ أَنْتَ، وَتُبْتِي الْمَخْلُوقِينَ تُفْنِي أَنْتَ، إِلَّا خَالِقٌ وَلَا أَنْتَ إِلَّا إِلَهٌ لَا إِلَهَ إِلَّا اللَّهُ أَنْتَ مِثَالِ، وَلَا لَهُ شَبِيهَةٌ لَا مَنْ يَا «رِضَاكَ الْمَغْفِرَةَ

طَيِّبَةَ مُبَارَكَةٍ بَارَّةٍ طَائِعِيَّةٍ، وَلَا بَاغِيَّةٍ لَا نُطْفَأَ صُلْبِهِ فِي رَكَبِ تَعَالَى اللَّهِ وَإِنَّ الْقِيَامَةَ، يَوْمَ شَفِيعَهُ عَلِيُّ بْنُ مُحَمَّدٍ كَانَ الدُّعَاءِ بِهَذَا دَعَا مِنْ
لُبْسَهَا فَا مُحَمَّدٍ، بِنِ عَلِيٍّ عِنْدَهُ سَمَّهَا طَاهِرَةً،

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him Ali ibn Muhammad. He has equipped him with calmness and dignity. He has granted him knowledge and the hidden secrets. Whoever visits him while covering up something in his heart (mind), he will inform him of that, and will admonish him against his enemies and will say the following in his supplications, "O the Light! O the Proof! O the Luminous! O the Lucid! O Lord! Please guard me against the wickedness of the devils, the seditions of the ages. I ask Thee for salvation on the Day on which the Trumpet is blown."

Ali ibn Muhammad will intercede (on the Resurrection Day) on behalf of whoever supplicates using this supplication and lead him into Paradise. And the Blessed the Sublime God Himself has placed a sperm in his loin whom He called Al-Hassan.

Then He established him as light in the towns, His Successor on the Earth, as a source of honor for his grandfather, as a guide for his followers, and as one to intercede on their behalf near his Lord, as a revenger of His enemies, and as a Proof for those who are his friends and those who adhere to him as their Divine Leader. In his supplications he said,

"O the Noble One - noble in your nobility! How noble is one who is noble in his nobility! O the Noble One! Grant me nobility by your Nobleness. And acknowledge me by your assistance. Keep away from me the temptations of Satan and fend things off from me using your own fending. And protect me by your protection. And establish me as one of your best creatures. O the One and Only! O the Single and the Eternal."

The Honorable the Exalted God will reunite with him (al-Hasan) whoever supplicates using this supplication and save him from the Fire even if the Fire has become incumbent upon him.[75] Indeed the Blessed the Sublime God has placed a pure, blessed and pious sperm - pure and purifying in Al-Hassan's loin. Any believer from whom the Sublime God has taken a pledge of his Mastery will be pleased with him, and all those who refute him will become atheists. He is a pious, pure, righteous, approved, guiding and Divinely Guided Divine Leader. And he rules justly, and orders to rule that way. He acknowledges the Sublime God, and the Sublime God acknowledges him in His words. He will rise from Tihama (in the Arabia) when signs and proofs have appeared. He possesses treasures that are not of silver and gold, but are of very beautiful

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دُعَايِهِ فِي لَوْلِيَقِهِ عَدُوَّهُ مِنْ وَحْدَرِهِ بِهِ أَنْبَأَهُ عَشِي صَدْرِهِ وَفِي لَقِيهِ مَنْ مَكْتُومٍ، سِرٌّ وَكُلُّ الْعُلُومِ، وَأَوْدَعَهَا وَالْوَقَارِ، السَّكِينَةَ

«الصُّورِ فِي يَنْفُخُ يَوْمَ النَّجَاةِ وَأَسْأَلُكَ الدُّهُورِ وَأَفَاتِ الشُّرُورِ سَرًّا الْكُفِّي رَّبِّ يَا مُبِينُ يَا مُنِيرُ يَا بُرْهَانَ يَا نُورُ يَا»

الْحَسَنَ، عِنْدَهُ وَسَمَّاها نُطْفَةً، صَلْبِهِ فِي رَكَبِ وَتَعَالَى تَبَارَكَ اللَّهُ وَإِنَّ نَتَهُ، الْجَالِي وَقَائِدَهُ شَفِيعَهُ مُحَمَّدٍ بِنُ عَلِيٍّ كَانَ الدُّعَاءِ بِهِذَا دَعَا مَنْ لِمَنْ وَحَجَّةُ خَالَفَهُ، مَنْ عَلَى وَنِقْمَةُ رَبِّهِ، عِنْدَ لَهُمْ وَشَفِيعاً لِشَيْعَتِهِ، وَهَادِياً جَدَّهُ، لِأُمَّةٍ وَعِزّاً أَرْضِيهِ، فِي وَخَلِيفَةً بِلَادِهِ، فِي نُوراً فَجَعَلَهُ دُعَايِهِ فِي يَقُولُ إِمَاماً اتَّخَذَهُ لِمَنْ وَبُرْهَاناً وَالْآه

وَأَدْفَعُ الشَّيَاطِينَ، مَزَاتِهِ عَنِّي وَأَبْعُدُ بِنَصْرِكَ، وَأَبْدِنِي بِعِزِّكَ، عَزَّنِي عَزِيزاً يَا عِزَّهُ، فِي الْعِزِّ عَزِيزَ أَعَزَّ مَا عِزَّهُ، فِي الْعِزِّ عَزِيزَ يَا»
«صَمَدُ يَا فَرْدُ يَا أَحَدُ، يَا وَاحِدُ يَا خَلْقُكَ، خِيَارِ مِنْ وَاجَعَلَنِي بِمَنْعِكَ، عَنِّي وَأَمْنَعُ بِدَفْعِكَ، عَنِّي

نُطْفَةَ الْحَسَنِ صَلْبِ فِي رَكَبِ وَتَعَالَى تَبَارَكَ اللَّهُ وَإِنَّ عَلَيْهِ، وَجَبَتْ لَوْ وَ النَّارِ مِنْ وَنَجَّاهُ مَعَهُ، وَجَلَّ عَزَّ اللَّهُ حَسْرَةَ الدُّعَاءِ بِهِذَا دَعَا مَنْ تَقِيٌّ فَهُوَ إِمَامٌ أَحَدٌ كُلُّ بِهَا وَيَكْفُرُ الْوَلَايَةِ، فِي مِيثَاقَهُ تَعَالَى اللَّهُ أَحَدٌ قَدْ مَمَّنَ مُمُومِنٌ كُلِّ بِهَا يَرْضَى مُطَهَّرَةً طَاهِرَةً طَيِّبَةً زَكِيَّةً مُبَارَكَةً تَظْهَرُ حِينَ تَهَامَةً مِنْ يَخْرُجُ قَوْلُهُ فِي تَعَالَى اللَّهُ وَيُصَدِّقُهُ، تَعَالَى اللَّهُ يُصَدِّقُ بِهِ، وَيَأْمُرُ بِالْعَدْلِ، يَحْكُمُ مَهْدِيٌّ، هَادِيٌّ مَرْضِيٌّ بَارٌّ، نَقِيٌّ عِدَّةً عَلَى الْبِلَادِ أَقَاصِي مِنْ لَهُ تَعَالَى اللَّهُ يَجْمَعُ مُسَوِّمَةً، وَرِجَالٌ مُطَهَّمَةً خِيُولٌ إِلَّا فِضَّةً وَلَا ذَهَبٌ لَا كُنُوزٌ وَلَهُ وَالْعَلَامَاتُ، الدَّلَائِلُ

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and strong horses and remarkable men marked with faith and worship. The Sublime God will gather together as many people as there were in the (Battle of) Badr - that is three hundred and thirteen men - around him from the farthest towns. There is a sealed Tablet with him in which the number of his companions, their names, their family names, their towns, their characteristics, their looks and their nicknames are recorded. They are all fighters striving in his obedience.

And Ubay asked him, "O Prophet of God! And what are his proofs and his signs?"

The Prophet (s) said, "He has a flag which opens up by itself when the time comes for him to rise. This is inherent in its nature. The Sublime God will empower it to talk, and the flag will say, "O Friend of God! Rise and kill the enemies of God." These two[76] are two signs and proofs for him. And he has a sword that is placed in its sheath. And when the time comes for him to rise, this sword is drawn out of its sheath by itself. The Sublime God will empower it to talk, and the sword will say, "O Friend of God! Rise. It is no longer allowed for you to be indifferent to the enemies of God."

Then he will rise and kill the enemies of God wherever he finds them. He will establish the bounds set up by God, and rule according to the Decrees of God. He will rise with Gabriel on his right side and Michael on his left side. You will see what I told you happen, even though it may be after some time. And I entrust my affairs to the Sublime, the Honorable the Exalted God.

O Ubay! Prosperous be the one who meets him. Prosperous be the one who loves him.

Prosperous be the one who believes in him. God will save them from destruction due to him, and due to confessing to God, His Messenger and all the Divine Leaders. God will open up Paradise for them. Their similitude on the Earth is like that of musk which always smells good and never changes. And their similitude in the heavens is like that of the bright moon whose illumination never ceases.

Ubay asked, "O Prophet of God! How were the details about these Divine Leaders expressed to you by the Honorable the Exalted God?" The Prophet (s) said, "Indeed the Honorable the Exalted God sent down twelve Tablets to me on each of which the names of each of the Divine Leaders is sealed. The descriptions of each of them is in the appropriate Tablet."

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وَكُنَاهُمْ وَجِلَاهُمْ وَطَبَائِعِهِمْ وَبُلْدَانِهِمْ أَنْسَابِهِمْ بِأَسْمَائِهِمْ أَصْحَابِهِ عَدَدُ فِيهَا مَخْتُومَةٌ صَحِيفَةٌ مَعَهُ رَجُلًا، عَشْرَ مَوْتَلَاةٍ ثَلَاثِمِائَةٍ بَدْرُ أَهْلِ
مِنَ الْعِلْمِ ذَلِكَ انْتَشَرَ خُرُوجِهِ وَقُتُّ حَانَ إِذَا عَلِمَ لَهُ: قَالَ؟ اللَّهُ رَسُولٌ يَا وَعَلَامَاتُهُ دَلَالُهُ وَمَا: أَبِي لَهُ فَقَالَ. طَاعَتِهِ فِي مُجْدُونَ كَرَارُونَ،
وَقُتُّ حَانَ فَإِذَا مُعَمَّدُ سَيْفٌ وَلَهُ عَلَامَتَانِ، وَ آيَتَانِ وَهُمَا اللَّهُ، أَعْدَاءُ فَاقْتُلْ اللَّهُ وَلِيَّ يَا أَخْرُجْ: الْعِلْمُ فَنَادَاهُ، نَعَالَى اللَّهُ وَأَنْطَقَهُ نَفْسُهُ،
فَيَخْرُجُ اللَّهُ، أَعْدَاءُ عَنْ تَفْعُدُ أَنْ لَكَ يَجَلُّ فَلَا اللَّهُ، وَلِيَّ يَا أَخْرُجْ: السَّيْفُ فَنَادَاهُ وَجَلَّ عَزَّ اللَّهُ وَأَنْطَقَهُ عَمْدِهِ مِنَ السَّيْفِ ذَلِكَ اخْتَلَعَ خُرُوجِهِ
وَسَوْفَ يَسَارِهِ عَنْ مِيكَائِيلَ يَمِينِهِ عَنِ السَّلَامِ عَلَيْهِ وَجَبْرَائِيلَ يَخْرُجُ اللَّهُ، بِحُكْمٍ وَيَحْكُمُ اللَّهُ، حُدُودَ يَوْمِيؤُ تَقْفَهُمْ حَيْثُ اللَّهُ أَعْدَاءُ وَيَقْتُلُ
وَجَلَّ عَزَّ اللَّهُ إِلَى أَمْرِي وَأَفْوَضُ حِينَ، بَعْدَ وَلَوْ لَكُمْ أَقُولُ مَا تَذَكَّرُونَ

يَفْتَحُ الْأَيْمَةَ، وَبِجَمِيعٍ وَبِرَسُولِهِ بِاللَّهِ وَبِالْإِفْرَارِ الْهَلَكَةِ مِنْ بِهِ اللَّهُ يَنْجِيهِمْ بِهِ، قَالَ لِمَنْ وَطُوبَى أَحَبَّهُ، لِمَنْ وَطُوبَى لِقَبِيهِ، لِمَنْ طُوبَى أَبِي يَا
يُطْفَى لَا الَّذِي الْمُنِيرِ الْقَمَرِ كَمَثَلِ السَّمَاءِ فِي وَمَثَلُهُمْ أَبَدًا، يَنْعَيزُ وَلَا رِيحُهُ يَسْطَعُ الَّذِي الْمِسْكَ كَمَثَلِ الْأَرْضِ فِي مَثَلُهُمُ الْجَنَّةَ، لَهُمُ اللَّهُ
أَبَدًا نُورُهُ

كُلُّ اسْمٍ صَحِيفَةٌ، عَشْرَةَ اثْنَتَيْ عَلَيَّ أَنْزَلَ وَجَلَّ عَزَّ اللَّهُ | إِنَّ: قَالَ وَجَلَّ؟ عَزَّ اللَّهُ عَنِ الْأَيْمَةِ هُوَ لَاءِ حَالِ بَيَانٍ كَيْفَ اللَّهُ رَسُولٌ يَا: أَبِي قَالَ
صَحِيفَتِهِ فِي وَصِفَتُهُ خَاتِمِهِ عَلَى إِمَامٍ

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6-30 Ali ibn Abdullah al-Warraq al-Razi - may God be pleased with him - narrated that Sa'd ibn Abdullah quoted on the authority of al-Haytham ibn Abi Masrooq an-Nahdi, on the authority of Al-Hussein ibn Ulwan, on the authority of Amr ibn Khalid, on the authority of Sa'd ibn Tarif, on the authority of al-Asbagh ibn Nobata that Abdullah ibn Abbas narrated that he had heard God's Prophet (s) say, "Ali, Al-Hassan, Al-Hussein, nine of the progeny of Al-Hussein and I are the Pure, the Immaculate."

6-31 Ahmad ibn Al-Hassan al-Qattan narrated that Ahmad ibn Yahya bin Zakariya al-Qattan quoted on the authority of Bakr ibn Abdullah ibn Habib, on the authority of Al-Fadhl ibn al-Saqr al-Abdi, on the authority of Abu Mo'awiya, on the authority of al-A'mesh, on the authority of Abaya ibn Reb'ee, on the authority of Abdullah ibn Abbas that God's Prophet (s) said, "I am the Master of

the Prophets, and Ali ibn Abi Talib (s) is the Master of the Trustees. The Trustees after me are twelve, the first of whom is Ali ibn Abi Talib (s) and their last one is the Riser.”

6-32 Ahmad ibn Ziyad ibn Ja’far al-Hamadani - may God be pleased with him - narrated that Muhammad ibn Ma’aqil al-Qirmaysini quoted on the authority of Muhammad ibn Abdullah al-Basri, on the authority of Ibrahim ibn Mihzam, on the authority of his father, on the authority of Abi Abdullah (s), on the authority of his forefathers (s), on the authority of Ali (s) that God’s Prophet (s) said, “God granted twelve members of my Holy Household my understanding, knowledge and wisdom, and has created them from my nature. Woe be to those who deny them after me, and refute their ties of kinship with me. What is wrong with them? May God not make them benefit from my intercession.”

6-33 Muhammad ibn Ibrahim ibn Ishaq al-Taliqani - may God be pleased with him - narrated that Muhammad ibn Hamam Abu Ali quoted on the authority of Abdullah ibn Ja’far al-Hemyari, quoted on the authority of Al-Hassan ibn Musa al-Khashshab, on the authority of Abil Muthanna an-Nakha’ee, on the authority of Zayd ibn Ali ibn Al-Hussein, on the authority of his father Ali ibn Al-Hussein (s), on the authority of his father (s) that God’s Prophet (s) said, “How can a nation that begins with me, Ali and eleven of my progeny who are all men of Understanding and ends with the Messiah - the son of (the Blessed Lady) Mary (s) - perish? However, in the meantime anyone who does not belong to my nation, and I am not associated with will perish.”

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نَهْدِي، الِ مَسْرُوقِ أَبِي بِنِ الْهَيْثَمِ حَدَّثَنَا: قَالَ اللهُ عَبْدُ بِنِ سَعْدُ حَدَّثَنَا: قَالَ عَنْهُ اللهُ الرَّازِي الرَّاقِ اللهُ عَبْدُ بِنِ عَلِيٍّ حَدَّثَنَا - 30
رَسُولٌ سَمِعْتُ: قَالَ عَبَّاسٌ، بِنِ اللهُ عَبْدُ عَنْ نُبَاتِهِ، بِنِ الْأَصْبَغِ عَنْ طَرِيفٍ، بِنِ سَعْدٍ عَنْ خَالِدٍ، بِنِ عَمْرٍو عَنْ عَلْوَانَ، بِنِ الْحُسَيْنِ عَنْ
مَغْصُومُونَ مُطَهَّرُونَ الْحُسَيْنِ وَوَلَدٍ مِنْ وَتِسْعَةَ وَالْحُسَيْنِ وَالْحَسَنِ وَعَلِيٍّ أَنَا: يَقُولُ وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ

تَنَاحَدٌ: قَالَ حَبِيبٌ، بِنِ اللهُ عَبْدُ بِنِ بَكْرِ حَدَّثَنَا: قَالَ الْقَطَّانُ، زَكَرِيَّا بِنِ بَحْيَى بِنِ أَحْمَدُ حَدَّثَنَا: قَالَ الْقَطَّانُ الْحَسَنُ بِنِ أَحْمَدُ حَدَّثَنَا - 31
صَلَّى اللهُ رَسُولٌ قَالَ: قَالَ عَبَّاسٌ بِنِ عَبْدِاللهِ عَنْ رَبِيعِي، بِنِ عَبَّادَةَ عَنْ الْأَعْمَشِ، عَنْ مُعَاوِيَةَ، أَبُو حَدَّثَنَا: قَالَ الْعَبْدِيُّ، الصَّفَرُ بِنِ الْفَضْلِ
وَأَخْرَجَهُمْ طَالِبِ أَبِي بِنِ عَلِيٍّ أَوْلَهُمْ عَشْرَ، أَثْنَا بَعْدِي أَوْصِيَانِي وَإِنَّ الْوَصِيَّيْنَ سَيِّدُ طَالِبِ بِيْ بِنِ وَعَلِيٍّ النَّبِيِّيْنَ سَيِّدُ أَنَا وَإِلَيْهِ عَلَيْهِ اللهُ
الْقَانِمُ.

الْبَصْرِيِّ، اللهُ عَبْدُ بِنِ مُحَمَّدُ حَدَّثَنَا رُمَيْبِيْنِي الْقَمْعِيلُ بِنِ مُحَمَّدُ حَدَّثَنَا: قَالَ عَنْهُ اللهُ رَضِيَ اللهُ الْهَمْدَانِي جَعْفَرِ بِنِ زِبَادِ بِنِ أَحْمَدُ حَدَّثَنَا - 32
اللهِ صَلَّى اللهُ رَسُولٌ قَالَ: قَالَ السَّلَامُ، عَلَيْهِمْ عَلِيٌّ عَنْ آبَائِهِ، عَنْ السَّلَامِ، عَلَيْهِ اللهُ عَبْدُ أَبِي عَنْ أَبِيهِ، عَنْ مَهْرَمِ، بِنِ إِبْرَاهِيمِ حَدَّثَنَا: قَالَ
فِيهِمْ الْقَاطِعِينَ بَعْدِي، عَلَيْهِمْ لِلْمُنْكَرِينَ قَوْلٌ طِينَتِي مِنْ وَخَلَقَهُمْ وَحَكْمَتِي وَعِلْمِي فَهَمِي اللهُ أَعْطَاهُمْ بَيْتِي أَهْلٌ مِنْ عَشْرٍ أَثْنَا: وَإِلَيْهِ عَلَيْهِ اللهُ
شَفَاعَتِي اللهُ لَهُمْ أَنَا لَا لَهُمْ مَا صِلْتِي،

جَعْفَرِ بِنِ اللهُ عَبْدُ عَنْ عَلِيٍّ، أَبُو هَمَّامِ بِنِ مُحَمَّدُ حَدَّثَنَا: قَالَ عَنْهُ اللهُ رَضِيَ اللهُ الطَّلِقَانِي إِسْحَاقَ بِنِ إِبْرَاهِيمِ بِنِ مُحَمَّدُ حَدَّثَنَا - 33
عَنْ الْحُسَيْنِ، بِنِ عَلِيٍّ أَبِيهِ عَنْ الْحُسَيْنِ، بِنِ عَلِيٍّ بِنِ يَزَرَ عَنْ النَّخَعِيِّ، الْمُثَنِّي أَبِي عَنْ الْحَسَّابِ، مُوسَى بِنِ الْحَسَنِ عَنْ الْجَمْرِيِّ،
وَالْمَسِيحِ لَهَا، أَوْ أَوْلُوا الْأَلْبَابِ وَوَلَدِي مِنْ عَشْرٍ وَأَحَدٌ وَعَلِيٍّ أَنَا أُمَّةٌ تَهْلِكُ كَيْفَ: وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ قَالَ: قَالَ السَّلَامُ عَلَيْهِمَا أَبِيهِ

مِنِّي وَلَيْسَ مِنْهُ لَسْتُ مَنْ ذَلِكَ بَيْنَ يَهْلِكَ وَلَكِنْ آخِرُهَا، مَرِيَمَ بِنُ

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6-34 Ahmad ibn Muhammad ibn Yahya al-Attar (s) narrated that his father quoted on the authority of Muhammad ibn Abdul Jabbar, on the authority of Abi Ahmad Muhammad ibn Ziyad al-Azedi, on the authority of Aban ibn Uthman, on the authority of Abi Ahmad Muhammad ibn Ziyad al-Azedi, on the authority of Aban ibn Uthman, on the authority of Thabit ibn Dinar, on the authority of the Master of the Worshippers Ali ibn Al-Hussein (s), on the authority of the Master of the Martyrs Al-Hussein ibn Ali, on the authority of the Master of the Trustees the Commander of the Faithful Ali ibn Abi Talib (s) that God's Prophet (s) told him, "There are twelve Divine Leaders after me. O Ali! You are the first one. Their last one is the Riser with whose hands God - whose mentioning is Blessed and High - will conquer the East and the West of the Earth"

6-35 My father and Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with them - narrated that Sa'd ibn Abdullah, Abdullah ibn Ja'far al-Hemyari, Muhammad ibn Yahya al-Attar and Ahmad ibn Idris - may God be pleased with them - quoted on the authority of Ahmad ibn Abi Abdillah al-Barqi, on the authority of Abi Hashem Dawood ibn Al-Qasim al-Ja'fari, on the authority of Abi Ja'far Muhammad ibn Ali Al-Baqir (s), "One day the Commander of the Faithful (s) was with Al-Hassan ibn Ali (s) and Salman al-Farsi - may God be pleased with him. The Commander of the Faithful (s) was leaning on Salman's hand. They entered the 'Al-Haram Mosque (the Kaaba). A good-looking well-dressed man came up to them and greeted the Commander of the Faithful (s). Then the Imam (s) greeted him back. The man sat down and said, "O Commander of the Faithful! I will ask you about three things. If you give me the right answers then I will know that your tribe has something done to you for which they will neither be safe in this world, nor will they be secure in the Hereafter. But if not, I will know that you and the rest are the same."

Then the Commander of the Faithful (s) told him, "Ask me whatever you wish." He asked, "Inform me about where a man's soul goes when he goes to sleep, how a man remembers and forgets, and how one's child looks like his uncles or aunts."

Then the Commander of the Faithful (s) turned to Aba Muhammad Al-Hassan ibn Ali (s) and said, "O Aba Muhammad! Answer him."

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عَنْ الْأَزْدِيِّ، زِيَادِ بْنِ مُحَمَّدِ أَحْمَدَ أَبِي عَنِ الْجَبَّارِ، عَبْدِ بْنِ مِمْدَحَ عَنْ أَبِي، حَدَّثَنَا: قَالَ الْعَطَّارُ يَحْيَى بْنُ مُحَمَّدِ بْنِ أَحْمَدَ حَدَّثَنَا - 34
أَمِيرَ يَأْأُ الْأَوْصِدِ سَيِّدَ عَنْ عَلِيٍّ، بْنِ الْحُسَيْنِ الشُّهَدَاءِ سَيِّدِ عَنْ الْحُسَيْنِ، بْنِ عَلِيٍّ الْعَابِدِينَ سَيِّدِ عَنْ دِينَارِ، بْنِ ثَابِتِ عَنْ عُثْمَانَ، بْنِ أَبَانَ
عَلِيٍّ، يَا أَنْتَ أَوْلَهُمْ عَشْرَ أَثْنَا بَعْدِي مِنَ الْأَيْمَةِ: وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ قَالَ: قَالَ السَّلَامُ عَلَيْهِمْ طَالِبِ أَبِي بْنِ عَلِيٍّ الْمُؤْمِنِينَ
وَمَغَارِبَهَا الْأَرْضِ مَشَارِقَ يَدِيهِ عَلَى - ذِكْرُهُ وَتَعَالَى اِرْكَتَبَ - اللهُ يَفْتَحُ الَّذِي الْقَائِمِ وَآخِرُهُمْ

جَعْفَرِ بْنِ اللَّهِ وَعَبْدُ اللَّهِ؛ عَبْدُ بْنُ سَعْدٍ حَدَّثَنَا: قَالَا - عَنْهُمَا اللَّهُ رَضِيَ - الْوَلِيدُ بْنُ أَحْمَدَ بْنِ الْحَسَنِ بْنِ وَمُحَمَّدُ أَبِي؛ حَدَّثَنَا - 35
 بْنُ دَاوُدَ هَاشِمِ أَبُو حَدَّثَنَا: قَالَ الْبَرْقِيُّ اللَّهُ عَبْدُ أَبِي بْنِ أَحْمَدَ حَدَّثَنَا: قَالُوا جَمِيعاً إِدْرِيسُ بْنُ وَأَحْمَدُ الْعَطَّارُ، يَحْيَى بْنُ وَمُحَمَّدُ حَمِيرِيُّ؛ أَلِ
 بْنِ الْحَسَنِ وَمَعَهُ يَوْمَ ذَاتِ السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ أَقْبَلَ: قَالَ السَّلَامُ عَلَيْهِمَا نَبِيُّ اللَّهِ عَلِيٌّ بْنُ مُحَمَّدٍ جَعْفَرِ أَبِي عَنِ الْجَعْفَرِيِّ، الْقَاسِمِ
 حَسَنُ رَجُلٌ أَقْبَلَ إِذْ الْحَرَامُ الْمَسْجِدَ فَدَخَلَ سَلْمَانَ، يَدٌ عَلَى مُتَكِّيِّ الْمُؤْمِنِينَ وَأَمِيرٌ عَنْهُ اللَّهُ رَضِيَ الْفَارِسِيُّ وَسَلْمَانَ السَّلَامَ عَلَيْهِمَا عَلِيٌّ
 إِنَّ مَسَائِلَ، ثَلَاثَ عَنْ أَسْأَلِكَ! الْمُؤْمِنِينَ أَمِيرَ يَا: قَالَ ثُمَّ فَجَلَسَ، عَلَيْهِ فَرَدَّ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ عَلَى فَسَلَّمَ وَاللِّبَاسِ، الْهَيْئَةَ
 الْأُخْرَى تُكُنُّ وَإِنْ أَخْرَجْتَهُمْ، فِي وَلَا دُنْيَاهُمْ فِي بِمَأْمُونِينَ لَيْسُوا أَنَّهُمْ عَلَيْهِمْ أَقْضَى مَا أَمْرِكَ مِنْ رَكِبُوا قَدْ الْقَوْمَ أَنْ مَتَّعَ بِهِمْ أَخْبَرْتَنِي
 رُوحُهُ؟ تَذْهَبُ أَيُّنَ نَامَ إِذَا الرَّجُلِ عَنِ أَخْبَرْتَنِي فَقَالَ، بِدَالِكَ، عَمَّا نَبِيَّ سَلَّمَ: السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ لَهُ فَقَالَ سِوَاءِ، شَرَعَ وَهُمْ أَنْكَ عَلِمْتُ
 مُحَمَّدِ أَبِي إِلَى السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ فَالْتَقَتِ وَالْأَخْوَالُ الْأَعْمَامَ وَوَلَدِهِ بِشِبْهِ كَيْفَ الرَّجُلِ وَعَنْ؟ وَيَنْسَى يَذْكُرُ كَيْفَ الرَّجُلِ وَعَنْ
 أَجِبَهُ مُحَمَّدِ أَبَا يَا: فَقَالَ السَّلَامُ، عَلَيْهِمَا عَلِيٌّ بْنِ الْحَسَنِ

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Then Al-Hassan (s) said, “Regarding your question about where a man’s soul goes when he sleeps, the soul is associated with the wind, and the wind is associated with the air as long as the owner of the soul does not move. If the Sublime God permits that the soul be returned to its owner, the soul will attract the wind and pull it towards itself. And the wind will attract the air. Thus the soul will return and reside in the body of its owner. However, if the Honorable the Exalted God does not permit that the soul be returned to its owner, then the air will absorb the wind, and the wind will absorb the soul. Then the soul will not return to its owner until the Resurrection time.

And regarding what you asked about remembering and forgetting, there is a cavity in a man’s heart over which there is a plate. When a man perfectly expresses that “Blessings be Upon Muhammad and the Household of Muhammad”, this plate will be removed from that cavity. Then the heart will be illuminated and man will remember what he had forgotten. However, if he does not express that ‘Blessings be Upon Muhammad and the Household of Muhammad’, or imperfectly expresses the blessings upon them, this plate will totally cover that cavity. Then the heart will be in darkness and man will forget what he had remembered.

And regarding what you asked about a baby that looks like his aunts or uncles I should say that when a man goes to his wife and has intercourse with her with a calm heart, tranquil hereditary disposition, and an unagitated body, the sperm will enter the uterus and a child who will look like his parents will be formed. However, if he goes to her with a heart that is not calm, a hereditary disposition that is not tranquil and an agitated body, then the sperm will be agitated. When the sperm gets agitated, it will land on some of the other family lines which may be related to his lineage from his aunts or uncles. Then once the sperm falls off on one of the other family lines from the lineage of his uncles, the child will look like one of his uncles. But if the sperm falls on one of the other family lines from the lineage of his aunts, the child will look like one of his aunts.

Then the man said, “I bear witness that there is no god but God. I believed in this before. And I

bear witness that Muhammad is God's Messenger. I believed in this before.

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إلى بالهواء مُتعلِّقَةً وَالرَّيْحُ بِالرَّيْحِ مُتعلِّقَةٌ رُوحُهُ فَإِنَّ رُوحَهُ، تَذْهَبُ أَيَّنَ نَامَ ذَا الْإِنْسَانَ أَمْرٍ مِنْ عِنْدِهِ سَأَلْتَ مَا أَمَّا: السَّلَامُ عَلَيْهِ فَقَالَ
الهِوَاءُ، الرَّيْحُ تَلْكَ وَجَدَّيْتُ الرَّيْحُ تَلْكَ جَدَّيْتُ صَاحِبِهَا عَلَى الرَّوْحِ بَرَدَ تَعَالَى اللَّهُ أَذِنَ فَإِنَّ لِلْيَقْظَةِ، صَاحِبِهَا يَنْحَرِّكَ مَا وَقَّتِ
الرَّيْحُ وَجَدَّيْتُ الرَّيْحِ، الهِوَاءُ جَدَّيْتُ صَاحِبِهَا، عَلَى الرَّوْحِ تَلْكَ بَرَدَ وَجَلَّ عَزَّ اللَّهُ يَأْذِنُ لَمْ وَإِنْ صَاحِبِهَا بَدَنَ فِي فَاسْتَكْنَتِ الرَّوْحُ فَرَجَعَتْ
يُبْعَثُ مَا وَقَّتِ إِلَى هَاصِحِدِ عَلَى تُرَدَّ قَلَمِ الرَّوْحِ،

مُحَمَّدٍ وَآلِ مُحَمَّدٍ عَلَى ذَلِكَ عِنْدَ الرَّجُلِ صَلَّى فَإِنَّ طَبِيقُ، الْحَقُّ وَعَلَى حُقِّ فِي الرَّجُلِ قَلْبُ فَإِنَّ وَالنَّسْبَانَ، الذِّكْرُ أَمْرٍ مِنْ ذَكَرْتَ مَا وَأَمَّا
أَوْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ عَلَى يُصَلِّ لَمْ [هُوَ] فَإِنَّ نَسْبِي، كَانَ مَا الرَّجُلِ وَذَكَرَ الْقَلْبُ فَأَضَاءَ الْحَقُّ، ذَلِكَ نَعَّ الطَّبِيقُ ذَلِكَ انْكَشَفَتْ تَامَةً، صَلَاةُ
ذَكَرَهُ كَانَ الرَّجُلِ وَنَسْبِي الْقَلْبُ فَأَطْلَمَ الْحَقُّ، ذَلِكَ عَلَى الطَّبِيقُ ذَلِكَ انْطَبَقَ عَلَيْهِمْ، الصَّلَاةُ مِنْ نَقَصَ

غَيْرِ وَبَدَنٍ هَادِيَةً وَعُرُوقِ سَاكِنٍ بِقَلْبٍ فَجَامِعَهَا أَهْلُهُ أَتَى إِذَا الرَّجُلِ فَإِنَّ أَحْوَالَهُ وَ أَعْمَامَهُ يُشْبِهُ الَّذِي الْمَوْلُودِ أَمْرٍ مِنْ ذَكَرْتَ مَا وَأَمَّا وَ
وَبَدَنٍ هَادِيَةً غَيْرِ وَعُرُوقِ سَاكِنٍ غَيْرِ بِقَلْبٍ هُوَ أَتَاهَا وَإِنْ وَأُمُّهُ أَبَاهُ يُشْبِهُ الْوَلَدُ رَجَحَ الرَّجْمُ فِي النَّطْفَةِ تَلْكَ فَاسْتَكْنَتِ مُضْطَرِبِ
الْوَلَدُ شَبَهُهُ الْأَعْمَامِ عُرُوقِ مِنْ عِرْقِ عَلَى وَقَعَتْ فَإِنَّ الْعُرُوقِ، بَعْضِ عَلَى اضْطَرَّابِهَا حَالِ فِي فَوْقَعَتْ النَّطْفَةُ اضْطَرَّابَتْ مُضْطَرِبِ
أَحْوَالَهُ الْوَلَدُ أُشْبِهُ الْأَحْوَالِ عُرُوقِ مِنْ عِرْقِ عَلَى وَقَعَتْ؛ وَإِنْ أَعْمَامَهُ

رَسُولِهِ وَصِيٍّ أَنْتَ وَأَشْهَدُ بِذَلِكَ هَذَا أَشْهَدُ أَنْ لَمْ اللَّهُ رَسُولُ مُحَمَّدًا أَنْ وَأَشْهَدُ بِهَا، أَشْهَدُ أَنْ لَمْ اللَّهُ إِلَّا إِلَهُ لَا أَنْ أَشْهَدُ: الرَّجُلِ فَقَالَ
الْمُؤْمِنِينَ أَمِيرٍ إِلَى وَأَشَارَ - بِحَجَّتِهِ وَالْقَائِمِ

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And I bear witness that you are the Trustee of His Messenger, and you are the Riser to His Proof.”
(He was pointing to the Commander of the Faithful when he said this.) I believed in this before.

And I bear witness that you are his Trustee and the Riser to His Proof after him. He was pointing to
Al-Hassan when he said this.

And I bear witness that Al-Hussein ibn Ali is the Trustee of your father and the Riser to His Proof
after you.

And I bear witness that Ali ibn Al-Hussein is in charge of the affairs of Al-Hussein after him.

And I bear witness that Muhammad ibn Ali is in charge of the affairs of Ali ibn Al-Hussein after
him.

And I bear witness that Ja'far ibn Muhammad is in charge of the affairs of Muhammad ibn Ali after
him.

And I bear witness that Musa ibn Ja'far is in charge of the affairs of Ja'far ibn Muhammad after him.

And I bear witness that Ali ibn Musa is in charge of the affairs of Musa ibn Ja'far after him.

And I bear witness that Muhammad ibn Ali is in charge of the affairs of Ali ibn Musa after him.

And I bear witness that Ali ibn Muhammad is in charge of the affairs of Muhammad ibn Ali, and I bear witness that Al-Hassan ibn Ali is in charge of the affairs of Ali ibn Muhammad.

And I bear witness that a man from the offspring of Al-Hassan ibn Ali whose name and nickname we are not permitted to mention until he Rises will be in charge of the affairs of Al-Hassan ibn Ali. When he rises, he will fill the Earth with justice while it has been filled with oppression. O Commander of the Faithful! Peace, God's Mercy and His Blessings be upon you." Then he stood up and left.

Then the Commander of the Faithful (s) said, "O Aba Muhammad! Follow him and see where he wants to go." Then Al-Hassan (s) went after him. Al-Hassan (s) said, "As soon as he left the mosque, I did not see him. It was as if the Honorable the Exalted God had removed him from the Earth! I returned to the Commander of the Faithful (s) and informed him about that."

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عَلِيٌّ بْنُ الْحُسَيْنِ أَنْ وَأَشْهَدُ - السَّلَامُ عَلَيْهِ الْحَسَنَ إِلَى وَأَشَارَ - بَعْدَكَ بِحُجَّتِهِ وَالْقَائِمِ وَصِيَّهُ أَنْكَ وَأَشْهَدُ بِهَا، أَشْهَدُ أَرْزَلْ وَلَمْ - السَّلَامُ عَلَيْهِ بِأَمْرِ الْقَائِمِ أَنَّهُ عَلِيُّ بْنُ مُحَمَّدٍ عَلِيٍّ وَأَشْهَدُ بَعْدَهُ، الْحُسَيْنِ بِأَمْرِ الْقَائِمِ أَنَّهُ الْحُسَيْنِ بْنُ عَلِيٍّ وَأَشْهَدُ بَعْدَكَ، بِحُجَّتِهِ وَالْقَائِمِ أَبِيكَ، وَصِيٍّ جَعْفَرٍ بِأَمْرِ الْقَائِمِ أَنَّهُ جَعْفَرِ بْنِ مُوسَى عَلِيٍّ وَأَشْهَدُ عَلِيٍّ، بْنِ مُحَمَّدٍ بِأَمْرِ الْقَائِمِ أَنَّهُ مُحَمَّدِ بْنِ جَعْفَرِ عَلِيٍّ وَأَشْهَدُ بَعْدَهُ، الْحُسَيْنِ بْنِ عَلِيٍّ مُوسَى، بْنِ عَلِيٍّ بِأَمْرِ الْقَائِمِ أَنَّهُ عَلِيُّ بْنُ مُحَمَّدٍ عَلِيٍّ وَأَشْهَدُ جَعْفَرِ، بْنِ مُوسَى بِأَمْرِ الْقَائِمِ أَنَّهُ مُوسَى بْنِ عَلِيٍّ عَلِيٍّ وَأَشْهَدُ مُحَمَّدِ، بْنِ رَجُلٍ عَلِيٍّ وَأَشْهَدُ مُحَمَّدِ، بْنِ عَلِيٍّ بِأَمْرِ الْقَائِمِ أَنَّهُ عَلِيُّ بْنُ الْحَسَنِ عَلِيٍّ وَأَشْهَدُ عَلِيٍّ، بْنِ مُحَمَّدٍ بِأَمْرِ الْقَائِمِ أَنَّهُ مُحَمَّدِ بْنِ عَلِيٍّ عَلِيٍّ وَأَشْهَدُ بْنِ الْحَسَنِ بِأَمْرِ الْقَائِمِ أَنَّهُ جَوْرًا، مُلِئْتُ كَمَا عَدَلًا فَيَمْلَأُهَا أَمْرُهُ الْأَرْضِ فِي يَظْهَرُ حَتَّى يُسَمَى وَلَا يُكْنَى لَا عَلِيُّ بْنُ الْحَسَنِ وَوَلَدٍ مِنْ، وَمَضَى قَامَ ثُمَّ وَبَرَكَاتُهُ، اللَّهُ وَرَحْمَةُ الْمُؤْمِنِينَ يَرَامِيَا عَلَيْكَ وَالسَّلَامُ عَلَيَّ،

وَضَعِ أَنْ إِلَّا كَانَ فَمَا قَالَ أَنْرِهِ، فِي السَّلَامُ عَلَيْهِ الْحَسَنَ فَخَرَجَ يَقْصُدُ؟ أَيْنَ فَانْظُرْ اتَّبَعَهُ مُحَمَّدٌ أَبَا يَا: السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرُ فَقَالَ يَا: فَقَالَ فَأَعْلَمْتُهُ، السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرِ إِلَى فَرَجَعْتُ وَجَلَّ؟ عَزَّ اللَّهُ أَرْضٍ مِنْ أَخَذَ أَيْنَ دَرَيْتُ فَمَا الْمَسْجِدِ مِنْ خَارِجًا رِجْلُهُ

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He (s) asked, "O Aba Muhammad! Did you recognize him?"

I said, "O Commander of the Faithful! The Sublime God, His Messenger and the Commander of the Faithful know best." The Commander of the Faithful (s) said, "He was al-Khidhr (s)."

6-36 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 Abdul Salam ibn Salih al-Harawi[77] , on the authority of Wakee', on the authority of Ar-Rabee' ibn Sa'd, on the authority of Abdurrahman ibn Saleet that Al-Hussein ibn Ali ibn Abi Talib (s) said, "There are twelve Mahdi's (Divinely Guided Ones) among us. The first one is the Commander of the Faithful Ali ibn Abi Talib (s). The last one is my ninth descendant who is the Riser for the Right. The Sublime God will revive the Earth by him after it perishes, and will make the Right Religion victorious over all religions by him, even though the atheists may not like this. There will be a period of absence for him during which some people will turn away from him while others remain steadfast in the religion and suffer. They will be told, "When is the promise fulfilled if you speak the truth?" Whoever perseveres and withstands the bothering and the denial of the people during his absence, it is as if he has fought in a holy war along with God's Prophet (s).

6-37 Muhammad ibn Ibrahim ibn Ishaq al-Taliqani - may God be pleased with him - narrated that Ahmad ibn Muhammad al-Hamadani quoted on the authority of Abu Abdullah al-Asemi, on the authority of Al-Hussein ibn Qasim ibn Ayyoub, on the authority of Al-Hassan ibn Muhammad ibn Sama'a, on the authority of Thabit As-Sab'baq that he had heard Abi Abdullah (s) say, "There are twelve Mahdi's among us. Six of them have left, and six remain. God will do as He pleases with the sixth one."

(Sheih Sadooq said,) I have compiled such traditions in the book KAMAL AD-DIN WA TAMAM AN-NE'MAH FI ITHBAT AL-GHAYBAT WA KASHF IL-HAYRA. God the Sublime knows best.

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السَّلَامُ عَلَيْهِ هُوَ الْخِضْرُ: فَقَالَ: أَعْلَمُ الْمُؤْمِنِينَ مِيرُوا وَرَسُولُهُ تَعَالَى اللَّهُ: فَقُلْتُ أَنْتَعْرِفُهُ؟ مُحَمَّدٌ أَبَا

صَالِحِ بْنِ السَّلَامِ عَبْدِ عَنْ أَبِيهِ، عَنْ هَاشِمِ بْنِ إِبْرَاهِيمَ بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ اللَّهُ عَنْهُ الْهَمْدَانِيُّ جَعْفَرُ بْنُ زِيَادِ بْنِ أَحْمَدَ حَدَّثَنَا - 36
مِنَّا: السَّلَامُ عَلَيْهِمَا طَالِبِ أَبِي بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ قَالَ: قَالَ سَلِيبُ بْنُ الرَّحْمَنِ عَبْدِ عَنْ سَعْدِ بْنِ الرَّبِيعِ عَنْ وَكَيْعٍ، أَخْبَرَنَا: قَالَ الْهَرَوِيُّ
بِهِ تَعَالَى اللَّهُ يَحْيَى بِالْحَقِّ، الْقَائِمِ وَهُوَ وَوَلَدِي مِنَ التَّاسِعِ وَأَخْرَجَهُمُ السَّلَامُ، عَلَيْهِ طَالِبِ أَبِي نُبَيْهِ عَلِيُّ الْمُؤْمِنِينَ أَمِيرُ أَوْلَهُمْ مَهْدِيًّا، عَشْرَ أَتْنَا
أَخْرَجُونَ، فِيهَا الدِّينَ عَلَى وَيَبْتُ قَوْمٌ فِيهَا رَتْدِيَّ غَيْبِيَّةً لَهُ الْمُشْرِكُونَ، كَرَّةً وَلَوْ كَلَّهِ الدِّينَ عَلَى الْحَقِّ دِينَ بِهِ وَيُظْهِرُ مَوْتِيهَا، بَعْدَ الْأَرْضِ
يَدِي بَيْنَ السِّيفِ الْمَجَاهِدِ بِمَنْزِلَةِ وَالتَّكْذِيبِ الْأَذَى عَلَى غَيْبِيَّةِ فِي الصَّابِرِ إِنَّ أَمَا صَادِقِينَ؟ كُنْتُمْ إِنْ الْوَعْدُ هَذَا مَتَى: لَهُمْ فَيَقَالُ فَيُؤَدُّونَ،
وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ سَوْلَرَ

اللَّهُ عَبْدُ أَبُو حَدَّثَنَا: قَالَ الْهَمْدَانِيُّ مُحَمَّدُ بْنُ أَحْمَدَ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ اللَّهُ عَنْهُ الطَّلِقَانِيُّ إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدَ حَدَّثَنَا - 37
عَلَيْهِ اللَّهُ عَبْدُ أَبِي عَنْ بَصِيرٍ، أَبِي عَنْ الصَّبَّاحِ، ثَابِتٍ عَنْ سَمَاعَةَ، بْنِ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَبِيوبَ، بْنِ قَاسِمِ بْنِ الْحُسَيْنِ عَنْ الْعَاصِمِيِّ،
أَحَبَّ مَا السَّادِسِ فِي اللَّهِ نَعْوَيْدِ سِنَّهُ، وَبَقِيَ سِنَّهُ مَضَى: مَهْدِيًّا عَشْرَ أَتْنَا مِنَّا: يَقُولُ سَمِعْتُهُ: قَالَ السَّلَامُ

- تَعَالَى - وَاللَّهُ «الْحَيْرَةَ وَكَشَفَ الْغَيْبَةَ إِبْتِاتٍ فِي النُّعْمَةِ وَتَمَامِ الدِّينِ كَمَالِ» كِتَابِ فِي الْمَعْنَى هَذَا فِي رُويْنَهَا اللَّيِّ الْأَخْبَارَ أَخْرَجْتُ وَقَدْ

Chapter Seven : On Traditions About Musa Ibn Ja'far (S),Harun Ar-rashid and Musa Ibn Al-Madi

7-1 Muhammad ibn Ibrahim ibn Ishaq al-Taliqani - may God be pleased with him - narrated that Muhammad ibn Yahya al-Sowly quoted on the authority of Abul Abbas Ahmad ibn Abdullah, on the authority of Ali ibn Muhammad ibn Soleiman al-Nowfali, on the authority of Salih ibn Ali ibn Atay'at that, "The reason for taking Musa ibn Ja'far (s) to Baghdad was that Harun had decided to entrust the affairs (of the government) to his son Muhammad ibn Zubaydeh. He was one of his fourteen sons. He chose three of them. He chose Muhammad ibn Zubaydah to be his successor to the throne, Abdullah Al-Ma'mun to be his successor, and Al-Qasim al-Mo'taman to be the one to follow them. Harun decided to announce this so that everyone - the general public and the elites - knew about it. Then in the year 179 A.H. (794 A.D.) he set out for a Hajj pilgrimage. He issued an order to all towns and ordered that the jurisprudents, the scholars, the Quran recitors, and the military commanders all be present there during the time of the Hajj pilgrimage. He himself set out for Medina.

Ali ibn Muhammad al-Nowafali added, "My father narrated for me that the reason why Yahya ibn Khalid's (Harun's vizier) vilification of Musa ibn Ja'far in the presence of Ar-Rashid was that Harun had entrusted his son Muhammad ibn Zubaydah to Ja'far ibn Muhammad al-Ash'ath to be educated. Yahya did not like this and told himself that when (Harun) Ar-Rashid dies Muhammad (Al-Amin) will become the ruler, and this will be the end of the period of his power and that of his children. He thought that Muhammad would turn the affairs over to Ja'far ibn Muhammad al-Ash'ath and his children.

Yahya knew that Ja'far was a Shiite. Therefore, he acted as if he was of the same sect. Then Ja'far became happy and told him about all of his affairs, and what he thought about Musa ibn Ja'far (s). Once Yahya became informed of his beliefs, he talked about him with (Harun) Ar-Rashid.

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المُهْدِي بْنِ مُوسَى وَمَعَ الرَّشِيدِ هَارُونَ مَعَ السَّلَامِ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى أَخْبَارٍ مِنْ جُمَلِ بَابِ

بُنْ أَحْمَدُ الْعَبَّاسِ أَبُو حَدَّثَنَا: قَالَ الصُّوْلِيُّ يَحْيَى بْنُ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللهُ رَضِيَ الطَّلِقَانِيُّ إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ حَدَّثَنَا - 1
جَعْفَرُ عَلَيْهِمَا بْنُ مُوسَى وَقُوعٌ فِي السَّبَبِ كَانَ: قَالَ عَطِيَّةُ بْنُ عَلِيٍّ بْنِ صَالِحٍ عَنِ النَّوْفَلِيِّ، سُلَيْمَانَ بْنِ دِمْحَمَةَ بْنِ عَلِيٍّ عَنِ اللهِ، عَبْدُ

ثَلَاثَةٌ مِنْهُمْ فَأَخْتَارَ ابْنًا، عَشْرَ أَرْبَعَةَ الْبَيْنِينَ مِنْ لَهُ وَكَانَ، رُبَيْدَةَ بْنِ مُحَمَّدٍ لِابْنِهِ الْأَمْرَ يَعْفِدُ أَنْ أَرَادَ الرَّشِيدَ هَارُونَ أَنْ: يَغْدَادَ إِلَى السَّلَامِ الْمَأْمُونِ، بَعْدَ مِنْ رَأْمَلَهُ وَجَعَلَ الْمُؤْتَمَنَ، وَالْقَاسِمِ رُبَيْدَةَ، ابْنَ بَعْدَ الْأَمْرِ وَجَعَلَ الْمَأْمُونِ، اللَّهُ وَعَبْدُ عَهْدِهِ وَلِيٍّ وَجَعَلَهُ رُبَيْدَةَ، بِنَ مُحَمَّدٍ الْأَفَاقِ جَمِيعَ إِلَى وَكُتِبَ وَمَائَةٌ وَسَبْعِينَ تِسْعَ سَنَةٍ فِي فَحَجِّ وَالْعَامِ، الْخَاصُّ عَلَيْهَا يَقِفُ شَهْرَةً وَيَشْهَرُهُ ذَلِكَ، فِي الْأَمْرِ يُحْكِمُ أَنْ فَأَرَادَ فَحَدَّثَنِي: النُّوْفَلِيُّ مُحَمَّدُ بْنُ عَلِيٍّ: قَالَ الْمَدِينَةَ، هُوَ طَرِيقَ فَأَخَذَ الْمُوسِمِ، أَيَّامَ مَكَّةَ يَحْضُرُوا أَنْ مَرَاءِ الْأَ وَالْقُرَاءَ وَالْعُلَمَاءَ الْفُقَهَاءَ وَيَأْمُرُ بِنَ مُحَمَّدٍ بِنَ جَعْفَرِ حَجْرٍ فِي رُبَيْدَةَ بِنَ مُحَمَّدٍ بِنَهُ الرَّشِيدِ وَضَعَ السَّلَامُ عَلَيْهِ جَعْفَرُ بْنُ يُمُوسَى خَالِدِ بْنِ يَحْيَى سِعَايَةَ سَبَبَ كَانَ أَنَّهُ أَبِي بِنَ جَعْفَرِ إِلَى الْأَمْرِ وَتَحَوَّلَ وَوَلَدِي، وَدَوْلَةَ دَوْلَتِي أَنْقَضَتْ مُحَمَّدٌ إِلَى الْأَمْرِ وَأَفْضَى الرَّشِيدُ، مَاتَ إِذَا: وَقَالَ يَحْيَى ذَلِكَ فَسَاءَ الْأَشْعَثِ النَّشِيعِ، فِي جَعْفَرٍ مَذْهَبَ عَرَفَ قَدْ وَكَانَ وَوُلْدِهِ، الْأَشْعَثِ بِنَ دِمْحَمَّ

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However, (Harun) Ar-Rashid supported Ja'far and took into consideration his position in the government. Thus he did not make any rush decisions about him. But Yahya kept on talking bad about him with (Harun) Ar-Rashid. One day Ja'far went to see (Harun) Ar-Rashid. Harun honored him, and they talked about his nobility and that of his father. On that day Ar-Rashid ordered that Ja'far be paid twenty-thousand Dinars. Therefore, Yahya hesitated and did not tell Ar-Rashid anything until the night.

Then he told Ar-Rashid, "O Commander of the Faithful (Ar-Rashid)! I had told you some things about Ja'far and his religion before. However, you defended him and did not accept what I said. Now there has come up an issue which will make things clear." Harun said, "What is it?" Yahya said, "Ja'far sends one-fifth of whatever property he gets to Musa ibn Ja'far. I have no doubt that he has done the same with the twenty-thousand Dinars which you ordered to be paid to him."

Then Harun said, "Yes. This could finish things off." Then he sent for Ja'far at night. Ja'far had become informed of Yahya's vilification behind his back, did not inform him of everything he did, and their friendship had turned into enmity.

When Ar-Rashid's messenger went to Ja'far at night, Ja'far thought that Harun might have believed what Yahya had said about him and feared that Harun had called him in to kill him. Thus he poured some water over himself, asked for some musk and camphor, rubbed them on his body and wore a shroud over his garment.[78] Then he went to Ar-Rashid. When Harun saw him that way and smelled the camphor and saw the shroud on him, he said, "O Ja'far! What is this?" He replied, "O Commander of the Faithful! I know that they have told you bad things about me behind my back. When you sent me someone at this hour, I was not secure thinking that their backbiting had affected you and you have called me in on the mat to kill me.

Harun said, "Never! However, I have been informed that you send one-fifth of whatever you get to Musa ibn Ja'far, and that you have done the same with the twenty-thousand Dinars. I want this to be clarified for me." Then Ja'far said, "O Commander of the Faithful! God is the Greatest! Please order one of your servants to come with me and bring the money back to you sealed as it

was.” Then Ar-Rashid told his

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وَقَفَ فَلَمَّا السَّلَامُ جَعَفَرِ عَلَيْهِمَا بِنِ مُوسَى فِي هُوَ عَلَيْهِ مَا لَهُ رَوَدَكَ أُمُورِهِ بِجَمِيعِ إِلَيْهِ وَأَفْضَى جَعَفَرٌ بِهِ فَسَرَّ مَذْهَبِهِ عَلَى أَنَّهُ لَهُ فَأَظْهَرَ
وَبَحَّى رُ، وَيُؤَدِّحُ أَمْرِهِ فِي يُقَدِّمُ فَكَانَ الْخَلَافَةَ، نُصْرَةَ مِنْ أَبِيهِ مُؤْضِعَ مُؤْضِعَهُ لَهُ يَرَى الرَّشِيدُ وَكَانَ الرَّشِيدُ، إِلَى بِهِ سَعَى مَذْهَبِهِ عَلَى
لَهُ فَأَمَرَ أَبِيهِ، وَحُرْمَةَ لِحْرَمَتِهِ جَعَفَرٍ مَرْيَةَ كَلَامَ بَيْنَهُمَا وَجَرَى إِكْرَامًا لَهُ فَأَظْهَرَ الرَّشِيدُ، إِلَى يَوْمًا دَخَلَ أَنْ إِلَى عَلَيْهِ يُحْطَبُ أَنْ يَأْلُو لَا
كُنْتُ قَدْ الْمُؤْمِنِينَ أَمِيرًا يَا لِلرَّشِيدِ قَالَ نَمْ، أَمْسَى حَتَّى شَيْئًا فِيهِ يَقُولُ أَنْ عَنْ يَحْيَى فَأَمْسَكَ يِنَارٍ، دِ أَلْفَ بَعْشَرِينَ الْيَوْمَ ذَلِكَ فِي الرَّشِيدِ
إِلَّا الْجَهَاتِ مِنْ جَهَةٍ مِنْ مَالٍ إِلَيْهِ يَصِلُ لَا إِذًا: قَالَ هُوَ؟ وَمَا: قَالَ الْفَيْصَلُ، فِيهِ أَمْرٌ وَهَهُنَا عَنْهُ فَتُكَذِّبُ وَمَذْهَبِهِ، جَعَفَرٌ عَنْ أَخْبَرْتُكَ
لَهُ، بِهَا أَمَرْتُ الَّتِي دِينَارِ الْأَلْفِ الْعَشْرِينَ فِي ذَلِكَ فَعَلَّ قَدْ أَنَّهُ أَشْكُ وَلَسْتُ السَّلَامُ، عَلَيْهِ جَعَفَرِ بْنِ مُوسَى إِلَى بِهِ فَوْجَهُ حُمْسَهُ أَدْرَجَ
لِصَاحِبِهِ مِنْهُمَا وَاحِدٌ كُلُّ وَأَظْهَرَ قَتَابَتَنَا بِهِ يَحْيَى سَعَايَةَ عَرَفَتْ كَانَ وَقَدْ لَيْلًا، جَعَفَرٌ إِلَى فَأَرْسَلَ لَفِي، لَا، هَذَا فِي إِنَّ: هَارُونُ فَقَالَ
وَدَعَا مَاءً، عَلَيْهِ فَأَفَاضَ لِيَقْتُلَهُ، دَعَاهُ إِنَّمَا وَأَنَّهُ يَحْيَى قَوْلٍ فِيهِ سَمِعَ قَدْ يَكُونُ أَنْ حَسْبِي بِاللَّيْلِ الرَّشِيدِ رَسُولُ جَعَفَرًا طَرَقَ فَلَمَّا الْعِدَاوَةَ،
الرَّشِيدِ إِلَى وَأَقْبَلَ ثِيَابِهِ، فَوْقَ بُرْدَةٍ وَلَيْسَ بِهِمَا فَتَحَنَّنَ وَكَافُورٍ بِمَسْكَ

بي سَعَى أَنَّهُ عَلِمْتُ قَدْ: الْمُؤْمِنِينَ أَمِيرًا يَا: فَقَالَ هَذَا؟ مَا جَعَفَرُ يَا: قَالَ عَلَيْهِ، الْبُرْدَةَ وَرَأَى الْكَافُورَ رَائِحَةَ وَشَمَّ عَيْنَهُ عَلَيْهِ وَقَعَتْ فَلَمَّا
قَالَ: لِنَفْتَلِنِي، إِلَى فَأَرْسَلْتَ عَلَيَّ، يُقَالُ مَا قَلْبِكَ فِي قَدَحٍ قَدْ يَكُونُ أَنْ أَمِنْ لَمْ السَّاعَةَ هَذِهِ فِي رَسُولِكَ جَاءَنِي رَسُولُكَ فَلَمَّا جَاءَنِي عِنْدَكَ،
دِينَارٍ، الْأَلْفِ الْعَشْرِينَ فِي بِذَلِكَ فَعَلْتُ قَدْ وَإِنَّكَ بِحُمْسِهِ إِلَيْكَ بِصَبْرٍ مَا كُلُّ مِنْ جَعَفَرِ بْنِ مُوسَى إِلَى تَبِعْتُ إِنَّكَ خَبَرْتُ قَدْ وَلَكِنْ كَلَامًا،
لِخَادِمِ الرَّشِيدِ فَقَالَ بِخَوَاتِيمِهَا، بِهَا فَيَأْتِيكَ يَذْهَبُ خَدِيمُكَ بَعْضُ تَأْمُرُ الْمُؤْمِنِينَ أَمِيرًا يَا أَكْبَرَ اللَّهُ: جَعَفَرٌ فَقَالَ ذَلِكَ، أَعْلَمُ أَنْ فَاحْبَبْتُ

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servant, “Take Ja’far’s ring (to show his family and get them to trust you), go to his house and bring me the money.” Ja’far told him the name of his slave-wife who had the money. Then she gave the servant the sealed bags of money, and he brought them to (Harun) Ar-Rashid. Then Ja’far told Harun, “This is the first case for you to see that they ascribe false things to me.” Harun said, “O Ja’far! You are right. Return home. You are secure. I will not accept anyone’s words about you.”

The narrator of this tradition added, “However, Yahya did not stop in his attempts to undermine Ja’far.” Al-Nowafali added, “Ali ibn Al-Hassan ibn Ali ibn Umar ibn Ali narrated on behalf of some of the Sheikhs that once when Harun was performing a Hajj pilgrimage before this one, Ali ibn Isma’il ibn Ja’far ibn Muhammad[79] met me and said, How come you have withdrawn yourself so much? Why don’t you pay any attention to the affairs of the Vizier?”

Then the vizier sent someone after me, and I accompanied him. I presented my needs to him. The reason behind this was that Yahya ibn Khalid had asked Yahya ibn Abi Maryam, “Can you introduce one of the members of the household of Abi Talib who has worldly inclinations which I can fulfill?” He had answered, “Yes. I know someone with these traits. He is Ali ibn Isma’il ibn Ja’far.” Yahya sent someone after him and told him, “Inform me about the affairs of your uncle (Imam Kazim), his followers, and the property that they bring for him.”

Ali ibn Isma'il said, "Yes. I know about him." Then he started to say bad things about the Imam (s). He said, "One instance of his extensive wealth is related to when he had bought a land called 'Al-Yasirieh [80] When they brought the money, the seller said, "I do not want these coins. Give me other coins." Then the Imam (s) ordered that the coins be returned to his treasury, and thirty-thousand Dinars of the same weight and type that the seller wanted be brought for him.

Al-Nowfali added, "My father narrated that Musa ibn Ja'far (s) had entrusted some of his affairs to Ali ibn Isma'il. Even some of the letters of the Imam (s) to his followers were written in Ali ibn Isma'il's handwriting. However, he slowly became distant from the Imam (s). When (Harun) Ar-Rashid decided to return to Iraq, they informed Musa ibn Ja'far (s) that his brother was planning to go to Iraq along with the

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بِهَا فَأَتَى بِخَوَاتِمِهَا، الْبَدْرَ إِلَيْهِ فَدَفَعَتْ الْمَالَ، عِنْدَهَا الَّتِي جَارِيَتُهُ جَعْفَرٌ لَهُ وَسَمَى الْمَالَ بِهِدًا تَأْتِيَنِي حَتَّى بِهِ وَأَنْطَلِقُ جَعْفَرٌ خَاتَمَ خُذْ لَهُ قَوْلَ فَيْكَ أَقْبَلْ لَا فَإِنِّي آمِنًا، أَنْصَرِفُ جَعْفَرُ، يَا صَدَقْتَ قَالَ إِلَيْكَ، بِي سَعَى مَنْ كَذَبَ بِهِ تَعْرِفُ مَا أَوْلَ هَذَا: جَعْفَرٌ لَهُ فَقَالَ الرَّشِيدُ، جَعْفَرٌ إِسْقَاطِ فِي يَحْتَالُ يَحْبِي وَجَعَلَ: قَالَ أَحَدٌ،

قال - الحجة هذه قبل الرشيد حجة في وذلك - مشايخه بعض عن عبيد بن عمير بن علي بن الحسن بن علي فحدثني: التوفلي قال وطلبت فعدلته إلى أرسل فقد الوزير؟ أمور تدبر لا لك ما نفسك؟ أخلت قد لك ما: لي محمد بن جعفر بن إسماعيل بن علي لقيني إليه الحوائج.

منها؟ له فأوسع الدنيا في رغبة له طالب أبي آل من رجل على تدلني ألا: مريم أبي بن ليحيى قال خالد بن يحيى أن ذلك سبب وكان شيعته وعن عمك عن أخبرني: فقال يحيى إليه فأرسل جعفر بن إسماعيل بن علي وهو الصفة بهذه رجل على ذلك، بلى قال تسمى ضيعة اشترى أنه عنده المال كثيرة من: قال أن سعيته من فكان بعمه وسعى الخبر عندي: له فقال إليه، يحمل الذي والمال أخرج وماله بيت في فصبت بها فأمر وكذا، كذا نقداً أريد هذا النقداً، أريد لا: البائع قال المال، أحضر فلما دينار، ألف بثلاثين اليسيرة الضيعة ثمن في ووزنه النقداً ذلك من دينار ألف ثلاثين منه.

يخط شيعته بعض إلى منه الكتاب خرج ربما حتى به ويثق إسماعيل بن علي يأمر السلام جعفر عليهما وكان: أبي قال: التوفلي قال مع الخروج يريد أخيه ابن علياً أن: جعفر بن موسى بلغ العراق إلى الرحلة الرشيد أراد فلما منه، استوحش ثم: إسماعيل بن علي فقال دينا، علي لأ: قال السلطان؟ مع لخروج لك ما: إليه فأرسل العراق، إلى السلطان

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King. The Imam (s) called his brother in and asked, "What is wrong with you? Why do you want to go with the King?" He said, "I have debts.: The Imam (s) said, "I will pay them back." He said, "What about the expenses for my family?" The Imam (s) said, "Fine. I will pay for them." However, Ali ibn Isma'il did not give up going with the King. The Imam (s) sent him three hundred Dinars and four thousand Dirhams by means of his brother Muhammad (ibn Isma'il) and said, "So use these

for your travel expenses but do not make my children orphans.”

7-2 Al-Hussein ibn Ibrahim ibn Ahmad ibn Hisham al-Mu’addib - 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 Musa ibn Al-Qasim al-Bajali, on the authority of Ali ibn Ja’far (s), “Muhammad ibn Isma’il ibn Ja’far ibn Muhammad (Imam Kazim’s brother) came to me and said, “Muhammad ibn Ja’far went to see Harun Ar-Rashid and greeted him as the Caliph. He then told him, ‘I did not think that there were two Caliphs on the Earth until I saw that they greet my brother Musa ibn Ja’far as the Caliph.’”

One of the people who said bad things behind Musa ibn Ja’far’s (s) back was Yaqoob ibn Dawood. He was one of the Zaydites.

7-3 Muhammad ibn Ibrahim ibn Ishaq al-Taliqani - may God be pleased with him - narrated that Muhammad ibn Yahya al-Sowly quoted on the authority of Abul Abbas Ahmad ibn Abdullah, on the authority of Ali ibn Muhammad ibn Soleiman al-Nawfali that Ibrahim ibn Abil Bilad said, “Yaqoob ibn Dawood told me that he adheres to the Divine Leadership.”

Ibrahim ibn Abil Bilad added, “On the night before Musa ibn Ja’far (s) was arrested, I went to see Yaqoob ibn Dawood in Medina. Yaqoob told me, ‘I was with the Vizier - that is Yahya ibn Khalid - now. He told me that he had heard Ar-Rashid address God’s Prophet (s) near the Prophet’s (s) shrine and say, ‘O Prophet of God! May my father and mother be your ransom! Please forgive me for the decision which I have made - that is to arrest and imprison Musa ibn Ja’far since I am afraid that he will cause a war in your nation in which there will be bloodshed. I think Harun Ar-Rashid will arrest the Imam (s) in the morning.’”

The narrator of this tradition added, “The following morning Al-Fadhil ibn al-Rabee’[81] was sent to him. The Imam (s) was standing in the Station of God’s Prophet (s)[82] and was praying. Al-Fadhil ibn al-Rabee’ ordered that he (s) be arrested and imprisoned.”

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دينارٍ بثلاثمائة جعفر بن [إسماعيل بن] محمد أخيه مع إليه فأرسل الخروج، إلا فأبى أكفهم، أنا قال عيالي؟ فتدبير: قال علي، دينك ولدي تؤتم ولا جهارك في هذا اجعل: له فقال مديرها آلاف أربعة و

عن عبيد، بن عيسى بن محمد عن هاشم، بن علي حدثنا: قال عنه الله رضى المودب هشام بن أحمد بن إبراهيم بن الحسين حدثنا - 2
دخل جعفر بن محمد أن: لي وذكر محمد، بن جعفر بن إسماعيل بن محمد جاءني: قال جعفر بن علي عن البجلي، القاسم بن موسى
عليه يسلم جعفر بن موسى أخي رأيت حتى خليفين الأرض في أن نتظن ما: له قال ثم بالخلافة، عليه فسلم الرشيد هارون علي
بالخلافة

الزَيْدِيَّةَ رَأَى يَرَى وَكَانَ دَاوُدَ، بِنُ يَعْقُوبَ السَّلَامَ جَعْفَرٍ عَلَيْهِمَا بِنُ بِمُوسَى سَعَى مِمَّنْ وَكَانَ

بُنُ أَحْمَدُ الْعَبَّاسُ أَبُو حَدَّثَنَا: قَالَ الصُّوْلِيُّ يَحْيَى بِنُ مُحَمَّدُ حَدَّثَنَا: قَالَ عَنْهُ اللهُ رَضِيَ الطَّالِقَانِي إِسْحَاقُ بِنُ إِبْرَاهِيمَ بِنُ مُحَمَّدُ حَدَّثَنَا - 3
بِالإِمَامَةِ، قَالَ فَذَلِكَ أَنَّهُ يُخْبِرُنِي دَاوُدُ بِنُ يَعْقُوبَ كَانَ: قَالَ الْبِلَادِيُّ أَبِي بِنُ إِبْرَاهِيمَ دَنَنَادَ: قَالَ النُّوْفَلِيُّ سُلَيْمَانَ بِنُ مُحَمَّدَ بِنُ عَلِيٍّ عَنِ اللهِ، عِنْدِ
يَعْنِي - السَّاعَةَ الْوَزِيرِ عِنْدَ نَتُّكَ: لِي فَقَالَ صَبِيحَتَهَا فِي السَّلَامِ جَعْفَرٍ عَلَيْهِمَا بِنُ مُوسَى فِيهَا أُخِذَ اللَّيْلَةَ فِي الْمَدِينَةِ عَلَيْهِ فَدَخَلْتُ
اللهِ رَسُولَ يَا وَأُمِّي أَنْتَ بِأَبِي: لَهُ كَالْمُخَاطِبِ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولَ قَبْرٍ عِنْدَ يَقُولُ الرَّشِيدَ سَمِعَ أَنَّهُ فَحَدَّثَنِي - خَالِدِ بِنُ يَحْيَى
نَفْسَكَ حَرْبًا أُمَّتِكَ بَيْنَ يَلْقَى أَنْ خَشِيتُ فَذَلِكَ لِأَنِّي فَأَحْبِسُهُ، جَعْفَرُ بِنُ مُوسَى أَخَذَ أَنْ أُرِيدُ فَإِنِّي عَلَيْهِ، عَزَمْتُ فَذَلِكَ مِنْ لَيْكًا أَعْتَدْتُ إِنِّي
اللهِ صَلَّى اللهُ رَسُولَ مَقَامٍ فِي يُصَلِّي قَائِمًا وَهُوَ الرَّبِيعُ بِنُ الْفَضْلِ إِلَيْهِ أُرْسَلُ الْعَدَمِ مَنْ كَانَ فَلَمَّا عَدَا، سَأَخُذُهُ أَنَّهُ أَحْسِبُ وَأَنَا. دِمَاؤُهُمْ فِيهَا
وَحَبْسَهُ عَلَيْهِ بِالْقَبْضِ فَأَمَرَ وَآلِهِ عَلَيْهِ.

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7-4 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 Abdullah ibn Salih, on the authority of Al-Fadhl ibn al-Rabee', on the authority of Al-Fadhl ibn al-Rabee', "I was in bed with one of my slave-wives. Then I heard the door bell ring in the middle of the night. It made me frightened. My slave-wife said, Perhaps it was due to the wind. A short time later the door of my room opened and Masroor al-Kabir (Harun's servant) entered the room and told me, 'The Commander has called you in.' He did not even greet me. Seeing that he just entered my room without seeking my permission and that he did not greet me, It occurred to me that Harun intends to kill me. I was in a state of major ritual impurity[83] , but I did not dare ask him to let me make a major ritual ablution. When my slave-wife noticed my stress and agitation, she said, 'Rely on the Honorable the Exalted God and get up.' Then I got up, put on my clothes and left the house with him and went to Harun's house. Then I greeted the Commander of the Faithful. He was in bed. He greeted back. I fell to the ground. He said, 'Were you frightened?' I replied, 'O Commander of the Faithful! Yes.' He left me alone for a while until I got calm. Then he told me, 'Go to jail, free Musa ibn Ja'far and give him thirty-thousand Dirhams and five robes of honor. Give him three horses and inform him that he is free to decide to stay with us or go to whichever town that he wills.' Then I said, 'O Commander of the Faithful! Are you ordering me to free Musa ibn Ja'far?' He replied, 'Yes.' And he repeated it thrice. Then he asked me, 'Yes. Do you want me to break my covenant?' I said, 'Which covenant?' He replied, 'When I was in this bed I suddenly saw a black man. I had never seen any black man that was bigger than him before. He grabbed my neck, sat on my chest and tried to choke me.' He said, 'Have you oppressively imprisoned Musa ibn Ja'far?' Then I told him, 'I will free him, and give him presents and robes of honor.' Then he had me pledge by the Honorable the Exalted God, and got off my chest. I was about to die."

The narrator of this tradition added, "Then I left him and went to Musa ibn Ja'far (s) in jail. I saw that he was standing in prayer. I waited until he finished saying his prayers. Then I expressed the greetings of the Commander of the Faithful to him and informed him about that which I had been ordered to do. I told him that the presents were ready.

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حَدَّثَنِي: قَالَ صَالِحُ بْنُ اللَّهِ عَبْدُ عَن أَبِيهِ، عَن هَاشِمِ، بَنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ هَالِلُ رَضِيَ اللَّهُ عَنْهُ جَعْفَرُ بْنُ زِيَادٍ بَنِ أَحْمَدُ حَدَّثَنَا - 4
سَمِعْتُ اللَّيْلَ نِصْفَ فِي كَانَ فَلَمَّا جَوَارِي، بَعْضُ مَعَ فِرَاشِي فِي لَيْلَةٍ ذَاتِ كُنْتُ: قَالَ الرَّبِيعُ، بَنِ الْفَضْلِ عَنِ الرَّبِيعِ، بَنِ الْفَضْلِ صَاحِبِ
قَدْ فِيهِ كُنْتُ الَّذِي الْبَيْتِ بَابَ رَأَيْتُ حَتَّى يَسِيرَ إِلَّا يَمُضُ فَلَمَّ الرَّبِيعُ، مِنْ هَذَا لَعَلَّ: الْجَارِيَةَ فَقَالَتْ ذَلِكَ، فَرَاعَنِي الْمَقْصُورَةَ، بَابَ حَرَكَةِ
إِذْنِ بِلَا إِلَى دَخَلَ مَسْرُورٌ هَذَا: وَقُلْتُ نَفْسِي، مِنْ فَأَيْسْتُ عَلَيَّ، يُسَلِّمُ وَلَمْ الْأَمِيرِ، أَجِبَ لِي: قَالَ فَ عَلَيَّ دَخَلَ قَدْ الْكَبِيرُ مَسْرُورٌ وَإِذَا فُتِحَ،
عَرَّ بِاللَّهِ نَيْ: وَتُبَلِّدِي تُحِيرِي رَأَتْ لَمَّا أَرِيَهُ السَّجَّ فَقَالَتْ أَعْتَبِلُ، حَتَّى إِنْطَارِي أَسْأَلُهُ أَنْ أَجْسِرَ فَلَمْ جُنْبًا وَكُنْتُ الْقَتْلُ، هُوَ إِلَّا مَا يُسَلِّمُ، وَلَمْ
السَّلَامَ عَلَيَّ فَرَدَّ مَرْقِدَهُ، وَهُوَ فِي الْمُؤْمِنِينَ أَمِيرِ عَلَيَّ فَسَلَّمْتُ الدَّارَ، أَتَيْتُ حَتَّى وَخَرَجْتُ ثِيَابِي وَأَلْبَسْتُ فَهَضْنْتُ وَأَنْهَضْتُ، وَجَلَّ
بَنِ مُوسَى فَأَخْرَجَ حَبْسِنَا إِلَى سِرِّ: لِي قَالَ نَمَّ سَكَنْتُ، حَتَّى سَاعَةَ فَتَرَكَنِي الْمُؤْمِنِينَ، أَمِيرِ يَا نَعَمْ: قُلْتُ رُعب؟ نَدَاخْلِكَ: أَلِ فَقَسَقَطْتُ،
عَنَا الرَّجِيلِ أَوْ مَعَنَا الْمَقَامِ بَيْنَ وَخَيْرَهُ مَرَاجِبَ ثَلَاثَ عَلَيَّ وَاحْمَلُهُ عِ، جِدَّ خَمْسَ عَلَيْهِ وَأَخْلَعُ بَرِّهِمْ أَلْفَ ثَلَاثِينَ إِلَيْهِ وَادْفَعُ مُحَمَّدُ بْنُ جَعْفَرِ
لِي: فَقَالَ رَأَتْ، مَثَلَاتٍ عَلَيْهِ ذَلِكَ فَكَرَّرْتُ نَعَمْ، لِي قَالَ جَعْفَرُ؟ بَنِ مُوسَى بِإِطْلَاقِ تَأْمُرُ الْمُؤْمِنِينَ أَمِيرِ يَا: فَقُلْتُ أَحَبُّ، أَرَادَ بَلَدٌ أَيُّ إِلَى
السُّودَانَ مِنْ رَأَيْتُ مَا أَسْوَدَ سَاوَرَنِي إِذْ هَذَا مَرْقِدِي فِي أَنَا بَيْنَا: قَالَ الْعَهْدُ؟ وَمَا الْمُؤْمِنِينَ أَمِيرِ يَا: فَقُلْتُ الْعَهْدُ؟ أَنْكُتُ أَنْ أَتْرِيدُ وَتِلْكَ نَعَمْ
وَأَخْلَعُ لَهُ وَأَهْبُ أَطْلُقُهُ فَأَنَا: فَقُلْتُ إِلَهُ؟ ظَالِمًا جَعْفَرُ بْنُ مُوسَى حَبَسْتُ: لِي وَقَالَ حَلْقِي، عَلَيَّ وَقَبِضْ صَدْرِي عَلَيَّ فَقَعِدْ مِنْهُ، أَعْظَمَ
جَعْفَرُ بْنُ مُوسَى وَوَأَقْبَبْتُ عِنْدَهُ مِنْ فَخَرَجْتُ تَخْرُجُ، نَفْسِي كَادَتْ وَقَدْ صَدْرِي، عَن وَقَامَ وَمِيثَاقَهُ وَجَلَّ عَرَّ اللَّهُ عَهْدَ عَلَيَّ فَأَخَذَ عَلَيْهِ،
أَمْرِهِ فِي بِهِ أَمْرَنِي بِالَّذِي وَأَعْلَمْتُهُ الْمُؤْمِنِينَ أَمِيرِ سَلَامَ أَبْلَغْتُهُ نَمَّ سَلَمَ، حَتَّى فَجَلَسْتُ يُصَلِّي، قَانِمًا فَرَأَيْتُهُ حَبْسِهِ، فِي وَهُوَ السَّلَامَ عَلَيْهِمَا
وَحَقَّ لَا: فَقُلْتُ فَأَفْعَلُهُ، هَذَا غَيْرَ عَيْشِي أَمْرَتْ كُنْتُ إِنْ: فَقَالَ بِهِ، أَوْصَلَهُ مَا أَحْضَرْتُ قَدْ وَإِيَّ

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He (s) said, 'Do any other things which you have been ordered to do.' I said, 'No. I swear by your grandfather - the Messenger of God (s) that I have not been ordered to do anything else.'"

He (s) said, "I do not need the robes of honor, the horses and the property since they belong to the nation." I said, "By God! Do not turn them down. Harun will get mad." He (s) said, "Do with them as you please." I took his hand and brought him out of jail. Then I asked him, "O son of God's Prophet! Can you inform me about the reason you received all these honors from this man? You owe me that since I gave you the glad tidings of your freedom, and this was done by me."

Then he (s) said, "I saw the Prophet (s) on Wednesday night. He (s) asked me, "O Musa! Have you been oppressively imprisoned?" I replied, "O Messenger of God! Yes." The Prophet (s) repeated this question three times, and then said, 'I know not but that it may be a trial for you, and a grant of (worldly) livelihood (to you) for a time.' [84] Then the Prophet (s) told me, "Fast tomorrow, Thursday and Friday. Say twelve units of prayers at the time of breaking your fast. In each unit recite the Opening Chapter once and the Chapter 'Al-Ikhlâs twelve times. In the fourth unit of prayer, fall in prostration and say, 'O the One who survives after everyone's death! O the Hearer of all sounds! O the Reviver of the rotten bones after death! I implore you by Your Great Name, the Greatest! Please send Blessings upon Muhammad - Thy servant and Thy Messenger, and upon the members of his Holy Household - the Pure Ones. I beg You to expedite my relief from the conditions I am in.' Then I did as the Prophet (s) had instructed me to do and what you saw

happened.”

7-5 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 Al-Hassan al-Madani, on the authority of Abi Abdullah ibn Al-Fadhli, on the authority of his father Al-Fadhli:

I was the gate-keeper for (Harun) Ar-Rashid. One day Harun was swinging around a sword and was very angry. He told me, “O Fadhli! I swear by my relationship with the Messenger of God (s) that if you do not bring my cousin here right away I will chop your head off.” I asked, “Who should I bring here?” He said, “This man from Hijaz.” I said, “Which man from Hijaz?” He said, “Musa ibn Ja'far Muhammad ibn Ali

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الْأَمَّةِ حُفُوقٌ فِيهِ كَانَتْ إِذَا وَالْمَالِ وَالْخِ لَانَ الْخَلْعِ فِي حَاجَةً لَا قَالَ بِهِدَا، إِلَّا أَمَرْتُ مَا وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى لَهُ آلِ رَسُولِ جَدِّكَ ابْنِ يَا لَهُ قُلْتُ ثُمَّ السَّجْنِ، مِنْ وَأَخْرَجْتُهُ السَّلَامُ عَلَيْهِ بِيَدِهِ دُتْ فَأَحْبَبْتُ، مَا بِهِ أَعْمَلُ: فَقَالَ فَيَعْتَاطُهُ، تُرَدُّهُ لَا أَنْ بِاللهِ نَاشِدْتُكَ: فَقُلْتُ يَدِي عَلَى اللَّهِ | أَجْرَاهُ وَلَمَّا إِنَّاكَ، لِبِشَارَتِي عَلَيْكَ حَقِّي وَجَبَ فَقَدَّ الرَّجُلُ؟ هَذَا مِنْ الْكَرَامَةِ هَذِهِ بِهِ نَلْتُ الَّذِي السَّبَبُ أَخْبَرَنِي اللهُ رَسُولِ! مَظْلُومٌ؟ مَحْبُوسٌ أَنْتَ مُوسَى يَا لِي فَقَالَ النَّوْمِ، فِي الْأَرْبَاعِ لَيْلَةً وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ رَأَيْتُ: السَّلَامُ عَلَيْهِ فَقَالَ الْأَمْرُ، هَذَا مِنْ قَالَ: ثُمَّ ثَلَاثًا، ذَلِكَ عَلَيَّ فَكَرَّرَ مَظْلُومٌ، مَحْبُوسٌ اللهُ رَسُولٌ يَا نَعَمْ: فَقُلْتُ

أَتْنَتِي فَصَلَّ الْإِفْطَارِ وَقْتُ كَانَتْ فَإِذَا وَالْجُمُعَةِ، الْخَمِيسِ بِصِيَامٍ وَأَتْبَعُهُ صَائِمًا غَدًا أَصْبَحُ «حِينَ إِلَى وَمَتَاعٌ لَكُمْ فَنَنْتَهُ لَعَلَّهُ أُدْرِي وَإِنْ» قُلْتُ ثُمَّ فَاسْجُدْ، رَكَعَاتٍ أَرْبَعٍ مِنْهَا صَلَّيْتُ فَإِذَا أَحَدٌ، هُوَ اللهُ قُلْ مَرَّةً عَشْرَةَ وَأَتْنَتِي مَرَّةً الْحَمْدُ رَكَعَةٍ كُلِّ فِي فِتْرًا رَكَعَةٍ، عَشْرَةَ

مُحَمَّدٍ عَلَى تُصَلِّيَ أَنْ الْأَعْظَمِ الْعَظِيمِ بِاسْمِكَ لَكَ أَسَأُ الْمَوْتِ، بَعْدَ رَمِيمٍ وَهِيَ الْعِظَامُ مُحْيِيَّ يَا صَوْتِ، كُلِّ سَامِعٍ وَيَا الْفَوْتِ، سَابِقِ يَا» رَأَيْتُ الَّذِي فَكَانَ فَفَعَلْتُ، «فِيهِ أَنَا مِمَّا الْفَرَجِ لِي تُعَجَّلُ وَأَنْ الطَّيِّبِينَ، بَيْتِهِ أَهْلٍ وَعَلَى وَرَسُولِكَ عَبْدِكَ

الْمَدَنِيِّ، الْحَسَنُ بْنُ مُحَمَّدٍ حَدَّثَنِي: قَالَ هَاشِمُ بْنُ إِبْرَاهِيمَ بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللهُ رَضِيَ اللهُ عَنْهُ أَنَّ عَفْرَجَ بْنَ زِيَادِ بْنِ أَحْمَدَ حَدَّثَنَا - 5 فَصَلَّ يَا لِي فَقَالَ يَقْلِبُهُ، سَيْفٌ وَبِيَدِهِ غَضْبَانًا يَوْمًا عَلَيَّ فَأَقْبَلَ الرَّشِيدَ، أَحْبَبْتُ كُنْتُ: قَالَ الْفَضْلُ أَبِيهِ عَنِ الْفَضْلِ، بْنُ اللهِ عَدِيدِ أَبِي عَنْ بِهِدَا: فَقَالَ أَجِيبُكَ؟ بِمَنْ: فَقُلْتُ عَيْنَاكَ، فِيهِ الَّذِي لِأَخَذَنَ الْآنَ عَمِّي بِإِنِّي تَأْتِنِي لَمْ لِنِ وَأَلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ مِنْ بَقْرَاتِي قَالَ: السَّلَامُ عَلَيْهِمْ طَالِبِ أَبِي بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ مُوسَى: قَالَ الْجَزَارِيُّ؟ وَأَيُّ: فَقُلْتُ لِحِجَارِيِّ، أ

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ibn Al-Hussein ibn Ali ibn Abi Talib (s).” Al-Fadhli narrated, “I feared the Honorable the Exalted God to take Musa ibn Ja'far (s) to him. But I thought about the punishment I was threatened with and said, “I will do it.” Harun said, “Bring two men with whips, two with swords and two executioners.”

Al-Fadhli narrated, “I prepared what he had ordered and went to the house of Abi Ibrahim Musa ibn Ja'far (s). I reached some ruins. There was a small room made with palm branches and leaves.

A young black man was standing there. I told him, "Grant me permission to see your Master - may God have Mercy upon you!" He told me, "Go in. He does not have any gate-keepers or door men." Then I went in to see him. I saw another black man who was cutting the callous that had formed on his forehead due to extensive prostrations. Then I said, "O son of the Prophet of God! Peace be upon you. Ar-Rashid has called you in." He (s) said, "What does Ar-Rashid have to do with me? Has his pleasures not made him forget about me?" Then he (s) quickly got up and said, "Had I not heard the tradition in which God's Prophet (s) has said, It is incumbent to obey the kings due to the principle of the concealment of faith." I would never come with you."

I told him, "O Aba Ibrahim! May God have Mercy on you. Be prepared for his punishment." He (s) said, "Is not the One who is the owner of this world and the Hereafter with me? The Sublime God willing, he cannot hurt me today." Fadhl ibn Rabee' said, "Then I saw that he (s) moved his hand over his head and turned it around thrice."

We went to see Ar-Rashid. He was standing while he was astonished like a woman who has lost her child. When he saw me he said, "O Fadhl!" I said, "Yes; sir!" He asked, "Did you bring my cousin?" I said, "Yes." He said, "You did not upset him, did you?" I said, "No." He said, "You did not tell me that I am angry with him, did you? I was too excited and did what I did not want to do. Let him in." I let in the Imam (s). As soon as Harun saw the Imam (s), he rushed to him, hugged him and said, "Welcome! My cousin, my brother and the inheritor of my blessings."

Then he had him seated and asked, "How come you have stopped visiting us?" He (s) replied, "The extent of your reign and your love of this world." Then Harun ordered that they bring a bottle of perfume. He put some perfume on the Imam (s) with his own hands. Then he ordered

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قال وَجَلَادَيْنِ، وَهَبَارَيْنِ بِسَوَاطِينِ ابْنَتِي: فَقَالَ أَفْعَلُ، لَهُ فَقُلْتُ النِّقْمَةَ فِي فِكْرَتُ ثُمَّ إِلَيْهِ، بِهِ أَجِي أَنْ وَجَلَّ عَزَّ اللَّهُ مِنْ فَخْفَتْ: الْفَضْلُ بِيْلَامٍ أَنَا فَإِذَا النَّخْلُ جَرَايِدٍ مِنْ كُوْحٍ فِيهَا خَرِبَةٌ إِلَى فَاتَيْتُ السَّلَامُ جَعْفَرَ عَلَيْهِمَا بِنِ مُوسَى إِبْرَاهِيمَ أَبِي مَنْزِلٍ إِلَى وَمَضَيْتُ لِكَبِدِلٍ فَاتَيْتُهُ بِيْدِهِ أَسْوَدَ بِيْلَامٍ أَنَا فَإِذَا إِلَيْهِ، فَوَلَجْتُ بَوَّابٍ، وَلَا حَاجِبَ لَهُ فَلَيْسَ لِي: بِيْلَ فَقَالَ - اللَّهُ بِرَحْمَتِكَ - مَوْلَاكَ عَلَيَّ اسْتَأْذِنُ: لَهُ فَقُلْتُ أَسْوَدَ وَمَا لِلرَّشِيدِ مَا: فَقَالَ سَيِّدِ، الرَّأَجِبُ اللَّهُ رَسُولُ ابْنِ يَا عَلَيْكَ السَّلَامُ: لَهُ فَقُلْتُ سُجُودِهِ كَثْرَةً مِنْ أَنْفِهِ وَعَرَبَيْنِ جَبِينِهِ مِنَ اللَّحْمِ يَأْخُذُ مَقْصُ طَاعَةً أَنْ: وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ جَدِّي عَنْ خَيْرٍ فِي سَمِعْتُ أَنِّي لَوْ يَقُولُ وَهُوَ مُسْرِعًا وَتَبَّ ثُمَّ عَنِّي؟ نِعْمَتُهُ تَشْغَلُهُ أَمَا لِي؟ الدُّنْيَا يَمْلِكُ مَنْ مَعِيَ أَلَيْسَ: السَّلَامُ عَلَيْهِ فَقَالَ - اللَّهُ رَحِمَكَ - إِبْرَاهِيمَ أَبَا يَا لِلْعُقُوبَةِ اسْتَعِدَّ: لَهُ فَقُلْتُ جِئْتُ، مَا إِذَا وَاجِبَةٌ لِلتَّقِيَّةِ السُّلْطَانِ رَأْسِهِ عَلَيَّ بِهَا يُلَوِّحُ السَّلَامُ عَلَيْهِ يَدُهُ أَدَارَ وَقَدْ فَرَأَيْتُهُ: الرَّبِيعُ بِنُ فَضْلُ قَالَ، تَعَالَى اللَّهُ شَاءَ إِنْ بِي سَوْءٍ عَلَيَّ الْيَوْمَ يَقْدِرُ وَلَنْ وَالْآجِرَةَ؟ فَقَالَ لِبَيْتِكَ، بِفَقُلْتُ لُ، فَضْدُ يَا: لِي قَالَ رَأَيْتُ فَلَمَّا حَيْرَانُ، قَانِمٌ تَكَلَّى امْرَأَةً هُوَ كَانَتْهُ فَإِذَا الرَّشِيدُ عَلَيَّ فَدَخَلْتُ مَرَّاتٍ، ثَلَاثَ السَّلَامُ عَلَيْهِ مَا نَفْسِي عَلَيَّ هَبَجْتُ فَذُ قَانِي عَضْبَانُ، عَلَيْهِ إِنِّي أَعْلَمْتُهُ تَكُونُ لَا: قَالَ لَا، فَقُلْتُ أَرُ عَجْبَتُهُ، تَكُونُ لَا: قَالَ نَعَمْ، قُلْتُ عَمِّي؟ بِإِبْنِ جِنْتِي عَلَيَّ أَجْلِسُهُ ثُمَّ نِعْمَتِي، وَوَارِثُ وَأَجِي عَمِّي بِإِبْنِ مَرْحَبًا: لَهُ وَقَالَ وَعَانَقَهُ قَانِمًا إِلَيْهِ وَتَبَّ رَأَهُ فَلَمَّا لَهُ، فَأَذْنَتُ، بِالذُّخُولِ لَهُ أُنْذِنُ أَرُدُّهُ، لَمْ بِيْدِهِ، فَغَلَّفَهُ بِهَا، فَاتَيْتُ الْعَالِيَةَ، بِحَقَّةِ ابْنَتِي: فَقَالَ يَا، لِلدُّدِّ وَحَبَّكَ مَلِكِكَ سَعَةً: فَقَالَ زِيَارَتِنَا؟ عَنْ قَطْعِكَ الَّذِي مَا: لَهُ فَقَالَ مَخْدَهُ

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them to bring several robes of honor and two bags of gold coins to be put in front of the Imam (s). Then Musa ibn Ja'far (s) said, "By God! If it was not the case that I can marry off the unmarried men from the progeny of Abi Talib so that their generation does not terminate, I would have not accepted this donation."

He (s) returned home while repeatedly saying, "Praise be to God - the Lord of the Two Worlds." Fadhl said, "O Commander of the Faithful! You were determined to punish him, but you gave him robes of honor and honored him?" He said, "O Fadhl! When you left, I saw men who encircled my house. They were holding bayonets in their hands which they stuck into the ground at the base of the walls of the house and said, "If he bothers the son of the Messenger of God, we will destroy him and his house, but if he treats him kindly we will leave him alone and go."

Then I followed him (s) and asked him, "What did you say which helped you get relieved from Ar-Rashid?" He (s) said, "That is the supplications of my grandfather Ali ibn Abi Talib (s). Whenever he (s) recited it, he (s) defeated any army which he (s) faced, and defeated any fighter he (s) encountered. It is a supplication which brings immunity from calamities." I asked him, "What is that supplication?"

He said, "You must say, "O my Lord! I attack by relying on you. I seek what I want by relying on you. I talk relying on you. I succeed by relying on you. I die by your will, and I will be revived by your will. I submit myself to you, and entrust my affairs to you. And there is no power nor any strength save in the Sublime the Great God. O my Lord! You created me. You fed me and clothed me. You made me one of your self-sufficient servants by your own generosity. You return me to my original position whenever I fail. You strengthen me whenever I get weak. You heal me whenever I get ill. You answer me whenever I call you. O my Master! You have pleased me. Please be pleased with me."

7-6 (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 Uthman ibn Isa, on the authority of his friends, "In the presence of Musa ibn Ja'far (s), Abu Yusuf[85] asked Al-Mahdi[86] , "Will you grant me permission to ask him questions which he will fail to answer?" He replied, "Yes." Then he asked Musa ibn JA'far (s), "Should I ask?" Abu Yusuf asked, "What is

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طالبِ أبي بَنِي عَزَابٍ مِنْ بِهَا أَوْجَحُ أَنْ أَرَى إِيَّيْ لَا لَوْ وَاللَّهِ: السَّلَامُ عَلَيْهِمَا جَعَفَرٍ فَقَالَ دَنَانِيرُ، وَبَدْرَتَانِ جَلْعُ يَدَيْهِ بَيْنَ جُحْمَلٍ أَنْ أَمَرَ ثُمَّ الْعَالَمِينَ رَبَّ لِلَّهِ الْحَمْدُ: يَقُولُ وَهُوَ السَّلَامُ عَلَيْهِ تَوَلَّى ثُمَّ قَبِلَتْهَا، مَا أَبَدًا نَسَلُهُ يَنْقَطِعُ لِنَلَاً

فَدَأْفَوَامِرَ أَرَيْتُ بِهِ لِتَجِيْبِنِي مَضَيْتُ لَمَّا إِنَّكَ فَضْلُ يَا: لِي فَقَالَ وَأَكْرَمْتُهُ؟ عَلَيْهِ فَخَلَعْتَ تُعَاقِبُهُ أَنْ أَرَدْتُ الْمُؤْمِنِينَ أَمِيرًا يَا: الْفَضْلُ فَقَالَ

عَنْهُ أَنْصَرَفْنَا إِلَيْهِ أَحْسَنَ وَإِنْ بِهِ، حَسَفْنَا اللَّهُ رَسُولِ ابْنِ إِنَّ يَقُولُونَ الدَّارِ أَصْلٍ فِي عَرَسُهَا قَدْ جَرَابُ بِأَيْدِيهِمْ بِدَارِي، أَحَدُفُوا
وَتَرَكَنَاهُ.

إلى بَرَزَ ما به دَعَا إِذَا كَانَ طَالِبِ أَبِي بِنِ عَلِيٍّ جَدِّي دُعَاءُ: فَقَالَ الرَّسِيدُ؟ أَمَرَ كُفَيْتَ حَتَّى قُلْتَ ذِي الْأَمَا: لَهُ قُلْتَ السَّلَامُ، عَلَيْهِ قَتَبَعْتُهُ
قُلْتَ: قَالَ هُوَ؟ وَمَا: قُلْتَ الْبَلَاءِ، كِفَايَةِ دُعَاءِ وَهُوَ قَهْرُهُ، إِلَّا فَارِسٍ إِلَى وَلَا هَرَمَهُ، إِلَّا عَسْكَرٍ

وَلَا إِلَيْكَ، أَمْرِي وَقَوَّضْتُ إِلَيْكَ نَفْسِي أَسْلَمْتُ وَأَحْيَا، أَمُوتُ وَبِكَ أَنْتَصِرُ، وَبِكَ أَصُولُ وَبِكَ أَحَاوِرُ، وَبِكَ أَحَاوِلُ وَبِكَ أَسَاوِرُ بِكَ هُمْ أَلَلُّ،
رَدَدْتَنِي، هَوَيْتُ وَإِذَا أَعْنَيْتَنِي، حَوَّلْتَنِي مَا بَلُطَفِ الْعِبَادِ وَعَن وَسَنَرْتَنِي، وَرَزَقْتَنِي تَنِي خَلَقَ إِنَّكَ اللَّهُمَّ الْعَظِيمِ، الْعَلِيِّ بِاللَّهِ إِلَّا قُوَّةً وَلَا حَوْلَ
« أَرْضَيْتَنِي فَقَدْ عَنِّي أَرْضَ سَيِّدِي يَا أَجَبْتَنِي، دَعَوْتُ وَإِذَا شَفَيْتَنِي، مَرَضْتُ وَإِذَا قَوْمْتَنِي، عَثَرْتُ وَإِذَا

يُوسُفَ أَبُو قَالَ: قَالَ أَصْحَابُهُ عَنْ عَيْسَى، بِنِ عُثْمَانَ عَنْ أَبِيهِ، عَنْ هَاشِمِ، بِنِ إِبْرَاهِيمَ بِنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 6
بِنِ لِمُوسَى فَقَالَ نَعَمْ، لَهُ فَقَالَ؟ شَيْ فِيهَا عِنْدَهُ لَيْسَ مَسَانِلَ عَنْ أَسْأَلَهُ أَنْ تَأَذَّنَ: السَّلَامُ جَعَفَرٍ عَلَيْهِمَا بِنِ مُوسَى وَعِنْدَهُ - لِلْمُهَدِيِّ
النَّظِيلِ فِي تَقُولُ مَا: قَالَ نَعَمْ، قَالَ أَسْأَلُكَ؟: السَّلَامُ جَعَفَرٍ عَلَيْهِمَا

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the decree for a Mecca pilgrim who is in consecration (muhrim) going in the shade?" The Imam (s) said, "It is not allowed." He asked, "What if they set up a tent and he enters it?" The Imam (s) replied, "That is allowed." He asked, "What is the difference between these two?" Abul Hassan (s) asked, "Should a menstruating woman make up her prayers?" He replied, "Yes." The Imam (s) asked, "Should a menstruating woman make up her fasts?" He replied, "No." The Imam (s) asked, "Why?" He replied, "This is the Divine Decree." Then Abul Hassan (s) said, "The same holds for your question." Then Al-Mahdi told Abu Yusuf, "I see that you could not do anything." He said, "He gave me a solid, invalidating reply."

7-7 Ahmad ibn Yahya al-Mokattib narrated that Abul Tayyib 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-Nawfali, on the authority of his father, on the authority of Ali ibn Yaqteen, "When Musa ibn Ja'far (s) was with some of his relatives, he was informed about the decisions that Musa ibn Al-Mahdi (Harun's brother) had made about him. He asked his relatives, "What do you think?" They said, "We think that it is best for you to avoid him, and hide yourself since one cannot be immune from his wickedness." Abul Hassan smiled and said, "Sakheena thinks that she will overcome her master while it is possible for the one who always wins to be defeated." He (s) then raised his hands towards the sky and said, "O my Lord! There are many enemies who have sharpened their knives for me, have poured their lethal poisons in my food and have not left me alone for the least moment. However, when You saw my weakness in facing these problems, You relieved me from them using Your own strength and power, not my strength or power. You threw them into the wells they had dug for me while no longer having any hopes of attaining their worldly aspirations or any hopes for their Hereafter. Praise to You for this as much as You deserve to be praised. O my Master! O my Lord! Seize him using your own Majesty. Dull his sword drawn

upon me using your own power. Make him busy running his own affairs. Make him incapable against his enemies. O my Lord! Assist me against him for now so that my anger gets quenched and my hatred of him is blocked. O my Lord! Please accept my prayers, and help me to no longer have any complaints. Show him what you have promised the oppressors. Show me what you

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السَّلَامُ عَلَيْهِ الْحَسَنُ أَبُو قَالَ هَذَيْنِ؟ بَيْنَ قُ الْفَرِّ فَمَا: قَالَ نَعَمْ، قَالَ الْبَيْتِ؟ وَبَدَخُلُ الْأَرْضِ الْخَبَأَ فَيَصْنُرِبُ: قَالَ يُصْلِحُ، لَا: قَالَ لِلْمُحْرِمِ؟ السَّلَامُ عَلَيْهِ الْحَسَنُ أَبُو قَالَ جَاءَ، هَكَذَا: قَالَ وَلَمْ؟ قَالَ نَعَمْ، قَالَ الصَّوْمِ؟ أَتَقْضِي: قَالَ لَا، قَالَ الصَّلَاةِ؟ أَتَقْضِي الطَّامِثِ فِي تَقُولُ مَا دَامِغٍ بِحَجَرٍ رَمَانِي: قَالَ شَيْئاً؟ صَنَعْتَ أَرَاكَ مَا: يُوسُفُ لَأَبِي الْمَهْدِيِّ فَقَالَ هَذَا، جَاءَ وَهَكَذَا.

عَلِيٌّ حَدَّثَنَا: الْقَ الْحِمَيْرِيُّ هَارُونَ بْنُ عَلِيٍّ حَدَّثَنَا: قَالَ الْوَرَّاقُ مُحَمَّدُ بْنُ أَحْمَدَ الطَّيِّبِ أَبُو حَدَّثَنَا: قَالَ الْمُكَتَّبُ يَحْيَى بْنُ أَحْمَدَ حَدَّثَنَا - 7 السَّلَامُ جَعْفَرٌ عَلَيْهِمَا بْنُ مُوسَى الْحَسَنِ أَبِي إِلَى الْخَبَرِ أَنَّهُ: قَالَ يَقُطِينُ بْنُ عَلِيٍّ عَنْ أَبِي، حَدَّثَنِي: قَالَ الْوَقْلِيُّ سُلَيْمَانُ بْنُ مُحَمَّدٍ بْنُ وَأَنْ عَنْهُ تَتْبَاعِدُ أَنْ نَرَى: قَالُوا تُشِيرُونَ؟ مَا: بَيْتِهِ لِأَهْلِ فَقَالَ أَمْرِهِ، فِي الْمَهْدِيِّ بْنُ مُوسَى إِلَيْهِ عَزَمَ بِمَا بَيْتِهِ أَهْلٍ مِنْ جَمَاعَةٍ وَعِنْدَهُ: قَالَ ثُمَّ السَّلَامُ عَلَيْهِ الْحَسَنُ أَبُو فَتَبَسَّمَ شَرُّهُ يُؤْمِنُ لَا فَإِنَّهُ، [مِنْهُ] شَخْصَكَ، تُعَيَّبُ

الْغُلَّابِ مُغَالِبِ يَغْلِبَنَّوَلْ

رَبِّهَا سَتَغْلِبُ أَنْ سَخِيئُهُ زَعَمْتُ

عَيْنِي عَدْتَنَّمْ وَلَمْ سُمُومِهِ قَوَائِلَ لِي وَدَافَ شِبَاحِدَهُ، وَأَرْ هَفَ مُدْيَتِهِ طَبَّةً شَحَدَ عَدُوٍّ مِنْ كَمْ اللَّهُمَّ: فَقَالَ السَّمَاءِ، إِلَى يَدِهِ رَفَعَ ثُمَّ بِحَوْلِي لَا وَقُوَّتِكَ بِحَوْلِكَ ذَلِكَ، عَنِّي صَرَفْتَ الْحَوَائِجَ مُلِمَاتٍ عَنْ ذَلِكَ وَعَجَزِي الْفَوَادِحَ، إِحْتِمَالٍ عَنِ صَنْعِي رَأَيْتَ فَلَمَّا حِرَاسَتِهِ، اسْتِحْقَاقِكَ، قَدَرَ ذَلِكَ عَلَى الْحَمْدِ فَلَكَ أَجْرَتِهِ، رَجَاهُ مِمَّا مُتْبَاعِدًا دُنْيَاهُ، فِي أَمَلُهُ مِمَّا خَائِبًا لِي، احْتَفَرَهُ الَّذِي الْخَفِيرِ فِي فَالْقَيْنَةُ قُوَّتِي، عُدُوٍّ مِنْ عَلَيْهِ وَأَعْدَنِي اللَّهُمَّ، يُبَاوِدِ عَمَّنْ وَعَجَزًا بِلَيْهِ، فِيمَا شُعْلًا لَهُ وَاجْعَلْ يَقْدِرَتِكَ، عَنِّي حَدَّةً وَأَقْلَلْ بِعِزَّتِكَ، فَخُذْهُ اللَّهُمَّ سَيِّدِي مَا قَلِيلٍ عَمَّا وَعَرَفَهُ بِالتَّغْيِيرِ، شِكَايَتِي وَانظُمُ بِالْإِجَابَةِ دَعَائِي اللَّهُمَّ وَصَلِّ وَقَاءَ، عَلَيْهِ حَنَقِي وَمِنْ شِفَاءِ، غِيظِي مِنْ تَكُونُ حَاضِرَةً وَعَدْتُ مَا نَبِي وَعَرَفَ الظَّالِمِينَ وَعَدْتُ

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have promised about the acceptance of the prayers of those who are coerced. You are the possessor of Great Nobility, and Benevolent Favor.” The narrator added, “Then the people got dispersed and never came together again until the death of Musa ibn Al-Mahdi. Then they all gathered around Musa ibn Ja’far to read a letter which informed them about the death of Musa ibn Al-Mahdi. One of the members of the Household of Musa ibn Ja’far who was present recited the following:

How many prayers go up from the earth to some place
in the heavens which no one can block!

They go where no caravans have ever gone to before

Where there are many obstacles!

The prayers travel beyond the night, and the night covers it,
While some are asleep and some are awakened
He will open the doors of the sky and those below
Before any knocker knocks at the doors.
When the caravan reaches there,
God will not return its leaders to their owners
Since God sees and hears all.
That I have hopes in God as if
I can optimistically see what God will do with a good opinion.

7-8 Abu Ahmad Hani ibn Muhammad ibn Mahmood al-Abdi - may God be pleased with him - narrated that his father quoted on the authority of narrators who linked up to Musa ibn Ja'far (s), "Musa ibn Ja'far (s) was shown into the presence of Ar-Rashid. Then Ar-Rashid told him, "O son of the Prophet of God! Tell me about the four kinds of temperaments." Then Musa (s) told him, "The wind which is a king who puts up with his people and treats them gently. Then there is blood that is like a servant who incurs a loss that often kills his master. And there is phlegm that is a hard enemy. Whichever way you block it, it will find another way. And

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«الكَرِيمَ وَالْمَنَّ الْعَظِيمَ الْفَضْلَ ذُو إِنَّكَ الْمُضْطَّرِّينَ، إِجَابَةً فِي

بْنِ مُوسَى حَضَرَ مَنْ بَعْضُ يَقُولُ ذَلِكَ فِي الْمَهْدِيِّ، بِنِ مُوسَى بِمَوْتِ عَلَيْهِ الْوَارِدِ الْكِتَابِ لِقِرَاءَةِ إِلَّا اجْتَمَعُوا فَمَا الْقَوْمَ تَفَرَّقَ ثُمَّ قَالَ:
بَيْنَهُ أَهْلٌ مِنَ السَّلَامِ جَعَفَرٍ عَلَيْهِمَا

قَاطِعُ الْبُعْدِ بِهَا يَقْطَعُ لَمْوَ مَحَلًّا

مَانِعُ الْبُعْدِ لَهَا يَقْصُرُ وَلَمْ لِيُورِدِ تَبْتَعِي الْأَرْضِ فِي تَسْرٍ لَمْ وَسَارِيَةِ

وَهَاجِعٌ سَمِيرٌ فِيهِ بِجُثْمَانِهِ تُنَخَّ وَلَمْ الرُّكَابُ تُحْدَ لَمْ حَبِثُ سَرَتْ

قَارِعٌ مِنْهُنَّ الْأَبْوَابُ قَرَعَ إِذَا ضَارِبٌ يُلُو وَاللَّ اللَّيْلِ، وَرَاءَ تَمُرٌ

وَسَامِعٌ رَاءِ وَاللَّهُ أَهْلُهَا عَلَى وَدُونِهَا السَّمَاءِ أَبْوَابُ تَفْتَحُ

صَانِعُ اللَّهِ مَا الظَّنُّ بِجَمِيلٍ أَرَى وَفَدَهَا اللَّهُ يَرُدُّدَ لَمْ وَرَدَتْ إِذَا

- رَفَعَهُ - بِإِسْنَادِهِ أَبِي حَدَّثَنِي: قَالَ عَنْهُ اللَّهُ رَضِيَ الْعَبْدِيُّ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ هَانِيٍّ أَحْمَدُ أَبُو حَدَّثَنَا - 8 كَانَمَا حَتَّ اللَّهُ لِأَرْجُو وَإِنِّي
عَلَيْهِ مُوسَى فَقَالَ الْأَرْبَعُ الطَّبَائِعَ عَنِ أَحْبِرْنِي اللَّهُ رَسُولِ ابْنِ يَا: الرَّشِيدُ لَهُ فَقَالَ الرَّشِيدُ، عَلَى دَخَلَ السَّلَامُ جَعَفَرٍ عَلَيْهِمَا بِنِ مُوسَى أَنَّ
جَانِبِ مِنْ سَدَدَتْهُ إِنَّ جِدْلَ حَصَمٌ فَإِنَّهُ الْبَلْغَمُ وَأَمَّا مَوْلَاهُ، الْعَبْدُ قَتَلَ وَرَبِّمَا عَارِمٌ عَبْدٌ فَإِنَّهُ الدَّمُ وَأَمَّا يُدَارِي مَلِكٌ فَإِنَّهُ الرِّيحُ أَمَّا: السَّلَامُ

فَوَقَّهَا بِمَا رَجَفَتْ اهْتَزَّتْ إِذَا الْأَرْضُ قَابَتْهَا الْمَرَّةَ وَأَمَّا آخَرَ، مِنْ انْتَفَحَ

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there is 'Safra which is like the earth that will make everything on it grow." Then Harun asked him, "O son of the Prophet of God! Do you bestow upon the people gifts from the Treasures of God and His Messenger?" 7-9 Abu Ahmad Hani ibn Muhammad ibn Mahmood al-Abdi - may God be pleased with him - narrated that Muhammad ibn Mahmood quoted on the authority of narrators who linked up to Musa ibn Ja'far (s), "Musa ibn Ja'far (s) entered into the presence of Ar-Rashid and greeted him. He greeted back and said, "O Musa ibn Ja'far! Are there two Caliphs so that taxes must be collected twice?"

He (s) replied, "O Commander of the Faithful! I swear to you by God not to undergo the burden of my sins by accepting the wrong things being said behind my back by my enemies. You know well that they have been ascribing lies to us since the demise of God's Prophet (s). If you permit me due to our ties of kinship, I will narrate for you what my father quoted on the authority of his forefathers, on the authority of their grandfather - the Prophet of God (s).

Harun said, "I will permit you." The Imam (s) said, "My father narrated on the authority of his father, on the authority of his forefathers, on the authority of their grandfather - God's Prophet (s) that, "Whenever two relatives touch each other, their sense of being relatives gets excited and awakened. Now, may I be your ransom! Give me your hand." Harun said, "Come closer." The Imam (s) got closer. Harun took his hands and hugged him. After a while, he let him go and said, "O Musa! Never mind. Sit down." Then I looked at him. His eyes were filled with tears. Then I attended to myself. Harun said, "You and your grandfather (s) are right. I got so excited that I was overcome with love and mercy. My eyes got filled with tears. There have been things on my mind for a while which I want to ask you about. I have never asked anyone about them. If you answer me I will let you go and never again accept anyone's words behind your back. I have been told that you never lie. I will ask you about what is on my mind and tell me the truth." The Imam (s) said, "Fine. If you grant me immunity I will give you the right answer, if I know."

Harun said, "You are granted immunity if you tell the truth and abandon the practice of the concealment of faith for which you - the progeny of

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وَرَسُولِهِ اللَّهُ كُنُوزٍ مِنَ النَّاسِ عَلَى تَنْفِقِ اللَّهِ رَسُولِ ابْنِ يَا: هَارُونَ لَهُ فَقَالَ

بْنُ مُوسَى إِلَى - رَفَعَهُ - بِإِسْنَادِهِ مُحَمَّدُ بْنُ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْعَبْدِيُّ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنُ هَانِيٍّ أَحْمَدُ أَبُو حَدَّثَنَا - 9
إِلَيْهِمَا يُجْبَى خَلِيفَتَيْنِ جَعْفَرِ بْنِ مُوسَى يَا: قَالَ نَمَّ السَّلَامَ عَلَيَّ فَرَدَّ عَلَيْهِ سَلَمَتُ الرَّشِيدِ عَلَى أُذْخِلْتُ مَالًا: قَالَ أَنَّهُ السَّلَامَ عَلَيْهِ جَعْفَرِ

مُنْذُ عَلَيْنَا كُذِبَ قَدْ أَنَّهُ عَلِمَتْ فَفَدَّ عَلَيْنَا، أَعْدَائِنَا مِنَ الْبَاطِلِ وَتَقَبَّلَ وَإِثْمِكَ، يَا مِي تَبُوءُ أَنْ بِاللهِ أَعْيُنُكَ الْمُؤْمِنِينَ أَمِيرًا يَا: فَقُلْتُ! الْخَرَجُ؟
 أَحَدُكَ أَدْنَى أَنْ وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولَ مِنْ بَقَرَاتِكَ رَأَيْتَ فَإِنَّ عِنْدَكَ ذَلِكَ عَلِمَ بِمَا وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولَ قُبُضَ
 جَدِّهِ عَنْ أَبِيهِ، عَنْ أَبِي، أَخْبَرَنِي: فَقُلْتُ لَكَ، أَدْنَى قَدْ: فَقَالَ وَالِهِ، عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولَ جَدِّهِ عَنْ أَبِيهِ، عَنْ أَبِي، بِهِ أَخْبَرَنِي بِحَدِيثِ
 أَدْنَى، فَقَالَ - فِدَاكَ اللهُ جَعَلَنِي - يَدَكَ فَنَاولَنِي وَاضْطَرَبْتُ، تَحَرَّكَتُ الرَّجَمَ مَسَّتْ إِذَا الرَّجَمَ إِنَّ: قَالَ أَنَّهُ آلِهِ، وَ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولَ
 قَدْ أَنَّهُ فَإِذَا إِلَيْهِ فَنَظَرْتُ بَأْسٌ، عَلَيْكَ فَلَيْسَ مُوسَى يَا جَلِيسَ | قَالَ تَرَكَنِي، طَوِيلًا وَعَانَقَنِي نَفْسَهُ إِلَى جَدَّبَنِي ثُمَّ بِيَدِي فَأَخَذَ مِنْهُ، فَذَنُوتُ
 غَلَبْتُ حَتَّى عُرُوقِي وَاضْطَرَبْتُ دَمِي تَحَرَّكَ لَقَدْ وَالِهِ، عَلَيْهِ اللهُ صَلَّى اللهُ جُدُّكَ وَصَدَقَ صَدَقْتُ: فَقَالَ نَفْسِي، إِلَى فَرَجَعْتُ عَيْنَاهُ دَمَعَتْ
 عَنْهَا أَجَبْتَنِي أَنْتَ فَإِنَّ أَحَدًا، عَنْهَا أَسْأَلُ لَمْ جِئِنَ مِنْذُ صَدْرِي فِي تَتَلَجَّلُجُ أَشْيَاءَ عَنْ أَسْأَلُكَ أَنْ أُرِيدُ وَأَنَا عَيْنَايَ، وَفَاضَتْ الرَّقَّةُ يَّ عَلِ
 فَإِنِّي عِنْدِي عِلْمُهُ كَانَ مَا: فَقُلْتُ قَلْبِي، فِي مِمَّا أَسْأَلُكَ عَمَّا فَاصْدُقْنِي قَطُّ، تَكْذِبُ لَمْ كَأَدَّ بَلَعَنِي وَقَدْ فَيْكَ، أَحَدِ قَوْلِ أَقْبَلُ وَلَمْ عَنْكَ خَلَيْتُ
 الْمُؤْمِنِينَ أَمِيرُ لَيْسَ أَسْأَلُ: فَقُلْتُ مَهْ، فَاطِ بَنِي مَعْشَرَ بِهَا تُعْرِفُونَ الَّتِي التَّقِيَّةَ وَتَرَكَتْ صَدَقْتَنِي إِنْ الْأَمَانَ لَكَ: فَقَالَ أَمَنْتَنِي، أَنْتَ إِنْ مُخْبِرَكَ

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(the Blessed Lady) Fatima (s) - are known to practice."

Then the Imam (s) said, "O Commander of the Faithful (Harun)! Ask whatever you want to ask." Harun said, "Let me know why are you nobler than us while we are from the same family line and are the progeny of Abdul Muttalib. You and I are the same. I am from the progeny of Al-Abbas, and you are from the progeny of Abi Talib who were both the uncles of God's Prophet (s). Our kinship with the Prophet (s) is alike." The Imam (s) said, "We (the Members of the Holy Household) are closer (to the Prophet (s))." Harun asked, "How come?" The Imam (s) said, "Abdullah and Abu Talib were born of the same father and mother, but your grandfather Al-Abbas was neither born of Abdullah's mother, nor of Abu Talib's mother." Harun said, "Why do you claim to be the inheritors of the Prophet (s) while Abu Talib had already died when the Prophet (s) died; however, his uncle Abbas was still alive (considering that we think that with an uncle present, an uncle's son does not inherit anything)."

The Imam (s) said, "If (Al-Ma'mun) the Commander of the Faithful sees it fit, please excuse me from answering this one and ask me any other questions that you please."

Harun said, "No. You must answer it." The Imam (s) said, "Will you grant me immunity?" Harun said, "I granted you immunity before we started to talk." The Imam (s) said, "As stated by Ali ibn Abi Talib (s) when there is a male or female child there is no share of inheritance for anyone, except for the parents, the mother and the spouse. He did not consider any inheritance for an uncle with a child present to inherit.

And there is no such reasoning in the Quran either. However, Taym[87] , Adiy[88] , and the Umayyads have relied on their own personal opinions without any factual documents from the Prophet of God (s) and have considered an uncle to be like the father (to inherit). What the scholars have decreed is according to the decrees of Ali (s) which is opposed to this viewpoint. It is Nuh ibn Durraj who has stated this issue according to the viewpoints of Ali (s) and has ruled

accordingly.

The Commander of the Faithful[89] made him the governor of Kufa and Basra. He ruled according to this viewpoint. Then the news got to the Commander of the Faithful. He called him in and called in those who ruled opposite to him such as Sufyan Ath-Thawri, Ibrahim al-Madani,

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طالب أبي وُلد وأنتم العباس بنو إنا واحد، وأنتم ونحن المطلب عبد وبنو واحدة شجرة في ونحن علينا فضلتم لم أخبرني: قال شاء عمّا ذلك؟ وكيف: قال أقرب، نحن: فقللت إسواء؟ منه وقرابتهما وآله عليه الله صلى الله رسول عمّا وهما

صلى النبي ورثتم أنكم ادعيتكم فلم: قال. طالب أبي من ولا الله عبد أم هو من ليس العباس وأبوكم وأم، لأب طالب وأبا الله بدع لأن قلت حى؟ عمه والعباس قبله طالب أبو ثوقى وقد وآله عليه الله صلى الله رسول وقبض العم، ابن يحجب وأعم وآله، عليه الله

فقال فأمني، فقللت نجيب، أو لا، فقال يریده، سواه باب كل عن ويسألني المسألة هذه من يعفيني أن المؤمنين أمير رأى إن: أنه فقللت الكلام قبل أمنتك قد

والزوجة، وجوالز للأبوين إلا سهم لأحد أننى أو كان ذكراً الصلب ولد مع ليس أنه: السلام عليه طالب أبي بن علي قول في إن: فقللت أنز ولا حقيقة بلا منهم رأياً والذ، العم: قالوا أمية وبنى وعدياً تيماً أن إلا الكتاب به ينطق ولم ميراث، الصلب ولد مع للعم يثبت ولم يقول دراج بن نوح هذا هؤلاء، قضايا خلاف قضاياهم العلماء من السلام عليه علي يقول قال ومن وآله، به عم الله صلى الرسول عن أمير إلى فأنهي به قضى وقد والبصرة، الكوفة المصرتين المؤمنين أمير ولأه وقد به، حكم وقد السلام عليه علي يقول المسألة هذه في المؤمنين.

المدني، وإبراهيم الثوري سفيان منهم قوله، بخلاف يقول من وإحضار بإحضاره فأمر

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and al-Fudhayl ibn Eyadh. They all witnessed that this was the viewpoint of Ali (s) on this issue. According to one of the scholars from Hijaz who informed me about this, the Commander of the Faithful asked them, “Why don’t you rule accordingly now that Nuh ibn Durraj has ruled on this basis.” They have replied, “Nuh was brave, but we were scared.” Then the Commander of the Faithful approved of the ruling based on the Prophetic tradition from the past that says, “The best judge among you is Ali.” Even Umar ibn al-Khattab has said, “The best judge amongst us is Ali.” Here the Arabic word ‘Qadha translated to mean “judge” is an all encompassing noun. It includes all good characteristics. It includes all the good characteristics which the Prophet (s) had cited to praise his companions such as reciting the Quran, performing the obligatory deeds, and having knowledge. All of these are included in this word.

Harun said, “O Musa (Al-Kazim)! Tell me more.” The Imam (s) said, “Is one who attends a meeting immune, especially in your meetings?” Harun said, “Don’t worry.” Then the Imam (s) said, “Indeed

the Prophet (s) did not establish any rights to inherit for those who did not migrate. He (s) did not establish any friendship for those who did not accept to be exiled (along with the Prophet (s)).” Harun said, “What is your proof for this?” The Imam (s) recited the following verse from the Holy Quran, ‘Those who believed, and accepted to be exiled, and fought for the Faith, with their property and their persons, in the cause of God, as well as those who gave (them) asylum and aid,- these are (all) friends and protectors, one of another...’ [90] And Abbas did not adopt exile (from Mecca to Medina).”

Harun said, “O Musa! Have you ever said this to any of our enemies before? Have you informed any of the jurists of this issue?” The Imam (s) said, “By God, no. No one but the Commander of the Faithful has ever asked me about this.” Then Harun asked, “Why do you allow the people - whether the general public or the elite - to ascribe you to God’s Prophet (s) and call you “O son of God’s Prophet” while you are the offspring of Ali. People’s family ties are through their fathers. Fatima is a receiver of the male sperm, and the Prophet (s) is only your grandfather through your mother.”

The Imam (s) said, “O Commander of the Faithful! What if the Prophet (s)

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لا فَلَـمَ: الْحِجَازِ أَهْلِ مِنَ الْعُلَمَاءِ بَعْضُ أَبْلَغَنِي فِيمَا لَهُمْ فَقَالَ الْمَسْأَلَةَ، هَذِهِ فِي السَّلَامِ عَلَيْهِ عَلِيٌّ قَوْلٌ أَنَّهُ: فَشَهَدُوا عِيَاضِ، بَيْنَ وَالْفَضِيلِ
اللَّهُ صَلَّى النَّبِيِّ عَنِ الْعَامَّةِ قَدَمَاءٍ يَقُولُ قَضِيَّةَ الْمُؤْمِنِينَ أَمِيرَ أَمْضَى وَقَدْ وَجَبْنَا نُوحَ جَسَرَ: فَقَالُوا دَرَجًا؟ بِنِ نُوحٍ بِهِ قَضَى قَدْوً بِهِ تُعْتَوْنَ
النَّبِيِّ بِهِ مَدَحٌ مَا جَمِيعٌ لِأَنَّ جَامِعٌ، إِسْمٌ وَهُوَ «أَفْضَانَا عَلِيٌّ»: الْخَطُّ بْنُ عَمَرَ قَالَ وَكَذَلِكَ «أَفْضَاكُمُ عَلِيٌّ»: قَالَ أَنَّهُ وَإِلَيْهِ عَلَيْهِ
الْقَضَاءِ فِي دَاخِلِ وَالْعِلْمِ وَالْفَرَائِضِ الْقِرَاءَةِ مِنْ أَصْحَابِهِ.

يُورَثُ لَمْ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ إِنَّ: فَقُلْتُ عَلَيْكَ، بَأْسٌ لَا: فَقَالَ مَجْلِسُكَ، وَخَاصَّةً بِالْأَمَانَاتِ، الْمَجَالِسُ: قُلْتُ مُوسَى، يَا زَنْبِي: قَالَ
وَلَا يَتَّبِعُهُمْ نَمْرُوكُمْ مَا يُهَاجِرُوا وَلَمْ آمَنُوا وَالَّذِينَ»: تَعَالَى اللَّهُ قَوْلٌ: فَقُلْتُ فِيهِ؟ حُجَّتْكَ مَا: فَقَالَ يُهَاجِرُ، حَتَّى وَلا يَأْتِيَهُ لَهُ أَنْتَبَتْ وَلَا يُهَاجِرُ لَمْ مِنْ
يُهَاجِرُ لَمْ الْعَبَّاسَ عَمِّي وَإِنَّ «يُهَاجِرُوا حَتَّى عَشِي مِنْ

وَمَا لَا، لَهُمْ أَل: فَقُلْتُ ءِ؟ بِسَيِ الْمَسْأَلَةَ هَذِهِ فِي الْفُقَهَاءِ مِنْ أَحَدًا أَخْبِرْتِ أَمْ أَعْدَانَا مِنْ أَحَدًا بِذَلِكَ أَفْتَبْتِ هَلْ مُوسَى يَا أَسْأَلُكَ: لِي فَقَالَ
الْمُؤْمِنِينَ أَمِيرَ إِلَّا عَنْهَا سَأَلَنِي.

وَإِنَّمَا يَ، عَلِ بَنُو وَأَنْتُمْ اللَّهُ رَسُولَ نَبِيِّ يَا: لَكُمْ وَيَقُولُونَ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ إِلَى يَنْسَبُوكُمْ أَنْ وَالْخَاصَّةَ لِلْعَامَّةِ جَوَزْتُمْ لَمْ: قَالَ ثُمَّ
لَوْ الْمُؤْمِنِينَ، أَمِيرَ يَا: فَقُلْتُ أَمْكُمْ؟ قَبْلَ مِنْ جَدُّكُمْ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى وَالنَّبِيِّ وَعَاءٌ، هِيَ إِنَّمَا وَقَاطِمَةُ أَبِيهِ، إِلَى الْمَرْءِ يَنْسَبُ

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was reborn and asked your daughter to marry him? Would you give him an affirmative answer?”

Harun said, “Glory be to God! How could I not give a positive answer? I will be proud of this before the Arabs, the Persians, and the Quraysh (tribe)!”

The Imam (s) said, "However, the Prophet (s) would neither come to ask my daughter to marry him, nor would I marry off my daughter to him (s)." Harun asked, "Why?" The Imam (s) said, "That is because he (s) is my forefather, but is not your forefather." Harun said, "O Musa! Excellent!" Then Harun asked, "How come you say that you are from the Prophet's (s) generation, while he (s) left no generations behind (had no sons). Generations to follow one are from his sons. You are the offspring of his daughter, and generations are not left behind one's daughter."

The Imam (s) said, "O Commander of the Faithful (Harun)! I swear to you by our ties of kinship and by the tomb[91], please excuse me from answering this question." Harun said, "Impossible! O Children of Ali! You must express your reasons. O Musa! According to the reports that we have received, you are the Divine Leader at the present time. I will never excuse you from answering my questions. You must present proofs from the Quran in response to my questions. You - the Children of Ali - claim that no details of the Quran are hidden from you. You claim that you know the interpretation of the whole Quran. You rely on the following verse to support your claim, '... Nothing have we omitted from the Book...' [92] You consider yourselves needless of the viewpoints of the scholars, and of the comparisons they draw. [93]"

The Imam (s) said, "Will you let me answer you?" Harun said, "Present your answer." The Imam (s) said, "I take refuge in God from the damned Satan. In the Name of God the Beneficent, the Merciful. '...We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus do We reward those who do good: And Zakariya and John, and Jesus and Elias: all in the ranks of the righteous...' [94] O Commander of the Faithful (Harun)! Who is the father of Jesus (s)?" Harun said, "Jesus (s) has no father." The Imam (s) said, "Therefore, we have linked Jesus (s) up to the Prophets by (the Blessed Lady) Mary (s). This is exactly how we are linked up to the Prophet (s) through our mother (the Blessed Lady) Fatima (s)."

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العَجَمِ وَالْعَرَبِ عَلَى أَفْتَحْرُ بِنِ أَجْبِيَهُ؟ لَا وَلَمْ اللَّهُ سُبْحَانَ: فَقَالَ تُجِيبُهُ؟ كُنْتُ هَلْ كَرِيْمَتَكَ إِلَيْكَ فَحَطَبَ نُشْرَ وَإِلَهُ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ أَنْ يَا أَحْسَنْتَ: فَقَالَ يَلِدُكَ، وَلَمْ وَلَدْنِي وَإِلَهُ عَلَيْهِ اللَّهُ صَلَّى لِأَنَّهُ: فَقُلْتُ وَلَمْ؟: فَقَالَ أَرْوَجُهُ، وَلَا إِلَيَّ، يَخْطُبُ لِكُنْهُ: لَهُ فَقُلْتُ بِذَلِكَ، وَقُرَيْشٍ مُوسَى.

لَهَا يَكُونُ وَلَا الْبِنْتِ، وَوَلَدُ وَأَنْتُمْ: لِلْأُنثَى لَا لِلذَّكَرِ الْعَقِبُ وَإِنَّمَا يُعْقِبُ لَمْ لِمَوَا عَلَيْهِ اللَّهُ صَلَّى وَالنَّبِيِّ النَّبِيِّ ذُرِّيَّةَ إِنَّا: قُلْتُمْ كَيْفَ: قَالَ ثُمَّ يَا فِيهِ بِحَجَّتِكُمْ تُخْبِرُنِي أَوْ لَا: قَالَ فِي الْمَسْأَلَةِ، هَذِهِ عَنْ أَغْفِيْتَنِي مَا إِلَّا فِيهِ وَمَنْ وَالْقَبْرِ الْقَرَابَةِ بِحَقِّ الْمُؤْمِنِينَ أَمِيرٍ يَا أَسْأَلُكَ: فَقُلْتُ إِنْ عَقِبْتُ؟ اللَّهُ كِتَابٍ مِنْ بِحَجَّةٍ فِيهِ تَأْتِينِي حَتَّى عَنْهُ أَسْأَلُكَ مَا كُلِّ فِي أَغْفِيكَ وَلَسْتُ إِلَيَّ، أَنْهِيَ كَذَا زَمَانِهِمْ وَإِمَامٌ يَعْسُوبُهُمْ مُوسَى يَا وَأَنْتَ عَلَيَّ وَوَلَدٌ مَا: وَجَلَّ عَزَّ بِقَوْلِهِ وَاحْتَجَّجْتُمْ عِنْدَكُمْ وَتَأْوِيلُهُ إِلَّا وَأَوْ، وَلَا أَلْفٌ عَشِي مِنْهُ عَنْكُمْ يَسْفُطُ لَا أَنَّهُ عَلَيَّ وَوَلَدٌ مَعَشَرَ تَدْعُونَ مَأْنَدُ وَتَعَالَى مِنْ بِاللَّهِ أَعُوذُ قُلْتُ هَاتِ، قَالَ الْجَوَابُ؟ فِي تَأْدُنْ: فَقُلْتُ وَقِيَّاسِهِمْ، الْعُلَمَاءُ رَأَى عَنْ اسْتَعْنَيْتُمْ وَقَدْ «عَشِي مِنْ الْكِتَابِ فِي فَرَطْنَا نَبِيَّالْ مُحْسِدِ نَجْرِي وَكَذَلِكَ وَهَارُونَ وَمُوسَى وَيُوسُفَ وَأَيُّوبَ وَسُلَيْمَانَ دَاوُدَ ذُرِّيَّتِهِ وَمِنْ» الرَّجِيمِ الرَّحْمَنِ اللَّهُ بِسْمِ الرَّجِيمِ الشَّيْطَانِ عَلَيْهِمُ الْأَنْبِيَاءِ بِدَرَارِي الْحَقْنَاهُ إِنَّمَا: فَقُلْتُ أَبُ، لِعَيْسَى لَيْسَ: فَقَالَ الْمُؤْمِنِينَ؟ أَمِيرًا يَا عَيْسَى أَبُو مَنْ «وَالْيَاسَ وَعَيْسَى وَيَحْيَى وَزَكَرِيَّا

السَّلَامُ عَلَيْهَا فَاطِمَةَ أَمَّا قَبْلُ مِنْ وَالِهِ عَلَيْهِ اللهُ صَلَّى بِي الدَّ بَدْرَارِي أَلْحَقْنَا وَكَذَلِكَ مَرِيَمَ طَرِيقِ مِنْ السَّلَامِ

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The Imam (s) said, "O Commander of the Faithful (Harun)! Do you want me to tell you more?" He said, "Yes please." The Imam (s) said, "The Honorable the Exalted God said, 'If anyone disputes in this matter with thee, now after (full) knowledge Hath come to thee, say, 'Come! let us gather together, - our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the Curse of God on those who lie!' [95] No one has claimed that the Prophet (s) took anyone but Ali ibn Abi Talib (s), (the Blessed Lady) Fatima (s), Al-Hassan (s) and Al-Hussein (s) under his cloak when he (s) participated in the invoking of God's Curse with the Christians. Therefore, the interpretation of the Sublime God's words 'our sons' is Al-Hassan (s) and Al-Hussein (s), the interpretation of 'our women' is (the Blessed Lady) Fatima (s), and the interpretation of 'ourselves' is Ali ibn Abi Talib (s). Moreover, all the scholars agree that on the day of the Battle of Uhud, Gabriel (s) said, 'O Muhammad! This act of Ali is a sign of his true devotion.' God's Prophet (s) said, 'That is because he (i.e. Ali (s)) belongs to me, and I belong to him.' Then Gabriel said, 'O Prophet of God! And I belong to both of you.' Then Gabriel continued, 'There is no real sword but the 'Thul-Faqar (Imam Ali's sword), and there is no real man but Ali.' What Gabriel used in order to praise Ali was similar to what the Sublime God used to praise Abraham (s) when God said, 'They said, 'We heard a youth talk of them: He is called Abraham.'" [96]

The Imam (s) added, "We - your cousins - are proud that Gabriel has said that he belongs to us." Then Harun said, "Excellent! O Musa! Tell us what you need." The Imam (s) said, "My first need is that you allow your cousin (i.e. me) to return to the shrine of his grandfather and to his wife." Harun said, "God willing. We will see." It has been narrated that Harun handed the Imam (s) over to As-Sandi ibn Shahak. It seems that the Imam (s) died while he (s) was in the custody of As-Sindi ibn Shahak. God knows best.

7-10 Muhammad ibn Ibrahim ibn Ishaq al-Taliqani - may God be pleased with him - narrated that Muhammad ibn Yahya al-Sowly quoted on the authority of Abul Abbas Ahmad ibn Abdullah, on the authority of Ali ibn Muhammad ibn Soleiman al-Nawfali that he had heard his father say, "When (Harun) Ar-Rashid arrested Musa ibn Ja'far (s), they arrested him while he was praying at the position of the head of the Prophet (s). They stopped his prayer, and took him away while he (s) was crying and

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أَبْنَاءَنَا نَدْعُ تَعَالَوْا فَقُلْ الْعِلْمُ مَنْ جَاءَكَ مَا بَعْدَ مِنْ فِيهِ حَاجَتِكَ فَمَنْ: وَجَلَّ عَزَّ اللهُ قَوْلُ: قُلْتُ هَاتِ، قَالَ الْمُؤْمِنِينَ؟ أَمِيرَ يَا أَرِيْدُكَ وَالِهِ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ أَدْخَلَهُ أَنَّهُ أَحَدٌ يَدَّعِ وَلَمْ «الْكَاذِبِينَ عَلَى اللهِ لَعْنَةً فَتَنْجَعَلُ نَبِيَّهُمْ ثُمَّ وَأَنْفُسَكُمْ وَأَنْفُسَنَا وَنِسَاءَكُمْ وَنِسَاءَنَا وَأَبْنَاءَكُمْ الْحَسَنَ «أَبْنَاءَنَا»: تَعَالَى قَوْلُهُ تَأْوِيلُ فَكَانَ وَالْحُسَيْنِ، وَالْحَسَنُ وَفَاطِمَةُ طَالِبِ أَبِي بَنُ عَلِيٍّ إِلَّا لِلنَّصَارَى الْمُبَاهِلَةِ عِنْدَ الْكِسَاءِ تَحْتَ

السَّلَامُ، عَلَيْهِ جَبْرَيْلُ أَنْ عَلَى أَجْمَعُوا قَدْ الْعُلَمَاءُ أَنَّ عَلَى لَأَمْ، السَّدَّ عَلَيْهِمْ طَالِبِ أَبِي بِنِ عَلِيٍّ «أَنْفُسَنَا» وَ فَاطِمَةَ «نِسَاءَنَا» وَ الْحُسَيْنِ
 لَا: قَالَ ثُمَّ لِلَّهِ، أَرْسُولَ يَا مِنْكُمْ وَأَنَا: جَبْرَيْلُ فَقَالَ مِنْهُ، وَأَنَا مِنِّْي لِأَنَّهُ: قَالَ «عَلِيٌّ» مِنَ الْمُوَاسَاةِ لَوْيَ هَذِهِ إِنَّ مُحَمَّدًا يَا: أَحَدِ يَوْمَ قَالَ
 مَعَشَرَ إِنَّا «إِبْرَاهِيمَ لَهُ يُقَالُ يَذْكُرُهُمْ فَتَى»: يَقُولُ إِذِ السَّلَامُ عَلَيْهِ خَلِيلِهِ بِهِ تَعَالَى اللَّهُ مَدَحَ كَمَا فَكَانَ «عَلِيٌّ الْإِقْتَى وَلَا الْفَقَارَ دُوَ إِلَّا سَيْفَ
 يَرْجِعُ أَنْ عَمَّكَ لِإِبْنِ تَأَذَّنَ أَنْ حَاجَةً أَوْلَى: لَهُ فَقُلْتُ حَوَائِجِكَ، إِلَيْنَا أَرْفَعُ مُوسَى يَا أَحْسَنْتَ: فَقَالَ مِنَّا، أَنَّهُ: رَبِّئِيلُ جِدَّ بِقَوْلِ نَفْتَخِرُ عَمَّكَ بَنِي
 تَعَالَى اللَّهُ شَاءَ إِنْ نَنْظُرُ فَقَالَ عِيَالِهِ، وَإِلَى جَدِّهِ حَرَمَ إِلَى

أَعْلَمُ وَاللَّهُ عِنْدَهُ تُوفِّيَ أَنَّهُ فَرَعَمَ شَاهِكِ، بِنِ السَّنْدِيِّ عِنْدَ نَزْلِهِ أَنَّهُ فَرُوي

بُنِ أَحْمَدُ الْعَبَّاسُ وَأَبُ حَدَّثَنَا: قَالَ الصُّوْلِيُّ يَحْيَى بِنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الطَّلِقَانِيُّ إِسْحَاقُ بِنِ إِبْرَاهِيمَ بِنِ مُحَمَّدٍ حَدَّثَنَا - 10
 عَلَيْهِ قَبِضَ السَّلَامُ عَلَيْهِ جَعْفَرُ بِنِ مُوسَى عَلَى الرَّشِيدِ قَبِضَ لَمَّا: يَقُولُ أَبِي سَمِعْتُ: قَالَ النُّوْقَلِيُّ سُلَيْمَانَ بِنِ مُحَمَّدِ بِنِ عَلِيٍّ عَنِ اللَّهِ، عَبْدِ
 أَلْفَى مَا اللَّهُ رَسُولَ يَا إِلَيْكَ أَشْكُو: وَيَقُولُ يَبْكِي وَهُوَ وَحْمِلَ صَلَاتَهُ، عَلَيْهِ فَفَقَّعَ يُصَلِّي، قَائِمًا وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ رَأْسَ عِنْدَ وَهُوَ
 يَبْكُونَ جَانِبِ كُلِّ مِنَ النَّاسِ وَأَقْبَلَ

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saying, “O Messenger of God! I complain to you about this situation.” The people were running towards him from every direction while they were crying. When they took the Imam (s) to (Harun) Ar-Rashid, he swore at him and disrespected him. When the night came, Harun ordered that two carriages be prepared. He had the Imam (s) carried away in secret to one of the two carriages. Harun put Hassaan ash-Sarawi in charge and ordered him to take the Imam (s) to Basra and hand him (s) over to Isa ibn Ja’far ibn Abi Ja’far (Harun’s cousin) who was the governor there. He had the other carriage moved in public in the daytime towards Kufa along with some people so as to hide the affairs of Musa ibn Ja’far (al-Kazim) (s) from the people. Hassaan entered Basra one day before the sighting of the moon[97] and handed him (s) over to Isa ibn Ja’far ibn Abi Ja’far in the daytime in public. Thus it became known publicly and the news was spread around. Isa imprisoned him (s) in the building in which he himself resided and he locked him in. Isa was so busy with the ‘Eid ul-Adha [98]’s ceremonies that he totally forgot about the Imam (s). They only opened the door for him on two occasions: to allow him to make ablutions and to bring him some food.

My father said, “Al-Faydh ibn Abi Salih, who was a Christian before, made a display of being Muslim. He was really an infidel and was the secretary of Isa ibn Ja’far. He was one of my good friends, too. He told me, “O Aba Abdullah! You cannot imagine how much music this pious man had to hear during the days that he was in that house - music which contained much indecent and abominable things which he did not know about and undoubtedly could not even imagine.” My father added, “In those days, Ali ibn Yaqoob ibn Oun ibn Al-Abbas ibn Rabee’ had written bad things about me in a letter to Isa ibn Ja’far ibn Abi Ja’far. Ahmad ibn Osyd who was the gate-keeper for Isa had handed him that letter.”

He added, “Ali ibn Yaqoob was one of the elders of the Hashemites. He was older than the rest of

them, but drank in spite of his old age. He used to invite Ahmad ibn Osyd to his house, gave parties for him and invited male and female singers. This way he wanted Ahmad to help raise his rank near Isa. Included in the things written were, "You prefer Muhammad ibn Soleiman to us in granting permission to come see you, in respect, and in giving him gifts of musk, while I am older than him and he believes in obeying Musa ibn Ja'far who is imprisoned by you."

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السَّلَامُ عَلَيْهِمَا جَعْفَرُ بْنُ مُوسَى فَحَمَلَ لَهُ، فَهَيَّنَا بِقَبَائِلِ أَمْرِ اللَّيْلِ يَهْجَأُ جَنَّ فَلَمَّا وَجَّهًا، سَمَّمَهُ الرَّشِيدُ يَدِي بَيْنَ إِلَى حُمَلًا فَلَمَّا وَصَبِحُوا، وَهُوَ جَعْفَرُ أَبِي بِنِ عَفْرَجِ بْنِ عَيْسَى إِلَى فَيَسَلَّمُ الْبَصْرَةَ إِلَى قُبَّةٍ فِي بَيْهِ بِصِيرٍ بَأْنَ وَأَمْرَهُ السَّرُويِّ حَسَانَ إِلَى وَدَفَعَهُ خَفَاءٍ فِي أَحَدِهِمَا إِلَى حَسَانَ فَقَدِمَ السَّلَامُ، عَلَيْهِمَا جَعْفَرُ بْنُ مُوسَى أَمْرَ النَّاسِ عَلَى لِيُعَمِّي جَمَاعَةً، مَعَهَا الْكُوفَةِ إِلَى نَهَارًا عِلَانِيَةً أُخْرَى قُبَّةً وَوَجَّهَ أَمِيرَهَا، بَنِيَتْ فِي عَيْسَى فَحَبَسَهُ خَبْرُهُ، وَشَاعَ ذَلِكَ عُرْفَ حَتَّى عِلَانِيَةً نَهَارًا جَعْفَرُ أَبِي بِنِ جَعْفَرِ بْنِ عَيْسَى إِلَى فَدَفَعَهُ، بِيَوْمِ التَّرْوِيَةِ قَبْلَ الْبَصْرَةَ إِلَى فِيهَا يَخْرُجُ حَالَهُ حَالَتَيْنِ، فِي الْإِلَّا الْبَابِ عَنْهُ يَفْتَحُ لَا فَكَانَ عَنْهُ، الْعَبْدُ وَسَعَلَهُ عَلَيْهِ، وَأَقْفَلَ فِيهِ، يَجْلِسُ كَانَ الَّذِي الْمَجْلِسِ بِيُوتِ مِنْ الطَّعَامِ فِيهَا إِلَيْهِ يُدْخَلُ وَحَالَهُ الطَّهْوَرِ،

خاصاً، بي وكان جعفر بن عيسى لا يكتئب وكان زنديقاً وكان الإسلام أظهر ثم نصرانياً وكان صالح أبي بن الفيض لي فقال: أبي قال أشك ولا أعلم ما والمناكير الفواجر ضرور من هوفها التي الدار في هذه أيامه في الصالح الرجل هذا سمع لقد الله عبد أباً يا فقال بباليه يخطر لم أنه

دفعها رفة في ربيعة بن العباس بن عون بن يعقوب بن علي جعفر أبي بن جعفر بن عيسى إلى الأيام تلك في لي وسعى: أبي قال يشرب سنه كبير مع وكان سناً أكبر هم وكان هاتيم بني مشايخ من فوبيع بن علي وكان: قال - عيسى حاجب أسيد بن أحمد إليه التي رفته في فكان - لعيسى يذكره أن في يطمع والمغنيات، بالمعنيين ويأتيه له فيحتفل منزله إلى أسيد بن أحمد ويدعو الشراب موسى بطاعة يدين وهو منه، هو أسن من وفينا بالمسك، وتخصه وإكرامك، إجلالك في سليمان بن محمد علينا تقدم أنك: إليه رفته عنذك المحبوس جعفر بن

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My father added, "I was sleeping in the middle of a very hot day when I heard the doorbell ring. I asked, "Who is it?" My servant said, "It is Qa'nab ibn Yahya who is at the door. He says that he must immediately see you." I said, "He must have something important to do. Let him in." Then he came in and informed me about the letter and the story of al-Faydh ibn Abil Salih. He said that al-Faydh had told him not to tell me about this issue since I might get upset. Al-Faydh had said that the contents of the letter had not influenced him. He had asked the Commander if he had any doubts and if he wished Abu Abdullah (an-Nawfali) to come in person and swear that the contents of the letter was untrue."

But the Commander said, "There is no need to inform Aba Abdullah. He has said these things against him out of jealousy." I said, "O Commander! You yourself know that no one is as close as he is to your private issues. Has he ever tried to make you revolt against anyone?"

He said, "No. May God forbid." I said, "Had he followed a religion other than that of the other people, he would have certainly tried to make you become attracted to his religion." He said, "Yes, of course. I know him better myself."

My father added, "I ordered that my horse be prepared for riding. Then I rode over to al-Faydh at that time. Qa'nab ibn Yahya accompanied me. We asked for permission to see him. He sent someone to me and said, "May I be your ransom! Now I am in a position which is not suitable for you to see." He was sitting and drinking wine. Then I sent him a message swearing by God that I had to see him right then. He came out to me wearing a thin shirt and a red loin-cloth. I told him about what I had heard. He asked Qa'nab, "May you not be given a good reward! Did I not tell you not to inform Aba Abdullah! Did I not tell you that he will get upset?" Then he told me, "Do not worry. The Commander has not believed any of this jargon."

My father added, "Only a few days had passed by when they secretly took Musa ibn Ja'far (s) to Baghdad and imprisoned him. Then they freed him. Then they imprisoned him. They handed him over to As-Sandi ibn Shahak who imprisoned him. He was rough with the Imam (s). Then

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مِنْ لَابِدٍ يَقُولُ الْبَابِ، عَلَى بَحْيَى بْنِ قَعْنَبٍ: الْغُلَامُ لِي قَالَ هَذَا؟ مَا قُلْتُ عَلَيْهِ، الْبَابُ مُخَلَّفٌ حَرَكْتُ إِذْ قَانِظُ يَوْمَ لِقَائِي قَائِي: أَبِي قَالَ لِي قَالَ كَانَ وَقَدْ قَالَ الرُّقْعَةَ، وَالْقِصَّةَ بِهَذِهِ صَالِحِ أَبِي بِنِ الْفَيْضِ عَنِ فَخْرِنِي فَدَخَلَ، لَهُ، انْدَنُوا لِأَمْرِي، إِلَّا جَاءَ مَا: قُلْتُ السَّاعَةَ، لِقَائِكَ عَشِي هَذَا مِنْ نَفْسِكَ أَفِي: لِلْأَمِيرِ قُلْتُ وَقَدْ مُسَاعَا فِيهِ يَجِدُ لَمْ الْأَمِيرِ عِنْدَ الرَّافِعِ فَإِنَّ فَتَحْرُنُهُ، عَبْدَ اللَّهِ أَبَا تُخَيْرٍ لَا: أَخْبِرَنِي مَا بَعْدَ الْفَيْضِ أَيُّهَا يَا: لَهُ قُلْتُ لَهُ، الْحَسَدُ هَذَا، عَلَى حَمَلِهِ إِنَّمَا عَمَّهُ ابْنُ فَإِنَّ فَتَعْمَهُ، تُخْبِرُهُ لَا: فَقَالَ كَذِبِهِ؟ عَلَى وَبِحَلْفِ قِيَّاتِكَ اللَّهُ، عَبْدُ أَبَا أَخْبِرَ حَتَّى لِأَحَبِّ النَّاسِ فِيهِ يُخَالِفُ مَذْهَبَ لَهُ كَانَ فَلَوْ: قُلْتُ اللَّهُ، مَعَادَ: قَالَ قَطُّ؟ أَحَدٍ عَلَى حَمَلِكَ هَلْ فِيهِ، خَلَوْتِكَ بِأَحَدٍ تَخْلُو لَا أَنْتَ نَعْلَمُ أَنْتَ الْأَمِيرُ أَكْثَرَ بِهِ وَمَعْرِفَتِي أَجَلٌ: قَالَ عَلَيْهِ، يَحْمِلُكَ أَنْ

: [وَقَالَ] إِلَى فَأَرْسَلَ إِلَيْهِ، فَاسْتَأْذَنَتْ الظُّهَيْرَةَ، فِي قَعْنَبٍ وَمَعِيَ إِلَيْهِ فَصِرْتُ اعْتَيْسُ مِنَ الْفَيْضِ إِلَى وَرَكِبْتُ بِدَائِي فَدَعَوْتُ: أَبِي قَالَ قَمِيصٍ فِي إِلَيَّ فَخَرَجَ لِقَائِكَ، مِنْ بَدٍ لَا وَاللَّهِ إِلَيْهِ فَأَرْسَلْتُ شَرَابِهِ، عَلَى جَالِسٍ وَهُوَ عَنْهُ، قَدَرْتُ أَرْفَعُ مَجْلِسًا، جَلَسْتُ قَدْ فِدَاكَ جَعَلْتُ، بِأَسْ لَا: لِي قَالَ ثُمَّ فَتَعْمَهُ؟ اللَّهُ عَبْدُ أَبَا تُخَيْرٍ لَا أَنْ إِلَيْكَ أَنْتَقَدُّ أَلَمْ خَيْرًا، جُزَيْتَ لَا: لِقَعْنَبٍ فَقَالَ بَلَعْنِي، بِمَا فَأَخْبِرُنُهُ مُورِدٍ إِزَارٍ رَقِيقٍ بَعْدًا إِلَى سِرِّ السَّلَامِ عَلَيْهِمَا جَعْفَرُ بْنُ مُوسَى حُمِلَ حَتَّى يَسِيرَةَ أَيَّامٍ إِلَّا ذَلِكَ بَعْدَ مَضَتْ فَمَا: قَالَ، شَيْءٌ ذَلِكَ مِنَ الْأَمِيرِ بِقَلْبِي فِي فَلَيْسَ إِلَيْهِ يَقْدَمُهُ أَنْ وَأَمْرُهُ رُطْبٍ فِي بِسْمِ الرَّشِيدِ إِلَيْهِ بَعَثَ ثُمَّ عَلَيْهِ، وَضَيِّقَ سَهْفَحَبَ شَاهَكَ بِنِ السَّنْدِيِّ إِلَى سَلَّمَ ثُمَّ حُبِسَ، ثُمَّ أُطْلِقَ، ثُمَّ وَحِبْسَ، عَلَيْهِ وَيُحْتَمُّ

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(Harun) Ar-Rashid sent him some poisoned dates, and ordered him to take them to the Imam, and force him to eat the dates. He did this and that was how the Imam (s) died."

7-11 Ali ibn Abdullah al-Warraaq, Al-Hussein ibn Ibrahim ibn Ahmad ibn Hisham al-Mukattib, Ahmad ibn Ziyad ibn Ja'far al-Hamadani, Al-Hussein ibn Ibrahim ibn Natana, Ahmad ibn Ali ibn Ali

ibn Ibrahim ibn Hashem, Muhammad ibn Ali Majiluwayh and Muhammad ibn Musa ibn al-Mutawakkil - may God be pleased with them - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Uthman ibn Isa, on the authority of Sufyan ibn Nazar, "One day I was standing in the presence of Al-Ma'mun. He asked, "Do you know who taught me about Shiism?" All the people who were present said, "No, by God, we do not know." He said, "(Harun) Ar-Rashid taught me." They asked him, "How is that so? It was (Harun) Ar-Rashid who killed the members of this Household!"

Al-Ma'mun said, "He killed them for his rule. A Kingdom is barren[99] . One year I accompanied Harun when he went for the Hajj pilgrimage. When we reached Medina, he told his gate-keepers, "Whoever enters who is from the people of Medina, Mecca, the Immigrants[100] , the Helpers[101] , the Hashemites or others from the Quraysh (tribe) must state his relationship." Whoever entered said that he was so and so, the son of so and so, until he reached his grandfather from the Hashemites, the Quraysh (tribe), the Immigrants or the Helpers. Then Harun would grant him gifts anywhere from two-hundred to five-thousand Dinars according to his nobility, and the honor of his grandfathers in their exile (from Mecca to Medina). One day I was present there when Al-Fadhli ibn Rabee' said, "O Commander of the Faithful (Harun)! There is a man at the door who claims to be Musa ibn Ja'far ibn Muhammad ibn Ali ibn Al-Hussein ibn Ali ibn Abi Talib (s)." Immediately Harun faced us who were standing near his head, Al-Amin and al-Mo'taman and the rest of the chiefs present and said, "Straighten yourselves up!" Then he faced the gate-keeper and said, "Let him in. Be careful that he not sit down anywhere but on my special seat." Then a Sheikh[102] entered who had become pale due to extensive worshipping. He was slim and wrinkled. His face and nose were affected by the extent of prostrations. When he saw (Harun) Ar-Rashid, he tried to get off the donkey he was riding on. Then Ar-Rashid said, "By God, you should sit only on my special seat."

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عَلَيْهِ اللَّهُ صَلَوَاتُ فَمَاتَ فَفَعَلَ، مِنْهُ تَنَاوُلِهِ فِي

بُنُّ وَالْحُسَيْنِ الْهَمْدَانِي؛ جَعْفَرِ بْنِ زِيَادِ بْنِ أَحْمَدَ الْمَكْنَبِ؛ هِشَامِ بْنِ أَحْمَدَ بْنِ إِبْرَاهِيمَ بْنِ وَالْحُسَيْنِ الْوَرَّاقِ؛ اللَّهُ عَبْدُ بْنُ عَلِيٍّ حَدَّثَنَا - 11 - عَنْهُمْ اللَّهُ رَضِي - الْمُتَوَكَّلِ بْنِ مُوسَى بْنِ وَمُحَمَّدَ مَاجِلُوَيْهِ؛ عَلِيٍّ بْنِ وَمُحَمَّدَ هَاشِمِ؛ بْنِ إِبْرَاهِيمَ بْنِ عَلِيٍّ بْنِ وَأَحْمَدَ نَاتَانَةَ بْنِ إِبْرَاهِيمَ فَقَالَ الْمَأْمُونُ، رَأْسَ عَلِيٍّ يَوْمًا كُنْتُ: قَالَ نَزَارُ بْنُ سُفْيَانَ عَنْ عَيْسَى، بْنِ عُثْمَانَ عَنْ أَبِيهِ، عَنْ هَاشِمِ، بْنِ إِبْرَاهِيمَ بْنِ عَلِيٍّ حَدَّثَنَا: قَالُوا هَذَا أَهْلٌ يَقْتُلُ كَأَنَّ الرَّشِيدُ ذَلِكَ وَكَيْفَ: لَهُ قِيلَ الرَّشِيدُ، عَلَيْنِهِ: قَالَ نَعْلَمُ؟ مَا وَاللَّهِ أَلْ جَمِيعًا الْقَوْمَ فَقَالَ التَّشْبِيعُ؟ عَلَّمَنِي مَنْ أَتَدْرُونَ عَلِيٍّ يَدْخُلَنَّ لَا: وَقَالَ حُجَابِهِ إِلَى تَقَدَّمَ الْمَدِينَةَ إِلَى صَارَ فَلَمَّا سَنَّهُ، مَعَهُ حَجَّجْتُ وَلَقَدْ عَقِيمَ الْمَلِكِ لِأَنَّ الْمَلِكِ، عَلِيٍّ يَقْتُلُهُمْ كَانَ: قَالَ الْبَيْتِ؟ دَخَلَ إِذَا الرَّجُلُ وَكَانَ نَفْسَهُ، نَسَبَ إِلَّا فَرِيْسَ بَطُونٍ وَسَائِرِ هَاشِمِ بَنِي وَ وَالْأَنْصَارِ الْمُهَاجِرِينَ أَبْنَاءَ مِنْ وَمَكَّةَ الْمَدِينَةَ أَهْلٍ مِنْ رَجُلٍ آلَافَ بِخَمْسَةِ الْمَالِ مِنْ فَيَصِلُهُ أَنْصَارِيٍّ، أَوْ مُهَاجِرِيٍّ أَوْ ِفَرِشِيٍّ أَوْ هَاشِمِيٍّ مِنْ جَدِّهِ إِلَى يَنْتَهِي حَتَّى فُلَانِ بْنِ فُلَانٍ أَنَا: قَالَ عَلَيْهِ أَبَائِهِ وَهَجْرَةَ شَرَفِهِ قَدَّرَ عَلِيٍّ دِينَارٍ، مَاتِي إِلَى دُونِهَا وَمَا دِينَارٍ

بُنُّ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ مُوسَى أَنَّهُ يَزْعَمُ رَجُلٌ الْبَابِ عَلَى الْمُؤْمِنِينَ أَمِيرًا يَا: فَقَالَ الرَّبِيعُ بْنُ الْفَضْلِ دَخَلَ إِذْ وَاقِفٌ جَبَّوْ ذَاتَ فَأَنَا

عَلَى أَحْفَظُوا: فَقَالَ الْقَوَادِ، وَسَائِرُ وَالْمُؤْتَمِنُ، وَالْأَمِينُ رَأْسِهِ، عَلَى قِيَامِ وَنَحْنُ عَلَيْنَا فَأَقْبَلَ السَّلَامَ عَلَيْهِمْ طَالِبِ أَبِي بِنِ عَلِيِّ بْنِ الْحُسَيْنِ
بِسَاطِي عَلَى إِلَّا يَنْزِلُ وَلَا لَهُ، إِنْذَنْ: لِإِذْنِهِ قَالَ ثُمَّ أَنْفَسَكُمْ،

جَمَارٍ عَنِ يَنْفُسِهِ رَمَى الرَّشِيدَ رَأَى فَلَمَّا وَأَنْفَهُ، وَجْهَهُ السُّجُودِ مِنْ كُلِّمَ قَدْ بِالِ شَنْ كَأَنَّه الْعِبَادَةُ، أَنْهَكَتُهُ قَدْ مُسَخِّدًا، شَيْخٌ دَخَلَ إِذْ لَكَذَلِكَ فَإِنَّا
فَمَا وَالْإِعْظَامِ بِالْإِجْلَالِ بِأَجْمَعِنَا لَيْهٍ وَنَظَرْنَا التَّرَجُّلِ، مِنَ الْحَبَابِ فَمَنْعَهُ بِسَاطِي، عَلَى إِلَّا وَاللَّهِ لَا: الرَّشِيدُ فَصَاحَ رَاكِبُهُ، كَانَ

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The gate-keepers did not let the Imam (s) get off the donkey. We all looked at him with great honor and respect. He rode on his donkey until he reached the especial seat. All the gate-keepers and the chiefs were around him. Then he got off. Ar-Rashid got up and came forward until he reached the especial seat. Then Harun kissed his face and eyes, took his hand and took him to the uppermost part of the room and sat down with him. He started talking with him. While talking, he faced him and asked him about his health and conditions. Then Harun asked the Imam (s), "O Abul Hassan (Al-Kazim (s))! How many people do you support?" The Imam (s) said, "More than five-hundred." Harun said, "Are they all your children?" The Imam (s) said, "No, most of them are servants and companions. I have more than thirty children: So many boys and so many girls." Harun asked, "Why don't you marry off the girls to their cousins, or other suitable people?" The Imam (s) said, "I do not have enough money." Harun said, "What condition is your land in?" The Imam (s) said, "Sometimes it yields produce and at other times it does not." Harun asked, "Do you have any debts?" The Imam (s) said, "Yes." Harun asked, "How much?" The Imam (s) said, "Around ten-thousand Dinars." Then Ar-Rashid said, "O cousin! I will give you enough money to marry off your daughters and sons, pay back your debts and revive your land." The Imam (s) said, "O cousin! I hope the relatives fulfill the rights of kinship with you, and thank God for your nice intentions and tangible relationship. Our ties of kinship come from the same root. We are from the same family. Al-Abbas was the uncle of God's Prophet (s). He and the Prophet's (s) father formed two strong tree trunks which were attached to one another from the roots. He was also the uncle of Ali ibn Abi Talib (s). He and Ali's father also formed two strong tree trunks which were attached to one another from the roots. I hope that God will not make you change your mind about what you want to do. He has granted you power and has established you to be from a noble family." Harun said, "O Abul Hassan! It will be an honor for me to do that."

He (s) said, "O Commander of the Faithful! Indeed the Honorable the Exalted God has made it incumbent upon the rulers to provide for the poor people in the nation, to pay off the debts of those in debt; to assist the people who are overburdened; to clothe the people who are destitute; and to be kind to the prisoners and slaves. You are the one most suitable to do these things." Harun said, "O Abul Hassan! I will do that."

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وَقَبَّلَ الْبِسَاطَ، رَآهُ إِلَى وَاسْتَقْبَلَهُ الرَّشِيدُ إِلَيْهِ فَقَامَ فَتَزَلَّ بِهِ، مُحْدِقُونَ وَالْقَوَادِ وَالْحُجَابُ الْبِسَاطِ، إِلَى صَارَ حَتَّى جَمَارِهِ عَلَى يَسْبِرُ زَالَ أَحْوَالِهِ عَنْ وَيَسْأَلُهُ عَلَيْهِ بِوَجْهِهِ وَيُقْبِلُ يُحَدِّثُهُ وَجَعَلَ فِيهِ، مَعَهُ وَأَجْلِسُهُ الْمَجْلِسِ صَدْرٍ فِي صَيَّرَهُ حَتَّى بِيَدِهِ وَأَخَذَ وَعَيْنَيْهِ وَجْهَهُ

الْوَلَدُ أَمَا وَحَسَنٌ، مَوَالِي أَكْثَرُهُمْ لَا، قَالَ كُلُّهُمْ؟ أَوْلَادُ قَالَ الْخَمْسِمَائَةِ، عَلَى يَزِيدُونَ فَقَالَ الْعِيَالُ؟ مَنْ كَعَلِي مَا الْحَسَنُ أَبَا يَا: لَهُ قَالَ ثُمَّ تَقْصُرُ الْيَدُ: قَالَ وَأَكْفَاهِي؟ عُمُومَتِي بَنِي مِنْ سَوَانَ الدُّنُورِ لَا فَلِمَ قَالَ كَذَا، مِنْهُمْ وَالنِّسْوَانُ كَذَا، مِنْهُمْ الدُّكْرَانُ وَتَلَاثُونَ، نَيْفَ فَلَئِي الْأَفِ عَشْرَةَ نَحْوُ: قَالَ كَمْ؟ قَالَ نَعَمْ، قَالَ دَيْنٌ؟ عَلَيْكَ فَهَلْ؟ قَالَ آخَرَ؟ فِي وَتَمْنَعُ وَقَتِ تُعْطِي: قَالَ الصَّيِّعَةَ؟ حَالٌ فَمَا قَالَ ذَلِكَ، عَنْ دِينَارٍ

يَا رَجِمٌ وَصَلَّتْكَ: لَهُ فَقَالَ الصَّبِيَّاعُ، وَتَعْمُرُ الدَّيْنَ وَتَقْضِي وَالنِّسْوَانُ الدُّكْرَانُ تَرْوَجُ مَا الْمَالِ مِنْ أُعْطِيكَ أَنَا عَمَّ ابْنِ يَا: الرَّشِيدُ لَهُ فَقَالَ وَصِنُوْ وَالِي، عَلَيْهِ اللهُ صَلَّى النَّبِيِّ عَمَّ وَالْعَبَّاسُ وَاجِدٌ، وَالنَّسَبُ وَاشِجَّةٌ وَالْقَرَابَةُ مَاسَةٌ وَالرَّجِمُ الْجَمِيلَةُ، النَّيَّةُ هَذِهِ لَكَ اللهُ وَشَكَرَ عَمَّ ابْنِ وَأَعْلَى عُنُصْرِكَ، وَأَكْرَمَ يَدِكَ طَيْبَسَ وَقَدْ ذَلِكَ، تَفْعَلُ أَنْ مِنْ اللهُ أَبْعَدَكَ وَمَا أَبِيهِ، وَصِنُوْ السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ وَعَمَّ أَبِيهِ، فُقَرَاءُ يَنْعَشُوا أَنْ عَهْدِهِ وَوَلَاةً عَلَى فَرَضَ قَدْ وَجَلَ عَزَّ اللهُ إِنَّ الْمُؤْمِنِينَ أَمِيرُ يَا: فَقَالَ وَكَرَامَةُ الْحَسَنِ أَبَا يَا ذَلِكَ أَفْعَلُ: فَقَالَ مُحْتَدَكَ، أَبَا يَا أَفْعَلُ: فَقَالَ ذَلِكَ، يَفْعَلُ مَنْ أَوْلَى فَأَنْتَ الْعَانِي إِلَى وَيُحْسِنُوا الْعَارِي وَيَكْسُوا الْمُتَقَلِّ، عَنِ وَيُؤَدُّوا مِينَ، الْغَارِ عَنِ وَيَقْضُوا الْأَمَّةَ الْحَسَنِ

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Then he stood up. (Harun) Ar-Rashid stood up out of respect for him, and kissed him on the eyes and face. Then he faced me (Abdullah), (Muhammad) Al-Amin, and (Ibrahim) Al-Moa'taman and said, "O Abdullah, Muhammad and Ibrahim! Move ahead of your uncle and your Master, hold the horse strap for him. Fix his clothes and accompany him to his house."

Then Abul Hassan Musa ibn Ja'far (s) gave me the glad tidings that I would become the Caliph in private. He asked me to treat his son kindly when I take over the rule. Then we returned. I was braver than my brothers with my father. Then in private I asked him, "O Commander of the Faithful! Who was this man whom you honored and respected so much? Who was him for whom you stood up, went to welcome him, had him seated at the head of the room, and you sat down in a lower position yourself? Who was he for whom you ordered us to hold the horse strap?" He said, "This is the Divine Leader of the people, the Proof of God for His creatures, and His Successor over His servants." I said, "O Commander of the Faithful! Are not all these characteristics yours? Are they not in you?" He said, "I am the people's leader on the surface and by force, but Musa ibn Ja'far (s) is the True Divine Leader. O my son! By God, he (s) more deserves to succeed God's Prophet (s) than me and all the other people. I swear by God that even if you try to take away the rule from me, I will chop off your head. A Kingdom is barren."

When Harun decided to go from Medina to Mecca, he ordered that two-hundred Dinars be put in a black bag. He faced Al-Fadhl ibn Rabe' and said, "Take this to Musa ibn Ja'far and tell him, "The Commander of the Faithful said that for the moment we are having hard times. Our presents will be delivered to you later."

I objected and said, “O Commander of the Faithful! You give five-thousand Dinars or so much to the progeny of the Muhajireen (emigrants), the Ansar (helpers), other members of the Quraysh (tribe), the Hashemites, and others whom you do not even know their family ties. However, are you going to give only two-hundred Dinars to Musa ibn Ja’far whom you honored and respected so much?” This is much less than what you gave all the other people.” Harun said, “Shut up! Son of a bitch! If I give him what I promised to give him, I will not be safe from facing one-hundred thousand men with swords from his followers and

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بَيْنَ امْشُوا إِبرَاهِيمَ وَيَا مُحَمَّدُ، وَيَا اللهَ عَبْدِي يَا: فَقَالَ وَالْمُؤْتَمَنَ، الْأَمِينِ وَعَلَى عَلِيٍّ أَقْبَلُ ثُمَّ وَوَجْهَهُ عَيْنِيهِ وَقَبَّلَ لِقِيَامِهِ الرَّشِيدُ فَقَامَ قَامٌ، ثُمَّ سِرًّا السَّلَامَ عَلَيْهِمَا جَعْفَرِ بْنِ مُوسَى الْحَسَنِ أَبُو عَلِيٍّ فَأَقْبَلَ مَنْزِلَهُ، إِلَى وَسَيَعُوهُ نِيَابَهُ عَلَيْهِ وَسَوُوا كَابِهِ، بِرِ خُدُوا وَسَيَدِكُمْ، عَمَّكُمْ يَدِيَّ وَوُدِّي إِلَى فَأَحْسِنِ الْأَمْرَ هَذَا مَلَكْتَ إِذَا: لِي فَقَالَ بِالْخِلَافَةِ، فَبَشَّرَنِي وَبَيَّنَّهُ بَيْنِي

مِنْ وَقَمْتُ وَأَجَلَّنْتُهُ، أَعْظَمْتُهُ قَدْ الَّذِي الرَّجُلُ هَذَا مَنْ الْمُؤْمِنِينَ أَمِيرًا يَا: قُلْتُ الْمَجْلِسُ خَلَا فَلَمَّا عَلَيْهِ، أَبِي وَوَدَّ أَجْرًا وَكُنْتُ أَنْصَرْنَا ثُمَّ عَلَى اللَّهِ وَحُجَّةَ النَّاسِ إِمَامٌ هَذَا: قَالَ إِلَهُ؟ الرُّكَابِ بِأَخْذِ أَمْرُنَا ثُمَّ دُونَهُ، وَجَلَسْتُ الْمَجْلِسِ، صَدْرِي فِي وَأَقْعَدْتُهُ فَاسْتَقْبَلْتُهُ، إِلَيْهِ مَجْلِسِكَ وَالْعَلْبَةِ الظَّاهِرِ فِي الْجَمَاعَةِ إِمَامٌ أَنَا: بِالْفَقِّ وَفِيكَ؟ لَكَ كُلُّهَا الصَّفَاتُ هَذِهِ لَيْسَتْ أَوْ الْمُؤْمِنِينَ أَمِيرًا يَا: فَقُلْتُ عِبَادِهِ، عَلَى وَخَلِيفَتُهُ خَلْفَهُ جَمِيعًا، الْخَلْقِ وَمِنْ مَنِّي وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ بِمَقَامٍ لِأَحَقُّ إِنَّهُ بَنِيَّ يَا وَاللهِ حَقٌّ، إِمَامٌ السَّلَامَ عَلَيْهِ جَعْفَرِ بْنِ وَمُوسَى وَالْقَهْرِ، عَقِيمِ الْمَلِكِ فَإِنَّ عَيْنَكَ، فِيهِ الَّذِي لِأَخَذْتُ الْأَمْرَ هَذَا نَارَ عَنِّي لَوْ اللَّهُ وَو

إِلَى بِهِذِهِ إِذْ هَبْتُ: لَهُ فَقَالَ الرَّبِيعُ، بِنِ الْفَضْلِ عَلَى أَقْبَلُ ثُمَّ دِينَارٍ، مَانْتَا فِيهَا سَوْدَاءَ بَصْرَةَ أَمْرَ مَكَّةَ إِلَى الْمَدِينَةِ مِنَ الرَّحِيلِ أَرَادَ فَلَمَّا الْوَقْتِ بَعْدَ بَرْنَا وَسَيَاتِيكَ ضَيْقَهُ نَحْنُ: الْمُؤْمِنِينَ أَمِيرًا لَكَ يَقُولُ: لَهُ وَقُلْتُ جَعْفَرِ بْنِ مُوسَى

وَسَبُّهُ حَسْبُهُ يُعْرِفُ لَا وَمَنْ هَانِمْ وَبَنِي فَرِيَشِ سَائِرِ وَو الْأَنْصَارِ الْمُهَاجِرِينَ أَبْنَاءَ تُعْطِي الْمُؤْمِنِينَ أَمِيرًا يَا: فَقُلْتُ صَدْرِهِ فِي قَمَمْتُ! النَّاسِ؟ مِنْ أَحَدًا أُعْطِيَتْهَا عَطِيَّةٌ أَحْسَنُ دِينَارٍ مَائَتِي أَجَلَّنْتُهُ وَو أَعْظَمْتُهُ وَقَدْ جَعْفَرِ بْنِ مُوسَى وَتُعْطِي دُونَهَا، مَا إِلَى دِينَارٍ أَلْفِ خَمْسَةَ وَوَجْهِي يَضْرِبُ أَنْ أَمْنَتُهُ كُنْتُ مَا لَهُ ضَمِنْتُهُ مَا هَذَا أُعْطِيْتُ لَوْ فَإِنِّي لَكَ، أَمْ لَا سَكْتُ | فَقَالَ

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friends. This man’s poverty, and the poverty of his members of household is safer for me than their being wealthy and well-to-do. When Mokhariq - the singer - saw this, he got mad. He went to (Harun) Ar-Rashid and said, “O Commander of the Faithful! When I entered Medina most of the people expected me to give them something. If I do not give them anything before I leave they will not recognize the generosity of the Commander of the Faithful with me, and my rank near you.” Then Harun ordered that he be given ten-thousand Dinars. Again Mokhariq said, “O Commander of the Faithful! This is for the people of Medina. I also have some debts which I must pay back.” Then Harun ordered that he be given another ten-thousand Dinars. Again Mokhariq said, “O Commander of the Faithful! My daughters are about to get married. I need to prepare dowries for them.” Then Harun ordered that he be given another ten-thousand Dinars. Then Mokhariq said, “O Commander of the Faithful! Please establish some wages for me so that the

living expenses for my life, that of my wife, my daughters and their spouses be paid for.” Harun ordered that a land which had an annual income of ten-thousand Dinars be given to him. He ordered that all this be immediately given to him.

Then Mokhariq immediately stood up and went to see Musa ibn Ja’far (s) and told him, “When I realized what this damned one has done to you, I tricked him for your sake, and took thirty-thousand Dinars plus land which has more than ten-thousand Dinars in annual income for you. O my Master! I swear by God that I do not need any of this. I only took them for you. I bear witness that this land is yours and I have brought you the money.

Imam Musa ibn Ja’far (s) said, “May God give you blessings by means of your property, and grant you good rewards. I will not take even one Dirham or any of your land. I welcome your kindness and recognize your good intentions. Return. May you be guided. And do not return to me in this regard. He kissed the Imam’s hands and returned (to Harun).[103]

7-12 (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, “I always loved the Members of the Holy Household (s), but used to express my hatred for them in the presence of (Harun) Ar-Rashid in order to get closer to him. When Ar-Rashid went

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أَعْيُنُهُمْ أَيْدِيهِمْ نَبْطُ مِنْ وَلَكُمْ لِي أَسْلَمُ بَيْتِهِ وَأَهْلِهِ هَذَا وَفَقْرٌ وَمَوَالِيهِ، تَهَشِّبَعِ مِنْ سَيْفِ أَلْفِ بِمِائَةِ عَدَا

يَطْلُبُونَ أَهْلَهَا وَأَكْثَرَ دِينَةَ الْمَدِينَةِ دَخَلْتُ قَدْ الْمُؤْمِنِينَ أَمِيرَ يَا فَقَالَ الرَّشِيدُ إِلَى قَقَامَ غَيْطُ، ذَلِكَ فِي دَخَلَهُ الْمُغَنِّي مَخَارِقُ ذَلِكَ إِلَى نَظَرَ قَلَمًا فَقَالَ دِينَارٍ، أَلْفَ بَعَشْرَةَ لَهُ فَأَمَرَ عِنْدَهُ، وَمَنْزِلَتِي عَلَيَّ الْمُؤْمِنِينَ أَمِيرَ تَفَضَّلْ لَهُمْ يَتَبَيَّنُ لَمْ شَيْئًا فِيهِمْ أَقْسِمُ وَلَمْ خَرَجْتُ وَإِنْ شَيْئًا، مَنِّي الْمُؤْمِنِينَ أَمِيرَ يَا: لَهُ فَقَالَ، أُخْرَى دِينَارٍ أَلْفَ بَعَشْرَةَ لَهُ فَأَمَرَ أَقْضِيَهُ، أَنْ أحتَاجُ دِينَارًا وَعَلَيَّ الْمَدِينَةَ لِأَهْلِ هَذَا مُؤْمِنِينَ أَلِ أَمِيرَ يَا: لَهُ تُعْطِيئِهَا غَلَّةً مِنْ بَدَّ لَا الْمُؤْمِنِينَ أَمِيرَ يَا: لَهُ فَقَالَ، أُخْرَى دِينَارٍ أَلْفَ بَعَشْرَةَ لَهُ فَأَمَرَ جِهَازَهُنَّ، إِلَى مُحْتَاجٍ وَأَنَا أَرُودُ جِهَازَهُنَّ أَنْ أُرِيدُ بَنَاتِي مِنْ لَهُ ذَلِكَ يُعْجَلُ أَنْ رَوَامَ دِينَارٍ أَلْفَ عَشْرَةَ السَّنَةِ فِي غَلَّتُهُ تَبْلُغُ مَا بِأَقْطَاعِ لَهُ فَأَمَرَ الْقَوْتَ، وَأَزْوَاجَهُنَّ وَبَنَاتِي عِيَالِي وَعَلَى عَلَيَّ تَرُدُّ سَاعَتِهِ.

وَقَدْ بِهِ لَكَ أَمْرٌ وَمَا الْمَلْعُونُ هَذَا بِهِ عَامَلَكُ مَا عَلَيَّ وَقَفْتُ قَدْ: لَهُ وَقَالَ السَّلَامُ جَعَفَرَ عَلَيْهِمَا بِنَ مُوسَى وَقَصَدَ قَوْرِهِ مِنْ مَخَارِقُ قَامَ نَمَّ عِشَى إِلَى أحتَاجُ مَا سَيِّدِي يَا وَاللَّهِ وَلَا دِينَارٍ، أَلْفَ عَشْرَةَ السَّنَةِ فِي نُعْلٍ وَأَقْطَاعًا دِينَارٍ أَلْفَ ثَلَاثِينَ صِلَاتٍ مِنْهُ دَتُّ وَأَخَذَ لَكَ عَلَيْهِ اِحتَلَّتْ يَكُ إِلِ الْمَالِ حَمَلْتُ وَقَدْ الْأَقْطَاعِ بِهِذِهِ لَكَ أَشْهَدُ وَأَنَا لَكَ، إِلَّا أَخَذْتُهُ مَا ذَلِكَ، مِنْ

وَبِرَّكَ، صَلَاتِكَ قَبِلْتُ وَقَدْ شَيْئًا الْأَقْطَاعِ هَذِهِ مِنْ وَلَا وَاِجْدًا دِرْهَمًا مِنْهُ لِأَخْذِ كُنْتُ مَا جَزَاكَ، وَأَحْسَنَ مَالِكَ فِي لَكَ اللَّهُ بَارِكْ: فَقَالَ انصَرِفْ وَيَدُهُ فَقَبِلَ ذَلِكَ فِي وَتَرَا جَعَنِي رَاشِدًا، فَأَنْصَرَفَ

ما يَقُولُ الْمَأْمُونُ سَمِعْتُ: قَالَ شَيْبِيبُ بْنُ الرَّيَّانِ عَنِ أَبِيهِ، عَنْ هَاشِمِ بْنِ إِبْرَاهِيمَ بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 12
كَانَ قَلَمًا مَعَهُ، وَالْقَاسِمُ وَمُحَمَّدٌ أَنَا كُنْتُ الرَّشِيدُ حَجَّ قَلَمًا إِلَيْهِ تَقَرُّبًا بَعْضُهُمْ لِلرَّشِيدِ وَأَطْهَرُ السَّلَامُ عَلَيْهِمُ الْبَيْتِ أَهْلُ أَجِبُ رَلْتُ

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on the Hajj pilgrimage, Muhammad, Al-Qasim and I accompanied him. When he was in Medina, he gave permission for the people to come see him. The last person to come was Musa ibn Ja'far (s). When Ar-Rashid saw him, he moved and stared at the Imam (s) until he reached the room in which Ar-Rashid was. When he got closer, Ar-Rashid kneeled down, hugged him and looking at him said, "O Abul Hassan (Al-Kazim (s))! How are you? And how is your wife? And how is your father's wife? How are you? How are you doing?"

He kept asking him such questions, and the Imam (s) kept saying, "Fine, fine." When he stood up, Ar-Rashid got up. Abul Hassan (s) insisted that he remain seated and hugged him. Then he greeted him and said farewell.

Al-Ma'mun said, "I was more daring than my brothers in the presence of my father. When Abul Hassan Musa ibn Ja'far departed, I told my father, "O Commander of the Faithful! You treated this man in such a way that you never treated anyone of the descendants of the Immigrants, the Helpers, or the Hashemites! Who was this man?" Harun said, "O my son! This is the Inheritor of the Knowledge of the Prophets. This is Musa ibn Ja'far. If you want correct knowledge, he has it." Al-Ma'mun said, "From then on their love was rooted in my heart."

7-13 Muhammad ibn Ali Majiluwah - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father that he had heard one of his companions say, "When (Harun) Ar-Rashid imprisoned Musa ibn Ja'far (s), he could not see the daytime. He feared that Harun might kill him. Then Musa ibn Ja'far (s) made ablutions again, turned his face towards the Qibla, and said four units of prayers to the Honorable the Exalted God. Then he prayed using the following supplications.

The Imam (s) said, "O my Master! Please save me from the hands of Harun. O the Savior of the trees from the midst of mud, sand (and water)! O the Savior of milk from the midst of excretions and blood[104] !' O the Savior of the offspring from the midst of the placenta and the uterus! O the Savior of the fire from the midst of iron and stone! O the Savior of the soul from the midst of the intestines! Save me from the hands of Harun."

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وَعُنُقُهُ بَصْرَهُ وَمَدَّ تَحْرَكَ الرَّشِيدُ إِلَيْهِ نَظَرَ فَلَمَّا فَدَخَلَ السَّلَامُ، جَعَفَرٌ عَلَيْهِمَا بِنُ مُوسَى لَهُ أُذُنٌ مِّنْ آجِرٍ وَكَانَ النَّاسُ عَلَيْهِ اسْتَأْذَنَ بِالْمَدِينَةِ فِيهِ كَانَ الَّذِي الْبَيْتِ خَلَدَ حَتَّىٰ إِلَيْهِ.

ما أنتم، كيف أبوك؟ و عيال عيالك وكيف الحسن؟ أبا يا أنت كيف: له فقال عليه، أقبّل ثمّ وعانقه ركبتيه على الرشيد جتا قرب فلما

وَعَاتِقَهُ، فَأَقْعَدَهُ الْحَسَنَ أَبُو [عَلَيْهِ] فَأَقْسَمَ يَنْهَضَ، أَنْ الرَّشِيدُ أَرَادَ قَامَ فَلَمَّا خَيْرٌ، خَيْرٌ يَقُولُ الْحَسَنَ وَأَبُو هَذَا يَسْأَلُهُ زَالَ فَمَا حَالُكُمْ؟ عَلَيْهِ أَبِي وَلِدٌ أَجْرًا كُنْتُ: الْمَأْمُونُ قَالَ وَوَدَّعَهُ، عَلَيْهِ وَسَلَّم

أَبْنَاءٍ مِنْ بَاحِدٍ فَعَلَّتُهُ رَأَيْتُكَ مَا شَيْئًا الرَّجُلُ بِهَذَا عَمِلْتَ رَأَيْتُكَ لَقَدْ الْمُؤْمِنِينَ أَمِيرًا يَا: لِأَبِي قُلْتُ جَعْفَرُ بْنُ مُوسَى الْحَسَنَ أَبُو خَرَجَ فَلَمَّا إِنْ مُحَمَّدٍ، بِنِ جَعْفَرِ بْنِ مُوسَى هَذَا النَّبِيِّ، عَلِمَ وَارْتُ هَذَا بَنِي يَا: فَقَالَ الرَّجُلُ؟ هَذَا فَمَنْ! هَاشِمِ بَنِي وَلَا وَالْأَنْصَارِ، الْمُهَاجِرِينَ مَحَبَّتُهُمْ قَلْبِي فِي أَنْعَسَ فَحِينَنْدِ: الْمَأْمُونُ قَالَ هَذَا، فَعِنْدَ الصَّحِيحِ الْعِلْمُ أَرَدْتُ

أَصْحَابِنَا مِنْ رَجُلًا سَمِعْتُ: قَالَ أَبِي، عَنْ هَاشِمِ، بِنِ إِبْرَاهِيمَ بِنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ هَالِلِ رَضِيَ مَا جِيلُوهُ عَلَيْهِ بِنِ مُحَمَّدٌ حَدَّثَنَا - 13 جَعْفَرِ عَلَيْهِمَا بِنِ مُوسَى فَجَدَّدَ، يَقْتُلُهُ أَنْ هَارُونَ نَاجِيَةً فَخَافَ اللَّيْلُ، عَلَيْهِ جَنَّ السَّلَامُ جَعْفَرِ عَلَيْهِمَا بِنِ مُوسَى الرَّشِيدُ حَبَسَ لَمَّا: يَقُولُ حَبَسَ مِنْ نَجْنِي سَيِّدِي يَا:» فَقَالَ: الدَّعَوَاتِ بِهَذِهِ دَعَا نَمَّ رَكَعَاتٍ، أَرْبَعٌ وَجَلَّ عَزَّ لِلَّهِ وَصَلَّى الْقِبْلَةَ بِوَجْهِهِ فَاسْتَقْبَلَ طَهْوَرَهُ السَّلَامُ مِنَ الْوَلَدِ مُخْلِصًا وَيَا وَدَمٍ، فَرُبُّ بَيْنَ مِنَ اللَّبَنِ مُخْلِصًا وَيَا [مَاءٍ وَ] وَطِينِ رَمْلِ بَيْنَ مِنَ الشَّجَرِ مُخْلِصًا لِي يَدِهِ مِنْ وَخَلَّصَنِي هَارُونَ «. هَارُونَ يَدٍ مِنْ خَلَّصَنِي وَالْأَمْعَاءِ شَاءَ الْأَخْبِيْنَ مِنَ الرُّوحِ مُخْلِصًا وَيَا وَالْحَجَرِ، الْحَدِيدِ مِنَ النَّارِ مُخْلِصًا وَيَا وَرَجِمَ مَشِيمَةَ بَيْنَ

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The narrator of this tradition added, "When Musa (s) said this prayer, Harun saw a black man in his dream. He had a drawn out sword in his hand. He stood over Harun's head and said, "O Harun! Free Musa ibn Ja'far or I will chop off your head with this sword." Then Harun feared the black man's awesomeness, and called in his gatekeeper. The gatekeeper came in. Harun told him, "Go to the prison and free Musa ibn Ja'far."

The narrator of this tradition added, "Then the gatekeeper left. When he arrived at the jail he called in the prison guard. The prison guard asked, "Who is it?" The gatekeeper said, "The Caliph has called in Musa ibn Ja'far. Take him out of his cell and free him." The prison guard said, "O Musa! The Caliph has called you in." Then Musa (s) got up frightened and said, "He would not call me in tonight unless he had some wicked intentions about me."

Then he got up while he was crying and sad, worried for his life. He went to Harun while shaking.[105] Then the Imam (s) greeted Harun and Harun greeted him back. Then Harun asked him, "I swear to you by God to tell me if you have made any supplications tonight?" The Imam (s) said, "Yes." He asked, "What were they?" The Imam (s) said, "I made another ablution, said four units of prayers to the Honorable the Exalted God, raised my head towards the sky and said, "O my Master! Please save me from the hands of Harun and his wickedness." The Imam (s) told him the rest of his supplications.

Then Harun said, "Indeed God accepted your prayer. O gatekeeper! Free him!" Then Harun asked for three robes of honor to be given to him, gave him his own horse, honored him and took the Imam (s) for his own bosom companion. Harun then said, "Recite that prayer for me." The Imam (s) taught it to him.

The narrator of the tradition added, “He freed him and had his gatekeeper accompany him to his house. From then on Musa ibn Ja’far (s) was honored and respected by Harun and went to see him every Thursday until Harun imprisoned him again. This time he did not free him until he handed him over to As-Sandi ibn Shahak who murdered him with poison.

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وَهُوَ هَارُونَ رَأْسَ عَلَى فَوْقَ سَلْتُهُ، قَدْ سَيْفٌ دِهْوِيٍّ مَنَامِهِ، فِي أَسْوَدُ رَجُلٍ هَارُونَ أَتَى الدَّعَوَاتِ بِهَذِهِ السَّلَامِ عَلَيْهِ مُوسَى دَعَا فَلَمَّا قَالَ: فَجَاءَ، الْحَاجِبُ دَعَا ثُمَّ هَيَّبْتِهِ، مِنْ هَارُونَ فَخَافَ هَذَا، بِسِنِّيِّ عِلَاوَتِكَ ضَرَبْتُ وَإِلَى السَّلَامِ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى أَطْلُقْ هَارُونَ يَا يَقُولُ فَقَالَ السَّجْنِ، صَاحِبُ فَأَجَابَهُ السَّجْنِ بَابَ فَرَعِ الْحَاجِبُ فَخَرَجَ: قَالَ السَّلَامِ، عَلَيْهِ جَعْفَرُ بْنُ مُوسَى فَأَطْلُقِ السَّجْنَ لِي إِذْ هَبْتُ: لَهُ فَقَالَ: يَدْعُوكَ الْخَلِيفَةُ إِنَّ مُوسَى يَا: السُّبْحَانَ فَصَاحَ، عَنْهُ وَأَطْلُقْ سِجْنِكَ مِنْ فَأَخْرَجَهُ جَعْفَرُ بْنُ مُوسَى يَدْعُو الْخَلِيفَةَ إِنَّ: قَالَ ذَا؟ مَنْ

مِنْ أَيْسَاءَ حَزِينًا مُعْمُومًا بَاكِيًا فَتَقَامُ بِي، يُرِيدُهُ لِشَرِّ إِلَّا اللَّيْلُ هَذَا جَوْفِ فِي يَدْعُونِي لَا يَقُولُ وَهُوَ فَرَعًا، مَدْعُورًا السَّلَامِ عَلَيْهِ مُوسَى فَتَقَامُ فِي دَعْوَتِ هَلْ بِاللَّهِ نَاشِدُنَاكَ: هَارُونَ لَهُ قَالَ ثُمَّ السَّلَامِ، عَلَيْهِ فَرَدَّ هَارُونَ، عَلَى سَلَامٍ: فَقَالَ فَرَايَصُهُ يَرْتَعِدُ وَهُوَ هَارُونَ إِلَى جَاءَ حَيَاتِهِ إِلَى طَرَفِي وَرَفَعْتُ رَجَعَاتٍ، أَرْبَعٌ وَجَلَّ عَزَّ لِلَّهِ وَصَلَّيْتُ وَرَأَى، طَهَّ جَدَّدْتُ: قَالَ هُنَّ؟ وَمَا قَالَ نَعَمْ، فَقَالَ بِدَعَوَاتِ! اللَّيْلَةَ هَذَا جَوْفِ حَاجِبُ يَا دَعْوَتِكَ، اللَّهُ اسْتَجَابَ قَدْ: هَارُونَ فَقَالَ - دُعَائِهِ مِنْ كَانَ مَا لَهُ وَذَكَرَ - «وَشَرَّهَ هَارُونَ يَدٍ مِنْ خَلَصَنِي سَيِّدِي يَا»: وَقُلْتُ السَّمَاءَ هَذَا عَنْ طَلْقًا

إِلَى وَسَلَّمَهُ عَنْهُ فَأَطْلُقْ: قَالَ فَعَلَّمَهُ، الْكَلِمَاتِ، هَاتِ: قَالَ ثُمَّ لِنَفْسِهِ، نَدِيمًا وَصَيَّرَهُ وَأَكْرَمَهُ فَرَسِهِ عَلَى وَحَمَلَهُ ثَلَاثًا عَلَيْهِ بِجَلْعٍ دَعَا ثُمَّ كُلُّ فِي عَلَيْهِ يَدْخُلُ وَكَانَ هَارُونَ، عِنْدَ شَرِيفًا كَرِيمًا السَّلَامِ عَلَيْهِمَا جَعْفَرُ بْنُ مُوسَى فَصَارَ مَعَهُ وَيَكُونُ الدَّارِ إِلَى لِيُسَلِّمَهُ الْحَاجِبُ بِالسَّلَامِ وَقَتْلَهُ شَاهِكُ بْنُ السَّنْدِيِّ إِلَى سَلَّمَهُ حَتَّى عَنْهُ يُطْلِقُ فَلَمَّ الثَّانِيَةَ، حَبَسَهُ أَنْ إِلَى خَمِيسٍ

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7-14 Abu Bakr Muhammad ibn Ali ibn Muhammad ibn Hatam narrated that Abdullah ibn Bahr ash-Shaybani quoted on the authority of al-Khazri Abul Abbas in Kufa, on the authority of al-Thowbani, “The common practice of Abil Hassan Musa ibn Ja’far for ten years (during his period of imprisonment) was to fall into prostration from after sunrise until noon. Sometimes Harun went to the roof of the building which overlooked the prison and saw Abul Hassan (s) while he was prostrating. He asked al-Rabee’, “O Rabee’! What is this attire which I see here everyday in this place?” I said, “O Commander of the Faithful! This is not just some attire. It is Musa ibn Ja’far (s) who prostrates every day from sunrise until noon.” Al-Rabee’ said, “Harun told me, ‘He is one of the monastic members of the Hashemites.’ I said, ‘Then why do you treat him with such harshness in prison?’ Harun said, ‘I wish it wasn’t so! I have no other choice.’”

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حَدَّثَنَا: قَالَ بِالْكَوْفَةِ، الْعَبَّاسُ أَبُو الْخَزْرِيِّ حَدَّثَنِي: قَالَ الشَّيْبَانِيُّ بَحْرُ بْنُ عَبْدِ اللَّهِ تَنَاخَدَ: قَالَ حَاتِمُ بْنُ عَلِيٍّ بْنُ مُحَمَّدٍ بَكْرُ أَبُو حَدَّثَنَا - 14 وَقَفْتُ إِلَى الشَّمْسِ بِيضَاضٍ | بَعْدَ سِجْدَةٍ يَوْمَ كُلِّ سَنَةٍ عَشْرَةَ بَضْعَ السَّلَامِ جَعْفَرُ عَلَيْهِمَا مِنْ مُوسَى الْحَسَنِ لِأَبِي كَانَتْ: قَالَ النَّوْبَانِيُّ عَلَيْهِ الْحَسَنِ أَبَا يَرَى فَكَانَ السَّلَامِ، عَلَيْهِ الْحَسَنِ أَبُو فِيهِ حُبْسِ الَّذِي الْحَبْسِ عَلَى مِنْهُ يُشْرِفُ سَطْحًا صَعِدَ رُبَّمَا هَارُونَ فَكَانَ الزَّوَالِ،

وَإِنَّمَا يَنْتُوبُ ذَلِكَ مَا الْمُؤْمِنِينَ أَمِيرًا يَا: فَقَالَ الْمَوْضِعُ؟ ذَلِكَ فِي يَوْمٍ أَرَاهُ الَّذِي التَّوْبُ ذَلِكَ مَا رَبِيعُ يَا: لِلرَّبِيعِ فَقَالَ سَاجِدًا؟، السَّلَامُ هَاشِمِ، بَنِي رُهْبَانَ مِنْ هَذَا إِنَّ أَمَا: هَارُونَ فَقَالَ: الرَّبِيعُ قَالَ الزُّوَالِ، وَقَتَّ إِلَى الشَّمْسِ طُلُوعِ بَعْدَ سِجْدَةٍ يَوْمَ لَهُ جَعْفَرُ بْنُ هُوْمُوسَى! ذَلِكَ مِنْ بَدَّ لَا هَيْهَاتَ: قَالَ! الْحَبْسِ؟ فِي عَلَيْهِ ضَيِّقَتْ قَدْ لَكَ فَمَا: قُلْتُ.

Chapter Eight : Traditions On The Death Of Abi Ibrahim Musa Ibn Ja'far Ibn Muhammad Ibn Ali Ibn Al-Hussein (S)

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8-1 Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Muhammad ibn Al-Hassan al-Saffar and Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali ibn Yaqteen, on the authority of his brother Al-Hussein, on the authority of his father Ali ibn Yaqteen, "Harun Ar-Rashid was looking for someone who could make fun of Abil Hassan Musa ibn Ja'far (s), belittle him and defeat him in arguments in a meeting. A magician volunteered to do so. When they spread the table to eat, the magician put a spell on the bread so that whenever Abul Hassan wanted to grab a piece of bread to eat, it would fly away from his hands. Harun was very pleased and laughed a lot at this. Then Abul Hassan turned to the picture of a lion which was on a portrait and said, "O Lion! Seize this enemy of God!" The narrator of the tradition added, "Then the picture of the lion turned into a big lion, jumped on the magician, and tore him up."

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السَّلَامُ عَلَيْهِ الْخُسَيْنِ بْنِ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ مُوسَى ابْنِ إِبْرَاهِيمِ أَبِي وَفَاةٍ صِحَّةٍ فِي رُوَيْتِ الْتِي الْأَخْبَارِ ابْنِ 8

أَحْمَدُ عَنْ جَمِيعًا، عَبْدَ اللَّهِ بْنِ وَسَعْدِ الصَّفَّارِ الْحَسَنِ بْنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْوَالِدِ بْنِ أَحْمَدَ بْنِ الْحَسَنِ بْنِ مُحَمَّدٍ حَدَّثَنَا - 1
بِهِ يُبْطِلُ رَجُلًا الرَّشِيدُ اسْتَدْعَى: قَالَ يَقُطِينِ، بِنِ عَلِيٍّ أَبِيهِ عَنِ الْحُسَيْنِ، أَخِيهِ عَنِ يَقُطِينِ، بِنِ عَلِيٍّ بْنِ الْحَسَنِ عَنِ عَيْسَى، بِنِ مُحَمَّدِ بْنِ
نَامُوسًا عَمِلَ الْمَائِدَةَ أَحْضَرَتْ فَلَمَّا مَعَزَمَ رَجُلٌ لَهُ فَانْتَدَبَ الْمَجْلِسِ، فِي وَيَقْطَعُهُ يَخْجَلُهُ السَّلَامُ عَلَيْهِمَا جَعْفَرُ بْنُ مُوسَى الْحَسَنِ أَبِي مَرَأً
يَلْبِثُ فَلَمْ لِذَلِكَ وَالصَّحْكُ الْفَرَحُ هَارُونَ مِنْ وَاسْتَفَرَّ يَدَيْهِ بَيْنَ مِنْ طَارَ لَحْبُزٍ | مِنْ رَغِيفٍ تَنَاوَلَ الْحَسَنِ أَبُو رَامٍ كَلَّمَا فَكَانَ الْخُبْزِ، عَلَى
الصُّورَةَ تِلْكَ فَوَثَّبَتْ: قَالَ اللَّهُ، عَدُوٌّ خُذْ أَسَدُ يَا: لَهُ فَقَالَ السُّنُورُ بَعْضِ عَلَى مُصَوِّرٍ أَسَدٍ إِلَى رَأْسِهِ رَفَعَ أَنْ السَّلَامُ عَلَيْهِ الْحَسَنِ أَبُو
السَّبَاعِ مِنْ يَكُونُ مَا كَأَعْظَمِ

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Then Harun and all his companions who were present were watching got scared, fainted and fell down. When they regained consciousness, Harun told Abil Hassan (s), "I beg you by the right I

have over you to ask the picture to return that man.” Then the Imam (s) said, “If the Cane of Moses (s) returned the canes and the ropes which it swallowed, this picture will also return that man.” The narrator of this tradition added, “This was one of the most important reasons why the Imam (s) was martyred.”[106]

8-2 (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 al-Yaqteeni, on the authority of Al-Hassan Muhammad ibn Bashshar, “One of the elders of the Qatia al-Rabee’ who is an honest Sunni told me that he has seen one of the Members of the Holy Household whom the people confess to be noble. He said that he has not seen anyone like him in nobility regarding piety and worshipping.” Hassan ibn Muhammad asked, “Who do you mean? How did you find him?” He replied, “There were eighty of us who gathered around As-Sandi ibn Shahak. Then he brought in Musa ibn Ja’far (s). As-Sandi told us, “Look at this man. Has anything been done to him? The people think that something wrong has been done to him. They say a lot of these things. This is his house. This is his seat where he is comfortable. The Commander of the Faithful (Harun) does not have any bad intentions regarding him (s). He is waiting for him to go there and converse with each other. Look at him. He is perfectly healthy. Ask him.” The narrator added, “The Imam (s) said, “Regarding my convenience, he is right.

However, I want to let you know that I have been poisoned with nine dates. My body will turn green tomorrow and I will die the following morning.” The narrator added, “Then I looked at As-Sandi ibn Shahak. His body was shaking like a willow tree.” Al-Hassan ibn Muhammad says, “This Sunni man was one of the pious Sunnis. He was an elder whose words were accepted, and he was trusted by the people.”

8-3 Muhammad ibn Ibrahim ibn Ishaq al-Taliqani - may God be pleased with him - narrated that Ahmad ibn Muhammad ibn Amer quoted on the authority of Al-Hassan ibn Muhammad al-Qat’aye, on the authority of Al-Hassan ibn Ali an-Nakhkhas al-Adl, on the authority of Al-Hassan

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ذَلِكَ، مِنْ أَفَاقُوا فَلَمَّا رَأَوْهُ مَا هَوَّلَ مِنْ خَوْفًا عُقُولَهُمْ فَطَارَتْ عَلَيْهِمْ مَغْشِيًّا وَجُوهُهُمْ عَلَى وَدَمَاؤُهُ هَارُونَ فَخَرَّ الْمُعَزَّمُ، ذَلِكَ فَافْتَرَسَتْ مَا رَدَّتْ مُوسَى عَصَا كَانَتْ إِنْ فَقَالَ الرَّجُلُ، تَرَدُّ أَنْ الصُّورَةَ سَأَلَتْ لِمَا عَلَيْكَ بِحَقِّي سَأَلْتُكَ: السَّلَامُ عَلَيْهِ الْحَسَنِ لِأَبِي هَارُونَ قَالَ نَفْسِهِ إِفَاتِهِ فِي الْأَشْيَاءِ أَعْمَلَ ذَلِكَ فَكَانَ الرَّجُلُ، هَذَا مِنْ ابْتِلَاعَتِهِ مَا تَرَدُّ الصُّورَةَ هَذِهِ قَالَتْ وَعَصِيَّتُهُمُ، الْقَوْمَ لِحَبَابٍ مِنْ ابْتِلَاعَتِهِ

حَدَّثَنِي: قَالَ بَشَّارُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ عَنِ الْيَقْتِينِيِّ، عَيْسَى بْنُ مُحَمَّدٍ عَنِ اللَّهِ، عَبْدِ بْنِ سَعْدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 2 - أَيْتَرَ فَمَا الْبَيْتِ، هَذَا أَهْلٌ مِنْ بَفْضِلِهِ تُقَرُّونَ مِنْ بَعْضِ رَأَيْتُ: لِي قَالَ: قَالَ: قَوْلُهُ يُقَالُ كَانَ مِمَّنَّ الْعَامَّةِ مِنَ الرَّبِيعِ قَطِيعَةَ أَهْلٍ مِنْ شَيْخِ بْنِ مُوسَى عَلَى فَادَخَلْنَا رَجُلًا ثَمَانُونَ وَنَحْنُ شَاهِكُ بْنُ السَّنْدِيِّ أَيَّامَ جَمْعِنَا: قَالَ رَأَيْتَهُ؟ وَكَيْفَ هُوَ؟ مَنْ قُلْتُ: قَالَ وَقَضَلِهِ، نُسَكِهِ قَطْمٌ مِثْلُهُ مَكْرُوهٌ، بِهِ فَعَلَ أَنَّهُ يَزْعُمُونَ النَّاسَ فَإِنَّ حَدَّثْتُ؟ بِهِ حَدَّثَ هَلْ الرَّجُلُ هَذَا إِلَى انظُرُوا لَأَهْوَى يَا: السَّنْدِيُّ لَنَا فَقَالَ السَّلَامُ عَلَيْهِمَا جَعْفَرِ أَمِيرٍ فَيُنَاطِرُهُ يَفْتَدِمُ أَنْ يَنْنَظِرُهُ نَمَاوٍ سَوْءًا الْمُؤْمِنِينَ أَمِيرٌ بِهِ يَرِدُ وَلَمْ مَضِيْقٍ، غَيْرُ عَلَيْهِ مُوسَعٌ وَفِرَاشُهُ مَنزِلُهُ هَذَا ذَلِكَ، فِي وَيَكْتُرُونَ

فَسَلُّوهُ هُوَ صَاحِبُهَا وَهَذَا الْمُؤْمِنِينَ،

وَبَعْدَ غَدَاً، أَخْضَرُ وَإِنِّي تَمَرًا تَسْعُ فِي سَمِيمَتُ قَدْ أَنَّى: النَّفَرُ أَيُّهَا أَخْبِرُكُمْ إِنِّي غَيْرَ ذَكَرٍ، مَا فَهُوَ عَلَى التَّوَسُّعَةِ مِنْ ذَكَرٍ مَا أَمَا: فَقَالَ
أَمُوتُ عَدِي.

صَدُوقُ شَيْخِ الْعَامَّةِ، خِيَارٍ مِنَ الشَّيْخِ هَذَا وَكَانَ: الْحَسَنُ قَالَ: السَّعْفَةُ مِثْلُ يَضْطَرِبُ فَرَانِصُهُ تَرْتَعِدُ شَاهَكَ بْنِ السَّنْدِيِّ إِلَى فَتَنَظَرْتُ: قَالَ
النَّاسَ عِنْدَ أَجْدِ تَقَّةِ الْقَوْلِ، مَقْبُولٌ.

مُحَمَّدُ بْنُ الْحَسَنِ حَدَّثَنِي: قَالَ عَامِرُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الطَّالِقَانِيُّ إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ حَدَّثَنَا - 3
بْنُ جَعْفَرِ بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ الْخَزَّارُ الْوَاجِدِ عَبْدُ بْنُ الْحَسَنِ حَدَّثَنَا: قَالَ الْعَدْلُ خَاسُ الدَّ عَلَى بْنِ الْحَسَنِ حَدَّثَنَا: قَالَ الْفَطْعِيُّ

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ibn Abdul Wahid al-Khazzaz, on the authority of Ali ibn Ja'far ibn Umar, on the authority of Umar ibn Vaqid, on the authority of Umar ibn Waqid, "One night I was in Baghdad when As-Sandi ibn Shahak sent someone after me. I feared that he might have some bad intentions regarding me. I gave the necessary instructions to my wife and said, 'From God we are, and unto Him is our return.' Then I went to see him. When As-Sandi ibn Shahak saw me, he said, 'O Aba Hafs (Umar ibn Waqid)! It seems that I have scared you.' I said, 'Yes. You did.' He said, 'I have called you in for a good reason.' I said, 'Then send someone to my house to inform them so that they no longer worry.' He said, 'Fine.' Then As-Sindi ibn Shahak added, 'O Aba Hafs! Do you know why I sent for you?' I said, 'No.' He said, 'Do you know Musa ibn Ja'far?' I said, 'By God, yes I do. I have known him for a long time and we are friends.' He said, 'Who do you know in Baghdad who knows him and whose words the people would accept?' I mentioned some names. I thought that he (s) had died. As-Sandi called them in and asked them, 'Do you know anyone who knows Musa ibn Ja'far (s)?' They mentioned a few names. He called them in too. By the time of the morning more than fifty people who knew Musa ibn Ja'far (s) and had been in his company for sometime were called in."

The narrator added, "Then As-Sindi stood up and went to the other room. We said our prayers. Then his secretary came in with a list in which he recorded our names, our addresses, our jobs and our characteristics. Then he returned to As-Sandi. Then As-Sandi came out of the room and pointed at me with his finger and said, "O Aba Hafs! Stand up." I stood up. So did the rest. We all went into the room. He told me, "O Aba Hafs! Remove the cover from Musa ibn Ja'far's face." I removed the cover and saw that he had died. Then I cried and said, "From God we are, and unto Him is our return!" Then As-Sandi said, "All of you look!" They moved ahead one by one and looked. Then he asked us, "Will you all testify that he is Musa ibn Ja'far (s)?" He then told his servant, "Throw a handkerchief over his penis and remove the whole cover." The servant did that. As-Sandi said, "Do you see any injuries or signs of being choked on his body?" We all said, "No. We do not see anything on him. We see that he has died naturally." He said, "Do not leave here

until you perform the major ritual ablutions for the dead, shroud him (and bury him).”

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لِسُوِّ ذَلِكَ يَكُونُ أَنْ فَخْشِيْبُ يَسْتَحْضِرُنِي، بِنَعْدَادٍ وَأَنَا اللَّيْلُ بَعْضُ فِي شَاهِكِ بْنِ السَّنْدِيِّ إِلَى أَرْسَلْ: قَالَ وَاقِدِ بْنِ عُمَرَ حَدَّثَنِي: قَالَ عُمَرُ حَفْصُ أَبِي يَا: قَالَ مُقْبِلًا رَأَيْتُ فَلَمَّا إِلَيْهِ، رَكِبْتُ ثُمَّ «رَاجِعُونَ إِلَيْهِ وَإِنَّا لِلَّهِ إِنَّا»: وَقُلْتُ إِلَيْهِ، احْتَجْتُ بِمَا عِيَالِي تَفَأَوْصِدُ: قَالَ بِي، يُرِيدُهُ يَا: قَالَ ثُمَّ نَعَمْ، فَقَالَ بَخْبَرِي، يُخْبِرُهُمْ مَنْزِلِي إِلَى تَبَعْتُهُ فَرَسُولٌ: لَيْتُ خَيْرٌ، إِلَّا هُنَاكَ فَلَيْسَ: قَالَ نَعَمْ، قُلْتُ: إِيَّاكَ أَرَأَيْتَ عَنَّا لَعَلْنَا دَهْرٌ، مِنْذُ صَدَاقَةِ مُوَبَّيْدٍ وَبَيْنِي لِأَعْرِفُهُ إِيَّيَ وَاللَّهِ إِي: قُلْتُ جَعْفَرُ؟ بِنِ مَوْسَى أَتَعْرِفُ: قَالَ لَا، فَقُلْتُ إِلَيْكَ؟ أَرْسَلْتُ لَمْ أَتَدْرِي: حَفْصُ أَبِي بِي جَاءَ كَمَا بِهِمْ فَجَاءَ فَبَعَثَ: قَالَ مَاتَ، قَدْ السَّلَامُ عَلَيْهِ أَنَّهُ نَفْسِي فِي وَوَقَعَ أَقْوَامًا، لَهُ فَسَمَّيْتُ قَوْلَهُ؟ يُقْبَلُ تَعْرِفُهُ بِنَعْدَادٍ هِبْنًا مَنْ: فَقَالَ مِمَّنْ رَجُلًا حَمْسُونَ وَنَيْفُ الدَّارِ فِي وَنَحْنُ فَأَصْبَحْنَا بِهِمْ، فَجَاءَ قَوْمًا لَهُ فَسَمُّوا جَعْفَرُ؟ بِنِ مَوْسَى فَوْنُ يُعْرِ قَوْمًا تُعْرِفُونَ هَلْ: فَقَالَ صَحْبَهُ وَقَدْ السَّلَامُ، جَعْفَرُ عَلَيْهِمَا بِنِ مَوْسَى يُعْرِفُ.

السَّنْدِيُّ فَخَرَجَ: قَالَ السَّنْدِيُّ، إِلَى دَخَلَ ثُمَّ حَلَانَا، وَأَعْمَالَنَا وَمَنَارِلَنَا أَسْمَاءَنَا وَكَتَبَ طُومَارٌ وَمَعَهُ كَاتِبُهُ فَخَرَجَ وَصَلَّيْنَا وَدَخَلَ قَامَ ثُمَّ: قَالَ بِنِ مَوْسَى وَجِهَ عَنِ التُّوبِ اكْشِفْ حَفْصُ بَأُ يَا: لِي فَقَالَ وَدَخَلْنَا، أَصْحَابِنَا وَنَهَضَ فَهَضَّتْ حَفْصُ، أَبَا يَا قُمْ لِي: قَالَ، إِلَى يَدِهِ فَضْرَبَ أَنْ كُلُّكُمْ تَشْهَدُونَ: قَالَ ثُمَّ إِلَيْهِ، فَتَنظَرُوا وَاحِدٍ بَعْدَ وَاحِدٍ فَدَنَا إِلَيْهِ، انظُرُوا: لِلْقَوْمِ قَالَ ثُمَّ. وَاسْتَرْجَعْتُ فَبَكَيْتُ مَيْتًا، فَرَأَيْتُهُ فَكَشَفْتُهُ جَعْفَرُ، عَوْرَتِهِ عَلَى اطْرَحُ غُلَامٌ يَا: قَالَ ثُمَّ السَّلَامُ، عَلَيْهِمْ مُحَمَّدُ بْنُ جَعْفَرُ بْنُ مَوْسَى أَنَّهُ تَشْهَدُ نَعَمْ: قُلْنَا: قَالَ مُحَمَّدُ بْنُ جَعْفَرُ بْنُ مَوْسَى هَذَا تَعَسَّلُوهُ حَتَّى تَبْرَحُوا فَلَا: قَالَ مَيْتًا، إِلَّا نَرَاهُ لَا شَيْئًا بِهِ نَرَى مَا لَا: فَقُلْنَا تَنْكِرُونَهُ؟ أَنْرَأُ بِهِ أَنْتَرُونَ: قَالَ فَعَلَّ، قَالَ: وَأَكْشِفُهُ، مِنْدِيلًا [وَوَدَّقْتُوهُ] وَتَكْفَتُوهُ.

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The narrator added, “We did not leave there until we performed the ritual ablutions, shrouded him, and carried him (to the place for praying). Then As-Sindi ibn Shahak said the prayers for him. Then we buried him and returned.” Umar ibn Waqid constantly said, “No one is more knowledgeable than me about Musa ibn Ja’far. How can they claim that he is alive while I myself was present when we buried him?”

8-4 Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God be pleased with him - narrated that Al-Hassan ibn Ali ibn Zakariya from Medina who quoted on the authority of Abu Abdullah Muhammad ibn Khalilan, on the authority of his father, on the authority of his grandfather, on the authority of Attab ibn Osayd who narrated that he had heard from a group of the Sheikhs from Medina, “Fifteen years of the rule of Harun Ar-Rashid had passed when God’s friend - Musa ibn Ja’far (s) was martyred. He was poisoned by As-Sindi ibn Shahak upon the orders of Ar-Rashid while imprisoned in the well-known jail called “Dar al-Mosayyab” in Bab al-Kufa in which As-Sidreh is located. The Imam (s) went to the Paradise of the Sublime God and to His Nobleness on Friday of the fifth day of the (Arabic) month of Rajab in the year 183 A.H. (798 A.D.). He was fifty-four years old then. And his tomb is in the western part of Madinatus Salam in a shrine known as the cemetery of the Quraysh .[107]

8-5 Abdul Wahid Muhammad ibn Ubdoos al-Neishaboori al-Attar in Neishaboor narrated in the

year 352 A.H. (962 A.D.) that Ali ibn Muhammad ibn Qutayba al-Neishaboori quoted on the authority of Al-Hassan ibn Abdullah al-Sayrafi, on the authority of his father, "Musa ibn Ja'far was killed by As-Sindi ibn Shahak. They put his corpse in a coffin and announced, 'This is the Leader of the Shiites. Get to know him.' When they brought his body to the police station, they had four people announce, 'Whoever wants to see this wicked man - the son of a wicked man - should come forward.' Then Soleiman ibn Abi Ja'far (Harun's uncle) left his palace and went to the river bank. Then he heard some sounds. He asked his maids and servants, 'What is this?' They replied, 'As-Sindi ibn Shahak is calling the people to come over to view the corpse of Musa ibn Ja'far (s).' Soleiman ibn Abi Ja'far told his children and servants, 'Soon they will go to the west of the town. When they are

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ما يَقُولُ وَاقْدِ بُنُ عَمْرُ وَكَانَ. وَرَجَعْنَا وَدَفَنَاهُ شَاهَكَ بِنِ السَّنْدِيِّ عَلَيْهِ فَصَلَّى ، [المُصَلَّى إِلَى] وَحُمِلَ وَكُفِّنَ غُسْلًا حَتَّى تَبْرَحَ فَلَمْ يَقُلْ: دَفَنْتُهُ وَأَنَا حَيٌّ أَنَّهُ: يَقُولُونَ كَيْفَ مَيِّ، السَّلَامُ، عَلَيْهِمَا جَعْفَرُ بْنُ مُوسَى هُوَ أَعْلَمُ أَحَدًا

أَبُو حَدَّثَنِي: قَالَ السَّلَامُ بِمَدِينَةِ زَكْرِيَّا بْنِ عَلِيٍّ بْنِ الْحَسَنِ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الطَّالِقَانِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ حَدَّثَنَا - 4 مَضَى لَمَّا: قَالُوا الْمَدِينَةَ أَهْلَ مَشَايخِ مِنْ جَمَاعَةٍ عَنْ أُسَيْدٍ، بِنِ عَنَابٍ عَنْ جَدِّهِ، عَنْ أَبِيهِ، عَنْ أَبِي، حَدَّثَنِي: قَالَ خَلِيلَانُ بْنُ مُحَمَّدٍ اللَّهُ عَبْدِي فِي الرَّشِيدِ بِأَمْرِ شَاهَكَ بِنِ السَّنْدِيِّ سَمَهُ مَسْمُومًا، السَّلَامُ جَعْفَرُ عَلَيْهِمَا بِنِ مُوسَى اللَّهِ وَلِيِّ اسْتَشْهَدَ الرَّشِيدِ مُلْكٍ مِنْ سِنَةِ عَشْرٍ خَمْسٍ مِنْ خَلْوَنَ لِحَمْسِ الْجُمُعَةِ يَوْمَ وَكِرَامَتِهِ تَعَالَى اللَّهُ رِضْوَانُ إِلَى وَمَضَى السُّدْرَةَ، وَفِيهِ الْكُوفَةُ، بِيَابِ الْمُسَيَّبِ بَدَارِ الْمَعْرُوفِ الْحَسَنِ فِي النَّبِيِّ بِيَابِ الْعَرَبِيِّ الْجَانِبِ فِي السَّلَامِ بِمَدِينَةِ وَتُرْبَتُهُ سِنَةٍ، وَخَمْسِينَ أَرْبَعًا عُمْرُهُ وَقَدَّمَ الْهَجْرَةَ، مِنْ وَمِائَةٍ وَثَمَانِينَ لَاتِدْ سِنَةٍ رَجَبٍ فُقِرَيْسٍ بِمَقَابِرِ الْمَعْرُوفَةِ الْمَقْبَرَةِ

بُنُ عَلِيٌّ حَدَّثَنَا قَالَ وَثَلَاثِينَ وَخَمْسِينَ اثْنَتَيْنِ سِنَةٍ شَعْبَانَ بِنِيسَابُورَ فِي النَّيْسَابُورِيِّ الْعَطَّارِ عَبْدُوسِ بْنِ حَمْدِمَ بِنِ الْوَاحِدِ عَبْدُ حَدَّثَنَا - 5 جَعْفَرُ عَلَيْهِمَا بِنِ مُوسَى تُوْفِي: قَالَ أَبِيهِ عَنْ الصَّيْرِفِيِّ، اللَّهُ عَبْدُ بْنُ الْحَسَنِ عَنِ النَّيْسَابُورِيِّ، سَلِيمَانَ بْنِ حَمْدَانَ عَنْ قُنَيْبَةَ، بِنِ مُحَمَّدٍ هَارِبًا أَقَامَ الشَّرْطَةَ مَجْلِسَ بِهِ أَتَى فَلَمَّا فَاعْرَفُوهُ، الرَّافِضَةَ إِمَامَ هَذَا: عَلَيْهِ وَتُوْدِي نَعَشٍ عَلَى فَحْمِلِ شَاهَكَ، بِنِ السَّنْدِيِّ يَدِ فِي السَّلَامِ فَسَمِعَ الشَّطْرَ، إِلَى قَصْرِهِ عَنِ الْجَعْفَرِيِّ، جَعْفَرُ أَبِي بِنِ سَلِيمَانَ خَرَجَ «فَلْيَجْرُحِ الْخَبِيثَ، بِنِ الْخَبِيثِ يَرَى أَنْ أَرَادَ مَنْ أَلَا»: فَتَادُوا نَفْرًا، فَقَالَ نَعَشِيهِ، عَلَى السَّلَامِ عَلَيْهِمَا جَعْفَرُ بْنُ مُوسَى عَلَى يُنَادِي شَاهَكَ بِنِ نَدِي السَّلَامِ: قَالُوا هَذَا؟ مَا: وَلَوْلِدِهِ لِعِلْمَانِهِ فَقَالَ الصُّوْضَاءُ، الصَّيْحَ هَذَا يُفَعَلُ أَنْ يُوشِكُ وَغِلْمَانِهِ لَوْلِدِهِ

مَانَعُوكُمْ فَإِنْ، أَيْدِيهِمْ مِنْ فَخْدُوهُ غِلْمَانِكُمْ مَعَ فَانَزَلُوا بِهِ عَبْرَ فَإِذَا الْعَرَبِيِّ، الْجَانِبِ فِي بِهِ

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passing there, you should go there along with the servants. Take the corpse away from them. Beat them up if they resist, and tear off their black uniforms (i.e. police uniforms).' When they were carrying the corpse from that part of town, the servants went there, beat them up, tore off their black uniforms, and took the corpse and announced, "Whoever wants to see the purest of the pure - that is Musa ibn Ja'far (s) should come now.' The people gathered together there and performed the major ritual ablutions for the dead. They embalmed him using expensive

embalment. They shrouded him in Yemen shrouds worth two-thousand five hundred Dinars on which the Quran was transcribed. Then Soleiman pursued the corpse in the funeral procession in bare feet, without any turbans and with his shirt torn. They took him to the Quraysh cemetery. Then they buried him (s) there. The news was written to Harun Ar-Rashid. Then Ar-Rashid wrote Soleiman ibn Abi Ja'far and expressed his greetings and said, 'May God grant you the best rewards. I swear by God that As-Sindi ibn Shahak - may God damn him - did not do this based on my orders.'"

8-6 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 Soleiman ibn Ja'far al-Basri, on the authority of Umar ibn Waqid, "When Harun Ar-Rashid got worried about the noble characteristics of Musa ibn Ja'far (s) and the news he received from the followers of Imam Musa ibn Ja'far (s) regarding his Divine Leadership, and their secret associations with him in the daytime and at night, he feared for himself and his rule. Then he thought of killing him with poison. Then he asked for some dates and ate some. Then he placed twenty dates on a tray, dipped a piece of thread in poison, and placed the date on a needle. He then thoroughly poisoned one of the dates with that thread until he was sure that the poison has penetrated it. He did this several times and then placed the date among the other dates. He called in his servant and told him, "Take this tray of dates to Musa ibn Ja'far and tell him, "The Commander of the Faithful has eaten dates, and has left some for you. Please I beg you to eat them all since I have hand picked them for you myself." He told the servant to make sure that no dates were left and that no one else should eat any of the dates. The servant delivered the dates and the message. The Imam (s) said, "Bring me some toothpicks." The servant brought him toothpicks and stood in

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سَوَادِهِمْ مِنْ عَلَيْهِمْ وَحَرَفُوا وَصَرَبُواهُمْ أَيْدِيهِمْ مِنْ فَأَخَذُوهُ إِلَيْهِمْ نَزَلُوا بِهِ عَبْرُوا فَلَمَّا السَّوَادِ، مِنْ عَلَيْهِمْ مَا وَحَرَفُوا فَاصْرَبُواهُمْ
السَّلَامُ جَعْفَرُ عَلَيْهِمَا بِنُ مُوسَى الطَّيِّبِ بْنِ الطَّيِّبِ يَرَى أَنْ أَرَادَ وَمَنْ أَلَا: يُنَادُونَ الْمُنَادِينَ وَأَقَامَ قِطْرُ أَرْبَعَةَ مَفْرَقٍ فِي وَوَضَعُوهُ
كُلُّهُ، الْقُرْآنُ عَلَيْهَا دِينَارٌ، وَخَمْسَمِائَةَ بِأَلْفَيْنِ لَهُ اسْتُعْمِلَتْ جَبْرَةٌ فِيهِ بِكَفِّ وَكَفَنَهُ فَاجِرٌ بِخُنُوطٍ وَخُنُوطٌ وَغَسَلَ الْخَلْقَ وَحَضَرَ فَلْيُخْرِجْ،
الرَّشِيدُ فَكَتَبَ الرَّشِيدُ، إِلَى بَخْبَرِهِ وَكُتِبَ هُنَاكَ، السَّلَامُ عَلَيْهِ فَدَفَنَهُ قُرَيْشٌ، مَقَابِرَ إِلَى الْجَيْبِ مَشْفُوقٌ مُتَسَلِّبًا، جِنَازَتِهِ فِي وَمَشَى وَاحْتَفَى
أَمْرُنَا عَنْ فَعَلَهُ مَا - تَعَالَى اللَّهُ لَعْنَةُ - شَاهَكَ بِنُ السَّنْدِيِّ فَعَلَ مَا وَاللَّهِ جَزَاكَ، اللَّهُ وَأَحْسَنَ عَمَّ، يَا رَجِمَ وَصَلَّتْكَ جَعْفَرُ أَبِي بِنُ سُلَيْمَانَ إِلَى

جَعْفَرُ بْنُ سُلَيْمَانَ عَنِ الْأَنْصَارِيِّ، عَلِيُّ بْنُ أَحْمَدَ عَنِ أَبِي حَدَّثَنِي: قَالَ عَنْهُ اللَّهُ رَضِيَ الْقُرَشِيُّ تَمِيمُ بْنُ اللَّهِ عَبْدُ بْنُ تَمِيمٍ حَدَّثَنَا - 6
السَّلَامُ عَلَيْهِمَا جَعْفَرُ بْنُ مُوسَى فَضَّلَ مِنْ لَهُ يُظْهَرُ كَانَ مِمَّا صَدْرُهُ ضَاقَ لَمَّا الرَّشِيدُ هَارُونَ إِنَّ: قَالَ وَاقِدُ بْنُ [وَ] عُمَرَ عَنِ النَّصْرِيِّ،
فَدَعَا بِالسَّمِّ، فَتَلَّهِ فِي فَكَّرَ وَمُلِكِهِ، نَفْسَهُ عَلَى حَسْبِيهِ وَالنَّهَارِ، بِاللَّيْلِ إِلَيْهِ السَّرِّ فِي وَاحْتِلَافِهِمْ بِإِمَامَتِهِ السَّيِّعَةَ قَوْلٍ مِنْ يَبْلُغُهُ كَانَ وَمَا
ذَلِكَ مِنْ رُطْبَةٍ فَأَخَذَ الْخِيَاطُ، سَمَّ فِي وَأَدْخَلَهُ السَّمَّ فِي فَعَرَكَهُ سَلْكَ وَأَخَذَ رُطْبَةً عَشْرِينَ عَلَيْهَا فَوَضَعَ صَبِينَةَ أَخَذَ مِنْهُ وَأَكَلَ بِرُطْبِ
لِخَادِمٍ وَقَالَ الرُّطْبِ، ذَلِكَ فِي رَدِّهَا ثُمَّ مِنْهُ فَاسْتَكْتَرَ فِيهَا، السَّمَّ حَصَلَ قَدْ أَنَّهُ عَلِمَ قَدْ حَتَّى الْخَيْطُ بِذَلِكَ السَّمِّ ذَلِكَ إِلَيْهَا يَرُدُّ فَأَقْبَلَ الرُّطْبِ
لَمَّا بِحَقِّهِ عَلَيْكَ يُبْسِمُ وَوَهْدِهِ، لَكَ وَتَنَعَّصَ الرُّطْبِ هَذَا مِنْ أَكْلِ الْمُؤْمِنِينَ أَمِيرٍ إِنَّ: لَهُ وَقَالَ جَعْفَرُ، بِنُ مُوسَى إِلَى الصَّبِينَةَ هَذِهِ أَحْمَلُ: لَهُ
فَقَالَ الرَّسَالَةَ وَأَبْلَغَهُ الْخَادِمُ بِهَا فَاتَاهُ أَحَدًا، مِنْهُ تُطْعَمُ وَلَا شَيْئًا، مِنْهَا يَبْقَى تَنْرُكُهُ وَلَا بَيْدِي، لَكَ اخْتَرْتَهَا فَبَانِي رُطْبَةٍ، آخِرَ عَنْ أَكْلَتِهَا
فَجَذَبَتْ عَلَيْهِ، تَعْرُ كَلْبَةً لِلرَّشِيدِ وَكَانَتْ الرُّطْبِ مِنْ يَأْكُلُ وَهُوَ بِإِزَائِهِ وَقَامَ جَلَالًا، مُفَنَّاوًا بِجَلَالِ، ابْنِي

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front of him while the Imam (s) ate dates. Harun Ar-Rashid had a female dog which was very dear to him. The dog exerted an effort to free itself from the golden chains and jewels and went to Musa ibn Ja'far (s). The Imam (s) put the poisoned date on the toothpick and threw it for the dog. The dog ate the date and immediately fell down on the ground and died while his meat was falling off his bones piece by piece.[108] The Imam (s) ate the rest of the dates. The servant took the tray back to Ar-Rashid. Harun asked him, "Did he eat all the dates?" The servant said, "O Commander of the Faithful (Harun)! Yes." Harun asked, "How did you find him?" The servant said, "O Commander of the Faithful! I saw nothing wrong with him."

The narrator of the tradition added, "Then the news of the female dog and how it had fallen down with its meat being separated from its bones piece by piece and its death reached Harun. This was hard on him. He went to see the dog. He saw how the dog's meat had separated from its bones and died. He called in the servant, asked for a sword and a rug. He told the servant, "Tell me the truth about the dates or I will kill you." The servant said, "O Commander of the Faithful! I delivered the dates to Musa ibn Ja'far and delivered your greetings to him and stood right in front of him. He asked me for a toothpick. I brought him one. He put the toothpick into the dates and ate them one by one. Then the dog came there. He placed the tooth pick in one of the dates and threw it for the dog. The dog ate it. He continued eating the rest of the dates. O Commander of the Faithful! Then what you see happened." Harun Ar-Rashid said, "We did not gain any benefits from Musa. We fed him the best of our dates, wasted our poison and got our dog killed. There is no solution for Musa ibn Ja'far."

The narrator of the tradition added, "Then our Master Musa (s) called in Mosayyab three days before his death. Mosayyab was his prison guard. The Imam (s) said, "O Mosayyab!" He said, "Yes. My Master!" The Imam (s) said, "I will be going to Medina, the town of my grandfather, i.e. God's Prophet (s) in order to instruct my son Ali Al-Reza (s) according to what my father had instructed me to do, and establish him as my Trustee and Successor, and deliver my orders to him." Mosayyab said, "O my Master! How do you order me to open the doors for you while there are also other prison guards with me?" The Imam (s) said, "O Mosayyab! Your belief in the Honorable the Exalted God regarding us is

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المَسْمُومَةِ الرُّطَبَةِ إِلَى بِالْخِلَالِ فَيَادِرَ السَّلَامَ عَلَيْهِمَا جَعْفَرِ بْنِ مُوسَى حَاتَتْ حَتَّى وَجَوْهَرِ دَهَبٍ مِنْ سَلَسِلِهَا تَجُرُّ وَخَرَجَتْ نَفْسَهَا
قِطْعَةً قِطْعَةً وَتَهَرَّتْ وَعَوَتْ الْأَرْضَ بِنَفْسِهَا ضَرَبَتْ أَنْ تَلْبَثُ فَلَمْ فَأَكَلَتْهَا، الْكَلْبَةَ، إِلَى بِهَا وَرَمَى

يَا نَعَمْ: قَالَ آخِرُهُ؟ عَنِ الرُّطَبِ أَكَلَ قَدْ: لَهُ فَقَالَ شَيْدِ الرَّإِ إِلَى بِهَا صَارَ حَتَّى الصَّيْنِيَّةَ الْغُلَامُ وَحَمَلَ الرُّطَبِ بَاقِي السَّلَامِ عَلَيْهِ وَاسْتَوْفَى

فَقَلِقَ، وَمَاتَتْ تَهْرَاتٌ قَدْ بَاتَهَا الْكَلْبَةُ خَبْرٌ عَلَيْهِ وَرَدَ ثُمَّ قَالَ الْمُؤْمِنِينَ أَمِيرَ يَا سَيِّدًا مِنْهُ أَنْكَرْتُ مَا قَالَ رَأَيْتَهُ؟ فَكَيْفَ قَالَ الْمُؤْمِنِينَ، أَمِيرَ عَنْ لَتِصْدُقُنِي لَهُ وَقَالَ نَطْعٌ، بِسَيْفٍ وَدَعَا الْخَادِمَ فَأَحْضَرَ بِالسَّمِّ مُتَهَرِّئَةً فَوَجَدَهَا الْكَلْبَةَ عَلَى وَوَقَفَ وَاسْتَعْظَمَهُ شَدِيدًا فَلَقَا لِذَلِكَ الرَّشِيدُ وَطَلَبَ بِإِزَائِهِ وَقَمْتُ سَلَامَكَ، وَأَبْلَعْتُهُ جَعْفَرُ بْنُ مُوسَى إِلَى الرَّطْبِ حَمَلْتُ إِيَّيَ الْمُؤْمِنِينَ، أَمِيرَ يَا لَهُ فَقَالَ لِأَقْتُلَنَّكَ، أَوْ الرَّطْبَةَ خَبَرَ بِهَا فَرَمَى الرَّطْبِ ذَلِكَ مِنْ رُطْبَةِ الْخِلَالِ فَعَرَزَ بِهِ الْكَأْمَرَتِ حَتَّى وَيَأْكُلَهَا الرَّطْبَةَ بَعْدَ الرَّطْبَةِ فِي يَغْرُزُ فَأَقْبَلَ إِلَيْهِ فَدَفَعْتُهُ خِلَالًا، مَنِّي الْمُؤْمِنِينَ أَمِيرَ يَا تَرَى مَا فَكَانَ الرَّطْبِ، هُوَ بَاقِي وَأَكَلَ الْكَلْبَةُ فَأَكَلَتْهَا

!جِيلُهُ؟ جَعْفَرُ بْنُ مُوسَى فِي مَا كَلْبَتْنَا، وَقَتْلَ سَمْنَا، نَاوَضِيَعُ الرَّطْبِ جَيِّدٌ أَطْعَمْنَاهُ أَنَا إِلَّا مُوسَى مِنْ رَحْمَتِنَا مَا: الرَّشِيدُ فَقَالَ

مَوْلَايَ، يَا لَيْتَكَ قَالَ مُسَيَّبُ، يَا لَهُ فَقَالَ بِهِ مُوَكَّلًا وَكَانَ أَيَّامَ بَثْلَانَةَ وَفَاتِهِ قَبْلَ ذَلِكَ بِالْمُسَيَّبِ دَعَا السَّلَامَ عَلَيْهِ مُوسَى سَبَدْنَا إِنَّ ثُمَّ قَالَ: وَأَجْعَلُهُ أَبِي إِلَيَّ عَهْدَهُ مَا إِيَّيَ عَلِيٍّ إِلَى لِأَعْهَدَ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ جَدِّي مَدِينَةَ الْمَدِينَةِ إِلَى اللَّيْلَةِ هَذِهِ فِي طَاعِنٍ إِيَّيَ قَالَ: !الْأَبْوَابِ؟ عَلَى مَعِي وَالْحَرْسُ وَأَقْفَالُهَا، الْأَبْوَابِ لَكَ أَفْتَحَ أَنْ تَأْمُرَنِي مَوْلَايَ يَا: فَقُلْتُ: بِالسَّمِّ قَالَ أَمْرِي، وَأَمْرَهُ وَخَلِيفَتِي، وَصِيْبِي عَزَّ اللَّهُ فِي يَقِينِكَ ضَعْفَ مُسَيَّبُ يَا: فَقَالَ

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weak.” He said, “No, my Master!” The Imam (s) said, “Then wait.” He said, “O my Master! Please pray for me to get more firmly established in faith.” Then the Imam (s) said, “I invoke the Honorable the Exalted God by His Great Name - by which Asif had invoked Him, and magically brought Belqees’ (queen of Saba’) Couch there and placed it in front of Solomon before the wink of an eye - to bring me (Al-Kazim (s) and my son Ali Al-Reza (s) together in Medina.” Mosayyab added, “Then I heard Al-Kazim (s) pray and suddenly he (s) was no longer where he was standing to pray. As I was standing there, I saw him (s) reappear there again, and tie the chains to his own feet. At that time I fell in prostration to God to thank Him for this Divine Knowledge, i.e. the recognition of the Divine Leader (s). Imam Al-Kazim (s) told me, “O Mosayyab! Raise your head. Beware that I will depart to the Honorable the Exalted God three days from now.” Mosayyab added, “Then I cried.” He (s) told me, “O Mosayyab! Do not cry. My son Ali (Al-Reza (s) is your Divine Leader, and your next Master! Therefore, adhere to his Mastery since you will never be at a loss as long as you are with him (s).” I said, “Praise be to God.”

Mosayyab added, “Then my Master Al-Kazim (s) called me in on the night of the third day and told me, ‘It is time for me to go to the Honorable the Exalted God. When I ask you for water and drink it, you will see that my stomach gets bloated and swollen. My color will turn yellow, red and green. It will turn into different colors. Then inform that oppressor (Harun) about my death. When you see me that way do not inform anyone else. Also do not tell the one who will come to me until after I die.’”

Mosayyab ibn Zohayr said, “I was constantly watching Al-Kazim (s) until he (s) called me and asked for some water and drank it.” Then he (s) called me and said, “O Mosayyab! This wicked As-Sindi ibn Shahak thinks that after I pass away, he will take charge of performing the ritual ablutions for me himself. No. This will never be the case. When they take me to the cemetery known as the

Quraysh cemetery, bury me there. Do not raise my tomb higher than four opened fingers. And do not take any of the dirt from my tomb to be blessed by, since the dirt from the tombs of all of us is forbidden except for that of my grandfather - Al-Hussein ibn Ali (s) which the Sublime God has established as a means of healing for our followers and friends.

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بِاسْمِهِ وَجَلَّ عَزَّ اللَّهُ أَدْعُو إِنِّي: قَالَ ثُمَّ تَبَّئْتُهُ، أَللَّهُمَّ: فَقَالَ يُبَيِّنُنِي، أَنْ اللَّهُ أَدْعُ سَيِّدِي يَا: قُلْتُ فَمَهُ، قَالَ سَيِّدِي، يَا لَا: قُلْتُ فِينَا، وَجَلَّ عَلَيَّ إِنِّي وَبَيْنَ بَيْنِي يَجْمَعُ حَتَّى إِلَيْهِ طَرَفِهِ ارْتِدَادَ قَبْلِ سُلَيْمَانَ يَدِي بَيْنَ وَوَضَعَهُ بِلَفْتَيْسِ بِسَرِيرٍ جَاءَ حَتَّى أَصْفُ دَعَا الَّذِي الْعَظِيمِ الْحَدِيدِ وَأَعَادَ مَكَابِهِ إِلَى عَادَ قَدْ رَأَيْتُهُ قَدَمِي عَلَى قَائِمًا أَرَلْ قَلَمٌ مُصَلَّاهُ، عَنْ فَفَقَدْتُهُ يَدْعُو، السَّلَامُ يَهْ عَلَا فَسَمِعْتُهُ: الْمُسَيَّبُ قَالَ بِالْمَدِينَةِ، اللَّهُ إِلَى رَاجِلٍ إِنِّي وَأَعْلَمُ مُسَيَّبُ يَا رَأْسَكَ أَرْفَعُ: لِي فَقَالَ مَعْرِفَتِهِ، مِنْ عَلَيَّ بِهِ أَنْعَمَ مَا عَلَى شُكْرًا لَوْجَهِي سَاجِدًا لِلَّهِ فَخَرَّتْ رِجْلِيهِ إِلَى الْيَوْمِ هَذَا تَالِثٍ فِي وَجَلَّ عَزَّ

الْحَمْدُ: قُلْتُ لَزِمْتُهُ مَا تَضِلُّ لَنْ فَإِنَّكَ بَوْلَانِيهِ فَاسْتَمْسِكْ بَعْدِي وَمَوْلَاكَ هُوَ إِمَامُكَ ابْنِي عَلِيًّا فَإِنَّ مُسَيَّبُ يَا تَبَّكَ لَا: لِي فَقَالَ فَبَكَيْتُ، قَالَ: اللَّهُ

دَعَوْتُ فَإِذَا وَجَلَّ، عَزَّ اللَّهُ إِلَى الرَّجِيلِ مِنْ عَرَفْتِكَ مَا عَلَى إِنِّي: لِي فَقَالَ التَّالِثِ الْيَوْمِ لَيْلَةً فِي دَعَائِي السَّلَامُ عَلَيْهِ سَيِّدِي إِنَّ نَمَّ: قَالَ فَإِذَا بِوَفَاتِي، الطَّاعِيَةَ فَخَبَّرَ أَلْوَانًا وَتَلَوْنَ وَأَخْضَرَ وَأَحْمَرَ لُونِي وَأَصْفَرَ بَطْنِي وَارْتَفَعَ انْتَفَحْتُ قَدْ وَرَأَيْتَنِي فَشَرِبْتُهَا مَاءً نَمَّ بِشَرِبَةٍ حَتَّى وَعَدَهُ أَرْقُبُ أَرَلْ قَلَمٌ: زُهَيْرِ بْنِ الْمُسَيَّبِ قَالَ وَفَاتِي، بَعْدَ إِلَّا نَدِيءَ مَنْ عَلَى وَلَا أَحَدًا عَلَيْهِ تُظْهِرُ أَنْ قَائِمًا الْوَجَلَّ هَذَا بِي رَأَيْتُ وَدَفَنِي غُسْلِي يَبْتَوُّ أَنَّهُ سَبَّزَ عُمُ شَاهِكُ بْنُ السُّنْدِيِّ الرَّجَسَ هَذَا إِنَّ مُسَيَّبُ يَا: لِي فَقَالَ دَعَائِي ثُمَّ فَسَرَّ بِهَا، بِالشَّرِبَةِ السَّلَامُ عَلَيْهِ دَعَا أَصَابِعَ أَرْبَعٍ فَوْقَ قَبْرِي تَرْفَعُوا وَلَا بِهَا، فَأَلْحَدُونِي قُرَيْشٍ بِمَقَابِرِ الْمَعْرُوفَةِ الْمَقْبَرَةِ إِلَى حَمَلْتُ فَإِذَا! أَبَدًا ذَلِكَ يَكُونُ أَنْ هَيْهَاتَ هَيْهَاتَ تَعَالَى اللَّهُ فَإِنَّ السَّلَامُ عَلَيْهِمَا عَلَيَّ بِنِ الْحُسَيْنِ جَدِّي تُرْبَةٍ إِلَّا مُحْرَمَةٌ لَنَا تُرْبَةٍ كُلِّ قَائِلٍ بِهِ، رَكُوعًا لِنَبِّ شَيْئًا تُرْبَتِي مِنْ تَأْخُدُوا وَلَا مَفْرَجَاتٍ، وَأَوْلِيَانَا لِشَيْعَتِنَا شِفَاءً جَعَلَهَا

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Mosayyab added, "Then I saw someone who looked very much like him sitting next to him. I had seen my Master Al-Reza (s) when he was young. I wanted to ask him questions but my Master Musa (s) asked me, 'O Mosayyab! Did I not admonish you before?' I kept waiting until he (s) perished, and that person disappeared. Then I informed Harun Ar-Rashid. As-Sindi ibn Shahak came. I swear by God that I saw them with my own eyes that they thought they were performing the major ritual ablutions for the dead, but their hands could not reach him. They thought they were placing the embalmment on him and shrouding him, but they could not do anything for him. It was that person[109] who was placing the embalmment on him and shrouding him. They could see him, but could not tell who he was. They pretended that he was just helping them. When that person got finished he told me, "If you had any doubts about me, be no longer in doubt. I am your Divine Leader, your Master, and God's Proof for you after my father (s). O Mosayyab! The similitude of me is like that of the honest Joseph (s). Their similitude is like that of Joseph's (s) brothers who came to him. Joseph (s) knew them but they could not recognize him."

Then they carried him (s) and buried him in the cemetery of the Quraysh, and did not raise his tomb more than he had ordered it to be raised. The tomb was raised later, and a building was constructed over it.

8-7 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 Soleiman ibn Hafsa al-Marwazi, "Harun Ar-Rashid arrested Musa ibn Ja'far (s) in the year 179 A.H. (794 A.D.). He (s) died in prison at Baghdad on the twenty-fourth or twenty-fifth day of the (Arabic) month of Rajab in the year 183 A.H. (798 A.D.) when he was 54 years old. He was buried in the cemetery of the Quraysh. He served as a Divine Leader for 35 years and a few months. His mother was an Umm Walad who was called Hamida. She was also the mother of his brothers Ishaq and Muhammad - the sons of Ja'far (s). Musa ibn Ja'far (s) clearly appointed his son Ali ibn Musa Al-Reza (s) as the Divine Leader after him.

8-8 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 Sadaqa al-Anbari,

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بي فصاح سُؤَالُهُ فَأَرَدْتُ وَهُوَ غَلَامٌ، السَّلَامُ عَلَيْهِ الرِّضَا بِسَيِّدِي عَهْدِي وَكَانَ جَانِبَهُ إِلَى جَالِسَاءِ بِهِ الْأَشْخَاصِ أَشْبَهَ شَخْصاً رَأَيْتُ ثُمَّ قَالَ: الرَّشِيدَ إِلَى الْخَيْرِ أَنْهَيْتُ ثُمَّ الشَّخْصُ، وَغَابَ مَضَى حَتَّى صَابِراً أَرَلُ فَلَمْ إِمْسَيْبُ؟ يَا نَهَيْتُكَ قَدْ أَلَيْسَ: فَقَالَ السَّلَامُ عَلَيْهِ مُوسَى سَيِّدِي وَيُكْفَنُونَهُ، يُحْنَطُونَهُ أَنَّهُمْ وَيُظَنُّونَ إِلَيْهِ، أَيْدِيهِمْ تَصِلُ فَلَا عَسَلُونَهُ أَنَّهُمْ يَطْنُونَ هُمْ بَعِينِي رَأَيْتُهُمْ لَقَدْ فَوَاللَّهِ شَاهِكُ، بِنِ السَّنْدِي فَوَافِي مِنْ فَرَعٌ فَلَمَّا نَهَ، يَعْرِفُو هُمْ الْمُعَاوَنَةَ وَهُوَ يُظْهِرُ وَتَكْفِينُهُ وَتَحْنِيْبُهُ عَسَلَهُ يَتَوَلَّى الشَّخْصَ ذَلِكَ وَرَأَيْتُ شَيْئاً، بِهِ يَصْنَعُونَ لَا وَأَرَاهُمْ يَا السَّلَامُ، عَلَيْهِ أَبِي بَعْدَ عَلَيْكَ اللَّهُ وَحُجَّةٌ وَمَوْلَاكَ إِمَامُكَ فَإِنِّي فِي، تَشْكُرَنَّ فَلَا فِيهِ شَكَاةٌ مَهْمَا مُسَيَّبُ يَا: الشَّخْصُ ذَلِكَ قَالَ أَمْرُهُ، مُنْكَرُونَ لَهُ وَهُمْ فَعَرَفَهُمْ عَلَيْهِ دَخَلُوا حِينَ إِخْوَتِهِ مَثَلٌ وَمَثَلُهُمُ السَّلَامُ عَلَيْهِ الصَّدِيقِ يُوسُفَ مَثَلٌ مَثَلِي مُسَيَّبُ

عَلَيْهِ وَبَنُوا ذَلِكَ بَعْدَ قَبْرِهِ رَفَعُوا ثُمَّ بِهِ، أَمَرَ مِمَّا أَكْثَرَ قَبْرُهُ يَرَفَعُ وَلَمْ فُرِيْشَ مَقَابِرَ دُفِنَ حَتَّى السَّلَامُ عَلَيْهِ حَمِلَ ثُمَّ

حَفْصُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ هَاشِمِ بْنِ إِبْرَاهِيمَ بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ اللَّهُ عَنْهُ جَعْفَرُ بْنُ زِيَادِ بْنِ أَحْمَدَ حَدَّثَنَا - 7 لِحَمْسٍ بِبَغْدَادَ حَبْسِهِ فِي وَتُوقِي وَمَائِهِ، وَسَبْعِينَ تِسْعَ سَنَةِ السَّلَامُ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى عَلَى قَبْرِ الرَّشِيدِ هَارُونَ إِنَّ: قَالَ الْمَرْوَزِيُّ سَنَةً وَثَلَاثِينَ خَمْساً إِمَامَتُهُ نَتَوَكَّا فُرِيْشَ مَقَابِرَ فِي وَدُفِنَ سَنَةً وَأَرْبَعِينَ سَبْعَ وَهُوَ ابْنُ وَمَائِهِ، وَثَمَانِينَ ثَلَاثِ سَنَةٍ رَجَبٍ مِنْ بَقِيْنَ لِيَالٍ بِنِ عَلِيٍّ ابْنِهِ عَلَى وَنَصَّ السَّلَامُ، عَلَيْهِمَا مُحَمَّدُ بْنُ جَعْفَرِ ابْنِي وَمُحَمَّدِ إِسْحَاقَ أَخُوَيْهِ أُمُّ وَهِيَ حَمِيْدَةٌ: لَهُ يُقَالُ وَوَلِدِ أُمُّ وَأُمُّهُ وَأَشْهَرُ، بَعْدَهُ بِالْإِمَامَةِ السَّلَامُ هَمَاعِلِي الرِّضَا مُوسَى

قال العنبري صدقة بن محمد عن هاشم، بن إبراهيم بن علي حدَّثنا: قال عنهُ الله رَضِيَ اللَّهُ عَنْهُ جَعْفَرُ بْنُ زِيَادِ بْنِ أَحْمَدَ حَدَّثَنَا - 8 جَعْفَرُ بْنُ مُوسَى يَمُ إِبْرَاهِيمَ أَبُو نُوفِي لَمَّا

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“When Abu Ibrahim Musa ibn Ja’far (s) passed away, Harun Ar-Rashid gathered together all the elders of the Talibite (from the progeny of Abu Talib) and Abbasid clans, and other people from the country including the judges. He brought in the corpse of Abu Ibrahim Musa ibn Ja’far (s) and said, “This is Musa ibn Ja’far who has died naturally. There was nothing between us for me to ask God for forgiveness - that is murdering him.[110] Look at him. Do you see any injuries or signs of being choked on him?” Seventy of the Shiites went there and looked at him (s). They did not find any traces of injury or signs of being choked on his body. There was signs of Henna [111] on his feet. Then Soleiman ibn Abi Ja’far performed the major ritual ablutions for the dead, covered him in his shroud, and followed the corpse with bare feet and without wearing a turban.”

The author of this book (Sheikh Sadooq) said, “I have included these traditions here in this book in order to refute the Waqifites [112] who consider Musa ibn Ja’far (s) to be alive and deny the Divine Leadership of Imam Al-Reza (s) and the other Imams (s) who came after him. Once the demise of Musa ibn Ja’far (s) is established, their sect will be invalidated. Regarding these traditions they say, “Indeed As-Sadiq (s) said, ‘Only a Divine Leader performs the major ritual ablutions for the dead when a Divine Leader passes away.’ They argue that if our claim that Al-Reza (s) is a Divine Leader was true, then Al-Reza (s) should have done the major ritual ablutions for the dead when Musa ibn Ja’far (s) died, while according to this tradition someone else did that. Their reasoning is not acceptable for us since As-Sadiq (s) has admonished that people other than the Divine Leaders should not perform the major ritual ablutions for the dead. Thus, if someone who is not a Divine Leader does this act which is admonished against, the Divine Leadership of the following Divine Leader is not violated. Imam As-Sadiq (s) has never said that whoever performs the major ritual ablutions for the dead for a Divine Leader will be the next Divine Leader. Therefore, they have no case to present using this tradition.

Moreover, we read in some traditions that Al-Reza (s) did perform the major ritual ablutions for the dead when his father Musa ibn Ja’far (s) was killed. However, this was done in hiding and only a few people are aware of it. The Waqifites do not deny that the Divine Leaders are permitted by the Sublime God to travel long distances in no time.”

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جَعْفَرُ بْنُ مُوسَىٰ أَبَا إِبْرَاهِيمَ وَأَحْضَرَ وَالْحُكَّامَ الْمَمْلُوكَةَ أَهْلًا وَسَائِرَ الْعَبَّاسِ وَبَنِي الطَّالِبِيَّةِ شَيْوْخَ الرَّشِيدِ هَارُونَ جَمَعَ السَّلَامَ عَلَيْهِمَا فِي بَعْثِهِ - أَمْرِهِ فِي مَنْهُ اللَّهُ اسْتَغْفِرُ مَا وَبَّيْنَهُ بَيْنِي كَانَ وَمَا أَنْفِهِ، حَتَفَ مَاتَ قَدْ السَّلَامَ عَلَيْهِ جَعْفَرُ بْنُ مُوسَىٰ هَذَا: فَقَالَ السَّلَامُ، عَلَيْهِمَا وَلَا جِرَاحَةَ أَتْرُ بِهِ وَلَيْسَ سَلَامٌ إِلَّ عَلَيْهِمَا جَعْفَرُ بْنُ مُوسَىٰ إِلَىٰ فَنَظَرُوا شَبَعْتَهُ، مِنْ رَجُلًا سَبَعُونَ عَلَيْهِ فَدَخَلُوا إِلَيْهِ، فَانظَرُوا - قَتْلِهِ، جِنَازَتِهِ فِي وَتَحَسَّرَ وَتَحَفَّى وَتَكْوَيْبُهُ غُسْلُهُ فَتَوَلَّى جَعْفَرُ، أَبِي بْنِ سُلَيْمَانَ فَأَخَذَهُ الْجَنَاءَ، أَتْرُ رَجُلِهِ فِي وَكَانَ خَنْقٍ،

يَزْعُمُونَ فَإِنَّهُمْ السَّلَامُ، عَلَيْهِمَا جَعْفَرُ بْنُ مُوسَىٰ عَلَى الْوَاقِفَةِ عَلَى رَدِّ الْكِتَابِ هَذَا فِي الْأَخْبَارِ هَذِهِ أوردت إنما: الْكِتَابِ هَذَا مُصَنَّفٌ قَالَ السَّلَامُ عَلَيْهِمُ الْأَيْمَةَ مِنْ بَعْدِهِ مِنْ وَإِمَامَةَ السَّلَامُ عَلَيْهِ الرِّضَا إِمَامَةً وَيُنْكِرُونَ حَى أَنَّهُ

الإمام: قَالَ السَّلَامُ عَلَيْهِ الصَّادِقَ إِنَّ: يَقُولُونَ كَلَامَ الْأَخْبَارِ هَذِهِ فِي وَلَهُمْ مَذْهَبِهِمْ، إِبْطَالُ السَّلَامُ عَلَيْهِ جَعْفَرِ بْنِ مُوسَى وَفَاةِ صِحَّةٍ فِي وَ غَيْرُهُ غَسَلَهُ السَّلَامُ عَلَيْهِ مُوسَى أَنَّ الْأَخْبَارِ هَذِهِ فِي لَعَسَلَهُ، ذَكَرْتُمْ كَمَا أَمَامَ السَّلَامُ عَلَيْهِ الرِّضَا كَانَ وَلَوْ الْإِمَامُ، إِلَّا يُغَسَّلُهُ لَا

نَهِيهِ فِي الْإِمَامِ يُغَسَّلُ مَنْ لَدَخَقَانِ إِمَاماً، يَكُونُ مِنَ إِلَّا الْإِمَامِ يُغَسَّلُ أَنْ نَهَى إِذَا السَّلَامُ عَلَيْهِ الصَّادِقَ لِأَنَّ ذَلِكَ، فِي عَلَيْنَا لَهُمْ حُجَّةٌ وَلَا فَبَطَلِ السَّلَامُ، عَلَيْهِمُ الْأَيْمَةَ مِنْ قَبْلَهُ مَنْ يُغَسَّلُ الَّذِي إِلَّا يَكُونُ لَا الْإِمَامَ أَنَّ: السَّلَامُ عَلَيْهِ يَقُولُ وَلَمْ بَعْدَهُ، الْإِمَامِ إِمَامَةً بِذَلِكَ لَمْ فَعَسَلَهُ بِذَلِكَ عَلَيْنَا مَتَعَلَّقُهُ

عَلَى خَفِي حَيْثُ مِنَ السَّلَامُ، جَعْفَرِ عَلَيْهِمَا بِنِ مُوسَى أَبَاهُ غَسَلَهُ قَدْ السَّلَامُ عَلَيْهِ الرِّضَا أَنَّ: الْأَخْبَارِ هَذِهِ بَعْضِ فِي رُؤِينَا قَدْ أَنَا عَلَى فِي الْبَعِيدَةَ الْمَسَافَةَ يَطَّعَ حَتَّى الْبُعْدَ لَهُ تَعَالَى اللَّهُ يَطْوِي أَنْ يَجُوزُ الْإِمَامَ أَنَّ الْوَاقِعَةَ تُنَكِّرُ وَلَا عَلَيْهِ، اطَّلَعَ مِنْ غَيْرِ لُغْسِلِهِ الْحَاضِرِينَ الْيَسِيرَةَ الْمُدَّةَ

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8-9 Ja'far ibn Muhammad ibn Masroor - may God be pleased with him - narrated that Al-Hussein ibn Muhammad ibn A'mir quoted on the authority of al-Mo'alla ibn Muhammad al-Basri, on the authority of Ali ibn Ribat, "I told Ali ibn Musa Al-Reza (s) that I know a man who says that your father (s) is alive and that you know about this. Al-Reza (s) said, Glory be to God! How could God's Messenger (s) die and Musa ibn Ja'far (s) not die? Yes. By God, he (s) died, and his property was divided and his slave wives were married off to others."

8-10 (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 Muhammad ibn Isa al-Yaqteeni, on the authority of Ahmad ibn Abdullah al-Gharawi, on the authority of his father, "I visited Al-Fadhli ibn al-Rabee' while he was sitting on the roof of his house. He told me, 'Come closer to me.' I went closer to him to the extent that I stood beside him." Then he told me, 'Overlook into the house.' Then he asked, 'What can you see in the house?' I replied 'I see a garment (thrown on the ground).' He said, 'Take a better look!' Then I took a better look and said, 'I see a man prostrating in prayer.' He asked, 'Can you recognize the man?' I said, 'No, I can't.' He said, 'That is your master.' I said, 'Which master?' He said, 'Are you pretending you don't know?' I said, 'I am not pretending, but I do not know that I have a master.' He said, 'That is Abul Hassan Musa ibn Ja'far (s). I watch him day and night. I never found him in any state other than what I will tell you. He (s) says the morning prayers. Then he (s) says the supplications after the prayer for sometime until sunrise. Then he (s) falls to prostration and remains prostrating until the sun comes near to descending (from its midday zenith). He (s) has ordered someone to inform him about the sun's coming near to descending. I do not know when they tell him that the sun has come near to descending. However, he (s) suddenly stands up and begins to say his prayers without renewing his ritual ablutions. So I can tell that he (s) does not go to sleep during the period of his prostration nor does he slumber.

He (s) continues to pray until he (s) finishes saying the afternoon prayers. When he (s) finishes

saying his afternoon prayer, he (s) falls into prostration. Then he (s) stays in the state of prostration until sunset. When the sun sets, he (s) raises his head and says the evening prayers without renewing his ablutions. He (s) continues to pray and says the

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حَدَّثَنَا قَالَ النَّصْرِيُّ مُحَمَّدُ بْنُ الْمُعَلَّى عَنْ عَامِرٍ، بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ نَحَدَّدُ: قَالَ عَنْهُ اللَّهُ رَضِيَ مَسْرُورٍ بْنِ مُحَمَّدِ بْنِ جَعْفَرٍ حَدَّثَنَا - 9
مَا ذَلِكَ مِنْ تَعْلَمُ وَأَنَّكَ حَى السَّلَامُ عَلَيْهِ أَبَاكَ أَنْ يَذْكَرُ رَجُلًا عِنْدَنَا إِنَّ: السَّلَامُ عَلَيْهِمَا الرُّضَا مُوسَى بْنِ لِعَلِيٍّ قُلْتُ: قَالَ رِبَاطِ بْنِ عَلِيٍّ
مَاتَ لَقَدْ وَاللَّهِ بَلَى! السَّلَامُ عَلَيْهِمَا جَعْفَرُ بْنُ مُوسَى يَمُتْ وَلَمْ وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ مَاتَ اللَّهُ سُبْحَانَ: السَّلَامُ عَلَيْهِ فَقَالَ تَعْلَمُ،
وَارِيهِجَ وَنُكِحْتَ أُمُوَالَهُ وَقَسِمْتَ.

اللَّهُ عَبْدُ بْنُ أَحْمَدَ عَنِ الْيَقُطِينِيِّ، عَيْسَى بْنِ مُحَمَّدٍ عَنْ هَاشِمِ، بْنِ إِبْرَاهِيمِ أَبِي بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 10
إِلَى أَشْرَفٍ: قَالَ ثُمَّ حَادَيْتُهُ، حَتَّى فَدَنَوْتُ أَدُنُ، بِلِي فَقَالَ سَطَحَ عَلَيَّ وَهُوَ جَالِسٌ الرَّبِيعِ بْنِ الْفَضْلِ عَلَيَّ دَخَلْتُ: قَالَ أَبِيهِ عَنِ الْقُرَوِيِّ،
فَقَالَ سَاجِدٌ لِرَجُلٍ: فَقُلْتُ فَتَنَّقَبْتُ وَنَظَرْتُ فَتَأَمَّلْتُ حَسَنًا، انظُرْ: فَقَالَ مَطْرُوحًا، ثَوْبًا: فَقُلْتُ الْبَيْتِ؟ فِي تَرَى مَا فَأَشْرَفْتُ الدَّارَ، فِي بَيْتِ
فَقَالَ مَوْلَى، أَعْرِفْ لَا وَلَكِنِّي أَتَجَاهَلُ مَا: فَقُلْتُ عَلَيَّ؟ تَتَجَاهَلُ: فَقَالَ مَوْلَايَ؟ وَمَنْ: قُلْتُ مَوْلَاكَ، هَذَا: قَالَ لَا، قُلْتُ! تَعْرِفُهُ؟:
إِنَّهُ بِهَا، أَخْبِرْكَ الَّتِي الْحَالِ عَلَيَّ إِلَّا الْأَوْقَاتِ مِنْ وَقْتِ فِي أَجْدُهُ فَلَا وَالنَّهَارِ يَلِ الْأَتَّفَقَدُهُ إِنِّي إِيَّيَ جَعْفَرٍ، بْنِ مُوسَى الْحَسَنِ أَبُو هَذَا
يَتَرَصَّدُ مَنْ وَكَلَّ قَدْوِ الشَّمْسِ، تَزُولُ سَاجِدًا يَزَالُ فَلَا سَجْدَةً يَسْجُدُ ثُمَّ الشَّمْسُ، تَطْلُعُ أَنْ إِلَى الصَّلَاةِ دُبُرٍ فِي سَاعَةٍ فَيَعْقَبُ الْفَجْرَ يُصَلِّي
فِي بِنَمٍ لَمْ أَنَّهُ فَأَعْلَمُ وَضُوءٌ يُجَدِّدُ أَنْ غَيْرِ مِنَ الصَّلَاةِ عَفِيْبَتِيْدِي يَثِبُ إِذِ! الشَّمْسُ زَالَتْ قَدْ: الْعُلَامُ يَقُولُ مَتَى أَدْرِي فَلَسْتُ الزَّوَالِ، لَهُ
أَغْفَى وَلَا سُجُودِهِ.

مِنْ وَتَبَّ الشَّمْسُ غَابَتْ فَإِذَا الشَّمْسُ، تَغِيْبُ أَنْ إِلَى سَاجِدًا يَزَالُ فَلَا سَجْدَةً سَجَدَ صَلَّى فَإِذَا الْعَصْرِ، صَلَاةٍ مِنْ فَرَعِيْدٍ أَنْ إِلَى يَزَالُ وَلَا
يُحَدِّثُ أَنْ غَيْرِ مِنَ الْمَغْرَبِ فَصَلَّى سَجْدَتِهِ،

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supplications after the prayer until he (s) finishes saying his night prayers. When he (s) finishes saying his night prayers, he (s) breaks his fast by eating some roasted meat which they bring for him. Then he (s) renews the ritual ablution and falls into prostration. Then he (s) raises his head and sleeps for a short time.

Then he (s) gets up and renews his ritual ablutions and stands up to pray in the middle of the night until dawn. I do not know when they inform him that the dawn has come, but I see that he (s) suddenly stands up and says the morning prayers. This has been his behavior since he (s) has been handed over to me.'

I said, 'Fear God! Do not do what would result in the termination of blessings. You know well that the blessings given to anyone who does any evil deeds to any member of this Household will be taken away from him.'

The guard replied, 'They sent for me several times and ordered me to kill him, but I did not accept

this and informed them that I would not do that. I would not do that even if they kill me.’¹ After some time, the Imam (s) was turned over to Al-Fadhil ibn Yahya Al-Barmaki who imprisoned him for a few days. For three days and nights Al-Fadhil ibn al-Rabee’ brought him food. But on the fourth night they brought him food from Al-Fadhil ibn Yahya. Then he (the Imam (s)) raised his hands towards the sky and said, ‘O Lord! You know best that if I had eaten this before the day, I would have assisted my murderer myself.’ Then he (Abul Hassan Musa ibn Ja’far (s)) ate it and fell ill. They brought a doctor for him (s) the following morning. He (s) showed the doctor the bruise that had developed on his hand which was the effect of the poison that had gathered in that location which they had fed him. The doctor faced them and said, ‘By God! He knows best what you have done to him.’ Then the Imam (s) passed away.”

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يَرْفَعُ ثُمَّ يَسْجُدُ، ثُمَّ الْوُضُوءَ، يُجَدِّدُ ثُمَّ بِهِ، يُؤْتَى شَوِيٌّ عَلَى أَفْطَرِ الْعَتَمَةِ صَلَّى فَإِذَا الْعَتَمَةُ، يُصَلِّيَ أَنْ إِلَى وَتَعْقِيْبِهِ صَلَاتِهِ وَيَزَالُ حَدَثًا، إِنَّ الْعَلَامُ يَقُولُ مَتَى أُدْرِي فَلَسْتُ الْفَجْرُ، يَطْلُعُ حَتَّى اللَّيْلِ فِي يُصَلِّيَ يَزَالُ فَلَا يَقُومُ ثُمَّ الْوُضُوءَ، فَيُجَدِّدُ يَقُومُ مَدُّ حَفِيْفَةً، نَوْمَةً فَيَنَامُ رَأْسَهُ إِلَى حَوْلٍ مِنْذُ دَابُّهُ فَهَذَا الْفَجْرُ هُوَ لَصَلَاةٍ وَتَبَّ قَدْ إِذْ! طَلَعُ؟ قَدْ الْفَجْرُ

فَقَالَ زَائِلَةٌ، نِعْمَتُهُ كَانَتْ إِلَّا سُوءًا مِنْهُمْ بِأَحَدٍ أَحَدٍ يَفْعَلُ لَمْ أَنَّهُ تَعْلَمُ فَقَدْ النَّعْمَةَ، زَوَالٍ فِيهِ يَكُونُ حَدَثًا أَمْرِهِ فِي تُحَدِّثَنَّ وَلَا اللَّهُ اتَّقِ: قُلْتُ فَ سَأَلُونِي مَا إِلَى أَجِبُهُمْ مَا قَتَلُونِي وَلَوْ ذَلِكَ أَفْعَلُ لَا إِنِّي وَأَعْلَمْتُهُمْ ذَلِكَ إِلَى أَجِبُهُمْ فَلَمْ يَقْتُلِيهِ، يَأْمُرُونِي مَرَّةً غَيْرَ إِلَى أَرْسَلُوا قَدْ

حَتَّى مَائِدَةً يَوْمَ كُلِّ فِي إِلَيْهِ يَبْعَثُ لِرَبِّيعِ ابْنِ الْفَضْلِ فَكَانَ أَبَامَا، عِنْدَهُ فَحَبَسَ الْبَرْمَكِيُّ يَحْيَى بْنَ الْفَضْلِ إِلَى حَوْلٍ ذَلِكَ بَعْدَ كَانَ فَلَمَّا رَبَّ يَا: فَقَالَ السَّمَاءُ، إِلَى يَدِهِ السَّلَامَ عَلَيْهِ فَرَفَعَ يَحْيَى، بْنَ الْفَضْلِ مَائِدَةً إِلَيْهِ فَدَمَّتِ الرَّابِعَةُ النَّيْلَةَ كَانَتْ فَلَمَّا وَلِيَالِيهَا، أَيَّامٍ ثَلَاثَةً مَضَى فِي خُضْرَةٍ عَلَيْهِ فَعَرَضَ الطَّبِيبُ جَاءَهُ الْعَدِي مِنْ كَانَ فَلَمَّا فَمَرَضَ، فَأَكَلَ نَفْسِي، عَلَى أَعْنَتْ قَدْ كُنْتُ الْيَوْمَ قَبْلَ أَكَلْتُ لَوْ إِنِّي تَعْلَمُ إِنَّكَ تُؤْفَى ثُمَّ مِنْكُمْ، بِهِ فَعَلْتُمْ بِمَا لَهْوُ أَعْلَمُ وَاللَّهِ: فَقَالَ إِلَيْهِمْ الطَّبِيبُ فَانصَرَفَ الْمَوْضِعَ ذَلِكَ فِي اجْتَمَعَ قَدْ بِهِ سَمِّ الَّذِي السُّمِّ كَانَ وَ رَاحَتِهِ بَطْنِ السَّلَامَ عَلَيْهِ

Chapter Nine: The Descendants Of God's Prophet (S) Said To Have Been Killed By Ar-Rrashid in One Night After Poisoning Musa Ibn Ja'far (S)- Besides Those Killed By Others

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9-1 Abul Hassan Ahmad ibn Muhammad ibn Al-Hussein al-Bazzaz quoted on the authority of Abu Tahir As-Samani on the authority of Abul Qasim Bishr ibn Muhammad, on the authority of Abul Hussein Ahmad ibn Mahan, on the authority of Ubaydillah al-Bazzaz al-Neishaboori who was an old man, “Homayd ibn Qahtaba Al-Ta'ee At-Toosi and I made a deal. I went on a journey to see him. He was informed of my arrival and called me in. I went to see him wearing the clothes with

which I had been traveling in at noon. This happened in the (Arabic) month of Ramadhan.[113] Once I entered, I saw him sitting in a house from the middle of which a stream of water was flowing. I greeted him and sat down. They brought a pan and a jar. He washed his hands and then he ordered me to wash mine. They spread out the tablecloth and I forgot that I was fasting and it was the (Arabic) month of Ramadhan. I started to eat, then I remembered and stopped eating. Hodayd said, "Why aren't you eating?" I said, "O Amir! It is the (Arabic) month of Ramadhan and I am neither ill, nor do I have an excuse not to fast. It may be that the Amir has an illness, or an excuse due to which you are breaking your fast." He said, "No, I am not ill, nor do I have an excuse allowing me to break my fast. I am perfectly healthy. Then his eyes filled with tears and he cried. Then after he finished eating, I said, "O Amir! What made you cry?" He said, "One night when Harun Ar-Rashid was in Toos, he sent someone to call me in. When I entered, I saw a lit candle and a green sword drawn out of its sheath in front of him. A servant was standing in front of him. When I stood in front of him, he raised his head and asked me, "How much will you obey the Commander of the Faithful (meaning himself)?" I said, "I am at your service with my wealth and my life." He looked down and dismissed me. I went home. A short time later, the same man came and said, "The Commander of the Faithful has called you in again." I told myself, "To God is our return." I found out that he wanted to kill me, but

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من سبوى واجدة لئيلة بالسلم جعفر عليهما بن لموسى قتله بعد واه عليه الله صلى الله رسول اولاد من الرشيد قتله من ذكر باب 9 والليالي الايام سائر في منهم قتل

بشير بن محمد بن بشر القاسم أبو حدثنا: قال الساماني طاهر أبو حدثنا: قال البراز الحسين بن محمد بن أحمد الحسن أبو حدثنا - 1 قحطية بن حميد وبين بيبي كان: قال مستأ وكان النيسابوري البراز الله عبيد تني حد: قال ماهان بن أحمد الحسين أبو حدثني: قال في وذلك أغيرها لم السفر ابثيو علي للوقت فاستحضرني قدومي، خبر فبلغة الأيام بعض في إليه فرحلت معاملته، الطوسي الطائي فغسل وإبريق، بطسب فأتي وجلست، عليه فسلمت الماء فيه يجري بيت في رأيت عليه دخلت فلما الظهر، صلاة وقت رمضان شهر حميد فقال يدي، فأمسكت ذكرت ثم رمضان، شهر في وأني صائم إني عني وذهب المائدة وأحضرت يدي فغسلت أمرني ثم يديه، عله أو ذلك في عذر له الأمير ولعل طار الإفتوح عله بي ولا بمرض ولست رمضان شهر هذا الأمير أيها: فقلت تأكل؟ لا لك ما: طعامه من فرغ ما بعد له فقلت، وبكى عيناه دمت ثم البدن، لصحيح وإني الإفطار توجب عله بي ما: فقال الإفطار، توجب رأيت عليه دخلت فلما المؤمنين، أمير أجب أن الليل بعض في بطوس كونه وقت الرشيد هارون إلى أنفذ: فقال؟ الأمير أيها يبيك لأمير طاعتك كيف: فقال إلى، رأسه رفع يديه بين فمت فلما واقف، خادم يديه وبين مسلولاً أخضر وسيفاً تتقد سمعة يديه بين أمير أجب: وقال إلى الرسول عاد حتى منزلي في ألبت فلم الإنصاف، في لي أذن ثم فأطرق، والمال بالنفس: فقلت المؤمنين؟ رأسه فرغ يديه بين إلى فعدت مني، استحي رأني لما وأنه قتلي على عزم قد يكون أن أخاف وأنا لله إنا: نفسي في فقلت بين، المؤمن فقال إلى:

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was too shy to do it the last time I went there. I went to see him again. He asked, "How much will you obey the Commander of the Faithful (the caliph)?" I said, "With my life, my wealth, my wife

and my children.” He laughed and dismissed me again. As soon as I reached home again, the same messenger came to me and said, “The Commander of the Faithful has called you in.” Then I went to see him again. He raised his head as he had done before and asked, “How much do you obey the Commander of the Faithful?” I said, “With my life, my wealth, my wife, my children and my religion.” Then he laughed and said, “Take this sword, and do whatever this servant orders you to do.” The servant picked up the sword, handed it to me and took me to a house. The door was locked. He unlocked it. There was a well in the middle, and there were three locked rooms. He opened one of the doors. There were twenty people imprisoned there. Their hair had grown long. The servant said, “The Commander of the Faithful has ordered you to kill them.

” They were all descendants of the Prophet (s). The servant brought them out one by one. I beheaded them. The servant dropped their heads and their corpses into the well. Then he unlocked the other door. There were another twenty descendants of the Prophet (s) imprisoned there. He said, “The Commander of the Faithful has ordered you to kill them.” Then he opened the door and brought them out one at a time. I beheaded them. He dropped the corpses in the well. All twenty were killed. Then he opened the door of the third room. There were twenty other descendants of the Prophet (s) with long hair in chains there. The servant said, “The Commander of the Faithful has ordered you to kill them.” He brought them out of the room one by one. I beheaded them, and the servant dropped them in the well. Nineteen of them were killed in this way. Then an old man with long white hair was left. He faced me and said, “O wicked one! May you be destroyed! What excuse will you have when you are brought on the Resurrection Day to face our grandfather, God's Prophet (s), for killing sixty of his descendants?” Then my hands started to shake and my body was shivering. The servant looked at me angrily and yelled at me. I walked ahead and killed that old man. The servant dropped his corpse in the well. What is the benefit of praying and fasting for me now that I have killed sixty descendants of God's Prophet (s)? I have no doubt that I will reside in Hell forever.”

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لَمْ مَنَزَلِي دَخَلْتُ فَلَمَّا الْإِنْصِرَافِ، فِي لِي أَدْنَى ثُمَّ، ضَاحِكًا فَتَبَسَّمَ وَالْوَلَدِ، وَالْأَهْلِ وَالْمَالِ بِالنَّفْسِ فَقُلْتُ الْمُؤْمِنِينَ؟ لِأَمِيرٍ طَاعَتِكَ كَيْفَ طَاعَتِكَ كَيْفَ : قَالَ وَ إِلَى رَأْسِهِ فَرَفَعَ حَالِهِ، وَهُوَ عَلَى يَدَيْهِ بَيْنَ فَحَضَرْتُ الْمُؤْمِنِينَ، أَمِيرٌ أَجَبَ : فَقَالَ الرَّسُولُ، إِلَى عَادَ أَنْ أَلْبَيْتُ : قَالَ الْخَادِمُ بِهِ يَأْمُرُكَ مَا وَامْتِثِلِ السَّيْفَ هَذَا خُذْ : قَالَ ثُمَّ فَضَجَكَ، وَالذِّينَ وَالْوَلَدِ وَالْأَهْلِ وَالْمَالِ بِالنَّفْسِ فَقُلْتُ نَبِيْنَ؟ الْمُؤْمِنِ لِأَمِيرٍ بَيْتِ بَابٍ فَفَتَحَ مُعَلَّقَةً أَبُوَابِهَا بَبُوتٍ وَثَلَاثَةَ وَسَطِهِ فِي بِنْرِ فِيهِ إِفَادٍ فَفَتَحَهُ مُعَلَّقٌ بَابُهُ بَنَيْتُ إِلَى بِي وَجَاءَ وَنَاوَلْنِيهِ السَّيْفَ الْخَادِمِ فَتَنَاوَلَ هُوَ لَاءَ قَتَلَ بِأَمْرِكَ الْمُؤْمِنِينَ أَمِيرَ إِنَّ : فَقَالَ مُقَيِّدُونَ، وَشَبَابٌ وَكُهُولٌ شُبُوحٌ وَالذَّوَابِبُ الشُّعُورُ عَلَيْهِمْ نَفْسًا عَشْرُونَ فِيهِ فَإِذَا مِنْهَا، رَمَى ثُمَّ آخِرِهِمْ، عَلَى أَتَيْتُ حَتَّى عُنُقَهُ فَأَضْرَبُ وَاجِدِ بَعْدَ وَاجِدًا إِلَى يُخْرِجُ فَجَعَلَ السَّلَامَ فَاطِمَةَ عَلَيْهِمَا عَلِيٍّ وَوَلَدٍ مِنْ عَلَوِيَّةٍ كُلُّهُمْ وَكَانُوا مُقَيِّدُونَ السَّلَامَ وَفَاطِمَةَ عَلَيْهِمَا عَلِيٍّ وَوَلَدٍ مِنَ الْعَلَوِيَّةِ مِنْ نَفْسًا عَشْرُونَ فِيهِ فَإِذَا آخَرَ بَيْتِ ابْنِ فَتَحَ ثُمَّ الْبِنْرِ، فِي وَرُؤُسِهِمْ بِأَجْسَادِهِمْ أَتَيْتُ حَتَّى الْبِنْرِ تَلْكَ فِي بِهِ وَيَرْمِي عُنُقَهُ فَأَضْرَبُ وَاجِدِ بَعْدَ وَاجِدًا إِلَى يُخْرِجُ فَجَعَلَ هُوَ لَاءَ، بِقَتْلِ يَأْمُرُكَ الْمُؤْمِنِينَ أَمِيرَ إِنَّ : فَقَالَ الشُّعُورُ عَلَيْهِمْ مُقَيِّدُونَ السَّلَامَ وَفَاطِمَةَ عَلَيْهِمَا عَلِيٍّ وَوَلَدٍ مِنْ نَفْسًا عَشْرُونَ مِثْلَهُمْ فِيهِ فَإِذَا الثَّلَاثِ الْبَيْتِ بَابٍ فَتَحَ ثُمَّ آخِرِهِمْ، عَلَى تَلْكَ فِي بِهِ وَيَرْمِي عُنُقَهُ فَأَضْرَبُ وَاجِدِ بَعْدَ وَاجِدًا إِلَى يُخْرِجُ فَجَعَلَ أَيْضًا، هُوَ لَاءَ بِقَتْلِ يَأْمُرُكَ الْمُؤْمِنِينَ أَمِيرَ إِنَّ : لَفَقًا وَالذَّوَابِبِ، إِذَا الْقِيَامَةِ يَوْمَ لَكَ عَذْرٌ أَيْ ! مَيْشُومُ يَا لَكَ تَبَّأ : فَقَالَ شَعْرٌ، بِهِ عَلَيْهِ مِنْهُمْ، شَيْخٌ وَبَقِيَ مِنْهُمْ، نَفْسًا عَشْرَ نِسْعَةَ عَلَى أَتَيْتُ حَتَّى الْبِنْرِ

يَدِي فَارْتَعَشْتُ مُمُ السَّلَا وَفَاطِمَةَ عَلَيْهِمَا عَلِيٌّ وَلَدَهُمْ قَدْ نَفَسَا سِتِّينَ أَوْ لَادِهِ مِنْ قَتَلْتِ وَقَدْ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ جَدْنَا عَلَى قَدِمْتِ
هَذَا فَعَلِي كَانَ فَإِذَا الْبِنْرَ، تَلْكَ فِي بِهِ وَرَمَى فَتَقْتَلْتُهُ أَيْضاً الشَّيْخُ ذَلِكَ عَلَى فَاتَيْتُ وَرَبْرَنِي مُغْضِباً الْخَادِمِ إِلَى فَتَنْظَرَ فَرَايِصِي، وَارْتَعَدْتُ
النَّارِ فِي مُخَلِّدٍ إِنِّي أَشْكُ لَا وَأَنَا! وَصَلَاتِي؟ صَوْمِي يَنْفَعَنِي فَمَا وَآلِهِ عَلَيْهِ اللهُ لِي صَدَّ اللهُ رَسُوْلُ وَوَلِدٍ مِنْ نَفْسَا سِتِّينَ قَتَلْتِ وَقَدْ

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The author of this book (Sheikh Sadooq) said, "Such behaviour with the descendants of the Prophet of God (s) were also carried out by Mansour (Dawaniqi).[114] "

9-2 Ahmad ibn Muhammad ibn Al-Hussein al-Bazzaz narrated that Abu Mansour Al-Motarriz quoted on the authority of al-Hakim Aba Ahmad Muhammad ibn Muhammad ibn Ishaq al-Anmati an-Neishaboori with a documented chain, "When Mansour was constructing buildings in Baghdad, he diligently searched for the Alawids.[115] Whenever Mansour caught one of them, he would place that person inside the empty pillars and cover them with bricks and plaster. Once he captured a handsome young fellow with black hair from the descendants of God's Prophet (s). He handed him over to the builder, and ordered that he should be placed inside the pillar and covered with bricks and plaster. Mansour appointed one he trusted to oversee this. The builder put that young man inside the pillar. However, he felt sorry for him and left a hole for him to breathe from. He told him, "Do not worry. Wait and I will come to save you tonight." When the night fell, the builder freed that young man from the pillar and said, "Be careful not to risk my life and the lives of my workers. Hide yourself. The reason that I saved you in this dark night is that I was afraid that if I leave you in that pillar, your grandfather - God's Prophet (s) might become my enemy at the threshold of God on the Resurrection Day." He then used one of his tools to cut some of that young man's hair and said, "Hide yourself. Do not go back to see your mother." The young man said, "Fine. Inform my mother about my being saved and my escape so that she gets less upset and cries less. Tell her that I cannot return to her." The young man escaped and it never became clear where he went. The builder said, "The young man gave me the address of his mother and something as a sign of him. I went there. I heard someone cry like the sound of bees. I realized that it was his mother who was crying. I went to see her, told her what had happened and gave her the hair. Then I returned home." [116]

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وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ تَدْرِيْفِي فِي الْفِعْلَةِ هَذِهِ مِثْلُ لِلْمَنْصُورِ: الْكِتَابِ هَذَا مُصَنَّفُ قَالَ

إِسْحَاقُ بْنُ مُحَمَّدٍ بْنِ مُحَمَّدٍ أَحْمَدَ أَبَا الْحَاكِمِ سَمِعْتُ: قَالَ الْمُطَرِّزُ مَنْصُورُ أَبُو حَدَّثَنَا: قَالَ الْبِرَّازِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ أَحْمَدُ حَدَّثَنَا 2 -
مَنْ وَيَجْعَلُ شَدِيداً طَلَباً الْعُلُوِيَّةَ يَطْلُبُ جَعَلَ بِنَعْدَادِ الْأَبْنِيَّةِ الْمَنْصُورُ بَنِي لَمَّا أَنَّهُ - ذَكَرَ مُنْصَلٍ بِإِسْنَادٍ - يَقُولُ نَيْسَابُورِي، أَلِ الْأَنْمَاطِي
بْنِ الْحَسَنِ وَوَلَدٍ مِنْ أَسْوَدَ شَعْرُ الْوَجْهِ، حَسَنٌ مِنْهُمْ بِغَلَامٍ يَوْمَ ذَاتِ ظَفَرٍ وَالْأَجْرُ، الْجِصَّ مِنَ الْمَبْنِيَّةِ الْمَجُوفَةِ الْأَسْطُوَانَاتِ مِنْهُمْ بِهِ ظَفَرَ
مِنْ عَلَيْهِ وَوَكَّلَ بِهِ عَلَا وَيَبْنِي أُسْطُوَانَةَ جَوْفٍ فِي يَجْعَلُهُ أَنْ وَأَمْرُهُ لَهُ، يَبْنِي كَانَ الَّذِي الْبِنَاءِ إِلَى فَسَلَّمَهُ السَّلَامُ عَلَيْهِمْ طَالِبِ أَبِي بِنِ عَلِيٍّ
فِي فَتَرَكَ لَهُ وَرَحْمَةً عَلَيْهِ رِفْقَةً فَدَخَلْتُهُ أُسْطُوَانَةَ جَوْفٍ فِي الْبِنَاءِ فَجَعَلُهُ بِمَشْهَدِهِ أُسْطُوَانَةَ فِي يَجْعَلُهُ حَتَّى ذَلِكَ يُرَاعِي مِنْ تِقَاتِهِ

اللَّيْلُ جَنَّ فَلَمَّا اللَّيْلُ، جَنَّ إِذَا الْأَسْطُوَانَةَ هَذِهِ مِنْ سَأْخِرِجُكَ فَإِنِّي فَاصْبِرْ، عَلَيْكَ بِأَسْ لَا: لِلْعَلَامِ فَقَالَ الرَّوْحُ، مِنْهَا يُدْخَلُ فُرْجَةُ الْأَسْطُوَانَةَ إِئْمَا فَإِنِّي شَخْصَكَ، وَغَيْبَ مَعِيَ الَّذِينَ الْفَعْلَةَ وَدَمِ دَمِي فِي اللَّهِ اتَّقِ لَهُ وَقَالَ الْأَسْطُوَانَةَ تَلْكَ مِنَ الْعَلْوِيِّ ذَلِكَ فَأَخْرَجَ ظَلْمَةَ فِي النَّبَاءِ جَاءَ وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ جَدِّكَ يَكُونُ أَنْ جَوْفِهَا فِي تَرَكْتُكَ إِنْ خَفْتُ لِأَنِّي الْأَسْطُوَانَةَ هَذِهِ جَوْفِ مِنْ اللَّيْلَةِ هَذِهِ ظَلْمَةَ فِي أَخْرَجْتُكَ تَرْجِعْ وَلَا بِنَفْسِكَ وَإِنْجِ شَخْصَكَ غَيْبَ: وَقَالَ أَمَكْنَ كَمَا الْجَصَّاصِينَ بِأَلَاتِ شَعْرَهُ أَخَذْتُ ثُمَّ وَجَلَّ، عَزَّ اللَّهُ يَدِي بَيْنَ خَصْمِي بِالْقِيَامَةِ يَوْمَ لِعُودِي يَكُنْ لَمْ وَإِنْ وَبُكَأُوها جَزَّعُهَا وَيَقِلُّ نَفْسُهَا تَطْيِيبًا! وَهَرَبْتُ نَجَوْتُ قَدْ إِنِّي أُمِّي فَعَرَفَ هَكَذَا هَذَا كَانَ فَإِنْ: الْعَلَامِ فَقَالَ أَمَكْنَ، إِلَى عَرَفَنِي الْعَلَامُ كَانَ وَقَدْ: النَّبَاءُ ذَلِكَ قَالَ! وَقَعَ؟ بَلَدٍ أَيَّ إِلَى وَلَا تَعَالَى اللَّهُ أَرْضِ وَجِهَهُ مِنْ قَصْدٍ أَيْنَ يُدْرَى وَلَا الْعَلَامُ فَهَرَبَ وَجِهَهُ، إِلَيْهَا فَدَنَوْتُ أُمَّهُ، أَنَّهَا فَعَلِمْتُ الْبُكَاءِ، مِنَ النَّحْلِ كَدْوِي دَوِيًّا فَسَمِعْتُ عَلَيْهِ دَلَنِي الَّذِي الْمَوْضِعِ فِي إِلَيْهَا فَانْتَهَيْتُ الْعَلَامَةَ أَعْطَانِي أُمَّهُ مَكَانَ وَانصَرَفْتُ شَعْرَهُ وَأَعْطَيْتُهَا ابْنَهَا خَبَرَ وَعَرَفْتُهَا مِنْهَا.

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Chapter Ten : On Reasons For The Formation Of The Waqifites [117]

10-1 Ali ibn Abdillah al-Warraq - may God be pleased with him - narrated that Sa'd ibn Abdillah quoted on the authority of Ahmad ibn Abi Abdillah al-Barqi, on the authority of his father, on the authority of Rabi ibn Abdurrahman, "I swear by God that Musa ibn Ja'far (s) was extremely intelligent. He knew those who will stop believing in Divine Leadership after him, and not accept the next Divine Leaders. However, he (s) quenched his anger and did not divulge what he (s) knew about them. That is why he (s) is called 'Kazim.[118]"

10-2 Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Ahmad ibn Al-Hussein ibn Sa'eed, on the authority of Muhammad ibn Jomhoor, on the authority of Ahmad ibn Al-Fadhli, on the authority of Yunus ibn Abdurrahman, "A lot of wealth was collected and was in the possession of each of the representatives of Abul Hassan (s) when he (s) passed away. This was a reason they denied his death, and considered the Imamate to be terminated with him (s). Ziyad al-Qandi had seventy-thousand Dinars, and Ali ibn Abi Hamzeh had thirty-thousand Dinars (for example). When I noted this and the truth became clear to me, and I recognized that Abil Hassan Al-Reza (s) is in charge of affairs, I expressed what I knew and invited the people to (follow) Al-Reza (s). Those two people sent for me and asked, 'Why are you doing this? We will make you needless if you are after money.' They offered me ten-thousand Dinars and asked me to stop. But I replied, 'Those two Imams (s) were narrated to have said, 'Whenever innovations became known, it is incumbent upon the knowledgeable ones to express what they know. Else they will be deprived of the light of faith.' I am not one who would stop my struggling in the way of God.' Thus those two (Ziyad al-Qandi and Ali ibn Abi Hamzeh) became my enemies."

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قَالَ عَنْهُ اللَّهُ رَضِيَ الْوَرَأَى اللَّهُ عَبْدُ بْنُ عَلِيٍّ حَدَّثَنَا - 1 السَّلَامُ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى عَلَى بِالْوَقْفِ أَجَلِهِ مِنْ قَبْلِ الَّذِي السَّبَبِ بَابُ 10
 بِنِ مُوسَى وَاللَّهُ كَانَ: قَالَ الرَّحْمَنُ عَبْدُ بْنُ رَبِيعٍ عَنْ أَبِيهِ، عَنْ الْبَرْقِيِّ، اللَّهُ عَبْدُ أَبِي بِنِ أَحْمَدُ حَدَّثَنَا: قَالَ اللَّهُ عَبْدُ بْنُ سَعْدُ حَدَّثَنَا
 مَا لَهُمْ يُبَدِّي لَا وَ عَلَيْهِمْ غَيْظُهُ يَكْظِمُ فَكَانَ إِمَامَتِهِ، بَعْدَ الْإِمَامِ وَيَجِدُ مَوْتَهُ بَعْدَ عَلَيْهِ يَقِفُ مَنْ يَعْلَمُ الْمُنْتَوَسِمِينَ، مِنَ السَّلَامِ جَعْفَرٍ عَلَيْهِمَا
 لِذَلِكَ الْكَاطِمِ قَسَمِي مِنْهُمْ يَعْرِفُهُ.

عَنْ سَعِيدٍ، بِنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنِ الْعَطَّارِ، بِحَيْبِ بْنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْوَالِيدِ بْنِ أَحْمَدَ بْنِ الْحَسَنِ بْنِ مُحَمَّدٍ حَدَّثَنَا - 2
 إِلَّا أَحَدًا قَوْمِهِ مِنْ وَلِيِّ السَّلَامِ عَلَيْهِ الْحَسَنِ أَبُو مَاتَ لَمَّا: قَالَ الرَّحْمَنُ عَبْدُ بْنُ يُونُسَ عَنِ الْفَضْلِ، بِنِ أَحْمَدَ عَنْ جُمهُورٍ، بِنِ مُحَمَّدٍ
 حَمْرَةَ أَبِي بِنِ عَلِيٍّ وَعِنْدَ دِينَارٍ أَلْفَ سَبْعُونَ الْقَنْدِيِّ زِيَادٍ عِنْدَ وَكَانَ لِمَوْتِهِ، وَجُودِهِمْ وَقَفِهِمْ سَبَبَ ذَلِكَ فَكَانَ الْكَثِيرُ، الْمَالِ وَعِنْدَهُ
 دِينَارٍ أَلْفَ نِثْلَانِو.

إِلَى فَبَعَثْنَا: قَالَ إِلَيْهِ، النَّاسَ وَدَعَوْتَ تَكَلَّمْتُ عَرَفْتُ مَا السَّلَامُ عَلَيْهِ الرِّضَا الْحَسَنِ أَبِي أَمْرٍ مِنْ وَعَرَفْتُ الْحَقَّ لِي وَتَبَيَّنَ ذَلِكَ رَأَيْتُ فَلَمَّا
 إِنَّا: لِهَمَّا فَقُلْتُ فَأَبَيْتُ، كُفَّ: وَقَالَ دِينَارٍ أَلْفَ عَشْرَةَ وَضَمْنَا نَعْنِيكَ فَتَحْنُ الْمَالِ يَذُتْرُ كُنْتُ إِنْ هَذَا؟ إِلَى يَدْعُوكَ مَا: وَقَالَ
 كُنْتُ وَمَا الْإِيمَانِ، نُورٌ سَلِبٌ يَفْعَلُ مَا فَإِنْ عِلْمُهُ، يُظْهِرُ أَنَّ الْعَالِمَ فَعَلَى الْبِدْعِ ظَهَرَتْ إِذَا: قَالُوا أَنَّهُمُ السَّلَامُ عَلَيْهِمَا الصَّادِقِينَ عَنِ رُوَيْنَا
 الْعِدَاوَةَ وَأَطْمَرَا فَنَاصِبَانِي حَالٍ، كُلُّ عَلَى وَجَلَّ عَزَّ اللَّهُ أَمْرٍ فِي الْجِهَادِ لِأَدْعَ.

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10-3 My father and Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with them - narrated that Mohammad ibn Yahya al-Attar quoted on the authority of Ahmad ibn Al-Hussein ibn Sa'eed, on the authority of Muhammad ibn Jomhoor, on the authority of Ahmad ibn Hammad, "Uthman ibn Isa Ar-Ravasay was one of the representatives (of Imam Al-Kazim (s)) who lived in Egypt. A lot of (Imam Al-Kazim's (s)) property and six slave maids were in his possession. Abul Hassan Al-Reza (s) sent someone to him and asked him to return the slave maids and the property. Uthman ibn Isa Ar-Rawasi wrote a letter in response and said, 'Your father has not died yet.' Imam Al-Reza (s) wrote a letter to him and said, 'My father (s) has passed away and we have divided up his possessions. There is correct news to confirm his death.' Imam Al-Reza (s) presented some proofs. Uthman wrote to him (s) in reply, 'If your father is alive, you have no rights over his property. If he (s) has died as you say, he (s) has not given me any orders to dispose of these possessions to you. I freed the slave maids and married them.'"

The author of this book (Sheikh Sadooq) said, "Musa ibn Ja'far (s) was not a man who would collect wealth. However, he lived during the region of (Harun) Ar-Rashid and had a lot of enemies. He could not give the collected property to the deprived, so he gave them secretly to a few to divide among the poor people. This is how this wealth was collected. He did not want to do what the ill-wishers told Ar-Rashid about him. Things like 'he has collected a lot of wealth', 'he believes he is the Imam', 'and he incites the people to revolt against you,' etc. If it were not for these accusations, he would have given the wealth to various people. Rather it consisted of gifts that his friends had brought for him in order to honor him." [119]

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بْنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنِ الْعَطَّارِ، يَحْيَى بْنُ مُحَمَّدٍ حَدَّثَنَا: قَالَ - عَنْهُمَا اللَّهُ رَضِيَ - الْوَلِيدُ بْنُ أَحْمَدَ بْنِ الْحَسَنِ بْنِ دُوْحَمَةَ أَبِي، حَدَّثَنَا - 3 - مَالٌ عِنْدَهُ كَانَ وَ بِمِصْرٍ يَكُونُ وَكَانَ الرَّوَاسِيَّ عَيْسَى بْنُ ثَمَانَ عَ الْفُؤَامِ أَحَدُ كَانَ: قَالَ حَمَادُ بْنُ أَحْمَدَ عَنِ جُمْهُورٍ، بِنِ مُحَمَّدٍ عَنِ سَعِيدٍ، إِلَيْهِ فَيَكْتَبُ: قَالَ يَمُتُ لَمْ أَبَاكَ أَنَّ: إِلَيْهِ فَيَكْتَبُ: قَالَ الْمَالِ، وَفِي فِيهِنَّ السَّلَامُ عَلَيْهِ الرَّضَا الْحَسَنِ أَبُو إِلَيْهِ فَيَبْعَثُ: قَالَ جَوَارِي، وَسِتُّ كَثِيرٌ ذَلِكَ مِنْ لَكَ فَلَيْسَ مَاتَ أَبُوكَ يَكُنْ لَمْ إِنْ إِلَيْهِ، فَيَكْتَبُ: قَالَ فِيهِ، عَلَيْهِ وَاحْتَجَّ بِمَوْتِهِ، الْأَخْبَارِ صَحَّحَتْ وَقَدْ مِيرَانَهُ قَسَمْنَا وَقَدْ مَاتَ قَدْ أَبِي إِنْ وَتَرَوَجُّهُنَّ الْجَوَارِي أَعْتَقْتُ وَقَدْ إِلَيْكَ، عِشِي بِدَفْعِ بَأْمُرِي فَلَمْ تَحْكِي، مَا عَلَى مَاتَ قَدْ كَانَ وَإِنْ عِشِي

ما تفرِّقَ عَلَى يَقْدِرَ وَلَمْ وَكَثُرَ الرَّشِيدِ، وَفَتِ فِي حَصَلِهِ وَلَكِنَّهُ الْمَالُ يَجْمَعُ مِمَّنَ السَّلَامُ جَعْفَرٍ عَلَيْهِمَا يَكُنْ لَمْ: الْكِتَابُ هَذَا مُصَنَّفٌ قَالَ كَانَ مِنْ قَوْلٍ نَفْسِهِ عَلَى يُحَقِّقُ لَا أَنْ وَأَرَادَ ذَلِكَ، لِأَجْلِ الْأَمْوَالِ هَذِهِ فَاجْتَمَعَتِ السَّرُّ، كِتْمَانِ فِي يَوْمٍ يَتَّقُ مِمَّنَ الْقَلِيلِ عَلَى إِلَّا جَمْعُ كَانَ مِنْ اجْتِمَاعٍ مَا لَفَرَّقَ ذَلِكَ لَا وَلَوْ عَلَيْهِ، الْخُرُوجِ عَلَى وَيَحْمِلُ الْإِمَامَةَ، لَهُ فَيُدْوِي عَدَدَ الْأَمْوَالِ، عَلَيْهِ تُحْمَلُ إِنَّهُ: وَيَقُولُ الرَّشِيدِ، إِلَى بِهِ يَسْعَى السَّلَامُ عَلَيْهِ بِهِ مِنْهُمْ يَرَأَوْ لَهُ مِنْهُمْ إِكْرَامًا لَهُ لِيَكُونَ مَوَالِيَهُ بِهَا يَصِلُهُ أَمْوَالًا كَانَتْ وَإِنَّمَا الْفُقَرَاءُ، أَمْوَالٌ تُكُنْ لَمْ أَنَّهَا عَلَى الْأَمْوَالِ، هَذِهِ

Part 1 , Chapter Eleven : On Traditions From Al-Reza About Unity

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11-1 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 al-Saqr ibn Dolaf, on the authority of Yasir - the servant that he had heard Abul Hassan Ali ibn Musa Al-Reza (s) say,

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التَّوَجُّدِ فِي الْأَخْبَارِ مِنَ السَّلَامِ عَلَيْهِمَا مَوْسَى بْنُ عَلِيٍّ الرَّضَا عَنِ جَاءَ مَا بَابُ 11

عَنْ دُلْفٍ، بِنِ الصَّفْرِ عَنِ أَبِيهِ، عَنْ هَاشِمِ، بِنِ إِبْرَاهِيمِ بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْمُتَوَكَّلِ بْنِ مَوْسَى بْنِ مُحَمَّدٍ حَدَّثَنَا - 1 - بِنِ عَلِيٍّ الْحَسَنِ أَبَا سَمِعْتُ: قَالَ الْخَادِمِ، بِاسِرِ

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“Whoever draws a comparison between the Sublime God and His creatures is an atheist. Whoever ascribes to God what God has admonished against is also an atheist.”

11-2 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 Azeem ibn Abdullah ibn Ali ibn Al-Hassan ibn Zayd ibn Al-Hassan ibn Ali ibn Abi Talib (s), on the authority of Ibrahim ibn Abi Mahmood, "Ali ibn Musa Al-Reza (s) said the following regarding the Words of the Sublime God, 'Some faces, that Day, will beam (in brightness and beauty) looking towards their Lord.' [120] This means that these faces will be shining awaiting the reward of their Lord."

11-3 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 Abdul Salam ibn Salih al-Harawi [121], "I asked Ali ibn Musa Al-Reza (s), 'O son of the Prophet of God! What is your opinion on the following traditions which the narrators of traditions narrate: 'The believers visit their Lord from their homes in Paradise.' Al-Reza (s) replied, 'O Aba Salt! Indeed the Blessed the Sublime God has honored His Prophet Muhammad over all His creatures - even the Prophets and the angels. He has established obeying him equal to obeying God, following him equal to following God, and visiting him equal to visiting God. The Honorable the Exalted God said, 'He who obeys the Apostle, obeys God...' [122] God also said, 'Verily those who plight their fealty to thee do no less than plight their fealty to God: the Hand of God is over their hands...' [123] Moreover, the Prophet (s) has said, 'Whoever comes to visit me during my life or after my death has indeed visited the Sublime God. The rank of the Prophet (s) in Heaven is the highest rank of all. Therefore, whoever visits the Prophet (s) in the Prophet's (s) own rank and position in Heaven has indeed visited the Blessed the Sublime God.'"

Aba Salt (Abdul Salam ibn Salih al-Harawi) added, "I asked, 'O son of the Prophet of God (s)! What is the meaning of the following tradition, 'The reward of saying There is no god but God is looking at the Face of the Sublime God?' The Imam (s) replied, 'Whoever considers the Sublime God as having a face similar to that of the creatures is an atheist.

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مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَلِيٍّ حَدَّثَنَا - 2. فَهُوَ كَافِرٌ عَنْهُ نَهَى مَا إِلَيْهِ نَسَبَ وَمَنْ فَهُوَ مُشْرِكٌ بِخَلْقِهِ تَعَالَى اللَّهُ شَيْبَةَ مِنَ السَّلَامِ عَلَيْهِ الرِّضَا مُوسَى عَبْدُ الْعَظِيمِ حَدَّثَنَا: قَالَ الرَّوْيَانِيُّ مُوسَى بْنُ اللَّهِ عُبَيْدٌ حَدَّثَنَا: قَالَ الصُّوفِيُّ هَارُونَ بْنُ مُحَمَّدٍ ثَنَاحَدَّ: قَالَ عَنْهُ اللَّهُ رَضِيَ الدَّقَاقُ عِمْرَانَ بْنَ مُوسَى بْنِ عَلِيٍّ قَالَ: قَالَ مُحَمَّدُ أَبِي بِنِ هَيْمِ إِبْرَاهِيمَ عَنِ السَّلَامِ، عَلَيْهِمَا طَالِبِ أَبِي بِنِ عَلِيٍّ بْنِ الْحَسَنِ بْنِ زَيْدِ بْنِ الْحَسَنِ بْنِ اللَّهِ عُبَيْدِ بْنِ رَبِّهَا ثَوَابٍ يَنْتَظِرُ مُسْرِقَةً يَعْنِي: قَالَ «نَاطِرَةٌ رَبِّهَا إِلَى نَاصِرَةٍ يَوْمَئِذٍ وَجُوهٌ»: اللَّهُ قَوْلٌ فِي السَّلَامِ عَلَيْهِ الرِّضَا

عَنْ هَاشِمِ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ، عَنْ هَاشِمِ بْنِ إِبْرَاهِيمَ بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْهَمْدَانِيُّ عَفْرَجَ بْنَ زِيَادِ بْنِ أَحْمَدَ حَدَّثَنَا - 3. أَهْلُ يَرْوِيهِ الَّذِي الْحَدِيثِ فِي تَقُولُ مَا اللَّهُ رَسُولِ ابْنِ يَا: السَّلَامُ عَلَيْهِمَا الرِّضَا مُوسَى بْنُ لَعْلِيٍّ قُلْتُ: قَالَ الْهَرَوِيُّ صَالِحِ بْنِ السَّلَامِ عَبْدُ دَائِمَةً نَبِيِّهِ فَضَّلَ وَتَعَالَى تَبَارَكَ اللَّهُ إِنَّ الصَّلَاتِ أَبَا يَا: السَّلَامُ عَلَيْهِ فَقَالَ الْجَنَّةُ؟ فِي مَنْزِلِهِمْ مِنْ رَبِّهِمْ يَزُورُونَ الْمُؤْمِنِينَ أَنْ: الْحَدِيثِ وَالْآخِرَةَ الدُّنْيَا فِي زِيَارَتِهِ مُتَابِعَتُهُ، وَمَتَابِعَتُهُ طَاعَتُهُ، طَاعَتُهُ وَجَعَلَ وَالْمَلَائِكَةَ، النَّبِيِّينَ مِنْ خَلْقِهِ جَمِيعَ عَلِيٍّ وَسَلَّمْ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ وَقَالَ «أَيْدِيَهُمْ فَوْقَ اللَّهِ يَدُ اللَّهِ يُبَايِعُونَ كَأَنَّمَا يُبَايِعُونَ الَّذِينَ إِنَّ»: قَالَ «اللَّهُ أَطَاعَ دَقَقَ الرَّسُولَ يُطِيعُ مَنْ»: وَجَلَّ عَزَّ فَقَالَ زِيَارَتُهُ أَرْفَعُ الْجَنَّةَ فِي وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى بِي الدَّ وَدَرَجَةً «تَعَالَى اللَّهُ زَارَ قَفَدَ مَوْتِي بَعْدَ أَوْ حَبَاتِي فِي زَارَنِي مَنْ» وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى الدَّرَجَاتِ.

أَنَّ: رَوَاهُ الَّذِي الْخَبَرَ مَعْنَى فَمَا اللَّهُ رَسُولَ ابْنِ يَا: لَهُ فَقُلْتُ: قَالَ. وَتَعَالَى تَبَارَكَ اللَّهُ زَارَ فَقَدْ مَنَزَلَهُ مِنَ الْجَنَّةِ دَرَجَتِهِ فِي زَارَهُ فَمَنْ كَفَرَ، فَقَدْ كَالْوَجْهَ بِوَجْهِ تَعَالَى اللَّهُ وَصَفَ مَنْ الصَّلَاتِ أَبَا يَا: السَّلَامُ عَلَيْهِ فَقَالَ «تَعَالَى اللَّهُ وَجْهَ إِلَى النَّظَرُ اللَّهُ إِلَّا إِلَهَ لَا ثَوَابَ

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However, the Sublime God's Face is His Prophets (s), His Messengers (s) and His Proofs (s). They are the people by whom the people are directed towards the Honorable the Exalted God, His Religion and His Recognition. The Sublime God said, 'All that is on earth will perish. But will abide (forever) the Face of thy Lord, full of Majesty, Bounty and Honor.' [124] The Honorable the Exalted God also said, '...Everything (that exists) will perish except His own Face..' [125] . Therefore, looking at the Sublime God's Prophets (s), Messengers (s) and Proofs (s) in their respective ranks has a great reward for the believers on the Resurrection Day. The Prophet (s) has also said, 'On the Resurrection Day whoever despises the members of my Holy Household and my 'Itra [126] will not see me. I will not see him either.' The Prophet (s) has also said, 'Among you there are some people who will never again see me after they depart from me.' O Aba Salt! Indeed the Blessed the Sublime God cannot be described by position, cannot be perceived by the eyes or imaginations.'"

Aba Salt said, "I asked, 'Please tell me whether Heaven and Hell have been created?' Imam Al-Reza (s) answered, 'Yes. When the Prophet of God (s) was taken for the Ascension to the heavens he entered Paradise, and saw the Fire.'"

Aba Salt said, "I asked, 'Some people believe that these two have been destined to be, but have not been created yet.' The Imam (s) replied, 'Neither do they belong to us, nor do we belong to them. Whoever denies Heaven and Hell has indeed denied the Prophet (s) and us. He is not controlled by any part of our Mastery. He will abide in the Fire for eternity. The Sublime God has said, 'This is the Hell which the sinners deny. In its midst and in the midst of boiling hot water will they wander around!' [127] The Prophet (s) said, 'When I was taken for Ascension to the heavens Gabriel took my hands and took me into Paradise. They he gave me some Heavenly Dates from which I ate. The date turned into sperms in my loin. Once I returned to the Earth I made love with Khadija and she got pregnant with (the Blessed Baby) Fatima (s). Therefore, Fatima is a human houri. [128] Whenever I wish to smell Paradise, I smell the scent of my daughter Fatima (s).'"

11-4 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 al-Rayyan ibn al-Salt, on the authority

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الله قال و مَعْرِفَتِهِ دِينَهُ وَإِلَى وَجَلَّ عَزَّ اللهُ إِلَى يَتَوَجَّهَ بِهِمُ الَّذِينَ هُمْ عَلَيْهِمْ، اللهُ صَلَوَاتُ وَحُجَّجُهُ وَرُسُلِهِ أَنْبِيَائُهُ تَعَالَى اللهُ وَجْهَهُ وَلَكِنْ اللهُ أَنْبِيَاءُ إِلَى فَالْتَطَّرُ «وَجْهَهُ إِلَّا هَالِكٌ عِشْيَ كُلُّ» :وَجَلَّ عَزَّ وَقَالَ «وَالْإِكْرَامُ الْجَلَالِ دُونَ رَيْكَ وَجْهَهُ وَيَتَقَى فَإِنْ عَلِيَّهَا مَنْ كُلُّ» :تَعَالَى أَبْعَضَ مَنْ» :وَأَلِهُ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ قَالَ وَقَدْ الْقِيَامَةِ يَوْمَ لِلْمُؤْمِنِينَ عَظِيمٌ ثَوَابٌ دَرَجَاتِهِمْ فِي السَّلَامِ عَلَيْهِمْ وَحُجَّجِهِ وَرُسُلِهِ تَعَالَى لَا وَتَعَالَى تَبَارَكَ اللهُ إِنَّ الصَّلَاتِ أَبَا يَا ،«يُفَارِقُنِي أَنْ بَعْدَ بَرَانِي لَا مَنْ فِيكُمْ إِنَّ» :وَقَالَ «الْقِيَامَةِ يَوْمَ أَرَاهُ وَلَمْ يَرِنِي لَمْ وَعَثْرَتِي بَيْنِي أَهْلًا وَالْأَوْهَامُ بِالْأَبْصَارِ يُدْرِكُ وَلَا بِمَكَانٍ، يُوصَفُ

دَخَلَ قَدْ وَأَلِهُ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولَ وَإِنَّ نَعَمَ، فَقَالَ وَقَتَانِ؟مَخْلُؤُ الْيَوْمِ أَهْمَا وَالنَّارِ الْجَنَّةِ عَنِ أَخْبِرَنِي اللهُ رَسُولَ ابْنِ يَا لَهُ قُلْتُ :قَالَ، هُمْ لَا السَّلَامَ عَلَيْهِ فَقَالَ مَخْلُوقَتَيْنِ، غَيْرِ مُقَدَّرَتَانِ الْيَوْمِ إِنَّهُمَا يَقُولُونَ قَوْمًا إِنَّ لَهُ قُلْتُ :قَالَ السَّمَاءِ، إِلَى بِهِ عُرَجَ لَمَّا النَّارِ وَرَأَى الْجَنَّةَ فِي وَيُخَلِّدُ عِشْيَ عَلَى وَلَا يَتَبَيَّنُ مِنْ وَالَيْسَ وَكَذَّبْنَا وَكَذَّبْنَا وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ كَذَّبَ فَقَدْ وَالنَّارِ الْجَنَّةِ خَلَقَ أَنْكَرَ مِنْ مِنْهُمْ، نَحْنُ وَلَا مِنَّا :وَأَلِهُ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ وَقَالَ «أَنْ حَمِيمٍ وَبَيِّنَ بَيْنَهَا يَطُوفُونَ الُّمَجْرُمُونَ بِهَا يُكَذِّبُ الَّتِي جَهَنَّمَ هَذِهِ» :تَعَالَى اللهُ قَالَ جَهَنَّمَ، نَارِ فَلَمَّا صَلَّيْتُ، فِي نُطْفَةٍ ذَلِكَ فَتَحَوَّلَ فَأَكَلْتُهُ رُطْبِهَا، مِنْ فَنَاولَنِي ،الْجَنَّةَ فَأَدْخَلَنِي السَّلَامَ عَلَيْهِ جِبْرِيْلُ بِيَدِي أَخَذَ السَّمَاءَ إِلَى بِي عُرَجَ لَمَّا» حَسْرًا شَمَمْتُ الْجَنَّةَ رَائِحَةَ إِلَى اسْتَقْتُ فَكَلَّمَا إِنْسِيَّةً، حَوْرَاءَ فَفَاطِمَةُ السَّلَامَ عَلَيْهَا بِفَاطِمَةَ فَحَمَلَتْ حَدِيجَةَ، وَأَقَعَتْ الْأَرْضَ إِلَى هَبَطْتُ السَّلَامَ عَلَيْهَا فَاطِمَةَ ابْنَتِي

عَنْ الصَّلَاتِ، بْنِ الرِّبَّانِ عَنِ أَبِيهِ، عَنْ هَاشِمٍ، بْنِ إِبْرَاهِيمَ بْنِ عَلِيٍّ حَدَّثَنَا :قَالَ عَنْهُ اللهُ رَضِيَ الْمُتَوَكَّلُ بْنُ مُوسَى بْنِ مُحَمَّدٍ حَدَّثَنَا - 4
عَنْ أَبِيهِ عَنْ بَيْهَأَ عَنِ الرِّضَا، مُوسَى بْنِ عَلِيٍّ

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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 the Commander of the Faithful (s) that God's Prophet (s) said, "God - the Exalted the Magnificent - said, "Whoever interprets My Words according to his own viewpoint has no faith in Me. And whoever considers Me to be similar to My creatures does not recognize Me. And whoever makes comparisons in my religion does not believe in My religion."

11-5 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 Khalid, on the authority of some companions that one day when Abul Hassan Al-Reza (s) was passing by the grave of one of the members of his Holy Household, he (s) placed his hand on the grave and said, "O my God! Your Might is apparent, but the people are ignorant of Thee. They try to use measures to recognize Thee. Such a form of describing Thee is in contradiction with the belief in Thy Lordship. O my Lord! I am not of those who seek Thee through striking similitude. Nothing is similar to Thee. My Lord! They do not understand Thee. If they wanted to recognize Thee, Thy apparent Blessings were the Best Proofs for them of Thee. O my God! It suffices for them to ponder over Thy creatures, and not to try to go deeply into Thy nature. However, they consider Thee and Thy creatures to be the same. That is why they did not really recognize Thee, and considered some of Thy Signs to be their Lords. Thus they described Thee as such. My Lord! Thee are Higher than what those who compare Thee (with others) describe Thee to be."

11-6 (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 Abil Khattab, on the authority of Ahmad ibn Muhammad ibn Abi Nasr, "Some people from across the river came to see Abil Hassan Al-Reza (s) and said, 'We have come to ask you three questions. If you give us the answer to all three questions, then we will know that you are a scientist.' The Imam (s) said, 'Go ahead and ask.' They said, 'Let us know where the Sublime God is? How is He? What does He rely on?' The Imam (s) replied, 'The Sublime God has created the quality of how to be Himself. Therefore, He Himself has no quality of being, and this question does not apply to Him. He has created positions. Thus He is not in need of a place to be. He relies on His Might.' They said, 'We testify that you are a scientist.'"

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عَرَفَنِي وَمَا كَلَامِي، بَرَأَيْهِ فَسَرَّ مَنْ بِي آمَنَ مَا: جَلَالُهُ جَلَّ اللَّهُ قَالَ: وَاللَّهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ: قَالَ السَّلَامُ عَلَيْهِمُ الْمُؤْمِنِينَ أَمِيرٍ دِينِي فِي الْقِيَاسِ اسْتَعْمَلَ مِنْ دِينِي عَلَى وَمَا بِخَلْقِي، يَشْهَدُ مِنْ

،خَالِدِ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ حَدَّثَنَا: قَالَ الصَّفَّارُ، الْحَسَنُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحَسَنِ بْنِ مُحَمَّدِ حَدَّثَنَا - 5
وَلَمْ تُدْرِكْ بَدَتْ إِلَهِي: قَالَ ثُمَّ عَلَيْهِ، يَدِهِ فَوَضَعَ بَيْتَهُ أَهْلُ قُبُورٍ مِنْ بَقْرِ السَّلَامِ عَلَيْهِ الرِّضَا الْحَسَنُ أَبُو مَرْ: قَالَ أَصْحَابُنَا بَعْضُ عَنْ
ء، شَيْ كَمِثْلِكَ لَيْسَ طَلْبُوكَ، بِالتَّشْبِيهِ الَّذِينَ مِنَ إِلَهِي يَا عُبْرِي وَإِنِّي وَصَفُوكَ، بِمَا غَيْرَ عَلَى وَالتَّقْدِيرُ وَقَدْرُوكَ، فَجَهْلُوكَ وَاهِيَةً تَبْدُ
لَمْ تُمَ فَمَنْ بِخَلْقِكَ، سَوُوكَ بَلْ يَتَنَاوَلُوكَ أَنْ مَنذُوحَةً إِلَهِي يَا وَخَلْقَكَ عَرَفُوكَ لَوْ عَلَيْكَ دَلِيلُهُمْ نَعْمَكَ مِنْ بِهِمْ مَا وَظَاهِرٌ يُدْرِكُوكَ، وَلَنْ إِلَهِي
«نَعْتُوكَ الْمُشْتَبِهُونَ بِهِ عَمَّا رَبِّي فَتَعَالَيْتَ وَصَفُوكَ فَبِذَلِكَ رَبًّا آيَاتِكَ بَعْضُ وَاتَّخَذُوا يَعْرِفُوكَ».

أَبِي بْنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْخَطَّابِ، أَبِي بْنِ الْحُسَيْنِ بْنِ مُحَمَّدِ حَدَّثَنَا: قَالَ اللَّهُ عَبْدُ بْنُ سَعْدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 6
فِيهَا أَجَبْنَا فَإِنَّ مَسَائِلَ، ثَلَاثَ عَنْ نَسَائِكَ جِنَاكَ: لَهُ فَقَالُوا السَّلَامُ، عَلَيْهِ الرِّضَا الْحَسَنُ أَبِي إِلَى النَّهْرِ وَرَاءَ مِنْ قَوْمٍ جَاءَ: قَالَ نَصْرُ
اللَّهُ إِنَّ: السَّلَامَ عَلَيْهِ فَقَالَ إِعْتِمَادُهُ؟ كَانَ عِشْيَ أَيَّ وَعَلَى كَانَ؟ وَكَيْفَ كَانَ، أَيْنَ تَعَالَى اللَّهُ عَنْ أَخْبَرْنَا فَقَالُوا سَلُوا، فَقَالَ عَالِمٌ، أَنْكَ عَلِمْنَا
عَالِمٌ أَنْكَ نَشَهُدُ: فَقَالُوا قُدْرَتِهِ، عَلَى اعْتِمَادِهِ وَكَانَ أَيْنَ، فَهُوَ بِلَا الْأَيْنِ وَأَيْنَ كَيْفَ، فَهُوَ بِلَا الْكَيْفِ كَيْفَ تَعَالَى

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The author of this book (Sheikh Sadooq) said, "When the Imam (s) said that God relies on His Might, he (s) meant that God relies on Himself since Might is a part of God."

11-7 Muhammad ibn Ahmad al-Sinani - 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 Al-Hussein ibn Al-Hassan, on the authority of Muhammad ibn Isa, on the authority of Muhammad ibn Arafah, "I asked Al-Reza (s), 'Did God create things using His Might or without it?' The Imam (s) replied, 'You cannot say that God created things using His Might since when you say that God has created things using His Might, you are considering His Might to be something other than Him. Saying that God has created things using the Might He has had over them[129] is like saying that God's Might is something other than Him, and He has used it as a tool with which He

creates. This is polytheism. When you say that God has created things using some other Might, it is as if you consider that Might to be separate from Him and He gets His Power over things using it. However, God is neither weak and incapable, nor is He in need of others. He is Glorified, and Mighty in nature, and not via an external power.”

11-8 Abdullah ibn Muhammad ibn Abdul Wahhab al-Qurashi narrated that Ahmad ibn Al-Fadhli ibn al-Mugheerat quoted on the authority of Abu Mansoor ibn Abdullah ibn Ibrahim al-Asbahani, on the authority of Ali ibn Abdullah, on the authority of Al-Hussein ibn Bashshar, on the authority of Abil Hassan Ali ibn Musa Al-Reza (s), “Does God know how things which do not exist would have been if they were created?” The Imam (s) replied, “The Sublime God knows how things are before they are created. The Honorable the Exalted God said, ‘...For We were wont to put on Record all that ye did.’[130] God also said the following about the People of Hell, ‘...But if they were returned, they would certainly relapse to the things they were forbidden, for they are indeed liars.’[131] Thus God knows that if they are brought back to this world, they would go back and do what they had done before. Also when the angels said, ‘...Wilt Thou place therein one who will make mischief therein and shed blood? whilst we do celebrate Thy Praises and glorify Thy Holy (Name)?’[132] God replied, ‘I know what ye know not.’[133] Therefore, the Honorable the Exalted God always knows about things before creating them. Therefore, Blessed is our Lord. High indeed is He

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تعالى الله ذات صفات من القدرة لأن ذاته، على أي قدرته على اعتماده وكان يقوله يعني: الكتاب هذا مصنف قال

قال البرمكي إسماعيل بن محمد حدثنا: قال الكوفي الله عبد بن محمد حدثنا: قال عنه الله يرضي السناني أحمد بن محمد حدثنا - 7
السلام عليه رضالا قلت: قال عرفة بن محمد عن عيسى، بن محمد حدثنا: قال الحسن بن الحسين حدثنا

بالقدرة، الأشياء خلق. قلت إذا لأنك بالقدرة الأشياء خلق يكون أن يجوز لا: السلام عليه فقال القدرة؟ بغير أم بالقدرة الأشياء الله خلق أنه تصفه فإن ما قدرة بغير الأشياء خلق قلت وإذا شريك، وهذا الأشياء، خلق بها له الله وجعلتها غيره شينا القدرة جعلت قد فكأنك بالقدرة لا إذاته قادر هو سبحانه بل غيره، إلى محتاج ولا عاجز ولا هو بضعيف ليس ولكن وقدره، عليها باقتدار جعلها

الله عبد بن منصور نصر أبو حدثنا: قال المغيرة بن الفضل بن أحمد حدثنا: قال القرشي الوهاب عبد بن محمد بن الله عبد حدثنا - 8
السلام الرضا عليهما موسى بن علي الحسن أبي عن بشار، بن الحسين حدثنا: قال الله عبد بن علي حدثنا: قال الإصهاني إبراهيم بن عزة قال الأشياء، كون قبل بالأشياء هو العالم تعالى الله إن: قال يكون؟ كأن كيف كان لو أن يكن لم الذي الشيء الله أعلم سألته: قال «تعملون كنتم ما نسئسخ كنا إننا»: وجل

عنه فهو إما لعادوا ردوهم لو أنه وجل عز علم فقد «لكاذبون همؤذ عنه فهو إما لعادوا ردوهم لو»: النار لأهل وقال

فلم «تعملون لا ما لم أع أي»: قال «لك ونقدس بحدك نسبح ونحن الدماء ويسفك فيها يفسد من فيها تجعل أ»: قالت لما وللملائكة
للأشياء سابقا علمه وجل عز الله يزل

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Exalted. He is High and Great. He has created things, and knew about them before they were created, just as He willed. Thus is our Lord! He is the All-Knowing, All-Hearing and All-Seeing.

11-9 Abdul Wahid Muhammad ibn Ubdoos al-Attar al-Neisaboori - may God be pleased with him – narrated in the (Arabic) month of Sha’ban of the year 352 A.H. (962 A.D.) in Neishaboore on the authority of Ali ibn Muhammad ibn Qutayba al-Neishaboori, on the authority of Al-Fadhli ibn Shathan[134] that he had heard Al-Reza (s) pray one day and say, “Glory be to God who has created things with His Might. He perfected whatever He created using His Wisdom. He placed whatever He created in its right place using His Knowledge. Glorified is Him who knows about the deceitful hidden looks and whatever is hidden in the hearts. There exists nothing like unto Him. He is the All-Hearing, the All-Seeing.”

11-10 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 Muhammad ibn Isma’il al-Barmaki, on the authority of Al-Fadhli ibn Soleiman al-Kufi, on the authority of Al-Hussein ibn Khalid: I heard Al-Reza (s) say, “The Sublime God has always been All-Knowing, All-Powerful, Ever-Living, Ever-Lasting, All-Hearing and All-Seeing.” I asked him, “O son of the Prophet of God! There are some people who say that God has always been All-Knowing with Knowledge, All-Powerful with His Might, Ever-Living with His Life, Ever-Lasting with His Past, and All-Hearing with His Hearing, All-Seeing with His Sight.” The Imam (s) said, “Whoever says this and believes in it has indeed associated other gods as partners with God. He is not under our Mastery at all.” He (s) then added, “The Honorable the Exalted God has always been All-Knowing, All-Powerful, Ever-Living, Ever-Lasting, All-Hearing and All-Seeing by His own High Nature. High indeed is He Exalted above what the polytheists say and the similitude they draw.”

11-11 Al-Hussein ibn Ahmad ibn Idris - may God be pleased with him - narrated that his father quoted on the authority of Muhammad ibn Abdul Jabbar, on the authority of Safwan ibn Yahya,: I asked Abil Hassan Al-Reza (s), “Let me know about the difference between the will of the Sublime God, and the will of the creatures.” The Imam (s) said, “The will of the creatures is in the form of an inner thought, deciding what is

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سَمِيعاً عَالِماً يَزَلْ لَمْ رَبُّنَا كَذَلِكَ شَاءَ، كَمَا لَهَا سَابِقٌ بِهَا وَعِلْمُهُ الْأَشْيَاءَ خَلَقَ كَبِيراً، عَلَوّاً وَتَعَالَى رَبُّنَا اللَّهُ بَارَكْتَ بِخَلْقِهَا، إِنِّي قَبْلَ قَدِيماً
بَصِيراً.

وَتَلَاثِمِائَةٍ وَخَمْسِينَ إِثْنَتَيْنِ سَنَةَ شَعْبَانَ فِي بَنِيْسَابُورَ عَنْهُ اللهُ رَضِيَ النَّيْسَابُورِيُّ الْعَطَّارُ عَبْدُوسِ بْنِ مُحَمَّدِ بْنِ الْوَاحِدِ عَبْدُ حَدَّثَنَا - 9

قَالَ مَنْ سُبْحَانَ: «دُعَائِهِ فِي يَقُولُ السَّلَامُ عَلَيْهِ الرَّضَا سَمِعْتُ: قَالَ شاذان، بن الفضل عن النيسابوري، قَتَيْبَةَ بن مُحَمَّدٍ حَدَّثَنَا: قَالَ: وَلَيْسَ الصُّدُورُ، تُخْفِي وَمَا الْأَعْيُنُ خَائِنَةٌ يَعْلَمُ مَنْ سُبْحَانَ يَعْلَمُهُ، مَوْضِعَهُ مِنْهُ عَيْشِي كُلِّ وَوَضَعَ بِحِكْمَتِهِ، خَلَقَ مَا وَاتَّقَنَ بِقُدْرَتِهِ، الْخَلْقَ «الْبَصِيرُ وَهُوَ السَّمِيعُ»، شَيْ كَمِثْلِهِ

إِسْمَاعِيلَ بن مُحَمَّدٍ عَنْ الكُوفِيِّ، اللهُ عَبْدِ أَبِي بن مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللهُ رَضِيَ الدَّفَائِقُ عَمْرَانَ بن مُحَمَّدٍ بن أَحْمَدَ بنِ عَلِيٍّ حَدَّثَنَا - 10 حَيًّا، قَادِرًا عَالِمًا تَعَالَى اللهُ يَزَلُ لَمْ يَقُولُ السَّلَامُ عَلَيْهِ الرَّضَا سَمِعْتُ: قَالَ خَالِدٌ عَنْ الكُوفِيِّ، سُلَيْمَانَ بنِ الْفَضْلِ حَدَّثَنَا: قَالَ الْبَرْمَكِيُّ بَصِيرًا سَمِيعًا قَدِيمًا

وَبَصِيرًا بِسَمْعٍ، وَسَمِيعًا بِقَدَمٍ، وَقَدِيمًا بِحَيَاةٍ، وَحَيًّا بِقُدْرَةٍ، وَقَادِرًا بِعِلْمٍ، عَالِمًا اللهُ يَزَلُ لَمْ يَقُولُونَ قَوْمًا إِنَّ اللهُ رَسُولُ ابْنِ يَا: لَهُ فَقُلْتُ اللهُ يَزَلُ لَمْ: السَّلَامُ عَلَيْهِ قَالَ ثُمَّ شَيْ عَلَى وَلَا يَتَنَا مِنْ لَيْسَ أُخْرَى إِلَهًا اللهُ مَعَ اتَّخَذَ فَقَدْ بِهِ وَدَانَ ذَلِكَ قَالَ مَنْ: السَّلَامُ عَلَيْهِ فَقَالَ بَبَصْرٍ، كَبِيرًا عَلُوًّا وَالْمُشَبَّهُونَ الْمُشْرِكُونَ يَقُولُونَ عَمَّا تَعَالَى لِذَاتِهِ، بَصِيرًا سَمِيعًا قَدِيمًا حَيًّا قَادِرًا عَلِيمًا وَجَلَّ عَرَّ

عَلَيْهِ الْحَسَنَ لِأَبِي قُلْتُ: قَالَ بَحْبِي بنِ صَفْوَانَ عَنْ بَارِ، الْجَعْدِ بنِ مُحَمَّدٍ عَنْ أَبِيهِ، عَنْ إِدْرِيسَ، بنِ أَحْمَدَ بنِ الْحُسَيْنِ حَدَّثَنَا - 11 مِنْ وَأَمَّا الْفِعْلُ، مِنْ ذَلِكَ بَعْدَ لَهُ يَبْدُو وَمَا الضَّمِيرُ الْمَخْلُوقِ مِنَ الْإِرَادَةِ: فَقَالَ الْخَلْقُ؟ وَمِنْ تَعَالَى اللهُ مِنَ الْإِرَادَةِ؛ عَنْ أَخْبَرَنِي: السَّلَامُ

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best to do, and an action that follows. However, the Will of the Honorable the Exalted God is the same as Creation. He does not need to decide and think. These traits do not apply to Him. They are the characteristics of the creatures. Once the Sublime God wills, it is what He does. Nothing else. That is as He says, 'We but say the word, 'Be', and it is.' [135] without any articulation, verbal expression, directed attention or thought. Just as God Himself does not have a quality of being, His Will has no quality of being."

11-12 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 that he told Al-Reza (s), "O son of the Prophet of God! The people narrate that the Messenger of God (s) said, 'God created Adam in His image.' The Imam (s) said, 'May God kill them! They have omitted the beginning part of the tradition. The Messenger of God (s) passed by two men who were verbally abusing each other. The Prophet (s) heard one of them say to his companion, 'May God disfigure your face and of everyone who looks like you!' The Prophet of God (s) said, 'O Abdullah! Do not say this to your brother since indeed the Honorable the Exalted God created Adam in His image.'" [136]

11-13 Muhammad ibn Muhammad ibn Aasim al-Kolayni - may God be pleased with him - narrated that Muhammad ibn Yaqoob al-Kolayni quoted on the authority of Ahmad ibn Idris, on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ali ibn Sayf, on the authority of Muhammad ibn Obaydah, "I asked Al-Reza (s) about the Honorable the Exalted God's words, 'O Satan! What prevents thee from prostrating thyself to the one whom I have created with my hands?...' [137] The Imam (s) said, 'This means by my Might and Power.'"

The author of this book (Sheikh Sadooq) said, "I have heard from some of the Shiite Sheikhs that the Divine Leaders read 'O Satan! What prevents thee from prostrating thyself to the one whom I have created...'[138] and then paused on the word 'created' and started again with the words 'with my hands.' The verse continues with '...Art thou haughty? Or art thou one of the high (and mighty) ones?' [139] This is similar to saying, 'Do you fight me using my own sword? Do you hit me

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اللَّهُ فإِرادَةُ الخَلْقِ، صِفاتٍ مِنْ وَهِي عَنهُ مَنفِيَّةُ الصِّفاتِ وَهذِهِ بِتَفَكُّرٍ، وَلَا بِهِمْ وَلَا يُرَوِّي لِأَنَّهُ ذَلِكِ، غَيْرَ إِحدائِهِ فإِرادَتُهُ: وَجَلَّ عَزَّ اللهُ كَيْفَ بِلا أَنَّهُ كَمَا كَذَلِكِ، كَيْفَ وَلَا تَفَكُّرٍ، وَلَا هَمَّةٍ وَلَا بِلِسانٍ نَطَقٍ وَلَا لَفْظٍ بِلا، «فَيَكُونُ كُنْ» لَهُ يَقُولُ ذَلِكِ غَيْرُ لا الفِعْلُ هِيَ تَعالَى

عَنْ مَعْبِدٍ، بِنُ عَلِيٍّ عَنِ أَبِيهِ، عَنْ هاشِمٍ، بِنِ إِبراهِيمَ بِنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنهُ اللهُ رَضِيَ اللهُ عَنْهُ أَنَّ رَضِيَ اللهُ عَنْهُ جَعْفَرَ بْنَ زِيادِ بْنِ أَحْمَدَ حَدَّثَنَا - 12 عَزَّ اللهُ إِنَّ: قَالَ وَاللهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسولُ أَنْ: يَرُوونَ النَّاسَ نَ إِنَّ اللهُ رَسولُ ابْنِ يا: السَّلَامُ عَلَيْهِ لِلرِّضا قُلْتُ: قَالَ خالِدِ بْنِ الحُسَيْنِ فَسَمِعَ يَتَسابانِ، بِرَجُلَيْنِ مَرَّ وَاللهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسولُ إِنَّ: الحَدِيثِ أَوَّلَ حَدْفُوا اللهُ قاتَلَهُمْ: فَقَالَ صُورَتِهِ؟ عَلَى أَدَمَ خَلَقَ وَجَلَّ خَلَقَ وَجَلَّ عَزَّ اللهُ فَإِنَّ لِأَخِيكَ، هَذَا نَقَلَ لا اللهُ عَبدِ يا لَهُ: وَاللهِ عَلَيْهِ اللهُ صَلَّى اللهُ فَقَالَ يُسْبِهُكَ، مَنْ وَوَجْهَ وَجْهَكَ اللهُ قَبَّحَ: لِصاحِبِهِ أَحَدَهُما صُورَتِهِ عَلَى أَدَمَ.

عَنْ إِدرِيسَ، بِنُ أَحْمَدُ حَدَّثَنَا: قَالَ الكُلَيْبِيُّ يَعْقُوبُ بِنُ مُحَمَّدُ حَدَّثَنَا: قَالَ عَنهُ اللهُ رَضِيَ اللهُ عَنْهُ عِصامِ بْنِ مُحَمَّدِ بْنِ مُحَمَّدُ حَدَّثَنَا - 13 ما: «لِإِبليسَ وَجَلَّ عَزَّ اللهُ قَوْلَ عَنِ السَّلَامِ عَلَيْهِ الرِّضا سَأَلْتُ: قَالَ عُبَيْدَةَ بْنِ مُحَمَّدِ عَنِ سَيِّفِ، بِنِ عَلِيٍّ عَنِ عِيسَى، بِنِ مُحَمَّدِ بْنِ أَحْمَدَ وَفُوتِي بِفُدرَتِي يَعْني: السَّلَامُ عَلَيْهِ قَالَ «بِيَدَيَّ خَلَقْتَ لِما تَسْجُدُ أَنْ مَنَعَكَ

أَنْ مَنَعَكَ ما:» قَوْلُهُ عَلَى يَقِفُونَ كَانُوا السَّلَامَ عَلَيْهِمُ الأَئِمَّةُ إِنَّ: الأَيةَ هَذِهِ فِي يَذْكَرُ الشَّيْعَةَ مَشايخَ بَعْضَ سَمِعْتُ: الكُتابِ هَذَا مُصَنَّفُ قالَ فِي يَسِي: القائِلِ قَوْلِ مِثْلُ وَهَذَا: قالَ «الأَعالِيْنَ مِنْ كُنْتُ أَمْ اسْتَكْبَرْتَ بِيَدَيَّ» وَجَلَّ عَزَّ اللهُ بِقَوْلِهِ بِيَدِي وَنَمْ «خَلَقْتَ لِما تَسْجُدُ

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using my own spears?' Therefore, the Honorable the Exalted God is saying, 'You have been empowered to be arrogant and disobedient using my own blessings given to you and kindnesses rendered to you.'"

11-14 Al-Hussein ibn Ibrahim ibn Ahmad ibn Hisham al-Mokattib - may God be pleased with him - narrated that Abul Hussein Muhammad ibn Ja'far al-Kufi al-Asadi quoted on the authority of Muhammad ibn Isma'il al-Barmaki, on the authority of Al-Hussein ibn Al-Hassan, on the authority of Bakr ibn Salih, on the authority of Al-Hassan ibn Sa'eed, on the authority of Abil Hassan Al-Reza (s) who said the following regarding the interpretation of the verse, 'The Day that the shin shall be laid bare, and they shall be summoned to bow in adoration,...' [140] "This refers to the Day on which the veil from the Light will be drawn aside and the believers fall in prostration but the backs of the hypocrites become so rigid that they cannot fall in prostration."

11-15 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-Rommani 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 Al-Hussein ibn Ali ibn Abi Talib (s), "The Commander of the Faithful (s) delivered a sermon in the Kufa Mosque and said, 'Praise belongs to God, who did not originate from anything, nor did He bring what exists into being from anything. His Beginninglessness is attested to by the temporality (huduth) of things. His Power is attested to by the weakness with which He has branded them (His creatures), and His Ever-Lastingness (dawam) is attested to by the annihilation (fana) which He has subjected them to. No place is empty of Him that He might be perceived by localization (ayniyyah), no object is like Him that He might be described by a quality (kayfiyya), nor is He absent from anywhere that He might be known by a place (haythiyya). His attributes differ from all the attributes that He has originated. He is inaccessible to perception because of the changing essence of the things He has created. No created thing having grandeur and tremendousness can dominate (tasarruf) Him.

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الحُسَيْنُ حَدَّثَنَا - 14. وَالْعَصِيانُ تَكْبَارِ الْإِسْدِ عَلَى قَوِيَّتِ إِلَيْكَ وَإِحْسَانِي عَلَيْكَ بِنِعْمَتِي: وَجَلَّ عَزَّ يَقُولُ كَأَنَّهُ تُطَاعَنِي وَبِرْمَجِي تُقَاتِلَنِي بِنُ مُحَمَّدٍ حَدَّثَنَا: قَالَ الْأَسَدِيُّ الْكُوفِيُّ جَعْفَرُ بْنُ مُحَمَّدٍ أَبُو الْحُسَيْنِ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْمُكْتَبُ هِشَامُ بْنُ أَحْمَدَ بْنِ إِبْرَاهِيمَ بْنِ فِي السَّلَامِ عَلَيْهِ الرِّضَا الْحَسَنُ أَبِي عَنْ سَعِيدِ بْنِ الْحَسَنِ عَنْ صَالِحِ بْنِ بَكْرِ عَنْ الْحَسَنِ، بِنُ الْحُسَيْنِ حَدَّثَنَا: قَالَ الْبَرْمَكِيُّ إِسْمَاعِيلُ أَصْلَابٌ وَتُدْمَجُ سُدَّاءُ، الْمُؤْمِنُونَ يَقَعُؤُ بِكَشْفِ نُورٍ مِنْ جِجَابٍ: قَالَ «السُّجُودُ إِلَى وَيَدْعُونَ سَاقٍ عَنْ يُكْشَفُ يَوْمَ» وَجَلَّ عَزَّ قَوْلُهُ السُّجُودَ يَسْتَطِيعُونَ فَلَا الْمُنَافِقِينَ.

حَدَّثَنَا: قَالَ الْعَدَوِيُّ عَلِيُّ بْنُ الْحَسَنِ سَعِيدِ أَبُو حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الطَّلِقَانِيُّ إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْعَبَّاسِ أَبُو حَدَّثَنَا - 15 عَنْ مُحَمَّدٍ، بِنُ جَعْفَرِ أَبِيهِ عَنْ جَعْفَرِ، بِنُ مُوسَى أَبِيهِ عَنْ السَّلَامِ، الرَّضَاعِيُّهُمَا مُوسَى بِنُ عَلِيٍّ حَدَّثَنَا: قَالَ الرُّمَانِيُّ اللَّهُ عَبْدُ بِنُ الْهَيْثَمِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرَ خَطَبٍ: قَالَ السَّلَامُ عَلَيْهِمَا طَالِبِ أَبِي بِنُ عَلِيٍّ بِنُ الْحُسَيْنِ أَبِيهِ عَنْ الْحُسَيْنِ، بِنُ عَلِيٍّ يَهْدِي عَنْ عَلِيٍّ، بِنُ مُحَمَّدِ أَبِيهِ: فَقَالَ الْكُوفَةُ مَسْجِدٍ فِي النَّاسِ السَّلَامِ:

عَلَى الْعَجَزِ مِنْ بِهِ وَسَمَهَا وَبِمَا أَرْزَلْتَنِي، عَلَى الْأَشْيَاءِ بِخُدُوثِ الْمُسْتَشْهَدِ كَانَ، قَدْ مَا كَوَّنَ عِشِي نِمْ وَلَا كَانَ، عِشِي مِنْ لَا الَّذِي لِلَّهِ الْحَمْدُ عَنْ يَغِيبُ وَلَا يَكْفِيَّتَنِي، فَيُوصَفُ مِثَالِ بِهِ شِدْلُهُ وَلَا بِأَبِينِيَّتِهِ، فَيُدْرِكُ مَكَانًا مِنْهُ يَخْلُ لَمْ دَوَامِهِ، عَلَى الْفَنَاءِ مِنْ إِلَيْهِ اضْطَرَّهَا وَبِمَا قُدْرَتِهِ، بِجِيَّتَنِي فَيَعْلَمُ.

جَمِيعٍ مِنْ وَالْعِظْمَةِ بِالْكَبْرِيَاءِ وَخَارِجِ الدَّوَاتِ، تَصْرِيْفٍ مِنْ ابْتَدَعَ بِمَا الْإِدْرَاكِ عَنْ وَمُمْتَنِعِ الصِّفَاتِ، فِي أَحَدَتْ مَا لَجَمِيعِ مُبَايِنِ الْقَطَنِ ثَاقِبَاتِ بَوَارِعِ عَلَى مُحَرَّمَاتِ، الْحَالِ تَصْرُفِ

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It is forbidden to delimit (tahdid) Him to the penetrating acumen of the sages. It is also forbidden

to describe (takeeef) Him to the piercing profundities of thought and represent (taswir) Him to the searching probes of insight. Because of His Tremendousness, places encompass Him not; and because of His Majesty measures gauge Him not; and because of His Grandeur standards cannot judge Him. Impossible it is for imaginations to fathom Him, understandings to comprehend Him or minds to imagine Him. Powers of reasoning with lofty aspiration despair of contriving to comprehend Him. Oceans of knowledge run dry without referring to Him in depth; and the subtleties of the disputers fall from loftiness to pettiness in describing His Power. He is One not in terms of number. He is Everlasting (da'im) without duration, and Standing (qa'im) without supports. He is not of a kind that (other) kinds should be equal to Him. He is not an object that objects should be similar to Him. He is not like things that attributes should apply to Him. Powers of reasoning go astray in the waves of the current of perceiving Him. Imaginations are unable to perceive His Beginninglessness. Understandings are held back from becoming conscious of the description of His Power, and minds are drowned in the depths of the heavens of His kingdom (malakut). He is Master over (giving) bounties. He is Inaccessible through Grandeur, and is Sovereign over all things. Time (dahr) does not age Him, nor does description encompass Him. Humbled before Him are the most stubborn in their utmost stubbornness, and submitted to Him are the strongest cords in their utmost realm of strength.

All kinds of creatures witness to His Lordship (rubobiyya). The incapacity of all kinds of creature witness to His Power. The createdness (futur) of all kinds of creatures witness to His eternity (qidmah). The extinction (zawal) of all kinds of creatures witness to His permanence (baqa'). So they possess no place of refuge from His grasp (idrak). There is no exit from His encompassing (ihatah) them. They have no way of hiding themselves from His enumeration (ihsa'). They have no way of avoiding His Power over them. It is sufficient that He has perfectly made them as a sign (ayah). He has put their natural constitution as a Proof. He has established the temporal origin (huduth) of their natures as (a reason for His) Eternity. He has also decreed the Laws of Creation governing over them as a lesson.

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المقاديرُ تدرَعُه ولا لعظمتِه، الأماكِنُ تحويه لا تصويرُه، النَّظَرُ سابِحَاتِ غَوَائِصِ وَعَلَى تَكْيِيفُه، الفِكرُ ناقِبَاتِ غَوَامِصِ وَعَلَى تَجْدِيدُه، من يَبْسُتْ وَقَدْ تُمَلِّئُه، أن الأذهانَ وَعَن تَسْتَعْرِفُه، أن الأفهامَ وَعَن تَكْتَنُه، أن الأوهامَ عَن مُمْتَنَعٍ لِكِبْرِيائِه المَقَابِيسِ وَتَقَطُّعُه لَجَلالِه، قُدْرَتِه وَصَفِ إلى السُّمُو عَن بِالصَّعْرِ وَرَجَعَتِ العُلُومُ، بِحَارُ بِالِإِكْتِنائِه إِلَيْهِ الإِشَارَةَ عَن وَنَضَبَتِ العُقُولُ، طَوَامِحُ بِهِ الإِحاطَةَ اسْتِنْبَاطِ خُصُومِ ال لَطَائِفُ.

عَلَيْهِ فَتَقَعَ كَالأَشْيَاءِ وَلَا الأَسْبَاحُ، فَضَارِعُه بِسَبْحِ وَلَا الأَجْنَاسُ فَتُعَادِلُه بِجِنْسِ لَيْسَ بَعَمَدٍ، لَا وَقَائِمٍ بِأَمَدٍ، لَا وَدَائِمٍ عَدَدٍ، من لا واجدٌ وَصَفِ اسْتِشْعَارِ عَن الأفهامِ وَحَصِرَتِ أَرْزَلِيَّتِه ذِكْرِ إِحاطَةَ عَن الأوهامِ تَحْيِرَتِ وَإِدْرَاكِه، تَيَّارِ أَمْوَاجِ فِي العُقُولِ ضَلَّتْ قَدْ الصَّغَاتِ، يُبْلِيهِ زَمَانٌ وَلَا يُخْلِقُ ذَهْرٌ فَلَا الأَشْيَاءِ عَلَى وَمُتَمَلِّكٌ بِالكِبْرِيَاءِ، وَمُتَمْتَنِعٌ بِالأَلَاءِ، مُقْتَدِرٌ مَلَكُوتِه أَفلاكِ لَحْجِ فِي الأذهانِ وَغَرَقَتْ قُدْرَتِه شَوَاهِقُ مُنْتَهَى فِي الأسبابِ رَوَاصِنُ لَهُ وَأَدْعَنْتِ قَرَارِها، تُحُومُ مَحَلَّ فِي الصَّعَابِ نُؤَابِ لَهُ خَصَعَتْ وَقَدْ بِهِ، يُجِبِطُ وَصَفٌ وَلَا عَن مَجِيسٍ لَهَا فَلَا بَقَائِه عَلَى وَبِزَوَالِها قَدَمَتِه عَلَى وَيُفْطُورُها قُدْرَتِه، لِي عَ وَبِعَجْزِها رُبُوبِيَّتِه عَلَى الأَجْنَاسِ بِكَلِّيَّةٍ مُسْتَشْهَدٍ أَقْطَارِها، آيَةُ لَهَا الصَّنْعِ بِإِتْقَانٍ كَفَى عَلَيْها، قُدْرَتِه مِن امْتِناعٍ وَلَا لَهَا إِحْصائِه عَن احتِجابٍ وَلَا بِها إِحاطَتِه مِن خُرُوجٍ وَلَا إِياها، إِدْرَاكِه

فَلَا عِبْرَةَ، لَهَا الصَّنْعَةُ وَبِأَحْكَامِ قَدَمَيْهَا الْفَطْرُ وَيَحْدُوثِ دِلَالَةٍ، عَلَيْهَا الطَّبَعُ وَيَمْرُكِبِ

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No limit is attributed to Him, no similitude is struck for Him and nothing is hidden from Him. High indeed is He exalted above the striking of similitude and above created attributes!

And I testify that there is no god but He, having faith in His Lordship and opposing whoever denies Him. I testify that Muhammad is His Servant and Messenger, residing in the best lodging-place, having passed from the noblest of loins and immaculate wombs, extracted in lineage from the noblest of treasures and in origin from the noblest of plantations, and (derived) from the most inaccessible of summits and the most glorious roots, from the tree from which God fashioned His Prophets and chose His trusted ones: (a tree) of excellent wood, harmonious stature, lofty branches, flourishing limbs, ripened fruit, (and) noble interior, implanted in generosity and cultivated in a sacred precinct. There it put forth branches and fruit, became strong and unassailable, and then made him (the Prophet Muhammad) tall and eminent, until the Sublime God honored him with the Holy Spirit, the Illuminating Light, and the Manifest Book. Moreover, He subjected Al-Boraq [141] to him and the angels greeted him.

By means of him (the Prophet) He terrified the devils, overthrew the idols and gods (which were being) worshipped besides Him. His Prophet's Tradition (Sunna) is integrity (rushd); his conduct (seera) is justice and his decision is the truth. He proclaimed that which was commanded by his Lord, and he delivered that with which he was charged until he made plain his mission through the profession of Unity and made manifest among the creatures that There is no god but God alone and that there are no partners for Him; until His Unity became certain and His Lordship became purified. God made manifest his argument through the profession of His Unity and raised his rank with submission (Islam). And the Honorable the Exalted God chose for His Prophet what was with Him of repose, rank and means - may God's Blessings be upon him and his pure Household."

11-16 Muhammad ibn Ahmad al-Sinani - may God be pleased with him - narrated that Muhammad ibn Abi Abdillah al-Kufi quoted on the authority of Sahl ibn Ziyad al-Adami, on the authority of Abdul Azeem ibn Abdullah Al-Hassani -may God be pleased with him- on the authority of Ibrahim ibn Abi Mahmood, "I asked Abul Hassan Al-Reza (s) about

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كَبِيرًا عَلُوًّا الْمَخْلُوقَةِ وَالصِّفَاتِ الْأَمْثَالِ ضَرْبٍ عَنِ تَعَالَى مَحْجُوبٍ عَنْهُ عَيْشِي وَلَا مَضْرُوبٌ مِثْلُ لَهُ وَلَا مَنْسُوبٌ حُدٌّ إِلَيْهِ

مِنَ الْمُتَنَاسِخِ الْمُسْتَقَرِّ خَيْرٌ فِي الْمَقَرِّ وَلَهُوَ رَسَدٌ عَبْدُهُ مُحَمَّدًا أَنْ وَأَشْهَدُ أَنْكَرَهُ، مَنْ عَلَى وَخِلَافًا بِرُبُوبِيَّتِهِ إِيْمَانًا هُوَ، إِلَّا إِلَهَ لَا أَنْ وَأَشْهَدُ

مِنْ أُرُومَةٍ، وَأَعَزَّ ذِرْوَةَ أَمْنَعٍ مِنْ مَنِيَّتِنَا، الْمَنَابِتِ وَأَفْضَلَ مُحْتَدًا، الْمَعَادِنِ أَكْرَمَ مِنَ الْمَخْرَجِ الْأَرْحَامِ، وَمُطَهَّرَاتِ الْأَصْلَابِ أَكْرَمِ الْبِيَانِعَةِ الْغُصُونِ، النَّاصِرَةِ الْفُرُوعِ، الْبَاسِقَةِ الْعُمُودِ، الْمُعْتَدَلَةِ الْغُودِ، الطَّيِّبَةِ أَمْنَاءَهُ، مِنْهَا وَانْتَجَبَ أَنْبِيَاءَهُ، مِنْهَا اللَّهُ صَاغَ الَّتِي الشَّجَرَةَ اللَّهُ أَكْرَمَ حَتَّى وَشَمَخَتْ بِهِ فَسَمَتْ وَامْتَنَعَتْ وَعَزَّتْ أَثْمَرَتْ وَتَشَعَّبَتْ وَفِيهِ أَنْبَتَتْ حَرَمٍ وَفِي غُرْسَتْ كَرَمٍ فِي الْجَنَّةِ الْكَرِيمَةِ الثَّمَارِ، الْأَصْنَافِ بِهِ وَهَدَمَ الْأَبَالِسَةَ بِهِ وَأَرَعَبَ الْمَلَائِكَةَ وَصَافَحَتْهُ الْبِرَاقَ لَهُ وَسَخَّرَ الْمَسْتَبِينَ وَالْكِتَابَ الْمُبِينِ النُّورِ وَالْأَمِينَ بِالرُّوحِ تَعَالَى دَعَاؤُهُ بِالتَّوْحِيدِ أَفْصَحَ حَتَّى حَمَلَهُ مَا وَبَلَغَ رَبُّهُ بِهِ أَمْرَهُ بِمَا صَدَعَ الْحَقَّ وَحَكَمَهُ عَدْلَ إِنْ وَسَيَّرْتُهُ الرُّشْدَ سَنَنْتُهُ دُونَهُ الْمَعْبُودَةَ وَالْأَلْهَةَ حُجَّتَهُ بِالتَّوْحِيدِ اللَّهُ فَأَظْهَرَ الرَّبُّوبِيَّةُ [] وَصَفَتْ الْوَحْدَانِيَّةَ لَهُ خَلَصَتْ حَتَّى لَهُ شَرِيكَ لَا وَحْدَهُ اللَّهُ إِلَّا إِلَهُ لَا أَنْ: الْخَلْقِ فِي وَأَظْهَرَ الطَّاهِرِينَ إِلَيْهِ وَعَلَى عَلَيْهِ اللَّهُ صَلَّى وَالْوَسِيلَةَ وَالدرَجَةَ الرُّوحِ مِنْ عِنْدَهُ مَا لِنَبِيِّهِ وَجَلَّ عَزَّ اللَّهُ وَاخْتَارَ دَرَجَتَهُ بِالإِسْلَامِ وَأَعْلَى.

العظيم عبد عن الأدمي زياد بن سهل عن الكوفي عبد الله أبي بن محمد حدثنا قال عنه الله رضي السناني أحمد بن محمد حدثنا - 16 وترجمهم: تعالى الله قول ن ع السلام عليه الرضا الحسن أبا سألت قال محمود أبي بن إبراهيم عن عنه الله رضي الحسن بن عبد الله بن كما بالترك يوصف لا وتعالى تبارك الله إن: فقال «يُبصرون لا ظلمات في

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the Sublime God's words, '...and left them in utter darkness. So they could not see.'" [142] The Imam (s) said, "Indeed the Blessed the Sublime God cannot be described using such expressions as 'left' as His creatures can. But when God knows that they will not quit their atheism and lose, God will deprive them of His Assistance and Favor, and abandon them to do as they please."

I asked the Imam (s) about the Honorable the Exalted God's words, 'God hath set a seal on their hearts and on their hearing,....' [143] The Imam (s) said, "What is meant here by 'seal' is what is placed on their hearts as a chastisement for their blasphemy as the Honorable the Exalted God said, 'Nay, Allah hath set the seal on their hearts for their blasphemy, and little is it they believe.'" [144]

I asked him (s) whether the Honorable the Exalted God forces His servants to commit sins? The Imam (s) said, "No. He gives them a choice, but gives them time to repent."

I asked, "Does God oblige His servants to do what they cannot stand to do?" The Imam (s) said, "How could He do that when He Himself has said, '...nor is thy Lord ever unjust (in the least) to His servants.'" [145]

The Imam (s) then added, "My father Musa ibn Ja'far (s) quoted on the authority of his father Ja'far ibn Muhammad (as-Sadiq) (s) that you should not eat any of the offerings of or accept the testimony of, or pray behind, or give any alms taxes to whoever thinks that God forces His servants to commit sins or obliges them to do what they cannot stand to do."

11-17 Tamim ibn Abdullah ibn Tamim al-Quraishi - may God be pleased with him - narrated that his father quoted on the authority of Ahmad ibn Ali Al-Ansari, on the authority of Yazid ibn Umayr ibn Mo'awiya ash-Shami that he went to see Ali ibn Musa Al-Reza (s) in Marv and told him, "O son

of God's Prophet (s)! It has been narrated on the authority of As-Sadiq Ja'far ibn Muhammad (s) that 'There is neither authorization, nor predestination. Rather there is something in between.' Yazid asked, 'What does that mean?' The Imam (s) said, 'Whoever thinks that God does our deeds and then punishes us for doing them believes in predestination. Whoever thinks that the Honorable the Exalted God has authorized the provision of the daily sustenance for the creatures to His Proofs (s) believes in authorization. Whoever believes in predestination

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وَسَأَلْتُهُ: قَالَ اخْتِيَارِ هُمْ وَبَيْنَ بَيْنَهُمْ وَخَلَى وَاللَّطْفَ الْمَعَاوَنَةَ مَنْعَهُمْ وَالضَّلَالَ الكُفْرَ عَنْ يَرْجِعُونَ لَا أَنَّهُمْ مَعَهُمْ وَلَكِنَّهُ خَلَقَهُ يوصفُ عَزَّ قَالَ كَمَا كَفَرِ هُمْ عَلَى عَقوبَةَ الكَفَّارِ وَبِقَدِّ عَلَى هُوَ الطَّبِيعِ الختمُ قَالَ «سَمِعُوهُمْ وَعَلَى قُلُوبِهِمْ عَلَى اللهُ خَتَمٌ» وَجَلَّ عَزَّ اللهُ قَوْلَ عَنْ «قَلِيلًا إِلَّا يُؤْمِنُونَ فَلَا يَكْفُرُ هُمْ عَلَيْهَا اللهُ طَبِيعَ بَلَّ» وَجَلَّ

يُطِيقُونَ لَا مَا عِبَادَهُ يَكْلَفُ فَمَهْلُ قُلْتُ يَتَوَبُّوا حَتَّى وَيَمُوتُ هُمْ بِخَيْرٍ هُمْ بَلَّ فَقَالَ المَعَاصِي عَلَى عِبَادَهُ يُجْبِرُ هَلَّ وَجَلَّ عَزَّ اللهُ عَنْ وَسَأَلْتُهُ قَالَ أَبِيهِ عَنْ السَّلَامِ جَعْفَرِ عَلَيْهِمَا بِنِ مَوْسَى أَبِي حَدَّثَنِي: السَّلَامُ عَلَيْهِ قَالَ نَمَّ «لِلْعَبِيدِ بِظُلَامِ رَبُّكَ وَمَا»: وَهُوَ يَقُولُ ذَلِكَ يَفْعَلُ كَيْفَ: فَقَالَ وَلَا ذَبِحَتَهُ تَأْكُلُوا فَلَا يُطِيقُونَ لَا مَا يَكْلَفُهُمْ أَوْ المَعَاصِي عَلَى عِبَادِهِ يُجْبِرُ تَعَالَى اللهُ أَنْ زَعَمَ مَنْ قَالَ أَنَّهُ السَّلَامُ مُحَمَّدَ عَلَيْهِمَا نَبِيَّ جَعْفَرِ شَيْئًا الرِّكَاهِ مِنْ تُعْطُوهُ وَلَا وَرَاءَهُ وَلَا تُصَلُّوا شَهَادَتَهُ تَقْبَلُوا

بِنِ عُمَيْرِ بِنِ زَيْدِ [ي] عَنْ الْأَنْصَارِيِّ عَلِيِّ بِنِ أَحْمَدِ عَنْ أَبِي حَدَّثَنَا: قَالَ عَنْهُ اللهُ رَضِيَ الْفَرَسِيُّ تَمِيمِ بِنِ عَبْدِاللهِ بِنِ تَمِيمِ نَحْنَدَّ - 17 بِنِ جَعْفَرِ الصَّادِقِ عَنْ لَنَا رَوَى اللهُ رَسُولِ ابْنِ يَا: لَهُ فَقُلْتُ مَرُودِ السَّلَامِ عَلَيْهِ الرِّضَا مَوْسَى بِنِ عَلِيِّ عَلَى دَخَلَتْ قَالَ الشَّامِيُّ مُعَاوِيَةَ قَالَ فَقَدْ لِيهَا عِدْبِنَا نَمَّ أَفْعَالَنَا يَفْعَلُ اللهُ أَنْ زَعَمَ مَنْ قَالَ: مَعْنَاهُ فَمَا أَمْرَيْنِ بَيْنِ أَمْرٍ بَلَّ تَفْوِيضَ وَلَا لِجَبْرِ إِنَّهُ: قَالَ السَّلَامُ مُحَمَّدَ عَلَيْهِمَا بِالْجَبْرِ وَالْقَائِلِ بِالتَّفْوِيضِ قَالَ فَقَدْ السَّلَامُ عَلَيْهِ حُجَّجِهِ إِلَى وَالرِّزْقِ الخَلْقِ أَمْرَ فَوْضَ وَجَلَّ عَزَّ اللهُ أَنْ زَعَمَ مَنْ بِالْجَبْرِ

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is an atheist and whoever believes in authorization is a polytheist.' Then I asked the Imam (s), "O son of God's Prophet! Then what is meant by 'The affairs are something in between.'" The Imam (s) said, "The way is open to do what God has ordered to be done, and to avoid what He has forbidden." Then I asked him (s), "Is it not that the Honorable the Exalted God's Will and Volition is applicable regarding the servants' deeds?" The Imam (s) replied, "God's Will and Volition regarding the servants' acts of obedience applies to God's Order and His Consent regarding such acts. God's Will and Volition regarding the servants' acts of disobedience applies to God's Wrath and His Forbiddance of such acts of disobedience, plus His not assisting the servants regarding such acts." I asked, "Does God judge about the servants' deeds?" The Imam (s) replied, "Yes. Whatever the servants do whether it be a good or a bad deed will be judged by God." I asked the Imam (s), "What does this mean?" The Imam (s) said, "It means that God will make a ruling as to what reward or punishment they deserve to receive in this world and in the Hereafter for their deeds."

11-18 Muhammad bin Muhammad ibn Esam - may God be pleased with him - narrated that

Muhammad ibn Yaqoob al-Kolayni quoted on the authority of Ali ibn Muhammad known as Allan, on the authority of Abu Hamid Imran ibn Musa ibn Ibrahim, on the authority of Al-Hussein ibn Al-Qasim Ar-Raqam, on the authority of Al-Qasim ibn Muslim, on the authority of his brother Abdul Aziz ibn Muslim, "I asked Al-Reza about the Honorable the Exalted God's words, '...They have forgotten God; so He hath forgotten them...' [146] The Imam (s) said, 'The Sublime God neither forgets nor does He neglect. The creatures that are originated forget and neglect. Have you not heard the Honorable the Exalted God say, '...and thy Lord never doth forget.' [147] Rather this verse means that when they forget Him and meeting Him on His Day, the Honorable the Exalted God will make them forget themselves. The Honorable the Exalted God said, 'And be ye not like those who forgot Allah and He made them forget their own souls! Such are the rebellious transgressors!' [148] Also the Sublime God said, '...That day shall We forget them as they forgot the meeting of this day of theirs...' [149] That means that We will abandon them just as they abandoned getting prepared for the meeting of this day of theirs."

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نَهَوَا مَا وَتَرَكَ بِهِ أَمْرُوا مَا إِنِّيَانِ إِلَى السَّبِيلِ وَجُودٍ: أَمْرَيْنِ بَيْنَ أَمْرٍ فَمَا اللَّهُ، رَسُولُ ابْنِ يَا: لَهُ فَقُلْتُ. مُشْرِكٌ بِالتَّقْوِيضِ وَالْقَائِلُ كَافِرٌ وَالْمُعَاوَنَةُ لَهَا وَالرِّضَا بِهَا الْأَمْرُ فِيهَا وَمَشِيئَةُ اللَّهِ فَرَادَةُ الطَّاعَاتِ فَأَمَّا: فَقَالَ ذَلِكَ؟ فِي وَإِرَادَةُ مَشِيئَةٍ وَجَلَّ عَزَّ اللَّهُ فَهَلْ: لَهُ فَقُلْتُ. عَنْهُ يَفْعَلُهُ فِعْلٌ مِنْ مَا نَعَم، قَالَ الْقَضَاءُ؟ فِيهَا اللَّهُ فَهَلْ: قُلْتُ. عَلَيْهَا خِذْلَانٌ وَاللَّهَا وَالسَّخَطُ عَنْهَا النَّهْيُ الْمَعَاصِي فِي وَمَشِيئَتُهُ وَإِرَادَتُهُ عَلَيْهَا عِقَابٌ وَالْأَثَابُ مِنَ الْأَفْعَالِ عَلَى يَسْتَحْقُونَهُ بِمَا عَلَيْهِمُ الْحُكْمُ: قَالَ. الْقَضَاءُ هَذَا مَعْنَى مَا: قُلْتُ. قَضَاءٌ فِيهِ وَبِاللَّهِ إِلَّا شَرٌّ أَوْ خَيْرٌ مِنَ الْعِبَادِ وَالْآخِرَةُ الدُّنْيَا فِي.

بِعَلَانَ الْمَعْرُوفُ مُحَمَّدُ بْنُ عَلِيٍّ حَدَّثَنَا: قَالَ الْكَلْبِيُّ يُعْقُوبُ بْنُ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ عَنْهُ مُحَمَّدُ بْنُ مُحَمَّدٍ حَدَّثَنَا - 18
قَالَ مُسْلِمُ بْنُ الْعَرِيزِ عَبْدُ أَخِيهِ عَنْ مُسْلِمِ بْنِ الْقَاسِمِ عَنِ الرَّقَامِ الْقَاسِمِ بْنِ حُسَيْنٍ عَنِ إِبرَاهِيمَ بْنِ مُوسَى بْنِ عِمْرَانَ حَامِدِ أَبِي حَدَّثَنَا: قَالَ يَسْهُوُ وَيَنْسَى وَإِنَّمَا يَسْهُوُ وَلَا يَنْسَى لَا تَعَالَى اللَّهُ إِنَّ: فَقَالَ «فَنَسِيَهُمُ اللَّهُ نَسْوًا» وَجَلَّ عَزَّ اللَّهُ قَوْلٌ عَنِ السَّلَامِ عَلَيْهِ الرِّضَا سَأَلْتُ قَالَ كَمَا أَنْفَسَهُمْ يُنْسِيَهُمْ بِأَنْ يَوْمَهُ لِقَاءٌ وَنَسِيَ نَسِيَهُ مِنْ يَجَازِي وَإِنَّمَا «نَسِيًا رَبُّكَ كَانَ وَمَا»: يَقُولُ وَجَلَّ عَزَّ تَسْمَعُهُ أَلَا الْمَحْدُوثُ الْمَخْلُوقُ يَوْمِهِمْ لِقَاءٌ كَمَا نَسُوا نَسَاهُمْ فَأَلْيَوْمَ» تَعَالَى وَقَالَ «الْفَاسِقُونَ هُمْ أَوْلَانِكَ أَنْفُسَهُمْ فَأَنْسَاهُمْ اللَّهُ نَسْوًا ذِينَ كَأَلْ تَكُونُوا وَلَا»: وَجَلَّ عَزَّ اللَّهُ هَذَا يَوْمُهُمْ لِلِقَاءِ الْإِسْتِعْدَادِ تَرَكَوْا كَمَا نَتَرَكُهُمْ أَيُّ»

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The author of this book (Sheikh Sadooq) said, "What is meant by 'We will abandon them' is that 'We will not grant them the rewards they hope to receive on that day.' This is because physically 'leaving' or 'abandoning' does not apply to the Sublime God and the Sublime God has said, '...and left them in utter darkness. So they could not see.' [150] This means that God does not rush to punish them. Rather He gives them time to repent.

11-19 Muhammad ibn Ahmad ibn Ibrahim al-Mo'athi narrated that Ahmad ibn Muhammad ibn Sa'eed al-Kufi 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 meaning of what the Honorable the

Exalted God said, 'Verily, from (the Light of) their Lord, that Day, will they be veiled.' [151] The Imam (s) said, 'One cannot describe the Sublime God to be located in a position from which others are veiled. This verse means that they will be deprived of the reward from their Lord.' I asked him (s) about the meaning of what the Honorable the Exalted God said, 'And thy Lord cometh, and His angels, rank upon rank.' [152] The Imam (s) said, 'One cannot describe the Sublime God as coming and going. The Sublime God is Exalted above transfer or movement in this manner. However, what is meant by this verse is that the Decree of your Lord came, and the angels were organized rank upon rank.' I asked the Imam (s) about the meaning of what the Honorable the Exalted God said, 'Will they wait until Allah comes to them in canopies of clouds, with angels (in His train) and the question is (thus) settled?...' [153] The Imam (s) said, 'This means, 'Will they wait until Allah sends the angels to them in canopies of clouds.' This is how the verse has been revealed.' I asked him (s) about the meaning of what the Sublime God said, '...God will throw back their ridicule on them...' [154] and 'Allah will throw back their mockery on them...' [155] and 'And (the unbelievers) plotted and planned, and Allah too planned...' [156] and 'The Hypocrites - they think they are over-reaching Allah, but He will over-reach them...' [157] The Imam (s) said, 'The Sublime God does not ridicule, mock, plan or plot. Rather, the Sublime God grants them the rewards of their ridiculing, mockery, planning and plotting. High indeed is God the Exalted above what the oppressors say.'"

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فَأَمَّا، تَعَالَى اللَّهُ عَلَىٰ بَجُوزِ لَا التَّرْكِ لِأَنَّ يَوْمَهُ لِقَاءَ يَرْجُو كَانَ مِنْ ثَوَابِ لَهُمْ نَجْعُلُ لَا أَيُّ « قَوْلُهُ: الْكِتَابِ هَذَا مُصَنَّفٌ قَالَ لِيُثْبِتُوا وَأَمَهُلُهُمْ بِالْعُقُوبَةِ يُعَاجِلُهُمْ لَا أَيُّ «رُونَ يُبْصِدُ لَا ظُلْمَاتٍ فِي وَتَرَكَهُمْ» تَعَالَى اللَّهُ قَوْلَ

بِئْسَ الْبَشَرُ الَّذِي هُوَ عَلَىٰ غَيْبِ رَبِّهِ كَافٍ. قَالَ الْهَمْدَانِيُّ الْكُوفِيُّ سَعِيدُ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ حَدَّثَنَا: قَالَ الْمَعَاذِيُّ إِبرَاهِيمُ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ حَدَّثَنَا - 19
 اللَّهُ إِنَّ فَقَالَ. «لَمْ مَحْجُوبُونَ يُؤْمِنُونَ رَبَّهُمْ عَنْ إِنْهُمْ كَلَّا» وَجَلَّ عَزَّ اللَّهُ قَوْلَ عَنِ السَّلَامِ عَلَيْهِ الرِّضَا سَأَلْتُ: قَالَ أَبِيهِ عَنْ فَضَالِ بْنِ عَلِيٍّ
 اللَّهُ قَوْلَ عَنِ وَسَأَلْتُهُ قَالَ مَحْجُوبُونَ رَبَّهُمْ ثَوَابٍ عَنْ أَنَّهُمْ يَعْني وَلَكِنَّهُ عِبَادُهُ يَفِئُ عَنْهُ فَيُحْجَبُ فِيهِ يَحُلُّ بِمَكَانٍ يُوصَفُ لَا وَتَعَالَى تَبَارَكَ
 بِذَلِكَ يَعْني إِنَّمَا الْإِنْتِقَالَ عَنِ عَالِيَّةِ وَالذَّهَابِ إِبَالِ مَجِي يُوصَفُ لَا وَجَلَّ عَزَّ اللَّهُ إِنَّ: فَقَالَ «صَفَا صَفَا وَالْمَلِكُ رَبُّكَ وَجَاءَ»: وَجَلَّ عَزَّ
 قَالَ وَالْمَلَائِكَةُ الْعَمَامِ مِنْ ظُلَلٍ فِي اللَّهِ بِأَيْبِهِمْ أَنْ إِلَّا يَنْظُرُونَ هَلْ وَجَلَّ عَزَّ اللَّهُ قَوْلَ عَنِ وَسَأَلْتُهُ قَالَ «صَفَا صَفَا وَالْمَلِكُ رَبُّكَ أَمْرٌ وَجَاءَ»
 قَوْلَ وَعَنْ مِنْهُمْ اللَّهُ سَخِرَ وَجَلَّ عَزَّ اللَّهُ قَوْلَ عَنِ وَسَأَلْتُهُ قَالَ نَزَلَتْ وَهَكَذَا الْعَمَامِ مِنْ ظُلَلٍ فِي الْمَلَائِكَةِ يَأْتِيهِمْ أَنْ إِلَّا يَنْظُرُونَ هَلْ قَوْلَ يَ
 لَا: وَجَلَّ عَزَّ اللَّهُ إِنَّ فَقَالَ «وَهُوَ خَادِعُهُمُ اللَّهُ يُخَادِعُونَ» وَجَلَّ عَزَّ اللَّهُ قَوْلَ عَنِ اللَّهِ وَمَكَرَ مَكَرُوا وَتَعَالَى قَوْلُهُ وَعَنْ بِهِمْ يَسْتَهْزِئُ اللَّهُ
 اللَّهُ تَعَالَى وَالْخُدَيْعَةَ الْمَكْرَ وَجَزَاءَ الْإِسْتِهْزَاءِ وَجَزَاءَ رِيَّةِ السُّخْرِ جَزَاءَ يُجَازِيهِمْ وَجَلَّ عَزَّ وَلَكِنَّهُ يُخَادِعُ وَلَا يَمْكُرُ وَلَا يَسْتَهْزِئُ وَلَا يَسْخَرُ
 «كَبِيرًا غُلُوقًا الظَّالِمُونَ يَقُولُ عَمَّا

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11-20 (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 Al-Hassan ibn Ali al-Khazzaz, on the authority of Abil Hassan Al-Reza (s), "On the Resurrection Day God's Prophet (s) will grab onto the Sublime God, we will grab onto our Prophet and our followers

will grab onto us.” Then the Imam (s) added, “What is meant by ‘grab onto’ is grabbing onto light.” In another tradition it is stated “What is meant by ‘grab onto’ is grabbing onto the religion.”

11-21 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 ibn Ayyoub Ar-Ro’yani, on the authority of Abdul Azeem ibn Abdullah Al-Hassani - may God be pleased with him - on the authority of Ibrahim ibn Abi Mahmood that he had asked Al-Reza (s), “O son of God’s Prophet! What is your opinion about the tradition which the people narrate about God’s Prophet (s) having said that the Blessed the Sublime God descends from the heavens to this world every Friday night?” The Imam (s) replied, “May God damn those who rearrange the words of the traditions. By God, the Messenger of God (s) has not said this. However, the Prophet (s) said, ‘In fact, the Sublime God will send down an angel from the heavens to this world on the last third part of every night, and from the beginning of every Thursday night. By God’s order, the angel will call out, ‘Are there any callers whose wants I shall fulfill? Are there any repenters whose repentance I shall accept? Are there any people asking for forgiveness to be granted? O the ones seeking the good! Come this way. O the ones seeking evil! Step back!’ This angel will keep on calling out until dawn. It will return to its own location in the heavens at dawn. I have heard this tradition from my father (s), who narrated it on the authority of my grandfather (s), on the authority of his forefathers (s), on the authority of God’s Prophet (s).”

11-22 Abu Abdullah Al-Hussein ibn Muhammad al-Ashnani Ar-Razi al-Adl in Balkh narrated that Ali ibn Mehrayat al-Qazvini quoted on the authority of Dawood ibn Soleiman al-Farra’, 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 (s) that God’s Prophet (s) said, “When Moses -son of Imran- supplicated to his Lord - the Honorable the

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أَبِي عَنِ الْخَزَّازِ عَلِيِّ بْنِ الْحَسَنِ عَنْ عَيْسَى بْنِ مُحَمَّدٍ بْنِ أَحْمَدٍ حَدَّثَنَا: قَالَ اللَّهُ عَبْدُ بْنُ سَعْدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 20
وَشَبِيعَتُنَا نَبِيْنَا بِحُجْرَةِ أَخْدُونَ وَتَحْنُ اللَّهُ بِحُجْرَةِ أَحَدُ الْقِيَامَةِ يَوْمَ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ أَنْ: قَالَ السَّلَامُ عَلَيْهِ الرِّضَا الْحَسَنِ
الدِّينِ الْحِجْرَةِ مَعْنَى آخِرِ حَدِيثٍ فِي وَقَالَ النُّورِ حُجْرَةُ أَلْقَالَ تَمْ بِحُجْرَتِنَا أَخْدُونَ

بِئْنَ اللَّهِ عُبَيْدٍ حَدَّثَنَا: قَالَ الصَّوْفِي هَارُونَ بْنُ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الدَّقَّاقِ عِمْرَانَ بْنِ مُحَمَّدٍ بْنِ أَحْمَدٍ بْنِ عَلِيٍّ حَدَّثَنَا - 21
يَا السَّلَامُ عَلَيْهِ لِلرِّضَا قُلْتُ قَالَ مُحَمَّدُ أَبِي بْنِ إِبْرَاهِيمَ عَنْ عَنْهُ اللَّهُ رَضِيَ الْحَسَنِيِّ اللَّهُ عَبْدُ بْنُ الْعَظِيمِ عَبْدُ عَنْ الرُّوْيَانِيِّ وَبِأَبِي مُوسَى
لَيْلَةَ كُلِّ يَنْزِلٍ وَتَعَالَى تَبَارَكَ اللَّهُ إِنَّ قَالَ أَنَّهُ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ لِرَسُولِهِ عَنِ النَّاسِ يَرْوِيهِ الَّذِي الْحَدِيثِ فِي تَقُولُ مَا اللَّهُ رَسُولُ ابْنِ
قَالَ إِنَّمَا كَذَلِكَ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ مَا وَاللَّهِ مَوَاضِعِهِ عَنِ لِكَلِمِ الْإِمْحَرِّفِينَ اللَّهُ لَعَنَ السَّلَامُ عَلَيْهِ فَقَالَ الدُّنْيَا السَّمَاءِ إِلَى
فِيَأْمُرُهُ لَاللَّهِ أَوَّلُ فِي الْجُمُعَةِ وَلَيْلَةَ الْأَخِيرِ الثَّلَاثِ فِي لَيْلَةِ كُلِّ الدُّنْيَا السَّمَاءِ إِلَى مَلَكًا يَنْزِلُ وَتَعَالَى تَبَارَكَ اللَّهُ إِنَّ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى
يَزَالُ فَلَا أَقْصَرَ الشَّرَّ طَالِبٍ يَا أَقْبَلَ الْخَيْرِ طَالِبٍ يَا لَهُ فَأَغْفِرَ مُسْتَعْفِرٍ مِنْ هَلْ عَلَيْهِ فَاتُوبَ تَائِبٍ مِنْ هَلْ فَأَعْطِيَهُ سَائِلٍ مِنْ هَلْ فَيُنَادِي
اللَّهُ رَسُولٍ عَنْ آبَائِهِ عَنْ جَدِّي عَنْ أَبِي بِذَلِكَ حَدَّثَنِي السَّمَاءِ مَلَكُوتٍ مِنْ مَحَلِّهِ إِلَى عَادَ الْفَجْرُ طَلَعَ فَإِذَا الْفَجْرُ يَطْلُعُ أَنْ إِلَى بِهِذَا يُنَادِي
وَالِهِ عَلَيْهِ اللَّهُ صَلَّى

عَنْ الْفَرَاءِ سُؤْلِيْمَانَ بْنِ دَاوُدَ عَنِ الْقَزْوِيْنِي مَهْرُوْبِهِ حَدَّثَنَا: قَالَ بَلَخُ الْعَدْلُ زِيُّ الرَّأْسِ الْأَشْنَانِي مُحَمَّدُ بْنُ الْحُسَيْنِ اللَّهُ عِنْدَ أَبِي حَدَّثَنَا - 22
بْنِ مُوسَى إِنَّ وَالِيَهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُوْلُ قَالَ: قَالَ السَّلَامُ عَلَيْهِ عَلِيٌّ عَنْ أَبِيهِ عَنْ أَبِيهِ عَنِ السَّلَامِ عَلَيْهِ الرِّضَا مُوسَى بْنِ عَلِيٍّ
أَمْ فَأَنْسَادِيكَ مَتِي أَنْتَ أَبْعِيْدُ رَبَّ يَا قَالِ وَجَلَّ عَزَّ رَبُّهُ نَاجِي لَمَّا السَّلَامُ عَلَيْهِ عِمْرَانَ

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Exalted - he said, "O Lord! Are you far away from me, so as to call you in a loud voice, or are you close to me and I can speak to you in a low voice?" The Honorable the Exalted God revealed to him, "I accompany whoever remembers Me." Then Moses (s) said, "O Lord! There are situations I am in which I consider Thee to be High Too Noble to be remembered." God said, "Remember Me in all situations."

11-23 Muhammad ibn Ali Majiluwayh - may God be pleased with him -narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of al-Mokhtar ibn Muhammad al-Mokhtar al-Hamadani, on the authority of al-Fath ibn Yazid al-Gorgani that he had heard Abul Hassan Al-Reza (s) say the following regarding the Honorable the Exalted God, "He is Subtle, All-Aware, All-Hearing, All-Seeing, the Only One, the Independent who begetteth not, nor is He begotten, High is He Exalted above having an equal with which to be compared. He has created the objects. He has formed the bodies. He has depicted the images. If it were the case as they say, then the Creator and the created could not be distinguished from each other. The Maker could not be distinguished from the made. However, He is the Maker. There is a difference between Him and what He made, formed and created since nothing is similar to God, and God is not similar to anything."

Al-Fath ibn Yazid al-Gorgani added, "I said, 'Yes. May I be your ransom! However, you said He is the Only, the Independent. You also said that there is nothing like Him. God is One and man is also one. Is it not the case then that they are alike in being one?'

Imam Al-Reza (s) replied, 'O Fath! You are saying the impossible. May the Sublime God make you firm! That is a similitude in meanings. The names used for everything are the same. They denote the named. When we say man is one, we mean that he has one body, not two. However, man is not really one since he contains various organs and is of various colors. Man consists of a set of different parts. His meat is different from his blood. His blood is different from his meat. His nerves are different from his veins. His hair is different from his skin. His blackness is different from his whiteness. Other creatures are the same. Therefore, as far as the name goes, man is one. But in reality man is not one. However, God - the Exalted the Magnificent - is One. There is no other one but Him. There are no differences in Him or within Him. There are no

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فِيهَا أَذْكَرَكَ أَنْ أَجَلَّكَ حَالٍ فِي أَكُونَ إِيَّيَ رَبِّ يَا السَّلَامُ عَلَيْهِ مُوسَى فَقَالَ ذَكَرَنِي مَنْ جَلِيسُ أَنَا إِيَّيْهِ جَلَالُهُ جَلَّ اللَّهُ فَأَوْحَى فَأَتَانِيكَ قَرِيبٌ حَالٍ كُلِّ عَلَى أَذْكَرَنِي سَمُو يَا فَقَالَ

الْهَمْدَانِي، الْمُخْتَارُ بْنُ مُحَمَّدٍ بْنِ الْمُخْتَارِ عَنْ هَاشِمٍ، بْنِ إِبْرَاهِيمَ بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ مَا جَلِيلُوهُ عَلَى بْنِ مُحَمَّدٍ حَدَّثَنَا - 23
الْبَصِيرُ السَّمِيعُ الْخَبِيرُ هُوَ اللَّطِيفُ: وَجَلَّ عَزَّ اللَّهُ فِي يَقُولُ سَمِعْتُهُ: قَالَ السَّلَامُ عَلَيْهِ الْحَسَنُ أَبِي عَنِ الْجُرْجَانِيِّ، يَزِيدُ بْنُ الْفَتْحِ عَنِ
لَمْ يَقُولُونَ، كَمَا كَانَ لَوْ الصُّورَ وَمُصَوِّرُ الْأَجْسَامِ مُوَجِّدُ الْأَشْيَاءِ مُنْشِئُ أَحَدٌ، كُفُوًا لَهُ يَكُنْ وَلَمْ يُولَدْ وَلَمْ يَلِدْ لَمْ يَلِدْ لَمْ يَلِدْ لَمْ يَلِدْ لَمْ يَلِدْ لَمْ يَلِدْ
هُوَ شَيْئًا يُشْبِهُهُ وَلَا عَشْيَ يُشْبِهُهُ لَا كَانَ إِذْ وَأَنْشَأَهُ وَصَوَّرَهُ جِسْمَهُ مِنْ بَيْنِ فَرْقِ الْمُنْشَأِ مِنَ الْمُنْشِئِ، وَلَا الَّ مَخْلُوقِ مِنَ الْخَالِقِ يُعْرِفُ

قَالَ الْوَحْدَانِيَّةُ؟ تَشَابَهَتْ قَدْ لَيْسَ وَاحِدٌ وَالْإِنْسَانُ وَاحِدٌ، وَاللَّهُ شَيْئًا يُشْبِهُهُ لَا وَقُلْتَ الصَّمَدُ، الْأَحَدُ: قُلْتَ لَكِنَّكَ فِدَاكَ، اللَّهُ جَعَلَنِي أَجَلٌ، قُلْتَ
وَاحِدٌ قِيلَ وَإِنَّ الْإِنْسَانَ أَنْ ذَلِكَ الْمَسْمَى، عَلَى دَلَالَةٍ وَهِيَ وَاحِدَةٌ فَهِيَ الْأَسْمَاءُ فِي قَامَا الْمَعَانِي فِي لَتَشْبِيهِهُ | إِنَّمَا اللَّهُ تَبَّتْكَ أَحَلَّتْ فَتَحُ يَا
هُوَ أَجْزَاءٌ وَاحِدَةٌ غَيْرُ كَثِيرَةٌ مُخْتَلِفَةٌ وَالْوَانَهُ مُخْتَلِفَةٌ أَعْضَاءَهُ لِأَنَّ اجِدْ، بَوَ لَيْسَ نَفْسُهُ فَالْإِنْسَانُ بِأَتْنَيْنِ، وَلَيْسَ وَاحِدَةً، جُنَّةٌ أَنَّهُ يُخْبِرُ فَإِنَّمَا
الْخَلْقِ سَائِرُ وَكَذَلِكَ بِيَاضِهِ رُغْدٍ وَسَوَادُهُ بَشْرِهِ غَيْرُ وَشَعْرُهُ عُرُوقِهِ غَيْرُ وَعَصْبُهُ دَمِهِ غَيْرُ وَلَحْمُهُ لَحْمِهِ غَيْرُ دُمُهُ بِسَوَاءٍ لَيْسَتْ مُجْرَأً
نُقْصَانُ [لَا] وَزِيَادَةٌ وَلَا تَفَاوُتٌ وَلَا فِيهِ، اخْتِلَافٌ لَا غَيْرُهُ وَاحِدٌ لَا وَاحِدٌ جَلَّ اللَّهُ الْمَعْنَى فِي وَاحِدٌ لَا الْاسْمُ فِي وَاحِدٌ فَالْإِنْسَانُ
الْإِنْسَانُ قَامَا

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excesses in Him, nor are there any deficiencies in Him. However, man is a created creature which consists of many different parts. Although he is united as one, he has differences within himself. He has excesses and deficiencies.'

I said, 'May I be your ransom! You have relieved me. May God grant you relief. Please explain for me 'the Subtle' and 'the All-Aware' just as you explained 'the Only.' I do know that God's subtleness is different from the subtleness of His creatures. However, I would like you to describe that for me.'

The Imam (s) said, 'O Fath! The reason we call Him 'the Subtle' is that He is very subtle in creating. He is aware of delicate objects as well as indelicate ones. Don't you see the effect of His Creation in delicate and rough plants, and in the Creation of creatures - small ones like mosquitoes and tiny mosquitoes, and even smaller ones which can hardly be seen by the eyes - so tiny that one cannot distinguish between the male, female, young or old? When we see their smallness yet their degree of being delicate, and consider their own ways of generation, the way they escape from death, the way they fulfill their needs from the depths of the sea, the bark of the tree, the surface of the valleys and the deserts, the way they speak and make others understand them, the way the younger ones understand their elders, the way the parents feed the children, the way they are colored in red and yellow, or white and green, and what our eyes can hardly see and our hands cannot touch, then we realize that the creator of these creatures is Subtle, and has carried out the Creation of the creatures as described before in a delicate manner and without using any tools. Any creator creates what he creates using something else, but the Mighty the Subtle God is the Creator who creates without using anything.'"

11-24 (The author of the book narrated) my father - may God be pleased with him - narrated that Ahmad ibn Idris quoted on the authority of Al-Hussein ibn Abdullah, on the authority of Muhammad ibn Ubaydillah, Musa ibn Umar, Al-Hassan ibn Ali ibn Abi Uthman, on the authority of Muhammad ibn Sinan, "I asked Abul Hassan Al-Reza (s): 'Did God know Himself before He created the Creation?' The Imam (s) replied, 'Yes.' I said, 'Did He see and hear Himself?' The Imam (s) said, 'He had no need for that, for He neither required anything of Himself nor sought

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وَاجِدٌ عَشِيٌّ بِالْاجْتِمَاعِ أَنَّهُ غَيْرَ شَيْءٍ وَجَوَاهِرَ مُخْتَلِفَةٍ أَجْزَاءٍ مِنَ الْمُؤَلَّفِ الْمَصْنُوعِ الْمَخْلُوقِ.

خِلَافَ عَلَى لُطْفِهِ أَنْ أَعْلَمُ فَإِنِّي الْوَاحِدَ، فَسَرَّتْ كَمَا لِي فَسَرَّهُ الْخَبِيرُ، اللَّطِيفُ: فَقَوْلُكَ عَنكَ، اللَّهُ فَرَجَّ عَنِّي فَرَجَتْ فِدَاكَ لَتُجْعُ قُلْتُ اللَّطِيفِ، وَغَيْرَ اللَّطِيفِ بِالشَّيْءِ وَلِعَلِّمِهِ اللَّطِيفِ لِلْخَلْقِ اللَّطِيفِ قُلْنَا إِنَّمَا فَتَحَ يَا لِقَفَا لِي ذَلِكَ تَشْرَحُ أَنْ أُحِبُّ أَنِّي غَيْرَ لِلْفَصْلِ خَلْقِهِ لُطْفِ يُسْتَبَانُ يَكَادُ لَا بَلَّ الْعُيُونُ، تَبِينُهُتْسَدُ يَكَادُ لَا مَا مِنْهُمَا هُوَ أَصْغَرُ وَمَا وَالْجَرَجِسِ الْبُعُوضِ مِنَ الصَّغَارِ الْحَيَوَانَ مِنَ اللَّطِيفِ الْخَلْقِ وَفِي الْمَوْتِ مِنَ [الْهَرَبِ] وَالْهَرَبِ لِلْسَفَادِ وَاهْتِدَاءَهُ لُطْفِهِ فِي ذَلِكَ صَغَرَ رَأَيْنَا فَلَمَّا الْقَدِيمِ، مِنَ الْمُؤَلُّودُ وَالْحَدَثُ الْأُنْتَى مِنَ الذَّكْرِ لِصِغَرِهِ وَمَا مَنْطِقَهَا بَعْضَ عَنْ بَعْضِهَا [فَهْمٌ] وَفَهْمٌ وَالْفَقَارُ، وَالْمَفَاوِزِ الْأَشْجَارِ لِحَاءِ فِي وَمَا الْبِحَارِ لِحَجَّ فِي مِمَّا يُصْلِحُهُ لِمَا [جَمْعُ أَل] وَالْجَمْعُ تَسْتَبِينُهُ عُيُونُنَا تَكَادُ لَا وَمَا خُضْرَةٌ، مَعَ وَبَيَاضاً صُفْرَةٌ مَعَ حُمْرَةً أَلْوَانِهَا تَأَلِيفٌ ثُمَّ إِلَيْهَا الْغِذَاءُ [نَقْلُهَا] وَنَقْلُهَا عَنْهَا أَوْلَادُهَا بِهِ يَفْهَمُ آلَةٍ وَلَا أَدَاةٍ وَلَا عِلَاجٍ بِلَا سَمِّيْنَاهُ مَا خَلَقَ فِي لُطْفِ اللَّطِيفِ الْخَلْقِ هَذَا خَالِقٌ أَنْ عَلِمْنَا أَيْدِينَا، تَلْمِسُهُ وَلَا عُيُونُنَا تَرَاهُ وَلَا خَلْقَهَا بِتَمَامِ عَشِيٍّ مِنْ لَا وَصَنَعَ خَلْقَ الْجَلِيلِ اللَّطِيفِ الْخَالِقُ وَاللَّهُ صَنَعَ عَشِيٍّ فَمِنْ عَشِيٍّ صَانِعِ كُلِّ وَأَنَّ

وَالْحَسَنَ عُمَرَ بْنِ وَمُوسَى اللَّهِ عُبَيْدُ بْنُ مُحَمَّدٍ عَنِ اللَّهِ، عَبْدُ بْنُ الْحُسَيْنِ عَنِ، إِدْرِيسِ بْنِ أَحْمَدَ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 24 الخلق؟ يخلق أن قبل بنفسه عارفاً الله كان هل: السلام عليه الرضا الحسن أبا سألت: قال سنان بن محمد عن عثمان، أبي بن علي بن فليس نافذة هوقدرته ونفسه هونفسه منها يطلب ولا يسألها يكن لم لأنه ذلك إلى محتاجاً كان ما قال ويسمعا يراها قلت نعم: قال ولكنة نفسه ييسم أن إلى يحتاج

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anything from Himself. He was Himself and Himself was He. His Power was All-Pervasive. Therefore, He has no need to name Himself. However, He has chosen Names for Himself for others to call Him by, for if He were not called by His Name, He would not have been known. The first that He chose for Himself was, '...He is the Highest, the Supreme (in glory).' [158] (i.e. God is Al 'ali Al 'azim in Arabic) since He is Exalted above all things. His Meaning is Allah and His Name is Al 'Ali Al 'Azim since He is Exalted above everything.'"

11-25 According to the same documentation, it is narrated that Muhammad ibn Sinan asked him (s) (i.e. Al-Reza (s)) what a name is. The Imam (s) replied, "It is something to describe something else with."

11-26 Muhammad ibn Bakran an-Naqqash - may God be pleased with him - narrated in Kufa in the

year 354 A.H. (964 A.D.) 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 Abil Hassan Ali ibn Musa Al-Reza (s), "The first thing which God created so that the people can learn how to write through its Creation were the letters of the alphabet. When someone is hit over the head so hard that he cannot talk well, the decree on compensation is that he be presented with the letters of the alphabet. He is given money as compensation based on the number of the letters of the alphabet which he cannot pronounce. My father (s) narrated that his father (s) quoted on the authority of his grandfather (s) on the authority of the Commander of the Faithful (s):

The letter 'Alif in ('alif 'ba 'ta 'sa) stands for God's Blessings. The letter 'ba in ('alif 'ba 'ta 'sa) stands for God's Joy. The letter 'ta in ('alif 'ba 'ta 'sa) stands for the completion of the affairs for the Riser from the Household of Muhammad (s). The letter 'sa in ('alif 'ba 'ta 'sa) stands for the rewards for the good deeds of the believers. The letter 'jim in ('jim 'ha 'kha) stands for God's Glory and Exaltation. The letter 'ha ('jim 'ha 'kha) stands for God's Clemency with the sinners. The letter 'kha ('jim 'ha 'kha) stands for the sluggishness of the sinners in the presence of the Honorable the Exalted God.

The letter 'dal in ('dal 'zal) stands for God's Religion, and the letter 'zal in ('dal 'zal) stands for the Lord of Majesty. The letter 'ra in ('ra 'za) stands for the Clement, the Merciful, and the letter 'za in ('ra 'za) stands for the Quakes of the Resurrection.

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فَمَعْنَاهُ كُلُّهَا الْأَسْمَاءُ أَعْلَى لِأَنَّهُ الْعَظِيمُ الْعَلِيُّ لِنَفْسِهِ اخْتَارَ مَا قَاوُلُ يُعْرَفُ لَمْ بِاسْمِهِ يُدْعَى لَمَّ إِذَا لِأَنَّهُ بِهَا يَدْعُوهُ لِغَيْرِهِ أَسْمَاءُ نَفْسِهِ اخْتَارَ عَشِي كُلَّ عَلَا عَلِيٍّ لِأَنَّهُ مَا نِهْ أَسَدُ هُوَ أَوَّلُ الْعَظِيمِ الْعَلِيِّ وَأَسْمُهُ اللَّهُ

لِمَوْصُوفٍ صِفَةً: فَقَالَ هُوَ؟ مَا الْأَسْمُ عَنِ - السَّلَامُ عَلَيْهِ الرِّضَا يَغْنِي - سَأَلْتَهُ قَالَ سَنَانُ بْنُ مُحَمَّدٍ عَنِ الْإِسْنَادِ وَبِهَذَا - 25

الهِمْدَانِي، سَعِيدُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ حَدَّثَنَا وَثَلَاثُمِائَةٍ وَخَمْسِينَ أَرْبَعِ سِنَةٍ بِالْكَوْفَةِ هُ عِنْدَ اللَّهِ رَضِيَ النَّفَاشُ بَكْرَانُ بْنُ مُحَمَّدٍ حَدَّثَنَا - 26
 قَالَ السَّلَامُ عَلَيْهِمَا الرِّضَا عَلَى مُوسَى بْنِ عَلِيٍّ الْحَسَنِ أَبِي عَنْ أَبِيهِ، عَنْ فَضَالِ، بْنِ عَلِيٍّ بْنِ الْحَسَنِ بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ هَاشِمُ بْنُ مَوْلَى
 لَا أَنَّهُ فَرَّ عَمَّ بَعْضًا، رَأْسِهِ عَلَى ضَرْبِ إِذَا الرَّجُلُ وَإِنَّ الْمُعْجَمَ، حُرُوفَ الْكِتَابَةِ خَلَقَهُ بِهِ لِيُعْرَفَ وَجَلَّ عَزَّ [اللَّهُ خَلَقَ مَا] اللَّهُ خَلَقَ أَوَّلَ إِنْ
 أَبِيهِ، عَنْ أَبِي، حَدَّثَنِي وَلَقَدْ مِنْهَا يُفْصِحُ لَمْ مَا يَقْدِرُ الدِّيَةَ يُعْطَى ثُمَّ الْمُعْجَمَ، حُرُوفَ عَلَيْهِ تُعْرَضُ أَنْ فِيهِ فَالْحُكْمُ الْكَلَامِ، بِبَعْضٍ يُفْصِحُ
 عَلَيْهِ مُحَمَّدٌ آلِ يَقَائِمِ الْأَمْرِ تَمَامًا وَالثَّاءُ اللَّهُ، بِهِجَةً وَالبَاءُ اللَّهُ، آلاءُ الْأَلْفُ: قَالَ (ث ت ب أ) فِي السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرُ عَنِ جَدِّهِ، عَنْ
 الصَّلَاحَةِ أَعْمَالِهِمْ عَلَى الْمُؤْمِنِينَ ثَوَابٌ وَالثَّاءُ السَّلَامُ،

وَجَلَّ عَزَّ اللَّهُ عِنْدَ الْمُعَاصِي أَهْلٍ ذِكْرُ حُمُولٍ وَالْخَاءُ الْمُذْنِبِينَ، عَنِ اللَّهِ جَلْمٌ عُوَالْحَا اللَّهُ، وَجَلَّ اللَّهُ جَمَالَ فَالْجِيمُ (خ ح ج)

الْجَلَالِ ذِي مِنْ وَالدَّالِ اللَّهُ دِينَ فَالدَّالِ (ذ د)

الْفَيْامَةِ زَلَّزِلُ وَالزَّيُّ الرَّحِيمِ الرَّءُوفِ مِنَ فَالرَّاءِ (ز ر)

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The letter 'sin in ('sin 'shin) stands for God's Luminance and the letter 'shin in ('sin 'shin) stands for God's Will whatever He willed and Wish whatever He wished. There is no will except for what God willed. And the letter 'sad in ('sad 'zad) stands for the True Promiser in carrying the people across the Bridge[159] , and imprisoning the oppressors at the observation post. The letter 'zad in ('sad 'zad) stands for the loss of whoever opposes Muhammad (s) and Muhammad's Household (s). The letter 'thayn in ('thayn 'zayn) stands for Prosperity and a Good Ending for the believers. The letter 'zayn in ('thayn 'zayn) stands for and the optimism of the believers about God, and the pessimism of the unbelievers about God. The letter 'ayn in ('ayn 'qayn) stands for knowledge and the letter 'qayn in ('ayn 'qayn) stands for sufficiency. The letter 'fa in ('fa 'qa) stands for flame from the flames of the Fire, and the letter 'qa in ('fa 'qa) stands for the Quran whose compilation and recital is God's responsibility.

The letter 'kaf in ('kaf 'lam) stands for sufficient, and the letter 'lam in ('kaf 'lam) stands for the absurdity of the unbelievers in the lies which they ascribe to God. The letter 'mim in ('mim 'noon) stands for God's Dominion on the Day on which there is no other dominion. The Honorable the Exalted God says, '...Whose will be the dominion that Day?...' [160]

Then the spirits of the Prophets, the Messengers and the Proofs (the Imams) will say, '...That of Allah, the One the Irresistible!' [161]

Then God - the Exalted the Magnificent - says, 'That Day will every soul be requited for what it earned; no injustice will there be that Day, for Allah is Swift in taking account.' [162] And the letter 'noon' in ('mim 'noon) stands for the blessings which God grants the believers, and is the punishments which He imposes on the unbelievers. And the letter 'vave' in ('vave 'ha) stands for the one who disobeys God and the letter 'ha' in ('vave 'ha) stands for the insignificance of those who disobey in the presence of God. And the letter 'la in ('la 'ya) stands for the letter 'la in 'la illaha illa Allah' which is the expression of sincere devotion. Paradise will be incumbent for whoever sincerely says it. And the letter 'ya' in ('la 'ya) stands for God's Hand which is expanded over all His creatures to feed them. Glorified and High is He opposed to what the polytheists profess."

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اللَّهُ يَشَاءُ أَنْ إِلَّا تَشَاؤُنَ وَمَا أَرَادَ مَا وَأَرَادَ شَاءَ مَا اللَّهُ شَاءَ وَالشَّيْنُ اللَّهُ، سَنَاءُ فَالْسَّيْنُ (ش س)

وَأَلْ مُحَمَّدًا خَالَفَ مَنْ ضَلَّ وَالضَّادُ الْمِرْصَادُ، عِنْدَ الظَّالِمِينَ وَحَبَسَ الصَّرَاطِ عَلَى النَّاسِ حَمَلٌ فِي الوَعْدِ صَادِقٍ مِنْ فَالضَّادُ (ض ص)

وَالِهِ عَلَيْهِ اللَّهُ صَلَّى مُحَمَّدٍ

سُوءاً بِهِ الْكَافِرِينَ وَظَنَّ خَيْراً بِهِ الْمُؤْمِنِينَ ظَنَّ وَالظَّاءُ أَبِيمَ سُنْ وَخُدَّ لِلْمُؤْمِنِينَ طُوبَى فَالطَّاءُ (ظ ط)

وَقُرْآنُهُ جَمَعَهُ اللَّهُ عَلَى قُرْآنٍ، وَالْقَافُ النَّارِ أَفْوَاجٍ مِنْ فَوْجٍ فَالْقَافُ ق ف الْعِيَّ مِنْ وَالْعَيْنُ الْعَالِمِ مِنَ فَالْعَيْنُ (غ ع)

الْكَذِبَ اللَّهُ عَلَى أَفْتِرَائِهِمْ فِي الْكَافِرِينَ لُغُو وَاللَّامُ الْكَافِي، مِنَ فَالْكَافُ (ل ك)

بَلَّغَهُ: فَيَقُولُونَ وَحُجَّتِهِ وَرُسُلِهِ إِنَّهُ أَنْبِيَاءُ أَرْوَاحٍ يُنطِقُ ثُمَّ «الْيَوْمَ الْمُلْكُ لِمَنْ»: وَجَلَّ عَزَّ وَيَقُولُ غَيْرُهُ مَا لَكَ لَا يَوْمَ اللَّهُ مُلْكٌ فَالْمِيمُ (ن م)
لِلْمُؤْمِنِينَ اللَّهُ نَوَالٌ وَالنُّونُ «الْحِسَابِ سَرِيحِ اللَّهِ إِنَّ الْيَوْمَ ظَلَمَ لَا كَسَبَتْ بِمَا نَفْسٍ كُلُّ تُجْزَى الْيَوْمَ»: جَلَالُهُ جَلَّ فَيَقُولُ، «الْقَهَّارِ الْوَاحِدِ
بِالْكَافِرِينَ وَنَكَالَهُ

عَصَاهُ مِنْ اللَّهِ عَلَى هَانَ وَالْهَاءُ اللَّهُ عَصَى لِمَنْ وَيَلُّ فَالْوَاوُ (ه و)

بَاسِطَةً خَلَقَهُ فَوْقَ اللَّهِ يَدُ يَأْوَأُ الْجَنَّةُ، لَهُ وَجَبَتْ إِلَّا مُخْلِصاً، قَالَهَا عَبْدٌ مِنْ مَا الْإِخْلَاصِ، كَلِمَةٌ وَهِيَ اللَّهُ، إِلَّا إِلَهَ لَا أَلْفَ فَلَامٌ (ي لا)
يُشْرِكُونَ عَمَّا وَتَعَالَى سُبْحَانَهُ بِالرَّزْقِ،

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The Imam (s) then added, "The Blessed the Sublime God revealed this Quran using the same letters which the Arabs use, and said, 'Say, If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support.' [163]"

11-27 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 Hamdan ibn Soleiman al-Neishaboori, "I asked Al-Reza about the Honorable the Exalted God's words, 'Those whom God (in His plan) willeth to guide, He openeth their breasts to Islam...' [164] The Imam (s) said, 'Those whom God wishes to guide in their faith in this world towards Paradise and His House of Munificence in the Hereafter, He will open their breasts to submit to God, rely on Him, get calmed by the rewards that He has promised until they trust Him. But regarding '...those whom He willeth to leave straying...' [165] to be deprived of His Paradise and His Home of His Munificence in the Hereafter due to their disbelief in it and their disobedience of God in this world. '...He maketh their breast close and constricted...' [166] so that they fall in doubt in his state of disbelief. God will upset their belief in their heart as things get so hard for them '...as if they had to climb up to the skies: thus doth God (heap) the penalty on those who refuse to believe.'" [167]

11-28 Muhammad ibn Ali Majiluwayh - may God be pleased with him - narrated that his uncle Muhammad ibn Abil Qasim quoted on the authority of Abu Sameena Muhammad ibn Ali al-Kufi

al-Sayrafi, on the authority of Muhammad ibn Abdullah al-Khorasani - the servant of Al-Reza (s), "One of the hypocrites (zanadiqa) entered into the presence of the Imam (s) when there were some people with him. Abul Hassan Al-Reza (s) asked him, 'Are we equal even if your point of view is the correct one? Has not all our prayers, fasting, giving alms taxes and our acknowledgment of our beliefs have not harmed us?' The hypocrite remained silent. Then Abul Hassan Al-Reza (s) added, 'If the correct view is our view - which is the case - then have you not perished and have we not gained salvation?' The man said, 'May God's Mercy be upon you! Can you let me know how He is and where He is?' The Imam (s) answered, 'Woe be to you! Surely what you think is wrong. He has created the 'where' while He existed when there was no 'where'; and He

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الْإِنْسُ مَعَتِ اجْدَلَيْنِ قُلْ: « قَالَ ثُمَّ الْعَرَبُ جَمِيعٌ يَتَدَاوَلُهَا الَّتِي الْحُرُوفُ بِهِدِهِ الْقُرْآنَ هَذَا أَنْزَلَ وَتَعَالَى تَبَارَكَ اللَّهُ إِنَّ السَّلَامَ عَلَيْهِ قَالَ ثُمَّ ظَهِيرًا لِبَعْضِ بَعْضُهُمْ كَانَ وَلَوْ بِمِثْلِهِ يَأْتُونَ لَا الْقُرْآنَ هَذَا بِمِثْلٍ يَأْتُوا أَنْ عَلَى وَالْحِجْنَ

بْنِ حَمْدَانَ عَنِ النَّيْسَابُورِيِّ، فَتَيَّبَهُ بِنُ مُحَمَّدِ بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْعَطَّارُ عَبْدُوسِ بْنِ مُحَمَّدِ بْنِ الْوَاحِدِ عَبْدُ حَدَّثَنَا - 27 مَنْ قَالَ لِلْإِسْلَامِ صَدْرَهُ يَشْرَحُ يَهْدِيهِ أَنْ اللَّهُ يُرِدُ فَمَنْ: « وَجَلَّ عَزَّ اللَّهُ قَوْلُ عَنِ السَّلَامِ عَلَيْهِ الرِّضَا سَأَلَتْ: قَالَ النَّيْسَابُورِيُّ بِنِ سَلِيمَانَ ثَوَابِهِ مِنْ وَعَدَهُ مَا إِلَى وَالسُّكُونِ بِهِ وَالثَّقَةِ لِلَّهِ لِلتَّسْلِيمِ صَدْرَهُ يَشْرَحُ الْأَجْرَةَ فِي كِرَامَتِهِ وَدَارَ جَنَّتِهِ إِلَى الدُّنْيَا فِي بِيَمَانِهِ يَهْدِيهِ أَنْ اللَّهُ يُرِدُ حَتَّى حَرَجًا ضَبَّاقًا صَدْرَهُ يَجْعَلُ الدُّنْيَا فِي لَهُ وَعَصِيَانِهِ بِهِ لِكُفْرِهِ الْأَجْرَةَ فِي كِرَامَتِهِ وَدَارَ جَنَّتِهِ عَنْ ضَلَالِهِ أَنْ يُرِدُ وَمَنْ إِلَيْهِ يَطْمَئِنُّ حَتَّى «يُؤْمِنُونَ لَا الدِّينَ عَلَى الرَّجْسِ اللَّهُ يَجْعَلُ كَذَلِكَ مَاءِ السَّ فِي بَصْعَدُ كَأَنَّمَا يَصْبِرُ حَتَّى قَلْبُهُ اعْتِقَادِهِ مِنْ وَيَضْطَرِبُ كُفْرِهِ فِي يَشْكُ

عَلَى بِنِ مُحَمَّدِ سَمِينَةَ أَبُو حَدَّثَنِي: قَالَ الْقَاسِمُ أَبِي بِنِ مُحَمَّدِ عَمِّي حَدَّثَنِي: قَالَ عَنْهُ اللَّهُ رَضِيَ مَا جَلِبُوبِهِ عَلَى بِنِ مُحَمَّدِ حَدَّثَنَا - 28 عَلَيْهِ الرِّضَا عَلَى الزَّنَادِقَةِ مِنْ رَجُلٍ دَخَلَ دَخَلَ: قَالَ السَّلَامُ عَلَيْهِ الرِّضَا خَادِمُ الْخِرَاسَانِيِّ عَبْدَ اللَّهِ بِنِ مُحَمَّدِ عَنِ الرَّفِيِّ، الصِّدِّيقِ الْكُوفِيِّ وَلَا سَوَاءً، شَرَعًا وَإِيَّاكُمْ أَلَسْنَا تَقُولُونَ هُوَ كَمَا وَلَيْسَ قَوْلُكُمْ الْقَوْلُ كَانَ إِنْ أَرَأَيْتَ: السَّلَامُ عَلَيْهِ الْحَسَنِ أَبُو لَهُ فَقَالَ جَمَاعَةٌ، وَعِنْدَهُ السَّلَامُ قَدْ أَلَسْتُمْ نَقُولُ، كَمَا - هُوَ قَوْلُنَا - قَوْلُنَا الْقَوْلُ يَكُنْ إِنْ السَّلَامُ عَلَيْهِ الْحَسَنِ أَبُو فَقَالَ فَسَكَتَ وَأَقْرَرْنَا؟ وَرَكِبْنَا وَصُمْنَا صَلِينَا مَا يَضْرُبُنَا وَتَجَوْنَا؟ هَلْ كُنْتُمْ

غَلَطُ إِلَيْهِ دَهَبَتْ الَّذِي إِنَّ! وَيَلَيْكَ: قَالَ هُوَ؟ وَأَيْنَ هُوَ؟ كَيْفَ فَأَوْجَدْنِي اللَّهُ، رَحِمَكَ: قَالَ.

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fashioned the 'how' while He existed when there was no 'how.' So He is not known through qualities of 'how to be' or 'where to be' or through any form of perception by our senses, nor can He be gauged by any means."

The man said, "So then surely He is nothing (la shay') if He cannot be perceived by any of the senses."

Abul Hassan (s) said, "Woe be to you! When your senses fail to perceive Him, you deny His Lordship? But when our senses fail to perceive Him, we know for certain that He is our Lord and

that He is something different from other things.

The man said, "Then tell me, when was He?"

Abul Hassan (Imam Al-Reza (s)) said, "Tell me when He was not, and then I will tell you when He was."

The man said, "Then what is the proof of Him?"

Abul Hassan (Imam Al-Reza (s)) said, "Surely when I contemplate about my body and see that it is impossible for me to increase or decrease its breadth and height, or to keep unpleasant things away from it, or draw benefits to it, then I know that this structure has a maker. And I acknowledge Him considering that which I have seen of the rotation of the celestial sphere by His Power; the production of the clouds; the movements of the winds; the procession of the Sun, the Moon and the stars; and others of His wondrous and perfectly created signs, has (already) made me know that all these have a Determiner (muqaddir) and an Originator (munshi')."

The man said, "Then why has He veiled Himself (from men)?" The Imam (s) replied, "Surely the veil is upon creatures because of the abundance of their sins. As for Him, no secret is hidden from Him during the day or at night."

The man said, "Then why does the sense of sight not perceive Him?"

The Imam (s) answered, "Because of the difference between Him and His creatures who are perceived by the vision of the eyes, whether their own or others. Then He is Exalted above that to be perceived by the sight, encompassed by imagination, or delineated by the power of reasoning."

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عِيشِي يُقَاسُ وَلَا بِحَاسَةٍ، وَلَا بِأَيْنُونِيَّةٍ وَلَا بِكَيْفُونِيَّةٍ يُعْرَفُ فَلَا كَيْفَ وَلَا وَكَانَ الْكَيْفَ، وَهُوَ كَيْفَ أَيْنَ وَلَا وَكَانَ الْأَيْنَ أَيْنَ هُوَ

إِدْرَاكِهِ عَنْ وَاسْتَكْدَ عَجَزَتْ لَمَّا وَبَلَّكَ: السَّلَامُ عَلَيْهِ الْحَسَنُ أَبُو فَقَالَ الْحَوَاسُ، مِنْ بِحَاسَةٍ يُدْرِكُ لَمَّا إِذَا عَشِي لَا إِنَّهُ فَإِذَنْ: الرَّجُلُ قَالَ قَالَ كَانَ؟ مَتَى فَأَخْبِرْنِي: الرَّجُلُ قَالَ: الْأَشْيَاءَ بِخِلَافِ عَشِي وَأَنَّهُ رَبُّنَا، أَنَّهُ أَيْقَنَّا إِدْرَاكِهِ عَنْ حَوَاسِنَا عَجَزَتْ إِذَا وَنَحْنُ رُبُوبِيَّتَهُ أَنْكَرَتْ كَانَ مَتَى فَأَخْبِرَكَ يَكُنْ لَمَّا مَتَى أَخْبِرْنِي: لِأَمِّ السَّلَامِ عَلَيْهِ الْحَسَنُ أَبُو

وَدَفْعُ وَالطُّولِ الْعَرَضِ فِي نُقْصَانٍ وَلَا زِيَادَةٍ فِيهِ يُمَكِّنِي فَلَمَّ جَسَدِي إِلَى نَظَرْتُ لَمَّا إِنِّي: الْحَسَنُ أَبُو قَالَ عَلَيْهِ؟ الدَّلِيلُ فَمَا: الرَّجُلُ قَالَ السَّحَابِ وَإِنْشَاءً بِقُدْرَتِهِ، الْفَلَكَ دَوْرَانَ مِنْ أَرَى مَا مَعَ بِهِ فَأَقْرَرْتُ بَانِيًا، الْبَنِيَانَ لِهَذَا أَنْ عَلِمْتُ إِلَيْهِ، الْمَنْفَعَةَ وَجَرُّ عَنْهُ أَرَاهُ الْمَكَّ وَمُنْشِينَا مُقَدَّرًا لِهَذَا أَنْ عَلِمْتُ الْمُتَقَنَاتِ الْعَجِيبَاتِ الْأَبَاتِ مِنْ ذَلِكَ وَعَظِيرِ وَالنُّجُومِ، وَالْقَمَرِ الشَّمْسِ وَمَجْرَى الرَّيَّاحِ، وَتَصْرِيفِ

خَافِيَةٌ عَلَيْهِ تَخْفَى هُوَ فَلَا أَمَانَةَ دُنُوبِهِمْ لِكثْرَةِ الْخَلْقِ [ب خ ع] عَلَى الْحِجَابِ إِنَّ: السَّلَامُ عَلَيْهِ الْحَسَنُ أَبُو فَقَالَ احْتَجَبَ فَلِمَ: الرَّجُلُ قَالَ وَالنَّهَارِ اللَّيْلِ أَنَاءَ فِي

يُذْرِكُهُ أَنْ مِنْ جُلُّهُوَ أَلَمْ غَيْرِهِمْ، وَمِنْ مِنْهُمْ الْأَبْصَارِ حَاسَهُ تُذْرِكُهُمُ الَّذِينَ خَلَقَهُ وَبَيَّنَّ بَيِّنَةً لِلْفَرْقِ: قَالَ الْبَصَرِ؟ حَاسَهُ تُذْرِكُهُ لَا فَلِمَ: قَالَ عَقْلٌ يَضْبِطُهُ أَوْ وَهُمْ، بِهِ يُحِيطُ أَوْ بَصَرٌ،

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The man said, "Then, define His limits for me." The Imam (s) answered, "He has no limits." The man asked, "Why?" The Imam (s) answered, "Because every limited thing ends at its limit. If limitation is possible, then extension is also possible. If extension is possible; then constriction is also possible. But He is unlimited. He is neither extended nor is He constrained. He cannot be divided, nor can He be perceived by the imagination."

The man said, "Then tell me about your saying that He is Subtle, All-Hearing, All-Seeing, All-Knowing and All-Wise. Can He be the All-Hearing without ears, the All-Seeing without eyes, the Subtle without working with hands and the All-Wise without workmanship?"

Abul Hassan (s) said, "Surely a person among us is subtle in accordance with (his) skill in workmanship. Have you not seen the man who undertakes a task and is subtle in his handling of it, so that it is said, 'How subtle is so and so!' Then how should it not be said of the Majestic Creator that He is Subtle, when He creates a subtle and majestic Creation, places in its living creatures their souls, creates every kind different in form from its own kind, and none resembles any of the other ones? Each possesses in the composition of its form a subtlety from the Subtle and All-Aware Creator."

"Then we look upon the trees and their bearing of delicate things, whether edible or not, and we say that 'Surely our Creator is Subtle, (but) not like the subtlety of His creatures in their workmanship.'

And we say, 'Surely He is All-Hearing, since not hidden from Him are the sounds of His creatures between the Throne and the Earth, from a mote to what is larger than that, both in the land and at sea. And their words are not confused by Him.' We say that 'Surely He is All-Hearing, but not through ears.'"

"Then we say, 'Surely He is All-Seeing, but not through eyes, for He sees the trace of a black speck on a dark night on a black stone. He sees the tracks of an ant in a pitch-black night. He sees what is harmful for it and what is beneficial to it, and the result of its cohabitation, and its offspring and its descendents.' And we say, 'Surely He is All-Seeing, but not similar to the sight of His creatures.'"

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الرَّيَاذَةَ اِحْتَمَلَ وَإِذَا الرِّيَاذَةُ، اِحْتَمَلَ التَّحَدِيدَ اِحْتَمَلَ وَإِذَا حَدًّا، إِلَى مُتَنَاهٍ مَحْدُودٍ، كُلٌّ لَأَنَّ: قَالَ وَلَمْ؟ قَالَ لَهُ، حَدًّا لَا: فَقَالَ لِي، فَحَدَّهُ: قَالَ: مُتَوَهِّمٌ وَلَا مُتَجَرِّئٌ وَلَا مُتَنَاقِصٌ وَلَا مُتَزَائِدٌ وَلَا مَحْدُودٌ وَغَيْرُهَا النُّفُصَانِ، اِحْتَمَلَ

إِلَّا وَاللَّطِيفُ عَيْنٌ، بِأَدِّهَا وَالْبَصِيرُ بِالْأَدْنَى، إِلَّا السَّمِيعُ أَيْكُونُ وَحَكِيمٌ، وَعَلِيمٌ وَبَصِيرٌ وَسَمِيعٌ لَطِيفٌ إِنَّهُ: قَوْلُكُمْ عَنْ فَأَخْبِرُنِي: الرَّجُلُ قَالَ شَيْئًا يَتَّخِذُ الرَّجُلُ رَأْيَتِ أَوْ مَا الصَّنْعَةَ، اتَّخَذَ حَدًّا عَلَى مَنَا اللَّطِيفِ إِنَّ: السَّلَامُ عَلَيْهِ الْحَسَنُ أَبُو: فَقَالَ بِالصَّنْعَةِ؟ إِلَّا وَالْحَكِيمُ الْيَدِينِ، يَعْمَلُ مِنْهُ الْحَيَوَانَ فِي وَرَكَبٍ وَجَلِيلًا لَطِيفًا خَلْقًا خَلَقَ إِذْ لَطِيفٌ؟: الْجَلِيلُ لِلْخَالِقِ يُقَالُ لَا فَكَيْفَ فُلَانًا، أَلَطَفَ مَا فَيُقَالُ؟ اتَّخَذَهُ فِي فَيَلُطَفُ تَرْكِيْبٌ فِي الْخَبِيرِ اللَّطِيفِ الْخَالِقِ مِنْ لُطْفٍ لَهُ فَكُلُّ بَعْضًا ضَرْبٌ يُشْبِهُهُ وَلَا الصُّورَةَ فِي جَنَسِهِ مِنْ مُتَبَايِنًا جِنْسٍ كُلِّ وَخَلَقَ أَرْوَاحَهَا فِي خَلْقِهِ كَلُطَفٍ لَا لَطِيفٌ، خَالَفْنَا إِنَّ: ذَلِكَ عِنْدَ فَعَلْنَا الْمَأْكُولَةَ وَغَيْرَ مِنْهَا الْمَأْكُولَةَ أَطَايِبَهَا وَحَمَلَهَا الْأَشْجَارَ إِلَى نَظَرْنَا نَمَّ صُورَتِهِ، وَلَا وَبَحْرَهَا، بَرَّهَا فِي مِنْهَا أَكْبَرَ إِلَى الذَّرَّةِ مِنَ النَّرَى إِلَى الْعَرْشِ بَيْنَ مَا خَلَقَهُ أَصْوَاتٌ عَلَيْهِ يُخْفَى لَا لِأَنَّهُ سَمِيعٌ إِنَّهُ: وَقَلْنَا صَنَعْتَهُمْ عَلَى الظُّلْمَاءِ اللَّيْلَةَ فِي السَّحْمَاءِ الذَّرَّةِ أَتَرَ يَرَى لِأَنَّهُ بَبَصَرٍ، لَا بَصِيرٌ إِنَّهُ: وَقَلْنَا بِأَدْنَى لَا سَمِيعٌ إِنَّهُ: ذَلِكَ عِنْدَ فَعَلْنَا لُغَاتَهَا عَلَيْهِ تَسْنِيَهُ إِنَّهُ: ذَلِكَ عِنْدَ فَعَلْنَا وَتَسَلَّهَا، وَفَرَّخَهَا سِفَادَهَا وَأَتَرَ وَمَنَافِعَهَا اِرْهَامَصَدَ وَيَرَى الدُّجَنَةَ اللَّيْلَةَ فِي النَّمْلِ دَبِيبِ وَيَرَى السُّودَاءِ، الصَّخْرَةَ خَلَقَهُ كَبَصَرٍ لَا بَصِيرٌ To Be Continued ...

Part 2 ,Chapter Eleven : On Traditions From Al-Reza About Unity

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The narrator added, "The man did not leave until he had embraced Islam. The Imam said other things as well." 11-29 Muhammad ibn Ali Majiluwayh - may God be pleased with him -narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of al-Mokhtar ibn Muhammad al-Mokhtar al-Hamadani, on the authority of al-Fath ibn Yazid al-Gorgani, "I asked Abil Hassan (s), 'What is the least degree of recognition?' The Imam (s) replied, 'It is the acknowledgement of God and that there is no other god; there is nothing like Him; there is nothing similar to Him; He is Stable, Eternal, Existing; He is never absent, and that there is nothing else like Him.'"

11-30 Ali ibn Ahmad ibn Muhammad ibn Imran al-Daqqaq - may God be pleased with him - narrated that Muhammad ibn Abdullah al-Kufi quoted on the authority of Muhammad ibn Isma'il al-Barmaki, on the authority of Al-Hussein ibn Al-Hassan, on the authority of Bakr ibn Ziyad, on the authority of Abdul Aziz ibn al-Muhtadi that when he asked Imam Al-Reza (s) about Unity the Imam (s) replied (the verse), "Whoever recites (the verse), 'Say, He is God, the One, and Only' [168] and believes in it has recognized the concept of the Unity of God." He then asked the Imam (s), "How should one recite this verse." The Imam (s) said, "Recite it as other people do", and added, "plus saying 'This is God, my Lord' three times."

11-30 Ali ibn Ahmad ibn Muhammad ibn Imran ad-Daqqaq - may God be pleased with him - narrated that Muhammad ibn Abi Abdillah al-Kufi quoted on the authority of Muhammad ibn Isma'il al-Barmaki, on the authority of Al-Hussein ibn Al-Hassan, on the authority of Bakr ibn Ziyad, on the authority of Abdul Aziz al-Mohtadi, "I asked Al-Reza about the Unity. The Imam (s) said, 'Whoever recites (the Quranic verse) 'Say, He is Allah, the One and Only' [169] and believes in it has recognized Unity.' Then I asked, 'How should we recite it?' The Imam (s) said, 'Recite it as the people recite it.' The Imam (s) also added, 'Kathaleka Rabbi. Kathaleka Rabbi' (This is how my Lord is. This is how my Lord is)' for three times."

11-31 Al-Hussein ibn Ahmad ibn Idris - may God be pleased with him - narrated that his father quoted on the authority of Muhammad ibn Bondar, on the authority of Muhammad ibn Ali al-Kufi, on the authority of Muhammad ibn Ali al-Khorasani - the servant of Al-Reza (s), "One of

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بْنِ إِبْرَاهِيمَ بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ مَا جِئِلُوِيَه عَلِيُّ بْنُ مُحَمَّدٍ حَدَّثَنَا - 29. هَذَا غَيْرُ كَلَامٍ وَفِيهِ. أَسْلَمَ حَتَّى بَرَحَ فَمَا قَالَ أَدْنَى عَنْ سَأَلْتُهُ: قَالَ السَّلَامُ عَلَيْهِ الْحَسَنُ أَبِي عَنْ الْجُرْجَانِيِّ، يَزِيدُ بْنُ الْفَتْحِ عَنِ الْهَمْدَانِيِّ، الْمُخْتَارُ بْنُ مُحَمَّدٍ بْنِ مُخْتَارٍ عَنْ هَاشِمٍ، عَشِي كَمِثْلِهِ لَيْسَ وَأَنَّهُ فَيَدِي، غَيْرُ مُوجُودٍ مُثَبَّتٌ قَدِيمٌ، وَأَنَّهُ لَهُ، نَظِيرَ وَلَا لَهُ شِبْهَ وَلَا غَيْرُهُ إِلَهَ لَا بَأَنَّهُ الْإِفْرَارُ: قَالَ الْمَعْرِفَةُ،

إِسْمَاعِيلُ بْنُ مُحَمَّدٍ حَدَّثَنَا: قَالَ الْكُوفِيُّ أَبِي بْنُ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الدَّقَاقِ عُمَرَانُ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ عَلِيٍّ حَدَّثَنَا - 30. عَنِ السَّلَامِ عَلَيْهِ الرِّضَا سَأَلْتُ: قَالَ الْمُهْتَدِيُّ، بِنُ الْعَزِيزِ عَبْدِ عَنِ زِيَادٍ، نَبُوكْرَ حَدَّثَنِي: قَالَ الْحَسَنُ بْنُ الْحُسَيْنِ حَدَّثَنِي: قَالَ الْبَرْمَكِيُّ كَذَلِكَ « فِيهِ وَزَادَ النَّاسُ، يَقْرُؤُهَا كَمَا قَالَ يَقْرُؤُهَا؟ كَيْفَ: قُلْتُ التَّوْحِيدَ، عَرَفْتُ فَقَدْ بَهَا وَأَمَّنْ أَحَدٌ هُوَ اللَّهُ قُلْ قَرَأَ مَنْ كُلُّ: فَقَالَ التَّوْحِيدَ، - ثَلَاثًا - «رَبِّي اللَّهُ كَذَلِكَ رَبِّي اللَّهُ كَذَلِكَ رَبِّي اللَّهُ»

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ وَفِي الْكُوفِيِّ عَنِ بَنْدَارٍ بْنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ أَبِيهِ عَنْ عَنَّهُ، اللَّهُ رَضِيَ إِدْرِيسُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ حَدَّثَنَا - 31. قَالَ: قَالَ السَّلَامُ عَلَيْهِ الرِّضَا خَادِمَ الْخُرَّاسَانِيِّ

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the hypocrites asked Abil Hassan (s), 'Can we say that God is a 'thing'? The Imam (s) replied, 'Yes. He has called Himself 'thing' in His Book as we read in the Quran, 'Say, 'What thing is most weighty in evidence?' Say, 'God is witness between me and you...' [170] He is a 'Thing' for which there is no other thing alike."

11-32 Ahmad ibn Muhammad ibn Yahya al-Attar (s) - may God be pleased with him - narrated that Sa'd ibn Abdullah quoted 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), "One day a man came to see Al-Reza (s) and said, "O son of God's Prophet! What is the proof that the world is created?" The Imam (s) replied, "You did not exist and were created. You know well that you were not the one

who created you, and that there is no one else like you who created you.”

11-33 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 Abdul Salam ibn Salih al-Harawi[171] , “Al-Ma’mun asked Abul Hassan Ali ibn Musa Al-Reza (s) about what the Sublime God said, ‘He it is Who created the heavens and the earth in six Days - and His Throne was over the waters - that He might try you, which of you is best in conduct...’ [172]

The Imam (s) replied, ‘The Blessed the Sublime God created the Throne, the water, and the angels before the Creation of the heavens and the Earth. The angels used their own Creation, and the Throne and the water as means by which they proved the existence of the Honorable the Exalted God for themselves. Then He established His Throne over the water in order to manifest His Might to the angels so that they would know that He is capable of doing whatever He pleases. He then raised the Throne through His Might, moved it and established it above the seven heavens. Then He created the heavens and the Earth in six days while He was Omnipotent on His Throne. He was capable of creating them in the twinkle of an eye, but the Sublime One created them in six days in order to show the angels what He was creating one thing after the other so that they would know over and over that God is the Originator of each and every thing. God did not create the Throne because He was in need of it. He is independent of the Throne and of everything He has created. He cannot be described by saying that He is sitting on the Throne since He

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شهادة أكبر عشي أي قل فقال كتابه في ذلك نفسه سمى وقد نعم فقال عشي إنه بالله يقال هل السلام عليه الحسن لا يبي الزنادقة بعض عشي كمثل له ليس عفو شئ وبينكم بيني شهيد الله قل

عن معبد بن علي عن هاشم بن قلابراهيم الله عبد بن سعد حدثنا قال عنه الله رضى العطار يحيى بن محمد بن أحمد حدثنا - 32
على الدليل ما الله رسول ابن يا له فقال رجل عليه دخل أنه السلام عليه الرضا موسى بن علي الحسن أبي ن ع خالد بن الحسين هو مئلك من كونك ولا فسلكك تكون لم أنك علمت وقد كنت ثم تكن لم أنت فقال العالم؟ حدوث

33 صالح بن السلام عبد الصلت أبي عن الأنصاري، علي بن أحمد عن أبي حدثنا قال الفرشي تميم بن الله عبد بن تميم حدثنا -
والأرض السماوات خلق وهو الذي: وجل عز الله قول عن السلام عليه الرضا موسى بن علي حسن أبا مأمون سأل قال الهروي
خلق قبل والملائكة والماء العرش خلق وتعالى اركب الله إن فقال «عملاً أحسن أئكم ليلوكم الماء على عرشه وكان أيام سته في
قدرته لكبد ليظهر الماء على عرشه جعل ثم وجل عز الله على والماء وبالعرش بأنفسها تسديل الملائكة فكانت والأرض السماوات
سنة في والأرض السماوات خلق ثم السبع السماوات فوق فجعله ونقله بقدرته العرش رفع ثم قدير عشي كل على أنه فتعلم للملائكة
يخلق ما للملائكة ليظهر أيام سته في خلقها وجل عز ولكن عين طرفه في يخلقها أن على قادراً وكان عرشه على وهو مستول أيام
عن غني لأنه إليه به لحاجة العرش الله يخلق ولم مرة بعد مرة مذكر تعالى الله على يحدث ما بحدوث فتسديل عشي بعد شيئاً منها
كبيراً علواً خلقه صفة عن تعالى بجسم ليس لأنه العرش على بالكون يوصف لا خلق ما جميع وعن العرش

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has no physical body. Exalted He is above the characteristics of what He created. High indeed is He Exalted. And regarding what the Honorable the Exalted God said, '...that He might try you, which of you is best in conduct...' This means that the Honorable the Exalted God created them so that He tries them through their acts of obedience and worship. Not in the form of an examination and experimentation since He has always known everything.' Then Al-Ma'mun said, 'How Excellent! O Abul Hassan! You have relieved me. May God grant you relief.'

Then Al-Ma'mun asked again, 'O son of God's Prophet! What is the meaning of the following Words of the Honorable the Exalted God, 'If it had been thy Lord's will, they would all have believed - all who are on earth! wilt thou then compel mankind, against their will, to believe! No soul can believe, except by the will of Allah, and He will place doubt (or obscurity) on those who will not understand.?' [173]

Al-Reza (s) replied, 'My father Musa ibn Ja'far (s) narrated that his father Ja'far ibn Muhammad (s) quoted 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 Ali ibn Abi Talib (s), 'The Muslims told the Messenger of God (s), 'O Messenger of God! We wished that you would force those whom you have conquered to accept Islam so that our numbers would increase, and we would become stronger in the face of our enemies.'

The Messenger of God (s) replied, 'I do not want to meet the Honorable the Exalted God having invented an innovation which He did not command me to do. I am not the type of person who forces others to do anything at all.'

It was then that the Sublime God revealed, 'O Muhammad! If it had been thy Lord's will, they would all have believed - all who are on earth!...' by means of forcing them, or when they find no other choice while in this world just as those who believe only after seeing God's Might and Retribution in the Hereafter. If I do such a thing to them, they would not deserve any reward from me. Nor would they deserve any praise. But I wish they would accept it out of their own choice, rather than being forced to do so in order that they will deserve to be close to me and be honored and reside in Paradise forever.' God's words continue with '...wilt thou then compel mankind, against their will, to believe!'

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الامْتِحَانِ سَبِيلِ عَلَى لَا وَعِبَادَتِهِ، طَاعَتِهِ بِتَكْلِيفٍ لِيَبْلُغُوا هُمْ لِقَاءَ خَلْقٍ وَجَلَّ عَزَّ فَإِنَّهُ «عَمَلًا أَحْسَنُ أَيْكُمْ لِيَبْلُغُكُمْ»: وَجَلَّ عَزَّ قَوْلُهُ وَأَمَّا
عَنْكَ اللَّهُ فَرَجَّحَ الْحَسَنَ أَبَا يَا عَنِّي فَرَجَّحْتُ الْمَأْمُونُ فَقَالَ عِشِّي بِكُلِّ عِلْمِيَا يَزَلْ لَمْ لِأَنَّهُ وَالتَّجْرِبَةِ

حَتَّى النَّاسَ تُكْرَهُ أَفَأَنْتَ جَمِيعًا كُلُّهُمْ الْأَرْضِ فِي مَنْ لَأَمِنْ رَبِّكَ شَاءَ وَلَوْ: «: تَنَاوُهُ جَلَّ اللَّهُ قَوْلٍ مَعْنَى فَمَا اللَّهُ رَسُولِ ابْنِ يَا لَهُ قَالَ ثُمَّ

مُحَمَّدٍ، بِنِ جَعْفَرِ أَبِيهِ عَنِ جَعْفَرٍ، بِنِ مُوسَى أَبِي حَدَّثَنِي: السَّلَامُ عَلَيْهِ الرَّضَا فَقَالَ «اللَّهُ بِإِذْنِ إِلَّا تُؤْمِنَ أَنْ لِنَفْسٍ كَانَ وَمَا مُؤْمِنِينَ يَكُونُوا
 إِنَّ: قَالَ السَّلَامُ عَلَيْهِمْ بِطَالٍ أَبِي بِنِ عَلِيٍّ أَبِيهِ عَنِ عَلِيٍّ، بِنِ الْحَسَنِ أَبِيهِ عَنِ الْحُسَيْنِ، بِنِ عَلِيٍّ أَبِيهِ عَنِ عَلِيٍّ، بِنِ مُحَمَّدٍ أَبِيهِ عَنِ
 عَلِيٍّ وَقَوِيئًا عَدَدْنَا لَكُنْزَ الْإِسْلَامِ عَلَى النَّاسِ مِنْ عَلَيْهِ قَدَرَتْ مَنْ اللَّهُ رَسُولٌ يَا أَكْرَهْتَ لَوْ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ لِرَسُولٍ قَالُوا الْمُسْلِمِينَ
 مُحَمَّدٌ يَا عَلَيْهِ وَجَلَّ عَزَّ اللَّهُ فَأَنْزَلَ الْمُتَكَلِّفِينَ مِنْ أَنَا وَمَا شَيْبًا فِيهَا إِلَيَّ يُحَدِّثُ لَمْ يَبْدَعَهُ وَجَلَّ عَزَّ اللَّهُ لَأَقَى كُنْتُ مَا اللَّهُ رَسُولٌ فَقَالَ عَدُونَا
 فِي الْبَاسِ وَرُؤْيَةِ الْمَعَانِيَةِ عِنْدَ يُؤْمِنُونَ كَمَا الدُّنْيَا فِي وَالِاضْطِرَارِ الْإِلْجَاءِ سَبِيلَ عَلِيٍّ يِعَاجِمُ كُلَّهُمُ الْأَرْضِ فِي مَنْ لَأَمَنْ رَبُّكَ شَاءَ وَلَوْ
 الرَّزْفِيُّ مِنِّي لَيْسَتْحَقُوا مُضْطَرِّينَ غَيْرَ مُخْتَارِينَ وَالْيَوْمُ أَنْ مِنْهُمْ أُرِيدُ وَلكِنِّي مَدْحًا وَلَا ثَوَابًا مِنِّي يَسْتَحَقُّوا لَمْ بِهِمْ ذَلِكَ فَعَلْتُ وَلَوْ الْأَجْرَةَ
 وَجَلَّ عَزَّ قَوْلُهُ وَأَمَّا «مُؤْمِنِينَ يَكُونُوا حَتَّى النَّاسِ تُكْرَهُ فَأَنْتَ أ» الْخُلْدِ جَنَّةِ فِي الْخُلُودِ وَدَوَامِ وَالْكَرَامَةِ

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And regarding the Sublime God's words, 'No soul can believe, except by the will of Allah...' It does not mean that men are deprived of believing (without the prior consent of God); it simply means that they cannot believe without God's Will. God's Will consists of His ordering us to believe which is a form of obligation and worshipping. Forcing the people to believe would only apply if this obligation is removed. [174]''

Then Al-Ma'mun said, 'How Excellent! O Abul Hassan! You have relieved me. May God grant you relief.'

Then Al-Ma'mun asked again, 'Let me know about the meaning of the following Words of the Sublime God: '(Unbelievers) whose eyes had been under a veil from remembrance of Me, and who had been unable even to hear. [175]''

The Imam (s) replied, 'A veil in front of the eyes will not prevent one from remembering. God's remembrance is not done by the eyes. However, the Honorable the Exalted God has likened those who refute the Mastery of Ali ibn Abi Talib (s) to the blind since the words of the Prophet (s) were hard for them to bear and they could not listen to them.'

Then Al-Ma'mun said, 'How Excellent! You have relieved me. May God grant you relief.''' 11-34 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 Hamdan ibn Soleiman, "I wrote to Al-Reza (s) and asked him (s) about whether the deeds of the servants were created or not. The Imam (s) wrote back, "In God's Knowledge, the deeds of the servants were destined two-thousand years before the Creation of Adam."

11-35 (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 Ali ibn Ibrahim ibn Hashem, 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 Ali ibn Musa Al-Reza (s), on the authority of his father (s), on the authority of his forefathers (s), on the authority of the Commander of the Faithful that God's Prophet (s) said,

“God will not bring to the Pool anyone who does not believe in my Pool. God will not let anyone who does not believe in my intercession to benefit from it.” Then the

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اللَّهِ بِإِذْنِ إِلَّا لِيُؤْمِنَ كَانَتْ مَا أَنَّهَا مَعْنَى عَلَيٍّ وَلَكِنْ عَلَيْهَا الْإِيمَانُ تَحْرِيمِ سَبِيلِ عَلَيٍّ ذَلِكَ فَلَيْسَ «اللَّهُ بِإِذْنِ إِلَّا لِيُؤْمِنَ أَنْ لِنَفْسِ كَانَ وَمَا» عَنْهَا وَالتَّعْبُدِ التَّكْلِيفِ زَوَالِ عِنْدَ الْإِيمَانِ إِلَى إِبَاهَا وَالْجَاؤُهُ مُتَعَبِدَةً مُكَلَّفَةً كَانَتْ مَا بِالْإِيمَانِ لَهَا أَمْرُهُ وَإِذْنُهُ

ذِكْرِي عَنْ غِطَاءٍ فِي أَعْيُنِهِمْ كَانَتْ الذِّينَ: «وَجَلَّ عَزَّ اللَّهُ قَوْلَ عَنْ فَأَخْبِرْنِي عَنْكَ اللَّهُ فَرَجَ الْحَسَنِ أَبَا يَا عَنِّي فَرَجَتْ: الْمَأْمُونُ فَقَالَ بُولَايَةِ الْكَافِرِينَ شَبَّهَ وَجَلَّ عَزَّ اللَّهُ وَلَكِنَّ بِالْعَيْنِ، يُرَى لَا الذُّكْرُ الذُّكْرُ مِنْ يَمْنَعُ لَا الْعَيْنِ غِطَاءٍ إِنَّ: فَقَالَ «سَمِعَا يَسْتَطِيعُونَ لَا وَأَوْكَادُ فَقَالَ سَمِعَا لَهُ يَسْتَطِيعُونَ وَلَا فِيهِ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ قَوْلَ يَسْتَنْقِلُونَ كَانُوا مُلَانَهُ بِالْعُمَيَّانِ السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بَنِ عَلِيٍّ عَنكَ اللَّهُ فَرَجَ عَنِّي فَرَجَتْ: الْمَأْمُونُ

حَمْدَانَ عَنِ النَّبِيِّ سَابِرِي، فَتَيَّبَهُ بَنُ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنَّهُ اللَّهُ رَضِيَ ار الْعَطُ النَّبِيِّ سَابِرِي عَبْدُوسِ بَنِ مُحَمَّدِ بَنِ الْوَاحِدِ عَبْدُ حَدَّثَنَا - 34 مُقَدَّرَةً الْعِبَادِ أفعالٍ: بِلَامِ السَّلَامِ عَلَيْهِ فَكَتَبَ مَخْلُوقَةٍ؟ غَيْرُ أَمْ أَمَخْلُوقَةُ الْعِبَادِ أفعالٍ عَنِ أَسْأَلَهُ السَّلَامُ عَلَيْهِ الرِّضَا إِلَى كَتَبْتُ: قَالَ سَلِيمَانَ بَنِ عَامٍ بِالْفَيْ الْعِبَادِ خَلَقَ قَبْلَ وَجَلَّ عَزَّ اللَّهُ عَلَّمَ فِي

بَنِ الْحُسَيْنِ عَنِ مَعْبِدٍ، بَنِ عَلِيٍّ عَنِ هَاشِمِ، بَنِ إِبْرَاهِيمِ بَنِ عَلِيٍّ حَدَّثَنَا: قَالَ اللَّهُ عَبْدُ بَنِ سَعْدُ حَدَّثَنَا: قَالَ عَنَّهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 35 صَلَّى اللَّهُ رَسُولُ قَالَ: قَالَ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرُ: السَّلَامُ عَلَيْهِمْ أَبَانِهِ عَنْ أَبِيهِ، عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا مُوسَى بَنِ عَلِيٍّ عَنِ خَالِدِ، إِنَّمَا: السَّلَامُ عَلَيْهِ قَالَ ثُمَّ شَفَاعَتِي، اللَّهُ أَنَالَهُ فَلَا بِشَفَاعَتِي يُؤْمِنُ لَمْ وَمَنْ حَوْصِي اللَّهُ أوردَهُ فَلَا بِحَوْصِي يُؤْمِنُ لَمْ مَنْ: وَإِلَيْهِ عَلَيْهِ اللَّهُ أُمَّتِي مِنَ الْكَبَائِرِ لِأَهْلِ شَفَاعَتِي

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Prophet (s) said, “My intercession applies to those of my nation who commit major sins. As for the good doers, they do not even deserve to be questioned.” Al-Hussein ibn Khalid added, “I asked Al-Reza (s), ‘O son of the Prophet of God! What does the following Words of the Honorable the Exalted ‘...and they offer no intercession except for those who are acceptable...’ [176] mean?’”

Then the Imam (s) said, “This means that they will not intercede on behalf of anyone unless God accepts their religion.”

The author said, “A believer is one whose good deeds make him happy and whose bad deeds make him upset since the Prophet (s) said, “Anyone whose good deeds pleases him and whose evil deeds upsets him is a believer. Whenever he gets upset about his bad deeds he becomes sorry. Becoming sorry is the same as repenting. One who repents deserves intercession and forgiveness. Whoever does not get upset about his evil deeds is not a believer. One who is not a believer does not deserve my intercession, since God does not accept his religion.”

11-36 Muhammad ibn Al-Qasim - the interpreter - 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 (s), on the authority of his father Ali ibn Muhammad (s), on the authority of his father Muhammad ibn Ali (s), on the authority of his father 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) that Ali ibn Al-Hussein (s) said, "The Honorable the Exalted God's words '...Who has made the Earth your couch, and the heavens your canopy...' [177] mean that God has made the Earth suitable for your body and according to your nature. He has neither made it too hot to burn you, nor did He make it too cold in which to freeze. The winds do not smell so good that you get a headache, neither are they so bad-smelling to be bothersome to you. The Earth is not as soft as water in which to drown, and not so hard that you could not build your houses on or dig your graves in it. The Honorable the Exalted God has made the Earth hard enough to benefit you and for you to be able to build your houses upon it and dig your graves in it. This is the sense in which 'He has made the

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يَشْفَعُونَ وَلَا»: وَجَلَّ عَزَّ اللَّهُ قَوْلِ مَعْنَى فَمَا لِلَّهِ رَسُولِ ابْنِ لِلرَّضَايَا فَقُلْتُ خَالِدِ بْنِ الْحُسَيْنِ قَالَ: سَبِيلٌ مِنْ عَلَيْهِمْ فَمَا الِ مُحْسِنُونَ فَأَمَا لِدِينِهِ اللَّهُ ارْتَضَى لِمَنْ إِلَّا يَشْفَعُونَ لَا: قَالَ؟ «ارْتَضَى لِمَنْ إِلَّا

فَهُوَ مُؤْمِنٌ تُهَسِّدُ وَسَاءَتْهُ حَسَنَتُهُ سَرَّتْهُ مَنْ: وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ لِقَوْلِ سَبَّيْتُهُ وَتَسْوُؤُهُ حَسَنَتُهُ تَسْرُهُ هُوَ الَّذِي الْمُؤْمِنُ: الْمُصَنَّفُ قَالَ لَمْ مُؤْمِنًا يَكُنْ لَمْ وَإِذَا بِمُؤْمِنٍ فَلَيْسَ سَبَّيْتُهُ تَسْوُؤُهُ لَمْ وَمَنْ وَالْغُفْرَانَ، لِلشَّفَاعَةِ مُسْتَحِقٌّ وَالتَّائِبُ تَوْبَةً وَالنَّدْمُ عَلَيْهَا، نَدِمَ سَبَّيْتُهُ سَاءَتْهُ وَمَتَى لِدِينِهِ مُرْتَضٍ غَيْرُ اللَّهِ أَنْ لَ الشَّفَاعَةَ يَسْتَحِقُّ.

عَنْ أَبِيهِمَا، عَنْ سَيَّارٍ، بِنِ مُحَمَّدِ بْنِ وَعَلِيِّ زِيَادِ بْنِ مُحَمَّدِ بْنِ يُوسُفَ حَدَّثَنِي: قَالَ عَنْهُ اللَّهُ رَضِيَ الْمَفْسِرِ الْقَاسِمِ بْنِ مُحَمَّدٍ حَدَّثَنَا - 36
بِنِ مُوسَى أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا مُوسَى بِنِ عَلِيٍّ أَبِيهِ عَنِ عَلِيٍّ، بِنِ مُحَمَّدِ أَبِيهِ عَنِ مُحَمَّدِ، نَبِيٍّ عَلِيٍّ أَبِيهِ عَنِ عَلِيٍّ، بِنِ الْحَسَنِ
لَكُمْ جَعَلَ الَّذِي»: وَجَلَّ عَزَّ قَوْلِهِ فِي السَّلَامِ يُهْمَعُ الْحُسَيْنِ بِنِ عَلِيٍّ أَبِيهِ عَنِ عَلِيٍّ، بِنِ مُحَمَّدِ أَبِيهِ عَنِ مُحَمَّدِ، بِنِ جَعْفَرِ أَبِيهِ عَنِ جَعْفَرِ،
دَهَشِدِي وَلَا فَتَحْرَقَكُمْ وَالْحَرَارَةَ الْحَمِي شَدِيدَةً يَجْعَلُهَا وَلَمْ لِأَجْسَادِكُمْ مُوَافِقَةً لِطَبَائِعِكُمْ مُلَائِمَةً جَعَلَهَا: قَالَ «بِنَاءُ وَالسَّمَاءِ فِرَاشًا الْأَرْضِ
الصَّلَابَةِ شَدِيدَةً وَلَا فَتَغْرَقَكُمْ كَالْمَاءِ اللَّيْنِ شَدِيدَةً وَلَا فَتَعْطِبَكُمْ النَّوْنِ شَدِيدَةً وَلَا هَامَاتِكُمْ فَتُصَدِّعَ الرِّيحَ طَيْبِ شَدِيدَةً وَلَا فَتَجْمِدْكُمْ الْبُرُودَةَ
وَبُنْيَانِكُمْ أَبْدَانِكُمْ عَلَيْهَا وَتَتَّ مَاسِكُ بِهِ تَنْتَفِعُونَ مَا الْمَتَانَةِ مِنْ فِيهَا جَعَلَ وَجَلَّ عَزَّ وَلَكِنَّهُ مَوْتَاكُمْ وَقُبُورِ هُوَ أَبْنِيَّتِكُمْ دُورِكُمْ فِي عَلَيْكُمْ فَتَمْتَنِعَ
مَحْفُوظًا سَفْهًا «بِنَاءُ وَالسَّمَاءِ»: قَالَ ثُمَّ فِرَاشًا الْأَرْضِ لَكُمْ جَعَلَ لِكَفَدَلِ مَنَافِعِكُمْ مِنْ وَكَثِيرٍ وَقُبُورِكُمْ لِدُورِكُمْ بِهِ تَنْقَادُ مَا فِيهَا وَجَعَلَ
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Earth your couch.' [178] Then the Honorable the Exalted God said, 'and the heavens your canopy...' [179] Here canopy means 'a covering' or a 'roof.' A roof which God has made its Sun, Moon and the stars move in their orbits for your benefit.

Then the Honorable the Exalted God said, '...and sent down rain from the heavens...' [180] This means that God sent down rain from the sky so that it can reach the mountains, the hills, and the

valleys. God sent down water in various forms - rain, sleet, snow, hail so that the Earth could take it in. God did not sent down the water at once, as that would destroy the land, the trees, the fruits, and the harvest. Then the Honorable the Exalted God said, ‘...and brought forth therewith Fruits for your sustenance...’ [181] This means that God has established what grows out of the Earth as your sustenance. ‘...Then set not up rivals onto Allah when ye know (the truth)’ [182] meaning not to set up idols as rivals for God which neither have any intellect, nor do they hear, see or are able to do anything. You know well that these idols cannot grant you the many blessings which your Lord - the Blessed the Sublime - has bestowed upon you.

11-37 Muhammad ibn Ahmad al-Sinani - may God be pleased with him - narrated that Muhammad ibn Abi Abdillah al-Kufi quoted on the authority Sahl ibn Ziyad al-Adami, on the authority of Abdul Azeem ibn Abdullah Al-Hassani, on the authority of Imam Ali ibn Muhammad (s), on the authority of his father Muhammad ibn Ali (s), on the authority of his father Ali ibn Musa Al-Reza (s), “One day Abu Hanifeh left As-Sadiq (s) and encountered Musa ibn Ja’far (s) along the way and asked him, “O young man! Who commits sins?” Musa ibn Ja’far (s) replied, “There are only three cases to consider. It is either done by the Sublime God which is not the case since it is not at all proper for The Gracious to punish His servants for things they have not done. The second case to consider is that the sin is committed by both the Honorable the Exalted God and the servant. But it is not proper for a Powerful partner to oppress a weak partner. The last possibility is that the servants commit sins. That is the case. Then if the Sublime God punishes him it is due to the sins he has committed, and if God forgives him it is due to His Munificence.”

11-38 Ali ibn Ahmad ibn Muhammad ibn Imran ad-Daqqaq - may God be pleased with him - narrated that Muhammad ibn Al-Hassan Al-Ta’ee

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لِيُنَلِّغَ [غَلًّا] عَلَىٰ مَنْ يُنَزِّلُهُ الْمَطَرَ يَعْنِي «مَاءَ السَّمَاءِ مِنْ وَأَنْزَلَ» وَجَلَّ عَزَّ قَالَ ثُمَّ لِمَنَافِعِكُمْ وَنُجُومَهَا وَقَمَرَهَا شَمْسَهَا فِيهَا يُدِيرُ فَكَمْ فَوْ قَطَعَهُ عَلَيْكُمْ نَزَلَ الْمَطَرَ ذَلِكَ يَجْعَلُ وَلَمْ أَرْضُوكُمْ لِتَنْسِفَهُ وَطَلًّا وَهَطْلًا وَوَابِلًا رَدَادًا فَرَّقَهُ مَدُّ وَأَوْهَادُكُمْ وَهَضَابِكُمْ وَتَلَالِكُمْ جِبَالِكُمْ قُلَّ مِنْ يُخْرِجُهُ مِمَّا يَعْنِي «لَكُمْ رِزْقًا الثَّمَرَاتِ مِنْ بِهِ فَأَخْرَجَ»: وَجَلَّ عَزَّ قَالَ ثُمَّ وَثِمَارِكُمْ وَزُرُوعِكُمْ وَأَشْجَارِكُمْ أَرْضِيكُمْ فَيُفْسِدُ وَاحِدَةً ثُمَّ وَأَشْيَىٰ عَلَىٰ تَقْدِيرٍ وَلَا تُبْصِرُ وَلَا تَسْمَعُ وَلَا تَعْقِلُ لَا الَّتِي الْأَصْنَافِ مِنْ وَأَمْثَالًا أَشْبَاهًا أَيْ «أَنْدَادًا لِلَّهِ تَجْعَلُوا فَلَا» لَكُمْ رِزْقًا الْأَرْضِ وَتَعَالَىٰ تَبَارَكَ رَبُّكُمْ عَلَيْكُمْ أَنْعَمَهَا الَّتِي الْجَلِيلَةَ النَّعْمِ هَذِهِ مِنْ عَشَىٰ عَلَىٰ تَقْدِيرٍ لَا أَنَّهَا تَعْلَمُونَ

عَبْدُ عَنِ الْأَدَمِيِّ، زِيَادُ بْنُ سَهْلٍ حَدَّثَنَا: قَالَ الْكُوفِيُّ اللَّهُ بِدَعَاءِ أَبِي بِنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ السَّنَانِيُّ أَحْمَدُ بْنُ مُحَمَّدٍ حَدَّثَنَا - 37 وَأُخْرِجَ: قَالَ السَّلَامُ عَلَيْهِ الرِّضَا مُوسَىٰ بِنِ عَلِيِّ أَبِيهِ عَنْ عَلِيٍّ، بِنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ، بِنِ عَلِيِّ الْإِمَامِ عَنِ الْحَسَنِِيِّ، اللَّهُ عَبْدُ بِنِ الْعَظِيمِ مِنْ تَخْلُو لَا: السَّلَامُ عَلَيْهِ فَقَالَ الْمَعْصِيَةُ مِمَّنْ غُلَامُ يَا: لَهُ فَقَالَ السَّلَامُ عَلَيْهِ جَعْفَرُ بِنِ مُوسَىٰ فَاسْتَقْبَلَهُ الصَّادِقُ عِنْدَ مِنْ يَوْمٍ ذَاتَ حَنِيْفَةً وَمِنْ وَجَلَّ عَزَّ اللَّهُ مِنْ تَكُونَ أَنْ وَإِمَّا يَكْتَسِبُهُ، لَمْ يَمَا عَبْدُهُ يُعَدَّبُ أَنْ لِلْكَرِيمِ يَنْبَغِي فَلَا مِنْهُ يُسْتَوْجَلُ وَجَلَّ عَزَّ اللَّهُ مِنْ تَكُونَ أَنْ إِذَا ثَلَاثَةٌ فَيَكْرِمِهِ عَنْهُ عَفَا وَإِنْ قَبِدْنِيهِ، اللَّهُ عَاقِبَهُ فَإِنْ مِنْهُ وَهِيَ الْعَبْدُ مِ تَكُونَ أَنْ وَإِمَّا الصَّعِيفُ، الشَّرِيكَ يَطْلُمُ أَنْ الْقَوِيُّ لِلشَّرِيكَ يَنْبَغِي فَلَا الْعَبْدُ وَجُودِهِ

سَهْلٍ سَعِيدٍ أَبُو حَدَّثَنِي: قَالَ الطَّائِي الْحَسَنُ بْنُ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الدَّقَاقِ عِمْرَانُ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ عَلِيٍّ حَدَّثَنَا - 38
بْنِ عَلِيٍّ عَنِ الرَّازِيِّ الْأَدَمِيِّ زِيَادِ بْنِ

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quoted on the authority of Abu Sa'eed Sahl ibn Ziyad al-Adami al-Razi, on the authority of Ali ibn Ja'far al-Kufi that he had heard the following from his Master Ali ibn Muhammad (s), on the authority of his father (s), on the authority of his father 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). The same was narrated by Muhammad ibn Umar al-Hafiz al-Baghdadi who narrated that Abul Qasim Ishaq ibn Ja'far Al-Alawi quoted on the authority of Abi Ja'far ibn Muhammad ibn Ali, on the authority of Soleiman ibn Muhammad al-Qurashi, on the authority of Isma'il ibn Abi Ziyad, on the authority of Ja'far ibn Muhammad (s), on the authority of his father (s), on the authority of his grandfather Ali ibn Al-Hussein (s), on the authority of Ali (s). The same tradition was narrated by Abul Hussein Muhammad ibn Ibrahim Ishaq al-Farsi al-Aza'emi who quoted on the authority of Abu Sa'eed Ahmad ibn Muhammad ibn Romayh an-Nasawi at Gorgan, on the authority of Abdul Aziz ibn Ishaq ibn Ja'far at Baghdad, on the authority of Abdul Wahhab ibn Isa al-Marwazi, on the authority of Al-Hassan ibn Ali ibn Muhammad al-Balawi, on the authority of Muhammad ibn Abdullah ibn Nujayh, on the authority of his father, on the authority of Ja'far ibn Muhammad (s), on the authority of his father (s), on the authority of his grandfather (s), on the authority of his father (s). The same tradition was narrated by Al-Hassan ibn Ali al-Sokkari who quoted on the authority of Muhammad ibn Zakariya al-Jowhari, on the authority of Al-Abbas ibn Bakkar al-Dhabiy, on the authority of Abu Bakr al-Hothali, on the authority of Ikremah, on the authority of Ibn Abbas, "When the Commander of the Faithful Ali ibn Abi Talib (s) returned from the Siffin Battle, one of the elders who had seen the events in the battle with him stood up and said, 'O Commander of the Faithful! Let us know if our course was destined by the Sublime God and by His Power?'" Al-Reza (s) has also narrated in another tradition on the authority of his forefathers, on the authority of Ali ibn Al-Hussein ibn Ali (s), "A man from Iraq went to the Commander of the Faithful (s) and said, 'Let me know if our departure from Sham[183] has been destined by the Sublime God and by His Power?' The Commander of the Faithful (s) replied, 'O old man! Yes. By God, you did not climb any hills and did not go down any valleys except through God's destiny and by His Power.' Then the

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أَبِيهِ عَنْ مُوسَى، بِنِ عَلِيٍّ الرِّضَا أَبِيهِ عَنْ عَلِيٍّ، بِنِ مُحَمَّدٍ أَبِي حَدَّثَنِي: يَقُولُ السَّلَامُ عَلَيْهِ مُحَمَّدُ بْنُ عَلِيٍّ سَيِّدِي سَمِعْتُ الْكُوفِيَّ جَعْفَرَ
السَّلَامُ عَلَيْهِمْ عَلِيٌّ بِنِ الْحُسَيْنِ إِبْرَاهِيمَ عَنِ الْحُسَيْنِ، بِنِ عَلِيٍّ أَبِيهِ عَنْ عَلِيٍّ، بِنِ مُحَمَّدٍ أَبِيهِ عَنْ مُحَمَّدٍ، بِنِ جَعْفَرِ أَبِيهِ عَنْ جَعْفَرِ، بِنِ مُوسَى
عَنْ عَلِيٍّ مُحَمَّدِينَ بِنِ جَعْفَرِ أَبِي حَدَّثَنِي: قَالَ الْعُلُوِّي جَعْفَرُ بْنُ إِسْحَاقِ الْقَاسِمِ أَبُو حَدَّثَنِي: قَالَ الْبَغْدَادِيُّ الْحَافِظُ عُمَرُ بْنُ مُحَمَّدٍ وَحَدَّثَنَا
أَبُو وَحَدَّثَنَا السَّلَامُ عَلَيْهِ عَلِيٌّ عَنِ الْحُسَيْنِ جَدِّهِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ عَنْ زِيَادِ أَبِي بِنِ إِسْمَاعِيلِ نَءِ الْفَرَسِيِّ مُحَمَّدِ بْنِ سَلِيمَانَ

عَبْدُ حَدَّثَنَا: قَالَ بَجْرَجَانِ النَّسَوِيِّ رَمِيحِ بْنِ مُحَمَّدِ بْنِ أَحْمَدِ سَعِيدِ أَبِي حَدَّثَنَا الْغَرْنَائِمِيُّ الْفَارِسِيُّ إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدِ الْحُسَيْنِ
 قَالَ الْبَلَوِيُّ مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحَسَنِ حَدَّثَنِي: قَالَ الْمَرْوَزِيُّ بِنَعِيسَى الْوَهَّابِ عَبْدُ حَدَّثَنِي: قَالَ بَبَعْدَادِ جَعْفَرُ بْنُ إِسْحَاقَ بْنِ الْعَزِيزِ
 قَالَ الْقَطَّانُ الْحَسَنُ بْنُ أَحْمَدٍ وَحَدَّثَنَا السَّلَامُ عَلَيْهِ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ نَجِيحِ بْنِ اللَّهِ عَبْدُ بْنُ مُحَمَّدٍ حَدَّثَنِي
 الْهَذَلِيُّ بَكْرُ أَبُو حَدَّثَنَا: قَالَ الضَّبِّيُّ بَكَارِ بْنِ الْعَبَّاسِ حَدَّثَنَا: قَالَ الْجَوْهَرِيُّ زَكْرِيَّا بْنُ مُحَمَّدٍ حَدَّثَنَا: قَالَ السَّكْرِيُّ عَلِيُّ بْنُ الْحَسَنِ حَدَّثَنَا
 الْوَفْعَةُ شَهْدٌ مِمَّنْ شَيْخٌ إِلَيْهِ قَامَ صِقْفِينَ مِنَ السَّلَامِ عَلَيْهِ طَالِبِ أَبِي نُبَيْهِ الْمُؤْمِنِينَ أَمِيرُ انْصَرَفَ لَمَّا قَالَ عَبَّاسُ ابْنِ عَنْ عَكْرَمَةَ عَنْ
 عَلِيَّهِمَا عَلِيُّ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ رَوَائِطِهِ فِي الرِّضَا وَقَالَ وَقَدَّرَ اللَّهُ مِنْ أَيْقَضَاءِ هَذَا مَسِيرِنَا عَنْ أَخْبَرْنَا الْمُؤْمِنِينَ أَمِيرَ يَا فَقَالَ مَعَهُ
 أَمِيرُ لَهُ فَقَالَ وَقَدَّرَ اللَّهُ مِنْ أَيْقَضَاءِ الشَّامِ أَهْلًا إِلَى خُرُوجِنَا عَنْ أَخْبَرْنَا فَقَالَ الْمُؤْمِنِينَ أَمِيرَ عَلَى الْعِرَاقِ أَهْلًا مِنْ رَجُلٍ دَخَلَ السَّلَامُ
 عَنَّا يَا أَحْسَبُ اللَّهُ عِنْدَ: الشَّيْخِ فَقَالَ وَقَدَّرَ اللَّهُ مِنْ أَيْقَضَاءِ إِلَّا وَادٍ بَطْنٌ هَبَطْتُمْ وَلَا تَلْعَهُ عَلَوْتُمْ مَا فَوَاللهِ شَيْخُ يَا أَجَلَ السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ
 تَطَّنُ لَعَلَّكَ إِشْنُخُ يَا مَهْلًا: فَقَالَ. الْمُؤْمِنِينَ أَمِيرَ يَا

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old man said, 'O Commander of the Faithful! Do my sufferings then have any rewards?' Imam Ali ibn Abi Talib (s) told him, 'O old man! Wait a moment! It seems that you have thought that what I meant by God's destiny was that it was a certainty. If so there would be no reward or punishment, no admonishing or advice, nor any Divine Promises. Then a sinner could not be blamed, and a good-doer will not deserve to be praised. Then a good-doer would even deserve to be blamed more than a sinner does. This is what the idol worshippers, the enemies of the Merciful God, the Qadarites [184] and the Magi (Zoroastrians) in this nation say. O old man! The Sublime God has made the people responsible. However, the people are free to choose. He has admonished them but He has only warned them. He has granted a great reward for the very minute good deeds. One who disobeys does not defeat God. One who obeys Him is not forced to do so. God has not created the heavens and the Earth without a purpose, 'Not without purpose did We create heaven and earth and all between! that were the thought of Unbelievers! but woe be to the Unbelievers because of the Fire (of Hell)!' [185]"

The narrator added, "As the old man was standing up he recited the following,

'You are the Leader through whose obedience we hope
 to be saved by the Merciful on the Day of Saving (Resurrection).
 You clarified for us that part of the religion
 which was vague for us. May God grant you a good reward!
 There are no excuses for doing any wicked deeds which I do -
 Acts of corruption and disobedience.
 No! No! I never think that Him who has admonished
 against doing evil Himself forces one to do evil.
 You will be serving Satan if you ever think so.
 God does not like it.
 He does not want corruption.
 He has never allowed animosity with

and oppressively killing God's Friend.
How could He - the Owner of Both Thrones -
have done so while His tradition has itself clearly declared this.”

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عَلَى تَكُنْ وَلَمْ وَالْوَعِيدِ، الْوَعْدِ مَعْنَى وَالسَّقَطِ وَالزَّجْرُ، وَالنَّهْيُ وَالْأَمْرُ وَالْعِقَابُ التَّوَابُ لِبَطْلَانِ كَذَلِكَ كَانَ لَوْ إِلازِماً وَقَدْرًا حَتْمًا قَضَاءً
مَقَالَهُ تِلْكَ. اَلْمُحْسِنِ مِنَ الْإِحْسَانِ أَوْلَى وَالْمُذْنِبِ الْمُدْنِبِ، مِنَ الْإِثْمِ أَوْلَى اَلْمُحْسِنِ وَلَكَانَ مَحْمَدَةً، لِمُحْسِنٍ وَلَا لَانِمَةً عِيسِي مُ
الْقَلِيلِ عَلَى وَأَعْطَى تَحْذِيرًا وَنَهَى تَخْيِيرًا كَلَّفَ وَجَلَّ عَزَّ اللهُ إِنَّ! شَيْخُ يَا. جُوسِهَآوَمَ الْأُمَّةِ هَذِهِ وَقَدْرِيَّةِ الرَّحْمَنِ وَخُصَمَاءِ الْأَوْثَانِ عِبْدَةَ
مِنْ كَفَرُوا لِلَّذِينَ قَوْلٌ كَفَرُوا بَيْنَ الذُّطُنْ ذَلِكَ بَاطِلًا بَيْنَهُمَا وَمَا وَالْأَرْضِ السَّمَاوَاتِ يَخْلُقُ وَلَمْ مُكْرَهَا يُطْعَ وَلَمْ مَعْلُوبًا يُعْصَ وَلَمْ كَثِيرًا
يَقُولُ وَهُوَ الشَّيْخُ فَتَهَضَّ قَالَ النَّارِ:

غُفْرَانًا الرَّحْمَنِ مِنَ النَّجَاةِ يَوْمَ

إِحْسَانًا فِيهِ عَنَّا رَبُّكَ جَزَاكَ بِطَاعَتِهِ نَرْجُو الَّذِي الْإِمَامُ أَنْتَ

وَ عَصِيَانًا فَسَفَا رَاكِبَهَا كُنْتُ قَدْ. مُنْتَبِسًا كَانَ مَا نَادِيهِ مِنْ أَوْصَحْتَ

شَيْطَانًا قَوْمَ يَا إِذَا عَبَدْتُ فِيهَا فَاجِسَةً فَعَلِ فِي مَعْرِةً فَلَيْسَ

وَ عُدُونًا ظُلْمًا لَهُ الْوَلِيِّ قَتْلَ أَوْقَعَهُ نَاهِيهِ [قَاتِلًا] قَابِلًا وَلَا لَالَا

إِعْلَانًا اللهُ ذَلِكَ أَعْلَنَ الْعَرْشِ دُوَ وَلَا الْفُسُوقِ شَاءَ وَلَا أَحَبَّ وَلَا

عَزِيمَتُهُ صَحَّتْ وَقَدْ يُجِبُّ أَنَّى

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The author of this book (Sheikh Sadooq) said, “Muhammad ibn Umar Al-Hafiz has only included the first two couplets at the end of this tradition.” 11-39 Abu Mansoor Ahmad ibn Ibrahim ibn Bakr al-Khori in Neishaboor[186] narrated that Abu Ishaq Ibrahim ibn Muhammad ibn Marwan al-Khori quoted on the authority of Ja'far ibn Muhammad ibn Ziyad - the Khori jurisprudent in Neishaboor, on the authority of Ahmad ibn Abdullah Al-Joybari ash-Sheybani, 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 (s) that God's Prophet (s) said, “Indeed the Honorable the Exalted God has destined the destiny and plotted the plans two-thousand years before the Creation of Adam.”

11-40 Abu Abdullah Al-Hussein ibn Muhammad al-Ashnani Ar-Razi al-Adl in Balkh narrated that Ali ibn Mehrayat al-Qazvini quoted on the authority of Dawood ibn Soleiman al-Farra', 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 Al-Hussein ibn Ali (s), “A Jew asked the Commander of the Faithful Ali ibn Abi Talib (s): Let me know what is it that God does not have? What is it that is not with God? What is it that God does not know?”

Ali (s) said, “What God does not know is what you Jews say, ‘Uzair (Ezra) is the son of God!’[187] God does not know of any sons for Himself. And about what you said regarding what is not with God, you should know that it is ‘oppression to the servants’. And regarding what you said about what God does not have, you should know that it is any partners.” The Jew said, “I bear witness that there is no god but God and I bear witness that Muhammad is the Messenger of God.”

11-41 (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 quoted on the authority of Ahmad ibn Soleiman, “A man asked Abul Hassan (s) while he (s) was performing the circumambulations (around the Kaaba), ‘Please tell me about the munificent.’ The Imam (s) said, ‘There are two sides to your question. If you are asking about the creatures, then a munificent servant is one who performs the obligatory deeds, while a miser is someone who is miserly in performing what the Sublime God has made incumbent upon him. But

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أَوَّلِهِ مِنْ بَيِّنَاتٍ إِلَّا الشَّعْرَ مِنَ الْحَدِيثِ هَذَا آخِرُ فِي الْحَافِظِ عُمَرَ بْنِ مُحَمَّدٍ يَذْكُرُ لَمْ: الْكِتَابِ هَذَا مُصَنَّفِ قَالَ

39 قَالَ الْخُورِيُّ مَرْوَانَ بْنَ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ إِسْحَاقَ أَبُو حَدَّثَنَا: قَالَ بَنِيْسَابُورَ الْخُورِيُّ بَكْرَ بْنَ إِبْرَاهِيمَ بْنِ أَحْمَدَ مَنْصُورَ أَبُو حَدَّثَنَا - عَلَيْهِ الرِّضَا مُوسَى بْنِ عَلِيٍّ عَنِ الشَّيْبَانِيِّ، الْجَوْبِيَّارِيِّ اللَّهِ عَبْدُ بْنُ أَحْمَدَ حَدَّثَنَا: قَالَ الْخُورِيُّ الْفَقِيهَ زِيَادَ بْنَ مُحَمَّدَ بْنِ جَعْفَرَ حَدَّثَنَا التَّنَابِيْرَ وَدَبْرَ الْمَقَادِيْرَ قَدَرَ وَجَلَّ عَزَّ اللَّهُ إِنَّ وَسَلَّمَ وَآلِهِ اللَّهُ صَلَّى اللَّهُ رَسُوْلًا قَالَ: قَالَ السَّلَامُ يَهُمْ عَلَيَّ عَنِ أَبِيهِ، عَنِ السَّلَامُ عَامَ بِلْفِي آدَمَ يَخْلُقُ أَنْ قَبْلَ

40 الْفِرَاءِ سُلَيْمَانَ بْنَ دَاوُدَ حَدَّثَنَا: قَالَ الْفَزْرِيْنِي مَهْرُوبِيَهَ بْنَ عَلِيٍّ حَدَّثَنَا: قَالَ بِلَخِ الْعَدْلِ الرَّازِي الْأَشْنَانِي مُحَمَّدَ بْنَ الْحُسَيْنِ حَدَّثَنَا - أَبِي بِنَ عَلِيٍّ سَأَلَ وَدِيَابِيَهُ إِنَّ قَالَ السَّلَامُ عَلَيْهِمْ عَلِيٌّ بِنَ الْحُسَيْنِ عَنِ أَبِيهِ، عَنِ أَبِيهِ، عَنِ السَّلَامُ، عَلَيْهِ الرِّضَا مُوسَى بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ اللَّهُ يَعْلمُهُ لَا مَا أَمَّا السَّلَامُ عَلَيْهِ عَلِيٍّ فَقَالَ اللَّهُ يَعْلمُهُ لَا وَعَمَّا اللَّهُ دَعَنَ لَيْسَ، وَعَمَّا اللَّهُ لَيْسَ عَمَّا أَخْبَرَنِي فَقَالَ السَّلَامُ عَلَيْهِ طَالِبِ اللَّهِ عِنْدَ لَيْسَ مَا قَوْلِكَ وَأَمَّا شَرِيكَ اللَّهِ فَلَيْسَ بِاللَّهِ لَيْسَ مَا قَوْلِكَ أَمَّا وَلِدَا لَهُ يَعْلمُ لَا تَعَالَى وَاللَّهُ اللَّهُ ابْنُ عَزْرِيْرًا إِنَّ الْيَهُودَ مَعْشَرَ يَا فَهَوَقَوْلَكُمْ اللَّهُ رَسُوْلًا مُحَمَّدًا أَنْ وَأَشْهَدُ اللَّهُ إِلَّا إِلَهَ لَا أَنْ أَشْهَدُ الْيَهُودِيَّ فَقَالَ لِلْعِبَادِ ظَلَمَ اللَّهُ عِنْدَ فَلَيْسَ تَعَالَى

41 عَلَيْهِ الْحَسَنَ بَأَ رَجُلًا سَأَلَ قَالَ سُلَيْمَانَ بْنَ أَحْمَدَ عَنِ هَاشِمِ، بِنَ إِبْرَاهِيمَ عَنِ اللَّهِ، عَبْدُ بْنُ سَعْدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - مَا يُودِي الَّذِي الْجَوَادَ فَإِنَّ الْمَخْلُوقَ عَنِ تَسْأَلٍ كُنْتَ فَإِنَّ وَجْهِيْنَ لِكَلَامِكَ إِنَّ فَقَالَ الْجَوَادُ عَنِ أَخْبَرَنِي لَهُ فَقَالَ الطَّوَّافُ وَهُوَ فِي السَّلَامُ مَنَعَ إِنَّ الْجَوَادَ وَهُوَ أَعْطَى إِنَّ الْجَوَادُ فَهُوَ الْخَالِقُ تَعْنِي كُنْتَ وَإِنَّ عَلَيْهِ اللَّهُ افْتَرَضَ بِمَا بَخَلَ مَنْ الْبَخِيْلَ وَ عَلَيْهِ وَجَلَّ عَزَّ اللَّهُ افْتَرَضَ مَا أَعْطَاهُ عَبْدًا أَعْطَى إِنَّ لِأَنَّهُ

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if you are asking about the Creator you should know that He is the Munificent whether He gives or not. That is because if He grants something to His servant, He has granted him what does not belong to him, and if He holds something back from His servant, that servant has no rights to it.”

11-42 Al-Hussein ibn Ibrahim ibn Ahmad al-Mu'addib - 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 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 (s), “The Commander of the Faithful (s) said, ‘I heard God’s Prophet (s) say that the Exalted the Magnificent God said, ‘Whoever is not pleased with My Verdict, and whoever does not believe in My Destiny should adopt another god for himself.’ The Prophet of God (s) has said, ‘There is some good for the believer in all of the Honorable the Exalted God’s Verdicts.’”

11-43 Al-Hakim Abu Ali Al-Hussein ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Abu Zakwan, on the authority of Ibrahim ibn Al-Abbas, “I heard someone ask Al-Reza (s), ‘Does God ever order the servants to do what is beyond their ability to do?’ The Imam (s) replied, ‘He is more Just than to do that.’ The man asked, ‘Are they able to do whatever they wish?’ The Imam (s) replied, ‘They are weaker than that.’”

11-44 Abul Hassan Muhammad ibn Amr ibn Ali al-Basri narrated that Abul Hassan Ali ibn Al-Hassan ibn al-Maythami quoted on the authority of Abul Hassan Ali ibn Amr ibn Mehrawayh al-Qazvini, on the authority of Abu Ahmad al-Qadhi, on the authority of Abul Hassan Ali ibn Musa Al-Reza (s), on the authority of his father Musa ibn Ja'far (s), on the authority of his father Abi 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), “Deeds are ranked into three groups: the incumbent ones, the noble ones and the acts of disobedience. The incumbent deeds are done based on God’s orders and

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بْنِ إِبرَاهِيمَ بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللهُ رَضِيَ الْمُؤَدَّبُ أَحْمَدُ بْنُ إِبرَاهِيمَ بْنِ الْحُسَيْنِ حَدَّثَنَا - 42. لَهُ لَيْسَ مَا مَنَعَ مَنَعَ وَإِنْ لَهُ لَيْسَ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا مُوسَى بْنُ عَلِيٍّ عَنِ خَالِدِ بْنِ الْحُسَيْنِ عَنِ مَعْبُدِ بْنِ عَلِيٍّ عَنِ أَبِيهِ، نَعَاهَاتِهِمْ، عَلَيْهِ عَلِيٌّ بْنُ الْحُسَيْنِ السَّلَامِ عَلَيْهِ الْحُسَيْنِ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ عَلِيٌّ بْنُ مُحَمَّدِ بْنِ جَعْفَرِ أَبِيهِ عَنِ السَّلَامِ، يَرْضَى لَمْ مَنْ جَلَالُهُ جَلَّ اللهُ قَالَ يَقُولُ وَسَلَّمْ وَآلِهِ اللهُ صَلَّى اللهُ رَسُولٌ سَمِعْتُ: قَالَ السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بْنِ عَلِيٍّ أَبِيهِ عَنِ السَّلَامِ، لِلْمُؤْمِنِ خَيْرَةٌ وَجَلَّ عَزَّ اللهُ فَضَاءَ كُلِّ فِي وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ وَقَالَ غَيْرِي إِلَهَا فُلَيْتُمْسَ بِقَدْرِي يُؤْمِنُ وَلَمْ يَقْضَانِي

إِبْرَاهِيمَ سَمِعْتُ: قَالَ ذَكَوَانُ أَبُو حَدَّثَنَا: قَالَ الصُّوْلِيُّ يُحْيَى مُحَمَّدِ بْنِ حَدَّثَنِي: قَالَ الْبَيْهَقِيُّ دَاخِمَ بْنِ الْحُسَيْنِ عَلِيٍّ أَبُو الْحَاكِمِ حَدَّثَنَا - 43 كُلِّ عَلَى أَفِيْقِدْرُونَ قَالَ ذَلِكَ مَنْ هُوَ أَعْدَلُ فَقَالَ لَا يَطْبِقُونَ مَا الْعِبَادِ اللهُ أَيْكَلْفَ رَجُلٍ سَأَلَهُ وَقَدْ السَّلَامُ عَلَيْهِ الرِّضَا سَمِعْتُ يَقُولُ الْعَبَّاسُ بْنُ

ذَلِكَ مِنْ أَعْجَزِ هَمَّ أَرَادَهُ مَا

بْنِ عَلِيِّ الْحَسَنِ أَبُو حَدَّثَنَا: قَالَ الْمِيثَمِيُّ بْنُ الْحَسَنِ الْحَسَنِ أَبُو حَدَّثَنَا: قَالَ الْبَصْرِيُّ عَلِيُّ بْنُ عَمْرٍو بْنِ مُحَمَّدٍ الْحَسَنِ أَبُو حَدَّثَنَا - 44
جَعْفَرُ بْنُ مُوسَى أَبِي حَدَّثَنَا: قَالَ السَّلَامُ عَلَيْهِ الرِّضَا مُوسَى بْنُ عَلِيِّ الْحَسَنِ أَبُو حَدَّثَنَا: قَالَ أَبُو الْغَازِي حَدَّثَنَا: قَالَ الْقَزْوِينِيُّ مَهْرُوبِيهِ
السَّلَامُ عَلَيْهِ الْحُسَيْنُ بْنُ عَلِيِّ أَبِي حَدَّثَنَا: قَالَ لَامُ السَّدِّ عَلَيْهِ عَلِيُّ بْنُ مُحَمَّدٍ أَبِي حَدَّثَنَا: قَالَ السَّلَامُ عَلَيْهِ مُحَمَّدُ بْنُ جَعْفَرِ قَالَابِيِّ السَّلَامُ عَلَيْهِ
وَفَضَائِلُ فَرَائِضُ أَحْوَالِ ثَلَاثَةٌ عَلَى الْأَعْمَالِ يَقُولُ السَّلَامُ عَلَيْهِ طَالِبُ أَبِي بِنِ عَلِيِّ أَبِي سَمِعْتُ: قَالَ السَّلَامُ عَلَيْهِ عَلِيُّ بْنُ الْحُسَيْنِ قَالَابِيِّ
اللَّهُ بِرِضَى وَلَكِنْ اللَّهُ بِأَمْرِ فَلَيْسَتْ الْفَضَائِلُ وَأَمَّا وَعِلْمِهِ وَمَشِيئَتِهِ وَتَقْدِيرِهِ وَبِقَضَائِهِ اللَّهُ وَبِرِضَى تَعَالَى اللَّهُ فَبِأَمْرِ الْفَرَائِضِ فَأَمَّا صَبِي وَمَعَا
وَبِمَشِيئَتِهِ اللَّهُ وَبِقَدْرِ اللَّهِ وَبِقَضَاءِ

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according to His Pleasure, Verdict, Destiny, Volition and Knowledge. The noble deeds are not done according to God's orders. However, they are done subject to His Pleasure, Verdict, Destiny, Volition and Knowledge. And the acts of disobedience are not done according His orders. However, they are done subject to His Verdict, Destiny, Volition and Knowledge. God will punish us for doing such deeds."

11-45 Ahmad ibn Ibrahim ibn Harun al-Fami in the Kufa Mosque narrated that Muhammad ibn Abdullah ibn Ja'far al-Himyari quoted on the authority of his father, on the authority of Ibrahim ibn Hashem, on the authority of Ali ibn Ma'bad, on the authority of Al-Hussein ibn Khalid that he told Abil Hassan Ali ibn Musa Al-Reza (s), "O son of the Prophet of God! People ascribe belief in likening (The act of comparing similarities, comparison) and predestination to us due to the traditions narrated on the authority of your forefathers - the Immaculate Imams (s) in this regard." The Imam (s) said, "O Khalid! Let me know whether there are more traditions on this issue narrated on the authority of my forefathers - the Immaculate Imams (s) or on the authority of God's Prophet (s)?" I replied, "Of course, there are more narrated on the authority of God's Prophet (s)." The Imam (s) said, "Then it must be said that God's Prophet (s) believed in likening and predestination." I said, "They believe that God's Prophet (s) has not said any of them." The Imam (s) said, "Then they must say that my forefathers - the Immaculate Imams (s) have not said them either. Rather, they have ascribed lies to them." The Imam (s) then added, "Whoever believes in likening and predestination is a pagan polytheist. We are not associated with them in this world or in the Hereafter. O son of Khalid! The exaggerators who have underestimated the Majesty of God have falsely shown us as having approved of predestination and likening. Whoever likes them is our enemy. Whoever is their enemy is our friend. Whoever establishes ties of friendship with them has established ties of animosity with us. And whoever establishes animosity with them has established friendship with us. Whoever establishes ties with them has cut off ties from us, and whoever cuts off ties from them has established ties with us. Whoever treats them badly has been kind to us, and whoever treats them kindly has mistreated us. Whoever honors them has insulted us, and whoever insults them has honored us. Whoever accepts them and what they say has rejected us, and whoever rejects them has accepted us. Whoever is

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عَلَيْهَا يُعَاقِبُ ثُمَّ وَيَعْلَمُهُ اللَّهُ وَيَمْتَسِيئَةَ اللَّهِ وَيَقْدِرُ اللَّهُ بِقَضَاءِ وَلَكِنَّ اللَّهَ بِأَمْرِ فَلَيْسَتْ الْمَعَاصِي وَأَمَّا اللَّهُ وَيَعْلَمُ اللَّهُ.

حَدَّثَنَا: قَالَ أَبِيهِ عَنِ الْجَمِيرِيِّ، جَعْفَرُ بْنُ اللَّهِ عَبْدِ بْنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ الْكُوفَةُ مَسْجِدٍ فِي الْفَامِي هَارُونَ بْنُ إِبْرَاهِيمَ بْنِ أَحْمَدٍ حَدَّثَنَا - 45
ابْنُ يَا لَهُ قُلْتُ: قَالَ السَّلَامُ بِهِ عَدَّ الرَّضَا مُوسَى بْنَ عَلِيِّ الْحَسَنِ أَبِي عَنِ خَالِدِ، بْنِ الْحُسَيْنِ عَنِ مَعْبُدِ، بْنِ عَلِيِّ عَنِ هَاشِمِ، بْنِ إِبْرَاهِيمَ
خَالِدِ ابْنِ يَا: فَقَالَ السَّلَامُ عَلَيْهِ الْأَيْمَةَ أَبَانِكَ عَنْ ذَلِكَ فِي الْأَخْبَارِ مِنْ رُويٍ لِمَا وَالْجَبْرِ بِالتَّشْبِيهِ الْقَوْلِ إِلَى يَنْسُبُونَا النَّاسَ إِنَّ اللَّهَ رَسُولِ
اللَّهِ صَلَّى النَّبِيِّ عَنْ رُويَتِ، النَّبِيِّ الْأَخْبَارُ أَمْ أَكْثَرُ وَالْجَبْرِ التَّشْبِيهِ فِي السَّلَامِ عَلَيْهِ الْأَيْمَةَ أَبَانِي عَنْ رُويَتِ، النَّبِيِّ الْأَخْبَارِ عَنْ أَخْبَرْنِي،
كَانَ وَالِاهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ إِنَّ فُلَيْفُولُوا قَالَ أَكْثَرُ ذَلِكَ فِي وَالِاهُ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ عَنْ رُويٍ، مَا بَلْ قُلْتُ ذَلِكَ فِي وَالِاهُ عَلَيْهِ
فُلَيْفُولُوا قَالَ عَلَيْهِ رُويٍ وَإِنَّمَا شَيْئًا ذَلِكَ مِنْ يَقُلْ لَمْ وَالِاهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ إِنَّ يَقُولُونَ إِنَّهُمْ لَهُ قُلْتُ إِذَا وَالْجَبْرِ التَّشْبِيهِ فِي يَقُولُ
مُشْرِكٌ فَهُوَ كَافِرٌ جَبْرًا وَالتَّشْبِيهِ قَالَ مَنْ السَّلَامُ عَلَيْهِ قَالَ ثُمَّ عَلَيْهِمْ رُويٍ وَإِنَّمَا شَيْئًا ذَلِكَ مِنْ يَقُولُوا لَمْ إِنَّهُمْ السَّلَامُ عَلَيْهِ الْأَيْمَةَ أَبَانِي فِي
فَمَنْ تَعَالَى اللَّهُ عَظَمَةٌ صَعَرُوا الَّذِينَ الْعُلَاةُ وَالْجَبْرِ التَّشْبِيهِ فِي اعْنِ الْأَخْبَارِ، وَضَعِ إِنَّمَا خَالِدِ ابْنِ يَا وَالْأَجْرَةَ الدُّنْيَا فِي بُرَاءٍ مِنْهُ وَتَحْنُ
فَقَدْ قَطَعْتَهُمْ وَمَنْ قَطَعْنَا فَقَدْ وَصَلْتَهُمْ وَمَنْ وَالِانَا فَقَدْ عَادَاهُمْ وَمَنْ عَادَانَا فَقَدْ وَالِاهُمْ وَمَنْ أَحْبَبْنَا فَقَدْ أَبْغَضْتَهُمْ وَمَنْ نَابَغَضْنَا فَقَدْ أَحْبَبْتَهُمْ
أَكْرَمْنَا فَقَدْ أَهَانْتَهُمْ وَمَنْ أَهَانْنَا فَقَدْ كَرَّمْتَهُمْ وَمَنْ جَفَانَا فَقَدْ بَرَّهْمُ وَمَنْ بَرَّانَا فَقَدْ جَفَاهُمْ وَمَنْ وَصَلْنَا

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kind to them has been unkind to us, and whoever is unkind to them has been kind to us. Whoever acknowledges them has denounced us, and whoever denounces them has acknowledged us. Whoever grants them something has deprived us, and whoever deprives them of something has indeed granted it to us. O son of Khalid! Whoever is one of our followers should not choose a friend or companion for himself from amongst them.”

11-46 Ja'far ibn Muhammad ibn Masroor - may God be pleased with him - narrated that Al-Hussein ibn Muhammad ibn A'mir quoted on the authority of al-Mo'alla ibn Muhammad al-Basri, on the authority of Al-Hassan ibn Ali al-Washsha', "I asked Abil Hassan Al-Reza (s), 'Has God authorized the servants regarding the affairs?' The Imam (s) replied, 'He is Exalted High above that.' Then I asked the Imam (s), 'Has God predestined them to do acts of disobedience?' The Imam (s) replied, 'God is Just and Wise High above that.' Then the Imam (s) added, 'The Honorable the Exalted God said, 'O son of Adam! I deserve that your good deeds be ascribed to Me. You deserve that your wicked deeds be ascribed to you. You do acts of disobedience using the power which I have established in you.'"

11-47 Muhammad ibn Ibrahim ibn Ishaq al-Mu'adib - may God be pleased with him - narrated that Ahmad ibn Ali Al-Ansari quoted on the authority of Abdul Salam ibn Salih al-Harawi, "Do not give any alms-tax and do not accept the testimony of whoever believes in predestination. In fact, the Sublime God never burdens anyone with more than he can bear, and never forces anyone to do what is beyond his power. '...Every soul draws the meed [188] of its acts on none but itself: no bearer of burdens can bear the burden of another...' [189]

11-48 (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 al-Barqi, on the authority of his father, on the authority of Soleiman ibn Ja'far al-Ja'fari that there was talk of predestination and authorization in the presence of Abil Hassan Al-Reza (s). He (s) said, "Do you want me to teach you something on this issue so that you never have any differences with each other and can defeat anyone who argues with you about them?" We said, "If you please." The Imam (s) said, "The Sublime God will not be worshipped by

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وَمَنْ كَذَبْنَا فَقَدْ صَدَقَهُمْ وَمَنْ إِيْنَا أَحْسَنَ فَقَدْ إِلَيْهِمْ أَسَاءَ وَمَنْ إِيْنَا أَسَاءَ فَقَدْ إِلَيْهِمْ أَحْسَنَ وَمَنْ قَبَلْنَا فَقَدْ رَدَّهُمْ وَمَنْ رَدَدْنَا فَقَدْ قَبَلَهُمْ وَمَنْ نَصِيرًا وَلَا وَلِيًّا مِنْهُمْ يَتَّخِذَنَّ فَلَا شَيْعِيْنَا مِنْ كَانَ مِنْ خَالِدِ ابْنِ يَا أَعْطَانَا فَقَدْ حَرَمَهُمْ وَمَنْ حَرَمْنَا فَقَدْ أَعْطَاهُمْ وَمَنْ صَدَقْنَا فَقَدْ كَذَبَهُمْ

عَنِ الْبَصْرِيِّ، مُحَمَّدُ بْنُ مَعْلَى عَنْ عَامِرٍ، بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ مَسْرُورُ بْنُ مُحَمَّدِ بْنِ جَعْفَرٍ حَدَّثَنَا - 46
قُلْتُ ذَلِكَ مِنْ أَعَزُّ اللَّهُ قَالَ الْعِبَادِ إِلَى الْأَمْرِ فَوَضَّ اللَّهُ فَقُلْتُ سَأَلْتُهُ قَالَ السَّلَامُ عَلَيْهِ الرِّضَا لِحَسَنِ أَبِي عَنِ الْوَشَاءِ، عَلِيُّ بْنُ الْحَسَنِ بِسَيِّئَاتِكَ أَوْلَى وَأَنْتَ مِنْكَ بِحَسَنَاتِكَ أَوْلَى أَنَا أَدَمُ ابْنُ يَا لَوْجَ عَزَّ اللَّهُ قَالَ: قَالَ ثُمَّ ذَلِكَ مِنْ وَأَحْكَمُ أَعَدَلُ اللَّهُ قَالَ الْمَعَاصِي عَلَى فَأَجْبِرَهُمْ فِيكَ جَعَلْتَهَا الَّتِي بِقَوْتِي الْمَعَاصِي عَمِلْتَ مَيَّ

صَالِحِ بْنِ السَّلَامِ عَبْدِ عَنِ الْأَنْصَارِيِّ، عَلِيُّ بْنُ أَحْمَدَ أَحَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْمُؤَدَّبُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدِ حَدَّثَنَا - 47
شَهَادَةً لَهُمْ نَقَبُوا وَلَا الزَّكَاةَ مِنْ تُعْطُوهُ فَلَا بِالْجَبْرِ قَالَ مَنْ يَقُولُ السَّلَامُ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى بْنِ عَلِيِّ الْحَسَنِ أَبَا سَمِعْتُ: قَالَ الْهَرَوِيُّ
أُخْرَى وَزَرَّ وَازِرَةٌ تَرَّرُ وَلَا عَلَيْهَا إِلَّا نَفْسٌ كُلُّ تُكْسِبُ وَلَا طَاقَتَهَا فَوْقَ يُحْمَلُهَا وَلَا وَسُعَهَا إِلَّا نَفْسًا يُكَلِّفُ لَا وَتَعَالَى تَبَارَكَ اللَّهُ إِنَّ

جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ عَنِ الْبَرْقِيِّ، خَالِدِ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ حَدَّثَنَا: قَالَ اللَّهُ عِنْدَ بْنِ سَعْدِ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 48
وَلَا فِيهِ تَخْتَلِفُونَ لَا الْأَصْدَ هَذَا فِي أُعْطِيكُمْ أَلَا فَقَالَ وَالتَّقْوِيضُ الْجَبْرُ عِنْدَهُ دُكْرُ، قَالَ السَّلَامُ عَلَيْهِ الرِّضَا الْحَسَنِ أَبِي عَنِ الْجَعْفَرِيِّ،
عَزَّ اللَّهُ إِنَّ فَقَالَ ذَلِكَ رَأَيْتَ إِنَّ قُلْنَا كَسَرْتُمُوهُ إِلَّا أَحَدٌ عَلَيْهِ يُخَاصِمُكُمْ

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compulsion. He will not be disobeyed through being overcome. He has not left His servants alone in His Dominion. He is the Owner of whatever they possess. He is Powerful over whatever He has empowered them to do. If the servants decide to obey Him, God will not prevent them from doing so. If the servants decide to disobey Him, He will prevent them from doing so if He wills. But if He does not do so, and they do their acts of disobedience, it is not Him who has made them commit sins." Then the Imam (s) added, "Whoever adheres to the limits set by these words will never be defeated in any opposing arguments."

11-49 My father and Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with them - 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 told Abil Hassan Al-

Reza (s) said, “Some of the Shiites believe in being forced while others believe in free will.” The Imam (s) told me, “Take this down. The Sublime God has said, ‘O son of Adam! It is with my will that you are such a being that you will for yourself whatever you wish, and it is with my power that you carry out the duties which I have prescribed for you, and it is with my bounty that you find the strength to disobey Me. I made you hearing, seeing and strong. Whatever good comes to you is from Me, and whatever evil strikes you is from yourself. That is because I deserve more to be ascribed your virtues to, and you deserve more to be ascribed your vices to. ‘He cannot be questioned for His acts, but they will be questioned (for theirs).’ [190] I have established an order in everything you want.”

11-50 Ali ibn Ahmad ibn Muhammad ibn Imran ad-Daqqaq - may God be pleased with him - narrated that Muhammad ibn Yaqoob al-Kolayni quoted on the authority of Ali ibn Muhammad - known as Al’lan, on the authority of Muhammad ibn Isa, on the authority of Al-Hussein ibn Khalid that Abil Hassan Al-Reza (s) said, “May God bestow upon you knowledge of the good! Know that the Blessed the Sublime God is eternal. Eternity is that attribute which guides the wise to know that there was nothing before Him in eternity, nor is there anything eternal along with Him. That this attribute is a miraculous one has come to light from the acknowledgement by the common folks that there is nothing before God, with God or after Him. At the same time, it invalidates the belief that there was something before or along with Him. Had there been

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الْعِبَادُ انْتَمَرَ فَإِنَّ عَلَيْهِ أَقْدَرَهُمْ مَا عَلَى وَالْقَادِرُ مَلَكُهُمْ لِمَا هُوَ الْمَالِكُ مُلْكِهِ فِي الْعِبَادِ يُهْمِلُ وَلَمْ يَغْلِبْهُ يُعْصَنَ وَلَمْ يَأْكُرْ إِيَّاهُ يُطْعَمُ لَمْ وَجَلَ سَقْلِيْدٌ وَفَعَلُوهُ يَحُلُّ لَمْ وَإِنْ فَعَلَ ذَلِكَ وَبَيَّنَّ بَيْنَهُمْ يَحُولُ أَنْ فَشَاءَ بِمَعْصِيَّتِهِ انْتَمَرُوا وَإِنْ مَانِعاً مِنْهَا وَلَا صَادِقاً عَنْهَا اللَّهُ يَكُنْ لَمْ بِطَاعَتِهِ خَالَفَهُ مَنْ خَصَمَ فَقَدْ الْكَلَامَ هَذَا حُدُودٌ يَضْبِطُ مِنَ السَّلَامِ عَلَيْهِ قَالَ ثُمَّ فِيهِ ادْخَلَهُمْ هُوَ الَّذِي

عِيسَى، بِنَ مُحَمَّدٍ بِنِ أَحْمَدَ عَنِ ابْنِ سَعْدٍ دَنَّنَا قَالَ عَنَهُ اللَّهُ رَضِيَ الْوَلِيدُ بِنِ أَحْمَدَ بِنِ الْحَسَنِ بِنِ وَمُحَمَّدٍ عَنَهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 49
بِالْجَبْرِ يَقُولُ بَعْضُهُمْ أَصْحَابَنَا إِنَّ: لَهُ قُلْتُ: قَالَ السَّلَامُ عَلَيْهِ الرِّضَا الْحَسَنُ أَبِي عَنِ الْبِرْزَنْطِيِّ، نَصَرَ أَبِي بِنِ مُحَمَّدٍ بِنِ أَحْمَدَ عَنِ
أَدِيَّتِ وَبِقُوَّتِي تَشَاءُ مَا لِنَفْسِكَ تَشَاءُ الَّذِي أَنْتَ كُنْتَ بِمَشِيَّتِي أَدَمَ ابْنَ يَا وَتَعَالَى تَبَارَكَ اللَّهُ قَالَ الْكُتُبُ لِي فَقَالَ بِالْإِسْطَاعَةِ يَقُولُ وَبَعْضُهُمْ
نَفْسِكَ فَمِنْ سَيِّئَةٍ مِنْ أَصَابِكَ وَمَا اللَّهُ فَمِنْ حَسَنَةٍ مِنْ أَصَابِكَ مَا قَوِيًّا بَصِيرًا سَمِيعًا جَعَلْنَاكَ مَعْصِيَّتِي عَلَى قَوِيَّتِ وَبِنِعْمَتِي فَرَانِضِي إِلَيَّ
تُرِيدُ عَشِي كُلَّ لَكَ نَطَمْتُ فَقَدْ يُسْأَلُونَ وَهُمْ أَفْعَلُ عَمَّا أَسْأَلُ لَا أَنِّي وَذَلِكَ مِنِّي بِسَيِّئَاتِكَ أَوْلَى وَأَنْتَ مِنْكَ بِحَسَنَاتِكَ أَوْلَى أَنِّي وَذَلِكَ

بِنِ عَلِيِّ حَدَّثَنَا: قَالَ الْكَلْبِيُّ يُعْفُوبُ بِنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنَهُ اللَّهُ رَضِيَ الدَّقَاقُ عِمْرَانَ بِنِ مُحَمَّدٍ بِنِ أَحْمَدَ بِنِ عَلِيٍّ حَدَّثَنَا - 50
الْخَيْرَ اللَّهُ عَلَّمَكَ اعْلَمْ: قَالَ أَنَّهُ السَّلَامُ عَلَيْهِ الرِّضَا الْحَسَنُ أَبِي عَنِ خَالِدِ، بِنِ الْحُسَيْنِ عَنِ عِيسَى، بِنِ حَمْدِ عَنْ بَعْلَانَ، مُحَمَّدًا الْمَعْرُوفَ
مُعْجَزَةَ الْعَامَّةِ بِإِفْرَارِ لَنَا بَانَ فَقَدْ دِيمُومِيَّتِهِ فِي مَعَهُ عَشِي وَلَا قَبْلَهُ عَشِي لَا أَنَّهُ عَلَى الْعَاقِلِ دَلَّتْ صِفَةً وَالْقَدِيمِ وَتَعَالَى تَبَارَكَ اللَّهُ أَنْ
عَشِي مَعَهُ كَانَ أَوْ عَشِي قَبْلَهُ كَانَ أَنَّهُ زَعَمَ مِنْ قَوْلِ وَبَطَلَ بِقَائِهِ فِي اللَّهِ مَعَ عَشِي وَلَا اللَّهُ قَبْلَ عَشِي لَا أَنَّهُ الصَّفَةِ [مُعْجَزَةُ]

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something eternal along with Him, He would not have been the Creator of that thing. If it was

along with Him, how then could He have been its creator? Had there been something existing before Him, then that thing might have been His creator because of its existing earlier than Him.

The Blessed the Sublime God has ascribed certain names to Himself. When He created His creatures, He enabled them to worship Him and told His creatures to call Him by those names. He called Himself All-Hearing, All-Seeing, All-Powerful, Guarding, Standing, Manifest, Hidden, Subtle, All-Aware, Powerful, Majestic, Wise, the All-Knowing and other similar names. When the animosity-mongers who speak lies heard us mention such names and that there is nothing similar to Him, and that none of the creatures are like unto Him they began to speak out. They said, "When you say that there is nothing like unto Him and nothing is similar to Him, then how come you also use those beautiful names for yourselves? This is a proof that you are similar to Him in all conditions or in some conditions because of having the same beautiful names." It is said to them that the Blessed the Sublime God has named His servants with some of His own names but with differences in meaning. A name may have two different meanings. The proof of this is simply what is popular amongst the people. This is the same way that the Honorable the Exalted God has addressed the people. He has spoken to them by means of things that they understand so that they will have no excuse in their misdeeds.

A man is sometimes called a dog, a donkey, a bull, a lion, sweet or bitter. All these are used with a meaning different from their true meaning since they are not used in their original meaning. Man is not a lion or a dog. May God have Mercy upon you! Please pay close attention to this.

The Honorable the Exalted God is called All-Aware. This does not mean that He has created knowledge. It does not mean that with His knowledge of things He knows things and He uses this knowledge to preserve His future commands and the process of creating what He creates, and destroying what He destroys and without such knowledge He would have been weak and ignorant.

We see that people of knowledge among the people are called knowledgeable because of having some created knowledge, which they did not have at some time before. Perhaps such knowledge may go away from them and they become ignorant.

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هَذَا لَا الشَّيْءَ ذَلِكَ الْأَوَّلَ كَانَ عَشِي قَبْلَهُ كَانَ وَلَوْ مَعَهُ يَزَلْ لَمْ لِمَنْ خَالِقًا يَكُونُ فَكَيْفَ عَمَهُ يَزَلْ لَمْ لَانَّهُ لَهُ خَالِقًا يَكُونُ أَنْ يَجُزْ لَمْ يَقَانِهِ فِي الثَّانِي لِأَوَّلِ خَالِقًا يَكُونُ بِأَنْ أَوْلَى الْأَوَّلِ وَكَانَ

قَاهِرًا قَادِرًا بَصِيرًا سَمِيعًا نَفْسَهُ فَسَمَى بِهَا يَدْعُوهُ أَنْ إِلَى وَابْتَلَاهُمْ وَتَعَبَّدَهُمْ خَلَقَهُمْ إِذْ الْخَلْقَ دَعَا بِأَسْمَاءَ وَتَعَالَى تَبَارَكَ نَفْسَهُ وَصَفَ نَمَّ وَقَدْ الْمُكَذَّبُونَ الْعَالُونَ أَسْمَائِهِ مِنْ ذَلِكَ رَأَى فَلَمَّا الْأَسْمَاءَ هَذِهِ أَشْبَهَ وَمَا عَلِيمًا حَكِيمًا عَزِيزًا قَوِيًّا خَبِيرًا لَطِيفًا بَاطِنًا ظَاهِرًا قَيُّومًا حَيًّا شَارَكُنْمُوهُ كَيْفَ لَهُ شِبْهَ وَلَا لِلَّهِ مِثْلٌ لَا أَنَّهُ زَعَمْتُمْ إِذْ أَخْبِرُونَا قَالُوا خَالِهِ فِي الْخَلْقِ مِنْ عَشِي وَلَا مِثْلُهُ عَشِي لَا أَنَّهُ اللَّهُ عَنِ نَحْدَتْ سَمِعُونَا

الْأَسْمَاءُ جَمَعْتُمْ قَدْ إِذْ بَعْضُ دُونَ بَعْضِهَا فِي أَوْ كَلِّهَا خَالَاتِهِ فِي مِثْلِهِ أَنْتُمْ عَلَى دَلِيلِ ذَلِكَ فِي فَإِنَّ بِجَمِيعِهَا فَتَسْمِيَتُمْ الْحُسْنَى أَسْمَائِهِ فِي مُخْتَلَفِينَ مَعْنِيَيْنِ الْوَاحِدِ الْإِسْمُ يَجْمَعُ كَمَا وَذَلِكَ الْمَعْنَى اخْتِلَافٍ عَلَى أَسْمَائِهِ مِنْ أَسْمَاءِ الْعِبَادِ أَلَزَمَ وَتَعَالَى تَبَارَكَ اللَّهُ إِنَّ مَلْهُ قِيلَ الطَّبِيبَةُ فِي حُجَّةٍ عَلَيْهِمْ لِيَكُونَ يَعْطَلُونَ بِمَا فَكَلَّمَهُمُ الْخَلْقُ بِهِ وَجَلَّ عَزَّ اللَّهُ خَاطَبَ وَهُوَ الَّذِي عَسَاؤُهُمْ الْجَائِزُ النَّاسِ قَوْلُ ذَلِكَ عَلَى وَالِدَيْهِ الْأَنَّى مَعَانِيهَا عَلَى الْأَسْمَاءِ تَفَعُّ لَمْ لِأَنَّهُ خِلَافِهِ عَلَى ذَلِكَ كُلِّ وَأَسَدٌ وَعَقْفَمَةٌ وَسُكْرَةٌ وَتَوْرٌ وَحِمَارٌ كَلْبٌ لِلرَّجُلِ يُقَالُ وَقَدْ ضَيَعُوا مَا تَضَيَّعَ اللَّهُ رَحِمَكَ ذَلِكَ فَافْهَمْ كَلْبٌ وَلَا بِأَسَدٍ لَيْسَ الْإِنْسَانُ لِأَنَّ عَلَيْهَا بُنِيَتْ كَانَتْ

مَنْ يَخْلُقُ فِيهِمَا وَالرُّوِيَّةُ أَمْرِهِ مِنْ [يُسْتَقْبَلُ] يَسْتَقْبَلُ مَا حَفِظَ عَلَى بِهِ وَاسْتَعَانَ أَسْبَاءَ أَلِ بِهِ عَلِمَ حَدِيثٍ عَلِمَ لِعَبْرِ بِالْعَالِمِ اللَّهُ تَسْمَى وَإِنَّمَا سُمُوا إِنَّمَا الْخَلْقُ عُلَمَاءَ رَأَيْنَا أَنَا كَمَا ضَعِيفًا جَاهِلًا كَانَ وَيَغِيبُهُ الْعِلْمُ ذَلِكَ يَحْضُرُهُ لَمْ لَوْ مِمَّا خَلَقَهُ مِنْ أَفْنَى مِمَّا مَضَى مِمَّا وَيُفْنِيهِ خَلْقِهِ الْجَهْلُ إِلَى فَصَارُوا بِالْأَشْيَاءِ الْعِلْمُ فَارَقَهُمْ وَرُبَّمَا جَهَلَةٌ قَبْلَهُ كَانُوا إِذْ حَدِيثٍ لِعِلْمٍ بِالْعِلْمِ

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God is called All-Knowing because He is not ignorant of anything. Thus, the Creator and the creatures are both called knowing, but the meaning is different as you have noticed.

Our Lord is called All-Hearing. However, this it is not through a body part on Him with which He could hear the sound but could not see as is the case with us. We cannot see with the part with which we hear. However, the Honorable the Exalted God has told us that no sound is hidden from Him. His hearing is not limited as it is in our case. Here again the name hearing is used in both cases, but its meaning is different. He is also All-Seeing in the same way. That is He is seeing not through an organ unlike us. We see using a body part with which we cannot do anything else. However, God is All-Seeing but not by looking at any object. Again the same name is used in both cases, but its meaning is different.

God is said to be Standing but not in the sense of standing in an upright position on the legs as is the case with other things. When He says that He is Standing it means that He is the Guardian. This is like saying that a man is standing behind our affairs. The Honorable the Exalted God is Standing behind every soul regarding what it gains. As used by people the word standing also has meanings like remaining and sufficing. As you may say to a man, 'Stand up over the affairs of so and so' which means deal with them in a sufficient manner. Standing for us means that we stand on our legs. Therefore, the name is similar but its meaning is different.

The name al-Latif, meaning 'the Subtle' is not in the sense of smallness or being infinitesimal, but it is in the rarity and hard to perceive nature of things. As an example it may be said, 'It has become very delicate for me and that so and so is very delicate in his manners and dealings.' This means that it is profound for the intellect and it is very difficult to understand. It has become so delicate that even one's imagination cannot perceive it. The Blessed the Sublime God is far more Subtle than to be comprehended through definitions or be limited by an attribute in the way we are subtle, small and delicate. Names are the same but different in meaning.

The name al-Khabir, meaning 'All-Aware', is for One Who knows all things completely but not by means of gaining experience and learning

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رَأَيْتَ مَا عَلَى الْمَعْنَى وَاخْتَلَفَ الْعِلْمُ اسْمَ وَالْمَخْلُوقِ الْخَالِقِ جَمَعَ فَقَدْ شَيْئاً يَجْهَلُ لَا لِأَنَّهُ عَالِماً اللَّهُ سَمِيَ وَإِنَّمَا

وَجَلَّ عَزَّ وَلَكِنَّهُ بِهِ النَّظَرُ عَلَى تَقْوَى لَا بِهِ نَسْمَعُ الَّذِي جُزءَنَا أَنْ كَمَا بِهِ بَصِيرُهُ لَا الصَّوْتِ بِهِ يَسْمَعُ فِيهِ جُزءٍ لَا سَمِيعاً رَبُّنَا وَسَمِيَ الْمَعْنَى وَاخْتَلَفَ بِالسَّمِيعِ الْاسْمُ جَمَعْنَا فَقَدْ نَحْنُ بِهِ سَمِينَا مَا حَدَّ عَلَى لَيْسَ الْأَصْوَاتِ عَلَيْهِ تَخْفَى لَا أَنَّهُ أَخْبَرَ

جَمَعْنَا فَقَدْ إِلَيْهِ مَنْظُوراً شَخْصاً يَجْهَلُ لَا بَصِيرُ اللَّهِ وَلَكِنْ غَيْرِهِ فِي بِهِ نَنْتَفِعُ لَا مِنَّا جُزءٍ نُبْصِرُ أَنَا كَمَا أَبْصَرَ بِهِ جُزءٍ لَا الْبَصِيرُ وَهَكَذَا الْمَعْنَى وَاخْتَلَفَ الْاسْمُ

الْقَائِمِ الرَّجُلِ كَقَوْلِ حَافِظٍ أَنَّهُ يُخْبِرُ قَائِمٌ أَنَّهُ أَخْبَرَ وَلَكِنَّهُ الْأَشْيَاءُ قَامَتْ كَمَا كَبِدٍ فِي سَاقٍ عَلَى وَقِيَامِ انْتِصَابِ مَعْنَى عَلَى لَيْسَ إِنَّمَا هُوَ قَوْلِكَ الْكِفَايَةِ عَنِ يُخْبِرُ أَيْضاً وَالْقَائِمِ الْبَاقِي النَّاسِ كَلَامٍ فِي أَيْضاً وَالْقَائِمِ كَسَبَتْ بِمَا نَفْسِ كُلِّ عَلَى الْقَائِمِ وَجَلَّ وَهُوَ عَزَّ فَلَانٌ بِأَمْرِنَا لِمَعْنَى | يَجْمَعُنَا وَلَمْ الْاسْمُ جَمَعْنَا فَقَدْ سَاقٍ عَلَى قَائِمٍ مِنَّا وَالْقَائِمِ أَكْفِهِ أَيُّ فَلَانٍ بِأَمْرٍ فَمُ لِلرَّجُلِ

الْأَمْرُ هَذَا عَنِّي لَطْفٌ كَقَوْلِكَ يُدْرِكُ أَنْ مِنْ وَالْإِمْتِنَاعِ الْأَشْيَاءِ فِي النَّفَازِ عَلَى ذَلِكَ وَلَكِنْ وَصِغَرٍ وَقَضَافَةٍ قَلْبَةٍ عَلَى فَلَيْسَ اللَّطِيفُ وَأَمَّا فَهَكَذَا الْوَهُمُ يُدْرِكُهُ لَا مُتَلَطِّفًا مُنْعَمًا وَعَادَ الطَّلَبُ وَقَاتِ [الْعَقْلُ قَبْوَ] الْعَقْلُ فَيَهَرَّ غَمَضَ هَذَا يُخْبِرُكَ وَقَوْلِهِ مَذْهَبِهِ فِي فَلَانٌ وَلَطْفٌ الْمَعْنَى وَاخْتَلَفَ الْاسْمُ جَمَعْنَا فَقَدْ الْفُلُؤُ الصَّغَرُ مِنَّا وَاللِّطَافَةَ بِوَصْفِ يُحَدُّ أَوْ بِحَدِّ يُدْرِكُ أَنْ عَنِ وَتَعَالَى، تَبَارَكَ اللَّهُ لَطْفٌ

بِالْأَشْيَاءِ لِلْإِعْتِبَارِ وَلَا لِلتَّجْرِبَةِ لَيْسَ يَفُوتُهُ وَلَا عَشِيَّ عَنْهُ يَعْزُبُ لَا فَالَّذِي الْخَبِيرُ وَأَمَّا

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from the past as if were it not for this experience he would know nothing. One without any experience and training is an ignorant person. The Sublime God is always All-Aware of what He has created. The people who are well are those people who are learning to overcome their ignorance. Thus names are the same but again, they differ in meaning.

The name al-Zahir meaning 'clear and conspicuous' is not because of Him being over and on top of all things or sitting on the topmost part of them, but it is because of His Domination and having power over all things. An example of this is when a person says, 'I overcame my enemies or that God granted me victory over my enemies.' In this case, there is a report of the failure and victory. Thus this shows God's Domination over all things.

Another example is that His Existence is clear for those who want (to know) Him. Nothing is hidden from Him and He is the guardian of all that can be seen. Whose existence can then be clearer than that of the Sublime God? Wherever you are you will see His creatures. Even within your own self there is enough of His Creation. However, for us our existence is what is apparent

and has limits. Therefore the names are the same, but their meaning differs.

The name al-Batin, means 'the Hidden.' This is not in the sense of being inside of things by means of diving in, or by other means. Rather it is in the sense of His dealing with, having knowledge of, preserving and regulating the internal aspect of all things. As one may say, "I tried to find the inside to learn and discover the secrets." Hidden for us is what is unseen and covered. In this case again the names are the same but they differ in meaning.

The name al-Qahir, means 'the Subduer.' It is not in the sense of plotting, using certain devices and speaking attractive words or cunning means as some people subdue each other. The victorious among the people may become subdued and vice versa. For the Blessed the Sublime God all the creatures are weak. Due to the absence of obstacles in what He wills about them, it only takes less than a blinking of the eye to say it Be and it is. 'We but say the word, 'Be', and it is.' [191] Subduing in our case is how I mentioned and explained. Thus names are alike but their meanings differ. That is the case for all the names, although we have not mentioned all of them. We will suffice with this for learning purposes. May the Honorable the Exalted God be your helper and our helper in the matters of guidance and success."

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المُسْتَحْبِرُ النَّاسِ مِنَ الْخَبِيرِ يَخْلُقُ بِمَا خَبِيرًا يَزَلُ لَمْ وَاللَّهُ جَاهِلًا كَانَ كَذَلِكَ كَانَ مَنْ لَانَ عِلْمَ مَا لَوْلَاهُمَا عِلْمًا وَالْإِغْتِبَارُ التَّجْرِبَةُ فَتَفِيدُهُ
وَتَسْنُمُ عَلَيْهَا وَفُعُودٌ فَوْقَهَا بِرُكُوبِ الْأَشْيَاءِ عَلَا أَنَّهُ أَجَلٌ مِنْ فَلَيْسَ الظَّاهِرُ وَأَمَّا الْمَعْنَى وَاخْتَلَفَ الْاسْمُ جَمَعْنَا وَقَدْ الْمُنْعَلَمُ جَهْلٌ عَنْ
الْفَلَجِ عَنِ يُخْبِرُ حَصْمِي عَلَى اللَّهِ وَأَطَهْرَنِي أَعْدَائِي عَلَى ظَهْرَتِ الرَّجُلِ كَقَوْلِ عَلَيْهَا وَقُدْرَتِهِ الْأَشْيَاءِ وَلِغَلَبَتِهِ لِقَهْرِهِ ذَلِكَ وَلَكِنْ لِنَرَاهَا
الْأَشْيَاءِ عَلَى اللَّهِ ظُهُورٌ فَهَكَذَا بَيِّنَا الْعَلَا

وَتَعَالَى تَبَارَكَ اللَّهُ مِنْ أَمْرًا وَأَوْصَحَ أَطَهَرَ ظَاهِرٍ فَأَيُّ يَرَى مَا لِكُلِّ مَدْبِرٍ وَأَنَّهُ عَشِيَّ عَلَيْهِ يَخْفَى لَا أَرَادَهُ لِمَنْ الظَّاهِرُ أَنَّهُ آخِرٌ وَوَجْهٌ
وَاخْتَلَفَ الْاسْمُ جَمَعْنَا فَقَدْ بَحَدَهُ وَالْمَعْلُومُ بِنَفْسِهِ الْبَارِزُ مِنَّا وَالظَّاهِرُ يُغْنِيكَ مَا آثَرَهُ مِنْ وَفِيكَ تَوَجَّهَتْ حَيْثُ مَا صَنَعْتَهُ نَعْدَمُ لَا فَإِنَّكَ
الْمَعْنَى

كَقَوْلِ وَتَدْبِيرًا وَحَفْظًا عِلْمًا لِلْأَشْيَاءِ اسْتِبْطَانِهِ عَلَى مِنْهُ ذَلِكَ وَلَكِنْ فِيهَا يَغُورُ بِأَنَّ لِلْأَشْيَاءِ الْاسْتِبْطَانُ مَعْنَى عَلَى فَلَيْسَ الْبَاطِنُ وَأَمَّا
الْمَعْنَى وَاخْتَلَفَ الْاسْمُ جَمَعْنَا فَقَدْ الْمُسْتَبِيرُ عِي الشَّافِي الْغَائِرِ بِمَعْنَى مِنَّا وَالْبَاطِنُ سِرُّهُ مَكْتُومٌ وَعَلِمْتُ خَبْرَتُهُ يَعْنِي أَبْطَنَتْهُ الْقَائِلِ

أَهْرُ وَالْقَاهِرُ يَعُودُ مِنْهُمْ فَالْمَقْهُورُ بَعْضًا بَعْضُهُمْ الْعِبَادُ يَهْرُ كَمَا وَمَكْرٍ وَمُدَارَاةٍ وَاحْتِبَالٍ وَنَصَبِ عِلَاجٍ عَلَى لَيْسَ فَإِنَّهُ الْقَاهِرُ وَأَمَّا
مِنْهُ يَخْرُجُ لَمْ بِهِ أَرَادَ لِمَا الْإِمْتِنَاعُ وَقَلَّةُ لِفَاعِلِهِ الذَّلُّ بِهِ مُتَلَبِّسٌ خَلَقَ مَا جَمِيعَ أَنْ عَلَى وَتَعَالَى تَبَارَكَ اللَّهُ مِنْ ذَلِكَ وَلَكِنْ مَقْهُورًا يَعُودُ
الْأَسْمَاءِ جَمِيعٌ وَهَكَذَا الْمَعْنَى وَاخْتَلَفَ الْاسْمُ جَمَعْنَا فَقَدْ وَوَصَفْتُ ذَكَرْتُ مَا عَلَى مِنَّا فَالْقَاهِرُ فَيَكُونُ كُنْ لَهُ يَقُولُ أَنَّهُ غَيْرَ عَيْنِ طَرْفَةً
كُلَّهَا نُسَمَّاهَا لَمْ كُنَّا وَإِنْ

وَتَوْفِيقَنَا إِرْشَادِنَا فِي وَعَوْنِكَ اعْوُذُ وَاللَّهُ إِلَيْكَ الْفَقِينَا بِمَا لِلْإِغْتِبَارِ تَكْتَفِي فَقَدْ

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Imam Al-Reza's Sermon on the Unity of God

11-51 Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Muhammad ibn Umar al-Katib quoted on the authority of Muhammad ibn Ziyad al-Qolzomy, on the authority of Muhammad ibn Abi Ziyad al-Jadiy, on the authority of Muhammad ibn Yahya ibn Umar ibn Ali ibn Ali Talib (s), "I heard Abul Hassan Al-Reza (s) say these things in the presence of Al-Ma'mun on the subject of Unity. Ibn Abi Ziyad and others such as Ahmad ibn Abdullah Al-Alawi (the Alawid) have quoted on the authority of Al-Qasim ibn Ayyoub Al-Alawi, "When Al-Ma'mun decided to empower Al-Reza (as his successor), he gathered the Hashemites together and told them, "Verily I have decided to empower Al-Reza to run the affairs after me." The Hashemites [192] envied Al-Reza (s) and said, "Will you appoint an ignorant man who does not possess the necessary insight to run the affairs of the Caliphate? Send someone after him so that he is brought to us. Then you can see his ignorance as a proof against him."

Al-Ma'mun sent someone after him and he came. The Hashemites told him, "O Abul Hassan! Climb up the pulpit[193] and display for us a sign whereby we may worship God." So he (s) climbed up the pulpit and sat there for a long time with his head bowed down in silence. Then he trembled - a great trembling - and stood up straight, praised the Sublime God, and recited God's praises and asked for His blessing for His Prophet and the Members of the Holy Household.

Then he (s) said, "The first element in the worship of the Sublime God is His recognition. The root of recognition of God is to profess to His Unity. The order for professing the Unity of God is to deny He has any attributes, since the powers of reasoning testify that every attribute and everything which possesses an attribute are created. Everything that is created testifies that it has a Creator which is neither an attribute nor does it possess any attributes. Every attribute and everything possessing an attribute testify to the association between the attribute and that to which it is attributed. Any association testifies to temporality (hadath). And temporality testifies that it accepts not the Beginningless which accepts not the temporal.

So it is not God whose Essence is recognized through striking similitude. It is not His Unity that is professed by someone who attempts to fathom

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التَّوْحِيدُ فِي السَّلَامِ عَلَيْهِ الرِّضَا خُطْبَةٌ

عَنْ الْقَازِمِيِّ، زِيَادُ بْنُ مُحَمَّدٍ عَنِ الْكَاتِبِ، عَمْرُ بْنُ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْوَلِيدُ بْنُ أَحْمَدَ بْنِ لِحْسَانَ بْنِ مُحَمَّدٍ حَدَّثَنَا - 51
الْحَسَنُ أَبُو سَمْعَانَ: قَالَ السَّلَامُ عَلَيْهِ طَالِبُ أَبِي بِنِ عَلِيٍّ بْنِ عَمْرِ بْنِ يَحْيَى بْنِ مُحَمَّدٍ قَالَ بَعْدَ الصَّلَاةِ صَاحِبُ الْجَدِيِّ زِيَادُ أَبِي بِنِ مُحَمَّدٍ
لَهُمْ مَوْلَى الْعُلُوِيِّ اللَّهِ عَبْدُ بِنِ أَحْمَدُ أَيْضاً لِي وَرَوَاهُ زِيَادُ أَبِي ابْنُ قَالَ التَّوْحِيدُ فِي الْمَأْمُونِ عِنْدَ الْكَلَامِ بِهَذَا يَتَكَلَّمُ السَّلَامُ عَلَيْهِ الرِّضَا
أَنْ أُرِيدُ إِنِّي فَقَالَ هَاتِمِ بَنِي جَمَعَ السَّلَامُ عَلَيْهِ الرِّضَا يَسْتَعْمَلُ أَنْ أَرَادَ لَمَّا الْمَأْمُونِ أَنَّ الْعُلُوِيِّ أَيُّوبُ بْنُ الْقَاسِمِ عَنِ لِبَعْضِهِمْ لَأَوْخَا

فَتَرَىٰ يَأْتِنَا إِلَيْهِ فَابْعَثْ الْخِلَافَةَ بِتَدْبِيرٍ بَصَرَ لَهُ لَيْسَ جَاهِلاً رَجُلاً تُؤَلِّي وَيَقَالُوا هَاشِمِ بْنِ فَحَسَدَهُ بَعْدِي مِنَ الْأَمْرِ هَذَا عَلَى الرَّضَا أَسْتَعْمِلُ عَلَيْهِ فَصَعِدَ عَلَيْهِ اللَّهُ نَعْبُدُ عِلْمًا لَنَا وَانصَبَ الْمُنبِرَ اصْعَدِ الْحَسَنَ أَبَا يَا هَاشِمِ بْنِ لَهُ فَقَالَ فَأَتَاهُ إِلَيْهِ فَبَعَثَ عَلَيْهِ بِهِ تُسْتَدَلُّ مَا جَهْلِهِ مِنْ بَيْتِهِ وَأَهْلٍ نَبِيَّهُ عَلَى وَصَلَى عَلَيْهِ وَأَنْتَى اللَّهُ وَحَمْدٌ قَائِمًا وَاسْتَوَى انْتِفَاضَةً انْتَقَضَ ثُمَّ مُطْرَقًا يَتَكَلَّمُ لَا مَلِيًّا فَتَقَعَدُ الْمُنبِرَ السَّلَامُ

وَمَوْصُوفٍ صِفَةً كُلٌّ أَنَّ الْعُقُولَ لِشَهَادَةِ عَنْهُ الصِّفَاتِ نَفِيَّ اللَّهُ تَوْحِيدٍ وَنِظَامٍ تَوْحِيدُهُ اللَّهُ مَعْرِفَةٍ وَأَصْلٌ مَعْرِفَتُهُ اللَّهُ عِبَادَةَ أَوَّلُ: قَالَ ثُمَّ بِالْحَدِيثِ الْأَقْتِرَانِ وَشَهَادَةِ بِالْأَقْتِرَانِ وَمَوْصُوفٍ صِفَةً كُلٌّ وَشَهَادَةِ مَوْصُوفٍ وَلَا بِصِفَةٍ لَيْسَ خَالِقًا لَهُ أَنَّ مَوْصُوفٍ كُلٌّ وَشَهَادَةِ مَخْلُوقٍ حَقِيقَتُهُ وَلَا اكْتِنَاهُ مِنْ وَحْدِ إِيَّاهُ وَلَا دَاتَهُ بِالتَّشْبِيهِ فَعَرَمَ مَنْ [اللَّهُ] اللَّهُ فَلَيْسَ الْحَدِيثِ مِنَ الْمُمْتَنِعِ الْأَرْزَلِ مِنَ الْإِمْتِنَاعِ الْحَدِيثِ وَشَهَادَةِ نَهَاهُ مَنْ صَدَّقَ بِهِ وَلَا مَثَلَهُ مَنْ أَصَابَ

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Him. It is not His reality (haqiqa) that is attained by someone who strikes a similitude for Him. It is not He who is confirmed (tasdiq) by him who professes an end for Him. If one points to Him, it is not God that is pointed to. It is not He who is meant by him who compares Him (to something). It one ascribes parts to God, he has not indeed humbled himself in the presence of God. And it is not God who is desired by one who conceives of God in his imagination.

Everything that can be known in itself (binafsih) is fashioned (masnu'). All that stands apart from Him is an effect (ma'lul). God is inferred from what He fashions, the recognition of Him is expedited by the powers of reasoning, and the argument (hujja) for Him is established by (man's) primordial nature (fitrah).

God's creating of the creatures is a veil between Him and them. His separation (mubayana) from them is due to the fact that He is disengaged from their localization (ayniyyah). That He is their origin (ibtida') is proof for them that He has no origin, for none that has an origin can originate others. That He has created them possessing means (of accomplishing things) is proof that He has no means (adapt), for means are witness to the poverty of those who use them.

So His names are an expression (ta'bir), His acts (af'al) are (a way) to make (Him) understood (tafhim), and His Essence is Reality (haqiqa). His innermost center (kunj) separates Him from Creation, and His otherness limits what is other than Him. Therefore ignorant of God is he who asks for Him to be described! Transgressing against Him is he who seeks to encompass Him! Mistaken is he who imagines to have fathomed Him!

Whoever asks 'how?' has compared Him (to something). Whoever says 'why?' has professed for Him a cause. Whoever says 'when?' has determined Him in time. Whoever says 'in what?' has enclosed Him. Whoever says 'to what?' has professed for Him a limit. Whoever says 'until what?' has given Him an end. Whoever gives Him an end has associated an end with Him. Whoever associates an end with Him has divided Him. Whoever divides Him has described Him. Whoever describes Him has deviated from the straight path concerning Him.

God does not change with the changes undergone by Creation, just as He does not become limited by delimiting that which is limited (mahdud).

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وَكُلُّ مَصْنُوعٍ بِنَفْسِهِ مَعْرُوفٌ كُلُّ تَوْهَمِهِ مَنْ أَرَادَ إِيَّاهُ وَلَا بَعْضُهُ مَنْ تَذَلَّلَ لَهُ وَلَا شَبَّهَهُ مَنْ عَدَّ إِيَّاهُ وَلَا إِلَيْهِ أَشَارَ مَنْ صَمَدَهُ صَمَدٌ وَلَا وَمُبَايِنْتُهُ وَبَيْنَهُمْ بَيْنُهُ حِجَابُ الْخَلْقِ اللَّهُ خَلْفَهُ حُجَّتُهُ تَثْبُتُ قَوْلًا بِالْفِطْرِ مَعْرِفَتُهُ تُعْتَقَدُ وَبِالْعُقُولِ عَلَيْهِ يُسْتَدَلُّ اللَّهُ بِصَنْعِ مَعْلُومٍ سِوَاهُ فِي قَائِمٍ لَا أَنْ عَلَى دَلِيلٍ إِيَّاهُمْ وَأَدْوُهُ غَيْرِهِ تَدَاءٍ عَنْ مُبْتَدَأٍ كُلِّ لِعَجْزٍ لَهُ ابْتِدَاءٌ لَا أَنْ عَلَى دَلِيلِهِمْ إِيَّاهُمْ وَابْتِدَاؤُهُ [إِنِّيئَهُمْ] أَنْبِيئَهُمْ مُفَارَقَتُهُ إِيَّاهُمْ الْمَادِينِ بِفَاقَةِ الْأَدَوَاتِ لِشَهَادَةِ فِيهِ أَدَاةً

اسْتَوْصَفَهُ مِنَ اللَّهِ جَهْلٌ فَقَدْ سِوَاهُ لِمَا تَحْدِيدٍ [هُ غَيْرُ] وَغَيْرُهُ خَلْفَهُ وَبَيْنَ بَيْنِهِ تَفْرِيقٌ وَكُنْهَهُ حَقِيقَةٌ وَدَائِمَةٌ تَفْهِيمٌ وَأَفْعَالُهُ تَعْبِيرٌ فَأَسْمَاؤُهُ فَقَدْ فِيهِمْ قَالَ وَمَنْ وَقْتَهُ فَقَدْ مَتَى قَالَ وَمَنْ [عَلَّهِ] عَلَّهُ فَقَدْ لِمَ قَالَ وَمَنْ شَبَّهَهُ فَقَدْ كَيْفَ قَالَ وَمَنْ أَكْتَنَّهُهُ مَنْ أَخْطَأَهُ وَقَدْ اسْتَمَلَّهُ مَنْ تَعَدَّاهُ وَقَدْ فَقَدْ وَصَفَهُ وَمَنْ وَصَفَهُ فَقَدْ جَزَّاهُ وَمَنْ جَزَّاهُ فَقَدْ غَايَاهُ وَمَنْ غَايَاهُ فَقَدْ غَايَاهُ وَمَنْ غَايَاهُ فَقَدْ حَتَّاهُ قَالَ وَمَنْ نَهَّاهُ فَقَدْ إِيَّاهُ قَالَ وَمَنْ ضَمَّنَهُ الْمُبَاشَرَةَ بِتَأْوِيلٍ لَا ظَاهِرٌ عَدَدٍ، بِتَأْوِيلٍ لَا أَحَدٌ إِلَّا مُحْدُودٌ؛ بِتَحْدِيدٍ يَنْحَدُّ لَا كَمَا لِمَا مَخْلُوقٍ بِإِنْعِيَانِ اللَّهِ غَيْرُ يَدٍ وَلَا فِيهِ الْأَحَدَ

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He is One, not according to the explanation offered by number; Outward, not according to the explanation of being immediate (to the senses); Manifest, not through the appearance of a vision (of Him); Inward (batin), not through separation (muzayala); Apart (muba'in), not through distance; Near, not through approach; Subtle, not through corporeality[194]; Existent, not after nonexistence; Active, not through coercion; Determining, not through the activity of thought; Directing (mudabbir), not through movement; Desiring, not through resolution; Willing (sha'a), not through directing attention (himmah); Grasping (mudrik), not through touch (majassah); Hearing, not through means; and Seeing, not through organs.

Times accompany Him not, places enclose Him not, slumber seizes Him not, attributes delimit Him not, and instruments (adawat) are of no use to Him. His Being (kawn) precedes times (awqat), His Existence (wujud) precedes non-existence and His Beginninglessness (azal) precedes beginning (ibtida').

By His giving sense to the sense organs it is known that He has no sense organs. By His giving substance to substances it is known that He has no substance. By His causing opposition among things it is known that He has no opposite. By His causing affiliation among affairs it is known that He has no affiliate. He made darkness opposite to light, obscurity to clarity, moisture to dryness, and heat to cold. He joins together those things which are in total contradiction with one another and separates those which are near. They prove (the existence of) their Separator by their separation and their Joiner by their junction. That is (the meaning of) the Sublime (God's) words, 'And of every thing We have created pairs: That ye may receive instruction.' [195]

So through them He separated 'before' and 'after' that it might be known that He has no before and after. They testify with their temperaments that He who gave them temperaments has no temperament. They prove by their disparity that He who made them disparate has no disparity. They announce by their subjection to time that He who subjected them to time is not subject to it Himself.

He veiled some of them from others, so that it might be known that there is no veil between Him and them other than them. His is the true meaning of lordship (rububiyah) when there was none over whom He

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بِاضْطِرَارٍ لَا فَاعِلَ عَدَمٍ بَعْدَ لَا مُوجُودٍ يَنْجَسُ لَا لَطِيفٍ بِمَدَانَةِ لَا قَرِيبٍ بِمَسَافَةِ لَا مُبَايِنٍ بِمَزَايِلَةِ لَا بَاطِنٍ رُؤْيَةَ اسْتِهْلَالِهِ لَا مُتَجَلِّ
وَلَا الْأَوْقَاتُ تُصَحِّبُهُ لَا بِأَدَاةٍ لَا بِصَبِيرٍ بِالْأَلَةِ لَا سَمِيعٍ بِمَجَسَّةٍ لَا مُدْرِكٍ بِهَمَّةٍ لَا شَاءٍ بِهَمَامَةٍ لَا مُرِيدٍ بِحَرَكَةٍ لَا مُدَبِّرٍ فِكْرَةَ بِجَوْلٍ لَا مُقَدَّرٍ
أَزَلُهُ وَالْإِبْتِدَاءَ مُوجُودٌ وَالْعَدَمَ كَوْنُهُ الْأَوْقَاتُ سَبَقَ الْأَدْوَاتُ تُفِيدُهُ وَلَا الصِّفَاتُ تُخْذُهُ وَلَا السَّنَاتُ تُأْخِذُهُ وَلَا الْأَمَاكِنُ تُضْمَنُهُ

لَهُ ضِدًّا لَا أَنْ عُرِفَ الْأَشْيَاءَ بَيْنَ وَبِمُضَادَّتِهِ لَهُ جَوْهَرَ لَا أَنْ عُرِفَ الْجَوَاهِرَ وَيَتَجَهَّرُ بِهِ لَهُ مَشْعَرَ لَا أَنْ عُرِفَ الْمَشَاعِرَ بِتَشْعِيرِهِ
بَيْنَ مُؤَلَّفٍ بِالْحُرُورِ وَالصَّرْدِ بِالْبَلَلِ وَالْجُسُوءِ بِالْبُهْمِ وَالْجَلَالِيَّةِ بِالظُّلْمَةِ النَّوْرِ ضَادًّا لَهُ رَبِّنًا لَا أَنْ عُرِفَ الْأُمُورَ بَيْنَ وَبِمَقَارَنَتِهِ
رُوحَيْنِ خَلَقْنَا عِشْيَ كُلِّ وَمِنْ: «وَجَلَّ وَعَزَّ قَوْلُهُ ذَلِكَ لِفَهَامِ عَلِيٍّ وَبِتَأْلِيفِهَا مُفَرِّقِهَا عَلِيٍّ بِتَفْرِيقِهَا دَالَّةً مُتَدَانِيَّتِهَا بَيْنَ مُفَرَّقٍ مُتَعَادِيَّتِهَا
أَلَا بِتَفَاوُتِهَا دَالَّةً [هَالِمُغْرَزٍ] لِمُعْرَزِهَا عَرِيزَةً أَلَا بِعَرَانِزِهَا شَاهِدَةً بَعْدَ وَلَا لَهُ قَبْلَ أَلَا لِيُعْلَمَ وَبَعْدَ قَبْلِ بَيْنَ بِهَا فَفَرَّقَ «تَذَكَّرُونَ لِعَلَّكُمْ
إِذَ الرَّبُّوبِيَّةَ مَعْنَى لَهُ غَيْرِهَا مِنْ وَبَيْنَهَا بَيْنَهُ حَجَابٌ أَلَا لِيُعْلَمَ بَعْضٌ عَنِ بَعْضِهَا، حَجَبٌ لِمُوقَّتِهَا وَقَتٌ أَلَا بِتَوْقِيتِهَا مُخْبِرَةٌ لِمُفَاوَاتِهَا تَفَاوُتَ
وَلَا الْعَالِمِ وَمَعْنَى مَالُوهُ لَا إِذَ الْإِلَهِيَّةِ فَهُوَ حَقِيقٌ مَرْبُوبٌ لَا

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was Lord; the reality of Godhood (ilahiyyah) when there was nothing for whom He was God; the true meaning of All-Knower when there was nothing to be known; the true meaning of Creator when there was nothing created and the interpreter of hearing when there was nothing to be heard. It is not because He created that which makes Him deserve the true meaning (of the term) 'Creator' and not because He brought the creatures into being that the true meaning of 'making' is derived.

How (could it not be so)? For using such words as 'ago' (mudh) conceals Him not, 'already' (qad) brings Him not near, 'perhaps' (li'alla) veils Him not, 'when' (mata) limits Him not in time, 'at the time of' (heen) contains Him not, and 'with' (ma'a) associates Him not.

Instruments limit only themselves and means are only effective upon other similar means. Their activities are found only in things. The word 'ago' keeps things from being eternal (qidmah); the word 'already' shields them from beginninglessness; and the words 'if only' (lawla) wards off

perfection (takmilah). Things become separate and thus they prove (the existence of) their Separator. They become distinguished and thus they prove their Distinguisher (muba'in). Through them their Maker manifests Himself to the powers of reasoning, and He becomes veiled to the sight through these powers. To these powers of reasoning imaginations appeal for a decision. And in them is substantiated (only) other than Him. From them is suspended the proof and through them He has revealed to them the acknowledgement (iqrar) of His Unity.

Confirmation (tasdiq) of God is made fast by the powers of reasoning, and faith in Him attains perfection through acknowledgment. There is no religiousness (diyanah) except after recognition (ma'rifah), no knowledge except through sincerity and no sincerity along with striking similitude. If one ascribes attributes for God, then he has indeed drawn a similitude.

So nothing in Creation is found in its Creator. All that is possible in it is impossible in its Maker. Movement (harakah) and stillness (sukun) do not affect Him. How should that which He affects (in others) have any effect upon Him, or that which He has originated recur for Him? Then His Essence would be disparate, His innermost center would be divided and His being Eternal would become an impossibility. How would then the Creator have a meaning different from the created?

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مَعْنَى اسْتَفَادَ الْبَرَاءَا بِإِحْدَائِهِ وَلَا الْخَالِقَ مَعْنَى اسْتَحَقَّ خَلَقَ مُذْ لَيْسَ مَسْمُوعٌ وَلَا السَّمْعَ وَيَلْوَتْهُ مَخْلُوقٌ وَلَا الْخَالِقَ وَمَعْنَى مَعْلُومٌ أَنْفَسَهَا الْأَدْوَاتُ تَحَدُّ إِيمًا مَعَ تَفَارُغِهِ وَلَا جِبِينَ يَسْتَمِلُهُ لَوْ مَتَى يُوقِنُهُ وَلَا لَعَلَّ يَحْجِبُهُ وَلَا قَدْ تُدْبِيهِ وَلَا مُذْ [تَغْيِبُهُ] تُغْيِبُهُ وَلَا كَيْفَ الْبَارِيَّةِ عَلَى فَدَلَّتْ افْتَرَقَتْ التَّكْمِلُ لَوْلَا وَجَبَتْهَا الْأَزَلِيَّةُ قَدْ وَحَمَتْهَا الْقِدْمَةُ مُذْ مَنَعَتْهَا أَفْعَالُهَا يُوجِدُ الْأَشْيَاءَ وَفِي نَظَائِرِهَا إِلَى الْأَلَّةِ وَتَشْبِيرُ وَمِنْهَا غَيْرُهُ أُثْبِتَ وَفِيهَا الْأَوْهَامُ تَحَاكَمَ وَإِلَيْهَا الرُّؤْيَا عَنْ احْتَجَابَ وَبِهَا لِلْعُقُولِ صَانِعُهَا تَجَلَّى بِهَا مُبَايِنًا عَنْ فَأَعْرَبَتْ، وَتَبَايَنَتْ مُفَرِّقَهَا بِإِخْلَاصٍ إِلَّا مَعْرِفَةً وَلَا مَعْرِفَةً بَعْدَ إِلَّا دِيَانَةً لَا بِهِ الْإِيمَانُ يَكْمُلُ وَبِالْإِفْرَارِ بِاللَّهِ التَّصَدِيقُ يُعْتَقَدُ بِالْعُقُولِ الْإِفْرَارَ عَرَفَهَا هَاوِي الدَّلِيلِ أَنْيَطَ لَا صَانِعِهِ فِي يُمْتَنِعُ فِيهِ يُمَكِّنُ مَا وَكُلَّ خَالِقِهِ فِي يُوجِدُ لَا الْخَلْقُ فِي مَا فَكُلُّ تَشْبِيهِ الصِّفَاتِ إِنْثَابَ مَعَ نَفَى وَلَا التَّشْبِيهِ مَعَ إِخْلَاصٍ وَلَا الْأَزَلِ مِنْ وَلَا مَمْتَنَعٍ كُنْهَهُ وَلَنْجَزًا دَانَهُ تَنْتَلَفَاوُ إِذَا هُوَ ابْتَدَأَهُ مَا فِيهِ يَعُودُ أَوْ هُوَ أَجْرَاهُ مَا عَلَيْهِ يَجْرِي وَكَيْفَ وَالسُّكُونُ الْحَرَكَةُ عَلَيْهِ تَجْرِي مَعْنَى لِلْبَرَاءِي كَانَ وَلَمَّا مَعْنَاهُ

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If something from behind limited Him, then something in front would limit Him. If perfection (tamam) were seeking Him, imperfection would be upon Him. How should that which does not transcend (imtina') temporality be worthy of (the Name) 'Beginningless'? How should that which does not transcend being produced (insha), produce the things (of the world)? There they would have arisen in Him a sign of having been made (masnu') and He would become a proof (dalil) after having been the proven (madlul al-Ayah).

There is no argument in absurd opinions[196] ; there is no answer when it (absurdity) is asked about; and there is no glorification of Him in its meaning. Nor is there any absurdity in distinguishing Him from Creation, unless it be that the Independent accepts not to be made into

two, nor does the Beginningless accepts to have a beginning.

There is no god but God, the All-High, and the Tremendous. They have cried lies that ascribe equals to God! They have gone astray into far-reaching error and suffered a manifest loss! May God's Blessings be upon Muhammad and his Pure Household.

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الْحَدِيثُ مِنَ الْبَدَائِعِ لَا مَنْ الْأَزَلِ يَسْتَجِزُ كَيْفَ النُّقْصَانُ لَزِمَهُ إِذَا التَّمَامُ لَهُ الْإِنْتِمَاعُ وَلَوْ أَمَامَ لَهُ حُدٌّ ذَائِقًا وَرَاءَهُ لَهُ حُدٌّ وَلَوْ الْمُبْرُوءِ غَيْرِ
الْقَوْلِ مُحَالٍ فِي لَيْسَ عَلَيْهِ مَدْلُولًا كَانَ مَا بَعْدَ دَلِيلًا تَحْوِيلًا وَالْمَصْنُوعِ آيَةٌ فِيهِ لَقَامَتْ إِذَا الْإِنشَاءِ مِنَ الْبَدَائِعِ لَا مَنْ الْأَشْيَاءِ يُنْشِئُ وَكَيْفَ
يُبْدَأُ أَنْ لَهُ بَدَأَ لَا أَوْ مَبْنِيٌّ أَنْ الْأَزَلِيِّ بِامْتِنَاعِ إِلَّا ضَمِيمِ الْخَلْقِ عَنِ إِبَانَتِهِ فِي وَلَا تَعْظِيمِ لَهُ مَعْنَاهُ فِي وَلَا جَوَابٍ عَنْهُ الْمَسْأَلَةِ فِي وَلَا حُجَّةُ
الطَّاهِرِينَ وَالِهِ مُحَمَّدٍ عَلَى اللَّهِ وَصَلَّى مُبِينًا خُسْرَانًا وَخَسِرُوا بَعِيدًا ضَلَالًا وَصَلُّوا بِاللَّهِ الْعَادِلُونَ كَذَبَ الْعَظِيمِ الْعَلِيِّ اللَّهُ إِلَّا إِلَهَ لَا

End of Part 2

Chapter Twelve : A Session Of Al-Reza (S)'s Debate With The Prominent The Ologians From Among The Rhetoricians and The Various Religion

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12-1 Abu Ja'far Muhammad ibn Ali ibn Ahmad al-Ilaqi - the jurisprudent from Qum - may God be pleased with him - narrated that Abu Muhammad Al-Hassan ibn Muhammad ibn Ali ibn Sadaqa al-Qumi quoted on the authority of Abu Amro ibn Muhammad ibn Umar ibn Abdul Aziz Al-Ansari al-Kajji, on the authority of Al-Hassan ibn Muhammad al-Nowafali al-Hashemi,

When Ali ibn Musa Al-Reza (s) went to see Al-Ma'mun, Al-Ma'mun ordered Al-Fadhli ibn Sahl to summon the prominent theologians from among the rhetoricians and the religions such as al-Jaseliq (the Catholic Archbishop), the High Rabbi, the Hindu High Priest, followers of Zoroaster,[197] Nestus the Roman medical scientist, and the rest of the

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المأمون عند التوحيد في المقالات وأصحاب الأديان أهل مع السلام عليه الرضا مجلس ذكر باب 12

بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ مُحَمَّدٌ أَخْبَرَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْإِيلَاقِي ثُمَّ الْقَمِيَّ الْفَقِيهِ أَحْمَدُ بْنُ عَلِيٍّ بْنِ جَعْفَرِ مُحَمَّدِ أَبُو حَدَّثَنَا - 1
ثُمَّ النَّوْفَلِيِّ مُحَمَّدِ بْنِ الْحَسَنِ سَمِعَ مَنْ حَدَّثَنِي: قَالَ الْكَجِّيُّ الْأَنْصَارِيُّ الْعَزِيزُ عَبْدُ بْنُ عَمْرِو بْنِ مُحَمَّدِ عَمْرُو أَبُو حَدَّثَنِي: قَالَ الْقَمِيَّ صَدَقَهُ
مِثْلَ الْمَقَالَاتِ أَصْحَابَ لَهُ يَجْمَعُ أَنْ سَهْلُ بْنُ الْفَضْلِ أَمَرَ الْمُأْمُونَ عَلَى السَّلَامِ عَلَيْهِ الرِّضَا مُوسَى بْنُ عَلِيٍّ قَدِيمًا لَمَّا يَقُولُ الْهَاشِمِيُّ
كَلَامَهُ لِيَسْمَعَ وَالْمُنْتَكَلِمِينَ الرُّومِيَّ وَنِسْطَاسَ زَرْدَهَشْتِ وَأَصْحَابِ الْأَكْبَرِ وَالْهَرَبِيذِ الصَّابِئِينَ وَرُؤَسَاءِ الْجَالُوتِ وَرَأْسِ الْجَائِلِيَّ

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theologians in order to hear their words, and those of Al-Reza (s). Al-Fadhli ibn Sahl gathered them together (in Al-Ma'mun's palace), and then he informed Al-Ma'mun about the meeting. Al-Ma'mun granted them permission to enter and received them with hospitality and honor. Then he presented before them what he intended to do by saying, "I have gathered you for (something) good and want you to have a debate with my cousin from Medina, who will come to me. Come to me tomorrow morning. None of you should be absent."

They said, "O Commander of the Faithful! We listen and obey you. God willing, we will be here first thing in the morning." Al-Nawfali said, "We were talking to Abil Hassan (s) when Yasir - the servant who was in charge of serving Abil Hassan (s) entered and told him, "O my master! Indeed the Commander of the Faithful expressed his greetings to you and said, May your brother be your ransom! Indeed the chief scientists, scholars from all religions and masters of speech from all nations have all gathered together here with me. Would you like to come to us and have a discussion with them? If you do not wish to do so, do not bother yourself. Even if you prefer, we do not mind coming to you. Then Abul Hassan said, "Express my greetings to him and tell him that I understand what you mean. God willing, I will come to you myself tomorrow morning."

Al-Hassan ibn Muhammad al-Nawfali said, 'When Yasir went out, the Imam (s) turned to me and said, 'O Nawfali! You are an Iraqi, and an Iraqi's heart is not hard. So, what do think is your cousin's intention in setting up a meeting between me and the pagans and scholars?'

Al-Nawfali answered, "May I be your ransom! He wants to test you, and wants to know how much knowledge you possess. He has, indeed, based his assumption on shaky grounds. By God, what he has set up is dangerous." The Imam (s) asked, "And what has he set up?"

Al-Nawfali said, "The theologians and the heretics are different from the scholars. That is because a scholar does not deny the undeniable, whereas rhetoricians, theologians, and polytheists are people who deny things and try to prove what is not true. If you argue with them and tell them that God is One, they would say, 'Prove His Oneness', and if you

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إِنَّمَا إِنِّي لَهُمْ قَالَ ثُمَّ الْمُأْمُونَ بِهِمْ فَرَحَبَ فَفَعَلَ عَلَيَّ أَنْدَلُهُمْ: فَقَالَ بِأَجْتِ مَاعِيهِمُ الْمُأْمُونَ أَعْلَمَ ثُمَّ سَهْلُ بْنُ الْفَضْلِ | فَجَمَعَهُمْ وَكَلَامَهُمْ

السَّمْعَ: فَقَالُوا أَحَدٌ مِنْكُمْ يَتَخَلَّفُ وَلَا عَلَيَّ فَاغْدُوا بُكْرَةً كَانَ فَاإِذَا عَلَيَّ فَأَدِمِ الْاَلْمَدَنِيَّ هَذَا عَمِّي ابْنَ تُنَاطِرُوا أَنْ وَأَحْبَبْتُ لِخَيْرٍ جَمَعْتُكُمْ تَعَالَى اللَّهُ شَاءَ إِنْ مُبَكِّرُونَ نَحْنُ الْمُؤْمِنِينَ أَمِيرَ يَا وَالطَّاعَةَ

أَبِي أَمْرٍ يَتَوَلَّى وَكَانَ يَاسِرٌ عَلَيْنَا دَخَلَ إِذِ السَّلَامُ عَلَيْهِ الرِّضَا الْحَسَنُ أَبِي عِنْدَ لَنَا حَدِيثٍ فِي نَحْنُ فَبَيْنَا النُّوْفَلِيُّ مُحَمَّدٌ بِنُ الْحَسَنِ قَالَ الْأَدْيَانَ وَأَهْلُ الْمَقَالَاتِ أَصْحَابِ إِلَيَّ اجْتَمَعَ إِنَّهُ أَخُوكَ كَفِيدًا وَيَقُولُ السَّلَامُ يُفَرِّقُكَ الْمُؤْمِنِينَ أَمِيرَ إِنْ سَيِّدِي يَا: فَقَالَ السَّلَامُ عَلَيْهِ الْحَسَنُ ذَلِكَ خَفَّ إِلَيْكَ نَصِيرًا أَنْ أَحْبَبْتُ وَإِنْ تَتَجَشَّمُ فَلَا ذَلِكَ كَرِهْتَ وَإِنْ كَلَامَهُمْ أَحْبَبْتُ إِنْ عَلَيْنَا الْبُكُورِ فِي فَرَأَيْكَ الْمَلَلِ جَمِيعٍ مِنْ وَالْمُتَكَلِّمُونَ تَعَالَى اللَّهُ شَاءَ إِنْ بُكْرَةً إِلَيْكَ صَائِرٌ وَأَنَا أَرَدْتُ مَا عَلِمْتُ قَدْ: لَهُ وَقَالَ السَّلَامُ عَلَيْهِ الْحَسَنُ أَبُو فَقَالَ عَلَيْنَا

عِنْدَكَ فَمَا غَلِيظَةٌ؛ غَيْرُ الْعِرَاقِيِّ وَرِقَّةُ عِرَاقِي، أَنْتَ نَوْفَلِي، يَا: لِي قَالَ ثُمَّ إِلَيْنَا، التَّفَتَ يَاسِرٌ مَضَى بِلَفَمَلٍ: النُّوْفَلِيُّ مُحَمَّدٌ بِنُ الْحَسَنِ قَالَ بَنَى وَلَقَدْ عِنْدَكَ، مَا يَعْرِفُ أَنْ وَيَجِبُ الْاِمْتِحَانَ رِيْدِي فِذَلِكَ، جُعِلْتُ: فَقُلْتُ الْمَقَالَاتِ؟ وَأَصْحَابُ الشَّرْكَ أَهْلُ عَلَيْنَا عَمَكَ ابْنَ جَمْعٍ فِي اءِ، الْعُلَمَةَ خِلَافَ وَالْبِدْعِ الْكَلَامِ أَصْحَابِ إِنْ: قُلْتُ الْبَابِ؟ هَذَا فِي بِنَاؤُهُ وَمَا: لِي فَقَالَ: بَنَى مَا وَاللَّهِ وَيَسَسُ النَّبِيَّانِ، وَثَبِيحٌ غَيْرُ آسَاسٍ عَلَيَّ اللَّهُ بِأَنَّ عَلَيْنَهُمُ احْتَجَجْتَ إِنْ وَمِبَاهِتَهُ؛ اِنْكَارِ أَصْحَابِ الشَّرْكَ وَأَهْلُ وَالْمُتَكَلِّمُونَ الْمَقَالَاتِ وَأَصْحَابِ الْمُنْكَرِ، غَيْرَ يُنْكَرُ لَا الْعَالَمِ أَنْ ذَلِكَ رَسُولٌ مُحَمَّدًا إِنْ قُلْتُ وَإِنْ، وَحَدَانِيَّتَهُ صَحَّحَ قَالُوا وَاجِدْ، تَعَالَى

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say that Muhammad (s) is the Messenger of God, they would say, 'Prove his Prophethood.' May I be your ransom! They confuse you and make you disprove your own proofs. They continue these false accusations until you back off."

Al-Nawfali added, "Then the Imam (s) smiled and told me, 'O Al-Nawfali! Do you fear that they will disprove my argument?'" Al-Nawfali said, 'No, by God! I have never worried about you, and I hope that God willing, God will make you victorious over them!'

The Imam (s) asked again, 'O Nawfali! Would you like to know when Al-Ma'mun will feel regretful?' He answered, 'Yes.' The Imam (s) said, 'When he (al-Ma'mun) hears me argue with the people of the Torah quoting their own Torah, with the people of the Gospel quoting their own Gospel, with the people of the Psalms quoting their own Psalms, with the Zoroastrians arguing in their Persian language, with the Romans in their own Latin, and with the rhetoricians using their very own rhetoric. So, if I close the avenues of argument in the face of each arguing party and disprove his claim, making him renounce his statement from its onset and referring to my own statement, then Al-Ma'mun will realize that he has not achieve what he aspires to achieve. It is then that he will feel regretful. And there is no strength save in the Highest, the Almighty God.'"

On the following day, Al-Fadhli ibn Sahl went in a hurry to see the Imam (s) and told him, "May I be your ransom! Your cousin is waiting for you. The people have gathered together. When will you go to him?"

Al-Reza (s) told him, "You go ahead. God willing, I will come to you." Then he (s) made ablutions for praying, drank something, ate some soup with us and we all left. Then we reached Al-

Ma'mun's palace. The meeting was full of people. Muhammad ibn Ja'far, some of the Talibites and the Hashemites, and the Commanders of the Army were amongst those present.

When Al-Reza (s) entered, Al-Ma'mun stood up. Muhammad ibn Ja'far and all the Hashemites who were present there stood up for him. The Imam and Al-Ma'mun sat down while all the people were still standing, until Al-Ma'mun ordered them to sit down. Al-Ma'mun talked to the Imam (s) for a while. Then Al-Ma'mun turned to the Catholic

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فِذَاكَ جُعِلْتُ فَأَحْدَرَهُمْ قَوْلُهُ بِتَرْكِ حَتَّى وَيُعَالِطُونَهُ بِحُجَّتِهِ عَلَيْهِمْ وَهُوَ يُبْطِلُ الرَّجُلَ يُبَاهِثُونَ ثُمَّ رِسَالَتُهُ نَبَّتُ قَالُوا وَإِلَيْهِ عَلَيْهِ اللَّهُ لِي صَدَّ اللَّهُ يُظْفِرُكَ أَنْ لَارْجُو وَإِنِّي قَطُّ، عَلَيْكَ خِفْتُ مَا وَاللَّهِ، لَا قُلْتُ حُجَّتِي؟ عَلَى يَقْطَعُونِي أَنْ أَفْتَخِافُ فَلَئِنْ يَا قَالَ ثُمَّ السَّلَامُ عَلَيْهِ فَنَبَسَمَ: قَالَ التَّوْرَةَ أَهْلٌ عَلَى احْتِجَاجِي سَمِعَ إِذَا: قَالَ نَعَمْ: قُلْتُ مَوْءُ؟ لَمَّا بِنَدَمَ مَتَى تَعْلَمُ أَنْ أَتُحِبُّ نَوْفَلِي يَا: فَقَالَ تَعَالَى اللَّهُ شَاءَ إِنْ يَهْمُ اللَّهُ بِفَارِسِيَّتِهِمْ، الْهَرَابِدَةَ أَهْلٌ وَعَلَى بَعْبَرَانِيَّتِهِمْ، الصَّابِينَ وَعَلَى بَزْبُورِهِمْ، الزَّبُورِ أَهْلٌ وَعَلَى بِأَنْجِيلِهِمْ، الْإِنْجِيلِ أَهْلٌ وَعَلَى بِتَوْرَاتِهِمْ، قَوْلِي، إِلَى وَرَجَعَ مَقَالَتُهُ وَتَرَكَ حُجَّتَهُ، وَدَحَضْتُ صِنْفَ كُلِّ قَطْعَتْ فَإِذَا بِلُغَاتِهِمْ الْمَقَالَاتِ أَصْحَابَ وَعَلَى بِرُومِيَّتِهِمْ، الرُّومِ أَهْلٌ وَعَلَى الْعَظِيمِ الْعَلِيِّ بِاللَّهِ إِلَّا قُوَّةٌ وَلَا حَوْلٌ وَلَا مِنْهُ النَّدَامَةُ تُكُونُ ذَلِكَ فَعِنْدَ لَهُ، بِمُسْتَحَقِّ لَيْسَ بِسَبِيلِهِ هُوَ الَّذِي الْمَوْضِعَ أَنَّ الْمَأْمُونُ عَلِمَ

عَلَيْهِ الرِّضَا لَهُ فَقَالَ إِيْتَانِيهِ؟ فِي رَأْيِكَ فَمَا الْقَوْمُ اجْتَمَعَ وَقَدِ كَ، يَنْتَظِرُ عَمَكَ ابْنَ فِذَاكَ، جُعِلْتُ: لَهُ فَقَالَ سَهْلٌ بِنُ الْفَضْلِ أَتَانَا أَصْبَحْنَا فَلَمَّا اللَّهُ شَاءَ إِنْ نَاحِيَّتِكُمْ إِلَى صَانِرٍ وَإِنِّي تَقَدَّمَنِي: السَّلَامُ

عَاصُ الْإِنَّمَجَلِسُ فَإِذَا الْمَأْمُونُ عَلَى دَخَلْنَا حَتَّى مَعَهُ وَخَرَجْنَا خَرَجَ ثُمَّ هُ، مَذَّ وَسَقَانَا سَوِيْقِي شَرِبَةٍ وَشَرِبَ لِلصَّلَاةِ وَضَوْءَهُ تَوَضَّأَ ثُمَّ بِنُ مُحَمَّدٌ وَقَامَ الْمَأْمُونُ قَامَ السَّلَامُ عَلَيْهِ الرِّضَا دَخَلَ فَلَمَّا حُضُورٌ، وَالْفَرَادُ وَالْهَاشِمِيِّينَ، الطَّالِبِيِّينَ جَمَاعَةً فِي جَعْفَرِ بْنِ وَمُحَمَّدَ بِأَهْلِهِ، الْمَأْمُونُ يَزَلُ فَلَمْ. فَجَلَسُوا بِالْجُلُوسِ أَمَرَهُمْ حَتَّى الْمَأْمُونُ مَعَ جَالِسِ السَّلَامُ عَلَيْهِ وَالرِّضَا وَقُوفًا زَالُوا فَمَا هَاتَمِ، نَبِيِّ وَجَمِيعُ جَعْفَرِ إِلَى التَّنَفَّتْ ثُمَّ سَاعَةً يُحَدِّثُ عَلَيْهِ مُقْبِلًا

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Archbishop and said, "O Catholic Archbishop! This is my cousin Ali ibn Musa ibn Ja'far (s). He is one of the children of (the Blessed Lady) Fatima (s) - the daughter of our Prophet (s) - and Ali ibn Abi Talib (s). I would like you to have a debate with him and be fair with him. The Catholic Archbishop said, "O Commander of the Faithful! How can I argue with a man who argues with me using a Book which we have denied and a Prophet whom I do not believe in?"

Al-Reza (s) told him, "O Christian! Will you accept it if I present proofs from your Gospel?"

The Catholic Archbishop said, "How could I reject what the Bible speaks about? I swear to God that I will accept it even if I dislike it."

Al-Reza (s) told him, "Ask whatever you wish to ask and receive your answer."

The Catholic Archbishop said, "Bravo! Bravo!" You have mentioned the person loved the most by the Messiah." The Imam (s) said, "Then I ask you to swear to and tell me whether or not the Bible says that John says, 'The Messiah has informed me of the religion of Muhammad, the Arab, and has given me the glad tidings about him who will be (a Prophet) after him. Therefore, I gave the glad tidings of him to the disciples and they believed in him.'"

The Catholic Archbishop said, "John did quote this from the Messiah. He did give the glad tidings of a man who will be a Prophet, his Household and his Trustees. He has not clarified when this will happen and has not named them so that we may know who they are." Al-Reza (s) said, "If we bring someone here who can recite the Bible and he recites to you Muhammad's name, his Household, and his nation, will you believe in him?" The Catholic Archbishop said, "What a sound suggestion!"

Al-Reza (s) turned to Nestus the Roman and asked him, "Have you memorized the third Book of the Bible?" He answered, "I have thoroughly memorized it." Then the Imam (s) addressed the Catholic Archbishop and said, "Can you recite the Bible?" The Catholic Archbishop said, "Yes, of course."

The Imam (s) said, "Then I will recite to you (some verses from) the third Book. If Muhammad (s), his Household, and his nation were mentioned in it, then bear witness! And if they have not been mentioned therein, then do not bear witness." Then the Imam (s) recited to him some of the verses of the third Book until he (s) reached the reference to the Prophet (s). He stopped reading and said, "O Christian! I challenge you to swear by the Messiah and his mother. Have you realized that I have knowledge of the Bible?" He replied, "Yes."

The Imam recited to him some verses from the third Book concerning the reference to the Prophet, his Household and his community. Then the Imam (s) said, "O Christian! What do you think now? These are the words of Jesus: the son of (the Blessed Lady) Mary (s). If you deny what the Bible says, then you will deny Moses (s) and Jesus (s). If you deny them, then it is incumbent (upon the people) to kill you since you have blasphemed against your Lord, your Prophet and your Book."

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المسيح إلى الناس أحب ذكررت بخ، بخ: قال

به فبشرت بعده من كونيه أنه به وبشرتني العربي محمد بدين أخبرني المسيح إنما: قال يوحنا أن الإنجيل نطق هل عليك فأقسمت: قال به؟ فأمنوا الحواريين

قَوْمُ آلِ لَنَا نَسَمَ وَلَمْ ذَلِكَ، يَكُونُ مَتَى يُلَخَّصُ وَلَمْ وَوَصِيَّهِ بَيْتِهِ وَيَأْهَلِ رَجُلٍ بِنُبُوَّةٍ وَبَشَرَ الْمَسِيحِ عَنِ يُوحَنَّا ذَلِكَ ذَكَرَ قَدْ: الْجَائِلِيُّ قَالَ فَنَعْرِفُهُمْ.

بِهِ؟ أَنْتُمْ وَأُمَّتِهِ، بَيْتِهِ وَأَهْلٍ مُحَمَّدٍ ذَكَرَ عَلَيْكَ فَتَلَا الْإِنْجِيلَ يَفْرَأُ بِمَنْ جِئْنَاكَ فَإِنْ: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ

سَدِيداً: قَالَ.

الْإِنْجِيلِ؟ مِنَ الثَّلَاثِ لِلسُّفْرِ حِفْظُكَ كَيْفَ: يِي الرُّومِ لِنَسْطَاسِ السَّلَامِ عَلَيْهِ الرَّضَا قَالَ

لَهُ أَحْفَظْنِي مَا: قَالَ.

لَعَمْرِي بَلَى: قَالَ الْإِنْجِيلِ؟ تَفْرَأُ أَلَسْتَ: فَقَالَ الْجَالُوتِ رَأْسِ إِلَى التَّفَقَّتْ تُمْ

لِي تَشْهَدُوا فَلَا ذِكْرَهُ فِيهِ لَمْ وَإِنْ لِي، فَاشْهَدُوا وَأُمَّتِهِ بَيْتِهِ وَأَهْلٍ بِمُحَمَّدٍ ذَكَرُ فِيهِ كَانَ فَإِنْ السُّفْرِ، عَلَى فَخَذُ: قَالَ

وَأُمَّهِ، الْمَسِيحِ بِحَقِّ أَسْأَلُكَ إِنِّي يُنْصَرَانِي يَا: قَالَ تُمْ وَقَفَ وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ ذَكَرَ بَلَّغَ إِذَا حَتَّى الثَّلَاثِ، السُّفْرِ السَّلَامُ عَلَيْهِ قَرَأَ تُمْ نَعَمْ: قَالَ بِالْإِنْجِيلِ؟ عَالِمٌ أَنِّي أَتَعْلَمُ

بِهِ يَنْطِقُ بِمَا كَذَّبْتَ فَإِنَّ السَّلَامَ بِعَلِيِّ مَرْيَمَ بِنِ عَيْسَى قَوْلُ هَذَا نَصْرَانِي؟ يَا تَقُولُ مَا: قَالَ تُمْ وَأُمَّتِهِ بَيْتِهِ وَأَهْلٍ مُحَمَّدٍ ذَكَرَ عَلَيْنَا تَلَا تُمْ وَنَبِيِّكَ بِرَبِّكَ كَفَرْتَ قَدْ تَكُونُ لِأَنَّكَ الْقَتْلُ عَلَيْكَ وَجَبَ الذُّكْرُ هَذَا أَنْكَرْتَ وَمَتَى السَّلَامُ، عَلِيَهُمَا وَعَيْسَى مُوسَى كَذَّبْتَ فَقَدْ الْإِنْجِيلُ وَبِكِتَابِكَ.

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The Catholic Archbishop said, "I do not deny the clear things in the Bible, rather I profess them."

The Imam (s) asked others who were present, "Bear witness that he professed."

Then the Imam (s) told the Catholic Archbishop, "O Catholic Archbishop! Ask me any other questions that you wish to ask."

The Catholic Archbishop asked, "What about the disciples of Jesus (s): the son of (the Blessed Lady) Mary (s)? How many were they? And tell me about the scholars of the Bible. How many were they?"

Al-Reza (s) said, "You have found the expert! As for (the number of) the disciples, they were twelve men. The best and the most learned of them was Aluqas (Luke). As for (the number of) Christian scholars, there were three men: John (Yohanna), 'the greatest', John at Qriqisiya, and John - the al-Daylami at Zijar, who made reference to the Prophet Muhammad (s). It is he who gave the good news to the nation of Jesus and the Children of Israel about the Prophet

Muhammd.”[198]

The Imam (s) added, “O Christian! By God, we believe in the Jesus who believed in Muhammad (s). We have nothing against Jesus (s) except for his weakness and the paucity of his fasting and prayer.”

The Catholic Archbishop said, “By God, you have corrupted your knowledge! Your affair has become weak! I thought that you were the most learned of the Muslims!”

Al-Reza (s) asked, “Why?” The Catholic Archbishop said, “Since you said that Jesus was weak with little fasting and praying, while Jesus never broke fasting by day and never slept at night. He always fasted during the day and prayed at night.”

Al-Reza (s) said, “For whom did he fast and pray?” The Catholic Archbishop did not answer, not knowing what to say.

Al-Reza (s) said, “I want to ask you a question.” The Catholic Archbishop said, “Ask. I will respond to you if I know the answer.”

Al-Reza (s) said, “Why do you deny that Jesus (s) gave life to the dead with the Honorable the Exalted God’s permission?”

The Catholic Archbishop said, “I denied that before, since whoever gives

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بِهِ لَمْ يَمُوتْ وَإِنِّي الْإِنْجِيلِ، فِي لِي بَانَ قَدْ مَا أَنْكَرُ لَا: الْجَائِلِيُّ قَالَ

لَكَ بَدَا عَمَّا سَلَّ جَائِلِيُّ، يَا قَالَ ثُمَّ أَفْرَارِهِ عَلَى إِشْهَدُوا: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ

كَانُوا؟ كَمْ الْإِنْجِيلِ؛ عُلَمَاءٍ وَعَنْ عِدَّتِهِمْ؟ كَانَ كَمْ السَّلَامُ؛ عَلَيْهِ مَرِيَمُ بِنُ عَيْسَى يَحْوَارِيٍّ عَنْ أُخْبِرَنِي: الْجَائِلِيُّ قَالَ

عُلَمَاءٍ وَأَمَّا الْوَقْفَا ضَلُّهُمْ وَأَفْ أَعْلَمُهُمْ وَكَانَ رَجُلًا، عَشْرَ اثْنَيْ فَكَانُوا الْحَوَارِيُّونَ أَمَّا اسْتَقَطَّتْ الْخَبِيرِ عَلَى: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ
وَالِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ ذَكَرُ كَانَ وَعِنْدَهُ. بِرَجَازِ الدَّيْلَمِيِّ وَيُوحَنَّا بِقَرِيبِيَا، وَيُوحَنَّا بَأَجَّ، الْأَكْبَرُ يُوحَنَّا: رَجَالٍ ثَلَاثَةٌ فَكَانُوا النَّصَارَى
بِهِ إِسْرَائِيلَ وَبَنِي عَيْسَى أُمَّةٌ بَشَّرَ الَّذِي وَهُوَ أُمَّتِهِ، وَبَنِيهِ أَهْلٍ وَذَكَرُ

صِيَامِهِ لَمْ يَوْضَعْفَهُ إِلَّا شَبِيئًا عَيْسَاكُمْ عَلَى نَنْقَمَ وَمَا وَالِهِ عَلَيْهِ اللَّهُ صَلَّى بِمُحَمَّدٍ أَمَّنَ الَّذِي بِعَيْسَى لَنْؤُمِنُ إِنَّا وَاللَّهِ نَصْرَانِيٌّ، يَا: لَهُ قَالَ ثُمَّ
وَصَلَاتِهِ

ذَلِكَ وَكَيْفَ: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ! الْإِسْلَامُ أَهْلٍ أَعْلَمَ أَنْكَ إِلَّا ظَنَنْتُ كُنْتُ وَمَا أَمْرَكَ وَضَعْفَتْ عِلْمَكَ وَاللَّهِ أَفْسَدَتْ: الْجَائِلِيُّ قَالَ

صَائِمٌ زَالَ وَمَا قَطُّ بِئَلِي نَامٌ وَلَا قَطُّ يَوْمًا عَيْسَى أَفْطَرَ وَمَا الصَّلَاةُ؛ قَلِيلَ الصِّيَامِ قَلِيلَ ضَعِيفاً إِنَّكَ عَيْسَى أَنَّ قَوْلِكَ مِنْ: الْجَائِلِيُّ قَالَ؟
اللَّيْلِ وَقَائِمِ الدَّهْرِ.

وَأَنْقَطَعَ جَائِلِيُّ إِلَى فَخْرَسَ: قَالَ! وَبُصِّلِي؟ يَصُومُ كَانَ فَلِمَنْ: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ

أَنَّ أَنْكَرْتَ مَا: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ. أَجِبْتُكَ عِلْمَهَا عِنْدِي كَانَ فَإِنْ سَلْ؛ قَالَ. مَسْأَلَةٌ عَنْ أَسْأَلِكَ نَصْرَانِي، يَا: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ
وَجَلَّ؟ عَزَّ اللَّهُ بِإِذْنِ الْمَوْتَى يُحْيِي كَانَ السَّلَامُ عَلَيْهِ عَيْسَى

فَهُوَ وَالْأَبْرَصَ الْأَكْمَةَ وَأَبْرَأَ الْمَوْتَى أَحْيَى مَنْ أَنَّ أَجَلٍ مِنْ ذَلِكَ أَنْكَرْتَ: الْجَائِلِيُّ قَالَ

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life to the dead and heals the blind and the leprous is a lord worthy of being worshipped.” Al-Reza (s) said, “Well. Indeed al-Yasa (Elija) did just as Jesus (s) did. He walked on water, gave life to the dead, and healed the blind and the leprous. Why did his nation not adopt him as a Lord? Why did not anyone worship him as a god other than God?” The Prophet Hezqeel (Ezekiel) (s) did just what Jesus (s) did. He gave life to thirty-five men sixty years after their death.” Then the Imam (s) turned towards the Catholic Archbishop and told him, “O Catholic Archbishop! Have you found the following about some of the youth of the Children of Israel in the Torah? When Bukht Nasr (Nebuchadnezzar) invaded Jerusalem, he chose from amongst the Children of Israel who were enslaved and took them with him to go to Babylon. Then the Honorable the Exalted God dispatched al-Yasa' for them and he gave life to them. This (statement) is in the Torah. No one but an atheist would deny it.”

The Catholic Archbishop said, “I have heard about this and know it.” The Imam (s) said, “That is right.” Then the Imam (s) said, “O Jew! See if I read the following Book of the Torah properly.” The Imam (s) then recited some of the verses from the Torah for us. The Jew who was surprised hearing how the Imam (s) was reciting the Torah kept moving his body. He then faced the Christian and asked, “O Christian! Were these before Jesus (s) or was Jesus (s) before them?” The Catholic Archbishop said, “They were before him.”

Al-Reza (s) said, “(People from) the Quraysh (tribe) gathered around God's Messenger Muhammad (s) and asked him to give life to their dead. He (s) sent along Ali ibn Abi Talib with them and told him, “Go to the cemetery and loudly call the people about whom they have asked, Say, “O so-and-so, so-and-so, etc.” Tell them, “God's Messenger Muhammad (s) says, ‘Rise with the permission of the Honorable the Exalted God!’ Then they will all arise and brush off the dust from their heads.” The people from the Quraysh tribe walked towards them and asked them about their affairs. They told them that Muhammad was appointed as a Prophet. The people who had risen from the dead said, “We wish we had lived in his age and believed in him!”[199] The

Prophet healed the blind, the leprous and the insane. He spoke with the beasts, the birds, the jinn,

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الموتى وأحى الماء على مشى: السلام عليه عيسى صنع مثل صنع قد أيسع فإن: السلام عليه الرضا قال: عبدي لأن مستحق رب صنع ما مثل السلام عليه النبي جزيل صنع ولقد. وجل عز الله ونذ من أحد عبده ولم رباً، أمته تتخذ فلم والأبرص، الأكمة وأيراً سنة بستين موتهم بعد من رجل ألف وثلاثين خمسة فأحيا مريم بن عيسى.

سبني من نصر بخت إختارهم التوراة؟ في إسرائيل بني شباب في هؤلاء أتجد الجالوت، رأس يا: بلأ فقال الجالوت رأس إلى التفت ثم كافر إلا يدفعه لا التوراة في هذا. فأحياهم إليهم وجل عز الله فأرسله بابل إلى بهم أنصرف ثم المقدس، بيت غزا حين إسرائيل بني صدقت: قال. وعرفناه به سمعنا قد: الجالوت رأس قال. منكم

التوراة من السفر هذا على خذ يهودي، يا: قال ثم

أفهلأ نصراني، يا: فقال النصراني على أقبل ثم إويتعجب لإرائته يترجح اليهودي فأقبل آيات، التوراة من علينا السلام عليه فتلا قبله كانوا بل: قال قبلهم؟ كان عيسى أم عيسى قبل كانوا

بن علي معهم فوجه موتاهم، لهم بخبي أن فسألوه وآله عليه الله صلى الله رسول على قرين أجمعت لقد: السلام عليه الرضا فقال فلان ويا فلان يا: صوتك بأعلى عنهم يسألون الذين الرهط هؤلاء بأسماء فناد لجبانة، إلى | إذهب: له فقال السلام عليه طالب أبي فأقبلت. رؤوسهم عن التراب يفضون فقاموا. وجل عز الله بإذن قوموا (وآله عليه الله صلى) الله رسول محمد لكم يقول فلان، ويا والأبرص الأكمة أبراً ولقد. به فنؤمن أدركناه أنا وددنا: فقالوا نبياً، بعث محمداً أن أخبروهم ثم. أمورهم عن يسألونهم قرين وجل، عز الله دون من رباً تتخذ ولم والشياطين، والجن والطير البهائم وكلمة نين، والمجا

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and Satan. Still, we do not adopt him as a Lord other than God. We do not deny the nobilities of any of these Prophets. But you who have adopted Jesus (s) as a Lord, so then is it permissible for you to adopt al-Yasa and Hizqeel as two Lords, for they did just as Jesus (s): the son of (the Blessed Lady) Mary (s) did - acts such as giving life to the dead and else?

Moreover, thousands of the Children of Israel left their homeland in fear of death due to plague. God made them die immediately. The people of the village built a fence around them, and left them there until their bones decayed. One of the Prophets of the Children of Israel passed by. He was amazed when he saw many decayed bones. The Honorable the Exalted God revealed to him, "Would you like Me to bring them to life so that you can admonish them?" The Prophet (s) said, "Yes, Lord!" Then the Honorable the Exalted God revealed to him, "Then call them." He said, "O decayed bones! Rise with God's permission." They all rose while brushing off the dust from their heads."

Also Abraham - the friend of God the Merciful (s) - took the birds, cut them into pieces, and put each piece on a mountain top. He called out to them and they came towards him. Moses the son of Imran (s) and seventy of his companions whom he had chosen went to the mountain. They told Moses (s), "You have seen God, then show Him to us." Moses (s) told them, "I have not seen Him." But they said, '...We shall never believe in thee until we see Allah manifestly...' [200]

A thunderbolt struck them, and burnt them all up. Only Moses (s) survived. Moses (s) said, "O my Lord! I chose seventy men from among the Children of Israel and brought them to the mountain. Shall I return by myself? How shall my people believe what I must tell them? 'If it had been Thy will Thou couldst have destroyed, long before, both them and me: wouldst Thou destroy us for the deeds of the foolish ones among us? [201]' "

Then the Honorable the Exalted God gave life to them after their death. You cannot deny all these things which I have told you, for the Torah, the Bible, the Psalms of David and the Quran have mentioned them. If all those who gave life to the dead, healed the blind, the leprous and the mad were adopted as Lords other than God, then you should also adopt them as Lords. O Christian! What is your opinion?"

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عِيسَى صَنَعَ مَا مِثْلَ صَنَعَا قَدْ لَأَنْهُمَا رَبًّا، وَحَزَقِيلَ الْبَيْسَعِ تَتَّخِذُوا أَنْ لَكُمْ جَارَ رَبًّا عِيسَى خَدْنْتُمْ إِيَّاهُ فَمَتَى. فَضَلُّهُمْ هُوَ لَا مِنْ لَأَحَدٍ نُنْكَرُ وَلَمْ الْمَوْتِ حَذَرَ أُلُوفٍ وَهُمْ الطَّاعُونَ مِنْ بِلَادِهِمْ مِنْ خَرَجُوا إِسْرَائِيلَ بَنِي مِنْ قَوْمًا وَإِنَّ. وَعَيْرَهُ الْمَوْتَى إِحْيَاءِ مِنَ السَّلَامِ عَلَيْهِ مَرِيَمَ بِنَ فَمَرَّ. رَمِيمًا وَصَارُوا عِظَامُهُمْ نَجَرَتْ حَتَّى فِيهَا يَزَالُوا فَلَمْ حَظِيرَةً عَلَيْهِمْ فَحَطَرُوا الْقَرْيَةَ تِلْكَ أَهْلُ فَعَمَدَ وَاجِدَةً، سَاعَةً فِي اللَّهِ فَأَمَاتَهُمْ: قَالَ فَتَنْذِرُهُمْ؟ لَكَ أَحْيِيَهُمْ أَنْ أُحِبُّ: إِلَيْهِ وَجَلَّ عَزَّ اللَّهُ فَأَوْحَى الْبَالِيَةَ، الْعِظَامِ كَثْرَةً وَمِنْ مِنْهُمْ فَتَعَجَّبَ إِسْرَائِيلَ بَنِي أَنْبِيَاءِ مِنْ بِيَدِهِمْ رَبِّ يَا نَعَمْ.

عَنْ التُّرَابِ يَنْفُضُونَ أَجْمَعِينَ أَحْيَاءَ فَقَامُوا. وَجَلَّ عَزَّ اللَّهُ بِإِذْنِ قَوْمِي الْبَالِيَةَ، الْعِظَامِ أَيُّهَا: فَقَالَ. نَادِهِمْ أَنْ إِلَيْهِ وَجَلَّ عَزَّ اللَّهُ فَأَوْحَى رُؤُوسِهِمْ.

سَعِيًّا فَأَقْبَلْنَا نَادَاهُنَّ ثُمَّ جُزْءًا، مِنْهُنَّ جَبَلٍ كُلِّ عَلَى وَضَعِ ثُمَّ قِطْعًا، هُنَّ فَقَطَعَتِ الطَّيْرَ أَخَذَ حِينَ السَّلَامِ عَلَيْهِ الرَّحْمَنُ خَلِيلِ إِبْرَاهِيمَ إِنَّ ثُمَّ إِلَيْهِ.

فَأَرِنَاهُ سُبْحَانَهُ، اللَّهُ رَأَيْتَ قَدْ إِنَّكَ: لَهُ فَقَالُوا الْجَبَلِ إِلَى مَعَهُ صَارُوا اخْتَارَهُمْ؛ الَّذِينَ السَّبْعُونَ وَأَصْحَابَهُ السَّلَامِ عَلَيْهِ عِمْرَانَ بْنِ مُوسَى ثُمَّ أَرَاهُ لَمْ إِنِّي: لَهُمْ فَقَالَ إِرَائِيَّةُ كَمَا.

سَبْعِينَ اخْتَرْتُ رَبِّ يَا: فَقَالَ وَجِيداً مُوسَى وَبَقِيَ آخِرِهِمْ، عَنْ فَاحْتَرَقُوا الصَّاعِقَةَ فَأَخَذَتْهُمْ. جَهْرَةً اللَّهُ نَرَى حَتَّى لَكَ نُؤْمِنُ لَنْ: فَقَالُوا بِمَا أَتَّهَلَكْنَا. وَإِيَّايَ قَبْلُ مِنْ أَهْلَكْتَهُمْ شَبْتٌ فَلَوْ بِهِ؟ أَخْبِرْهُمْ بِمَا قَوْمِي يُصَدِّقُنِي فَكَيْفَ! وَوَحْدِي وَأَرْجَعُ بِهِمْ فَجِئْتُ إِسْرَائِيلَ بَنِي مِنْ رَجُلًا مَوْتَهُمْ بَعْدَ مِنْ وَجَلَّ عَزَّ اللَّهُ يَا هُمْ فَأَدْمَنَا؟ السَّفَهَاءُ فَعَل.

الْمَوْتَى أَحْيَى مِنْ كُلِّ كَانَ فَإِنْ بِهِ نَطَقَتْ قَدْ وَالْفُرْقَانَ وَالرَّبُّورَ وَالْإِنْجِيلَ التَّوْرَةَ لِأَنَّ دَفَعِهِ، عَلَى تَقْدِيرِ لَا هَذَا مِنْ لَكَ دَكَرْتُهُ شَيْءٍ وَكُلَّ

نَصْرَانِي؟ يَا تَقُولُ مَا! أَرْبَاباً كُلَّهُمْ هُوَ لَا فَاتَّخِذِ اللهُ دُونَ مِنْ رَبِّاً يَتَّخِذُ وَالْمَجَانِينِ وَالْأَبْرَصَ كُفْمَةَ الْأُ وَأَبْرَأ

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The Catholic Archbishop said, "Yes. You are right. There is no god but God." Then the Imam (s) turned towards the High Rabbi and told him, "O Jew! Turn to me. I swear to you by the Ten Commandments which were sent down to Moses (the son of Imran) to tell me whether or not there exists the following statement about the Prophet Muhammad and his nation in the Torah, "When the people of the last nation whose followers are the Rider of the Camel who extremely glorifies the Lord - new glorifications in new churches (implying mosques), then let the Children of Israel flee towards them and their dominion so that their hearts may be tranquil, since there will be swords in their hands with which they will take revenge on the unbelievers around the globe." Is this not written in the Torah?" The High Rabbi said, "Yes, we have found that written in this manner."

Then the Imam (s) asked the Catholic Archbishop, "O Christian! How is your knowledge of the Book of Sha'ya?" He answered, "I know it letter by letter." Then the Imam (s) asked them both, "Do you know that the following statement is made by him?, 'O people! I have seen the picture of the Rider of the Donkey. He was wearing gowns of light. And I have seen the Rider of the Camel - who is as bright as the moon.'" They answered, "Indeed Sha'ya did say that!"

Al-Reza (s) said, "O Christian! Do you know that Jesus (s) said, 'I am going to my Lord and your Lord, and the Paraclete is coming who shall testify to my truth just as I testified for him, and he shall explain everything to you, and he shall be the one to expose all the sins of nations, and he shall be the one to smash down the pillars of unbelief?'" The Catholic Archbishop said, "We accept whatever you cite from the Bible." The Imam (s) said, "O Catholic Archbishop! Have you found this established in the Bible?" The Catholic Archbishop said, "Yes." Al-Reza (s) said, "O Catholic Archbishop! When you lost the first Bible, with whom did you find it?" The Catholic Archbishop said, "We only lost the Bible for one day. Then we found it fresh (in its original state). John and Matthew brought it back to us."

Al-Reza (s) asked him, "How little your knowledge of the Bible and its scholars is! If what you say is right, then why is there so much dispute amongst you with each other about the Bible? The reason is that there is

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أَنْزَلْتُ الَّتِي الْآيَاتِ بِالْعَشْرَةِ أَسْأَلُكَ عَلَيَّ أَقْبَلُ يَهُودِي، يَا فَقَالَ الْجَالُوتِ رَأْسِ إِلَى التَّفْتَتِ ثُمَّ اللهُ إِلَّا لَهُ | وَلَا قَوْلِكَ، الْقَوْلُ: الْجَائِلِيْقُ فَقَالَ
أَتْبَاعُ الْأَخِيرَةِ الْأُمَّةُ جَاءَتْ إِذَا: وَأُمَّتِهِ وَإِلَهُ عَلَيْهِ اللهُ لِيَصِدَّ مُحَمَّدٍ بِنَبِيٍّ مَكْتُوباً النَّوْرَةَ فِي تَجِدُ هَلْ. السَّلَامُ عَلَيْهِ عِمْرَانَ بْنِ مُوسَى عَلَى
فَإِنَّ قُلُوبَهُمْ لِلتَّطْمِئِنِّ مَلِكِهِمْ وَإِلَى الْبَنِي إِسْرَائِيلَ بَنُو فُلَيْفَزْعُ الْجُدْدِ، الْكِنَانِيسِ فِي جَدِيداً تَسْبِيحاً جَدّاً جَدّاً الرَّبِّ يُسَبِّحُونَ الْبَعِيرِ رَاكِبِ

لَنَجِدُهُ إِنَّا إِنَعَمَ: الْجَالُوتِ رَأْسُ قَالَ مَكْتُوبٌ؟ التَّوْرَةَ فِي هُوَ أَهَكَذَا. الْأَرْضِ أَقْطَارِ فِي الْكَافِرَةِ الْأُمَّمِ مِنْ بِهَا يَنْتَفِعُونَ سُبُوحاً بِأَيْدِيهِمْ حَرْفًا حَرْفًا أَعْرِفُهُ: قَالَ السَّلَامُ؟ عَلَيْهِ شَعْبًا بِكِتَابِ عِلْمِكَ يَفُكُّ! نَصْرَانِي يَا: لِلْجَائِلِيْقِ قَالَ ثُمَّ كَذَلِكَ.

ضَوْءٍ مِثْلَ ضَوْءِ الْبَعْبِيرِ رَاكِبٍ وَرَأَيْتُ النُّورِ، جَلَابِيْبٍ لِابْسَاءِ الْحَمَارِ رَاكِبٍ صُورَةَ رَأَيْتُ إِنِّي: قَوْمُ يَا كَلَامِهِ مِنْ هَذَا أَنْتَعْرِفَانِ: لَهُمَا قَالَ: السَّلَامُ عَلَيْهِ شَعْبًا ذَلِكَ قَالَ قَدْ: فَقَالَا الْقَمَرِ؟

هُوَ جَاءَ وَالْبَارِ قَلِيْطًا وَرَبِّي، رُبُّكُمْ إِلَى ذَاهِبُ إِنِّي: السَّلَامُ عَلَيْهِ عَيْسَى قَوْلَ الْإِنْجِيلِ فِي تَعْرِفُ هَلْ نَصْرَانِي، يَا: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ الْكُفْرُ؟ عَمُودَ يَكْسِرُ الَّذِي وَهُوَ الْأُمَّمِ، فَضَائِحَ يَبْدَأُ الَّذِي وَهُوَ شَيْءٌ، كُلُّ لَكُمْ يُفَسِّرُ الَّذِي وَهُوَ شَهْدَةٌ، كَمَا بِالْحَقِّ لِي يَشْهَدُ الَّذِي

بِهِ قَرُونٌ مُوْتَحِنٌ إِلَّا الْإِنْجِيلِ مِنْ شَيْئًا ذَكَرْتَ مَا: الْجَائِلِيْقِ فَقَالَ.

نَعَمْ: قَالَ جَائِلِيْقِ؟ يَا ثَابِتًا الْإِنْجِيلِ هَذَا أَنْجِدُ: فَقَالَ.

الْإِنْجِيلِ؟ هَذَا لَكُمْ وَضَعُ وَمَنْ وَجَدْتُمُوهُ، مَنْ عِنْدَ افْتَقَدْتُمُوهُ حِينَ الْأَوَّلِ الْإِنْجِيلِ عَنْ تُخْبِرُنِي أَلَا جَائِلِيْقِ، يَا: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ

أَقَلُّ مَا: السَّلَامُ عَلَيْهِ الرَّضَا لَهُ فَقَالَ. وَمَتَى يُوحَنَّا إِلَيْنَا فَأَخْرَجَهُ طَرِيًّا، غَضًّا وَجَدْنَاهُ حَتَّى وَاجِدًا يَوْمًا إِلَّا الْإِنْجِيلِ افْتَقَدْنَا مَا: لَهُ فَقَالَ فِي الَّذِي الْإِنْجِيلِ هَذَا فِي الْاِخْتِلَافِ وَقَعَ وَإِنَّمَا الْإِنْجِيلِ؟ فِي اِخْتِلَافْتُمْ فَلَمْ تَزْعُمُ، كَمَا هَذَا كَانَ فَإِنْ! إِنِّي عَلِمْتُ الْإِنْجِيلِ بِسُنَنِ مَعْرِفَتِكَ

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controversy lies in the Bible which is in your hands today. Had it been the same as the first Bible, there would no disputes over it. However, I will clarify this for you myself. Know that when the first Bible was lost, the Christians gathered around their scholars and said to them, "Jesus (s): the son of (the Blessed Lady) Mary (s) has been killed, and we have lost the Bible. You are the scholars. What do you have?" Luke, Mark and John told them, 'We have memorized the Bible. Do not worry about it. Do not forsake the churches. We will recite each Gospel of the Bible for you on each Sunday until we put it all together.' Then Luke, Mark, John and Matthew gathered together and put together this Bible after you had lost the first one. These four students were of the first students. Did you know that?"

The Catholic Archbishop said, "I did not know this before. Now I have learned it from you due to your noble knowledge of the Bible. I heard things which you knew from you - things which my heart testifies to be the truth. Therefore, I have gained a much better understanding."

Al-Reza (s) said, "How do you consider what they bear witness to?" The Catholic Archbishop said, "I completely accept whatever they say is right and bear witness to it." Then Al-Reza (s) told Al-Ma'mun and those of his family and others who were present, "Be witnesses to this." They said, "We witness to that."

Then the Imam (s) told the Catholic Archbishop, "I swear by the Son and his Mother[202] to tell us

whether you know that Matthew said the following, ‘The Messiah is the son of David, the son of Abraham, the son of Isaac, the son of Jacob, the son of Yehuda, the son of Khadrun.’ Mark said the following regarding the lineage of Jesus (s): the son of (the Blessed Lady) Mary (s), ‘He is God’s Word placed in the human body. So it turned into the human form.’ Moreover, Luke said, ‘Jesus the son of Mary and his mother were humans made of flesh and blood. Then the Holy Spirit entered into them.’ You also testify that Jesus had said the following about himself, ‘O disciples! I will tell you the truth. No one will ascend the heavens, except for him who descends therefrom, except for the Rider of the Camel - the Seal of the Prophets, for he will ascend the heavens and then will descend there from.’ What do you have to say about that?”

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إلى النَّصَارَى اجْتَمَعَتِ الْأَوَّلُ الْإِنْجِيلُ افْتَقَدَ لَمَّا أَنَّهُ إِعْلَمَ ذَلِكَ؛ عَلِمَ مُفِيدُكَ وَلِكَيْ فِيهِ، تَحْتَلِفُوا لَمْ لِ الْأَوَّلِ الْعَهْدِ عَلَى كَانَ قَلَو. الْيَوْمَ أَيَادِيكُمْ عِنْدَكُمْ؟ فَمَا الْعُلَمَاءُ، نُنْمُوا الْإِنْجِيلِ وَافْتَقَدْنَا السَّلَامَ عَلَيْهِ مَرِيَمَ بِنُ عَيْسَى قِيلَ: لَهُمْ فَقَالُوا عُلَمَائِهِمْ

الْكَنَائِسَ، تُخَلُّوا وَلَا عَلَيْهِ، تَحْرَتُوا فَلَا أَحَدٍ، كُلَّ فِي سَفْرًا سَفْرًا إِلَيْكُمْ نُخْرِجُهُ وَنَحْنُ صُدُورِنَا فِي الْإِنْجِيلِ إِنَّ: وَمَرْقَابُوسُ أَلَوْقَا لَهُمْ فَقَالَ افْتَقَدْتُمْ مَا بَعْدَ الْإِنْجِيلِ هَذَا لَكُمْ فَوَضَعُوا وَمَتَّى وَيُوحَنَّا وَمَرْقَابُوسُ أَلَوْقَا فَقَعَدَ. كُلَّهُ نَجْمَعُهُ حَتَّى سَفْرًا سَفْرًا أَحَدِ كُلِّ فِي عَلَيْكُمْ سَنَتَلُوهُ فَإِنَّا وَبَانَ الْآنَ، عَلِمْتُهُ وَقَدْ أَعْلَمُهُ، فَلَمْ هَذَا أَمَا: الْجَائِلِيْقُ فَقَالَ ذَلِكَ؟ أَعْلَمْتَ. لَيْنَ الْأَوَّلِ تَلَامِيذُ تَلَامِيذُ الْأَرْبَعَةَ هُوَ لَاءِ كَانَ وَإِنَّمَا. الْأَوَّلِ الْإِنْجِيلِ الْفَهْمِ مِنْ كَثِيرًا فَاسْتَرَدْتُ حَقًّا أَنَّهَا قَلْبِي شَهَدَ عَلِمْتُهُ، مِمَّا أَسْنِيَاءَ وَسَمِعْتُ بِالْإِنْجِيلِ عَلِمْتُكَ فَضَلَّ مِنْ لِي

عِنْدَكَ؟ هُوَ لَاءِ شَهَادَةٌ فَكَيْفَ: السَّلَامُ عَلَيْهِ الرَّضَا لَهُ الْفَقْ

حَقٌّ فَهَوَ بِهِ شَهَدُوا مَا وَكُلُّ الْإِنْجِيلِ، عُلَمَاءُ هُوَ لَاءِ إِجَازَةٌ: قَالَ.

عَلَيْهِ إِشْهَدُوا: غَيْرِهِ مِنْ بَيْتِهِ أَهْلٍ مِنْ حَضْرَةٍ وَمَنْ لِلْمَأْمُونِ السَّلَامُ عَلَيْهِ الرَّضَا قَالَ.

شَهَدْنَا قَدْ: قَالُوا.

بُنُ يَعْقُوبَ بِنُ إِسْحَاقَ بِنُ إِبْرَاهِيمَ بِنُ دَاوُودَ ابْنُ هُوَ الْمَسِيحِ إِنَّ قَالَ مَتَّى أَنَّ تَعْلَمُ هَلْ وَأَمَّهُ، الْإِبْنِ بِحَقِّ: الْجَائِلِيْقُ السَّلَامُ عَلَيْهِ قَالَ ثُمَّ وَقَالَ. إِنْسَانًا فَصَارَتْ الْأَدْمِيَّ جَسَدٍ فِي أَحَلَّهَا اللَّهُ كَلِمَةً إِنَّهُ السَّلَامُ عَلَيْهِ مَرِيَمَ بِنُ عَيْسَى نَسَبَ فِي مَرْقَابُوسُ وَقَالَ خَضِرُونَ؟ بِنُ يَهُودَا عَلَى عَيْسَى شَهَادَةٌ مِنْ تَقُولُ إِنَّكَ ثُمَّ. الْفُدُسُ الرُّوحُ فِيهَا فَدَخَلَ وَدَمٍ، لَحْمٍ مِنْ بِنُ إِنْسَانًا كَانَا وَأَمَّهُ السَّلَامُ عَلَيْهِ مَرِيَمَ بِنُ عَيْسَى إِنَّ أَلَوْقَا إِلَى يَصْعَدُ قَائِمَهُ الْأَنْبِيَاءِ، اتَّخَذَ الْبَعِيرِ رَاكِبًا إِلَّا مِنْهَا نَزَلَ مَنْ إِلَّا السَّمَاءِ إِلَى يَصْعَدُ لَا إِنَّهُ: الْحَوَارِيْنَ مَعْشَرَ يَا لَكُمْ أَقُولُ حَقًّا: نَفْسِيهِ الْقَوْلِ؟ هَذَا فِي تَقُولُ فَمَا وَيَنْزِلُ السَّمَاءِ

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The Catholic Archbishop said, “These are the words of Jesus (s). We do not deny them.” Al-Reza (s) said, “If so, what do you say about the testimonies of Luke, Mark and Matthew regarding Jesus (s) and the lineage they attributed to him?”

The Catholic Archbishop said, "They ascribed lies to Jesus (s)."

Al-Reza (s) said, "O people! Did he not just bear witness that they (Luke, Mark and Matthew) are the Scholars of the Bible and that what they say is the truth?" The Catholic Archbishop said, "O Scholar of the Muslims! I would like you to excuse me from discussing about these men."

Al-Reza (s) said, "Fine. I will excuse you from that. O Christian! Ask me whatever you wish to ask." The Catholic said, "Let someone else ask you questions. By Jesus (s), I did not think that there was a scholar like you among the Muslims."

Al-Reza (s) turned towards the High Rabbi and said, "Will you ask me questions or should I ask?" The High Rabbi said, "I will ask. However, I will not accept any proofs from you except those from the Torah, the Bible, the Psalms of David, or the Scriptures of Abraham and Moses."

Al-Reza (s) said, "Do not accept any of my proofs unless they are from the Torah as expressed by Moses (s) - the son of Imran (s), the Bible as expressed by Jesus (s): the son of (the Blessed Lady) Mary (s), or the Psalms of David as expressed by David (s)."

The High Rabbi said, "How can you prove the Prophethood of Muhammad (s)?"

Al-Reza (s) said, "Moses (s) - the son of Imran, Jesus (s) - the son of (the Blessed Lady) Mary (s) and David (s) - the Vicegerent of God on the Earth have testified to his Prophethood."

The High Rabbi said, "Provide evidence of the testimony of Moses the son of Imran."

Al-Reza (s) told him, "O Jew! Do you know that Moses said the following to the Children of Israel, 'A Prophet will come to you from among your brethren. Believe in him and obey him.' Do you know that the Children of Israel have no brethren other than the Children of Ishmael? Do you know about the ties of kinship between Israel and Ishmael and the relationship that existed between them from the past

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نُنْكِرُهُ لَأَ عَيْسَى قَوْلُ هَذَا: الْجَائِلِيُّ قَالَ

إِلَيْهِ؟ نَسْبُوهُ وَمَا عَيْسَى عَلَى وَمَتَى وَمَرْقَابُوسَ أَلَوْقَا شَهَادَةٍ فِي تَقُولُ فَمَا: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ

عَيْسَى عَلَى كَذَبُوا: الْجَائِلِيُّ قَالَ

حَقٌّ وَقَوْلُهُمُ الْإِنْجِيلِ عُلَمَاءُ أَنَّهُمْ دَوَّشَهُ زَكَّاهُمْ قَدْ أَلَيْسَ قَوْمٌ، يَا: السَّلَامُ عَلَيْهِ الرَّضَا فَقَالَ

هُوَ لَاءِ أَمْرٍ مِنْ تُعْفِينِي أَنْ أَحِبُّ الْمُسْلِمِينَ، عَالِمٌ يَا الْجَائِلِيْقُ فَقَالَ.

لَكَ بَدَا عَمَّا نَصْرَانِي يَا سَلْ. فَعَلْنَا قَدْ قَاتَا: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ.

مِثْلِكَ الْمُسْلِمِينَ عُلَمَاءٍ فِي أَنْ ظَنَنْتُ مَا الْمَسِيحِ وَحَقَّ فَلَا غَيْرِي، لَيْسَأَلْكَ: الْجَائِلِيْقُ قَالَ.

أَسَأَلْكَ؟ أَوْ تَسَأَلْنِي: لَهُ فَقَالَ الْجَالُوتِ رَأْسٍ إِلَى السَّلَامِ عَلَيْهِ الرَّضَا فَالْتَقَتَ

وَمُوسَى إِبْرَاهِيمَ صُخْفٍ فِي بِمَاءٍ أَوْ دَاوُودَ زَبُورٍ مِنْ أَوْ الْإِنْجِيلِ مِنْ أَوْ التَّوْرَةِ مِنْ إِلَّا حُجَّةً مِنْكَ أَقْبَلُ لَسْتُ وَأَسَأَلْكَ، بَلْ: فَقَالَ

بْنُ عَيْسَى لِسَانٍ عَلَى وَالْإِنْجِيلِ عِمْرَانَ، بْنُ مُوسَى نِلْسَا عَلَى التَّوْرَةِ بِهِ تَنْطِقُ بِمَا إِلَّا حُجَّةً مِنِّي تَقْبَلُ لَا: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ
دَاوُودَ لِسَانٍ عَلَى وَالزَّبُورِ مَرِيَمَ،

؟(وَالِهِ عَلَيْهِ اللهُ صَلَّى) مُحَمَّدٍ نُبُوَّةً تُثَبِّتُ أَيَّنَ مِنْ: الْجَالُوتِ رَأْسٍ فَقَالَ

قَوْلٍ نَبَّتَ: لَهُ فَقَالَ. الْأَرْضِ فِي وَجَلَّ عَزَّ اللهُ خَلِيفَةُ وَدَاوُودَ مَرِيَمَ بِنُ وَعَيْسَى عِمْرَانَ بِنُ مُوسَى بِنُبُوَّتِهِ شَهِدَ: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ
عِمْرَانَ بِنُ مُوسَى

وَمِنْهُ فَصَدَّقُوا بِهِ. إِخْوَانِكُمْ مِنْ نَبِيِّ سَيَاتِيكُمْ إِنَّهُ: لَهُمْ فَقَالَ إِسْرَائِيلَ بَنِي صَى أَوْ مُوسَى أَنْ يَهُودِيٌّ يَا تَعْلَمُ هَلْ: السَّلَامُ عَلَيْهِ الرَّضَا لَهُ فَقَالَ
بَيْنَهُمَا الَّذِي وَالسَّبَبِ إِسْمَاعِيلَ مِنْ إِسْرَائِيلَ قَرَابَةَ تَعْرِفُ كُنْتُ إِنَّ إِسْمَاعِيلَ وَوَلَدَ غَيْرَ إِخْوَةَ إِسْرَائِيلَ لِبَنِي أَنْ تَعْلَمُ فَهَلْ. فَاسْمَعُوا

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through Abraham (s)?” The High Rabbi said, “These are the words of Moses. I do not deny them.” Al-Reza (s) asked him, “Has any Prophet other than Muhammad (s) come from amongst the brethren of the Children of Israel?” He replied, “No.” Al-Reza (s) said, “Is this not correct in your opinion?” The High Rabbi said, “Yes, but I want you to prove its correctness from the Torah.” Al-Reza (s) asked him, “Do you deny that the Torah says the following to you? ‘There came light from Mount Sina. Light shined upon us from Mount Sa’eer and it became apparent to us from Mount Faran.’” The High Rabbi said, “I am familiar with these words, but I do not know what they mean.”

Al-Reza (s) said, “I will inform you about them. What is meant when it says ‘There came light from Mount Sina’ is a reference to the Blessed the Sublime God’s revelations to Moses (s) on Mount Sina. And what is meant when it says, ‘Light shined upon us from Mount Sa’eer’ is a reference to the Mountain upon which the Honorable the Exalted God sent revelations to Jesus (s) - the son of (the Blessed Lady) Mary (s). Jesus (s) was on that mountain. And what is meant when it says, ‘and it became apparent to us from Mount Faran’ is a reference to a mountain that is one day away from Mecca. As you and your friends said, the Prophet Sha’ya has said in the Torah that ‘I have

seen the picture of the Rider of the Donkey. He was wearing gowns of light. And I have seen the Rider of the Camel - who is as bright as the moon.' Who is the Rider of the Donkey? Who is the Rider of the Camel?" The High Rabbi said, "I do not know who they are." The Imam (s) said, "The Rider of the Donkey is Jesus (s) and the Rider of the Camel is Muhammad (s). Do you deny that this is from the Torah?" The High Rabbi said, "No, I do not deny that."

Then Al-Reza (s) said, "Do you know the Prophet Hayquq (s)?" The High Rabbi said, "Yes, I know him." The Imam (s) said, "He has said the following which your Book has also stated, 'God brought down the Bay'an from Mount Faran. The heavens are filled with the glorification of Ahmad and his nation. He will carry his troops at sea just as he carries them on land. He will bring us a new Book after the destruction of the Holy House (in Jerusalem).' Did you know this (statement) and do you believe in it?" The High Rabbi said, "In fact, the Prophet Hayquq (s) has said this. I will not deny his words."

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بَنِي إِخْوَةٍ مِنْ جَاءَكُمْ هَلْ: السَّلَامُ عَلَيْهِ الرِّضَا لَهُ قَالَ ف. نَدْفَعُهُ لَا مُوسَى قَوْلٌ هَذَا: الْجَالُوتِ رَأْسُ فَقَالَ السَّلَامُ؟ عَلَيْهِ إِبْرَاهِيمَ قَبْلَ مِنْ أَنْ أُجِبُّ وَلِكُنِّي. نَعَمْ: قَالَ عِنْدَكُمْ؟ هَذَا صَحَّ قَدْ أَوْلَيْسَ: السَّلَامُ عَلَيْهِ الرِّضَا قَالَ. لَا: قَالَ وَآلِهِ؟ عَلَيْهِ اللَّهُ صَلَّى مُحَمَّدٌ غَيْرُ نَبِيِّ إِسْرَائِيلَ مِنْ لَنَا وَأَضَاءَ سَيِّئَاءَ، طُورِ قَبْلِ مِنَ النُّورِ جَاءَ: لَكُمْ تَقُولُ النُّورَةَ أَنْ تُنْكِرُ هَلْ: السَّلَامُ عَلَيْهِ الرِّضَا لَهُ فَقَالَ. النُّورَةَ مِنْ إِلَيَّ تُصَحِّحُهُ تَفْسِيرَهَا أَعْرِفُ وَمَا الْكَلِمَاتِ هَذِهِ أَعْرِفُ: الْجَالُوتِ رَأْسُ قَالَ فَارَانَ؟ جَبَلٍ مِنْ عَلَيْنَا وَاسْتَعْلَنَ سَاعِيرٍ، جَبَلٍ

جَبَلٍ عَلَى أَنْزَلَهُ ذِي أَلِّ وَتَعَالَى تَبَارَكَ اللَّهُ وَحْيٍ فَذَلِكَ سَيِّئَاءَ، طُورِ قَبْلِ مِنَ النُّورِ جَاءَ: قَوْلُهُ أَمَا: بِهِ أُخْبِرُكَ أَنَا: السَّلَامُ عَلَيْهِ الرِّضَا قَالَ عَلَيْهِ وَهُوَ السَّلَامُ عَلَيْهِ مَرْيَمَ بِنِ عَيْسَى إِلَى وَجَلَّ عَزَّ اللَّهُ أَوْحَى الَّذِي الْجَبَلُ فَهُوَ سَاعِيرٍ، جَبَلٍ مِنْ لَنَا وَأَضَاءَ: قَوْلُهُ وَأَمَا. سَيِّئَاءَ طُورِ يَوْمٌ وَبَيْنَهَا بَيْنَهُ مَكَّةً، جَبَالٍ مِنْ جَبَلٍ فَذَلِكَ فَارَانَ، جَبَلٍ مِنْ عَلَيْنَا وَاسْتَعْلَنَ: قَوْلُهُ وَأَمَا

وَالْآخِرُ حِمَارٍ عَلَى أَحَدَهُمَا الْأَرْضُ؛ لَهُمْ أَضَاءَتْ رَاكِبِينَ رَأَيْتُ: النُّورَةَ فِي وَأَصْحَابِكَ أَنْتَ تَقُولُ مَا فِي السَّلَامُ عَلَيْهِ النَّبِيِّ شَعْيَاءَ وَقَالَ عَلَيْهِ فَعَيْسَى الْحِمَارِ رَاكِبٍ أَمَا: قَالَ. بِهِمَا فَخَيْرِي أَعْرِفُهُمَا، لَا: الْجَالُوتِ رَأْسُ قَالَ الْجَمَلِ؟ رَاكِبٍ وَمَنْ الْحِمَارِ رَاكِبٍ فَمَنْ. جَمَلٍ عَلَى تَعْرِفُ هَلْ: السَّلَامُ عَلَيْهِ الرِّضَا قَالَ ثُمَّ. أَنْكَرُهُ مَا لَا،: قَالَ النُّورَةَ؟ مِنْ هَذَا أَنْتَكِرُ. وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى مُحَمَّدٌ الْجَمَلِ رَاكِبٍ وَأَمَا السَّلَامُ، السَّلَامُ؟ عَلَيْهِ النَّبِيِّ حَيْفُوقَ

لَعَارِفُ بِهِ إِنِّي نَعَمْ،: قَالَ

فِي حَيْلَهُ يَحْمِلُ. وَأَمَّتِهِ أَحْمَدَ تَسْبِيحٍ مِنَ السَّمَاوَاتِ وَامْتَلَأَتْ فَارَانَ، جَبَلٍ مِنَ الْبَيْبَانَ تَعَالَى اللَّهُ جَاءَ: بِهِ نُطَوِّقُ وَيَكْتَابُكُمْ قَالَ، فَإِنَّهُ: قَالَ رَأْسُ قَالَ بِهِ؟ وَتُؤْمِنُ هَذَا أُنْعَرِفُ. الْفُرْقَانَ بِالْكِتَابِ، نِيَعُ. الْمَقْدِسِ بَيْتِ خَرَابِ بَعْدَ جَدِيدٍ بِكِتَابِ يَأْتِينَا الْبِرِّ، فِي يَحْمِلُ كَمَا الْبَحْرِ قَوْلُهُ نُنْكِرُ وَلَا السَّلَامُ، عَلَيْهِ النَّبِيِّ حَيْفُوقَ ذَلِكَ قَالَ قَدْ: الْجَالُوتِ

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Al-Reza (s) said, "David said in his Psalms which you have also read, 'O my God! Appoint him who will establish the Sunna (practice) after the cessation (of the Prophets).' Did you know of any

Prophet other than Muhammad (s) who has established the Sunna after the cessation (of the Prophets)?”

The High Rabbi said, “This is what is said by David. We do not deny it. However, he meant Jesus by that, and it is his era that was the age of cessation.” Al-Reza (s) told him, “You are wrong. In fact, Jesus (s) endorsed the Sunna (practices) of the Torah until God pulled him up to Himself. It is written in the Bible, ‘The son of pious woman will go, and the Paraclete [203] will come after him. It is he who will preserve the bonds, explain everything to you, and testify to my truth just as I testified for him. I have brought you the examples, and he will bring you the interpretations.’ Do you believe that this statement is in the Bible?”

The High Rabbi said, “Yes.” Al-Reza (s) told him, “O the High Rabbi! I want to ask you about your Prophet Moses (s). The High Rabbi said, “Ask.” The Imam (s) said, “What is the evidence for the Prophethood of Moses?”

The Jew said, “He brought miracles which the Prophets before him had not brought.” The Imam (s) asked, “Could you give me an example?” The High Rabbi replied, “He split the sea, turned the cane into a running serpent, cleaved the stones so that springs gushed forth from them, took out his hand shining white for the onlookers, and other signs the like of which other creatures were unable to bring.”

Al-Reza (s) told him, “You are right. They are proofs of his Prophethood. He brought the like of which other creatures were unable to bring. Is it obligatory on you to believe in whoever claims Prophethood and performs something which all other creatures are unable to perform?”

The High Rabbi said, “No, since there is no one like Moses (s) considering his position near his Lord and his closeness to Him. It is not incumbent upon us to profess the Prophethood of whoever claims it, unless he brings us miracles similar to those brought by Moses (s).”

The Imam (s) said, “Then how come you admit the Prophethood of the other Prophets who preceded Moses who did not split the sea; nor did

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الْفَتْرَةَ بَعْدَ السُّنَّةِ أَقَامَ نَبِيًّا تَعْرِفُ فَهَلْ. الْفَتْرَةَ بَعْدَ السُّنَّةِ مُقِيمٌ ابْعَثُ اللَّهُمَّ: تَقْرَأُ وَأَنْتَ زُبُورِهِ، فِي دَاوُودَ قَالَ فَقَدْ: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ
وَأَلِهِ؟ عَلَيْهِ اللَّهُ صَلَّى مُحَمَّدٍ غَيْرَ

إِجْهَلْتَ: السَّلَامُ عَلَيْهِ الرَّضَا لَهُ قَالَ. الْفَتْرَةُ هِيَ أَيَّامُهُ عَيْسَى، بِذَلِكَ عَنِي وَلَكِنْ نُنْكِرُ، وَلَا نَعْرِفُهُ دَاوُودَ قَوْلَ هَذَا: الْجَالُوتِ رَأْسُ قَالَ
دَاهِبْ، ذَالِبٌ ابْنُ إِنْ: مَكْتُوبٌ الْإِنْجِيلِ وَفِي. إِلَيْهِ اللَّهُ رَفَعَهُ حَتَّى التَّوْرَةَ لِسُنَّةٍ مُوَافِقًا وَكَانَ السُّنَّةُ، يُخَالِفُ لَمْ السَّلَامُ عَلَيْهِ عَيْسَى إِنْ
يَأْتِيكُمْ وَهُوَ بِالْأَمْثَالِ جِئْتُمْ أَنَا. لَهُ شَهِدْتُ كَمَا لِي وَيَشْهَدُ شَيْءٌ، كُلُّ لَكُمْ وَيُفَسِّرُ الْأَصَارَ، يَحْفَظُ الَّذِي وَهُوَ بَعْدِهِ، مِنْ جَاءِ وَالْبَارِ قَلِيظًا

الإنجيل؟ في بهذا أتؤمن. بالتأويل

نعم: قال.

أن على الحجة ما: قال. سل: فقال. السلام عليه عمران بن موسى نبيك عن أسالك الجالوت، رأس يا: السلام عليه الرضا له فقال
نؤمنه؟ نثبت موسى

قبله الأنبياء من أحد به يحيى لم ما جاء إنه: اليهودي قال.

بيضاء يده وإخراجه العيون، منه فأنفجرت الحجر وضربه تسعى، حية العصا وقلبه البحر، فلق مثل: قال ماذا؟ مثل: له قال
مثلها على الخلق يقدر لا أنه علامة. للناظرين

ثم نبي أنه ادعى من كل أقليس. مثله على الخلق يقدر لا بما جاء أنه نبيته على حجته كانت أنه في صدقت: السلام عليه الرضا له قال
تصديقه؟ عليكم وجب مثله على الخلق يقدر لا بما جاء

من يأتي تى دعاها من نبوة الإقرار علينا يجب ولا. منه وفربه ربه من لكانه نظير، له يكن لم السلام عليه موسى لأن. لا: قال
موسى به جاء ما بمثل الأعلام

ولم السلام عليه موسى قبل كانوا الذين بالأنبياء أقررتكم فكيف: السلام عليه الرضا فقال

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they cleave the stone so that twelve springs would gush forth from them; nor did they take their hands out shining white as Moses did; nor did they turn the cane into a running serpent.”

The Jew replied, “I told you that if they performed miracles as evidence for their Prophethood which all other creatures were unable to perform, and if they brought something the like of which Moses had brought or they followed what Moses had brought, then it is incumbent upon us to believe in them.”

Al-Reza (s) told him, “O High Rabbi! What has prevented you from professing (the Prophethood of) Jesus (s) - the son of (the Blessed Lady) Mary (s)? Jesus (s) brought the dead to life, healed the blind and the leprous, made birds formed of clay and breathed at them giving them life with God’s permission.”

The High Rabbi said, “It is said that he did that, but we did not see it.”

Al-Reza (s) said, “Have you seen the miracles performed by Moses? Have you not received this news by way of Moses’s closest trustworthy companions who said he (s) did them?” The High Rabbi said, “Yes. That is so.”

The Imam (s) said, "Well. The news about the miracles of Jesus (s) - the son of (the Blessed Lady) Mary (s) have reached you in a similar fashion. Why then did you acknowledge Moses (s) and believe in him, but you did not believe in Jesus?" The High Rabbi did not answer. Al-Reza (s) said, "The same is true about Muhammad (s) and his miracles. The same is true about any other Prophet appointed by God. One of the miracles of Muhammad (s) was that he was a poor hired shepherd. He had not been taught anything. He did not go to any teachers. However, the Quran which he (s) brought contains the stories of the Prophets (s) and the associated news letter by letter. It has narrated the news of the past and the things to come in the future all the way up until the Resurrection Day. The Quran provided information about what they did in hiding or in their homes. He brought innumerable miracles." The High Rabbi said, "Neither the account about Jesus nor that about Muhammad are considered correct by us. It is not permissible to admit their Prophethood through what is not correct."

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تَسْعَى؟ حَيَّةُ الْعَصَدِ يَقْلِبُوا وَلَمْ يَبْصَأْ يَدَهُ مُوسَى إِخْرَاجِ مِثْلِ أَيْدِيهِمْ يُخْرِجُوا وَلَمْ عَيْنًا عَشْرَةَ اثْنِي عَشْرَةَ مِنَ الْحَجَرِ مِنْ يَفْجَرُوا وَلَمْ الْبَحْرَ يَقْلُبُوا

كَانَ أَوْ مُوسَى بِهِ بَجِيءٌ بِمَا جَاؤُوا وَلَوْ مِثْلِهِ، عَلَى الْخَلْقِ يَقْدِرُ لَا بِمَا الْآيَاتِ مِنْ نُبُوتِهِمْ عَلَى جَاؤُوا مَا مَتَى أَنَّهُ خَبَرْتُكَ قَدْ: الْيَهُودِيُّ قَالَ يَقْتَصِدُ وَجَبَ مُوسَى بِهِ جَاءَ مَا غَيْرَ عَلَى

وَالْأَبْرَصَ الْأَكْمَةَ وَيُبْرِئُ الْمَوْتَى يُحْيِي كَانَ وَقَدْ مَرِيَمَ بِنِ بَعِيسَى الْإِفْرَارِ مِنْ يَمْنَعُكَ فَمَا الْجَالُوتِ، رَأَسَ يَا: السَّلَامُ عَلَيْهِ الرِّضَا لَهُ قَالَ تَعَالَى؟ اللَّهُ بِإِذْنِ طَيْرًا فَيَكُونُ فِيهِ يُنْفَخُ ثُمَّ الطَّيْرُ كَهَيْئَةِ الطَّيْنِ مِنْ وَيَخْلُقُ

إِنْ شَهَدَهُ وَلَمْ ذَلِكَ، فَعَلَّ إِنَّهُ يَقَالَ: الْجَالُوتِ رَأَسُ قَالَ

فَعَلَّ أَنَّهُ مُوسَى أَصْحَابِ ثَقَاتٍ مِنَ الْأَخْبَارِ جَاءَتْ إِنَّمَا أَلَيْسَ أَشَاهِدْتُهُ؟ الْآيَاتِ؟ مِنْ مُوسَى بِهِ جَاءَ مَا أَرَأَيْتَ: السَّلَامُ عَلَيْهِ الرِّضَا قَالَ بَلَى: قَالَ ذَلِكَ؟

بَعِيسَى؟ تُصَدِّقُوا وَلَمْ بِمُوسَى صَدَّقْتُمْ فَكَيْفَ. السَّلَامُ عَلَيْهِ مَرِيَمَ بِنِ عِيسَى فَعَلَّ بِمَا الْمُنَوَّارَةُ الْأَخْبَارُ أَنْتُمْ. أَيْضًا فَكَذَلِكَ: قَالَ

كَانَ أَنَّهُ آيَاتِهِ وَمِنْ. اللَّهُ بَعَثَهُ نَبِيًّا كُلِّ وَأَمْرُ بِهِ، جَاءَ وَمَا وَالِهِ عَلَيْهِ اللَّهُ صَلَّى مُحَمَّدٌ أَمْرٌ وَكَذَلِكَ: السَّلَامُ عَلَيْهِ الرِّضَا قَالَ. جَوَابًا رِيحًا فَلَمْ حَرْفًا وَأَخْبَارُهُمُ السَّلَامُ عَلَيْهِمُ الْأَنْبِيَاءِ فَصَصَ فِيهِ الَّذِي بِالْقُرْآنِ جَاءَ ثُمَّ. مُعَلِّمٌ إِلَى يَخْتَلِفُ مَوْلًا كِتَابًا يَتَعَلَّمُ لَمْ أَجِيرًا، رَاعِيًا فَفَيْرًا بَيْنِيمَا نُحْصَى لَا كَثِيرَةً بِآيَاتٍ وَجَاءَ لِبُيُوتِهِمْ، فِي لُونِ بَعْمَ وَمَا بِأَسْرَارِهِمْ يُخْبِرُهُمْ كَانَ ثُمَّ. الْقِيَامَةِ يَوْمَ إِلَى بَقِيٍّ وَمَنْ مَضَى مِنْ وَأَخْبَارُ حَرْفًا،

يَصِحُّ لَا بِمَا لَهُمَا نَفَرًا أَنْ لَنَا يَجُوزُ وَلَا. (وَالِهِ عَلَيْهِ اللَّهُ صَلَّى) مُحَمَّدٌ خَبَرٌ وَلَا عِيسَى خَبَرٌ عِنْدَنَا يَصِحُّ لَمْ: الْجَالُوتِ رَأَسُ قَالَ

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Al-Reza (s) said, "Has the witness who testified for Jesus and Muhammad then given false

testimony?” The High Rabbi did not answer him. Then the Imam (s) called the Zoroastrian High Priest. Al-Reza (s) told him, “Let me know about Zoroaster who considered himself to be a Prophet. What is your proof of his Prophethood?” The Zoroastrian High Priest said, “He had miracles which no one ever had before him. Of course, I have not seen him, but the stories of our ancestors tell us that he made legitimate for us things which others had not made legitimate. Therefore, we follow him.”

The Imam (s) asked, “You believed in the stories which came to you about him, so you followed him, didn't you?” He replied, “Yes.” The Imam (s) said, “This is the case with all other nations. Stories came to them about what the Prophets had accomplished, and what Moses (s), Jesus (s), and Muhammad (s) had all brought to them. So why didn't you believe in any of these Prophets, having believed in Zoroaster through the stories that came to you about him saying that he brought forth what others did not?” The Zoroastrian High Priest froze in place.

Then Al-Reza (s) said, “O people! If any of you is opposed to Islam and wants to ask me any questions, then let him ask me without any shame.” Imran As-Sa'bee who was an expert in theology stood up and said, “O Scholar of the people. I would not have asked you any questions if you had not invited me to ask. I have been to Kufa, Basra, Syria and Algeria. There I have met many theologians. However, none of them has been able to establish for me the proof that there is One who has no second other than Him and that He remains to be One Being. Will you permit me to ask you this question?” Al-Reza (s) said, “If Imran As-Sab'ee is present among the people here, it must be you.” He said, “Yes. This is me.” The Imam (s) said, “O Imran! Ask. But I advise you to be fair. Avoid vain talk and nonsense.” Imran said, “My Master! By God, I just want you to prove something which I can adhere to for me. Then I need not seek anything else.” The Imam (s) said, “Ask whatever you wish to ask.” The crowds moved closer to Imran and crowded in on him. Imran As-Sa'bee asked, “Let me know of the first thing and what it created.”

Al-Reza (s) told him, “You asked. Now try to understand. As for the One, He has always been One Being. He has neither limits nor does He

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بِالْهَرَبِذِ السَّلَامِ عَلَيْهِ دَعَا تُمَّ. جَوَاباً يَحَرَّ فَلَمْ يُزُورْ شَاهِدٌ وَالْهَ عَلَيْهِ اللهُ صَلَّى وَلِمُحَمَّدٍ لِعِيسَى شَهِدَ الَّذِي فَالشَّاهِدُ: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ نُبُوتِهِ؟ عَلَى حُجَّتِكَ مَا نَبِيٍّ؛ أَنَّهُ تَزَعَمَ الَّذِي زُرْدَهَشْتِ عَنْ أُخِيرِنِي: السَّلَامُ عَلَيْهِ الرَّضَا لَهُ فَقَالَ الْأَكْبَرُ،

أَفَلَيْسَ: قَالَ. فَاتَّبَعْنَاهُ غَيْرُهُ يُجَلِّهُ لَمْ مَا لَنَا أَحَلَّ بِأَنَّهُ عَلَيْنَا وَرَدَّتْ أَسْلَافِنَا مِنَ الْأَخْبَارِ وَلَكِنَّ هَذِهِ، نَسُدُّ وَلَمْ قَبْلَهُ أَحَدٌ يَأْتِنَا لَمْ بِمَا أَتَى إِنَّهُ: قَالَ فَاتَّبَعْتُمُوهُ؟ الْأَخْبَارُ أَنْتُمْ إِنْمَا

فَمَا وَالْهَ عَلَيْهِ اللهُ صَلَّى وَمُحَمَّدٌ وَعِيسَى مُوسَى بِهِ وَأَتَى النَّبِيُّونَ بِهِ أَتَى بِمَا الْأَخْبَارُ أَنْتُمْ فِيهِ؛ السَّلَامُ الْأَمَمِ سَائِرَ فَكَذَلِكَ: قَالَ. بَلَى: قَالَ غَيْرُهُ؟ بِهِ يَجِيءُ لَمْ بِمَا جَاءَ بِأَنَّهُ ائْتَرَهُ الْمَتَوِّ الْأَخْبَارِ قَبْلَ مِنْ بَزْرَدَهَشْتِ أَفَرَرْتُمْ إِنْمَا كُنْتُمْ إِذْ لَهُمْ، الْإِفْرَارَ تَرَكَ فِي عُدْرِكُمْ

مُحْتَسِمٍ غَيْرِ فَلْيَسْأَلْ يَسْأَلُ أَنْ وَارَادَ الْإِسْلَامَ يُخَالِفُ أَحَدٌ فَيُكْفَمُ كَانَ إِنَّ قَوْمٌ، يَا: السَّلَامُ عَلَيْهِ الرَّضَا فَقَالَ. مَكَانَهُ الْوَرِيدُ فَأَنْقَطَعَ

فَلَقَدْ بِالْمَسَائِلِ، عَلَيْكَ أَقْدَمَ لَمْ مَسْأَلَتِكَ إِلَى دَعَوْتَ أَنَّكَ لَا لَوْ النَّاسِ، عَالِمٌ يَا: فَقَالَ الْمُتَكَلِّمِينَ فِي وَاحِدًا وَكَانَ الصَّابِي، عِمْرَانُ لِيَهْدِي فَقَامَ
أَنْ أَفْتَادُنْ بِوَاحِدَانِيَّتِهِ، قَانِمًا غَيْرُهُ لَيْسَ وَاحِدًا لِي يُثْبِتُ أَحَدٍ عَلَى أَقْعَ فَلَمْ الْمُتَكَلِّمِينَ يَتَوَلَّوْا وَالْجَزِيرَةَ وَالشَّامَ وَالْبَصْرَةَ الْكُوفَةَ دَخَلْتُ
أَسْأَلُكَ؟

هُوَ أَنَا: قَالَ. هُوَ فَأَنْتَ الصَّابِي عِمْرَانُ الْجَمَاعَةِ فِي كَانَ إِنَّ: الرَّضَا قَالَ

وَالْجَوْرَ وَالْخَطْلَ وَإِيَّاكَ بِالنَّصْفَةِ، وَعَلَيْكَ عِمْرَانُ، يَا سَلْ: قَالَ

بِعُضِّ إِلَى عُضُوهُمْ وَانْضَمَّ النَّاسُ فَارْتَدَحَمَ. لَكَ بَدَا عَمَّا سَلْ: قَالَ. أَجُوزُهُ فَلَا بِهِ أَتَعَلَّقُ شَيْئًا لِي تُثْبِتَ أَنْ إِلَّا أُرِيدُ مَا سَيِّدِي يَا وَاللَّهِ: فَقَالَ

خَلَقَ وَعَمَّا الْأَوَّلِ الْكَائِنِ عَنِ الْخَبْرِي: الصَّابِي عِمْرَانُ فَقَالَ

وَأَعْرَاضِ، حُدُودٍ بِلَا مَعَهُ شَيْءٍ لَا كَانِنًا وَاحِدًا يَزَلْ فَلَمْ الْوَاحِدُ أَمَا. فَافْهَمْ سَأَلْتُ: لَهُ فَقَالَ

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have transient qualities. He will always remain so. Then unprecedentedly He created a different creature with transient qualities and various different limits. He neither placed it in anything, nor did He limit it by anything. He neither created it like anything, nor did He create other thing like it. He then created the creatures in various shapes: pure and impure, different and alike, with various colors, flavors and tastes. He did not create them out of a need for them, nor did He create them to attain a higher rank. He did not sense any increase or decrease in Himself due to this Creation. O Imran! Do you understand this?" Imran said, "By God, yes my Master!"

The Imam (s) added, "O Imran! Know that if He had created what He created since He needed them, He would have only created things by which He could fulfill His need. In that case, it would have been better for Him to create several times more than what He created, since the more the helpers were, the more powerful their master would be. O Imran! In that case, His need would be a never-ending one. The more He created, the more newer needs appeared for Him. That is why we say that He did not create the creatures out of need. Through Creation He transfers the needs of some of them to others. And He makes some of them nobler than others without any need of the nobler one or without wanting to take any revenge against those whom He had debased. That is how He has created."

Imran asked, "Master! Was the Being known to Himself by His Own Self?" Al-Reza (s) said, "It is the case that knowledge of something is required to distinguish it from other things, and to prove its existence through what it is negated about it. However, there was nothing else there to oppose

Him to make it necessary to negate. Since there was only Him there was no need to establish limits. O Imran! Do you understand?”

Imran said, “Yes, by God, my Master! Then tell me, by what means did He come to know what He knew. Was it done by conscience or by something else?” Al-Reza (s) said, “If it had been that His Knowledge was acquired by conscience, can’t we then establish any limits for that conscience where Knowledge ends?” Imran answered, “There is no way out.” The Imam (s) then asked him, “Then what is that conscience?” Imran could not provide any answer.

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وَمَثَلُهُ حَدَاهُ شَيْءٍ عَلَى وَلَا حَدَّهُ شَيْءٍ فِي وَلَا أَقَامَهُ شَيْءٍ فِي لَا مُخْتَلَفَةٍ، وَخُدُودٍ بِأَعْرَاضٍ مُخْتَلِفًا مُبْتَدِعًا خَلْقًا خَلَقَ ثُمَّ كَذَلِكَ، يَزَالُ وَلَا لِفَضْلٍ وَلَا ذَلِكَ إِلَى مِنْهُ كَانَتْ لِحَاجَةٍ لَا وَطَعْمًا، وَذُوقًا وَالْوَانَا وَأَتِّلَافًا وَاخْتِلَافًا صَفْوَةً وَغَيْرَ تَصَفُّوْكَ ذَلِكَ بَعْدَ مِنَ الْخَلْقِ فَجَعَلَ لَهُ عِمْرَانُ؟ يَا هَذَا تَعْوِيلٌ نُقْصَانًا وَلَا زِيَادَةً خَلَقَ فِيمَا لِنَفْسِهِ أَرَى وَلَا بِهِ، إِلَّا يَبْلُغُهَا لَمْ مَنْزِلَةً

سَيِّدِي يَا اللَّهُ وَنَعَمْ: قَالَ

خَلَقَ مَا أضعَافَ يَخْلُقُ أَنْ يَتَّبِعِي وَلَكَانَ حَاجَتِي، عَلَى بِهِ يَسْتَعِينُ مَنْ إِلَّا يَخْلُقُ لَمْ لِحَاجَةٍ خَلَقَ مَا خَلَقَ كَانَ لَوْ أَنَّهُ عِمْرَانُ يَا وَاعْلَمْ: قَالَ حَاجَةٌ بِهِ حَدَّتْ إِلَّا شَيْئًا الْخَلْقِ مِنْ يُحَدِّثُ لَمْ كَانَ لِأَنَّهُ يَسْعَى لَهَا لَا عِمْرَانُ يَا وَالْحَاجَةَ. أَقْوَى صَاحِبُهُمْ كَانَ كَثُرُوا كُلَّمَا انْ أَعُو لَأَنَّ مِنْهُ حَاجَةٌ بِأَلَّا بَعْضٍ عَلَى بَعْضِهِمْ وَفَضَّلَ بَعْضٍ، إِلَى بَعْضِهِمْ وَابْتِجَاءً بِالْخَلْقِ نَقَلَ وَلَكِنْ لِحَاجَةِ الْخَلْقِ يَخْلُقُ لَمْ: أَقُولُ وَلِذَلِكَ. أُخْرَى خَلَقَ فَلِهَذَا. أَدَلَّ مَنْ عَلَى مِنْهُ نِعْمَةٌ وَلَا فَضْلٌ إِلَى

نَفْسِهِ؟ عِنْدَ نَفْسِهِ فِي مَعْلُومًا الْكَائِنُ كَانَ هَلَّ سَيِّدِي، يَا: عِمْرَانُ قَالَ

يُخَالِفُهُ شَيْءٌ هُنَاكَ يَكُنْ وَلَمْ مَوْجُودًا، عَنْهُ نُفِي بِمَا نَفْسُهُ الشَّيْءُ وَلِيَكُونَ خِلَافِي لِنَفْيِ بِالشَّيْءِ الْمَعْلَمَةُ يَكُونُ إِنَّمَا: السَّلَامُ عَلَيْهِ الرِّضَا قَالَ عِمْرَانُ؟ يَا أَفْهَمْتَ. مِنْهَا عَلِمَ مَا تَحْدِيدِي نَفْسِهِ عَنِ الشَّيْءِ ذَلِكَ نَفِي إِلَى الْحَاجَةِ فَتَدْعُوهُ

ذَلِكَ؟ بَغَيْرِ أَمْ ابْضَمِيرِ. عَلِمَ مَا عَلِمَ شَيْءٍ بِأَيِّ فَأَخْبِرْنِي سَيِّدِي. وَاللَّهِ نَعَمْ: قَالَ

مَنْ بَدَأَ لَا: عِمْرَانُ قَالَ الْمَعْرِفَةُ؟ إِلَيْهِ تَنْتَهِي حَدًّا الضَّمِيرِ لِذَلِكَ يَجْعَلُ أَنْ نَبْدَأُ يَجِدُ هَلَّ بَضَمِيرِ عَلِمَ إِذَا أَرَأَيْتَ: السَّلَامُ عَلَيْهِ الرِّضَا قَالَ ذَلِكَ

جَوَابًا يَحْرَ وَلَمْ فَانْقَطَعَ الضَّمِيرُ؟ ذَلِكَ فَمَا: السَّلَامُ عَلَيْهِ الرِّضَا قَالَ

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Al-Reza (s) said, “Never mind. O Imran! If I now ask you about that conscience and whether you can recognize it through another conscience, and you answer if the affirmative, have you not then disproved your own statement and claim? O Imran! Is it not more proper for you to know that the One cannot be described by a conscience? And that the most that can be said about Him is that

He has done something, or created something?

He is not such that one can conceive any directions or parts for Him as can be imagined for the creatures and their parts. Understand this and base your proper knowledge on it.”

Imran asked, “O my Master! Can you let me know what are the types of limits for His creatures? What is the meaning and what are the varieties of His creatures?”

The Imam (s) said, “You asked. Now understand. In fact, there are six types of limits for His creatures. These are the tangibles; the weighable; the seeable; those that have no weight - that is spirit; those that are seeable but are without any weight, are untouchable, intangible, colorless, and tasteless; and the measurable that are the widths, the forms, width and height. Included amongst them are deeds and movements which make things, act upon them, change them from one state to another, increase them, or reduce them. As for deeds and movements, they pass by since they have no more time than that which is ordained for their need. Whenever a deed is finished and the movement is stopped it ends, but its effects remain just like talking which ends but its effect remains.”

Imran said, “O my Master! Will you let me know about the Creator? If He is One, there is nothing other than Him and there is nothing with Him, has He not changed (His Essence) through creating the creatures?” Al-Reza (s) told him, “He is Eternal. The Honorable the Exalted does not change due to creating the creatures. However, the creatures change through the changes which He exerts upon them.”

Imran asked, “O my Master! With what have we recognized Him?”

Al-Reza (s) said, “With something other than Him.” Imran asked, “What is something other than Him?” Al-Reza (s) said, “His Volition, His Name, His Attribute, and the like which are all originated, created and managed (by Him).”

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يَا وَدَعْوَاكَ قَوْلِكَ عَلَيْنِكَ أَفْسَدَتْ نَعْمَ، قُلْتَ فَإِنْ آخَرَ؟ بِضَمِيرٍ تَعْرِفُهُ، نَفْسِ الضَّمِيرِ عَنِ سَأَلَتِكَ إِنْ بَاسَ لَا: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ
مَذَاهِبٌ مِنْهُ مُبْتَوَاهٌ وَلَيْسَ وَصْنَعٌ، وَعَمَلٌ فِعْلٌ مِنْ أَكْثَرِ لَهُ يُقَالُ لَهُ يُقَالُ لَيْسَ بِضَمِيرٍ يُوصَفُ لَيْسَ الْوَاحِدُ أَنْ تَعْلَمَ أَنْ يَنْبَغِي أَلَيْسَ. عِمْرَانُ
صَوَاباً عَلِمْتَ مَا عَلَيْهِ وَإِنَّ ذَلِكَ فَاعْقَلْ وَتَجَرَّبْتَهُمْ؟ الْمَخْلُوقِينَ كَمَذَاهِبٍ وَتَجَرَّبْتَهُ

كُونُ؟ يَتَوَعَّكُمُ وَعَلَى مَعَانِيهَا؟ وَمَا هِيَ؟ كَيْفَ خَلَقَهُ حُدُودَ تُخْبِرُنِي أَلَا سَيِّدِي، يَا: عِمْرَانُ قَالَ

إِلَيْهِ مَنْظُورٌ وَمِنْهَا الرُّوحُ وَهُوَ لَهُ ذَوْقٌ لَا وَمَا إِلَيْهِ وَمَنْظُورٌ وَمَمُورٌ مَلْمُوسٌ: أَنْوَاعٌ سَيِّئَةٌ عَلَى خَلْقِهِ حُدُودٌ أَنْ فَاعْلَمَ سَأَلْتَ قَدْ: قَالَ
الَّتِي وَالْحَرَكَاتُ الْعَمَلُ وَمِنْهَا الْعَرَضُ، وَالطُّوْلُ وَالصُّوْرُ وَالْأَعْرَاضُ وَالتَّقْدِيرُ ذَوْقٌ وَلَا لَوْنٌ وَلَا جِسٌّ وَلَا لَمْسٌ وَلَا وَزْنٌ لَهُ وَلَيْسَ

مِنْ أَكْثَرِ لَهَا وَقَتٌ لَا لِأَنَّهُ نَظِيقٌ دَفَائِبِهَا وَالْحَرَكَاتُ الْأَعْمَالُ فَأَمَّا وَتُنْقِصُهَا وَتَزِيدُهَا حَالٍ إِلَى حَالٍ مِنْ وَتُغَيِّرُهَا وَتَعْمَلُهَا الْأَشْيَاءَ تَصْنَعُ
أَنْرُهُ وَيَبْقَى يَذْهَبُ الْكَلَامُ، مَجْرَى وَيَجْرِي الْأَنْرُ وَيَبْقَى بِالْحَرَكَةِ انْطَلَقَ الشَّيْءُ مِنْ فَرَعٍ فَبَادَا. إِلَيْهِ يُحْتَاجُ مَا قَدَّرَ

الْخَلْقُ؟ بِخَلْقِهِ تَغَيَّرَ قَدْ أَلْبَسَ مَعَهُ؟ شَيْءٌ وَلَا غَيْرَهُ شَيْءٌ لَا وَاجِدًا كَانَ إِذَا الْخَالِقِ عَنِ تُخْبِرُنِي أَلَا سَيِّدِي، يَا عِمْرَانُ قَالَ

هَبِ تَغَيَّرَ الْخَلْقُ وَلَكِنَّ الْخَلْقُ بِخَلْفِهِ وَجَلَّ عَزَّ يَتَغَيَّرُ لَمْ قَدِيمٌ: السَّلَامُ عَلَيْهِ الرِّضَا لَهُ قَالَ

عَرَفْنَا؟ شَيْءٌ فَبَائِي سَيِّدِي يَا عِمْرَانُ قَالَ

بِغَيْرِهِ: قَالَ

غَيْرُهُ؟ شَيْءٌ فَأَيُّ قَالَ

مُدَبَّرٌ مَخْلُوقٌ مُحَدَّثٌ ذَلِكَ وَكُلُّ ذَلِكَ، أَشْبَهَ وَمَا وَصِفَتُهُ وَأَسْمُهُ مَشِيئَتُهُ: السَّلَامُ عَلَيْهِ الرِّضَا قَالَ

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Imran said, "O my Master! Then what is He?" The Imam (s) replied, "He is Light. That means that He guides His creatures from among the people of the heavens and the Earth. You have no rights incumbent upon me more than my professing His Unity to you." Imran said, "O my Master! Was He not silent before creating the creatures and then He spoke?"

Al-Reza (s) said, "Silence does not exist unless there is some utterance before it. An example of this is that it is not said that the lamp is silent and does not utter; nor is it said that the lamp shines implying that it wants to do something to us. The light shining from the lamp is not considered to be the act of the lamp. It is not something separate from the lamp. Therefore, when it is illuminating us we say that it was lit for us by which we found our way around. Through this example you can find what you are after and become enlightened in your affairs."

Imran said, "O my Master! I thought that the Ever-Being is changed in His own Essence by His action of creating the creatures."

Al-Reza (s) said, "O Imran! What you said that the Ever-Being will change in one or another way (by acting) and that this change will affect His own Essence, and thereby changes Him. O Imran! Have you ever seen that the changes in fire change it? Have you ever seen heat burn itself? Have you ever seen an eye see itself?" Imran said, "No I have not. O my Master! Will you let me know whether He is in the creatures or the creatures are in Him?" Al-Reza (s) said, "O Imran! He is Exalted and above all that. He is not in the creatures; nor are the creatures in Him. He is High above that. I will teach you what you do not know. There is no strength save in God. Tell me about the mirror: are you in it or is it in you? O Imran! If neither one of you is in the other, then by what

thing do you reason that you can see your own reflection in it?"

Imran said, "Through the light between me and the mirror." Al-Reza (s) said, "Can you see more of that light in the mirror than what you see in your own eyes?"

He answered, "Yes." Al-Reza (s) said, "Then show it to us!" It was then that the man was too baffled to say a word. The Imam (s) said, "I do not see the light, except leading you and the mirror to come to know each other without being in either one of you. There are many other such

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مِنْ أَكْثَرَ عَلَى لَكَ وَلَيْسَ الْأَرْضِ، وَأَهْلِ السَّمَاءِ أَهْلٌ مِنْ خَلْقِهِ هَادٍ أَنَّهُ بِمَعْنَى نُورٍ هُوَ قَالَ هُوَ شَيْءٌ فَأَيُّ سَيِّدِي، يَا عِمْرَانُ قَالَ
إِيَّاهُ تَوْجِيدي

قَبْلَهُ نَطَقَ عَنْ إِلَّا السُّكُوتُ يَكُونُ لَا: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ نَطَقَ؟ ثُمَّ يَنْطِقُ لَا الْخَلْقُ قَبْلَ سَاكِنًا كَانَ قَدْ أَلَيْسَ سَيِّدِي، يَا عِمْرَانُ قَالَ
السَّرَاجِ مِنَ الضُّوءِ لِأَنَّ بِنَا يَفْعَلُ أَنْ يُرِيدُ فِيمَا لِيُضِيءُ السَّرَاجِ إِنَّ يُقَالُ وَلَا طِقُ، يَدٌ لَا سَاكِنَتْ هُوَ لِلسَّرَاجِ يُقَالُ لَا أَنَّهُ ذَلِكَ فِي وَالْمَثَلُ
أَمْرَكَ تَسْتَبْصِرُ فِيهِذَا . بِدِ اسْتَضَاءَنَا حَتَّى لَنَا أَضَاءَ قَدْ قُلْنَا لَنَا اسْتَضَاءَ فَلَمَّا غَيْرُهُ شَيْءٌ لَيْسَ هُوَ وَإِنَّمَا كَوْنٌ، وَلَا مِنْهُ بِفِعْلٍ لَيْسَ

يَا أَحَلَّتْ: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ. الْخَلْقُ بِخَلْفِهِ حَالِهِ عَنْ فِعْلِهِ فِي تَغْيِيرٍ قَدْ الْكَائِنِ أَنْ عِنْدِي كَانَ الَّذِي فَإِنَّ سَيِّدِي، يَا عِمْرَانُ قَالَ
نَفْسِيهَا؟ تَغْيِيرٌ تُغَيِّرُهَا النَّارَ تَجِدُ هَلْ عِمْرَانُ، يَا . يُغَيِّرُهُ مَا مِنْهُ الدَّاتُ يُصِيبُ حَتَّى الْوُجُوهِ مِنْ وَجْهِ فِي يَتَغَيَّرُ الْكَادِ أَنْ قَوْلِكَ فِي عِمْرَانُ
بَصْرَهُ؟ رَأَى قَطُّ بَصِيرًا رَأَيْتَ هَلْ أَوْ نَفْسِيهَا؟ نُحْرِقُ الْحَرَارَةَ تَجِدُ وَهَلْ

فِيهِ؟ الْخَلْقُ أَمْ الْخَلْقُ فِي هُوَ سَيِّدِي يَا تُخْبِرَنِي أَنْ إِلَّا هَذَا أَرَأَيْتَ لَمْ: عِمْرَانُ قَالَ

بِاللَّهِ الْأَقْوَةَ وَلَا رِفْعَهُ، تَعْمًا عِلْمَكَ وَسَاءَ ذَلِكَ عَنْ تَعَالَى . فِيهِ الْخَلْقُ وَلَا الْخَلْقُ فِي هُوَ لَيْسَ عِمْرَانُ، يَا أَجَلُ: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ
عِمْرَانُ؟ يَا نَفْسِكَ عَلَى بِهَا اسْتَدْلَلْتَ شَيْءٌ فَبِأَيِّ صَاحِبِهِ فِي مِنْكُمْ وَاحِدٌ لَيْسَ كَانَ فَإِنَّ فِيكَ؟ هِيَ أَمْ فِيهَا أَنْتَ الْمِرَاةَ عَنِ أَخْبِرَنِي

وَبَيَّنَّهَا بِنَبِيِّ بَضْوَاءٍ: قَالَ

عَيْنِكَ؟ فِي تَرَاهُ مِمَّا أَكْثَرَ الْمِرَاةَ فِي الضُّوءِ ذَلِكَ مِنْ تَرَى هَلْ: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ

نَعَمْ: قَالَ

فَأَرِنَاهُ: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ

أَنْ غَيْرٍ مِنْ أَنْفُسِكُمْ عَلَى الْمِرَاةَ دَلَّوْ ذَلِكَ وَقَدْ إِلَّا النُّورَ أَرَى فَلَا: قَالَ . جَوَابًا يَحْرَ قَلَمٌ

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examples which the ignorant simply cannot comprehend. God is the highest such example." Then

the Imam (s) turned to Al-Ma'mun and told him, "Now it is time to pray."

Imran said, "O my Master! Do not interrupt my questions since I am feeling inclined towards you in my heart." Al-Reza (s) said, "We will pray and come back." Then the Imam (s) stood up. Al-Ma'mun got up, too. Then Al-Reza (s) prayed inside and the people prayed outside led by Muhammad ibn Ja'far. Then the Imam (s) came out, returned to the meeting, called out to Imran and said, "O Imran! Ask your questions."

Imran said, "O my Master! Will you let me know whether the Unity of the Honorable the Exalted God is perceived through reality or through description?"

Al-Reza (s) said, "Certainly, God is the Only Initiator, and the first Ever-Being. He has always been One without anything to accompany Him. He is One and there are no seconds for Him. He is neither definite nor indefinite. He is neither decisive nor allegorical. He is neither mentioned nor forgotten. He is not a thing such that a name of things can fit Him. There is no time for the beginning of His Being. And there is no time until which only He will last. He has not been standing upon anything else, nor will He be standing upon anything. There is nothing up until which He is. There is nothing on which He leans. He had all these attributes before creating anything when there was nothing but Him. Whatever you attribute to Him will be originated attributes which are only means for understanding Him, which anyone possessing understanding can comprehend.

Know that innovation, volition, and will have the same meaning with different names. His foremost innovation, will and volition were the letters which He established as the origin of everything, the evidence for all perceived things, and the separator for all vague things. Everything was separated by these letters: things such as the name of right and wrong, action and object, meaning and meaningless. All affairs were run based on them. He did not establish any limited meaning for them other than what they were themselves when He originated the letters. He did

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الأعلى المثل والله مَقَالاً فِيهَا الْجَاهِلُ يَجِدُ لَا هَدَاً، عَيْرُ كَثِيرَةٌ أَمْثَالٌ وَلِهَذَا مِنْكُمْ وَاحِدٌ فِي يَكُونُ

حَضَرَتْ قَدْ الصَّلَاةُ فَقَالَ الْمَأْمُونُ إِلَى النَّقْتِ نَمَّ

قَلْبِي رَقَّ فَقَدْ مَسْأَلْتِي عَلَيَّ تَقْطَعُ لَا سَيِّدِي، يَا عِمْرَانُ فَقَالَ

وَنَعُودُ نَصَلِّي: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ

عَلَيْهِ الرَّضَا فَعَادَ خَرَجَا نَمَّ جَعْفَرُ بْنُ مُحَمَّدٍ خَلْفَ خَارِجاً النَّاسُ وَصَلَّى دَاخِلاً، السَّلَامُ عَلَيْهِ الرَّضَا فَصَلَّى. الْمَأْمُونُ وَنَهَضَ فَتَهَضَّ،

عِمْرَانُ يَا سَلْ: فَقَالَ نَبِيْعِمْرَانُ وَدَعَا مَجْلِسِهِ إِلَى السَّلَامِ.

بِوصْفٍ؛ يُوحَّدُ أَوْ بِحَقِيْقَةٍ يُوحَّدُ هَلْ وَجَلَّ، عَزَّ اللهُ عَنِ تَخْبِرُنِي أَلَا سَيِّدِي، يَا قَالَ:

وَلَا مَجْهُولًا، وَلَا مَعْلُومًا لَا مَعَهُ، ثَانِي لَا فَرْدًا مَعَهُ، شَيْءٌ لَا دَاوِاجِيْرَلْ لَمْ الْأَوَّلَ الْكَائِنَ الْوَاحِدَ الْمُبْدِيَّ اللهُ إِنَّ: السَّلَامَ عَلَيْهِ الرَّضَا قَالَ وَلَا يَكُوْنُ، تَتَوَقَّفُ إِلَى وَلَا كَانَ وَقْتٍ مِنْ وَلَا غَيْرِهِ، الْأَشْيَاءِ مِنْ شَيْءٍ اسْمٌ عَلَيْهِ يَقَعُ شَيْئًا وَلَا مَنْسِيًّا، وَلَا مَذْكُورًا وَلَا مُتَشَابِهًا، وَلَا مُحْكَمًا مِنْ عَلَيْهِ أَوْقَعْتُ وَمَا غَيْرُهُ، شَيْءٌ لَا إِذْ الْخَلْقِ قَبْلَ كُلِّهِ وَذَلِكَ. اسْتَكَنَّ شَيْءٍ فِي وَلَا اسْتَنَّدَ شَيْءٍ إِلَى وَلَا يَقُوْمُ، شَيْءٍ إِلَى وَلَا قَامَ بِشَيْءٍ فَفَهُمْ مَنْ بِهَا يَفْهَمُ وَتَرْجَمَةُ مُحَدَّثَةٌ صِفَاتٌ فَهِيَ الْكُلُّ.

لِكُلِّ أَصْلًا جَعَلَهَا الَّتِي الْحُرُوفُ وَمَشِيَّتِهِ وَإِرَادَتِهِ إِبْدَاعِهِ أَوَّلَ وَكَانَ. ثَلَاثَةٌ وَأَسْمَاوَهَا وَاجِدُ مَعْنَاهَا وَالْإِرَادَةَ وَالْمَشِيئَةَ الْإِبْدَاعِ أَنْ وَاعْلَمُ أَوْ مَعْنَى أَوْ مَفْعُولٍ أَوْ فِعْلٍ أَوْ وَبَاطِلٍ حَقٌّ اسْمٌ مِنْ شَيْءٍ كَلَّ تَفْرِيقُ الْحُرُوفِ وَبِتِلْكَ. مُشْكِلٍ لِكُلِّ صِلَاوَقًا مَذْرِكِ كَلَّ عَلَى وَدَلِيْلًا شَيْءٍ رَغَبٍ مَعْنَى لَهَا إِبْدَاعِهِ فِي لِلْحُرُوفِ يَجْعَلُ وَلَمْ كُلُّهَا الْأُمُورُ اجْتَمَعَتْ وَعَلَيْهَا. مَعْنَى غَيْرِ

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not establish for them any existence other than themselves since they were originated via innovation. Here Light is God's first deed: The deed of God who is the Light of the heavens and the Earth Himself. It was through that deed which the letters became action. It is the letters upon which speech is based. Expressions are all from the Honorable the Exalted God who taught them to His creatures. There are thirty-three letters. Twenty-eight of them are the letters on which the Arabic language is based. Twenty-two of the twenty-eight letters show the letters of the Assyrian and Hebrew languages. Five of them were separated and are in the rest of the languages of non-Arabs in the regions. These are the five letters which were separated from the twenty-eight letters. Therefore, there are thirty-three letters. It is not permissible to mention more about them than what we have mentioned regarding these five letters which were separated. He then established the letters after counting them and numbering them as His own deed. An example of this is in the Honorable the Exalted God's words, 'We but say the word, 'Be', and it is.' [204]

Here 'be' refers to God's Creation, and 'what is created' refers to the creature. Thus the first Creation by the Honorable the Exalted God was innovation which has neither any weight nor any movement. It is neither heard nor does it have any color. It is intangible. And the second thing that was created are the letters which neither have any weight nor any color. They are neither heard nor described. They are not seeable. The third creature includes all the various kinds of things which are perceptible, tangible, tasteable, and seeable. The Blessed the Sublime God existed before innovation as there has been nothing before the Honorable the Exalted God, and nothing with him. Innovation was created before the letters were created, and the letters do not indicate anything other than themselves."

Al-Ma'mun asked, "How come they do not indicate anything other than themselves?"

Al-Reza (s) said, "Surely, the Blessed the Sublime God never combines any of them together unless to mean something. When He combines several letters together, say four, five, and six or more, He uses them to originate a new meaning which did not exist before." Imran asked, "How can we understand this better?"

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وَالْحُرُوفُ وَالْأَرْضِ، السَّمَاوَاتِ نُورٌ هُوَ الَّذِي فَعَلَ اللهُ أَوَّلَ الْمَوْضِعِ هَذَا فِي النُّورِ. بِالْإِبْدَاعِ مُبَدَعَةً لِأَنَّهَا لَهَا وُجُودٌ وَلَا تَنْتَاهِي أَنْفُسَهَا وَثَلَاثُونَ ثَلَاثَةٌ وَهِيَ خَلْقُهُ، عَلَّمَهَا وَجَلَّ عَزَّ اللهُ مِنْ كُلِّهَا وَالْعِبَادَاتُ الْكَلَامِ، مَدَارٌ عَلَيْهَا الَّتِي الْحُرُوفُ وَهِيَ الْفِعْلُ بِذَلِكَ مَوْلَى الْمَفْعُ هِيَ السَّرْيَانِيَّةُ لُغَاتٍ عَلَى تَدْلُ حَرْفًا وَعِشْرُونَ اثْنَانِ وَالْعِشْرِينَ الثَّمَانِيَّةِ وَمِنْ لُغَاتٍ عَلَى تَدْلُ حَرْفًا وَعِشْرُونَ ثَمَانِيَّةٌ فَمِنْهَا حَرْفًا؛ وَالْأَقَالِيمِ الْعَجْمِ مِنَ اللُّغَاتِ سَائِرٍ فِي مُتَحَرِّفَةٍ أَحْرَفٍ خَمْسَةٌ وَمِنْهَا وَالْعِبْرَانِيَّةِ،

الْخَمْسَةُ فَأَمَّا حَرْفًا وَثَلَاثِينَ ثَلَاثَةٌ الْحُرُوفُ فَصَارَتْ اللُّغَاتُ مِنْ حَرْفًا وَالْعِشْرِينَ الثَّمَانِيَّةِ مِنْ تَحَرَّفَتْ أَحْرَفٍ خَمْسَةٌ هِيَ كُلُّهَا وَاللُّغَاتُ كَقَوْلِهِ مِنْهُ، فِعْلًا عَدَّتْهَا وَإِحْكَامِ إِحْصَائِهَا بَعْدَ الْحُرُوفِ جَعَلَ ثُمَّ ذَكَرْنَا مَا أَكْثَرَ ذِكْرُهَا يَجُوزُ لَا (خ) (ح) (ج) (ت) (ي) بِفِ الْمُخْتَلَفَةِ سَمِعَ وَلَا حَرَكَةً وَلَا لَهُ وَزْنَ لَا الْإِبْدَاعِ وَجَلَّ عَزَّ اللهُ مِنَ الْأَوَّلِ فَالْخَلْقِ الْمَصْنُوعِ، بِهِ يَكُونُ وَمَا صُنِعَ مِنْهُ وَكُنْ (فَيَكُونُ كُنْ) : وَجَلَّ عَزَّ مِنْ كَانَ مَا الثَّلَاثِ وَالْخَلْقِ. إِلَيْهَا مَنْظُورٍ غَيْرُ مَوْصُوفَةٍ مَسْمُوعَةٍ وَهِيَ لَوْنٌ، وَلَا لَهَا وَزْنَ لَا الْحُرُوفِ الثَّانِي وَالْخَلْقِ. جِسٌّ وَلَا لَوْنٌ وَلَا إِلَيْهِ مَنْظُورٌ دَوَّقَ ذَا مَلْمُوسًا مَحْسُوسًا كُلُّهَا الْأَنْوَاعِ.

عَلَى تَدْلُ لَا وَالْحُرُوفُ لِلْحُرُوفِ سَابِقٌ وَالْإِبْدَاعِ شَيْءٌ، مَعَهُ كَانَ وَلَا شَيْءٌ وَجَلَّ عَزَّ قَبْلَهُ لَيْسَ لِأَنَّهُ لِلْإِبْدَاعِ سَابِقٌ وَتَعَالَى تَبَارَكَ وَاللَّهُ نَفْسِهَا غَيْرِ.

أَنْفُسِهَا؟ غَيْرِ عَلَى تَدْلُ لَا فَوَكَيْ: الْمَأْمُونُ قَالَ

أَوْ سِنَّةٌ أَوْ خَمْسَةٌ أَوْ أَرْبَعَةٌ أَحْرَفًا مِنْهَا أَلْفَ فَإِذَا أَبَدًا؛ مَعْنَى لِيغَيِّرَ شَيْئًا مِنْهَا يَجْمَعُ لَا وَتَعَالَى تَبَارَكَ اللهُ لِأَنَّ: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ شَيْءٌ ذَلِكَ قَبْلَ يَكُنْ لَمْ مُحَدَّثٌ لِمَعْنَى إِلَّا يَكُنْ وَلَمْ مَعْنَى بِيغْيَرِ يُؤَلِّفُهَا لَمْ أَقَلَّ أَوْ ذَلِكَ مِنْ أَكْثَرَ.

ذَلِكَ؟ بِمَعْرِفَةٍ لَنَا فَكَيْفَ: عِمْرَانُ قَالَ

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Al-Reza (s) said, "This is how it can be understood. When you only want to refer to the letters and not anything else, you mention them one by one and say, a b c d e f g etc. Here you find no meaning in them other than themselves. But when you put several letters together you construct names and attributes for a meaning which you have in mind. They will now demonstrate the meaning for which they were intended. Did you understand this?"

Imran said, "Yes."

Al-Reza (s) said, "Know that an attribute cannot be without what it describes. Also a name cannot be without a meaning. A limit cannot be without a limited. All attributes and names indicate

الْآخِرَةَ فِي يُوجَدُ لَمْ وَاهْتِزَامَ نَفْصٌ وَجَلَّ عَزَّ اللهُ الْوُجُودِ فِي كَانَ وَلَوْ! وَالرَّجَاءِ لِلطَّاعَةِ الدُّنْيَا فِي مَوْجُودٍ وَلَيْسَ وَالْعِقَابِ، الثَّوَابِ

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defective in this world, He would not be present in the Hereafter either. However, these people have gone astray, have become blind, and deaf toward the truth regarding what they do not know. That is according to the Words of the Honorable the Exalted God, 'But those who were blind in this world, will be blind in the Hereafter, and most astray from the Path.' [205]

What is meant by blindness here is blindness regarding existing realities. Intellectuals know that reasoning about what exists in the Hereafter is only possible through what exists in this world. Whoever tries to adopt knowledge of that world based upon his own personal views, and seek its existence or tries to perceive it through his own soul, and not through anything else would only get more distant from the facts about that world. That is because the Honorable the Exalted God has entrusted the knowledge of that world to an especial group of people who think, know and understand."

Imran asked, "Is innovation a created being or not?" Imam Al-Reza (s) answered, "It is a still Creation which cannot be perceived through stillness. It is a created being since it has been created. And it is the Sublime God who has originated it. Thus it has become a creature. In other words, there only exist the Honorable the Exalted God and His creatures. There exists no third thing in between, and there is no third thing other than them. Whatever the Honorable the Exalted God creates does not disobey from being His creature. What is created is either still, moving, different, harmonious, known, or ambiguous. Whatever is bounded is the Honorable the Exalted God's creature.

Moreover, know that all the things which the senses find for you are meanings perceived by the senses, and every sense demonstrates what the Honorable the Exalted God has placed in its perception, and the heart understands all of that. Know that the One who is Ever-Standing without any ordination or bounds created creatures ordained by bounds and ordination. What He created were two creatures: the ordination and the ordained. Neither one had any color, weight or taste. He established one as the means of perceiving the other and made them such that they could be perceived on their own. He did not create anything which could stand alone relying only on itself so as to provide a means for arguing about and proving His own existence.

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أَعْمَى الْآخِرَةِ فِي فَهَوُ أَعْمَى هَذِهِ فِي كَانَ وَمَنْ): وَجَلَّ عَزَّ وَقَوْلُهُ: يَعْلَمُونَ لَا حَيْثُ مِنَ الْحَقِّ عَنِ وَصَمُوا وَعَمُوا تَاهُوا الْقَوْمَ وَلَكِنَّ. أَبَدًا أَحَدٌ وَمَنْ هُنَا، هَا بِمَا إِلَّا يَكُونُ لَا هُنَاكَ مَا عَلَى الْإِسْتِدْلَالِ أَنَّ الْأَلْبَابِ دَوَا عَلِمَ وَقَدْ. الْمَوْجُودَةِ الْحَقَائِقِ عَنِ أَعْمَى يَعْنِي (سَبِيلًا وَأَضَلُّ عِنْدَ خَاصَّةً ذَلِكَ عَلِمَ جَعَلَ وَجَلَّ عَزَّ اللهُ لِأَنَّ بُعْدًا، إِلَّا ذَلِكَ عَلِمَ مِنْ يَزِدُّ لَمْ غَيْرِهَا دُونَ نَفْسِهِ عَنِ وَإِدْرَاكُهُ وَجُودَهُ وَطَلَبَ بِرَأْيِهِ ذَلِكَ عَلِمَ

وَيَفْهَمُونَ وَيَعْلَمُونَ يَعْقِلُونَ قَوْمٍ

خَلْقٍ؟ غَيْرُ أَمْ هُوَ أَخْلَقَ الْإِبْدَاعَ، عَنِ نُخَيْرِ بْنِ الْأَسَدِيِّ، يَا عِمْرَانَ قَالَ

لَهُ خَلْقًا فَصَارَ أَحَدُهُ الَّذِي تَعَالَى وَاللَّهُ مُحَدَّثٌ، شَيْءٌ لِأَنَّهُ خَلَقًا صَارَ وَإِنَّمَا السُّكُونُ، بِإِذْرِكَ لَا سَاكِنٌ خَلَقَ بَلْ: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ
سَاكِنًا الْخَلْقُ وَيَكُونُ خَلْقُهُ يَكُونُ أَنْ يَعْذُ لَمْ وَجَلَّ عَزَّ اللَّهُ خَلَقَ فَمَا غَيْرُهُمَا تَالِيَتْ وَلَا بَيْنَهُمَا تَالِيَتْ لَا وَخَلْفَهُ وَجَلَّ عَزَّ اللَّهُ هُوَ وَإِنَّمَا
وَجَلَّ عَزَّ اللَّهُ خَلَقَ فَهُوَ حَدٌّ عَلَيْهِ وَقَعَ مَا وَكُلُّ وَتَشَابَهًا، وَمَعْلُومًا وَمُؤْتَلِفًا وَمُخْتَلِفًا وَمُتَحَرِّكًا

مِنْ وَالْفَهْمُ إِذْرَاكِهَا فِي لَهَا وَجَلَّ عَزَّ اللَّهُ جَعَلَ مَا عَلَى تَدْلُ حَاسَّةٍ وَكُلُّ لِلْحَوَاسِّ، مُدْرِكٌ مَعْنَى فَهُوَ الْحَوَاسِّ أَوْجَدْتِكَ مَا كُلُّ أَنْ وَاعْلَمْ
خَلْقَيْنِ خَلَقَ الَّذِي وَكَانَ وَتَقْدِيرٍ، بِتَحْدِيدٍ قَدَّرَ أَمْ خَلَقَ خَلَقَ تَحْدِيدٍ وَلَا تَقْدِيرٍ بِغَيْرِ قَائِمٍ هُوَ الَّذِي الْوَاحِدَ أَنْ وَاعْلَمْ. كَلَّهُ ذَلِكَ بِجَمِيعِ الْقَلْبِ
وَلَمْ يَبْتَفِسِهِمْ مُدْرِكَيْنِ وَجَعَلُهُمَا بِالْآخِرِ يُدْرِكُ أَحَدَهُمَا فَجَعَلَ دَوْقًا، وَلَا وَزْنَ وَلَا لَوْنًا مِنْهُمَا وَاجِدَ كُلِّ فِي وَابْتِئَانَ وَالْمُقَدَّرَ، النَّقْدِيرَ: ابْتِئَانَ
وَجُودِهِ وَإِنْبَاتِ نَفْسِهِ عَلَى الدَّلَالَةِ مِنْ أَرَادَ لِلَّذِي غَيْرِهِ دُونَ بِنَفْسِهِ قَائِمًا فَرَدًّا شَيْئًا يَخْلُقُ

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Thus the Blessed the Sublime God is One and Only. There is no second one to support Him in order to enable Him to stand, or to assist Him or protect Him. However, the creatures support one another through the permission and will of the Sublime God. People have differences of opinion over this subject to the extent that they have gone astray, become perplexed, and seek salvation from darkness by means of darkness through describing the Sublime God using their own qualities. In this way, they have become very far away from the truth. Had they described the Honorable the Exalted God using His own Attributes, and described the creatures with the qualities of the creatures, they would have spoken through understanding and certitude and would not have come up with so many differences of opinion over Him. Since they sought that which would perplex them, and get entrapped, they became confused. God guides whomever He wills to the straight path.”

Imran said, “O my Master! I bear witness that He is just as you have described. However, I still have one more question to ask.” The Imam (s) said, “Ask whatever you wish to ask.”

Imran said, “I want to ask you what the All-Wise (God) is contained in. Has anything encompassed Him? Does He change from one state to another state? Is He in need of anything?”

Al-Reza (s) said, “O Imran! I will tell you, so understand Whom you have questioned about. He is the most ambiguous issues which the creatures face. As for those who are deficient in understanding, they do not recognize Him. As for those who are just and can reason, they are not incapable of understanding Him. First of all, if He had created the creatures due to needing them, then it would be proper to say that He changes His Location to the location of what He creates because of His need for them. However, the Honorable the Exalted God has not created anything out of need. He is always stable. Neither is He on something, or something is on Him. However, it

is the creatures which hold each other, enter into one another, and leave one another. As for the Great and All-Holy God, He holds all of that by His Might. He does not enter anything and does not leave anything. Its preservation does not tire Him, nor is He incapable of holding it. None of the creatures knows how that is, except for the Honorable the Exalted God and His Messengers, the People who know His Secrets, those who

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وَأِنَّمَا وَمَشِيئَتِهِ، تَعَالَى اللَّهُ بِإِذْنِ بَعْضًا بَعْضُهُ يُمَسِّكُ وَالْخَلْقُ يُكْنَهُ، وَلَا يَعْضُدُهُ وَلَا يُقَيِّمُهُ مَعَهُ ثَانِي لَا وَاحِدٌ فَرُدُّوهُ تَعَالَى تَبَارَكَ فَاللهُ مِنْ فَازِدَاؤِ أَنْفُسِهِمْ بِصِفَةِ تَعَالَى اللَّهُ وَصِفِهِمْ فِي الظُّلْمَةِ الظُّلْمَةِ مِنَ الْخَلَاصِ وَطَلُّبُوا وَاتَّخِذُوا تَاهُوا حَتَّى الْبَابِ هَذَا فِي النَّاسِ اخْتَلَفَ مَا ذَلِكَ مِنْ طَلُّبُوا فَلَمَّا اخْتَلَفُوا وَلَمَّا قَبِينَ وَالْيَ بِالْفَهْمِ لَقَالُوا بِصِفَاتِهِمْ الْمُخْلُوقِينَ وَوصَفُوا بِصِفَاتِهِ وَجَلَّ عَزَّ اللهُ وَصَفُوا وَلَوْ بُعْدَ الْحَقِّ مُسْتَقِيمٍ صِرَاطٍ إِلَى يَشَاءُ مَنْ يَهْدِي وَاللهُ ارْتَكَبُوا فِيهِ تَحْيِرُوا

أرذت عما سل قال: مسألة لي بقيت ولكن وصفت، كما أنه أشهد سيدي، يا عمران قال

شيء؟ إلى حاجة به أو شيء؟ إلى شيء من يتحول وهل شيء؟ به يحيط وهل هو؟ شيء أي في الحكيم؛ عن أسالك قال:

المُتَقَاوَتُ بِفَهْمٍ وَلَيْسَ مَسَائِلِهِمْ، فِي الْخَلْقِ عَلَى يَرِدُ مَا أَعْمَضَ مِنْ فِائِهِ، عَدَّ سَأَلْتُ مَا فَاعَلُ عِمْرَانُ يَا أُخْبِرُكَ: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ يَقُولُ أَنْ لِقَائِهِ لِحَاجَةٍ خَلَقَ مَا خَلَقَ كَانَ فُلُو ذَلِكَ تَأْوِيلُ أَمَّا الْمُتَنَصِّفُونَ الْعَقْلُ أَوْلُوا فَهَمِهِ عَنْ يَعْجَزُ وَلَا جِلْمُهُ الْعَارِبُ عَقْلُهُ شَيْءٍ عَلَى وَلَا شَيْءٍ فِي لَا ثَابِتًا يَزَلُ وَلَمْ لِحَاجَةٍ شَيْئًا يُخْلَقُ لَمْ وَجَلَّ عَزَّ وَلِكِنَّ ذَلِكَ؛ إِلَى لِحَاجَتِهِ خَلَقَ مَا إِلَى يَتَحَوَّلُ

وَلَا شَيْءٍ فِي يَدْخُلُ وَلَيْسَ كُلُّهُ ذَلِكَ بِمُسْبِكُ بِقُدْرَتِهِ وَتَقَدَّسَ جَلَّ وَاللهُ مِنْهُ، وَيَخْرُجُ بَعْضُ فِي مُبْعَضُ وَيَدْخُلُ بَعْضًا بَعْضُهُ بِمُسْبِكُ الْخَلْقِ إِنَّ مِنْ عَلَيْهِ أَطْلَعَهُ وَمَنْ وَجَلَّ عَزَّ اللهُ إِلَّا ذَلِكَ كَيْفَ الْخَلْقِ مِنْ أَحَدٍ يَعْرِفُ وَلَا إِمْسَاكِهِ عَنْ يَعْجَزُ وَلَا حِفْظُهُ يُؤْوَدُهُ وَلَا مِنْهُ يَخْرُجُ

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run the Affairs, and His Guardians who carry out His Laws. God Himself has informed them about it. In fact, His command is like the twinkling of an eye. If He wills a thing, He only says to it be, 'We but say the word, 'Be', and it is.' [206] according to His intent and will. Nothing that He has created is closer to Him than any other thing. O Imran! Have you understood?" Imran said, "Yes, my Master. I understood. I bear witness that the Sublime God is as you described Him to be, He is One. I also witness that Muhammad (s) - his servant - is appointed to guide and lead to the right religion." He then faced the Qibla and fell into prostration.

Al-Hassan ibn Muhammad al-Nawfali said, "When the other rhetoricians heard what Imran al-Sabee - who was very hard to defeat in arguments and no one had ever defeated him before in arguments - none of them dared approach Al-Reza (s), and they asked him no more questions. Slowly the sun set. Then Al-Ma'mun and Al-Reza (s) stood up, went inside and the people left.

I was sitting along with some of my friends when Muhammad ibn Ja'far called me in. I went to see

him. He told me, “O Nawfali! Did you see what your friend (the Imam (s)) did?” Al-Nawfali replied, “By God! No. I did not think that Ali ibn Musa Al-Reza (s) could plumb such depths. I did not know that him in this way. He never spoke about theology in Medina and theologians never gathered around him.” I said, “The pilgrims come to him and ask him about the lawful and the unlawful and he answers them. Sometimes rhetoricians come to him and argue with him, and he plunges into theology.”

Muhammad ibn Ja'far said, “O Aba Muhammad! I fear that this man (i.e. Al-Ma'mun) will envy him, poison him or injure him. So advise him to refrain from these things.”

Al-Nawfali added, “I said, ‘He will not listen to me. This man (Al-Ma'mun) only wants to test him to see whether he possesses any of the knowledge of his forefathers (s).’

He told me, “Tell him that his uncle does not like him to do such things and wishes him to quit doing these things.” When we returned to Al-Reza's (s) house I related to the Imam (s) the message from his uncle. Then the Imam (s) smiled and said, “May God protect my uncle. I know

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لَهُ يَقُولُ فَإِنَّمَا شَيْئاً شَاءَ إِذَا أَقْرَبَ هُوَ أَوْ الْبَصَرَ كَلَّمَحَ أَمْرُهُ وَإِنَّمَا بِشَرِّعَتِهِ الْقَائِمِينَ وَخُرَّانِهِ لِأَمْرِهِ وَالْمُسْتَحْفَظِينَ سِرِّهِ وَأَهْلَ بَيْرُطٍ يَا نَعَمْ قَالَ عِمْرَانُ؟ يَا أَفْهَمْتَ شَيْءٍ مِنْ مِنْهُ أُبْعَدُ شَيْءٍ وَلَا شَيْءٍ مِنْ إِلَيْهِ أَقْرَبَ خَلْقِهِ مِنْ شَيْءٍ وَلَا وَإِرَادَتِهِ بِمَشِيئَتِهِ (فَيَكُونُ كُنْ) حَقًّا أَوْ دِينٍ بِالْهُدَى الْمُبْعُوثِ عَبْدُهُ مُحَمَّدًا وَأَنْ وَوَحَدَتْ، وَصَفَتْ مَا عَلَى اللَّهِ أَنْ وَأَشْهَدُ فَهَمَّتْ قَدْ سَيِّدِي،

وَأَسَلَمَ نَحْوَالِقِبَلِهِ سَاجِدًا خَرُّنَا

مِنْ يَدُنْ لَمْ قَطُّ، أَحَدٌ حُجَّتِهِ عَنْ يَقْطَعُهُ لَمْ جِدَلًا وَكَانَ الصَّابِي، عِمْرَانُ كَلَامَ إِلَى الْمُتَكَلِّمُونَ نَظَرَ فَلَمَّا: النَّوْفَلِيُّ مُحَمَّدُ بْنُ الْحُسَيْنِ قَالَ النَّاسُ وَأَنْصَرَفَ فَدَخَلَ السَّلَامُ عَلَيْهِ وَالرِّضَا الْمَأْمُونُ فَهَضَّ وَأَمْسَيْنَا. عِشْيَ عَنْ يَسْأَلُوهُ وَلَمْ مِنْهُمْ أَحَدٌ السَّلَامُ عَلَيْهِ رِضًا ال

أَنْ ظَنَنْتُ مَا وَاللَّهِ لَا صَدِيقُكَ بِهِ جَاءَ مَا رَأَيْتَ أَمَا نَوْفَلِي يَا لِي فَقَالَ فَاتَيْتُهُ رَجَعْتُ بِنُ مُحَمَّدٍ إِلَيَّ بَعَثَ إِذْ أَصْحَابِنَا مِنْ جَمَاعَةٍ مَعَ وَكُنْتُ الْحَاجُّ كَانَ قَدْ قُلْتُ الْكَلَامُ أَصْحَابُ إِلَيْهِ يَجْتَمِعُ أَوْ بِالْمَدِينَةِ يَتَكَلَّمُ كَانَ إِنَّهُ بِهِ عَرَفْنَاهُ وَلَا قَطُّ هَذَا مِنْ عِشْيَ فِي خَاضَ مُوسَى بْنُ عَلِيٍّ بِعَلِيٍّ أَخَافَ إِنِّي مُحَمَّدٌ بَا يَا جَعْفَرُ بْنُ مُحَمَّدٍ فَقَالَ يُحَاجُّهُ يَأْتِيهِ مَنْ كَلَّمَ وَرَبِّمَا فَيُجِيبُهُمْ وَحَرَامَهُمْ حَلَالِهِمْ مِنْ أَشْيَاءَ عَنْ فَيَسْأَلُونَهُ يَأْتُونَهُ امْتَحَانَهُ إِلَّا الرَّجُلُ أَرَادَ وَمَا مِنِّي يَقْبَلُ لَا إِذَا قُلْتُ الْأَشْيَاءَ هَذِهِ عَنْ بِالْإِمْسَاكِ عَلَيْهِ فَأَنْسِرُ بِلَيْتِهِ بِهِ بَعْلًا أَوْ فَيَسْمَهُ الرَّجُلُ هَذَا يَحْسُدُهُ أَنْ لِحِصَالِ الْأَشْيَاءِ هَذِهِ عَنْ تُمَسِّكَ أَنْ وَأَحَبَّ الْبَابَ هَذَا كَرَّةً قَدْ عَمَّكَ إِنَّ: لَهُ قُلْ: لِي فَقَالَ السَّلَامُ عَلَيْهِ نِهَابًا عَلُومٍ مِنْ عِشْيَ عِنْدَهُ هَلْ لِيَعْلَمَ ثُمَّ السَّلَامُ عَلَيْهِ فَتَبَسَّمَ جَعْفَرُ بْنُ مُحَمَّدٍ عَمَّهُ مِنْ كَانَ بِمَا أَخْبَرْتُهُ السَّلَامُ عَلَيْهِ الرَّضَا مَنْزِلَ إِلَى انْقَلَبْتُ فَلَمَّا سَأَى

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him well. Why is he upset? O servant! Go to Imran al-Sa'ebi and bring him here.”

I said, “May I be your ransom! I know where he is. He is with some of the Shiite brethren.” The

Imam (s) said, "Don't worry. Take a horse for him to ride on and bring him here." I went and brought Imran. The Imam (s) welcomed him and asked for a robe of honor which he (s) put on Imran. The Imam also gave him a horse and asked for ten-thousand Dinars which he (s) donated to Imran.

Imran said, "May I be your ransom! You have followed in the footsteps of your grandfather - the Commander of the Faithful (s)." The Imam (s) said, "We prefer this." Then the Imam (s) ordered dinner and had me sit on his right side and had Imran sit on his left side. After eating dinner, the Imam (s) told Imran, "Go now and come back in the morning. Then I will give you food from Medina."

From then on many people came to Imran to have a debate. He used to respond to their arguments and disprove them until they left. Al-Ma'mun granted him ten thousand Dirhams. Al-Fadhli gave him some money, too. Then he appointed him as the director over the alms in (the city of) Balkh where he attained much good.

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وَهُوَ عِنْدَ مَوْضِعِهِ أَعْرَفُ أَنَا فِدَاكَ جُعِلْتُ فَقُلْتُ بِهِ فَأَتَيْتِي الصَّابِي عِمْرَانَ إِلَى صِرِّ غُلَامٍ يَا ذَلِكَ كَرِهَ لِمَ بِهِ أَعْرَفَنِي مَا يَعْمَدُ اللَّهُ حَفِظَ قَالَ
وَدَعَا وَحَمَلَهُ عَلَيْهِ فَخَلَعَهَا بِكِسْوَةٍ وَدَعَا بِهِ فَرَحَّبَ بِهِ فَأَتَيْتُهُ عِمْرَانَ إِلَى فَصِرْتُ دَابَّةً إِلَيْهِ قَرَّبُوا بَأْسًا فَلَا قَالَ الشَّبَعَةَ مِنْ إِخْوَانِنَا بَعْضِ
السَّلَامِ عَلَيْهِ دَعَا ثُمَّ يَجِبُ أَهَكَذَا قَالَ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرِ جَدِّكَ فَعَلَّ حَكَيْتَ فِدَاكَ جُعِلْتُ فَقُلْتُ بِهَا فَوَصَلَهُ دِرْهُمَ آلَافٍ بِعَشْرَةِ
الْمَدِينَةِ طَعَامَ نُطْعَمُكَ عَلَيْنَا وَبَكْرٍ مُصَاحِبًا أَنْصَرِفَ لِعِمْرَانَ قَالَ فَرَعْنَا إِذَا حَتَّى يَسَارِهِ عَنْ عِمْرَانَ وَأَجْلَسَ بِيَمِينِهِ عَنْ فَأَجْلَسَنِي بِالْعِشَاءِ
دِرْهُمَ آلَافٍ بِعَشْرَةِ الْمَأْمُونِ وَوَصَلَهُ اجْتَنَّبُوهُ حَتَّى أَمَرَهُمْ فَيُبْطِلُ الْمَقَالَاتِ أَصْحَابِ مِنَ الْمُتَكَلِّمُونَ إِلَيْهِ يَجْتَمِعُ ذَلِكَ بَعْدَ عِمْرَانَ فَكَانَ
الرَّغَائِبِ فَأَصَابَ لِحْجٍ صَدَقَاتِ السَّلَامِ عَلَيْهِ الرِّضَا وَوَلَاهُ وَحَمَلَهُ مَالًا الْفَضْلُ وَأَعْطَاهُ

Chapter Thirteen : A Session in The Presence Of Al-Ma'mun Of Al-Reza's Debate on Unity With Soleiman Al-Marwazi - The Theologian From Khorasan

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13-1 Abu Ja'far Muhammad ibn Ali ibn Ahmad - the jurispudent - may God be pleased with him - narrated that Abu Muhammad Al-Hassan ibn Muhammad ibn Ali ibn Sadaqat al-Qumi quoted on the authority of Abu Amr Muhammad ibn Abdul Aziz Al-Ansari al-Kajji, on the authority of Al-Hassan ibn Muhammad al-Nawfali, "Soleiman al-Marwazi - the most prominent religious scholar in Khorasan went to see Al-Ma'mun. Al-Ma'mun honored him, granted him gifts and said, "My cousin Ali ibn Musa Al-Reza (s) has come here from Hijaz. He likes theology and theologians. Thus

it would not be any trouble if you came to hold a

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التَّوْحِيدِ فِي الْمَأْمُونِ عِنْدَ خُرَاسَانَ مُتَكَلِّمِ الْمَرْوَزِيِّ سُلَيْمَانَ مَعَ السَّلَامِ عَلَيْهِ الرِّضَا مَجْلِسَ ذِكْرِ فِي بَابِ 13

حَدَّثَنَا: قَالَ الْفُصَيْيَّ صَدَقَةَ بْنِ عَلِيِّ بْنِ الْحَسَنِ مُحَمَّدَ أَبُو حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْفَقِيهَ ِحْمَدُ بْنُ عَلِيٍّ بْنِ جَعْفَرِ حَمْدَهُ أَبُو حَدَّثَنَا - 1
سُلَيْمَانَ مَانَ قَدِيمَ يَقُولُ مُحَمَّدَ النُّوفَلِيِّ بْنِ حَسَنٍ مِنْ سَمْعِ آلِ حَدَّثَنِي: قَالَ الْكَجِّيُّ الْأَنْصَارِيُّ الْعَزِيزُ عَبْدُ بْنُ عَمْرٍو بْنِ مُحَمَّدٍ أَبُو عَمْرٍو
الْكَلَامِ وَهُوَ يُجِبُّ الْحَجَّازِ مِنْ عَلِيٍّ قَدِيمَ مُوسَى بْنِ عَلِيٍّ عَمِّي ابْنِ إِبْرَاهِيمَ قَالَ لَمْ وَوَصَلَهُ فَأَكْرَمَهُ الْمَأْمُونُ عَلَى خُرَاسَانَ مُتَكَلِّمِ الْمَرْوَزِيِّ
يَوْمَ الْيَوْمِ إِنِّي نَصَبْتُ أَنْ عَلَيْكَ فَلَا صَحَابَهُمْ

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debate with him on the 8th of Dhul-Hajja (the Day of Tarwiyah) to have a debate with him.” Soleiman said, “O Commander of the Faithful! I dislike questioning him in your session and amongst a group of the Hashemites. The people will regard him as incapable when he debates with me on theology. Incapabilities are not permissible for him.” Al-Ma’mun said, “I have invited you because I know that you are learned (in theology). I have no intentions except for you to silence him in an argument.” Soleiman said, “O Commander of the Faithful! I will do it for you. Just bring us together. Just sit back and watch.”

Then Al-Ma’mun sent someone after Al-Reza (s) and said, “A man from Marwaz who is not equal to you in the theology has come and asked for you to come to us. Come here if you do not mind.” The Imam (s) made ablutions and told us to go ahead. Imran As-Sa’abee was with us. We went until we arrived at Al-Ma’mun’s court. Yasir and Khalid took my hands and led me in. When I got in and greeted (Al-Ma’mun), he asked, “Where is my brother Abul Hassan whom may the Sublime God maintain?” I said, “When we were coming he was putting on his clothes. He ordered us to go ahead.” Then I added, “O Commander of the Faithful! Your servant Imran is also with me. He is right outside.” He said, “Who is Imran?” I said, “He is the Sabian who became a Muslim because of you.” He said, “Let him in.” Then Imran came in. Al-Ma’mun welcomed him and then told him, “O Imran! You did not die and join the Hashemites!” Imran said, “O Commander of the Faithful! Praise be to God who honored me by you.” Al-Ma’mun said, “O Imran! This is Soleiman al-Marwazi who is the theologian from Khorasan.” Imran said, “O Commander of the Faithful! He thinks that he is the only one in Khorasan versed in theoretical principles and refutes origination (bida’). Al-Ma’mun said, “Why don’t you have a debate with him?” Imran said, “This depends on him.” Then Al-Reza (s) came in and asked, “What were you discussing?” Imran said, “O son of the Prophet of God! This is Soleiman al-Marwazi.”

Soleiman told Imran, “Will you be pleased with Abil Hassan (s) and what he says about origination. Imran said, “Yes, I will if he (s) presents arguments which I can present when I argue with other

theologians like myself.”

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الْقَوْمِ عِنْدَ فَيَنْتَقِصَ هَاشِمِ بْنِ مِنْ جَمَاعَةٍ فِي مَجْلِسِكَ فِي مِثْلِهِ أَسْأَلُ أَنْ أَكْرَهُ إِيَّيَ الْمُؤْمِنِينَ أَمِيرًا يَا سَلْمَةَ قَالَ لِمَنَاظَرَتِهِ، التَّرْوِيَةِ فَقَطُّ وَاحِدَةً حُجَّةً عَنِ تَقْطَعَهُ أَنْ إِلَّا مُرَادِي وَلَيْسَ بِفُوتِكَ لِمَعْرِفَتِي إِلَيْكَ وَجَهْتُ إِنَّمَا الْمَأْمُونُ قَالَ عَلَيْهِ الْإِسْتِصْأَاءُ يَجُوزُ وَلَا كَلْمَنِي ذَا

وَالذَّمَّ وَخَلَّنِي وَبَيَّنَّهُ بَيْنِي مَعَ أَجْدِ الْمُؤْمِنِينَ أَمِيرًا يَا حَسْبُكَ: سَلْمَةُ قَالَ

خَفَّ فَإِنَّ الْكَلَامَ أَصْحَابٍ مِنْ خُرَاسَانَ وَاحِدٌ وَهُوَ مَرُّ أَهْلِ مِنْ رَجُلٍ عَلَيْنَا قَدِمَ قَدْ إِنَّهُ: فَقَالَ السَّلَامُ عَلَيْهِ الرِّضَا إِلَى الْمَأْمُونِ فَوَجَّهَ فَأَخَذَ الْبَابَ، إِلَى فَصِرْنَا مَعَنَا، الصَّابِيُّ وَعِمْرَانُ تَقَدَّمُونِي، لَنَا وَقَالَ لِلْوُضُوءِ السَّلَامُ عَلَيْهِ فَتَهَضَّ. فَعَلَّتْ إِلَيْنَا الْمَصِيرَ مَتَّجِدًا أَنْ عَلَيْكَ اللَّهُ! أَبَقَاهُ الْحَسَنُ أَبُو أُخِي أَيْنَ: قَالَ سَلَّمْتُ فَلَمَّا الْمَأْمُونُ عَلَى فَادَخَلَانِي بِيَدِي وَخَالِدٍ يَاسِرُ

بِالْبَابِ وَهُوَ مَعِي مَوْلَاكَ عِمْرَانُ إِنَّ الْمُؤْمِنِينَ أَمِيرًا يَا: قُلْتُ ثُمَّ نَتَقَدَّمُ أَنْ وَأَمْرًا ثِيَابَهُ يَلْبَسُ خَلْفَهُ: قُلْتُ

يَدَيْكَ عَلَى أَسْلَمَ لَدِي | الصَّابِيُّ: قُلْتُ عِمْرَانُ؟ مَنْ: فَقَالَ

أَمِيرًا يَا بِكُمْ شَرَفَنِي الَّذِي لِلَّهِ الْحَمْدُ: قَالَ. هَاشِمِ بْنِ مِنْ صَبَرْتُ حَتَّى تَمَّتْ لَمْ عِمْرَانُ يَا: لَهُ قَالَ ثُمَّ الْمَأْمُونُ بِهِ فَحَبَّ فَدَخَلَ. فَلْيَدْخُلْ قَالَ وَاحِدٌ أَنَّهُ يَزْعُمُ إِنَّهُ الْمُؤْمِنِينَ أَمِيرًا يَا عِمْرَانُ قَالَ خُرَاسَانَ مُتَكَلِّمَ الْمَرْوَزِيِّ سَلْمَةَ يَا: الْمَأْمُونُ لَهُ فَقَالَ الْمُؤْمِنِينَ عِمْرَانُ قَالَ كُنْتُمْ عِشِي أَيَّ فِي: فَقَالَ السَّلَامُ عَلَيْهِ الرِّضَا فَدَخَلَ إِلَيْهِ ذَلِكَ عِمْرَانُ قَالَ تُنَاطِرُهُ لَا فَلَمَّ قَالَ الْبِدَاءَ وَيُكْرُ النَّظَرَ فِي خُرَاسَانَ الْحَسَنُ أَبِي بِقَوْلٍ يَشْرُضُ قَدْ عِمْرَانُ قَالَ فِيهِ وَقَوْلِهِ الْحَسَنُ أَبِي أُنْزَصَى: سَلْمَةَ يَا: الْمَأْمُونُ فَقَالَ الْمَرْوَزِيُّ سَلْمَةَ يَا: هَذَا اللَّهُ رَسُولُ ابْنِ يَا النَّظَرَ أَهْلِ مِنْ نُظْرَانِي عَلَى بِهَا أَحْتَجُّ بِحُجَّةٍ فِيهِ يَأْتِينِي أَنْ عَلَى الْبِدَاءِ فِي

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Al-Ma'mun said, "O Abul Hassan! What is your opinion regarding what they argue about?" The Imam (s) said, "O Soleiman! How could you not believe in origination while the Honorable the Exalted God said, 'But does not man call to mind that We created him before out of nothing?' [207] And the Honorable the Exalted God said, 'It is He Who begins (the process of) Creation; then repeats it...' [208] And says, 'To Him is due the primal origin of the heavens and the earth...' [209] Moreover, the Honorable the Exalted God said, 'He adds to Creation as He pleases...' [210] and says, '...He began the Creation of man with (nothing more than) clay.' [211] Also the Honorable the Exalted God says, 'There are (yet) others, held in suspense for the command of God, whether He will punish them, or turn in mercy to them...' [212] And the Honorable the Exalted God says, '...Nor is a man long-lived granted length of days, nor is a part cut off from his life, but is in a Decree (ordained)...' [213]

Soleiman asked, "Has anything been narrated to you on this issue from your forefather?" The Imam (s) said, "Yes. It has been narrated by my father on the authority of Abi Abdullah (s) who said, "The Honorable the Exalted God has two bodies of knowledge: a Treasured Knowledge,

Hidden Knowledge which no one but Him is informed of. Origination is rooted in that knowledge. And He has a second knowledge which He has taught the angels and His Messengers which the knowledgeable Members of the Holy Household are also aware of.”

Soleiman said, “I would like you to present this from the Book of the Honorable the Exalted God.” The Imam (s) said, “The Honorable the Exalted God said, ‘So turn away from them: not thine is the blame.’ [214] At first God wanted to destroy them. But then the Sublime God changed His mind and said, ‘But teach (thy Message) for teaching benefits the Believers.’ [215]

Soleiman said, “May I be your ransom! Tell me more.” Then Al-Reza (s) said, “My father (s) informed me on the authority of his forefathers (s), on the authority of God’s Prophet (s) that the Honorable the Exalted God revealed to one of His Prophets to let one of the Kings know that God will take away his life at such and such a time. The Prophet (s) went to see the King and told him that. Then the King pleaded to God while he was on his bed and fell off of it. He said, “O Lord! Postpone my demise until I see my son grow up to undertake my affairs.” Then the Honorable

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يَذْكُرُ أَوْلَا» يَقُولُ وَجَلَّ عَزَّ وَاللَّهِ سَلِيًّا مَانَ يَا الْبِدَاءِ مِنْ أَنْكَرْتِ وَمَا قَالَ فِيهِ؟ تَشَاجِرًا مَا فِي تَقُولُ مَا الْحَسَنِ أَبَا يَا: الْمَأْمُونُ قَالَ وَيَقُولُ «وَالْأَرْضِ السَّمَاوَاتِ بَدِيعُ» وَيَقُولُ «يُعِيدُهُ ثُمَّ الْخَلْقَ يَبْدُوا وَهُوَ الَّذِي» وَجَلَّ عَزَّ وَيَقُولُ «شَيْئًا بِكَ وَلَمْ قَبْلُ مِنْ خَلْقِنَاهُ أَنَا الْإِنْسَانُ يُعَذِّبُهُمْ إِمَّا اللَّهُ لَأَمْرٍ مُرْجُونَ وَآخِرُونَ» وَجَلَّ عَزَّ وَيَقُولُ «بَيْنَ طٍ مِنَ الْإِنْسَانِ خَلْقَ وَبَدَأُ» وَيَقُولُ «بِشَاءِ مَا الْخَلْقِ فِي بَزِيدُ» وَجَلَّ عَزَّ «كِتَابٍ فِي إِلَّا عُمُرِهِ مِنْ يُنْقِصُ وَلَا مُعَمَّرٍ مِنْ يُعَمَّرُ وَمَا»: وَجَلَّ عَزَّ وَيَقُولُ «عَلَيْهِمْ يَتُوبُ وَإِمَّا

عِلْمًا عَلَمِينَ وَجَلَّ عَزَّ لِلَّهِ إِنَّ قَالَ أَنَّهُ السَّلَامُ عَلَيْهِ اللَّهُ عَبْدُ أَبِي عَنْ أَبِي عَنْ رُوَيْتُ نَعَمَ قَالَ شَيْئًا أَبَانِكَ عَنْ فِيهِ رُوَيْتَ هَلْ سَلِيًّا مَانَ قَالَ يَعْلَمُونَهُ نَبِيِّكَ بَيْتِ أَهْلِ مِنْ قَالِعِلْمَاءَ وَرُسُلُهُ مَلَائِكَتُهُ مُعَلِّمًا وَالْبِدَاءِ يَكُونُ ذَلِكَ هُوَ مَنْ إِلَّا يَعْلَمُهُ لَا مَكْنُونًا مَخْرُونًا

أَرَادَ بِمَلُومٍ أَنْتَ فَمَا هُمْ عِنْدَ قَتُولِ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى لِنَبِيِّهِ تَعَالَى اللَّهُ قَوْلُ قَالَ وَجَلَّ عَزَّ اللَّهُ كِتَابٍ مِنْ لِي تَنْزَعَهُ أَنْ أَحِبُّ سَلِيًّا مَانَ قَالَ أَخْبَرَنِي لَقَدْ السَّلَامُ عَلَيْهِ الرِّضَا قَالَ فِدَاكَ جُعِلْتُ زِدْنِي سَلِيًّا مَانَ قَالَ الْمُؤْمِنِينَ تَنْفَعُ الذِّكْرَى فَإِنَّ وَذَكَرُ: فَقَالَ تَعَالَى لِلَّهِ بَدَأُ ثُمَّ هَلَكَ هُمْ أَنِّي الْمَلِكُ فَلَنَا أَخْبِرُ أَنْ أَنْبِيَانِهِ مِنْ نَبِيِّ إِلَى أَوْحَى وَجَلَّ عَزَّ اللَّهُ إِنَّ قَالَ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ أَنْ السَّلَامُ يَهْدِي أَبَانِهِ عَنْ أَبِي، يَشِبُّ حَتَّى أَجْلُنِي رَبِّ يَا: وَقَالَ السَّرِيرِ مِنْ سَقَطَ حَتَّى سَرِيرِهِ وَهُوَ عَلَى الْمَلِكِ اللَّهُ فَدَعَا فَأَخْبَرَهُ النَّبِيُّ ذَلِكَ فَأَتَاهُ وَكَذَا كَذَا إِلَى مُتَوَفِّيهِ ائْتَبَ أَنْ النَّبِيِّ ذَلِكَ إِلَى وَجَلَّ عَزَّ اللَّهُ فَأَوْحَى: أَمْرِي وَأَقْضِي طِفْلِي

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the Exalted God revealed to that Prophet (s), “Go to that King and inform him that I have decided to postpone his death. I have added fifteen years to his life.”

The Prophet (s) said, “O Lord! You well know that I have never lied.” Then the Honorable the Exalted God revealed to him, “You are just an agent. Announce this to him. God is never questioned about what He does.” Then the Imam (s) turned towards Soleiman and said, “I think

you have the same opinion as the Jews in this regard.” Soleiman said, “From this I seek refuge in God.” The Imam (s) said, “The Jews say, ‘God’s hand is tied up...’ [216] They mean that God is finished working and is sitting back and does not Create anything else. But the Honorable the Exalted God has given them the following answer, ‘...Be their hands tied up and be they accursed for the (blasphemy) they utter...’ [217] I have also heard my father Musa ibn Ja’far (s) say the following when asked about Origination, ‘How could the people refute origination, and that God might procrastinate the affairs of some people for a decision regarding them?’”

Soleiman asked, “Can you tell me for what has the following verse been revealed? ‘We have indeed revealed this (Message) in the Night of Power.’ [218] The Imam (s) said, “O Soleiman! The Honorable the Exalted God will decide the destiny (of an individual) for one year including life or death, good or bad, and sustenance on the Night of Power. Whatever God destines on that night comes to be.” Soleiman said, “Now I understand. Please tell me more.”

The Imam (s) said, “O Soleiman! Some of the affairs are up to the Honorable the Exalted God and what He wills. He can expedite what He wills and procrastinate what He wills. He can destroy what He wills. O Soleiman, Ali (s) said, “Knowledge is of two types: Knowledge which God has taught His angels and His Messengers - that which God has taught His angels and His Messengers will be done, and that which is hidden near Him and He has informed none of His creatures of it. It is by this knowledge which He expedites what He wills to expedite, procrastinates what He wills to procrastinate; destroys what He wills to destroy, and He stabilizes what He wills to stabilize.”

Soleiman told Al-Ma’mun, “O Commander of the Faithful! From today on I will not refute Creation or deny it by God’s Will.” Al-Ma’mun said,

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اللَّهُ فَأَوْحَىٰ قَطُّ أَكْذِبَ لَمْ أَنِّي لَتَعْلَمُ إِنَّكَ رَبِّ يَا النَّبِيَّ ذَلِكَ: فَقَالَ سَنَةَ عَشْرَةَ خَمْسَ عُمُرِهِ فِي وَرَدَتْ أَجَلُهُ أَنْسَبْتُ قَدْ أَنِّي فَأَعْلَمُهُ الْمَلِكُ فَلَانَا يَفْعَلُ عَمَّا يُسْئَلُ لَا وَاللَّهِ ذَلِكَ فَأَبْلِغُهُ مَأْمُورٌ عَبْدٌ أَنْتَ إِنَّمَا إِلَيْهِ وَجَلَّ عَزَّ

اللَّهُ يَدُ الْيَهُودِ تَقَالَ: قَالَ وَذَالِيهَا قَالَتْ وَمَا ذَلِكَ مِنْ بِلِلَّهِ أَعُوذُ قَالَ الْبَابِ هَذَا فِي الْيَهُودِ ضَاهَيْتَ أَحْسَبُكَ: فَقَالَ سُلَيْمَانُ مَانَ إِلَى التَّفَقُّتِ ثُمَّ سَأَلُوا قَوْمًا سَمِعَتْ وَقَدْ قَالُوا بِمَا وَلَعِنُوا أَيْدِيَهُمْ غُلَّتْ: وَجَلَّ عَزَّ اللَّهُ فَقَالَ شَيْبَانُ يُحَدِّثُ فَلَيْسَ الْأَمْرُ مِنْ فَرَخٍ قَدْ تَعَالَى اللَّهُ أَنْ يَعْزُونَ مَغْلُولَةٌ لَامْرِهِ يُرْجِيهِمْ قَوْمًا اللَّهُ يَفْقَهُ وَأَنْ الْبِدَاءِ مِنَ النَّاسِ يُنْكَرُ وَمَا: فَقَالَ الْبِدَاءِ عَنْ جَعْفَرِ بْنِ وَسَى أَبِي

يَكُونُ مَا فِيهَا وَجَلَّ عَزَّ اللَّهُ يَقْدَرُ الْقَدْرُ لَيْلَةَ سُلَيْمَانَ يَا قَالَ أَنْزَلْتُ عِشْيَ أَيَّ فِي الْقَدْرِ لَيْلَةَ فِي أَنْزَلْنَاهُ إِنَّا عَنْ تَحْذِيرِنِي أَلَا سُلَيْمَانَ قَالَ فَهَمَّتْ قَدْ الْأَنْ سُلَيْمَانَ قَالَ الْإِلْمُ مَحْنُومٌ فَهُوَ مِنَ اللَّيْلَةِ تَلْكَ فِي قَدْرَهُ فَمَا رِزْقٍ أَوْ شَرٍّ أَوْ خَيْرٍ أَوْ مَوْتٍ أَوْ حَيَاةٍ مِنَ السَّنَةِ إِلَى السَّنَةِ مِنْ فَرَدْنِي فِدَاكَ جُعِلْتُ

عَلَيْهِ عَلِيًّا إِنَّ سُلَيْمَانَ يَا يَشَاءُ مَا وَيُؤَخَّرُ يَشَاءُ مَا مِنْهَا يُقَدِّمُ وَتَعَالَى تَبَارَكَ اللَّهُ عِنْدَ مَوْقُوفَةٍ أُمُورًا الْأُمُورِ مِنْ إِنَّ سُلَيْمَانَ يَا قَالَ رُسُلُهُ وَلَا مَلَائِكَتَهُ وَلَا نَفْسَهُ يُكَذِّبُ وَلَا يَكُونُ فَإِنَّهُ وَرُسُلُهُ مَلَائِكَتَهُ عَلَّمَهُ فَمَا وَرُسُلُهُ مَلَائِكَتَهُ اللَّهُ عَلَّمَهُ فَعِلِمٌ عَلِمَانَ الْعِلْمُ يَقُولُ كَانَ السَّلَامُ

سُلَيْمَانَ قَالَ يَشَاءُ مَا وَيُتَّبِعُ يَشَاءُ مَا وَيُؤَخَّرُ يَشَاءُ مَا مِنْهُ يُقَدِّمُ خَلْقِهِ مِنْ أَحَدٍ عَلَيْهِ يُطِيعُ لَمْ مَخْرُوجٌ عِنْدَهُ وَعَلِمَ
عَمَّا الْحَسَنُ أَبَا سَلِّ سُلَيْمَانَ يَا: الْمَأْمُونُ فَقَالَ. اللَّهُ شَاءَ إِنَّ بِهِ أَكْذَبُ وَلَا الْبَدَاءَ هَذَا يَوْمِي بَعْدَ أَنْ كَرُّ لَا الْمُؤْمِنِينَ أَمِيرَ يَا لِلْمَأْمُونِ

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“O Soleiman! Ask Abul Hassan whatever you wish. Just listen carefully and be fair.” Soleiman said, “O my Master! May I ask?” Al-Reza (s) said, “Ask whatever you wish.”

Soleiman said, “What is your view about someone who considers will to be a name - an attribute similar to ‘living’, ‘hearing’, ‘seeing’, and ‘powerful’?”

Al-Reza (s) said, “You say that things were originated and became different because He so desired and willed. But you do not say that things were originated and became different because He is All-Hearing and All-Seeing. This is a proof that they (i.e. will and desire) are not similar to All-Hearing, All-Seeing, and All-Powerful.”

Soleiman said, “He has always been willing.” The Imam answered him, “O Soleiman! Is His will something other than Him?”

He replied, “Yes.” The Imam (s) said, “Then you have proved that there has always been something along with Him forever.” Soleiman said, “No, I have not.” Al-Reza (s) said, “Is will originated?” Soleiman said, “No. It is not.” Then Al-Ma’mun shouted at him and said, “O Soleiman! Are you showing obstinacy and giving vague answers to such a person as him. You must be fair. Don’t you see that people of intellect are sitting around you?” Then Al-Ma’mun said, “O Abul Hassan! Continue your debate on theology with him since he is the theologian of Khorasan.”

Then the Imam asked him, “O Soleiman! Is it (the will) originated? Whatever is not Eternal is certainly originated. And if it is not originated it is Eternal.”

Soleiman said, “His (Allah's) will is (part) of Him just as His Hearing, His Sight and His Knowledge are (parts) of Him.” Al-Reza (s) said, “Did He will Himself?” Soleiman answered, “No.” The Imam (s) said, “Therefore, willing is not like the hearing and the seeing.” Soleiman said, “Surely, He willed Himself just as He heard Himself, saw Himself, and recognized Himself.”

Al-Reza (s) said, “What is the meaning of ‘He willed Himself’? Did He will to be a thing? Did He will to be All-Living, All-Hearing, All-Seeing or All-Powerful?”

Soleiman said, “Yes.” Al-Reza (s) said, “Did that occur through His will?” Soleiman answered, ‘Yes.’ Al-Reza (s) said, “Then your statement, ‘He

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أَسْأَلُكَ سَيِّدِي يَا سُلَيْمَانَ قَالَ: وَالْإِنْصَافِ تَمَاعِ الْإِسْدِ بِحُسْنٍ وَعَلَيْكَ لَكَ بَدَا

وَقَدِيرٍ؟ وَبَصِيرٍ وَسَمِيعٍ حَيٍّ مِثْلَ وَصِفَةٍ اسْمًا الْإِرَادَةَ جَعَلَ فِيمَنْ تَقُولُ مَا قَالَ: لَكَ بَدَا عَمَّا سَلَّ: الرَّضَا قَالَ

عَلَى دَلِيلٍ فَهَذَا بَصِيرٌ، سَمِيعٌ لِأَنَّهُ وَاخْتَلَفَتْ حَدَّثَتْ تَقُولُوا وَلَمْ أَرَادَ شَاءَ لِأَنَّهُ وَاخْتَلَفَتْ الْأَشْيَاءُ حَدَّثَتْ قُلْتُمْ مَا إِذْ: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ مُرِيداً زَلَّيْلَ فَيَنْهَى: سُلَيْمَانَ قَالَ: قَدِيرٌ وَلَا بَصِيرٌ وَلَا سَمِيعٌ مِثْلَ لَيْسَتْ أَنَّهَا

يَزَلْ لَمْ غَيْرُهُ شَيْئاً مَعَهُ أُثْبِتَ فَقَدْ قَالَ: نَعَمْ قَالَ: غَيْرُهُ؟ فَإِرَادَتُهُ سُلَيْمَانَ يَا: قَالَ

مُحَدَّثَةٌ أَهِيَ: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ: أُثْبِتُ مَا: سُلَيْمَانَ قَالَ

مُحَدَّثَةٌ هِيَ مَا لَا،: سُلَيْمَانَ قَالَ

أَبَا يَا كَلِمَةٌ: قَالَ ثُمَّ النَّظَرِ؟ أَهْلٌ مِنْ حَوْلِكَ مَنْ تَرَى أَمَّا بِالْإِنْصَافِ عَلَيْكَ! يُكَابِرُ؟ أَوْ يُعَايَا مِثْلَهُ سُلَيْمَانَ يَا: وَقَالَ الْمَأْمُونُ بِهِ فَصَاحَ جُرَاسَانٌ مُتَكَلِّمٌ فَإِنَّهُ الْحَسَنُ،

أَزَلِيًّا كَانَ مُحَدَّثًا يَكُنْ لَمْ وَإِذَا مُحَدَّثًا، كَانَ أَزَلِيًّا يَكُنْ لَمْ إِذَا الشَّيْءِ فَإِنَّ سُلَيْمَانَ، يَا مُحَدَّثَةٌ هِيَ: فَقَالَ الْمَسْأَلَةُ عَلَيْهِ فَأَعَادَ

مِنْهُ وَعِلْمُهُ مِنْهُ بَصَرَهُ وَمِنْهُ سَمِعَهُ أَنْ كَمَا مِنْهُ إِرَادَتُهُ: سُلَيْمَانَ قَالَ

وَالْبَصِيرِ السَّمِيعِ مِثْلَ الْمُرِيدِ فَلَيْسَ: قَالَ: لَا: قَالَ نَفْسُهُ؟ فَإِرَادَتُهُ: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ

نَفْسُهُ عَلِمَ نَفْسُهُ وَأَبْصَرَ نَفْسُهُ سَمِعَ كَمَا نَفْسُهُ أَرَادَ إِنَّمَا: سُلَيْمَانَ قَالَ

نَعَمْ: قَالَ قَدِيرٌ؟ أَوْ بَصِيرًا أَوْ سَمِيعًا أَوْ حَيًّا يَكُونُ أَنْ أَرَادَ أَوْ شَيْئًا يَكُونُ أَنْ أَرَادَ نَفْسُهُ؟ أَرَادَ مَعْنَى مَا: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ

:السَّلَامُ عَلَيْهِ الرَّضَا قَالَ: نَعَمْ: سُلَيْمَانَ قَالَ ذَلِكَ؟ كَانَ أَقْبَارِ ادَّتِهِ: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ

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willed to be All-Living, All-Hearing, and All-Seeing,' does not make any sense since they were not done through His Will." Soleiman said, "Yes. That was through His Will."

Then Al-Ma'mun and the people around him burst into laughter. Al-Reza (s) laughed too and said, "Do not be too hard on the theologian from Khorasan. O Soleiman! "Do you think that He (i.e. Allah, the Exalted) has altered from state to state and changed due to it? This is something by which the Honorable the Exalted God cannot be described." Soleiman remained silent.

Al-Reza (s) said, "O Soleiman! May I ask you a question?"

Soleiman said, "May I be your ransom! Ask."

The Imam (s) said, "Tell me about you and your companions: Do you debate with the people on theology according to what you understand and know or according to what you do not understand and do not know?" Soleiman said, "Yes! (We debate) according to what we understand and know."

Al-Reza (s) said, "The thing which the people know is that the willing is different from the will. The willing exists before the will. The subject is before the object. This (statement) disproves your statement, 'The willing and the willed are the same thing.'" Soleiman said, "May I be your ransom! This is not what the people know about and understand." Al-Reza (s) said, "I think that you have claimed to have the knowledge without having a true recognition of it and said, 'Willing is like hearing and seeing' while this view is not based on knowledge or the intellect." Soleiman could not answer.

Then Al-Reza (s) said, "O Soleiman! Does God have knowledge of all those who are in Paradise and the Fire?" Soleiman said, "Yes."

The Imam (s) said, "Will what the Sublime God knows would be created in the future, actually be created?" Soleiman answered, "Yes."

The Imam (s) said, "If it is done to the extent that nothing else remains, can God add more to them or will He stop doing so?"

Soleiman said, "He will add to them." The Imam (s) said, "Then based on what you have said, God adds to them what He did not know would be created." Then he added, "May I be your ransom! There is no limit for

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بِإِرَادَتِهِ ذَلِكَ يَكُنْ لَمْ إِذَا مَعْدُ بَصِيرًا سَمِيعًا حَيًّا يَكُونُ أَنْ أَرَادَ لِقَوْلِكَ فَلَيْسَ

بِإِرَادَتِهِ ذَلِكَ كَانَ قَدْ بَلَى، سَلِيَ مَانَ قَالَ

عَنْ عِنْدَكُمْ حَالٍ فَقَدْ مَانَ سَلِيَ يَا فَقَالَ خُرَّاسَانَ بِمَنْتَكَلِّمِ ارْفُفُوا لَهُمْ قَالَ نَمَّ السَّلَامُ عَلَيْهِ الرِّضَا وَضَجَّكَ حَوْلَهُ وَمَنْ الْمَأْمُونُ فَضَجَّكَ
مَسْأَلَةٌ أَسْأَلُكَ سَلِيَ مَانَ، يَا السَّلَامُ عَلَيْهِ الرِّضَا قَالَ نَمَّ فَانْقَطَعَ بِهِ وَجَلَّ عَزَّ اللَّهُ يُوصَفُ لَا مَا وَهَذَا عَنْهَا وَتَغَيَّرَ حَالِهِ

بِمَا قَالَ تَعْرِفُونَ؟ وَلَا تَفْقَهُونَ لَا بِمَا أَوْ وَتَعْرِفُونَ تَفْقَهُونَ بِمَا النَّاسَ تُكَلِّمُونَ أَصْحَابِكِ؛ وَعَنْ عَنكَ أَخْبِرْنِي قَالَ: فِذَلِكَ جُعِلْتُ سَلْ قَالَ:

وَتَعْلَمُ نَفَقَهُ.

قَوْلُكُمْ بِيَبْطُلُ وَهَذَا الْمَفْعُولُ، قَبْلَ الْفَاعِلِ وَأَنَّ الْإِرَادَةَ قَبْلَ الْمُرِيدِ وَأَنَّ الْإِرَادَةَ غَيْرُ الْمُرِيدِ أَنَّ النَّاسُ يَعْلَمُ قَالِدِي: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ
وَاجِدُ عَشِيٍّ وَالْمُرِيدُ الْإِرَادَةَ إِنَّ

يَفْقَهُونَ مَا عَلَى وَلَا النَّاسُ يَعْرِفُ مَا عَلَى مِنْهُ ذَلِكَ لَيْسَ فِدَاكَ، جُعِلْتُ: قَالَ

يُجْرُ فَلَمْ يُعْقَلْ وَلَا يُعْرَفُ لَا مَا عَلَى عِنْدَكُمْ ذَلِكَ كَانَ وَإِذَا وَالْبَصِيرَ، كَالسَّمْعِ الْإِرَادَةَ وَقُلْتُمْ مَعْرِفَةً بِمَا ذَلِكَ عَلِمَ ادْعَيْتُمْ قَارَأَكُمُ: قَالَ
جَوَاباً

وَالنَّارِ؟ الْجَنَّةِ فِي مَا جَمِيعَ اللَّهِ يَعْلَمُ هَلْ يَمَانُ، سَلِيًّا: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ ثُمَّ

نَعَمْ: سَلِيًّا مَانُ قَالَ

ذَلِكَ؟ مِنْ يَكُونُ أَنَّهُ وَجَلَّ عَزَّ اللَّهُ عَلِمَ مَا فَيَكُونُ: قَالَ

نَعَمْ: قَالَ

عَنْهُمْ؟ يَطْوِيهِ أَوْ أَيْزِيدُهُمْ كَانَ، إِلَّا عَشِيٍّ مِنْهُ يَبْقَى لَا حَتَّى كَانَ فِإِذَا: قَالَ

يَزِيدُهُمْ بَلْ: سَلِيًّا مَانُ قَالَ

فَالْمَزِيدُ فِدَاكَ جُعِلْتُ: قَالَ يَكُونُ أَنَّهُ عَلِمَهُ فِي يَكُنْ لَمْ مَا زَادَهُمْ قَدْ قَوْلِكَ فِي قَارَأَهُ: قَالَ

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adding.” The Imam (s) said, “Then in your opinion His Knowledge does not encompass what is therein (in Paradise), since He does not know the limit of that which will be in Paradise. If His Knowledge does not encompass what is therein, then He would not know what will be there before they existed. The Honorable the Exalted God is Exalted High above that!”

Soleiman said, “When I said God does not know about them it was because they have no limit and the Honorable the Exalted God Himself has described them as eternal. Therefore we do not want to assume an end for them.”

Al-Reza (s) said, “God’s Knowledge of them will not limit them. There are many instances of which He has knowledge, then He adds to them and does not take away what He has added to them. These are supported by the Words of the Honorable the Exalted God in His Book, ‘...as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty...’ [219] And He told the residents of Paradise, ‘...a gift without break.’ [220] And the

Honorable the Exalted said, 'Whose season is not limited, nor (supply) forbidden?' [221]

Therefore the Honorable the Exalted God knows about these and does not block them from accessing to what is added. Will He not replace what the residents of Paradise eat and drink?" Soleiman said, "Yes."

The Imam (s) said, "Has He stopped His Granting now that He has replaced the consumed foods and drinks?" Soleiman said, "No."

The Imam (s) said, "Therefore when whatever in Paradise is consumed, God will replace them with other things which will not be blocked from the residents thereof for access and use." Soleiman said, "Well. He will block what is added from them and will not give them anything else." Al-Reza (s) said, "Then whatever is in Paradise and Hell will end.    O Soleiman! This is against eternity and the Book since the Honorable the Exalted God said, '...a gift without break.' [222]   And the Honorable the Exalted God said, '...nor shall they (ever) be asked to leave.' [223] And the Honorable the Exalted God said, '...they will dwell therein forever...' [224] And the Honorable the Exalted God said, 'Whose season is not limited, nor (supply) forbidden.' [225] Soleiman remained silent.

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يَكُونُ مَا يَعْلَمُ لَمْ فِيهِمَا يَكُونُ بِمَا عَلَّمَهُ يُحِطُ لَمْ وَإِذَا ذَلِكَ، غَايَةَ يَعْرِفُ لَمْ إِذَا مَا فِيهِ يَكُونُ بِمَا عِنْدَكُمْ عَلَّمَهُ يُحِيطُ فَلَيْسَ: قَالَ لَهُ غَايَةَ لَا كَبِيرًا عَلْوًا ذَلِكَ عَنِ اللَّهِ تَعَالَى. يَكُونُ أَنْ فِيهِمَا

انْقِطَاعًا لَهُمَا نَجْعَلُ أَنْ وَكِرْهَنَا بِالْخُلُودِ وَصَفَهُمَا وَجَلَّ عَزَّ اللَّهُ لَانَ لِهَذَا، هَ غَايَةَ لَا لِأَنَّهُ يَعْلَمُهُ لَا قُلْتُ إِنَّمَا: سَلِيَّ مَانَ قَالَ

وَجَلَّ عَزَّ قَالَ وَكَذَلِكَ. عَنْهُمْ يَقْطَعُهُ لَا مَدُّ يَزِيدُهُمْ ثُمَّ ذَلِكَ يَعْلَمُ قَدْ لِأَنَّهُ عَنْهُمْ، لَانْقِطَاعِهِ بِمُوجِبِ بِذَلِكَ عَلَّمَهُ لَيْسَ: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ: وَجَلَّ عَزَّ وَقَالَ (مَجْدُودٍ غَيْرَ عَطَاءٍ): الْجَنَّةُ لِأَهْلِ وَقَالَ (الْعَذَابُ لِيَنْدُوقُوا غَيْرَ مَا جُلُودًا بَدَلْنَا هُمْ جُلُودَهُمْ نَضِجَتْ كُلَّمَا): كِتَابِهِ فِي أَلَيْسَ شَرَبُوا، وَمَا الْجَنَّةُ أَهْلُ أَكَلِ مَا أَرَأَيْتَ. الزِّيَادَةَ عَنْهُمْ يَقْطَعُ وَلَا ذَلِكَ يَعْلَمُ وَعَزَّ جَلَّ فَهُوَ. (مَمْنُوعَةٍ وَلَا مَقْطُوعَةٍ لَا كَثِيرَةٍ وَفَاكِهَةٍ) مَكَانَهُ؟ يُخْلِفُ

مَكَانَهُ؟ أَخْلَفَ دُونَ عَنْهُمْ ذَلِكَ يَقْطَعُ أَفَيَكُونُ: قَالَ. بَلَى قَالَ

لا: سَلِيَّ مَانَ قَالَ

عَنْهُمْ بِمَقْطُوعِ فَلَيْسَ مَكَانَهُ أَخْلَفَ إِذَا فِيهَا يَكُونُ مَا كُلُّ فَكَذَلِكَ،: قَالَ

يَزِيدُهُمْ وَلَا عَنْهُمْ يَقْطَعُهُ بَلَى: سَلِيَّ مَانَ قَالَ

يَسْأَلُونَ مَا لَهُمْ): يَقُولُ وَجَلَّ عَزَّ اللَّهُ لَانَ الْكِتَابِ، وَخِلَافَ الْخُلُودِ يُبْطَلُ سَلِيَّ مَانَ يَا وَهَذَا. فِيهِمَا مَا يَبِيدُ إِذَا: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ

فِيهَا خَالِدِينَ) :وَجَلَّ عَزَّ وَيَقُولُ (بِمُخْرَجِينَ مِنْهَا هُمْ وَمَا) :وَجَلَّ عَزَّ وَيَقُولُ (مَجْدُونَ غَيْرَ عَطَاءٍ) :وَجَلَّ عَزَّ وَيَقُولُ (مَزِيدٌ وَلَدَيْنَا فِيهَا
(مَمْنُوعَةٌ وَلَا مَقْطُوعَةٌ لَا كَثِيرَةٌ وَفَاجِيَةٌ) :وَجَلَّ عَزَّ وَيَقُولُ (أَبْدًا)

جَوَابًا يُجِرُّ فَلَمْ

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Then Al-Reza (s) said, "O Soleiman! Tell me about Will: Is it an action or not?"

Soleiman said, "It is an action."

The Imam (s) said, "Therefore it is originated, for all actions are originated." Soleiman said, "It is not an action." The Imam (s) said, "Has there then been something else with Him who is eternal?" Soleiman said, "The Will is the same as bringing forth."

The Imam (s) said, "O Soleiman! This is exactly what you criticized Dirar[226] and his companions of, saying that everything that the Honorable the Exalted God has created in the heavens, the Earth, the oceans or on land such as dogs, pigs, monkeys, humans or animals are God's Will, and that God's Will lives, dies, goes away, eats, drinks, marries, feels pleasure, oppresses, commits immoral acts, disbelieves, becomes a polytheist. We denounce this and oppose it. This is its limit."

Soleiman said, "It (i.e. will) is like hearing, seeing and knowledge."

Al-Reza (s) said, "You just returned to what you said before. Tell me: Are hearing, seeing and knowledge made?"

Soleiman said, "No." Al-Reza (s) said, "How do you then refute Will? You sometimes say that He did not will and sometimes you say that He willed, and that it (i.e. will) was not one of His actions."

Soleiman said, "Surely, that is like saying, He sometimes knows and sometimes does not know!"

Al-Reza (s) said, "That is not the same, for negating the known is not like negating knowledge; negating what is willed is (not like) negating the will, for if the thing is not willed, there will be no will. However, sometimes there is knowledge, but there may be no known thing. This is like seeing. Man may be able to see, but there may be nothing there for him to see. Likewise, there may be knowledge, but there is no known thing." Soleiman said, "It (i.e. will) is made." The Imam (s) said, "Therefore, it (will) is originated and is not like hearing and seeing, for hearing and seeing are not made, and it (will) is made."

Soleiman said, "It (will) is one of His eternal attributes." The Imam (s) answered, "Therefore, man must be eternal, for his quality is eternal."

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فِعْلٍ؟ غَيْرُ أَمْ هِيَ فِعْلُ الْإِرَادَةِ عَنِ تَحْيِيرِي أَلَا سَلِيَّ مَانَ، يَا السَّلَامُ عَلَيْهِ الرِّضَا قَالَ ثُمَّ

مُحَدَّثٌ كُلُّهُ الْفِعْلُ لِأَنَّ مُحَدَّثَةً، فَهِيَ: قَالَ فِعْلٌ هِيَ بَلَى، قَالَ:

الْإِنشَاءُ هِيَ الْإِرَادَةُ: سَلِيَّ مَانَ قَالَ يَزَلُ لَمْ غَيْرُهُ فَمَعَهُ: قَالَ لِبِفِعْ لَيْسَتْ: قَالَ:

بِرٌّ أَوْ بَحْرٍ أَوْ أَرْضٍ أَوْ سَمَاءٍ فِي وَجَلٍ عَزَّ اللَّهُ خَلَقَ مَا كُلُّهُ إِنَّ قَوْلَهُمْ مِنْ وَأَصْحَابِهِ ضِرَارٍ عَلَى عِبْتُمُوهُ الَّذِي هَذَا سَلِيَّ مَانَ، يَا قَالَ
وَتَفْعَلُ وَتُظْلِمُ وَتَلِدُ وَتُنْكِحُ وَتَشْرَبُ وَتَأْكُلُ وَتَذْهَبُ وَتَمُوتُ تَحْيَا اللَّهُ إِرَادَةٌ وَإِنَّ اللَّهَ إِرَادَةٌ دَائِبَةٌ أَوْ قَرْدٍ أَوْ خَنْزِيرٍ أَوْ كَلْبٍ مِنْ
حَدَّهَا وَهَذَا وَنُعَادِيهَا مِنْهَا فَنَبْرًا شَرِكًا وَتَكْفُرُ الْفَوَاحِشَ

وَالْعِلْمُ وَالْبَصِيرُ السَّمْعُ عَنِ فَخْبِيرِي ثَانِيَةً، هَذَا إِلَى رَجَعْتَ قَدْ: السَّلَامُ عَلَيْهِ الرِّضَا قَالَ وَالْعِلْمُ وَالْبَصِيرُ كَالسَّمْعِ إِنَّهَا: سَلِيَّ مَانَ قَالَ
لا: سَلِيَّ مَانَ قَالَ وَعُ؟ أَمْصُنْدُ

عِلْمٌ مَرَّةً كَقَوْلِنَا ذَلِكَ إِنَّمَا: سَلِيَّ مَانَ قَالَ لَهُ؟ بِمَفْعُولٍ وَلَيْسَتْ أَرَادَ قُلْتُمْ وَمَرَّةً يُرَدُّ لَمْ قُلْتُمْ فَمَرَّةً نَفَيْتُمُوهُ؟ فَكَيْفَ: السَّلَامُ عَلَيْهِ الرِّضَا قَالَ
مُعَلِّمٌ لَمْ وَمَرَّةً

لَمْ يُرَدُّ لَمْ إِذَا الشَّيْءُ لِأَنَّ تَكُونَ، أَنَّ الْإِرَادَةَ نَفْيُ الْمَرَادِ وَنَفْيُ الْعِلْمِ، بِنَفْيِ لَيْسَ الْمَعْلُومِ نَفْيٍ لِأَنَّ سَوَاءً، ذَلِكَ لَيْسَ: السَّلَامُ عَلَيْهِ الرِّضَا قَالَ
وَإِنْ تَابِتَا الْعِلْمُ وَيَكُونُ الْمُبْصِرُ يَكُنْ لَمْ وَإِنْ بَصِيرًا الْإِنْسَانُ يَكُونُ فَقَدْ الْبَصِيرُ بِمَنْزِلَةِ الْمَعْلُومِ يَكُنْ لَمْ وَإِنْ ابْتَدَأَ الْعِلْمُ يَكُونُ وَقَدْ إِرَادَةٌ يَكُنْ
الْمَعْلُومُ يَكُنْ لَمْ

مَصْنُوعَةٌ إِنَّهَا: سَلِيَّ مَانَ قَالَ

مَصْنُوعَةٌ وَهَذِهِ بِمَصْنُوعَيْنِ لَيْسَا وَالْبَصِيرُ السَّمْعُ لِأَنَّ وَالْبَصِيرُ كَالسَّمْعِ لَيْسَتْ ثُمَّ مُحَدَّثَةٌ فَهِيَ: قَالَ

لَنْ تَزَلَ لَمْ صِفَتُهُ لِأَنَّ يَزَلُ لَمْ الْإِنْسَانُ يَكُونُ أَنْ فَيَنْبَغِي قَالَ تَزَلُ لَمْ صِفَاتِهِ مِنْ صِفَةٍ إِنَّهَا: سَلِيَّ مَانَ قَالَ

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Soleiman said, "No, because He did not do it (will)". Al-Reza (s) said, "O Khorasani! How often you make mistakes! Are things not made according to His Will and Words?" Soleiman said, "No." The Imam (s) said, "If things are not made according to His Will or Volition, His Command or His Practice, then how are they made? God is High Exalted above that!" Soleiman could not respond.

Then Al-Reza (s) asked, "Will you not tell me about these Words of the Honorable the Exalted God: 'When We decide to destroy a population, We (first) send a definite order to those among

them who are given the good things of this life and yet transgress...'[227]

By 'We decide' does God mean that He creates His own Will?" Soleiman said, "Yes."

The Imam (s) answered him, "If He creates His own Will, then your statement that 'Will is He Himself or is a part of him' is futile, for it is not (possible) for Him to create Himself and God does not change His State. God is High Exalted above that." Soleiman told him, "Yes." The Imam (s) said, "Then if He originates the Will, what you said, "Will is the same as God Himself or a part thereof" is wrong since God does not originate Himself or change from His current state. God is High Exalted above that."

Soleiman asked, "By that He does not mean that He creates His own will?" The Imam (s) asked, "So what does He mean?" Soleiman said, "He means doing something."

Al-Reza (s) said, "Woe unto you! How many times have you repeated this issue? I told you that will is originated, since the action and the Creation of a thing is originated."

Soleiman said, "Then this has no meaning."

Al-Reza (s) said, "Do you then think that He describes Himself with will which has no meaning? If will has no eternal or originated meaning, then that will nullify your statement, "The Honorable the Exalted God has always been willing." Soleiman said, "I mean to say that willing has been one of the eternal actions of the Sublime God."

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يَفْعَلُهَا لَمْ لِأَنَّهُ لَا، سَلِيَ مَانُ قَالَ

الْأَشْيَاءُ؟ تَكُونُ وَقَوْلِهِ بِإِرَادَتِهِ أَفَلَيْسَ! غَلَطَكَ أَكْثَرَ مَا خَرَّاسَانِي، يَا السَّلَامُ بِهِ عَدَّ الرَّضَا قَالَ

لا: سَلِيَ مَانُ قَالَ

ذَلِكَ عَنْ اللَّهِ تَعَالَى لِكَ؟ دَ يَكُونُ فَكَيْفَ بِالْمُبَاشَرَةِ، وَلَا أَمْرِهِ وَلَا مَشِيئَتِهِ وَلَا بِإِرَادَتِهِ تَكُنْ لَمْ فَإِذَا: قَالَ

جَوَابًا يُجْرُ فَلَمْ

هُدًى بَدَلِكَ يَعْني (فِيهَا فَفَسَّحُوا مَثْرَ فِيهَا أَمْرُنَا قَرِيَةً نُهْلِكَ أَنْ أَرَدْنَا وَإِذَا) وَجَلَّ عَزَّ اللَّهُ قَوْلِ عَنْ تُخْبِرُنِي أَلَا: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ ثُمَّ
إِرَادَةً يُحَدِّثُ

نَعَمْ: لَهُ قَالَ؟

اللَّهُ تَعَالَى .حَالِهِ عَنِ يَتَغَيَّرُ وَلَا نَفْسَهُ يُحَدِّثُ أَنْ يَكُونَ لَا لِأَنَّهُ بَاطِلًا، مِنْهُ عَشْيٍ أَوْ هُوَ هِيَ الْإِرَادَةُ إِنَّ قَوْلَكَ كَانَ إِرَادَةً أَحَدَتْ فَإِذَا قَالَ: دَلِّكَ عَنْ

إِرَادَةَ يُحَدِّثُ أَنَّهُ بِذَلِكَ عَنَى يَكُنْ لَمْ إِنَّهُ: سَلِيَ مَانَ قَالَ
.ءَالشَّيْ فِعْلٌ بِهِ عَنَى: قَالَ بِهِ؟ عَنَى فَمَا: قَالَ

مَعْنَى لَهَا فَلَيْسَ: قَالَ. مُحَدِّثٌ عَنِ الشَّيْ فِعْلٌ لِأَنَّ مُحَدِّثُهُ، الْإِرَادَةُ أَنْ أَخْبِرْتِكَ وَقَدْ الْمَسْأَلَةَ، هَذِهِ تُرَدُّ كَمْ وَإِيَّاكَ: السَّلَامُ عَلَيْهِ الرِّضَا قَالَ

قَوْلَكُمْ بَطَلَ حَدِيثٌ وَلَا قَدِيمٌ مَعْنَى لَهَا يَكُنْ لَمْ فَإِذَا لَهُ، مَعْنَى لَا بِمَا بِالْإِرَادَةِ وَصَفَهَا حَتَّى عِنْدَكُمْ نَفْسَهُ وَصَفَ قَدْ: السَّلَامُ عَلَيْهِ الرِّضَا قَالَ
مُرِيدًا يَزَلْ لَمْ اللَّهُ إِنَّ

يَزَلْ لَمْ اللَّهُ مِنْ فِعْلٍ أَنَّهَا عَنَيْتُ إِنَّمَا: سَلِيَ مَانَ قَالَ

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The Imam (s) said, “Don’t you know that what is eternal cannot be made, originated and eternal at the same time?”

Soleiman could not answer. Al-Reza (s) said, “Never mind! Complete your questions.” Soleiman said, “Did you say that Will is one of His Attributes?”

The Imam (s) said, “Why do you repeat this so many times? Are His Attributes originated or eternal?” Soleiman said, “Originated.”

Al-Reza (s) said, “God is the Greatest! You are telling me that the Will is originated, even though it is one of His Eternal Attributes. Therefore God has not willed anything!” The Imam (s) added, “Whatever is eternal is not created.”

Soleiman said, “Things are not the same as the will, and He did not will anything.”

Al-Reza (s) said, “O Soleiman! You are whispering. Has God created what He has not willed to create? This is an attribute of someone who does not know what he is doing. God is High Exalted above that!”

Soleiman said, “O my Master! I have already informed you that it is like hearing, seeing and knowing.” Al-Ma’mun said, “O Soleiman! Woe unto you! How often have you erred and how often have you have repeated yourself? Stop it and take up another issue since you seem to be unable to provide any better answer than that.”

Al-Reza (s) said, "O Commander of the Faithful! Leave him alone! Do not interrupt his questions, since then he will regard it as an argument (against me). O Soleiman! Speak."

Soleiman said, "I have already informed you that it is like hearing, seeing and knowing." Al-Reza (s) said, "Never mind! Tell me whether will has one meaning or several meanings." Soleiman said, "One meaning."

Al-Reza (s) said, "Is the meaning of all the wills then the same?" Soleiman said, "Yes."

Al-Reza (s) said, "If its meanings are the same, then it must be that the will to stand up is the same as the will to sit down, or the will to live is

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وَاجِدَةٌ؟ حَالَةٌ فِي حَدِيثًا وَقَدِيمًا مَفْعُولًا يَكُونُ لَا يَزَلُ لَمْ مَا أَنْ تُعْلَمُ أَلَا: قَالَ

جَوَابًا يُجْرُ قَلَمٌ.

مَسْأَلَتَكَ أَتَمِّمُ! بَأْسَ لَا: السَّلَامُ عَلَيْهِ الرِّضَا قَالَ

بِهِصِفَاتٍ مِنْ صِفَةِ الْإِرَادَةِ إِنَّ قُلْتُ: سُلَيْمَانَ قَالَ

تَزَلُ؟ لَمْ أَوْ مُخَدَّنَةٌ فَصِفَتْهُ صِفَاتِهِ، مِنْ صِفَةِ أَنَّهَا عَلِيٌّ تُرَدُّ كَمْ: السَّلَامُ عَلَيْهِ الرِّضَا قَالَ

عَلَيْهِ الرِّضَا قَالَ: شَيْئًا يُرَدُّ قَلَمٌ! نَزَلَ لَمْ بِتِهِصِفَ مِنْ صِفَةٍ كَانَتْ وَإِنْ مُخَدَّنَةٌ فَالْإِرَادَةُ! أَكْبَرُ اللَّهُ: الرِّضَا قَالَ: مُخَدَّنَةٌ: سُلَيْمَانَ قَالَ مَفْعُولًا يَكُونُ لَا يَزَلُ لَمْ مَا إِنَّ: السَّلَامُ

خَلَقَهُ يَزَلُ لَمْ مَا وَخَلَقَ فَعَلَ فَقَدْ! سُلَيْمَانَ يَا وَسُوسَتْ: السَّلَامُ عَلَيْهِ الرِّضَا قَالَ: شَيْئًا يُرَدُّ وَلَمْ إِرَادَةَ الْأَشْيَاءِ لَيْسَ: سُلَيْمَانَ قَالَ ذَلِكَ عَنِ اللَّهِ تَعَالَى فَعَلَ مَا يَدْرِي لَا مَنْ صِفَةٍ وَهَذِهِ وَفَعَلَهُ،

وَالْعِلْمُ وَالْبَصَرُ كَالسَّمْعِ أَنَّهَا أَخْبَرْتُكَ فَقَدْ سَيِّدِي، يَا: سُلَيْمَانَ قَالَ

الرَّدُّ هَذَا غَيْرِ عَلَى تَقْوَى لَسْتُ إِذْ غَيْرِهِ فِي وَخُذْ هَذَا أَفْطَعُ وَالنَّرْدَادُ! الْغَلَطُ هَذَا كَمْ! سُلَيْمَانَ يَا وَيْلَكَ: الْأَمَامُونَ قَالَ

كَالسَّمْعِ أَنَّهَا أَخْبَرْتُكَ قَدْ: قَالَ: سُلَيْمَانَ يَا تَكَلَّمْ. حُجَّةٌ جَعَلَهَا فَيَسْأَلْتُهُ عَلَيْهِ تَقَطُّعٌ لَا! الْمُؤْمِنِينَ أَمِيرًا يَا دَعُهُ: السَّلَامُ عَلَيْهِ الرِّضَا قَالَ وَالْعِلْمُ وَالْبَصَرُ

مُخْتَلِفَةٌ؟ مَعَانٍ أَوْ وَاجِدٌ أَمَعْنَى هَذِهِ مَعْنَى عَنِ أَخْبَرْتَنِي! بَأْسَ لَا: السَّلَامُ عَلَيْهِ الرِّضَا قَالَ

السَّلَامُ عَلَيْهِ الرَّضَا قَالَ: نَعَمْ: سَأَلِي مَا قَالَ وَاحِدٌ؟ مَعْنَى كُلِّهَا الْإِرَادَاتُ فَمَعْنَى: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ: وَاحِدٌ مَعْنَى: مَا سَأَلِي قَالَ: بَعْضُهَا يَتَقَدَّمُ لَمْ وَاحِدَةً إِرَادَتُهُ كَانَتْ إِذْ الْمَوْتِ، إِرَادَةُ الْحَيَاةِ وَإِرَادَةُ وَدِ، الْفَعْلُ إِرَادَةُ الْقِيَامِ إِرَادَةٌ كَانَتْ وَاحِدًا مَعْنَى مَعْنَاهَا كَانَ فَإِنْ بَعْضًا،

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the same as the will to die. If His Will is all one thing, then none of God's desires will take precedence over any others. None will be any different from any others. They will all be one thing."

Soleiman replied, "Surely, the meanings are different."

The Imam (s) said, "Then, tell me about the willed. Is it the same as the will or is it something else?" Soleiman said, "Yes. It is the same as the will."

Al-Reza (s) said, "Then according to you the willed is something else since it is the same as the will." Soleiman said, "O my Master! Will is not the same as the willed."

Al-Reza (s) said, "Then will is originated. Otherwise it must be that something else existed along with God. Understand this well. Continue on with your questions."

Soleiman said, "It is one of His Names."

Al-Reza (s) said, "Did He name Himself that?"

Soleiman replied, "No. He did not name Himself that." Al-Reza (s) said, "Therefore, you have no right to name Him with what He did not name Himself." Soleiman said, "But He described Himself to be willed."

Al-Reza (s) said, "The fact that He has described Himself as willed does not mean that He wanted to inform us that He is the Will, or that Will is one of His Names." Soleiman said, "That is because His Will is the same as His Knowledge."

Al-Reza (s) said, "O Ignorant one! If He knows something, does that not mean that He has willed it." Soleiman said, "Yes." The Imam (s) asked, "But if He does not will something, does that mean that He does not know it?" Soleiman said, "Yes."

The Imam (s) said, "What is your source for that statement? What is the evidence that His Will is the same as His Knowledge? He may know something but never Will it. This is supported by what the Honorable the Exalted God said, 'If it were Our Will, We could take away that which We have

sent thee by inspiration...’ [228]

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جِدَاوَا شَيْبَاً وَكَانَ بَعْضًا، بَعْضُهَا يُخَالِفُ وَلَمْ

مُخْتَلِفٌ مَعْنَاهَا إِنَّ: سَلِيَ مَانُ قَالَ

غَيْرُهَا؟ أَوْ الْإِرَادَةُ أَهْوَى الْمُرِيدِ، عَنِ فَأَخْبِرُنِي: قَالَ

هُوَ الْإِرَادَةُ بَلْ: سَلِيَ مَانُ قَالَ

الْإِرَادَةُ وَهِيَ كَانَتْ إِذْ مُخْتَلِفٌ عِنْدَكُمْ فَالْمُرِيدُ: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ

الْمُرِيدُ الْإِرَادَةُ لَيْسَ سَيِّدِي، يَا: قَالَ

مَسْأَلَتِكَ فِي وَرْدٍ إِفْهَمُ! غَيْرُهُ فَمَعَهُ وَإِلَّا مُحَدَّثَةٌ فَالْإِرَادَةُ: قَالَ

أَسْمَانِيهِ مِنْ اسْمٍ فَإِنَّهَا: سَلِيَ مَانُ قَالَ

بِمَا تُسَمِّيهِ أَنْ لَكَ فَلَيْسَ: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ. بِذَلِكَ نَفْسَهُ يُسَمَّى لَمْ لَا،: سَلِيَ مَانُ قَالَ بِذَلِكَ؟ نَفْسَهُ سَمَّى هَلْ: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ
إِخْبَارًا وَلَا إِرَادَةً أَنَّهُ عَنِ إِخْبَارًا مُرِيدٌ أَنَّهُ نَفْسَهُ، صِفَتُهُ لَيْسَ: سَلَامٌ أَلِ عَلَيْهِ الرَّضَا قَالَ. مُرِيدٌ بِأَنَّهُ نَفْسَهُ وَصَفَتْ قَدْ: قَالَ. نَفْسَهُ بِهِ يُسَمَّى لَمْ
عَلِمَهُ إِرَادَتُهُ لِأَنَّ: سَلِيَ مَانُ قَالَ. أَسْمَانِيهِ مِنْ اسْمٍ الْإِرَادَةُ أَنْ عَنِ

أَرَادَهُ؟ فَقَدْ عَالَمَ الشَّيْءِ عَالِمٌ فَإِذَا! إِجَاهِلُ يَا: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ

أَجَلٌ: سَلِيَ مَانُ قَالَ

يَعْلَمُهُ؟ لَمْ يُرِدْهُ لَمْ فَإِذَا: قَالَ

أَجَلٌ: سَلِيَ مَانُ قَالَ

بِالَّذِي لَنْدُهِبَنَّ شَيْئًا وَلَيْنُ) وَجَلَّ عَزَّ قَوْلُهُ وَذَلِكَ دَأً، أَدَبٌ يُرِيدُهُ لَا مَا يَعْلَمُ وَقَدْ عَلِمَهُ؟ إِرَادَتُهُ أَنْ عَلَى الدَّلِيلِ وَمَا ذَاكَ؟ قُلْتَ أَيْنَ مِنْ: قَالَ
(إِلَيْكَ أَوْ حِينًا)

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And God knows how to take it away, but He never will.” Soleiman said, “That is because He has finished running the affairs and will not add anything to what He has destined.” Al-Reza (s) said, “This is what the Jews say. The Sublime God said, ‘...Call on Me; I will answer your (Prayer)...’ [229]

Soleiman said, "By this He means that He is able to do that." The Imam (s) said, "Does He then make a promise which He will not fulfill?" Then how come He said, '...He adds to Creation as He pleases...' [230] And the Honorable the Exalted God said, 'Allah doth blot out or confirm what He pleaseth: with Him is the Mother of the Book.' [231] Has He finished running the affairs?" Soleiman could not answer.

Al-Reza (s) said, "O Soleiman! Does He know that a human being would be created while He did not will to create a human being by no means? That a human being will die today while He has not willed to make him die today?" Soleiman said, "Yes."

Al-Reza (s) asked, "Does He know that what He wills exists or does He know about what He has not willed does not exist?" Soleiman said, "He knows that both of them exist." Al-Reza (s) said, "Therefore, He knows that man is simultaneously alive and dead, is standing and sitting, is blind and seeing at the same time. This is impossible." Soleiman said, "May I be your ransom! He knows that one of them will exist." The Imam (s) said, "Do not worry. Which one will exist? The one which He willed, or the one which He did not will?" Soleiman said, "What He has willed to be!"

Al-Reza (s), Al-Ma'mun and the scholars started to laugh.

Al-Reza (s) said, "You have erred and departed from your initial statements, "He knows that some people will die today while He has not willed to make them die today, that He creates creatures while He does not will to create them." If your hold that knowledge does not apply to what He has not willed, then He alone knows what He has willed.

Soleiman said, "My statement is that Will is neither He nor something other than Him!" Al-Reza (s) said, "O Ignorant one! If you say that will is not He, then you have regarded it as (something) other than him. If you say that will

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هَذَا: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ: شَيْئاً فِيهِ يَزِيدُ فَلَيْسَ الْأَمْرُ، مَنْ فَرَعَ قَدْ لَأَنَّهُ: سُلَيْمَانُ قَالَ: أَبَدًا بِهِ يَذْهَبُ وَلَا بِهِ يَذْهَبُ كَيْفَ يَعْلَمُ فَهَوَ عَلَيْهِ قَادِرٌ أَنَّهُ بِذَلِكَ نَىءَ إِنَّمَا: سُلَيْمَانُ قَالَ: (لَكُمْ أَسْتَجِيبُ أَدْعُونِي) قَالَ فَكَيْفَ! الْيَهُودُ قَوْلُ

فَرَغَ وَقَدْ (الْكِتَابِ أَمْ وَعِنْدَهُ وَيُثَبِّتُ يَشَاءُ مَا اللَّهُ يَمْحُو): وَجَلَّ عَزَّ وَقَالَ: (يَشَاءُ مَا الْخَلْقِ فِي يَزِيدُ): قَالَ فَكَيْفَ بِهِ؟ يَفِي لَا مَا أَفِيدُ: قَالَ جَوَابًا رُيِدَ قَلَمُ الْأَمْرِ؟ مِنْ

يَمُوتَ أَنْ يُرِيدُ وَلَا يَمُوتُ إِنْسَانًا أَنْ أَوْ أَبَدًا؟ إِنْسَانًا يَخْلُقُ أَنْ يُرِيدُ وَلَا يَكُونُ إِنْسَانًا أَنْ يَعْلَمُ هَلْ سُلَيْمَانُ، يَا: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ نَعَمْ: سُلَيْمَانُ قَالَ الْيَوْمَ؟

جَمِيعاً يَكُونَانِ أَنَّهُمَا يَعْلَمُ: قَالَ يَكُونُ؟ أَنْ يُرِيدُ لَا مَا يَكُونُ أَنَّهُ يَعْلَمُ أَوْ يَكُونُ أَنْ يُرِيدُ مَا يَكُونُ أَنَّهُ فَيَعْلَمُ: السَّلَامُ عَلَيْهِ رَضَا آلِ قَالَ

هُوَ أَلَمْحَالُ وَهَذَا ۖ وَاحِدَةٌ حَالَةٌ فِي بَصِيرٍ، أَعْمَى قَاعِدٌ، قَائِمٌ مَيِّتٌ، يُحَدِّثُ إِنْسَاناً أَنْ يَعْلَمَ إِذَا: السَّلَامُ عَلَيْهِ الرِّضَا قَالَ

الْأَخْرَجُوا نُونٌ أَحَدَهُمَا يَكُونُ أَنْ يَعْلَمَ فَإِنَّهُ فِدَاكَ، جُعِلْتُ: قَالَ

يَكُونُ أَنْ أَرَادَ الَّذِي: سَلِيَ مَا قَالَ يَكُونُ؟ أَنْ يُرَدُّ لَمْ لَذِي | أَوْ يَكُونُ أَنْ أَرَادَ الَّذِي يَكُونُ فَإِنَّهُمَا بِأَسَ لَا: قَالَ

يَمُوتُ نَأْسَانَا أَنْ يَعْلَمَ إِنَّهُ قَوْلُكَ وَتَرَكْتَ غَلَبْتَ: السَّلَامُ عَلَيْهِ الرِّضَا قَالَ. الْمَقَالَاتِ وَأَصْحَابِ وَالْمَأْمُونِ السَّلَامُ عَلَيْهِ الرِّضَا فَضَجَكَ
أَنْ يَعْلَمَ فَإِنَّهُ يَكُونُ، أَنْ يُرَدُّ لَمْ بِمَا عِنْدَكُمْ الْعِلْمُ يَجْزُ لَمْ وَإِذَا يَخْلُقُهُمْ، أَنْ يُرِيدُ لَا وَإِنَّهُ خَلَقًا يَخْلُقُ وَإِنَّهُ الْيَوْمَ، يَمُوتُ أَنْ يُرِيدُ لَا وَهُوَ الْيَوْمَ
لَيْسَتْ قُلْتُ إِذَا إِبْجَاهِلِ يَا: السَّلَامُ عَلَيْهِ الرِّضَا قَالَ. غَيْرُهُ وَلَا هُوَ لَيْسَتْ الْإِرَادَةُ إِنَّ قَوْلِي فَإِنَّمَا: سَلِيَ مَا قَالَ. كُونُ أَنْ أَرَادَ مَا يَكُونُ
قُلْتُ فَإِذَا غَيْرُهُ، جَعَلْتَهَا فَقَدْ هُوَ

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is not (something) other than Him, then you have regarded it as Him.” Soleiman asked, “Does God know how He creates things?” Al-Reza (s) said, “Yes.” Soleiman said, “Surely, this establishes something.” Al-Reza (s) said, “You have said something impossible. That is because man may know how to build a wall, even though he does not build one; may know how to sew, even though he does not sew anything; or may know how to make something well, even though he does not make it.”

Then Al-Reza (s) said, “O Soleiman! Does God know that He is One without anything with Him?” Soleiman replied, “Yes.” Al-Reza (s) said, “Does this establish that there is something along with Him?” Soleiman said, “He does not know that He is One without anything with Him.”

Al-Reza (s) asked, “Do you know that?”

Soleiman replied, “Yes.” “O Soleiman! Therefore you are more knowledgeable than Him!” Soleiman said, “This is impossible.” The Imam (s) said, “Is it impossible in your view that He is One without anything with Him, that He is All-Hearing, All-Seeing, All-Wise, and All-Powerful?” He replied, “Yes.” The Imam (s) said, “Then how did the Honorable the Exalted God say that He was One, All-Living, All-Hearing, All-Seeing, All-Wise, All-Powerful, All-Knowing, All-Aware, while He did not know that? This refutes what you say. God is High Exalted above that.”

Then Al-Reza (s) asked him, “How does He will to create that which He does not know how to create and what it is? If a creator does not know how to create something before he creates it, then he is perplexed. The Sublime God is Exalted High above that!”

Soleiman said, “Will is the same as Power.” Al-Reza (s) said, “He - the Honorable the Exalted

always has power over what He wills. There is no escape from that, for He - the Blessed the Sublime said, 'If it were Our Will, We could take away that which We have sent thee by inspiration...' [232] If will is the same as power, God had Willed to take it away because of His Power." Then Soleiman remained silent.

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قَالَ لِلشَّيْءِ إِثْبَاتُ ذَلِكَ فَإِنَّ سُلَيْمَانَ قَالَ: نَعَمْ: قَالَ الشَّيْءُ: بِصُنْعِ كَيْفَ يَعْلَمُ فَهُوَ: ابْنُ سُلَيْمَانَ قَالَ: هُوَ جَعَلَهَا فَقَدْ غَيْرَهُ هِيَ لَيْسَتْ لَمْ وَإِنَّ الشَّيْءَ صُنْعَهُ وَيُحْسِنُ يَخْطُ، لَمْ وَإِنَّ الْحَيَاةَ وَيُحْسِنُ بَيْنَ، لَمْ وَإِنَّ الْبِنَاءَ يُحْسِنُ قَدْ الرَّجُلَ لِأَنَّ أَحَلَّتْ، السَّلَامُ عَلَيْهِ الرِّضَا نَعَمْ: قَالَ مَعَهُ؟ عَشِي لا وَاحِدٌ أَنَّهُ يَعْلَمُ هَلْ سُلَيْمَانَ، يَا لَهُ قَالَ تُمْ. أَبَدًا يَصْنَعُهُ

عَلَيْهِ الشَّيْءِ إِثْبَاتاً ذَلِكَ أَفِيكُونَ: قَالَ

مَعَهُ عَشِي لا وَاحِدٌ أَنَّهُ عَلِمَ لَيْسَ: سُلَيْمَانَ قَالَ

نَعَمْ: قَالَ ذَلِكَ؟ أَنْتَ أَفْتَعْلَمُ: السَّلَامُ عَلَيْهِ الرِّضَا قَالَ

مُحَالَ الْمَسْأَلَةُ: سُلَيْمَانَ قَالَ إِذَا مِنْهُ أَعْلَمَ سُلَيْمَانَ يَا فَأَنْتَ: قَالَ

نَعَمْ: قَالَ قَادِرٌ؟ حَكِيمٌ بَصِيرٌ سَمِيعٌ وَأَنَّهُ مَعَهُ عَشِي لا دُوَادِ أَنَّهُ عِنْدَكَ مُحَالَ: قَالَ

عَنْ اللَّهِ تَعَالَى. وَتَكْذِيبُهُ قَالَ مَا رَدُّ وَهَذَا ذَلِكَ؟ يَعْلَمُ لا وَهُوَ خَيْرٌ، عَلِيمٌ قَادِرٌ حَكِيمٌ بَصِيرٌ سَمِيعٌ حَيٌّ وَاحِدٌ أَنَّهُ وَجَلَّ عَزَّ أَخْبَرَ فَكَيْفَ: قَالَ ذَلِكَ.

أَنْ قَبْلَ الشَّيْءِ يَصْنَعُ كَيْفَ يَدْرِي، لا الصَّانِعُ كَانَ وَإِذَا هُوَ، مَا وَلا صُنْعُهُ يَدْرِي لا مَا صُنْعُ يَرِيدُ فَكَيْفَ: السَّلَامُ عَلَيْهِ الرِّضَا لَهُ قَالَ تُمْ الْفُذْرَةَ الْإِرَادَةَ فَإِنَّ: سُلَيْمَانَ قَالَ كَبِيرًا عَلُوًّا ذَلِكَ عَنْ اللَّهِ تَعَالَى. مُنْخَيَّرٌ هُوَ فَإِنَّمَا يَصْنَعُهُ؟

بِالَّذِي لِنُدْهَبِينَ شُبْنَا وَلَيْنَ): وَتَعَالَى تَبَارَكَ قَالَ لِأَنَّهُ ذَلِكَ مِنْ بَدِّ وَلا أَبَدًا، يُرِيدُهُ لا مَا عَلَى يَقْدِرُ وَجَلَّ عَزَّ وَهُوَ: السَّلَامُ عَلَيْهِ الرِّضَا قَالَ سُلَيْمَانَ فَانْقَطَعَ. لِقُدْرَتِهِ بِهِ يَذْهَبُ أَنْ أَرَادَ قَدْ كَانَ الْفُذْرَةَ هِيَ الْإِرَادَةَ كَانَتْ قَلْوً، (إِلَيْكَ أَوْحَيْنَا

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At this time Al-Ma'mun said, "O Soleiman! This is the most learned of the Hashemites!" Then the people dispersed.

The author of this book (Sheikh Sadooq) - may God be pleased with him - said, "Al-Ma'mun was jealous of (the scholarly position of) Al-Reza (s). Therefore, he invited the scholars of the various sects and religions who had deviated from the straight path and anyone he knew or had heard of around the globe to have debates with Al-Reza (s) and defeat the Imam (s) in his (s) proofs, so that Al-Ma'mun's feelings of jealousy be somewhat relieved and the Imam's (s) scientific position be

discredited. However, whoever held a debate with the Imam (s) acknowledged his (s) nobility and was convinced by the proofs presented by the Imam (s). This was because God - High be His Remembrance - did not like anyone to defeat Al-Reza (s). God perfects His Light and assists His Proof. This is what the Blessed the Sublime God has promised in His Book, 'We will, without doubt, help our apostles and those who believe, (both) in this world's life...' [233] By 'those who believe', God means the Immaculate Imams, their knowledgeable followers and those who have adopted the Imams' proof against their enemies for as long as they are in this world. God will treat them likewise in the Hereafter. The Honorable the Exalted God will never act against His Promise.

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الْقَوْمُ تَفَرَّقَ ثُمَّ هَانِيْمِيَّ اَعْلَمُ هَذَا سُلَيْمَانُ، يَا ذَلِكَ عِنْدَ الْمَأْمُونِ قَالَ

سَمِعَ مَنْ كَلَّ الْمُضِلَّةَ وَالْأَهْوَاءَ الْفِرَقَ مِي مُتَكَدًّا مِنَ السَّلَامِ عَلَيْهِ الرِّضَا عَلَى يَجْلِبُ الْمَأْمُونُ كَانَ :عَنْهُ اللهُ رَضِيَ الْكِتَابَ هَذَا مُصَنَّفًا قَالَ
أَقْرَّ إِلَّا أَحَدٌ يُكَلِّمُهُ لَا فَكَانَ الْعِلْمُ مِنْ لِمَنْزِلَتِهِ وَ لَهُ مِنْهُ حَسَدًا وَذَلِكَ مِنْهُمْ وَاحِدٌ مَعَ الْحُجَّةِ عَنِ السَّلَامِ عَلَيْهِ الرِّضَا انْقِطَاعَ عَلَى جِرْصًا بِهِ،
وَتَعَالَى تَبَارَكَ وَ عَدَّ وَهَكَذَا حُجَّتُهُ، وَيَنْصُرُ نُورَهُ وَيُنِيمَ كَلِمَتَهُ يُعَلِّي أَنْ إِلَّا يَأْبَى - ذِكْرُهُ تَعَالَى اللهُ لِأَنَّ عَلَيْهِ، لَهُ الْحُجَّةَ وَالتَّرَمَّ لِبالْفَضْلُ لَهُ
عَنْهُمْ وَالْأَجْذِينَ بِهِمُ الْعَارِفِينَ أَتْبَاعَهُمْ وَ الْهُدَاةَ الْأَيْمَةَ آمَنُوا بِالَّذِينَ يَعْني (الدُّنْيَا يَاةَالْحَ فِي آمَنُوا وَالَّذِينَ رُسُلْنَا لَنَنْصُرُ إِنَّا) :فَقَالَ كِتَابِهِ فِي
الْمِيعَادِ يُخْلِيفَ الِ وَجَلَّ عَزَّ اللهُ وَإِنَّ الْأَجْرَةَ، فِي بِهِمْ يَفْعَلُ وَكَذَلِكَ الدُّنْيَا، فِي دَامُوا مَا مُخَالِفِيهِمْ عَلَى بِالْحُجَّةِ يَنْصُرِهِمْ

Chapter Fourteen : Another Session Of Al-Reza (S) and Al-Ma'mun Along With People From Different Nations, and The Rhetoricians, As Well As Imam Al-Reza's Answers To Muhammad Ibn Al-Jahn Regarding The Immaculateness Of The Prophets

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14-1 Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him, Al-Hussein ibn Ibrahim ibn Ahmad ibn Hisham al-Mokattib and Ali ibn Abdullah al-Warraaq -may God be pleased with them- narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Al-Qasim ibn Muhammad al-Barmaki on the authority of Abul Salt al-

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نُبِيَاءِ الْأَعْصَمَةِ فِي الْجَهْمِ بْنِ مُحَمَّدٍ بِهِ أَجَابَ وَمَا وَالْمَقَالَاتِ الْمِلَلِ أَهْلٌ مَعَ الْمَأْمُونِ عِنْدَ السَّلَامِ عَلَيْهِ لِلرِّضَا آخَرَ مَجْلِسٍ ذَكَرَ بَابُ 14
السَّلَامِ عَلَيْهِمْ

الْوَرَّاقُ عَبْدُ اللَّهِ بْنُ وَعَلَى الْمَكْتَبِ هِشَامُ بْنُ أَحْمَدَ بْنِ إِبْرَاهِيمَ بْنِ وَالحُسَيْنِ عَنْهُ اللهُ رَضِيَ اللهُ عَنْهُمَا جَعْفَرُ بْنُ زِيَادِ بْنِ أَحْمَدَ حَدَّثَنَا - 1
قال الهروي الصلت أبو حدثنا: قال البرمكي محمد بن القاسم حدثنا هاشم بن إبراهيم بن علي حدثنا قالوا عنهم الله رضي

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Harawi, "When Al-Ma'mun gathered together the rhetoricians and men of religions from the Jews, the Christians, the Magi, the Sabians ,[234] and other scholars around Ali ibn Musa Al-Reza (s), each person stood up to ask a question, got a firm answer, and received such an answer that he got quiet as if they had put a stone in his mouth. Then Ali ibn Muhammad ibn Al-Jahm stood up and asked, "O son of the Prophet of God! Do you believe in the Immaculateness of the Prophets?"

"Yes," replied the Imam (s). He said, "Then what do you have to say about the following verses? what do you have to say about what the Honorable the Exalted God said, '... Thus did Adam disobey his Lord, and allow himself to be seduced' [235], and about what the Honorable the Exalted God said, 'And remember Thun-nun (Yunus-Jonah), when he departed in wrath: He imagined that We had no power over him!...' [236], and about what the Honorable the Exalted God told Joseph (s), 'And (with passion) did she desire him, and he would have desired her...' [237], and about what the Honorable the Exalted God told David (s), '...and David gathered that We had tried him...' [238], and about what the Sublime (God) told His Prophet Muhammad (s), '...But thou didst hide in thy heart that which Allah was about to make manifest...' [239]

Al-Reza (s) said, "O Ali! Woe be to you! Fear God. Do not ascribe transgressions to the Prophets, and do not interpret God's Book according to your own opinion. Indeed the Honorable the Exalted God said, '...but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge...' [240] And regarding His Words about Adam, '...Thus did Adam disobey his Lord, and allow himself to be seduced' [241] it must be noted that the Honorable the Exalted God created Adam as His Proof on Earth, and as His Successor in the towns. However, God had not created Adam for Paradise and Adam's act of disobedience occurred in Paradise, not on the Earth. Adam's being Immaculate was a must for him to fully implement the Decrees of God. Once he was sent down to the Earth as God's Proof and Successor, he was Immaculate according to what the Honorable the Exalted God said, "God did choose Adam and Noah, the family of Abraham, and the family of Imran above all people." [242] And regarding the Honorable the Exalted God's words, 'And remember Thun-noon (Jonah), when he departed in wrath: He imagined that We had no power over him!...' [243]

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وَالْمَجُوسِ وَالنَّصَارَى الْيَهُودِ مِنَ الدِّيَانَاتِ الْإِسْلَامِ أَهْلٌ مِنَ الْمَقَالَاتِ أَهْلُ السَّلَامِ عَلَيْهِ الرِّضَا مُوسَى بْنُ عَلِيِّ الْمَأْمُونُ جَمَعَ لَمَّا
حَجَرَ أَلْقَمَ قَدْ كَانَتْهُ حُجَّتُهُ أَلْرَّمِ وَقَدْ إِلَّا أَحَدٌ يُقَمُّ فَلَمْ الْمَقَالَاتِ أَهْلٌ وَسَائِرِ وَالصَّابِئِينَ

الأنبياء؟ بِعَصْمَةِ أَنْتَقُولُ اللَّهَ، رَسُولِ بْنِ يَا لَهُ فَقَالَ الْجَهْمُ بْنُ مُحَمَّدٍ بْنُ عَلِيٍّ إِلَيْهِ فَقَامَ

بَلَى: قَالَ

؟(فَعَوَى رَبَّهُ أَدَمَ وَعَصَى) :وَجَلَّ عَزَّ اللَّهُ قَوْلٍ فِي تَعْمَلُ فَمَا قَالَ

؟(عَلَيْهِ نَقْدِرَ لَنْ أَنْ فَظَنَّ مُغَاضِبًا ذَهَبَ إِذْ النَّوْنُ وَذَا) :وَجَلَّ عَزَّ وَقَوْلِهِ

؟(بِهَا وَهَمَّ بِهِ، هَمَّتْ وَلَقَدْ) :يُوسُفَ فِي وَقَوْلِهِ

(فَقَتْنَاهُ أَنَّمَا دَاوُدُ وَظَنَّ) :دَاوُدَ فِي وَجَلَّ عَزَّ وَقَوْلِهِ

؟(تَخْشَاهُ أَنْ أَحَقُّ وَاللَّهُ النَّاسَ وَتَخْشَى مُبْدِيَهُ اللَّهُ مَا نَفْسِكَ فِي وَتُخْفِي) :وَالِهِ عَلَيْهِ اللَّهُ صَلَّى مُحَمَّدٌ نَبِيِّهِ فِي وَقَوْلِهِ

(وَمَا يَقُولُ وَجَلَّ عَزَّ اللَّهُ فَإِنَّ بِرَأْيِكَ اللَّهُ كِتَابَ تَتَأَوَّلُ وَلَا الْفَوَاحِشَ، اللَّهُ أَنْبِيَاءٍ إِلَى تَنْسُبُ وَلَا اللَّهُ إِنِّي يَا حَكْوِي: الرِّضَا مَوْلَانَا فَقَالَ
(وَالرَّاسِخُونَ اللَّهُ إِلَّا تَأْوِيلَهُ يَعْلَمُ).

لِلْجَنَّةِ يَخْلُقُهُ لَمْ بِلَادِهِ فِي وَخَلِيفَتَهُ أَرْضِهِ فِي حُجَّةَ أَدَمَ خَلَقَ وَجَلَّ عَزَّ اللَّهُ فَإِنَّ (فَعَوَى رَبَّهُ أَدَمَ وَعَصَى) :أَدَمَ فِي وَجَلَّ عَزَّ قَوْلُهُ أَمَّا

بِقَوْلِهِ عَصِمَ وَخَلِيفَتَهُ حُجَّةَ وَجَعَلَ الْأَرْضِ إِلَى أَهْيَطَ فَلَمَّا وَجَلَّ عَزَّ اللَّهُ مَرًّا مَقَادِيرُ لِيَتِمَّ الْأَرْضِ فِي لَا الْجَنَّةِ فِي أَدَمَ مِنَ الْمُعْصِيَةِ وَكَانَتْ
(الْعَالَمِينَ عَلَى عِمْرَانَ وَالْ إِبْرَاهِيمَ وَالْ وَنُوحًا أَدَمَ اصْطَفَى اللَّهُ إِنَّ) وَجَلَّ عَزَّ

عَزَّ اللَّهُ أَنْ ظَنَّ إِنَّمَا (عَلَيْهِ نَقْدِرَ لَنْ أَنْ فَظَنَّ مُغَاضِبًا ذَهَبَ إِذْ النَّوْنُ | وَذَا) وَجَلَّ عَزَّ قَوْلُهُ وَأَمَّا

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Here what is meant by 'imagine' is 'to be sure.' That means "We will not restrict his sustenance." Have you not heard the Honorable the Exalted God's words, 'But when He trieth him, restricting his subsistence for him...' [244] This means God will restrict his sustenance. Had Yunus thought that God had no power over him, he would certainly have turned into an atheist.

And regarding what the Honorable the Exalted God said about Joseph, 'And (with passion) did she desire him, and he would have desired her...' This means that he (s) got upset and decided that if she tries to force him to commit sin, he would try to kill her. Then God changed his mind and turned him away from killing her and all shameful deeds. This is what is meant by the Honorable the Exalted God's words, '...thus (did We order) that We might turn away from him (all) evil and shameful deeds...' [245] meaning killing and adultery.

The Imam (s) said, "And regarding David (s), what do the people on your side say about him? Ali ibn Muhammad ibn Al-Jahm said, "They say that David (s) was in his praying niche when Satan

appeared in front of him in the form of a very beautiful bird. David (s) stopped praying and stood up to go catch the bird. The bird left the room and went into the courtyard. Then it flew up to the top of the house. David climbed up to the roof looking for it. Then the bird flew into the house of Uryah ibn Hannan. David followed the bird with his eyes, and suddenly saw Uryah's wife who was making major ritual ablutions. Once he looked at her, he fell in love with her. As for Uryah, he had been sent to a battle. David wrote to his commander, "Place Uryah in front of the coffin." Thus he was placed in front of it. Uryah defeated the pagans. That was hard on David, so he wrote to his commander again and ordered him to place Uryah ahead of the coffin. Then Uryah was placed ahead of it and was killed. Then David married his wife."

The narrator added, "Al-Reza (s) hit himself on the forehead and said, 'From God we are, and unto Him is our return! You have ascribed neglecting prayers and going out and looking for the bird's tracks, fornication and killing to one of the Prophet's of God.'" Ali ibn Al-Jahm said, "O son of the Prophet of God! Then what was his sin?"

The Imam(s) said, "Woe be to you! David thought that the Honorable the Exalted God had not created anyone more learned than himself.

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عَلَيْهِ يَقْدِرُ لَا إِلَهَ إِلَّا اللَّهُ أَنْ ظَنَّ وَلَوْ عَلَيْهِ ضَيِّقَ أَيُّ (رِزْقُهُ عَلَيْهِ فَقَدَرَ ابْتِلَاءَهُ مَا إِذَا وَأَمَّا) وَجَلَّ عَزَّ اللَّهُ قَوْلُ تَسْمَعُ أَلَا فَهَرَزُ عَلَيْهِ يُضَيِّقُ لَا وَجَلَ كَفَرَ قَدْ لَكَانَ

اللَّهُ فَصَرَفَ دَاخِلَهُ مَا لِعِظَمِ أَجْبَرْتَهُ إِنْ يَقْتُلُهَا يُوسُفُ وَهَمَّ بِالْمَعْصِيَةِ هَمَّتْ فَإِنَّهَا (بِهَا وَهَمَّ بِهِ تَهَمَّ وَلَقَدْ) يُوسُفُ فِي وَجَلَ عَزَّ قَوْلُهُ وَأَمَّا (وَالزَّنَا) عَوَالْفَحْشَا الْقَتْلُ يَعْنِي (السُّوءَ عَنْهُ لِنَصْرِيفِ كَذَلِكَ) وَهُوَ قَوْلُهُ وَالْفَاجِشَةَ قَتَلَهَا عَنْهُ

فِيهِ؟ قَبْلَكُمْ مَنْ يَقُولُ فَمَا دَاوُدُ وَأَمَّا

فَقَطَعَ الطَّيْرُ مِنَ يَكُونُ مَا أَحْسَنَ طَيْرِ صُورَةٍ عَلَى إِبْلِيسَ لَهُ تَصَوَّرَ إِذْ بُصِّلِي مَحْرَابِهِ فِي كَانَ دَاوُدُ إِنْ يَقُولُونَ: الْجَهْمُ بِنُ عَلِيٍّ فَقَالَ حَنَانِ بْنِ أَوْرِيَا دَارٍ فِي الطَّيْرِ فَسَقَطَ طَلْبِهِ فِي فَصَعَدَ السُّطْحَ إِلَى الطَّيْرِ فَطَارَ أَثَرُهُ فِي فَخَرَجَ الدَّارَ إِلَى فَخَرَجَ الطَّيْرُ لِيَأْخُذَ وَقَامَ صَلَاتُهُ أَنْ صَاحِبِهِ إِلَى فَكَتَبَ عَزَّ وَآتِهِ بَعْضٍ فِي أَخْرَجَهُ قَدْ أَوْرِيَا وَكَانَ هَوَاهَا إِلَيْهَا نَظَرَ فَلَمَّا تَغَسَّبَ رِيَاؤُ بِأَمْرَاءَ فَإِذَا الطَّيْرُ أَثَرُ فِي دَاوُدَ فَاطَّلَعَ اللَّهُ رَحِمَهُ أَوْرِيَا فَقَتَلَ النَّابُوتِ أَمَامَ قَدَمِهِ أَنْ الثَّانِيَةَ فَكَتَبَ دَاوُدَ عَلَى ذَلِكَ فَصَعَبَ بِالْمُشْرِكِينَ أَوْرِيَا فَظَفِرَ فَقَدَّمَ الْحَرْبِ أَمَامَ أَوْرِيَا قَدَمَ بِأَمْرَاتِهِ دَاوُدَ وَتَرَوَجَ

حَتَّى بِصَلَاتِهِ النَّهْأُونَ إِلَى اللَّهِ أَنْبِيَاءٍ مِنْ نَبِيًّا مَنْسَبُ لَقَدْ رَاجِعُونَ إِلَيْهِ وَإِنَّا لِلَّهِ إِنَّا: وَقَالَ جَبَّهْتَهُ عَلَى بِيَدِهِ السَّلَامَ عَلَيْهِ الرِّضَا فَصَرَبَ: قَالَ بِالْقَتْلِ ثُمَّ بِالْفَاجِشَةَ ثُمَّ الطَّيْرِ أَثَرُ فِي خَرَجَ

حَطِيبُئِنَّهُ؟ كَانَتْ فَمَا اللَّهُ، رَسُولُ بِنِ يَا: فَقَالَ

اللَّهُ فَبِعَتْ مِنْهُ أَعْلَمُ هُوَ خَلَقًا وَجَلَ عَزَّ اللَّهُ خَلَقَ مَا أَنْ ظَنَّ إِنْ دَاوُدَ إِنْ! وَبِحَكَ: فَقَالَ

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Therefore, the Honorable the Exalted God sent two angels towards him who climbed up the walls of the prayer niche and said, '...Fear not: we are two disputants, one of whom has wronged the other: Decide now between us with truth, and treat us not with injustice, but guide us to the even Path. This man is my brother: He has nine and ninety ewes, and I have (but) one: Yet he says, 'commit her to my care,' and is (moreover) harsh to me in speech.' [246]

Then David turned to the one against whom a claim was made and said, 'He has undoubtedly wronged thee in demanding thy (single) ewe to be added to his (flock of) ewes...' [247] He did not turn to the claimant to ask him for any evidence. Thus, this was just a fault in the way he judged, not a fault in the way you think about it. Have you ever heard that the Honorable the Exalted God said, 'O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice): Nor follow thou the lusts (of thy heart), for they will mislead thee from the Path of Allah. for those who wander astray from the Path of Allah, is a Penalty Grievous, for that they forget the Day of Account.' [248]

He said, "O son of the Prophet of God! What was behind the story of Uryah?"

Al-Reza (s) said, "When a woman's husband died or got killed during the time of David (s), she never married again. The first man who was permitted to marry a widow whose husband was killed was David (s). He married Uryah's wife when after Uryah's wife got killed and after her waiting period was over. This was what was hard on the people regarding Uryah."

And regarding Muhammad (s) and the Honorable the Exalted God's words, 'But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah...' [249]

The Honorable the Exalted God had already informed His Prophet (s) about the names of his wives in this world, and the names of his wives in the Hereafter, and that they will be the mothers of the believers. One of them was called Zaynab - the daughter of Jahsh who was married to Zayd ibn Haritha at that time. The Prophet (s) kept her name a secret to himself and did not say anything fearing that the hypocrites might say that Muhammad considers a married woman to be his own wife and one

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سَوَاءٌ إِلَيَّ وَاهْدِنَا تُسْطِطْ وَلَا بِالْحَقِّ يُنَادِي فَاحْكُم بَعْضٌ عَلَيَّ بَعْضُنَا بَعْغِي خَصْمَانِ) فَقَالَ الْـمَحْرَابُ فَتَسَوَّرَ الْمَلَائِكِينَ إِلَيْهِ وَجَلَّ عَزَّ عَلَى السَّلَامُ عَلَيْهِ دَاوُدُ فَعَجَّلَ. (الْخُطَابِ فِي وَعَزَّنِي أَكْفَلْنِيهَا فَقَالَ وَاجِدَةٌ نَعَجَةٌ وَلِي نَعَجَةٌ وَتَسْعُونَ تَسْعُ لَهُ أُخِي هَذَا إِنَّ الصَّرَاطِ

تَقُولُ مَا يَقُولُ عَلَيْهِ الْمُدْعَى عَلَى يُقِيلُ وَلَمْ ذَلِكَ عَلَى النَّبِيَّةِ الْمُدْعَى بِسَأَلِ فَلَمْ (نِعَاجِهِ إِلَى نَعَجَتِكَ بِسُؤَالِ ظَلَمَتِكَ أَقْدُ): قَالَ فَفَعَلَهُ الْمُدْعَى النَّاسَ بَيْنَ فَاحْكُمُ الْأَرْضِ فِي خَلِيفَةً جَعَلْنَاكَ إِنَّا دَاوُدُ يَا): يَقُولُ وَجَلَّ عَزَّ اللَّهُ وَلَقَدْ تَسْمَعُ أَلَا إِلَيْهِ ذَهَبْتُمْ مَا لَا حُكْمَ خَطِيبَةٌ هَذَا فَكَانَ (الْحِسَابِ يَوْمَ نَسُوا بِمَا دُشِدِي عَدَابَ لَهُمْ اللَّهُ سَبِيلِ عَنِ يَضِلُّونَ الَّذِينَ إِنَّ اللَّهَ سَبِيلِ عَنِ فَيُضَلِّكَ الْهَوَى تَتَّبِعُ وَلَا بِالْحَقِّ

أُورِيَا مَعَ قِصَّتُهُ فَمَا اللَّهُ، رَسُولِ بْنِ يَا: فَقُلْتُ.

أَنْ لَهُ وَجَلَّ عَزَّ اللَّهُ أَبَاحَ مَنْ وَأَوَّلَ أَبَدًا، بَعْدَهُ تَتَزَوَّجُ لَا قَتِيلَ أَوْ بَعْلَهَا مَاتَ إِذَا كَانَتْ دَاوُدَ أَيَّامِ فِي الْمَرْأَةِ إِنَّ: السَّلَامُ عَلَيْهِ الرِّضَا فَقَالَ أُورِيَا عَلَى شَقِّ الَّذِي فَذَلِكَ دَاوُدُ، بَعْلَهَا قَتَلَ بِأَمْرٍ يَتَزَوَّجُ

اللَّهُ فَإِنَّ، (تَخْشَاهُ أَنْ أَحَقُّ وَاللَّهُ النَّاسَ وَتَخْشَى مُبْدِيَهُ اللَّهُ مَا نَفْسِكَ فِي وَتُخْفِي) لَهُ وَجَلَّ عَزَّ اللَّهُ وَقَوْلِ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى نَبِيَّهُ مُحَمَّدٌ وَأَمَّا بِنْتُ زَيْنَبَ لَهُ سَمَى مَنْ أَحَدُ الْمُؤْمِنِينَ، أُمَّهَاتُ وَأَنْهَى الْأَجْرَةَ، فِي أَرْوَاجِهِ وَأَسْمَاءُ الدُّنْيَا دَارِ فِي أَرْوَاجِهِ أَسْمَاءُ نَبِيٍّ عَرَفَ وَجَلَّ عَزَّ إِنَّهُ الْمُنَافِقِينَ مَنْ أَحَدٌ يَقُولُ لِكَيْلًا لَهُ، يُبَدِّدُ وَلَمْ نَفْسِهِ فِي اسْمِهَا وَالِهِ عَلَيْهِ اللَّهُ صَلَّى فَأُخْفِيَ حَارِثَةَ، بِنْتُ زَيْدٍ تَحْتَ يَوْمِئِذٍ وَهِيَ جَحْشٌ، أَحَدٌ إِنَّهَا رَجُلٍ بَيَّبَتْ فِي امْرَأَةٍ فِي قَالَ

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of the mothers of the believers. He (s) feared what the hypocrites might say. The Honorable the Exalted God said, "But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah..." [250] meaning in himself. And the Honorable the Exalted God has not taken charge of marrying off any of His creatures Himself except for the marriage of Eve with Adam, and Zaynab with God's Prophet (s) as He said, '...Then when Zayd had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee.' [251] So did We join (the Blessed Lady) Fatima (s) in marriage to Ali (s). The narrator added, "Then Ali ibn Muhammad ibn Al-Jahm cried and said, 'O son of the Prophet of God! I turn to the Honorable the Exalted God in repentance and from now on will never say anything about the Prophets of God (s) other than what you have mentioned.'"

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نَفْسِكَ فِي (تَخْشَاهُ أَنْ أَحَقُّ وَاللَّهُ): وَجَلَّ عَزَّ اللَّهُ قَالَ. الْمُنَافِقِينَ قَوْلِ وَخَشِيَ الْمُؤْمِنِينَ، مَهَاتٍ مِنْ أَرْوَاجِهِ

عَلِيٍّ مِنْ وَفَاطِمَةَ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولِ مِنْ وَزَيْنَبَ آدَمَ مِنْ حَوَاءَ تَزْوِيجَ إِلَّا خَلْفَهُ مِنْ أَحَدٍ تَزْوِيجَ تَوَلَّى مَا وَجَلَّ عَزَّ اللَّهُ وَإِنَّ السَّلَامُ عَلَيْهِ

بِمَا إِلَّا هَذَا يَوْمِي بَعْدَ وَجَلَّ عَزَّ اللَّهُ أَنْبِيَاءَ فِي أَنْطِقَ أَنْ وَجَلَّ عَزَّ اللَّهُ إِلَى تَائِبٌ أَنَا اللَّهُ، رَسُولِ بْنِ يَا: وَقَالَ الْجَهْمُ بِنْتُ عَلِيٍّ فَبَكَى: قَالَ دَكَرْتَهُ

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15-1 Tamim ibn Abdullah ibn Tamim al-Qurashi - may God be pleased with him - narrated that his father quoted on the authority of Hamdan ibn Soleiman al-Neishaboori, on the authority of Ali ibn Muhammad ibn Al-Jahm that he entered a session held by Al-Ma'mun. Ali ibn Musa Al-Reza (s) was also there. Al-Ma'mun asked him, "O Son of the Prophet! Don't you say that the Prophets (s) are innocent?" Imam Al-Reza (s) replied, "Yes."

Al-Ma'mun asked, "Then what is meant by the following Quranic verse, '... Thus did Adam disobey his Lord, and allow himself to be seduced.' [252]" Imam Al-Reza (s) said, "The Almighty God told Adam, 'Dwell thou and thy wife in the Garden. And eat of the beautiful things therein as (where and when) ye will, but approach not this tree.' [253] He pointed to the wheat tree.[254] God added, 'Or ye run into harm and transgression.' [255] God did not tell them, 'Do not eat of this tree and other trees of the same type.'

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السَّلَامُ عَلَيْهِمُ الْأَنْبِيَاءِ عَصَمَةَ فِي مَأْمُونٍ أَلْ عِنْدَ السَّلَامِ عَلَيْهِ لِلرِّضَا آخِرَ مَجْلِسٍ ذِكْرٍ بَابُ 15

بْنُ مُحَمَّدٍ بِنِ عَلِيٍّ عَنِ النَّبِيسَابُورِيِّ، سُلَيْمَانَ بْنِ حَمْدَانَ عَنْ أَبِي حَدَّثَنِي: قَالَ عَنْهُ اللَّهُ رَضِيَ الْقُرَشِيُّ تَمِيمُ بْنُ اللَّهِ عَبْدِ بْنِ تَمِيمٍ حَدَّثَنَا - 1
أَنَّ قَوْلِكَ مِنَ النَّبِيِّ، رَسُولُ بْنُ يَا: الْمَأْمُونُ لَهُ فَقَالَ السَّلَامُ، عَلَيْهِ مُوسَى بْنُ عَلِيٍّ الرِّضَا وَعِنْدَهُ الْمَأْمُونُ مَجْلِسٍ حَضَرْتُ قَالَ الْجَهْمُ
مَعْصُومُونَ؟ الْأَنْبِيَاءُ

بَلَى: قَالَ

؟ (فَعَوَى رَبَّهُ أَدْمٌ وَعَصَى) وَجَلَّ عَزَّ اللَّهُ قَوْلٍ مَعْنَى فَمَا: قَالَ

(السَّجْرَةَ هَذِهِ تَقْرَبَا وَلَا شَيْئًا حَيْثُ رَعَدًا مِنْهَا وَكَلَا الْجَنَّةَ وَزَوْجُكَ أَنْتَ اسْكُنْ): لِأَدَمَ قَالَ وَتَعَالَى تَبَارَكَ اللَّهُ إِنَّ: السَّلَامُ عَلَيْهِ فَقَالَ
جَنَسِهَا مِنْ كَانَ مِمَّا وَلَا الشَّجْرَةَ هَذِهِ مِنْ تَأْكُلَا لَا: لِهَمَا يَقُولُ وَلَمْ (الظَّالِمِينَ مِنْ فَتَكُونَا) الْحِنْطَةَ شَجْرَةَ إِلَى لِهَمَا وَأَشَارَ

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The two of them did not approach that tree, nor did they eat from it. However, after being tempted by Satan they ate from another tree.[256] Satan told them, '... Your Lord only forbade you this tree, lest you should become angels or such beings as live forever.' [257] Satan swore to them that he was their sincere advisor. Adam and Eve had never seen anyone falsely swear to

God before. 'So by deceit he brought about their fall...' [258] Thus trusting his oath they ate from the tree. This happened before Adam's Prophethood. It was not a major sin to make him deserve to enter the Fire. But it was a minor sin which God forgives. [259] Such sins are also permitted for the Prophets before their appointment. Once God appointed Muhammad (s) to Prophethood, he became innocent and did not commit any minor or major sins. God says, '... Thus did Adam disobey his Lord, and allowed himself to be seduced. But his Lord chose him (for His Grace): He turned to him, and gave him guidance.' [260] God also says, 'God did choose Adam and Noah, the family of Abraham, and the family of Imran above all people.' [261]

Al-Ma'mun asked, "What is then meant by the saying of the Almighty God, 'But when He giveth them a goodly child, they ascribe to others a share in the gift they have received...'" [262]

Then Imam Al-Reza (s) said, "Then Eve delivered five hundred times for Adam - each time a boy and a girl. Adam (s) and Eve made a covenant with the Almighty God that they would be grateful if God gave them a healthy child. '... If Thou givest us a goodly child, we vow we shall (ever) be grateful.' [263] But when God granted them a healthy generation lacking any illnesses, that generation set up others that God had given them as partners to God. They did not thank God the Almighty as their parents had. The Almighty God said, '... But God is Exalted High above the partners they ascribe to Him.'" [264]

Then Al-Ma'mun said, "I testify that you are truly the son of God's Prophet. Then tell me about the meaning of the Almighty God's words about Abraham (s), 'When the night covered him over, he saw a star. He said, 'This is my Lord'...' [265]

Then Imam Al-Reza (s) said, "In fact, Abraham (s) had to deal with three groups (of people). One group worshipped Venus (a planet). Another group worshipped the moon, and the third group worshipped the sun. This happened when he left his underground hiding - the place that

وَإِنَّمَا الشَّجَرَةَ، هَذِهِ عَنْ رَبُّكُمَا نَهَاكُمَا مَا: وَقَالَ إِلَيْهِمَا الشَّيْطَانُ وَسَوَسَ أَنْ لَمَّا غَيْرَهَا مِنْ أَكْلًا وَإِنَّمَا الشَّجَرَةَ، تِلْكَ يَفْرَبًا فَلَمْ (365) وَلَمْ (النَّاصِحِينَ لِمَنْ لَكُمْ إِلَيَّ وَقَاسَمَهُمَا الْخَالِدِينَ مِنْ تَكُونَا أَوْ مَلَكِينَ تَكُونَا أَنْ إِلَّا) مِنْهَا الْأَكْلَ عَنْ يَنْهَكُمَا وَلَمْ غَيْرَهَا تَقْرَبًا أَنْ نَهَاكُمَا يَكُنْ وَلَمْ النَّبُوءَةَ قَبْلَ آدَمَ مِنْ ذَلِكَ وَكَانَ بِاللَّهِ بِبِمِيبِهِ ثِقَةً مِنْهَا أَكْلًا فَبِعُرْوٍ فَذَلَا هُمَا كَاذِبًا، بِاللَّهِ يَخْلِفُ مِنْ ذَلِكَ قَبْلَ شَاهِدًا وَحَوَاءَ آدَمَ يَكُنْ اجْتِنَابَهُ فَلَمَّا عَلَيْهِمُ الْوَحْيُ نُزُولَ قَبْلَ الْأَنْبِيَاءِ عَلَى تَجَوُّزِ النَّبِيِّ الْمُؤَهَّبَةِ الصَّغَائِرِ مِنْ كَانَ وَإِنَّمَا النَّارُ، دُخُولَ بِهِ اسْتَحَقَّ كَبِيرٍ بِذَنْبِ ذَلِكَ (وَهَدَى عَلَيْهِ فَنَابَ رَبُّهُ اجْتِنَابَهُ ثُمَّ فَعَوَى رَبَّهُ آدَمَ وَعَصَى): وَجَلَّ عَزَّ اللَّهُ قَالَ كَبِيرَةً وَلَا صَغِيرَةً يُذْنِبُ لَا مَعْصُومًا كَانَ نَبِيًّا وَجَعَلَهُ اللَّهُ (الْعَالَمِينَ عَلَى عِمْرَانَ وَالْإِبْرَاهِيمَ وَالنُّوحَ آدَمَ اصْطَفَى اللَّهُ إِنَّ) وَجَلَّ عَزَّ وَقَالَ

؟(آتَاهُمَا فِيمَا شُرَكَاءَ لَهُ جَعَلَا صَالِحًا آتَاهُمَا فَلَمَّا) وَجَلَّ عَزَّ اللَّهُ قَوْلٍ مَعْنَى فَمَا: الْمَأْمُونُ لَهُ فَقَالَ

وَدَعَوَاهُ وَجَلَّ عَزَّ اللَّهُ عَاهِدًا وَحَوَاءَ آدَمَ وَإِنَّ وَأَنْتَى ذَكَرًا بَطْنِ كُلِّ فِي بَطْنِ خَمْسِمَائَةٍ لِأَنَّمْ وَلَدَتْ حَوَاءَ إِنَّ: السَّلَامُ لِيَهِيَ الرِّضَا فَقَالَ صِنْفَيْنِ آتَاهُمَا مَا كَانَ وَالْعَاهَةِ الزَّمَانَةِ مِنْ بَرِيئًا سَوِيًّا خَلْقًا النَّسْلِ مِنْ (صَالِحًا مَا آتَاهُ فَلَمَّا الشَّاكِرِينَ مِنْ لَنْكُونَنَّ صَالِحًا آتَيْتَنَا لَيْتِن) وَقَالَ: وَجَلَّ عَزَّ اللَّهُ قَالَ. وَجَلَّ عَزَّ لَهُ أَبُوئِهِمَا رِكْشُكَ يَشْكُرَاهُ وَلَمْ آتَاهُمَا فِيمَا شُرَكَاءَ ذِكْرُهُ نَعَالَى لِلَّهِ الصَّنْفَانِ فَجَعَلَ إِنَاتًا، وَصِنْفًا ذُكْرَانًا صِنْفًا

(يُشْرِكُونَ عَمَّا اللَّهُ فَتَعَالَى)

كَوْكَبًا رَأَى اللَّيْلُ عَلَيْهِ جَنَّ فَلَمَّا): لِامُالسَّ عَلَيْهِ اِبْرَاهِيمَ فِي وَجَلَّ عَزَّ اللهُ قَوْلِ عَن فَاخْبِرْنِي. حَقًّا اللهُ رَسُوْلِ ابْنُ اَنْتَكَ اَشْهَدُ: اَلْمَأْمُوْنُ فَقَالَ (رَبِّيْ هَذَا قَالَ).

السَّمْسِ، بُدِيْعَ وَصِنْفِ الْقَمَرِ يَعْْبُدُ وَصِنْفِ الزُّهْرَةِ يَعْْبُدُ صِنْفِ اَصْنَافٍ؛ ثَلَاثَةً اِلَى وَقَعَ السَّلَامُ عَلَيْهِ اِبْرَاهِيمَ اِنَّ: السَّلَامُ عَلَيْهِ الرِّضَا فَقَالَ اُخْفِي الَّذِي السَّرَبِ مِنْ خَرَجَ حِيْنَ وَذَلِكَ

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‘When the night covered him over, he saw a star. He asked, ‘Is this my Lord?’ He saw Venus. He asked ‘Is this my Lord?’ in the form of questioning and denying. ‘But when it set, he said, ‘I love not those that set.’ [266] He said this since setting is one of the characteristics of the created, not one of the characteristics of the Eternal. ‘When he saw the moon rising in splendour, he said, ‘This is my Lord.’ [267] He asked ‘Is this my Lord?’ in the form of questioning and denying. ‘But when the moon set, he said, ‘Unless my Lord guide me, I shall surely be among those who go astray.’ [268] He meant that he would have gone astray, if his Lord had not guided him. On the next morning, ‘When he saw the sun rising in splendour, he said (in a questioning and denying manner,) ‘This is my Lord. This is the greatest (of all). But when the sun set’ [269], he faced the three groups of people and said, ‘O my people! I am indeed free from your (guilt) of setting partners for God. For me I have set my face, firmly and truly, towards Him Who created the heavens and the Earth, and never shall I set partners for God.’ [270] Abraham (s) said this to clarify for them the wrongness of their beliefs. He wanted to prove to them that it is not right to worship things like Venus, the moon or the sun, but their (Venus, the moon and the sun) Creator - the Creator of the heavens and the Earth deserves to be worshipped. The reasons which he presented to his people were God the Almighty’s revelations. God had revealed them to Abraham (s) as the Almighty God says, ‘That was the reasoning about us, which We gave to Abraham (to use) against his people.’ [271]

Then Al-Ma’mun said, “O son of the Prophet of God! How excellent! Let me know about the meaning of what Abraham said, ‘... ‘My Lord! Show me how Thou givest life to the dead.’ He said, ‘Dost thou not then believe?’ He said, ‘Yea! But to satisfy my own understanding.’” [272]

Imam Al-Reza (s) replied, “The Almighty God revealed to Abraham, ‘I will choose a friend for Me from among My servants such that I will even revive the dead for him if he asks Me to do so.’ Then Abraham (s) thought that he was that friend. Thus he said, ‘My Lord! Show me how Thou givest life to the dead?’ He said, ‘Dost thou not then believe?’ He said, ‘Yea! But to satisfy my own understanding.’ Here Abraham (s) meant that he wanted to satisfy himself as to his being God’s friend. Then God said, ‘Take four birds. Tame them to turn to thee. Put a portion of them on every hill and call out to them. They will come to thee (flying) with speed. Then know that God is Exalted

in Power, Wise.' [273]

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الأقول لأن الأفلين، أحب لا: قال الكوكب أقل فلما والاستخبار، الإنكار لى عرَبِي، هذا: فقال الزهرة فرأى الليل عليه جن فلما فيه القدم صفات من لا أحدث صفات من.

لم لو يقول الضالين القوم من لا كونن ربى يهدني لم لنن: قال أقل فلما والاستخبار، الإنكار على ربى، هذا: قال باز غا القمر رأى فلما الضالين القوم من كُننت ربى يهدني.

فلما والإقرار، الإخبار على لا والاستخبار الإنكار على مر، والزهرة من أكبر هذا ربى، هذا: قال باز غة الشمس ورأى أصبح فلما السماوات فطر يالذ وجهي وجهت إني تُشركون ممّا عبّري إني قوم يا): والشمس والقمر الزهرة عبدة من الثلاثة للأصناف قال أقلت كان لما تحق لا العبادة أن عندهم ويثبت دينهم بطلان لهم يبين أن قال بما إبراهيم أراد وإنما (المشركين من أنا وما حنيفاً والأرض عز الله ألهمه بما قومه على به أحنج ما وكان والأرض السماوات وخالق لخالقها العبادة تحق وإنما الشمس والقمر الزهرة بصفة (وميهق على إبراهيم آتيناها حجتنا وتلك): وجل قال كما وآتاه وجل

ليطمئن ولكن بلى قال تؤمن أولم قال الموتى تحي كيف أربي رب) إبراهيم قول عن فأخبرني! الله رسول بن يا ذك لله المأمون فقال (قلبي).

الموتى إحياء سألني إن خليلاً عبادي من متخذ أني السلام عليه إبراهيم إلى أوحى كان وتعالى تبارك الله إن: السلام عليه الرضا قال ليطمئن ولكن بلى قال تؤمن أولم قال الموتى تحي كيف أربي رب): فقال الخليل، ذلك أنه السلام عليه إبراهيم نفس في فوقه أحبته، الله أن وأعلم سعياً يأتينك ادعهم ثم جزءاً منهم جبل كل على اجعل ثم إليك فصرهن الطير من أربعة فخذ قال) الخلة على (قلبي حكيم عزيز

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Then Abraham (s) took an eagle, a peacock, a duck and a rooster. He chopped them into pieces and mixed them up. He then placed a part of their mixed flesh on top of (each of) the ten hills around there. He held each bird's beak in his hand. He placed some seeds and water near himself and called out to them. The various parts of each bird started to fly towards each other and formed a perfect body. Each body went towards its own head and joined it to become a live bird. Then Abraham (s) let their beaks go. The birds flew and then landed. They drank the water and ate some seeds and said, 'O Prophet of God! You have revived us. May God revive you.' Abraham (s) said, 'It is God who revives and takes away life. He has power over all things.'"

Then Al-Ma'mun said, "Excellent! O Abul Hassan! Then tell me about the Almighty God's saying, '... And Moses struck him with his fist and made an end of him. He said, This is a work of Evil (Satan).' [274]"

Imam Al-Reza (s) said, "Moses entered one of the towns of Pharaoh without them knowing about

his coming there. This happened between the evening and the night. ‘... And he found there two men fighting, one of his own religion appealed to him against his foe.’ [275] Then according to the decree of God, Moses (s) ruled against the enemy and hit him with his fist causing the foe to die. Then Moses said, ‘This is the work of Satan.’ He was referring to the fighting between the two men. He was not referring to the killing of that man. That is, ‘... For he is an enemy that manifestly misleads!’ “ [276]

Then Al-Ma’mun asked, “Then what do the following words of Moses (s) mean?, ‘O My Lord! I have indeed wronged my soul!’” [277]

Then the Imam (s) said, “He meant by entering that town that he had placed himself in a condition which he should not have. Then when he said ‘Faghfirly [278] he meant hide me from my enemies so that they do not find me and kill me. (‘Faghfirly’ in the Quranic verse (‘So (God) forgave him [279] for He is the Oft-Forgiving, Most Merciful.’ [280]) has been translated by Yusuf Ali as “then forgive me.” The real meaning of ‘Ghufran in Arabic is hiding. It seems that it must have been that he said ‘Aqfirny.) Then Moses (s) said, ‘O My Lord! For that Thou hath bestowed Thy Grace on me ...’ [281] with a power such that I can kill a man with a blow of my fist, ‘never shall I be a help to those who sin!’ [282] But I will strive in your way with this power so as to please You. ‘So he saw the

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عَشْرَةٌ وَكَانَتْ حَوْلَهُ، الَّتِي الْجِبَالِ مِنْ جَبَلٍ كُلِّ عَلَى جَعَلَ ثُمَّ وَخَلَطَهُنَّ فَفَقَطَعَهُنَّ وَدَبَّكَأً، وَطَاوَسَا وَبَطَأَ نَسْرًا السَّلَامُ عَلَيْهِ إِبْرَاهِيمُ فَأَخَذَ
بَعْضَ إِلَى بَعْضِهَا الْأَجْزَاءِ تِلْكَ فَتَطَايَرَتْ وَمَاءً، حَبًّا عِنْدَهُ وَوَضَعَ بِأَسْمَائِهِنَّ، دَعَاهُنَّ ثُمَّ ابْعِه، أَصْدَبَيْنَ مَنَاقِيرَهُنَّ وَجَعَلَ جُزْءًا، مِنْهُنَّ
فَشْرِبْنَ وَقَعْنَ، ثُمَّ فَطِرْنَ مَنَاقِيرَهُنَّ، عَنِ السَّلَامِ بِهِ عَدَا إِبْرَاهِيمُ فَخَلَّى وَرَأْسِهِ، رَقَبَتِهِ إِلَى انْضَمَّ حَتَّى بَدَنَ كُلِّ وَجَاءَ الْأَبْدَانُ، اسْتَوَتْ حَتَّى
اللَّهُ أَحْيَاكَ أَحْيَيْنَا اللَّهُ، نَبِيَّ يَا: وَقُلْنَا الْحَبَّ ذَلِكَ مِنْ وَالتَّقَطْنَ الْمَاءِ ذَلِكَ مِنْ

قَدِيرٍ عِشْيَ كُلِّ عَلَى وَهُوَ وَيُمِيتُ يَخُذِي اللَّهُ بِلِ: السَّلَامُ عَلَيْهِ إِبْرَاهِيمُ فَقَالَ

(الشَّيْطَانِ عَمَلٍ مِنْ هَذَا قَالَ عَلَيْهِ فَقَضَى مُوسَى فَوَكَرَهُ) وَجَلَّ عَزَّ اللَّهُ قَوْلَ عَنْ فَأَخْبِرْنِي. الْحَسَنُ أَبَا يَا فِيكَ اللَّهُ بَارَكَ: الْمَأْمُونُ قَالَ

وَالْعِشَاءِ الْمَغْرِبِ بَيْنَ ذَلِكَ أَهْلِهَا مِنْ غَفْلَةٍ جَبِينِ عَلَى فِرْعَوْنَ مَدَائِنٍ مِنْ مَدِينَةٍ دَخَلَ السَّلَامُ عَلَيْهِ مُوسَى إِنَّ: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ
السَّلَامُ عَلَيْهِ مُوسَى فَقَضَى (عَدُوِّهِ مِنَ الَّذِي عَلَى شَيْعَتِهِ مِنَ الَّذِي مَفَاسْتَعَاذَ عَدُوِّهِ مِنْ وَهَذَا شَيْعَتِهِ مِنْ هَذَا يَفْتَنَانِ رَجُلَيْنِ فِيهَا فَوَجَدَ)
مُوسَى فَعَلَهُ مَا لَا نِ الرَّجُلَيْنِ بَيْنَ وَقَعَ كَانَ الَّذِي الْاِقْتِنَالِ يَعْني (الشَّيْطَانِ عَمَلٍ مِنْ هَذَا قَالَ) فَمَاتَ فَوَكَرَهُ ذِكْرُهُ تَعَالَى اللَّهُ بِحُكْمِ الْعَدُوِّ عَلَى
(مُتَبِينٌ مُضِلُّ عَدُوِّ) الشَّيْطَانِ يَعْني (إِنَّهُ) قَتَلَهُ مِنَ السَّلَامِ عَلَيْهِ

؟(لِي فَاعْفُرْ نَفْسِي ظَلَمْتُ إِنِّي رَبِّ) مُوسَى قَوْلٍ مَعْنَى فَمَا: الْمَأْمُونُ قَالَ

لَهُ فَعَفَّرَ) فَتَقَلَّبُوا بِي يَطْفُرُوا لِيْلَا أَعْدَانِكَ مِنْ اسْتُرْنِي أَي لِي فَاعْفُرْ الْمَدِينَةَ هَذِهِ بِدُخُولِي مَوْضِعَهَا بِرَغْ نَفْسِي وَصَعْتُ إِنِّي يَقُولُ: قَالَ
أَجَاهِدْ بَلْ (لِلْمُجْرِمِينَ ظَهِيرًا أَكُونَ فَلَنْ) بُوَكَرَهُ رَجُلًا تَقَتَّلَ حَتَّى الْقُوَّةِ مِنْ (عَلَيَّ أَنْعَمْتَ بِمَا رَبِّ) مُوسَى قَالَ (الرَّجِيمُ هُوَ الْعَفُورُ إِنَّهُ

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morning...’ [283] and Moses (s) was in the town, ‘looking about, in a state of fear, when behold, the man who had, the day before, sought his help called aloud for his help (again). Moses said to him, ‘Thou art truly, it is clear a quarrelsome fellow.’ [284] You were fighting with a man yesterday and you are fighting with someone else today. I will discipline you. He decided to hit him. ‘Then, when he decided to lay hold of the man who was an enemy to both of them, that man’ - the one who was his follower - said, ‘O Moses! Is it thy intention to slay me as thou slewest a man yesterday? Thy intention is none other than to become a powerful violent man in the land, and not to be one who sets things right! [285]’”

Al-Ma’mun said, “O Abul Hassan! May God grant you good through His Prophets. What is the meaning of what Moses told Pharaoh, ‘I did it then, when I was in error. ’” [286]

Imam Al-Reza (s) said, “When Moses (s) returned to Pharaoh, Pharaoh told him, ‘And thou didst a deed of thine which (thou knowest) thou didst, and thou art an ungrateful (wretch)! [287]’ However, Moses (s) replied to Pharaoh, ‘That happened when I feared you and fled. However, my Lord granted me Wisdom and appointed me as one of His Messengers.’”

Al-Reza added, “(One can cite similar instances. For example) When the Honorable the Exalted God asked his Prophet Muhammad (s), ‘Did He not find thee an orphan and give thee shelter (and care)?’ [288] it means, ‘Did not God find you alone and guide the people towards you?’ Moreover, ‘And He found thee wandering...’ [289] means you were lost while being near your own tribe. Also ‘...and He gave thee guidance’ [290] means He guided them towards recognizing you. ‘And He found thee in need, and made thee independent’ [291] means He fulfilled your prayers, thus He made you independent.”

Al-Ma’mun said, “O son of the Prophet of God! How excellent! Let me know about the meaning of what the Honorable the Exalted God said, ‘When Moses came to the place appointed by Us, and his Lord addressed him, he said, ‘O my Lord! show (Thyself) to me, that I may look upon thee.’ [292] How could it be the case that Moses, the son of Imran (s), who is the interlocutor of God did not know that the Blessed the Sublime God is not visible and ask such a question?”

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مُوسَى لَهُ قَالَ آخَرَ عَلَى (يَسْتَصْرِخُهُ بِالْأَمْسِ اسْتَنْصَرَهُ الَّذِي فَإِذَا يَتَرَقَّبُ خَائِفًا) الْمَدِينَةَ فِي مُوسَى فَأَصْبَحَ. تَرْضَى حَتَّى الْفَوْةَ بِهَذِهِ
لَهُمَا هُوَ عَدُوٌّ بِالَّذِي يَبْطِشُ أَنْ أَرَادَ أَنْ فَلَمَّا بِهِ يَبْطِشُ أَنْ وَأَرَادَ. لِأَوْدِدْتُكَ الْيَوْمَ، هَذَا وَتُقَاتِلُ بِالْأَمْسِ رَجُلًا قَاتَلْتَ (مُبِينٌ لَعَوِيَّ إِنَّكَ)
مِنْ تَكُونَ أَنْ تُرِيدُ وَمَا الْأَرْضِ فِي جَبَّارًا تَكُونَ أَنْ إِلَّا تُرِيدُ إِنْ بِالْأَمْسِ نَفْسًا قَاتَلْتَ كَمَا نَفَقْتَنِي أَنْ أَنْ تُرِيدُ مُوسَى يَا قَالَ) شَبِيعَةَ وَهُوَ مِنْ

(المُصَلِّحِينَ).

(الضَّالِّينَ مِنْ وَأَنَا إِذَا فَعَلْتُهَا) لِفِرْعَوْنَ مُوسَى قَوْلٍ مَعْنَى فَمَا. الْحَسَنَ أَبَا يَا خَيْرًا اللَّهُ جَزَاكَ: الْمَأْمُونُ قَالَ

وَأَنَا إِذَا فَعَلْتُهَا) مُوسَى قَالَ بِي (الْكَافِرِينَ مِنْ وَأَنْتَ فَعَلْتَ الَّتِي فَعَلْتِكَ وَفَعَلْتَ) أَتَاهُ لَمَّا لِمُوسَى قَالَ فِرْعَوْنُ إِنَّ: السَّلَامَ عَلَيْهِ الرَّضَا قَالَ وَقَدْ (الْمُرْسَلِينَ مِنْ وَجَعَلَنِي حُكْمًا رَبِّي لِي فَرَهَبَ خَفْتُكُمْ لَمَّا مِنْكُمْ فَفَرَرْتُ) مَدَائِنِكَ مِنْ مَدِينَةٍ إِلَى بُوْفُوْعِي الطَّرِيقِ عَنِ (الضَّالِّينَ مِنْ يَغْنِي (ضَالًّا وَوَجَدَكَ) النَّاسَ إِلَيْكَ فَآوَى وَحِيدًا بِجَدِّكَ أَلَمْ يَقُولُ (فَأَوَى بِيْتِيمًا بِجَدِّكَ أَلَمْ): وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى مُحَمَّدٌ لِنَبِيِّهِ وَجَلَّ عَزَّ اللَّهُ قَالَ مُسْتَجَابًا أَعَدُّعَ جَعَلَ بِأَنْ أَعْنَاكَ يَقُولُ (فَأَعْنَى عَائِلًا وَوَجَدَكَ) مَعْرِفَتِكَ إِلَى هَذَاهُمْ أَيَّ فَهَدَى قَوْمِكَ عِنْدَ

أَنْظُرَ أَرِنِي رَبِّ قَالَ رَبُّهُ وَكَلَّمَهُ لِمِيقَاتِنَا مُوسَى جَاءَ وَلَمَّا) وَجَلَّ عَزَّ اللَّهُ قَوْلٍ مَعْنَى فَمَا. اللَّهُ رَسُولُ بِنِ يَا فِيكَ اللَّهُ بَارَكَ: الْمَأْمُونُ قَالَ أَفَاقَ فَلَمَّا صَعِقًا مُوسَى وَخَرَّ دَكًّا جَعَلَهُ لِلْجَبَلِ رَبُّهُ تَجَلَّى فَلَمَّا تَرَانِي فَسَوَفَ مَكَانَهُ اسْتَقَرَّ فَإِنَّ الْجَبَلَ إِلَى أَنْظُرْ وَلَكِنْ تَرَانِي لَنْ قَالَ إِلَيْكَ عَلَيْهِ تَجُوزُ لَا ذِكْرُهُ تَعَالَى اللَّهُ أَنْ يَعْلَمَ لَا عِمْرَانَ بِنِ مُوسَى اللَّهُ كَلِيمٌ يَكُونُ أَنْ يَجُوزُ كَيْفَ، (الْمُؤْمِنِينَ أَوْلَ وَأَنَا إِلَيْكَ تُنَبِّئُ سُبْحَانَكَ قَالَ السُّؤَالَ؟ هَذَا يَسْأَلُهُ حَتَّى الرَّؤْيَةَ

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Al-Reza (s) said, "The fact is that Moses, the son of Imran (s), who is the interlocutor of God knows that the Sublime God is more majestic than to be seen by the human eyes. The Honorable the Exalted God spoke to him (s), 'and made him draw near to Himself for mystic (converse).'

[293] However, when Moses (s) returned to his people and informed them that the Honorable the Exalted God had spoken to him, 'and made him draw near to Himself for mystic (converse)', they told him, '...We shall never believe in thee...' [294] until we hear His Words just as you did. There were seven-hundred thousand people in his nation. Moses (s) chose seventy-thousand of them. He then chose seven-thousand people from this seventy-thousand chosen ones. Finally, Moses (s) chose seventy of them to take along with him to meet His Lord. He went to Mount Sinai with them. He made them stay at the foot of the mountain. Moses climbed the mountain and asked the Sublime God to speak to him and make them hear His Words. Then the Sublime God spoke to him, and they heard His Words from the top, the bottom, the left, the right, from the back, and from the front. That was because the Honorable the Exalted God created His Words in the Tree and made the sound come out of the Tree to the extent that they heard it from all directions. '...We shall never believe in thee...' that what we heard are God's words 'until we see Allah manifestly...' [295] When they said this haughty statement and became arrogant and tyrannical, God sent down upon them a thunderbolt which overtook them because of their transgression. They died. Then Moses (s) said, 'O My Lord! How shall I answer the Children of Israel when I return to them and they say, 'You took them along and killed them, for you were not truthful when you claimed that the Honorable the Exalted God had invited you to Himself for mystic (converse).'

" Then God brought them back to life and sent them along with Moses. They said, 'If you ask God to let you see him, He will fulfill your request. Then you can tell us how He looks so that we get to know him well.' Moses (s) said, 'O my people! The Sublime God cannot be perceived by the eyes. He has no quality (of being). Rather, He is recognized through His signs and

is known through symbols. ‘When Moses came to the place appointed by Us, and his Lord addressed him, He said, ‘O my Lord! show (Thyself) to me, that I may look upon thee.’ Allah said, ‘By no means canst thou see Me (direct); But look upon the mount; if it abide in its place, then shalt thou see Me.’” However, they said, ‘...We shall never believe in thee...’ [296] until you ask Him. Then Moses (s) said, ‘O Lord!

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اللَّهُ كَلَّمَهُ لَمَّا وَكِنَتْهُ بِالْأَبْصَارِ، يُرَى أَنْ مِنْ أَعَزُّ تَعَالَى اللَّهُ أَنْ عَلِمَ السَّلَامُ عَلَيْهِ عَمْرَانَ بْنِ مُوسَى اللَّهُ كَلِيمٍ إِنَّ: السَّلَامُ عَلَيْهِ الرِّضَا فَقَالَ
كَمَا كَلَّمَهُ نَسْمَعُ حَتَّى (لَكَ نُؤْمِنَ لَنْ) فَقَالُوا وَنَاجَاهُ، وَقَرَّبَهُ كَلَّمَهُ وَجَلَّ عَزَّ اللَّهُ أَنْ فَأَخْبَرَهُمْ قَوْمِهِ إِلَى عَرَجٍ نَجِيًّا وَقَرَّبَهُ وَجَلَّ عَزَّ
سَمِعَتْ.

رَجُلًا سَبْعِينَ مِنْهُمْ اخْتَارَ ثُمَّ سَبْعِمِائَةٍ مِنْهُمْ اخْتَارَ ثُمَّ آَلَفَ سَبْعِينَ مِنْهُمْ فَأَخْتَارَ رَجُلًا أَلْفَ سَبْعِمِائَةٍ الْقَوْمِ وَكَانَ
أَنْ وَتَعَالَى تَبَارَكَ اللَّهُ وَسَأَلَ وَرَاطُ إِلَى السَّلَامِ عَلَيْهِ مُوسَى وَصَعِدَ. الْجَبَلِ سَفْحَ فِي فَأَقَامَهُمْ سِنِينَ طُورٍ إِلَى بِهِمْ فَخَرَجَ رَبِّهِ، لِمِيقَاتٍ
فِي أُحْدِثُهُ وَجَلَّ عَزَّ اللَّهُ لَأَنَّ وَأَمَامَ، وَوَرَاءَ وَشِمَالٍ وَيَمِينٍ وَأَسْفَلَ فَوْقَ مِنْ كَلَامَهُ وَسَمِعُوا ذِكْرَهُ تَعَالَى اللَّهُ فَكَلَّمَهُ كَلَامَهُ، وَيُسْمِعُهُمْ بِكَلَّمَهُ
(جَهْرَةً اللَّهُ نَرَى حَتَّى) اللَّهُ كَلَامَ سَمِعْنَاهُ الَّذِي هَذَا بِأَنَّ (لَكَ نُؤْمِنَ لَنْ) فَقَالُوا الْوُجُوهَ، جَمِيعَ مِنْ سَمِعُوهُ حَتَّى مِنْهَا مُنْبِغًا وَجَعَلَهُ جِرَّةَ اللَّهِ
فَمَاتُوا بِظُلْمِهِمْ فَأَخْدَثَهُمْ صَاعِقَةً عَلَيْهِمْ وَجَلَّ عَزَّ اللَّهُ عَثَبًا وَعَثَا، وَاسْتَكْبَرُوا الْعَظِيمَ الْقَوْلَ هَذَا قَالُوا فَلَمَّا

اللَّهُ مُنَاجَاةٍ مِنْ أَدْعَيْتَ مَا فِيهِ صَادِقًا تَكُنْ لَمْ لَأَنَّكَ فَفَقَلْتَهُمْ بِهِمْ ذَهَبَتْ إِنَّكَ وَقَالُوا إِلَيْهِمْ رَجَعْتُ إِذَا إِسْرَائِيلَ لِنَبِيِّ أَقُولُ مَا رَبِّ يَا: مُوسَى فَقَالَ
إِيَّاكَ؟

مُوسَى فَقَالَ. مَعْرِفَتِهِ حَقٌّ نَعْرِفُهُ هُوَ كَيْفَ نُخْبِرُنَا وَكُنْتَ لِأَجَابِكَ إِلَيْهِ تَنْظُرُ يُرِيدُ أَنْ اللَّهُ سَأَلَتْ لَوْ إِنَّكَ فَقَالُوا مَعَهُ، وَبَعَثَهُمُ اللَّهُ فَأَحْيَاهُمْ
تَسْأَلُهُ حَتَّى (لَكَ نُؤْمِنَ لَنْ) فَقَالُوا. بِأَعْلَامِهِ وَيُعَلِّمُ بِآيَاتِهِ يُعْرِفُ وَإِنَّمَا لَهُ، كَيْفِيَّةً وَلَا بِالْأَبْصَارِ، يُرَى لَا اللَّهُ إِنَّ قَوْمٍ يَا: السَّلَامُ عَلَيْهِ

أَعْلَمُ وَأَنْتَ إِسْرَائِيلَ، بَنِي مَقَالَةَ سَمِعَتْ قَدْ كُنْتُ إِذْ رُبَّ، يَا: السَّلَامُ عَلَيْهِ مُوسَى فَقَالَ

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You heard what the Children of Israel say. You know best what is good for them.’ Then God - the Exalted the Magnificent - revealed to him, ‘O Moses! Ask Me what they have asked you, for I will not hold you responsible for their ignorance. It was then that Moses (s) said, ‘...O my Lord! show (Thyself) to me, that I may look upon thee.’ Allah said, ‘By no means canst thou see Me (direct); But look upon the mount; if it abide in its place,’ [297] (Moses (s) had by then climbed down the mountain), ‘then shalt thou see Me.’ [298] Using one of His many Signs, ‘when his Lord manifested His Glory on the Mount, He made it as dust. And Moses fell down in a swoon. When he recovered his senses he said, ‘Glory be to Thee! to Thee I turn in repentance...’ [299] Moses (s) meant ‘I will return from my state of ignorance of my people to the state of Your recognition, and I am the first to believe’ [300] that You cannot be seen.”

Al-Ma'mun said, “O son of the Prophet of God! How excellent! Let me know about the meaning of

what the Honorable the Exalted God said, 'And (with passion) did she desire him, and he would have desired her, but that he saw the evidence of his Lord...' " [301] Al-Reza (s) said, "She tried to seduce Joseph (s). Were it not that he had seen the manifest evidence of his Lord, he would have done to her just as what she had done to him. However, Joseph (s) was Immaculate, and the Immaculate neither commit sins nor think of committing them. Indeed my father As-Sadiq (s) told me that she intended to do it, but he decided not to."

Al-Ma'mun said, "O son of the Prophet of God! How excellent! Let me know about the meaning of what the Honorable the Exalted God said, 'And remember Thun-nun, when he departed in wrath: He imagined that We had no power over him!...' [302]

Al-Reza (s) said, "This refers to Yunus ibn Matta (Jonah). He departed from his nation in anger. "He imagined," means "he was sure", and 'He imagined that We had no power over him!...' [303] means "We would not restrict his daily sustenance". There is a similar meaning in what the Honorable the Exalted God said in the following verse, 'But when He trieth him, restricting his subsistence for him...' [304] So he called out among the shadows, namely the shadows of the sea and of the stomach of the whale. There is no god but You! Glory belongs to You; I was indeed wrong in my leaving this worship by which You have given me free time

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إِلَيْكَ أَنْظُرَ أَرْنِي رَبِّ) :مُوسَى قَالَ ذَلِكَ فَعُنِدَ .بِحُجْلِهِمْ أَوْ أَخَذَكَ فَلَنْ سَأَلُوكَ، مَا سَأَلَنِي مُوسَى يَا :إِلَهِي جَلَالُهُ جَلَّ اللَّهُ فَأَوْحَى .بِصَلَاتِهِمْ
وَحَرَ دَكَّا جَعَلَهُ) آيَاتِهِ مِنْ بَابَةِ (لِلْجَبَلِ رَبُّهُ جَلَّى دَلَّمَا تَرَانِي فَسَوَفَ) يَهُوِي وَهُوَ (مَكَانَهُ اسْتَقَرَّ فَإِنَّ الْجَبَلَ إِلَى أَنْظُرَ وَلَكِنْ تَرَانِي لَنْ قَالَ
رَى دَلَّ بِأَنَّكَ مِنْهُمْ (الْمُؤْمِنِينَ أَوْلَ وَأَنَا) قَوْمِي جَهْلَ عَنْ بَكَ مَعْرِفَتِي إِلَى رَجَعْتُ يَقُولُ، (إِلَيْكَ تُنَبِّئُ سُبْحَانَكَ قَالَ أَفَاقَ قَلَمًا صَعِقًا مُوسَى

(رَبِّهِ بُرْهَانَ رَأَى أَنْ لَا لَوْ بِهَا وَهَمَّ بِهِ هَمَّتْ وَلَقَدْ) وَجَلَّ عَزَّ اللَّهُ قَوْلَ عَنْ فَأَخْبِرْنِي .الْحَسَنَ أَبَا يَا دَرُكَ لِلَّهِ :الْمَأْمُونُ فَقَالَ

وَلَا يَذُنُّبِ يَهُمُّ لَا وَالْمَعْصُومُ مَعْصُومًا كَانَ لَكِنَّهُ هَمَّتْ، كَمَا بِهَا لَهُمْ رَبِّهِ بُرْهَانَ رَأَى أَنْ لَا لَوْ بِهِ هَمَّتْ لَقَدْ :السَّلَامُ عَلَيْهِ الرِّضَا فَقَالَ
يَأْتِيهِ

يَفْعَلُ لَا نَبَأًا وَهَمَّ تَفَعَّلَ بِأَنَّ هَمَّتْ قَالَ أَنَّهُ السَّلَامُ عَلَيْهِ الصَّادِقِ أَبِيهِ عَنْ أَبِي حَدَّثَنِي وَلَقَدْ

؟(عَلَيْهِ نَقْدَرُ لَنْ أَنْ فَظَنَّ مُغَاضِبًا ذَهَبَ إِذْ النُّونَ وَذَا) وَجَلَّ عَزَّ اللَّهُ قَوْلَ عَنْ فَأَخْبِرْنِي .الْحَسَنَ أَبَا يَا دَرُكَ لِلَّهِ :الْمَأْمُونُ فَقَالَ

نُصَيِّقُ لَنْ أَنْ :عَلَيْهِ نَقْدَرُ لَنْ أَنْ اسْتَنْتَيْقَنَ بِمَعْنَى فَظَنَّ لِقَوْمِهِ مُغَاضِبًا ذَهَبَ السَّلَامُ؛ عَلَيْهِ مَتَّى بِنُ يُونُسُ ذَلِكَ :السَّلَامُ عَلَيْهِ الرِّضَا قَالَ
الْبَحْرِ وَظَلَمَةَ اللَّيْلِ ظَلَمَةَ (الظُّلُمَاتِ فِي فَنَادَى) وَقَتَّرَ يَقْضَى أَي (رِزْقَهُ عَلَيْهِ فَقَدَرَ ابْتِلَاءَهُ مَا إِذَا وَأَمَّا) وَجَلَّ عَزَّ اللَّهُ قَوْلَ وَمِنْهُ .رِزْقَهُ عَلَيْهِ
وَظَلَمَةَ

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in the stomach of the whale. So Allah answered him, and He, the Great and Almighty, said, 'But had it not been that he was of those who glorify (Us), he would certainly have tarried in its stomach to the day when they are raised. 2'

'...But he cried through the depths of darkness' [305]. That is he called out among the shadows, namely the shadows of the sea and of the whale's stomach, that There is no god but Thou: glory be to Thee: I was indeed wrong!' [306] for abandoning such acts of worship whose means of performing You have provided for me here in the stomach of the whale. Then God accepted his prayers and the Honorable the Exalted God said, 'Had it not been that he (repented and) glorified Allah, he would certainly have remained inside the fish till the Day of Resurrection.' [307]

Al-Ma'mun said, "O son of the Prophet of God! How excellent! Let me know about the meaning of what the Honorable the Exalted God said, '(Respite will be granted) until, when the apostles give up hope (of their people) and (come to) think that they were treated as liars, there reaches them Our help...' [308]

Al-Reza (s) said that the Honorable the Exalted God said, "Our help will come when the apostles give up hope (of their people)... and the people consider the Prophets to be liars..." [309]

Al-Ma'mun said, 'O son of the Prophet of God! How excellent! Let me know about the meaning of what the Honorable the Exalted God said, 'That Allah may forgive thee thy faults of the past and those to follow...' [310]

Al-Reza (s) said, "In the eyes of the Meccan atheists, no one was more sinful than God's Prophet (s) [311] , since they used to worship three-hundred and sixty idols before the Prophet's appointment to the Prophethood when Muhammad (s) began to invite them to say, 'There is no god but God.' This was hard for them to bear and they said, 'Has he made the gods (all) into one Allah? Truly this is a wonderful thing! And the leader among them went away (impatiently), (saying), 'Walk ye away, and remain constant to your gods! For this is truly a thing designed (against you)! We never heard (the like) of this among the people of these latter days: this is nothing but a made-up tale!'" [312] But when the Honorable the Exalted God conquered Mecca for His Prophet (s), God told him (s), 'O Muhammad! Verily We have granted thee a

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فَاسْتَجَابَ الْحُوتُ، بَطْنٌ فِي لَهَا فَرَّغْتَنِي قَدْ أَلَّتِي الْعِبَادَةَ ذَهَبَ مَثَلٌ بِتَرْكِي (الظَّالِمِينَ مِنْ كُنْتُ إِنِّي سُبْحَانَكَ أَنْتَ إِلَّا إِلَهَ لَا أَنْ) الْحُوتِ بَطْنٌ (يُبْعَثُونَ يَوْمَ إِلَى بَطْنِهِ فِي لَلَيْتِ الْمُسَبِّحِينَ مَنْ كَانَ أَنَّهُ لَا قَوْلًا) وَجَلَّ عَزَّ وَقَالَ لَهُ اللَّهُ

(نَصَرْنَا جَاءَهُمْ كَذِبُوا قَدْ أَنَّهُمْ وَظَنُوا الرُّسُلُ اسْتَيْبَسَ إِذَا حَتَّى) وَجَلَّ عَزَّ اللَّهُ قَوْلٍ عَنِ فَأَخْبِرْنِي. الْحَسَنُ أَبَا يَا دَرُكَ بَلَّهِ: الْمَأْمُونُ فَقَالَ

نَصْرْنَا الرُّسُلَ جَاءَ كُذِّبُوا قَدْ الرُّسُلَ أَنَّ قَوْمُهُمْ وَظَنَّ وَمَهْمَةً مِنْ (الرُّسُلَ اسْتَيْسَأَسَ إِذَا حَتَّى) وَجَلَّ عَزَّ يَقُولُ: السَّلَامُ عَلَيْهِ الرِّضَا قَالَ

(رَتَأَذَّ وَمَا دَنْبِكَ مِنْ تَقَدَّمَ مَا اللَّهُ لَكَ لِيُغْفِرَ) وَجَلَّ عَزَّ اللَّهُ قَوْلٍ عَنْ فَأَخْبِرْنِي. الْحَسَنَ أَبَا يَا دَرَكٌ لِلَّهِ: الْمَأْمُونُ فَقَالَ

دُونَ مِنْ يَعْزُبُونَ كَانُوا لِأَنَّهُمْ وَالِهِ، عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٍ مِنْ ذُنْبًا أَعْظَمَ مَكَّةَ أَهْلِ مُشْرِكِي عِنْدَ أَحَدٍ يَكُنُّ لَمْ: السَّلَامُ عَلَيْهِ الرِّضَا قَالَ
الْأَيْهَةَ أَجَعَلَ) وَقَالُوا وَعَظَمَ، عَلَيْهِمْ ذَلِكَ كَبُرَ الْإِخْلَاصِ كَلِمَةَ إِلَى بِالذَّعْوَةِ وَالِهِ عَلَيْهِ اللهُ صَلَّى جَاءَهُمْ فَلَمَّا صَنَمًا، وَسِتِّينَ ثَلَاثِمِ اِنَّهُ اللهُ
الْأَجْرَةَ الْمَلَّةِ فِي بِهِذَا سَمِعْنَا مَا يُرَادُ هُنَّ هَذَا إِنَّ نَكْمُ إِلَهَ عَلَى وَاصْبِرُوا امشُوا أَنْ مِنْهُمْ الْمَلَأُ وَأَنْطَلَقَ عَجَابٌ هُنَّ هَذَا إِنَّ وَاجِدًا إِلَهًا
(الْخِتْلَاقُ إِلَّا هَذَا إِنَّ).

لِيُغْفِرَ مُبِينًا فَتَحًا) مَكَّةَ (لَكَ فَتَحْنَا إِنَّا) مُحَمَّدٌ يَا لَهُ قَالَ مَكَّةَ نَبِيَّهُ عَلَى وَجَلَّ عَزَّ اللهُ فَتَحَ فَلَمَّا

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manifest Victory that Allah may forgive thee thy faults of the past and those to follow; fulfill His favour to thee; and guide thee on the Straight Way.’ [313] That was the same thing that was considered to be a sin (saying There is no god but God) by the Meccans before, and even then. Only some of the atheists in Mecca accepted Islam while others left Mecca. Those who remained in Mecca were not able to object to the Prophet of God (s) about the principle of Unity when he (s) invited the people to declare the Unity of God, since once the Prophet (s) overcame the atheists by conquering Mecca what they previously considered to be a sin (saying There is no god but God) was longer considered to be a sin.

Al-Ma’mun said, “O son of the Prophet of God! How excellent! Let me know about the meaning of what the Honorable the Exalted God said, ‘Allah give thee grace! Why didst thou grant them until...’” [314]

Al-Reza (s) said, ‘This is a case of addressing someone in speaking while actually intending to have someone else hear what you are saying. In this verse, God seems to be addressing His Prophet (s), but the real intention is for the nation of Islam to hear. That is similar to the following two verses in which the Sublime God says, ‘...If thou wert to join (gods with Allah, truly fruitless will be thy work (in life), and thou wilt surely be in the ranks of those who lose (all spiritual good).’ [315] and what the Honorable the Exalted (God) said, ‘And had We not given thee strength, thou wouldst nearly have inclined to them a little.’” [316]

Al-Ma’mun said, “O son of the Prophet of God! You are right. Please tell me what is meant by what the Honorable the Exalted God said, ‘Behold! Thou didst say to one who had received the grace of Allah and thy favour: ‘Retain thou (in wedlock) thy wife, and fear Allah.’ But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah...’” [317]

Al-Reza (s) said, "God's Prophet (s) went to the house of Zayd ibn Haritha ibn Sharahil al-Kalbi for some reason. He saw his wife making ablutions and told her, 'Glory belongs to Him who has created you!' By that he meant to make it clear that the claim of those who think that the angels are the daughters of God does not apply to the Creator, the Honorable the Exalted. The Honorable the Exalted God said, 'Has then your Lord (O Pagans!) preferred for you sons, and taken for Himself

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بَعْضُهُمْ أَسْلَمَ مَكَّةَ مُشْرِكِي لَأَنَّ تَأَخَّرَ وَمَا تَقَدَّمَ فِيمَا اللَّهُ تَوَجَّهَ إِلَى بُدْعَانِكَ مَكَّةَ أَهْلَ مُشْرِكِي دَعِدَ (تَأَخَّرَ وَمَا تَقَدَّمَ مِنْ تَقَدَّمَ مَا اللَّهُ لَكَ مَغْفُورًا ذَلِكَ فِي عِنْدَهُمْ ذُنُوبُهُ فَصَارَ إِلَيْهِ، النَّاسَ دَعَا إِذَا عَلَيْهِ التَّوَجُّيدِ انْكَارِ عَلَى يَقْدِرُ لَمْ مِنْهُمْ بَقِي وَمَنْ مَكَّةَ، عَنْ بَعْضُهُمْ وَخَرَجَ عَلَيْهِمْ بِظُهُورِهِ.

(لَهُمْ أَدْنَتْ لِمَ عَنْكَ اللَّهُ عَفَا) وَجَلَّ عَزَّ اللَّهُ قَوْلَ عَنْ فَأَخْبِرْنِي. الْحَسَنَ أَبَا يَا دَرَكَ لِلَّهِ: الْمَأْمُونُ فَقَالَ.

أَمَّنْهُ بِهِ وَأَرَادَ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى نَبِيِّهِ بِذَلِكَ وَجَلَّ عَزَّ اللَّهُ خَاطَبَ (جَارَةَ يَا وَاسْمِعِي أُعْنِي إِيَّاكَ) نَزَلَ مِمَّا هَذَا: السَّلَامُ عَلَيْهِ الرَّضَا الْقَ إِلَيْهِمْ تَرَكُنْ كَذَبَتْ لَقَدْ تَبَيَّنَاكَ أَنْ لَا وَلَوْ) وَجَلَّ عَزَّ وَقَوْلُهُ (الْخَاسِرِينَ مِنْ وَلَتَكُونَنَّ عَمَّاكَ يَحْبِطَنَّ أَشْرَكَتَ لَنْ) وَجَلَّ عَزَّ قَوْلُهُ فَكَذَلِكَ (قَلِيلًا سَيِّئًا).

وَأَتَى زَوْجَكَ عَلَيْكَ أَمْسِكْ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ اللَّهُ أَنْعَمَ لِلَّذِي تَقُولُ إِذْ) وَجَلَّ عَزَّ اللَّهُ قَوْلَ عَنْ فَأَخْبِرْنِي اللَّهُ، رَسُولُ بِنِ يَا صَدَقْتَ: قَالَ (تَخْشَاهُ أَنْ أَحَقُّ وَاللَّهُ النَّاسَ وَتَخْشَى مُبْدِيَهُ اللَّهُ مَا نَفْسِكَ فِي وَتُخْفِي اللَّهُ).

أَمْرًا أَنَّهُ فَرَأَى أَرَادَهُ، أَمْرٌ فِي الْكَلْبِيِّ شَرَّاجِيلِ بِنِ حَارِثَةَ بِنِ زَيْدِ دَارِ قَصَدَ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ سُولَ رَ إِنَّ: السَّلَامُ عَلَيْهِ الرَّضَا قَالَ عَزَّ اللَّهُ فَقَالَ. اللَّهُ بَنَاتُ الْمَلَائِكَةِ أَنْ زَعَمَ مِنْ قَوْلِ عَنْ وَتَعَالَى اِرْكَتَبَ اللَّهُ تَنْزِيهَهُ بِذَلِكَ أَرَادَ وَإِنَّمَا خَلَقَكَ، الَّذِي سُبْحَانَ: لَهَا فَقَالَ تَغْتَسِلُ، صَلَّى النَّبِيُّ فَقَالَ. (عَظِيمًا قَوْلًا لَتَقُولُونَ إِنَّكُمْ إِنَّا الْمَلَائِكَةِ مِنْ وَاتَّخَذَ بِالنَّبِيِّينَ رَبُّكُمْ أَفَأَصْفَاكُمْ) وَجَلَّ

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daughters among the angels? Truly ye utter a most dreadful saying!' [318]

God's Prophet (s) had seen her making ablutions and told her, 'Glory belongs to Him who has created you!' Muhammad (s) meant that God is not one to have children who are in need of purification as she was. When Zayd came home, she told him about the Prophet (s) coming there and saying to her 'Glory belongs to Him who created you.'" Zayd did not understand what the Prophet (s) meant by that. He thought that the Prophet (s) had said that because he (s) admired her beauty. So he went to the Prophet (s) and told him (s), 'O Prophet of God! My wife has a bad temper, and I want to divorce her.' Then the Prophet (s) told him, '...Retain thou (in wedlock) thy wife, and fear Allah...' [319]

The Honorable the Exalted God had already informed Muhammad (s) about the number of his

wives, and that this woman was to be one of them. The Prophet (s) kept this to himself and did not say anything to Zayd fearing that the people might say that Muhammad orders the slave which he himself has freed, 'your wife will be mine!', and thus blame the Prophet (s). Thus the Honorable the Exalted God revealed, 'Behold! Thou didst say to one who had received the grace of Allah...' that means by Islam, 'and thy favour' that means by freeing him, '...Retain thou (in wedlock) thy wife, and fear Allah.' But thou (Muhammad) didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah...' [320]

Then Zayd ibn Ha'ritha divorced her and she completed her waiting period. Then the Honorable the Exalted God married her off to His Prophet Muhammad (s), and revealed (the following verse in) the Qur'an in this regard. The Honorable the Exalted (God) said, '...Then when Zayd had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allah's command must be fulfilled.' [321]

The Honorable the Exalted God knew that the hypocrites would criticize the Prophet for marrying her, so the Sublime God revealed, 'There can be no difficulty to the Prophet in what Allah has indicated to him as a duty...' [322]

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وَالْأَغْتِسَالِ طَهِيرَ اللَّهِ هَذَا إِلَى يَحْتَاجُ وَلَدًا يَتَّخِذُ أَنْ خَلَقَكَ الَّذِي سُبْحَانَ: تَغْتَسِلُ رَأَهَا لَمَّا وَالِهِ عَلَيْهِ اللَّهُ

أَرَادَ مَا زَيْدٌ يَعْلَمُ فَلَمْ، (خَلَقَكَ الَّذِي سُبْحَانَ) لَهَا وَقَوْلِهِ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولِ عِبْمَجِي امْرَأَتُهُ أَخْبَرْتَهُ مَنْزِلِهِ إِلَى زَيْدٍ عَادَ فَلَمَّا فَقَالَ. طَلَّقَهَا أُرِيدُ وَإِنِّي سَوْءٌ خُلِقْتُ فِي امْرَأَتِي إِنَّ اللَّهَ، رَسُولَ يَا: لَهُ فَقَالَ النَّبِيُّ إِلَى فَجَاءَ حُسْنِيهَا، مِنْ أَعْجَبَهُ لِمَا ذَلِكَ أَلْقَاهُ وَطَنٌ بِذَلِكَ فَأَخْفَى مِنْهُنَّ، الْمَرْأَةَ تِلْكَ وَأَنَّ أَرْوَاجِهِ عَدَدَ عَرَفَهُ وَجَلَّ عَزَّ اللَّهُ كَانَ وَقَدْ (اللَّهُ قَوَاتٌ زَوْجَكَ عَلَيْكَ أُمْسِكُ): وَالِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ لَهُ عَزَّ اللَّهُ فَأَنْزَلَ بِذَلِكَ، فَيَعْبُونَهُ زَوْجَةً لِي سَتَكُونُ امْرَأَتَكَ إِنَّ لِمَوْلَاهُ يَقُولُ مُحَمَّدًا إِنَّ يَقُولُوا أَنَّ النَّاسَ وَحَسْبِي لِرَيْدٍ يُبْدِهِ وَلَمْ نَفْسِهِ فِي ذَلِكَ اللَّهُ مَا نَفْسِكَ فِي وَتُخْفِي اللَّهُ وَأَتَّقِ زَوْجَكَ عَلَيْكَ أُمْسِكُ) بِالْعِتْقِ يَعْنِي (عَلَيْهِ وَأَنْعَمْتَ) بِالْإِسْلَامِ يَعْنِي (عَلَيْهِ اللَّهُ أَنْعَمَ الَّذِي تَقُولُ إِذْ) وَجَلَّ (تُخْشَاهُ أَنْ أَحَقُّ وَاللَّهُ النَّاسَ وَتُخْشَى مُبْدِيهِ).

وَجَلَّ عَزَّ فَقَالَ فُرَانًا ذَلِكَ وَأَنْزَلَ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى مُحَمَّدٍ نَبِيِّهِ مِنْ وَجَلَّ عَزَّ اللَّهُ فَرَوَّجَهَا مِنْهُ، وَاعْتَدَّتْ طَلَّقَهَا حَارِثَةُ بِنُ زَيْدٍ إِنَّ نَمَّ اللَّهُ أَمْرٌ وَكَانَ وَطَرًا مِنْهُنَّ فَضَنُوا إِذَا أَدْعِيَاهُمْ أَرْوَاجٍ فِي حَرَجِ الْمُؤْمِنِينَ عَلَى يَكُونُ لَا لِكَيْ زَوْجَانِهَا وَطَرًا مِنْهَا زَيْدٌ قَضَى فَلَمَّا (لَهُ اللَّهُ فَرَضَ فِيهَا حَرَجٌ مِنَ النَّبِيِّ عَلَى كَانِ مَا) فَأَنْزَلَ بِتَرْوِجِهَا سَيَعْبُونَهُ الْمُنَافِقِينَ أَنْ وَجَلَّ عَزَّ عَلِمَ نَمَّ. (مَفْعُولًا)

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Al-Ma'mun said, "O son of the Messenger of God! You have calmed me down and clarified what I had doubts about. May God reward you well on behalf of His Prophets and Islam.'

Ali ibn Muhammad ibn Al-Jahm added, "Then Al-Ma'mun stood for the prayer. He took Muhammad ibn Ja'far ibn Muhammad's hand who was also present in that meeting, and took him out along with him. Al-Ma'mun asked him, 'How did you find your nephew?' Muhammad (ibn Ja'far ibn Muhammad) said, 'He is a scholar. I have never seen him associate with any of the men of knowledge before.'"

Al-Ma'mun said, "Surely, your nephew is from among the Household of the Prophet (s) about whom the Prophet (s) has said, 'Verily, the pious ones of my family and the good ones of my offspring are the most forbearing of the people when they are young and the most knowledgeable of the people when they are old; therefore, do not teach them, for they are more learned than you are. They do not bring you out of guidance; nor do they make you enter a door to loss.'"

Then Al-Reza (s) went home. The following morning I went to his house and told him (s) about what Al-Ma'mun had said and the answers of his uncle Muhammad ibn Ja'far. Then Al-Reza (s) smiled and said, "O Obn Al-Jahm! Do not be fooled by what you heard. Al-Ma'mun will kill me, and the Sublime God will take my revenge against him."

The author of this book (Sheikh Sadooq) said, This is a strange tradition narrated on the authority of Ali ibn Muhammad ibn Al-Jahm due to his being one of the Nasibites [323], and his hatred and animosity with the Members of the Holy Household (s).

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خَيْرَ الْإِسْلَامِ وَعَنِ أَنْبِيَائِهِ عَنِ اللَّهِ فَجَزَاكَ عَلَيَّ، مُلْتَبِسًا كَانَ مَا لِي وَأَوْضَحْتَ اللَّهُ، رَسُولُ بِنِ يَا صَدْرِي شَفَيْتَ لَقَدْ: الْمَأْمُونُ فَقَالَ

فَقَالَ. وَتَبِعْتُهُمَا الْوَجْهَ، حَاضِرَ وَكَانَ مُحَمَّدٌ، بِنِ جَعْفَرِ بْنِ مُحَمَّدٍ بَيْدَ وَأَخَذَ الصَّلَاةَ إِلَى الْمَأْمُونِ فَقَامَ: الْجَهْمُ بِنِ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ
أَخِيكَ؟ ابْنِ رَأَيْتَ كَيْفَ: الْمَأْمُونُ لَهُ

الْعِلْمِ أَهْلٍ مِنْ أَحَدٍ إِلَى يَخْتَلِفُ نَرَهُ وَلَمْ عَالِمٍ، فَقَالَ

النَّاسِ أَحْلَمُ أُرُومَتِي وَأَطَايِبَ عَثْرَتِي أَبْرَارٍ إِنَّ أَلَا: فِيهِمْ وَالِهُ عَلَيْهِ اللَّهُ صَلَّى قَالَ الَّذِينَ النَّبِيِّ بَيْتِ أَهْلِ مِنْ أَخِيكَ ابْنِ إِنَّ: الْمَأْمُونُ فَقَالَ
ضَلَالٍ بَابٍ فِي يَدْخُلُونَكُمْ وَلَا هُدَى بَابٍ مِنْ رَجُونَكُمْ بِدُونِكُمْ، أَعْلَمُ فَإِنَّهُمْ تُعْلَمُونَهُمْ لَا كِبَارًا، النَّاسِ وَأَعْلَمُ صِبْعَارًا

بِنِ مُحَمَّدٍ عَمَهُ وَجَوَابِ الْمَأْمُونِ قَوْلٍ مِنْ كَانَ مَا وَأَعْلَمْتُهُ عَلَيْهِ عَدَوْتُ الْعَدْوِ مِنَ كَانَ فَلَمَّا مَنْزِلِهِ، إِلَى السَّلَامِ عَلَيْهِ الرِّضَا وَأَنْصَرَفَ
مِنْهُ لِي يَنْتَقِمُ وَاللَّهُ سَيَعْتَابُنِي، فَإِنَّهُ مِنْهُ سَمِعْتُهُ مَا يَغْرُنُكَ لَا الْجَهْمُ، بِنِ يَا: قَالَ ثُمَّ السَّلَامُ عَلَيْهِ فَصَحَّكَ لَهُ جَعْفَرُ

السَّلَامُ عَلَيْهِمُ الْبَيْتِ لِأَهْلِ وَعَدَاوَتِهِ وَبُغْضِهِ نَصَبِهِ مَعَ الْجَهْمِ بِنِ دِمْحَمَةَ بِنِ عَلِيٍّ طَرِيقٍ مِنْ غَرِيبِ الْحَدِيثِ هَذَا: الْكِتَابِ هَذَا مُصَنَّفٌ قَالَ

Chapter Sixteen : Al-Reza's Words On The People Of The Ditch

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16-1 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 Abul Salt Abdus-Salam ibn Salih al-Harawi, on the authority of Ali ibn Musa Al-Reza (s), on the authority of

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الرس أصحاب حديث من السلام عليه الرضا عن جاء ما باب 16

صالح بن السلام عبد الصلت وأب حذتنا: قال أبيه عن هاشم، بن إبراهيم بن علي حذتنا: قال الهمداني جعفر بن زياد بن أحمد حذتنا - 1
موسى بن علي حذتنا: قال الهروي

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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 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) that a man called Amr, who was one of the noble men of Tamim clan went to see Ali ibn Abi Talib (s) three days before he was martyred and asked, "O Commander of the Faithful! Please inform me about the People of the Ditch. Which era did the People of the Ditch live in? Where were their homes? Who was their king? Did God the Almighty send a Prophet to them or not? How were they destroyed? Their name is mentioned in God's Book but there is no news about them there." Then Ali (s) said, "You have asked me about something that no one else had asked me about before. No one will tell you anything about it after me, unless they quote me. There are no verses in the Almighty God's Book that I do not know. I also know the interpretation of all the verses. I know where they have been revealed - in the mountain or in the valley. I know at what time they have been revealed - at night or in the daytime." At this point, Imam Ali (s) pointed at his chest and said, "Here there is a lot of knowledge. However, there are very few who seek it. Soon they will be sorry when they lose me."

The Imam continued, "O Brother from the Tamim clan! This is their account. They were a tribe

that worshipped a pine tree which they called Shah Derakht [324]. Yafith ibn Noah had planted it beside a spring called Dooshab. This spring had gushed out for Noah (s) after the Flood. They were called the People of the Ditch because they dug their homes out of the ground.[325] They lived after Soleiman ibn Dawood (Prophet Solomon) (s). They had twelve towns next to a river from the Eastern lands called Ras. The river was named 'Ras' after them. At that time there were no other rivers on the Earth so overflowing with such delicious water. There were also no towns that were more developed than they were. The twelve towns were called Aban, Azar, Day, Bahman, Isfandar, Farvardin, Ordibehesht, Khordad, Mordad, Tir, Mehr, and Shahrivar, respectively. The largest of the towns was Isfandar in which their king lived. His name was Tarkoozabn Qaboornabn Yarashabn Sazanabn Nomroodabn Kan'an[326] . Kan'an was the Pharaoh of (the era of) Abraham (s). The spring and the pine tree were located in this town. They had planted one of the seeds of that pine tree in each town. The seeds had grown into large trees. They

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السَّلَامُ، عَلَيْهِ عَلِيٌّ بِنُ مُحَمَّدٍ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ مُحَمَّدُ بْنُ جَعْفَرٍ أَبِيهِ عَنِ السَّلَامِ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا بِنَاتِلَةَ مِمَّقَلَةَ قَبْلَ السَّلَامِ عَلَيْهِ طَالِبُ أَبِي بِنِ عَلِيٍّ أَتَى: قَالَ السَّلَامُ عَلَيْهِ عَلِيٌّ بِنُ الْحُسَيْنِ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ الْحُسَيْنِ بِنِ عَلِيٍّ أَبِيهِ عَنِ مَنَازِلُهُمْ كَانَتْ وَأَيُّنَ كَانُوا عَصْرُ أَيُّ فِي الرَّسِّ أَصْحَابٌ عَنِ أَخْبَرَنِي الْمُؤْمِنِينَ أَمِيرًا يَا فَقَالَ عَمْرُو لَهُ يُقَالُ تَمِيمٌ أَشْرَافٌ مِنْ رَجُلٍ أَيَّامٍ عَلِيٍّ لَهُ فَقَالَ خَبَرَهُمْ أَجْدُ وَلَا ذَكَرَهُمُ اللَّهُ كِتَابٌ فِي أَجْدٍ فَإِنِّي أَهْلِكُوا ذَا وَيَمَا لَا أَمْ رَسُولًا إِلَيْهِمْ لَوَجَّ عَزَّ اللَّهُ بَعَثَ وَهَلْ مَلِكُهُمْ كَانَ وَمَنْ وَأَنَا إِلَّا آيَةٌ وَجَلَّ عَزَّ اللَّهُ كِتَابٌ فِي وَمَا عَنِّي إِلَّا بَعْدِي حَدًّا بِهِ يُحَدِّثُكَ وَلَا قَبْلَكَ أَحَدٌ عَنْهُ سَأَلَنِي مَا حَدِيثٌ عَنِ السَّلَامِ لَقَدْ سَأَلْتُ لَقَدْ السَّلَامُ عَلَيْهِ صَدْرَهُ إِلَى وَأَشَارَ جَمًّا لَعَلَّمَا هَاهُنَا وَإِنَّ نَهَارًا أَوْ لَيْلٍ مِنْ نَزَلَتْ وَقَتَّ أَيُّ فِي جَبَلٍ أَوْ سَهْلٍ مِنْ نَزَلَتْ مَكَانٍ أَيُّ فِي تَفْسِيرِهَا أَعْرَفَ شَاهَ لَهَا يُقَالُ صَنْوِيرٍ شَجَرَةٌ يَعْبُدُونَ قَوْمًا كَانُوا أَنَّهُمْ تَمِيمٌ أَحَا يَا قَصَبِيهِمْ مِنْ كَانَ قَالَ فَقَدُونِي لَوْ يَنْدُمُونَ قَلِيلٌ وَعَنْ يَسِيرٍ طَلَابَهُ وَلَكِنَّ أَصْحَابَ سُمُوا وَإِنَّمَا الطُّوفَانَ بَعْدَ السَّلَامِ عَلَيْهِ لِنُوحٍ أَنْبِطَتْ كَانَتْ رُوشَابٌ لَهَا يُقَالُ عَيْنِ شَفِيرِ لِي عَا غَرَسَهَا نُوحٌ بِنُ يَافِثُ كَانَ دَرَخْتُ لَهُ يُقَالُ نَهْرٍ شَاطِئِي عَلَى قَرْيَةٍ عَشْرَةَ اثْنَتَا لَهْمُ تَوَكَّأَ السَّلَامُ عَلَيْهِ دَاوُدُ بْنُ سُلَيْمَانَ بَعْدَ ذَلِكَ الْأَرْضِ فِي نَبِيهِمْ رَسُولًا لِأَنَّهُمُ الرَّسُّ نَهَامٍ أَعْمَرُ وَلَا أَكْثَرَ فَرَى وَلَا مِنْهُ أَعْدَبُ وَلَا مِنْهُ أَغْرَزُ نَهْرُ الْأَرْضِ فِي يَوْمِئِذٍ يَكُنْ وَلَمْ النَّهْرُ ذَلِكَ سَمِيَّ وَبِهِمُ الْمَشْرِقُ بِلَادٍ مِنَ الرَّسِّ وَالثَّامِنَةُ أَرْدِيهِشْتِ وَالسَّابِغَةُ فَرَوْرِدِينَ وَالسَّادِسَةُ إِسْفَنْدَارَ وَالْخَامِسَةُ بَهْمَنَ وَالرَّابِعَةُ دِيَّ وَالثَّلَاثَةُ أَدْرَ وَالثَّانِيَةُ أَبَانَ إِحْدَاهُنَّ تُسَمَّى وَهِيَ إِسْفَنْدَارُ مَدَائِنُهُمْ أَعْظَمُ وَكَانَتْ [شَهْرِيورَ] شَهْرِيورَ عَشْرَةَ وَالثَّانِي مَهْرَ عَشْرَةَ وَالْحَادِي يَرِدُ وَالْعَاشِرَةُ مُرْدَادُ وَالثَّلَاثَةُ خُرْدَادُ وَقَدْ وَالصَّنَوِيرَةُ الْعَيْنُ وَبِهَا إِبْرَاهِيمُ وَنَفْرَعُ كَنْعَانَ بِنُ نَمْرُودَ بِنِ سَازَانَ بِنِ يَارِشَ بِنِ عَابُورَ بِنِ تَرْكُودَ يُسَمَّى وَكَانَ مَلِكُهُمْ يَنْزِلُهَا النَّبِيُّ شَجَرَةٌ وَصَارَتْ الْحَبَّةُ فَنَبَتَتْ الصَّنَوِيرَةُ عِنْدَ النَّبِيِّ الْعَيْنِ مِنْ نَهْرٍ إِلَيْهَا وَأَجْرُوا الصَّنَوِيرَةَ تَلْكَ طَلَعُ مِنْ حَبَّةٍ مِنْهَا قَرْيَةٌ كُلُّ فِي غَرَسُوا أَنْعَامُهُمْ وَلَا مِنْهَا يَشْرَبُونَ فَلَا وَالْأَنْهَارُ الْعَيْنِ مَاءً وَحَرَّمُوا عَظِيمَةً

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had made it forbidden to use the water from the spring and the rivers. Neither the animals nor the people were allowed to drink it. They would kill anyone who drank it. They said, 'This water is the source of life of our gods. It is not right for anyone to reduce their life span.' They themselves and their animals used to drink from the 'Ras' River along which the towns were built. They had set up celebrations in each town every month of the year. The people of town would gather around the town's large pine, and set up a large silk tent that was full of colorful designs around the pine tree. Then they would bring sheep and cows and offer them for sacrifice to that tree. Then they would pile up wood on the animals that they had slaughtered, and set them on fire.

Once the smoke from the fire filled up the air and blocked off the sky from their view, they would then fall in prostration to the tree. They would cry to please the tree. Satan would also come and shake the tree, and yell from the trunk of the tree like a child and say, 'O my servants! I am pleased with you. Be happy and blessed.' Then they would lift their heads from their prostration. They drank wine and played music with cymbals. They would spend the whole day and night this way and then leave.

The Persians adopted the names of those towns for their months and called them Aban, Azar, etc., since the people of those towns used to say that this is the day of celebration for that month. On the day of celebration all the people in the largest village - whether young or old - gathered together in the town and set up a silver tent full of colorful designs near the spring and the pine tree. The tent had twelve entrances - each assigned to the people of one of the towns. They would make prostrations to the pine tree in front of the tent, and sacrificed many more animals than they sacrificed for the pine tree in the smaller villages. Satan would come to that tree and shake the pine really hard. He would talk loudly from within the tree, and promise them a lot of fake promises - much more than all the other Satans did. The people would raise their heads from making prostrations and would pass out due to extreme happiness and pleasure. They could not talk since they drank too much and listened to too much music. They would spend twelve days and nights - as many days as they had celebrations during the year - celebrating that way. Then they would leave.

When disbelief in the Almighty God, and worship of others than God spread amongst them, the Almighty God sent them a Prophet from the

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عَلَيْهِ الَّذِي الرَّسَّ نَهَرَ مِنْ وَأَنْعَامُهُمْ هُمْ وَيَشْرَبُونَ أَحْيَاتِهِمْ مِنْ يَنْقُصَ أَنْ لَأَحَدٍ يَنْبَغِي فَلَا إِلَهَ إِلَّا هُوَ حَيَاةٌ وَيَقُولُونَ قَتَلُوهُ ذَلِكَ فَعَلَّ وَمَنْ مِنْ فِيهَا حَرِيرٍ مِنْ كَلَّةٍ بِهَا الَّتِي الشَّجَرَةَ عَلَى فَيَضْرِبُونَ أَهْلَهَا إِلَيْهِ يَجْتَمِعُ عِيداً قَرِيَةً كُلِّ فِي السَّنَةِ مِنْ شَهْرٍ كُلِّ فِي جَعَلُوا وَقَدْ قَرَأَهُمْ فِي وَقْتَارِهَا الذَّبَائِحِ تِلْكَ دُخَانٌ سَطَحَ فَإِذَا بِالْحَطْبِ النَّيْرَانَ فِيهَا وَيُسْعَلُونَ لِلشَّجَرَةِ قُرْبَاناً فَيَذْبَحُونَهَا وَيَقْرَأُ بِشَاءٍ يَأْتُونَ ثُمَّ الصُّورِ أَنْوَاعٍ عِيَجِي الشَّيْطَانُ فَكَانَ عَنْهُمْ تَرْضَى أَنْ إِلَيْهَا وَيَتَضَرَّعُونَ يَبْكُونَ سَجْداً لِلشَّجَرَةِ حَرُّوا السَّمَاءِ إِلَى الرَّائِطِ وَبَيْنَ بَيْنَهُمْ وَحَالَ الْهَوَاءِ ذَلِكَ عِنْدَ رُءُوسِهِمْ فَيَرْفَعُونَ عَيْناً وَقَرُّوا نَفْساً فَطِيبُوا عِبَادِي عَنْكُمْ رَضِيْبٌ قَدْ آتَى الصَّبِيَّ صَبَاحَ سَاقِهَا مِنْ وَيَصِيحُ أَغْصَانَهَا فَيُحْرَكُ هَاشَهُورَ الْعَجْمِ سَمَتٍ وَإِنَّمَا يَنْصَرِفُونَ ثُمَّ وَلَيْلَتُهُمْ يَوْمَهُمْ ذَلِكَ عَلَى فَيَكُونُونَ الدَّسْتَبِنْدَ وَيَأْخُذُونَ بِالْمَعَارِفِ وَيَضْرِبُونَ الْخَمَرَ وَيَشْرَبُونَ كَانَ إِذَا حَتَّى كَذَا شَهْرٍ وَعِيدٌ كَذَا شَهْرٍ عِيدٌ هَذَا لِبَعْضِ بَعْضُهُمْ أَهْلَهَا لِقَوْلِ الْقُرَى تِلْكَ أَسْمَاءُ مِنْ اسْتِيفَاقاً وَغَيْرِهَا مَاءٌ وَأَذْرُ مَاءٌ بِأَبَانٍ وَجَعَلُوا الصُّورِ أَنْوَاعٍ مِنْ عَلَيْهِ دِيْبَاجٍ مِنْ سُرَادِقِهَا وَالْعَيْنِ الصَّنَوْبَرَةَ عِنْدَ فَضْرَبُوا وَكَبِيرُهُمْ صَغِيرُهُمْ إِلَيْهَا اجْتَمَعَ الْعُظْمَى قَرِيَتِهِمْ عِيدٌ لِلشَّجَرَةِ قَرَّبُوا مَا أَضْعَافَ الذَّبَائِحِ لَهَا يَفْرَبُونَ وَالسُّرَادِقِ مِنْ خَارِجاً لِلصَّنَوْبَرَةِ وَيَسْجُدُونَ مِنْهُمْ قَرِيَةً لَاهِلٍ بَابِ كُلِّ بَاباً عَشْرَ اثْنِي لَهَ مِمَّا كُنْرِيّاً وَيَمْنِيَهُمْ وَيَعْدُهُمْ جَهْرِيّاً كَلَاماً جَوْفِهَا مِنْ وَيَتَكَلَّمُ شَدِيداً تَحْرِيكاً الصَّنَوْبَرَةَ فَيُحْرَكُ ذَلِكَ عِنْدَ إِبْلِيسَ عَفِيَجِي قَرَأَهُمْ فِي الَّتِي وَالْعَرْزِ الشَّرْبِ مِنْ يَتَكَلَّمُونَ وَلَا يُفِيْفُونَ لَا مَا وَالنَّشَاطِ الْفَرْحِ مِنْ وَبِهِمُ السُّجُودِ مِنْ رُءُوسِهِمْ فَيَرْفَعُونَ كُلُّهَا الشَّيْطَانِ وَمَنْتَهُمْ وَعَدْتَهُمْ بَعَثَ غَيْرَهُ وَعِبَادَتُهُمْ وَجَلَّ عَزَّ بِاللَّهِ كُفْرُهُمْ طَالَ فَلَمَّا يَنْصَرِفُونَ ثُمَّ السَّنَةِ سَائِرَ أَعْيَادِهِمْ بَعْدَ وَلَيْلَتِهَا يَوْمَ عَشْرَ اثْنِي ذَلِكَ عَلَى فَيَكُونُونَ بِنَ يَهُوداً وَوَلِدٍ مِنْ إِسْرَائِيلَ بَنِي مِنْ نَبِيّاً إِلَيْهِمْ وَجَلَّ عَزَّ اللهُ

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Children of Israel - one of the sons of Yahooba ibn Yaqoob (Jacob's son). He was among them for a very long time and invited them to recognize the Almighty God and worship Him. However, they did not obey him. When he realized that they were at a great loss and rejected his invitation to development and progress, he attended the celebrations held in the biggest town and said, 'O God! These servants of yours do nothing but deny me and reject you. They worship a tree that neither harms them nor has any benefits. Please dry up all the trees and show them your power and grandeur.' The next morning all the trees had withered. This scared the people. They felt hopeless and powerless and got divided into two groups. Some said, 'This man who claims to be the Messenger of the Lord of the Heavens and the Earth has bewitched your gods in order to redirect your attention from our gods to his God.' The other group said, 'No. Your gods have seen this man find their faults and he says irrelevant things about them. They have become angry since he invites you to his God. Thus the gods have covered up the beauty of the trees from you so that you get angry and take their revenge against this man.'

Therefore, they all decided to kill him. They brought long, big, lead pipes and mounted them one on top of another from the depth of the spring up until the surface of the water. Then they emptied the water in them and dug a deep well in the bottom of the pipes with a narrow opening on top. They threw their Prophet in the well, put a big rock on top of the well and removed the pipes. They said, 'Now our gods saw that we killed the person who talked bad about them and prevented us from worshipping them. They saw that we buried him under the greatest god so that he would be pleased. We hope our gods have become happy with us now, and the blossoms and the freshness return to us like before.' The people could hear their Prophet moan all day and say, 'O God! You see the tightness of this place and the extent of my discomfort. Have mercy on my weakness and my not having any way out. Please rush to take my life. Do not procrastinate the acceptance of my prayer.' He (s) finally died. The Almighty God asked Gabriel, 'O Gabriel! Can these servants who have been fooled by My Patience imagine that they are secure from My Wrath having killed My Prophet, and worshipped gods other than Me? How can they imagine that they can withstand My Wrath and depart from the Domain of My Reign? How? I take revenge against whoever disobeys Me and does not fear My Chastisement. I have sworn

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وَالضَّلَالِ الْعَيِّ فِي تَمَادِيهِمْ شِدَّةَ رَأَى فَلَمَّا يَتَّبِعُونَهُ فَلَا رُبُوبِيَّتِهِ وَمَعْرِفَةَ وَجَلَّ عَنَّا عِبَادَةَ إِلَى يَدْعُوهُمْ طَوِيلًا زَمَانًا فِيهِمْ فَلَيْتَ يَعْفُوبَ
وَعَدُوا بِكَ وَالْكَفْرَ تَكْذِيبِي إِلَّا أَبْوَا عِبَادَكَ إِنَّ رَبَّ يَا قَالَ الْعُظْمَى فَرِيَّتَهُمْ عَيْدٌ وَحَضَرَ وَالنَّجَاحَ الرَّشِيدَ مِنْ إِلَيْهِ دَعَاهُمْ مَا قَبُولَ وَتَرَكَهُمْ
وَقَطَعَ ذَلِكَ فَهَالَهُمْ كُلُّهَا شَجَرٌ هُمْ يَبْسُ وَقَدْ الْقَوْمَ فَأَصْبَحَ وَسُلْطَانَكَ قُدْرَتِكَ وَأَرَاهُمْ أَجْمَعِ شَجَرٌ هُمْ فَأَيُّسُ تَصْرُ وَلَا تَنْفَعُ لَا شَجَرَةٌ يَعْجِدُونَ
عَنْ وَجْهِكُمْ لِيَصْرِفَ إِلَيْكُمْ رُضْوَالًا السَّمَاءِ رَبِّ رَسُولٌ أَنَّهُ زَعَمَ الَّذِي الرَّجُلِ هَذَا إِلَهُتَكُمْ سَحَرَ قَالَتْ فِرْقَةٌ فِرْقَتَيْنِ وَصَارُوا بِهِمْ
حُسْنَهَا فَحَجَبَتْ غَيْرَهَا عِبَادَةَ إِلَى وَيَدْعُوكُمْ فِيهَا وَيَقَعُ يَعْجِبُهَا الرَّجُلِ هَذَا رَأَتْ جِبْنَ إِلَهُتَكُمْ غَضِبَتْ بَلْ لَا قَالَتْ وَفِرْقَةٌ إِلَيْهِ إِلَهُتَكُمْ
فِي أَرْسَلُوا ثُمَّ الْأَفْوَاهِ وَاسِعَةً رِصَاصٍ مِنْ طَوَالِ الْأَنْبِيَاءِ فَاتَّخَذُوا قَتْلَهُ عَلَى رَأْيِهِمْ فَأَجْمَعُ مِنْهُ فَتَنْصِرُوا لَهَا نَعُضِبُوا لِكَيْ وَبِهَاءِهَا
عَمِيقَةَ الْمُدْخَلِ ضَيْقَةً بِنْرًا قَرَارَهَا فِي حَقَرُوا ثُمَّ الْمَاءِ مِنْ فِيهَا مَا وَنَزَحُوا الْبَرَابِخِ مِثْلَ الْأُخْرَى فَوْقَ وَاجِدَةَ الْمَاءِ أَعْلَى إِلَى الْعَيْنِ قَرَارَ
فَدَأْنَا رَأَتْ إِذَا إِلَهُتْنَا عَنَّا يَتْرُضُ أَنْ الْأَنْ نَرْجُو وَقَالُوا الْمَاءِ مِنَ الْأَنْبِيَاءِ أَخْرَجُوا ثُمَّ عَظِيمَةً صَحْرَةً فَاهَا وَالْقَمُوا نَبِيَّهُمْ فِيهَا وَأَرْسَلُوا

يَوْمِهِمْ عَامَةً فَيَقُفُوا كَمَا وَنَضْرُتْهَا نُورُهَا لَنَا فَيَعُودُ مِنْهُ يَنْتَسِفَى كَبِيرٌهَا تَحْتَ وَدَفَنَاهُ عِبَادَتِهَا عَنْ وَيَصُدُّنَا فِيهَا يَقَعُ كَانَ مَنْ قَتَلْنَا
وَلَا رُوجِي بِقَبْضٍ وَعَجَلٌ جِيَلْتِي وَقَلَّةٌ رُكْنِي صَعَفَ فَارْحَمَ كَرِيمِي وَشِدَّةَ مَكَانِي ضَبِيقَ تَرَى قَدْ سَيِّدِي وَهُوَ يَقُولُ نَبِيِّمُ مِنْ أَدِ يَسْمَعُونَ
وَعَبَدُوا مَكْرِي وَأَمِنُوا جَلْمِي عَرَّهْمُ الَّذِينَ هُوَ لَاءِ عِبَادِي أَبْظُنُّ نَيْلُ جَبْرَ يَا لِحَبْرَيْلَ جَلَالُهُ جَلَّ اللَّهُ فَقَالَ مَاتَ حَتَّى دَعَوْتِي إِجَابَةً تُوَحَّرُ
عِقَابِي يَخْشَى وَلَمْ عَصَانِي مِمَّنْ الْمُنتَفِعِ وَأَنَا كَيْفَ سُلْطَانِي مِنْ يَخْرُجُوا أَوْ لِعَضْبِي يَقُومُوا أَنْ رَسُولِي وَقَتَلُوا غَيْرِي

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by My Majesty and Honor that I will establish them as lessons for the people of the world to take heed of.' God scared them with red winds and they were wandering about the storm. They were scared and sought refuge in each other. However, the ground turned into blazing sulphur under their feet, and a black cloud overshadowed them and dropped a molten dome - like fire over them. Their bodies melted in fire like lead. We take refuge in God the Almighty from His Wrath and Chastisement. And there is no power nor any strength but in God the Sublime the Great. .

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فِيهَا فَتَحَيَّرُوا الْحُمْرَةَ شَدِيدَةً عَاصِفٍ بِرِيحٍ إِلَّا ذَلِكَ عِيْدِهِمْ فِي وَهُمْ يَرُغْمُهُمْ فَلَمْ لِلْعَالَمِينَ وَنَكَالاً عِبْرَةً لاجْعَلَنَّهُمْ بِعِزَّتِي حَلَفْتُ وَإِنِّي
كَالْقُبَيْةِ عَلَيْهِمْ فَأَلْقَتْ سَوْدَاءُ سَحَابَهُ وَأَطْلَنَّهُمْ بِتَوْقَدٍ كَبِيرٍ حَجَرَ تَحْنَهُمْ مِنَ الْأَرْضِ صَارَتْ تَمَّ بَعْضٌ إِلَى بَعْضُهُمْ وَتَصَامَ مِنْهَا رُؤُودِ
بِاللَّهِ إِلَّا قُوَّةٌ وَلَا حَوْلَ وَلَا نِعْمَتَهُ وَنَزُولِ غَضَبِهِ مِنْ ذِكْرِهِ تَعَالَى بِاللَّهِ فَتَعُودُ النَّارِ فِي الرِّصَاصِ يَدُوبُ كَمَا أَبْدَانُهُمْ فَذَابَتْ يَلْتَهُبُ جَمْرًا
الْعَظِيمِ الْعَلِيِّ

Chapter Seventeen : Imam Al-Reza's Words On The Interpretation Of The Almighty God's Words, 'and We Ransomed Him With A Momentous Sacrifics.' [327]

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17-1 Abdul Wahid ibn Muhammad ibn Ubdoos a-Neishaboori al-Attar narrated in the (Arabic) month of Sha'ban of the year 352 A.H. (964 A.D.) in Neishaboor that Fadhl ibn Shadan said, "I heard Imam Al-Reza (s) say that Abraham (s) wished that he had sacrificed his own son Ishmael when God the Almighty the Sublime sent a sheep and ordered Abraham (s) to sacrifice it instead of his son. He wished that he had not been ordered to sacrifice a sheep instead of his son, so that he could have the feeling a father who sacrifices his dearest son with his own hands has, and could deserve the highest ranks of reward for suffering calamities. However, God the Almighty revealed to him, "O Abraham! Who is My dearest creature in your eyes?" Abraham (s) said, "O my Lord! You have not created anyone who is dearer to me than your friend Muhammad (s)." Then God the Almighty revealed to him, 'O Abraham! Do you like him more or do you like yourself

more?’ He said, “No, I like him more than I like myself.” God said, “Do you like his child or do you like your child more?” He said, “His child.” God said, “Will the oppressive beheading of his child by his enemies hurt you more, or your beheading your own child in My obedience?” He said, “O My Lord. Of course, the beheading of his child by his enemies will hurt me more” God said, “O Abraham! A group of people who consider themselves to be a part of Muhammad's (s) nation out of animosity and oppression will

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(عَظِيمٍ يَذْبَحُ وَفَدَيْنَاهُ) وَجَلَّ عَزَّ اللَّهُ قَوْلَ تَفْسِيرٍ فِي السَّلَامِ عَلَيْهِ الرِّضَا عَنِ جَاءَ مَا بَابُ 17

مُحَمَّدٍ حَدَّثَنَا: قَالَ وَثَلَاثُمِائَةٍ وَخَمْسِينَ اِثْنَتَيْنِ سِنَةَ شَعْبَانَ فِي بَيْنِ سَابُورِ الْعَطَّارِ النَّيْسَابُورِيِّ عَبْدُوسِ بْنِ مُحَمَّدِ بْنِ الْوَاحِدِ عَبْدَ حَدَّثَنَا - 1 عَلَيْهِ اِبْرَاهِيمَ وَجَلَّ عَزَّ اللَّهُ أَمْرًا لَمَّا يَقُولُ السَّلَامُ عَلَيْهِ الرِّضَا سَمِعْتُ: قَالَ شَادَانَ بْنِ الْفَضْلِ عَنِ النَّيْسَابُورِيِّ قُنَيْبَةَ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْكَنْبَشِيِّ يَذْبَحُ يَوْمَ لَمْ وَأَنَّهُ بِيَدِهِ اِسْمَاعِيلَ ابْنَهُ دَبَّحَ قَدْ يَكُونُ أَنَّ اِبْرَاهِيمَ نَيْمَةً عَلَيْهِ اَنْزَلَهُ الَّذِي الْكَنْبَشِيِّ اِسْمَاعِيلَ اَبْنِهِ مَكَانَ يَذْبَحُ أَنَّ السَّلَامُ الْمَصَانِبِ عَلَى التَّوَابِ اَهْلَ دَرَجَاتٍ اَرْفَعُ ذَلِكَ فَيَسْتَحِقُّ بِيَدِهِ عَلَيْهِ وُلْدَهُ اَعَزَّ يَذْبَحُ الَّذِي الْوَالِدِ قَلْبِ اِلَى يَرْجِعُ مَا قَلْبِهِ اِلَى لِيَرْجِعَ مَكَانَهُ اَفْهَوْ لِيَهِيَ اللهُ فَاَوْحَى مُحَمَّدٍ حَبِيبِكَ مِنْ اِلَيَّ هُوَ اَحَبُّ خَلْقًا خَلَقْتَ مَا رَبِّ يَا فَقَالَ اِلَيْكَ خَلَقِي اَحَبُّ مَنْ اِبْرَاهِيمَ يَا اِلَيْهِ وَجَلَّ عَزَّ اللَّهُ فَاَوْحَى اَعْدَائِهِ اَيْدِي عَلَى ظُلْمًا وُلْدِهِ فَذَبَّحُ قَالَ وُلْدُهُ بَلْ قَالَ وَلِذَلِكَ اَمْ اِلَيْكَ اَحَبُّ فَوَلَدَهُ قَالَ نَفْسِي مِنْ اِلَيَّ هُوَ اَحَبُّ بَلْ قَالَ نَفْسِكَ اَمْ اِلَيْكَ اَحَبُّ طَائِفَةً فَاِنَّ اِبْرَاهِيمَ يَا قَالَ لِقَلْبِي اَوْجَعُ اَعْدَائِهِ اَيْدِي عَلَى ذَبْحِهِ بَلْ رَبِّ يَا قَالَ طَاعَتِي فِي بَيْدِكَ وَلِذَلِكَ دَبَّحَ اَوْ لِقَلْبِكَ اَوْجَعُ

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slaughter his son Hussein just like a sheep. Thus they will deserve My wrath.” Then Abraham (s) became really sad hearing this, felt a pain in his heart and started to cry. Then the Almighty God revealed the following to him, ‘O Abraham! I accepted your sorrow and sadness due to the slaughtering of Hussein instead of the sorrow you would have experienced for the sacrifice of your son Ishmael. And I will grant you the highest rewards for suffering calamities.’ And these are God the Almighty’s words, ‘And We ransomed him with a momentous sacrifice.’ [328] And there is no power nor any strength but in God.

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لِذَلِكَ اِبْرَاهِيمَ فَجَزَعُ سَخَطِي بِذَلِكَ وَيَسْتَوْجِبُونَ الْكَنْبَشِيِّ يَذْبَحُ كَمَا وَعَدَوْنَا ظُلْمًا بَعْدَهُ مِنْ اَبْنِهِ الْحُسَيْنِ سَتَقْتُلُ مُحَمَّدًا اَمَةً مِنْ اَنَّهَا تَزْعُمُ الْحُسَيْنِ عَلَى بَجْرَ عَكَ بِيَدِكَ ذَبَحْتَهُ لَوْ اِسْمَاعِيلَ اَبْنِكَ عَلَى جَزَ عَكَ فَذَبَّحْتُ قَدْ اِبْرَاهِيمَ يَا وَجَلَّ عَزَّ اللَّهُ فَاَوْحَى بِيَكِي وَاَقْبَلُ قَلْبُهُ وَتَوَجَّعَ عَظِيمٍ يَذْبَحُ وَفَدَيْنَاهُ جَلَّ وَعَزَّ اللَّهُ قَوْلَ وَذَلِكَ الْمَصَانِبِ عَلَى التَّوَابِ اَهْلَ دَرَجَاتٍ اَرْفَعُ لَكَ وَاَوْجِبْتُ وَقَتْلِهِ

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Chapter Eighteen : On Imam Al-Reza's Views On The Prophet's Statement, “I am The Son Of The Two Offerings”

18-1 Ahmad ibn Al-Hassan al-Qattan narrated that Ahmad ibn Muhammad ibn Sa'eed al-Kufi quoted on the authority of Ali ibn Al-Hassan ibn al-Fadhhdhal, on the authority of his father, "I asked Abul Hassan Ali ibn Musa Al-Reza (s) about the meaning of the statement made by the Prophet (s), 'I am the son of the two offerings.' Imam Al-Reza (s) said, 'That means that the Prophet (s) was the descendant of both Ishmael, the son of Abraham - the friend of God (s) and Abdullah - the son of Abdul Muttalib. Ishmael was the patient son that God gave the glad tidings of his birth to Abraham (s).

Then when (the son) reached (the age of) (serious) work with him, he said, 'O my son! I see in a vision that I offer thee in sacrifice. Now see what is thy view!' (The son) said, 'O my father! Do as thou art commanded. Thou will find me, God willing, one practicing Patience and Constancy!' [329] When he decided to offer him as sacrifice, God replaced him with a chubby black and white sheep. This sheep had been raised in a fresh green area, and had grazed in the Gardens of Heaven for forty years. It had no mother. Rather the Honorable the Exalted God said to it be and it was created so as to be substituted for Ishmael, 'We but say the word, 'Be', and it is.' [330]

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الْقَطَّانُ الْحُسَيْنِيُّ بْنُ أَحْمَدٍ حَدَّثَنَا - 1 (ابنُ أَنَا) :وَأَلِيهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ قَوْلَ فِي السَّلَامِ عَلَيْهِ الرِّضَا عَن جَاءَ مَا بَابُ 18 مُوسَى بْنِ عَلِيٍّ أَبِي الْحَسَنِ سَأَلَتْ قَالَ أَبِيهِ عَنِ الْفَضَّالِ، بِنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ قَالَ الْكُوفِيُّ سَعِيدُ بْنُ مُحَمَّدٍ بْنُ أَحْمَدٍ أَخْبَرَنَا قَالَ اللَّهُ عَبْدُ السَّلَامِ عَلَيْهِ الْخَلِيلُ إِبرَاهِيمَ بْنِ إِسْمَاعِيلَ يَعْنِي قَالَ الذَّبِيحِينَ ابْنُ أَنَا وَأَلِيهِ اللَّهُ صَلَّى النَّبِيُّ قَوْلَ مَعْنَى عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا مِثْلَ عَمِلَ لَمَّا وَهُوَ السَّعْيُ مَعَهُ بَلَغَ فَلَمَّا السَّلَامُ عَلَيْهِ إِبرَاهِيمَ بِهِ تَعَالَى اللَّهُ بَسَّرَ الَّذِي الْحَلِيمُ الْغُلَامُ فَهُوَ إِسْمَاعِيلُ أَمَّا الْمُطَّلِبُ عَبْدُ بْنُ سَتَّجِدِي رَأَيْتَ مَا أَفْعَلُ أَبْتِ يَا لَهُ يَقُلْ وَلَمْ تُؤْمَرْ مَا أَفْعَلُ أَبْتِ يَا قَالَ. تَرَى مَاذَا فَاَنْظُرْ أَدْبَحُكَ أَنِّي الْمَنَامُ فِي أَرِ إِيَّيَّ يَا قَالَ عَمَلِهِ سَوَادٍ فِي وَيَنْظُرُ سَوَادٍ فِي وَيَشْرَبُ سَوَادٍ فِي يَأْكُلُ أَمْلَحُ بِكَبْشٍ عَظِيمٍ يَذْبَحُ تَعَالَى اللَّهُ فَدَاهُ ذَبَحَهُ عَلَى عَزَمَ فَلَمَّا الصَّابِرِينَ مِنَ اللَّهِ شَاءَ إِنْ عَزَّ اللَّهُ قَالَ وَإِنَّمَا أَنْتَى رَجَمَ مِنْ خَرَجَ وَمَا عَامَا أَرْبَعِينَ الْجَنَّةِ رِيَاضٍ فِي ذَلِكَ قَبْلَ يَرْتَعُ وَكَانَ سَوَادٍ فِي وَيَبْعُرُ وَيَبُولُ سَوَادٍ فِي وَيَمْشِي إِسْمَاعِيلَ بِهِ لِيَقْدِي فَكَانَ كُنْ لَهُ وَجَلَّ

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Whatever is sacrificed in Mina[331] until the Resurrection Day will be sacrificed on behalf of Ishmael. This is one of the offerings. Now let us consider the second one. Abdul Muttalib grabbed the doorknob of the Kaaba and prayed to God to be granted ten sons. He bet with the Almighty God that he would offer one of them for sacrifice if his prayer was accepted. When the number of his sons became ten, he took them all inside the Kaaba and drew lots for their names. The lot fell to Abdillah's name - the father of the Prophet Muhammad (s) - whom he loved the most. He drew lots again, and it fell to Abdillah's name. He drew lots for the third time. Again the lots fell to Abdillah's name. Then he took him, imprisoned him and decided to offer him for sacrifice. All of the people of the Quraysh tribe got together and the other tribes also got together crying. Abdul Muttalib's daughter - Ateka - said, 'Ask the Almighty God to excuse you from offering your son, for sacrifice.' Abdul Muttalib said, 'My daughter! How can I ask for an excuse? You are mature and

intelligent.’ Ateka said, ‘Draw lots concerning your son, and your camels that are around the Shrine (the Kaaba). Increase the number of camels so much that your Lord gets pleased and the lot falls to the name of the camels.’ Then Abdul Muttalib sent someone after his camels. They brought them all there. He chose ten of the camels and drew lots. The lot fell to the name of Abdillah. He chose an additional ten and drew lots again. The lot fell to the name of Abdillah again. He added to the number of camels and repeated drawing lots until the number of camels reached one hundred. Then the lot fell to the name of the camels. The people of the Quraysh tribe became very happy and said ‘God is the Greatest’ so loud that the Tehamat mountains started to shake. Abdul Muttalib said, ‘No. I must draw lots three more times.’ He drew lots three more times. The lot fell to the name of the camels all three times. On the third time, Zubayr and Abu Talib dragged their brother Abdillah away from under Abdul Muttalib's feet. The part of his face that was on the ground got hurt. They picked him up and kissed him. Abdul Muttalib ordered all the one hundred camels be taken to Hazvareh and slaughtered there. He stressed that no one should be deprived of the meat. There were five traditions practiced by Abdul Muttalib which the Almighty God continued their practice of in Islam as follows:

1- He forbade the (marriage of) the father's wives with the sons.

2- He established one hundred camels as blood compensation for killing.

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الْكُعبَةِ بَابِ بَحْلَقَةٍ تَعَلَّقَ كَانَ الْمُطَّلِبُ عَبْدَ فَإِنَّ الْأَخْرُ أَمَاوَ الذَّبِيحِينَ أَحَدُ فَهَذَا الْقِيَامَةِ يَوْمَ إِلَى لاسْمَاعِيلَ فِدْيَةٌ فَهُوَ بِمَنْى يُذْبِحُ مَا فَكُلَ اللَّهُ وَفِي قَدَّ قَالَ عَشْرَةَ بَلَّغُوا أَفَلَمْ دَعَوْتَهُ اللَّهُ أَجَابَ مَتَى مِنْهُمْ وَاجِدًا يُذْبِحُ أَنْ وَجَلَّ عَزَّ اللَّهُ وَنَذَرَ بَيْنَ عَشْرَةَ يَرُزُقُهُ أَنْ وَجَلَّ عَزَّ اللَّهُ وَدَعَا وَلِدِهِ أَحَبَّ وَكَانَ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ أَبِي اللَّهِ عَبْدَ سَهْمٍ فَخَرَجَ بَيْنَهُمْ وَأَسْهَمَ الْكُعبَةَ وَلَدَهُ فَأَدْخَلَ وَجَلَّ عَزَّ اللَّهُ فَلَا فِينِ لِي تَعَالَى مِنْ وَمَنْعُهُ فُرَيْشٌ فَاجْتَمَعَتْ ذَبْحِهِ عَلَى وَعَزَمَ وَحَبَسَهُ فَأَخَذَهُ اللَّهُ عَبْدَ سَهْمٍ فَخَرَجَ ثَالِثَةً أَجَالَهَا ثُمَّ اللَّهُ عَبْدَ سَهْمٍ فَخَرَجَ ثَانِيَةً أَجَالَهَا ثُمَّ لِيهِ وَكَيْفَ قَالَ ابْنُكَ قَتْلَ فِي وَجَلَّ عَزَّ اللَّهُ وَبَيْنَ بَيْنِكَ فِيمَا أَعْدَرَ أَبْنَاءَهُ يَا عَائِكَةَ ابْنَتُهُ لَهَا فَقَالَتْ وَيَصْحَنُ بَيْنَكِ الْمُطَّلِبُ عَبْدَ نِسَاءً وَاجْتَمَعَ ذَلِكَ حَتَّى رَبِّكَ وَأَعْطَى الْإِبِلَ وَعَلَى ابْنِكَ عَلَى بِالْفِدَاحِ فَاضْرِبِ الْحَرَمَ فِي لِكَ الَّتِي السَّوَائِمِ تِلْكَ عَلَى اِعْمَدُ قَالَتْ مُبَارَكَةٌ فَإِنَّكَ بُنِيَّةٌ يَا أَعْدِرُ حَتَّى عَشْرًا زِيدِي زَالَ فَمَا اللَّهُ عَبْدَ سَهْمٍ فَخَرَجَ بِالسَّهَامِ وَضَرَبَ عَشْرًا مِنْهَا وَعَزَلَ فَأَحْضَرَهَا إِلَيْهِ إِلَى الْمُطَّلِبِ عَبْدَ فَبَعَثَ يَرْضَى بِالْفِدَاحِ أَضْرِبَ حَتَّى لَا الْمُطَّلِبُ عَبْدَ فَقَالَ تِهَامَةَ جِبَالُ لَهَا ارْتَجَّتْ تَكْبِيرَةً فُرَيْشٌ فَكَبَّرَتْ الْإِبِلَ عَلَى السَّهْمِ فَخَرَجَ فَضْرَبَ مِائَةَ بَلَّغَتْ رِجْلَيْهِ تَحْتَ مِنْ وَأَخَوَاتُهُمَا طَالِبٍ وَأَبُو الرُّبَيْرِ اجْتَنَبَهُ النَّالِيَّةُ فِي كَانَ فَلَمَّا الْإِبِلَ عَلَى السَّهْمِ يَخْرُجُ ذَلِكَ كُلُّ ثَلَاثًا فَضْرَبَ مَرَّاتٍ ثَلَاثَ تَنْحَرُ أَنْ الْمُطَّلِبُ عَبْدَ وَأَمَرَ التُّرَابَ عَنْهُ وَيَمْسَحُونَ وَيَعْبَلُونَهُ يَرُفَعُونَهُ وَأَقْبَلُوا الْأَرْضَ عَلَى كَانَ الَّذِي خَدَّهُ جِلْدَةٌ اسْتَلَخَتْ وَقَدَّ فَحَمَلُوهُ نِسَاءً حَرَّمَ (1): الْإِسْلَامِ فِي وَجَلَّ عَزَّ اللَّهُ أَجْرَاهَا السُّنَنِ مِنْ خَمْسِ الْمُطَّلِبِ لِعَبْدٍ فَكَانَتْ مِائَةً وَكَانَتْ مِنْهَا أَحَدٌ يُمْنَعُ وَلَا بِالْحَزْوَرَةَ الْإِبِلَ الْإِبِلِ، مِنْ مِائَةِ الْقَتْلِ فِي الدِّيَةِ وَسَنَ (2) الْأَبْنَاءِ، عَلَى الْأَبَاءِ

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3- He circumambulated the Kaaba seven times.

4- He found a treasure and paid one fifth of it as levy.

5- When he dug up the 'Zam Zam' spring, he established it as the supply of water for the pilgrims.

If Abdul Muttalib was not a proof (of the Divine God) and his decision to offer his son as sacrifice was not similar to that of Abraham (s) about his son Ishmael, the Noble Prophet (s) would not have been proud of being related to them (Abraham and Abdul Muttalib) and would not have said, 'I am the son of the two offerings.' The reason God prevented Ishmael from being sacrificed was the same one that He prevented Abdullah from being sacrificed. The reason was that the Noble Prophet (s) and the Immaculate Imams (s) were in their loins. Thus God prevented their being sacrificed due to the Blessed Prophet (s) and the Imams (s). Thus the tradition of offering one's son as a sacrifice did not become popular among the people. Otherwise, it would have become obligatory for people to offer their sons for sacrifice on the day of celebrating the 'Eid ul-Adha [332] each year until the Resurrection Day so as to seek nearness to God. Everything sacrificed on the 'Eid ul-Adha until the Resurrection Day will be a substitute for Ishmael.

The author of this book (Sheikh Sadooq) said, "There are many traditions on the offering. In some traditions we read that Isaac was the one offered for sacrifice. In others we read that Ishmael was the one offered for sacrifice. We can not reject a tradition that has an authentic documentation. Ishmael was offered for sacrifice. However, when Isaac was born later, he wished that it was he himself who was offered for sacrificed by his father. He would have been patient and would have submitted to the decree of the Almighty God just as his brother did. Then he would have earned the same rank and reward that his brother had earned. God was aware of his intentions. For this reason he called him 'the offering' among his angels. I have quoted the related tradition in the book An-Nubowwa."

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أَنَّ لَا وَلَوْ الْحَاجَّ سِقَايَةَ حَفَرِهَا بِنِجْرَمَرَمَ وَسَمَّى (5) الْخُمْسَ، مِنْهُ فَأَخْرَجَ كَنْزاً وَوَجَدَ (4) أَشْوَاطٍ، سَبْعَةَ بِالْبَيْتِ يَطُوفُ وَكَانَ (3) صَلَّى النَّبِيُّ افْتَخَرَ لَمَّا إِسْمَاعِيلَ ابْنَهُ دَبَّحَ عَلَى السَّلَامِ عَلَيْهِ إِبْرَاهِيمَ بَعَزَمَ شَبِيهَةَ اللَّهِ عِنْدَ ابْنِهِ دَبَّحَ عَلَى عَزْمِهِ وَأَنَّ حُجَّةً كَانَ الْمُطَلِّبُ عَبْدَ عَزَّ اللَّهُ دَفَعَ أَجْلِهَا مِنَ النَّبِيِّ وَالْعَلَّةُ الدَّبَّيْحِينَ ابْنُ أَنَا وَالِهُ عَلَيْهِ اللَّهُ صَلَّى قَوْلِهِ فِي الدَّبَّيْحَانِ أَتَهُمَا لِأَجْلِ الْيَوْمِ بِالْإِنْتِسَابِ وَالِهُ عَلَيْهِ اللَّهُ فَبَبْرَكَةٍ صَلُّنِيهِمَا فِي السَّلَامِ عَلَيْهِمُ وَالْأَيْمَةَ النَّبِيِّ كَوْنُ وَهِيَ اللَّهُ عَبْدٌ عَنِ الدَّبَّحِ دَفَعَ أَجْلِهَا مِنَ النَّبِيِّ الْعَلَّةُ هِيَ إِسْمَاعِيلُ عَنِ الدَّبَّحِ، وَجَلَّ أَضْحَى كُلَّ النَّاسِ عَلَى لَوْجَبَ ذَلِكَ لَا وَلَوْ أَوْلَادِهِمْ يَقْتُلُ النَّاسَ فِي تَهْلُ السُّتَجْرَ فَلَمْ عَنْهُمَا الدَّبَّحُ اللَّهُ دَفَعَ السَّلَامَ عَلَيْهِمُ وَالْأَيْمَةَ النَّبِيِّ الْفِيَامَةَ يَوْمَ إِلَى لِإِسْمَاعِيلَ أَفْهَوْفِدَ أَضْحِيَّةٍ مِنْ وَجَلَّ عَزَّ اللَّهُ إِلَى بِهِ النَّاسِ يَقْتَرِبُ مَا كُلُّ أَوْلَادِهِمْ يَقْتُلُ ذِكْرُهُ تَعَالَى اللَّهُ إِلَى التَّقَرُّبِ

سَبِيلٍ وَلَا السَّلَامَ عَلَيْهِ إِسْمَاعِيلَ بَأَنَّهُ وَرَدَ مَا وَمِنْهَا إِسْحَاقُ بَأَنَّهُ وَرَدَ مَا فَمِنْهَا الدَّبَّحُ فِي الرُّوَايَاتِ اخْتَلَفَتْ قَدْ الْكِتَابِ هَذَا مُصَنَّفُ قَالَ أَبُوهُ أَمْرٌ هُوَ الَّذِي يَكُونُ أَنْ تَمَنَّى ذَلِكَ بَعْدَ وُلِدَ لَمَّا إِسْحَاقُ لَكِنِ السَّلَامُ، عَلَيْهِ إِسْمَاعِيلَ الدَّبَّيْحِ وَكَانَ طَرْقُهَا، صَحَّ مَتَى الْأَخْبَارُ رَدَّ إِلَى قَلْبِهِ، مِنْ ذَلِكَ وَجَلَّ عَزَّ اللَّهُ فَعَلِمَ الثَّوَابِ، فِي دَرَجَةِ بِذَلِكَ فَيُنَالُ وَتَسْلِيمِهِ أَخِيهِ كَصَبْرَ لَهُ وَيُسَلِّمُ وَجَلَّ عَزَّ اللَّهُ لِأَمْرٍ يُصْبِرُ فَكَانَ بِذَبْحِهِ النَّبِيُّ كِتَابٍ فِي مُسْنَدًا ذَلِكَ فِي الْخَبَرِ أَخْرَجَتْ قَدْ لِذَلِكَ لَتَمَنِّيهِ دَبَّيْحًا مَلَائِكَتِهِ بَيْنَ فَمَسَاهُ

Chapter Nineteen : On Al-Reza's Words On The Sign Of The Imam

19-1 Muhammad ibn Ibrahim ibn Ishaq al-Taliqani - May God be pleased with him - narrated that Ahmad ibn Muhammad ibn Sa'eed ibn Uqda al-Kufi quoted on the authority of Ali ibn Al-Hassan ibn Fadhdhal, on the authority of his father, on the authority of Ali ibn Musa Al-Reza (s), "There are certain signs designating the Imam. He is the most knowledgeable, the wisest, the most pious, the most patient, the bravest, the most generous, and the person who worships the most among the people. He was born circumcised. He is pure and clean. He sees the back as well he sees the front. He has no shadow. When he falls out of his mother's uterus onto the ground, he falls onto the palms of his hands and loudly declares the two testimonial declarations (that there is no god but God, and that Muhammad is God's Messenger). He has no nocturnal pollution. His eyes go to sleep, but his heart will not go to sleep. He is inspired[333]. The armour of God's Prophet (s) fits him. His urine and feces cannot be seen since the Almighty God has appointed the earth to swallow whatever he excretes[334].

He smells better than they themselves do. He is kinder to the people than their parents are. He is the humblest of all people to the Almighty God. He acts upon what he advises the people to do more than anyone else. He abstains from what he admonishes the people against. His prayers are accepted such that if he wishes a rock to be divided into two parts, it will. He has the weapon of the Prophet of God (s). He has his sword - the 'Thul-Faqar [335]. He has a list of the names of his followers upon the Resurrection Day. He has a list of the names of his enemies until the Resurrection Day. He possesses Al-Jame'a - that is a nearly thirty-five meter long text which encompasses all of the needs of the human beings. He also possesses the al-Jafr al-Akbar and al-Jafr al-Asqar that are a goat-skin (book) and a ram-skin (book) which include all knowledge - even the punishments of a scratch, or one or a half or a third of a crack of a whip are recorded in it. He also possesses the Blessed Lady Fatima's (s) Mushaf.[336]

الإمام علامات في السلام عليه الرضا عن جاء ما باب 19

بُن عَلِيٍّ حَدَّثَنَا: قَالَ الْكُوفِيُّ عَقْدَةُ بَنِ سَعِيدٍ بَنِ مُحَمَّدٍ بَنِ أَحْمَدٍ أَحَدْتَنَد: قَالَ عَنْهُ اللَّهُ رَضِيَ الطَّلِقَانِيُّ إِسْحَاقُ إِبْرَاهِيمَ بَنِ مُحَمَّدٍ حَدَّثَنَا - 1
النَّاسِ وَأَحْكَمَ النَّاسِ أَعْلَمَ يَكُونُ عَلَامَاتٌ لِلْإِمَامِ قَالَ السَّلَامُ عَلَيْهِ الرِّضَا مُوسَى الْحَسَنِ أَبِي عَنِ أَبِيهِ، عَنِ فَضَالٍ، بَنِ عَلِيٍّ بَنِ الْحَسَنِ
مِنْ يَرَى كَمَا خَلْفِهِ مِنْ وَيَرَى مُطَهَّرًا وَيَكُونُ مَخْتُونًا [يُولَدُ] وَيَلِدُ النَّاسَ وَأَعْبَدَ النَّاسَ وَأَسْحَى النَّاسَ وَأَشَجَّ النَّاسَ وَأَحْلَمَ النَّاسَ أَتَقَى وَ
يَنَامُ وَلَا عَيْنُهُ وَتَنَامَ يَحْتَلِمُ وَلَا بِالشَّهَادَتَيْنِ صَوْتُهُ رَافِعًا رَاحَتِيهِ عَلَى وَقَعَ أَمَّهُ بَطْنٍ مِنَ الْأَرْضِ إِلَى وَقَعَ وَإِذَا ظِلُّ لَهُ يَكُونُ وَلَا يَدِيهِ بَيْنَ
الْأَرْضِ وَكَلَّ قَدْ وَجَلَّ عَزَّ اللَّهُ لَأَنَّ غَائِطُ وَلَا لَبْوُ لَهُ يُرَى وَلَا وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولِ دِرْعُ عَلَيْهِ وَيَسْتَوِي مُحَدَّثًا وَيَكُونُ قَلْبُهُ
هُمُومًا مَهَاتٍ آبَائِهِمْ مِنْ عَلَيْهِمْ وَأَشْفَقَ بِأَنْفُسِهِمْ مِنْهُمْ بِالنَّاسِ أَوْلَى وَيَكُونُ الْمِسْكَ رَاحَتِهِ مِنْ أَطْيَبِ رَاحَتِهِ وَتَكُونُ مِنْهُ يَخْرُجُ مَا بِإِنْبِلَاعِ

لَوْ إِنَّهُ حَتَّى مُسْتَجَاباً دَعَاؤُهُ وَيَكُونُ عَنْهُ يَنْهَى عَمَّا النَّاسِ وَأَكْفَ بِهِ يَأْمُرُ بِمَا النَّاسِ أَخَذَ وَيَكُونُ وَجَلَّ عَزَّ بِتِهِ تَوَاضَعاً النَّاسِ أَشَدَّ وَيَكُونُ
 أَسْمَاءُ فِيهَا صَحِيفَةٌ عِنْدَهُ وَتَكُونُ الْفَقَارِ دُوَّ وَسَيْفُهُ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولِ سِلَاحُ عِنْدَهُ وَنُوكُ يُنْصَفِينَ لِأَنْشَقَّتْ صَخْرَةَ عَلَى دَعَا
 فِيهَا ذِرَاعاً سَبْعُونَ طُولُهَا صَحِيفَةٌ وَهِيَ الْجَامِعَةُ عِنْدَهُ وَتَكُونُ الْقِيَامَةَ يَوْمَ إِلَى أَعْدَائِهِمْ أَسْمَاءُ فِيهَا وَصَحِيفَةُ الْقِيَامَةَ يَوْمَ إِلَى شَيْعَتِهِمْ
 وَحَتَّى الْخُدْشِ أَرْضِ حَتَّى الْعُلُومِ جَمِيعُ فِيهِمَا كَبِشٍ وَإِهَابُ مَاعِزِ إِهَابُ وَالْأَصْفَرُ الْأَكْبَرُ الْجَفْرُ عِنْدَهُ وَيَكُونُ آدَمُ وَوُلْدُ إِلَيْهِ يَحْتَاجُ مَا جَمِيعُ
 السَّلَامُ عَلَيْهَا فَاطِمَةَ مُصْحَفُ عِنْدَهُ وَيَكُونُ الْجَلْدَةَ وَتُلْتُ الْجَلْدَةَ وَيَنْصَفُ الْجَلْدَةَ

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19-2 In another tradition we read, “The Imam is certified by the Holy Spirit. There is a column of light between him and God through which he sees the deeds of the people. He is informed about what he needs by it. Sometimes that light is shined at him and he gets to know (what he must become aware of). And sometimes it is taken away and thus he will not know (what he needs not know). Sheikh Sadooq said, “The Imam is born. He also has children. He gets ill and he gets cured. He eats and drinks. He urinates and defecates. He gets married. He sleeps. He forgets and he makes mistakes.[337] He gets happy and sad. He laughs and cries. He lives and then dies. He is buried and the people go to visit his shrine. He is resurrected and questioned. He is rewarded and honored. He intercedes. There are two important signs for him: his knowledge and the fulfillment of his prayers. He has heard the news that he gives about the events in the future from his grandfathers from the Prophet of God (s). The Prophet of God (s) has heard them from Gabriel. Gabriel has heard them from the Almighty God. All the eleven Imams after the Prophet (s) were martyred. Some were martyred by the sword - that is the Commander of the Faithful (s) and Al-Hussein (s). The rest of them were poisoned by the disobedient rulers of their time. The martyrdom of the Imams has been a real issue - not the way the boasters and those who believe in turning over the authority believe[338] - May God's Curse Be on Them. They say, ‘In fact, they were not killed.[339] The people thought they were. However, Sheikh Sadooq says, ‘They are liars. May God's Wrath Be upon Them. There are no cases of the Prophets and the Imams in which the people just thought they were killed, but they were not; except for Jesus (s) - the son of (the Blessed Lady) Mary (s) since Jesus (s) was taken up alive from the Earth. His spirit was taken away in between the heavens and the Earth. Then he was taken up to the heavens where his spirit was returned to him. The followings Words of the Almighty God refer to this, ‘Behold! God said, O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme.’ [340] The Almighty God also expressed what Jesus (s) will say on the Resurrection Day as follows, ‘... And I was a witness over them whilst I dwelt amongst them. When Thou didst take me up, Thou was the Watcher over them, and Thou art a witness to all things.’ [341] And the people who have transgressed beyond bounds regarding the Immaculate Imams (s) say, “If it is allowed for the people to think Jesus (s) who was not killed was killed, why should a similar issue not hold true for the Imams?”

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اطَّلَعَ لِإِدْلَالِهِ إِلَيْهِ، اِحْتِاجَ وَكُلَّمَا الْعِبَادِ أَعْمَالٍ فِيهِ يَرَى نُورًا مِنْ عَمُودِ اللَّهِ وَبَيْنَ وَبَيْنَهُ الْقُدْسِ بِرُوحِ مُؤَيَّدِ الْإِمَامِ إِنَّ: أَخْرَجَ حَدِيثَ وَفِي - 2
يَعْلَمُ لَاقَةَ عَنْهُ وَيُقْبَضُ فَيَعْلَمُ وَيُبْسِطُهُ عَلَيْهِ.

وَيَبْكِي وَيَضْحَكُ وَيَحْزَنُ، وَيَفْرَحُ وَيَسْهُو، وَيَنْسَى وَيَنَامُ وَيَتَكَبَّرُ وَيَتَعَوَّظُ، وَيَبُولُ وَيَشْرَبُ وَيَأْكُلُ وَيَمْرَضُ، وَيَصِحُّ وَيَلِدُ، يُوَلِّدُ وَالْإِمَامَ
اسْتِجَابَةَ الْعِلْمِ فِي خِصْلَتَيْنِ فِي وَدَلَالَتِهِ وَيَشْفَعُ، وَيُكْرِمُ، وَيُنَابِئُ وَيَسْأَلُ، وَيُعْرِضُ وَيُوقِفُ، وَيُحْسِرُ وَيَزَارُ، وَيُقْبِرُ وَيَمُوتُ وَيَحْيَى
وَعَنْ ثَوَارِثِهِ لِمَا عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ مِنْ إِلَيْهِ مَعَهُودٌ بَعْدَهُ فَذَلِكَ كُنِيَهَا قَبْلَ تَحَدُّثِ اللَّيْلِ الْحَوَائِثِ مِنْ بِهِ أَخْبَرَ مَا وَكُلَّ الدَّعْوَةَ
وَجَلَّ عَزَّ الْغُيُوبِ عَلَامٍ مِنَ السَّلَامِ عَلَيْهِ جِبْرَائِيلُ إِلَيْهِ عَهْدٌ مِمَّا ذَلِكَ وَيَكُونُ السَّلَامُ عَلَيْهِمْ عَنْهُ آبَائِهِ.

فَقُتِلُوا وَالْبَاقُونَ السَّلَامُ عَلَيْهِمَا وَالْحُسَيْنِ الْمُؤْمِنِينَ وَهُوَ أَمِيرٌ بِالسَّيْفِ مِنْهُمْ لَوْ، فَقَدْ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ بَعْدَ عَشْرِ الْأَيَّامِ وَجَمِيعَ
يَقُولُونَ فَإِنَّهُمْ اللَّهُ، لَعَنَهُمْ تَوَالِي الْمَفْوضَةِ الْعَلَاءُ تَقُولُهُ كَمَا لَا وَالصَّحَّةَ، الْحَقِيقَةَ عَلَى عَلَيْهِمْ وَجَرَى زَمَانِهِ طَاعَتِهِ مِنْهُمْ وَاحِدٌ كُلُّ قَتْلٍ بِالسَّمِّ
أَمْرٌ إِلَّا لِلنَّاسِ وَحُجَّجِهِ اللَّهُ أَنْبِيَاءٍ مِنْ أَحَدٍ أَمْرٌ شَبَّهَ مَا فَإِنَّهُ اللَّهُ، غَضَبُ عَلَيْهِمْ فَكَذَّبُوا. أَمْرُهُمْ لِلنَّاسِ شَبَّهَ وَأَنَّهُ الْحَقِيقَةَ عَلَى يَقْتُلُوا أَنَّهُمْ
عَلَيْهِ وَرَدَّ السَّمَاءِ إِلَى رَفَعَتْ ثُمَّ وَالْأَرْضِ، السَّمَاءِ بَيْنَ رُوحِهِ قَبَضَ وَ حَيًّا الْأَرْضِ مِنْ رَفَعَتْ لِأَنَّهُ وَحْدَهُ، السَّلَامُ عَلَيْهِمَا مَرِيَمَ ابْنِ عِيسَى
السَّلَامُ عَلَيْهِ عِيسَى لِقَوْلِ حِكَايَتِهِ وَجَلَّ عَزَّ وَقَالَ (وَمَطَّهْرُكَ إِلَيَّ وَرَافِعُكَ بِكَ مَمْنُونًا إِلَيَّ يَا عِيسَى يَا اللَّهُ قَالَ إِذْ) تَعَالَى اللَّهُ قَوْلَ ذَلِكَ رُوحُهُ،
(شَهِيدٌ عِشِّي كُلَّ عَلَى وَأَنْتَ عَلَيْهِمُ الرَّقِيبُ أَنْتَ كُنْتَ فَلَمَّا تَوَفَّيْتَنِي فِيهِمْ دُمْتُ مَا شَهِيدًا عَلَيْهِمْ وَكُنْتُ): الْقِيَامَةِ يَوْمَ.

لِلنَّاسِ، أَبِي غَيْرِ مِنْ مَوْلُودٍ وَهُوَ السَّلَامُ عَلَيْهِ عِيسَى أَمْرٌ يُشَبَّهُ أَنْ جَازَ أَنْ أَنَّهُ: السَّلَامُ عَلَيْهِمُ الْأَيَّامِ أَمْرٌ فِي لِلْحَدِّ الْمُتَجَاوِزُونَ وَيَقُولُونَ
أَيْضًا؟ أَمْرُهُمْ يُشَبَّهُ أَنْ يَجُوزُ لَا فَلَمْ

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Their reply is, “Jesus (s) was created without a father. Why is it not allowed that the Immaculate Imams (s) be also created without having a father?” They will not dare express their opinion on this issue. May God Damn Them! When all the Prophets, Messengers and Imams after Adam have been created from a father and a mother - with Jesus being the only exception having only a mother - it is allowed for the people to think he was killed while he was not. This does not hold true for other Prophets and Imams. The Almighty God wished to establish Jesus (s) as a sign and a symbol for us to know that He is able to do anything.

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عَلَى يَجْسُرُونَ لَا فَإِنَّهُمْ آبَاءُ؟ بَرِّعًا مِنْ مَوْلُودِينَ يَكُونُوا أَنْ يَجُوزَ لَا فَلَمْ أَبِي غَيْرِ مِنْ هُوَ مَوْلُودٍ عِيسَى أَنْ: لَهُمْ يُقَالُ أَنْ يَجِبُ وَالَّذِي
وَكَانَ وَالْأُمَّهَاتِ، الْأَبَاءِ مِنْ مَوْلُودِينَ آدَمَ بَعْدَ حُجَّجِهِ وَرُسُلِهِ اللَّهُ أَنْبِيَاءٍ جَمِيعَ يَكُونُ أَنْ جَازَ وَمَتَى - ذَلِكَ فِي اللَّهِ لَعَنَهُمْ - مَذْهَبِهِمْ إِظْهَارِ
مِنْ يُوَلِّدُ أَنْ جَازَ كَمَا السَّلَامُ عَلَيْهِمْ وَالْحُجَّجِ الْأَنْبِيَاءِ مِنْ غَيْرِهِ أَمْرُهُ يُشَبَّهُ أَنْ جَازَ أَبِي غَيْرِ مِنْ مَوْلُودِ السَّلَامُ عَلَيْهِمْ بَيْنَهُمْ مِنْ عِيسَى
قَدِيرٌ عِشِّي كُلَّ عَلَى أَنَّهُ بِذَلِكَ لِيَعْلَمَ وَعَلَامَةٌ آيَةٌ أَمْرُهُ يَجْعَلُ أَنْ وَجَلَّ عَزَّ اللَّهُ أَرَادَ إِنَّمَا وَ دُونَهُمْ أَبِي غَيْرِ

Chapter Twenty : On What Al-Reza (S) Has Said Regarding Divine Leadership , Its Nobilities and The Rank
Of The Divine Leader

Presented by <http://www.alhassanain.com> & <http://www.islamicblessings.com>

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20-1 Abul Abbas Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God be pleased with him - narrated that Abu Ahmad Al-Qasim ibn Muhammad ibn Ali al-Haruni quoted on the authority of Sa'eed Al-Hussein ibn Ali al-Adawi quoted on the authority of Abu Hamid Imran ibn Musa ibn Ibrahim, on the authority of Al-Hassan ibn Al-Qasim Ar-Raqqam, on the authority of Al-Qasim ibn Muslim, on the authority of his brother Abdul Aziz ibn Muslim, "At the times[342] of Ali ibn Musa Al-Reza (s) we were in Marv. We had gathered together in the Jami'a mosque where the people were talking about the concept of Divine Leadership and the many differences which the people have with each other in that respect. I went to see my Master and my Friend Al-Reza (s) and told him what the people said in that regard. He (s) smiled and said, 'O Abdul Aziz! The people are ignorant and have been tricked regarding their religion. The Blessed the Sublime God did not take away the life of His Prophet (s) until after He perfected the religion for him and sent him the Quran in which everything including the allowed, the forbidden, the bounds, the decrees and everything which is needed is clarified. Then the Honorable the Exalted God said, '...Nothing have we omitted from the Book...' [343]

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وَرُتِبَتْهُ الْإِمَامُ فَضْلًا وَذِكْرًا وَالْإِمَامَةُ وَصَفٍ فِي السَّلَامِ عَلَيْهِ الرِّضَا عَنْ جَاءَ ام بَابُ 20

قَالَ الْهَارُونِيُّ عَلَى بْنِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الطَّلِقَانِيُّ إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدِ الْعَبَّاسِ أَبُو حَدَّثَنَا 1 - مُسْلِمُ بْنُ الْعَزِيزِ عَبْدُ أَخِيهِ عَنْ مُسْلِمِ بْنِ الْقَاسِمِ حَدَّثَنِي: قَالَ الرَّقَامُ الْقَاسِمُ بْنُ الْحَسَنِ عَنْ إِبْرَاهِيمَ بْنِ مُوسَى بْنِ عُمَرَ حَامِدِ أَبِي حَدَّثَنِي أَمَرَ النَّاسُ فَأَدَارَ مَقْدِمًا بَدَأَ فِي جُمُعَةٍ يَوْمَ فِي جَامِعِهَا مَسْجِدٍ فِي فَاجْتَمَعْنَا بِمَرَوْ السَّلَامِ عَلَيْهِ الرِّضَا مُوسَى بْنُ عَلِيٍّ أَيَّامٍ فِي كُنَّا قَالَ الْعَزِيزُ عَبْدُ يَا قَالَ ثُمَّ فَتَبَسَّمَ فِيهِ النَّاسُ خَاصَ مَا الرِّضَا فَأَعْلَمْتُهُ وَمَوْلَايَ سَيِّدِي عَلَى فَدَخَلْتُ فِيهَا النَّاسُ اخْتِلَافَ كَثْرَةٍ وَذَكَرُوا الْإِمَامَةَ فِيهِ أَنْ الْفُرَّ عَلَيْهِ وَأَنْزَلَ الدِّينَ لَهُ أَكْمَلَ حَتَّى وَالِهِ عَلَيْهِ اللَّهُ صَلَّى نَبِيِّهِ يَقْبِضُ لَمْ وَتَعَالَى تَبَارَكَ اللَّهُ إِنَّ أَدْيَانَهُمْ عَنْ وَخُدِعُوا الْقَوْمَ جَهْلٍ مِنْ الْكِتَابِ فِي فَرَطْنَا مَا) وَجَلَّ عَزَّ فَقَالَ كَمَلًا النَّاسُ إِلَيْهِ يَحْتَاجُ مَا وَجَمِيعَ وَالْأَحْكَامَ وَالْحُدُودَ وَالْحَرَامَ الْخَلَالَ فِيهِ بَيْنَ عِشْيٍ كُلِّ تَفْصِيلٍ . (عِشْيٍ)

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During the Farewell Pilgrimage, which was made in the last days of the Prophet's (s) lifetime, God revealed to him, '...This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion...' [344] It is the issue of Divine Leadership which completes the religion. The Prophet (s) did not die until he (s) clarified the knowledge of their religion for them, showed them their way, put them on the straight path, established Ali (s) as their Guide and Divine Leader, and stated whatever the people needed. Whoever thinks that God has not completed His Religion has, in fact, denied God's Book. Whoever denies God's Book is

an atheist. Are the people aware of the degree and worth of Divine Leadership and its rank amongst the nation so that their choosing a leader be acceptable? Divine Leadership is much more magnificent, nobler in status, higher in position and much more deep-rooted than to be understood by the intellect or views of the people so that they can elect a leader by themselves. Divine Leadership is what has been placed in the third rank by God after Prophethood and Friendship of God and granted to Abraham (s). God has given him great nobility by that and made him well-known.

The Honorable the Exalted God said, ‘...I will make thee an Imam to the Nations...’[345] Then Abraham (s) got happy and said, ‘...And also (Imams) from my offspring!...’[346] Then the Honorable the Exalted God said, ‘But My Promise is not within the reach of evil-doers.’[347] Thus this verse will forever close any possibility of Divine Leadership for any oppressor up until the Resurrection Day. Therefore, Divine Leadership has been limited to the chosen ones. Then the Honorable the Exalted God honored him by establishing Divine Leadership for the chosen pure ones from Abraham’s (s) progeny. The Honorable the Exalted God said, ‘And We bestowed on him Isaac and, as an additional gift, (a grandson), Jacob, and We made righteous men of every one (of them). And We made them Divine Leaders, guiding (men) by Our Command, and We sent them inspiration to do good deeds, to establish regular prayers, and to practice regular charity; and they constantly served Us (and Us only).’[348]

Thus Divine Leadership remained in his progeny from one generation to the next until the Prophet (s) inherited it. The Honorable the Exalted God said, ‘Without doubt, among men, the nearest of kin to Abraham, are those who follow him, as are also this Messenger and those who believe: And Allah is the Protector of those who have faith.’ [349] Therefore, this

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(دين الإسلام لكم ورَضِيْتُ نِعْمَتِي عَلَيْكُمْ وَأَتَمَمْتُ دِينَكُمْ لَكُمْ أَكْمَلْتُ الْيَوْمَ) عُمَرُهِ آخِرُ وَهِيَ الْوَدَاعِ حَجَّةٍ فِي وَأَنْزَلَ

لَهُمْ وَأَقَامَ الْحَقَّ قَصْدٍ عَلَى وَتَرَكَهُمْ سَبِيلَهُ لَهُمْ وَأَوْصَحَ دِينَهُ مَعَالِمَ لَامَتِهِ بَيْنَ حَتَّى السَّلَامِ عَلَيْهِ يَمْضِ وَلَمْ الدِّينِ تَمَامٍ مِنَ الْإِمَامَةِ وَأَمَرَ عَزَّ اللَّهُ كِتَابَ رَدِّ فَقَدْ دِينَهُ يُكْمِلُ لَمْ وَجَلَّ رَعَى اللَّهُ أَنْ رَعَمَ فَمَنْ بَيْنَهُ إِلَّا الْأُمَّةُ إِلَيْهِ تَحْتَاخُ شَيْئاً تَرَكَ وَمَا وَإِمَاماً عَلِماً السَّلَامِ عَلَيْهِ عَلِيّاً اخْتِيَارُهُمْ فِيهَا فَيَجُوزُ الْأُمَّةُ مِنْ وَمَحَلَّهَا الْإِمَامَةِ قَدَّرَ يُعْرِفُونَ هَلْ فَهُوَ كَافِرٌ اللَّهُ كِتَابَ رَدِّ وَمَنْ وَجَلَّ

يُفِيئُوا أَوْ آرَائِهِمْ يَبَالُغُوا أَوْ يُعْفُوا لَهُمُ النَّاسُ يَبْلُغُهَا أَنْ مِنْ عَوْرًا وَأَبْعُدُ جَانِبًا وَأَمْنَعُ مَكَانًا وَأَعْلَى شَأْنًا عَظُمُوا قَدْرًا أَجَلُ الْإِمَامَةِ إِنَّ وَأَشَادَ بِهَا شَرَفَهُ وَفَضِيلَةَ تَالِئِهِ مَرْتَبَةً وَالْخَلَّةِ النَّبَوِيَّةِ بَعْدَ السَّلَامِ عَلَيْهِ الْخَلِيلِ إِبْرَاهِيمَ بِهَا وَجَلَّ عَزَّ اللَّهُ حَصَّ الْإِمَامَةِ إِنَّ بِاخْتِيَارِهِمْ إِمَاماً يَبَالُغُ لَا) وَجَلَّ عَزَّ اللَّهُ قَالَ (دُرِّيْبِي وَمِنْ) بِهَا سُورُوا السَّلَامِ عَلَيْهِ الْخَلِيلِ فَقَالَ (إِمَامٍ لِلنَّاسِ جَاعِلُكَ إِنِّي) وَجَلَّ عَزَّ فَقَالَ ذِكْرَهُ بِهَا وَهِيَ الصِّفَةُ أَهْلُ دُرِّيْبِي فِي جَعَلَهَا بِأَنَّ اللَّهُ أَكْرَمَهُ ثُمَّ الصَّفْوَةَ فِي وَصَارَتْ الْقِيَامَةَ يَوْمَ إِلَى ظَالِمٍ كُلِّ إِمَامَةِ الْأَيَّةُ هَذِهِ فَأَبْطَلَتْ (الظَّالِمِينَ عَهْدِي فَعَلَّ إِلَيْهِمْ وَأَوْحَيْنَا بِأَمْرِنَا يَهْدُونَ أَيْمَهُمْ وَجَعَلْنَاهُمْ صَالِحِينَ جَعَلْنَا وَكَلَّ نَافِلَةً وَيَعْفُوبَ إِسْحَاقَ لَهُ وَوَهَبْنَا) وَجَلَّ عَزَّ فَقَالَ وَالطَّهَارَةَ (عَابِدِينَ نَالًا وَكَانُوا الرِّكَاعَةَ وَإِبْتَاءَ الصَّلَاةِ وَإِقَامَ الْخَيْرَاتِ

وَهَذَا اتَّبَعُوهُ لِلَّذِينَ بِإِبْرَاهِيمَ النَّاسِ أَوْلَىٰ إِنَّ) :جَلَالُهُ جَلَّ اللَّهُ فَقَالَ النَّبِيُّ وَرَثَهَا حَتَّىٰ فَفَرْنَا قَرْنًا بَعْضٌ عَنْ بَعْضٍ يَرْتُهَا دُرِّيَّتِهِ فِي تَرَلٍ فَلَمْ لَهُ فَكَانَتْ (الْمُؤْمِنِينَ وَلِيٍّ وَاللَّهُ أَمَنُوا وَالَّذِينَ النَّبِيُّ

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Divine Leadership was especially for the Prophet (s) and by God's orders he (s) handed it down to Ali (s). It then remained in the hands of those of his (Ali's) progeny who were chosen and who were granted knowledge and faith by God as the Honorable the Exalted God says, 'But those endued with knowledge and faith will say, 'Indeed ye did tarry, within Allah's Decree, to the Day of Resurrection, and this is the Day of Resurrection...' [350] Therefore, Divine Leadership remains in the hands of the progeny of Ali (s) until the Resurrection Day since there will be no Prophets after Muhammad (s). Now how can these ignorant ones choose? Divine Leadership is the rank of the Prophets, and the Inheritance of the Trustees. Divine Leadership is the position of Vicegerency of the Honorable the Exalted God and vicegerency of the Prophet. It is the position of the Commander of the Faithful. It is the Inheritance of Al-Hassan (s) and Al-Hussein (s). Divine Leadership is the reign of religion, the order for the Muslims, the good of this world and the honor of the believers. Divine Leadership is the firm foundation of Islam and its greatest product.

The perfection of the prayers, paying of the alms-tax, fasting, pilgrimage to Mecca (Hajj), engaging in holy wars is done by the Divine Leader. The booties gained without any bloodshed, and charities are blessed by the Divine Leader. The Divine Doctrinal Provisions and the Punishments are put into practice by the Divine Leader, and the borders are safeguarded by him.

The Divine Leader legalizes whatever God deems legal, forbids whatever God deems illegal, and executes the doctrinal provisions that God has decreed, protects the religion of God, and calls to the path of his Lord using wisdom, good advice, and strong proofs. The Divine Leader is like a brilliant sun in the world which is way out in the horizon out of the reach of the hands and the eyes. The Divine Leader is like a luminous full moon shining as a bright lamp and incident light, a guiding star in dark gloom, arid deserts and awesome oceans. The Divine Leader is like delicious water for the thirsty and like a guide to lead away from destruction. The Divine Leader is like the guiding fire on the desert highlands whose heat will warm the seekers of his warmth. He directs us out of dangers. Whoever abandons him will surely perish.

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الَّذِينَ الْأَصْفِيَاءَ دُرِّيَّتِهِ فِي فَصَارَتْ اللَّهُ ضَهَافَرَ مَا رَسِمَ عَلَىٰ وَجَلَّ عَزَّ اللَّهُ بِأَمْرِ السَّلَامِ عَلَيْهِ عَلِيًّا وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى فَقَلَدَهَا خَاصَّةً عَلَيْهِ عَلِيٍّ وَوُلْدِهِ فِي فَهِيَ (الْبَعْثِ يَوْمَ إِلَى اللَّهِ كِتَابٍ فِي لَيْتُنْتُمْ لَقَدْ وَالْإِيمَانَ الْعِلْمَ أَوْثُوا الَّذِينَ وَقَالَ) وَجَلَّ عَزَّ بِقَوْلِهِ وَالْإِيمَانَ الْعِلْمَ اللَّهُ آتَاهُمْ الْجَهَّالُ هَوْلًا يَخْتَارُ أَيُّنَ فَمِنْ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى مُحَمَّدٍ بَعْدَ نَبِيِّ لَا إِذِ الْقِيَامَةِ يَوْمَ إِلَى خَاصَّةً السَّلَامِ.

الْحَسَنَ وَمِيرَاتُ الْمُؤْمِنِينَ أَمِيرٍ وَمَقَامَ الرَّسُولِ وَخِلَافَةَ وَجَلَّ عَزَّ اللَّهُ خِلَافَةَ أَمَةِ الْإِمَامِ إِنَّ الْأَوْصِيَاءَ وَإِرْتُ الْأَنْبِيَاءِ مَنْزِلُهُ هِيَ الْإِمَامَةُ إِنَّ

السَّلَامُ عَلَيْهِمْ وَالْحُسَيْنِ.

تَمَامُ بِالإِمَامِ السَّامِيِّ وَقَرُّهُ النَّامِيِّ الإِسْلَامِ أَسُّ الإِمَامَةِ إِنَّ الْمُؤْمِنِينَ وَعِزُّ الدُّنْيَا وَصَلَاحُ المُسْلِمِينَ وَنِظَامُ الدِّينِ زِمَامُ الإِمَامَةِ إِنَّ
وَالأَطْرَافِ التُّغُورِ وَمَنْعُ والأَحْكَامِ الحُدُودِ وَإِمْضَاءُ وَالصَّدَقَاتِ ءالْفِي وَتَوْفِيرُ وَالجِهَادِ وَالحَجِّ وَالصِّيَامِ وَالرِّكَاءِ الصَّلَاةِ

وَالْحَجَّةِ الحَسَنَةِ وَالمُوعِظَةِ بِالجَمَّةِ رَبِّهِ سَبِيلٌ إِلَى وَيَدْعُو اللهُ دِينَ عَنْ وَيَذُبُّ اللهُ حُدُودَ وَيُقِيمُ اللهُ حَرَامَ وَيُحَرِّمُ اللهُ حَلَالَ يُحَلُّ وَالإِمَامُ
وَالنُّورُ الزَّاهِرُ وَالسَّرَاجُ المُنِيرُ البَدْرُ الإِمَامُ وَالأَبْصَارُ الأَيْدِي تَنَالُهُ لا بَحِيثُ الأَفْقِ فِي وَهِيَ لِلعَالَمِ الطَّالِعَةِ كَالشَّمْسِ الإِمَامُ البَالِغَةُ
مِنَ وَالمُنْجِي الهُدَى عَلَى وَالدَّالُّ الظَّمَا عَلَى العَذْبُ ماءُ الإِمَامِ البَحَارُ وَلَجَجَ القَفَارُ وَالبُلْدُ الدُّحَى غَيَاهِبُ فِي الهَادِي وَالنَّجْمُ السَّاطِعُ
فَهَالِكُ فَرَاقَهُ مَنْ المَهَالِكِ فِي وَالدَّلِيلُ بِهِ اصْطَلَى لِمَنْ الحَارُّ الأَيْقَاعِ عَلَى النَّارِ الإِمَامُ الرَّدَى

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The Divine Leader is like the raining clouds and the torrential downpour. He is like the shining sun and the vast land. He is like a gushing spring, a garden and a creek. The Divine Leader is like a trustworthy companion, a kind father and a real brother. He is like the shelter for the servants.

The Divine Leader is the Trustee of God on His land. He is His Proof for His servants and His Vicegerent in His towns. He is the Caller to God, and the protector of the sanctities of the Honorable the Exalted God.

The Divine Leader is purified from sins and free from defects, is given exclusive knowledge, is characterized with forbearance, is the order of the religion, is the Stronghold of the believers, is the cause of anger of the hypocrites, and the perdition of the unbelievers.

The Divine Leader is the unsurpassed one in his own time. No one can catch up with him and no scholar can equal him. There is no substitute for him and there is no like or match for him. Perfect virtue is dedicated to him without him seeking it or acquiring it. Rather, it is dedicated to him by the Favored the Endower God.

How is it then possible for anybody to attain the true recognition of the Divine Leader? How impossible this is! Minds are too astray, intellects are too lost, wits are too perplexed, speakers are too mute, poets are too unversed, authors are too impotent, eloquent ones are too wordless, and scholars are too weak to describe a single feature or a single virtue of the features and virtues of the Divine Leader. Consequently, they all confess their shortcomings and inadequacies to do so. How is it then possible to describe him as a whole or portray his manners? How it is possible to find anyone who can act out his role or represent him? How is this possible while the Divine Leader is as far away as the stars are from the reach of the debaters and the describers? Then where does the choice of the people stand and where does this rank stand? Where are the intellects and how can this rank be understood? Where can anyone find such a person? Do they think they can find Divine Leadership in anyone outside of the Household of the Prophet (s)?

By God, they are deceived by themselves and their false claims have led them into indulging in false hopes. They are surely climbing a rugged ascent and a slippery mount that will surely cause them to stumble to the rock bottom with wandering, insufficient, and impoverished intellects and deviating opinions, because they have intended to choose a Divine

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وَالرَّوَضَةَ وَالْغَدِيرَ الْعَرَبِيَّةَ وَالْعَيْنَ النَّبِيَّةَ وَالْأَرْضَ الظَّلِيلَةَ وَالسَّمَاءَ الْمُضَيَّبَةَ وَالشَّمْسُ الْهَاطِلُ وَالْعَيْثُ الْمَاطِرُ السَّحَابُ الْإِمَامُ.

بِلَادِهِ فِي وَخَلِيفَتُهُ عِبَادِهِ عَلَى وَحَجَّتِهِ ضِهَارُ فِي اللَّهِ أَمِينُ الْإِمَامُ. الدَّاهِيَةَ فِي الْعِبَادِ وَمَفْرَعُ [الشَّقِيقُ] وَالْأَخُ الرَّفِيقُ الْأَمِينُ الْإِمَامُ
اللَّهُ حُرْمَ عَنِ الدَّابِّ اللَّهُ إِلَى الدَّاعِي

وَبَوَارِ الْمُنَافِقِينَ وَغَيْظِ الْمُسْلِمِينَ وَعِزِّ الدِّينِ نِظَامِ بِالْحِلْمِ مَوْسُومٍ بِالْعِلْمِ مَخْصُوصِ الْعُيُوبِ مِنَ الْمُبْرَأِ الذُّنُوبِ مِنَ الْمُطَهَّرِ الْإِمَامِ
الْكَافِرِينَ.

لَهُ مِنْهُ طَلَبِ غَيْرِ مِنْ كُلِّهِ بِالْفَضْلِ مَخْصُوصِ تَطْيِيرٍ وَلَا مِثْلَ لَهُ وَلَا بَدَلَ مِنْهُ يُوجَدُ وَلَا عَالِمٌ يُعَادِلُهُ وَلَا أَحَدٌ يُدَانِيهِ لَا دَهْرَهُ وَاحِدُ الْإِمَامِ
وَتَاهَتْ الْعُقُولُ ضَلَّتْ هَيْهَاتَ هَيْهَاتَ اخْتِيَارُهُ وَيُمْكِنُهُ الْإِمَامُ مَعْرِفَةَ بِنَلْغِ الَّذِي دَا فَمَنْ الْوَهَابِ الْمُفْضِلِ مِنَ اخْتِصَانِ بَلِ الْكَيْسَابِ وَلَا
وَجَهَلَتْ الْخُطْبَاءُ وَحَصِرَتْ أَلْحَمَاءُ وَتَقَاصَرَتْ الْحُكْمَاءُ وَتَحَيَّرَتْ الْعُظَمَاءُ وَتَصَاعَرَتْ الْعُيُُونُ وَحَسَرَتْ الْأَلْبَابُ وَحَارَتْ أَلْحُلُومُ
وَالنَّقْصِيرِ بِالْعَجْزِ رَتْ فَافَقَ فَضَائِلِهِ مِنْ فَضِيلَةٍ أَوْ شَأْنِهِ مِنْ شَأْنٍ وَصَفِ عَنِ الْبُلْغَاءِ وَعَيَّبَتْ الْأَدْبَاءُ وَعَجَزَتْ الشُّعْرَاءُ وَكَلَّتِ الْأَبْنَاءُ
أَيْدِي مِنَ النَّجْمِ وَهُوَ حَيْثُ وَأَنَّى كَيْفَ لَا غِنَاءَهُ وَيُعْنِي مَقَامَهُ يَقُومُ مَنْ يُوجَدُ أَوْ أَمْرِهِ مِنْ عَشِي يُفْهَمُ أَوْ بِكُنْهِهِ يُنْعَتُ أَوْ يُوصَفُ وَكَيْفَ
اصْفِينِ الْوُ وَوَصَفِ الْمُتَنَاولِينَ.

وَاللَّهُ كَذَّبَتْهُمْ عَلَيْهِمْ اللَّهُ صَلَّى الرَّسُولِ آلٍ غَيْرِ فِي يُوجَدُ ذَلِكَ أَنْ ظَنُّوا هَذَا مِثْلُ يُوجَدُ أَيْنَ أَوْ هَذَا عَنِ الْعُقُولِ وَأَيْنَ هَذَا مِنَ الْاِخْتِيَارِ فَأَيْنَ
بَايِرَةَ حَايِرَةَ بِعُقُولِ الْإِمَامَةِ إِقَامَةَ رَامُوا أَقْدَامَهُمُ الْحَضِيضِ إِلَى عَنَّا تَرَلُّ نَحْصًا صَعْبًا مُرْتَقَى قَوَاقِرْدَ الْبَاطِلِ وَمَنْتَهُمْ أَنْفُسُهُمْ

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Leader on their own. They will only get farther away from where they intend to go. 'The Curse of God be on them! How are they deluded (away from the Truth)!' [351] They have decided to go along a difficult road. They have said false things. They '...have verily strayed far, far away from the Path...' [352] and do not know what to do since they have knowingly abandoned the Divine Leader. Satan adorned their deeds in their own sight and hindered them from following the right path while they were able to see. They have abandoned the choice of God and His Prophet (s) and have considered their own choice. The Quran calls them and says, 'Thy Lord does create and choose as He pleases: no choice have they (in the matter): Glory be to Allah. and far is He above the partners they ascribe (to Him)!' [353]

And the Honorable the Exalted God says, 'It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if anyone disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.' [354]

The Honorable the Exalted God also says, 'What is the matter with you? How judge ye? Or have ye a book through which ye learn that ye shall have, through it whatever ye choose? Or have ye Covenants with Us to oath, reaching to the Day of Judgment, (providing) that ye shall have whatever ye shall demand? Ask thou of them, which of them will stand surety for that!'[355]

The Honorable the Exalted God also says, 'Do they not then earnestly seek to understand the Qur'an, or are their hearts locked up by them?' [356] Or has God placed a seal on their hearts and they no longer understand. Or they say, '...We hear, but listen not.' [357]'For the worst of beasts in the sight of Allah are the deaf and the dumb - those who understand not. If Allah had found in them any good. He would indeed have made them listen: (As it is), if He had made them listen, they would but have turned back and declined (Faith).' [358]

Then how could they nominate a Divine Leader while the true Divine Leader is one so versed in knowledge that ignorance never approaches him and is a custodian that never betrays? He is the mine of holiness, purity, worship, knowledge and servitude. In fact, the Prophet (s) himself has especially called upon him to become the Divine Leader.

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(يُؤْفِكُونَ أَنَّى اللَّهُ قَاتِلَهُمْ) :بُعْدًا لَا مِنْهُ يَزْدَادُوا فَلَمْ مُضِلَّةٍ وَأَرَاءِ نَاقِصَةٍ

فَصَدَّهُمْ أَعْمَالُهُمُ الشَّيْطَانُ لَهُمْ وَزَيْنَ (بَصِيرَةَ عَنِ الْإِمَامِ تَرَكَوْا إِذْ الْحَبِيرَةَ فِي وَوَقَعُوا بَعِيدًا ضَلَالًا وَضَلُّوا إِفْكَأ وَقَالُوا صَعْبًا رَأَمُوا لَقَدْ (مُسْتَبْصِرِينَ وَكَانُوا السَّبِيلِ | عَنِ

اللَّهُ سُبْحَانَ الْخَيْرَةِ لَهُمْ كَانَ مَا وَيَخْتَارُ يَشَاءُ مَا يَخْلُقُ وَرَبُّكَ) :يُنَادِيهِمْ وَالْقُرْآنَ اخْتِيارِهِمْ إِلَى رَسُولِهِ وَاخْتِيارِ اللَّهِ اخْتِيارِ عَنِ رَغِيْبُوا (نَ يُشْرِكُو عَمَّا وَتَعَالَى

(أَمْرِهِمْ مِنَ الْخَيْرَةِ لَهُمْ يَكُونُ أَنْ أَمْرًا وَرَسُولُهُ اللَّهُ قَضَى إِذَا مُؤْمِنَةٍ وَلَا لِمُؤْمِنٍ كَانَ وَمَا) وَجَلَّ عَزَّ وَقَالَ

لَكُمْ إِنَّ الْقِيَامَةَ يَوْمَ إِلَى بِالْعَةِ عَلَيْنَا أَيْمَانُكُمْ أَمْ تَخَيَّرُونَ لِمَا فِيهِ مَلِكٌ إِنَّ تَدْرُسُونَ فِيهِ كِتَابُكُمْ أَمْ تَحْكُمُونَ كَيْفَ لَكُمْ مَا) وَجَلَّ عَزَّ وَقَالَ (صَادِقِينَ كَانُوا إِنْ يَشْرِكَايَهُمْ فَلْيَأْتُوا شُرَكَاءَ لَهُمْ أَمْ زَعِيمٌ بِذَلِكَ أَيُّهُمْ سَأَلْتُمْ تَحْكُمُونَ لِمَا

(يَقْفَهُونَ لَا فَهْمٌ قُلُوبِهِمْ عَلَى اللَّهِ طَبَعَ أَمْ) . (أَقْفَالَهُ قُلُوبٍ عَلَى أَمْ الْقُرْآنَ يَتَدَبَّرُونَ لِأَقْفَ) وَجَلَّ عَزَّ وَقَالَ

أَسْمَعُهُمْ وَلَوْ لَأَسْمَعَهُمْ خَيْرًا فِيهِمْ اللَّهُ عَلِمَ وَلَوْ يَعْقِلُونَ لَا الَّذِينَ الْبُكْمُ الصُّمُّ اللَّهُ عِنْدَ الدَّوَابِّ شَرٌّ إِنَّ يَسْمَعُونَ لَا وَهُمْ سَمِعْنَا قَالُوا) أَمْ (مُعْرِضُونَ وَهُمْ لَتَوَلَّوْا

(وَ عَصَيْنَ سَمِعْنَا قَالُوا)وَ

(الْعَظِيمِ الْفَضْلِ ذُو وَاللَّهِ نِشَاءُ مَنْ يُؤْتِيهِ اللَّهُ فَضْلًا) هُوَ بَلَّ

وَالْعِبَادَةَ وَالْعِلْمَ وَالرَّهَادَةَ وَالنُّسُكَ وَالطَّهَارَةَ الْقُدْسَ مَعْدِنُ يُنْكَلُ لَا [ذَاع] دَاعِي يَجْهَلُ لَا عَالِمٌ وَالْإِمَامُ الْإِمَامُ بِاخْتِيَارٍ لَهُمْ فَكَيْفَ
وَأَلَيْهِ عَلَيْهِ اللَّهُ صَلَّى الرَّسُولُ بِدَعْوَةِ مَخْصُوصٍ

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The Divine Leader is from the progeny of the pure al-Batool (Fatima) (s). There are no flaws in this lineage. There are no honorable ones to equal him (i.e. the Divine Leader). He is from the Quraysh tribe. His clan is the Hashemites and his root is the Messenger of God (s). God is pleased with the Divine Leader. He is the master of the celebrities, and he is of the progeny of Abd Minaf.[359] The Divine Leader's knowledge is ever-increasing. His forbearance is perfect. He is cognizant of politics and is worthy of Divine Leadership. Obedience to him is obligatory. He is the executor of God's commandments and an adviser for God's servants. He is the protector of God's religion. God will grant success to the Prophets (s) and the Divine Leaders (s). God will exclusively grant them a part of His stored knowledge and wisdom so that they become the most knowledgeable of people. The Sublime God says, '...is then He Who gives guidance to truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? What then is the matter with you? How judge ye?' [360] Also the Honorable the Exalted God said, 'He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing...' [361]

Relating the story of Saul[362], the Honorable the Exalted God says, 'God hath Chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess: God Granteth His authority to whom He pleaseth. God careth for all, and He knoweth all things.' [363]

About the Prophet David (s), the Honorable the Exalted God says, '... and David slew Goliath; and God gave him power and wisdom and taught him whatever (else) He willed...' [364]

Addressing the Prophet Muhammad (s), the Honorable the Exalted God says, '...And great is the Grace of God unto thee.' [365]

About the Divine Leaders from the Prophet's family, progeny, and offspring, the Honorable the Exalted God says, 'Or do they envy mankind for what God hath given them of his bounty? But We had already given the people of Abraham the Book and Wisdom, and conferred upon them a great kingdom. Some of them believed, and some of them averted their faces from him: And enough is Hell for a burning fire.' [366]

When God selects someone for managing the affairs of His servants, He grants him the will to do so, fills his heart with gushing springs of

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الرَّسُولِ آلٍ مِنْ وَالْعِشْرَةِ هَاشِمٍ مِنَ الدَّرْوَةِ قُرَيْشٍ مِنَ النَّبِيِّ فِي حَسَبِ ذُو يُدَانِيهِ وَلَا نَسَبٍ فِيهِ مَعْمَرٌ لَا النَّبُولِ، الْمُطَهَّرَةَ نَسَلٌ وَهُوَ قَانِمِ الطَّاعَةِ مَفْرُوضٌ بِالسِّيَاسَةِ عَالِمٌ بِالإِمَامَةِ مُضْطَلَعٌ الْجِلْمِ كَامِلٌ الْعِلْمِ نَامِي مَنَافٍ عَيْدٍ مِنْ وَالْفَرْعِ الأَشْرَافِ رَفَعَهُ اللهُ مِنْ وَالرِّضَا فَيَكُونُ غَيْرَهُمْ يُؤْتِيهِ لَا مَا وَحْكُمِهِ عِلْمِهِ مَخْرُوجٌ مِنْ وَيُؤْتِيهِمْ اللهُ يُرَفِّقُهُمْ مَعَهُ الأَنْبِيَاءِ إِنَّ اللهُ لِيَدِينُ حَافِظٌ اللهُ لِعِبَادِهِ نَاصِحٌ اللهُ بِأَمْرِ كَيْفَ لَكُمْ فَمَا يُهْدِي أَنْ إِلا يُهْدِي لَا أَمَّنْ يُتَّبِعْ أَنْ أَحَقُّ الْحَقُّ إِلَى يَهْدِي أَفَمَنْ) وَتَعَالَى تَبَارَكَ قَوْلُهُ فِي زَمَانِهِمْ أَهْلٌ عِلْمٌ كُلُّ فَوْقَ عِلْمِهِمْ (تَحْكُمُونَ).

. (كثير خيراً أوتي فقد الحكمة يؤت ومن) وجل عز وقوله

. (عليم واسع والله يشاء من ملكه يؤتي والله والجسم العلم في بسطة وزاده عليكم اصطفاه الله إن) طلوت في وجل عز وقوله

. (عظيم عليك الله فضل وكان) :والله عليه الله صلى لبيته وجل عز وقال

الكتاب إبراهيم آل آتينا فقد فضله من الله آتاهم ما على الناس يحسدون أم) وذريته وعثرته تبيد أهل من الأئمة في وجل عز وقال . (سعير نمججهم وكفى عنه صد من ومنهم به آمن من فمنهم عظيماً ملكاً وآتيناهم والحكمة

ينابيع قلبه وأودع لذلك صدره شرح عباده لأموار وجل عز الله اختاره إذا العبد وإن

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wisdom, and bestows upon him full knowledge so that he will have the ability to answer any questions and say nothing but the truth. The Divine Leader is Immaculate and Approved of. God will grant him success. He will be immune from erring, slipping and destruction. God will make him especially this way to serve as His Proof for His servants (people), and His Witness over His creatures. 'Such is the Bounty of God, which He bestows on whom He will: and God is the Lord of the highest bounty.' [367] Do they then have such powers or access to such powers to be able to chose the Divine Leader? Or does the one chosen by them have such characteristics to be preferred to others? I swear by God's House that they have transgressed beyond what is right and have pushed aside God's Book as if they know nothing. There is healing and guidance in God's Book and they have put it aside and have followed their own selfish desires. That is why God admonishes them, hates them and destroys them. The Honorable the Exalted God says, '...and who is more astray than one who follow his own lusts, devoid of guidance from God? For God guides not people given to wrong-doing.' [368]

The Honorable the Exalted God also said, '...and (Allah) will render their deeds astray (from their mark).'[369] The Honorable the Exalted God also said, '(Such) as dispute about the Signs of Allah, without any authority that hath reached them, grievous and odious (is such conduct) in the sight of Allah and of the Believers. Thus doth Allah, seal up every heart - of arrogant and obstinate

Transgressors.” [370]

20-2 The same tradition has been narrated by Muhammad ibn Isam al-Kolayni, Ali ibn Ahmad ibn Muhammad ibn Imran al-Daqqaq, Ali ibn Abdullah al-Warraaq, Al-Hassan ibn Ahmad al-Mu’addib, and Al-Hussein ibn Ibrahim ibn Ahmad ibn Hisham al-Mu’addib - may God be pleased with them - who narrated it on the authority of Muhammad ibn Yaqoob al-Kolayni, on the authority of Abu Muhammad Al-Qasim ibn al-Ula, on the authority of Al-Qasim ibn Muslim, on the authority of his brother Abdul Aziz ibn Muslim, on the authority of Al-Reza (s).

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وَالزَّلَّ الْخَطَايَا أَمِنْ قَدْ مُسَدَّدٌ مُوقِفٌ مُؤَيَّدٌ وَهُوَ مُعْصُومٌ الصَّوَابِ عَنِ فِيهِ يُحَيَّرُ وَلَا بِجَوَابٍ بَعْدَهُ يَعْجِي فَلَمْ إِلْهَاماً الْعِلْمِ وَالْهَمَّةِ الْحِكْمَةِ الْعَظِيمِ الْفَضْلِ دُوَ وَاللَّهُ يَشَاءُ مَنْ يُؤْتِيهِ اللَّهُ فَضْلَهُ وَذَلِكَ خَلْقِهِ عَلَيَّ وَشَاهِدُهُ بَادِعِ عَلَيَّ حُجَّتُهُ لِيَكُونَ بِذَلِكَ وَجَلَّ عَزَّ اللَّهُ بِخُصَّةٍ وَالْعِثَارَ طُهُورِهِمْ وَرَاءَ اللَّهِ كِتَابَ وَنَبِّدُوا الْحَقَّ اللَّهُ وَبَيَّتْ تَعَدُّوا فَيَقْدَمُوهُ الصِّفَةَ بِهَذِهِ مُخْتَارُ هُمْ يَكُونُ أَوْ فَيُخْتَارُوهُ هَذَا مِثْلَ عَلَيَّ يَقْدَرُونَ فَهَلْ مَنْ مَأْضَلٌ وَمَنْ) وَجَلَّ عَزَّ فَقَالَ وَأَنْعَسَهُمْ وَمَقْتَهُمُ اللَّهُ فَدَمَّتْهُمُ أَهْوَاءُهُمْ وَأَتَّبَعُوا فَنَبِّدُوهُ وَالشَّفَاءَ الْهُدَى اللَّهُ كِتَابٍ وَفِي يَعْلَمُونَ لَا كَانَتْهُمْ . (الطَّالِمِينَ الْقَوْمَ يَهْدِي لَا اللَّهُ إِنَّ اللَّهَ مِنْ هُدَى بَعِيرٍ هُوَاهُ اتَّبَعَ

(أَعْمَالَهُمْ وَأَضَلَّ لَهُمْ فَتَعَسَا) وَجَلَّ عَزَّ وَقَالَ

(جَبَّارٍ مُتَكَبِّرٍ قَلْبِ كُلِّ عَلَى اللَّهِ يَطْبَعُ لِكَذِّ آمَنُوا الَّذِينَ وَعِنْدَ اللَّهِ عِنْدَ مَقْتًا كَبِيرٍ) وَجَلَّ عَزَّ وَقَالَ

أَحْمَدُ بْنُ وَالْحَسَنِ الْوَرَّاقُ اللَّهُ عَبْدُ بْنُ وَعَلِيُّ الدِّقَاقِ عُمَرَانُ بْنُ حَمْدِ بْنِ وَعَلِيِّ الْكَلْبِيِّ عَصَامُ بْنُ مُحَمَّدِ بْنِ مُحَمَّدِ الْحَدِيثِ بِهَذَا وَحَدَّثَنِي الْعَلَاءُ بْنُ الْقَاسِمِ مُحَمَّدٌ حَدَّثَنَا : قَالَ الْكَلْبِيُّ يَعْقُوبُ بْنُ مُحَمَّدٍ حَدَّثَنَا قَالُوا عَنْهُمْ اللَّهُ رَضِيَ الْمُؤَدَّبُ هِشَامُ بْنُ إِبْرَاهِيمَ بْنِ وَالْحُسَيْنِ بِالمُؤَدِّ السَّلَامُ عَلَيْهِ الرِّضَا عَنِ لِمُسَدِّ بْنِ الْعَزْرِيذِيِّ عَبْدِ أَخِيهِ عَنِ مُسْلِمٍ، بْنِ الْقَاسِمِ حَدَّثَنَا : قَالَ

Chapter Twenty-One : Al-Reza’s Words On The Marriage Of The Blessed Lady Fatima (S)

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21-1 Abul Hassan Muhammad ibn Ali ibn al-Shah in Marvrood narrated that Abul Abbas Ahmad ibn Al-Mudhaffar ibn Al-Hussein quoted on the authority of Abu Abdullah Muhammad ibn Zakariya al-Basri, on the authority of Muhammad ibn Sabiq, on the authority of Ali ibn Musa ibn Ja’far (al-Reza) (s) on the authority of his father (Imam Kazim) (s), on the authority of his grandfather (s), on the authority of Ali ibn Abi Talib (s), “When I decided to get married, I did not dare to tell God’s Prophet (s). This issue was on my mind for many days and nights until one day I

went to see God's Prophet (s) and he (s) said, "O Ali!" I said, "Prophet of God! Yes." He (s) said, "Are you interested in getting married?" I said, "God's Prophet (s) knows best." I thought that God's Prophet (s) would marry off one of the women from the Quraysh tribe to me. I was worried that I might lose the chance to marry (the Blessed Lady) Fatima. I did not understand what happened and God's Prophet (s) called me in. I went to see him in the house of Umm Salama. When he (s) saw me his face got bright and he smiled such that his white teeth were shining. He (s) told me, "O Ali! Here are the glad tidings. The Blessed the Sublime God took care of the issue of your marriage which was on my mind." I asked, "O Prophet of God! What is the result?" He (s) said, "Gabriel descended to me and gave me some heavenly hyacinth and clove gillyflower. I took them and smelled them and said, O Gabriel! What is the occasion for bringing me this hyacinth and gillyflower? He (s) said, "The Blessed the Sublime God has ordered all the angels and others residing in Paradise to decorate all the trees, rivers, fruits and palaces in Heaven. He has ordered the winds to blow there with the scent of various perfumes. He has ordered the houri-eyed ones to recite the Chapters of Ta-Ha (No. 20) the three chapters beginning with Ta-Sin (al-Shu'ara, al-Naml, and al-Qasas -No. 26,27,28-) and the chapter of Ya-Sin (No. 36) and the chapter of Ha Mim Ayn Sin Qaf (al-Shura, No.42). The Honorable the Exalted God has ordered the callers to call out, 'Verily, today is the banquet of Ali ibn Abi-Talib. Bear witness that I marry off (the Blessed Lady) Fatima, the daughter of Muhammad, to Ali ibn Abi Talib. I am pleased with this. These two are one from the other.'"

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السَّلَامُ عَلَيْهَا فَاطِمَةَ تَزْوِيجِ فِي الرِّضَا عَنِ جَاءِ مَا بَابُ 21

اللَّهُ أَبُو عَبْدِ تَنَاحِدًا: قَالَ الْحُسَيْنُ بْنُ الْمُظَفَّرِ بْنِ أَحْمَدَ أَبُو الْعَبَّاسِ حَدَّثَنَا: قَالَ بِمَرُورٍ وَرُودٍ لِشَاهِ بْنِ عَلِيِّ بْنِ مُحَمَّدٍ الْحَسَنِ أَبُو حَدَّثَنَا - 1
أَبِيهِ عَنِ أَبِي، حَدَّثَنِي: قَالَ السَّلَامُ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ سَابِقُ بْنُ مُحَمَّدٍ حَدَّثَنِي: قَالَ الْبَصْرِيُّ زَكَرِيَّا بْنُ مُحَمَّدِ
ابْنَةِ فَاطِمَةَ بِتَزْوِيجِ هَمَمْتُ لَقَدْ: السَّلَامُ عَلَيْهِ أَبِي بْنِ عَلِيٍّ قَالَ: قَالَ السَّلَامُ عَلَيْهِ جَدِّهِ عَنِ أَبِيهِ، عَنِ السَّلَامُ عَلَيْهِ مُحَمَّدُ بْنُ جَعْفَرِ
صَلَّى اللَّهُ رَسُولٌ عَلَى دَخَلْتُ حَتَّى وَنَهَارِي لَيْلِي صَدْرِي فِي لَيْلِي خَلَجَ ذَلِكَ وَإِنَّ لِلنَّبِيِّ ذَلِكَ أَذْكَرَ أَنْ أَتَجَرَّأُ وَلَمْ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى مُحَمَّدٍ
بَعْضَ زَوْجِي أَنْ يُرِيدَ هُوَ وَإِذَا. أَعْلَمُ اللَّهُ رَسُولٌ: قُلْتُ التَّزْوِيجِ؟ فِي لَكَ هَلْ: قَالَ. اللَّهُ رَسُولٌ يَا لَبِيكُ: قُلْتُ. عَلِيُّ يَا: فَقَالَ وَالِهِ عَلَيْهِ اللَّهُ
النَّبِيُّ أَجِبْ: لِي فَقَالَ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ رَسُولٌ أَنَا فِي إِذْ بِيَسْتِي شَعَرْتُ فَمَا فَاطِمَةَ، قُوتٌ عَلَى لِحَافٍ وَإِنِّي فَرَيْشٌ، نِسَاءً
أَمْ حَجْرَةٌ فِي هُوَ فَإِذَا مُسْرِعًا، فَاتَّبَعْتُهُ: قَالَ. الْيَوْمَ مِنْهُ فَرَحًا أَشَدَّ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ نَارًا أَيُّهَا وَأَسْرِعُ، وَالِهِ عَلَيْهِ اللَّهُ صَلَّى
مَا كَفَانِي قَدْ وَجَلَّ عَزَّ اللَّهُ فَإِنَّ عَلِيٍّ، يَا أَبَشِرْ: فَقَالَ. يَبْرِقُ أَيُّهَا أَشَدَّ بِيَاضٍ إِلَى نَظَرْتُ حَتَّى وَتَبَسَّمَ فَرَحًا وَجْهَهُ تَهَلَّلَ إِلَيَّ نَظَرْتُ فَلَمَّا سَلَمَةً
فَنَاوَلْنِيهِمَا رَنُقَهَا وَقَدْ الْجَنَّةِ سُنْبُلٍ مِنْ وَمَعَهُ جَبْرَيْلُ أَنَا فِي: قَالَ اللَّهُ؟ رَسُولٌ يَا ذَلِكَ وَكَيْفَ: فَقُلْتُ. تَزْوِيجِكَ أَمْرٌ مِنْ أَهْمَنِي كَانَ قَدْ
أَنْ فِيهَا وَمَنْ الْمَلَائِكَةِ مِنَ الْجِنَانِ سَكَّانَ أَمْرٌ وَتَعَالَى تَبَارَكَ اللَّهُ إِنَّ: فَقَالَ وَالْفَرَنْقُلُ؟ السُّنْبُلُ هَذَا سَبَبٌ مَا: فَقُلْتُ وَشَمِمْتُهِمَا فَأَخَذْتُهُمَا
بِالْقِرَاءَةِ عَيْنَهَا حُورٌ وَأَمْرٌ وَالطَّيِّبِ، الْعُطْرُ بِأَنْوَاعٍ فَهَبَّتْ رِيحَهَا وَأَمْرٌ وَقُصُورَهَا، وَثِمَارَهَا وَأَشْجَارَهَا بِمَغَارِسِهَا أَكَلَهَا الْجِنَانُ يَزِينُوا
أَلَا. السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بْنِ عَلِيٍّ وَلَيْمَةَ يَوْمَ الْيَوْمِ إِنَّ أَلَا الْعَرْشِ تَحْتِ مِنْ مَنَادٍ نَادَى نَمَّ. وَحَمَسَقَ وَيَسَ وَطَوَاسِينَ طَه بِسُورَةٍ فِيهَا
لِبَعْضِ بَعْضُهُمَا مِنِّي رَضَى طَالِبِ أَبِي بْنِ عَلِيٍّ مِنْ مُحَمَّدٍ بِنْتِ فَاطِمَةَ زَوْجْتُ قَدْ أَنِّي أَشْهَدُكُمْ إِنِّي

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Then, Almighty God sent a white cloud to pour down some of its pearls, aquamarine, and corundum. The angels then dispersed hyacinth and gillyflower of Paradise. Then, the Blessed the Sublime God ordered one of the angels of Paradise called Rahil -who has no other equal in eloquence among the angels- to read the marriage contract. Then Rahil recited such a marriage contract which no one from the heavens and the Earth had recited before. Then God ordered one of the angels to call out, 'O My angels and the residents of My Paradise! Express congratulations to the beloved friend of Muhammad Ali ibn Abi Talib and the daughter of Muhammad - (the Blessed Lady) Fatima. I have established Blessings for them.'" Rahil said, "O Lord! Are not Your Blessings for them more than what we saw for them in Paradise and considering their rank?" The Honorable the Exalted God said, "O Rahil! Amongst My Blessings for them is My own Love with which I unite them, and establish them as My Proofs for My creatures. I swear by My Honor and Majesty that I will create from them descendants whom I will make My Treasures on My Earth, and as Mines of My Wisdom. By them I will provide My Proofs after My Prophets and Messengers."

"O Ali! Then give me glad tidings! I will marry off my daughter (the Blessed Lady) Fatima to you as the Merciful God did. For her I am pleased with what God is pleased with. Now take the hands of your spouse as you deserve her more than I do. Gabriel informed me that Paradise and its residents are eager to see you two. Had not the Blessed the Sublime God planned to create Proofs for His creatures from your generation, He would have fulfilled the request of the residents of Paradise regarding you. How good a brother, a groom and a companion you are. God's Pleasure suffices for you. It is better than anyone else's pleasure." Then Ali (s) said, "O my Lord! Enable me to be grateful for Thy favours, which thou hast bestowed on me..." [371] Then God's Prophet (s) said, "Amin!"

The same tradition was narrated by Ali ibn Ahmad ibn Muhammad ibn Imran ad-Daqqaq - may God be pleased with him, on the authority of Ahmad ibn Yahya al-Zakariya al-Qattan, on the authority of Abu Muhammad Bakr ibn Abdullah ibn Habeeb on the authority of Ahmad ibn al-Harith, on the authority of Abu Mo'awiya, on the authority of al-A'amesh, on the authority of Ja'far ibn Muhammad (as-Sadiq) (s), on the authority of his father (s), on the authority of his grandfather (s), on the authority of his father (s) that Ali ibn Abi Talib (s) said, "I had decided

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الْجَنَّةِ سُنْبُلٍ مِنْ فَنَنْتَرْتِ الْمَلَائِكَةُ وَقَامَتِ وَيَرَأِيئِهَا وَرَبَّرَجَدَهَا لَوْلَيْهَا مِنْ عَلَيَّهِمْ فَفَطَّرَتْ بَيْضَاءَ سَحَابَةٍ وَتَعَالَى اِرَكَتَبَ اللَّهُ بَعَثَ ثُمَّ فَقَالَ مِنْهُ أْبْلُغِ الْمَلَائِكَةَ فِي وَلَيْسَ رَاجِلٌ لَهُ يُقَالُ الْجَنَّةُ مَلَائِكَةَ مِنْ مَلَكًا عَالِيًا وَتَبَارَكَ اللَّهُ أَمَرَ ثُمَّ الْمَلَائِكَةُ نَنْتَرْتِ مِمَّا هَذَا وَقَرَفَلَهَا عَلَى بَارِكُوا جَنَّتِي وَسَكَانَ كَتِي مَلَائِكَةَ يَا أَلَا مُنَادٍ نَادَى ثُمَّ الْأَرْضِ أَهْلٌ وَلَا السَّمَاءِ أَهْلٌ بِمِثْلِهَا يَسْمَعُ لَمْ بِخُطْبَةٍ فَخُطِبَ رَاجِلٌ يَا اخُطِبْ بَعْدَ إِلَيَّ الرَّجَالِ أَحَبُّ مِنْ إِلَيَّ النِّسَاءِ أَحَبُّ زَوْجَتِي فَذُ إِلَيَّ أَلَا عَلَيَّهِمَا بَارَكْتُ فَقَدْ مُحَمَّدٌ بِنْتُ وَقَاطِمَةُ مُحَمَّدٌ حَبِيبٌ طَالِبِ أَبِي بَنِ عَلِيٍّ مِنْ إِنْ رَاجِلٌ يَا وَجَلَّ عَزَّ فَقَالَ وَدَارَكَ جِنَانِكَ فِي لَهْمَا رَأَيْنَا مِمَّا بَأَكْتَرُ فِيهِمَا بَرَكَتِكَ وَمَا رَبُّ يَا الْمَلِكُ رَاجِلٌ فَقَالَ لِمُرْسَلِينَ وَالنَّبِيِّينَ أَجْعَلُهُمْ دَرِيَّةً مِنْهُمَا وَلَا نَسِيئًا خُلُقًا مِنْهُمَا لَا خُلُقًا وَجَلَالِي وَعِزَّتِي خُلُقِي عَلَى حُجَّةٍ وَأَجْعَلُهُمَا مَحَبَّتِي عَلَى أَجْمَعُهُمَا أَنْ عَلَيَّهِمَا بَرَكَتِي أَكْرَمَكَ وَجَلَّ عَزَّ اللَّهُ فَإِنَّ عَلِيَّ يَا فَبُشِّرْ وَالْمُرْسَلِينَ النَّبِيِّينَ بَعْدَ خُلُقِي عَلَى أَحْتَجُّ بِهِمْ دِينِي إِلَى وَدُعَاةَ لِعِلْمِي وَمَعَادِينَ أَرْضِي فِي خُرَانِي

أَحَقُّ فَايُنَاكَ أَهْلُكَ فَدُونَكَ لَهَا اللَّهُ رَضِيَ بِمَا لَهَا رَضِيْتُ وَقَدْ الرَّحْمَنُ زَوْجَكَ مَا عَلَى فَاطِمَةَ ابْنَتِي زَوْجُكَ وَقَدْ أَحَدًا بِمِثْلِهَا يُكْرَمُ لَمْ كَرَامَةً
الْخَلْقِ عَلَى يَتَّخِذُهُ مَا مِنْكُمْ يُخْرِجُ أَنْ قَدَّرَ وَجَلَّ عَزَّ اللَّهُ أَنْ لَا وَلَوْ إِلَيْنَا مُشْتَاقَةً الْجَنَّةِ أَنَّ السَّلَامَ عَلَيْهِ جِبْرِيْلُ أَخْبَرَنِي وَلَقَدْ مَنِي بِهَا
السَّلَامَ عَلَيْهِ عَلَيَّ قَالَ رَضِيَ اللَّهُ بِرَضَى وَكَفَاكَ أَنْتَ الصَّاحِبُ وَنِعْمَ أَنْتَ الْخَتَنُ وَنِعْمَ أَنْتَ الْأَخُ فَنِعْمَ أَهْلَهَاوُ الْجَنَّةِ فَيَكْمَا لِأَجَابَ حُجَّةً
أَكْرَمَهُ وَأَحَبَّهُ وَلِيَهُ أَكْرَمَ إِذَا وَجَلَّ عَزَّ اللَّهُ إِنَّ فَقَالَ مَلَائِكَتِهِ فِي اللَّهِ وَزَوْجِي الْجَنَّةِ فِي دُكْرْتُ إِنِّي حَتَّى قَدْرِي مِنْ بَلَّغَ اللَّهُ رَسُولُ يَا فَقُلْتُ
فَقَالَ عَلَيَّ أَنْعَمْتَ الَّتِي مَتَّافِعًا أَشْكُرُ أَنْ أَوْزَعَنِي رَبِّ السَّلَامُ عَلَيْهِ عَلَيَّ فَقَالَ عَلَيُّ يَا لَكَ اللَّهُ فَحَبَابَهَا سَمِعَتْ أُذُنٌ وَلَا رَأَتْ عَيْنٌ لَا بِمَا
آمِينَ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ

حَدَّثَنَا: قَالَ الْقَطَّانُ ازْكَرِيَّ بْنَ يَحْيَى بْنِ أَحْمَدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الدَّقَاقِ عُمَرَانُ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ عَلِيٍّ الْحَدِيثُ بِهَذَا حَدَّثَنِي
أَبِيهِ عَنْ مُحَمَّدٍ، بْنِ جَعْفَرٍ عَنِ الْأَعْمَشِ، عَنْ مُعَاوِيَةَ، أَبُو حَدَّثَنَا: قَالَ الْحَارِثُ بْنُ أَحْمَدٍ حَدَّثَنَا: قَالَ حَبِيبُ بْنُ عَبْدِ اللَّهِ بْنِ بَكْرِ مُحَمَّدٍ أَبُو
هَمَمْتُ لَقَدْ قَالَ السَّلَامُ عَلَيْهِ طَالِبُ يَأْدِ بْنِ عَلِيٍّ عَنِ أَبِيهِ، عَنْ جَدِّهِ، عَنْ

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to marry (the Blessed Lady) Fatima (s) but did not dare tell this to God's Prophet (s).” The rest is as it was narrated before. This tradition has also been narrated in a different way which I have stated in my book Madinatul-Ilm.

21-2 Abu Muhammad Ja'far ibn al-Na'eem al-Shazani - may God be pleased with him - narrated that Ahmad ibn Idris 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), 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) told him, 'O Ali! Some of the men of Quraysh tribe have blamed me regarding (the Blessed Lady) Fatima (s). They say that they asked me to marry off (the Blessed Lady) Fatima (s) to them, but I married her off to you. I told them, 'By God, I was not the one who did that. It was the Sublime God who did not accept you and married her off to Ali. Gabriel descended upon me and said, O Muhammad! God - the Exalted the Magnificent - says, 'Had I not created Ali (s), there would have been no equal for your daughter (the Blessed Lady) Fatima (s) on the Earth from Adam to the end.'”

This tradition has also been narrated by Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him, on the authority of Ali ibn Ibrahim ibn Hashem, 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 Al-Reza (s), on the authority of his forefathers (s), on the authority of Ali ibn Abi Talib (s), on the authority of God's Prophet (s). I have compiled what has been narrated for me on this issue in my book MOWLID FATIMA WA FADHA'ELEHA.

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قَدْ أَجْرَ طَرِيقِ الْحَدِيثِ وَلِهَذَا. سِوَاءِ مِثْلِهِ الْحَدِيثِ وَذَكَرَ اللَّهُ لِرَسُولِ ذَلِكَ أَذْكَرُ أَنْ ۚ جَبْرَوَلَامَ السَّلَامُ عَلَيْهَا فَاطِمَةَ بِتَرْوِيجِ هَمَمْتُ
الْعِلْمَ مَدِينَةَ فِي أَخْرَجْتُهُ

عَنْ مَعْبُدٍ، بَنِ عَلِيٍّ عَنِ هَاشِمِ بْنِ إِبْرَاهِيمَ إِدْرِيسِ بْنِ أَحْمَدَ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الشَّاذَانِي النَّعِيمُ بْنُ فَرَجَةَ مُحَمَّدٌ أَبُو حَدَّثَنَا - 2
 قَالَ السَّلَامُ عَلَيْهِ عَلِيٌّ عَنِ أَبِيهِ، عَنِ السَّلَامِ، عَلَيْهِ لِرَضَائِبِ عَلَايِ الْحَسَنِ أَبِي عَنِ خَالِدِ بْنِ الْحُسَيْنِ

عَلِيًّا وَرَوَّجَتْ فَمَنْعَتْنَا إِلَيْكَ خَطْبِنَاهَا وَقَالُوا فَاطِمَةَ أَمْرٌ فِي فُرَيْشٍ مِنْ رَجَالِ عَاتِنِي لَقَدْ عَلِيَ يَا وَالِيَهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ لِي قَالَ
 لَمَّا عَلِيًّا أَخْلُقُ لَمْ لَوْ يَقُولُ جَلَّ اللَّهُ إِنَّ مُحَمَّدٌ يَا فَقَالَ جَبْرِيْلُ عَلِيٌّ فَهَبْطُ وَرَوَّجَهُ مَنْعَكُمْ اللَّهُ بَلْ وَرَوَّجْتُهُ مَنْعَكُمْ أَنَا مَا وَاللَّهِ لَهُمْ فَقُلْتُ
 دُونَهُ مَنْ فَاذَمَّ الْأَرْضِ وَجِهَهُ عَلِيٌّ كُفُوُ ابْنَتِكَ لِفَاطِمَةَ كَانَ

عَنْ مَعْبُدٍ، بَنِ عَلِيٍّ عَنِ أَبِيهِ، عَنْ بَنِ إِبْرَاهِيمِ بْنِ عَلِيٍّ حَدَّثَنَا عَنْهُ اللَّهُ رَضِيَ الهمداني جعفر بن زياد بن أحمد الحديث بهذا حدثنا و
 وَقَدْ وَالِيَهُ عَلَيْهِ اللَّهُ صَلَّى رَسُولَ اللَّهِ عَنِ السَّلَامِ، عَلَيْهِ طَالِبُ أَبِي بَنِ عَلِيٍّ عَنِ، أَبِيهِ عَنِ السَّلَامِ عَلَيْهِ الرضا عَنِ خَالِدِ بْنِ الْحُسَيْنِ
 وَفَضَائِلِهَا السَّلَامُ عَلَيْهَا فَاطِمَةَ مَوْلِدِ كِتَابِ فِي الْمَعْنَى هَذَا فِي رُوَيْتِهِ مَا أَخْرَجْتُ

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Chapter Twenty-Two : On What Al-Reza (S) Said About Faith That is Recognition Of Paradise, Verbal Confession and Physical Action

22-1 Ahmad ibn Muhammad ibn Abdurrahman al-Qurashi al-Hakim narrated that Abu Bakr Muhammad ibn Khalid ibn Al-Hassan al-Motawwa'iy al-Bokhari quoted on the authority of Abu Bakr ibn Abi Dawood in Baghdad, on the authority of Ali ibn Harb al-Mulla'ee, on the authority of Abu Salt al-Harawi, 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) that God's Prophet (s) said, "Faith is recognition by the heart, expression by the tongue and enacting by the body parts."

22-2 Abu Ahmad Muhammad ibn Ja'far ibn Muhammad al-Bondar at Forqanah narrated that Abul Abbas Muhammad ibn Muhammad ibn Jomhoor al-Hammadi quoted on the authority of Muhammad ibn Umar ibn Mansoor al-Balkhi at Mecca, on the authority of Abu Yunus Ahmad ibn Muhammad ibn Yazid ibn Abdullah al-Jomahy, on the authority of Abdul Salam ibn Salih al-Harawi, 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 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, "Faith is recognition by the heart, expression by the tongue and enacting by the body parts."

22-3 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

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بِالْأَرْكَانِ وَعَمَلٌ بِاللِّسَانِ وَإِقْرَارٌ بِالْجَنَانِ مَعْرِفَةٌ وَأَنَّهُ الْإِيمَانُ فِي السَّلَامِ عَلَيْهِ الرِّضَا عَنِ جَاءِ مَا بَابُ 22

حَدَّثَنَا: قَالَ الْبَخَارِيُّ الْمَطْوَعِيُّ الْحَسَنُ بْنُ خَالِدِ بْنِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ حَدَّثَنَا: قَالَ الْحَاكِمُ الْقُرَشِيُّ الرَّحْمَنُ عَبْدُ بْنُ مُحَمَّدِ بْنِ أَحْمَدٍ حَدَّثَنَا - 1
الرِّضَا مُوسَى بْنُ عَلِيِّ حَدَّثَنَا: قَالَ الْهَرَوِيُّ الصَّلْتِيُّ أَبُو حَدَّثَنَا: قَالَ الْمَلَانِيُّ حَرْبُ بْنُ عَلِيٍّ حَدَّثَنَا: قَالَ بَيْعَدَادُ دَاوُدَ أَبِي بْنِ بَكْرٍ أَبُو
أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ عَلِيٌّ مُحَمَّدٌ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ مُحَمَّدٌ بْنُ جَعْفَرٍ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ جَعْفَرُ بْنُ مُوسَى أَبِيهِ عَنِ السَّلَامِ عَلَيْهِ
اللَّهُ رَسُولٌ قَالَ: قَالَ السَّلَامُ عَلَيْهِ طَالِبُ أَبِي بْنِ عَلِيٍّ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ عَلِيُّ بْنُ الْحُسَيْنِ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ الْحُسَيْنُ بْنُ عَلِيٍّ
بِالْأَرْكَانِ وَعَمَلٌ بِالْقَلْبِ وَمَعْرِفَةٌ بِاللِّسَانِ وَإِقْرَارٌ الْإِيمَانُ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى

بِئْنَ مُحَمَّدٍ نَاخَدَدٌ: قَالَ الْحَمَادِيُّ جَمْهُورُ بْنُ مُحَمَّدِ الْعَبَّاسِ أَبُو حَدَّثَنَا: قَالَ بُرْغَانَةُ الْبِنْدَارُ مُحَمَّدُ بْنُ جَعْفَرِ بْنِ مُحَمَّدِ أَحْمَدَ أَبُو حَدَّثَنَا - 2
عَنِ الْهَرَوِيِّ، صَالِحُ بْنُ السَّلَامِ عَبْدُ حَدَّثَنَا: قَالَ الْجَمْحِيُّ اللَّهُ عَبْدُ بْنُ يَزِيدِ بْنِ مُحَمَّدِ بْنِ حَدَّثَنَا يُونُسُ: قَالَ بِمَكَّةَ الْبَلْخِيُّ مَنصُورُ بْنُ عَمْرٍ
عَلِيُّ بْنُ مُحَمَّدِ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ مُحَمَّدُ بْنُ جَعْفَرٍ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ مَعْرَجُ بْنُ مُوسَى أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ لِرَضَائِنِ عَلَائٍ
قَالَ السَّلَامُ عَلَيْهِ طَالِبُ أَبِي بْنِ عَلِيٍّ عَنِ السَّلَامِ، عَلَيْهِ عَلِيُّ بْنُ الْحُسَيْنِ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ الْحُسَيْنُ بْنُ عَلِيٍّ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ
بِالْأَرْكَانِ وَعَمَلٌ بِاللِّسَانِ وَإِقْرَارٌ بِالْقَلْبِ مَعْرِفَةٌ الْإِيمَانُ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ

عَنْ عَيْسَى بْنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الصَّفَّارِ الْحَسَنِ بْنِ مُحَمَّدِ ثَنَا حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْوَلِيدُ بْنُ أَحْمَدَ بْنِ الْحَسَنِ بْنِ مُحَمَّدِ حَدَّثَنَا - 3
الصَّلْتِيُّ أَبِي عَنِ الرَّازِيِّ، صَالِحُ بْنُ بَكْرٍ

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authority of Bakr ibn Salih al-Razi, on the authority of Abi Salt al-Harawi, "I asked Al-Reza (s) about faith. He (s) said, 'Faith is belief in the heart, expression by the tongue and enacting by the body parts. Anything else would not be faith.'"

22-4 In what Soleiman ibn Ahmad ibn Ayyoub al-Lakhmi wrote to me from Isfahan, he narrated that Ali ibn Abdul Aziz and Ma'az ibn al-Muthanna quoted on the authority of Abdul Salam ibn Salih al-Harawi, 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 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, "Faith is recognition by the heart, expression by the tongue and enacting by the body parts."

22-5 In the (Arabic) month of Rajab of the year 339 A.H 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 Abul Hassan Ali ibn Muhammad al-Bazzaz quoted on the authority of Abu Ahmad Dawood ibn Soleiman al-Qadhi, 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 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, "Faith is recognition by the heart, expression by the tongue and enacting by the body parts."

The same tradition was narrated by Hamza ibn Muhammad al-Alawi - may God be pleased with him - who quoted it on the authority of Abdurrahman ibn Abi Hatam who quoted it on the authority of his father, on the authority of Abi Salt al-Harawi Abdul Salam ibn Salih, on the authority of Ali ibn Musa Al-Reza (s), through a similar chain of narrations as before. Abu Hatam said, "Should the names in these chains of documentation of tradition be read to an insane man he would get healed."

22-6 My father - May God Have Mercy upon Him - narrated that Muhammad ibn Ma'qil al-Qirmiseeni quoted on the authority of Muhammad

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يَكُونُ لَا بِالْجَوَارِحِ وَعَمَلٌ بِاللِّسَانِ وَلَفْظٌ بِالْقَلْبِ عَقْدُ الْإِيمَانِ: السَّلَامُ بِهِ عَقْدُ الْإِيمَانِ عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا سَأَلْتُ قَالَ الْهَرَوِيُّ هَكَذَا إِلَّا الْإِيمَانُ.

عَبْدُ حَدَّثَنَا قَالَ الْمُتَنِّي بْنُ وَمَعَادُ الْعَزِيزِ حَدَّثَنَا عَبْدُ قَالَ أَصْبَهَانَ مِنْ إِلَى كَتَبَ فِيهَا اللَّخْمِيُّ أَيُّوبُ بْنُ أَحْمَدَ بْنِ سُلَيْمَانَ أَخْبَرَنِي - 4
بْنُ جَعْفَرٍ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ جَعْفَرُ بْنُ مُوسَى أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا مُوسَى بْنُ عَلِيٍّ حَدَّثَنَا: قَالَ الْهَرَوِيُّ صَالِحُ بْنُ السَّلَامِ
السَّلَامِ، عَلَيْهِ عَلِيُّ بْنُ الْحُسَيْنِ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ الْحُسَيْنُ بْنُ عَلِيٍّ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ عَلِيُّ بْنُ مُحَمَّدٍ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ مُحَمَّدُ
بِالْأَرْكَانِ وَعَمَلٌ بِاللِّسَانِ ارْوَأُ بِالْقَلْبِ مَعْرِفَةُ الْإِيمَانِ: وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ: قَالَ السَّلَامُ عَلَيْهِ عَلِيٌّ عَنِ

تِسْعَ سِنَةٍ رَجَبٍ فِي بَقْمِ السَّلَامِ عَلَيْهِ طَالِبُ أَبِي بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ زَيْدِ بْنِ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ حَمْرَةَ حَدَّثَنَا - 5
مُوسَى بْنُ حَدَّثَنَا عَلِيُّ: قَالَ الْغَازِي سُلَيْمَانُ بْنُ دَاوُدَ أَحْمَدَ أَبُو حَدَّثَنَا: قَالَ الْبِزَازُ مُحَمَّدُ بْنُ عَلِيٍّ الْحَسَنُ أَبُو حَدَّثَنَا: قَالَ وَثَلَاثِمَاءُ وَثَلَاثِينَ
بْنُ مُحَمَّدِ أَبِي حَدَّثَنَا: قَالَ السَّلَامُ عَلَيْهِ مُحَمَّدُ بْنُ جَعْفَرِ أَبِي حَدَّثَنَا: قَالَ السَّلَامُ عَلَيْهِ مُحَمَّدُ بْنُ جَعْفَرِ بْنِ مُوسَى أَبِي حَدَّثَنَا السَّلَامُ عَلَيْهِ الرِّضَا
أَبِي حَدَّثَنَا: قَالَ السَّلَامُ عَلَيْهِ عَلِيُّ بْنُ الْحُسَيْنِ أَبِي حَدَّثَنَا: قَالَ السَّلَامُ عَلَيْهِ الْحُسَيْنُ بْنُ عَلِيٍّ أَبِي حَدَّثَنَا: قَالَ السَّلَامُ عَلَيْهِ الْبَاقِرُ عَلِيُّ
وَعَمَلٌ بِالْقَلْبِ وَمَعْرِفَةُ بِاللِّسَانِ إِفْرَارُ الْإِيمَانِ: وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ: قَالَ السَّلَامُ عَلَيْهِ طَالِبُ أَبِي بْنِ عَلِيٍّ الْمُؤْمِنِينَ رَأْمِدَ
بِالْأَرْكَانِ.

عَنِ الْحَدِيثِ، هَذَا رَوَى وَقَدْ يَقُولُ أَبِي وَسَمِعْتُ: يَقُولُ حَاتِمُ أَبِي بْنِ الرَّحْمَنِ عَبْدُ عَثْوَسَمِ عَنْهُ اللَّهُ رَضِيَ الْعُلُوِيُّ مُحَمَّدُ بْنُ حَمْرَةَ قَالَ
الْإِسْنَادُ هَذَا قَرِيٌّ وَلَا: حَاتِمُ أَبُو قَالَ مِثْلَهُ بِإِسْنَادِهِ السَّلَامُ الرِّضَا عَلَيْهِمُوسَى بْنُ عَلِيٍّ عَنِ صَالِحِ، بِنِ السَّلَامِ عَبْدُ الْهَرَوِيُّ الصَّلْتُ أَبِي
لَبْرِيٍّ مَجْنُونٍ عَلِيٍّ.

اللَّهُ عَبْدُ بْنُ مُحَمَّدٍ عَنِ الْقُرْمَيْسِينِيِّ، مَعْقُولُ بْنُ مُحَمَّدِ حَدَّثَنَا: قَالَ اللَّهُ رَحِمَهُ أَبِي حَدَّثَنَا - 6

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ibn Abdullah ibn Tahir, "I was standing with my father. Abu Salt al-Harawi, Ishaq ibn Rahawayh and Ahmad ibn Muhammad ibn Hanbal were also present there. My father said, "Each of you should narrate a tradition for me." Abu Salt al-Harawi said, "Ali ibn Musa Al-Reza (s), who I swear by God was really pleasant as his name indicates, 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 Al-Hussein ibn Ali (s), on the authority of his father Ali ibn Abi Talib (s) that God's Prophet (s) said, "Faith consists of talking and action." When we left Ahmad ibn Muhammad ibn Hanbal said, "What form of chain of traditions was that?" My father said, "It is the healing medication for the insane. If they treat a mad man using it, he will be healed."

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لِيُحَدِّثَنِي: بِي أَفَقَالَ حَنْبَلُ بْنُ مُحَمَّدِ بْنِ وَأَحْمَدُ رَاهُوِيَه، بِنِ وَإِسْحَاقَ الْهَرَوِيَّ أَبُو الصَّلْتِ وَعِنْدَهُ أَبِي رَأْسَ عَلِيٍّ وَقَالَ كُنْتُ: قَالَ طَاهِرُ بْنُ أَبِيهِ عَنْ سُمِّي كَمَا رَضِيَ وَاللَّهِ وَكَانَ - السَّلَامُ الرِّضَاعَ لِيَهُمَا مُوسَى بِنِ عَلِيٍّ حَدَّثَنِي: الْهَرَوِيَّ الصَّلْتِ أَبُو فَقَالَ بِحَدِيثِ، مِنْكُمْ رَجُلٌ كُلُّ أَبِي بِنِ عَلِيٍّ أَبِيهِ عَنْ عَلِيٍّ، أَبِيهِ عَنِ الْحُسَيْنِ، بِنِ عَلِيٍّ أَبِيهِ عَنْ عَلِيٍّ، بِنِ مُحَمَّدٍ بِيهِ أَعَنْ مُحَمَّدٌ، بِنِ جَعْفَرِ أَبِيهِ عَنْ جَعْفَرِ، بِنِ مُوسَى هَذَا مَا: حَنْبَلُ بْنُ مُحَمَّدِ بْنِ أَحْمَدُ قَالَ خَرَجْنَا، فَلَمَّا وَعَمَلٌ؛ قَوْلُ الْإِيمَانِ: وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ: قَالَ السَّلَامُ عَلَيْهِمْ طَالِبَ أَفَاقَ الْوَجُنُونَ بِهِ سَعِطَ إِذَا الْوَجَانِينَ سَعُوطُ هَذَا: أَبِي لَهُ فَقَالَ الْإِسْنَادُ؟

Chapter Twenty-Three : On Al-Reza's Debates With Al-Ma'mun Regarding The Difference Between Family (ITRA) and Nation

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23-1 Ali ibn Al-Hussein ibn Shazawayh al-Mo'addib and Ja'far ibn Muhammad ibn Masroor - May God Be Pleased with Them - narrated that Muhammad ibn Abdullah ibn Ja'far al-Himyari quoted on the authority of his father, on the authority of al-Ryan ibn al-Salt, "Al-Reza (s) attended a session held by Al-Ma'mun in Marv in which some of the scholars of Iraq and Khorasan were present. Then Al-Ma'mun said, "Tell me about the meaning of the following verse, 'Then We have given the Book for inheritance to such of Our Servants as We have chosen...' [372] They answered that the verse refers to all the nation. Then Al-Ma'mun said, "O Abul Hassan! What do you think?" Al-Reza (s) answered, "I do not agree with them. I say that the Honorable the Exalted God exclusively refers to the immaculate progeny of the Prophet (s)."

Al-Ma'mun asked, "How is it that God refers to the immaculate progeny of the Prophet (s) and not

the nation?"

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وَالْأُمَّةَ لِعِثْرَةِ | بَيِّنَ الْفَرْقِ فِي الْمَأْمُونِ مَعَ السَّلَامِ عَلَيْهِ الرِّضَا مَجْلِسَ ذِكْرِ بَابِ 23

جَعَفَرُ بْنُ اللَّهِ عَبْدِ بْنِ مُحَمَّدٍ حَدَّثَنَا قَالَا مَا عَنْهُ اللَّهُ رَضِيَ مَسْرُورُ بْنُ مُحَمَّدٍ بْنِ وَجَعْفَرِ الْمُؤَدَّبِ شَادُوَيْهِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ حَدَّثَنَا - 1
مِنْ جَمَاعَةٍ مَجْلِسِهِ فِي اجْتِمَاعٍ بِمَرْوَةٍ وَقَدْ الْمَأْمُونِ مَجْلِسَ السَّلَامِ عَلَيْهِ الرِّضَا حَضَرَ قَالَ لَتِ الصَّدِّيقِ الرِّيَّانِ عَنْ أَبِيهِ، عَنِ الْحَمِيرِيِّ،
(عِبَادِنَا مِنْ اصْطَفَيْنَا الَّذِينَ الْكِتَابَ أَوْرَثْنَا ثُمَّ) :الآيَةِ هَذِهِ مَعْنَى عَنْ أَخْبَرُونِي :الْمَأْمُونُ فَقَالَ وَخُرَّاسَانَ الْعِرَاقِ أَهْلِ عُلَمَاءِ

الْحَسَنِ؟ أَمَا يَا تَقُولُ مَا :الْمَأْمُونُ فَقَالَ. كُلُّهَا الْأُمَّةَ بِذَلِكَ وَجَلَّ عَزَّ اللَّهُ أَرَادَ :الْعُلَمَاءُ فَقَالَتْ

الطَّاهِرَةَ الْعِثْرَةَ بِذَلِكَ وَجَلَّ عَزَّ اللَّهُ أَرَادَ أَقُولُ وَلِكَيْ قَالُوا، كَمَا أَقُولُ لَا :السَّلَامُ عَلَيْهِ الرِّضَا فَقَالَ

الْأُمَّةُ؟ دُونَ مِنْ الْعِثْرَةِ عَنِّي وَكَيْفَ :الْمَأْمُونُ فَقَالَ

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Al-Reza (s) told him, "If God referred to the nation, then they should all be in Paradise while the Honorable the Exalted God goes on and says, '...but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by God's leave, foremost in good deeds; that is the highest Grace.' [373]

Then God informs that all of them will be in Paradise. The Honorable the Exalted God says, 'Gardens of Eternity will they enter: therein will they be adorned with bracelets of gold and pearls; and their garments there will be of silk.' [374] Thus, the verse refers to the immaculate progeny of the Prophet (s) exclusively.

Al-Ma'mun asked, "Who are the immaculate progeny?" Al-Reza (s) said, "The immaculate progeny are those whom the Honorable the Exalted God describes in His Book by saying, '...And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless.' [375]

They are those about whom the Prophet (s) said the following, "I am leaving among you two weighty things - the Book of God and my progeny; my family. They will not separate from each other until they join me at the Divine Pool (Kawthar). Consider how will you regard me in treating them. O people! Do not teach them, because they are more knowledgeable than you are." Then the scholars said, "O Abul Hassan! Let us know whether the progeny of the Prophet and the Prophet's family are the same or not." Al-Reza (s) said, "They are the same."

Then the scholars claimed that the Prophet (s) is related to have said, “My nation is my family” and there is an authentic undeniable tradition according to which the Prophet’s companions agreed unanimously on the fact that Muhammad’s family is his nation.

Abul Hassan (s) said, “Well, tell me whether it is lawful for Muhammad’s family to receive any alms-tax.” They answered, “No, it is unlawful.” Then the Imam (s) asked, “Is it lawful for the nation to receive alms-tax?” They answered, “Yes, it is lawful for them.” The Imam (s) said, “This is the difference between the family and the nation. Woe be to you! Where will they take you? Have you turned away from the Quran? Don’t you know that the issues of Inheritance and Purification are for the Chosen Guided ones and not anyone else?”

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وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ لِنَفْسِهِ ظَالِمٌ فَمِنْهُمْ): وَجَلَّ عَزَّ اللَّهُ لِقَوْلِ نَبِيِّهِ، الْجَفِي بِأَجْمَعِيهَا لَكَانَتْ الْأُمَّةَ أَرَادَ لَوْ إِنَّهُ: السَّلَامُ عَلَيْهِ الرَّضَا لَهُ فَقَالَ دَهَبَ مِنْ أَسَاوِرَ مِنْ فِيهَا يُحَلَوْنَ يَدْخُلُونَهَا عَدْنِ جَنَاتٍ): فَقَالَ الْجَنَّةَ فِي كُلِّهِمْ جَمَعَهُمْ ثُمَّ. (الْكَبِيرُ هُوَ الْفَضْلُ ذَلِكَ اللَّهُ بِإِذْنِ بِالْخَيْرَاتِ سَابِقٌ لِعَبِيرِهِمْ لَا الطَّاهِرَةَ لِلْعَبْرَةِ الْوَرَاثَةَ فَصَارَتْ (حَرِيرٌ فِيهَا وَلِبَاسُهُمْ وَلَوْلَا

الطَّاهِرَةُ؟ الْعَبْرَةُ مَنْ: الْأَمُورُ فَقَالَ

(تَطْوِيرًا وَيُطَهِّرُكُمْ النَّبِيُّ أَهْلَ الرَّجْسِ عَنْكُمْ لِيُذْهِبَ اللَّهُ بِرِيدُ إِيمَانًا): وَعَزَّ جَلَّ فَقَالَ كِتَابِهِ فِي اللَّهِ وَصَفَهُمُ الَّذِينَ: السَّلَامُ عَلَيْهِ الرَّضَا فَقَالَ يَرِدًا حَتَّى يَفْتَرِقَا لَنْ وَإِنَّهُمَا أَلَا بَيْتِي، أَهْلَ وَعَبْرَتِي اللَّهُ كِتَابَ تَقْلِيدِ أَلِ فِيكُمْ مُخْلَفٌ إِنِّي) وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ الَّذِينَ وَهُمْ (مِنْكُمْ أَعْلَمُ فَإِنَّهُمْ تُعَلِّمُوهُمْ لَا النَّاسُ أَيُّهَا. فِيهِمَا تَخَلَّفُوْنِي كَيْفَ فَانظُرُوا الْحَوْضَ عَلَيَّ

الْأَلِ؟ غَيْرُ أَمْ الْأَلِ أَهْمُ الْعَبْرَةُ؛ عَنِ الْحَسَنِ أَبِي يَا أَخْبِرْنَا: الْعُلَمَاءُ قَالَتْ

الْأَلِ هُمْ: السَّلَامُ عَلَيْهِ الرَّضَا فَقَالَ

أَلِ): دَفَعَهُ يُمَكِّنُ لَا الَّذِي الْمُسْتَقَاضِ بِالْخَبَرِ يَقُولُونَ أَصْحَابُهُ وَهُوَ لَاءِ. (إِلَى أُمَّتِي) قَالَ أَنَّهُ عَنْهُ يُؤْتِرُ اللَّهُ رَسُولٌ فَهَذَا: الْعُلَمَاءُ قَالَتْ (أُمَّتُهُ مُحَمَّدٌ

نَعَمْ: قَالُوا الْأَلِ؟ عَلَى الصَّنْفَةِ تَحْرُمُ هَلْ أَخْبِرُونِي؛ السَّلَامُ عَلَيْهِ الْحَسَنِ أَبُو فَقَالَ

أَلِ): لَأَقْلُو الْأُمَّةَ؟ عَلَى فَتَحْرُمُ: قَالَ

وَقَعَتْ أَنَّهُ عَلِمْتُمْ أَمَا مُسْرِفُونَ؟ قَوْمٌ أَنْتُمْ أَمْ صَفْحًا الذِّكْرِ عَنِ أَصْرَبْتُمْ بِكُمْ؟ يُذْهِبُ أَيْنَ! وَإِحْكُمْ. وَالْأُمَّةُ الْأَلِ بَيْنَ مَا فَرَّقَ هَذَا قَالَ سَائِرِهِمْ؟ دُونَ تَدِينِ الْمُصْطَفَيْنِ عَلَى وَالطَّاهِرَةَ الْوَرَاثَةَ

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They said, “O Abul Hassan! How can you prove this?” The Imam (s) answered, “This is clear from

what the Honorable the Exalted God says, 'And We sent Noah and Abraham, and established in their line Prophethood and Revelation: and some of them were on right guidance. But many of them became rebellious transgressors.' [376]

Hence, the inheritance of the Book is dedicated to the guided ones, not the evil-doers. Don't you know that Noah said the following in his supplications to his Lord - the Honorable the Exalted, 'O my Lord! Surely my son is of my family! And Thy promise is true, and Thou art the justest of Judges!' [377] He said this because the Honorable the Exalted God had promised to save him and his family. But the Honorable the Exalted God said, 'O Noah! He is not of thy family: For his conduct is unrighteous. So ask not of Me that of which thou hast no knowledge! I give thee counsel, lest thou act like the ignorant!' [378]

Al-Ma'mun asked, "Did God give distinction to the Prophet's progeny over other people?"

Abul Hassan Al-Reza (s) said, "The Honorable the Exalted God gave distinction to the Prophet's progeny over other people in the Wise Book." Al-Ma'mun asked him (s), "Where is that in God's Book?" Al-Reza (s) told him, "Indeed the Honorable the Exalted God says, 'Allah did choose Adam and Noah, the family of Abraham, and the family of 'Imran above all people. Offspring, one of the other: And Allah heareth and knoweth all things.' [379] In another place the Honorable the Exalted God says, 'Or do they envy mankind for what God hath given them of his bounty? But We had already given the people of Abraham the Book and Wisdom, and conferred upon them a great kingdom.' [380] After saying this God addresses the believers and says, 'O ye who believe! Obey God, and obey the Apostle, and those charged with authority among you.' [381] This means those whom God has given them the Book and the Wisdom for which they are envied. Therefore, what is understood from the Honorable the Exalted God's words, 'Or do they envy mankind for what God hath given them of his bounty? But We had already given the people of Abraham the Book and Wisdom, and conferred upon them a great kingdom.' [382] This refers to obeying the Chosen Immaculate ones."

The scholars asked, "Let us know if the Honorable the Exalted God has interpreted this choice in the Book?"

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الْحَسَنُ؟ أَبَا يَا أَيُّنَ وَمِنْ: قَالُوا

فَصَارَتْ. (فَاسِقُونَ مِنْهُمْ وَكَثِيرٌ مُهْتَدٍ فَمِنْهُمْ وَالْكِتَابَ النَّبِيُّ دُرِّيَّتَهُمَا فِي جَعَلْنَاوْ وَإِبْرَاهِيمَ نُوحًا أَرْسَلْنَا وَلَقَدْ) وَجَلَّ عَزَّ اللَّهُ قَوْلٍ مِنْ: قَالَ
وَعَدَكَ وَإِنَّ أَهْلِي مِنْ ابْنِي إِنَّ رَبَّ فَقَالَ) رَبُّهُ سَأَلَ حِينَ السَّلَامِ عَلَيْهِ نُوحًا أَنْ عَلِمْتُمْ أَمَا. الْفَاسِقِينَ دُونَ لِلْمُهْتَدِينَ وَالْكِتَابِ النَّبِيُّ وَرَأْتُهُ
عَمَلٌ إِنَّهُ أَهْلِكَ مِنْ لَيْسَ إِنَّهُ نُوحٌ يَا): وَجَلَّ عَزَّ رَبُّهُ لَهُ فَقَالَ وَأَهْلُهُ، يُنَجِّيهِ أَنْ وَعَدَهُ وَجَلَّ عَزَّ اللَّهُ أَنْ وَذَلِكَ (الْحَاكِمِينَ أَحْكُمُ وَأَنْتَ الْحَقُّ
(الْجَاهِلِينَ مِنْ تَكُونُ أَنْ أَعْظَمَكَ إِنِّي عَلَّمَ بِهِ لَكَ لَيْسَ مَا تَسْئَلُنَ فَلَا صَالِحٍ غَيْرُ

النَّاسِ؟ سَائِرِ عَلَى الْعِثْرَةِ اللَّهُ فَضَّلَ هَلْ: الْمَأْمُونُ فَقَالَ

كِتَابِهِ مُحْكَمٍ فِي النَّاسِ سَائِرِ عَلَى الْعِثْرَةِ فَضَّلَ أَبَانَ وَجَلَّ رَعَا اللَّهُ إِنَّ: السَّلَامُ عَلَيْهِ الْحَسَنِ أَبُو فَقَالَ

اللَّهُ؟ كِتَابٍ مِنْ ذَلِكَ أَيْنَ: الْمَأْمُونُ لَهُ فَقَالَ

مِنْ بَعْضِهَا ذُرِّيَّةَ الْعَالَمِينَ عَلَى عِمْرَانَ وَآلِ إِبْرَاهِيمَ وَآلِ أَوْثُودِ آدَمَ اصْطَفَى اللَّهُ إِنَّ) وَجَلَّ عَزَّ قَوْلِهِ فِي: السَّلَامُ عَلَيْهِ الرِّضَا لَهُ قَالَ
يُنَاهُمْ وَآدَ وَالْحِكْمَةَ الْكِتَابِ إِبْرَاهِيمَ آلِ آتَيْنَا فَقَدْ فَضَّلَهُ مِنْ اللَّهِ آتَاهُمْ مَا عَلَى النَّاسِ يَحْسُدُونَ أَمْ): أَخْرَجَ مَوْضِعَ فِي وَجَلَّ عَزَّ وَقَالَ. (بَعْضُ
الْأَمْرِ وَأَوْلِيَ الرَّسُولَ وَأَطِيعُوا اللَّهَ أَطِيعُوا الَّذِينَ آمَنُوا الَّذِينَ أَيُّهَا يَا): فَقَالَ الْمُؤْمِنِينَ سَائِرِ إِلَى هَذَا أَتْرَ فِي الِ مَخَاطَبَةَ رَدَّ نَمَّ. (عَظِيمًا مُلْكًا
آتَيْنَا فَقَدْ فَضَّلَهُ مِنْ اللَّهِ آتَاهُمْ مَا عَلَى النَّاسِ يَحْسُدُونَ أَمْ): وَجَلَّ عَزَّ قَوْلُهُ. عَلَيْهِمَا وَحُسْبُوا الْحِكْمَةَ بِالْكِتَابِ قَرَنَهُمُ الَّذِينَ يَعْنِي: (مِنْكُمْ
لَهُمُ الطَّاعَةُ هُوَ هُنَا هَا فَالْمُلْكُ. أَهْرِبِينَ الطُّلْمُصْطَفِينَ الطَّاعَةَ يَعْنِي: (عَظِيمًا مُلْكًا وَآتَيْنَاهُمْ وَالْحِكْمَةَ الْكِتَابِ إِبْرَاهِيمَ آلِ

الْكِتَابِ؟ فِي الْإِصْطِفَاءِ تَعَالَى اللَّهُ فَسَرَ هَلْ فَأَخْبِرْنَا: الْعُلَمَاءُ قَالَتْ

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choice in twelve places in addition to many verses in which these meanings are hidden. First, it is explained in God's saying, 'And admonish thy nearest kinsmen...' [383] Ubay ibn Ka'b adds [384] 'and your chosen family,' to the previous verse, and the addition is recorded in Abdullah bin Mas'ud's copy of the Holy Quran. [385] This is certainly a sublime standing, a great excellence, and a grand honor for the Prophet's family whom are exclusively stated by the Honorable the Exalted God in this verse as 'your chosen family.'

The second verse regarding this choice is in the Honorable the Exalted God's words, '...And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless.' [386] This is a nobility which no one is unaware of or denies except for deviate lost ones since no nobility higher than that is even imaginable."

The third verse regarding this choice is that in which God gave distinction to the Immaculates over all others and ordered His Prophet (s) to take them along with him to participate in invoking God's Curse of God in the "invoking verse" where the Honorable the Exalted God says, 'O Muhammad! If anyone disputes in this matter with thee, now after (full) knowledge Hath come to thee, say, "Come! let us gather together,- our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of Allah on those who lie!"' [387]

Then the Prophet (s) brought Ali, Al-Hassan (s), Al-Hussein (s), and (the Blessed Lady) Fatima (s) along with himself. Do you know what the meaning of God's words "ourselves and yourselves" is?"

The scholars said, “This refers to the Prophet himself.”

Abul Hassan (s) said, “You are wrong. This refers to Ali ibn Abi Talib (s). This can be proved by the Prophet’s saying, “Let the Luhai’as keep on doing so and I will subjugate them to a man who is like myself” implying Ali ibn Abi Talib (s).

What is meant by “our sons” is Al-Hassan (s) and Al-Hussein (s), and what is meant by “our women” is (the Blessed Lady) Fatima (s). This is a characteristic which no one can surpass, and a nobility which no human

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وَأَنْذِرِ: وَجَلَّ عَزَّ قَوْلُهُ ذَلِكَ فَأَوْلُ. وَمَوْضِعاً مَوْطِئاً عَشَرَ اثْنَيْ فِي الْبَاطِنِ سِوَى الظَّاهِرِ فِي الإِصْطِفَاءِ فَسَّرَ: السَّلَامُ عَلَيْهِ الرِّضَا فَقَالَ وَهَذِهِ مَسْعُودٍ، بِنِ اللَّهِ عَدِيدٍ مُصْحَفٍ فِي ثَابِتَةٍ وَهِيَ كَعْبٍ، بِنِ أَبِي قِرَاءَةَ فِي هَكَذَا الُّ مُخْلِصِينَ، مِنْهُمْ طَلُورَهُ (الأَقْرَبِينَ عَشِيرَتَكَ وَاحِدَةً فَهَذِهِ وَآلِهِ عَلَيْهِ صَلَّى اللَّهُ لِرَسُولٍ فَذَكَرَهُ الْأَلَّ بِذَلِكَ وَجَلَّ عَزَّ اللَّهُ عَنِّي حِينَ عَالٍ وَشَرَفٍ عَظِيمٍ وَفَضْلٍ رَفِيعَةٍ مَنْزِلَةً

لَا الَّذِي الْفَضْلُ وَهَذَا، (تَطْهِيراً وَيُطَهِّرُكُمْ النَّبِيَّتِ أَهْلَ الرَّجْسِ عَنْكُمْ لِيُذْهِبَ اللَّهُ يُرِيدُ إِنَّمَا): وَجَلَّ عَزَّ قَوْلُهُ الإِصْطِفَاءِ فِي الثَّانِيَةِ وَالْآيَةِ الثَّانِيَةِ فَهَذِهِ تُنْتَظَرُ، طَهَارَةً بَعْدَ فَضْلٍ لِأَنَّهُ أَصْلًا مُعَايِدًا أَحَدٌ يَحْدُهُ

مُحَمَّدٌ يَا: وَجَلَّ عَزَّ فَقَالَ الْإِنْبِيَّالِ، آيَةٍ فِي بِهِمْ بِالْمَبَاهِلَةِ وَآلِهِ عَلَيْهِ صَلَّى اللَّهُ نَبِيَّهُ فَأَمَرَ خَلْقِهِ، مِنْ الطَّاهِرِينَ اللَّهُ مَيَّرَ فَحِينَ الثَّالِثَةِ وَأَمَّا اللَّهُ لَعْنَتٌ فَتَجْعَلُ نَبِيَّهُمْ ثُمَّ وَأَنْفُسَكُمْ وَأَنْفُسَنَا وَنِسَاءَكُمْ وَنِسَاءَنَا وَأَبْنَاءَكُمْ أَبْنَاءَنَا نَدْعُ تَعَالَوْا فَقُلْ الْعِلْمُ مِنْ جَاءَكَ مَا بَعْدَ مِنْ فِيهِ حَاجَكَ فَمَنْ) مَعْنَى مَا تَدْرُونَ فَهَلْ بِنَفْسِهِ أَنْفُسَهُمْ وَقَرَنَ السَّلَامُ عَلَيْهِمْ وَفَاطِمَةَ وَالْحُسَيْنَ وَالْحَسَنَ عَلِيًّا وَآلِهِ عَلَيْهِ صَلَّى اللَّهُ النَّبِيِّ فَأَبْرَزَ. (الكَادِبِينَ عَلَى قَوْلِهِ؟ (كَمْ أَنْفُسًا وَأَنْفُسَنَا) قَوْلِهِ

نَفْسُهُ بِهِ عَنِّي: الْعُلَمَاءُ قَالَتْ

وَالِهِ عَلَيْهِ صَلَّى اللَّهُ نَبِيُّ قَوْلُ ذَلِكَ عَلَى بَدَلٍ وَمِمَّا. السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ بِهَا عَنِّي إِنَّمَا: السَّلَامُ عَلَيْهِ الْحَسَنِ أَبُو فَقَالَ وَعَنِّي وَالْحُسَيْنِ، الْحَسَنَ بِالْأَبْنَاءِ وَعَنِّي السَّلَامُ، عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ يَعْني (كَنَفْسِي رَجُلًا إِلَيْهِمْ لِأَبْعَثَنَّ أَوْ وَلِيَعَةَ بَنُو يَنْ لِيَنْتَهُ) وَشَرَفٌ بَشَرٌ فِيهِ يَلْحَقُهُمْ لَا وَفَضْلٌ دَادَ فِيهَا يَتَفَدَّمُهُمْ لَا خُصُوصِيَّةً فَهَذِهِ. فَاطِمَةَ بِالنِّسَاءِ

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being can attain. It is an honor which no person can achieve since the Prophet (s) established Ali (s) to be like himself. This was the third.

The fourth verse regarding this choice is related to when the Prophet (s) ordered everybody to leave his Mosque[388] except for his family. The people showed their dissatisfaction for such a procedure and Al-Abbas (the Prophet’s uncle) discussed this with the Prophet (s) and said, “O Prophet of God! You let Ali (s) remain but forced us out?” The Prophet (s) answered, “It was not I who dismissed you all except for Ali. It was the Honorable the Exalted God who did that.” This is a

clear explanation of what the Prophet (s) said to Ali (s), “Your position relative to me is the same as Aaron’s position relative to Moses.”

The scholars asked, “What is the relation between this and the Quran?” Abul Hassan (s) said, “I will present proof for this from the Quran and will recite it to you.” They said, “Present it.” The Imam (s) said, “The Honorable the Exalted God said, ‘We inspired Moses and his brother with this Message: ‘Provide dwellings for your people in Egypt, make your dwellings into places of worship...’ [389] This verse shows the relative position of Aaron (s) to Moses (s) and also the relative position of Ali (s) to the Prophet of God (s). Also the following saying of the Prophet of God (s) is another clear proof, “Anyone who is in a state of major ritual impurity is not allowed to enter this mosque, except for Muhammad (s) and the Members of his Holy Household.”

The scholars said, “O Abul Hassan! This explanation and evidence cannot be found anywhere but with you - Members of the Holy Household of God’s Prophet (s).”

The Imam (s) said, “Who can deny this fact? 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.” Our clear explanation of the virtue, honor, and preference, being chosen and immaculate (regarding the Household of the Prophet (s)) cannot be denied by anyone except those who are obstinate. We praise the Honorable the Exalted God for this. This was the fourth.

The fifth verse regarding the choice is the Honorable the Exalted God’s words, ‘And render to the kindred their due rights...’ [390] The Honorable the Omnipotent has made them especial by this characteristic and has chosen them over the nation. When this verse was revealed to the

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الثَّالِثَةُ فَهَذِهِ كَنَفْسِهِ لِسَلَامٍ | عَلَيْهِ عَلِيٌّ نَفْسَ جَعَلَ إِذْ خُلِقَ، إِلَيْهِ يَسْقُفُهُمْ لَا

اللَّهُ، رَسُولَ يَا فَقَالَ الْعَبَّاسُ وَتَكَلَّمَ ذَلِكَ فِي النَّاسِ تَكَلَّمَ حَتَّى الْعِثْرَةَ خَلَا مَا مَسَّجِدِهِ مِنَ النَّاسِ وَالْهِيَ عَلَيْهِ اللَّهُ صَلَّى فَأَخْرَجَهُ الرَّابِعَةَ وَأَمَّا هَذَا وَفِي وَأَخْرَجَكُمْ تَرَكُّهُ وَجَلَّ عَزَّ اللَّهُ وَلَكِنَّ وَأَخْرَجْتُمْ، تَرَكُّهُ أَنَا مَا: وَالْهِيَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ فَقَالَ وَأَخْرَجْتَنَا؟ عَلِيًّا تَرَكُّتَ مُوسَى مِنْ هَارُونَ مَنْزِلَتِي مَتَّى أَنْتَ: السَّلَامُ عَلَيْهِ لِعَلِيٍّ قَوْلِهِ تَبَيَّنَ

أَلْفُرَانَ؟ مِنْ هَذَا وَأَيُّنَ الْعُلَمَاءُ قَالَتْ

هَاتِ: قَالُوا عَلَيْهِكُمْ؟ أَفَرَأَهُ قُرْآنًا ذَلِكَ فِي أَوْجِدُكُمْ: السَّلَامُ عَلَيْهِ الْحَسَنِ أَبُو قَالَ

هَارُونَ مَنْزِلَةَ الْآيَةِ هَذِهِ فَفِي، (فَبَلَّغَتْ بِيُوتَكُمْ وَاجْعَلُوا بُيُوتًا بِمِصْرَ لِقَوْمِكُمْ تَبَوَّءَ أَنْ وَأَخِيهِ مُوسَى إِلَى وَأَوْحَيْنَا): وَجَلَّ عَزَّ اللَّهُ قَوْلَ: قَالَ اللَّهُ صَلَّى اللَّهُ رَسُولَ قَوْلٍ فِي ظَاهِرٍ دَلِيلٍ هَذَا وَمَعَ وَالْهِيَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ مِنَ السَّلَامُ عَلَيْهِ عَلِيٍّ مَنْزِلَةَ أَيْضًا وَفِيهَا مُوسَى، مِنْ

وَالِهِ عَلَيْهِ اللهُ صَلَّى وَالِهِ لِ مُحَمَّدٍ إِلَّا لِجُنُبٍ يَحِلُّ لَا الْمَسْجِدَ هَذَا إِنَّ أَلَا: قَالَ حِينَ وَالِهِ عَلَيْهِ

وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ بَنِيَتْ أَهْلِي مَعْشَرَ عِنْدَكُمْ إِلَّا يُوجَدُ لَا الْبَيَانَ وَهَذَا الشَّرْحُ هَذَا سَنَ، الدَّأَبَا يَا: الْعُلَمَاءُ قَالَتْ

مِنْ فَلْيَبِيَّتْهَا الْمَدِيْنَةَ أَرَادَ فَمَنْ بَابِهَا؛ السَّلَامُ عَلَيْهِ وَعَلِيَّ حِكْمَةَ الْمَدِيْنَةَ أَنَا: يَقُوْلُ وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ ذَلِكَ؟ لَنَا يُنْكَرُ وَمَنْ: يَقَالُ
ذَلِكَ عَلَى الْحَمْدُ جَلَّ وَعَزَّ وَبَلَّه. مُعَانِدٌ يُنْكَرُهُ لَا مَا وَالطَّهَارَةَ وَالْإِصْطِفَاءَ وَالنَّقْدِمَةَ وَالشَّرَفِ الْفَضْلِ مِنْ وَشَرَحْنَا أَوْضَحْنَا مَا فِيهَا بِأَبِهَا
الرَّابِعَةَ فَهَذِهِ.

نَزَلَتْ فَلَمَّا. الْأُمَّةِ عَلَى وَاصْطِفَاهُمْ بِهَا الْجَبَّارُ الْعَزِيْزُ اللهُ حَصَّهُمْ خُصُوْصِيَّةً؛ (حَقَّةُ الْقُرْبَى ذَا وَآتِ): وَجَلَّ وَعَزَّ اللهُ قَوْلُ الْخَامِسَةِ وَالْأَيَّةُ
عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ عَلَى الْأَيَّةِ هَذِهِ

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Prophet (s), he summoned his daughter (the Blessed Lady) Fatima (s). Fatima (s) said, "O Prophet of God! Yes." The Prophet (s) said, "Fadak is one of the territories that we did not exhaust our horses or camels to seize. Therefore, it is exclusively mine and not the Muslims[391]. Now, I will donate it to you and your offspring as a gift according to God's instructions." This was the fifth.

The sixth verse regarding the choice is the Honorable the Exalted God's words, 'No reward do I ask of you for this except the love of those near of kin.' [392] This is a special peculiarity of the Prophet (s) and his family up until the Resurrection Day, and that of no other family.

That is because the Honorable the Exalted God said the following regarding Noah in His Book, 'And O my people! I ask you for no wealth in return: my reward is from none but Allah. But I will not drive away (in contempt) those who believe: for verily they are to meet their Lord, and ye I see are the ignorant ones!'[393]

And the Honorable the Exalted God said that the Prophet Hud said, "O my people! I ask of you no reward for this (Message). My reward is from none but Him who created me: Will ye not then understand?"[394]

However, the Honorable the Exalted God told His Prophet Muhammad (s), "O Muhammad! 'Say, No reward do I ask of you for this except the love of those near of kin.'" [395] God made the love of the Prophet's family incumbent upon others only because He knows that they will never turn back from the religion and they will never deviate.

A man may bear some malice in his heart for even his most intimate friend if his friend is an opponent of a member of his family. On that account, God wants to make the Prophet's heart completely free of malice against the believers. Therefore, He ordered them to love the Prophet's family. The Prophet (s) will then not hate anybody who loves him and his family. In the same

manner, the Prophet (s) will hate those who dislike his family, because they have ignored one of the duties made incumbent upon them by God. This is surely the most prominent honor.

When the verse 'Say, No reward do I ask of you for this except the love of those near of kin' was revealed, the Prophet (s) stood up, expressed praise and gratitude for God and glorified Him. The Prophet (s) then said, "O people! The Honorable the Exalted God has made an affair

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يُوجِفُ لَمْ مِمَّا هِيَ فَذِكُّ هَذِهِ: وَالِهِ عَلَيْهِ اللهُ صَلَّى فَقَالَ: اللهُ رَسُولٌ يَا لَيْتَيْكَ: قَالَتْ: فَاطِمَةُ يَا: فَقَالَ لَهُ، فَذَعَيْتَ فَاطِمَةَ لِي ادْعُوا: قَالَ وَالِهِ الْخَامِسَةُ فَهَذِهِ. وَلَوْلَيْكَ لَكَ فَخْذِيهَا بِهِ، اللهُ أَمْرِي لِمَا لَكَ جَعَلْتَهَا وَقَدْ الْمُسْلِمِينَ، دُونَ خَاصَّةً لِي وَهِيَ رِكَابٍ، وَلَا يَخِيلُ عَلَيْهِ.

يَوْمَ إِلَى وَالِهِ عَلَيْهِ اللهُ صَلَّى لِلنَّبِيِّ خُصُوصِيَّةً وَهَذِهِ. (الْقُرْبَى فِي الْمَوَدَّةِ إِلَّا أَجْرًا عَلَيْهِ أَسْأَلُكُمْ لَا قُلْ): وَجَلَّ عَزَّ اللهُ قَوْلُ السَّادِسَةِ وَالْأَيَّةُ إِنَّ مَالًا عَلَيْهِ أَسْأَلُكُمْ لَا قَوْمٍ يَا): كِتَابِهِ فِي السَّلَامِ عَلَيْهِ نُوحِ ذِكْرٍ فِي حِكْيِ وَجَلَّ عَزَّ اللهُ أَنْ وَذَلِكَ غَيْرِهِمْ، دُونَ لِلأَلِّ وَخُصُوصِيَّةُ الْقِيَامَةِ أَنَّهُ السَّلَامُ عَلَيْهِ هُوَ عَن وَجَلَّ عَزَّ وَحَكْيِ. (تَجْهَلُونَ قَوْمًا أَرَاكُمْ وَلَكِنِّي هَمَزِدٌ مَلَأُوا إِنَّهُمْ آمَنُوا الَّذِينَ بِطَارِدِ أَنَا وَمَا اللهُ عَلَى إِلَّا أَجْرِي مُحَمَّدٌ يَا (قُلْ): وَالِهِ عَلَيْهِ اللهُ صَلَّى مُحَمَّدٌ لِنَبِيِّهِ وَجَلَّ عَزَّ وَقَالَ. (تَعْقِلُونَ أَفَلَا فَطَرَنِي الَّذِي عَلَى إِلَّا أَجْرِي إِنَّ أَجْرًا عَلَيْهِ أَسْأَلُكُمْ لَا): قَالَ إِلَى يَرْجِعُونَ وَلَا أَبْدَأُ الَّذِينَ عَن يَرْتَدُّونَ لَا أَنَّهُمْ عَلِمَ وَقَدْ إِلَّا مَوَدَّتْهُمْ اللهُ يَفْرَضُ وَلَمْ (الْقُرْبَى فِي الْمَوَدَّةِ إِلَّا أَجْرًا عَلَيْهِ أَسْأَلُكُمْ لَا) لَا أَنْ وَجَلَّ عَزَّ اللهُ فَأَحَبَّ الرَّجُلُ، قَلْبٌ لَهُ يَسْلُمُ فَلَا لَهُ، عَدُوًّا بَيْتِهِ أَهْلٌ بَعْضٌ فَيَكُونُ لِلرَّجُلِ وَإِذَا الرَّجُلُ يَكُونُ أَنْ وَأُخْرَى. أَبْدَأُ ضَلَالٍ اللهُ رَسُولٌ وَأَحَبَّ بِهَا أَخَذَ فَمَنْ الْقُرْبَى، دَوِي مَوَدَّةً عَلَيْهِمْ اللهُ فَفَرَضَ، شَيْءٌ الْمُؤْمِنِينَ عَلَى وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٍ قَلْبٍ فِي يَكُونُ أَنْ وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ فَعَلَى بَيْتِهِ هَلْ أَوْ أَبْغَضَ بِهَا يَأْخُذُ وَلَمْ تَرْكَهَا وَمَنْ يُبْغِضُهُ، أَنْ اللهُ رَسُولٌ يَسْتَطِيعُ لَمْ بَيْتِهِ أَهْلٌ وَأَحَبَّ عَلَى الْآيَةِ هَذَا عَزَّ اللهُ فَأَنْزَلَ! يُدَانِيهِ أَوْ هَذَا يَنْقَدِمُ شَرَفٍ وَأَيُّ فَصِيلَةٍ فَأَيُّ. وَجَلَّ عَزَّ اللهُ فَرَانِضٌ مِنْ فَرِيضَةٍ تَرَكَ قَدْ لِأَنَّهُ يُبْغِضُهُ، أَيُّهَا: وَقَالَ عَلَيْهِ وَأَنْتَى اللهُ فَحَمِدَ أَصْحَابِهِ فِي اللهُ رَسُولٌ فَقَامَ (الْقُرْبَى فِي الْمَوَدَّةِ إِلَّا أَجْرًا عَلَيْهِ أَسْأَلُكُمْ لَا قُلْ): وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

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incumbent upon you. Will you carry it out?" No one answered him. He (s) said, "O people! That is not gold, silver, edible or drinkable!" Then they said, "Fine! What is it then?" The Prophet (s) recited this verse for them." They said, "We accept this." However, most of them did not act upon that promise."

The Honorable the Exalted God has revealed to all the Prophets that they should not ask the people for any wages. The Honorable the Exalted God has Himself fully paid the wages of the Prophets. However, in the case of Muhammad (s), the Honorable the Exalted God has made obeying him and loving his family incumbent upon his nation. God has ordered Muhammad to establish his wage as love for his family. This is only realized through recognizing their nobility which the Honorable the Exalted God has established for them, since loving them is only possible to the extent that we get to know their nobility. When the Sublime God made this love incumbent upon them it was difficult for the people. That is because it is difficult to have to obey. Some of the people who had made a covenant with God remained steadfast to their covenant. However, the hypocrites, the ones who breach and the obstinate ones were stubborn and resisted this. They

disbelieved in this respect and went beyond the bounds set up by the Honorable the Exalted God and said, “What is meant by family is the whole of the Arabs and all of those who are invited by him (s). Anyways we know that the love for the family is a must. The closer we are to the Prophet (s) the love should be more.” They did not justly deal with God’s Prophet (s) regarding the love for his family with which God had honored his nation - an honor which cannot be sufficiently described in words. They did not adhere to that love for the Prophet’s children and his family. They did not consider their position among themselves to be like the position of the eye on the head. This would have been honoring the Prophet of God and a sign of love for him (s). How? The Quran speaks about this and calls us to it. The traditions about the fact that they are the ones to be loved and that they are the same people whose love has been made incumbent upon us by God the Highest are certainly undeniable. However, no one adhered to his promise. Whoever faithfully and sincerely expresses this love will deserve to go to Paradise since the Honorable the Exalted God has said the following, ‘...But those who believe and work righteous deeds will be in the luxuriant meadows of the Gardens: they shall have, before their

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مَأْكُولٍ وَلَا فِئْتَةٍ وَلَا يَدْهَبُ لَيْسَ إِنَّهُ النَّاسُ أَيُّهَا: فَقَالَ. أَحَدٌ يُجِبُهُ فَلَمْ مُؤَدُّهُ؟ أَنْتُمْ فَهَلْ فَرَضَ عَلَيَّكُمْ لِي فَرَضَ قَدْ وَجَلَ عَزَّ اللَّهُ نَأِ النَّاسِ أَوْحَى إِلَّا نَبِيًّا وَجَلَ عَزَّ اللَّهُ بَعَثَ وَمَا أَكْثَرُ هُمْ بِهَا وَفَى فَمَا فَنَعَمَ هَذَا أَمَا: فَقَالُوا. الْآيَةُ هَذِهِ عَلَيْهِمْ قَتَلًا. إِذَا هَاتِ: فَقَالُوا. مَشْرُوبٍ وَلَا عَلَى قَرَابَتِهِ مَوَدَّةً وَجَلَ عَزَّ اللَّهُ فَرَضَ وَالْهِ عَلَيْهِ اللَّهُ صَلَّى وَمُحَمَّدٌ. الْأَنْبِيَاءُ أَجْرٌ يُوقِيهِ وَجَلَ عَزَّ اللَّهُ لِأَنَّ أَجْرًا، قَوْمَهُ يَسْأَلُ لَا أَنْ إِلَيْهِ مَعْرِفَةٍ قَدْرٍ عَلَى تَكُونِ إِنَّمَا الْمَوَدَّةُ فَإِنَّ لَهُمْ، وَجَلَ عَزَّ اللَّهُ أَوْجَبَ الَّذِي فَضَّلَهُمْ بِمَعْرِفَةِ قَرَابَتِهِ فِي لِيُودُّهُ فِيهِمْ أَجْرُهُ يَجْعَلُ أَنْ وَأَمْرَهُ أُمَّتِهِ وَالنَّفَاقِ الشَّقَاقِ أَهْلٌ وَعَانَدَ الْوَفَاءِ، عَلَى مِيثَاقِهِمْ اللَّهُ أَحَدَ قَوْمٍ بِهَا فَتَمَسَّكَ الطَّاعَةَ، وَجُوبَ لِيَنْقَلِ ثَقُلَ ذَلِكَ وَجَلَ عَزَّ اللَّهُ أَوْجَبَ فَلَمَّا. الْفَضْلُ أَنْ عَلِمْنَا فَقَدْ كَانَ الْحَالَتَيْنِ أَيَّ فَعَلَى إِدْعَوْتِهِ وَأَهْلٌ كُلُّهَا الْعَرَبُ هُمْ الْقَرَابَةُ: فَقَالُوا اللَّهُ، حَدَّهُ الَّذِي حَدَّهُ عَنْ فَصَرَ فَوْهُ ذَلِكَ، فِي دَوَائِدِ أَنْصَفُوا وَمَا قَدَّرَهَا، عَلَى الْمَوَدَّةُ كَانَتْ الْقَرَابَةُ قَرَبَتْ وَكُلَّمَا بِالْمَوَدَّةُ، أَوْ لَا هُمْ وَالْهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ مِنْ فَأَقْرُبُهُمْ لِلْقَرَابَةِ، هِيَ الْمَوَدَّةُ لَا وَأَنَّ بَيْنَهُ وَأَهْلٍ دُرَيْبِهِ فِي يُودُّهُ لَا أَنْ عَلَيْهِ الشُّكْرُ وَصَفِ عَنِ الْأَلْسُنُ تَعَجَّرُ مِمَّا أُمَّتِهِ عَلَى بِهِ اللَّهُ مَنْ وَمَا وَرَأْفَتِهِ حَبِطَتِهِ فِي اللَّهُ نَبِيِّ إِلَيْهِ، وَيَدْعُو بِهِ يَنْطِقُ نُو وَالْفَرَا فَكَيْفَ. لَهُ وَحُبًّا فِيهِمْ وَالْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ لِرَسُولٍ حَفِظَ الرَّأْسِ مِنَ الْعَيْنِ بِمَنْزِلَةٍ فِيهِمْ يَجْعَلُوهُمْ مُؤْمِنًا أَحَدٌ بِهَا يَأْتِي لَا الْمَوَدَّةُ فَهَذِهِ بِهَا، أَحَدٌ وَفَى فَمَا. عَلَيْهَا الْجَزَاءُ وَعَدَّ مَوَدَّتَهُمْ اللَّهُ فَرَضَ وَالَّذِينَ الْمَوَدَّةُ أَهْلٌ بِأَنَّهُمْ ثَابِتَةٌ وَالْأَخْبَارُ عِنْدَ يَسْأَوْنَ مَا لَهُمُ الْجَنَاتِ رَوْضَاتٍ فِي الصَّالِحَاتِ وَعَمِلُوا آمَنُوا وَالَّذِينَ): الْآيَةُ هَذِهِ فِي وَجَلَ عَزَّ اللَّهُ لِقَوْلِ الْجَنَّةِ، اسْتَوْجَبَ إِلَّا مُخْلِصًا ذَلِكَ رَبِّهِمْ

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Lord, all that they wish for. That will indeed be the magnificent Bounty (of Allah). That is (the Bounty) whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say, ‘No reward do I ask of you for this except the love of those near of kin.’ [396] The top part and the latter parts of this verse clarify these points.

Then Abul Hassan said, “My father related to me his fathers’ relation that Al-Hussein bin Ali (s) had narrated in the following: The Immigrants (Muhajireen) and the Helpers (Ansar) came to the Prophet (s) and said, “O Prophet of God! You may have difficulty regarding your expenses and the

expenses related to the delegations which come to visit you. Please take possession of our wealth, estates and souls and keep them, bestow them on others or spend them as you please.” Then the Honorable the Exalted God sent the Faithful Spirit (i.e. the Angel Gabriel) to convey to the Prophet His saying, (O Muhammad!) ‘Say, No reward do I ask of you for this except the love of those near of kin.’ [397] This means that you should not hurt my relatives after my death.

As they left, the hypocrites said, “He rejected our offers only to urge us to accept (the leadership of) his relatives after his death. This was surely something he himself invented in that session. They also said horrible things that made God reveal this verse, ‘Or do they say, “He has forged it”?’ Say, “Had I forged it, then can ye obtain no single (blessing) for me from Allah. He knows best of that whereof ye talk (so glibly)! Enough is He for a witness between me and you! And he is Oft-Forgiving, Most Merciful.’ [398]

Accordingly, the Prophet (s) summoned them and wondered whether they had done something due to which the verse was revealed. They confessed that they had said horrible things. When the Prophet (s) recited the verse before them, they wept loudly.

Hence, the Honorable the Exalted God revealed, ‘He is the One that accepts repentance from His Servants and forgives sins: and He knows all that ye do.’[399] And that was the sixth.

The seventh verse of the choice is the Honorable the Exalted God’s words, ‘Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect.’[400]

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مُفَسَّرًا (الْقُرْبَى فِي الْمَوَدَّةِ إِلَّا أَجْرًا عَلَيْهِ أَسْأَلُكُمْ لَا قُلَّ الصَّالِحَاتِ وَعَمِلُوا آمَنُوا الَّذِينَ عِبَادَهُ اللَّهُ يُبَشِّرُ الَّذِي ذَلِكَ الْكَبِيرُ الْفَضْلُ هُوَ وَمُتَّبِعًا

وَالْأَنْصَارُ الْمُهَاجِرُونَ وَاجْتَمَعَ: قَالَ السَّلَامُ عَلَيْهِ عَلِيٌّ بِنِ الْحُسَيْنِ عَنِ آبَائِهِ عَنِ جَدِّي، عَنْ أَبِي حَدَّثَنِي: السَّلَامُ عَلَيْهِ الْحَسَنُ أَبُو قَالَ ثُمَّ دِمَانًا، عَمَّ أَمْوَالَنَا وَهَذِهِ الْوُفُودُ، مِنْ يَأْتِيكَ مَنْ وَفِي نَفَقَتِكَ فِي مَنُونَةِ اللَّهِ رَسُولٍ يَا لَكَ إِنَّ: فَقَالُوا وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ إِلَى حَرَجٍ غَيْرٍ مِنْ شَيْئٍ مَا وَأَمْسِكَ شَيْئٌ مَا أَعْطَى. مَا جُورًا بَارًا فِيهَا فَاحْكُم

مِنْ قَرَابَتِي تَوَدُّوا أَنْ يَعْني (الْقُرْبَى فِي الْمَوَدَّةِ إِلَّا أَجْرًا عَلَيْهِ أَسْأَلُكُمْ لَا قُلَّ) مُحَمَّدٌ يَا: فَقَالَ الْأَمِينُ الرُّوحَ عَلَيْهِ وَجَلَّ عَزَّ اللَّهُ فَأَنْزَلَ قَالَ إِنَّ: بَعْدَهُ مِنْ قَرَابَتِهِ عَلَى لِيَحْتَنَّا إِلَّا عَلَيْهِ عَزَّ ضَنَا مَا تَرَكَ عَلَى وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ حَمَلٌ مَا: الْمُنَافِقُونَ فَقَالَ: فَخَرَجُوا بَعْدِي، اللَّهُ يَشَأُ فَإِنْ كَذَبَا اللَّهُ عَلَى افْتَرَى يَقُولُونَ أَمْ): الْأَيَّةُ هَذِهِ وَجَلَّ عَزَّ اللَّهُ فَأَنْزَلَ عَظِيمًا، قَوْلِهِمْ مِنْ ذَلِكَ وَكَانَ! مَجْلِسِهِ فِي افْتَرَاهُ عَسَى إِلَّا هُوَ (الصُّدُورِ بَدَاتِ عَلِيمٌ إِنَّهُ بِكَلِمَاتِهِ الْحَقِّ وَيُحِقُّ لِنَبَاتِ اللَّهِ وَيُمَحُّ قَلْبِكَ عَلَى يَحْتَمُ

الْعَفُورُ وَهُوَ وَيَبْنِيكُمْ بِنِي شَوْهيدًا بِهِ كَفَى فِيهِ تَفِيضُونَ بِمَا أَعْلَمُ هُوَ شَيْئًا اللَّهُ مِنْ لِي تَمْلِكُونَ فَلَا افْتَرِيْتُهُ إِنْ قُلَّ افْتَرَاهُ يَقُولُونَ أَمْ) وَأَنْزَلَ كَرِهْنَا غَلِيظًا كَلَامًا بَعْضُنَا قَالَ لَقَدْ! اللَّهُ رَسُولٌ يَا وَاللَّهِ إِي: فَقَالُوا حَدَّثْتِ مَنْ هَلْ: فَقَالَ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ النَّبِيُّ إِلَيْهِمْ فَبَعَثَ. (الرَّحِيمُ

ما وَيَعْلَمُ السَّيِّئَاتِ عَن وَيَعْفُوا عِبَادِهِ عَنِ التَّوْبَةِ يُغْفَلُ الَّذِي وَهُوَ) :وَجَلَّ عَزَّ اللهُ فَأَنْزَلَ بُكَاءُهُمْ، وَاشْتَدَّ فَبَكَوا يَهُ، إِلَّا اللهُ رَسُولٌ عَلَيْهِمْ فَتَلَا السَّادِسَةَ فَهَذِهِ. (تَفْعَلُونَ).

(تَسْلِيماً وَسَلُّمُوا عَلَيْهِ صَلُّوا آمَنُوا الَّذِينَ أُيِّهَا يَا النَّبِيِّ عَلَى يُصَلُّونَ وَمَلَأْنِيكَ اللهُ إِنَّ) :وَتَعَالَى بَارَكَ اللهُ فَقَوْلُ السَّابِعَةِ الْأَيُّهُ وَأَمَّا

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Some of the people said, "O Prophet of God! We know how to greet you but how should we send blessings upon you." The Prophet (s) said, "Say, O my God! Bless Muhammad and Muhammad's family in the same way that You blessed Abraham and Abraham's family. You are surely Praiseworthy and Glorious."

"Can anyone of you disagree with this?" The scholars answered, "No." Al-Ma'mun said, "This is what no one disagrees with and the whole nation agrees upon unanimously. However, we need something more evident about the Prophet's family excerpted from the Quran."

Abul Hassan (s) said, "Fine. Let me know about the meaning of 'Ya Sin' when the Honorable the Exalted God says, 'Ya Sin. By the Qur'an, full of Wisdom. Thou art indeed one of the apostles on a Straight Way.'" [401] The scholars said, "Undoubtedly 'Ya Sin' here refers to Muhammad (s)."

Abul Hassan (s) said, "In fact, the Honorable the Exalted God granted Muhammad and his family a nobility that no one can understand its true meaning except for one who really ponders over it. The Honorable the Exalted God has not blessed anyone but the Prophets (s).

The Blessed the Sublime God said, 'Peace and salutation to Noah among the nations!' [402] He also said, 'Peace and salutation to Abraham!' [403] God also said, 'Peace and salutation to Moses and Aaron!' [404] However, God does not bless the family of Noah, Abraham or Moses. But He blesses Muhammad's family.

And the Honorable the Exalted God said, "Peace and salutation to such as Elias!" - that is the Household of Muhammad (s)." Al-Ma'mun said, "I have realized that the expression and clarification of this is with the Treasurer of the Prophethood." And this is the seventh.

And the eighth is that the Honorable the Exalted God said, 'And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to Allah, and to the Messenger, and to near relatives...' [405]

In this verse, God has made the share of the Prophet's family to be similar to His share as well as the share of His Messenger. This is the distinction between the Prophet's family and the nation, whom God has situated in a place, and situated the Prophet's family in another higher place.

Besides, the Almighty God chose for the Prophet's family what He

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اللَّهُمَّ" تَقُولُونَ: فَقَالَ عَلَيْكَ؟ الصَّلَاةُ فَكَيْفَ عَلَيْكَ، لِنَسْلِيْمٍ | عَرَفْنَا قَدْ اَللّٰهُ، رَسُوْلَ يَا: قِيْلَ الْاَيُّهُ هٰذِهِ نَزَلَتْ لَمَّا اَنَّهُ مِنْهُمْ الْمُعَايِدُونَ عِلْمٌ وَقَدْ خِلَافٌ؟ هٰذَا فِي النَّاسِ مَعَايِرَ بَيْنَكُمْ فَهَلْ "مَجِيْدٌ حَمِيْدٌ اِنَّكَ اِبْرَاهِيْمَ وَآلِ اِبْرَاهِيْمَ عَلٰى صَلَّيْتَ كَمَا مُحَمَّدٌ وَآلِ مُحَمَّدٍ عَلٰى صَلَّ

لا: قَالُوا

الْقُرْآن؟ فِي هٰذَا مِنْ اَوْضَحْ ءِشْيِ الْاَلِ فِي عِنْدَكَ فَهَلْ الْاُمَّةُ، اِجْمَاعٌ وَعَلَيْهِ اَصْلًا، فِيهِ خِلَافٌ لَا مَا هٰذَا: الْمَأْمُونُ قَالَ

فَمَنْ. (مُسْتَقْبِحٌ صِرَاطٍ عَلٰى الْمُرْسَلِيْنَ لِمَنْ اِنَّكَ الْحَكِيْمُ وَالْقُرْآنِ يَس): وَجَلَّ عَزَّ اَللّٰهُ قَوْلِ عَنْ اٰخِرُوْنِي. نَعَمْ: السَّلَامُ عَلَيْهِ الْحَسَنُ اَبُو قَالَ اَحَدٌ فِيهِ يَشْكُ لَمْ. وَآلِهِ عَلَيْهِ اَللّٰهُ صَلَّيْ مُحَمَّدٌ يَس: الْعُلَمَاءُ قَالَتْ يَس؟ يَقَوْلُهُ عَنِّي

اِلَّا وَصَفِهِ كُنْهٌ اَحَدٌ يَبْلُغُ لَا فَضْلًا دَلَّكَ مِنْ وَآلِهِ عَلَيْهِ اَللّٰهُ صَلَّيْ مُحَمَّدٌ وَآلِ مُحَمَّدًا اَعْطَى وَجَلَّ عَزَّ اَللّٰهُ فَاِنَّ: السَّلَامُ عَلَيْهِ الْحَسَنُ اَبُو قَالَ (الْعَالَمِيْنَ فِي نُوْحٍ عَلٰى سَلَامٍ): وَتَعَالَى تَبَارَكَ فَقَالَ السَّلَامُ، عَلَيْهِمُ الْاَنْبِيَاءُ لِيْ عَ اِلَّا اَحَدٌ عَلٰى يُسَلِّمُ لَمْ وَجَلَّ عَزَّ اَللّٰهُ اَنَّ دَلَّكَ عَقْلُهُ، مَنْ سَلَامٌ قَالَ وَلَا رَاھِيْمٌ اِذْ اَلِ عَلٰى سَلَامٍ يَفْلُ وَلَا نُوْحٍ اَلِ عَلٰى سَلَامٍ يَفْلُ وَلَا (وَهَارُوْنَ مُوسَى عَلٰى سَلَامٍ): وَقَالَ (اِبْرَاهِيْمَ عَلٰى سَلَامٍ): وَقَالَ مُحَمَّدٌ اَلِ يَبْعِي (يَس اَلِ عَلٰى سَلَامٍ): وَجَلَّ عَزَّ وَقَالَ. وَهَارُوْنَ مُوسَى اَلِ عَلٰى

وَبَيَانُهُ هٰذَا شَرَحَ النُّبُوَّةَ مَعْدِنِ فِي اَنَّ عَلِمْتُ قَدْ: الْمَأْمُونُ فَقَالَ

وَلِلرَّسُوْلِ خُمْسَهُ بَلَّهَ فَاَنَّ ءِشْيِ مِنْ عَنَمْتُمْ اَنَّمَا وَاَعْلَمُوا): وَجَلَّ عَزَّ اَللّٰهُ فَقَوْلُ التَّامِنَةُ وَاَمَّا. السَّابِعَةُ فَهَذِهِ: بِلَامِ السَّلَامِ عَلَيْهِ الْحَسَنُ اَبُو قَالَ عَزَّ اَللّٰهُ لَأَنَّ وَالْاُمَّةُ، الْاَلِ بَيْنَ اَيْضًا فَصَلَّ فَهٰذَا. وَآلِهِ عَلَيْهِ اَللّٰهُ صَلَّيْ اَللّٰهُ رَسُوْلٍ بِسَهْمٍ سَهْمِهِ مَعَ الْقُرْبَى ذِي سَهْمٍ فَقَرَنَ (الْقُرْبَى وَذِي وَاصْطَفَاهُمْ لِنَفْسِهِ، رَضِيَ مَا لَهُمْ وَرَضِيَ ذَلِكَ، دُونَ حَبِيْرٍ فِي النَّاسِ وَجَعَلَ حَبِيْرٍ فِي جَعَلَهُمْ وَجَلَّ

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chose for Himself. He chose a share of the booty for them. He begins with mentioning Himself, His Messenger, and then the kindred. This is operative not only in the distribution of the spoils of war, but also in everything that God accepts for Himself and for them. In this regard God said - and what God said is right, 'And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to Allah, and to the Messenger, and to near relatives...' [406]

This holy saying is an affirmative declaration and an everlasting commandment for them all the way up until the Resurrection Day in the ever-speaking Book of God that says, 'No falsehood can approach it from before or behind it: It is sent down by One Full of Wisdom, Worthy of all Praise.' [407]

And regarding His words, '...orphans, the needy...' [408] it is natural that the share of the orphan should be stopped when their feature of orphanage ceases to exist. The same thing can be said

about the share of the needy. While, on the other hand, the share of the Prophet's kindred, whether they are needy or not, is incessant up until the Resurrection Day, because no one is wealthier than God or the Prophet. However, God has established a share for Himself and for His Prophet (s). Thus what He has liked for Himself, He has also liked for His Prophet (s).

The same holds true for booties (obtained without any bloodshed). What He has liked for Himself, and His Prophet (s), he has also liked for the Prophet's kindred as God has given them a share in booties. Then God has started out with Himself- the Exalted the Magnificent - then His Messenger (s), and then the kindred. God has equaled their share with that of God and God's Prophet (s).

The same thing can be said about the commandment of obedience. (God the Exalted says,) 'O ye who believe! Obey God, and obey the Apostle, and those charged with authority among you...' [409] In the previous verse, God begins with Himself, His Messenger, and then His Messenger's Household. The same thing occurs in the verse of Leadership. God says, 'Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship).' [410] Thus God has made the Leadership of the Prophet's family and the obedience to the Prophet related to the obedience to Him. Likewise, He makes His share

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لَهُمْ، فَرَضِيَهُ لِنَفْسِهِ وَجَلَّ عَزَّ رَضِيَهُ أَمَمَ ذَلِكَ وَغَيْرِ وَالْغَنِيمَةِ ءَأَلْفِي مَن كَانَ مَا كُلُّ فِي الْقُرْبَى بِذِي ثُمَّ بِرَسُولِهِ تَنَّى ثُمَّ بِنَفْسِهِ فَبَدَأَ فِيهِ قِيَامَةً إِلَى يَوْمِ الْيَوْمِ وَأَنْتَ مُؤَكَّدٌ تَأَكِيدُ فَهَذَا (الْقُرْبَى وَذِي وَلِلرَّسُولِ حُصْمَهُ لِلَّهِ فَأَنْ عَشَى مِنْ غَنِيمَتُمْ أَنْمَا وَعَلَّمُوا): الْحَقُّ وَقَوْلُهُ فَقَالَ (حَمِيدٍ حَكِيمٍ مِنْ تَنْزِيلِ خَلْفِهِ مِنْ وَلَا يَدْبِهِ بَيْنَ مِنَ الْبَاطِلِ يَأْتِيهِ لَا) الَّذِي النَّاطِقِ اللَّهُ كِتَابٍ فِي

إِذَا الْمُسْكِينُ وَكَذَلِكَ نَصِيبٌ، فِيهَا لَهُ يَكُنْ وَلَمْ الْعَنَانِمِ مِنْ خَرَجَ يُنْمَهُ انْقَطَعَ إِذَا الْيَتِيمِ فَإِنَّ (وَالْمَسَاكِينَ وَالْيَتَامَى): وَجَلَّ عَزَّ قَوْلُهُ وَأَمَّا لَا لِأَنَّهُ مِنْهُمْ وَالْفَقِيرِ نِيْلَعُ فِيهِمْ قَائِمُ الْقِيَامَةِ يَوْمَ إِلَى الْقُرْبَى ذِي وَسَهْمٌ. أَخَذَهُ لَهُ يَجِلُّ وَلَا الْمَعْنَمِ مِنْ نَصِيبٍ لَهُ يَكُنْ لَمْ مَسْكُونُهُ انْقَطَعَتْ لِنَفْسِهِ رَضِيَهُ فَمَا سَهْمًا، وَلِرَسُولِهِ سَهْمًا مِنْهَا لِنَفْسِهِ فَجَعَلَ وَإِلَيْهِ، عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ مِنْ وَلَا وَجَلَّ عَزَّ اللَّهُ مِنْ أَغْنَى أَحَدًا فَبَدَأَ الْغَنِيمَةَ فِي أَجْرَاهُمْ كَمَا الْقُرْبَى لِذِي رَضِيَهُ وَإِلَيْهِ اللَّهُ صَلَّى وَلِنَبِيِّهِ لِنَفْسِهِ مِنْهُ رَضِيَهُ مَا ءَأَلْفِي وَكَذَلِكَ لَهُمْ، رَضِيَهُ وَلِرَسُولِهِ الَّذِينَ أُيُّهَا يَا): قَالَ الطَّاعَةَ فِي وَكَذَلِكَ وَإِلَيْهِ، عَلَيْهِ اللَّهُ صَلَّى رَسُولِهِ وَسَهْمٌ اللَّهُ بِسَهْمِ سَهْمُهُمْ وَقَرَنَ بِهِمْ، ثُمَّ بِرَسُولِهِ ثُمَّ جَلَّ لَهُ جَلَّ بِنَفْسِهِ وَرَسُولُهُ اللَّهُ وَلِيَكُمْ إِنَّمَا): الْوَلَايَةِ آيَةٌ كَذَلِكَ وَبَنِيهِ بِأَهْلِ ثُمَّ بِرَسُولِهِ ثُمَّ بِنَفْسِهِ فَبَدَأَ (مِنْكُمْ الْأَمْرُ وَأُولِي الرِّسُولِ وَأَطِيعُوا اللَّهَ أَطِيعُوا آمَنُوا وَالَّذِينَ الرِّسُولِ سَهْمٌ مَعَ سَهْمِهِمْ جَعَلَ كَمَا بِطَاعَتِهِ، مَقْرُونَةٌ الرِّسُولِ طَاعَةَ مَعَ وَلَا يَتَّبِعُهُمْ فَجَعَلَ (آمَنُوا وَالَّذِينَ

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as well as His Messenger's share of spoils of war connected to the shares of the Prophet's family. All praise is due to God Who has given the Prophet's family the greatest grace.

As God refers to the classes to whom the alms should be given, He deems Himself, His Messenger, and the Prophet's family far above them. He the Exalted says, 'Alms are for the poor and the

needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of God; and for the wayfarer: (thus is it) ordained by God, and God is full of knowledge and wisdom.’ [411]

You cannot find any reference to God, His Messenger, and the Prophet’s family in the above-mentioned classes. This is because God has deemed Himself, His Messenger, and the Messenger’s family far above receiving alms. Moreover, He has deemed it unlawful for Muhammad and his family to receive any of the alms, because alms are only the impurities of the people, and it is unlawful for the Prophet and his family to enjoy the impurities of the people, because they are purified against any impurities or uncleanness. Finally, because God has purified and selected the Prophet’s family exclusively, He accepts for them only what He accepts for Himself and dislikes for them what He dislikes for Himself. This was the eighth.

The ninth verse of the choice is the Honorable the Exalted God’s words, ‘... if ye realize this not, ask of those who possess the Message.’ [412] We - the Prophet’s family - are those who possess the Message.”

The scholars said, “In this verse God refers to the Christians and the Jews.” Abul Hassan (s) said, “How is this acceptable? If it is so, then God is asking us to follow their religion, and they can claim that their religion is better than Islam!” Al-Ma’mun said, “O Abul Hassan! Do you have an explanation opposing what they say?”

Abul Hassan (s) said, “Yes. The Message referred to in this verse is God’s Messenger. We are his family. This is clear in the Book of the Honorable the Exalted God in Chapter ‘At-Talaq, ‘...Therefore fear Allah, O ye men of understanding - who have believed!- for Allah hath indeed sent down to you a Message. A Messenger, who rehearses to you the Signs of Allah containing clear explanations...’ [413] Thus, the Message is God’s Messenger and we are his family. And that was the ninth.

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أَلْبَيْتِ هَذَا أَهْلٍ عَلَى نِعْمَتِهِ أَعْظَمَ مَا وَتَعَالَى، اللَّهُ فَنَبَارَكَ . عِوَالْفِي الْعَنِيمَةِ فِي بِسْمِهِ مَقْرُونًا

وَالْمُؤَلَّفَةِ عَلَيْهَا وَالْعَامِلِينَ وَالْمَسَاكِينَ لِلْفُقَرَاءِ الصَّدَقَاتِ إِنَّمَا) : فَقَالَ بَيْتِهِ أَهْلٌ وَنَزَرَهُ رَسُولُهُ وَنَزَرَهُ نَفْسُهُ نَزَرَهُ الصَّدَقَةِ قِصَّةٌ جَاءَتْ فَلَمَّا أَوْ لِنَفْسِهِ سَمَى وَجَلَّ عَزَّ أَنَّهُ ذَلِكَ مِنْ عِشْيٍ فِي تَجْدُ قَهْلٍ (لَهُ أَلِ مِنْ فَرِيضَةِ السَّبِيلِ وَابْنِ اللَّهِ سَبِيلٍ وَفِي وَالْغَارِمِينَ الرَّقَابِ وَفِي قُلُوبُهُمْ مُحَمَّدٌ عَلَى مُحَرَّمَةٍ دَقَّةً لَصَدَّ لَأَنَّ عَلَيْهِمْ، حَرَّمَ بَلَّ لَا بَيْتِهِ، أَهْلٌ نَزَرَهُ رَسُولُهُ وَنَزَرَهُ الصَّدَقَةِ عَنْ نَفْسِهِ نَزَرَهُ لَمَّا لِأَنَّهُ الْقُرْبَى؟ لِذِي أَوْ لِرَسُولِهِ مَا لَهُمْ رَضِي وَاصْطَفَاهُمْ وَجَلَّ عَزَّ اللَّهُ طَهَّرَهُمْ فَلَمَّا وَوَسَخٍ، دَنَسَ كُلٌّ مِنْ طَهَّرُوا لِأَنَّهُمْ لَهُمْ تَجَلُّ لَا النَّاسِ، أُيْدِي أَوْ سَاخٍ وَهِيَ وَآلِهِ، النَّامِنَةُ فَهَذِهِ . وَجَلَّ عَزَّ لِنَفْسِهِ كَرَهُ مَا لَهُمْ وَكَرَهُ لِنَفْسِهِ رَضِي

لَا تَنْمُدُّ إِذْ فَاَسْأَلُونَا الذِّكْرَ أَهْلٌ فَنَحْنُ (تَعْلَمُونَ لَا كُنْتُمْ إِذْ الذِّكْرَ أَهْلٌ فَسَلُّوا) :وَجَلَّ عَزَّ اللهُ قَالَ الذِّكْرَ أَهْلٌ فَنَحْنُ التَّاسِعَةُ، وَأَمَّا تَعْلَمُونَ

وَالنَّصَارَى الْيَهُودَ بِذَلِكَ عَنِ إِنَّمَا :الْعُلَمَاءُ فَقَالَتْ

الإسلام يند من أفضل إنه ويقولون دينهم إلى يدعوننا إذا ذلك؟ يجوز وهل! الله سبحانه: السلام عليه الحسن أبو فقال

الحسن؟ أبا يا قالوا ما بخلاف شرح ذلك في عندك فهل: المأمون فقال

يا الله فائقوا): الطلاق سورة في يقول تضحى وجل عز الله كتاب في بين وذلك أهله، ونحن الله، رسول الذكر. نعم: السلام عليه فقال ونحن وآله، عليه الله صلى الله رسول فالذكر (مبينات الله آيات عليكم يتلوا رسولا ذكرا إليكم الله أنزل قد آمنوا الذين الأبواب أولي التاسعة فهذه. أهله

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The tenth verse of the choice is the Honorable the Exalted God's words in verse about prohibition ('Al-Tahrim) from the Quranic Chapter 'Al-Nisaa, 'Prohibited to you (for marriage) are: your mothers, daughters, sisters...' [414] Then tell me, would my daughter, the daughter of my son, or other daughters from my progeny be permitted for marriage to the Prophet of God (s) had he been alive now?" They replied, "No." Imam Al-Reza (s) said, "Would your daughters be permitted for marriage to the Prophet of God had he been alive now?" They said, "Yes." Then the Imam (s) said, "This itself is the proof that I am from his Household and you are not, since if you were of his Household, then your daughters would have been forbidden for marriage to the Prophet (s) just as mine are. This is because I am from his Household but you are from his nation. This is another difference between his family and his nation since the family is a part of the Prophet (s), while the nation's members are not unless they are his family. And this was the tenth.

The eleventh verse of the choice is the Honorable the Exalted God's words in Chapter 'Al-Mu'min from a believing person from the family of Pharaoh, 'A believer, a man from among the people of Pharaoh, who had concealed his faith, said, "Will ye slay a man because he says, 'My Lord is Allah.?- when he has indeed come to you with Clear (Signs) from your Lord?...' [415] That man was the maternal cousin of Pharaoh. Therefore, due to this relationship God relates him to Pharaoh, not due to his religion. The same thing can be said about us. We are the Prophet's Household because we are his family. We have the same religion as others do. This is another distinction between the Prophet's family and the nation.

The twelfth verse of the choice is the Honorable the Exalted God's words, 'Enjoin prayer on thy people, and be constant therein...' [416] Thus the Blessed the Sublime God has especially chosen us (the Members of the Prophets Household) and has ordered us to establish prayers along with

the nation. Then God has granted to us (the Prophet's Household) this especial characteristic. After this verse was revealed the Prophet of God (s) went to the house of Ali (s) and (the Blessed Lady) Fatima (s) five times each day at prayer times for a period of nine months and said, 'It is time for) prayer. God's Mercy be upon you.'"

Al-Reza (s) continued, "God has not bestowed upon the progeny of any of the Prophets an honored virtue like that which He has exclusively

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أَبْنِي ابْنَهُ أَوْ ابْنَتِي تَصَلِّحُ هَلْ فَأَخْبِرُونِي (... وَأَخَوَاتِكُمْ وَبَنَاتِكُمْ أُمَّهَاتِكُمْ عَلَيْكُمْ حُرِّمَتْ) :النَّحْرِيمِ آيَةٍ فِي وَجَلَّ عَزَّ اللَّهُ فَقَوْلُ الْعَاشِرَةِ، وَأَمَّا حَيًّا؟ كَانَ لَوْ يَنْزَوَّجَهَا أَنْ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ لِرَسُولِ صَلَّيْ مِنْ تَنَاسَلٍ وَمَا

لا: قَالُوا

حَيًّا؟ كَانَ لَوْ يَنْزَوَّجَهَا أَنْ لَهُ يَصَلِّحُ أَحَدِكُمْ ابْنَهُ كَانَتْ هَلْ فَأَخْبِرُونِي: قَالَ

نَعَمْ: قَالُوا

أُمَّتِهِ مِنْ وَأَنْتُمْ آلِهِ مِنْ لَأَنَّا بَنَاتِي، عَلَيْهِ حُرْمٌ كَمَا بَنَاتُكُمْ عَلَيْهِ لِحُرْمِ آلِهِ مِنْ كُنْتُمْ وَلَوْ آلِهِ، مِنْ وَلَسْتُمْ آلِهِ مِنْ أَدَّ لَأَنِّي بَيَّانٌ، هَذَا فِي: قَالَ الْعَاشِرَةُ فَهَذِهِ. مِنْهُ لَيْسَتْ الْأَلِ مِنْ كُنْتُمْ إِذَا وَالْأُمَّةُ مِنْهُ الْأَلِ لَأَنَّ وَالْأُمَّةُ الْأَلِ بَيْنَ فَرَقٌ فَهَذَا

إِيمَانَهُ بِكُمْ فِرْعَوْنَ آلِ مِنْ مُؤْمِنٌ رَجُلٌ وَقَالَ) :فِرْعَوْنَ آلِ مِنْ رَجُلٍ عَنْ حِكَايَةِ الْمُؤْمِنِ سُورَةَ فِي وَجَلَّ عَزَّ اللَّهُ فَقَوْلُ عَشْرِ الْحَادِي وَأَمَّا اللَّهُ إِنَّ يَعْذِبُكَ الَّذِي بَعْضُ يُصِيبُكُمْ صَادِقًا يَكُ وَإِنْ كَذِبُهُ فَعَلَيْهِ كَادِبًا يَكُ وَإِنْ رَبِّكُمْ مِنَ الْبَيِّنَاتِ جَاءَكُمْ وَقَدْ اللَّهُ رَبِّي يَقُولُ أَنْ رَجُلًا لُونِ أَنْتُمْ كُنَّا إِذْ نَحْنُ خُصَّصْنَا وَكَذَلِكَ بِيَدِينِهِ، إِلَيْهِ يُضْفَهُ وَلَمْ يَنْسِبِهِ فِرْعَوْنَ إِلَى فَنَسِبَهُ فِرْعَوْنَ، خَالَ نَابُ فَكَانَ. (كَذَّابٌ مُسْرِفٌ هُوَ مَنْ يَهْدِي لَا عَشْرِ الْحَادِي فَهَذِهِ. وَالْأُمَّةُ الْأَلِ بَيْنَ مَا فَرَقَ أَفْهَدَ بِالذِّينِ، النَّاسِ وَعَمَمْنَا مِنْهُ، بُولَادِنَا وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولِ آلِ مِنْ

لَأُمَّةٍ | مَعَ أَمْرَنَا إِذْ الْخُصُوصِيَّةِ بِهِذِهِ وَجَلَّ عَزَّ اللَّهُ فَخَصَّنَا (عَلَيْهَا وَاصْطَبِرْ بِالصَّلَاةِ أَهْلُكَ وَأْمُرْ) :وَجَلَّ عَزَّ فَقَوْلُهُ عَشْرِ، الثَّانِي وَأَمَّا نُزُولِ بَعْدَ السَّلَامِ عَلَيْهِمَا وَفَاطِمَةَ عَلِيٍّ بَابِ إِلَى ءُجِّي وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ فَكَانَ الْأُمَّةُ، دُونَ مِنْ خَصَّنَا نَمَّ الصَّلَاةِ، بِإِقَامَةِ دَرَارِيٍّ مِنْ أَحَدًا وَجَلَّ عَزَّ اللَّهُ أَكْرَمَ وَمَا. اللَّهُ رَجَمَكُمْ الصَّلَاةِ: فَيَقُولُ مَرَّاتٍ خَمْسَ صَلَاةٍ كُلَّ حُضُورٍ عِنْدَ يَوْمٍ كُلِّ أَشْهُرٍ تِسْعَةَ الْآيَةِ هَذِهِ مِنْ وَخَصَّنَا بِهَا أَكْرَمْنَا الَّتِي الْكَرَامَةِ هَذِهِ بِمَثَلِ الْأَنْبِيَاءِ

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given to us. God has made us distinct among the members of the Households of all of the Prophets."

Al-Ma'mun and the scholars said, "May God reward you - Members of the Holy Household of the Prophet (s) on behalf of this nation. We have nothing else but what you present regarding that about which we have doubt."

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بَيْنَهُ أَهْلُ جَمِيعِ دُونِ

عِنْدَكُمْ إِلَّا عَلَيْنَا اشْتَبَهَ فِيمَا وَالْبَيَانَ الشَّرْحَ نَجِدُ فَمَا خَيْرًا، الْأُمَّةَ عَنِ نَبِيِّكُمْ بَيْتِ أَهْلِ اللَّهِ جَزَاكُمْ: وَالْعُلَمَاءُ الْمَأْمُونُ فَقَالَ

Chapter Twenty-Four : On Al-Reza's Words About The Man From Syria and His Questions From The Commander Of The Faithful (S) in The Kufa Mosque

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24-1 Abul Hassan Muhammad ibn Amr ibn Ali ibn Abdullah al-Basri in Ilaq narrated that the preacher Abu Abdullah Muhammad ibn Abdullah ibn Ahmad ibn Jabala quoted on the authority of Abul Qasim Abdullah ibn Ahmad ibn Amer Al-Ta'ee, 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 (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 his father Al-Hussein ibn Ali (s), "Ali ibn Abi Talib (s) was in the Jami'a Mosque of Kufa. A man from Syria stood up and said, "O Commander of the Faithful! I have several questions." The Imam (s) said, "Ask in order to understand. Do not ask in order to bother us." All the people were staring at them. The man asked, "Let me know what was that which the Sublime God created first." The Imam (s) said, "It was light." The man asked, "What are the heavens made of? " The Imam (s) said, "From water vapour." The man asked, "What is the Earth made of? " The Imam said, "From the foam on top of the water." The man asked, "What are the mountains made of?" The Imam (s) said, "From the waves." The man asked, "Why have they called Mecca the mother of the towns?" The Imam (s) said, "Because the Earth has expanded out from beneath it." The man asked, "What is the sky of this world made of?"

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الْكُوفَةَ جَامِعٍ فِي السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٍ عَنِ سَأَلٍ وَمَا الشَّامِيُّ خَيْرٍ مِنَ السَّلَامِ عَلَيْهِ الرَّضَا عَنِ مَا بَابُ 24

جَبَلَةَ بْنِ أَحْمَدَ بْنِ اللَّهِ عُبَيْدِ بْنِ مُحَمَّدِ اللَّهِ حَدَّثَنَا عَبْدُ اللَّهِ عُبَيْدُ بْنُ عَمْرِو بْنِ مُحَمَّدِ الْحَسَنِ أَبُو حَدَّثَنَا - 1
حَدَّثَنَا: قَالَ السَّلَامُ عَلَيْهِ الرَّضَا مُوسَى بْنُ عَلِيٍّ حَدَّثَنَا: قَالَ أَبِي قَالِحِدْنَا الطَّنَائِيَّ عَامِرِ بْنِ أَحْمَدَ بْنِ اللَّهِ عُبَيْدِ الْقَاسِمِ أَبُو حَدَّثَنَا: قَالَ الْوَاعِظُ
الْحُسَيْنِ أَبِي حَدَّثَنَا: قَالَ السَّلَامُ عَلَيْهِ عَلِيُّ بْنُ مُحَمَّدِ أَبِي حَدَّثَنَا: قَالَ السَّلَامُ عَلَيْهِ حَمْدَمُ بْنُ جَعْفَرِ حَدَّثَنَا أَبِي: قَالَ السَّلَامُ عَلَيْهِ جَعْفَرِ أَبِي

رَجُلٌ إِلَيْهِ قَامَ إِذَ الْجَامِعِ فِي بِالْكَوْفَةِ مُسَلِّمًا عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ كَانَ قَالَ السَّلَامُ عَلَيْهِ عَلِيُّ بْنُ الْحُسَيْنِ أَبِي حَدَّثَنَا: قَالَ السَّلَامُ عَلَيْهِ بِأَبْصَارِهِمُ النَّاسُ فَأَحَدٌ تَعَنَّأَ تَسْأَلُ وَلَا تَقْفُهَا سَلَّ فَقَالَ أَشْيَاءٌ عَنْ أَسْأَلُكَ إِنِّي الْمُؤْمِنِينَ أَمِيرَ يَا فَقَالَ الشَّامِ أَهْلٍ مِنْ

خُلِقَ فَمِمَّ؟ قَالَ: الْمَاءِ بُخَارٍ مِنْ: قَالَ السَّمَاوَاتِ؟ خُلِقَ فَمِمَّ؟ قَالَ: النَّوْرَ خُلِقَ: فَقَالَ: وَتَعَالَى تَبَارَكَ اللَّهُ خَلَقَ مَا أَوَّلَ عَنْ أَخْبِرَنِي فَقَالَ: مِنْ دُجَيْتِ الْأَرْضِ لِأَنَّ: قَالَ الْفُرَى؟ أَمْ مَكَّةُ سُمِّيَتْ فَلِمَ؟ قَالَ: الْأَمْوَاجِ مِنْ: قَالَ الْجِبَالِ؟ خُلِقَتْ فَمِمَّ؟ قَالَ: الْمَاءِ زَبَدٍ مِنْ: قَالَ الْأَرْضِ؟ هِيَ مِمَّا الدُّنْيَا سَمَاءِ عَنْ وَسَأَلَهُ. تَحْتَهَا

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The Imam (s) said, "It is made of a restricted wave."

The man asked, "What is the width and length of the sun and the moon?" The Imam (s) said, "It is nine-hundred Farsakhs square." [417]

The man asked, "What is the width and length of the stars?" The Imam (s) said, "Twelve Farsakhs times the same amount."

The man asked, "What are the colors of the seven heavens and what are their names?" The Imam (s) said, "The lowest heaven is called 'Rafi'a' made of smoke and water. The second heaven is called 'Faydoom' and it is the same color as copper. The third heaven is called 'Maroom' and it is the same color as brass. The fourth heaven is called 'Arfoolon' and it is the same color as silver. The fifth heaven is called 'Hayoon' and it is the same color as gold. The sixth heaven is called 'Aroos' and it is the same color as chrysolite [418] green. The seventh heaven is called 'Ajma' and it is the same color as a white pearl."

And the man asked why cows stare at the ground and never raise their head up towards the sky. The Imam (s) said, "They are ashamed of the Honorable the Exalted God. The cows keep their heads down from the time when the people of Moses (s) worshipped the calf."

And the man asked about marrying two sisters at once. The Imam (s) said, "Yaqoob ibn Ishaq married Hibar and Rahil. However, this was forbidden from then on and the following verse was revealed, '...and two sisters in wedlock at one and the same time...' [419]

And the man asked about what the high and the low tides are. The Imam (s) said, "It is one of the angels of God who is appointed to be at the sea. Whenever it steps into the water, they rise and whenever it leaves the water it lowers."

The man asked about the name of the father of the genies. The Imam (s) said, "His name was Shooman. He is the one created from flames of the fire." And the man asked if the Honorable the Exalted God has appointed any Prophets for the genies. The Imam (s) said, "Yes. God had

appointed a Prophet named Joseph for them, but they killed him.”

The man asked, “What was the name of Satan while he was in the heavens?” The Imam (s) replied, “His name was al-Harith.”

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وَعَرَضِيهِمَا وَالْقَمَرَ الشَّمْسِ طُولِ عَن وَسَأَلَهُ. مَكْفُوفٍ مَوْجٍ مِنْ قَالَ:

فَرَسَخٍ تِسْعِمَائَةٍ فِي فَرَسَخٍ تِسْعِمَائَةٍ قَالَ:

فَرَسَخًا عَشَرَ اِثْنَيْ فِي فَرَسَخًا عَشَرَ اِثْنَا قَالَ وَعَرَضُهُ؟ الْكَوَاكِبِ طُولِ كَمْ وَسَأَلَهُ:

وَهِيَ قَيْدَرًا، الثَّانِيَةِ السَّمَاءِ وَاسْمُ. وَدُخَانٍ مَاءٍ مِنْ وَهِيَ رَفِيعٌ، الدُّنْيَا السَّمَاءِ اسْمُ: لَهُ فَقَالَ. وَأَسْمَائِهَا السَّبْعُ السَّمَاوَاتِ أَلْوَانِ عَن وَسَأَلَهُ
الْفِضَّةِ لُونِ عَلَى وَهِيَ أَرْفَلُونَ، اسْمُهَا الرَّابِعَةُ وَالسَّمَاءِ. الشَّبَّهِ لُونِ عَلَى وَهِيَ الْمَارُومُ، اسْمُهَا الثَّلَاثَةُ مَاءِ وَالسَّادِ. النُّحَاسِ لُونِ عَلَى
السَّابِعَةُ وَالسَّمَاءِ. خَضِرَاءُ يَأْفُوتُهُ وَهِيَ عَرُوسٌ، اسْمُهَا السَّادِسَةُ وَالسَّمَاءِ. الذَّهَبِ لُونِ عَلَى وَهِيَ هَبِيعُونَ، اسْمُهَا الْخَامِسَةُ وَالسَّمَاءِ
بَيْضَاءُ ذُرَّةٌ وَهِيَ عَجْمَاءُ، اسْمُهَا

رَأْسُهُ نَكَسَ الْعِجَلِ مُوسَى قَوْمِ عَبْدٍ لَمَّا وَجَلَ عَزَّ اللَّهُ مِنْ حَيَاءٍ قَالَ. السَّمَاءِ إِلَى رَأْسِهِ يَرْفَعُ وَلَا طَرْفَهُ غَاضٌ بِأَلِهِ مَا النَّوْرِ عَن وَسَأَلَهُ

تَجْمَعُوا وَأَنْ) فَأَنْزَلَ ذَلِكَ، بَعْدَ فَحْرَمٍ. وَرَاجِلِ خَبَارٍ بَيْنَ جَمْعِ إِسْحَاقَ بِنِ يَعْقُوبَ: السَّلَامُ عَلَيْهِ فَقَالَ. الْأَخْتَيْنِ بَيْنَ جَمْعٍ مِنْ عَن وَسَأَلَهُ
(...بَيْنَ الْأَخْدَ بَيْنَ)

غَاضٌ أَخْرَجَهُمَا وَإِذَا فَاضَ، الْبُحْرِ فِي قَدَمِيهِ وَضَعَ فَإِذَا رُومَانُ، لَهُ يُقَالُ بِالْبَحْرِ مُوَكَّلٌ مَلِكٌ قَالَ. هُمَا مَا وَالْجَزْرِ الْمَدَّ عَن وَسَأَلَهُ

نَارٍ مِنْ مَارِجٍ مِنْ خُلِقَ الَّذِي وَهُوَ شُومَانُ، فَقَالَ. الْجِنِّ أَبِي اسْمٍ عَن وَسَأَلَهُ

فَقَتَلُوهُ اللَّهُ إِلَى فَدَعَاهُمْ يُوسُفُ، لَهُ يُقَالُ نَبِيًّا الْيَوْمَ بَعَثَ نَعَمَ، فَقَالَ الْجِنُّ؟ إِلَى نَبِيًّا اللَّهُ بَعَثَ هَلْ وَسَأَلَهُ

الْحَارِثِ اسْمُهُ كَانَ: فَقَالَ. مَاءِ السَّادِ فِي كَانَ مَا إِبْلِيسَ اسْمٍ عَن وَسَأَلَهُ

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The man asked, “Why was Adam named Adam?” The Imam (s) replied, “Since he was created from the Earth’s expanse that is called “Adeem” in Arabic.”[420]

The man asked, “Why does a man inherit twice that of a woman?” The Imam (s) replied, “It is because of the wheat branch which had three seeds. Eve ate one and gave two to Adam. That is why men inherit double the amount that women do.”

The man asked, "Which of the Prophets (s) did the Honorable the Exalted God create circumcised at birth?" The Imam (s) replied, "The Honorable the Exalted God create Adam, Seth, Idris, Noah, Shem the son of Noah, Abraham, David, Solomon, Lot, Ishmael, Moses, Jesus, and Muhammad (s) circumcised"[421] The man asked about the age of Adam (s). The Imam (s) said, "He lived for 930 years."

The man asked, "Who was the first poet? The Imam (s) answered, "It was Adam." The man asked, "What was the poem about?" The Imam (s) said, "When Adam was cast down to the earth he saw the extent of the earth and its air. When Abel killed Cane, then Adam said,

The land and its residents have changed vastly;
The appearance of the earth has turned black and ugly;
Whatever had a taste and color has changed;
And the freshness of those good looks has diminished;
I see my life span filled with sorrow ;
May I get rid of this life tomorrow?
Why should I not cry while Cane is in the grave;
Abel killed his brother Cane so brave;
O sorry! I have lost that good-looking son!
Then Satan - may God damn it - replied,
Get away from this land and its residents
As there is no more room for you anymore in this expanded Paradise

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كَانَ السُّنْبُلَةُ، قَبْلَ مَنْ: فَقَالَ. الْأُنْبِيَاءُ حَظٌّ مِثْلُ الذَّكَرِ الْمِيرَاثُ صَارَ لِمِ وَسَأَلَهُ. الْأَرْضُ أُدِيمَ مِنْ خُلُقٍ لَانَتْهُ: قَالَ. آدَمُ آدَمُ سُعَى لِمِ وَسَأَلَهُ
الْأُنْبِيَاءُ حَظٌّ مِثْلُ الذَّكَرِ وَرَبَّ ذَلِكَ أَجَلٍ فَمِنْ حَبَّتَيْنِ؛ آدَمُ وَأُطْعِمَتْ حَبَّةً، مِنْهَا فَأَكَلْتُ حَوَاءُ إِلَيْهَا فَبَادَرَتْ حَبَاتٍ ثَلَاثَ عَلَيْهَا

وَسَلَّى مَا وَدَاوُدَ وَإِبْرَاهِيمَ وَنُوحَ وَإِدْرِيسَ مَخُونًا، شَيْئٌ وَوُلِدَ مَخُونًا، آدَمُ اللَّهُ خَلَقَ: فَقَالَ: مَخُونًا الْأَنْبِيَاءِ مِنَ اللَّهِ خَلَقَ عَمَّنْ أَلْهُوسَ
أَجْمَعِينَ وَعَلَيْهِمْ عَلَيْهِ اللَّهُ صَلَّى وَمُحَمَّدٌ وَعِيسَى وَمُوسَى وَإِسْمَاعِيلَ وَلُوطَ

آدَمُ: فَقَالَ. الشُّعْرَ قَالَ مَنْ أَوْلَ عَنْ وَسَأَلَهُ. سَنَةً وَثَلَاثِينَ سَنَةً تِسْعِمَانَةَ: فَقَالَ. آدَمُ عُمُرُ كَانَ كَمْ وَسَأَلَهُ

السَّلَامُ عَلَيْهِ آدَمُ قَالَ هَابِيلَ، قَابِيلَ وَقَتْلَ وَهَوَاهَا وَسِعَتْهَا تُرْبَتَهَا فَرَأَى السَّمَاءَ، نَمِ الْأَرْضِ إِلَى أَنْزَلَ لَمَّا: قَالَ شِعْرُهُ؟ كَانَ وَمَا: قَالَ

قَبِيحٌ مُغْبِرُّ الْأَرْضِ فَوَجْهُ

الْمَلِيحِ الْوَجْهِ بِنَسَانَتِهِ وَقَلَّ عَلَيْهَا وَمَنْ الْبِلَادُ تَغَيَّرَتْ

مُسْتَرِيحٌ حَيَاتِي مِنْ أَنَا وَهَلْ وَطَعْمُ لَوْنٍ يَذُ كُلُّ تَغَيَّرَ

الضَّرِيحُ تَضَمَّنَهُ وَهَابِيلُ غَمًّا عَلَيَّ الْحَيَاةَ طَوَّلَ أَرَى

الْمَلِيحُ فُقِدَ لَقَدْ حُرْزِي فَوَا دَمْعَ بَسْكَبِ أَجُودُ لَأَلِي وَمَا

أَخَاهُ هَابِيلًا قَابِيلُ قَتَلُ

وَسَاكِنِيهَا الْبِلَادِ عَنِ تَنَحَّ الْأَفْسِيحُ بِكَ ضَاقَ الْفُرْدُوسِ فَنِي: إِبْلِيسُ جَابَهُفًا

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You and your spouse were living in peace
And from the troubles of the world was your heart at comfort.
But you could not escape my tricks and plots
Until you lost that valuable thing
And God gave the people tamarisk[422] and bitter 'khamt[423]
Instead of Paradise and its open gates
And had I not received the Mercy of the Omnipotent
You would not have lost Paradise now."

The man asked about Adam crying in Paradise and how much he (s) cried. The Imam (s) said, "He cried one hundred years and tears flowed down his right eye like the Tigris River and from his right eye like the Euphrates River." The man asked, "How many times did Adam (s) perform the Hajj pilgrimage?" The Imam (s) said, "He performed it seventy times on foot. On the first visit the Shrike[424] accompanied him and showed him where there was water. It had come out of Paradise along with him. Adam (s) was admonished against eating shrikes and swallows." The man asked, "Why does a swallow not walk on the Earth?" The Imam (s) replied, "Because it lamented over the Bayt al-Maqdis[425] and cried over it for forty years. It always cried along with Adam (s) and stayed with him in several homes. It carried along nine of the verses of the Honorable the Exalted God's Book which Adam (s) had recited in Paradise, still has them and will have them forever. The verses were the first three verses from the beginning of Al-Kahf, three verses from Bani Israel - that are verses [The Holy Quran: Bani Israel 17:45-47] , and three of the verses of Ya Sin starting with 'And We have put a bar in front of them and a bar behind them, and further, We have covered them up; so that they cannot see.'" [426]

The man asked about the first atheist and the initiator of atheism. The Imam (s) answered, "It was the damned Satan." The man asked about Noah's name. The Imam (s) said, "His name was As-Sakan. He was called 'Noah' because he lamented for his people for 950 years." [427] The man asked about the width and length of Noah's Ark. The Imam (s) said, "It was eight-hundred arm-lengths in length and five hundred arm-lengths in width and eighty arm-lengths in height."

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مُرِيحُ الدُّنْيَا أَدَى مِنْ وَقَلْبِكَ

الرَّيِّحُ النَّمْنُ فَاتَكَ أَنْ إِلَى قَرَارٍ فِي وَزَوْجِكَ بِهَا وَكُنْتَ

مَنِيحُ وَأَبْوَابٍ بِحَبَاتٍ وَمَكْرِي كَيْدِي مِنْ تَنَفَّكَ فَلَمْ

رِيحِ الخُلْدِ جَنَانٍ مِنْ بِكَفِّكَ وَخَمَطًا إِنَّمَا أَهْلَهَا وَبُدَلْ

سَنَةِ مِائَةٍ بَكَى: السَّلَامُ عَلَيْهِ فَقَالَ. عَيْنِيهِ مِنْ جَرَتْ اللَّيِّ نُمُوغُهُ كَانَتْ وَكَمْ الْجَنَّةِ عَلَى آدَمَ بُكَاءٍ عَنْ وَسَأَلَهُ ضَحِيًّا الْجَبَّارِ رَحْمَةً لَا قَلْبُ
الْفَرَاتِ مِثْلُ الْأُخْرَى وَالْعَيْنِ دِجْلَةَ مِثْلُ الْيَمْنَى عَيْنِهِ مِنْ وَخَرَجَ

المَاءِ، مَوَاضِعَ عَلَى يُدَلُّهُ الصُّرْدُ مَعَهُ كَانَ حَجَّةً وَأَوَّلَ قَدَمِيهِ، عَلَى مَاثِيًّا حَجَّةً سَبْعِينَ لَهُ فَقَالَ. حَجَّةٍ مِنَ السَّلَامِ عَلَيْهِ آدَمُ حَجَّ كَمْ أَلْمُوسِدِ
وَالْخَطَافِ رِدَالِصُ أَكُلِ عَنْ نُهْيٍ وَقَدْ الْجَنَّةِ، مِنْ مَعَهُ وَخَرَجَ

آدَمَ مَعَ بَيْكِي يَزَلُ وَلَمْ عَلَيْهِ، بَيْكِي عَامًا أَرْبَعِينَ حَوْلَهُ فَطَافَ الْمُقَدِّسُ، بَيَّتَ عَلَى نَاحٍ لِأَنَّهُ: قَالَ. الْأَرْضِ عَلَى يَمَشِي لَا بَالَهُ مَا وَسَأَلَهُ
الْقِيَامَةِ يَوْمَ إِلَى مَعَهُ وَهِيَ الْجَنَّةِ فِي يَفْرُوْهَا آدَمُ كَانَ مِمَّا وَجَلَّ عَزَّ اللَّهُ كِتَابٍ مِنْ آيَاتٍ تَسْنَعُ وَمَعَهُ يُوتِ الْأَسْكَنْ هُنَاكَ فَمِنْ. السَّلَامُ عَلَيْهِ
بَيْنَ مِنْ وَجَعَلْنَا: يَسُ مِنْ آيَاتٍ وَثَلَاثُ،...الْقُرْآنَ تَقْرَأُ وَإِذَا وَهِيَ أَسْرَى، الَّذِي سُبْحَانَ مِنْ آيَاتٍ وَثَلَاثُ الْكُهْفِ، أَوَّلِ مِنْ آيَاتٍ ثَلَاثُ
...سَدًّا خَلْفَهُمْ وَمِنْ سَدًّا أَيْدِيَهُمْ

لِأَنَّهُ نُوحًا سُمِّيَ وَإِنَّمَا السَّكَنْ، اسْمُهُ أَنْكَ: فَقَالَ. كَانَ مَا نُوحِ اسْمٍ عَنْ وَسَأَلَهُ. اللَّهُ لَعْنَةُ إِبْلِيسُ: فَقَالَ. الْكُفْرَ وَأَنْشَأَ كَفَرَ مِنْ أَوَّلِ عَنْ وَسَأَلَهُ
عَامًا خَمْسِينَ إِلَّا سَنَةَ أَلْفَ قَوْمِهِ عَلَى نَاحٍ

فِي وَارْتِفَاعِهَا ذِرَاعِ خَمْسِمِائَةٍ هَاوِ عَرْضُ ذِرَاعِ ثَمَانِمِائَةٍ طُولُهَا كَانَ: فَقَالَ. وَطُولُهَا عَرْضُهَا كَانَ مَا السَّلَامُ عَلَيْهِ نُوحِ سَفِينَةٍ عَنْ وَسَأَلَهُ
ذِرَاعًا ثَمَانُونَ السَّمَاءِ

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Then the man sat down. Another man stood up and said, "O Commander of the Faithful! Let me know about the name of the first tree planted on the Earth." The Imam (s) replied, "It was called 'Al-Osaje. The cane of Moses (s) was also made of the same tree." The man asked about the first plant that grew on the Earth?" The Imam (s) said, "It was pumpkin that is a gourd." The man asked, "Who was the first of the people of the heavens and the Earth who performed the Hajj pilgrimage?" The Imam (s) said, "It was Gabriel." The man asked about the first part of the Earth that was leveled during the flood?" The Imam (s) said, "It was the location of the Kaaba that was fresh chrysolite green in color." The man asked about the noblest valley on the Earth. The Imam (s) said, "It is a valley called "Sarandib" where Adam descended to from Paradise." The man asked about the worst valley on the Earth. The Imam (s) said, "It is a valley in Yemen called: "Barahut"

and it is one of the valleys of Hell.” The man asked about the prison which carried its own prisoner. The Imam (s) said, “It was the fish which carried Yunus ibn Matta (Jonah) with it.” The man asked about the six creatures which were not born from the womb. The Imam (s) answered, “Adam, Eve, the sheep of Abraham, the cane of Moses, the she-camel of Salih, and the bat which Jesus (s) - the son of (the Blessed Lady) Mary (s) - made and it flew with the permission of the Honorable the Exalted God.”

And the man asked about the accused thing which is neither human nor of the genies. The Imam (s) replied, “It is the wolf which Joseph’s brothers accused.”

The man asked about the thing to whom God had revealed something but is neither human nor of the genies. The Imam (s) replied, “It is the bee to which God had revealed something.”

The man asked about the purest spot on the Earth on which one cannot pray. The Imam (s) replied, “It is the roof of the Kaaba.”[428] The man asked, “What part of the Earth felt the sunshine for a portion of one day but will never again feel it?” The Imam (s) said, “It is that part of the sea which God split apart for Moses (s) and the sun shined at its depth. Then the water covered it again and the sunshine will never reach there again.”

The man asked about the thing which drank while it was alive and ate while it was dead. The Imam (s) replied, “It was the cane of Moses (s).”

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عَصَا وَمِنْهَا الْعُوسَجَةُ، فَقَالَ. الْأَرْضِ فِي غُرِسَتْ شَجَرَةَ أَوَّلِ عَن أَخْبِرْنَا، الْمُؤْمِنِينَ أَمِيرَ يَا فَقَالَ آخِرُ إِلَيْهِ وَقَامَ الرَّجُلُ جَلَسَ ثُمَّ السَّلَامُ عَلَيْهِ مُوسَى.

الْقَرْعُ وَهُوَ الدُّبَاءُ، هِيَ: فَقَالَ. الْأَرْضِ فِي نَبَتَتْ شَجَرَةَ أَوَّلِ عَن وَسَأَلَهُ

السَّلَامُ عَلَيْهِ جِبْرَائِيلُ: لَهُ فَقَالَ. السَّمَاءِ أَهْلٍ مِنْ حَجَّ مَنْ أَوَّلِ عَن وَسَأَلَهُ

خَضِرَاءَ زَبْرَجْدَةً وَكَانَ الْكُعْبَةَ، مَوْضِعُ لَهُ، فَقَالَ. الطُّوفَانَ أَيَّامِ الْأَرْضِ مِنْ بَسِطَتْ بُقْعَةَ أَوَّلِ عَن وَسَأَلَهُ

السَّمَاءِ مِنَ السَّلَامُ عَلَيْهِ آدَمَ فِيهِ سَقَطَ سَرَنْدِيبُ، لَهُ يُقَالُ وَادٍ: لَهُ فَقَالَ. الْأَرْضِ وَجْهِ عَلَى وَادٍ أَكْرَمَ عَن وَسَأَلَهُ

جَهَنَّمَ بِأَوْدِيَةٍ مِنْ وَهُوَ بَرَهُوثُ، لَهُ يُقَالُ بِالِإِيمَنِ وَادٍ: فَقَالَ. الْأَرْضِ وَجْهِ عَلَى وَادٍ شَرِّ عَن وَسَأَلَهُ

السَّلَامُ عَلَيْهِ مَتَّى بْنِ بِيُونَسَ سَارَ الْحُوتُ: فَقَالَ. بِصَاحِبِهِ سَارَ سِجْنٍ عَن وَسَأَلَهُ

مَرْيَمَ بِنْتُ عِيسَى عَمِلَهُ الَّذِي وَالْخَفَاشُ حِصَالٍ وَنَاقَةَ مُوسَى وَعَصَا إِبْرَاهِيمَ وَكَبْشُ وَحَوَاءَ آدَمَ: فَقَالَ. رَجِمَ فِي يَرْكُضُوا لَمْ سِنَّةٍ عَن وَسَأَلَهُ

وَجَلَّ عَزَّ اللَّهُ بِإِذْنِ وَطَارَ.

بَلَامُ السِّدِّ عَلَيْهِ يُوسُفُ إِخْوَةٌ عَلَيْهِ كَذَبَ الَّذِي الدُّنْبُ: فَقَالَ. الْإِنْسِ مِنْ وَلَا الْجِنِّ مِنْ لَيْسَ عَلَيْهِ مَكْتُوبٌ عِشْيَ عَنْ وَسَأَلَهُ

النَّحْلُ إِلَى وَجَلَّ عَزَّ اللَّهُ أَوْحَى: فَقَالَ. الْإِنْسِ مِنْ وَلَا الْجِنِّ مِنْ لَيْسَ إِلَيْهِ وَجَلَّ عَزَّ اللَّهُ أَوْحَى عِشْيَ عَنْ وَسَأَلَهُ

عَلَيْهِ لِمُوسَى وَجَلَّ عَزَّ اللَّهُ فَلَقَهُ حِينَ الْبَحْرِ ذَلِكَ: قَالَ. أَبَدًا عَلَيْهِ لُعُتْطَ وَلَا النَّهَارِ مِنْ سَاعَةِ الشَّمْسِ عَلَيْهِ طَلَعَتْ مَوْضِعَ عَنْ وَسَأَلَهُ
الشَّمْسُ تُصِيبُهُ فَلَنْ الْمَاءَ عَلَيْهِ وَأَطْبِقَ الشَّمْسُ أَرْضَهُ فَأَصَابَتْ السَّلَامُ،

مُوسَى عَصَا تِلْكَ: فَقَالَ. مَيِّتٌ وَهُوَ وَأَكَلَ حَيٌّ وَهُوَ شَرِبَ عِشْيَ عَنْ وَسَأَلَهُ

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The man asked about the one who advised but it was neither human nor of the genies. The Imam (s) replied, "It was an ant." [429] The man asked about the first one to prescribe circumcision. The Imam (s) replied, "It was Abraham (s)." The man asked about the first female to be circumcised. The Imam (s) replied, "It was Hagar - the mother of Ishmael whom Sarah circumcised to have honored her oath."

The man asked about the first woman to have dragged her skirt on the ground. The Imam (s) replied, "It was Hagar who was running away from Sarah." The man asked about the first man to have dragged his garment on the ground. The Imam (s) replied, "It was Qarun." [430]

The man asked about the first one to wear sandals. The Imam (s) replied, "It was Abraham (s)." The man asked about the one with the noblest lineage. The Imam (s) replied, "It was God's friend Joseph - the son of Jacob Israel ul-lah ibn Ishaq Thabihullah ibn Abraham (s) - God's close friend."

The man asked about the six Prophets who had two names. The Imam (s) replied, "They are Yusha' ibn Noon [431], also called Thul Kifi; Jacob also called Israel; Khazr also called Heliqa; Yunus also called Thul Noon; Jesus also called the Messiah; and Muhammad (s) also called Ahmad."

The man asked about the thing which breezes but has no flesh and blood. The Imam (s) replied, "It is the morning." [432] The man asked about the five Prophets who spoke Arabic. The Imam (s) replied, "They are Hud, Sho'aib, Salih, Ishmael and Muhammad." Then the man sat down. Another man stood up and tried to make trouble with his questions. He said, "O Commander of the Faithful! Let me know who flees from whom in the following verse from the Honorable the Exalted God, 'That Day shall a man flee from his own brother, And from his mother and his father, And from his wife and his children. Each one of them, that Day, will have enough concern (of his own) to make him indifferent to the others.' [433] The Imam (s) said, "Cane flees from Abel. The one who flees from his mother is Moses (s). The one who flees from

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النَّمْلَةُ هِيَ: فَقَالَ. الْإِنْسِ مِنْ وَلَا الْجِنَّ مِنْ لَيْسَ قَوْمُهُ أَنْذَرَ نَذِيرٍ عَنْ وَسْأَلُهُ

رَاهِيمُ: قَالَ. بِالْأَخْتَانِ أَمْرٍ مَنْ أَوَّلِ عَنْ وَسْأَلُهُ

يَمِينِهَا مِنْ لِتَخْرُجَ سَارَةُ خَفَضَتْهَا إِسْمَاعِيلُ؛ أَمْ هَاجِرُ: فَقَالَ. النَّسَاءِ مِنْ خُفِضَ مَنْ أَوَّلِ عَنْ وَسْأَلُهُ

سَارَةَ مِنْ هَرَبَتْ لَمَّا هَاجِرُ: فَقَالَ. ذَبَلَهَا جَرَّتْ امْرَأَةً أَوَّلِ عَنْ وَسْأَلُهُ

قَارُونَ: فَقَالَ. الرِّجَالِ مِنْ ذَبَلَهُ جَرَّ مَنْ أَوَّلِ عَنْ وَسْأَلُهُ

السَّلَامُ عَلَيْهِ إِبْرَاهِيمُ: فَقَالَ. النَّعْلَيْنِ لَيْسَ مَنْ أَوَّلِ عَنْ وَسْأَلُهُ

اللَّهُ خَلِيلُ إِبْرَاهِيمَ بْنِ اللَّهِ ذَبِيحِ إِسْحَاقَ بْنِ اللَّهِ إِسْرَائِيلَ يُعْقُوبَ نُبُ يُوسُفُ اللَّهُ صَدِيقٌ: فَقَالَ. نَسَبًا النَّاسِ أَكْرَمَ عَنْ وَسْأَلُهُ

وَهُوَ وَيُونُسُ تَالِيَا، وَهُوَ وَالْخِضْرُ إِسْرَائِيلُ، وَهُوَ وَيَعْقُوبُ الْكُفْلِ، دُو وَهُوَ نُونِ بْنِ يُوشَعَ: فَقَالَ. اسْمَانِ لَهُمُ الْأَنْبِيَاءِ مِنْ سِتَّةِ عَنْ وَسْأَلُهُ
عَلَيْهِمُ اللَّهُ صَلَوَاتُ أَحْمَدُ، وَهُوَ وَمُحَمَّدُ الْمَسِيحُ، وَهُوَ وَعِيسَى النُّونِ، دُو

تُنْفَسَ إِذَا الصُّدْحُ ذَلِكَ: فَقَالَ. دَمٌ وَلَا لَحْمٌ لَهُ لَيْسَ تَنْفَسَ عِشِي عَنْ وَسْأَلُهُ

وَعَلَيْهِمُ اللَّهُ صَلَّى وَمُحَمَّدٌ وَإِسْمَاعِيلُ وَصَالِحٌ وَشُعَيْبٌ هُوَ: فَقَالَ. بِالْعَرَبِيَّةِ تَكَلَّمُوا الْأَنْبِيَاءِ مِنْ خَمْسَةِ عَنْ وَسْأَلُهُ

وَأَبِيهِ وَأُمُّهُ أَخِيهِ مِنْ الْمَرْءِ يَفِرُّ يَوْمَ): وَجَلَّ عَزَّ اللَّهُ قَوْلِ عَنْ أَخْبِرْنَا نَبِيْنَ، الْمُؤْمِ أَمِيرَ يَا: فَقَالَ. وَتَعَنَّتُهُ، فَسَأَلَهُ آخَرَ رَجُلٌ وَقَامَ جَلَسَ ثُمَّ
هُم؟ مَنْ (وَبَنِيهِ وَصَاحِبَتِهِ

إِبْرَاهِيمُ، أَبِيهِ مِنْ يَفِرُّ وَالَّذِي مُوسَى، أُمُّهُ مِنْ يَفِرُّ وَالَّذِي هَابِيلُ، مِنْ يَفِرُّ قَابِيلُ: فَقَالَ

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his father - that is the one who raised him not his real father - is Abraham (s). The one who flees from his wife is Lot (s). The one who flees from his son is Noah (s) fleeing from his son Kan'an." The man asked, "Who was the first one to undergo a sudden death?" The Imam (s) said, "It was David (s) who died on the pulpit on a Wednesday." The man asked, "What are the four things that never get satiated with another four things?" The Imam (s) said, "The Earth never gets satiated with rain. The female never gets satiated with the male. The eyes never get satiated with looking and the scientist never gets satiated with knowledge." The man asked, "Who was the first man to coin Dinar and Dirham?" The Imam (s) said, "It was Nimrod, the son of Kan'an after Noah (s)." The man asked, "Who was the first one to do the acts of the people of Lot (homosexuality)?" The

Imam (s) said, "It was Satan who offered himself." The man asked about the meaning of the sound of the dove called 'Ra'ebia?" The Imam (s) said, "It is cursing those who are people of musical instruments, singing maidens, clarinets and lutes." The man asked about the nickname of Al-Boraq. The Imam (s) said, "Its nickname is Aba Hilal." The man asked, "Why was the king of Tobba called Tobba?" The Imam (s) said, "He was a young writer who used to write for the king before himself. He used to start writing by writing, "In the Name of God who created the wind and the cry." The king asked him to start by writing, "In the name of the king of lightning." But he refused to do so and said, "I will only start writing in the Name of my Worshipped One. Then I will consider your needs." Then the Honorable the Exalted God thanked him for that and granted him the kingdom of that king and the people obeyed him. That is why he was called "Tobba." The man asked, "Why is a goat's tail upwards and his private parts can be seen?" The Imam (s) said, "When Noah (s) wanted to have it get on the Ark, it disobeyed Noah (s). Therefore, Noah (s) used force to push it into the Ark and its tail broke. The private parts of sheep are covered since it got on the Ark by itself. Then Noah (s) caressed it and the private parts got covered with fat."

The man asked him about the language of the people in Paradise. The Imam (s) replied, "The people in Paradise speak in Arabic." He asked him about the language of the people in the Fire. The Imam replied, "They speak in Magi." [434]

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كُنْعَانَ ابْنِهِ مِنْ يَفْرُ نُوحَ، ابْنِهِ مِنْ يَفْرُ وَالَّذِي لُوَطُ، صَاحِبِيَّتِهِ مِنْ يَفْرُ وَالَّذِي

الْأَرْبَعَاءِ يَوْمَ مَبْتَرِهِ عَلَى مَاتِ السَّلَامِ؛ عَلَيْهِ دَاوُدُ: فَقَالَ: فَجَاءَتْ مَاتٌ مِنْ أَوَّلِ عَنْ وَسَأَلَهُ

عَلِمَ مِنْ وَعَالِمٍ نَظَرٍ، مِنْ وَعَيْنٍ دَكْرٍ، مِنْ تَى وَأَنْدَمَطَرٍ، مِنْ أَرْضٍ: فَقَالَ: أَرْبَعَةٌ مِنْ يَشْبَعْنَ لَا أَرْبَعَةٌ عَنْ وَسَأَلَهُ

نُوحَ بَعْدَ كُنْعَانَ بْنِ نَمْرُودَ: فَقَالَ: وَالذَّرَاهِمِ الذَّنَانِيرِ سِكَكَ وَضَعَ مِنْ أَوَّلِ عَنْ وَسَأَلَهُ

نَفْسِهِ مِنْ أَمَكَنَّ فَإِنَّهُ لَيْسَ، إِذْ: فَقَالَ: لُوَطُ قَوْمِ عَمَلٍ عَمَلٍ مِنْ أَوَّلِ عَنْ وَسَأَلَهُ

وَالْعِيدَانَ وَالْمَرَامِيرِ وَالْقَيْنَاتِ الْمَعَارِفِ أَهْلٍ عَلَى تَدْعُو: فَقَالَ: الرَّاعِيَّةِ الْحَمَامِ هَدِيرٍ مَعْنَى عَنْ وَسَأَلَهُ

هُزَالٍ أَبَا يُكْنَى: فَقَالَ: الْبِرَاقِ كُنْيَةِ عَنْ وَسَأَلَهُ

وَرِيحاً، صُوباً خَلَقَ الَّذِي اللَّهُ بِسْمِ كُنْتَبَ كُنْتَبَ إِذَا فَكَانَ قَبْلَهُ، كَانَ لِمَلِكٍ يَكْتُبُ فَكَانَ كَاتِباً، غُلَاماً كَانَ لِأَنَّهُ: قَالَ: تُبْعاً تُبْعَ سُمِّيَ لِمَ وَسَأَلَهُ
مُلْكٍ وَأَعْطَاهُ ذَلِكَ لَهُ وَجَلَّ عَزَّ اللَّهُ فَشَكَرَ. حَاجَتِكَ عَلَى أَعْطَفَ ثُمَّ الْيَوْمِ بِاسْمٍ إِلَّا أَيْدُ لَا: فَقَالَ: الرَّعْدُ لِلِكَيْمِ بِاسْمٍ وَإِبْدَأُ الْكُنْتَبَ: الْمَلِكُ فَقَالَ
تُبْعاً فَسُمِّيَ ذَلِكَ، عَلَى النَّاسِ فَتَابَعَهُ الْمَلِكُ، ذَلِكَ

ذَنْبَهَا فَكَسَرَ فَدَفَعَهَا السَّفِينَةَ، أَدْخَلَهَا لَمَّا نُوحاً عَصَتْ الْمَاعِزَ لِأَنَّ: فَقَالَ وَالْعَوْرَةَ؟ الْحَيَاءُ بِأَيْدِيهِ الذَّنْبِ مُفْرَقَةٌ عِزُّ الْمَا بَالُ مَا: وَسَأَلَهُ

فَاسْتَوَتْ وَدُنِبَهَا حَيَاهَا عَلَى يَدِهِ السَّلَامُ عَلَيْهِ نُوحٌ فَمَسَحَ السَّفِينَةَ، إِلَى وَلِبالدُّذُ بَادَرَتْ النَّعْجَةَ لَأَنَّ وَالْعَوْرَةَ الْحَيَاءِ مَسْثُورَةٌ وَالنَّعْجَةَ
الْأَلْيَةَ.

بِالْعَرَبِيَّةِ الْجَنَّةِ أَهْلٍ كَلَامٍ: فَقَالَ: الْجَنَّةِ أَهْلٍ كَلَامٍ عَنْ وَسَأَلَهُ

بِالْمَجُوسِيَّةِ: فَقَالَ: النَّارِ أَهْلٍ كَلَامٍ عَنْ وَسَأَلَهُ

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The man asked him about the various ways to sleep. The Commander of the Faithful (s) said, "There are four ways to sleep. The Prophets (s) sleep on their back. Their eyes do not go to sleep and await revelations from their Lord - the Honorable the Exalted. The believers sleep on their right side and face the Qibla.[435] The Kings and their children sleep on their left side so that they can enjoy what they eat. Satan, his followers, mad and ill persons sleep on their stomach."

Then the man sat down. Another man stood up and said, "O Commander of the Faithful! What is your opinion about Wednesdays having bad omen?" The Imam (s) said, "It is the last Wednesday of the month on which the moon is wane. It was on that day that Abel killed his brother Cane. Abraham was thrown into the fire on Wednesday. He was put in a catapult on Wednesday. God drowned Pharaoh on Wednesday. The Honorable the Exalted God destroyed the people of Lot. God sent the 'furious wind'[436] to the people of 'Ad on Wednesday. The '(garden) became, by the morning, like a dark and desolate spot, (whose fruit had been gathered)' [437] on Wednesday. The Honorable the Exalted God had the bug overcome Nimrod on Wednesday. Pharaoh wanted to kill Moses on Wednesday. The roof fell down upon one of the pagan tribes in the past. Pharaoh issued the order to kill baby boys on Wednesday. The Bait ul-Moqaddas was ruined on Wednesday. The mosque of Solomon, the son of David, in Astakhar was burnt on Wednesday. John, the son of Zacharias, was killed on Wednesday. The punishment started to overtake the people of Pharaoh on Wednesday. Jacob (s) lost his family, wealth and children on Wednesday. Joseph was taken to prison on Wednesday. God said '..., that We destroyed them and their people, all (of them)' [438] on Wednesday. The heavenly cry overtook them on Wednesday. The people of Thamud slaughtered the she-camel on Wednesday. Stones fell down like rain on the people of Lot on Wednesday. The Prophet's (s) head and tooth broke on Wednesday. The Amaliqa[439] took the Ark of Covenant from the Children of Israel on Wednesday." The man asked the Imam (s) about the days of the week and what can be done on them. The Commander of the Faithful (s) said, "Saturdays are for deceit and trickery. Sundays are for planting and building. Mondays are for war and bloodshed. Tuesdays are for traveling and making requests. Wednesdays are for pessimism and bad omen. Thursdays are for visiting the chiefs and Fridays are for proposing to and getting married." [440]

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مُسْتَلْفِيَةٌ أَفْقِيَّتْهَا عَلَى تَنَامِ الْأَنْبِيَاءِ أَصْنَافٍ؛ أَرْبَعَةٌ عَلَى النَّوْمِ: السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ فَقَالَ: هُوَ وَجْهٌ كَمْ عَلَى النَّوْمِ عَنِ وَسْأَلُهُ يَأْكُلُونَ مَا لَيْسَتْهُمْ وَأَسْمَالِهَا عَلَى تَنَامِ وَأَبْنَاؤُهَا وَالْمُلُوكُ. الْقَبِيلَةُ مُسْتَقْبَلٌ يَمِينِهِ عَلَى يَنَامِ وَالْمُؤْمِنُ رَبَّهَا لَوْحِي عَهْمُتَوْقَ تَنَامِ، لَا وَأَعْيُنُهَا مُنْبَطِحًا وَجْهَهُ عَلَى تَنَامِ عَاهَةِ وَذِي مَجْنُونٍ وَكُلِّ وَإِخْوَانُهُ وَإِنْبَلِيسُ

فِي أَرْبَعَاءِ آخِرُ: قَالَ: هُوَ أَرْبَعَاءٌ وَأَيُّ وَثِقْلِهِ مِنْهُ وَتَطْيِيرُنَا الْأَرْبَعَاءِ يَوْمَ عَنْ آخِرِنِي الْمُؤْمِنِينَ، أَمِيرٌ يَا: فَقَالَ آخِرُ رَجُلٌ إِلَيْهِ قَامَ ثُمَّ وَيَوْمَ. الْمُنْجَنِيْقِي فِي وَصْنَعُوهُ الْأَرْبَعَاءِ وَيَوْمَ. النَّارِ فِي إِبْرَاهِيمَ الْقَيِّ الْأَرْبَعَاءِ وَيَوْمَ. أَخَاهُ هَابِيلَ قَابِيلَ قَتَلَ فِيهِ الْوَحْشِيُّ، وَهُوَ الشَّهْرُ، عَادِ قَوْمَ عَلَى الرَّيْحِ وَجَلَّ عَزَّ اللَّهُ أَرْسَلَ الْأَرْبَعَاءِ وَيَوْمَ. هَاسَافَةَ عَلَيْهَا اللَّهُ جَعَلَ الْأَرْبَعَاءِ وَيَوْمَ. فِرْعَوْنَ وَجَلَّ عَزَّ اللَّهُ أَغْرَقَ الْأَرْبَعَاءِ لِيَقْتُلَهُ السَّلَامُ يَهُ عَدُ مُوسَى فِرْعَوْنَ طَلَبَ الْأَرْبَعَاءِ وَيَوْمَ. الْبَقَّةَ نُمْرُودَ عَلَى اللَّهِ سَلَطَ الْأَرْبَعَاءِ وَيَوْمَ. كَالصَّرِيمِ أَصْبَحَتْ الْأَرْبَعَاءِ وَيَوْمَ. الْمَقْدِسُ بَنِيَتْ خُرْبَ الْأَرْبَعَاءِ وَيَوْمَ. الْغُلْمَانِ يَدْبِحُ فِرْعَوْنَ أَمَرَ الْأَرْبَعَاءِ وَيَوْمَ. فَوْقَهُمْ مِنَ السَّفْفِ عَلَيْهِمْ خَرَّ الْأَرْبَعَاءِ وَيَوْمَ قَوْمَ أَظَلَّ الْأَرْبَعَاءِ وَيَوْمَ. زَكَرِيَّا بْنُ يَحْيَى قُتِلَ الْأَرْبَعَاءِ وَيَوْمَ. فَارِسَ كُورَةَ مِنْ بِلَاطِطِخَرِ دَاوُدَ بْنِ يَسَّى مَانَ سَلَّمَ مَسْجِدَ أَحْرَقَ الْأَرْبَعَاءِ يُوسُفَ أَدْخَلَ الْأَرْبَعَاءِ وَيَوْمَ. وَوُلْدِهِ مَالِهِ بِدَهَابِ أُيُوبَ ثَلَاثِي الْأَرْبَعَاءِ وَيَوْمَ. يَقَارُونَ اللَّهُ حَسَفَ الْأَرْبَعَاءِ وَيَوْمَ. الْعَذَابِ أَوَّلَ فِرْعَوْنَ النَّاقَةَ عَوْرَتِ الْأَرْبَعَاءِ وَيَوْمَ. الصَّيْحَةَ أَخَذَتْهُمُ الْأَرْبَعَاءِ وَيَوْمَ. (أَجْمَعِينَ وَقَوْمَهُمْ دَمَرْنَا هُمْ أَنَا): وَجَلَّ عَزَّ اللَّهُ قَالَ الْأَرْبَعَاءِ وَيَوْمَ. السَّجْنِ الْعَمَالِيْقِ أَخَذَتْ الْأَرْبَعَاءِ وَيَوْمَ. رَبَاعِيَّتُهُ وَكُسِرَتْ النَّبِيُّ وَجْهَهُ شَجَّ الْأَرْبَعَاءِ وَيَوْمَ. سَجَلِ مِنْ حِجَارَةٍ عَلَيْهِمْ أَمْطَرَ الْأَرْبَعَاءِ وَيَوْمَ الثَّابُوتِ.

عَرَسَ يَوْمَ الْأَحَدِ وَيَوْمَ وَخَدِيْعَةَ، مَكْرَ يَوْمَ السَّبْتِ يَوْمَ: السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ فَقَالَ: الْعَمَلُ مِنْ فِيهَا يَجُوزُ وَمَا إِيَّاهُ عَنِ وَسْأَلُهُ يَوْمَ الْخَمِيْسِ وَيَوْمَ النَّاسِ، يَتَطْيِيرُ فِيهِ شَوْمٌ يَوْمَ الْأَرْبَعَاءِ وَيَوْمَ وَدَمٍ، حَرْبِ يَوْمِ الثَّلَاثَاءِ وَيَوْمَ وَطَلَبِ، سَفَرِ يَوْمِ الْإِثْنَيْنِ وَيَوْمَ وَبِنَاءِ، وَنِكَاحِ خَطْبَةِ يَوْمِ الْجُمُعَةِ وَيَوْمِ الْحَوَائِجِ، وَقَضَاءِ الْأَمْرَاءِ عَلَى الدُّخُولِ

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24-2 Muhammad ibn Musa ibn al-Mutawakkil -may God be pleased with him- narrated that Abdullah ibn Ja'far al-Himyari quoted on the authority of Ibrahim ibn Hashem, on the authority of Ahmad ibn Aamir Al-Ta'ee, "I heard Abul Hassan Ali ibn Musa Al-Reza (s) say, 'Wednesdays are bad days with a bad omen. Whoever performs a phlebotomy (blood-letting) on that day should fear that it leaves a bruise behind. And whoever removes his hair, wool, or bristles on that day should fear to get leprosy.'"

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بْنُ أَحْمَدَ عَنِ هَاشِمِ، بْنِ إِبْرَاهِيمَ عَنِ الْحِمَيْرِيِّ جَعْفَرُ بْنُ اللَّهِ عَبْدِ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ وَكُلُّ الْمَدِّ بْنِ مُوسَى بْنِ مُحَمَّدٍ حَدَّثَنَا 2 - أَنَّ خَيْفَ فِيهِ احْتَجَمَ مِنْ مُسْتَمَرٍّ نَحْسِ يَوْمِ الْأَرْبَعَاءِ يَوْمَ يَقُولُ السَّلَامُ عَلَيْهِ الرِّضَا مُوسَى بْنِ عَلِيِّ الْحَسَنِ أَبَا سَمِعْتُ: قَالَ الطَّائِبِيُّ عَامِرُ الْبِرَّصُ عَلَيْهِ خَيْفَ فِيهِ أَنْتَارَ وَمَنْ مَخَاجِمُهُ تَخَضَّرَ

Chapter Twenty-Five : On What is Narrated By Al-Reza (S) About Zayd Ibn Ali

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25-1 Ahmad ibn Yahya al-Mokattib narrated that Muhammad ibn Yahya al-Sowly quoted on the authority of Muhammad ibn Yazid al-Nahawi, on the authority of Ibn Abi Abdoon, on the authority of his father, "When Zayd ibn Musa ibn Ja'far revolted in Basra and set the homes of the Abbasids on fire, they took him to Al-Ma'mun. Al-Ma'mun forgave him on behalf of his brother Ali ibn Musa Al-Reza (s) and told the Imam (s), "If your brother has revolted and has done this and that, so did Zayd ibn Ali before and he got killed. If you did not possess the rank near me that you have now, I would have killed him since what he has done is not negligible. Al-Reza (s) said, "O Commander of the Faithful! Do not compare my brother with Zayd ibn Ali since he was one of the scholars from the Household of Muhammad and got angry for the sake of the Honorable the Exalted God. He fought with the enemies of God until he got killed in His path. My father Musa ibn Ja'far (s) narrated that he had heard his father Ja'far ibn Muhammad (s) say, 'May God bless my uncle Zayd since he was inviting the people to a pleasant member of the Household of Muhammad (not himself). He would have been loyal to what he said if he had become victorious. He consulted with me about his uprising and I told him, 'O my uncle! Do this if you are pleased with being killed and your corpse being hung up from the gallows in the al-Konasa neighborhood.' After Zayd left, As-Sadiq (s) said, "Woe be to those who hear his call but do not help him!"

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السَّلَامُ عَلَيْهِ عَلَى بْنِ زَيْدٍ فِي السَّلَامِ عَلَيْهِ الرَّضَا نَعَاءَ مَا بَابُ 25

عَبْدُون، أَبِي ابْنِ حَدَّثَنِي: قَالَ النُّحْوِيُّ يَزِيدُ بْنُ مُحَمَّدٍ حَدَّثَنَا: قَالَ الصُّوْلِيُّ يَحْيَى بْنُ مُحَمَّدٍ أَخْبَرَنَا قَالَ الْمَكْتَبِيُّ يَحْيَى بْنُ أَحْمَدٍ حَدَّثَنَا - 1
جُرْمُهُ الْمَأْمُونُ وَهَبَ الْعَبَّاسُ وَوَدَّ دُورَ وَأَحْرَقَ بِالْبَصْرَةِ خَرَجَ كَانِ وَقَدْ الْمَأْمُونِ إِلَى جَعْفَرِ بْنِ مُوسَى بْنِ زَيْدٍ حُمَلٌ لَمَّا قَالَ أَبِيهِ عَنِ
لَا وَلَوْ قُتِلَ عَلِيُّ بْنُ زَيْدٍ قَبْلَهُ خَرَجَ لَقَدْ فَعَلَ مَا وَفَعَلَ أَخْوَكُ خَرَجَ لِنِ سَنَ الدَّأْبَا يَا لَهُ وَقَالَ السَّلَامُ عَلَيْهِ الرَّضَا مُوسَى بْنُ عَلِيٍّ لِأَجِبِهِ
فَإِنَّهُ السَّلَامُ عَلَيْهِ عَلِيُّ بْنُ زَيْدٍ إِلَى زَيْدٍ أَخِي تَقَسُّ لَا الْمُؤْمِنِينَ أَمِيرَ يَا السَّلَامُ عَلَيْهِ الرَّضَا فَقَالَ بِصَغِيرٍ أَنَّهُ مَا فَلَيْسَ لِقَاتُهُ مِنِّي مَكَانَكَ
سَمِعَ أَنَّهُ السَّلَامُ عَلَيْهِ جَعْفَرِ بْنِ مُوسَى أَبِي حَدَّثَنِي وَلَقَدْ سَبِيلِهِ فِي قُتِلَ حَتَّى أَعْدَاءَهُ فَجَاهَدَ وَجَلَّ عَزَّ اللَّهُ غَضِبَ مُحَمَّدٌ آلَ عُلَمَاءٍ مِنْ كَانَ
خُرُوجِهِ فِي اسْتِشَارَتِي وَقَدْ إِلَيْهِ دَعَا بِمَا لَوْ فِي ظَفِيرٍ وَلَوْ مُحَمَّدٌ آلَ مِنَ الرَّضَا إِلَى دَعَا إِنَّهُ زَيْدٌ عَمِّي اللَّهُ رَحِمَ يَقُولُ مُحَمَّدٌ بْنُ جَعْفَرٍ هَذَا
يُجِبُهُ فَلَمْ وَأَعْيُنُهُ سَمِعَ لِمَنْ وَبِئْسَ مُحَمَّدٌ بْنُ جَعْفَرٍ قَالَ وَآلِي فَلَمَّا فَسَأَلْتُكَ بِالْكَتَابَةِ مَصْلُوبًا أَلِ الْمُقْتُولِ تَكُونُ أَنْ رَضِيَتْ إِنْ عَمَّ يَا لَهُ فَقُلْتُ

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Then Al-Ma'mun said, "O Abul Hassan! Have there not been traditions blaming those who unrightfully claim to be the Divine Leader?" Al-Reza (s) said, "Zayd did not make any such unrightful claims. He was much more pious than that. He used to invite the people to a pleasant

member of the Household of Muhammad (s). Those traditions are about the people who claim that God has appointed them to be a Divine Leader, invite the people to a religion other than God's religion and mislead the people so as to deviate them from the way of God. I swear by God that Zayd was one who was addressed by the following verse, 'And strive in His cause as ye ought to strive, (with sincerity and under discipline). He has chosen you...' [441]

The author of this - Muhammad ibn Ali ibn Al-Hussein - may God be pleased with him - said, "Zayd ibn Ali has many nobilities narrated by the Imams other than Al-Reza (s). I will present them in what follows so that those who study this book can become familiar with the beliefs of the Imams about Zayd."

25-1A Ahmad ibn Harun al-Fami narrated in the Kufa Mosque in the year 354 A.H. (964 A.D.) that Muhammad ibn Abdullah ibn Ja'far al-Himyari quoted on the authority of his father, on the authority of Muhammad ibn Al-Hussein ibn Abil Khattab, on the authority of Al-Hussein ibn Ulwan, on the authority of Umar ibn Thabit, on the authority of Dawood ibn Abdul Jabbar, on the authority of Jabir ibn Yazid al-Jo'fi, on the authority of Abi Ja'far Muhammad ibn Ali Al-Baqir (s), on the authority of his father, on the authority of Ali (s) that God's Prophet (s) told Al-Hussein (s), "O Hussein! There will be a man from your progeny called Zayd. He and his companions will cross the rows of the people on the Resurrection Day with brilliant faces. They will enter Paradise without any reckoning."

25-1B Ahmad ibn Muhammad ibn Razma al-Qazvini narrated that Ahmad ibn Isa al-Alawi Al-Husseini quoted on the authority of Abbad ibn Yaqoob al-Asadi, on the authority of Habib ibn Arta, on the authority of Muhammad ibn Zakwan, on the authority of Amr ibn Khalid that Zayd ibn Ali ibn Al-Hussein ibn Ali ibn Abi Talib (s) was holding his hair and said, My father Ali ibn Al-Hussein was holding his hair and said, Al-Hussein ibn Ali (s) was holding his hair in his hand and said, 'Ali ibn Abi Talib (s) was holding his hair and said, 'God's Prophet (s) was

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لَمْ السَّلَامُ عَلَيْهِ عَلِيٌّ بِنَ زَيْدٍ إِنَّ السَّلَامَ عَلَيْهِ الرِّضَا فَقَالَ جَاءَ مَا حَقَّهَا بَعِيرِ الإِمَامَةِ ادَّعَى فِيمَنْ جَاءَ قَدْ أَلَيْسَ الْحَسَنُ أَبَا يَا الْمَأْمُونُ فَقَالَ عَلَيْهِ نَصَّ اللَّهُ أَنْ يَدَّعِي فِيمَنْ جَاءَ مَا جَاءَ وَإِنَّمَا مُحَمَّدٌ آلٍ مِنَ الرِّضَا إِلَى ادَّعَوْكُمْ قَالَ إِنَّهُ ذَلِكَ مِنْ بَلَّهِ أَنْفَى كَانَ وَإِنَّهُ بِحَقِّ لَهُ لَيْسَ مَا يَدَّعِي هُوَ اجْتَبَاكُمْ جِهَادِهِ حَقَّ اللَّهُ فِي وَجَاهِدُوا الأَيَّةَ بِهَذِهِ خُوطِبَ مِمَّنْ وَاللَّهُ زَيْدٌ وَكَانَ عِلْمٌ بَعِيرِ سَبِيلِهِ عَنْ وَيَضِلُّ اللَّهُ دِينِ غَيْرِ إِلَى يَدَّعُو تَمَّ

هذا أَنْزَلَ عَلَى بَعْضَهَا إِبْرَادِ الرِّضَا غَيْرِ عَنْ كَثِيرَةَ فَضَائِلِ عَلَى بِنَ لَزِيدٍ عَنْهُ اللَّهُ رَضِيَ الأَكْتَابِ هَذَا مُصَنَّفُ الحُسَيْنِ بِنَ عَلَى قَالَ فِيهِ الإِمَامِيَّةَ اعْتِقَادِ هَذَا كِتَابِنَا فِي يَنْظُرُ مِنْ لِيَعْلَمَ الأَحْدِيثِ

عَنْ أَبِيهِ، عَنْ الجُمَيْرِيِّ، جَعْفَرُ بِنَ عَبْدِ اللَّهِ بِنَ وَثَلَاثِمَائِهِ مُحَمَّدٌ وَحَمْسِينَ أَرْبَعِ سِنَةَ الكُوفَةِ مَسْجِدِ فِي الفَامِي هَارُونَ بِنَ أَحْمَدَ حَدَّثَنَا - الف الجُعْفِيُّ، يَزِيدُ بِنَ جَابِرِ عَنِ الجَبَّارِ، عَبْدُ بِنَ دَاوُدَ عَنِ ثَابِتِ، بِنَ عَمْرٍ عَنِ علوان، بِنَ الحُسَيْنِ عَنِ الخَطَّابِ، يَأْبُو بِنَ الحُسَيْنِ بِنَ مُحَمَّدٍ مَنْ يَخْرُجُ حُسَيْنٌ يَا لِلْحُسَيْنِ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ: قَالَ السَّلَامُ عَلَيْهِ عَلِيٌّ عَنِ أَبِيهِ، عَنِ الباقِرِ، بِنَعْلِي مُحَمَّدَ جَعْفَرَ أَبِي عَنِ

حَسَابِ بِلَا الْجَنَّةِ يَدْخُلُونَ مُحَجَّلِينَ غُرًّا النَّاسِ رِقَابَ الْقِيَامَةِ يَوْمَ هُوَ وَأَصْحَابُهُ يَتَخَطَّى زَيْدٌ لَهُ يُقَالُ رَجُلٌ صُلْبِكَ

حَدَّثَنَا: قَالَ الْأَسَدِيُّ يَعْقُوبُ بْنُ عِبَادٍ حَدَّثَنَا الْحُسَيْنِيُّ الْعَلَوِيُّ عَيْسَى بْنُ أَحْمَدٍ حَدَّثَنَا: قَالَ الْقَزْوِينِيُّ رِزْمَةُ بْنُ مُحَمَّدٍ بْنُ أَحْمَدٍ حَدَّثَنَا - ب
الْحُسَيْنِ بْنِ عَلِيٍّ أَبِي حَدَّثَنِي: الْقِشْرِيُّ بِشَعْرِهِ وَهُوَ أَخَذَ عَلِيٌّ بْنُ زَيْدٍ حَدَّثَنِي: قَالَ خَالِدُ بْنُ عَمْرٍو عَنْ ذَكْوَانَ، مُحَمَّدِ بْنِ عَنْ أَرْطَاةَ، بْنِ حَبِيبِ
صَلَّى اللَّهُ رَسُولٍ عَنْ بِشَعْرِهِ، أَخَذَ وَهُوَ الْمُؤْمِنِينَ أَمِيرٌ سَمِعْتُ: قَالَ بِشَعْرِهِ أَخَذَ وَهُوَ عَلِيٌّ بْنُ الْحُسَيْنِ أَبِي سَمِعْتُ: قَالَ بِشَعْرِهِ وَهُوَ أَخَذَ
وَوَهُوَ وَالِيهِ عَلَيْهِ اللَّهُ

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holding his hair and said, 'Whoever hurts even one of my hairs has hurt me. Whoever hurts me has hurt the Honorable the Exalted God. God will curse whoever hurts the Honorable the Exalted God to the extent of the heavens and the Earth.'

25-1C Ali ibn Ahmad ibn Muhammad ibn Imran ad-Daqqaq - may God be pleased with him - narrated that Ali ibn Al-Hussein al-Qadhi al-Alawi quoted on the authority of Al-Hussein ibn Ali an-Nasari - may God sanctify his soul, quoted on the authority of Ahmad ibn Rashid, on the authority of his uncle Abi Ma'mar Saeed ibn Khaytham, on the authority of his brother Ma'mar, "One day we were sitting in the mosque with As-Sadiq Ja'far ibn Muhammad (s) when his uncle Zayd ibn Ali ibn Al-Hussein ibn Ali ibn Abi Talib (s) came and grasped the door frame. As-Sadiq Ja'far ibn Muhammad (s) told him, "O uncle! You will be hung on the gallows in the 'Al-Konasa neighborhood." Zayd's mother said, "You say this to my son out of jealousy." The Imam (s) said, "I wish it was said out of jealousy!" He repeated this thrice. He then added, "My father (s) narrated that my grandfather (s) said, One of his progeny called Zayd will revolt. He will get killed in Kufa and his corpse will be hung in the 'Al-Konasa neighborhood. When all the people are resurrected in the Hereafter, he will leave his grave while the Gates of the Heavens are opened for his soul. The residents of the heavens and the Earth are happy for him. His soul will be placed inside a green bird who can fly anywhere in Paradise that he wishes to go."

25-1D Al-Hassan ibn Abdullah ibn Sa'eed Al-Askari narrated that Abdul Aziz ibn Yahya quoted on the authority of Al-Ash'ath ibn Muhammad Al-Dhabbi, on the authority of Shoaib ibn Amr, on the authority of his father, on the authority of Jabir al-Jo'fi, "I went to see Abi Ja'far Muhammad ibn Ali (al-Baqir) (s) when his brother Zayd was there. Then Ma'roof ibn Kharrabooz al-Makki entered. Abu Ja'far (al-Baqir) (s) told him, 'O Ma'roof! Please recite some of your pleasing poems. He then recited the following:

I swear by your life
that Abu Malik is not weak
And is not stubborn in talking
when admonished by a wise man or to act as his enemy.

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وَمَلَا السَّمَاوَاتِ مَلَأَ لَعْنَهُ وَجَلَّ عَزَّ اللَّهُ أَذَى وَمَنْ وَجَلَّ عَزَّ اللَّهُ | أَدَى فَقَدَّ أَذَانِي وَمَنْ أَذَانِي فَقَدَّ مِنِّي شَعْرَةَ أَذَى مَنْ قَالَ بِشَعْرِهِ أَخَذَ
الْأَرْضَ.

عَلَى بْنِ الْحُسَيْنِ ثَنِي حَدَّثَ: قَالَ الْعَلَوِيُّ الْحُسَيْنُ بْنُ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الدَّقَاقُ عِمْرَانُ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ عَلِيٍّ حَدَّثَنَا - ج
عِنْدَ جَالِسَا كُنْتُ قَالَ مَعْمَرُ أَخِيهِ عَن خَيْثَمِ، بِنِ سَعِيدِ مَعْمَرِ أَبِي عَمَّةٍ عَن رَشِيدِ، بِنِ أَحْمَدِ حَدَّثَنِي: قَالَ رُوْحَهُ اللَّهُ فَدَسَّ النَّاصِرِي
يَا السَّلَامُ عَلَيْهِ الصَّادِقُ لَهُ فَقَالَ الْبَابِ بَعْضَانِي فَأَخَذَ السَّلَامُ عَلَيْهِ الْحُسَيْنُ بْنُ عَلِيٍّ بِنِ زَيْدٍ فَجَاءَ السَّلَامُ عَلَيْهِ مُحَمَّدُ بْنُ جَعْفَرِ الصَّادِقِ
لَيْتَهُ يَا حَسَدًا لَيْتَهُ يَا فَقَالَ لِابْنِي الْحَسَدِ غَيْرُ الْقَوْلِ اهَذَا عَلَى يَحْمَلُكَ مَا وَاللَّهِ زَيْدٌ أُمُّ لَهُ فَقَالَتْ بِالْكَنَاسَةِ الْمَصْلُوبِ تُكُونُ أَنْ بِاللَّهِ أُعِيدُكَ عَمَّ
بِالْكَنَاسَةِ وَيُصَلِّبُ بِالْكَوْفَةِ يُقْتَلُ زَيْدٌ لَهُ يُقَالُ رَجُلٌ وَلِدُهُ مِنْ يَخْرُجُ أَنَّهُ السَّلَامُ عَلَيْهِ جَدِّي عَن أَبِي، حَدَّثَنِي: قَالَ ثُمَّ ثَلَاثًا حَسَدًا لَيْتَهُ يَا حَسَدًا
فِي يَسْرَحُ [أَخْضَرَ] خَضِرٍ طَيْرٍ حَوْصَلَةٍ فِي رُوْحِهِ يُجْعَلُ السَّمَاوَاتِ أَهْلٌ بِهِ يَنْبَهُجُ السَّمَاءِ أَبْوَابُ لِرُوحِهِ تُفْتَحُ نَبْسًا قَبِيرَهُ مِنْ يُخْرَجُ
يَسَاءً حَيْثُ الْجَنَّةِ.

بِنِ شَعِيبِ حَدَّثَنِي: قَالَ الضَّبِّيُّ مُحَمَّدُ بْنُ قَالَالِاشَعْتِ يَحْيَى بْنُ الْعَرِيزِ عَبْدُ حَدَّثَنَا: قَالَ الْعَسْكَرِيُّ سَعِيدُ بْنُ اللَّهِ عَبْدُ بْنُ الْحَسَنِ حَدَّثَنَا - د
عَلَيْهِ فَدَخَلَ السَّلَامُ عَلَيْهِ أَخُوهُ زَيْدٌ وَعِنْدَهُ السَّلَامُ عَلَيْهِ عَلِيٌّ بِنِ مُحَمَّدِ جَعْفَرِ أَبِي عَلِيٍّ دَخَلْتُ قَالَ الْجُعْفِيُّ جَابِرٌ عَن أَبِيهِ، عَمْرُو عَن
فَأَنْشَدَهُ عِنْدَكَ مَا طَرَأَ مِنْ أَنْشِدُنِي مَعْرُوفُ يَا السَّلَامُ عَلَيْهِ جَعْفَرِ أَبُو فَقَالَ الْمَكِّيُّ خَرَبُودُ بْنُ مَعْرُوفِ

قُوَاهُ بِضَعِيفٍ وَلَا يَوَانِ

نَهَاهُ مَا إِذَا الْحَكِيمِ يُعَادِي مَالِكِ أَبُو إِنْ مَا رُكِّلَعَمَ

قَوْلِهِ لَدَى بَالِدٍ وَلَا

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However, he is a gentleman
who is superior to his peers.
He has good traits and others will remember him to be good.
If you be his master, you will find him in utmost servitude
He will perform well whatever you ask him to do.”

The narrator added, “Then Muhammad ibn Ali (s) put his hands on Zayd’s shoulders and said, O Abul Hassan! This is about you.”

25-1E Ahmad ibn Al-Hassan al-Qattan narrated that Al-Hassan ibn Ali As-Sukkari quoted on the authority of Muhammad ibn Zakariya al-Jowhari, on the authority of Ja’far ibn Muhammad ibn Imara, on the authority of his father, on the authority of Amr ibn Khalid, on the authority of Abdullah ibn Sa’d ibn Tarif, on the authority of al-Asbaq ibn Sayyaba, “There were seven of us who went to Medina to see Abi Abdullah As-Sadiq (s). We told him (s), “He has revolted.” The Imam (s) said, “Please inform me of any news that you receive.” We stayed in Medina for a few days. Then

a messenger came to us from Bassam al-Sayrafi with a letter in which it was written, "... Zayd ibn Ali revolted on Wednesday the first day of the (Arabic) month of Safar. He continued on Thursday and Friday, but he was killed on Friday along with so and so." Then we went to see As-Sadiq (s) and gave him the letter. He (s) read the letter and cried. Then the Imam (s) said, "From God we are and to Him is our return. I ask God for my reward in this calamity. He was a really good uncle. My uncle was a man for our world and for our Hereafter. I swear by God that my uncle is a martyr just like the martyrs who fought along with God's Prophet (s) or Ali (s) or Al-Hassan (s) or Al-Hussein(s)."

25-1F 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 Abi Abdillah al-Barqi, on the authority of his father, on the authority of Muhammad ibn Al-Hassan ibn Shamoon, on the authority of Abdullah ibn Sinan, on the authority of al-Fudhayl ibn Yasar, "I went to see Zayd ibn Ali ibn Al-Hussein ibn Ali ibn Abi Talib (s) on the morning of the day on which he revolted in Kufa. I heard him say. 'Which of you men will help me fight with the Anbats[442] from Sham? I swear by Him who appointed Muhammad (s) to

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نَنَاهُ خُلُو الطَّبَائِعِ كَرِيمِ

كَفَاهُ إِلَيْهِ وَكَلَّتْ وَمَهْمَا بَارِعٌ سَيِّدٌ وَلَكِنَّهُ

الْحُسَيْنِ أَبَا يَا صِفَتُكَ هَذِهِ فَقَالَ السَّلَامُ عَلَيْهِ زَيْدٌ كَتَبَنِي عَلَى مُبَيِّدِ السَّلَامِ عَلَيْهِ عَلِيٌّ بِنُ مُحَمَّدٍ فَوَضَعَ قَالَ مَطْوِاعَةٌ سُدَّتْ سُدَّتَهُ إِذَا

رة، عما بن محمد بن جعفر عن الجوهر بن زكريا حدثنا: قال السكري علي بن الحسن حدثنا: قال القطان الحسين بن أحمد حدثنا - ه عليه الله عبد أبي علي فدخلنا المدينة فأتينا نفر سبعة ونحن خرجنا قال سيابة بن الله عبد حدثني: قال خالد بن عمرو عن أبيه، عن الصيرفي بسام رسول فأتى أياما فمكثنا فأخبروني خبر أتاكم فإن قال هو خارج أو خرج قد قلنا زيد عمي خبر أعتدكم فقال السلام فدخلنا فلان معه وقتل الجمعة يوم وقيل والحميس الأربعة فمكث صفر عرة الأربعة يوم خرج زيدا فإن بعد أمة فيه بكتاب إن العم نعم كان إنني أحتسب الله عند راجعون إليه وإننا لله إنا قال ثم وبكى فقرأ الكتاب إليه ودفعنا السلام عليه الصديق علي عليهم الله صلوات والحسين والحسن وعلي الله رسول مع استشهدوا كشهداء شهيدا عمي والله مضي وأجزتنا لدنيا رجلا كان عمي

البرقي، الله عبد أبي بن أحمد عن الصفار، الحسن بن محمد حدثنا: قال عنه الله رضي الوليد بن أحمد بن الحسن بن محمد حدثنا - و صبيحة السلام عليه علي بن زيد إلى تهيب إذ قال يسار بن الفضل عن سنان، الله عبد عن شمون، بن الحسن بن محمد عن أبيه، عن السام أهل أنباط قتال على منكم بعيني من يقول فسمعته بالكوفة خرج

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the Prophethood and established him as one to give glad tidings and admonishments, that on the Resurrection Day I will grab the hands of whoever helps me in this battle and deliver him to

Paradise with the permission of the Honorable the Exalted God.'

I rented a horse when he got killed and set out for Medina. I went to see Imam As-Sadiq (s) there. I thought I should not tell him (s) about Zayd getting killed since the Imam (s) might get upset. When I saw the Imam (s), he said, "What did my uncle Zayd do?" I got so upset I could hardly talk. I said, "They killed him." He (s) said, "Did they kill him?" I said, "Yes. By God, they killed him." He (s) asked, "Did they hang his corpse on the gallows?" I said, "Yes. By God, they hung his corpse on the gallows."

The narrator added, "The Imam (s) started to cry and his tears were flowing down his face like pearls. Then the Imam (s) said, 'O Fudhayl! Were you present there in the battle with the people of Syria along with my uncle?' I said, 'Yes.' The Imam (s) asked, 'How many people did you kill?' I said, 'Six of them.' The Imam (s) said, 'Did you have any doubts about shedding their blood?' I said, 'No, I would not have killed them if I had had any doubts.' Then I heard the Imam (s) say, 'O God! Please give me a share of the reward for this battle. I swear by God that my uncle and his companions were martyrs just like Ali ibn Abi Talib (s) and his companions.'"

(Sheikh Sadooq said): I have only included the necessary part of this tradition here. God is the One who grants success.

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وَجَلَّ عَزَّ اللَّهُ بِأَذْنِ الْجَنَّةِ فَأَدْخَلْتُهُ الْقِيَامَةَ يَوْمَ بِيَدِهِ أَخَذْتُ إِلَّا أَحَدًا قَتَلْتُهُمْ عَلَىٰ مِنْكُمْ يُعِينُنِي لَا أَبْتَسِيرُ بِالْحَقِّ مُحَمَّدًا بَعَثَ فَوَالَّذِي

زَيْدٌ بِقَتْلِ أَخْبَرْتُهُ لَا نَفْسِي فِي فَقُلْتُ السَّلَامُ عَلَيْهِ مُحَمَّدُ بْنُ جَعْفَرٍ قِ الصَّادِ عَلَىٰ فَدَخَلْتُ نَحْوَ الْمَدِينَةِ وَتَوَجَّهْتُ رَاجِلَةً أَكْثَرِيْتُ قَتِيلَ فَلَمَّا قَالَ فَصَلُّوهُ قَالَ قَتَلُوهُ وَاللَّهِ إِي تَقُلُّ قَتَلُوهُ لِي فَقَالَ الْعَبْرَةُ فَخَنَقْتَنِي قَالَ زَيْدٌ عَمِّي فَعَلَّ مَا فُضِيلُ يَا لِي قَالَ دَخَلْتُ فَلَمَّا عَلَيْهِ فَيَجْرَعُ عَلِيَّ بْنِ قُلْتُ الشَّامِ أَهْلُ قِتَالِ عَمِّي مَعَ شَهَدْتُ فُضِيلُ يَا قَالَ ثُمَّ الْجُمَانُ كَانَهَا خَدَّهِ دِيْبَا جَنِّي عَلَىٰ تَنْحَدِرُ وَدُمُوعُهُ يَبْكِي فَأَقْبَلَ صَلُّوهُ وَاللَّهِ إِي قُلْتُ تِلْكَ فِي اللَّهِ أَشْرَكَنِي وَهُوَ يَقُولُ فَسَمِعْتُهُ قَالَ قَتَلْتُهُمْ مَا شَاكَ كُنْتُ لَوْ فَقُلْتُ قَالَ دِيمَانِهِمْ فِي شَاكَ فَلَعَلَّكَ قَالَ سِنَّةً قُلْتُ مِنْهُمْ قَتَلْتُ فَكَمْ قَالَ نَعَمْ وَأَصْحَابُهُ طَالِبِ أَبِي بُنْ عَلِيٍّ عَلَيْهِ مَضَىٰ مَا مِثْلُ هَذَا هُوَ وَأَصْحَابُهُ عَمِّي زَيْدٌ وَاللَّهِ مَضَىٰ الدَّمَاءِ

هُوَ الْمُؤَقِّقِ تَعَالَىٰ وَاللَّهُ الْحَاجَّةُ مُؤَضِّعِ الْحَدِيثِ مِنْ أَخَذْنَا

Chapter Twenty-Six : On Rare Traditions From Al-Reza About Various Issues

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26-1 (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 Isa, on the authority of Abbas (ibn Hilal al-Shami) - the servant of Al-Reza (s), "I heard Al-Reza (s) say, 'Whoever says the following supplication when he hears the morning or evening call to

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عَبْدُ اللَّهِ بْنُ سَعْدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 1 شَتَّى فُنُونٍ فِي النَّادِرَةِ الْأَخْبَارِ مِنَ السَّلَامِ عَلَيْهِ الرِّضَا عَن جَاءَ مَا بَابُ 26
سَمِعْتُهُ قَالَ السَّلَامُ عَلَيْهِ الرِّضَا الْحَسَنَ أَبِي عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا مَوْلَى [الشَّامِي هِلَالِ بْنِ] عَبَّاسٍ عَنِ عَيْسَى، بْنِ مُحَمَّدٍ حَدَّثَنِي: قَالَ
نَهَارِكَ بِأَقْبَالِ أَلْكَأَسَدِ أَبِي اللَّهِمَّ: الصُّبْحِ أَذَانَ يَسْمَعُ جِئْنَ قَالَ مَنْ يَقُولُ

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prayer and dies on that day or night has died having repented (and will enter Paradise): O my God! I ask Thee on behalf of Thy morning and Thy night, and the voice of Thy callers that You send Blessings upon Muhammad and his Household and that You forgive me as Thee are the Forgiver, the Merciful."

26-2 A neighbor to the Kufa Mosque Ali ibn Isa - may God be pleased with him - narrated that Isma'il ibn Ali ibn Razin - the brother of De'bel ibn Ali al-Khoza'ee quoted on the authority of Ali ibn De'bel (al-Khoza'ee), on the authority of Abul 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, "There are four groups on whose behalf I will intercede on the Resurrection Day: Those who honor my offspring after me; those who fulfill their needs; those who try to assist them in times they need them; and those who love them both wholeheartedly and verbally."

26-3 Abu Talib 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 quoted on the authority of his father Abil Nadhr Muhammad ibn Mas'ood al-Ayyashi, on the authority of Ja'far ibn Ahmad, on the authority of Ali ibn Muhammad ibn Shoja', on the authority of Muhammad ibn Uthman, on the authority of Hameed ibn Muhammad, on the authority of Ahmad ibn Al-Hassan al-Salih, on the authority of his father, on the authority of al-Fath ibn Yazid al-Gorgani, "I wrote a letter to Abil Hassan (s) and asked about a man who makes love to a woman ten times - whether it be legitimate or not - on one of the days of the (Arabic) month of fasting - Ramadan. He (s) replied, He has to pay ten times the expiation: an expiation for each time, and if he eats or drinks something he should also pay for the expiation of one day."

26-4 Muhammad ibn Al-Qasim al-Jurjani the interpreter known as Abil Hassan - may God be pleased with him - narrated that Yusuf ibn Muhammad ibn Ziyad quoted on the authority of his

father Al-Hassan ibn Ali (s), on the authority of his father Ali ibn Muhammad (s), on the authority of his father Muhammad ibn Ali (s), on the authority of his father Al-Reza Ali ibn Musa (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),

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سَمِعَ ذَلِكَ وَمِثْلَ (الرَّحِيمِ النَّوَابِ إِنَّكَ عَلَيَّ تَتُوبُ وَأَنْ مُحَمَّدَ وَآلِ مُحَمَّدٍ عَلَى نُصَلِّي أَنْ دُعَانِكَ وَأَصْوَاتِ صَلَوَاتِكَ وَحُضُورِ لَيْلِكَ وَإِدْبَارِ [الْجَنَّةِ دَخَلَ] تَائِباً مَاتَ لَيْلَتِهِ مِنْ أَوْ يَوْمِهِ مِنْ مَاتَ ثُمَّ الْمَغْرِبِ، أَذَانَ .

عَلَى بْنِ دَعْبِلَ خِيٍّ رَزِينِ بْنِ عَلِيِّ بْنِ إِسْمَاعِيلَ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْكُوفَةَ مَسْجِدَ فِي الْمَجَاوِرِ عَيْسَى بْنِ عَلِيِّ حَدَّثَنَا - 2
قَالَ السَّلَامُ عَلَيْهِ عَلِيٌّ عَنْ أَبِيهِ، عَنْ السَّلَامِ، عَلَيْهِ الرِّضَا مُوسَى الْحَسَنَ أَبُو حَدَّثَنِي: قَالَ عَلِيُّ بْنُ دَعْبِلَ حَدَّثَنَا: قَالَ الْخَزَاعِي
لَهُمْ وَالسَّاعِي حَوَائِجُهُمْ لَهُمْ وَالْقَاضِي بَعْدِي مِنْ لِدْرَيْتِي الْمَكْرَمِ الْقِيَامَةِ يَوْمَ شَفِيعَ لَهُمْ أَنْ أَرْبَعَةَ: وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ
وَلِسَانِهِ بِقَلْبِهِ لَهُمْ وَالْمَجِبُ إِلَيْهِ، اضْطِرَّارِهِمْ أُمُورُهُمْ.

النَّضْرَ أَبِي أَبِيهِ عَنْ مَسْعُودِ بْنِ حَدَّثَنَا مُحَمَّدٍ: قَالَ عَنْهُ اللَّهُ رَضِيَ السَّمْرُقَنْدِيُّ الْعُلُويُّ الْمُظْفَرُ بْنُ جَعْفَرِ بْنِ الْمُظْفَرِ طَالِبِ أَبُو حَدَّثَنَا - 3
أَحْمَدَ عَنْ مُحَمَّدٍ، نَبِيَّ حَمِيدٍ عَنْ عُثْمَانَ، مُحَمَّدِ بْنِ شِجَاعٍ، بْنِ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ أَحْمَدُ بْنُ جَعْفَرٍ حَدَّثَنَا: قَالَ الْعِيَّانِيُّ مَسْعُودِ مُحَمَّدِ بْنِ
شَهْرِ فِي امْرَأَةٍ وَقَعَ رَجُلٌ عَنْ يَسْأَلُهُ، السَّلَامُ عَلَيْهِ الْحَسَنَ أَبِي إِلَى كَتَبَ أَنَّهُ يَزِيدُ الْجَرَجَانِيَّ بْنِ الْفَتْحِ عَنْ أَبِيهِ، عَنْ الصَّالِحِ، الْحَسَنَ بْنِ
وَاحِدٍ يَوْمَ فَكْفَارَةَ شَرِبَ أَوْ أَكَلَ فَإِنَّ كَفَارَةَ مَرَّةً لِكُلِّ كَفَارَاتٍ عَشْرَ عَلَيْهِ قَالَ مَرَّاتٍ عَشْرَ وَاحِدٍ يَوْمَ فِي وَحَرَامٍ حَلَالاً مِنْ رَمَضَانَ.

عَنْ أَبِيهِ عَنْ زِيَادِ بْنِ مُحَمَّدِ بْنِ يُوسُفَ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْجَرَجَانِيَّ الْحَسَنَ بِأَبِي الْمَعْرُوفِ الْمَفْسَرِ الْقَاسِمِ بْنِ مُحَمَّدِ حَدَّثَنَا - 4
جَعْفَرِ بْنِ مُوسَى أَبِيهِ عَنْ السَّلَامِ، عَلَيْهِ مُوسَى بْنِ عَلِيٍّ لِرَضَا عَلِيٍّ، بْنِ مُحَمَّدِ أَبِيهِ عَنْ مُحَمَّدٍ، بْنِ عَلِيٍّ أَبِيهِ عَنْ عَلِيٍّ، بْنِ الْحَسَنِ
بْنِ مُحَمَّدِ أَبِيهِ عَنْ السَّلَامِ، عَلَيْهِ دُمَحْدُ بْنُ جَعْفَرِ الصَّادِقِ أَبِيهِ عَنْ السَّلَامِ، عَلَيْهِ

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on the authority of his father (s) Muhammad ibn Ali Al-Baqir (s), on the authority of his father - the Ornament of the Worshippers - Ali ibn Al-Hussein (s), on the authority of his father Al-Hussein ibn Ali (s) that Ali ibn Abi Talib (s) said, "When Ja'far ibn Abi Talib returned from Ethiopia, the Prophet (s) stood up in front of him and took twelve steps forward. The Prophet (s) hugged him, kissed him on the forehead, cried and said, 'O Ja'far! I do not know what has pleased me more? Is it your return or is it the conquering of Khaybar by God through the means of your brother (Ali bin Abi Talib).' The Prophet cried being happy to see him."

26-5 (The author of the book narrated) my father - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Himyari quoted the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali al-Washsha', on the authority of Abil Hassan 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, "When I was being taken to the heavens on my ascension I saw someone hanging onto the heavens and complaining to his Lord about one of his relatives. I asked him how

many generations apart they were from each other. He said that they reach each other to the same grandfather in lineage forty generations back.”

26-6 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 Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of Muhammad ibn al-Waleed, on the authority of Al-Abbas ibn Hilal, "I heard Abul Hassan Ali ibn Musa Al-Reza (s) say, 'Whoever fasts on one of the days in the (Arabic) month of Sha'ban for the sake of God or repents seventy times on one of the days in the (Arabic) month of Sha'ban will be resurrected by the Honorable the Exalted God along with the nation of God's Prophet (s). He will deserve to receive an honor from God. God will forbid the Fire from touching the corpse of whoever gives some charity in the (Arabic) month of Sha'ban, even if it be as much as half of a date. God will record two consecutive months of fasting for whoever fasts for three days in the (Arabic) month of Sha'ban and continues on fasting for the (Arabic) month of Ramadhan.'"

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بْنِ عَلِيٍّ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ عَلِيٌّ بِنِ الْحُسَيْنِ أَبِيهِ عَنِ مُوسَى بْنِ عَلِيٍّ الْعَابِدِينَ زَيْنُ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ الْبَاقِرُ عَلِيُّ عَشْرَةَ اَلتَّنْتِي وَاسْتَقْبَلُهُ اِلَيْهِ قَامَ حَبَشَةٌ مِنْ طَالِبِ أَبِي بِنِ جَعْفَرٍ جَاءَهُ لَمَّا وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ كَانَ: قَالَ السَّلَامُ عَلَيْهِ طَالِبِ أَبِي وَبَكَى خَيْرِ اَخِيكَ يَدِ عَلِيٍّ اللهُ بَفَتْحِ اُمِّ جَعْفَرٍ يَا بَقْدُومَكَ سُرُوراً اَشَدُّ اَنَا بَايَهُمَا اَدْرِي فَمَا وَقَالَ وَبَكَى عَيْنَيْهِ بَيْنَ مَا قَبْلُ وَ وَعَانَقَهُ خَطْوَةً بِرُوْبَيْتِهِ فَرِحاً

الْحَسَنُ أَبِي عَنِ الْوَشَاءِ، عَلِيُّ بِنِ الْحَسَنِ عَنِ عِيْسَى بِنِ مُحَمَّدٍ بِنِ اَحْمَدٍ عَنِ الْجُمَيْرِيِّ رَجَعَهُ بِنِ اللهِ عَبْدِ حَدَّثَنَا: قَالَ أَبِي حَدَّثَنَا 5 - رَأَيْتَ السَّمَاءَ اِلَى بِي اَسْرَى لَمَّا وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ قَالَ: قَالَ السَّلَامُ عَلَيْهِ عَلِيٍّ عَنِ اَبَانِهِ عَنِ أَبِيهِ، عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا اَبَا اَرْبَعِيْنَ فِي نَلْتَقِي فَقَالَتْ اَبُ مِنْ وَبَيْنَهَا بَيْنَكَ كَمْ لَهَا فَقُلْتُ رَبِّهَا اِلَى رَحْمَا تَشْكُو بِالْعَرْشِ مُتَعَلِّقَةً رَحْمَا

فَضَالَ بِنِ عَلِيٍّ بِنِ الْحَسَنِ بِنِ عَلِيٍّ حَدَّثَنَا: مَسْعُوْدٌ قَالَ بِنِ جَعْفَرٍ ثَنَا حَدَّثَ: قَالَ السَّمْرَقَنْدِيُّ الْعُلُوِي الْمُظْفَرُ بِنِ جَعْفَرِ بِنِ الْمُظْفَرِ حَدَّثَنَا 6 - نَشَعْبَا مِنْ صَامٍ مِنْ يَقُوْلُ السَّلَامُ عَلَيْهِ الرِّضَا مُوسَى بِنِ عَلِيٍّ الْحَسَنِ اَبَا سَمِعْتُ: قَالَ هِلَالُ بِنِ الْعَبَّاسِ عَنِ الْوَالِدِ، بِنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ اللهُ رَسُوْلٌ زَمْرَةً فِي الْقِيَامَةِ يَوْمَ اللهُ حَشْرَهُ شَعْبَانَ مِنْ يَوْمٍ كُلِّ فِي مَرَّةٍ سُبْعِيْنَ اللهُ اسْتَغْفِرُ وَمِنْ الْجَنَّةِ دَخَلَ اللهُ ثَوَابَ اِبْتِغَاءٍ وَاِحْدَاً يَوْمًا ثَلَاثَةَ صَامٍ وَمِنْ النَّارِ عَلِيُّ جَسَدُهُ اللهُ حَرَّمَ تَمْرَةً بِشَقٍ وَلَوْ بِصَدَقَةِ شَعْبَانَ فِي تَصَدَّقَ وَمِنْ الْكِرْمَةِ اللهُ مِنْ لَهْ وَوَجِبَتْ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ مَتْنًا اَبَعِيْنَ شَهْرِيْنَ صَوْمِ اللهُ كَتَبَ رَمَضَانَ شَهْرٍ بِصِيَامٍ وَصَلَهَا شَعْبَانَ مِنْ اَيَّامِ

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26-7 (The author of the book narrated) my father - may God be pleased with him - 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 Al-Hussein ibn Abdullah, on the authority of Adam ibn Abdullah al-Ash'ari, on the authority of Zakariya ibn Adam, "I heard Abil Hassan Al-Reza (s) say, 'There are forty-thousand gates to prayer.'"

26-8 Muhammad ibn Ali ibn 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 Abul Fadhl Al-Abbas ibn Muhammad ibn Al-Qasim ibn Hamza ibn Musa ibn Ja'far (s), on the authority of Al-Hassan ibn Sahl al-Qumi, on the authority of Muhammad ibn Hamid, on the authority of Abi Hashem al-Ja'fari, "I asked Abil Hassan (s) about the reward of praying for one who is hung? The Imam (s) said, Don't you know that my grandfather (s) prayed for his uncle (Zayd)? I said, I know this, but cannot clearly understand how. The Imam (s) said, I will explain it to you. If the face of the hanged person is towards the Qibla, you should stand on the side of his right shoulder. If his back is towards the Qibla you should stand on the side of his left shoulder. Whichever way he is facing, you should not stand away from his shoulders. Your face should be in between the East and the West. You should neither face him, nor should you have him at your back." Abu Hashem added, "Then Al-Reza (s) said, God willing, you understood!"

The author of this book (Sheikh Sadooq) - may God have Mercy upon him - said, "This is a strange tradition which I have not found anywhere else. I have not found any other narrations of this tradition." [443]

26-9 (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 Sahl ibn Ziyad, on the authority of al-Harith ibn al-Dalhath - a servant of Al-Reza (s) that he had heard Abul Hassan Al-Reza (s) say, "One cannot be a true believer unless he possesses the following three traits - one from his Lord, one from his Prophet and one from his Imam. The one from his Lord is guarding secrets as the Honorable the Exalted God said, 'He (alone) knows the Unseen, nor does He make anyone acquainted with his Mysteries, except an Apostle whom He has chosen.' [444]

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عَرِيَ الْأَشَدُّ عِمْرَانَ بْنِ يَحْيَى بْنِ أَحْمَدَ عَنِ جَمِيعاً، إِدْرِيسُ وَأَحْمَدُ بْنُ الْعَطَّارِ يَحْيَى بْنُ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 7
مُسْمِعْتُ: قَالَ السَّلَامُ عَلَيْهِ الرِّضَا الْحَسَنُ أَبِي عَنِ آدَمَ، بْنِ زَكَرِيَّا عَنِ الْأَشْعَرِيِّ، اللَّهُ عَبْدُ بْنُ آدَمَ عَنِ عَبْدِ اللَّهِ، بْنِ الْحُسَيْنِ حَدَّثَنِي: قَالَ
بَابُ آلاَفِ رُبْعَةٍ لَهَا الصَّلَاةُ يَقُولُ

الْفَضْلُ أَبُو أَخْبَرْنَا قَالَ الْقَزْوِينِيُّ الْحَسَنُ بْنُ أَحْمَدَ بْنِ الْمُظْفَرِ الْفَرَجِ أَبُو حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ بَشَّارُ بْنُ عَلِيِّ بْنِ مُحَمَّدٍ حَدَّثَنَا - 8
الْجَعْفَرِيُّ، هَاشِمُ أَبِي عَنِ حَامِدِ، بْنِ مُحَمَّدٍ عَنِ يَ، الْقُمَّ سَهْلُ بْنُ الْحَسَنِ جَعْفَرُ حَدَّثَنِي بِنِ مَوْسَى بْنِ حَمْرَةَ الْقَاسِمِينَ بْنِ مُحَمَّدِ بْنِ الْعَبَّاسِ
أَعْلَمُ قُلْتُ عَمَّهُ، عَلَى صَلَّى وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى جَدِّي أَنْ عَلِمْتُ أَمَا قَالَ الْمَصْلُوبِ، عَلَى الصَّلَاةِ عَنِ سَأَلْتَهُ السَّلَامُ عَلَيْهِ الْحَسَنُ أَبِي عَنِ
عَلَى قَمِّ الْقَيْلَةِ، إِلَى قَفَاؤُهُ كَانَ وَإِنْ الْأَيْمَنَ، مَنْكِبِهِ عَلَى قَمِّ الْقَيْلَةِ، إِلَى الْمَصْلُوبِ وَجَهَ كَانَ إِنْ لَكَ نُبَيْتُهُ: قَالَ مُبِينًا أَفْهَمَهُ لَمْ وَلَكِنِّي ذَلِكَ
إِلَى الْأَيْمَنَ مَنْكِبِهِ كَانَ وَإِنْ الْأَيْمَنَ مَنْكِبِهِ عَلَى قَمِّ الْقَيْلَةِ، إِلَى يَسْرَ الْأَيْمَنَ مَنْكِبِهِ وَإِنْ قِبْلَةَ وَالْمَغْرِبِ الْمَشْرِقِ بَيْنَ مَا فَإِنَّ الْأَيْسَرَ، مَنْكِبِهِ
لَا وَتَسْتَقْبِلُهُ وَلَا وَالْمَغْرِبِ، الْمَشْرِقِ بَيْنَ مَا إِلَى وَجْهِكَ وَلَيْكُنْ مَنَاجِبِهِ، تَرَابِلُنْ فَلَا مُنْحَرَفًا كَانَ وَكَيْفَ الْأَيْسَرَ مَنْكِبِهِ عَلَى قَمِّ الْقَيْلَةِ،
اللَّهُ شَاءَ إِنْ فَهَمْتُ قَدْ السَّلَامُ عَلَيْهِ الرِّضَا قَالَ نَمَّ: هَاشِمُ أَبُو قَالَ. الْبَيْتَةُ تَسْتَدْبِرُهُ

إِسْنَادِ الِ بِهِذَا إِلَّا أَعْرِفُهُ وَلَا وَالْمُصَنَّفَاتِ الْأُصُولِ مِنْ عِشْيِ فِي أَجْدَهُ لَمْ غَرِيبٌ حَدِيثٌ هَذَا اللَّهُ رَحِمَهُ الْكِتَابِ هَذَا مُصَنَّفٌ قَالَ

سَهْلٌ حَدَّثَنِي: قَالَ الْأَشْعَرِيُّ عِمْرَانُ بْنُ يَحْيَى بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ حَدَّثَنِي: قَالَ إِدْرِيسُ بْنُ أَحْمَدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 9
فِيهِ يَكُونُ حَتَّى مُؤْمِنًا الْمُؤْمِنُ يَكُونُ لَا يَقُولُ السَّلَامُ عَلَيْهِ الْحَسَنُ أَبَا سَمْعَتٍ لَامٌ السَّدَّ عَلَيْهِ الرِّضَا مَوْلَى الدُّلَاهَاثِ بْنِ الْحَارِثِ عَنْ زِيَادٍ، بِنِ
عَلَى ظَهْرِيٍّ فَلَا الْغَيْبِ عَالِمٌ) وَجَلَّ عَزَّ اللَّهُ قَالَ سِرَّهُ كَتَمَانَ رَبِّهِ مِنْ فَالْسَنَةِ وَلِيَّهِ مِنْ وَسِنَّةً نَبِيِّهِ مِنْ سِنَّةً وَرَبَّهُ مِنْ سِنَّةً خِصَالٍ ثَلَاثَ
(رَسُولٍ مِنْ ارْتَضَى إِلاَمَنِ أَحَدًا غَيْبِهِ

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However, the one from the Prophet is kind treatment with people, as the Honorable the Exalted God has ordered His Prophet (s) to treat the people with kindness and patience and said, 'Hold to forgiveness; command what is right; but turn away from the ignorant.' [445]

And the one from the Imams (s) is patience and perseverance during times of hardship and calamities. The Honorable the Exalted God says, '...and to be firm and patient, in pain (or suffering) and adversity, ...' [446]"

26-10 Muhammad ibn Ali Majiluwayh - may God be pleased with him - narrated that his uncle Muhammad ibn Abil Qasim quoted on the authority of Ahmad ibn Abi Abdillah al-Barqi, on the authority of Ali ibn Muhammad, on the authority of Abi Ayyoub al-Madani, on the authority of Soleiman ibn Ja'far al-Ja'fari, on the authority of Al-Reza (s), on the authority of his forefathers (s), on the authority of Ali (s) that God's Prophet (s) said, "Learn three traits from the crow: having sex in private, going out after your daily bread early in the morning and being cautious."

26-11 Muhammad ibn Al-Hassan ibn Ahmad al-Waleed - may God be pleased with him - narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Hamza al-Ash'ari, on the authority of Yasir - the servant that he had heard Abul Hassan Al-Reza (s) say, "There are three days which are the most horrible for man: the day he is born, leaves his mother's stomach and sees this world; the day that he dies and sees the Hereafter and its people; and the day he is resurrected and sees decrees which he has not seen in this world. On these three occasions, the Honorable the Exalted God sends peace on Yahya (John) and says, 'So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again)!' [447] Jesus (s) - the son of (the Blessed Lady) Mary (s) has also sent peace on himself on these three occasions and said, 'So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)!' [448]

26-12 (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 Salama ibn al-Khattab, on the authority of Ahmad ibn Ali, on the authority of Al-Hussein ibn Ali al-Daylami - the servant of Al-Reza (s), "I heard Al-Reza (s) say,

‘Whoever sends three believers to the Hajj

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بِالْعُرْفِ الْعُقُوفِ وَأَمْرُ خُذِ فَقَالَ النَّاسُ بِمَدَارَاةِ وَالِيهِ عَلَيْهِ اللَّهُ صَلَّى نَبِيِّهِ أَمْرٌ وَجَلَّ عَزَّ اللَّهُ فَإِنَّ النَّاسَ فَمَدَارَاةُ بِيَهْدٍ مِنَ السَّنَةِ وَأَمَّا (وَالضَّرَاءُ الْبِأَسَاءِ فِيهِ وَالصَّابِرِينَ) يَقُولُ وَجَلَّ عَزَّ اللَّهُ فَإِنَّ الضَّرَاءَ الْبِأَسَاءِ فِيهِ فَالصَّبْرُ وَلِيَهُ مِنَ السَّنَةِ أَمَا (الْجَاهِلِينَ وَأَعْرَضَعَنَ

عَنْ مُحَمَّدٍ، بِنِ عَلِيٍّ عَنِ الْبَرْقِيِّ، أَبِي عَنِ الْقَاسِمِ، أَبِي مُحَمَّدِ بْنِ عَمِّي حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ مَا جِيلُوهُ عَلَيْهِ بِنِ مُحَمَّدٍ حَدَّثَنَا - 10
اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ: قَالَ السَّلَامُ عَلَيْهِ عَلِيٌّ عَنِ آبَائِهِ، عَنِ السَّلَامِ، عَلَيْهِ عَنِ الْجَعْفَرِيِّ، جَعْفَرُ بْنُ سُلَيْمَانَ عَنِ دَنِيٍّ، الْمَأْتُوبِ أَبِي
رَفَعْدُ الرَّزْقِ طَلَبَ فِيهِ وَبَكَوْرُهُ بِالسَّفَادِ اسْتَتَارَهُ ثَلَاثًا خَصَالًا الْغُرَابِ مِنْ تَعَلَّمُوا وَالِيَهُ عَلَيْهِ

يَاسِرٌ حَدَّثَنِي: قَالَ الْأَشْعَرِيُّ حَمْرَةَ عَنِ اللَّهِ، عَبْدُ بْنُ سَعْدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْوَلِيدُ بْنُ أَحْمَدَ بْنِ الْحَسَنِ بْنِ مُحَمَّدٍ حَدَّثَنَا - 11
أُمُّهُ بَطْنٌ مِنْ وَيَخْرُجُ يُولَدُ يَوْمَ مَوَاطِنِ ثَلَاثَةٌ فِي الْخَلْقِ يَكُونُ مَا أَوْحَشَ إِنْ يَقُولُ السَّلَامُ عَلَيْهِ الرَّضَا الْحَسَنُ أَبَا سَمِعْتُ: قَالَ الْخَادِمُ
بِهِ عَلِيٌّ يَحْيَى عَلَيْهِ وَعَزَّ اللَّهُ سَلَّمَ وَقَدْ الدُّنْيَا دَارٌ فِي يَرَاهَا لَمْ أَحْكَامًا بِيَعْتُ وَيَوْمَ وَأَهْلِهَا الْآخِرَةَ عَابِنَ فِي يَمُوتُ وَيَوْمَ الدُّنْيَا فَيَرَى
عَلَى مَرْيَمَ ابْنِ عَيْسَى سَلَّمَ وَقَدْ (حَيًّا بِيَعْتُ وَيَوْمَ يَمُوتُ وَيَوْمَ وَلِدَ يَوْمَ عَلَيْهِ وَسَلَّمَ) فَقَالَ رُوْعَتَهُ وَأَمِنَ الْمَوَاطِنِ الثَّلَاثَةَ فِيهِذِهِ السَّلَامُ
(حَيًّا أَبْعَثُ وَيَوْمَ أَمُوتُ وَيَوْمَ تُؤَلِّدُ يَوْمَ عَلِيٍّ وَالسَّلَامُ) فَقَالَ الْمَوَاطِنِ الثَّلَاثَةَ هَذِهِ فِي نَفْسِهِ

بِنِ سَلْمَةَ عَنِ الْأَشْعَرِيِّ، عُمَرَانُ بْنُ يَحْيَى بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ إِدْرِيسَ بْنِ أَحْمَدَ حَدَّثَنَا: قَالَ - عَنْهُ اللَّهُ رَضِيَ - أَبِي حَدَّثَنَا - 12
مَنْ حَجَّ يَقُولُ السَّلَامُ عَلَيْهِ الرَّضَا سَمِعْتُ: قَالَ السَّلَامُ عَلَيْهِ الرَّضَا مَوْلَى الدِّيْلَمِيِّ عَلِيٍّ بْنِ الْحُسَيْنِ عَنِ عَلِيٍّ، بِنِ أَحْمَدَ عَنِ الْخَطَّابِ،

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pilgrimage has indeed bought himself from God with that money. God will not ask him where he has brought the money from - whether it is legitimately earned or illegitimately earned.”[449]

The author of this book (Sheikh Sadooq) said, “This means that God will not ask him about the doubtful portions of his money and will compensate for them by giving the people he probably is indebted to some other wealth.”

26-13 Muhammad ibn Ali Majiluwayh - may God be pleased with him - narrated that his father quoted on the authority of Ahmad ibn Abi Abdillah al-Barqi, on the authority of al-Sayyari, on the authority of al-Harith ibn al-Dalhath, on the authority of his father, on the authority of Abil Hassan Al-Reza (s), “Indeed the Honorable the Exalted God has ordered three things which are along with three other things. He has ordered us to pray and pay the alms. The prayers of whoever prays but does not pay the alms is not accepted of him. He has also ordered to thank Him and our parents. Whoever thanks God but does not thank his parents has not really thanked God. God has ordered us to fear God and to visit the relations of kin. Whoever does not visit his relatives has indeed not feared God.”

26-14 (The author of the book narrated) my father - may God be pleased with him - narrated that

Ali ibn Musa ibn Ja'far ibn Abi Ja'far al-Komandani quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bezanti that Abul Hassan (Imam Reza) (s) said, "Patience, knowledge and silence are among the signs of the jurispudent. Silence is one of the gates of wisdom. Silence attracts affection and it is a guide to any good affair."

26-15 Ali ibn Ahmad ibn Muhammad ibn Imran ad-Daqqaq - may God be pleased with him - narrated that Muhammad ibn Abi Abdillah al-Kufi quoted on the authority of Ahmad ibn Muhammad ibn Salih al-Razi, on the authority of Hamdan ad-Diawni that Al-Reza (s) said, "The friend of any individual is his mind and his enemy is his ignorance."

26-16 Abu Mansoor Ahmad ibn Ibrahim al-Khori[450] narrated that Zayd ibn Muhammad al-Baghdadi quoted on the authority of Abul Qasim Abdullah Muhammad 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 (s), on the authority of his forefathers that a man invited Ali ibn Abi

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حَرَامٌ أَوْ حَلَالٌ مِنْ مَالِهِ اِكْتَسَبَ أَيُّنَ مَنْ يَسْأَلُهُ وَلَمْ يَأْتِ بِثَمَنِ وَجَلَّ عَزَّ اللهُ مِنْ نَفْسِهِ تَرَى اللهُ فَقَدْ الْمُؤْمِنِينَ مِنْ بِنَائِلَةٍ

بِالْعَوَضِ خِصْمَاءَهُ عَنْهُ وَيَرْضَى الشَّبِيهَةَ مِنْ مَالِهِ فِي وَقَعٍ عَمَّا يَسْأَلُهُ لَمْ أَنَّهُ بِذَلِكَ يَعْني الْكِتَابَ هَذَا مُصَنَّفٌ قَالَ

بْنُ الْحَارِثِ عَنِ السَّبَّارِيِّ عَنِ الْبَرْقِيِّ، اللَّهُ عَزَّ اللهُ أَبِي بِنِ أَحْمَدَ عَنِ أَبِي، حَدَّثَنِي: قَالَ عَنْهُ اللهُ رَضِيَ مَا جِئِلُو بِهِ عَلِيَّ بْنِ مُحَمَّدٍ نَاحِدًا - 13
وَالزَّكَاةَ بِالصَّلَاةِ أَمْرٌ أُخْرَى بِهَاتِلَاتِهِ مَقْرُونٌ بِثَلَاثَةِ أَمْرٍ وَجَلَّ عَزَّ اللهُ إِنَّ قَالَ السَّلَامُ عَلَيْهِ الرِّضَا الْحَسَنَ أَبِي عَنِ أَبِيهِ، عَنِ الدَّلَاهَاتِ،
لَمْ فَمَنْ الرَّجْمِ صَلَاةَ اللهِ بِاتِقَاءِ وَأَمْرٌ اللهُ بِشُكْرِ لَمْ وَالِدِيهِ بِشُكْرِ لَمْ فَمَنْ وَلِلْوَالِدَيْنِ بِالشُّكْرِ لَهُ وَأَمْرٌ صَلَاتُهُ مِنْهُ يُقْبَلُ لَمْ يَزِكْ وَلَمْ صَلَّيْ فَمَنْ
وَجَلَّ عَزَّ اللهُ يَتَّقُ لَمْ رَحْمَهُ يُصَلِّ

مُحَمَّدُ بْنُ أَحْمَدَ عَنِ عَيْسَى، بِنِ مُحَمَّدٍ عَنِ الْكَمِيدَانِيِّ، جَعْفَرُ أَبِي بِنِ جَعْفَرِ بْنِ مُوسَى بِنِ حَدَّثَنَا عَلِيُّ: قَالَ عَنْهُ اللهُ رَضِيَ أَبِي حَدَّثَنَا - 14
الْحِكْمَةُ أَبْوَابٍ مِنْ بَابِ الصَّمْتِ إِنْ وَالصَّمْتِ وَالْعِلْمُ الْحِلْمُ الْفَقِيهِ عِلَامَاتٍ مِنَ السَّلَامِ عَلَيْهِ الْحَسَنُ بُوَأْ قَالَ: قَالَ الْبِرْزَنْطِيُّ نَصَرَ أَبِي بِنِ
خَيْرٌ كُلُّ عَلَى دَلِيلٍ إِنَّهُ الْمَحَبَّةُ يَكْسِبُ الصَّمْتِ إِنْ

صَالِحِ بِنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْكُوفِيِّ، أَبِي بِنِ مُحَمَّدِ حَدَّثَنِي: قَالَ عَنْهُ اللهُ رَضِيَ الدَّقَاقِ عُمَرَانَ بِنِ مُحَمَّدِ بْنِ أَحْمَدَ بِنِ عَلِيِّ حَدَّثَنَا - 15
جَهْلُهُ وَعَدُوُّهُ عَقْلُهُ أَمْرٌ كُلُّ صَدِيقِ السَّلَامِ عَلَيْهِ الرِّضَا قَالَ: قَالَ الدِّيَوَانِيُّ حَمْدَانَ عَنِ الرَّازِيِّ،

بِالْبَصْرَةِ الطَّائِي مُحَمَّدُ بْنُ اللَّهِ عَزَّ اللهُ الْقَاسِمِ حَدَّثَنَا أَبُو الْبَغْدَادِيِّ مُحَمَّدُ بْنُ زَيْدٍ حَدَّثَنَا: قَالَ الْخُورِيُّ رَاهِمِ بْنِ أَحْمَدِ مَنْصُورِ أَبُو حَدَّثَنَا - 16
أَنَّهُ السَّلَامُ عَلَيْهِ الْبَطِّ أَبِي بِنِ عَلِيِّ عَنِ أَبِيهِ، عَنِ أَبِيهِ، عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا مُوسَى حَدَّثَنَا: قَالَ أَبِي حَدَّثَنَا: قَالَ:

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Talib (s) to his house. The Imam (s) accepted upon the fulfillment of three conditions. The man

said, 'O Commander of the Faithful! What are they?' The Imam (s) said, 'They are that you bring nothing for me from the outside; that you do not deny me of anything that is in the house; and that you do not burden your wife on my behalf.' The man said, 'Fine.' Ali ibn Abi Talib (s) accepted his invitation.

26-17 Abdullah ibn Muhammad al-Wahhab narrated that Abu Nasr Mansoor ibn Abdullah ibn Ibrahim al-Isfahani quoted on the authority of Ali ibn Abdullah, 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 grandfather (s), on the authority of his forefathers (s), on the authority of Ali (s) that God's Prophet (s) said, "There are four groups on whose behalf I will intercede on the Resurrection Day: those who honor the members of my Household after me; those who fulfill their needs; those who try to assist my Family in times of need; and those who love them both wholeheartedly and verbally."

26-18 (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 Al-Hassan ibn Ali ibn Fadhdhal, on the authority of Abil Hassan (s), "The moon did not shine for the Children of Israel for some time. The Honorable the Exalted God revealed the following to Moses (s), 'Take the remaining bones of Joseph (s) out of Egypt.' God promised that once the bones were taken out, the moon would shine again.' Moses (s) sought for someone who knew where they were. He was told that an old lady knew where they were. Moses (s) sent for her. They brought a crippled blind old woman. Moses (s) asked her, 'Do you know where Joseph (s) is buried?' She said, 'Yes.' Moses (s) said, 'Then let me know where it is.' She said, 'I have four conditions for this. First, you must heal my legs; second you must return my youth to me; third you must return my sight; fourth you must take me to Paradise along with you.' Moses (s) thought that these conditions were too much to be asked for, but the Honorable the Exalted God revealed to him, 'O Moses! Give her what she asks for as you are doing that on My behalf.' Moses (s) did that and the lady showed him the grave. Moses (s) brought the bones out of a marble coffin from the Nile's shore. Then the moon rose. They took the bones to Syria. From then on the People of the Book take their dead ones to Syria." [451]

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خارج من عُنَيْنَا شَيْئاً تَدْخُلُ لَا قَالَ الْمُؤْمِنِينَ أَمِيرٍ يَا هَيَّ وَمَا قَالَ خِصَالٌ ثَلَاثٌ عَلَى السَّلَامِ عَلَيْهِ عَلِيٌّ لُهُ فَقَالَ رَجُلٌ دَعَاهُ
السَّلَامِ عَلَيْهِ طَالِبٌ أَبِي بَنٍ عَلِيٍّ فَأَجَابَهُ لَكَ ذَلِكَ قَالَ بِالْعِيَالِ حَفَّ تَجَّ وَلَا الْبَيْتِ فِي عِنَا شَيْئاً تَدْخُرُ وَلَا

أَبِي نَبِيٍّ عَلِيٍّ حَدَّثَنَا: قَالَ الْأَصْفَهَانِيُّ إِبْرَاهِيمُ بْنُ اللَّهِ عَنِّي مَنْصُورِ بْنِ نَصْرِ أَبُو حَدَّثَنَا: قَالَ الرَّهَابِيُّ عَنِّي مُحَمَّدُ بْنُ اللَّهِ عَنِّي حَدَّثَنَا - 17
السَّلَامِ عَلَيْهِ طَالِبٌ أَبِي بَنٍ عَلِيٍّ عَنِ أَبِيهِ، عَنِ أَبِيهِ، عَنِ السَّلَامِ عَلَيْهِ الرِّضَا مُوسَى بْنُ عَلِيٍّ عَنِ سُلَيْمَانَ، دَاوُدِ بْنِ حَدَّثَنَا: قَالَ اللَّهُ عَنِّي
لَهُمْ وَالْقَاضِي بَيْتِي أَهْلٌ مَعِينِ الْأَرْضِ أَهْلٌ بِذُنُوبٍ َوَتَوْنِي وَلَوْ الْقِيَامَةِ يَوْمَ شَفِيعِهِمْ نَأَى أَرْبَعَةَ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ: قَالَ
بِيَدِهِ عَنْهُمْ وَالِدَاعِ وَلِسَانِهِ بَقْلَهُ لَهُمْ وَالْمَحَبِّ إِلَيْهِ اضْطَرُوا مَا عِنْدَ حَوَانِجِهِمْ

أَبِي عَنْ فَضَالٍ، بِنِ عَلِيِّ بْنِ الْحَسَنِ عَنْ عِيْسَى بْنِ مُحَمَّدٍ بْنِ أَحْمَدَ عَنِ اللَّهِ، عَبْدِ بْنِ سَعْدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 18
 مِنَ السَّلَامِ بِعَلِيِّ يُوسُفَ عِظَامُ أُخْرِجَ أَنْ مُوسَى إِلَى وَجَلَّ عَزَّ اللَّهُ فَأُوحِيَ إِسْرَائِيلَ بَنِيَّ عَنِ الْقَمَرِ، احْتَبَسَ قَالَ أَنَّهُ السَّلَامُ عَلَيْهِ الْحَسَنِ
 فَبَعَثَ عَلَيْهِ تَعْلَمُ عَجُوزَ هَهُنَا إِنْ لَهُ قَوْلٌ مَوْضِعَهُ يُعْلَمُ مِنْ عَنِ السَّلَامِ، عَلَيْهِ مُوسَى فَسَأَلَ عِظَامَهُ أُخْرِجَ إِذَا الْقَمَرُ طُلُوعَ وَوَعْدَهُ مِصْرَ
 أَرْبَعٌ تَعْطِينِي حَتَّى لَا فَقَالَتُ بِهِ فَأَخْبِرْنِي قَالَ مَنْعَ قَالَتْ يُوسُفَ قَبْرِ مَوْضِعَ تَعْرِفِينَ لَهَا فَقَالَ عَمِيَاءَ مَقْعَدَةَ بِعَجُوزَ أَفَاتِي إِلَيْهِ
 اللَّهُ فَأُوحِيَ قَالَ السَّلَامُ عَلَيْهِ مُوسَى عَلَى ذَلِكَ فَكَبَّرَ قَالَ الْجَنَّةُ فِي مَعَكَ وَتَجْعَلْنِي بِصِرِّي إِلَى وَتُرَدُّ شِبَابِي إِلَى وَتَعِيدَ رَجُلِي
 مَرْمَرِ صَنْدُوقِ فِي النَّيْلِ شَاطِئِي مِنْ فَاسْتَخْرَجَهُ عَلَيْهِ فَدَلَّتْهُ فَفَعَلَ عَلَيَّ تُعْطِي إِنَّمَا فَإِنَّكَ سَأَلْتَ أَعْطَاهَا مِ مُوسَى يَا إِلَيْهِ وَجَلَّ عَزَّ
 الشَّامَ إِلَى مَوْتَاهُمْ الْكِتَابِ أَهْلٌ يَحْمِلُ فَلِذَلِكَ الشَّامَ إِلَى فَحَمَلَهُ الْقَمَرَ طَلَعَ خَرَجَهُ فَلَمَّا

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26-19 Muhammad ibn Ibrahim ibn Ishaq al-Taliqani - may God be pleased with him - narrated that Ahmad ibn Muhammad ibn Sa'eed - the servant of the Hashemites 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 meaning of 'In the Name of Allah.'" Al-Reza (s) said, 'The meaning of saying 'In the Name of Allah' is that I put one of the marks of the Honorable the Exalted God that is His servitude on myself.' Then I asked Al-Reza (s) what is meant by 'the mark of?'" Al-Reza (s) replied, 'It means a sign of.'"

26-20 Abdullah ibn Muhammad ibn Abdul Wahhab al-Qurashi narrated that Abu Nasr Mansoor ibn Abdullah quoted on the authority of al-Monthir ibn Muhammad, on the authority of Al-Hussein ibn Muhammad, on the authority of Soleiman ibn Ja'far, on the authority of Al-Reza (s), on the authority of his father (s), on the authority of his grandfather (s), on the authority of his forefathers (s) that Ali ibn Abi Talib (s) said, "It is written in Assyrian on the wings of all hoopoes[452] that are created, 'The Household of Muhammad are the best of the people.'"

26-21 Abdullah ibn Muhammad ibn Abdul Wahhab narrated that Abu Nasr Mansoor ibn Abdullah ibn Ibrahim al-Isfahani quoted on the authority of Ali ibn Abdullah al-Iskandarani, on the authority of Abu Ali Ahmad ibn Ali ibn Mehdi al-Raqi, 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 (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 his father Al-Hussein ibn Ali (s), on the authority of his father Ali ibn Abi Talib (s) that God's Prophet (s) said, "O Ali! Blessed be[453] whoever loves you and acknowledges you. Woe be to whoever hates you and denies you. Your lovers are known in the seventh heaven and the lower seventh earth and in between. They are religious, pious, good-mannered and humble to the Honorable the Exalted God. Their gazes are humble and their hearts are wary of remembering the Honorable the Exalted God. They have recognized the worth of your Mastery. Their tongues are busy mentioning your nobilities. Their eyes are full of tears out of their love for you and the Divine Leaders from your progeny. They adhere to what God has ordained in His Book and what His Prophet (s) has brought in his

traditions and is supported by reasons. They follow what the one in

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بْنِ عَلِيٍّ عَنْ هَاشِمِ بْنِ مَوْلَى سَعِيدِ بْنِ مُحَمَّدِ بْنِ أَحْمَدِ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الطَّلِقَانِيُّ إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ حَدَّثَنَا - 19
بِسْمَةِ نَفْسِي عَلَى أَسْمِ أَبِي اللَّهِ، بِسْمِ الْقَائِلِ قَوْلَ مَعْنَى قَالَ اللَّهُ بِسْمِ عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا سَأَلْتُ قَالَ أَبِيهِ عَنْ فَضَالِ بْنِ عَلِيٍّ بْنِ الْحَسَنِ
الْعَلَامَةِ قَالَ السَّمَةَ مَا لَهُ فَقُلْتُ قَالَ الْعَبُودِيَّةُ هِيَ وَجَلَّ عَزَّ اللَّهُ سَمَاتٍ مِنْ

الْحُسَيْنِ حَدَّثَنَا: قَالَ مُحَمَّدُ بْنُ الْمُنْذِرِ حَدَّثَنَا: قَالَ اللَّهُ عَبْدُ بْنُ مَنْصُورٍ نَصْرُ أَبُو أَخْبَرْنَا قَالَ الْوَهَّابُ عَبْدُ بْنُ مُحَمَّدِ بْنِ اللَّهِ عَبْدُ حَدَّثَنَا - 20
قَالَ السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بْنِ عَلِيٍّ عَنْ أَبِيهِ، عَنْ جَدِّي عَنْ أَبِي، حَدَّثَنِي: قَالَ السَّلَامُ عَلَيْهِ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ حَدَّثَنَا: قَالَ مُحَمَّدُ بْنُ
الْبَرِيَّةِ خَيْرُ مُحَمَّدِ آلِ بِلَسْرِيَانِيَّةٍ مَكْتُوبٍ وَجَلَّ عَزَّ اللَّهُ خَلَقَهُ هَدَّاهُ كُلَّ جَنَاحٍ فِي

عَبْدُ بْنُ لِيٍّ حَدَّثَنَا: قَالَ الْأَصْفَهَانِيُّ إِبْرَاهِيمُ بْنُ اللَّهِ عَبْدُ بْنُ مَنْصُورٍ نَصْرُ أَبُو أَخْبَرْنَا قَالَ عَبْدُ الْوَهَّابِ عَبْدُ بْنُ مُحَمَّدِ بْنِ اللَّهِ عَبْدُ حَدَّثَنَا - 21
قَالَ السَّلَامُ عَلَيْهِ الرِّضَا مُوسَى بْنُ عَلِيٍّ حَدَّثَنَا: قَالَ أَبِي حَدَّثَنَا: قَالَ الرَّقِيُّ مَهْدِيُّ بْنُ عَلِيٍّ بْنِ أَحْمَدِ عَلِيٍّ أَبُو حَدَّثَنَا: قَالَ الْإِسْكَندَرَانِيُّ اللَّهُ
عَلِيٍّ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ عَلِيٌّ بْنُ مُحَمَّدِ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ مُحَمَّدُ بْنُ جَعْفَرِ أَبِيهِ عَنِ السَّلَامِ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى أَبِي حَدَّثَنِي
بِكَ صَدَقَ لِمَنْ طُوبَى عَلِيٍّ يَا وَاللهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ قَالَ: قَالَ السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بْنِ عَلِيٍّ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ
وَالْوَرَعُ الدِّينِ أَهْلٌ هُمْ ذَلِكَ بَيْنَ وَمَا السَّفَلَى السَّابِعَةَ وَالْأَرْضَ السَّابِعَةَ السَّمَاءِ فِي مَعْرُوفُونَ مَحْبُوكٌ بِكَ وَكَذَبَ أَبْغَضَكَ لِمَنْ وَوَيْلَ
نَاطِقَةٌ وَالسَّنْتَهُمْ وَلَا تَيْتِكَ حَقٌّ عَرَفُوا وَقَدْ وَجَلَّ عَزَّ اللهُ لَذَكَرَ قُلُوبَهُمْ عَاخِشَةً أَبْصَارَهُمْ وَجَلَّ عَزَّ اللهُ وَالتَّوَاضَعُ الْحَسَنُ وَالسَّمْتُ
عَامِلُونَ نَبِيِّهِ سِنَّةً مِنَ الْبَرِّ هَانُ بِهِ وَجَاءَهُمْ كِتَابُهُ فِي بِهِ أَمْرُهُمْ بِمَا لِلَّهِ يَدِينُونَ وَلَدَكَ مِنَ الْأَيْمَةِ وَعَلَى عَلَيْكَ تَحَنُّنًا سَاكِبَةً وَأَعْيُنُهُمْ بِفَضْلِكَ
أُولُو بِهِ يَأْمُرُهُمْ بِمَا

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charge of the affairs amongst them orders. They are united and are not separate from each other. They love each other and have no despise for one another. The angels will send blessings upon them, say Amen when they pray, implore forgiveness for those of them who repent, are present when they die, and feel lonely when they perish up until the Resurrection Day.”

26-22 In Kufa in the year 354 A.H. (964 A.D.) Al-Hassan ibn Muhammad ibn Sa'eed al-Hashemi al-Kufi narrated that Forat ibn Ibrahim ibn Forat al-Kufi quoted on the authority of Muhammad ibn Ahmad ibn Ali al-Hamdani, on the authority of Abul Fadhl Al-Abbas ibn Abdullah al-Bukhari, on the authority of Muhammad ibn Al-Qasim ibn Ibrahim ibn Muhammad ibn Abdullah ibn Al-Qasim ibn Muhammad ibn Abi Bakr, on the authority of Abdul Salam ibn Salih al-Harawi, 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 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), "God's Prophet (s) said, 'God has not created any creature nobler than me and more honored near Himself than me.' Ali (s) said, 'O Prophet of God! Are you nobler or is Gabriel nobler?' The Prophet (s) said, 'O Ali! The Blessed the Sublime God has made the Messengers nobler than the nearby-stationed angels. He has also made me nobler than

all the Prophets and Messengers. O Ali! He has made you and the Divine Leaders after you the noblest after me. O Ali! The angels are at our service and at the service of those who love us. O Ali! They are the same angels '... who sustain the Throne (of God) and those around it, and sing Glory and Praise to their Lord; believe in Him; and implore forgiveness for those who believe' [454] in our Mastery. Were it not for us, God would not have created Adam (s), Eve, Paradise, Hell, the heavens and the Earth. Then how could we not be nobler than the angels? We recognized our Lord earlier than they did, we sang Glory and Praise be to Him and Sanctified Him before them. The first things that the Honorable the Exalted God created were our spirits which He made declare His Unity and Exalt Him. Then He created the angels. Once the angels saw our spirits as a single light, they found it to be majestic. We sang Glory be to God the Sublime, so that they realize that we are creatures and that God

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لِلْمُنْدَبِ وَتَسْتَعْفِرُ دُعَائِهِمْ عَلَى وَتَوْمُنُ عَلَيْهِمْ لِنُصَلِّيَ الْمَلَائِكَةُ إِنْ مُتَّبَاعِضِينَ غَيْرَ مُتَّحَابُونَ مُتَّقَاتِعِينَ غَيْرَ مُتَّوَالُونَ مِنْهُمْ أَمْرٌ إِلَى الْقِيَامَةِ يَوْمَ لِفَقْدِهِ وَتَسْتَوْجِشُ حَضْرَتَهُ وَتَشْهَدُ مِنْهُمْ

فرات بن إبراهيم بن فرات حَدَّثَنَا قَالَ ثَلَاثُمِائَةٍ وَخَمْسِينَ أَرْبَعِ سِنَةٍ بِالْكَوْفَةِ الْكُوفِيِّ الْهَاشِمِيِّ سَعِيدُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ حَدَّثَنَا - 22
بن القاسم بن محمد حَدَّثَنَا قَالَ الْبَخَارِيُّ اللَّهُ عَبْدُ بِنِ الْعَبَّاسِ الْفَضْلِيُّ أَبُو حَدَّثَنِي قَالَ الْهَمْدَانِيُّ عَلِيُّ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ حَدَّثَنَا قَالَ الْكُوفِيُّ
الرِّضَا مُوسَى بْنُ لِيٍّ عَنْ الْهَرَوِيِّ، صَالِحُ بْنُ السَّلَامِ عَبْدُ حَدَّثَنَا قَالَ بَكْرُ أَبِي بْنِ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ اللَّهِ عَبْدِ بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ
عَنِ السَّلَامِ، عَلَيْهِ عَلِيُّ بْنُ مُحَمَّدِ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ مُحَمَّدُ بْنُ جَعْفَرِ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ جَعْفَرُ بْنُ مُوسَى أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ
اللَّهُ رَسُولٌ قَالَ قَالَ السَّلَامُ عَلَيْهِ طَالِبُ أَبِي بْنِ عَلِيٍّ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ عَلِيُّ بْنُ الْحُسَيْنِ أَبِيهِ عَنِ مُ، السَّلَامِ عَلَيْهِ الْحُسَيْنِ بْنِ عَلِيٍّ أَبِيهِ
بِيٍّ عَلَيْهِ أَكْرَمَ وَلَا مِنِّي أَفْضَلُ خَلْقًا وَجَلَّ عَزَّ اللَّهُ خَلَقَ مَا وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى

فَصَلِّ وَتَعَالَى تَبَارَكَ اللَّهُ إِنَّ عَلِيٍّ، يَا وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى فَقَالَ جِبْرَائِيلُ؟ أَوْ أَفْضَلُ فَأَنْتَ اللَّهُ رَسُولٌ يَا فَقُلْتُ: السَّلَامُ عَلَيْهِ عَلِيُّ قَالَ
وَإِنَّ بَعْدَكَ مِنْ وَلِيَّائِهِ عَلِيُّ يَا لَكَ بَعْدِي وَالْفَضْلُ وَالْمُرْسَلِينَ النَّبِيِّينَ جَمِيعِ عَلِيٍّ وَفَضْلِي مُقَرَّبِينَ، الْمَلَائِكَةِ عَلَى الْمُرْسَلِينَ أَنْبِيَاءَهُ
مُحِبِّينَا وَخُدَّامَ لُحْدَامِنَا الْمَلَائِكَةَ

وَلَا أَدَمَ اللَّهُ خَلَقَ مَا نَحْنُ لَا لَوْ عَلِيٍّ، يَا بَوْلَانِيْنَا آمَنُوا لِلَّذِينَ وَيَسْتَعْفِرُونَ رَبَّهُمْ بِحَمْدٍ يُسَبِّحُونَ لَهُمْ وَمَنْ الْعُرْشَ يَحْمِلُونَ الَّذِينَ عَلِيٍّ، يَا
وَتَهْلِيلِهِ وَتَسْبِيحِهِ رَبَّنَا مَعْرِفَةً إِلَى سَبْقَانَهُمْ وَقَدْ لَانِكَةِ أَلَمَ مِنْ أَفْضَلِ نَكُونُ لَا فَكَيْفَ. الْأَرْضَ وَلَا السَّمَاءَ وَلَا النَّارَ وَلَا الْجَنَّةَ وَلَا حَوَاءَ
وَإِحْدَا نُورًا أَرَوَّاحِنَا أَشَاهِدُوا فَلَمَّا الْمَلَائِكَةَ خَلَقَ ثُمَّ وَتَحْمِيدِهِ، بِتَوْجِيهِهِ فَأَنْطَقْنَا أَرْوَاحِنَا، خَلَقَ وَجَلَّ عَزَّ اللَّهُ خَلَقَ مَا أَوْلَ لِأَنَّ وَتَقْدِيرِهِ،
فَسَبَّحْنَا أَمْرَنَا اسْتَعْظَمُوا

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is Exalted High above our traits. Then the angels sang Glory be to God the Sublime and declared Him Exalted High above our traits. When the angels saw the majesty of our rank we testified to the Unity of God, so that the angels would know that there is no god but God, that we are only servants, that we are not gods and should not be worshipped along with Him or besides Him. Then the angels declared that there is no god but God. When they saw the greatness of our

position we declared God is the Greatest, so that the angels would know that God is Great and no one can attain a high position unless God grants him that position. When they saw the honor and strength that God has granted us, we declared that there is no power nor any strength save in God, so that they would know that whatever power or strength we have is from God. When they saw the blessings granted to us by God - that is our being obliged to obey Him - we declared praise be to God, so that the angels would know that praising God for His Blessings is the right of God - High is His Remembrance - incumbent upon us. Then the angels declared Praise be to God.

Thus it was by us that the angels were led to the recognition of the Unity of the Honorable the Exalted God, His Glory, Majesty, Praise, and Exaltation. Then the Blessed the Sublime God created Adam, placed us in his loin and ordered the angels to fall in prostration in order to exult and honor us. Their prostration was indeed equal to their worship of the Honorable the Exalted God and a form of honoring and obedience for Adam due to our being in his loin. How could we then not be nobler than the angels while all the angels have fallen in prostration for Adam?

When I (Muhammad (s)) was taken up to the heavens for the Ascension, Gabriel recited the 'Azan [455] and the 'Iqamah [456] saying each part twice. Then Gabriel told me, 'O Muhammad! Stand up in the front.' Then I said, 'O Gabriel! Should I stand in front of you?' Gabriel said, 'Yes because the Blessed the Sublime God has honored His Prophets over all of His angels and He has especially honored you.' Then I stood in the front and they followed me, but I am not haughty about this. Then we reached a screen of Light. Gabriel told me, 'You go ahead.' Gabriel himself stood back. I told him, 'O Gabriel! Will you abandon me here in this position?' Gabriel said, 'O Muhammad! This place is the end of the limits which the Honorable the Exalted God has established for me. If I go beyond this point, my wings will burn due to transgressing beyond the

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هَلَّلْنَا، شَأْنِنَا عِظَمَ اشَاهِدُوا فَلَمَّا صِفَاتِنَا، عَن وَنَزَّ هُنَّ بِتَسْبِيحِنَا الْمَلَائِكَةُ فَسَبَّحَتْ صِفَاتِنَا، عَن مُنْزَرَةٍ وَأَنَّهُ مَخْلُوقُونَ خَلَقَ أَنَا الْمَلَائِكَةُ لِتَعْلَمَ كِبْرِنَا، مَحَلَّنَا كِبِيرَ شَاهِدُوا فَلَمَّا اللَّهُ، إِلَّا إِلَهَ لَا فَقَالُوا. دُونَهُ أَوْ مَعَهُ نُعْبَدُ أَنْ يَجِبَ بِإِلَهِهِ وَلَسْنَا عِبِيدَ وَأَنَا اللَّهُ إِلَّا إِلَهَ لَا أَنْ الْمَلَائِكَةُ لِتَعْلَمَ بِاللهِ، إِلَّا قُوَّةٌ وَلَا حَوْلَ لَا فَلَمَّا وَالْقُوَّةَ الْعِزَّةَ مِنْ لَنَا جَعَلَهُ مَا شَاهَدُوا فَلَمَّا بِهِ إِلَّا الْمَحَلَّ عِظَمَ يُنَالُ أَنْ مِنْ أَكْبَرُ اللَّهُ أَنْ الْمَلَائِكَةُ لِتَعْلَمَ لِتَعْلَمَ اللهُ، الْحَمْدُ فَلَمَّا الطَّاعَةَ فَرَضَ مِنْ لَنَا وَأَوْجِبَهُ عَلَيْنَا بِهِ اللهُ أَنْعَمَ مَا شَاهَدُوا فَلَمَّا بِاللهِ إِلَّا قُوَّةٌ وَلَا لَنَا حَوْلَ لَا أَنْ الْمَلَائِكَةُ لِتَعْلَمَ وَتَسْبِيحِهِ اللهُ تَوْجِيدَ مَعْرِفَةٍ إِلَى اهْتَدَوْا قَبِينَا بِاللهِ الْحَمْدُ الْمَلَائِكَةُ تَقَالُ. نِعْمَتِهِ عَلَى الْحَمْدِ مِنْ عَلَيْنَا ذِكْرُهُ تَعَالَى اللهُ يَجِئُ مَا الْمَلَائِكَةُ وَكَانَ وَإِكْرَامًا، لَنَا نَعْظِيمًا لَهُ جُودِبالسُّ الْمَلَائِكَةُ وَأَمَرَ صَلْبُهُ، فَأَوْدَعَنَا آدَمَ خَلَقَ وَتَعَالَى تَبَارَكَ اللهُ إِنَّ تُمْ. وَتَمَجِّيدِهِ وَتَحْمِيدِهِ وَتَهْلِيلِهِ كُلُّهُمْ لِأَدَمَ سَجَدُوا وَقَدْ الْمَلَائِكَةُ مِنْ أَفْضَلِ نَكُونُ لَا فَكَيْفَ. صَلْبِهِ فِي لِكُونِنَا وَطَاعَةَ إِكْرَامًا لِأَدَمَ عُبُودِيَّةً وَجَلَّ عَزَّ اللهُ سُجُودُهُمْ أَتَقَدَّمَ جِبْرَائِيلُ يَا لَهُ فَقُلْتُ. مُحَمَّدٌ يَا تَقَدَّمَ: لِي قَالَ تُمْ. مَنَنْتِي مَنَنْتِي وَأَقَامَ مَنَنْتِي مَنَنْتِي جِبْرَائِيلُ أَدْنَى السَّمَاءِ إِلَى بِي عُرْجَ لَمَّا مَوَادَّ أَجْمَعُونَ، فَلَمَّا فَحَرَ وَلَا بِهِمْ فَصَالِيَتْ فَتَقَدَّمْتُ. خَاصَّةً وَفَضْلًا أَجْمَعِينَ، مَلَائِكَتِهِ عَلَى أَنْبِيَائِهِ فَضَّلَ وَتَعَالَى تَبَارَكَ اللهُ لِأَنَّ نَعَمَ. فَقَالَ عَلَيْكَ؟ يَا فَقَالَ تُفَارِقُنِي؟ الْمَوْضِعَ هَذَا مِثْلَ فِي جِبْرَائِيلُ، يَا فَقُلْتُ عَنِّي، وَتَخَلَّفَ. مُحَمَّدٌ يَا تَقَدَّمَ: جِبْرَائِيلُ لِي قَالَ النُّورَ حُجْبَ إِلَى انْتَهَيْتُ جَلَالَهُ جَلَّ رَبِّي حُدُودَ بَتَعْدِي أَجْنَحَتِي أَحْتَرَقَتْ تَجَاوَزْتُهُ فَإِنَّ الْمَكَانَ هَذَا إِلَى فِيهِ وَجَلَّ عَزَّ اللهُ وَضَعَنِي الَّذِي حَدَيْتُ انْتِهَاءً إِنَّ مُحَمَّدٌ، بِي فَرَحٌ

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limits set by my Lord - the Exalted the Magnificent.' At this time the Light pushed me forward until I reached to as close a High Position that the Honorable the Exalted God had willed. Then I was called. I said, 'Yes, my Lord! You are Blessed and High!' Then I was called again, 'O Muhammad! You are My servant and I am your Lord! Then worship Me and rely on Me. You are My Light amongst My creatures, and My Proof amongst the people. I have created Paradise for you and your followers, and created Hell for those who oppose you. I have made it incumbent to honor your Trustees, and have assured reward for their followers.'

Then I asked, "O Lord! Who are my Trustees?" Then I was called, "O Muhammad! The names of your Trustees are recorded on the base of My Throne." When I was in front of my Lord - the Exalted the Magnificent - I looked at the base of the Throne and saw twelve Lights. Over each Light there was a green line on which the name of one of my Trustees was written. The first of them was Ali ibn Abi Talib. The last one was the Al-Mahdi (Divinely Guided One) of my nation. Then I said, "O Lord! Are these the Trustees after me?" Then I was called, "O Muhammad! They are My Trustees, Loved Ones, Chosen Ones and Proofs for my creatures after you. They are your Trustees and successors and are the best of the people after you. I swear by My Honor and Majesty that I will make my Religion victorious by means of them. I will announce My Word by them. I will cleanse the Earth from My enemies by the last one of them (Imam al-Mahdi). I will Rule the East and the West of the Earth by him. I will make the winds subdued to him. I will debase tough clouds for him. I will raise him up to the heavens and assist him with My Troops. I will assist him with the angels so that he propagates My invitation and unites the people concerning My Unity. Then I will extend his rule and continue the times under the control of my Masters up until the Resurrection Day."

26-23 According to the same documentation, on the authority of Al-Reza (s), "Being shy is due to faith."

26-24 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 Ali ibn Musa Al-Reza (s), on the authority of his father Musa ibn Ja'far (s), on the

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يَا فَتَوَدَّيْتُ وَتَعَالَيْتَ تَبَارَكْتَ وَسَعَدَيْكَ رَبِّي لَتُبَيِّنَنَّ لِي مَا شَاءَ مِنْهُ مِنْ أَمْرِ اللَّهِ مَا شَاءَ مَا حَيْثُ إِلَى انْتَهَيْتُ حَتَّى رَحَّةِ النُّورِ فِي
اَتَّبَعَكَ مِنْ وَلَدِكَ بَرِّيَّتِي عَلَى وَحَجَّتِي خَلْفِي إِلَى وَرَسُولِي عِبَادِي فِي نُورِي فَإِنَّكَ فَتَوَكَّلْ عَلَيَّ فَاعْبُدْ فَإِنِّي رَبُّكَ وَأَنَا عَبْدِي أَنْتَ مُحَمَّدُ
يَا فَتَوَدَّيْتُ أَوْصِيَانِي وَمَنْ رَبِّ يَا فَقُلْتُ تُوَابِي أَوْحَيْتُ وَلَشِبَعَتُهُمْ كَرَامَتِي أَوْحَيْتُ وَلَاؤُصِيَانِيكَ نَارِي خَلَفْتُ خَالَفَكَ وَلِمَنْ جَنَّتِي خَلَفْتُ
كُلِّ فِي نُورٍ عَشْرَ ائْتِي فَرَأَيْتُ الْعَرْشَ سَاقٍ إِلَى جَلَالِهِ جَلَّ رَبِّي يَدِي بَيْنَ وَأَنَا فَتَطَرْتُ عَرْشِي سَاقٍ عَلَى الْمَكْتُوبُونَ أَوْصِيَاؤُكَ مُحَمَّدُ

مِنَ أَوْصِيَانِي هُوَ لَا رَبَّ يَا قَلْتَهُ أُمَّتِي مَهْدِي وَأَجْرُهُمْ طَالِبِ أَبِي بِنِ عَلِيٍّ أَوْلَهُمْ أَوْصِيَانِي مِنِ وَصِيٍّ اسْمُهُ عَلَيْهِ أَخْضَرُ سَطْرٌ نُورٌ بَعْدَكَ خَلْقِي وَخَيْرٌ وَخَلْفَاؤُكَ أَوْصِيَاؤُكَ وَهُمْ بَرِيئِي عَلَى بَعْدِكَ وَحَجْجِي وَأَوْصِيَانِي أَوْلِيَانِي هُوَ لَا مُحَمَّدٌ يَا فُؤَادِي بَعْدِي وَمَغَارِبَهَا الْأَرْضُ مَشَارِقٌ وَلَا مَكْنَنُهُ أَعْدَائِي مِنْ آخِرِهِمْ بِبِ الْأَرْضِ وَلَا طَهْرَانَ كَلِمَتِي بِهِمْ وَلَا عَلِيْنَ دِينِي بِهِمْ لَا طَهْرَانَ وَجَلَالِي وَعِزَّتِي وَتَجْمَعُ تَعْلُوْدَعُوْتِي حَتَّى بِمَلَانِكْتِي وَلَا مُدْنَهُ بِجُنْدِي فَلَانُصْرَتُهُ الْأَسْبَابُ فِي وَلَا رَقِيْبَتُهُ الصَّعَابُ السَّحَابُ لَهُ وَلَا دَلْلَانُ الرِّيَّاحُ لَهُ وَلَا سَخْرَانُ الْأَقِيَامَةِ يَوْمَ إِلَى أَوْلِيَانِي بَيْنَ الْأَيَّامِ وَلَا دَاوِلْنَ مُلْكُهُ لَا دِيْمَانَ تُمْ تَوْحِيْدِي عَلَى الْخَلْقِ

الإيمان من الحياء: السَّلامُ عَلَيْهِ ضَالرٌّ قَالَ: قَالَ الْإِسْنَادُ وَبِهَذَا - 23

عَنْ مَعْبُدٍ، بِنِ عَلِيٍّ عَنِ أَبِيهِ، عَنِ هَاشِمِ، بِنِ إِبْرَاهِيمِ بِنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللهُ رَضِيَ اللهُ عَنْهُمَا: قَالَ بِنِ زِيَادِ بِنِ أَحْمَدِ حَدَّثَنَا - 24
بِنِ جَعْفَرِ أَبِيهِ عَنِ السَّلامِ، عَلَيْهِ جَعْفَرُ بِنِ مُوسَى عَنِ السَّلامِ، عَلَيْهِ الرِّضَا مُوسَى بِنِ عَلِيٍّ لِحَسَنِ أَيْ عَنِ خَالِدِ، بِنِ الْحُسَيْنِ

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authority of his father Ja'far ibn Muhammad (s), on the authority of his father Muhammad ibn Ali (s), One day Solomon - the son of David (s) - told his companions, "In fact, the Blessed the Sublime God has granted me such a rule that no one deserve to have after me. He has empowered me with the power to harness the winds, power over the people, the genies, the birds and the beasts. He has taught me the speech of birds. God has given me some of everything. However, I am not able to be happy one full day from the morning to the night in spite of all this rule. I would like to go to my palace tomorrow, climb to the uppermost level and look at all the countryside around under my rule. Do not let anyone come in lest he might ruin my day." They said, "Yes."

The following morning he took his cane and climbed up to the uppermost level of his palace. He leaned on his cane and was looking at the country over which he ruled happily. Then he saw a young handsome and well-dressed man who was approaching him from one of the corners of the palace. When Solomon (s) saw him, he said, "Who has allowed you to enter this palace? I had decided to be alone here today. Who let you in?" The young fellow said, "The owner of this palace has brought me in here and I have come in with His permission." Solomon (s) said, "The owner has more rights over it than I do. Who are you?" The young fellow said, "I am the angel of death." Solomon said, "What have you come here for?" He said, "To take away your spirit." Solomon (s) said, "Then do whatever you are ordered to do with me. Today is my happy day. My Lord the Honorable the Exalted God wanted me to have no pleasure other than meeting Him." Then the angel of death took away his spirit when he was leaning on his cane. He died as God willed. The people kept looking at him thinking that he was alive. Then a dispute arose amongst them. Some of them said, "Solomon (s) has remained leaning on his cane for several consecutive days while standing. He has neither eaten nor drunk anything. He has neither become tired nor has he fallen asleep. Just he is our lord. It is incumbent upon us to worship him." Others said, "Solomon (s) is a magician. He has placed a talisman on our eyes and makes us imagine that he is standing and leaning on his cane, while it is not so." The believers said, "Solomon (s) is God's servant. God will do whatever He wills with him." When the arguments reached a climax, the Honorable the

Exalted God appointed a little worm of the earth to go into the cane and eat it up from within.
Then the cane broke, Solomon fell out

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تَبَارَكَ اللهُ إِنَّ لاصْحَابِهِ يَوْمَ ذَاتِ قَالَ السَّلَامُ عَلَيْهِ دَاوُدُ بْنُ سُلَيْمَانَ إِنَّ قَالَ السَّلَامُ عَلَيْهِ عَلِيُّ بْنُ مُحَمَّدٍ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ مُحَمَّدٌ كُلُّ وَاتَانِي الطَّيْرَ مَنْطِقَ مَنِي وَعَدَّ وَالْوُحُوشَ وَالطَّيْرَ وَالْحَيَّ وَالْإِنْسَ الرَّيْحَ لِي سَخَّرَ بَعْدِي مِنْ لَأَحَدٍ يَنْبَغِي لِي مَلِكًا لِي وَهَبَ قَدْ وَتَعَالَى إِلَى وَأَنْظُرَ أَعْلَاهُ وَأَصْعَدَ عَدِي فِي قَصْرِي أَدْخَلَ أَنْ أَحْبَبْتُ وَقَدْ اللَّيْلُ إِلَى يَوْمِ سُورُ لِي تَمَّ مَا الْمَلِكُ مِنْ أُوتَيْتُ مَا جَمِيعَ وَمَعَ عِشِي مَوْضِعَ أَعْلَى إِلَى وَصَعِدَ بِيَدِهِ عَصَاهُ أَخَذَ الْعَدَمَ مِنْ كَانَ فَلَمَّا نَعَمْ قَالُوا يَوْمِي عَلِيَّ يَنْغَصُّ مَا عَلِيَّ يَرِدُ لِنَلَا عَلِيَّ دِلَاخَ تَأَذُّنُوا فَلَا مَمَالِكِي قَدْ وَاللَّيْبَاسِ الْوَجْهَ حَسَنَ شَابَّ إِلَى نَظَرَ إِذْ أُعْطِيَ بِمَا فَرِحًا وَتِيَّ أَمَا مَسْرُورًا مَمَالِكِيهِ إِلَى يُنْظَرُ عَصَاهُ عَلِيَّ مُتَكِنًا وَقَفَّ قَصْرِهِ مِنْ الْيَوْمِ أَخْلُوفِيهِ أَنْ أَرَدْتُ وَقَدْ الْقَصْرِ هَذَا إِلَى أَدْخَلَكَ مَنْ لَهُ قَالَ السَّلَامُ عَلَيْهِ سُلَيْمَانَ مَانَ بِهِ بَصُرَ فَلَمَّا قَصْرِهِ رَوَايَا بَعْضَ مِنْ عَلَيْهِ خَرَجَ السَّلَامُ عَلَيْهِ قَالَ الْمَوْتُ مَلِكُ أَنَا قَالَ أَنْتَ فَمَنْ مَنِّي بِهِ أَحَقُّ رَبُّهُ فَقَالَ دَخَلْتُ وَبِإِذْنِهِ رَبُّهُ الْقَصْرِ هَذَا أَدْخَلَنِي الشَّابُّ فَقَالَ دَخَلْتُ مَنْ فَبِإِذْنِ فَقَبِضَ لِقَائِهِ دُونَ سُورُ لِي يَكُونُ أَنْ وَجَلَّ عَزَّ اللهُ أَبِي سُورُورِي يَوْمَ فَهَذَا بِهِ أَمْرَتُ لِمَا أَمَضَ قَالَ رُوْحَكَ لَاقِبِضَ نُنْتَجِدُ قَالَ جِئْتُ وَفِيمَا يُقَدَّرُونَ وَهُمْ إِلَيْهِ يُنْظَرُونَ وَالنَّاسُ اللهُ شَاءَ مَا وَهُوَ مَيِّتٌ عَصَاهُ عَلِيَّ مُتَكِنًا سُلَيْمَانَ مَانَ فَبَقِيَ عَصَاهُ عَلِيَّ وَهُوَ مُتَكِنٌ رُوْحَهُ الْمَوْتُ مَلِكٌ وَلَمْ يَأْكُلْ وَلَمْ يَنْمَ وَلَمْ يَتَعَبْ وَلَمْ الْكَثِيرَةَ الْأَيَّامَ هَذِهِ عَصَاهُ عَلِيَّ مُتَكِنًا بَقِيَ قَدْ سُلَيْمَانَ مَانَ إِنَّ قَالَ مَنْ فَمِنْهُمْ وَاخْتَلَفُوا فِيهِ فَافْتَنُوا حَيَّ أَنَّهُ وَلَيْسَ أُعِينُنَا يَسْحَرُ عَصَاهُ عَلِيَّ مُتَكِنٌ وَاقِفٌ أَنَّهُ يُرِينَا وَإِنَّهُ سَاحِرٌ سُلَيْمَانَ مَانَ إِنَّ قَوْمٌ وَقَالَ نُعْبِدُهُ أَنْ عَلَيْنَا يَجِبُ الَّذِي لَرَبِّنَا إِنَّهُ يَشْرَبُ عَصَاهُ فِي قَدَبَتْ الْأَرْضَ وَجَلَّ عَزَّ اللهُ بَعَثَ اخْتَلَفُوا فَلَمَّا شَاءَ بِمَا أَمْرَهُ اللهُ يُدَبِّرُ وَنَبِيُّهُ اللهُ هُوَ عَبْدٌ سُلَيْمَانَ مَانَ إِنَّ مُؤْمِنُونَ أَلْفَقَالَ كَذَلِكَ قَصْرِهِ مِنْ سُلَيْمَانَ مَانَ وَخَرَّ الْعَصَا انْكَسَرَتْ جَوْفَهَا أَكَلَتْ فَلَمَّا

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of the palace and landed on his face. The genies thanked the little worm for that. That is why where there is any life there is also some water and mud as we read in the following by the Honorable the Exalted God, 'Then, when We decreed (Solomon's) death, nothing showed them his death except a little worm of the earth, which kept (slowly) gnawing away at his staff...' [457] that is his cane. And '...so when he fell down, the Jinn saw plainly that if they had known the unseen, they would not have tarried in the humiliating Penalty (of their Task)...' [458] As-Sadiq (s) said, "This verse was not revealed this way. It was revealed as follows, '...so when he fell down, the people realized that if the Jinn had known the unseen, they would not have tarried in the humiliating Penalty (of their Task).'" [459]

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فَلَمَّا وَجَلَّ عَزَّ اللهُ قَوْلٌ وَذَلِكَ وَطِينٌ مَاءٌ وَعَنْدَهَا إِلَّا مَكَانٍ فِي الْأَرْضِ تُوجَدُ لَا ذَلِكَ فَلَا جِلَّ صَنِيعَهَا لِلْأَرْضِ الْجِنُّ فَشَكَرَ وَجْهَهُ عَلِيَّ مَا الْعُغَيْبُ يَعْلَمُونَ كَانُوا لَوْ أَنَّ الْجِنُّ تَبَيَّنَتْ خَرَّ فَلَمَّا عَصَاهُ يَعْنِي مَنْسَأَتَهُ تَأْكُلُ الْأَرْضَ دَابَّةً إِلَّا مَوْتَهُ عَلِيَّ ذَلُّهُمْ مَا الْمَوْتُ عَلَيْهِ ضَبْنًاقَ الْمُهِينِ الْعَذَابِ فِي لَبُّوا

لَبُّوا مَا الْعُغَيْبُ يَعْلَمُونَ كَانُوا لَوْ أَنَّ الْجِنُّ تَبَيَّنَتْ خَرَّ فَلَمَّا نَزَلَتْ وَإِنَّمَا هَكَذَا، الْأَيَّةُ هَذِهِ نَزَلَتْ مَا وَاللَّهِ: السَّلَامُ لِيَّعَ الصَّادِقُ قَالَ ثُمَّ الْمُهِينِ الْعَذَابِ فِي

Chapter Twenty-Seven : On What Al-Reza (S) Said About Harut and Marut

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27-1 The interpreter Muhammad ibn Al-Qasim al-Jurjani known as Abil Hassan - 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 father, on the authority of Al-Hassan ibn Ali (s), on the authority of his father Ali ibn Muhammad (s), on the authority of his father Muhammad ibn Ali (s), on the authority of his father Al-Reza Ali ibn Musa (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) who said the following regarding the Honorable the Exalted God's words, 'They followed what the evil ones gave out (falsely) against the power of Solomon: the blasphemers Were, not Solomon, but the evil ones, teaching men Magic, and such things as came down at Babylon to the angels Harut and Marut. But neither of these taught anyone (Such things) without saying, 'We are only for trial; so do not blaspheme.' They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the

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وَمَارُوتِ هَارُوتِ فِي السَّلَامِ بِعَلِيِّ الرِّضَا عَنِ جَاءِ مَا بَابُ 27

بْنِ وَعَلِيِّ زِيَادِ بْنِ مُحَمَّدِ بْنِ يُوسُفَ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْجُرْجَانِيُّ الْحَسَنُ بِأَبِي الْمَعْرُوفِ الْمَفْسَرِ الْقَاسِمِ بْنِ مُحَمَّدٍ حَدَّثَنَا - 1
عَنِ السَّلَامِ عَلَيْهِ عَلِيُّ عَلِي بْنِ مُحَمَّدٍ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ مُحَمَّدٌ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ لِي عَيْنِ الْحَسَنِ عَنِ أَبِيهِمَا عَنِ سِيَارِ، بْنِ مُحَمَّدٍ
قَوْلٍ فِي السَّلَامِ عَلَيْهِ مُحَمَّدِ بْنِ رَجَعَةَ الصَّادِقِ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ جَعْفَرُ بْنُ مُوسَى أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ مُوسَى بْنُ عَلِيِّ الرِّضَا أَبِيهِ
أَنْزَلَ وَمَا السَّحَرِ النَّاسَ يُعَلِّمُونَ كَفَرُوا الشَّيَاطِينِ وَلَكِنَّ سُلَيْمَانَ كَفَرَ وَمَا سُلَيْمَانَ مُلْكًا عَلَى الشَّيَاطِينِ تَتَلَوْنَ مَا وَاتَّبَعُوا: وَجَلَّ عَزَّ اللَّهُ
الْمَرْءُ بَيْنَ بِهِ يُفَرِّقُونَ مَا مِنْهُمَا فَيَتَعَلَّمُونَ تَكْفُرُ فَلَا فِتْنَةَ نَحْنُ إِنَّمَا يَقُولُ حَتَّى أَحَدٍ مِنْ يُعَلِّمَانِ وَمَا وَمَارُوتِ هَارُوتِ بِبَابِ الْمَلَكَيْنِ عَلَى
خَلَقٍ مِنَ الْآخِرَةِ فِي لَهُ مَا اشْتَرَاهُ لَمْ يَعْلَمُوا وَلَقَدْ يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ مَا وَيَتَعَلَّمُونَ اللَّهُ بِإِذْنِ إِلَّا أَحَدٍ مِنْ بِهِ بِضَارِبِينَ هُمْ وَمَا وَرَوَّجِهِ
(يَعْلَمُونَ كَانُوا لَوْ أَنْفُسَهُمْ بِهِ شَرُّوا مَا وَلِبَسَ)

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Hereafter. And vile was the price for which they did sell their souls, if they but knew!' [460] The atheist evil ones used magic for the people of Solomon. The people followed them and thought that Solomon had used the same forms of magic to rule. So they thought that they would use the

same means of magic to show miracles to the people and have the people obey them. They said that Solomon was a blasphemer and a powerful magician. The Honorable the Exalted God refutes them and says, ‘...the blasphemers Were, not Solomon,...’ [461] He did not use magic as they claim ‘...but the evil ones (blasphemed), teaching men Magic...’ [462] which they ascribed to Solomon and the two angels ‘...and such things as came down at Babylon to the angels Harut and Marut...’ [463]

There were many magicians and tricksters after Noah. Therefore, the Honorable the Exalted God sent the two angels (Harut and Marut) to the Prophet of the time to teach him magic and how to cancel its effect. Solomon learned this from those two angels and taught it to the people according to the Honorable the Exalted God’s orders. He ordered the two angels to stand up against magic and cancel its effect this way. He admonished them against using magic on the people. This is like introducing a poison and its anti-poison to someone.

Then the Honorable the Exalted God said, “...But neither of these taught anyone (such things) without saying, ‘We are only for trial; so do not blaspheme....’ [464] This means that that Prophet (s) ordered the two angels to appear to the people in human form and teach the people what God had taught them in this regard. The Honorable the Exalted God also said, ‘...But neither of these taught anyone (such things) without saying, ‘We are only for trial; so do not blaspheme...’ [465] And the trial for the people is obeying the Honorable the Exalted God by what they learn and cancel the effect of the magic acts of the magicians. Therefore, you should also not blaspheme by using this magical power and harming the people, or inviting them to believe that you raise the dead or put the living to death using these magical powers and do things which no one but God can do. Do not blaspheme since these deeds constitute blasphemy.

The Honorable the Exalted God said, ‘...They learned from them...’ [466] meaning the people who were seeking magic learned it from what the Satans wrote for the people of Solomon and things which were sent down at Babylon to the angels Harut and Marut. They learned ‘the means to

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بِهِ أَيْضاً وَنَحْنُ مُلْكٌ بِهِ سُلَيْمَانَ مَنْ أَنْ يَزْعُمُونَ الَّذِينَ مَنِ سُلَيْمَانَ مَلِكٌ عَلَى وَالنَّبِيِّ نَجَاتِ السَّحْرِ مِنَ الشَّيَاطِينِ كَفَرَهُ تَتَلَوُ مَا اتَّبَعُوا قَالَ وَقَدَرْتُ لَكَ مَا مَلِكٌ بِسِحْرِهِ مَا هِرَا سَاجِرًا كَافِرًا سُلَيْمَانَ مَنْ كَانَ وَقَالُوا لِعَلِيٍّ الْإِنْفِيَادِ عَنِ وَنَسْتَعْنِي النَّاسُ لَنَا يَنْفَادَ حَتَّى الْعَجَائِبِ نَظْهَرُ كَفَرُوا الشَّيَاطِينِ وَلَكِنَّ الْكَافِرُونَ هَوْلَاءِ قَالَ كَمَا السَّحْرَ اسْتَعْمَلَ وَلَا سُلَيْمَانَ كَفَرَ وَمَا: فَقَالَ عَلَيْهِمْ وَجَلَّ عَزَّ اللَّهُ فَرَدَّ قَدَرَ مَا عَلَى فَدَ السَّلَامُ عَلَيْهِ نُوْحَ بَعْدَ وَكَانَ (وَمَارُوتَ هَارُوتَ بِيَابِلَ الْمَلَكَيْنِ عَلَى أَنْزَلَ مَا) وَإِلَى سُلَيْمَانَ مَنْ إِلَى نَسَبُوهُ الَّذِي (السَّحْرَ النَّاسَ يُعَلِّمُونَ بِهِ وَيَرُدُّ سِحْرَهُمْ بِهِ يُبْطِلُ مَا وَذِكْرَ السَّحْرَةَ بِهِ حَرِيْبِدَ مَا يَذِكُرُ الزَّمَانَ ذَلِكَ نَبِيِّ إِلَى مَلَكَيْنِ وَجَلَّ عَزَّ اللَّهُ فَبِعَثَ وَالْمَمُوهُونَ السَّحْرَةَ كَثُرَ يَسْحَرُوا أَنْ وَنَهَاهُمْ وَهُبِطُوا وَأَنْ السَّحْرَ عَلَى بِهِ يَفْقَهُوا أَنْ وَأَمْرَهُمْ وَجَلَّ عَزَّ اللَّهُ بِأَمْرِ اللَّهِ عِبَادِ إِلَى وَأَدَاهُ الْمَلَكَيْنِ عَنِ النَّبِيِّ فَنَلَقَاهُ كَيْدَهُمْ بِكَذَا غَابِلَتَهُ فَادْفَعُ بِسَمِّ رَأَيْتَهُ فَمَنْ السَّمِّ هَذَا ذَلِكَ لِلْمَتَعَلِّمِ يُقَالُ نَمَّ السَّمِّ غَابِلَتُهُ بِهِ يُدْفَعُ مَا وَعَلَى هُوَ مَا السَّمِّ عَلَى يُدُلُّ كَمَا وَهَذَا النَّاسَ بِهِ أَنْ الْمَلَكَيْنِ أَمَرَ النَّبِيِّ ذَلِكَ أَنْ يَعْنِي (تَكْفُرُ فَلَا فِتْنَةً نَحْنُ إِنَّمَا يَقُولَا حَتَّى أَحَدٍ مِنْ يُعْلَمَانِ وَمَا): وَجَلَّ عَزَّ قَالَ ثُمَّ أَحَدًا بِالسَّمِّ نَقُتْلُ أَنْ وَإِيَّاكَ حَتَّى) وَإِبْطَالَهُ السَّحْرَ ذَلِكَ (أَحَدٍ مِنْ يُعْلَمَانِ وَمَا): وَجَلَّ عَزَّ اللَّهُ فَقَالَ ذَلِكَ مِنْ اللَّهِ عَلَّمَهُمَا مَا هُمَا يُعَلِّمَانِ بَشَرَيْنِ بِصُورَةَ لِلنَّاسِ يَظْهَرَا

(تَكْفُرُ فَلَا) يَسْحَرُونَهُمْ وَلَا السَّاحِرِ كَيْدٌ بِهِ وَيُطِيلُوا هَذَا مِنْ وَنَ بَتَعَلَّمُ فِيمَا اللَّهُ لِيُطِيعُوا لِلْعِبَادِ امْتِحَانًا (فَتِنَّةٌ نَحْنُ إِنَّمَا) لِلْمُتَعَلِّمِ (يَقُولَا) وَجَلَّ عَزَّ اللَّهُ إِلَّا عَلَيْهِ يَفْقِرُ لَا مَا وَتَفَعَّلُ وَتُمِيتُ نُحْيِي بِهِ أَنْكَ يَعْتَقِدُوا أَنْ إِلَى النَّاسِ وَدُعَاءٍ بِهِ الْإِضْرَارِ وَطَلَبِ السَّحْرِ هَذَا بِاسْتِعْمَالِ النَّيِّرِ نُجَاتٍ مِنْ سُلَيْمَانَ مُلْكٍ عَلَى الشَّيَاطِينِ كَتَبَتْ مِمَّا يَعْنِي (مِنْهُمَا) السَّحْرِ طَالِبِي يَعْنِي (فَيَتَعَلَّمُونَ): وَجَلَّ عَزَّ اللَّهُ قَالَ كُفْرًا ذَلِكَ فَإِنَّ الصَّنْفَيْنِ هَذَيْنِ مَنْ يَتَعَلَّمُونَ وَمَارُوتَ هَارُوتَ بِبَابِلَ الْمَلَكَيْنِ عَلَى أَنْزَلَ وَمَا

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sow discord between man and wife.’ [467] These were the people who taught other people ways to harm others.”

Using various tricks and manipulations such as such and such a thing is buried in such and such a place, or so and so did such and such an act, they learned how to harm the people and make a married woman fall in love with a strange man or make a married man fall in love with a woman. Thus they caused discord between a couple. Then the Honorable the Exalted says, ‘...But they could not thus harm anyone except by Allah's permission...’ [468] This means that God is aware of what they do, but leaves them on their own. Had He willed to stop them He could have done so using force and wrath. He then says, ‘...And they learned what harmed them, not what profited them...’

[469], since once they learned magic with the intention of casting a spell over others and harming them they would have learned what would hurt their religion or what would be of no benefit for their religion. Rather they would have abandoned God’s religion using magic. These people knew well that whoever sells his religion for these things will have no share in Paradise, ‘...And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter...’ [470] Then the Honorable the Exalted God said, ‘...And vile was the price for which they did sell their souls, if they but knew!...’ [471] and exposed themselves to everlasting punishment. They had sold their Hereafter and abandoned their share of Paradise. But those who taught magic were the same people who believed that there is no God, no Resurrection and no Hereafter. That is why God says, ‘...And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter...!’ [472], since they believed that there is no Hereafter. They believed that if there is no Hereafter, they would not have any benefits in this world either. And if there is a Hereafter, they would not gain any benefits there due to their disbelief. Then God says, ‘... And vile was the price for which they did sell their souls...’ [473] meaning that they will be punished since they sold the Hereafter for this world and exposed themselves to everlasting punishment ‘... if they but knew!’ [474] But they do not know since they deny it. Once they did not ponder over God’s proofs to understand and learn, God will punish them for their false beliefs and for their denial of the truth.

Yusuf ibn Muhammad ibn Ziyad and Ali ibn Muhammad ibn Sayyar quoted on the authority of their fathers that they have told Al-Hassan ibn

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فِي دَفَنٍ قَدْ أَنَّهُ يَهَامُوا وَإِلَى التَّمَانِيمِ الْجِيلِ بِضُرُوبِ النَّضْرِيْبِ يَتَعَلَّمُونَ بِالنَّاسِ لِلِإِضْرَارِ يَتَعَلَّمُ مَنْ هَذَا (وَرَوْجِهِ الْمَرْءِ بَيْنَ بِهِ يُفْرَقُونَ مَا) بِهِ بِضَارِيْنَ هُمْ وَمَا): وَجَلَّ عَزَّ قَالَ ثُمَّ بَيْنَهُمَا الْفِرَاقِ إِلَى يُودِي أَوْ الْمَرْأَةَ إِلَى الرَّجُلِ الرَّجُلِ إِلَى الْمَرْأَةَ لِيُحَبِّبَ كَذَا وَعَمِلَ كَذَا مُوَضِّعٍ وَالْفَقِيرِ بِالْجَبْرِ لَمَنْعَهُمْ شَاءَ لَوْ فَاتَهُ وَعَلِمَهُ اللَّهُ بِتَخْلِيَةِ يَعْنِي اللَّهُ بِإِذْنِ إِلَّا أَحَدٍ مِنْ بِهِ بِضَارِيْنَ لِذَلِكَ الْمُتَعَلَّمُونَ مَا أَيْ (اللَّهُ بِإِذْنِ إِلَّا أَحَدٍ مِنْ

وَلَا دِينَهُمْ فِي يَضُرُّهُمَ مَا تَعَلَّمُوا فَقَدْ وَيَضُرُّوهُ بِه لِيَسْحَرُوا السَّحْرَ ذَلِكَ تَعَلَّمُوا إِذَا لَاتَهُمْ (هُمْ يَنْفَعُونَ وَلَا يَضُرُّهُمَ مَا وَيَتَعَلَّمُونَ): قَالَ ثُمَّ فِي لَهُ مَا) يَتَعَلَّمُ عَنْهُ يُنْسَلِخُ الَّذِي بِدِينِهِ (اشْتَرَاهُ لَمَنْ) الْمُتَعَلَّمُونَ هُوَ لَاءِ عِلْمٍ (عَلِمُوا وَلَقَدْ) بِذَلِكَ، اللَّهُ دِينَ عَنْ يُنْسَلِخُونَ بَلْ فِيهِ يَنْفَعُهُمْ الْجَنَّةِ ثَوَابٍ فِي نَصِيْبٍ مِنْ أَيْ (خَلَقَ مِنَ الْأَخْرَةِ

لَأَنَّ الْجَنَّةَ مِنْ نَصِيْبِهِمْ وَتَرَكَوْا الْأَخْرَةَ بَاعُوا قَدْ أَنَّهُمْ (عَلْمُونَ يَكُونُوا لَوْ) بِالْعَذَابِ وَهَنُوهَا (أَنْفُسُهُمْ بِهِ شَرَوْا مَا وَلَيْسَ): وَجَلَّ عَزَّ قَالَ ثُمَّ مِنَ الْأَخْرَةِ فِي لَهُ أَمْ اشْتَرَاهُ لَمَنْ عَلِمُوا وَلَقَدْ): فَقَالَ. نُشَوْرَ وَلَا بَعَثَ وَلَا إِلَهَ وَلَا رَسُولَ لَا أَنْ يَعْتَقِدُونَ الَّذِينَ هُمْ السَّحْرَ لِهَذَا الْمُتَعَلَّمِينَ مَعَ فَهَمْ أَجْرَةَ الدُّنْيَا بَعْدَ كَانَ وَإِنَّ الدُّنْيَا بَعْدَ دَارٍ فِي لَهُمْ خَلَقَ فَلَا أَجْرَةَ تَكُنْ لَمْ إِذَا أَنَّهُا يَعْتَقِدُونَ فَهَمْ أَجْرَةَ لَا أَنْ يَعْتَقِدُونَ لَأَنَّهُمْ (خَلَقَ كَانُوا لَوْ) أَنْفُسُهُمُ الدَّائِمِ بِالْعَذَابِ وَرَهْنُوا بِالدُّنْيَا الْأَخْرَةَ بَاعُوا إِذْ (أَنْفُسُهُمْ بِهِ شَرَوْا مَا وَلَيْسَ): قَالَ ثُمَّ فِيهَا لَهُمْ خَلَقَ لَا بِهَا كَفَرَهُمْ عَلَى عَذَابِهِمْ يَعْلَمُوا حَتَّى اللَّهُ حُجَّجَ فِي النَّظَرِ تَرَكَوْا فَلَمَّا بِهِ لِكُفْرِهِمْ كَذَا يَعْلَمُونَ لَا وَلَكِنْ بِالْعَذَابِ أَنْفُسُهُمْ بَاعُوا قَدْ أَنَّهُمْ (يَعْلَمُونَ) الْحَقَّ وَجَدَّهِمُ الْبَاطِلَ اعْتَقَادَهُمْ

عِنْدَنَا قَوْمًا فَإِنَّ السَّلَامَ عَلَيْهِ الْقَانِمِ أَبِي لِلْحَسَنِ فَقُلْنَا قَالَا نَهَمَّا أَبُوئِهِمَا عَنْ سَيَّارِ بْنِ مُحَمَّدِ بْنِ وَعَلِيِّ زِيَادِ بْنِ مُحَمَّدِ بْنِ يُوسُفَ قَالَ مَلْكَانَ وَمَارُوتَ هَارُوتَ أَنْ يَزْعُمُونَ

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Ali (al-Askari) (s), "There are some people who believe that Harut and Marut were two angels who were sent down to the Earth when the extent of the disobedience of the Children of Adam increased. God chose those two angels and sent them down along with another angel. They were attracted to Venus and fell into sin by lusting after her, and drinking wine and killing people. Then God punished them in Babylon and perverted that woman named Venus into the form of the planet Venus." The Imam (s) said, "I seek refuge in God from these words! The angels are innocent, and are safeguarded from atheism and bad deeds by God's Grace. About them the Honorable the Exalted God said, '...who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded.' [475] Also the Honorable the Exalted God said, 'To Him belong all (creatures) in the heavens and on earth. Even those who are in His (very) Presence [476] are not too proud to serve Him, nor are they (ever) weary (of His service). They celebrate His praises night and day, nor do they ever flag or intermit.' [477] God has also said the following about the angels, '...Glory be to Him! they are (but) servants raised to honor. They speak not before He speaks, and they act (in all things) by His Command. He knows what is before them, and what is behind them, and they offer no intercession except for those who are acceptable, and they stand in awe and reverence of His (Glory).' [478]

Then the Imam added, “Then if it be as they said, God had established these angels as His vicegerents on the Earth and they were like the Prophets and the Divine Leaders. Do the Prophets and the Divine Leaders ever commit murders or adultery? Don’t you know that the Honorable the Exalted God has never left the Earth without a human Prophet or Divine Leader? Has not the Honorable the Exalted God said, ‘Nor did We send before thee (as apostles)...’ [479] meaning apostles to the people ‘... any but men, whom we did inspire, (men) living in human habitations...’ [480] Therefore He has informed us that He has not sent the angels down to the Earth as leaders or rulers but to be as messengers to God’s Prophets.”

Yusuf ibn Muhammad ibn Ziyad and Ali ibn Muhammad ibn Sayyar added, “We asked him, ‘Was Satan an angel or not?’ He (s) said, ‘No. He was of the genies. Have you not heard that the Honorable the Exalted God said, ‘Behold! We said to the angels, ‘Bow down to Adam.’ They bowed down except Satan. He was one of the Jinn...’ [481] Thus in this verse

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الْخَمْرَ وَشَرِبَا بِهَا الزُّنَا وَأَرَادَا بِالزُّهْرَةِ افْتِنْتَنَا وَأَنْهَمَا الدُّنْيَا لِي إِيَّاهُمَا ثَالِثٌ مَعَ اللَّهِ وَأَنْزَلَهُمَا آدَمَ بَنِي عَصِيْبَانِ كَثُرَ لَمَّا الْمَلَائِكَةُ اخْتَارَتْهُمَا هَذَا الْمَرْأَةَ تِلْكَ مَسَخَ اللَّهُ نَوَا السِّحْرِ يَتَعَلَّمُونَ مِنْهُمَا السَّحْرَةَ وَأَنَّ بِنَابِلَ يُعَذِّبُهُمَا وَتَعَالَى تَبَارَكَ اللَّهُ وَأَنَّ الْإِنْسَانَ مُحْتَرَمَةَ النَّفْسِ وَقَتْلًا بِالْأَطَافِ وَالْقَبَائِحِ الْكُفْرِ مِنَ مَحْفُوظُونَ مَعْصُومُونَ اللَّهُ مَلَائِكَةٌ إِنَّ ذَلِكَ مِنْ اللَّهِ مَعَادَ: السَّلَامُ عَلَيْهِ الْإِمَامُ فَقَالَ: الزُّهْرَةُ هُوَ الَّذِي الْكُزُوبَ وَمَنْ وَالْأَرْضِ السَّمَاوَاتِ فِي مَنْ وَلَهُ: وَجَلَّ عَزَّ وَقَالَ (يُؤْمَرُونَ مَا وَيَفْعَلُونَ أَمْرَهُمْ مَا اللَّهُ يَعْصُونَ لَا) فِيهِمْ وَجَلَّ عَزَّ اللَّهُ قَالَ اللَّهُ الْمَلَائِكَةُ فِي وَجَلَّ عَزَّ وَقَالَ (يَفْتَنُونَ لَا وَالنَّهَارِ اللَّيْلِ يُسَبِّحُونَ رُونَ يُسَبِّحُونَ وَلَا عِبَادَتِهِ عَنِ يَسْتَكْبِرُونَ لَا) الْمَلَائِكَةُ مِنْ يَعْني عِنْدَهُ مِنْ وَهُمْ ارْتَضَى لِمَنْ لَا يَشْفَعُونَ وَلَا خَلَقَهُمْ وَمَا أَيْدِيهِمْ بَيْنَ مَا يَعْلَمُ يَعْمَلُونَ بِأَمْرِهِ وَهُمْ بِالْقَوْلِ يَسْفِقُونَ لَا مُكْرَمُونَ عِبَادًا بَلْ: أَيْضًا (مُسْفِقُونَ خَسِيْتِيهِ

كَالْأَيْمَةِ أَوْ الدُّنْيَا فِي كَالْأَنْبِيَاءِ وَكَانُوا الْأَرْضِ عَلَى خُلَفَاءِ الْمَلَائِكَةِ هُوَ لَاءِ جَعَلَ قَدْ اللَّهُ كَانَ يَقُولُونَ كَمَا كَانَ لَوْ: السَّلَامُ عَلَيْهِ قَالَ ثُمَّ وَالزُّنَا النَّفْسِ قَتْلُ السَّلَامُ عَلَيْهِ وَالْأَيْمَةِ الْأَنْبِيَاءِ مِنْ كُونُ قِيَدِ.

أَرْسَلْنَا وَمَا: يَقُولُ وَجَلَّ عَزَّ اللَّهُ أَوْلَيْسَ الْبَشَرِ؟ مِنْ إِمَامٍ أَوْ نَبِيِّ مِنْ قَطُّ الدُّنْيَا يُخَلِّ لَمْ وَجَلَّ عَزَّ اللَّهُ أَنْ تَعْلَمَ أَوْلَسْتُ: السَّلَامُ عَلَيْهِ قَالَ ثُمَّ وَإِنَّمَا وَحَكَّامًا أَيْمَةً لِيَكُونُوا الْأَرْضِ إِلَى الْمَلَائِكَةِ يَبْعَثُ لَمْ أَنَّهُ فَأَخْبَرَ (الْقُرَى أَهْلٍ مِنْ إِلَيْهِمْ نُوحِي رِجَالًا إِلَّا الْخَلْقَ إِلَى يَعْني قَبْلَكَ اللَّهُ نَبِيَاءً إِلَى أَرْسَلُوا.

مَلَكًا أَيْضًا إِبْلِيسُ يَكُنْ لَمْ هَذَا فَعَلَى: لَهُ قُلْنَا: قَالَا.

عَزَّ فَأَخْبَرَ (الْجِنَّ مِنْ كَانَ إِبْلِيسَ إِلَّا فَسَجَدُوا لِآدَمَ اسْجُدُوا لِلْمَلَائِكَةِ قُلْنَا وَإِذْ): يَقُولُ وَجَلَّ عَزَّ اللَّهُ تَسْمَعَانِ أَمَا. الْجِنَّ مِنْ كَانَ بَلْ لَا: فَقَالَ قَالَ الَّذِي وَهُوَ. الْجِنَّ مِنْ كَانَ أَنَّهُ وَجَلَّ

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the Honorable the Exalted God informs us that Satan is one of the genies. It is the same about whom the Honorable the Exalted God said, ‘And the Jinn race, We had created before, from the

fire of a scorching wind.” [482]

Al-Imam Al-Hassan ibn Ali (s) narrated that his father (s) quoted on the authority of his grandfather (s), on the authority of Al-Reza (s), on the authority of his forefathers (s), on the authority of Ali (s) that God’s Prophet (s) said, “The Honorable the Exalted God chose us the Household of Muhammad and chose the Prophets and the nearby-stationed angels. This appointment was based upon the fact that we will not do anything which would cause us to forgo His Mastery, would be denied His Protection and join the ranks of those who deserve His Punishment.”

Yusuf ibn Muhammad ibn Ziyad and Ali ibn Muhammad ibn Sayyar added, “We told him that it is narrated that when God’s Prophet (s) declared the Mastery of Ali (s), the Honorable the Exalted God presented His Mastery to a group of people and angels in the Heavens but they refused to accept it. Then God perverted them into the shape of frogs.” The Imam (s) said, “I take refuge in God! They denounce us and ascribe lies to us. The angels are God’s messengers like other Prophets and Messengers to the people. Could they blaspheme to God?” We said, “No.” The Imam (s) said, “The angels are this way. The rank of the angels is very high. Their affairs are very magnificent.”

27-2 Tamim ibn Abdullah ibn Tamim al-Qurashi - may God be pleased with him - narrated that Ahmad ibn Ali Al-Ansari quoted on the authority of Muhammad ibn Al-Jahm, “I heard that Al-Ma’mun asked Al-Reza Ali ibn Musa (s) about the following which the people say, “Venus is the perverted form of a woman with whom Harut and Marut practiced black witchcraft and Canopus[483] is the perverted form of the tax collector in Yemen.” Al-Reza (s) said, “No. They lie when they say that those two were perverted into Venus and Canopus stars. They were perverted into two aqueous creatures. The people are mistaken when they say that those two were perverted into two stars. God would not distort His enemies into the form of bright stars which would illuminate forever. The perverted would not live for more than three days. They will not reproduce either. There are no perverted creatures on the Earth these days. Animals like monkeys, pigs, bears or other similar animals are not

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السَّمُومِ نَارٍ مِنْ قَبْلِ مَنْ خَلَقْنَا وَالْجَانَّ وَجَلَّ عَزَّ اللهُ

صَلَّى اللهُ رَسُوْلُ قَالَ: قَالَ السَّلَامُ عَلَيْهِ عَلِيٌّ عَنِ اَبَانِهِ، عَنِ الرَّضَا، عَنِ جَدِّي عَنِ اَبِي، حَدَّثَنِي السَّلَامُ عَلَيْهِ عَلِيٌّ بِنُ الْحَسَنِ الْاِمَامِ قَالَ بِهِمْ مِنْهُ عَلِيٌّ عَلِيٌّ اِلَّا اِخْتَارَ هُمْ وَمَا الْمُقَرَّبِيْنَ الْمَلَائِكَةَ وَالْاِخْتَارَ النَّبِيِّينَ وَالْاِخْتَارَ مُحَمَّدٍ اَلْ مَعَاشِرَ الْاِخْتَارَنَا وَجَلَّ عَزَّ اللهُ اِنَّ وَالِيَهُ عَلَيْهِ اللهُ رُوِيَ فَقَدْ لَهُ فُقُلْنَا قَالَا وَنَفَمْتِهِ لِعَدَابِهِ الْمُسْتَحَقِّيْنَ اِلَى بِهِ وَيَنْتَمُونَ عِصْمَتِهِ عَنْ بِهِ وَيَنْفَلَعُونَ تِيْمُوْلَايَ عَنْ بِهِ يَخْرُجُونَ مَا يُوَاقِعُونَ لَا اَنْتَهُمْ مِنْ فِتَامِ عَلِيٍّ السَّمَاوَاتِ فِي وَلَايَتِهِ وَجَلَّ عَزَّ اللهُ عَرْضَ الْاِمَامَةِ وَالِيَهُ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ عَلَيْهِ نَصَّ لَمَّا السَّلَامُ عَلَيْهِ عَلِيًّا اَنَّ لَنَا رُسُلُ هُمُ الْمَلَائِكَةُ عَلَيْنَا وَنَالْمُفْتَرُ لَنَا الْمُكْذِبُونَ هُوَ لَاءِ اللهُ مَعَادَ السَّلَامِ عَلَيْهِ فَقَالَ ضَفَادِعِ اللهُ فَمَسَحَهُمْ فَاَبُوَهَا الْمَلَائِكَةُ مِنْ وَفِنَامِ النَّاسِ

حَطَبُهُمْ وَإِنَّ لِعَظِيمِ الْمَلَائِكَةِ شَأْنَ إِنْ الْمَلَائِكَةُ فَكَذَلِكَ قَالَ لَا قَلْنَا بِإِلَهِ الْكُفْرُ مِنْهُمْ فَيَكُونُ الْخَلْقُ إِلَىٰ وَرُسُلِهِ اللَّهُ أَنْبِيَاءَ كَسَائِرِ فُهُمُ اللَّهُ
لُحْلُجِي.

بْنُ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْأَنْصَارِيِّ، عَلِيُّ بْنُ أَحْمَدَ عَنِ أَبِي، حَدَّثَنِي: قَالَ عَنْهُ اللَّهُ رَضِيَ الْقُرْشِيُّ تَمِيمُ بْنُ اللَّهِ عَبْدِ بْنِ تَمِيمٍ حَدَّثَنَا - 2
بِهَا فَيَنْ امْرَأَةً كَانَتْ وَأَنَّهَا الزُّهْرَةَ أَمْرٌ مِنَ النَّاسِ يَرْوِيهِ عَمَّا السَّلَامُ عَلَيْهِ مُوسَىٰ بْنُ عَلِيٍّ الرِّضَا يَسْأَلُ الْمَأْمُونُ سَمِعْتُ: قَالَ الْجَهْمُ
مِنْ دَابَّتَيْنِ كَانَتَا وَإِنَّمَا بَانَ كَوْدُ إِتْمَا قَوْلِهِمْ فِي كَذْبُوا فَقَالَ بَالٌ يَمَنُ عَشَارًا كَانَ وَأَنَّهُ سَهِيلٌ أَمْرٌ مِنْ يَرْوُونَهُ وَمَا وَمَارُوتُ هَارُوتُ
وَإِنَّ وَالْأَرْضِ السَّمَاءِ بَقِيَّتِ مَا يُبْقِيهَا ثُمَّ مُضِيَّتْهُ أَنْوَارًا أَعْدَاءَهُ لِيَمَسَّخَ اللَّهُ كَانَ وَمَا كَوَكَبَانِ أَنَّهُمَا وَطَنُوا النَّاسِ فَعَلَطَ الْبَحْرَ دَوَابَّ
اسْمُ عَلَيْهَا وَقَعَ النَّبِيُّ وَإِنَّ مَسَخَ الْيَوْمَ الْأَرْضِ وَجَهَ عَلَىٰ وَمَا عَشِي مِنْهَا تَنَاسَلُ وَمَا مَاتَتْ حَتَّىٰ أَيَّامٍ ثَلَاثَةً مِنْ أَكْثَرِ يُوقَ لَمْ الْمُسُوخَ
يِي هِ إِنَّمَا وَأَشْبَاهِهَا وَالذَّبَّ وَالْخَنْزِيرَ الْفَرْدَةَ مِثْلَ الْمُسُوخِيَّةِ

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perverted themselves, but are similar to those who were cursed and perverted by God for denying the Unity of God and denouncing the Prophets. However, Harut and Marut were two angels who taught the people magic so that they could escape the magic of the magicians and cancel the effect of their magic. They told whomever they taught magic, ‘...We are only for trial; so do not blaspheme...’ [484] However, there were some people who blasphemed via what they had learned and used what they had learned to cause discord and separation between husband and wife. The Honorable the Exalted God says, ‘... But they could not thus harm anyone except by Allah’s permission...’ [485] meaning with His Knowledge.”

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رُسُلُهُ وَتَكْذِيبِهِمُ اللَّهُ تَوْجِيدَ بِإِنكَارِهِمْ وَلَعَنَهُمْ عَلَيْهِمْ غَضِبَ قَوْمًا صُورَهَا عَلَى اللَّهِ مَسَخَ مَا مِثْلُ

إِلَّا ذَلِكَ مِنْ أَحَدًا مَاعَدَ وَمَا كَيْدُهُمْ، بِهِ وَيُبْطِلُوا السَّحْرَةَ سِحْرٍ مِنْ بِهِ لِيَتَحَرَّرُوا السَّحْرَةَ النَّاسِ عَلَّمَا مَلَكَيْنِ فَكَانَا وَمَارُوتُ هَارُوتُ وَأَمَّا
اللَّهُ قَالَ. وَرَوْجِهِ الْمَرْءِ بَيْنَ يَعْرِفُونَهُ بِمَا يُفْرُقُونَ وَجَعَلُوا مِنْهُ بِالْأَحْتِرَازِ أَمْرًا لِمَا بِاسْتِعْمَالِهِمْ قَوْمٌ فَكَفَرُوا تَكْفُرًا، فَلَا فِتْنَةَ نَحْنُ إِنَّمَا لَهُ قَالَا
يَعْلَمُهُ يَعْني (اللَّهُ بِإِذْنِ إِلَّا أَحَدٍ مِنْ بِهِ بِضَارِيْنَ هُمْ وَمَا): وَجَلَّ عَرَّ

Part 1 ,Chapter Twenty-Eight : On Various Traditions From Imam Ali Ibn Musa Al-Reza (S)

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28-1 (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 Ahmad ibn Muhammad ibn Isa and Ali ibn Isma’il ibn

Isa, on the authority of Al-Abbas ibn Ma'ruf, on the authority of Ali ibn Mahzyar, on the authority of Muhammad ibn al-Haytham, on the authority of Muhammad ibn Al-Fadhli, "I asked Abil Hassan Al-Reza (s), 'Is it possible for the Earth to exist with no Divine Leader present on it?' The Imam (s) replied, 'No. In such a case the Earth will take in all its residents.'"

28-2 My father - may God be pleased with him - narrated that Sa'd ibn Abdullah quoted on the authority of Ebad ibn Soleiman, on the authority of Sa'd ibn Sa'd al-Ash'ari, on the authority of Ahmad ibn Umar, "I asked Abil Hassan Al-Reza (s), 'Will the Earth be left without a Divine Leader?' The Imam (s) said, 'No.' I said, 'It has been narrated for us on the authority of Abi Abdullah (as-Sadiq) (s) that it will not be left without one unless God deals hard with the servants.' Then the Imam (s) said, 'The Earth will not be left without a Divine Leader, otherwise it will devour all its residents.'"

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المُنْفَرَقَةُ الْأَخْبَارِ مِنَ السَّلَامِ عَلَيْهِمَا مَوْسَى بْنُ عَلِيٍّ الْإِمَامِ عَنِ جَاءَ فِيمَا بَابُ 28

1 - 1 بِنِ الْعَبَّاسِ عَنِ عَيْسَى بْنِ إِسْمَاعِيلَ بْنِ وَعَلَى عَيْسَى بْنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ اللَّهِ عُبْدِ بْنِ سَعْدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 1 تَكُونُ لَهُ قُلْتُ: قَالَ السَّلَامُ عَلَيْهِ الرِّضَا الْحَسَنُ أَبِي عَنِ ضَلِّ، الْفَ بِنِ مُحَمَّدٍ عَنِ الْهَيْئَمِ، بِنِ مُحَمَّدٍ عَنِ مَهْزِيَارٍ، بِنِ عَلِيٍّ عَنِ مَعْرُوفٍ، بِأَهْلِهَا لَسَاخَتْ إِذَا لَا السَّلَامُ عَلَيْهِ فَقَالَ فِيهَا؟ إِمَامٌ وَلَا الْأَرْضُ

2 - 2 أَبِي عَنِ عُمَرَ، بِنِ أَحْمَدَ عَنِ الْأَشْعَرِيِّ، بِنِ سَعْدٍ عَنِ سُلَيْمَانَ، بِنِ اِدْعَبَ عَنِ اللَّهِ، عُبْدِ بْنِ سَعْدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 2 تَبْقَى لَا قَالَ مُأَذَّ السَّلَامُ عَلَيْهِ عَبْدَ اللَّهِ أَبِي عَنِ تَرْوِي، فَإِنَّا قُلْتُ: لَا: فَقَالَ إِمَامٌ بَعِيرِ الْأَرْضُ تَبْقَى هَلْ قُلْتُ قَالَ السَّلَامُ عَلَيْهِ الرِّضَا الْحَسَنُ لَسَاخَتْ إِذَا تَبْقَى لَا: فَقَالَ الْعِبَادِ عَلَى اللَّهِ يَسْخَطُ أَنْ إِلَّا

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28-3 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 al-Mo'alla ibn Muhammad al-Basri, on the authority of Al-Hassan ibn Ali al-Washsha', "I asked Abil Hassan Al-Reza (s), 'Will the Earth be left without a Divine Leader?' The Imam (s) said, 'No.' I said, 'It has been narrated for us that it will not be left without one. Otherwise God deals hard with the servants.' The Imam (s) said, 'It will not be left without a Divine Leader, otherwise it will take in all its residents.'"

28-4 (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 Al-Hassan ibn Ali al-Zaytoon and Muhammad ibn Ahmad ibn Abi Qatada, on the authority of Ahmad ibn Hilal, on the authority of Sa'eed ibn Soleiman, on the authority of Soleiman ibn Ja'far al-Ja'fari, "I asked Al-Reza (s), 'Will the Earth be left without a Proof?' The Imam (s) said, 'No. If the Earth is left without a Proof for even a moment, it will take in all its residents.'"

28-5 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 Abdul Salam ibn Salih al-Harawi, "I asked Abil Hassan Al-Reza (s), 'O son of the Prophet of God! What is your opinion about the following tradition narrated on the authority of As-Sadiq (s)? (The traditions says,) When the Riser (s) comes, he (s) will kill the offspring of Al-Hussein's (s) murderers.' The Imam (s) said, 'That is right.' Then I asked, 'Then what is the meaning of the following which the Honorable the Exalted God says? '...Every soul draws the meed of its acts on none but itself...' [486] The Imam (s) said, 'God is honest in all which He says. However, the offspring of the murderers of Al-Hussein (s) will even be pleased with the deeds of their forefathers. They will be even proud of it. Whoever is pleased with something is like one who has actually performed that deed. If someone gets killed in the East and someone else in the West is pleased that he was killed, then he will be considered to be a partner in that crime in the sight of the Honorable the Exalted God. The Riser (Imam al-Mahdi) (s) will kill them for being pleased with their forefathers' murders when he (s) rises.' I asked, 'What will the Riser (s) who is from you do first when he (s) rises?' The Imam (s) said, 'At first he (s) will cut off the hands of the children of Shayba since they are the thieves of the House of God - the Honorable the Exalted.'"

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عَنْ النَّصْرِيِّ مُحَمَّدِ بْنِ الْمُعَلَّى عَنِ عَامِرٍ، بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ مَسْرُورُ بْنُ مُحَمَّدِ بْنِ جَعْفَرٍ حَدَّثَنَا - 3
لَا تَبْقَى لَا أَنَّهُ نَرُوهُ فَإِنَّا فَقُلْتُ لَا فَقَالَ إِمَامٌ بغير الأَرْضِ تَبْقَى هَلِ السَّلَامُ عَلَيْهِ الرِّضَا الحَسَنَ لِأبي: قُلْتُ قَالَ الوَشَاءُ، عَلِيُّ بْنُ الحَسَنِ
لَسَاخَتْ إِذَا تَبْقَى لَا فَقَالَ العِبَادِ عَلَى اللَّهِ يَسْخَطُ أَنْ

بْنِ أَحْمَدَ عَنِ قَتَادَةَ أَبِي بِنِ أَحْمَدَ بْنِ وَمُحَمَّدِ الزَيْتُونِيِّ عَلِيُّ بْنُ الحَسَنِ عَنِ اللَّهِ عُبَيْدُ بْنُ سَعْدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 4
عَلَيْهِ فَقَالَ حُجَّةٌ؟ مِنَ الأَرْضِ تَخْلُو: فَقُلْتُ السَّلَامُ عَلَيْهِ الرِّضَا سَأَلَتِ الحَمِيرِيَّ جَعْفَرَ بْنَ سُلَيْمَانَ عَنِ سُلَيْمَانَ، بْنِ سَعِيدٍ عَنِ هِلَالٍ،
بِأَهْلِهَا لَسَاخَتْ حُجَّةٌ مِنْ عَيْنِ طَرْفَةِ الأَرْضِ خَلَّتْ لَوْ السَّلَامُ

قَالَ الهَرَوِيُّ صَالِحِ بْنِ السَّلَامِ عُبَيْدٌ عَنْ هَاشِمِ بْنِ إِبْرَاهِيمَ بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الهمذاني جَعْفَرَ بْنَ يَادِرِ بْنِ أَحْمَدَ حَدَّثَنَا - 5
قَتَلَ القَائِمِ خَرَجَ إِذَا قَالَ أَنَّهُ السَّلَامُ عَلَيْهِ صَادِقِ الِ عَنِ، رَوَى حَدِيثِ تَقُولُ مَا اللَّهُ رَسُولُ ابْنِ يَا السَّلَامُ عَلَيْهِ الرِّضَا الحَسَنِ لِأبي قُلْتُ
مَعْنَاهُ مَا أَخْ وَزَرَ وَازِرَةٌ تَزِرُ وَلَا وَجَلَ عَزَّ اللَّهُ وَقَوْلُ فَقُلْتُ هُوَ كَذَلِكَ السَّلَامُ عَلَيْهِ فَقَالَ أَبَانِهَا بِفِعَالِ السَّلَامُ عَلَيْهِ الحُسَيْنِ قَتَلَهُ دَرَارِيَّ
أَنَّ وَلَوْ أَنَّهُ كَمَنْ كَانَ شَيْئاً رَضِيَ وَمَنْ بِهَا وَيَفْتَحُونَ أَبَانِهِمْ بِأَفْعَالِ يَرْضُونَ الحُسَيْنِ قَتَلَهُ دَرَارِيَّ وَلَكِنْ أَقْوَالِهِ جَمِيعِ فِي اللَّهِ صَدَقَ قَالَ
خَرَجَ إِذَا السَّلَامُ عَلَيْهِ القَائِمِ يَفْتُلُهُمْ وَإِنَّمَا القَاتِلِ شَرِيكَ وَجَلَ عَزَّ اللَّهُ عِنْدَ الرَّاضِي لَكَانَ بِالمَغْرِبِ رَجُلٌ ثَلَمِيَّةَ فَرَضِي بِالمَشْرِقِ قُتِلَ رَجُلًا
وَجَلَ عَزَّ اللَّهُ بَيْتِ سَرَّاقٍ لَأَنَّهُمْ أُبْدِيَهُمْ فَيَقْطَعُ شَيْئَةً بَيْنِي بِيَدًا قَالَ قَامَ إِذَا مِنْكُمْ القَائِمِ بِيَدًا عَشِيَّ بَأَيِّ لَهُ قُلْتُ قَالَ أَبَانِهِمْ بِفِعَالِ لِرِضَاهُمْ

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28-6 Muhammad ibn Ibrahim ibn Ishaq - may God be pleased with him - narrated that Muhammad ibn Ahmad al-Hamdani quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father that Abil Hassan Ali ibn Musa Al-Reza (s) said, "I see my

followers when they will not find the third from my progeny[487]. They will be looking for someone to take charge of their affairs, but they will find no one to do so.” I asked, “O son of the Prophet of God! Why?” The Imam (s) said, “That is because their Divine Leader will become absent.” I asked, “Why?” The Imam (s) said, “That is because when he (s) rises with the sword, no one’s pledge of allegiance is binding upon him.”

28-7 (The author of the book narrated) my father - may God be pleased with him - narrated that Ali ibn Musa ibn Ja’far ibn Abi Ja’far al-Komandani quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Abdul Aziz ibn al-Mohtadi, on the authority of Al-Reza (s), “One must only wash the outside of the mouth with soap. The inside of the mouth does not get oily.”

28-8 Al-Hussein ibn Ahmad ibn Idris - may God be pleased with him - narrated that his father quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash’ari, on the authority of Ibrahim ibn Hashem and others, on the authority of Safwan ibn Yahya, on the authority of Abil Hassan Al-Reza (s), “God’s Prophet (s) has admonished against talking with others or answering them while one is busy in the toilet.”

28-9 The interpreter Muhammad ibn Al-Qasim al-Jurjani known as Abil Hassan - may God be pleased with him - narrated that Ahmad ibn Al-Hassan Al-Husseini quoted on the authority of Al-Hassan ibn Ali (s), on the authority of his father Al-Reza (s), on the authority of his father Musa ibn Ja’far al-Kazim (s) that Imam As-Sadiq (s) was asked, “Please describe death for us.” He (s) said, “Death is like a good-scented flower for a believer. He smells it and faints due to its good scent and his pains stop. However, it is like a cobra or scorpion’s bite or even worse for an unbeliever.” Then the Imam (s) was asked, “Some people say that death is harder than being torn into pieces with a saw or scissors, being ground down into powder with stones, or having the eyes grounded in a mill.” The Imam (s) said, “It is so for some of the unbelievers and wrong-doers. Have you not seen any such people suffer? What is even worse than all these punishments is the chastisement of the Hereafter since it is even

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عَنْ فَضَالٍ، بِنِ عَلِيِّ بْنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ الْهَمْدَانِيُّ أَحْمَدُ بْنُ مُحَمَّدٍ حَدَّثَنَا قَالَ عَنْهُ اللَّهُ رَضِيَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ حَدَّثَنَا - 6
يَجِدُونَهُ فَلَا الْمَرْعَى يَطْلُبُونَ وَوَلَدِي مِنَ الثَّلَاثِ فَقَدِيهِمْ عِنْدَ الشَّبِيْعَةِ كَأَنِّي أَنَّهُ السَّلَامُ عَلَيْهِ الرِّضَا مُوسَى بْنُ عَلِيِّ الْحَسَنِ أَبِي عَنْ أَبِيهِ،
بِالسَّيْفِ قَامَ إِذَا بَيْعَةٌ لَأَحَدٍ عَنْفِهِ فِي يَكُونُ لَيْلًا قَالَ وَلَمْ فَقُلْتُ عَنْهُمْ بَغِيْبُ إِمَامَهُمْ لِأَنَّ قَالَ اللَّهُ رَسُولِ ابْنِ يَا ذَلِكَ وَلَمْ لَهُ قُلْتُ

بِنِ عَبْدِ الْعَزِيزِ عَنِ عَيْسَى، بِنِ مُحَمَّدٍ عَنِ الْكَمَنْدَانِيِّ، جَعْفَرُ أَبِي بِنِ جَعْفَرِ بْنِ مُوسَى بْنِ عَلِيٍّ حَدَّثَنَا قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 7
الْعَمَرَ يَقْبَلُ فَلَا الْفَمَ دَاخِلُ قَامَا الْفَمَ خَارِجُ بِالْأَشْنَانِ يُغْسَلُ إِنَّمَا قَالَ السَّلَامُ عَلَيْهِ الرِّضَا عَنِ الْمُهْتَدِيِّ

إِبْرَاهِيمَ عَنِ الْأَشْعَرِيِّ، عِمْرَانَ بْنِ يَحْيَى بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ أَبِي، حَدَّثَنَا قَالَ نُهُءُ اللَّهُ رَضِيَ إِبْرِيْسُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ حَدَّثَنَا - 8

أَخَذَ الرَّجُلُ يَجِيبُ أَنْ لِمَوَا عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولَ نَهَى قَالَ أَنَّهُ السَّلَامُ عَلَيْهِ الْحَسَنُ أَبِي عَنْ يَحْيَى، بِنِ صَفْوَانَ عَنْ وَغَيْرِهِ، هَاشِمِ بْنِ يَفْرَعُ حَتَّى يُكَلِّمَهُ أَوْ الْغَانِطُ وَهُوَ عَلَى

الْحَسَنُ عَنِ الْحُسَيْنِيِّ الْحَسَنُ بْنُ أَحْمَدَ حَدَّثَنَا: قَالَ عَنْهُ اللهُ رَضِيَ الْجَرَجَانِيُّ الْحَسَنُ بِأَبِي الْمَعْرُوفِ الْمَفْسَرِ الْقَاسِمِ بْنِ مُحَمَّدٍ حَدَّثَنَا - 9
قَالَ الْمَوْتُ لَنَا صِيفَ السَّلَامِ عَلَيْهِ قِيلَ قَالَ السَّلَامُ جَعَفَرُ عَلَيْهِمَا بِنِ مُوسَى أَبِيهِ عَنِ السَّلَامِ عَلَيْهِ الرِّضَا عَنْ أَبِيهِ عَنِ عَدِ بْنِ
قِيلَ وَأَشَدُّ الْعَقَابِ وَلَدُغِ الْأَفَاعِيِّ كَلْسَعٍ وَالْكَافِرِ عَنْهُ كُلُّهُ وَالْأَلَمِ النَّعْبُ وَيَنْقَطِعُ لِطَبِيبِهِ فَيَنْعَسُ يَشْمُهُ رِيحُ كَأَطِيبٍ لِلْمُؤْمِنِ السَّلَامُ عَلَيْهِ
هُوَ كَذَلِكَ قَالَ الْأَحْدَاقِ عَلَى يَةِ الْأَرْضِ قُطْبِ وَتَدْوِيرِ بِالْأَحْجَارِ وَرَضِخِ بِالْمَقَارِيضِ وَقَرَضِ بِالْمَنَاشِيرِ نَسْرٍ مِنْ أَشَدُّ إِنَّهُ يَقُولُونَ قَوْمًا فَإِنَّ
السَّادِدَاءِ، تِلْكَ يُعَايُنُ مَنْ مِنْهُمْ تَرَوْنَ أَلَا وَالْفَاجِرِينَ الْكَافِرِينَ بَعْضِ عَلَى

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harsher than the chastisements in this world.” Others asked, “Then why is it that we see some of the unbelievers die an easier death? They laugh, talk and then die. Some of the believers die in the same way. However, some of the believers and unbelievers experience these calamities at the time of death.” The Imam (s) replied, “The comfort for the believers is the expedition of his rewards. The hardships experienced by a believer at the time of death are in order to cleanse him of his sins, so that he may enter the Hereafter with purity and cleanliness, and deserve to receive eternal rewards without any obstacles in his way. The comfort for an unbeliever at the time of death is to achieve the granting of his rewards for his good deeds so that he may experience nothing, but chastisement when he enters the Hereafter. An unbeliever’s hardship at the time of death is a starting point for his chastisement. This is because God is Just and He does not oppress anyone.”

The Imam (s) added, ‘As-Sadiq (s) was asked about the plague. He (s) said, ‘It is God’s punishment for some people and His Mercy upon others.’ He (s) was asked, ‘How could Punishment be Mercy?’ The Imam (s) said, ‘Don’t you know that the Fire of Hell is Punishment for the atheists, but it is God’s Mercy upon the Guardians of Hell?’

28-10 Ali ibn Ahmad ibn Abdullah ibn Ahmad ibn Abi Abdullah al-Barqi, Muhammad ibn Musa al-Barqi, Muhammad ibn Ali Majiluwayh, Muhammad ibn Ali ibn Hashem and Ali ibn Isa al-Mojawir - may God be pleased with them - narrated that Ali ibn Muhammad Majiluwayh quoted on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of Ahmad ibn Muhammad al-Sayyari, on the authority of Ali ibn Asbat, “I told Al-Reza (s), ‘There are times when I must know the decree on an issue which arises, but I am in another town where none of your followers are present from whom to ask.’ The Imam (s) said, ‘Go to that town’s jurisprudent and present your question. Act against whatever he decrees since that is the right thing to do.’”

28-11 (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 al-Barqi, on the authority of Ali ibn Ayyoub al-Madini, on the authority of Soleiman al-Ja’fari, on the authority of 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,

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وَهُوَ يُحَدِّثُ نَطْفِيَةَ النَّزْعِ عَلَيْهِ يَسْهُلُ كَافِرًا نَرَى بِأَلْنَا فَمَا قَبِلَ الدُّنْيَا عَذَابٍ مِنْ أَشَدُّ فَإِنَّهُ الْأَجْرَةَ عَذَابِ الْإِمْرِ هَذَا مِنْ هُوَ أَشَدُّ الَّذِي فَذَلِكُمْ كَانَ مَا فَقَالَ السَّادَاتُ هَذِهِ الْمَوْتِ سَكَرَاتٍ عِنْدَ يُقَاسِي مَنْ وَالْكَافِرِينَ الْمُؤْمِنِينَ وَفِي كَذَلِكَ يَكُونُ مَنْ أَيْضًا الْمُؤْمِنِينَ وَفِي وَيَتَكَلَّمُ وَيَضْحَكُ لَهُ مَانِعٌ لَا الْأَبْدَ لِتَوَابٍ مُسْتَحَقًّا نَطْفِيَةً نَقِيًّا الْأَخْرَةَ لِيَرِدَ ذُنُوبِهِ مِنْ فَتَمَّجِبِصُهُ شَدِيدٍ مَنْ كَانَ وَمَا تَوَابٍ هُوَ تَعَجَّلَ هُنَاكَ لِلْمُؤْمِنِينَ رَاحَةً مِنْ مَنْ كَانَ وَمَا الْعَذَابِ عَلَيْهِ يُوجِبُ مَا إِلَّا لَهُ وَلَيْسَ الْأَجْرَةَ لِيَرِدَ نَبَا الدُّ فِي حَسَنَاتِهِ أَجْرَ قَلِيُونَ الْكَافِرِ عَلَى هُنَاكَ سُهولةً مِنْ كَانَ وَمَا دُونَهُ فَقَالَ الطَّاعُونَ عَنِ أَخْبَرْنَا السَّلَامُ عَلَيْهِ لِلصَّادِقِ قِيلَ وَ قَالَ يَجُورُ لَا عَدْلَ اللَّهُ بِأَنَّ ذَلِكَ لَهُ اللَّهُ عَذَابٍ فَهُوَ ابْتِدَاءٌ هُنَاكَ الْكَافِرِ عَلَى شِدَّةٍ مَعَهُمْ جَهَنَّمَ وَحَزَنَهُ الْكَافِرِ عَلَى عَذَابٍ جَهَنَّمَ بَيْرَانَ أَنْ تُعْرِفُونَ أَمَا قَالَ عَذَابًا الرَّحْمَةُ تَكُونُ وَكَيْفَ قَالُوا لِأَخْرِي وَرَحْمَةً لِقَوْمِ اللَّهِ عَذَابٌ عَلَيْهِمْ رَحْمَةٌ وَهِيَ فِيهَا.

بْنِ عَلِيٍّ بْنِ وَمُحَمَّدِ ماجيلويه علي بن ومحمد البرقي بن ومحمد البرقي الله عبد أبي بن أحمد بن الله عبد بن أحمد بن علي حدثنا - 10
بن أحمد بن خالد، بن محمد بن أحمد عن ماجيلويه، بن محمد بن علي حدثنا قالوا عنهم له إله رضي المجاور عيسى بن وعلي هاشم
معرفة من بدأ أجد لا الأمر يحدث المسلم عليه للرضا قلت قال السلام عليه للرضا قلت قال أسباط بن علي عن السبائي، محمد
بخلافه فخذ عيشي أفتاك فإذا أمرك في فاستفتي البلد فقيه أنت السلام عليه فقال قال مولى اليك من استفتيه أحد فيه أنا الذي البلد في وليس
فيه الحق فإن.

أَيُّوبُ أَبِي عَنِ مُحَمَّدِ، بِنِ عَلِيٍّ عَنِ الْبَرْقِيِّ، اللَّهُ عَبْدُ أَبِي بِنِ أَحْمَدِ حَدَّثَنَا: قَالَ اللَّهُ عَبْدُ بِنِ سَعْدِ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 11
صَلَّى اللَّهُ رَسُولٌ قَالَ: قَالَ السَّلَامُ عَلَيْهِ عَلِيٍّ عَنِ آبَائِهِ، عَنِ أَبِيهِ، عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا عَنِ يَجِّ الْجَعْفَرِ سُلَيْمَانَ عَنِ الْمَدِينِيِّ،

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“White hair in front of the head is a good omen, on the side of the face it is a sign of generosity, on the forehead it is a sign of braveness, and on the back of the head it is a bad omen.”

28-12 Abul Fadhl Tamim ibn Abdullah ibn Tamim al-Qurashi - may God be pleased with him - narrated that his father quoted on the authority of Abu Ali Ahmad ibn Ali Al-Ansari, on the authority of Abul Salt Abdul Salam ibn Salih al-Harawi that he had heard Ali ibn Musa Al-Reza (s) say, “The Honorable the Exalted God revealed the following to one of His Prophets, ‘When you leave the house in the morning, eat the first thing that you encounter, hide the second thing, accept the third thing, do not disappoint the fourth, and escape from the fifth. At first when he left the house in the morning, he encountered a big black mountain. He said to himself that the Exalted the Magnificent God had ordered him to eat it, and wondered how to do it. He then thought that God would not order him to do what was beyond his power. So he moved towards the mountain. The closer he got to the mountain, the smaller it became. When he finally reached it, it had turned into a small bite to eat. He ate it, and it was really delicious. He continued to go on until he reached a golden pan. He said to himself that God had ordered him to hide it. He dug a ditch, threw the golden pan in the ditch, covered it up with dirt, and started to go on his way again. But then he noticed that the pan was visible out of the ground. He said to himself that he

had done what God had ordered him to and continued to go on. Then he suddenly saw a bird being pursued by a falcon trying to hunt it. The falcon was flying around the bird. The Prophet remembered that God had ordered him to accept this one. He opened his sleeve and the bird entered it. The falcon told the Prophet (s), 'You have caught the prey that I was after for a few days.' Then he remembered that God had ordered him not to disappoint this one. Then he cut off a piece of the bird's leg and threw it to the falcon. He continued to go on, and saw a piece of rotten meat. He remembered that God had ordered him to escape from this one, so he escaped from it. When he had returned home he went to sleep, and had a dream. He was told, 'You performed your mission, and did whatever you were instructed to do. Do you know what the philosophy behind all these issues is?' He said, 'No.' He was told, 'That mountain was anger. Whenever one gets angry, he does not see himself and does not realize his situation. If he restrains himself, recognizes his position and quenches his anger, the end

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شَوْمُ الْفَقَا وَفِي شَجَاعَةِ الدَّوَابِّ وَفِي سَخَاءِ الْعَارِضِينَ وَفِي يُمْنِ أَسْرِ مَقَدِّمِ فِي الشَّيْبِ وَالْهِ عَلَيْهِ اللَّهُ

أَبُو حَدَّثَنَا: قَالَ ي الْأَنْصَارِ عَلِيُّ بْنُ أَحْمَدَ أَخْبَرَنَا عَلِيُّ أَبِي حَدَّثَنَا: قَالَ الْجَمِيرِيُّ الْقُرَشِيُّ تَمِيمُ بْنُ اللَّهِ عَبْدُ بْنُ تَمِيمِ الْفَضْلِيُّ أَبُو حَدَّثَنَا - 12
 إِذَا أَنْبِيَانِهِ مِنْ نَبِيِّ إِلَى وَجَلَّ عَزَّ اللَّهُ أَوْحَى يَقُولُ السَّلَامُ عَلَيْهِ الرِّضَا مُوسَى بْنِ عَلِيٍّ سَمِعْتُ: قَالَ الْهَرَوِيُّ صَالِحُ بْنُ السَّلَامِ عَبْدُ الصَّلْتِ
 مَضَى أَصْبَحَ فَلَمَّا قَالَ مِنْهُ فَاهْرُبْ وَالْخَامِسُ تُؤَيِّسُهُ فَلَا وَالرَّابِعُ فَاقْبَلْهُ وَالثَّلَاثُ فَانْكُتْمُهُ وَالثَّانِي فَكُلْهُ يَسْتَقْبَلُكَ عِشْيَ فَأَوْلُ أَصْبَحَتْ
 إِلَّا يَأْمُرُنِي لَا جَلَالَهُ جَلَّ رَبِّي إِنَّ فَقَالَ نَفْسِهِ إِلَى رَجَعَ ثُمَّ رَامْتَحِدٍ وَبَقِيَ هَذَا أَكَلُ أَنْ رَبِّي أَمَرَنِي وَقَالَ فَوَقَفَ عَظِيمُ أَسْوَدُ جَبَلٌ فَاسْتَقْبَلَهُ
 مِنْ طَسْنَا فَوَجَدَ مَضَى ثُمَّ أَكَلَهُ عِشْيَ أَطِيبَ فَوَجَدَهَا فَأَكَلَهَا لُقْمَةً فَوَجَدَهُ إِلَيْهِ انْتَهَى حَتَّى صَعَرَ مِنْهُ دَنَا فَكَلَّمَا لِيَأْكُلَهُ إِلَيْهِ فَمَشَى أَطِيبُ بِمَا
 مَا فَعَلْتُ قَدْ فَقَالَ ظَهَرَ قَدْ الطَّسْتُ فَإِذَا فَالْتَفَتَ مَضَى ثُمَّ التُّرَابِ عَلَيْهِ وَالْقَى فِيهِ وَجَعَلَهُ لَهُ فَحَفَرَ هَذَا أَكْتَمُ أَنْ رَبِّي أَمَرَنِي فَقَالَ ذَهَبِ
 فِيهِ الطَّيْرُ فَدَخَلَ كُمَهُ فَفَتَحَ هَذَا أَقْبَلَ أَنْ رَبِّي أَمَرَنِي فَقَالَ حَوْلَهُ الطَّيْرُ فَطَافَ بَارِيٍّ وَخَلَفَهُ هُوَ بِطَيْرٍ فَإِذَا فَمَضَى لَوَجَّ عَزَّ رَبِّي أَمَرَنِي
 ثُمَّ إِلَيْهِ فَأَلْفَاهَا قِطْعَةً فَخَذَهُ مِنْ فَقَطَعَ هَذَا أُوَيْسُ لَا أَنْ أَمَرَنِي وَجَلَّ عَزَّ اللَّهُ إِنَّ فَقَالَ أَيَّامٍ مُنْذُ خَلَفَهُ وَأَنَا صَيْدِي أَخَذْتُ الْبَارِيَّ لَهُ فَقَالَ
 قَدْ كَانَتْهُ الْمَنَامُ فِي وَرَأَى وَرَجَعَ نَهْمٍ فَهَرَبَ هَذَا مِنْ أَهْرُبُ أَنْ وَجَلَّ عَزَّ رَبِّي أَمَرَنِي فَقَالَ مَدُودٍ مُنْتِنٍ مَيْتَةٍ هُوَ يَلْحَمُ إِذَا مَضَى فَلَمَّا مَضَى
 وَجَسَّه نَفْسَهُ يَرَى لَمْ عَضِبَ إِذَا الْعَبْدُ إِنَّ فَهُوَ الْعَضْبُ الْجَبَلُ أَمَا لَهُ قَالَ لَا قَالَ كَانَ دَا مَا تَدْرِي فَهَلْ بِهِ أَمَرْتُ مَا فَعَلْتُ قَدْ إِنَّكَ لَهُ قِيلَ
 وَعَرَفَ نَفْسَهُ حَفِظَ فَإِذَا الْعَضْبُ، عِظَمَ نِمَ قَدْرَهُ

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is like a delicious bite which he eats. The golden pan is indeed man's good deeds which are better to hide. However, God will make them apparent so that he is adorned by them, and he will receive the reward in the Hereafter. The bird, however, is like a man who advises you, and you should accept his advice. The falcon is like a man who comes to you and asks you to fulfill his needs. You should not disappoint him. The rotten meat is like gossip which you should avoid.”

28-13 Ahmad ibn Harun al-Fami - may God be pleased with him - narrated that Muhammad ibn Ja'far ibn Botta quoted on the authority of Muhammad ibn Ali ibn Mahboob, on the authority of Muhammad ibn Isa, on the authority of Muhammad ibn Isma'il ibn Baze', "I heard Al-Reza (s) say, 'Wealth cannot be accumulated unless it is a result of five deeds: extreme jealousy, great

aspirations, a lot of greed, cutting off ties of kinship, and preferring this world to the Hereafter.”

28-14 (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 Ahmad ibn Abi Abdillah al-Barqi, on the authority of Ali ibn Muhammad al-Qasani, on the authority of Abi Ayyoub al-Madini, on the authority of Soleiman ibn Ja'far al-Ja'fari, on the authority of Al-Reza (s), on the authority of his forefathers (s), on the authority of Ali (s) that God's Prophet (s) admonished against killing the following five: shrikes[488], hoopoes, bees, ants, and frogs, and ordered people to kill the following five: crows, kites[489], snakes, scorpions, and mordacious[490] dogs.

The author of this book (Sheikh Sadooq) said, "This is a form of permission and not an obligation."

28-15 (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 Ibrahim ibn Hamawayh, on the authority of Muhammad ibn Isa al-Yaqteeni that Al-Reza (s) said, "A white cock has five of the traits of the Prophets (s): to know the times to pray, zeal, generosity, courage and making love often."

28-16 Al-Hussein ibn Ibrahim ibn Tatana, Al-Hussein ibn Ibrahim ibn Ahmad ibn Hisham al-Mokattib, and Ahmad ibn Ziyad ibn Ja'far al-Hamadani and Ali ibn Abdullah al-Warraaq - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority

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إِلَّا وَجَلَ عَزَّ اللَّهُ أَبِي وَأَخْفَاهُ الْعَبْدُ كَتَمَهُ إِذَا الصَّالِحُ فَهُوَ الْعَمَلُ الطَّسْتُ وَأَمَّا أَكَلَتْهَا يِ الدِّ الطَّيْبَةِ كَاللُّقْمَةِ عَاقِبَتُهُ كَانَتْ غَضْبُهُ وَسَكَرَ قَدْرَهُ الْبَارِيُّ وَأَمَّا نَصِيحَتُهُ وَاقْبَلْ فَاقْبَلْهُ بِنَصِيحَةٍ يَأْتِيكَ الَّذِي فَهُوَ الرَّجُلُ الطَّيْرُ وَأَمَّا الْأَجْرَةَ ثَوَابٍ مِنْ لَهُ يَدَّخِرُ مَا مَعَ بِهِ لِئُرْيِيَهُ يُظْهِرُهُ أَنْ مِنْهَا فَاهْرُبْ الْعَيْبَةَ فَهِيَ الْمُنْتِنُ اللَّحْمُ وَأَمَّا تُوَيْسُهُ فَلَا حَاجَةَ فِي يَأْتِيكَ الَّذِي فَهُوَ الرَّجُلُ

بْنِ مُحَمَّدٍ عَنْ مَحْبُوبِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ قَالَ بَطَّةُ بْنُ جَعْفَرِ بْنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْفَاقِمِيُّ هَارُونَ بْنُ أَحْمَدٍ حَدَّثَنَا - 13
وَأَمَلٍ شَدِيدٍ بِبُخْلِ خَمْسٍ صَالِحٍ إِذَا الْأَمَالُ يَجْتَمِعُ لَا يَقُولُ السَّلَامُ عَلَيْهِ الرِّضَا سَمِعْتُ: قَالَ بَزِيْعُ بْنُ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ عَنْ عِيْسَى،
الْأَجْرَةَ عَلَى الدُّنْيَا وَإِنَارِ الرَّجْمِ وَقَطِيعَةٍ غَالِبٍ وَحِرْصٍ طَوِيلٍ

أَيُّوبُ أَبِي عَنَ الْقَاسَانِيِّ مُحَمَّدَ عَنَ يِ، الْبَرُّو اللَّهِ عَبْدُ أَبِي بْنِ أَحْمَدَ عَنَ اللَّهِ، عَبْدُ بْنُ سَعْدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 14
وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ أَنَّ السَّلَامَ عَلَيْهِ عَلِيٍّ عَنَ أَبِيهِ، عَنَ السَّلَامِ، عَلَيْهِ الرِّضَا عَنَ الْجَعْفَرِيِّ جَعْفَرِ بْنِ سُلَيْمَانَ عَنَ الْمَدِينِيِّ،
وَالْكَلْبِ وَالْعُقْرَبِ وَالْحَيَّةِ وَالْجِدَاةِ الْغُرَابِ خَمْسَةَ يَقْتُلُ وَأَمَرَ وَالصُّفْدَعِ وَالنَّمْلَةَ وَالنَّحْلَةَ وَالْهُدُودِ وَالصُّوَامِ رَدَالِصُ خَمْسَةَ قَتَلَ عَنَ نَهْيِ،
الْعُقُورِ

رَضَنَ وَفَوْجُوبٍ أَمْرٍ لَا وَرُخْصَةَ إِطْلَاقٍ أَمْرٍ هَذَا: الْكِتَابِ هَذَا مُصَنَّفٌ قَالَ

عَنَ حَمُوِيهِ، بِنِ إِبْرَاهِيمَ عَنَ الْأَشْعَرِيِّ، بِنِ يَحْيَى بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنَ إِنْدْرِيسَ، بِنِ أَحْمَدَ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 15
الصَّلَاةِ بِأَوْقَاتٍ مَعْرِفَتُهُ الْأَنْبِيَاءِ خِصَالٍ مِنْ خِصَالِ خَمْسِ الْأَبْيَضِ الدِّيَكِ فِي السَّلَامِ عَلَيْهِ الرِّضَا قَالَ: قَالَ الْيَقُطِينِيُّ عِيْسَى بِنِ مُحَمَّدٍ

الطَّرُوقَةَ وَكَثْرَةَ الشَّجَاعَةِ وَالسَّخَاءِ وَالْعَيْرَةَ

بْنِ وَعَلِيِّ الْهَمْدَانِيِّ جَعْفَرِ بْنِ زِيَادِ بْنِ أَحْمَدٍ وَ الْمَكْتَبِ هِشَامِ بْنِ أَحْمَدِ بْنِ إِبْرَاهِيمِ بْنِ وَ الْحُسَيْنِ نَاتَانَةَ بْنِ إِبْرَاهِيمِ بْنِ الْحُسَيْنِ حَدَّثَنَا - 16
عَنْهُمْ اللَّهُ رَضِيَ الْوَرِاقُ اللَّهُ عَبْدُ

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of his father, on the authority of Yasir - the servant, 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 the Commander of the Faithful Ali ibn Abi Talib (s) that God's Prophet (s) said, "O Ali! I asked my Lord - the Honorable the Exalted - for five things regarding you. He granted them to me. The first thing was that when the Earth is rent asunder I will be the first one to be resurrected and wipe 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 - the Honorable the Exalted - for was that you will be the one carrying my flag called 'Lewa' Allahu 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 will 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 will be the one leading my nation to Paradise. This was also accepted. Therefore, I praise God for what He granted me."

28-17 (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 Al-Qasim ibn Yahya, on the authority of his grandfather (Abu Ali al-Hasan bin Rashid), on the authority of Yaqoob al-Ja'fari that he had heard Abul Hassan (s) say, "It is fine to withdraw in six cases (during intercourse): from a woman you are sure she will not get pregnant; an old woman; a lewd woman; a shameless woman; a woman who will not nurse her child; and a slave woman."

The author of this book (Sheikh Sadooq) said, "Abul Hassan in this tradition may refer to Musa ibn Ja'far (s) or Al-Reza (s) since Yaqoob al-Ja'fari lived at the time of both of them."

28-18 (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 Ahmad ibn Abdullah al-Khalnaji, on the authority of the

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السَّلَامُ، عَلَيْهِ جَعْفَرِ بْنِ مُوسَى عَلَيْهِ السَّلَامُ عَلَيْهِ الرِّضَا مُوسَى بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ الْخَادِمِ يَاسِرٍ عَنْ أَبِيهِ، عَنْ هَاشِمِ بْنِ إِبْرَاهِيمِ حَدَّثَنَا قَالُوا

عَلَى بْنِ الْحُسَيْنِ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ الْحُسَيْنِ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ لِي عَنِ بْنِ مُحَمَّدٍ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ مُحَمَّدُ بْنُ جَعْفَرِ أَبِيهِ عَنِ عَزِّ رَبِّي سَأَلْتُ إِنِّي عِدِّيَا وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ قَالَ السَّلَامُ عَلَيْهِ طَالِبُ أَبِي بْنِ عَلِيٍّ الْمُؤْمِنِينَ أَمِيرِ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ وَأَمَّا فَأَعْطَانِي مَعِي وَأَنْتَ رَأْسِي عَنِ التَّرَابِ، وَنَفَضَ عَنِّي الْأَرْضَ تَنْشِقُ أَنْ سَأَلْتَهُ فَإِنِّي أَوْلَاهَا أَمَّا فَأَعْطَانِي خِصَالِ خَمْسَ فَيْكَ وَجَلَّ وَهُوَ لَوَاءُ لَوَائِي حَامِلٍ يَجْعَلُكَ أَنْ وَجَلَّ عَزَّ رَبِّي فَسَأَلْتُ الثَّلَاثَةَ وَأَمَّا فَأَعْطَانِي عِيَمَ وَأَنْتَ الْمِيزَانَ كَفَّةً عِنْدَ يَقْضِي أَنْ سَأَلْتَهُ الثَّانِيَةَ فَإِنِّي فَأَعْطَانِي حَوْضِي مِنْ أُمَّتِي تَسْقِي أَنْ سَأَلْتَهُ فَإِنِّي الرَّابِعَةَ وَأَمَّا فَأَعْطَانِي بِالْجَنَّةِ الْفَائِزُونَ هُمُ الْمَفْلُحُونَ مَكْتُوبٌ عَلَيْهِ الْأَكْبَرُ اللَّهُ بِهِ عَلِيٌّ مِنَ الَّذِي لِلَّهِ وَالْحَمْدُ فَأَعْطَانِي الْجَنَّةَ إِلَى أُمَّتِي قَائِدٌ يَجْعَلُكَ أَنْ سَأَلْتَهُ فَإِنِّي لِخَامِسَتِهِ أَمَّا

يَعْقُوبُ عَنْ جَدِّهِ، عَنْ يَحْيَى، بِنِ الْقَاسِمِ عَنِ عُبَيْدِ بْنِ عَيْسَى بْنِ مُحَمَّدٍ عَنِ اللَّهِ، عِنْدَ بْنِ سَعْدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 17
وَالْمَرْأَةُ تَلِدُوا الْمَسْنَةَ لَا أَنَّهَا أَيَقْنَتُ اللَّيِّ الْمَرْأَةُ وَجُوهَ سِنَّةٍ فِي بِالْعَزْلِ بَأْسٍ لَا: يَقُولُ السَّلَامُ عَلَيْهِ الْحَسَنُ أَبَا سَمِعْتُ: قَالَ الْجَعْفَرِيُّ
وَالْأُمَّةُ لِدَهَاوُ تَرْضَعُ لَا اللَّيِّ وَالْمَرْأَةُ وَالْبَيْدِيَّةُ السَّلِيْطَةُ

عَلَيْهِ الرِّضَا يَكُونُ أَنْ وَيَجُوزُ السَّلَامُ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى الْحَدِيثِ هَذَا صَاحِبِ الْحَسَنِ أَبُو يَكُونُ أَنْ يَجُوزُ الْكِتَابُ هَذَا مُصَنَّفُ قَالَ
جَمِيعاً لِقِيَمَاهَا قَدْ الْجَعْفَرِيُّ يَعْقُوبُ لِأَنَّ السَّلَامُ

بْنِ الْحَسَنِ عَلِيٍّ أَبِي عَنِ الْخَلْنَجِيِّ، عَبْدَ اللَّهِ بْنِ أَحْمَدَ عَنِ أَبِيهِ، عَنِ هَاشِمِ بْنِ إِبرَاهِيمَ بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي تَنَاخَدَّ - 18
السَّلَامُ عَلَيْهِ الرِّضَا سَأَلْتُ قَالَ رَاشِدُ

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father of Ali Al-Hassan ibn Rashid, "I asked Al-Reza (s) about the number of times the opening to the call to prayer (Allahu Akbar) must be said. He (s) replied, "It is seven times." I said, "It has been narrated that God's Prophet (s) said only one." The Imam (s) replied, "God's Prophet (s) said it loudly once and said it quietly the other six times."

28-19 Muhammad ibn Al-Qasim al-Isterabadi - may God be pleased with him - quoted on the authority of Yusuf ibn Muhammad ibn Ziyad, on the authority of his father, on the authority of Al-Hassan ibn Ali (s), on the authority of his father (s), on the authority of Muhammad ibn Ali (s), on the authority of his father Ali ibn Musa Al-Reza (s), on the authority of his father Musa ibn Ja'far (s), on the authority of his forefathers, on the authority of Ali (s) that God's Prophet (s) said, "When Gabriel brought the news of the death of al-Najashi to God's Prophet (s), the Prophet (s) cried very hard for him and said, "Your brother whose name is al-Najashi has died." The Prophet (s) then went to the desert and said 'Allahu Akbar' seven times. Then God evened out all the hills for him so that the Prophet (s) could see al-Najashi's corpse in Ethiopia."

28-20 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 Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Bakr ibn Salih, on the authority of Al-Ja'fari that he had heard Abul Hassan Al-Reza (s) say, "Cut your nails short on Tuesdays. Take a bath on Wednesdays. Go to perform blood-letting on Thursdays and put on your

best perfumes on Fridays.”

28-21 Ahmad ibn Muhammad ibn Yahya al-Attar (s) - may God be pleased with him - narrated that his father quoted on the authority of Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Mo'awiya ibn Hakim, on the authority of Mo'ammam ibn Khallad, on the authority of Abil Hassan (s), "It is not proper for a man to smell bad on any day. If it is not possible for him to put perfume on everyday, he should at least do so every other day. Even if he cannot do so, he should try to do it once a week and not abandon this."

28-22 Abul Hassan Ali ibn Isa - a neighbor of the Kufa Mosque narrated that Isma'il ibn Ali ibn Razeen ibn al-Khoza'ee - the brother of De'bel

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كَانَ وَالِيهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ إِنَّ فَقَالَ وَاحِدَةً يُكَبِّرُ نَكَأ أَنَّهُ وَالِيهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ عَنِ رُويِ قُلْتُ سَبْعُ فَقَالَ الْإِفْتِيَا ح تَكْبِيرَاتٍ عَنِ سِتًّا وَيُسِرُّ بِهَا بَجْهَرٍ وَاحِدَةً يُكَبِّرُ

مُحَمَّدٌ عَنِ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحَسَنِ زِيَادِ بْنِ مُحَمَّدِ بْنِ يُوسُفَ حَدَّثَنِي: قَالَ عَنْهُ اللَّهُ رَضِيَ الْأَسْتَرَابَادِي قَاسِمُ بْنُ مُحَمَّدِ حَدَّثَنَا - 19
اللَّهُ رَسُولٌ إِنَّ: قَالَ السَّلَامُ عَلَيْهِ عَلِيٌّ عَنِ أَبِيهِ، عَنْ جَعْفَرِ بْنِ مُوسَى أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا مُوسَى بْنُ عَلِيٍّ أَبِيهِ عَنِ عَلِيٍّ، بْنِ إِلَى خَرَجَ ثُمَّ مَاتَ النَّجَاشِي وَهُوَ اسْمُ أَصْحَمَةَ أَخَاكُمْ إِنَّ وَقَالَ عَلَيْهِ حَزِينٌ بُكَاءَ بَكِي النَّجَاشِي بِنَعِي جَبْرِئِيلُ أَنَّهُ لَمَّا وَالِيهِ عَلَيْهِ اللَّهُ صَلَّى وَهُوَ بِالْحَبَشَةِ زَنَجُنَا رَأَى حَتَّى مُرْتَفِعَ كُلِّ لَهُ اللَّهُ فَخَفَضَ سَبْعًا وَكَبَّرَ الْجَبَانَةَ

جَمِيعًا، إِدْرِيسُ بْنُ وَأَحْمَدُ الْعَطَارِ يَحْيَى بْنُ مُحَمَّدِ حَدَّثَنَا: قَالَ مَا عَنَّهُ اللَّهُ رَضِيَ الْوَالِيدُ بْنُ أَحْمَدَ بْنِ الْحَسَنِ بْنِ وَمُحَمَّدِ أَبِي حَدَّثَنَا - 20
:قَالَ الْجَعْفَرِيُّ عَنِ صَالِحِ، بْنِ بُكْرِ عَنْ أَبِيهِ عَنِ خَالِدِ، بْنِ مُحَمَّدِ بْنِ أَحْمَدَ قَالَ الْأَشْعَرِيُّ رَانَ عَمُّ بْنُ يَحْيَى بْنِ أَحْمَدَ بْنِ مُحَمَّدِ عَنِ الْخَمِيسِ يَوْمَ حَاجَتِكُمْ الْحَجَامِ مِنْ وَأَوْصِيْبِي الْأَرْبِعَاءِ يَوْمَ وَاسْتَجْمُوا الثَّلَاثَاءِ يَوْمَ أَظْفَارَكُمْ قَلَّمُوا يَقُولُ السَّلَامُ عَلَيْهِ الْحَسَنُ أَبَا سَمِعْتُ الْجُمُعَةَ يَوْمَ طَيِّبِكُمْ بِأَطْيَبِ وَتَطَيَّبُوا

عَنِ الْأَشْعَرِيِّ، عَمْرَانَ بْنُ يَحْيَى بْنِ أَحْمَدَ بْنِ مُحَمَّدِ عَنِ أَبِي، حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْعَطَارِ يَحْيَى بْنُ مُحَمَّدِ بْنِ أَحْمَدِ حَدَّثَنَا - 21
فِيَوْمٍ يَقْدَرُ لَمْ فَإِنَّ يَوْمَ كُلِّ فِي الطَّيِّبِ يَدْعُ أَنْ لِلرَّجُلِ يَنْبَغِي لَا: قَالَ السَّلَامُ عَلَيْهِ الْحَسَنُ أَبِي عَنِ خَلَادِ بْنِ مَعْمَرِ عَنِ حَكِيمِ، بْنِ مُعَاوِيَةَ ذَلِكَ يَدْعُ جَمْعَةً لَا كُلِّ فِي يَدْعُ لَمْ فَإِنَّ لَا وَيَوْمَ

عَلَى بْنِ دَعْبَلِ أَخِي ابْنِ رَزِينِ بْنِ عَلِيٍّ بْنِ إِسْمَاعِيلَ حَدَّثَنَا: قَالَ الْكُوفَةُ مَسْجِدِ الْمَجَاوِرِي عَيْسَى بْنِ عَلِيٍّ الْحَسَنِ أَبُو دَنْتَنَا - 22
الْحَسَنِ أَبُو الْإِمَامِ حَدَّثَنَا قَالَ أَبِيهِ عَنِ الْخَزَاعِي

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al-Khoza'ee narrated that his father quoted on the authority of Imam Abul 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 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), "After God's Prophet recited the following verse, 'Not equal are the Companions of the Fire and the Companions of the Garden: it is the Companions of the Garden, that will achieve Felicity' [491] he (s) said, 'The Companions of the Garden are those who obey me, and submit to Ali ibn Abi Talib (s) after me. The Companions of the Fire are those who hate his Mastery, are jealous of him, break their covenants and fight with him after me.'"

28-23 (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 Soleiman ibn Hafs al-Marwazi, "Abul Hassan (s) wrote me a letter in which he (s) wrote, Say 'Thanks Thanks' or 'Forgive Forgive' one hundred times when you perform the prostration for expression of your gratitude."

The author of this book (Sheikh Sadooq) said, "Soleiman ibn Hafs visited both Musa ibn Ja'far (s) and Al-Reza (s) and I do not know from which of the two Imams (s) this tradition has been narrated on the authority of."

28-24 (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 Al-Hassan ibn Ali al-Washsha' that he had heard Al-Reza (s) say, "When a servant (i.e. a person) falls asleep while he is prostrating, the Blessed the Sublime God will say, 'I took away the spirit of My servant while he was obeying Me.'"

28-25 Ali ibn Abdullah al-Warraq - may God be pleased with him - narrated that Ali ibn Muhammad ibn Mehrawayh al-Qazvini quoted on the authority of Dawood ibn Soleiman al-Qadhi, 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 the Commander of the Faithful (s), "The world is all ignorance except for the positions of knowledge. All knowledge is considered to be a proof against man,

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أَبِي حَدَّثَنِي السَّلَامُ عَلَيْهِ مُحَمَّدُ بْنُ جَعْفَرٍ أَبِي حَدَّثَنِي: قَالَ السَّلَامُ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى أَبِي حَدَّثَنِي: قَالَ السَّلَامُ عَلَيْهِ الرِّضَا مُوسَى عَلَيْهِ طَالِبُ أَبِي أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ عَلِيٌّ أَبِي حَدَّثَنِي: قَالَ السَّلَامُ عَلَيْهِ الْحُسَيْنُ بْنُ عَلِيٍّ أَبِي حَدَّثَنِي: قَالَ السَّلَامُ عَلَيْهِ عَلِيُّ بْنُ مُحَمَّدٍ فَقَالَ الْفَائِزُونَ هُمْ الْجَنَّةُ أَصْحَابُ الْجَنَّةِ وَأَصْحَابُ النَّارِ أَصْحَابُ يَسْتَوِي لَا لِأَيَّةٍ | هَذِهِ تِلَاوَةٌ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ إِنَّ قَالَ السَّلَامُ وَنَقَضَ الْوَلَايَةَ سَخِطَ مِنَ النَّارِ وَأَصْحَابُ بَوْلَاتِيهِ وَأَقْرَبُ بَعْدِي طَالِبِ أَبِي بْنِ لِعَلِّيٍّ وَسَلَّمْ أَطَاعَنِي مِنَ الْجَنَّةِ أَصْحَابُ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى بَعْدِي وَقَاتَلَهُ الْعَهْدَ

كَتَبَ قَالَ الْمَرْوَزِيُّ حَفْصُ بْنُ سُلَيْمَانَ عَنِ عَبْدِ بْنِ عَيْسَى بْنِ مُحَمَّدٍ عَنِ اللَّهِ، عَبْدُ بْنُ سَعْدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 23 عَفْوًا عَفْوًا شَبَّتَ وَإِنْ شُكْرًا شُكْرًا مَرَّةً مِائَةَ الشُّكْرِ سَجْدَةٍ فِي قُلِّ السَّلَامِ عَلَيْهِ الْحَسَنُ أَبُو إِلَيَّ

عَنْ الْخَبْرُ هَذَا أُدْرِي وَلَا جَمِيعاً السَّلَامُ عَلَيْهِ وَالرِّضَا السَّلَامُ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى حَفْصِ بْنِ سُلَيْمَانَ لَقِيَ: الْكِتَابَ هَذَا مُصَنَّفُ قَالَ هُوَ أَيْهُمَا

عَلَيْهِ الرِّضَا سَمِعْتُ: قَالَ الْوَشَاءُ عَلِيُّ بْنُ الْحَسَنِ عَنْ يَزِيدِ بْنِ يَعْقُوبَ عَنِ اللَّهِ، عَبْدُ بْنُ سَعْدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 24 طَاعَتِي وَهُوَ فِي رُوحِهِ قَبَضْتُ عَبْدِي وَتَعَالَى تَبَارَكَ اللَّهُ قَالَ وَهُوَ سَاجِدٌ الْعَبْدُ نَامَ إِذَا يَقُولُ السَّلَامُ

سُلَيْمَانَ بْنِ دَاوُدَ نَاخِدْتُ: قَالَ الْقَزْوِينِي مَهْرُوبِيهِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْوَرَّاقُ اللَّهُ عَبْدُ بْنُ عَلِيٍّ حَدَّثَنَا - 25 كُلُّهَا الدُّنْيَا قَالَ أَنَّهُ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٍ عَنْ آبَائِهِ، عَنْ أَبِيهِ، عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا مُوسَى بْنِ عَلِيٍّ الْحَسَنِ أَبِي عَنِ الْغَازِي،

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unless it is acted accordingly. All acts are out of hypocrisy, unless they are done sincerely. Sincerity is subject to danger unless a servant (i.e. a person) ponders over what his final ending will be.”

28-26 Muhammad ibn Umar al-Hafiz al-Baghdadi narrated that Abu Muhammad Al-Hassan ibn Ali al-Momatta' quoted on the authority of Hamdan ibn al-Mokhtar, on the authority of Muhammad ibn Khalid al-Barqi, on the authority of his Master Abu Ja'far Muhammad ibn Ali (s), on the authority of his father Ali ibn Musa Al-Reza (s), on the authority of his father Musa ibn Ja'far (s), on the authority of al-Ajlah al-Kendi, on the authority of Abi Borayda', on the authority of his father that God's Prophet (s) said, "Ali is the Divine Leader for all the believers after me."

28-27 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, Abil Hassan Al-Reza (s) said, "Prostrating after performing the obligatory prayers is a way of expressing gratitude to God - Exalted is His Remembrance - for the servant's success in performing the obligatory deed. The minimum that should be said while prostrating in gratitude is 'thanks God' three times." I asked, "What is meant by 'thanks God?'" The Imam (s) said, "It means that this prostration that I perform is indeed an expression of gratitude to the Honorable the Exalted God for granting me success in serving Him and performing the obligatory deeds. Expression of gratitude will cause an increase in prayers. Indeed if there are any deficiencies in one's prayers which have not been made up by other prayers, they will be compensated for by this act of prostration."

28-28 (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 Isma'il ibn Musa (s), on the authority of his brother Ali ibn Musa Al-Reza (s), on the authority of his father (s), on the authority of his grandfather (Imam As-Sajjad) (s), "Someone asked Imam As-Sajjad, 'Why are the people who say night prayers the most pleasant-looking people?' Imam As-Sajjad (s) replied, "It is because they have had private times at night with God and God has enveloped them in His Own Light.""

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بِمَا الْعَبْدُ يَنْظُرُ حَتَّى خَطَرَ عَلَى وَالْإِخْلَاصُ مُخْلِصاً كَانَ مَا إِلَّا رِبَاءٌ كُلُّهُ وَالْعَمَلُ بِهِ عُمَلٌ مَا إِلَّا حُجَّةٌ كُلُّهُ وَالْعِلْمُ الْعِلْمُ مَوَاضِعَ إِلَّا جَهْلٌ لَهُ يُخْتَمُ.

حَدَّثَنَا: قَالَ الْمُخْتَارُ بْنُ حَمْدَانَ حَدَّثَنَا: قَالَ الْمَمْتَعُ عَلِيُّ بْنُ الْحَسَنِ مُحَمَّدَ أَبُو حَدَّثَنَا: قَالَ الْبَغْدَادِيُّ الْحَافِظُ عَمْرُ بْنُ مُحَمَّدٍ حَدَّثَنَا - 26 عَلَيْهِ جَعْفَرُ بْنُ مُوسَى أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا مُوسَى بْنُ عَلِيٍّ أَبِيهِ عَنِ جَعْفَرِ عَلِيِّ، أَبُو سَيِّدِي قَالِحَدَّثَنِي الْبَرْقِيُّ خَالِدُ بْنُ مُحَمَّدٍ بَعْدِي مُؤْمِنٌ كُلُّ إِمَامٍ عَلِيٍّ: قَالَ وَالِهُ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ أَنْ أَبِيهِ عَنِ بَرِيدَةَ، ابْنِ عَنِ الْكِنْدِيِّ، الْأَجْلَحُ حَدَّثَنِي: قَالَ السَّلَامُ

بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ الْكُوفِيُّ سَعِيدُ بْنُ مُحَمَّدٍ بِنِ أَحْمَدَ حَدَّثَنَا: قَالَ عَنْهُ اللهُ رَضِيَ الطَّلِقَانِيُّ إِسْحَاقُ بْنُ إِبْرَاهِيمَ بِنِ حَمْدَمُ حَدَّثَنَا - 27 آدَاءٌ مِنَ الْعَبْدِ لَهُ وَقَفَّ مَا عَلَى تَعَالَى اللَّهُ شُكْرُ الْفَرِيضَةِ بَعْدَ هَلِ السَّجْدِ السَّلَامُ عَلَيْهِ الْحَسَنُ أَبِي عَنِ أَبِيهِ، عَنْ فَضَالِ بْنِ عَلِيٍّ بِنِ الْحَسَنِ هَذِهِ يَقُولُ قَالَ اللَّهُ كَرَأَشْدُ قَوْلِهِ مَعْنَى فَمَا قُلْتُ مَرَاتٍ ثَلَاثَ اللَّهُ شُكْرًا اللَّهُ شُكْرًا اللَّهُ شُكْرًا يَقُولُ أَنْ الْقَوْلِ مِنْ فِيهَا يُجْزَى مَا وَأَدْنَى فَرَضِهِ يَتِمُّ لَمْ تُفَصِّرَ الصَّلَاةَ فِي كَانٍ فَإِنَّ لِلرِّيَاةِ مُوجِبٌ وَالشُّكْرُ فَرَضِهِ وَأَدَاءٌ خِدْمَتِهِ مِنْ بِهِ وَقَفِّي مَا عَلَى وَجَلَّ عَنِ اللَّهِ شُكْرٌ مِنِّي السَّجْدَةُ السَّجْدَةُ بِهِذِهِ تَمَّ بِالنَّوْإِإِلِ

مُوسَى بْنُ عَلِيٍّ أَخِيهِ عَنِ مُوسَى، بِنِ إِسْمَاعِيلَ عَنِ يَزِيدِ، بِنِ يَعْقُوبَ عَنِ اللهِ، عُبَيْدُ بْنُ سَعْدٍ حَدَّثَنَا: قَالَ عَنْهُ اللهُ رَضِيَ أَبِي حَدَّثَنَا - 28 قَالَ وَجْهًا النَّاسِ أَحْسَنَ مِنْ بِاللَّيْلِ الْمُتَهَجِّدِينَ بَالُ مَا السَّلَامُ عَلَيْهِ الْحُسَيْنُ بْنُ عَلِيٍّ سُنِّلَ قَالَ جَدِّهِ عَنِ أَبِيهِ، عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا نُورِهِ مِنَ اللهِ فَكَسَاهُمْ بِرَبِّهِمْ خَلُّوا لِأَنْهُمْ

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28-29 (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 Ali ibn Asbat, on the authority of Muhammad ibn Ali ibn Abi Abdullah, on the authority of Abil Hassan (Imam Reza) (s), "What is meant by the following Words of the Honorable the Exalted God - '...But the Monasticism which they invented for themselves, We did not prescribe for them: (We commanded) only the seeking for the Good Pleasure of Allah...' [492] - is night prayers."

28-30 Muhammad ibn Al-Qasim al-Isterabadi - 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 Al-Hassan ibn Ali ibn Muhammad ibn Ali ibn Musa ibn Ja'far ibn Muhammad ibn Ali ibn Al-Hussein ibn Ali ibn Abi Talib (s), on the authority of his father (s), on the authority of his grandfather (s), "A man went to see Al-Reza (s) and said, O son of the Prophet of God! Please tell me what the interpretation of the following Words of the Honorable the Exalted God is, 'Praise be to Allah, the Cherisher and Sustainer of the worlds.' [493] The Imam (s) said, "My father (s) narrated that my grandfather (s) quoted on the authority of the Ornament of the Worshipers (Imam as-Sajjad) (s), on the authority his father (s) that a man went to see the Commander of the Faithful (s) and said, 'Please tell me what the interpretation of the following

Words of the Honorable the Exalted God is, 'Praise be to Allah, the Cherisher and Sustainer of the worlds.' The Commander of the Faithful (s) replied, "'Praise be to Allah' means that God has made His servants recognize some of His Blessings, since they cannot recognize all of His Blessings in detail, because they are much more than to be enumerated or recognized. Thus He says to them, 'Say Praise be to Allah for the Blessings which the Lord of the Two Worlds has bestowed upon us.'

All things consist of the created things including the animate and inanimate. He manages the animates with His Power, feeds them their sustenance, protects them behind His Own Shield and plans all of their affairs according to His Own Plans. He maintains the inanimate with His Might. He keeps what is held together from tearing apart and keeps what is in separate parts from collapsing into one. He keeps the sky from falling down except with His Own Permission, and prevents the Earth

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عَنْ أَسْبَاطِ، بْنِ عَلِيٍّ عَنِ الْخَطَّابِ، أَبِي بِنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْعَطَّارِ، يَحْيَى بْنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 29
ءَابِتْنَا إِلَّا عَلَيْهِمْ كَتَبْنَا مَا ابْتَدَعُوا وَرَهْبَانِيَّةً وَجَلَّ عَزَّ اللَّهُ قَوْلُ فِي السَّلَامِ عَلَيْهِ الْحَسَنُ أَبِي عَنِ اللَّهِ، عَبْدُ أَبِي بِنِ عَلِيٍّ بْنِ مُحَمَّدٍ
الَلَّيْلِ صَلَاةُ قَالَ اللَّهُ رِضْوَانِ

عَنْ سِيَارِ، بْنِ مُحَمَّدٍ بْنِ وَعَلِيِّ زِيَادِ بْنِ مُحَمَّدٍ بْنِ يُوسُفَ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْمَفْسَرِ الْأَسْتَرَابَادِيِّ الْقَاسِمِ بْنِ مُحَمَّدٍ حَدَّثَنَا - 30
السَّلَامِ، عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ جَعْفَرِ بْنِ مُوسَى بْنِ عَلِيٍّ بْنِ مَدْمَحِ بْنِ عَلِيٍّ بْنِ الْحَسَنِ عَنِ أَبِيهِمَا
بِاللَّهِ الْحَمْدُ وَجَلَّ عَزَّ قَوْلُهُ عَنِ أَخْبَرَنِي اللَّهُ سُولِرَ ابْنِ يَا: لَهُ فَقَالَ السَّلَامُ عَلَيْهِ الرِّضَا إِلَى رَجُلٍ جَاءَ: قَالَ السَّلَامُ عَلَيْهِ جَدُّهُ عَنِ أَبِيهِ، عَنِ
يِرَامِ إِلَى جَاءَ رَجُلًا أَنَّ السَّلَامَ عَلَيْهِ أَبِيهِ عَنِ الْعَابِدِينَ، زَيْنَ عَنِ الْبَاقِرِ، عَنِ جَدِّي عَنِ أَبِي، حَدَّثَنِي لَقَدْ فَقَالَ تَفْسِيرُهُ مَا الْعَالَمِينَ رَبِّ
بَعْضَ عِبَادَةٍ عَرَفَ هُوَ أَنَّ بِلِلَّهِ الْحَمْدُ فَقَالَ تَفْسِيرُهُ مَا الْعَالَمِينَ رَبِّ بِلِلَّهِ الْحَمْدُ وَجَلَّ عَزَّ اللَّهُ قَوْلُ عَنِ أَخْبَرَنِي، فَقَالَ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ
أَنْعَمَ مَا عَلَى بِلِلَّهِ الْحَمْدُ قَوْلُوا لَهُمْ فَقَالَ تُعْرَفَ أَوْ تُحْصَى أَنْ مِنْ أَكْثَرٍ لِأَنَّهَا بِالتَّفْصِيلِ جَمِيعًا مَعْرِفَةً لِي عَ يَقْدِرُونَ لَا إِذْ جَمَلًا عَلَيْهِمْ نِعْمَهُ
رِزْقِهِ مِنْ وَيَعْدُوها فُذْرَتِهِ فِي فَهُوَ يَقْلِبُهَا الْحَيَوَانَاتِ فَأَمَّا وَأَنَاتِ وَالْحَيِ الْجَمَادَاتِ مِنْ مَخْلُوقِ كُلِّ مِنَ الْجَمَاعَاتِ وَهُمْ الْعَالَمِينَ رَبِّ عَلَيْنَا بِهِ
مِنْهَا الْمُتَهَابَاتِ وَيُمْسِكُ هَابَاتِ، يَدٌ أَنْ مِنْهَا الْمُتَصِلِ يُمْسِكُ بِقُدْرَتِهِ فَهُوَ يُمْسِكُهَا الْجَمَادَاتِ وَأَمَّا بِمَصْلَحَتِهِ مِنْهَا كَلًّا وَيُدَبِّرُ بِكَنْفِهِ وَيَحُوطُهَا
إِلَّا الْأَرْضِ عَلَى تَقَعُ أَنْ السَّمَاءِ وَيُمْسِكُ بِتِلَاصِقِ، أَنْ

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from sinking in except with His Own Permission, since He is Kind and Merciful to His servants.

The Imam (s) continued, "'The Cherisher and Sustainer of the worlds' means their Owner, their Creator, and the Provider of their daily bread through ways which they know of and ways which they do not know of. The daily sustenance is divided up. It will reach the Children of Adam no matter which way they go in this world. One's piety will not cause an increase in it, neither will a wicked person's corruption cause a decrease in his share of the daily bread. There is a veil in between one and his share of the daily bread, and he is running after his daily bread. If one tries to escape from his share of the daily bread, it will follow him just as death does. God - the Exalted

the Magnificent - says, 'Say, Praise be to Allah' for the Blessings that He has granted us (the Divine Leaders) and because He has made a good mention of us (the Divine Leaders) in the Books of the past before we were even born. This makes it incumbent upon Muhammad (s) and the nation of Muhammad and their followers to praise Him for the nobilities which God has given them. That is why God's Prophet (s) said, 'When the Honorable the Exalted God appointed Moses, the son of Imran (s), and chose him to supplicate to Him, God rent the sea asunder for him, rescued the Children of Israel, granted him the Torah and the Tablets, Moses (s) saw his rank near his Lord - the Honorable the Exalted - and said, 'O Lord! You have honored me in such a way that You have never honored anyone else before me.' Then God - the Exalted the Magnificent - said, 'O Moses! Don't you know that Muhammad (s) is nobler near Me than all My angels and all My creatures?' Moses (s) said, 'O Lord! Now that Muhammad (s) is nobler for You than all Your creatures, are there any Households among the Households of the Prophets which are nobler for You than my Household?' Then God - the Exalted the Magnificent - said, 'O Moses! Don't you know that Muhammad's Household is nobler than all the Households of the Prophets just as Muhammad (s) is nobler than all the Prophets (s).' Then Moses (s) said, 'O Lord! Now that the Household of Muhammad is as such, is there any nation amongst the nations of the Prophets (s) which is nobler than my nation? You set up the clouds as shadows for them (my nation), sent down the Manna and quails for them[494] and You rent the sea asunder for them.' Then God the Exalted the Magnificent said, 'O Moses! Don't you know that the nation of Muhammad

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رَجِيمٌ رَعُوفٌ يَعْبَادُهُ اللَّهُ إِنَّ بِأَمْرِهِ إِلَّا تَنْخَسِفَ أَنْ الْأَرْضَ وَيُؤْمِسُكَ بِإِذْنِهِ

وَهُوَ يَأْتِي مَسْئُومٌ فَالرَّزْقُ يَعْلَمُونَ لَا حَيْثُ وَمَنْ يَعْلَمُونَ حَيْثُ مِنْ إِلَيْهِمْ أَرْزَاقِهِمْ وَسَائِقٌ وَخَالِقُهُمْ مَالِكُهُمْ عَالَمِينَ أَلِ رَّبِّ السَّلَامُ عَلَيْهِ قَالَ يَفِرُّ أَحَدَكُمْ أَنْ وَلَوْ وَهُوَ طَائِبٌ سِئْرٌ وَبَيْنَهُ وَبَيْنَهُ بِنَاقِصِهِ فَاجِرٌ فَجُورٌ وَلَا بِرَأْيِهِ مَنَّاقٍ تَفْوَى لَيْسَ الدُّنْيَا مِنْ سَارَهَا سَبِيرَةٍ أَيْ عَلَى آدَمَ ابْنِ الْأَوَّلِينَ كُنْتُ فِي خَيْرٍ مِنْ بِهِ وَذَكَرْنَا أَعْلَيْدٍ بِهِ أَنْعَمَ مَا عَلَى اللَّهِ الْحَمْدُ قُولُوا جَلَّالَهُ جَلَّ اللَّهُ فَقَالَ الْمَوْتُ يَطْلُبُهُ كَمَا رَزَقُهُ لَطْلُبُهُ رَزَقِهِ مِنْ اللَّهِ صَلَّى اللَّهُ رَسُولٌ أَنْ وَذَلِكَ فَضَّلَهُمْ بِمَا يَشْكُرُوهُ أَنْ شَبِعْتِهِمْ وَعَلَى السَّلَامُ عَلَيْهِ مُحَمَّدٌ وَالِ مُحَمَّدٍ عَلَى إِيْجَابٍ هَذَا فِي نَكْوَنَ أَنْ قَبْلَ وَالْأَلْوَاخِ التَّوْرَةَ وَأَعْطَاهُ إِسْرَائِيلَ بَنِي وَنَجَّى الْبَحْرَ لَهُ وَقَلَقَ نَجِيًّا وَاصْطَفَاهُ عِمْرَانَ بْنَ مُوسَى وَجَلَّ عَزَّ اللَّهُ بَعَثَ لَمَّا قَالَ وَالِ عَلَيْهِ مُحَمَّدًا أَنْ عَلِمْتَ أَمَا مُوسَى يَا جَلَّالَهُ جَلَّ اللَّهُ فَقَالَ قَبْلِي أَحَدًا بِهَا تُكْرَمُ لَمْ يَكْرَمَةٍ كَرَمْتَنِي أَلَقَدْ رَبَّ يَا فَقَالَ وَجَلَّ عَزَّ رَبِّهِ مِنْ مَكَانِهِ رَأَى فَهَلْ خَلَقَكَ جَمِيعٍ مِنْ عِنْدِكَ أَكْرَمَ مُحَمَّدٌ نَكَرًا فَإِنْ رَبَّ يَا مُوسَى قَالَ خَلَقِي وَجَمِيعَ مَلَائِكَتِي جَمِيعٍ مِنْ عِنْدِي أَفْضَلَ وَالِ عَلَيْهِ اللَّهُ صَلَّى جَمِيعٍ عَلَى مُحَمَّدٍ كَفَضْلِ النَّبِيِّينَ آلِ جَمِيعٍ عَلَى مُحَمَّدٍ آلِ فَضَّلَ أَنْ عَلِمْتَ أَمَا مُوسَى يَا جَلَّالَهُ جَلَّ اللَّهُ قَالَ أَلِي مِنْ أَكْرَمِ الْأَنْبِيَاءِ آلِ فِي عَلَيْهِمْ وَأَنْزَلْتَ الْعِمَامَ عَلَيْهِمْ ظَلَلْتَ أُمَّتِي مِنْ عِنْدِكَ أَفْضَلَ الْأَنْبِيَاءِ أُمَّمٍ فِي فَهَلْ كَذَلِكَ مُحَمَّدٍ آلِ كَانَ فَإِنْ رَبَّ يَا مُوسَى فَقَالَ لِيْنِ الْمُرْسَدِ عَلَى مُحَمَّدٍ أُمَّةٍ فَضَّلَ أَنْ عَلِمْتَ أَمَا مُوسَى يَا جَلَّالَهُ لَجَّ اللَّهُ فَقَالَ الْبَحْرَ لَهُمْ وَقَلَقْتَ وَالسَّلْوَى الْمَنْ

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is the noblest of all My nations just as Muhammad is the noblest of all My creatures?' Then Moses (s) said, 'O Lord! I wish I could see them.' Then the Honorable the Exalted God revealed to Moses (s), 'You will not see them. It is not the time for them to come now. But you will see them in the Garden - the Eternal Garden and Paradise. You will see them in the presence of Muhammad. They

will live among its Blessings and enjoy its everlasting good. Do you want Me to let you hear their words?’ Moses (s) said, ‘Yes, my Lord!’ God - the Exalted the Magnificent - said, ‘Stand in front of Me like a debased servant standing in front of a Magnificent King and stretch out your back.’ Then Moses (s) did that. Then our Lord - the Honorable the Exalted called out, ‘O nation of Muhammad!’ Then all of them replied from the loins of their fathers and from the wombs of their mothers, ‘Here I am at Your service, O Lord! Here I am. There are no partners for You. Here I am. Praise be to You. Blessings and the Kingdom are Yours. There are no partners for You.’[495]

Then the Imam (s) added, “The Honorable the Exalted God established this as the slogan of the Hajj pilgrims. Then our Lord - the Honorable the Exalted said, ‘O nation of Muhammad! This is My decree for you: My Mercy has overcome My Wrath, and My Forgiveness is ahead of My Chastisement. I will accept your supplications before you call Me. I will grant you (something) before you ask Me. I will take to Paradise whichever of you who visits Me having sincerely testified and practically honored that ‘There is no god but God; There are no partners for Him; Muhammad is His servant and His Messenger, and Ali ibn Abi Talib (s) is Muhammad’s brother - his Trustee and Master after him. It is obligatory to obey Ali (s) just as it is to obey Muhammad (s). After the two of them (Muhammad (s) and Ali (s)) the Masters are the Chosen Masters, the Purified ones, the Cleansed ones, the ones who will inform (the people) about the miracles of God and express the Proofs of God’, even if his sins are as much as the foam on the sea.”

Then the Imam (s) added, “When the Honorable the Exalted God appointed Muhammad to the Prophethood, He said, O Muhammad! ‘Nor wast thou at the side of (the Mountain of) Tur when we called (to Moses)...’ [496] that is, We called your (Muhammad) nation with this honor. Then the Honorable the Exalted God told Muhammad, ‘Say, ‘Praise be to Allah, the Cherisher and Sustainer of the worlds’ [497] for this nobility which was granted especially to me.”

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هَذَا فَلَيْسَ تَرَاهُمْ لَنْ إِنَّكَ مُوسَى يَا إِلِيهِ وَجَلَّ عَزَّ اللَّهُ فَأَوْحَىٰ أَرَاهُمْ كُنْتُ لَيْتَنِي رَبِّ يَا مُوسَى فَقَالَ خَلَقِي جَمِيعَ عَلَىٰ كَفَضْلِهِ الْأُمَّمِ جَمِيعَ
 أَفْتَحِبُّ بِنَبِّحُحُونَ خَيْرَاتِهِ وَفِي بِنَقْلِيُونَ نَعِيمَهَا فِي مُحَمَّدٍ بِحَضْرَةِ وَالْفُورْدُوسِ عَدْنِ جَنَّاتِ الْجِنَانِ فِي تَرَاهُمْ سَوْفَ وَلَكِنْ طُهُورِهِمْ أَوْ أَنْ
 مُوسَى ذَلِكَ فَفَعَلَ الْجَلِيلِ الْمَلِكِ بِيَدِي بَيْنَ الدَّلِيلِ الْعَبْدِ قِيَامِ مِنْزَرِكَ وَأَشَدُّ بِيَدِي بَيْنَ فَمُ جَلَالُهُ جَلَّ اللَّهُ قَالَ إِلَهِي نَعَمْ فَقَالَ كَلَامَهُمْ أَسْمِعَكَ أَنْ
 لَبَيْكَ لَكَ شَرِيكَ لَا لَبَيْكَ اللَّهُ لَبَيْكَ أُمَّهَاتِهِمْ وَأَرْحَامِ آبَائِهِمْ صَلَاباً فِي وَهُمْ كُلُّهُمْ فَأَجَابُوهُ مُحَمَّدٌ أُمَّةٌ يَا وَجَلَّ عَزَّ رَبُّنَا فَنَادَى السَّلَامَ عَلَيْهِ
 إِنَّ مُحَمَّدٌ أُمَّةٌ يَا وَجَلَّ عَزَّ نَارُ نَادَى ثُمَّ الْحَجَّ شِعَارَ الإِجَابَةِ تِلْكَ وَجَلَّ عَزَّ اللَّهُ فَجَعَلَ قَالَ لَكَ شَرِيكَ لَا وَالْمَلِكُ لَكَ وَالنُّعْمَةُ الْحَمْدُ إِنَّ
 بِشَهَادَةِ مِنْكُمْ لَقِينِي مَنْ تَسْأَلُونِي أَنْ قَبْلَ مِنْ وَأَعْطَيْتُكُمْ تَدْعُونِي أَنْ قَبْلَ مِنْ لَكُمْ اسْتَجَبْتُ فَقَدِ عِقَابِي قَبْلَ وَعَفْوِي غَضَبِي سَبَقَتْ رَحْمَتِي
 وَوَصِيئُهُ أَخُوهُ طَالِبِ أَبِي بِنِ عَلِيٍّ وَأَنَّ أَفْعَالِهِ فِي مُحَقِّ أَقْوَالِهِ فِي صَادِقٍ وَرَسُولُهُ عَبْدُهُ مُحَمَّدٌ وَأَنَّ لَهُ شَرِيكَ لَا وَحْدَهُ اللَّهُ إِلَّا إِلَهٌ لَا أَنْ
 مِنْ اللَّهِ حَجَّجَ وَدَلَّائِلِ اللَّهِ آيَاتِ بَعْجَانِبِ الْمُبَانِينِ الْمُطَهَّرِينَ الْمُصْطَفِينَ أَوْلِيَاءَهُ وَأَنَّ دِمْحَمَ طَاعَةَ يَلْتَرُمُ كَمَا طَاعَتَهُ وَيَلْتَرُمُ وَوَلِيَّهُ بَعْدَهُ مِنْ
 مُحَمَّدٌ يَا: قَالَ وَالِهُ عَلَيْهِ اللَّهُ صَلَّى مُحَمَّدًا نَبِيْنَا وَجَلَّ عَزَّ اللَّهُ بَعَثَ فَلَمَّا قَالَ الْبَحْرُ رَبِّدٍ مِثْلَ ذُنُوبِهِ كَانَتْ وَإِنْ جَنَّتِي أَدْخَلْتَهُ أَوْلِيَاؤُهُ بَعْدَهُمَا
 مَا عَلَى الْعَالَمِينَ رَبِّ لِلَّهِ الْحَمْدُ فَلِ وَالِهُ عَلَيْهِ اللَّهُ صَلَّى لِمُحَمَّدٍ وَجَلَّ عَزَّ قَالَ ثُمَّ الْكَرَامَةَ بِهَذِهِ أَمْتِكَ نَادَيْنَا إِذِ الطُّورِ بِجَانِبِ كُنْتُ وَمَا
 الْفَضَائِلِ هَذِهِ مِنْ بِهِ اخْتَصَّنَا مَا عَلَى الْعَالَمِينَ رَبِّ لِلَّهِ الْحَمْدُ أَنْتُمْ قُولُوا لِأَمْتِهِ وَقَالَ الْفَضِيلَةَ هَذِهِ مِنْ بِهِ اخْتَصَّنِي.

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28-31 (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 Ahmad ibn Muhammad ibn Abi Nasr al-Bezanti, "I asked Abul Hassan Al-Reza (s) about the 'Al-Haram (Mosque)[498] and why some of the signs marking its boundary are closer to each other, while others are farther away from each other. The Imam (s) said, 'When the Honorable the Exalted God threw Adam (s) out of Paradise and sent him down to Mount Abi Qobays, Adam (s) complained to his Lord - the Honorable the Exalted - about being frightened and not hearing the sounds that he (s) used to hear in Paradise. Then the Honorable the Exalted God sent down a red hyacinth which Adam (s) placed at the site of the House (the Kaaba). Adam (s) used to circumambulate around it and its light reached the limits of the 'Al-Haram. The signs marking the limits of the 'Al-Haram were thus marked based on the light from that hyacinth. Thus God established that area as the 'Al-Haram Mosque."

The same account was narrated by Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - on the authority of Muhammad ibn Al-Hassan al-Saffar, on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Abi Himam Isma'il ibn Himam, on the authority of Abil Hassan Al-Reza (s).

Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Al-Abbas ibn Ma'ruf quoted on the authority of Safwan ibn Yahya, "I asked Abul Hassan (s) about the 'Al-Haram (Mosque) and its signs. He told me something similar to the above."

28-32 Muhammad ibn Musa ibn al-Mutawakkil - may God be pleased with him - narrated that Ali ibn Al-Hussein As-Sa'dabadi quoted on the authority of Ahmad ibn Abi Abdillah al-Barqi, on the authority of Abdul Azeem ibn Abdullah Al-Hassani, on the authority of Abu Ja'far Muhammad ibn Ali Al-Reza (s), on the authority of his father Al-Reza Ali ibn Musa (s), "I heard from Abul Hassan Musa ibn Ja'far (s) that Amr ibn Obayd al-Basri went to see Abi Abdullah (as-Sadiq) (s). After greeting him and sitting down, Amr recited the following verse said by the Honorable the Exalted God, 'Those who avoid great sins and shameful deeds...' [499] He then became quiet. Abu Abdullah (s) asked him

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سَأَلْتُ قَالَ الْبِرْزَنْطِيُّ نَصْرَ أَبِي بِنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ أَبِيهِ، عَنِ هَاشِمِ بْنِ إِبْرَاهِيمَ بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ بِي أَبِ حَدَّثَنَا - 31
أَهْبَطَ لَمَّا وَجَلَ عَزَّ اللَّهُ إِنَّ فَقَالَ بَعْضُ مِنْ أَبْعَدَ وَيَبْغُضُهَا ضَبْعُ مِنْ أَقْرَبَ بَعْضُهَا صَارَ كَيْفَ وَأَعْلَامِهِ الْحَرَمِ عَنِ السَّلَامِ عَلَيْهِ الرِّضَا
عَلَيْهِ وَجَلَ عَزَّ اللَّهُ فَأَهْبَطَ الْجَنَّةِ فِي يَسْمَعُ كَانَ مَا يَسْمَعُ لَا وَأَنَّهُ الْوَحْشَةَ وَجَلَ عَزَّ رَبِّهِ إِلَى فَشَكَا فُنَيْسِ أَبِي عَلِيٍّ أَهْبَطَ الْجَنَّةِ مِنْ آدَمَ
عَلَى الْأَعْلَامِ فَعُلِمَتْ الْأَعْلَامِ مَوْضِعَ يَبْلُغُ ضَوْوُهَا وَكَانَ السَّلَامُ عَلَيْهِ آدَمَ بِهَا يَطُوفُ فَكَانَ الْبَيْتِ مَوْضِعَ فِي فَوْضَعَهَا حَمْرَاءَ يَأْفُوتُهُ
رَمَادَ وَجَلَ عَزَّ اللَّهُ فَجَعَلَهُ ضَوْوُهَا

هَمَامٍ أَبِي عَنْ عَيْسَى بْنِ أَحْمَدَ عَنِ الصَّفَّارِ، الْحَسَنُ بْنُ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْوَلِيدُ بْنُ أَحْمَدَ بْنِ الْحَسَنِ بْنِ مُحَمَّدٍ حَدَّثَنَا
 بِنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْوَلِيدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ حَدَّثَنَا الْحَسَنُ أَنْحُوهُدِ السَّلَامُ عَلَيْهِ الرِّضَا الْحَسَنُ أَبِي عَنْ هَمَامٍ، بِنِ إِسْمَاعِيلِ
 مِثْلُهُ فَذَكَرَ وَأَعْلَامَهُ الْحَرَمَ عَنِ السَّلَامِ، عَلَيْهِ الْحَسَنُ أَبُو سَنَلِّ قَالَ يَحْيَى بْنُ صَفْوَانَ عَنْ مَعْرُوفٍ، بِنِ الْعَبَّاسِ عَنِ الصَّفَّارِ، الْحَسَنُ
 سِوَاءِ.

اللَّهُ عَبْدُ أَبِي بِنِ أَحْمَدٍ حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْمُتَوَكَّلُ بْنُ مُوسَى بِنِ مُحَمَّدٍ حَدَّثَنَا - 32
 بِنِ عَلِيٍّ الرِّضَا أَبِي حَدَّثَنِي: قَالَ السَّلَامُ عَلَيْهِ الرِّضَا عَلِيٌّ بِنِ مُحَمَّدٍ غَفَرَ جَاءَ أَبُو حَدَّثَنِي: قَالَ الْحَسَنِيُّ عَبْدَ اللَّهِ بِنِ الْعَظِيمِ عَبْدَ عَنِ الْبَرَقِيِّ،
 عَلَيْهِ اللَّهُ دَعَا أَبِي عَلِيٍّ الْبَصْرِيُّ عُبَيْدُ بْنُ عَمْرٍو دَخَلَ يَتَوَلَّى السَّلَامُ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى الْحَسَنُ أَبَا سَمِعْتُ: قَالَ السَّلَامُ عَلَيْهِ مُوسَى
 عَبْدُ أَبُو لَهُ فَقَالَ. عَنْهُ أَمْسَكَ نَمَّ (وَالْفَوَاحِشَ الْإِثْمَ كِبَائِرَ يَجْتَنِبُونَ الَّذِينَ): وَجَلَّ عَزَّ قَوْلُهُ الْأَيَّةُ، هَذِهِ تَلَا عَنْهُدِ وَجَلَسَ سَلَّمَ فَلَمَّا السَّلَامُ

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why he had become silent. Amr said, "I would like to get to know the great sins from the Book of the Honorable the Exalted God." The Imam (s) said, "Fine. O Amr! The worst of the great sins is associating partners with God as the Honorable the Exalted God says, '...Whoever joins other gods with Allah, Allah will forbid him the Garden, and the Fire will be his abode. There will for the wrong-doers be no one to help.' [500] The next most important sin is giving up hope of receiving God's Mercy, since the Honorable the Exalted God says, '...and never give up hope of Allah's Soothing Mercy: truly no one despairs of Allah's Soothing Mercy, except those who have no faith.' [501] And feeling secure against the plan of God is also considered to be the next most important sin as the Honorable the Exalted God said, 'Did they then feel secure against the plan of Allah - but no one can feel secure from the Plan of Allah, except those (doomed) to ruin!' [502] Also included among the major sins is damnation of parents. Indeed the Honorable the Exalted God has said that the result of parents' damnation is equal to being overbearing and miserable. Jesus (s) said, '(He) hath made me kind to my mother, and not overbearing or miserable.' [503] Another major sin is killing people - which God has forbidden - except in just cases - as the Honorable the Exalted God says, 'If a man kills a believer intentionally, his recompense is Hell, to abide therein (Forever): And the wrath and the Curse of God are upon him, and a dreadful penalty is prepared for him.' [504] Another major sin is slandering chaste women [505] as the Blessed the Sublime God says, 'Those who slander chaste women, indiscreet but believing, are cursed in this life and in the Hereafter: for them is a grievous Penalty.' [506] Another major sin is unjustly eating up the property of orphans as the Honorable the Exalted God says, 'Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: They will soon be enduring a Blazing Fire!' [507] Another major sin is escaping from battle as the Honorable the Exalted God says, 'If any do turn his back to them on such a day - unless it be in a stratagem of war, or to retreat to a troop (of his own) - he draws on himself the wrath of Allah, and his abode is Hell,- an evil refuge (indeed)!' [508] Another major sin is devouring usury as the Honorable the Exalted God says, 'Those who devour usury will not stand except as stand one whom the Evil one by his touch Hath driven to madness...' [509] Another major sin is performing magic as the Honorable the Exalted God says, '...And they knew that the buyers of (magic) would have no share in the happiness of

the Hereafter...’ [510] Another major sin

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تَبَارَكَ اللَّهُ يَقُولُ .بِاللَّهِ الشِّرْكَ الْكُبَيْرِ أَكْبَرُ عَمْرُو، يَا نَعَمَ .بِقَالَ .اللَّهُ كِتَابِ مِنَ الْكُبَيْرِ أَعْرِفَ أَنْ أَحِبُّ .بِقَالَ أَسْكَتَكَ؟ مَا :السَّلَامُ عَلَيْهِ اللَّهُ .(النَّارُ وَمَاوَاهُ الْجَنَّةُ عَلَيْهِ اللَّهُ حَرَّمَ فَقَدْ بِاللَّهِ يُشْرِكُ مَنْ إِنَّهُ) :وَتَعَالَى

.(الْكَافِرُونَ الْقَوْمُ إِلَّا اللَّهُ رَوْحٍ مِنْ يَبِئْسَ لَا إِنَّهُ اللَّهُ رَوْحٍ مِنْ تَبِئْسُوا وَلَا) :يَقُولُ وَجَلَّ عَزَّ اللَّهُ لَأَنَّ ،اللَّهُ رَوْحٍ مِنْ الْيَأْسِ وَبَعْدَهُ

.(اسِرُونَ الْخِ الْقَوْمُ إِلَّا اللَّهُ مَكْرٌ يَأْمَنُ فَلَا) :يَقُولُ اللَّهُ لَأَنَّ اللَّهُ ،مَكْرٌ مِنَ وَالْأَمْنِ

.شَقِيًّا جَبَّارًا الْعَاقَ جَعَلَ وَجَلَّ عَزَّ اللَّهُ لَأَنَّ الْوَالِدِينَ ،عُفُوقٌ وَمِنْهَا

.(الْأَيَّةِ آخِرِ إِلَى ... (فِيهَا خَالِدًا جَهَنَّمَ فَجَزَاؤُهُ) :يَقُولُ وَجَلَّ عَزَّ اللَّهُ لَأَنَّ بِالْحَقِّ ،إِلَّا اللَّهُ حَرَّمَ النَّفْسِ وَقَتْلَ

.(عَظِيمٍ عَذَابٌ وَلَهُمْ وَالْآخِرَةَ الدُّنْيَا فِي لَعْنُوا) :يَقُولُ وَتَعَالَى تَبَارَكَ اللَّهُ لَأَنَّ الْمُحْصَنَاتِ ،وَقَدْفُ

.(سَعِيرًا وَسَيَصْلُونَ نَارًا يُطَوِّنُهُمْ فِي يَأْكُلُونَ إِنَّمَا) :وَجَلَّ عَزَّ لِقَوْلِهِ ظُلْمًا ،النَّبِيِّ مَالٍ وَأَكْلَ

اللَّهُ مِنْ بَعْضِ بَاءٍ فَقَدْ فَنَّهُ إِلَى مُتَحَيِّرًا أَوْ لِقِتَالٍ مُتَحَرِّفًا إِلَّا دُبْرَهُ يَوْمَئِذٍ يُؤَلِّهُمُ وَمَنْ) :يَقُولُ وَجَلَّ عَزَّ اللَّهُ لَأَنَّ الرَّحْفِ ،مِنْ وَالْفُورَارِ .(الْمَصِيرُ وَيَبْسُ جَهَنَّمَ وَمَاوَاهُ

.(الْمَسَّ مِنَ الشَّيْطَانِ يَتَخَبَّطُهُ الَّذِي يَقَوْمُ كَمَا إِلَّا يَقَوْمُونَ لَا الرَّبَّ يَأْكُلُونَ الَّذِينَ) :يَقُولُ وَجَلَّ عَزَّ اللَّهُ لَأَنَّ الرَّبَّ ،وَأَكْلَ

.(خَلَقَ مِنَ الْآخِرَةِ فِي لَهُ مَا اشْتَرَاهُ مِنْ لِعِلْمُوا وَلَقَدْ) :يَقُولُ وَجَلَّ عَزَّ اللَّهُ لَأَنَّ وَالسَّحْرُ ،

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is committing fornication as the Honorable the Exalted God says, ‘...and any that does this (not only) meets punishment. (But) the Penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy unless he repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful.’ [511] Another major sin is false swearing as the Honorable the Exalted God says, ‘As for those who sell the faith they owe to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: Nor will Allah (Deign to) speak to them or look at them on the Day of Judgment, nor will He cleanse them (of sin): They shall have a grievous penalty.’ [512] Another major sin is treason as the Honorable the Exalted God says, ‘...If any person is so false, He shall, on the Day of Judgment, restore what he misappropriated..’ [513] Another major sin is not paying the obligatory alms tax as the Honorable the Exalted God says, ‘On the Day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their

flanks, and their backs. This is the (treasure) which ye buried for yourselves: taste ye, then, the (treasures) ye buried!' [514] Another major sin is giving false testimony as the Honorable the Exalted God says, 'Those who witness no falsehood...' [515] And says '...for whoever conceals it, His heart is tainted with sin...' [516] Another major sin is drinking intoxicating drinks as the Honorable the Exalted God has equaled it to idol-worship[517]. Another major sin is willingly abandoning praying or any other obligatory deeds as the Prophet of God (s) said, 'The ties with God of whoever willingly abandons praying without any reason will be cut off and God and His Prophet (s) will make no covenants with him.' Another major sin is breaking one's covenant and ties of kinship as the Honorable the Exalted God says the following about them, '...on them is the curse; for them is the terrible home!' [518]"

The narrator added, "Amr ibn Obayd left there while he was crying and saying, 'I swear by God that whoever debates with you (Imam As-Sadiq (s)) with knowledge and nobility, and still abides by his own points of view, will surely be destroyed.'"

28-33 (The author of the book narrated) my father - may God be pleased with him - narrated that Ali ibn Soleiman al-Razi quoted on the authority of Muhammad ibn Al-Hussein, on the authority of Abil Khattab, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bezanti, "I asked

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(تَابَ مَنْ إِلَّا هَانَأْمُ فِيهِ وَيَخْلُدُ الْقِيَامَةِ يَوْمَ الْعَذَابِ لَهُ يُضَاعَفُ أَتَمَامًا يَلْقَى ذَلِكَ يَفْعَلُ وَمَنْ): يَقُولُ وَجَلَّ عَزَّ اللَّهُ لَأَنَّ وَالزَّنَا،

(الْأُخْرَةَ فِي لَهْمُ خَلِيقَ لَا أَوْلَيْكَ قَلِيلًا تَمَنَّا وَأَيْمَانِهِمُ اللَّهُ بَعْدَهُ يَسْتُرُونَ الَّذِينَ إِنَّ): يَقُولُ وَجَلَّ عَزَّ اللَّهُ لَأَنَّ الْعَمُوسُ، وَالْيَمِينِ

(الْقِيَامَةِ يَوْمَ عَلَّ بِمَا يَأْتِ يَغْلُلُ وَمَنْ): وَجَلَّ عَزَّ اللَّهُ يَقُولُ وَالْعُلُولُ،

(وَجُنُوبُهُمْ جِبَاهُهُمْ بِهَا فَتَكُوى): يَقُولُ وَجَلَّ عَزَّ اللَّهُ لَأَنَّ الْمَفْرُوضَةَ، الزَّكَاةَ وَمَنْعَ

(قَلْبُهُ أَتَمَّ فَإِنَّهُ يَكْتُمُهَا وَمَنْ): يَقُولُ وَجَلَّ عَزَّ اللَّهُ لَأَنَّ الشَّهَادَةَ، وَكِتَابَ الزُّورِ وَشَهَادَةَ

الْأَوْثَانِ عِبَادَةَ بِهَا عَدَلَ وَجَلَّ عَزَّ اللَّهُ لَأَنَّ الْخَمْرَ، وَشُرْبَ

رَسُولِهِ وَذِمَّةَ اللَّهِ ذِمَّةً مِنْ بَرٍّ فَقَدْ دَامَتْ عَمَّ الصَّلَاةَ تَرَكَ مَنْ: قَالَ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ لَأَنَّ مُتَعَمِّدًا، الصَّلَاةَ وَتَرَكَ

(الدَّارِ سُوءٌ وَلَهُمُ اللَّعْنَةُ لَهُمْ أَوْلَيْكَ): يَقُولُ وَجَلَّ عَزَّ اللَّهُ لَأَنَّ الرَّجْمَ، وَقَطِيعَةَ الْعَهْدِ وَنُقُضَ

وَالْعِلْمَ الْفَضْلَ فِي وَتَارَ عَكُمْ بِرَأْيِهِ قَالَ مَنْ هَلَكَ: وَلَيْتَهُ وَهُوَ بُكَائِهِ مِنْ صِرَاحٍ وَلَهُ عَمْرُو فَخَرَجَ

بْنِ دِمْحَمَ بْنَ أَحْمَدٍ عَنِ الْخَطَّابِ أَبِي بَنِي الْحُسَيْنِ بْنِ مُحَمَّدٍ حَدَّثَنَا قَالَ الرَّازِيُّ سُلَيْمَانَ بْنِ عَلِيٍّ حَدَّثَنَا قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 33

الرّضا الحسّن أبي عن البيزنطيّ نصر أبي

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Abil Hassan Al-Reza (s), 'How was good scent first created?' The Imam (s) asked me, 'What do others say about that?' I said, 'They say that when Adam (s) first descended to the Earth in India, he (s) cried for Paradise. His tears flowed, dropped on the Earth and penetrated the Earth in the form of roots which then turned into good scent.' The Imam (s) said, 'It is not as they say. Eve used to tie up her hair with leaves from the trees in Paradise. When she descended to the Earth and committed a sin, then she started to menstruate. She was ordered to perform the ritual ablution. She undid her hair. The Honorable the Exalted God sent a wind which caused her hair to move around. Then God had it settle down and spread the good scent wherever the Honorable the Exalted God willed. This is the root of good scent.'

28-34 Muhammad ibn Ahmad al-Sinani - may God be pleased with him - narrated that Sahl ibn Ziyad al-Adami quoted on the authority of Abdul Azeem ibn Abdullah Al-Hassani, on the authority of Muhammad ibn Ali Al-Askari (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 (s), "It is not recommended to make love on the first, the middle and the last night of the month since if one does so his child will be insane. Don't you see that those who are insane usually have an epileptic attack on the first, the middle and the last nights of the month?" He (s) also said, "Whoever makes love when the moon is in the position of the scorpion will not get a good result. Whoever makes love at the end of the month should expect a miscarriage."

28-35 (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 Muhammad ibn Isa ibn Obayd who linked it up to Abil Hassan Al-Reza (s), "God will not divulge the theft of a servant (someone) for as long as his penalty is less than (the expiation for) his hand. However, if the expiation for the theft is as much as (the expiation for) the thief's hand, then God will make it known."

28-36 (The author of the book narrated) my father - may God be pleased with him - narrated that Al-Qasim ibn Muhammad ibn Ali ibn Ibrahim al-Nahavandi quoted on the authority of Salih ibn Rahawayh, on the authority of Abi Hayyoon - a servant of Al-Reza (s), on the authority of

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سَأَلْتُ الْجَنَّةَ عَلَى فَبَكَى الْهُنْدِ بِأَرْضِ هَبَطَ لَمَّا آدَمَ إِنَّ يَقُولُونَ قُلْتُ فِيهِ قَبْلَكُمْ مَنْ يَقُولُ مَا فَقَالَ الطَّيِّبِ أَوَّلَ كَانَ قُلْتُ قَالَ السَّلَامُ عَلَيْهِ أَطْرَافِ مِنْ فُرُونَهَا تُعَلَّفُ كَانَتْ حَوَاءُ وَلَكِنْ يَقُولُونَ مَاكَ لَيْسَ السَّلَامُ عَلَيْهِ فَقَالَ طَيِّباً فَصَارَتْ الْأَرْضُ فِي عُرُوقاً فَصَارَتْ دُمُوعَهُ طَارَتْ رِيحاً وَجَلَّ عَزَّ اللَّهُ فَبَعَثَ فُرُونَهَا فَنَقَضَتْ بِالْغَسْلِ فَأَمَرْتُ الْحَيْضَ رَأَتْ بِالْمَعْصِيَةِ وَبَلَيْتِ الْأَرْضِ إِلَى هَبَطَتْ فَلَمَّا الْجَنَّةَ شَجَرَةَ

الطيبُ ذَلِكَ فَمِنْ وَجَلَّ عَزَّ اللهُ شَاءَ حَيْثُ فَذَرَّتْ وَخَفَضَتْهُ بِهِ.

عَبْدٌ عَنِ الْأَدْمِيِّ، يَادِرُ بْنُ سَهْلٍ حَدَّثَنَا الْكُوفِيُّ أَنَّ اللَّهَ عَبْدُ أَبِي بِنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ السَّنَانِيُّ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ حَدَّثَنَا - 34
أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا أَبِيهِ عَنِ عَلِيٍّ، بِنِ مُحَمَّدٍ أَبِيهِ عَنِ الْعَسْكَرِيِّ، مُحَمَّدُ بْنُ عَلِيٍّ حَدَّثَنِي: قَالَ الْحَسَنِيُّ اللَّهُ عَبْدُ بِنِ الْعَظِيمِ
مَنْ فَإِنَّهُ آخِرِهِ وَفِي وَسْطِهِ وَفِي الشَّهْرِ مِنْ لَيْلَةٍ أَوَّلِ فِي يُجَامِعُ أَنْ لِلرَّجُلِ يُكْرَهُ قَالَ السَّلَامُ عَلَيْهِ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ جَعْفَرُ بْنُ مُوسَى
تَزَوَّجَ مِنَ السَّلَامِ عَلَيْهِ وَقَالَ وَآخِرِهِ وَوَسْطِهِ الشَّهْرِ أَوَّلِ فِي يُصْرَعُ مَا أَكْثَرَ الْوَالِدِ الْمَجْنُونِ أَنْ تَرَى الْأَجْنُونَ الْوَالِدُ خَرَجَ ذَلِكَ فَعَلَّ
الْوَالِدِ لِسِقْطِ فَلَيْسَلَمْ الشَّهْرِ مُحَاقٍ فِي تَزَوَّجَ مِنَ السَّلَامِ عَلَيْهِ وَقَالَ الْحَسَنِيُّ بَرَّ لَمْ الْعُقْرَبِ فِي وَالْقَمَرُ

بِنِ مُحَمَّدٍ عَنِ الْأَشْعَرِيِّ، عَمْرَانَ بْنُ بَحْيَى بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ إِدْرِيسُ بْنُ أَحْمَدَ ثَنَا حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 35
عَلَيْهِ اللَّهُ أَظْهَرَ يَدَهُ تَمَنَّى اسْتَوْفَى إِذَا حَتَّى يَسْرِقَ الْعَبْدُ يَزَالُ لَا قَالَ أَنَّ السَّلَامَ عَلَيْهِ الرِّضَا الْحَسَنُ أَبِي إِلَى رَفَعَهُ عُبَيْدُ بْنُ عَيْسَى.

حَيْوُونَ أَبِي عَنِ رَاهُوِيَه، بِنِ صَالِحِ عَنِ النَّهَوَانْدِيِّ، ِبْرَاهِيمِ بْنِ عَلِيٍّ بِنِ مُحَمَّدٍ بِنِ الْقَاسِمِ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 36
الرِّضَا عَنِ السَّلَامِ عَلَيْهِ الرِّضَا مَوْلَى

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Al-Reza (s), "Gabriel descended to the Prophet (s) and said, O Muhammad! Your Lord sends greetings to you and says that the virgin women are like fruits of the tree. When the fruits ripen there is no way but to pick them, or else the sun and the wind will ruin them. When virgin girls mature and understand what women understand, then there is no way but to marry them off or else they will not be secure from corruption." Then the Prophet (s) climbed up the pulpit and declared what God had ordered. The people asked, "O Prophet of God! Whom should we marry them off?" The Prophet (s) said, "To people who match them." They asked, "Who would be considered to be one who matches them?" The Prophet (s) said, "Believers match each other." Then from the top of the pulpit[519] the Prophet (s) married off Dhuba'a - the daughter of Zobayr ibn Abdul Muttalib - to Miqdad ibn Aswad and said, "O people! I married off my uncle's daughter to Miqdad so that marriage becomes easier to do."

28-37 (The author of the book narrated) my father - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Himyari quoted on the authority of al-Ryan ibn al-Salt, "A group of people went to Khorasan to see Al-Reza (s). They told him (s), 'Some of the members of your household do bad deeds[520]. It would have been good if you had admonished them.' The Imam (s) said, 'I will not do that.' They asked, 'Why?' The Imam (s) said, 'I heard my father say, 'Advice is bitter.'"

28-38 (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 Abi Hayyoon - a servant of Al-Reza (s) - that Al-Reza (s) said, "Whoever refers to the doubtless (muhkam) in the Quran regarding the doubtful things (mutashabih) in it will be guided towards the straight path." He (s) then added, "There are also some doubtful things among our traditions like the doubtful things in the Quran and there are doubtless things among our traditions like the doubtless things

in the Quran. You should thus check the doubtful things against the doubtless things, and not just follow the doubtful things lest you may be misguided.”

28-39 Muhammad ibn Ibrahim ibn Ishaq al-Taleqani 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, on the

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بِمَنْزِلَةِ النَّسَاءِ مِنَ الْأَبْكَارِ إِنَّ وَيَقُولُ السَّلَامُ يُفْرُئُكَ رَبِّكَ إِنَّ مُحَمَّدًا يَا فَقَالَ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ عَلَى جَبْرَيْلَ نَزَلَ قَالَ السَّلَامُ عَلَيْهِ فَلَا النَّسَاءُ تُدْرِكُ مَا أُدْرِكُنَّ إِذَا الْأَبْكَارَ وَإِنَّ الرِّيحُ وَغَيْرُهَا الشَّمْسُ أَسَدَتْهُ وَإِلَّا اجْتِنَاؤُهُ إِلَّا لَهُ دَوَاءٌ فَلَا النَّمْرُ أَيْبَعُ فَإِذَا الشَّجَرِ عَلَى النَّمْرِ عَزَّ اللَّهُ أَمَرَ مَا أَعْلَمُهُمْ ثُمَّ النَّاسَ فَجَمَعَ الْمُنْبِرَ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ فَصَعِدَ الْفَيْتَنَةَ عَلَيْهِمْ يَوْمَ لَمْ وَإِلَّا الْبُعُولَ إِلَّا لَهُنَّ دَوَاءٌ ضِبَاعَةَ رَوْحٍ حَتَّى يَنْزِلَ لَمْ ثُمَّ بَعْضُ أَكْفَاءِ بَعْضُهُمُ الْمُؤْمِنُونَ فَقَالَ الْأَكْفَاءُ وَمَنْ فَقَالُوا الْأَكْفَاءُ مِنْ فَقَالَ اللَّهُ رَسُولٌ يَا مِمَّنَّ فَقَالُوا بِمِ وَجَلَّ النَّكَاحُ لِيَنْتَضِعَ الْمَقْدَادَ عَمِي ابْنَةَ رَوَّجَتْ إِنِّي النَّاسَ أَيُّهَا قَالَ ثُمَّ الْأَسْوَدِ بْنِ الْمَقْدَادِ مِنْ

عَلَيْهِ الرِّضَا إِلَى بَخْرَاسَانَ قَوْمٌ جَاءَ الصَّلَاتِ بْنِ الرَّيَّانِ عَنِ الْحَمِيرِيِّ، جَعَفَرُ بْنُ اللَّهِ عَبْدٌ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 37
النَّصِيحَةَ يَقُولُ أَبِي سَمِعْتُ لَأَبِي فَقَالَ وَلَمْ يَقْبَلْ أَفْعَلُ لَا فَقَالَ عَنْهَا نَهَيْتُهُمْ فَلَوْ قَبِيحَةٌ أُمُورًا يَتَعَاطُونَ بَيْنَكَ أَهْلٍ مِنْ قَوْمًا إِنَّ فَقَالُوا السَّلَامُ خَشِينَةٌ.

رَدَّ مَنْ: قَالَ السَّلَامُ عَلَيْهِ الرِّضَا مَوْلَى حَيُونَ أَبِي عَنِ أَبِيهِ، عَنِ هَاشِمِ بْنِ إِبْرَاهِيمَ بْنِ عَلِيٍّ تَنَاخَدَّ: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 38
الْقُرْآنِ كَمُحْكَمٍ وَمُحْكَمًا الْقُرْآنِ كَمُنْتَسَابِهِ هَامُنْتَسَابِ أَخْبَارِنَا فِي إِنَّ السَّلَامُ عَلَيْهِ قَالَ ثُمَّ مُسْتَقِيمٍ صِرَاطٍ إِلَى هُدْيٍ مُحْكَمِهِ إِلَى الْقُرْآنِ مُنْتَسَابِهِ
فَقَضُوا مُحْكَمَهَا دُونَ مُنْتَسَابِهَا تَتَّبِعُوا وَلَا مُحْكَمَهَا إِلَى مُنْتَسَابِهَا فَرُدُّوا.

بْنِ عَلِيٍّ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ الْهَمْدَانِيِّ، سَعِيدُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ أَحَدْتَدَّ: قَالَ الطَّلِقَانِيُّ إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدِ حَدَّثَنَا - 39
بْنِ عَلِيٍّ الْحَسَنِ أَبِي عَنِ أَبِيهِ، عَنِ فَضَالِ،

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authority of Ali ibn Musa Al-Reza (s) that, “Paradise is assured for whoever fasts on the first day of the (Arabic) month of Rajab hoping to be rewarded by the Honorable the Exalted God. The intercession of whoever fasts on one of the middle days of that month on behalf of as many people as there are in the Rabe'e'a and Modhar tribes will be accepted. God will make whoever fasts on the last day of that month one of the kings in Paradise. Also God will accept his intercession on behalf of his father, mother, son, daughter, sister, paternal uncle, paternal aunt, maternal uncle, maternal aunt, friends and neighbors, even if some of them deserve the Fire.”

28-40 The interpreter, Muhammad ibn Al-Qasim known as Abil Hassan al-Jurjani - 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 ibn Muhammad ibn Ali ibn Musa ibn Ja'far ibn Muhammad ibn Ali ibn Al-Hussein ibn Ali ibn Abi Talib

(s), on the authority of his forefathers (s) that one day God's Prophet (s) told one of his companions, "O servant of God! Love for the sake of God and hate for the sake of God. Be friends for the sake of God and be enemies for the sake of God. That is because you cannot achieve God's Mastery over you in any other way. No one will experience the true feeling of faith unless he does so - even if he prays and fasts a lot. Nowadays, most of the friendships and animosities of the worldlings are for the sake of this world. They like each other for it and they hate each other for it. However, this will not benefit them." That man asked, "How could I tell whether my liking and my animosity are for the sake of God or not? Who is God's Friend so that I may be friends with him. Who are God's enemies so that I may be their enemy?" God's Prophet (s) then pointed at Ali (s) and said, "Do you see him?" The man said, "Yes." The Prophet (s) said, "This is God's Friend! Whoever loves him is God's friend and whoever is his enemy is God's enemy. Therefore, love Ali (s). Be the enemy of Ali's enemies and be the friend of Ali's friends. Be the friend of Ali's friend - even if Ali's friend may have killed your father or your son. Be the enemy of Ali's enemy - even if he may be your father or your son."

28-41 Muhammad ibn Ibrahim ibn Ishaq - may God be pleased with him - narrated that Ahmad ibn Muhammad al-Hamadani quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of

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فِي شَفَعِ وَسَطِهِ فِي يَوْمِ صَامٍ وَمَنْ الْجَنَّةُ لَهُ وَجَبَتْ وَجَلَّ عَزَّ اللَّهُ تَوَابٍ فِي رَغَبَةٍ رَجَبٍ مِنْ يَوْمٍ أَوَّلَ صَامٍ مَنْ قَالَ السَّلَامَ عَلَيْهِ مُوسَى عَمَهُ وَأَخْتَهُ وَأَخِيهِ وَأَبْنَتِهِ وَإِبْنِهِ وَأُمَّهُ أَبِيهِ فِي وَشَفَعَهُ الْجَنَّةَ مُلُوكٍ مِنْ وَجَلَّ عَزَّ اللَّهُ جَعَلَهُ آخِرَهُ فِي يَوْمِ صَامٍ وَمَنْ وَمُضْرٍ رِبْعَةَ مِثْلٍ لِلنَّارِ مُسْتَوْجِبٌ فِيهِمْ كَانَ وَإِنْ وَجِرَانِهِ وَمَعَارِفِهِ وَخَالَتِهِ وَخَالِهِ وَعَمَّتِهِ

بْنِ وَعَلِيٍّ زِيَادِ بْنِ مُحَمَّدِ بْنِ يُوسُفَ قَالَ عَنْهُ اللَّهُ رَضِيَ الْجِرَانِي الْمَفْسِرَ الْحَسَنَ بِأَبِي الْمَعْرُوفِ الْقَاسِمِ قَادَةَ بْنِ مُحَمَّدٍ حَدَّثَنَا - 40
أَبِي بِنِ عَلِيٍّ بِنِ الْحُسَيْنِ بِنِ عَلِيٍّ بِنِ مُحَمَّدِ بِنِ جَعْفَرِ بِنِ مُوسَى بِنِ عَلِيٍّ بِنِ مُحَمَّدِ بِنِ عَلِيٍّ بِنِ الْحَسَنِ عَنِ أَبِيهِمَا عَنِ سِيَارِ، مُحَمَّدِينَ
اللَّهِ فِي وَأَبْغَضَ اللَّهُ فِي أَحَبَّ اللَّهُ عَبْدًا يَا يَوْمَ ذَلِكَ أَصْحَابِهِ لِبَعْضِ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ | رَسُولٌ قَالَ السَّلَامَ عَلَيْهِمْ أَبِيهِ عَنِ طَالِبِ،
وَقَدْ كَذَلِكَ يَكُونُ حَتَّى وَصِيَامُهُ صَلَاتُهُ كَثُرَتْ وَإِنْ يَمَانِ الْإِطْعَمِ رَجُلٌ يَجِدُ وَلَا بِذَلِكَ إِلَّا اللَّهُ وَلَا يَأْتِي تَنَالُ لَا قَائِمَهُ اللَّهُ فِي وَعَادَ اللَّهُ فِي وَوَالِ
وَكَيْفَ لَهُ فَقَالَ سَيُنَا اللَّهُ مِنْ عَنْهُمْ يُعْنِي لَا وَذَلِكَ يَنْبَاغُضُونَ وَعَلَيْهَا يَتَوَادُونَ عَلَيْهَا الدُّنْيَا فِي أَكْثَرُهَا هَذَا يَوْمَكُمْ النَّاسِ مُوَاحَاةً صَارَتْ
اللَّهُ رَسُولٌ لَهُ فَانْسَارَ أَعَادِيَهُ حَتَّى عَدُوَّهُ وَمَنْ أَوْلِيَهُ حَتَّى وَجَلَّ عَزَّ اللَّهُ وَلِيٍّ وَمَنْ وَجَلَّ عَزَّ اللَّهُ فِي وَعَادِيَتِ وَالْيَتُ قَدْ أَنَّى أَعْلَمَ أَنْ لِي
وَلِيٍّ وَالِ قَالَ فَعَادِهِ اللَّهُ عَدُوُّ هَذَا وَعَدُوُّ فَوَالِهِ اللَّهُ وَلِيٍّ هَذَا وَلِيٌّ قَالَ بَلَى فَقَالَ هَذَا أَنْتَ رَى: فَقَالَ السَّلَامَ عَلَيْهِ يَ عِلَّ إِلَى وَالِهِ عَلَيْهِ اللَّهُ صَلَّى
وَلُذَلِكَ أَوْ كَأَبُو أَنَّهُ وَلَوْ عَدُوُّ هَذَا وَعَادِ وَوَلِدِكَ أَبِيكَ قَاتِلُ أَنَّهُ وَلَوْ هَذَا

فضال، بِنِ عَلِيٍّ بِنِ الْحَسَنِ بِنِ عَلِيٍّ أَخْبَرَنَا الْهَمْدَانِي مُحَمَّدُ بْنُ أَحْمَدَ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ مُحَمَّدٍ حَدَّثَنَا - 41
مُوسَى بِنِ عَلِيٍّ سَمِعْتُ: قَالَ أَبِيهِ عَنِ

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his father, "I heard Ali ibn Musa Al-Reza (s) say, 'God will forgive the sins of whoever asks for

forgiveness seventy times during the (Arabic) month of Ramadan even if his sins are as numerous as the stars.”

28-42 In the (Arabic) month of Rajab of the year 339 A.H. (950 A.D.) in Qum Hamza ibn Muhammad ibn Ahmad ibn Muhammad ibn Zayd ibn Ali ibn Al-Hussein ibn Ali ibn Abi Talib (s) narrated that Ali ibn Ibrahim ibn Hashem quoted in the year 307 A.H. (918 A.D.) 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, "Whoever likes to board the Ship of Salvation, grab the Reliable Grip and guard himself with God's Strong Rope, should love Ali after me and be the enemy of Ali's enemies. He should follow the Divine Leaders to Guidance who are from Ali's progeny and accept them as his leaders, since they are my Successors; Trustees; and God's Proofs for the creatures; Masters of the nation and the guiders to Paradise. Their party is my party, and the party of their enemies is the party of Satan."

28-43 Muhammad ibn Musa ibn al-Mutawakkil - may God be pleased with him - narrated that Ali ibn Al-Hussein As-Sa'dabadi quoted on the authority of Ahmad ibn Abi Abdillah al-Barqi, on the authority of Abdul Azeem ibn Abdullah Al-Hassani, on the authority of Muhammad ibn Ali ibn Musa ibn Ja'far ibn Muhammad ibn Al-Hussein ibn Ali ibn Abi Talib (s), on the authority of his father Al-Reza (s), "Musa ibn Ja'far (al-Kazim) (s) went to see Harun Ar-Rashid while Harun was really angry with someone. The Imam (s) said, "You are getting angry on behalf of God. Therefore do not get more angry than God would in such a case."

28-44 Muhammad ibn Bakran al-Naqqash and Muhammad ibn Ibrahim ibn Ishaq al-Mu'addib - may God be pleased with them - narrated that Ahmad ibn Muhammad ibn al-Hamdani quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father, "I asked Ali ibn Musa Al-Reza (s) about the night of the middle of Sha'ban. The Imam (s) said, "It is the night to get released from the Fire. On that night major sins will be forgiven." I said, "Are there any additional prayers for that night?" The Imam (s) said, "It does not have any especial prayers. However, if you like to do a recommendable act on that night

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النُّجُومِ عَدَدٌ مِثْلَ كَانَتْ وَأَلُو دُنُوبِهِ لَهُ اللَّهُ غَفَرَ مَرَّةً سَبْعِينَ شَعْبَانَ فِي وَتَعَالَى تَبَارَكَ اللَّهُ اسْتَغْفِرُ مِنْ يَقُولُ السَّلَامُ عَلَيْهِ الرِّضَا

تِسْعَ سِنَةٍ رَجَبٍ فِي بَقْمِ السَّلَامِ عَلَيْهِ - طَالِ أَبِي بِنِ الْحُسَيْنِ بِنِ عَلِيٍّ بِنِ زَيْدِ بِنِ مُحَمَّدٍ جَعْفَرِ بِنِ أَحْمَدِ بِنِ مُحَمَّدِ بِنِ حَمْرَةَ حَدَّثَنَا - 42
الْحَسَنِ أَبِي عَنِ خَالِدِ، بِنِ الْحُسَيْنِ عَنِ مَعْبُدِ، بِنِ عَلِيٍّ عَنِ أَبِيهِ، عَنِ وَثَلَاثِمَائَةٍ، سَبْعَ سِنَةٍ هَاشِمِيِّنَ عَلِيٍّ أَخْبَرَنَا قَالَ وَثَلَاثِمَائَةٍ وَثَلَاثِينَ
يَرْكَبُ أَنْ أَحَبَّ مَنْ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ: قَالَ السَّلَامُ عَلَيْهِ عَلِيٍّ عَنِ أَبِيهِ، عَنِ السَّلَامِ عَلَيْهِ لِرَضَائِنِ عَلِيٍّ
خُلَفَائِي فَإِنَّهُمْ وَلَدِهِ مِنْ بِالْهُدَاةِ وَلِيَأْتَمَّ عُدْوَهُ وَلِيُعَادِ بَعْدِي عَلِيًّا لِقُلُوبِ الْمُتَمِينِ اللَّهُ بِحَبْلِ وَيَعْتَصِمُ الْوُثْقَى بِالْعُرْوَةِ وَيَسْتَمْسِكُ النِّجَاةَ سَفِينَةَ
وَجَزْبُ وَجَلَّ عَزَّ اللَّهُ جَزْبُ وَجَزْبِي جَزْبِي جَزْبُهُمُ الْجَنَّةِ إِلَى الْأَتْقِيَاءِ وَقَادَةَ أُمَّتِي وَسَادَةَ بَعْدِي الْخَلْقِ عَلَى اللَّهِ وَحُجَجٌ وَأَوْصِيَانِي

الشَّيْطَانِ حَزْبُ أَعْدَائِهِمْ.

البرقي، الله عبد أبي بن أحمد عن السعدآبادي، الحسين بن عليّ حدّثنا: قال عنه الله رضي المتوكل بن موسى بن محمد حدّثنا - 43
عن السلام، عليه بيطالب بن عليّ بن الحسين بن عليّ بن محمد بن جعفر بن عليّ بن محمد عن الحسيني الله عبد بن لعظيم | عبد عن
تغضب إنما فقال رجل على الغضب استحفه وقد الرشيد هارون على السلام عليه جعفر بن موسى دخل قال السلام عليه الرضا أبيه
نفسه على مماغضب بأكثر له تغضب فلا وجل عز الله

عليّ عن الهمداني، بن محمد بن أحمد حدّثنا عنه الله رضي المؤدّب إسحاق بن إبراهيم بن ومحمد النقاش بكران بن محمد حدّثنا - 44
ويغدر ليلة هي قال شعبان من النصف ليلة عن السلام، عليه الرضا موسى بن عليّ سألت قال أبيه عن فضل بن عليّ بن الحسن بن
على زيادة صلاة فيها فهل قلت الكبار الذنوب فيها ويغفر النار من الرقاب فيها الله

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you can say the Ja'far ibn Abi Talib's Prayer[521] and mention the Honorable the Exalted God, ask for forgiveness and supplicate a lot. My father (s) said, 'Supplications are accepted (fulfilled) on that night.' I said, "The people say that that night is the night of 'Sekak.[522]" The Imam (s) said, "That is the Night of Power ('Qadr) in the (Arabic) month of Ramadan."

28-45 According to the same documentation, it is narrated on the authority of Abil Hassan 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, "In fact, the (Arabic) month of Ramadan is a great month. During that month, God will multiply one's good deeds many times. He will eliminate the wicked deeds and raise the ranks during that month. God will forgive whoever gives charity during that month. God will forgive whoever treats his slaves with kindness during that month. God will forgive whoever is good-tempered during that month. God will forgive whoever quenches his wrath during that month. God will forgive whoever visits his relatives during that month." The Prophet (s) then added, "This month is not like other months. It will bring you blessings and mercy whenever it comes, and it will go away with forgiveness of the sins when it ends. This is the month in which good deeds are multiplied by many times and in which good acts are accepted. The Honorable the Exalted God will forgive whoever says two units of prayers during that month." The Prophet (s) then added, "One is really miserable if this month is finished and his sins are not forgiven, and is at a loss when the good-doers receive their rewards from the Benevolent Lord."

28-46 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 in the year 307 A.H. (918 A.D.) 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 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, "O Ali! You are my brother, my Vizier, the holder of my flag in this world and the Hereafter. You are the owner of my Pool (in Pasradise). Whoever loves you loves me, and whoever despises you despises

me.”

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وَأَكْثَرَ السَّلَامِ عَلَيْهِ طَالِبِ أَبِي بِنِ جَعْفَرٍ بِصَلَاةٍ فَعَلَيْكَ بِبَشِي فِيهَا تَتَطَوَّعُ أَنْ أَحْبَبْتَ إِنْ وَلَكِنْ مُوَظَّفَتْ عَشِي فِيهَا لَيْسَ فَقَالَ اللَّيَالِي ابْرَسَدَ
إِنَّهَا يَقُولُونَ النَّاسَ إِنْ لَهُ قُلْتُ مُسْتَجَابٌ فِيهَا الدُّعَاءُ يَقُولُ كَانَ السَّلَامُ عَلَيْهِ أَبِي فَإِنَّ الدُّعَاءَ ارِ اسْتِغْفَرَ وَمَنْ وَجَلَّ عَزَّ اللَّهُ ذِكْرٌ مِنْ فِيهَا
رَمَضَانَ شَهْرٍ فِي الْقَدْرِ لَيْلَةٌ تِلْكَ السَّلَامُ عَلَيْهِ فَقَالَ الصَّكَكَ لَيْلَةٌ

عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ قَالَ السَّلَامُ عَلَيْهِ عَلِيٍّ عَنِ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ الرُّضَا الْحَسَنُ أَبِي عَنِ إِسْنَادِ، الِ وَبِهَذَا - 45
الشَّهْرِ هَذَا فِي تَصَدَّقَ مِنَ الدَّرَجَاتِ فِيهِ وَيَرْفَعُ يَنَاتِ السَّفِيهِ وَيَمْحُو الْحَسَنَاتِ فِيهِ اللَّهُ يُضَاعِفُ عَظِيمٌ شَهْرٌ رَمَضَانَ شَهْرٌ إِنْ وَالِهِ
وَمَنْ لَهُ اللَّهُ فَرَعٌ عَيْظُهُ فِيهِ كَظَمَ وَمَنْ لَهُ اللَّهُ غَفَرَ خُلْفُهُ فِيهِ حَسَنٌ وَمَنْ لَهُ اللَّهُ غَفَرَ يَمِينُهُ مَلَكَتْ مَا إِلَى فِيهِ أَحْسَنَ وَمَنْ لَهُ اللَّهُ غَفَرَ بِصَدَقَةٍ
عَنْكُمْ أَدْبَرَ وَإِذَا وَالرَّحْمَةَ بِالْبِرْكََةِ أَقْبَلَ إِلَيْكُمْ أَقْبَلَ إِذَا إِنَّهُ كَالشُّهُورِ لَيْسَ هَذَا شَهْرُكُمْ إِنْ السَّلَامُ عَلَيْهِ قَالَ ثُمَّ لَهُ اللَّهُ غَفَرَ رَحْمَةً فِيهِ وَصَلَّ
رُكْعَتَيْنِ وَجَلَّ عَزَّ اللَّهُ الشَّهْرُ هَذَا فِي مِنْكُمْ صَلَّى مَنْ مَقْبُولَةٌ فِيهِ الْخَيْرِ وَأَعْمَالٌ مُضَاعَفَةٌ فِيهِ الْحَسَنَاتُ شَهْرٌ هَذَا الدُّنُوبِ إِنْ يَغْفَرُ أَدْبَرَ
يُفَوِّرُ حِينَ يَخْسِرُ فَحِينَئِذٍ دُنُوبُهُ يُغْفَرُ هَذَا الشَّهْرُ هَذَا عَنْهُ خَرَجَ مِنَ الشَّقِيِّ حَقَّ فِي الشَّدَانِ السَّلَامُ عَلَيْهِ قَالَ ثُمَّ لَهُ اللَّهُ غَفَرَ بِهِمَا يَتَطَوَّعُ
الْكَرِيمِ الرَّبِّ بِجَوَائِزِ الِ مُحْسِنُونَ

بْنِ عَلِيٍّ أَخْبَرَنِي قَالَ السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بِنِ الْحُسَيْنِ بِنِ عَلِيٍّ بِنِ زَيْدِ بِنِ مُحَمَّدِ بِنِ جَعْفَرِ بِنِ أَحْمَدِ بِنِ مُحَمَّدِ بِنِ حَمْرَةَ حَدَّثَنَا - 46
بِعَلِيِّ الرُّضَا مُوسَى بِنِ عَلِيٍّ عَنِ خَالِدِ، بِنِ الْحُسَيْنِ عَنِ مَعْبُدِ، بِنِ عَلِيٍّ عَنِ أَبِي، حَدَّثَنِي: قَالَ وَثَلَاثِمِائَةٍ سَبْعِ سِنَةٍ هَاتِيمِ بِنِ إِبْرَاهِيمِ
لُوَانِي وَصَاحِبِ وَوَزِيرِي أَخِي أَنْتَ عَلِيٌّ يَا وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ قَالَ: قَالَ السَّلَامُ عَلَيْهِ عَلِيٍّ عَنِ أَبِيهِ، عَنِ أَبِيهِ، عَنِ السَّلَامِ،
أَبْغَضَنِي أَبْغَضَكَ وَمَنْ أَحْبَبَنِي أَحْبَبَكَ مِنْ حَوْضِي صَاحِبِ أَنْتَ وَ الدُّنْيَا الْآخِرَةَ فِي

To Be Continued ...

Part 2 ,Chapter Twenty-Eight : On Various Traditions From Imam Ali Ibn Musa Al-Reza (S)

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28-47 Abu Ali Ahmad ibn Al-Hassan al-Qattan, Muhammad ibn Bakran an-Naqash, and
Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God be pleased with them - 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 that (Imam) Al-Reza (s) said, "The eyes of whoever
remembers our calamities, cries and makes others cry will not be crying on the Day on which all
eyes will be crying. The heart of whoever attends a meeting and revives our affairs will not perish
on the Day on which all hearts will perish." The narrator added, "Al-Reza (s) also said, 'when the
Honorable the Exalted God said, 'If ye did well, ye did well for yourselves; if ye did evil, (ye did it)

against yourselves...’ [523] it means that if you do evil there is a Lord to forgive you.”

The narrator added, “Al-Reza (s) also said, ‘when the Honorable the Exalted God said, ‘...So overlook (any human faults) with gracious forgiveness’ [524] it means forgiving without any reproach.”

The narrator added, “Al-Reza (s) also said, ‘when the Honorable the Exalted God said, ‘It is He Who doth show you the lightning, by way both of fear and of hope...’ [525] it means that a traveler is afraid and hopes to stay.”

The narrator added, “Al-Reza (s) also said, ‘whoever finds nothing to pay for expiation of his sins should send blessings upon Muhammad (s) and his Household as that will eliminate sins.’” The Imam (s) also said, “To the Honorable the Exalted God sending blessings upon Muhammad (s) and his Household is just like saying His Glorifications, saying There is no god but God or saying God is the Greatest.”

28-48 Muhammad ibn Bakran an-Naqash, Ahmad ibn Al-Hassan al-Qattan, Muhammad ibn Ahmad ibn Ibrahim al-Mo’azi and Muhammad ibn Ibrahim ibn Ishaq al-Mokattib narrated that Abul Abbas Ahmad ibn Muhammad ibn Sa’eed al-Hamdani - a servant of the Hashemites - 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), 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 Al-Baqir Muhammad ibn Ali (s), on the authority of his father the Ornament of the Worshippers Ali ibn Al-Hussein (s), on

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قالوا عنه الله رضى
بن إبراهيم بن ومحمد النقاش بكران ومحمد بن القطان الحسن بن أحمد حدثنا - 47
مصابنا تذكر من: السلام عليه الرضا قال: قال أبيه عن فضال، بن علي بن أخبرنا الحسن: قال الهمداني يدسع بن محمد بن أحمد حدثنا
القلب تموت يوم قلبه يمت لم أمرنا فيه يحيا مجلسا جلس ومن العيون تبكي يوم عينه تبك لم وأبكي فبكي

وإن لأنفسكم أحسنتم إن قال فلها أسأتم وإن لأنفسكم أحسنتم أحسنتم إن وجل عز الله قول في السلام عليه الرضا وقال: قال
لها يغور رب فلها أسأتم

خوفا قال وطمعا خوفا قوله وفي عتاب بغير عفو قال (الجميل الصفح فاصفح): تعالى الله قول في السلام عليه الرضا قال: وقال
للمقيم وطمعا للمسافر

هدما الذنوب تهدم فإنها وآله محمد على الصلاة من فليكثر ذنوبه به يكفر ما على قدر لم من: السلام عليه الرضا وقال قال

والتكبير هليل والتسبيح وجل عز الله عند تعديل وآله محمد على الصلاة: السلام عليه وقال

إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْمَعَاذِيِّ إِبْرَاهِيمَ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ الْقَطَّانِ الْحَسَنُ بْنُ وَأَحْمَدِ النَّقَاشِ ابْنِ بَكْرِ بْنِ مُحَمَّدٍ حَدَّثَنَا - 48
عَنْ أَبِيهِ، عَنْ فَضَالٍ، عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ هَاتِمُ بْنُ مَوْلَى الْهَمْدَانِيِّ يَدُوعِبُنِ أَحْمَدَ الْعَبَّاسَ أَبُو حَدَّثَنَا قَالُوا الْمَكْتَبِ
أَبِيهِ عَنْ السَّلَامِ عَلَيْهِ دُمَحَمَةُ الصَّادِقِ أَبِيهِ عَنْ السَّلَامِ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى أَبِيهِ عَنْ السَّلَامِ، عَلَيْهِ الرِّضَا مُوسَى بْنُ عَلِيِّ الْحَسَنِ أَبِي
عَنْ السَّلَامِ عَلَيْهِ عَلِيُّ بْنُ مُحَمَّدٍ الْبَاقِرِ

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the authority of his father the Master of the Martyrs Al-Hussein ibn Ali (s), on the authority of his father the Master of the Trustees and the Commander of the Faithful Ali ibn Abi Talib (s) that one day God's Prophet (s) delivered a sermon and said, "O people! The month of God (Ramadan) has come to you with blessings, mercy, and forgiveness. This is the noblest of the months to God. Its days are the noblest of the days. Its nights are the noblest of the nights. It is the month in which you have been invited to be God's guests. You have been established as those honored by God in that month. Your breathing in this month is considered to be saying His Glorifications. Your sleeping in it is considered to be His worshipping, your deeds are accepted by Him and your supplications to Him are fulfilled.

Then ask God - your Lord - with sincere intentions and pure hearts to help you succeed in His fasting and reciting His Book. Whoever gets deprived of God's forgiveness in this great month is at a real loss. Remember the thirst and hunger of the Resurrection Day by experiencing this thirst and hunger. Give charity to your poor and indigent ones; respect your elder ones; be kind with the younger ones; visit your relations of kin; watch your tongues; lower your eyes from what your eyes are forbidden to look at; and guard your ears from what your ears are forbidden to hear. Be kind to other people's orphans so that others may be kind to your orphans. Repent to God for your sins. Raise up your hands towards Him in supplication at the times of saying your prayers. These times are the noblest of the hours during which the Honorable the Exalted God looks upon His servants with Mercy, responds when they make supplications, replies to them when they call Him, and fulfills for them what they ask for. O people! You are tied down by your deeds. Free yourselves with your supplications. Your backs are overburdened with your sins. Make them lighter with extended prostrations. Know that the Sublime God has sworn by His Honor that He will not punish or throw into the Fire those who pray and fall in prostration on the Day on which all the people will rise for the Lord of the Worlds. O people! The reward with the Honorable the Exalted God for whoever provides for the breaking of the fast of any believer in this month is like that of freeing a slave and the forgiveness of all past sins."

The people said, "O Prophet of God! Not all of us are able to do that." Then the Prophet (s) said, "Fend off the Fire from yourselves (by

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أَمِيرِ صَيِّبِ الْوَسِيِّ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ عَلِيٌّ بِنِ الْحُسَيْنِ الشَّهَدَاءِ سَيِّدِ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ الْحُسَيْنِ بِنِ عَلِيِّ الْعَابِدِينَ رَبِّنِ أَبِيهِ شَهْرُ إِلَيْكُمْ أَقْبَلُ قَدْ إِنَّهُ النَّاسُ أَيُّهَا فَقَالَ يَوْمَ ذَلِكَ حَاطَبْنَا وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ إِنَّ قَالَ السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيِّ الْمُؤْمِنِينَ السَّاعَاتِ أَفْضَلُ وَسَاعَاتُهُ اللَّيَالِي أَفْضَلُ وَالْيَالِيهِ الْأَيَّامِ أَفْضَلُ وَأَيَّامُهُ الشُّهُورِ أَفْضَلُ اللَّهُ هُوَ عِنْدَ شَهْرٍ وَالْمَغْفِرَةَ وَالرَّحْمَةَ بِالْبِرِّكََةِ اللَّهُ فِيهِ وَدُعَاؤُكُمْ مَقْبُولٌ فِيهِ وَعَمَلُكُمْ عِبَادَةٌ فِيهِ وَتَوَمُّكُمْ تَسْبِيحٌ فِيهِ أَنْفَاسُكُمْ اللَّهُ كَرَامَةٌ أَهْلٌ مِنْ فِيهِ وَجَعَلْتُمْ اللَّهُ ضِيَافَةَ إِلَى فِيهِ دُعَيْتُمْ هُوَ شَهْرُ الشَّهْرِ هَذَا فِي اللَّهِ غُفْرَانَ حُرْمٍ مِنَ الشَّقِيِّ فَإِنَّ كِتَابِهِ وَتِلَاوَةَ لَصِيَامِهِ يُوقَفُكُمْ أَنْ طَاهِرَةٌ وَقُلُوبٌ صَادِقَةٌ بِنَبَاتِ رَبِّكُمْ اللَّهُ فَسَلُوا مُسْتَجَابٌ وَارْحَمُوا كِبَارَكُمْ قُرُوا وَمَسَاكِينَكُمْ فُقِّرَاكُمْ عَلَى وَتَصَدَّقُوا وَعَطَشُهُ الْقِيَامَةِ يَوْمَ جُوعٍ فِيهِ وَعَطَشُكُمْ بِجُوعِكُمْ وَادْكُرُوا الْعَظِيمِ أَسْمَاعَكُمْ إِلَيْهِ الْإِسْتِـمَاعُ يَجَلُّ لَا وَعَمَّا أَبْصَارَكُمْ إِلَيْهِ النَّظَرُ يَجَلُّ لَا عَمَّا وَغَضُوا أَلْسِنَتَكُمْ وَاحْفَظُوا أَرْحَامَكُمْ وَأَوْصِلُوا صِغَارَكُمْ أَفْضَلُ فَإِنَّهَا صَلَوَاتُكُمْ أَوْقَاتٌ فِي الدُّعَاءِ أَيْدِيكُمْ إِلَيْهِ وَارْفَعُوا دُنُوبَكُمْ مِنَ اللَّهِ إِلَى وَتُوبُوا أَيَّتَامَكُمْ عَلَى يُتَحَنَّنِ النَّاسُ أَيَّتَامٌ عَلَى وَتَحَنَّنُوا أَنْفُسَكُمْ إِنَّ النَّاسَ أَيُّهَا دَعَوْهُ إِذَا لَهُمْ سَتَجِيبُ وَيَدَاؤُهُ إِذَا وَيَلْبِيهِمْ نَاجُوهُ إِذَا يُجِيبُهُمْ عِبَادِهِ إِلَى بِالرَّحْمَةِ فِيهَا وَجَلَّ عَزَّ اللَّهُ يَنْظُرُ السَّاعَاتِ فَسَمَّ ذِكْرَهُ تَعَالَى اللَّهُ أَنْ وَعَلَّمُوا سُجُودَكُمْ بِطُولٍ عَنْهَا فَحَقُّوا أَوْزَارَكُمْ مِنْ ثِقَلَةٍ وَظَهَرُكُمْ بِاسْتِغْفَارِكُمْ فَفَكُّوا بِأَعْمَالِكُمْ مَرْهُونَةٌ مُؤْمِنًا صَانِمًا مِنْكُمْ فَطَرَّ مَنْ النَّاسُ أَيُّهَا الْعَالَمِينَ لِرَبِّ النَّاسِ يَوْمَ بِالنَّارِ يَرَوْنَهُمْ لَا وَأَنَّ وَالسَّاجِدِينَ الْمُصَلِّينَ يُعَذِّبُ لَا أَنْ بَعِزَّتِهِ فَقَالَ ذَلِكَ عَلَى يَقْدِيرِ كُلَّنَا وَلَيْسَ! اللَّهُ رَسُولُ يَا قِيلَ. دُنُوبِهِ مِنْ مَضَى لِمَا وَمَغْفِرَةٌ رَقِيبَةٌ عِثْقٌ لَهُ أَلْ عِنْدَ ذَلِكَ لَهُ كَانَ الشَّهْرُ هَذَا فِي تَمْرَةٍ بِشِقِّ وَلَوْ النَّارَ انْفَقُوا: وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى

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providing for the fast of any believer) - even if it be with a piece of a date. Fend off the Fire from yourselves (by providing for the breaking of the fast of any believer) even if it be with a sip of water. O people! Whoever is good-tempered in this month will easily cross the Bridge[526] on the Day (of Judgment) on which one's steps are not firm. God will ease the reckoning of whoever takes it easy with those whom his right hand possesses (slaves) in this month. On the Day one meets God, God will withhold His Wrath from whoever controls his wickedness in this month. On the Day one meets God, God will honor whoever honors an orphan in this month. On the Day one meets God, He will shower His Mercy upon whoever maintains family ties in this month. God will deprive from His Mercy whoever breaks off his family ties in this month. God will record freedom from the Fire for whoever says one unit of recommendable prayers. The reward of whoever performs an obligatory deed in this month is seventy times that of one who performs the same deed in other months. The Balance of Deeds of whoever sends blessings upon me a lot will be more positive on the (Judgement) Day on which the Balance of Deeds are negative. The reward of whoever recites one verse of the Quran in this month is like the reward of one who recites the whole Quran in other months. O people! The gates of Paradise are open in this month. Then ask your Lord not to close them on you. And the gates of the Fire are closed. Then ask your Lord not to open them up to you. Satan is chained down. Then ask your Lord not to let him overcome you."

The Commander of the Faithful (Imam Ali) (s) said, "I stood up and said, 'O Prophet of God! What are the noblest of the deeds in this month?' The Prophet (s) said, "O Abul Hassan (s)! The noblest of the deeds in this month are abstaining from what the Honorable the Exalted God has forbidden." Then the Prophet (s) cried. I asked him (s), "O Prophet of God! Why did you cry?" The Prophet (s) said, "O Ali! I cried for what will be done to you in this month. It is as if I see you while

you are praying to your Lord and the nastiest of those of old or those of later times - as nasty as he who killed the she-camel of Thamud - will stand up and deliver such a blow to your head that your beard will get stained (with blood).” The Commander of the Faithful (Imam Ali) (s) said, “O Prophet of God! Will my religion remain intact in this situation?” The Prophet (s) said, “Your religion is intact.”

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وَمَنْ الْأَفْدَامُ فِيهِ تَرَلُّ يَوْمَ الصَّرَاطِ عَلَى جَوَازِ لَهُ كَانَ خُلُقُهُ الشَّهْرِ هَذَا فِي مِنْكُمْ حَسَنٌ مَنِ النَّاسُ أَلَيْهِ. مَاءٍ مِنْ بِشْرَبَةِ وَلَوْ النَّارِ إِنْثَقُوا أَكْرَمَهُ يَنْبِيئاً فِيهِ أَكْرَمَ وَمَنْ يَلْقَاهُ يَوْمَ غَضَبِهِ عَنْهُ اللَّهُ فَكَشَرَهُ فِيهِ كَفٌّ وَمَنْ حَسَابُهُ عَلَيْهِ اللَّهُ خَفَّفَ يَمِينُهُ مَلَكَتْ عَمَّا الشَّهْرِ هَذَا فِي خَفَّفَ فِيهِ تَطَوَّعَ وَمَنْ يَلْقَاهُ يَوْمَ رَحْمَتِهِ عَنْهُ اللَّهُ قَطَعَ رَحْمَهُ فِيهِ قَطَعَ وَمَنْ يَلْقَاهُ يَوْمَ بِرَحْمَتِهِ اللَّهُ وَصَلَهُ رَحْمَهُ فِيهِ وَصَلَ وَمَنْ يَلْقَاهُ يَوْمَ اللَّهُ مِنْ فِيهِ أَكْثَرَ وَمَنْ الشَّهْرِ مِنْ سِوَاهُ فِيمَا فَرِيضَةً سَبْعِينَ أَدَى مَنْ ثَوَابٌ لَهُ كَانَ فَرَضاً فِيهِ أَدَى وَمَنْ النَّارِ مِنْ بَرَاءَةٍ لَهُ اللَّهُ كَتَبَ بِصَلَاةِ الشَّهْرِ مِنْ غَيْرِهِ فِي الْقُرْآنِ خَتَمَ مَنْ أَجْرٍ مِثْلَ لَهُ كَانَ الْقُرْآنِ مِنْ آيَةٍ فِيهِ تَلَا وَمَنْ الْمَوَازِينُ تُخَفُّ يَوْمَ مِيزَانُهُ اللَّهُ ثَقَلَ عَلَى الصَّلَاةِ.

عَلَيْكُمْ يُفْتَحُهَا لَا أَنْ رَبَّكُمْ فَسَلُوا مُعَلَّقَةَ النَّيْرَانِ وَأَبْوَابَ عَلَيْكُمْ يُعَلَّقُهَا لَا أَنْ رَبَّكُمْ فَسَلُوا مُفْتَحَةَ الشَّهْرِ هَذَا فِي الْجِنَانِ أَبْوَابَ إِنَّ النَّاسَ أُيُّهَا عَلَيْكُمْ يُسَلِّطُهَا لَا أَنْ رَبَّكُمْ فَسَلُوا مَعْلُولَةَ وَالشَّيَاطِينِ.

الشَّهْرِ؟ هَذَا فِي الْأَعْمَالِ أَفْضَلُ مَا اللَّهُ رَسُولٌ يَا فَقُلْتُ مُتَّفَقٌ: السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرُ قَالَ

عَلِيٌّ يَا فَقَالَ يُنْبِئُكَ؟ مَا اللَّهُ رَسُولٌ يَا فَقُلْتُ. بَكَى ثُمَّ وَجَلَ عَزَّ اللَّهُ مَحَارِمَ عَنِ الْوَرَعِ الشَّهْرِ هَذَا فِي الْأَعْمَالِ أَفْضَلُ الْحَسَنِ أَبَا يَا فَقَالَ عَلَى صَرْبَةٍ فَضْرَبَكَ تَمُودَ نَاقَةَ عَاقِرٍ شَقِيقُ الْأَوْلِيِّنَ أَشَقَى أَنْبَعَتْ وَقَدِ لِرَبِّكَ تُصَلِّي وَأَنْتَ بِكَ كَأَنِّي. الشَّهْرِ هَذَا فِي مِنْكَ يَسْتَحِلُّ لِمَا أَبْكِي لِخَيْتِكَ مِنْهَا فَخَضَبَ قَرْنِكَ.

دِينِي؟ مِنْ سَلَامَةٍ فِي وَدَلِكِ اللَّهُ رَسُولٌ يَا: فَقُلْتُ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرُ قَالَ

دِينِكَ مِنْ سَلَامَةٍ فِي السَّلَامُ عَلَيْهِ فَقَالَ

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The Prophet (s) then added, “O Ali! Whoever kills you has indeed killed me. Whoever despises you has indeed despised me. Whoever swears at you has indeed sworn at me. This is because you are from me and just like myself. Your spirit is from my spirit. Your clay is from my clay. In fact, the Blessed the Sublime God has created you and me, and appointed you and me. God chose me for the Prophethood and chose you for the Divine Leadership. Whoever denies your Divine Leadership has, in fact, denied my Prophethood. O Ali! You are my Trustee, the father of my grandchildren, the spouse of my daughter, the Caliph over my nation during and after my life. Your orders are just like my orders. Your admonishing is just like my admonishing. I swear by Him who has appointed me to the Prophethood and established me as the best of the people that you are God’s Proof for His creatures, the one entrusted with His Secrets and His Successor over His servants.”

28-49 The interpreter (of the Quran) Muhammad ibn Al-Qasim - may God be pleased with him - narrated that Ahmad ibn Al-Hassan Al-Husseini narrated on the authority of Al-Hassan ibn Ali (s), on the authority of his father Ali ibn Muhammad (s), on the authority of his father Muhammad ibn Ali (s), on the authority of his father Al-Reza Ali ibn Musa (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), "The Commander of the Faithful (s) said, 'There are many who are ignorant and make a piece of clothing to wear but it becomes their burial shroud, and build a house in which to live but that house will be their burial place.'"

28-50 According to the same documentation, the Commander of the Faithful (s) was asked, "What is preparedness for death?" He (s) said, "Performing the obligatory deeds, avoiding the forbidden deeds, and being good-tempered. For such a person it does not make any difference whether he approaches death or death comes towards him. I swear by God that it does not make any difference for the son of Abi Talib (the Commander of the Faithful: Imam Ali) whether he goes towards death or death comes towards him."

28-51 According to the same documentation, in one of his sermons, the Commander of the Faithful (s) said, "O people! This world is to pass

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مِنْ وَطِينَتِكَ رُوحِي مِنْ رُوحِكَ كَنَفْسِي مِنْ نَفْسِكَ لِأَنَّكَ سَبَّيْتَنِي فَقَدْ سَبَّكَ وَمَنْ أْبَعَضَنِي فَقَدْ أْبَعَضَكَ وَمَنْ قَتَلَنِي فَقَدْ قَتَلَكَ مِنْ عَلِيٍّ يَا: قَالَ ثُمَّ نُبِوتِي أَنْكَرَ فَقَدْ إِمَامَتَكَ أَنْكَرَ وَمَنْ لِلْإِمَامَةِ وَأَخْتَارَكَ لِلنُّبُوَّةِ وَأَخْتَارَنِي وَإِيَّاكَ وَأَصْطَفَانِي وَإِيَّاكَ خَلَقَنِي وَتَعَالَى تَبَارَكَ اللَّهُ إِنَّ طِينَتِي

بَعَثَنِي بِالَّذِي أَقْسَمُ نَهْيِي وَنَهْيِكَ أَمْرِي أَمْرُكَ مَوْتِي وَبَعْدَ حَيَاتِي فِي أُمَّتِي عَلَى وَخَلِيفَتِي ابْنَتِي وَرُوحُ وُلْدِي وَأَبُو وَصِيْبِي أَنْتَ عَلِيُّ يَا عِبَادِهِ عَلَى مُوْخَلِيفَتِهِ سِرِّهِ عَلَى وَأَمِينُهُ خَلْفَهُ عَلَى اللَّهِ لِحُجَّةٍ إِنَّكَ الْبَرِيَّةَ خَيْرَ وَجَعَلَنِي بِالنُّبُوَّةِ

مُحَمَّدَ، بِنَ عَلِيٍّ أَبِيهِ عَن عَلِيٍّ، بِنَ الْحَسَنِ عَنِ الْحُسَيْنِيِّ الْحَسَنِ بْنِ أَحْمَدَ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْمَفْسِرِ الْقَاسِمِ بْنِ مُحَمَّدٍ حَدَّثَنَا - 49 عَنِ السَّلَامِ، عَلَيْهِ مُحَمَّدُ بْنُ جَعْفَرِ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ جَعْفَرُ بْنُ مُوسَى عَنِ مُوسَى، نَبِيٍّ عَلِيٍّ لِرِضَا أَبِيهَا عَنِ عَلِيٍّ، بِنَ مُحَمَّدِ أَبِيهِ عَنِ ثَوْبَانَ يَنْسُجُ غَافِلٍ مِنْ كَمِ السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٍ قَالَ: قَالَ السَّلَامُ عَلَيْهِ عَلِيُّ بْنُ الْحُسَيْنِ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ عَلِيُّ بْنُ مُحَمَّدِ أَبِيهِ قَبْرَهُ هُوَ مَوْضِعٌ وَإِنَّمَا لَيْسَ كُنْهُ بَيْنًا وَبَيْنِي هُوَ كَفْنُهُ وَإِنَّمَا لِيَلْبَسَهُ

وَالْأَشْتِ مَالِ الْمَحَارِمِ وَاجْتِنَابِ الْفَرَائِضِ إِذَا؟ فَقَالَ: الْمَمُوتِ الْإِسْتِعْدَادُ مَا: السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ لِأَمِيرٍ قِيلَ قَالَ الْإِسْنَادُ وَبِهَذَا - 50 لِيَهِيَ الْمَوْتُ وَقَعَ أَمَ الْمَوْتُ عَلَى أَوْقَعَ طَالِبِ أَبِي ابْنِ يُبَالِي لَا وَاللَّهِ. عَلَيْهِ الْمَوْتُ وَقَعَ أَوْ الْمَوْتُ عَلَى أَوْقَعَ يُبَالِي لَا ثُمَّ الْمَكَارِمِ عَلَى

إِنَّ النَّاسَ أَيُّهَا حُطْبِيهِ بَعْضٍ فِي السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٍ قَالَ: قَالَ الْإِسْنَادُ وَبِهَذَا - 51

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through and the Hereafter is Eternal. Take things from this passage way for your Residence. Do not disclose your hidden affairs to Him for whom your secrets are not hidden. Take your hearts out of this world before your bodies are taken out of it[527]. You live in this world but you are created for the Hereafter. This world is like poison which someone might take who does not know about it. When someone dies the angels ask, "What has he brought along with him?" and the people ask, "What has he left behind?" Send ahead nobilities from which you may benefit. Do not leave behind what might cause you sorrow. Whoever gets deprived of the good benefits of his own wealth is really deprived. He will be jealous of those who have made the balance of their deeds heavier on the side of the good deeds by giving charity and granting welfare. Their Residence is in Paradise and the Path that they will follow is good."

28-52 Muhammad ibn Bakran al-Naqqash in the Kufa Mosque and Muhammad ibn Ibrahim ibn Ishaq al-Mokattib in Ray - may God be pleased with him - narrated that Ahmad ibn Muhammad ibn Sa'eed al-Hamadani - a servant of the Hashemites - quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father that Abil Hassan Ali ibn Musa Al-Reza (s) said, "God will provide for the needs of this world and the Hereafter of whoever does not try to provide for his needs on the Day of Ashura.[528] The Honorable the Exalted God will make the Resurrection Day a day of pleasure and happiness for whoever makes the Day of Ashura his day of calamity, mourning, sorrow and crying. If one considers the Day of Ashura to be a blessed day for him and hoards things up in his house on that day, whatever he hoards up will not be blessed. He will be resurrected along with Yazid, Ubaydillah ibn Ziyad and Umar ibn Sa'd - may God damn them - on the Resurrection Day."

28-53 Muhammad ibn Ali Majiluwayh - 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 Shabeeb, "I went to see Al-Reza (s) on the first day of the (Arabic) month of Muharram. The Imam (s) said, 'O Ibn Shabeeb! Are you fasting?' I answered, 'No.' The Imam (s) said, 'Today is the day on which Zakariya prayed to his Lord - the Honorable the Exalted, 'There did Zakariya pray to his Lord, saying, 'O my Lord! Grant unto me from Thee a progeny that is pure: for Thou art He that heareth prayer!'" [529] And God fulfilled his prayer and ordered the

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الدُّنْيَا مِنْ وَأَخْرِجُوا أَسْرَارَكُمْ عَلَيْهِ تَخْفَى لَا مَنْ عِنْدَ أَسْتَارِكُمْ تَهْتَكُوا وَلَا لِمَقَرَّتُمْ مَمَرَّتُمْ مِنْ فَخَذُوا بَقَاءِ دَارٍ وَالْآخِرَةَ فَنَاءِ دَارِ الدُّنْيَا قَالَتْ مَاتَ إِذَا الْعَبْدُ إِنْ يَعْرِفُهُ لَا مَنْ يَأْكُلُهُ كَالسَّمِّ الدُّنْيَا وَإِنَّمَا خُلِقْتُمْ وَلِلْآخِرَةِ حُبِّيئْتُمْ الدُّنْيَا فَبِي أَيْدَانِكُمْ مِنْهَا تَخْرُجُ أَنْ قَبْلِ مِنْ قُلُوبِكُمْ وَالْمَغْبُوطَ مَالِهِ خَيْرٌ حَرِيمٍ مَنْ الْمَحْرُومِ فَإِنَّ عَلَيْكُمْ يَكُنْ كَلًّا تُؤَخَّرُوا وَلَا لَكُمْ يَكُنْ فَضْلًا فَفَدَّمُوا آخِرَ مَا النَّاسُ وَقَالَ قَدَّمَ مَا الْمَلَائِكَةُ مَسْلُكُهُ بِهَا الصِّرَاطِ عَلَى وَطَيْبٍ مِهَادَةٍ بِهَا الْجَنَّةِ فِي وَأَحْسَنَ مَوَازِينَهُ وَالْخَيْرَاتِ بِالصَّدَقَاتِ ثَقَلَتْ مَنْ

بْنُ أَحْمَدَ دَنَنَادَ قَالَا بِالرِّيِّ عَنْهُ اللَّهُ رَضِيَ الْمَكْتَبِ إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ وَمُحَمَّدِ الْكُوفَةِ مَسْجِدِ فِي النَّقَاشِ بَكْرَانَ بْنِ مُحَمَّدٍ حَدَّثَنَا - 52

عَلَيْهِ الرِّضَا مُوسَى بْنِ عَلِيِّ الْحَسَنِ أَبِي عَنْ أَبِيهِ، عَنْ فَضَالِ بْنِ عَلِيٍّ بْنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ هَاتِمٌ بَنِي مَوْلَى الْهَمْدَانِيِّ سَعِيدُ بْنُ مُحَمَّدٍ وَحُرُّنِهِ مُصِيبَتِهِ يَوْمَ عَاشُورَاءَ يَوْمٌ كَانَ وَمَنْ وَالْآخِرَةَ الدُّنْيَا حَوَائِجَ لَهُ اللَّهُ قَضَى اشْوَراءَ عَيْرَمَ حَوَائِجِهِ فِي السَّعْيِ تَرَكَ مَنْ قَالَ السَّلَامُ فِيهِ وَادَّخَرَ بَرَكَهَ يَوْمَ عَاشُورَاءَ يَوْمَ سَمَّى مَنْ عَيْنُهُ الْجَنَانِ فِي بِنَا وَقَرَّتْ وَسُرُورِهِ فَرَحِهِ يَوْمَ الْقِيَامَةِ يَوْمٌ وَجَلَّ عَرَّ اللَّهُ جَعَلَ وَبُكَائِهِ النَّارِ مِنْ دَرَكِ أَسْفَلِ إِلَى اللَّهِ لَعْنَهُمْ سَعْدِ بْنِ وَعُمَرَ زِيَادِ بْنِ اللَّهِ وَعُبيدِ زَيْدِ مَعَ الْقِيَامَةِ يَوْمَ وَحُشِرَ ادَّخَرَ فِيمَا لَهُ يُبَارِكُ لَمْ شَيْئاً لِمَنْزِلِهِ

دَخَلْتُ قَالَ شَبِيبُ بْنُ الرَّيَّانِ عَنْ أَبِيهِ، عَنْ هَاتِمِ بْنِ إِبرَاهِيمَ بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ مَا جِئِلُوهُ عَلَيْهِ بِنِ مُحَمَّدٍ حَدَّثَنَا - 53 دَعَا الَّذِي الْيَوْمَ هُوَ الْيَوْمَ هَذَا إِنَّ فَقَالَ. لَا فَقُلْتُ أَنْتَ؟ أَصَانِمَ شَبِيبِ ابْنِ يَا لِي فَقَالَ رَمَالَ مَدَّ مِنْ يَوْمٍ أَوَّلِ فِي السَّلَامِ عَلَيْهِ الرِّضَا عَلَى (الدُّعَاءِ سَمِعَ إِنَّكَ طَيِّبَةً ذُرِّيَّةً لَدُنْكَ مِنْ لِي هَبْ رَبِّ). فَقَالَ وَجَلَّ عَرَّ رَبَّهُ زَكْرِيَّا فِيهِ

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angels to call Zakariya ‘While he was standing in prayer in the chamber, the angels called unto him, ‘(Allah) doth give thee glad tidings of Yahya, witnessing the truth of a Word from Allah, and (be besides) noble, chaste, and a Prophet, of the (goodly) company of the righteous.’ [530] Therefore, just as God fulfilled the prayers of Zakariya, the Honorable the Exalted God will fulfill the prayers of whoever fasts on this day, and asks God for something.’

The Imam (s) then added, ‘O Ibn Shabayb! Muharram is the month in which the people of the Age of Ignorance had forbidden committing any oppression and fighting in. However, this nation did not recognize the honor of this month or the honor of their own Prophet (s). In this month, they killed the Prophet’s offspring, they enslaved the women, and took their belongings as booty. God will never forgive them.

O Ibn Shabayb! If you wish to cry, then cry for Al-Hussein ibn Ali ibn Abi Talib (s) who was slaughtered like a sheep, and was killed along with the members of his household. Eighteen people were martyred along with Al-Hussein (s) who had no equal on Earth. The seven heavens and the Earths[531] mourned for his martyrdom. Four thousand angels descended to the Earth to assist him (Imam Hussein) (s). However, Al-Hussein (s) was destined to be martyred. They will remain at his shrine with wrinkled hair until the Riser (Imam al-Mahdi) (s) rises. Then they will be among those who will assist him (s). Their slogan will be Ya li tharat Al-Hussein (Revenge for Al-Hussein’s blood!)

O Ibn Shabeeb! My father narrated that his father (s) quoted on the authority of his grandfather (s) that when they murdered my grandfather Al-Hussein (s), the heavens cried (dark) red blood and dirt.

O Ibn Shabeeb! If you cry for Al-Hussein (s) in such a way that tears flow down your cheeks, then God will forgive all the sins that you have committed whether they be minor or major, whether they be a few instances or a lot.

O Ibn Shabeeb! If you would like to meet the Honorable the Exalted God without having any sins then go to visit (the Shrine of) Al-Hussein (s).

O Ibn Shabeeb! If you would like to accompany the Prophet (s) in the rooms of Paradise, then damn the murderers of Al-Hussein (s).

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عَزَّ اللهُ دَعَا نَوْمَ هَذَا صَامَ فَمَنْ يَبْحِي يُبَشِّرُكَ اللهُ أَنَّ الْمَحْرَابَ فِي يُصَلِّي قَائِمٌ وَهُوَ زَكَرِيَّا فَنَادَتْ الْمَلَائِكَةُ وَأَمَرَ لَهُ اللهُ فَاسْتَجَابَ
السَّلَامُ عَلَيْهِ لَزَكَرِيَّا اسْتَجَابَ كَمَا لَهُ اللهُ اسْتَجَابَ وَجَلَّ

هَذِهِ عَرَفَتْ فَمَا لِحُرْمَتِهِ وَالْقِتَالِ الظُّلْمَ فِيهِ يُحَرِّمُونَ مَضَى فِيهَا الْجَاهِلِيَّةِ أَهْلُ كَانِ الَّذِي الشَّهْرُ هُوَ الْمَحْرَمُ إِنَّ شَيْبَةَ ابْنِ يَاقَانَ قَالَ نَمَّ
أَبْدَأَ ذَلِكَ لَهُمُ اللهُ عَفَرَ فَلَا تَقْلَهُ، وَأَنْتَهُبُوا نِسَاءَهُ وَسَبُّوا ذُرِّيَّتَهُ الشَّهْرَ هَذَا فِي قَتْلُوا ذَلِكَ نَبِيِّهَا حُرْمَةً وَلَا شَهْرَهَا حُرْمَةً الْأُمَّةُ

بَيْتِهِ أَهْلٍ مِنْ مَعَهُ وَقَتْلِ الْكَبِشِ، يُدْبِحُ كَمَا دُبِحَ فَإِنَّهُ السَّلَامُ، عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيِّ بْنِ الْحُسَيْنِ فَبَابِكِ وَإِلَيْهِ بَاكِياً كُنْتُ إِنَّ شَيْبَةَ ابْنِ يَاقَانَ
أَرْبَعَةَ بِالْمَلَائِكَةِ مِنَ الْأَرْضِ إِلَى نَزَلٍ وَلَقَدْ لَقِيَهُ، وَالْأَرْضُونَ السَّبْعُ السَّمَاوَاتُ بَكَتِ وَلَقَدْ شَبَّهُونَ، الْأَرْضُ فِي لَهُمْ مَا رَجُلًا عَشْرَ ثَمَانِيَةَ
الْحُسَيْنِ لِنَارَاتِ يَاقَانَ وَشِعَارُهُمْ أَنْصَارُهُ مِنْ فَيَكُونُونَ الْقَائِمِ يَقُومُ أَنْ إِلَى غَيْرِ شَعْتِ قَبْرِهِ عِنْدَ فَهَمُ قَتْلِ، قَدْ فَوْجَدُوهُ لِنَصْرِهِ الْأَفِ

أَحْمَرَ وَتُرَابًا دَمَا السَّمَاءُ أَمْطَرَتْ الْحُسَيْنِ جَدِّي قَتِلَ لَمَّا أَنَّهُ جَدُّهُ نَعَابِيهِ، عَنِ أَبِي، حَدَّثَنِي لَقَدْ شَيْبَةَ ابْنِ يَاقَانَ

أَوْ كَانَ قَلِيلاً كَبِيراً وَأَوْ كَانَ صَغِيراً أَدْنَبْتُهُ ذَنْبِ كُلِّ لَكَ اللهُ عَفَرَ حَدِيثِكَ عَلَى دُمُوعِكَ نَصِيرِ حَتَّى الْحُسَيْنِ عَلَى بَكَيْتِ ابْنِ شَيْبَةَ ابْنِ يَاقَانَ
كَثِيراً

السَّلَامُ عَلَيْهِ الْحُسَيْنِ فَرُرَ عَلَيْكَ ذَنْبٌ وَلَا وَجَلَ عَزَّ اللهُ تَلَقَى أَنْ سَرَكَ ابْنِ شَيْبَةَ ابْنِ يَاقَانَ

الْحُسَيْنِ قَتْلَهُ فَأَلْعَنَ وَآلِهِ عَلَيْهِ اللهُ صَلَّى النَّبِيِّ مَعَ الْعَجْذِ فِي الْمُنْبِيَّةِ الْعُرْفَ تَسْكُنُ أَنْ سَرَكَ ابْنِ شَيْبَةَ ابْنِ يَاقَانَ

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O Ibn Shabeeb! If you would like to be rewarded just as those who were martyred along with Al-Hussein ibn Ali (s), whenever you remember Al-Hussein (s) say, 'I wish I was with them and could achieve the great prosperity.' O Ibn Shabeeb! If you would like to be in the same high ranks in Paradise with us, then be sad when we are sad and be happy when we are happy, and I advise you to have us since the Honorable the Exalted God will resurrect whoever even likes a rock with that same rock on the Resurrection Day.”

28-54 The Astarabadi interpreter Muhammad ibn Al-Qasim - may God be pleased with him - narrated that Yusuf ibn Muhammad ibn Ziyad and Ali ibn Muhammad ibn Say'yar quoted on the authority of their fathers, on the authority of Al-Hassan ibn Ali (al-Askari) (s), on the authority of Ali ibn Muhammad (s), on the authority of his father Muhammad ibn Ali (s), on the authority of his

father Al-Reza Ali ibn Musa (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 the Honorable the Exalted God said, "I have divided the Opening of the Book (Chapter 'Al-Fatiha) between Me and My servant. Half of it is Mine and the other half belongs to My servant. My servant can get whatever he asks for. When the servant says, 'In the Name of Allah, Most Gracious, Most Merciful' [532] God the Exalted the Magnificent will say, 'My servant started in My Name. It is incumbent upon Me to perfect his affair and Bless his conditions. When he says, 'Praise be to Allah, the Cherisher and Sustainer of the worlds' [533] God - the Exalted the Magnificent - says, 'My servant expressed My Praise and recognized that the blessings that he possesses are from Me and that the calamities which have been fended off from him have been fended off by My Power. I take you as witnesses that I will add the Blessings of the Hereafter to his worldly blessings, and will fend off the Calamities of the Hereafter from him just as I fended off the worldly calamities from him.' When he says, 'Most Gracious, Most Merciful.' [534] God - the Exalted the Magnificent - will say, 'My servant testified that I am Gracious and Merciful. I take you to witness that I will increase his share of My Mercy and expand his

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فَوْرًا فَافْوَرًا مَعَهُمْ كُنْتُ لِيَتَّبِي يَا ذَكَرْتَهُ مَا مَتَى فَقُلْ الْحُسَيْنِ مَعَ اسْتِشْهَادٍ لِمَنْ مَا مِثْلُ الثَّوَابِ مِنْ لَكَ يَكُونُ أَنْ سَرَكَ إِنَّ شَيْبَةَ ابْنِ يَا عَظِيمًا.

تَوَلَّى رَجُلًا أَنْ فُلُو بَوْلَانِنَا وَعَلَيْكَ لِفَرَحِنَا وَافْرَحْ لِحُزْنِنَا فَاحْزَنْ الْجِنَانِ مِنَ الْعُلَى الدَّرَجَاتِ فِي مَعْنَا تَكُونُ أَنْ سَرَكَ إِنَّ شَيْبَةَ ابْنِ يَا الْقِيَامَةِ يَوْمَ مَعَهُ اللَّهُ لِحَشْرَهُ حَجْرًا.

عَنْ سِيَارِ، بْنِ مُحَمَّدِ بْنِ وَعَلِيِّ زِيَادِ بْنِ مُحَمَّدِ بْنِ يُوسُفَ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْأَسْتَرَابَادِيُّ الْمَفْسَرِ الْقَاسِمِ بْنِ مُحَمَّدِ حَدَّثَنَا - 54 أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ مُوسَى بْنُ عَلِيٍّ الرِّضَا أَبِيهِ عَنِ عَلِيٍّ، بْنِ مُحَمَّدِ أَبِيهِ عَنِ مُحَمَّدِ، بْنِ عَلِيٍّ أَبِيهِ عَنِ عَلِيٍّ، بْنِ الْحَسَنِ عَنِ أَبِيهِمَا السَّلَامِ، عَلَيْهِ الْحُسَيْنِ بْنِ عَلِيٍّ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ عَلِيٌّ بْنُ مُحَمَّدِ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ جَعْفَرُ بْنُ مُوسَى وَجَلَّ عَزَّ اللَّهُ قَالَ اللَّهُ رَسُولٌ قَالَ: قَالَ السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بْنِ عَلِيٍّ الْمُؤْمِنِينَ أَمِيرِ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ عَلِيٌّ بْنُ الْحُسَيْنِ أَبِيهِ عَنِ عَزَّ اللَّهُ قَالَ الرَّحْمَنُ اللَّهُ بِسْمِ الْعَبْدِ قَالَ إِذَا: سَأَلَ مَا وَلِعْبِدِي. لِعَبْدِي وَنِصْفُهَا يَلِي فَنِصْفُهَا عِنْدِي، وَبَيْنَ بَيْنِي الْكِتَابِ فَاتِحَةً فَسَمْتُ حَمْدَنِي جَلَالُهُ جَلَّ اللَّهُ قَالَ الْعَالَمِينَ، رَبِّ اللَّهُ الْحَمْدُ قَالَ فَإِذَا. أَحْوَالِهِ فِي لَهُ وَأَبَارِكْ أُمُورَهُ لَهُ أَنْتَمَّ أَنْ عَلِيٍّ وَحَقٌّ بِاسْمِي، عِبْدِي بَدَأَ وَجَلَّ وَأَدْفَعُ الْأَخْرَةَ مَنَعَ الدُّنْيَا نَعَمَ إِلَى لَهُ أَضِيفُ أَنْتِي أَشْهَدُكُمْ فَيَبْطُولِي، عَنْهُ دُفِعَتِ النَّيِّ الْبَلَايَا وَأَنَّ عِنْدِي مِنْ لَهُ النَّيِّ النَّعَمَ أَنْ وَعَلَّمَ عِبْدِي الرَّحْمَنُ بِأَنِّي لِي شَهِدَ وَجَلَّ عَزَّ اللَّهُ قَالَ الرَّحِيمِ، الرَّحْمَنُ قَالَ فَإِذَا. الدُّنْيَا بَلَايَا عَنْهُ دَفَعْتُ كَمَا الْأَخْرَةَ بَلَايَا عَنْهُ

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share of My Grace.' When he says, 'Master of the Day of Judgment' [535] God the Exalted the Magnificent will say, 'I take you as witnesses that as he has testified that I am the Master of the Day of Judgment, I will make his reckoning easy on the Reckoning Day and I will forgive his bad

deeds.' When he says, 'Thee do we worship...' [536] God the Honorable the Exalted will say, 'My servant is right. He only worships Me. Bear witness that I will grant him such a reward for this worshipping that whoever opposes him in this worship will envy him.' When he says, '...and Thine aid we seek' [537] God the Honorable the Exalted will say, 'My servant is seeking My Help and is taking refuge in Me. I take you to witness that I will assist him in his affairs and will support him in times of difficulty, and rescue him on days of hardship.' When he says, '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' [538] God the Honorable the Exalted will say, 'This is My servant. What My servant wants is fulfilled and whatever he wills, will be done. I will protect him against what he fears.'"

Imam Al-Hassan ibn Ali Al-Askari (s) added, "And the Commander of the Faithful (s) was asked, 'O Commander of the Faithful! Please let us know if 'In the Name of Allah, Most Gracious, Most Merciful' is from the Opening of the Book.' The Commander of the Faithful (s) replied, 'Yes. God's Prophet (s) recited it and considered it to be a part of that verse. God's Prophet (s) said that the Opening of the Book is the Seven Oft-repeated (verses).'" [539]

28-55 The interpreter Muhammad ibn Al-Qasim - known as Abil Hassan al-Jurjani - may God be pleased with him - narrated that Yusuf ibn Muhammad ibn Ziyad and Ali ibn Muhammad ibn Say'yar quoted on the authority of their fathers, on the authority of Al-Hassan ibn Ali (s), on the authority of Ali ibn Muhammad (s), on the authority of his father Muhammad ibn Ali (s), on the authority of his father Al-Reza Ali ibn Musa (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 brother Al-Hassan ibn Ali (s) that the Commander of the Faithful (Imam Ali) (s) said, "'In the Name of Allah, Most Gracious, Most Merciful' is one of the verses from the Opening Chapter of the

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اعْتَرَفَ كَمَا أُشْهِدُكُمْ جَلَالَهُ جَلَّ اللَّهُ قَالَ الدِّينَ يَوْمَ مَالِكٍ قَالَ فَإِذَا نَصِيْبُهُ عَطَانِي مِنْ وَلَاجِزَلَنْ حَظَّهُ رَحْمَتِي مِنْ لَاوَقَرَنَّ أُشْهِدُكُمْ الرَّحِيمِ وَجَلَّ عَزَّ اللَّهُ قَالَ نَعْبُدُ إِيَّاكَ قَالَ فَإِذَا نَاتَيْسِدِي عَنْ وَلَاتَجَاوَزَنَّ، حَسَنَاتِهِ وَلَاتَقْبَلَنَّ حِسَابَهُ الْحِسَابِ يَوْمَ لَاسَهَلَنَّ الدِّينَ يَوْمَ مَالِكٍ أَنِّي عَبْدِي وَجَلَّ عَزَّ اللَّهُ قَالَ نَسْتَعِينُ وَإِيَّاكَ قَالَ فَإِذَا لِي عِبَادَتِهِ فِي خَالْفِهِ مِنْ كُلِّ يُعْبِطُهُ تَوَابًا عِبَادَتِهِ عَلَى لَاتَيْبِنَهُ أُشْهِدُكُمْ يُعْبُدُ إِيَّاي عَبْدِي صَدَقَ آخِرَ إِلَى الْمُسْتَقِيمِ الصِّرَاطِ أَهْدِنَا قَالَ فَإِذَا تَوَانِيهِ يَوْمَ بِيَدِهِ وَلَاخَذَنَّ شِدَائِدِهِ فِي وَلَاغِيْبَتَهُ أَمْرِهِ عَلَى لَاعِيْبِنَهُ أُشْهِدُكُمْ التُّجَا وَإِيَّيَّ اسْتَعَانَ بِي لَامِيرٍ وَقِيلَ قَالَ وَجَلَّ مِنْهُ عَمَّا وَأَمْنَتْهُ أَمَلٌ مَا وَأَعْطَيْتُهُ لِعَبْدِي اسْتَجَبْتُ فَقَدْ سَأَلَ مَا وَلِعْبُدِي لِعَبْدِي هَذَا وَجَلَّ عَزَّ اللَّهُ قَالَ السُّورَةَ اللَّهُ صَلَّى اللَّهُ رَسُولٌ كَانَ نَعَمْ فَقَالَ الْكِتَابِ فَاتِحَةٍ مِنْ أَهْيَ الرَّحِيمِ حَمْنِ الرَّ اللَّهِ بِسْمِ عَنْ أَخْبَرْنَا، الْمُؤْمِنِينَ أَمِيرٍ يَا السَّلَامَ عَلَيْهِ الْمُؤْمِنِينَ الْمَثَانِي السَّبْعُ هِيَ الْكِتَابِ فَاتِحَةُ وَيَقُولُ مِنْهَا آيَةٌ وَيَعُدُّهَا يَقْرُوهَا وَإِلَيْهِ عَلَيْهِ

بْنِ مُحَمَّدٍ بْنِ وَعَلِيِّ زِيَادِ بْنِ مُحَمَّدِ بْنِ يُوسُفَ قَالَ عَنْهُ اللَّهُ رَضِيَ الْجُرْجَانِي الْحَسَنَ بِأَبِي الْمَعْرُوفِ الْمَفْسَرِ الْقَاسِمِ بْنِ مُحَمَّدٍ حَدَّثَنَا - 55 السَّلَامُ، عَلَيْهِ مُوسَى بْنُ عَلِيٍّ لِرَضَا | أَبِيهِ عَنْ عَلِيٍّ، بْنِ مُحَمَّدٍ أَبِيهِ عَنْ مُحَمَّدٍ، بْنِ عَلِيٍّ أَبِيهِ عَنْ عَلِيٍّ بْنِ الْحَسَنِ عَنْ أَبِيهِمَا عَنْ سِيَارِ،

عَلَيْهِ الْحُسَيْنِ بْنِ عَلِيٍّ أَبِيهِ عَنِ السَّلَامِ عَلَيْهِ عَلِيٌّ بْنُ مُحَمَّدٍ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ مُحَمَّدُ بْنُ جَعْفَرِ السَّلَامِ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى أَبِيهِ عَنِ اللَّهِ بِسْمِ إِنَّ: السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٍ قَالَ: قَالَ السَّلَامُ عَلَيْهِ عَلِيٌّ بْنُ الْحَسَنِ أَخِيهِ عَنِ السَّلَامِ، عَلَيْهِ عَلِيٌّ بْنُ الْحُسَيْنِ بِهِدٍ عَنِ السَّلَامِ، مُهَاتِمًا آيَاتٍ سَبْعٍ وَهِيَ الْكِتَابِ فَاتِحَةٌ مِنْ آيَةِ الرَّحِيمِ الرَّحْمَنِ

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Book. This Chapter consists of seven verses which are perfected with 'In the Name of Allah, Most Gracious, Most Merciful.' I heard God's Prophet (s) say, The Honorable the Exalted God told me, 'O Muhammad! 'And We have bestowed upon thee the Seven Oft-repeated (verses) and the Grand Qur'an.' [540] First God honored me with the Opening Chapter and equalled it to the Grand Quran. Indeed, the Opening of the Book is the most honorable thing which exists in the Treasures of the Throne. The Honorable the Exalted God allocated it especially to Muhammad (s) and honored him with it. God did not make any of the other Prophets - except for Solomon - a partner in this honor. God bestowed the verse 'In the Name of Allah, Most Gracious, Most Merciful' upon Solomon. Quoting Belqees (Balqees of Saba'), God says, '(The queen) said, 'Ye chiefs! here is delivered to me - a letter worthy of respect. It is from Solomon, and is (as follows):'In the Name of Allah, Most Gracious, Most Merciful.' [541] The Honorable the Exalted God will grant - whoever recites it along with belief in Muhammad and his Household's Mastery; obeys their orders; believes in their outward appearance and inner characteristics - a reward for each letter of it that is better for him than this world, and all its goods and all the wealth in it. Whoever listens to someone reciting the Quran will receive the same reward as the recitor does. Therefore, gain more and more benefits from this good which you have been granted as it is highly valuable. It may become too late and you may feel sorry in your hearts.'"

28-56 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 al-Ryan ibn al-Salt, on the authority of Al-Reza Ali ibn Musa ibn Ja'far (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), "The Commander of the Faithful (s) saw one of his followers after a very long time in whom signs of old age could be seen and who had difficulty walking. The Imam (s) asked him, 'Have you grown old?' The man replied, 'In your obedience - O Commander of the Faithful!' The Imam (s) said, 'I see that you still have some strength.' The man said, 'It is for you - O Commander of the Faithful!'"

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الْمَثَانِي مِنْ سَبْعًا أَتَيْنَاكَ وَلَقَدْ مُحَمَّدٌ يَا لِي قَالَ وَجَلَّ عَزَّ اللَّهُ إِنَّ يَفُوقُ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ عُتِّسَمِ الرَّحِيمِ الرَّحْمَنِ اللَّهُ بِبِسْمِ اللَّهِ وَإِنَّ الْعَرْشَ كُنُوزٍ فِي مَا أَشْرَفُ الْكِتَابِ فَاتِحَةٌ وَإِنَّ الْعَظِيمِ الْقُرْآنِ بِإِزَاءِ وَجَعَلَهَا الْكِتَابِ بِفَاتِحَةِ عَلِيٍّ الْاِمْتِنَانِ فَأَقْرَدَ الْعَظِيمِ وَالْقُرْآنِ الرَّحْمَنِ اللَّهُ بِسْمِ مِنْهَا أَعْطَاهُ بِفَاتِحَةِ السَّلَامِ عَلَيْهِ سَلِيٍّ مَانَ خَلَا مَا أَنْبِيَانِهِ مِنْ أَحَدًا فِيهَا مَعَهُ يُشْرِكُ وَلَمْ يَبْهَا وَشَرَفَهُ مُحَمَّدًا حَصَّ وَجَلَّ عَزَّ

قَرَأَهَا فَمَنْ أَلَا الرَّحِيمِ الرَّحْمَنِ اللَّهُ بِسْمِ وَإِنَّهُ سُلَيْمَانَ مِنْ إِنَّهُ كَرِيمٌ كِتَابٌ إِلَيَّ أَلَيَّْ الْقَيِّ إِيَّيْ قَالَتْ جِبْنَ بَلْقَيْسَ عَنِ يَحْكِي، تَرَاهُ أَلَا الرَّحِيمِ أَفْضَلُ مِنْهَا وَاجِدَةٌ كُلُّ حَسَنَةٍ مِنْهَا حَرْفٌ بِكُلِّ اللَّهِ أَعْطَاهُ وَبَاطِنُهُمَا بَطَاهِرٌ هَمَّا مُؤْمِنًا لِأَمْرِهِمَا مُنْقَادًا الطَّيِّبِينَ وَاللَّهُ مُحَمَّدٌ وَالْإِتْلَامُ مُعْتَقِدًا هَذَا مِنْ أَحَدِكُمْ فَلَيْسَتْ كَثِيرٌ لِلْقَارِي مَا ثَلُثَ قَدْرُ لَهُ كَانَ يَقْرُؤَهَا قَارِيٌّ إِلَى اسْتَمَعَ وَمَنْ اتَّهَى خَيْرَ أَمْوَالِهَا أَصْنَافٍ مِنْ فِيهَا بِمَا الدُّنْيَا مِنْ لَهُ الْخُسْرَةَ فُلُوبِكُمْ فِي قَتَبْتَى وَأَوَانُهُ يَذْهَبْنَ لَا غَنِيمَةً فَإِنَّهُ لَكُمْ الْمَعْرُضِ الْخَيْرِ.

عَنِ الصَّلْتِ بْنِ الرِّيَّانِ عَنِ أَبِيهِ، عَنِ هَاشِمِ بْنِ إِبْرَاهِيمَ بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْمُتَوَكَّلُ بْنُ مُوسَى بْنِ مُحَمَّدٍ أَحَدَنَدَ - 56
 بْنِ مُحَمَّدٍ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ مُحَمَّدُ بْنُ جَعْفَرِ أَبِيهِ عَنِ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ مُوسَى أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ مُوسَى بْنُ عَلِيٍّ الرِّضَا
 مِنْ رَجُلٍ السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ رَأَى: قَالَ السَّلَامُ عَلَيْهِ عَلِيٌّ أَبِيهِ عَنِ السَّلَامِ عَلَيْهِ الْحُسَيْنِ بْنِ عَلِيٍّ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ عَلِيٌّ
 الْمُؤْمِنِينَ أَمِيرٌ يَا طَاعَتِكَ فِي قَالَ رَجُلٌ يَا سِنَّكَ كَبُرَ السَّلَامُ عَلَيْهِ فَقَالَ مَسِيهِ فِي يَنْجَلِدُ وَكَانَ فِيهِ السُّنُّ أَنْزَلَ وَقَدْ طَوِيلَ عَهْدٌ بَعْدَ شَيْعَتِهِ
 الْمُؤْمِنِينَ أَمِيرٌ يَا لَكَ هِيَ قَالَ بَقِيَّةً فِيكَ أَجْدُ السَّلَامُ عَلَيْهِ فَقَالَ الْمُؤْمِنِينَ أَمِيرٌ يَا أَعْدَانِكَ عَلَى قَالَ لَدُلْتَنَّا إِنَّكَ السَّلَامُ عَلَيْهِ فَقَالَ

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28-57 Muhammad ibn Ibrahim ibn Ishaq al-Mu'addib - 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, 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) that when the time of the demise of Al-Hassan ibn Ali (s) came, he (s) cried. They asked him (s), "O son of the Prophet of God! Considering your position relative to the Prophet of God (s), your rank, what God's Prophet (s) has said about you, your having gone on the Hajj pilgrimage twenty times on foot, your having divided up your wealth - even your shoes - with God (in charity) three times, why are you crying?" The Imam (s) said, "I am crying for two reasons: fear of what I will encounter (death) and separation from the loved ones."

28-58 (The author of the book narrated) my father - may God be pleased with him - narrated that Al-Hussein ibn Ahmad al-Maleki quoted on the authority of his father, on the authority of Ibrahim ibn Abi Mahmood, 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 Ali ibn Al-Hussein (s), on the authority of his father Al-Hussein ibn Ali (s) that God's Prophet (s) said, "O Ali! You are the oppressed one after me. Woe be to whoever oppresses you! Blessed be whoever follows you and does not prefer anyone else over you. O Ali! You are the one with whom others will fight with after me. Woe be to whoever fights against you and blessed be whoever fights along with you. O Ali! You are the one who will speak using my words and will talk using my tongue. Woe be to whoever rejects your words and blessed be whoever accepts your words. O Ali! You are the Master of this nation after me. You are their Divine Leader. You are their Caliph. Whoever leaves you will leave me on the Resurrection Day. Whoever stays with you will stay with me on the Resurrection Day. O Ali! You are the first man who believed in and acknowledged me. You are the first man who assisted me in my affairs and

fought along with me against my enemies. You are the first man who prayed with me in the days when the people were ignorant.

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الحسن بن عليّ حدّثنا: قال الكوفي سعيد بن محمّد بن أحمد حدّثنا: قال عنه الله رَضِيَ الْمُؤَدَّبُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ حَدَّثَنَا - 57
بْنُ جَعْفَرٍ أَبِيهِ عَنْ مُ، السَّلَامُ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ لِرَضَائِنِ عَلَائِ الْحَسَنِ أَبِي عَنِ أَبِيهِ، عَنِ فَضَالِ، بِنِ عَلِيٍّ بِنِ
لَمَّا قَالَ السَّلَامُ عَلَيْهِ عَلِيٌّ بِنِ الْحُسَيْنِ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ الْحُسَيْنِ بِنِ عَلِيٍّ عَلَيْهِ عَلِيٌّ بِنِ مُحَمَّدٍ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ مُحَمَّدُ
الَّذِي مَكَانَكَ وَالِهُ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ مِنْ وَمَكَانِكَ أَنْتَ بِنِ رَسُوْلِ ابْنِ يَا فَيَقِيْلُ بِنِ الْوَفَاءَةِ السَّلَامُ بِهِ عَلِيٌّ بِنِ الْحَسَنِ حَضَرَتْ
حَتَّى مَرَّاتٍ ثَلَاثٍ مَالِكُ رَبِّكَ قَاسَمْتِ وَقَدْ مَاثِيَا حَجَّةً عَشْرِينَ جَبَّ وَقَدْ قَالَ مَا وَالِهُ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ فِيكَ قَالَ وَقَدْ بِهِ أَنْتِ
الْأَجْبَةُ وَفِرَاقِ الْمُطَّلَعِ لِهَوْلِ لِحْصَلَتَيْنِ أَبُوكِ إِنَّمَا السَّلَامُ عَلَيْهِ فَقَالَ وَالْتَعْلُ النَّعْلُ

مُوسَى بِنِ عَلِيٍّ عَنِ مَحْمُودِ، أَبِي بِنِ إِبْرَاهِيمَ عَنِ أَبِيهِ، عَنِ الْمَالِكِيِّ، أَحْمَدُ بِنِ الْحُسَيْنِ حَدَّثَنَا: قَالَ عَنْهُ اللهُ رَضِيَ أَبِي حَدَّثَنَا - 58
السَّلَامُ، عَلَيْهِ عَلِيٌّ بِنِ مُحَمَّدٍ بِنِ السَّلَامِ، عَلَيْهِ مُحَمَّدُ بْنُ جَعْفَرِ أَبِيهِ عَنِ السَّلَامِ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا
الْمُظْلُومُ أَنْتَ عَلِيٌّ يَا: وَالِهُ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ قَالَ السَّلَامُ عَلَيْهِ عَلِيٌّ بِنِ الْحُسَيْنِ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ الْحُسَيْنِ بِنِ عَلِيٍّ أَبِيهِ عَنِ
عَلَيْكَ يَخْتَرُ وَلَمْ تَبِعْكَ لِمَنْ وَطُوبَى عَلَيْكَ وَاعْتَدَى ظَلَمَكَ لِمَنْ وَيْلٌ بَعْدِي مِنْ

رَدَّ لِمَنْ فَوَيْلٌ بَعْدِي لِسَانِيٍّ وَتَنَكَّلْتُمْ بِكَلَامِي تَنْطِقُ الَّذِي أَنْتَ عَلِيٌّ يَا. مَعَكَ قَاتِلٌ لِمَنْ وَطُوبَى قَاتِلِكَ لِمَنْ فَوَيْلٌ بَعْدِي الْمُفَاتِلُ أَنْتَ عَلِيٌّ يَا
كَانَ وَمَنْ الْقِيَامَةِ يَوْمَ فَارَقَنِي فَارَقَكَ مَنْ عَلَيْهَا، وَخَلِيفَتِي إِمَامَهَا وَأَنْتَ بَعْدِي الْأَمَّةُ هَذِهِ سَيِّدُ أَنْتَ عَلِيٌّ يَا. كَلَامَكَ قَبْلَ لِمَنْ وَطُوبَى عَلَيْكَ
الْقِيَامَةِ يَوْمَ مَعِي كَانَ مَعَكَ

يَوْمِنِذِ وَالنَّاسُ مَعِي صَلَّى مَنْ أَوْلُ وَأَنْتَ عَدُوِّي مَعِي وَجَاهِدْ أَمْرِي عَلَيَّ أَعَانَنِي مَنْ أَوْلُ وَأَنْتَ وَصَدَّقْتَنِي بِي أَمَنْ مَنْ أَوْلُ أَنْتَ عَلِيٌّ يَا
الْجَهَالَةَ غَفَلَةً فِي

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O Ali! You are the first one who will raise your head out of the dirt along with me on the Resurrection Day. You are the first man who will pass over the Bridge along with me. In fact, my Lord - the Honorable the Exalted - has sworn that no one will pass over the Bridge, unless he gets the pass of salvation from the Fire with the Mastery of you (Ali (s)) and the Mastery of the Divine Leaders from your progeny. You will be the first one to enter my Pool ("Kawthar) and quench the thirst of your friends with it and drive away your enemies from it. You will accompany me when I rise at the Praised Position ('Al-Maqam Al-Mahmood). You will intercede on behalf of our friends, and your intercession on their behalf will be accepted. You will be the first one to enter Paradise holding the Flag of Praise ('Lewa ul-Hamd) which has seventy parts, each of which is greater than the Sun and the Moon. You are the owner of the 'Tooba Tree in Paradise. Its root will be in your house and its branches will extend out into the homes of your lovers and followers."

Ibn Abi Mahmood added, "I told Al-Reza (s), 'O son of the Prophet of God! There are traditions with us about the nobility of the Commander of the Faithful (s) and the nobilities of you - the

Members of the Holy Household - which I do not observe in you. Should we believe in those traditions?" The Imam (s) said, 'O Ibn Abi Mahmood! My father (s) narrated that his father (s) quoted on the authority of his grandfather (s) that God's Prophet (s) said, 'Whoever listens to someone's speech is worshipping him. If the speaker is talking on behalf of God, then he has worshipped God. However, if the speaker is talking on behalf of Satan, then he has worshipped Satan.'

The Imam (s) then added, 'O Ibn Abi Mahmood! Our enemies have faked three types of traditions regarding our nobilities which are of the following types: 1- boasting 2- belittling and 3- the wickedness of our enemies and swearing at them. When the people hear their traditions boastings about us, they will denounce us and say that the Shiites believe in the divinity of their Divine Leaders. When they hear their traditions belittling us, they will believe them. They will swear at us - the Members of the Holy Household - when they hear the traditions about the wickedness of our enemies and their being sworn at, while the Honorable the Exalted God has said, 'Revile not ye those whom they call

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أَقْسَمَ وَجَلَّ عَزَّ رَبِّي وَإِنَّ مَعِيَ رَاطِلًا يَجُوزُ مِنْ أَوَّلٍ وَأَنْتَ مَعِيَ يُبْعَثُ مِنْ أَوَّلٍ وَأَنْتَ مَعِيَ الْأَرْضُ عَنْهُ تَنْشَقُّ مِنْ أَوَّلٍ أَنْتَ عَلَيَّ يَا
وَأُولَئِكَ مِنَ الْأَيْمَةِ وَالْوَلَايَةِ بِوَلَايَتِكَ بَرَاءَةٌ مَعَهُ مِنَ إِلَّا الصِّرَاطِ عَقَبَةٌ يَجُوزُ لَا أَنَّهُ بَعِزَّتِيهِ

أَعْدَاكَ عَنْهُ وَتَذُودُ أَوْلِيَاءَكَ مِنْهُ تَسْقِي حَوْضِي يَرِدُ مِنْ أَوَّلٍ وَأَنْتَ

وَهُوَ الْحَمْدُ لَوَاءَ وَهُوَ لَوَائِي وَبَيْدِكَ الْجَنَّةُ يَدْخُلُ مِنْ أَوَّلٍ وَأَنْتَ فِيهِمْ فَتَشْفَعُ لِمُحِبِّينَا وَتَشْفَعُ لِمُحْمُودِ الْمَقَامِ قُمْتَ إِذَا صَاحِبِي وَأَنْتَ
وَالْقَمَرِ الشَّمْسِ مِنْ سَعَاؤُ مِنْهُ الشَّقَّةُ شِقَّةٌ سَبْعُونَ

وَمُحِبِّكَ شَيْعَتِكَ دُورٍ فِي وَأَعْصَانُهَا دَارِكَ فِي أَصْلُهَا الْجَنَّةِ فِي طُوبَى شَجَرَةِ صَاحِبٍ وَأَنْتَ

رَوَايَةٍ مِنْ وَهِيَ الْأَبِيَّتُ أَهْلَ وَفَضْلُكَ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٍ لِفَضَائِلِي فِي أَخْبَارِ عِنْدَنَا إِنَّ اللَّهَ رَسُولُ بَنِي يَاسَلَامُ عَلَيْهِ لِلرِّضَا قُلْتُ
اللَّهُ رَسُولُ أَنْ السَّلَامُ بِهِ عَلَّ جَدَّهُ عَنْ أَبِيهِ، عَنْ أَبِي، أَخْبَرَنِي لَقَدْ مُحَمَّدٍ؛ أَبِي بَنِي يَاسَلَامُ؟ أَفَنَدِينُ عَنْكُمْ، مِثْلَهَا نَعْرِفُ وَلَا مَخَالِفِيكُمْ
فَقَدْ إِبْلِيسَ عَنِ النَّاطِقِ كَانَ إِنَّ اللَّهَ عَبَدَ فَقَدْ وَجَلَّ عَزَّ اللَّهُ عَنِ النَّاطِقِ كَانَ فَإِنَّ عَبَدَهُ، فَقَدْ نَاطِقٍ إِلَى أَصْعَى مِنْ قَالَ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى
إِبْلِيسَ عَبَدَ

وَأَنْبِيَهَا الْعُلُوُّ، أَحَدُهَا ثَلَاثَةٌ؛ أَقْسَامٍ عَلَى وَجَعَلُوهَا فَضَائِلِنَا فِي أَخْبَارِ وَأَضَعُوا مُخَالَفِينَا إِنَّ مُحَمَّدٍ أَبِي ابْنِ يَاسَلَامُ عَلَيْهِ الرِّضَا قَالَ ثُمَّ
وَإِذَا بِرُبُوبِيَّتِنَا، الْقَوْلُ إِلَى وَتَسُبُّوهُمْ شَيْعَتِنَا كَفَرُوا فِيْنَا الْعُلُوُّ النَّاسُ سَمِعَ فَإِذَا. أَعْدَانِنَا تَالِيبِ التَّصْرِيحِ وَتَالِئَهَا أَمْرِنَا، فِي التَّقْصِيرِ
سَمَانِيَابِ تَلْبُونَا بِأَسْمَائِهِمْ أَعْدَانِنَا مَتَالِبِ سَمِعُوا وَإِذَا فِيْنَا، اعْتَقَدُوهُ التَّقْصِيرِ سَمِعُوا

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upon besides God, lest they out of spite revile God in their ignorance...."[542] O Ibn Abi

Mahmood! Follow our way when the people deviate to the right or left. We will be with whoever follows us. We will separate from whoever separates himself from us. The least thing that might lead one to abandon faith is to say that a pebble is an atom, believe it and stay away from those who oppose him. O Ibn Abi Mahmood! Safeguard what I have told you since I have given you what is best for you in this world and the Hereafter.”

28-59 Abul Hassan Ahmad ibn Muhammad ibn Saqr al-Sa'igh and Abul Hassan Ali ibn Muhammad ibn Mehrawayh narrated that Abdurrahman ibn Abi Hatam quoted on the authority of his father, on the authority of Al-Hassan ibn Al-Fadhl Abu Muhammad - a servant of the Hashemites at Medina, on the authority of Ali ibn Musa ibn Ja'far ibn Muhammad (s), on the authority of his father (s), “Abu Ja'far al-Dawaniqi sent for Ja'far ibn Muhammad (s) in order to kill him. He prepared the sword and a piece of special leather (which was used to put on the floor for executing people on). Al-Dawaniqi told al-Rabee', “Chop off his head when I clap my hands after I speak with him.” Then when Ja'far ibn Muhammad (s) entered, the Imam (s) looked at al-Dawaniqi from a distance and the Imam's lips were moving. Abu Ja'far (al-Dawaniqi) was sitting in his place and was saying, ‘O Aba Abdullah! Welcome. We only sent for you to pay off your debts.’ He then gently asked about his household and added, ‘God has paid off your debts and has determined your reward. O al-Rabee', do not do the third thing until Ja'far returns to his family.’ When al-Dawaniqi left, al-Rabee' told the Imam (s), ‘O Aba Abdullah! Did you see the sword and the leather that was prepared for you? What were you saying when you were moving your lips?’ Ja'far (s) said, ‘When I noticed the wickedness in his eyes I said, ‘The Lord suffices me - not the people. The Creator suffices me - not the creatures. The Provider suffices me - not those being provided for. God the Lord of the Two Worlds suffices me. God the Sufficer suffices for me. God who always suffices, suffices for me. God suffices for me, since other than Him there are no gods. I rely upon Him and He is the Owner of the Great Throne.’”

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وَشِمَالاً يَمِيناً النَّاسُ أَخَذَ إِذَا مَحْمُودِ أَبِي ابْنِ يَا عَلِمَ بَعْبِرَ عَدُواً اللَّهُ فَيَسُبُّوا اللَّهَ دُونَ مَنْ يُدْعُونَ الَّذِينَ تَسُبُّوا وَلَا وَجَلَ عَزَّ اللَّهُ قَالَ وَقَدْ بِذَلِكَ يَدِينُ ثُمَّ نَوَاةٌ هَذِهِ لِلْحَصَاةِ يَقُولُ أَنْ الْإِيمَانَ مِنَ الرَّجُلِ يُخْرَجُ مَا أَدْنَى إِنْ فَارَقْنَا فَارَقْنَا وَمَنْ لَزِمْنَا لَزِمْنَا مَنْ مُفَانِطَرِيقَتَنَا فَالزَّمِ وَالْآخِرَةَ الدُّنْيَا خَيْرٌ فِيهِ لَكَ جَمَعْتَ فَقَدْ بِهِ حَدَّثْتُكَ مَا أَحْفَظُ مَحْمُودِ أَبِي ابْنِ يَا خَالَفَهُ مِمَّنْ وَيَبْرَأُ

حاتم أبي بن الرحمن عبد حدثنا قال مهرويه بن محمد بن علي الحسن وأبو الصانع صقر بن محمد بن أحمد الحسن أبو حدثنا - 59 السلام عليه محمد بن جعفر بن موسى بن علي حدثنا: قال بالمدينة الهاشمية مولى محمد الفضل بن الحسن حدثنا: قال بي أ حدثنا: قال بإحدى ضربت ثم كلمته أنا إذا ربيع يا وقال ونطعا سيفا له وطرح قتلنا السلام عليه محمد بن جعفر إلى الدوانيقي جعفر أبو أرسل مرحبا قال فراشه على جعفر وأب تحرك بعيد من إليه ونظر السلام عليه محمد بن جعفر دخل فلما عنقه فاضرب الأخرى على يدي قضى قد وقال بيته أهل عن لطيفة، مساءلة ساءله ثم ذمك ونقضى ذنبك نقضى أن رجاء إلا إليك أرسلنا ما الله عبد أبنا يا بك وأهلا رأيت الله عبد أبنا يا الربيع له قال خرج فلما أهله إلى جعفر يرجع حتى ثلاثه تمضين لا ربيع يا جائزتك وأخرج ودينك تك حاج الله في الشر رأيت لما ربيع يا نعم السلام عليه محمد بن جعفر قال شفقتك به تحرك يترك رأ عشي فأبي والنطع لك وضع كان إنما السيف العالمين رب الله وحسبي المرزوقين من الرزاق وحسبي ال مخلوقين من الخالق وحسبي المرزوبين من الرب حسبي قلت وجهه العظيم العرش رب وهو توكلت عليه هو إلا إله لا الله حسبي حسبي يزل لم من حسبي هو حسبي من حسبي

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28-60 The interpreter from Astarabad 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 (s), on the authority of his father Ali ibn Muhammad (s), on the authority of his father Al-Reza Ali ibn Musa (s), on the authority of his father Musa ibn Ja'far (s), on the authority of his father Ja'far ibn Muhammad (s), "The following Words of the Honorable the Exalted God, 'Show us the straight way' [543] means 'guide us to the straight path - that is a path which will make us love You and take us to Your Religion, and hinders us from following our selfish desires which would ruin us.'"

28-61 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, "I asked Abul Hassan Ali ibn Musa Al-Reza (s) about the following Words of the Honorable the Exalted God, 'We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it;- He was indeed unjust and foolish.'" [544] The Imam (s) said, "The Trust is the same as the Mastery. Whoever makes a false claim of Mastery is an unbeliever."

28-62 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 Hamdan ibn Soleiman al-Neishaboori, on the authority of Abdul Salam ibn Salih al-Harawi that he asked Al-Reza (s), "O son of the Prophet of God! Please tell me about the tree from which Adam and Eve ate. What was it? There are differences among the people about that matter. There are some people who say it was wheat. There are others who say it was a grape vine. Still others say that it was the tree of jealousy." The Imam (s) said, "All these accounts are correct." Al-Harawi asked, "Then what is the meaning of these various aspects?" The Imam (s) said, "O Aba Salt! Heavenly trees produce different fruits. That was a wheat tree which also had grapes. It is not like the trees in this world. When God - High is His Remembrance - honored Adam (s) by having the angels prostrate before him and by taking him into Paradise, he (s) told himself, "Has God created any humans nobler than me?"

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عَنْ سِيَارٍ، بِنِ مُحَمَّدِ بْنِ وَعَلِيِّ زِيَادِ بْنِ مُحَمَّدِ بْنِ يُوسُفَ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْمَفْسِرَ الْأَسْتَرَابَادِي الْقَاسِمَ بْنَ مُحَمَّدٍ حَدَّثَنَا - 60
أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ مُوسَى بْنُ عَلِيِّ الرِّضَا أَبِيهِ عَنِ عَلِيٍّ، بِنِ مُحَمَّدِ أَبِيهِ عَنِ مُحَمَّدٍ، بِنِ عَلِيِّ أَبِيهِ عَنِ عَلِيٍّ، بِنِ الْحَسَنِ عَنِ أَبِيهِمَا
يَقُولُ قَالَ الْمُسْتَقِيمِ الصَّرَاطِ أَهْدِنَا وَجَلَّ عَزَّ قَوْلُهُ فِي السَّلَامِ عَلَيْهِ الصَّادِقُ مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: قَالَ لِامِّ السَّلَامِ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى
نَأْخُذُ أَوْ فَتَعَطَّبَ أَهْوَاءَنَا نَتَّبِعَ أَنْ مِنْ وَالْمَنَاعِ دِينِكَ إِلَى الْمُبَلَّغُوا مَحَبَّتِكَ إِلَى الْمُؤَدِّي الطَّرِيقِ لِلرُّومِ أَرْشِدْنَا الْمُسْتَقِيمِ الصَّرَاطِ إِلَى أَرْشِدْنَا
فَنَهْلِكَ بِأَرَانِنَا

بْنِ الْحُسَيْنِ عَنِ مَعْبُدٍ، بِنِ عَلِيِّ عَنِ هَاشِمِ بْنِ إِبْرَاهِيمَ بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ اللَّهُ عَنْهُ جَعْفَرُ بْنُ زَيْدِ بْنِ أَحْمَدٍ حَدَّثَنَا - 61
وَالْأَرْضِ السَّمَاوَاتِ عَلَى الْأَمَانَةِ عَرَضْنَا إِنَّا) وَجَلَّ عَزَّ اللَّهُ قَوْلُ عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا مُوسَى بْنُ عَلِيٍّ الْحَسَنِ أَبُو سَأَلَتْ قَالَ خَالِدٍ
كَفَرَ فَقَدْ حَقَّ بِغَيْرِ ادْعَاها مِنَ الْوَلَايَةِ الْأَمَانَةِ فَقَالَ (بِحَمْلِنَهَا أَنْ قَائِبِينَ وَالْجِبَالِ

عَنْ سُلَيْمَانَ، بِنِ حَمْدَانَ عَنْ قُنَيْبَةَ بْنِ حَدَّثَنَا مُحَمَّدٌ: قَالَ عَنْهُ اللَّهُ رَضِيَ اللَّهُ عَنْهُ الْعَطَّارِ النَّيْسَابُورِيِّ عَبْدِوَسِ بْنِ مُحَمَّدِ بْنِ الْوَاحِدِ عَبْدِ حَدَّثَنَا - 62
كَانَتْ مَا وَحَوَّاءُ آدَمَ مِنْهَا أَكَلِ الشَّجَرَةِ عَنِ أَخْبَرَنِي اللَّهُ رَسُولِ ابْنِ يَا السَّلَامِ عَلَيْهِ لِلرِّضَا قُلْتُ قَالَ الْهَرَوِيُّ صَالِحِ بْنِ مُسَلَّمَةَ عَبْدٍ
حَقٌّ ذَلِكَ كُلِّ فَقَالَ الْحَسَدِ شَجَرَةٌ أَنَّهَا يَرَوِي مَنْ وَمِنْهُمْ الْعَنْبُ أَنَّهَا يَرَوِي مَنْ نُهُومِ الْحِنْطَةِ أَنَّهَا يَرَوِي مَنْ فَمِنْهُمْ فِيهَا النَّاسُ اخْتَلَفَ فَقَدْ
وَلَيْسَتْ عِنَبٌ وَفِيهَا الْحِنْطَةُ شَجَرَةٌ تَفْكَانُ أَنْوَاعاً تَحْمِلُ الْجَنَّةِ شَجَرٍ إِنَّ الصَّلْتَ أَبَا يَا فَقَالَ اخْتِلَافِهَا عَلَى الْوُجُوهِ هَذِهِ مَعْنَى فَمَا قُلْتُ
ضَلَّ أَفْ بَشَرًا اللَّهُ خَلَقَ هَلْ نَفْسِهِ فِي قَالَ الْجَنَّةِ وَيُدْخَلُهُ لَهُ مَلَائِكَتِهِ بِإِسْجَادِ ذِكْرُهُ تَعَالَى اللَّهُ أَكْرَمَهُ لَمَّا السَّلَامُ عَلَيْهِ آدَمَ وَإِنَّ الدُّنْيَا كَشَجَرٍ
مِنِّي.

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The Honorable the Exalted God knew what Adam (s) thought and called out, “O Adam! Raise your head up. Look at the base of the Throne.” Then Adam (s) raised his head up and looked at the base of the Throne where he found the following written, “There is no god but God. Muhammad is the Messenger of God. Ali ibn Abi Talib (s) is the Commander of the Faithful. His wife (the Blessed Lady) Fatima (s) is the Master of the Women of the Two Worlds. Al-Hassan (s) and Al-Hussein (s) are the two Masters of the Youth in Paradise.” Adam (s) said, “O Lord! Who are they?” The Honorable the Exalted God said, “They are your offspring. They are better than you and better than all My creatures. Were it not for them, I would neither have created you, nor would I have created the heavens, the Earth, Paradise and Hell. Do not ever look upon them with jealousy since I will then send you away from My proximity.” However, Adam (s) became jealous of them and wished to have had their rank. Thus Satan overwhelmed Adam (s) and he ate of the forbidden tree. Then Satan also overwhelmed Eve because she was jealous of (the Blessed Lady) Fatima (s). She also ate of that forbidden tree. The Honorable the Exalted God sent them away from His Paradise and sent them away from His proximity down to the Earth.”

28-63 (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 Obayd ibn Hilal that he had heard Abul Hassan Al-Reza (s) say, “I like that a believer be an innovator.” Obayd ibn Hilal asked the Imam (s), “What do you mean by innovator?” The Imam (s) replied, “I mean that he be one who understands things.”

28-64 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 Hamdan ibn Soleiman al-Neishaboori, on the authority of Abdul Salam ibn Salih al-Harawi that he had heard Abul Hassan Ali ibn Musa Al-Reza (s) say, “May God have Mercy upon anyone who revives our affairs.’ Al-Harawi asked the Imam (s), “How can one revive your affairs?” The Imam

(s) said, "He can learn our knowledge and teach it to the people. If the people get informed of those good teachings, they would follow us."

The narrator (Salih al-Harawi) added, "I said, O son of the Prophet of God! A tradition has been narrated on the authority of Abi Abdullah (s)

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عَلَيْهِ فَوَجَدَ الْعَرْشَ سَاقٍ إِلَى فَنظَرَ رَأْسَهُ أَدَمُ فَرَفَعَ عَرْشِي سَاقٍ إِلَى فَانظُرْ أَدَمُ يَا رَأْسَكَ ارْفَعْ اهُفَنَادَ نَفْسِهِ فِي وَقَعِ مَا وَجَلَ عَزَّ اللَّهُ فَعَلِمَ
وَالْحُسَيْنُ وَالْحَسَنُ الْعَالَمِينَ نِسَاءً سَيِّدَةَ فَاطِمَةَ [زَوْجَتُهُ] وَزَوْجَهُ الْمُؤْمِنِينَ أَمِيرَ طَالِبِ أَبِي بَنِي عَلِيٍّ اللَّهُ رَسُولُ مُحَمَّدٍ اللَّهُ إِلَّا إِلَهَ لَا مَكْنُوبًا
مَا وَلَوْ لَهُمْ يَخْلُقُ جَمِيعٍ وَمِنْ مَنَّا خَيْرٌ وَهُمْ دُرِّيَّتِكَ مِنْ وَجَلَ عَزَّ فَقَالَ هُوَ لَاءٍ مَنْ رَبِّ يَا السَّلَامُ عَلَيْهِ أَدَمُ فَقَالَ الْجَنَّةُ أَهْلُ شَبَابِ سَيِّدَا
الْحَسَدِ بَعِينَ إِلَيْهِمْ فَنظَرَ جَوَارِي عَنْ فَأَخْرَجَكَ الْحَسَدِ بَعِينَ إِلَيْهِمْ تَنْظُرُ أَنْ فَيَاكَ وَالْأَرْضَ السَّمَاءَ وَلَا وَالنَّارَ الْجَنَّةَ خَلَقْتَ وَلَا خَلَقْتَكَ
بَعِينَ السَّلَامُ عَلَيْهَا فَاطِمَةَ إِلَى لِنظَرِهَا حَوَاءَ عَلَى وَتَسَلَطَ عَنْهَا نُهْيَ النَّبِيِّ الشَّجَرَةَ مِنْ أَكَلٍ حَتَّى عَلَيْهِ يُطَانُ الشَّدَّ فَتَسَلَطَ مَنْزِلَتُهُمْ وَتَمَنَّى
الْأَرْضَ إِلَى جَوَارِهِ عَنْ وَأَهْبَطَهُمَا جَنَّتِهِ عَنْ وَجَلَ عَزَّ اللَّهُ فَأَخْرَجَهُمَا أَدَمُ أَكَلَ كَمَا الشَّجَرَةَ مِنْ أَكَلْتِ حَتَّى الْحَسَدِ

الرِّضَا الْحَسَنُ أَبَا سَمِعْتُ: قَالَ هِلَالُ بْنُ عُيَيْبٍ عَنْ يَزِيدِ بْنِ يَعْقُوبَ عَنْ اللَّهِ عَبْدِ بْنِ سَعْدِ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 63
الْمُفْهِمُ: قَالَ الْمَحَدَّثُ عَشِي وَأَيُّ قُلْتُ قَالَ مُحَدَّثًا الْمُؤْمِنَ يَكُونُ أَنْ أَحَبَّ إِلَيَّ قَوْلِي السَّلَامُ عَلَيْهِ

حَمْدَانَ عَنْ نَيْسَابُورِي، الِ قُنَيْبَةَ بْنِ حَدَّثَنَا مُحَمَّدَ: قَالَ عَنْهُ اللَّهُ رَضِيَ الْعَطَّارِ النَّيْسَابُورِي عَبْدِ دُوسِ بْنِ مُحَمَّدِ بْنِ الْوَاحِدِ عَبْدِ حَدَّثَنَا - 64
أَمْرًا أَحْيَا عَبْدًا اللَّهُ رَجِمَ يَقُولُ السَّلَامُ عَلَيْهِ الرِّضَا مُوسَى بْنِ عَلِيٍّ الْحَسَنُ أَبَا سَمِعْتُ الْهَرَوِي صَالِحِ بْنِ السَّلَامِ عَبْدِ عَنْ سُلَيْمَانَ، بَنِي
فَقَدْ اللَّهُ رَسُولِ ابْنِ يَا قُلْتُ قَالَ لَاتَّبَعُونَا كَلَامِنَا مَحَاسِنَ عَلِمُوا لَوْ النَّاسَ فَإِنَّ النَّاسَ وَيَعْلَمُهَا عَلُومَنَا لَمْ يَنْتَعِ قَالَ أَمْرَكُمْ يُحْيِي وَكَيْفَ لَهُ قُلْتُ
عَلَيْهِ اللَّهُ عَبْدِ أَبِي عَنْ لَنَا، رُوِيَ

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which says, 'Whoever learns things in order to argue with the ignorant ones or be haughty with the scholars, and attracts some of the people to himself, will go into the Fire.'" The Imam (s) said, "My grandfather (s) spoke the truth. Do you know who the ignorant ones are?" I said, "O son of the Prophet of God! No." The Imam (s) said, "They are our opponents who make up stories. Do you know who the scholars are?" I said, "O son of the Prophet of God! No." The Imam (s) said, "They are the scholars from the Household of Muhammad (s) whose obedience to the Honorable the Exalted God has made incumbent (upon the people) and God has made it obligatory upon the people to love them." The Imam (s) then added, "Do you know what Abi Abdullah (s) meant when he (s) said, '...attract some of the people to himself?'" I said, "No." The Imam (s) said, "I swear by God that this means an undue claim to be a Divine Leader. Whoever does so will go to Hell."

28-65 (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 Abu Abdullah al-Razi, on the authority of Ahmad ibn Muhammad ibn Abi Nasr, on the authority of Al-Hussein ibn Khalid that he asked Abil Hassan (s), "How much of one's

wealth should be used, if one has willed that some of his wealth be spent in a certain way?" The Imam (s) said, "One-seventh of one-third[545]."

28-66 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 Ibrahim ibn Hashem, on the authority of Dawood ibn Muhammad al-Hindi, on the authority of a companion that a man named Abi Sa'eed al-Mukari went to see Al-Reza (s) and rudely asked, "Have you reached the point at which you claim to be what your father also claimed to be?" The Imam (s) told him, "None of your business! May God darken your life and make you poor. Don't you know that the Honorable the Exalted God revealed to Imran (s) that He would grant him a son, but first gave him (the Blessed Baby) Mary (s) and then gave Jesus (s) to (the Blessed Lady) Mary (s)? Thus Jesus (s) and Mary (s) are two different people, but they are one and the same thing[546]. I am from my father (s), and my father (s) is from me. My father (s) and I are also one and the same

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النَّارِ فِي فَهُوَ إِلَيْهِ النَّاسِ بُوْجُوْهُ لِيُقْبَلَ أَوْ الْعُلَمَاءُ بِهِ يُبَاهِي أَوْ السُّفَهَاءُ بِهِ لِإِيْمَارِي عِلْمًا تَعَلَّمَ مَنْ قَالَ أَنَّهُ السَّلَامُ

مَنْ وَتَدْرِي. مُخَالِفِينَا فَصَّاصُ هُمْ: قَالَ. اللهُ رَسُوْلُ بِنِ يَا لَا، فَقُلْتُ، السُّفَهَاءُ؟ مَنْ أَقْتَدِرِي السَّلَامُ، عَلَيْهِ جَدِّي صَدَقَ: السَّلَامُ عَلَيْهِ فَقَالَ مَا وَتَدْرِي قَالَ ثُمَّ مَوَدَّتْهُمْ وَأَوْجَبَ طَاعَتَهُمْ اللهُ فَرَضَ الَّذِينَ السَّلَامُ عَلَيْهِ مُحَمَّدٍ آلِ عُلَمَاءُ هُمْ فَقَالَ. اللهُ رَسُوْلُ ابْنِ يَا لَا: فَقُلْتُ الْعُلَمَاءُ؟ النَّارِ فَهُوَ فِي ذَلِكَ فَعَلَّ وَمَنْ حَقَّقَهَا بَعِيْرَ الْإِمَامَةِ ادَّعَاءَ بِذَلِكَ وَاللَّهِ بَعْنِي قَالَ لَا قُلْتُ إِلَيْهِ النَّاسِ بُوْجُوْهُ لِيُقْبَلَ أَوْ قَوْلِهِ مَعْنَى

الله عبيد أبو حدثنني: قال الأشعري بن يحيى بن أحمد بن محمد بن إدریس، بن أحمد حدثننا: قال عنه الله رضى أبي حدثننا - 65 من جزء أو وصى رجل عن سألته قال السلام عليه الحسن أبي عن خالد، بن الحسين عن نصر أبي بن محمد بن أحمد عن الرزازي، سبع ثلثه فقال ماله

جميعاً، إدریس بن وأحمد العطار يحيى بن محمد حدثننا قال ما عنه الله رضى الوليد أحمد بن بن الحسن بن ومحمد أبي حدثننا - 66 سعيد أبي ابن دخل قال أصحابنا بعض عن محمد النهدي، بن دأو عن هاشم، عن الأشعري، عمران بن يحيى بن أحمد بن محمد عن بيتك الفقر أدخل و نورك الله أطفأ لك ما له فقال أبوك ادعى ما تدعى أن قدرك من الله أبلغ له فقال السلام عليه الرضا على المكارى فعيسى السلام عليه عيسى لمريم وهب مريم له فوهب ذكر لك وأهب أني السلام عليه عمران إلى أوحى وجل عز الله أن علمت أما وأحد عشي السلام عليه ومريم وعيسى سى عى من ومريم مريم من

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thing." Abi Sa'eed said, "Then let me ask you a question." The Imam (s) said, "I do not think that you will accept my answer. You are not one of my friends or followers. However, ask anyways." Abi Sa'eed said, "Consider someone makes a will at the time of his death and says that all his old slaves should be freed. Which of his slaves should be freed?" The Imam (s) said, "Yes. The Blessed

the Sublime God says the following in His Book, ‘...till she returns like the old (and withered) lower part of a date-stalk.’ [547] Therefore, whoever has been a slave for more than six months is considered an old slave and should be freed.”

The narrator added, “The man left there and became poor. He was poor until he died. He did not even have enough bread to eat at night. May God damn him!”

28-67 (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 Ahmad ibn Muhammad ibn Isa, on the authority of Ibrahim ibn Ishaq, on the authority of Abdullah ibn Ahmad, on the authority of Isma’il al-Khorasani that Al-Reza (s) said, “Abstaining from something does not imply abandoning it. Rather it implies doing it less often.”

28-68 My father and Muhammad ibn Al-Hassan 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 that Ja’far ibn Ibrahim ibn Muhammad al-Hamdani - may God have Mercy upon him - who was on the Hajj pilgrimage with him - narrated that he wrote a letter to Abil Hassan (s) through my father in which I wrote, “May I be your ransom! The Shiites differ with each other regarding what a sa’ is. Some say that the alms tax for fasting should be calculated based on the Medina Sa’, while others say that it should be calculated based on the Iraqi Sa’.” The Imam (s) wrote me, “One ‘as-Sa equals six Medina Artals and nine Iraqi Artals.” He (s) also said, “It equals 1170 Dirhams.”

28-69 In the year 241 A.H. (854 A.D.) (The author of the book narrated) my father - may God be pleased with him - narrated that Al-Hassan ibn Ahmad al-Maliki quoted on the authority of Abdullah ibn Tawoos that he told Abil Hassan Al-Reza (s), “I have married off my daughter to one of my brother’s sons who drinks and often mentions divorce often.” The Imam (s) said, “If he is one of the Shiites, then there is no problem.[548]

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وَلَكِنْ غَنِمِي مِنْ وَلَسْتِ مِنِّي تَقْبَلُ إِخَالِكَ لَا فَقَالَ مَسْأَلَةٌ عَنْ فَاسَأَلْتُكَ سَعِيدُ أَبِي ابْنِ لَهُ فَقَالَ وَاجِدْ عَشِيَّ وَأَبِي نَاوَأَ مِنِّي وَأَبِي أَبِي مِنْ وَأَنَا عَادَ حَتَّى كِتَابِهِ فِي يَقُولُ وَتَعَالَى تَبَارَكَ اللَّهُ إِنَّ نَعَمَ فَقَالَ وَجَلَّ عَزَّ لِلَّهِ أَلْوَجْهِ فَهُوَ حُرٌّ قَدِيمٌ لِي مَمْلُوكٌ كُلُّ مَوْتِهِ عِنْدَ قَالَ رَجُلٌ فَقَالَ هَلْمَهَا لَعْنَةُ لَيْلَةٍ مَبِيَّتٌ عِنْدَهُ يَكُنْ وَلَمْ تَمَّا حَتَّى فَانْتَقَرَ الرَّجُلُ فَحَرَجَ قَالَ حُرٌّ فَهُوَ قَدِيمٌ أَشْهُرٌ سَنَةٌ لَهُ أَتَى مَمَالِيكِهِ مِنْ كَانَ فَمَا الْقَدِيمُ كَالْعُرْجُونَ اللَّهُ

عَدِي عَنْ إِسْحَاقَ، بِنِ إِبْرَاهِيمَ عَنِ عَيْسَى، بِنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْعَطَّارِ، يَحْيَى بِنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 67 مِنْهُ الْإِقْلَالُ وَالسَّيِّ مِنْ الْحَمِيَّةِ إِنَّمَا تَرَكَهُ وَالسَّيِّ مِنَ الْحَمِيَّةِ لَيْسَ قَالَ السَّلَامُ عَلَيْهِ الرِّضَا عَنِ الْخِرَاسَانِيِّ إِسْمَاعِيلَ عَنِ أَحْمَدَ، بِنِ اللَّهِ

جَمِيعاً، إِدْرِيسَ بِنِ وَأَحْمَدَ الْعَطَّارِ يَحْيَى بِنِ مُحَمَّدٍ حَدَّثَنَا قَالَا مَا عَنْهُ اللَّهُ رَضِيَ الْوَلِيدِ بِنِ أَحْمَدِ بِنِ الْحَسَنِ بِنِ وَمُحَمَّدِ أَبِي حَدَّثَنَا - 68

أَبِي إِلَى كَتَبْتُ قَالَ حَاجًا مَعَنَا وَكَانَ اللَّهُ رَحِمَهُمُ الْهَمْدَانِيُّ مُحَمَّدُ بْنُ إِبْرَاهِيمَ عَنِ الْأَشْعَرِيِّ، عُمَرَانُ بْنُ يَحْيَى بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ
بِصَاحٍ يَقُولُ وَبَعْضُهُمُ الْمَدِينَةُ بِصَاحِ الْفِطْرَةِ يَقُولُ بَعْضُهُمُ الصَّاعُ فِي اخْتِلَافُوا أَصْحَابَنَا إِنَّ فِدَاكَ جُعِلْتُ أَبِي يَدِ عَلَى السَّلَامِ عَلَيْهِ سَنَ الدَّ
دِرْهُمًا وَسَبْعِينَ وَمِائَةً أَلْفًا يَكُونُ بِالْوَزْنِ فَقَالَ وَأَخْبَرَنِي قَالَ بِالْعِرَاقِيِّ أَرْطَالٍ تَسْعُهُ بِالْمَدِينِيِّ أَرْطَالٍ سِنَّهُ الصَّاعُ إِلَيَّ فَكَتَبْتُ الْعِرَاقِ
الْمَدِينَةُ بِصَاحِ الْفِطْرَةِ يَقُولُ ضُهُبُهُ الصَّاعُ فِي اخْتِلَافُوا أَصْحَابَنَا إِنَّ فِدَاكَ جُعِلْتُ أَبِي يَدِ عَلَى السَّلَامِ عَلَيْهِ الْحَسَنُ أَبِي إِلَى كَتَبْتُ
أَلْفًا يَكُونُ بِالْوَزْنِ فَقَالَ وَأَخْبَرَنِي قَالَ بِالْعِرَاقِيِّ أَرْطَالٍ وَتَسْعُهُ بِالْمَدِينِيِّ أَرْطَالٍ سِنَّهُ الصَّاعُ إِلَيَّ فَكَتَبْتُ الْعِرَاقِ بِصَاحٍ يَقُولُ وَبَعْضُهُمُ
دِرْهُمًا بَعْضِينَ وَسَدِّ وَمِائَةً

قَالَ وَمَانَتَيْنِ وَأَرْبَعِينَ إِحْدَى سِنَةَ طَاوُسِ بْنِ اللَّهِ عَبْدِ حَدَّثَنَا: قَالَ الْمَالِكِيُّ أَحْمَدُ بْنُ الْحَسَنِ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 69
مَنْ كَانَ إِنَّ لَهُ فَقَالَ الطَّلَاقُ ذِكْرٌ وَيُكْتَبُ الشَّرَابُ وَهُوَ يَشْرَبُ ابْنَتِي زَوْجَتُهُ قَدْ أَحَبُّ ابْنِ لِي إِنَّ السَّلَامَ عَلَيْهِ الرِّضَا الْحَسَنُ لَابِي قُلْتُ
رُوي لَهُ قُلْتُ الْفِرَاقَ عَنِّي فَإِنَّمَا مِنْهُ فَأَنْزِرْهَا هُوَ لَاءِ مَنْ كَانَ وَإِنَّ عَلَيْهِ عَشِي قَلَا إِخْوَانِكَ

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However, separate your daughter from him if he is a Sunni.” Abdullah ibn Tawoos asked, “May I be your ransom! Has it not been narrated on the authority of Abi Abdullah (s) that one should not marry women who have been divorced thrice at once[549], and that they are still considered to be married?” The Imam (s) said, “That tradition applies to a woman whose husband is a Shiite - not one whose husband is a Sunni - since whoever accepts a religion is bound to abide by its rules.”

28-70 (The author of the book narrated) my father - may God be pleased with him - narrated that Ahmad ibn Idris quoted on the authority of Ali ibn al-Ryan, on the authority of Ubaydillah ibn Abdullah al-Dihqan al-Vaseti, on the authority of Al-Hussein ibn Khalid al-Kufi that he told Abil Hassan Al-Reza (s), “May I be your ransom! There is a tradition which Abdullah ibn Bokayr has quoted on the authority of Obayd ibn Zorara.” The Imam (s) said, “What is that tradition?” Al-Hussein ibn Khalid al-Kufi said, “He narrated on the authority of Obayd ibn Zorara that he met Aba Abdullah (s) in the year in which Ibrahim ibn Abdullah ibn Al-Hassan had revolted. He told the Imam (s), ‘This man has delivered speeches and the people are joining him. What do you order?’ The Imam (s) said, ‘Fear God and remain calm for as long as the heavens and the Earth are calm.’ Abdullah ibn Bokayr said, ‘If Obayd ibn Zorara is right, then there will be neither a revolt nor will there be any Riser.’ Then Abil Hassan (s) said, “The tradition is the same as narrated by Obayd. However, it does not mean the same as that which Abdullah ibn Bokayr has understood. What Imam As-Sadiq (s) meant was that one should fear God and remain calm for as long as the heavens are calm and the name of your Owner (Imam al-Mahdi) has not been called, and the Earth is calm and it has not devoured up the enemy troops.”

28-71 My father, Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with them and Ahmad ibn Muhammad ibn Yahya al-Attar, Muhammad ibn Ali Majiluwayh and Muhammad ibn Musa ibn al-Mutawakkil - may God be pleased with them - narrated that Muhammad ibn Yahya al-Attar and Ahmad ibn Idris quoted on the authority of Sahl ibn Ziyad al-Adami, on the authority of

Ahmad ibn Muhammad ibn Abi Nasr al-Bezanti that he asked Abul Hassan Ali ibn Musa Al-Reza (s) about the location of the tomb of Fatima (s). The Imam (s) said, "She (s) was buried in her own house. When the Umayyads added onto the mosque, her grave became a part of the mosque."

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بِإِذْنِ دَانَ مَنْ إِنَّهُ مِنْهُمْ لَا إِخْوَانَكُمْ مِنْ هَذَا فَقَالَ الْأَزْوَاجُ دَوَاتُ فَإِنَّهُنَّ وَاحِدٍ مَجْلِسٍ فِي ثَلَاثًا وَالْمُطَلَقَاتِ يَأْكُدُ السَّلَامُ عَلَيْهِمْ آبَائِكَ عَنْ أَحْكَامُهُمْ لَرَمْتَهُ قَوْمٍ

الوَاسِطِيِّ، الدِّهْقَانِ اللَّهِ عَبْدُ بِنِ اللَّهِ عُبَيْدَقَالَ لِإِبْرِيَانَ بْنِ عَلِيٍّ حَدَّثَنِي: قَالَ إِدْرِيسُ بْنُ دَاخِمَةَ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 70
بُنِ عُبَيْدٍ عَنْ بُكَيْرٍ، بُنِ اللَّهِ عَبْدُ يَرْوِيهِ كَانَ حَدِيثُ فِدَاكَ جُعِلْتُ فُلْتُ قَالَ السَّلَامُ عَلَيْهِ الْحَسَنُ أَبِي عَنِ الْكُوفِيِّ، خَالِدِ بْنِ الْحُسَيْنِ عَنِ
بُنِ إِبْرَاهِيمَ فِيهَا خَرَجَ النَّبِيُّ فِي السَّنَةِ فِي السَّلَامِ عَلَيْهِ اللَّهُ عَبْدُ أَبِي لَقِيٍّ أَنَّهُ زُرَّارَةَ بِنِ عُبَيْدٍ عَنْ رُوِيٍّ، لَهُ قُلْتُ هُوَ قَالَ وَمَا لِي فَقَالَ قَالَ زُرَّارَةَ
سَكَنتَ مَا وَسَكُنُوا اللَّهُ اتَّقُوا فَقَالَ بِهِ تَأْمُرُ الَّذِي فَمَا إِلَيْهِ النَّاسُ وَسَارَعَ الْكَلَامَ أَلْفَ قَدْ هَذَا إِنَّ فِدَاكَ جُعِلْتُ لَهُ فَقَالَ سَنَ الدِّينِ اللَّهُ عَبْدُ
أَبُو لِي فَقَالَ قَالَ قَانِمٍ مِنْ وَمَا خُرُوجٍ مِنْ فَمَا صَادِقًا زُرَّارَةَ بِنِ عُبَيْدٍ كَانَ لِيِنَّ وَاللَّهُ يَقُولُ بُكَيْرٍ بِنِ اللَّهِ عَبْدُ وَكَانَ قَالَ وَالْأَرْضُ السَّمَاءُ
مِنَ السَّمَاءِ سَكَنتَ مَا يَقُولُهُ اللَّهُ عَبْدُ وَأُبِ عَنِي إِنَّمَا بُكَيْرٍ بِنِ اللَّهِ عَبْدُ تَأْوَلَهُ مَا عَلِيٍّ وَوَلَيْسَ عُبَيْدٌ رَوَاهُ مَا عَلِيٍّ الْحَدِيثُ السَّلَامُ عَلَيْهِ الْحَسَنُ
بِالْجَيْشِ الْخُسْفِ مِنَ الْأَرْضِ سَكَنتَ وَمَا صَاحِبِكَ بِاسْمِ النَّدَاءِ

مَاجِيلُوهُ عَلِيٍّ بِنِ مُحَمَّدِ الْعَطَارِ يَحْيَى بِنِ مُحَمَّدِ بِنِ وَأَحْمَدِ مَا عَنْهُ اللَّهُ رَضِيَ الْوَالِدِ أَحْمَدُ بِنِ الْحَسَنِ بِنِ وَمُحَمَّدِ أَبِي حَدَّثَنَا - 71
عَنِ الْأَدْمِيِّ، زِيَادِ بْنِ سَهْلٍ عَنِ جَمِيعًا، إِدْرِيسِ بْنِ وَأَحْمَدِ الْعَطَارِ يَحْيَى بِنِ قَالُوا مُحَمَّدٍ عَنْهُمْ اللَّهُ رَضِيَ الْمُتَوَكَّلِ بِنِ مُوسَى بِنِ وَمُحَمَّدِ
أُمِّيَّةَ بِنُو زَادَتْ فَلَمَّا بَيَّنَّهَا فِي دُفِنَتْ فَقَالَ السَّلَامُ عَلَيْهَا فَاطِمَةَ قَبْرِ عَنِ السَّلَامِ، عَلَيْهِ الْحَسَنُ أَبَا سَأَلْتُ قَالَ لِبِزْنُطِيِّ أَنْصُرَ أَبِي بِنِ أَحْمَدِ
الْمَسْجِدِ فِي صَارَتْ الْمَسْجِدِ فِي

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28-72 (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 Musa ibn Al-Qasim al-Bajali, on the authority of Ali ibn Asbat, on the authority of Al-Hassan ibn Al-Jahm, on the authority of Abul Hassan (s) that the Commander of the Faithful (s) said, "No one but a donkey would reject honoring and respect." Al-Hassan ibn Al-Jahm asked, "What is mean by that?" The Imam (s) said, "I mean things like making room for someone in a meeting or offering someone some perfume."

28-73 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 ibn Fadhdhal, on the authority of Ali ibn Al-Jahm that he had heard Abul Hassan Al-Reza (s) say, "No one but a donkey would reject honoring and respect." Ali ibn Al-Jahm asked the Imam (s), "What kind of honoring do you mean?" The Imam (s) said, "I mean things like using good scent and any other form of honoring that one man might do for another."

28-74 (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 al-Barqi, on the authority of Ali ibn Muyyasir, on the authority of Abi Zayd al-Maleki that he had heard Abul Hassan Al-Reza (s) say, "No one but a donkey would reject honoring and respect." The Imam (s) was referring to good scent and a comfortable couch for resting on.

28-75 (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 Abu Himam Isma'il ibn Himam that Al-Reza (s) asked someone, "What do you think 'as-Sakina is?" The people present were unable to answer. They said, "May we be your ransom! What is it?" The Imam (s) said, "It is a breeze that comes from Paradise. It has the looks of a man who accompanies the Prophets (s). It was descended upon Abraham (s) while he was building the Kaaba. It established the details about the location (of Kaaba) and how to build it, so Abraham (s) built it based on that."

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عَنْ أُسْبَاطِ بْنِ عَلِيٍّ عَنِ النَّجَلِيِّ، الْقَاسِمِ بْنِ عَيْسَى، بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ، عَبْدِ بْنِ سَعْدِ حَدَّثَنَا: قَالَ نُوَيْسٌ عَنْ أَبِي حَدَّثَنَا - 72 قَالَ ذَلِكَ مَعْنَى مَا قُلْتُ جِمَارًا إِلَّا الْكَرَامَةَ يَأْتِي لَا قَوْلَ السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرُ كَانَ السَّلَامُ عَلَيْهِ الرِّضَا قَالَ: قَالَ الْجَهْمُ بْنُ الْحَسَنِ عَلَيْهِ يُعْرَضُ وَالطَّيِّبُ الْمَجْلِسِ فِي التَّوَسُّعَةِ.

عَيْسَى بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الصَّفَّارِ، حَسَنِ بْنِ مُحَمَّدِ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْوَلِيدِ بْنِ أَحْمَدَ بْنِ الْحَسَنِ بْنِ مُحَمَّدِ حَدَّثَنَا - 73 عَشِيٍّ أَيْ قُلْتُ جِمَارًا إِلَّا الْكَرَامَةَ يَأْتِي لَا يَقُولُ السَّلَامُ عَلَيْهِ الْحَسَنُ أَبَا سَمِعْتُ: قَالَ لِجَهْمِ بْنِ عَلِيٍّ عَنْ فَضَالِ، بْنِ عَلِيٍّ بْنِ الْحَسَنِ عَنْ الرَّجُلِ الرَّجُلُ بِهِ يُكْرَمُ وَمَا الطَّيِّبِ مِثْلُ قَالَ الْكَرَامَةَ.

قَالَ الْمَالِكِيُّ زَيْدُ أَبِي عَنِ مَيْسَرَ، عَنِ الْبَرْقِيِّ، اللَّهُ عَبْدُ أَبِي بْنِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ، عَبْدِ بْنِ سَعْدِ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 74 وَالْوَسَادَةَ الطَّيِّبِ فِي بِذَلِكَ يَعْنِي جِمَارًا إِلَّا الْكَرَامَةَ يَأْتِي لَا يَقُولُ لِسَلَامٍ | عَلَيْهِ الْحَسَنُ أَبَا سَمِعْتُ

عَنْ هَمَّامِ بْنِ إِسْمَاعِيلَ مِمَّا أَبُو حَدَّثَنَا عَيْسَى بْنُ مُحَمَّدِ بْنِ أَحْمَدَ حَدَّثَنَا: قَالَ اللَّهُ عَبْدُ بْنِ سَعْدِ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 75 الْجَنَّةِ مِنْ تَخْرُجُ رِيحٌ قَالَ هِيَ مَا فِدَاكَ اللَّهُ جَعَلْنَا فَقَالُوا هِيَ مَا الْقَوْمُ يَدْرُ فَلَمْ عِنْدَكُمْ السَّكِينَةُ عَشِيٍّ أَيْ لِرَجُلٍ قَالَ أَنَّهُ السَّلَامُ عَلَيْهِ الرِّضَا فَجَعَلْتُ الْكُعْبَةَ بَنَى حِينَ السَّلَامُ عَلَيْهِ إِبْرَاهِيمَ عَلَى أَنْزَلَتْ الَّتِي وَهِيَ السَّلَامُ عَلَيْهِمُ الْأَنْبِيَاءِ مَعَ تَكُونُ الْإِنْسَانَ كَصُورَةٍ صُورَ لَهَا طَيِّبَةٌ عَلَيَّهَا الْأَسَاسَ وَيَبْنِي وَكَذَا كَذَا تَأْخُذُ.

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28-76 Abul Hasan Muhammad bin al-Qasim al-Jirjani the interpreter - may God be pleased with him - narrated that Ahmad ibn Al-Hassan Al-Husseini quoted on the authority of Al-Hassan ibn Ali (s), on the authority of his father Ali ibn Muhammad (s), on the authority of his father Muhammad ibn Ali (s), on the authority of his father 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 (s) said, "It implies abstaining from

the lawful for fear of the Reckoning, and abstaining from the forbidden for fear of punishment.”

28-77 (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 who narrated that regarding the Words of the Honorable the Exalted God, 'Then let them complete the rites prescribed for them, perform their vows...' [550] Abul Hassan (s) said the following, "The rites consist of cutting the nails, cleaning the body, and leaving the state of ritual consecration for the Hajj ('Ihram)."

28-78 Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Al-Hassan ibn Muhammad ibn Isma'il al-Qurashi quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali ibn Fadhdhal, 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 diseases of the previous nations - being animosity and jealousy - have infiltrated you."

28-79 Muhammad ibn Ali Majiluwayh - may God be pleased with him -narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Dawood ibn Soleiman, 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 As-Sadiq Ja'far ibn Muhammad (s), "The Honorable the Exalted God revealed to David (s): There may be that one of My servants does one good deed for which I shall take him into Paradise." David (s) said, "O Lord! What is that good deed?" God said, "It is causing relief from sorrow for a believer even if it be by using one date." David (s) said, "Truly, whoever recognizes You must never lose hope of You."

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76 - عَلِيُّ بْنُ الْحَسَنِ عَنِ الْحُسَيْنِيِّ الْحَسَنِ بْنِ أَحْمَدَ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْجَرَجَانِيُّ الْمَفْسَرُ الْقَاسِمُ بْنُ مُحَمَّدٍ الْحَسَنِ أَبُو حَدَّثَنَا - 76
أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا عَنْ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ عَلِيٌّ عَنِ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ مُحَمَّدُ بْنُ عَلِيٍّ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ جَعْفَرُ بْنُ مُوسَى
حَرَامَهَا وَيَثْرُكَ جِسَابِهِ مَخَافَةَ حَلَالِهَا يَثْرُكَ الَّذِي قَالَ الدُّنْيَا فِي الرَّهْدِ عَنِ السَّلَامِ بِعَلِيِّ الصَّادِقِ سَيْلٌ قَالَ السَّلَامُ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى
عِقَابِهِ مَخَافَةَ

77 - قَالَ: قَالَ الْبِرْنُطِيُّ نَصْرَ أَبِي بْنِ مُحَمَّدٍ عَنِ عَيْسَى، بْنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ اللَّهِ، عَبْدِ بْنِ سَعْدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 77
رَامَ الْإِدْ وَطَرُحَ الْوَسْخَ وَطَرُحَ الْأَطْفَارِ تَقْلِيمِ النَّفْتِ قَالَ نُدُورَهُمْ وَلْيُوفُوا نَفْتَهُمْ لِيَقْضُوا نَمَّ وَجَلَّ عَزَّ اللَّهُ قَوْلٌ فِي السَّلَامِ عَلَيْهِ الْحَسَنِ أَبُو
عَنْهُ

78 - بْنُ أَحْمَدَ حَدَّثَنَا: قَالَ الْفَرُّشِيُّ إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْوَالِدِ بْنِ أَحْمَدَ بْنِ الْحَسَنِ بْنِ مُحَمَّدِ حَدَّثَنَا - 78
عَنِ آبَائِهِ، عَنِ أَبِي، حَدَّثَنِي: قَالَ السَّلَامُ عَلَيْهِ الرِّضَا مُوسَى بْنِ عَلِيِّ الْحَسَنِ أَبِي عَنِ، فَضَالِ بْنِ عَلِيٍّ بْنِ الْحَسَنِ عَنِ عَيْسَى بْنِ مُحَمَّدِ
وَالْحَسَدُ الْبُعْضَاءُ قَبْلَكُمْ الْأُمَمُ دَاءٌ إِلَيْكُمْ دَبَّ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ: قَالَ السَّلَامُ عَلَيْهِ عَلِيٍّ

بْنِ عَلِيٍّ عَنِ سُلَيْمَانَ، بْنِ دَاوُدَ عَنِ أَبِيهِ، عَنِ هَاشِمِ بْنِ إِبْرَاهِيمَ بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ مَا جِيلُوهُ عَلَيْهِ بِنِ مُحَمَّدٍ حَدَّثَنَا - 79 عَلَيْهِ دَاوُدَ إِلَى وَجَلَّ عَزَّ اللَّهُ أَوْحَى قَالَ السَّلَامُ عَلَيْهِمْ مُحَمَّدُ بْنُ جَعْفَرِ الصَّادِقِ أَبِيهِ عَنِ جَعْفَرِ، بِنِ مُوسَى أَبِيهِ عَنِ الرَّضَاءِ، مُوسَى فَقَالَ قَالَ بِتَمْرَةٍ وَلَوْ كُرْبَتَهُ نِ الْمُؤْمِنِ عَنِ يُفْرَجُ قَالَ الْحَسَنَةُ تِلْكَ وَمَا رَبِّ يَا قَالَ الْجَنَّةَ فَأَدْخِلُهُ بِالْحَسَنَةِ لِيَأْتِيَنِي عِبَادِي مِنَ الْعَبْدِ إِنَّ السَّلَامَ مِنْكَ رَجَاؤُهُ يَنْقَطِعُ لَا أَنْ عَرَفَكَ لِمَنْ حَقُّ السَّلَامُ عَلَيْهِ دَاوُدَ.

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28-80 Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Al-Hussein ibn Al-Hassan ibn Aban quoted on the authority of Al-Hussein ibn Sa'eed, on the authority of Al-Hassan ibn Bint Elias that he had heard Al-Reza (s) say, "The Prophet of God (s) damned whoever causes an affliction or hides someone who has done so." Al-Hassan ibn Bint Elias asked, "What is meant by causing an affliction here?" The Imam (s) replied, "Killing."

28-81 Abul Qasim Ali ibn Ahmad ibn Muhammad ibn Imran ad-Daqqaq - may God be pleased with him - narrated that Muhammad ibn Abi Abdillah al-Kufi quoted on the authority Sahl ibn Ziyad al-Adami, on the authority of Abdul Azeem ibn Abdullah Al-Hassani, on the authority of his Master Ali ibn Muhammad ibn Ali Al-Reza (s), on the authority of his father Muhammad ibn Ali (s), on the authority of his father Al-Reza (s), on the authority of his forefathers (s), on the authority of Al-Hussein ibn Ali (s) that God's Prophet (s) said, "Abu Bakr is like my ears, Umar is like my eyes and Uthman is like my heart."

Al-Hussein ibn Ali (s) added, "The next day I went to see him when the Commander of the Faithful (Ali ibn Abi Talib (s)), Abu Bakr, Umar and Uthman were present. I asked the Prophet (s), "O father![551] Yesterday you said something about these companions. What did you mean?" The Prophet (s) said, "Yes." And the Prophet (s) pointed at them and added, "They are my ears, eyes and heart." The Prophet (s) pointed at Ali ibn Abi Talib (s) and said, "And they will be asked about my Trustee that is him." Then he (s) added, "Indeed the Honorable the Exalted God says, '...for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning).' [552] I swear by the Honor of my Lord that all my nation on will be held up on the Resurrection Day and questioned about his Mastery. That is what is meant when the Honorable the Exalted God says, 'But stop them, for they must be asked.' [553]"

28-82 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 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), "The Blessed the

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عَنْ سَعِيدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ، بْنِ الْحَسَنِ بْنِ الْحُسَيْنِ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْوَلِيدُ بْنُ أَحْمَدَ بْنِ الْحَسَنِ بْنِ مُحَمَّدٍ حَدَّثَنَا - 80
مُحَدِّثًا أَوْ حَدَّثَنَا أَوْ حَدَّثَنَا مَنْ لَعَنَ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ: لِيُتَوَّ السَّلَامُ عَلَيْهِ الرِّضَا سَمِعْتُ: قَالَ الْبِاسِ بِنْتُ بْنِ الْحَسَنِ
بَقُلْتُ مَنْ قَالَ الْخَدِّثُ وَمَا قُلْتُ.

حَدَّثَنَا: قَالَ الْكُوفِيُّ اللَّهُ عَبْدُ أَبِي بْنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ هَذَا اللَّ رَضِيَ الدَّقَاقِ عِمْرَانَ بْنِ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ عَلِيِّ الْقَاسِمِ أَبُو حَدَّثَنَا - 81
بْنِ حَمْدٍ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا عَلَى بْنِ مُحَمَّدٍ بْنِ عَلِيِّ سَيِّدِي حَدَّثَنِي الْحَسَنِيُّ اللَّهُ عَبْدُ بْنُ الْعَظِيمِ عَبْدٌ عَنِ الْأَدَمِيِّ، زِيَادُ بْنُ سَهْلٍ
بَكْرُ أَبَا إِنْ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ: قَالَ السَّلَامُ عَلَيْهِ عَلِيُّ بْنُ الْحُسَيْنِ عَنِ أَبِيهِ، عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا السَّلَامُ عَلَيْهِ عَلِيُّ
أَمِيرٌ وَعِنْدَهُ إِلَيْهِ دَخَلْتُ الْعَدِ مِنْ كَانَ فَلَمَّا قَالَ: الْفُؤَادِ بِمَنْزِلَةِ مَنِّي عُثْمَانُ وَإِنَّ النَّصْرَ، بِمَنْزِلَةِ مَنِّي عُمَرُ وَإِنَّ السَّمْعَ، بِمَنْزِلَةِ مَنِّي
وَالِهِ عَلَيْهِ فَقَالَ: هُوَ فَمَا قَوْلًا، هُوَ لَاءِ أَصْحَابِكَ فِي وَلْتَقُ سَمِعْتُكَ أَبْتُ يَا لَهُ قُلْتُ وَعُثْمَانُ، وَعُمَرُ بَكْرُ وَأَبُو السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ
عَلَيْهِ طَالِبِ ابْنِ أَبِي عَلِيٍّ إِلَى وَأَشَارَ هَذَا وَصِيْبِي وَوَلَايَةِ عَنِ وَسَيِّسُأَلُونَ، وَالْفُؤَادِ، وَالْبَصْرَ السَّمْعُ هُمْ فَقَالَ إِلَيْهِمْ، بِيَدِهِ أَشَارَ ثُمَّ نَعَمْ، السَّلَامُ
رَبِّي وَعِزَّةُ السَّلَامِ وَالِهِ عَلَيْهِ قَالَ ثُمَّ مَسْئُولًا، عَنْهُ كَانَ أَوْلَيْكَ كُلُّ وَالْفُؤَادِ وَالْبَصْرَ السَّمْعُ إِنَّ يَقُولُ وَتَعَالَى تَبَارَكَ اللَّهُ إِنَّ قَالَ ثُمَّ السَّلَامِ،
مَسْئُولُونَ إِنَّهُمْ وَقِفُوهُمْ وَجَلَّ عَزَّ اللَّهُ قَوْلُ ذَلِكَ وَوَلَايَتِهِ، عَنِ وَمَسْئُولُونَ، الْفِيَامَةِ يَوْمَ لَمَوْفُوفُونَ أَمَّتِي جَمِيعَ إِنَّ

بْنِ الْحُسَيْنِ عَنِ مَعْبُدِ، بْنِ عَلِيٍّ عَنِ اسْمِ هِ بْنِ إِبْرَاهِيمَ بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْهَمْدَانِيُّ جَعْفَرُ بْنُ زِيَادِ بْنِ أَحْمَدٍ حَدَّثَنَا - 82
قَالَ أَنَّهُ السَّلَامُ عَلَيْهِ مُحَمَّدُ بْنُ جَعْفَرِ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ جَعْفَرُ أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا مُوسَى بْنُ عَلِيٍّ عَنِ خَالِدِ،

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Sublime God despises meat and chubby people.” One of his companions said, “O son of the Prophet of God! We like meat and our homes are not without meat. What should we do?” The Imam (s) said, “It does not mean what you thought. What is meant by meat is a house in which the people’s flesh is eaten by gossiping behind their back, and what is meant by a chubby person is one who is haughty and walks with his nose up in the air.”

28-83 Abdul Wahid Muhammad ibn Ubdoos al-Attar al-Neishaboori - may God be pleased with him - narrated that Ali ibn Muhammad ibn Qutayba al-Neishaboori quoted on the authority of Hamdan ibn Soleiman al-Neishaboori, on the authority of Abdul Salam ibn Salih al-Harawi that he told Al-Reza (s), “O son of the Prophet of God! There have been traditions on the authority of your forefathers that whoever makes love during the fasting of Ramadhan or breaks his fast should an expiation pay three times, while in other traditions it is said that he should only pay the fine. Which one must we act upon?” The Imam (s) said, “Both of them. Whoever illegitimately makes love during the fasting of Ramadhan or breaks his fast using some forbidden things to eat should pay an expiation three times: free one slave; fast for two consecutive months; and feed sixty poor people. He must also make up the fasting for that day. However, if he makes love with a legitimate wife or breaks his fast by eating some legitimate meals, then he should pay a fine and make up the fasting for that day. If he does so having forgotten that he is fasting, then there is no expiation, and he must not make up the fasting for that day.”

28-84 (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

Al-Hassan ibn Ali ibn Fadhdhal, on the authority of Ahmad ibn Ashyam that he asked Al-Reza (s), "May I be your ransom! Why do the Arabs put such names as Dog, Tiger, Cheetah and the like on their children?" The Imam (s) replied, "It is because the Arabs were warriors and they wanted to frighten their enemies with these names. They also used to put such names as Comfort and Blessed on their slaves and thought this was a good omen."

28-85 Abdul Wahid Muhammad ibn Ubdoos al-Neishaburi al-Attar -may God be pleased with him - narrated that Ali ibn Muhammad ibn Qutayba

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مِنْهُ بُبُونَنَا خُلُودٌ وَلَا اللَّحْمَ لِنُحِبُّ إِنَّ اللَّهَ رَسُولُ ابْنِ يَا أَصْحَابِهِ بَعْضٌ لَهُ فَقَالَ السَّمِينُ وَاللَّحْمَ اللَّحْمَ الْبَيْتُ لِيُبَغِضُ وَتَعَالَى تَبَارَكَ اللَّهُ إِنَّ السَّمِينُ اللَّحْمَ وَأَمَّا بِالْغَيْبَةِ النَّاسِ لِحُومٍ فِيهِ يُؤْكَلُ الَّذِي الْبَيْتُ اللَّحْمَ الْبَيْتُ إِنَّمَا تَذَهَبُ حَيْثُ لَيْسَ وَالِهُ عَلَيْهِ اللَّهُ صَلَّى فَقَالَ ذَلِكَ فَكَيْفَ مِشِيَّتِهِ فِي الْوُحُوتِ الْمُتَكَبَّرِ فَهُوَ الْمُتَجَبَّرُ.

بْنِ حَمْدَانَ عَنِ النَّيْسَابُورِيِّ، قُتَيْبَةَ بْنِ حَدَّثَنَا مُحَمَّدٌ قَالَ عَنْهُ اللَّهُ رَضِيَ النَّيْسَابُورِيُّ الْعَطَّارُ عَبْدُوسِ بْنِ مُحَمَّدِ بْنِ الْوَاحِدِ عَبْدُ حَدَّثَنَا - 83 عَلَيْهِ آبَانِكَ عَنْ رُؤْيٍ، قَدْ وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولِ ابْنِ يَا السَّلَامُ عَلَيْهِ لِلرَّضَا قُلْتُ لِهَرَوِيِّ | صَالِحِ بْنِ السَّلَامِ عَبْدُ عَنْ سُلَيْمَانَ، جَمِيعاً بِهِمَا قَالَ نَأْخُذُ الْخَبْرَيْنِ فَيَأْيٍ وَاجِدَةٌ فَارْتَكَبُ أَيْضاً عَنْهُمْ وَرُؤْيٍ كَفَّارَاتٍ ثَلَاثٌ فِيهِ أَفْطَرَ أَوْ رَمَضَانَ شَهْرٍ فِي يُجَامِعُ فِيمَنْ السَّلَامُ بَيْنَ سِدِّ وَإِطْعَامِ مُتَتَابِعِينَ شَهْرَيْنِ وَصِيَامِ رَقَبَةٍ عَنُقُ كَفَّارَاتٍ ثَلَاثٌ فَعَلَيْهِ رَمَضَانَ شَهْرٍ فِي حَرَامٍ عَلَى أَفْطَرَ أَوْ حَرَاماً الرَّجُلُ جَامِعَ مَتَى عَلَيْهِ عَشِيٍّ فَلَا نَاسِياً كَانَ وَإِنَّ الْيَوْمَ ذَلِكَ وَقَضَاءِ وَاجِدَةٌ كَفَّارَةٌ فَعَلَيْهِ حَلَالٍ عَلَى أَفْطَرَ أَوْ حَلَالاً نَكَحَ كَانَ وَإِنَّ الْيَوْمَ ذَلِكَ وَقَضَاءِ مَسْكِيناً.

أَحْمَدُ عَنْ فَضَالٍ، بِنِ عَلِيِّ بْنِ الْحَسَنِ عَنِ عِيْسَى بْنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ اللَّهِ عَبْدُ بْنُ سَعْدٍ دَنَّنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ قَالَ أَبِي حَدَّثَنَا - 84 الْعَرَبُ كَانَتْ قَالَ ذَلِكَ وَأَشْبَاهَهُ وَفَهْدٍ وَنَمْرٍ بِكَلْبٍ أَوْ لَادَهُمُ الْعَرَبُ سَمَوْا لِمَ فِدَاكَ جُعِلَتْ لَهُ قُلْتُ قَالَ السَّلَامُ عَلَيْهِ الرِّضَا عَنْ أَشِيمِ بْنِ ذَلِكَ وَأَشْبَاهَهُ [وَمِئُونَا وَمُبَارَكَا فَرَجَا] وَمِئُونٌ وَمُبَارَكٌ فَرَجَ عِيْبِدَهُمْ وَيُسْمُونَ أَوْ لَادِهِمْ بِأَسْمَاءِ الْعُدُوِّ عَلَى تُهَوَّلَ فَكَانَتْ حَرْبٍ أَصْحَابَ بِهَا يَنْتَمُونَ.

قال عنه الله رضى العطار النيسابوري عبدوس بن محمد بن الواحد عبد حدثنا - 85

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quoted on the authority of Hamdan ibn Soleiman al-Neishaboori, on the authority of Abdul Salam ibn Salih al-Harawi that he had heard Abul Hassan Ali ibn Musa Al-Reza (s) say, "The acts of the people are created." Abdul Salam ibn Salih al-Harawi asked the Imam (s), "O son of the Prophet of God! What does created mean?" The Imam (s) said, "It means they are destined."

28-86 (The author of the book narrated) my father - may God be pleased with him - and Ali ibn Abdullah al-Warraaq narrated that Sa'd ibn Abdullah quoted on the authority of Ali ibn Al-Hussein al-Khayyat al-Neishaboori, on the authority of Ibrahim Muhammad ibn Abdullah ibn Musa ibn Ja'far, on the authority of Yasir - the servant, on the authority of Abil Hassan Al-Askari (s)[554], on the authority of his father (s), on the authority of Ali ibn Musa Al-Reza (s) that Al-Reza (s) used to

put his clothes on from the right side. Whenever the Imam (s) wanted to put on a new article of clothing, he (s) asked for a bowl of water and recited the Quranic Chapter 'Al-Qadr ten times, the Chapter 'Al-Ikhlās ten times and the Chapter 'Al-Kafirun ten times over it, poured the water on the piece of clothing and said, 'Whoever does so before putting on a new item of clothing will have no difficulties in his life as long as the threads of it remain.'

The author of this book (Sheikh Sadooq) said, "Yasir - the servant lived at the time of Al-Reza (s). It is strange for him to have had narrated the above tradition on the authority of Abil Hassan Al-Askari (s).

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الرِّضَا مُوسَى بْنِ عَلِيِّ الْحَسَنِ أَبِي عَثْمَةَ الْهَرَوِيِّ صَالِحِ بْنِ السَّلَامِ عَبْدِ عَنِ النَّيْسَابُورِيِّ، سُلَيْمَانَ حَمْدَانَ عَنْ قُنَيْبَةَ بْنِ مُحَمَّدٍ حَدَّثَنَا مُقَدَّرَةً قَالَ مَخْلُوفَةٌ مَعْنَى مَا اللَّهُ رَسُولِ ابْنِ يَا فَقُلْتُ مَخْلُوفَةٌ الْعِبَادِ أَفْعَالُ يَقُولُ السَّلَامُ عَلَيْهِ

86: قَالَ النَّيْسَابُورِيُّ الْخِيَاطُ الْحُسَيْنُ بْنُ عَلِيٍّ قَالَ اللَّهُ عَبْدُ بْنُ سَعْدٍ حَدَّثَنَا قَالَا وَرَأَى آلَ عَبْدِ اللَّهِ بْنِ وَعَلَى عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 86
بْنِ عَلِيٍّ جَدِّهِ عَنْ أَبِيهِ، عَنِ الْعَسْكَرِيِّ، الْحَسَنِ أَبِي عَنِ الْخَادِمِ، يَاسِرَ عَنِ جَعْفَرِ، بْنِ مُوسَى بْنِ اللَّهِ عَبْدِ بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ حَدَّثَنِي
عَشْرَ الْقَدْرِ لَيْلَةً أَنْزَلَنَاهُ نَا عَلَيْهِ فَقَرَأَ مَاءً مِنْ بَقْدَحٍ دَعَا جَدِيدًا ثَوْبًا لَيْسَ فَإِذَا يَمِينِهِ مَمَائِلِي ثِيَابِهِ يَلْبَسُ كَانَ أَنَّهُ السَّلَامُ عَلَيْهِ الرِّضَا مُوسَى
قَبْلُ مِنْ بَثْوِهِ هَذَا فَعَلَّ مِنْ قَالَ ثُمَّ لَثُوبٌ ذَلِكَ عَلَى نَضْحِهِ ثُمَّ مَرَّاتٍ عَشْرَ وَنَ الْكَافِرِ أُيُّهَا يَا وَقُلْ مَرَّاتٍ عَشْرَ أَحَدٌ هُوَ اللَّهُ وَقُلْ مَرَّاتٍ
سَلَّكَ مِنْهُ بَقِيَّ مَا عَيْشِهِ مِنْ رَغْدٍ فِي يَزَلُ لَمْ يَلْبَسَهُ أَنْ

ن. End of Part 2. العسكري غريب الحسن أبي عن وحديثه، السلام عليه الرضا لقي قد الخادم ياسر (ره) الكتاب هذا مصنف قال

Chapter Twenty-Nine : What Has Been Narrated From Al-Reza (S) On The Characteristics Of The Prophet (S)

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29-1 Abu Ahmad Al-Hassan ibn Abdullah ibn Sa'eed Al-Askari narrated that Abul Qasim Abdullah Muhammad ibn Abdul Aziz ibn Manee' quoted - in Medina al-Rasul (Medina) - Isma'il ibn Muhammad ibn Ishaq ibn Ja'far ibn Muhammad ibn Ali ibn Al-Hussein (s), on the authority of Ali ibn Musa ibn Ja'far ibn Muhammad (s), on the authority of Musa ibn Ja'far ibn Muhammad (s), on the authority of Ja'far ibn Muhammad (s),

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وَالِه عَلَيْهِ اللهُ صَلَّى النَّبِيِّ صِفَةً فِي السَّلَامِ عَلَيْهِ الرِّضَا عَنْ جَاءَ مَا بَابَ 29

حَدَّثَنِي: قَالَ مَنِيعُ بْنُ الْعَرِيزِ عَبْدِ مُحَمَّدِ بْنِ اللَّهِ عَبْدِ الْقَاسِمِ أَبُو أَخْبَرْنَا قَالَ سَعِيدُ الْعَسْكَرِيِّ بْنِ اللَّهِ عَبْدِ بْنِ الْحَسَنِ أَحْمَدُ أَبُو حَدَّثَنَا - 1
بْنِ مُوسَى بْنِ عَلِيٍّ حَدَّثَنِي: قَالَ الرَّسُولُ بِمَدِينَةِ السَّلَامِ عَلَيْهِ لِحُسَيْنِ | بِنِ عَلِيٍّ بِنِ جَعْفَرِ بْنِ إِسْحَاقِ بْنِ مُحَمَّدِ بْنِ إِسْمَاعِيلِ

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on the authority of his father (s), on the authority of Ali ibn Al-Hussein (s), on the authority of Al-Hassan ibn Ali ibn Abi Talib (s), "I asked my maternal uncle, Hind ibn Abi Hala, about the looks of God's Prophet (s). He was good at describing the looks of God's Prophet (s). He said, 'God's Prophet (s) was magnificent. His face shined as bright as the full moon (on the fourteenth night of the month). He was taller than the medium-sized people and shorter than the thin and tall people. He had a big head. His hair was neither too curly nor was it too soft and straight. He (s) parted his hair when it grew long. Otherwise he left it alone. Whenever his hair grew long, he never let it grow lower than his earlobes. His complexion was shining brightly. He had a broad forehead. His eyebrows were long and curved, yet they were hairy but not attached to each other. Whenever he (s) got angry, the veins between his eyebrows got swelled up. His nose was slim and slightly raised in the middle. He possessed an illumination which always accompanied him in such a way that whoever did not ponder carefully over him thought he (s) was haughty.

His beard was short but bushy. His cheeks were flat and thin. His mouth was big[555], and his teeth were bright white. He had a thin layer of hair extending from his chest down to his belly button. His neck looked like a silver jar. He had a balanced build. His body was strong, and his chest and stomach were in line with each other. He had wide muscular shoulders. His body was brilliant white. There was a thin layer of hair from his neck down to his belly button, but his lower chest and stomach had no hair. However, his upper chest and shoulders were hairy. His elbows were large, his palms were sturdy, his hands and feet were rough[556]. His hands and legs were coordinated and his bones were straight without any crookedness. The sole of his feet were curved, and his heels were not chubby such that water passed under his feet and was not blocked.

When he (s) moved he took firm steps. He leaned to one side slightly, and walked fast but gently as if he was moving fast downhill. When he turned to the right or left, he turned his whole body around. He lowered his eyes and looked to the Earth more than he looked up to the sky. He never stared, and greeted everyone he (s) saw.'

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بْنِ عَلِيٍّ بْنِ الْحَسَنِ قَالَ: قَالَ السَّلَامُ عَلَيْهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ، عَنْ مُحَمَّدٍ، بِنِ جَعْفَرِ بْنِ جَعْفَرِ، بِنِ مُوسَى عَنْ مُحَمَّدٍ، بِنِ جَعْفَرِ
أَلِيمٍ عَلَيْهِ اللهُ صَلَّى لِلنَّبِيِّ وَصَافًا وَكَانَ وَالِيَهُ، عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولِ جَلِيَّةٍ عَنْ هَالَةَ، أَبِي بِنِ هِنْدِ خَالِي سَأَلْتُ السَّلَامُ عَلَيْهِ طَالِبِ أَبِي
الْمُشَدَّبِ، مِنْ وَأَقْصَرَ الْمَرْبُوعِ مِنْ أَطْوَلَ. الْبَدْرِ لَيْلَةَ الْقَمَرِ تَلَالُ وَجْهُهُ يَتَلَا مُفَخَّمًا فَخْمًا وَالِيَهُ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولِ كَانَ: فَقَالَ

أَرَجَّ الْجَبِينِ وَاسِعَ اللُّونِ أَزْهَرَ وَفَرَهُ، هُوَ إِذَا أَدْنَبَهُ شَحْمَةٌ شَعْرُهُ يُجَاوِزُ فَلَا وَإِلَّا فَرَقَ عَقِيْقَتُهُ انْفَرَقَتْ إِنْ الشَّعْرَ، رَجُلٌ الْهَامَةُ عَظِيمٌ سَهْلٌ اللُّحْيَةَ كَثَّ أَشْمٌ يَتَأَمَّلُهُ لَمْ مَنْ يَحْسَبُهُ يَغْلُوهُ نُورٌ لَهُ الْعُرَيْنِ، أَفْنَى الْعَضْبُ يُدْرُهُ عِرْقٌ لَهُ بَيْنَهُمَا فَرَنٌ غَيْرٌ فِي سَوَابِغِ الْحَوَاجِبِ الْبَطْنُ سَوَاءٌ أَمْتُ مَاسِكَ بَادِنَا الْخَلْقِ مُعْتَدِلٌ الْفِضَّةَ صَفَاءً فِي دُمِيَّةٍ جَيِّدٍ عَنَقَهُ كَأَنَّ الْمَسْرُبَةَ دَقِيْقَ الْأَسْنَانَ مُفْلَجٌ أَشْنَبَ الْقَمِ ضَلِيْعَ الْخَدَيْنِ وَالْبَطْنِ النَّدْبَيْنِ عَارِيٌّ كَالْخَطِّ يَجْرِي بِشَعْرِ وَالسَّرَّةَ اللَّبَّةَ بَيْنَ مَا مَوْصُولِ الْمُنْجَرِدِ أَنْوَرَ الْكَرَادِيْسِ ضَخْمٌ الْمُنْكَبَيْنِ بَيْنَ مَا بَعِيْدَ وَالصَّدْرِ سَبَطَ الْأَطْرَافِ سَائِلٌ وَالْقَدَمَيْنِ الْكُفَيْنِ شَنَّ الرَّاحَةَ رَحَبَ الزُّنْدَيْنِ طَوِيْلَ الصَّدْرِ وَأَعَالِيِ وَالْمُنْكَبَيْنِ اعْيِنِ الدَّرَ أَشْعَرَ ذَلِكَ سِوَى مِمَّا كَأَنَّمَا مَشَى إِذَا الْمَشِيَّةَ دَرِيْعٌ هَوْنًا وَيَمْشِي تَكْفُؤًا يَخْطُو عَاقِلٌ زَالَ زَالَ إِذَا الْمَاءُ عَنْهُمَا يَنْبُو الْقَدَمَيْنِ مَسِيْحَ الْأَخْمَصَيْنِ خُمْصَانَ الْقَصَبِ مَنْ بُدْرِيَّةً الْمَلَاخِظَةَ نَظَرِهِ جُلَّ السَّمَاءِ إِلَى نَظَرِهِ مِنْ أَطْوَلِ الْأَرْضِ إِلَى نَظَرِهِ الطَّرْفِ خَافِضٌ جَمِيْعًا التَّفْتِ التَّفْتِ وَإِذَا صَبَبَ فِي يَنْحَطُّ بِالسَّلَامِ لَفِيَّةً

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Al-Hassan ibn Ali ibn Abi Talib (s) added, 'I asked him to tell me about the Prophet's sayings. Hind ibn Abi Hala replied, 'He (s) was always sad and was continuously thinking. He was never comfortable. He never spoke when not necessary. He was careful about when to start and when to stop talking. He never talked too much or too little. His words were to the point. He never said vulgar things. He always highly valued other people's kindness and affection, even if it was very little. He never blamed any of them. He neither spoke good of nor spoke bad of the taste of food. He never got angry about the world. However, when there was a question of rights, nothing could stifle his anger until he established the right. He used all of his hand to point to things. He used to turn around his hands when he was surprised. He used to bring his right hand close to his left hand, and touch the palm of his left hand with his right thumb when he spoke. He used to turn his face around when he got angry. He used to look down when he was happy. Most of the time his laughter was just limited to a smile. He looked splendid when he laughed and also his white teeth could be seen.'

Al-Hassan ibn Ali ibn Abi Talib (s) added, 'I hid this from Al-Hussein (s) for sometime, and then narrated it for him. However, I discovered that he (s) had already asked about the Prophet (s). I found out that he (s) had even asked our father (Ali ibn Abi Talib (s)) about the Prophet's way of coming in, going out, sitting and his looks. He (s) had not left anything out.'

Al-Hussein (s) said, 'I asked my father (s) about God's Prophet (s) way of coming in. He (s) said, 'Only the Prophet (s) was allowed to go in and out from his place of entrance. When the Prophet (s) went home, he divided his time into three portions. One portion was for the Sublime God. Another portion was for his family, and the third portion was for himself. He (s) divided his own personal time into two parts - between himself and the people. First the elite entered and then the other people. He never withheld anything from them. Regarding the nation, he (s) preferred the noble ones by giving them a portion of his time according to their degree of nobility in religion. Some had only one request, others had two or more. He attended to their needs and pleased them by saying what would improve their affairs and the affairs of the nation. He also asked them about their health. He (s) would also ask those present to inform those who were absent, and to convey to him (s) the requests of

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بِفَتْحِ حَاجَةٍ غَيْرِ فِي يَتَكَلَّمُ وَلَا رَاحَةً لَهُ لَيْسَتْ الْفِكْرَ دَائِمَ الْأَحْزَانَ مُوَاصِلَ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى كَانَ فَقَالَ. مَنْطِقَهُ لِي فَصِيفْتُ قُلْتُ: قَالَ: دَقَّتْ وَإِنَّ النُّعْمَةَ عِنْدَهُ تَعْظُمُ بِالْمُهَيَّبِينَ وَلَا بِالْجَافِي لَيْسَ دَمِيماً تَقْصِيرَ وَلَا فِيهِ فَضُولٌ لَا فَصْلاً الْكَلِمَ بِجَوَامِعِ يَتَكَلَّمُ بِأَشْدَاقِهِ مُؤَيِّخَةً الْكَلَامَ لِعَضْبِهِ يَهْمُ وَلَمْ أَحَدٌ يَعْرِفُهُ لَمْ الْحَقُّ نُعُوطِي فَإِذَا لَهَا كَانَ وَمَا الدُّنْيَا تُغْضِبُهُ وَلَا يَمْدَحُهُ وَلَا دَوَاقِفاً يَدُّمُ لَا كَانَ أَنَّهُ غَيْرَ شَيْباً مِنْهَا يَدُّمُ لَا الْيُسْرَى إِنْهَا مِ بَاطِنِ الْإِيْمَنِي بِرَاحَتِهِ يَضْرِبُ بِهَا لَأَنْصَدَ تَحَدَّثَ وَإِذَا قَلْبَهَا تَعَجَّبَ وَإِذَا كَلَّمَهَا بِكَفِّهِ أَشَارَ أَشَارَ إِذَا لَهُ يُنْتَصِرُ حَتَّى عَشِي ثُمَّ زَمَاناً الْحُسَيْنِ فَكَتَمْتُهَا الْحَسَنُ قَالَ الْعَمَامَ حَبِّ مِثْلَ عَنِ يَفْتَرُ التَّيْبُ ضِحْكِهِ جُلُّ طَرْفَهُ عَضُّ قَرَحٍ وَإِذَا وَأَشَاحَ أَعْرَضَ غَضِبَ وَإِذَا وَشَكْلِهِ وَمَجْلِسِهِ وَمَخْرَجِهِ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ مَدْخَلِ عَنِ أَبَاهُ سَأَلَ قَدْ وَوَجَدْتُهُ عَنْهُ سَأَلْتُهُ عَمَّا وَسَأَلَهُ إِلَيْهِ سَبَقِي قَدْ فَوَجَدْتُهُ حَدَّثْتُهُ لِنَفْسِهِ دُخُولُهُ كَانَ فَقَالَ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولِ مَدْخَلِ عَنِ السَّلَامِ عَلَيْهِ أَبِي سَأَلْتُ السَّلَامَ عَلَيْهِ نَ الْحُسَيْنِ قَالَ شَيْباً مِنْهُ يَدَّعِ فَلَمْ فَيَرِدُ النَّاسَ وَبَيْنَ نَبِيْنَهُ جُزْءَهُ جُزْءاً ثُمَّ لِنَفْسِهِ وَجُزْءَهُ لَاهِلِهِ وَجُزْءَهُ لِلَّهِ جُزْءَهُ جُزْءاً ثَلَاثَةً دُخُولُهُ جُزْءاً مَنْزِلِهِ إِلَى أَوْى فَإِذَا ذَلِكَ فِي لَهُ مَأْدُوناً فَضْلِيهِمْ قَدْرٌ عَلَى وَقَسْمُهُ إِذْنِهِ الْفَضْلُ أَهْلُ إِثْبَارِ الْأُمَّةِ جُزْءَهُ فِي سَبِيْرَتِهِ مِنْ وَكَانَ شَيْباً مِنْهُ عَنْهُمْ يَدَّجُرُ وَلَا الْعَامَّةَ عَلَى بِالْخَاصَّةِ ذَلِكَ عَنْهُمْ مَسْأَلَتُهُ مِنْ وَالْأُمَّةِ أَصْلَحُهُمْ فِيمَا وَيَسْغَلُهُمْ بِهِمْ فَيَنْتَشَاغِلُ الْحَوَائِجِ دُو وَمِنْهُمْ الْحَاجَتَيْنِ دُو وَمِنْهُمْ الْحَاجَةُ دُو فَمِنْهُمْ الدِّينِ فِي مَنْ حَاجَةً سُلْطَاناً أَبْلَغَ مَنْ فَإِنَّهُ حَاجَتِهِ إِبْلَاحَ عَلَى يَقْدِرُ لَا مَنْ حَاجَةً وَأَبْلَغُونِي الْغَائِبِ مِنْكُمْ الشَّاهِدِ لِئُبْلَغَ وَيَقُولُ يَنْبَغِي لَدِيْبَا وَإِبْخَارِهِمْ

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the people who had no access to him (s). He (s) said that on the Resurrection Day, God will firmly establish the steps of whoever presents the requests of a needy one who cannot be present before the ruler. Nothing but these needs were presented to him. He did not accept any other thing to be presented there. He (s) always entered like the seeking scout with a full hand and knowing the religion, and left having guided the people.”

Al-Hussein (s) said, ‘I asked my father (s) about how God’s Prophet (s) after he left.’ He (s) said, ‘God’s Prophet (s) kept quiet except about what was relevant to him. He (s) sought the love of the people and never drove the people away from himself. He honored the noblest person in each tribe and appointed him as its head. He avoided the people without them feeling that they were not welcome. He asked about his companions and how they were doing. He asked the people about their affairs. He used to acknowledge good deeds and denounce wicked deeds without any exaggerations or underestimations. He was moderate. He was never negligent, fearing that the people might become negligent or get tired. He never forsook the right. His companions were of the best of the good-doing Muslims. To him the one who did the most good was the noblest. Whoever was more sympathetic and more helpful with others had a higher rank in his opinion.”

Al-Hussein (s) added, ‘I asked my father (s) about his meetings. My father (s) said, ‘The Prophet (s) was always remembering God in his meetings, whether he sat down or stood up. He never held meetings in public places and admonished against doing so. He always took a back seat whenever he attended a meeting. He always recommended this. He always treated his companions equally, so that no one thought that others were more honored than he is. Whenever he had company, he waited until they got up and left the meeting. Whoever asked him for something returned with full hands, or received a gentle verbal response. His manners were the same with everyone. He

was like a kind father for the people. Everyone was the same in his sight as far as the right was concerned.

His meetings were meetings of patience, shyness, honesty and trustworthiness. No one raised his voice there. No one was disrespected. No one's faults were divulged. Everyone was humble to others due to piety.

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عَنْ إِلا يُفْتَرُونَ وَلَا رُوَادًا يَدْخُلُونَ عَثْرَةَ أَحَدٍ مِنْ [يُقْبِلُ] يُعَيِّدُ وَلَا ذَلِكَ إِلا عِنْدَهُ يَذْكُرُ لا الْقِيَامَةَ يَوْمَ قَدَمِيهِ اللهُ نَبَتْ إِبْلَغَهَا عَلَى يَقْدِرُ لا لِسَانَهُ يَحْزُنُ وَاللهِ عَلَيْهِ اللهُ صَلَّى كَانَ فَقَالَ فِيهِ بَصْنَعُ كَانَ كَيْفَ وَاللهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ مَخْرَجَ عَنْ فَسَأَلْتُهُ أُدْبَةً وَيَحْرُجُونَ دَوَاقٍ بَشْرَهُ أَحَدٍ عَنْ يَطْوِي أَنْ غَيْرٍ مِنْ مِنْهُمْ وَيَحْتَرِسُ النَّاسَ وَيَحْدَرُ بِهِمْ عَلًا وَيُؤَلِّيهِ قَوْمٍ كُلِّ كَرِيمٍ وَيُكْرِمُ يُنْفَرُ هُمْ وَلَا وَيُؤَلِّفُهُمْ يَعْنِيهِ عَمَّا إِلا يَعْفَلُ لا مُخْتَلَفٍ غَيْرَ الأَمْرِ مُعْتَدِلٍ وَيُوهِنُهُ الْقَبِيحُ وَيُغَيِّبُ وَيُقَوِّيهِ الْحَسَنَ وَيُحَسِّنُ النَّاسَ فِي عَمَّا النَّاسَ وَيَسْأَلُ أَصْحَابَهُ وَيَتَفَقَّدُ خُلُقَهُ وَلَا لِلْمُسْلِمِينَ نَصِيحَةً أَعْمَهُمْ عِنْدَهُ أَفْضَلُهُمْ خِيَارُهُمْ النَّاسِ مِنْ يَلُونَهُ الَّذِينَ يَجُوزُهُ وَلَا الْحَقَّ عَنْ يَقْصِرُ وَلَا يَمِيلُوا أَوْ يَغْفَلُوا أَنْ مَخَافَةَ ذَكَرَ عَلَى إِلا يَقُومُ وَلَا يَجْلِسُ لا وَاللهِ عَلَيْهِ اللهُ صَلَّى كَانَ فَقَالَ مَجْلِسِهِ عَنْ وَسَأَلْتُهُ قَالَ وَمُوازِرَةَ مُوَاسَاةَ أَحْسَنُهُمْ مَنزِلَةً عِنْدَهُ وَأَعْظَمُهُمْ وَلَا نَصِيحَةَ جُلَسَائِهِ كُلِّ وَيُعْطِي بِذَلِكَ وَيَأْمُرُ الـ مَجْلِسُ بِهِ يَنْتَهِي حَيْثُ لَسَ جَقُومٍ إِلَى انْتَهَى وَإِذَا إِطْبَاقَهَا عَنْ وَيَنْهَى الأَمَّاكِنَ يُوطِنُ وَلَا أَوْ بِهَا إِلا يَرْجِعُ لَمْ جَهًا سَأَلَهُ مَنْ عَنْهُ هُوَ الْمُنْصَرَفُ يَكُونُ حَتَّى صَابِرَهُ جَالِسَهُ مَنْ مِنْهُ عَلَيْهِ أَكْرَمُ أَحَدًا أَنْ جُلَسَائِهِ مِنْ أَحَدٍ يُحْسَبُ لا وَأَمَانَةَ وَصِدْقٍ وَحَيَاءٍ جَلْمٍ مَجْلِسُ مَجْلِسِهِ سِوَاءَ الْحَقِّ فِي عِنْدَهُ وَصَارُوا أَبَا لَهُمْ وَصَارَ خُلُقُهُ مِنْهُ النَّاسَ وَسَبَّحَ قَدْ الأَقْوَالِ مِنْ يَمْسُورِ يُوقِّرُونَ مُتَوَاضِعِينَ بِالنَّقْوَى فِيهِ مُتَوَاصِلِينَ مُتَعَادِلِينَ قَلَاتَانَهُ نُنْتَى وَلَا الْحَرَمَ فِيهِ بِنُتُوَ وَلَا الأَصْوَاتِ فِيهِ تُرْفَعُ

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They respected the elder ones. They were kind with the younger ones. They preferred the needy to themselves and safeguarded the strangers.”

Al-Hussein (s) added, ‘I asked my father (s) about the way the Prophet (s) treated his companions? My father (s) said, ‘He was always cheerful, good tempered and easy-going. He was neither stern nor was he very harsh. He neither yelled nor did he swear. He never found faults with others. He neither made fun of anyone nor did he praise anyone. He ignored what he disliked. No one got disappointed with him. Those who placed hopes in him were never deprived. He never did the following three things with the people. He never blamed anyone; he never pursued the people's minor faults or private affairs; and he only talked about things which he hoped deserved a good reward. Everyone was silent whenever he spoke. Others spoke only when he was silent. No one interrupted others' words in his presence. When someone was talking in his presence, others remained silent until he finished talking, then they continued on. He laughed at whatever made others laugh. He got surprised at whatever made others get surprised. He was patient with strangers who did not talk or act properly. Even his companions sought such people (to assist them). The Prophet (s) used to tell them to assist needy persons who are trying to fulfill their needs when they see them. The Prophet (s) never accepted the praise of those weak in faith or the hypocrites. He never interrupted anyone unless they stopped talking themselves or the time passed by in which case he would get up to leave and the talk ended.”

Al-Hussein (s) added, 'I asked my father (s) about the silence of God's Prophet. My father (s) said, 'The Prophet's silence was due to four reasons: patience, avoidance and caution, testing and measurement, and thinking. Testing and measurement were done in the form of equally listening to and looking at different people. His thinking concerned the lasting and ephemeral affairs. He was patient and perseverant. He never got angry about anything and lose his temper. He acted with extreme caution in four situations: doing good deeds so that others follow suit; abandoning wicked deeds so that others abandon such deeds too; struggling to improve the affairs of his nation and attempting to do what was for the good of this world and the Hereafter for all. May God's Blessings be upon him and his Holy Household.'"

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سَهْلَ الْبِشْرِ دَانِمَ كَانَ فَقَالَ جُلَسَائِهِ فِي سِيرَتِهِ كَانَتْ فَكَيْفَ قَالَتْ الْغَرِيبَ وَيَحْفَظُونَ الْحَاجَةَ دَا وَيُؤْثِرُونَ الصَّغِيرَ وَيَرْحَمُونَ الْكَبِيرَ قَدْ مَوْلِيهِ فِيهِ يُحْيِي وَلَا مِنْهُ يُؤْيِسُ فَلَا يَشْتَهِي لَا عَمَّا يَتَغَافَلُ مَدَاحَ وَلَا عِيَابَ وَلَا فَحَاشَ وَلَا صَخَابَ وَلَا ظُفَيْفَ لَيْسَ الْجَانِبَ لَيْسَ الْخُلُقَ وَلَا عَنَرَاتِهِ وَلَا عَوْرَتَهُ يَطْلُبُ وَلَا يُعْيِرُهُ وَلَا أَحَدًا يَدُمُ لَا أَنْ كَثَلَتْ مِنَ النَّاسِ وَتَرَكَ يَعْنِيهِ لَا وَمَا وَالْإِكْتَارَ الْمِرَاءَ ثَلَاثَ مِنْ نَفْسِهِ تَرَكَ تَكَلَّمَ مِنَ الْحَدِيثِ هُ عِنْدَ يَتَنَازَعُونَ وَلَا تَكَلَّمُوا سَكَتَ وَإِذَا الطَّيْرُ رُءُوسِهِمْ عَلَى كَأَنَّمَا جُلَسَاؤُهُ أَطْرَقَ تَكَلَّمَ إِذَا ثَوَابَهُ رَجَا فِيْمَا إِلَّا يَتَكَلَّمُ الْجَفْوَةَ عَلَى لِلْغَرِيبِ وَيَصْبِرُ مِنْهُ يَتَعَجَّبُونَ مِمَّا وَيَتَعَجَّبُ مِنْهُ يَضْحَكُونَ مِمَّا يَضْحَكُ أَوْلِيَهُمْ حَدِيثٌ عِنْدَهُ حَدِيثُهُمْ يَفْرَعُ حَتَّى لَهُ أَنْصَنُوا وَلَا مُكَافِيٍّ مِنْ إِلَّا النَّثَاءَ يَقْبَلُ وَلَا فَارْفُدُوهُ يَطْلُبُهَا الْحَاجَةَ طَالِبَ رَأَيْتُمْ إِذَا وَيَقُولُ لَيْسَتْ جُلُوبُهُمْ أَصْحَابُهُ كَانَ أَنْ حَتَّى وَمَنْطِقِهِ مَسْأَلَتِهِ فِي سُكُوتِهِ كَانَ فَقَالَ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولِ سُكُوتٍ عَنْ فَسَأَلْتُهُ قَالَ إِمْقِيٍّ أَوْ يَنْهَى فَيَقْطَعُهُ [يَجُوزُهُ] حَتَّى كَلَامَهُ أَحَدٌ عَلَى يَقْطَعُ وَيَفْنَى يَنْقَى فَيَمَّا تَفَكَّرُهُ وَأَمَّا اسِ الذَّنْبَيْنِ وَالْإِسْتِ مَاعِ النَّظَرِ تَسْوِيَةٍ فِي التَّقْدِيرِ فَأَمَّا وَالتَّفَكِيرِ وَالتَّقْدِيرِ وَالْحَذَرِ الْجَلْمِ عَلَى أَرْبَعِ عَلَى عَنَهُ لِيَنْتَهَى الْقَبِيحَ وَتَرَكَ بِهِ لِيُقْتَدَى الْحَسَنَ أَخَذَهُ أَرْبَعِ فِي الْحَذَرِ لَهُ وَجَمَعَ يَسْتَفْرَهُ وَلَا عَشِيَّ يُغْضِبُهُ لَا فَكَانَ الصَّبْرُ فِي الْجَلْمِ لَهُ وَجَمَعَ وَالْأَجْرَةَ الدُّنْيَا خَيْرَ لَهُمْ جَمَعَ [بِمَا] فِيْمَا وَالْقِيَامَ أُمَّتِهِ صَلَاحِ فِي الرَّأْيِ جَيْهَادِيَّوَا

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(The author of the book Sheikh Sadooq said,) I have seen this tradition narrated by various Sheikhs with different chains of narrations which I have mentioned in my book Nubowwa. However, I have narrated the one on the authority of Al-Reza (s) here since this book is about the best of his (s) traditions. I have included the interpretation of this tradition in my book Ma'ani al-Akhbar.

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الرِّضَا عَنِ فِيْمَا كَانَ مَا إِلَيْهَا طَرَقِي مِنْ ذَكَرْتُ وَإِنَّمَا النَّبِيُّ كِتَابَ فِي أَخْرَجْتُهَا قَدْ مَخْتَلَفَةً بِأَسَانِيدِ مَشَايخِ عَنِ الصَّفَةِ هَذِهِ رُويَتْ وَقَدْ الْأَخْبَارَ مَعَانِي كِتَابَ فِي تَفْسِيرِهَا أَخْرَجْتُ وَقَدْ السَّلَامَ عَلَيْهِ أَخْبَارَهُ عِيُونَ ذَكَرَ فِي مُصَنَّفِ الْكِتَابِ هَذَا لِأَنَّ السَّلَامَ عَلَيْهِ

Chapter Thirty : Various Traditions From Al-Reza (S)

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30-1 Abul Hassan Muhammad ibn Al-Qasim al-Jirjani the interpreter - may God be pleased with him - narrated that Ahmad ibn Al-Hassan Al-Husseini quoted on the authority of Al-Hassan ibn Ali (s), on the authority of his father (s), on the authority of his father Al-Reza (s), on the authority of his father Musa ibn Ja'far (s)[557], "When the news of the death of Isma'il ibn Ja'far, the oldest son of Imam As-Sadiq (s), was given to Imam As-Sadiq (s), he was busy eating food with his friends. He smiled and asked the food to be served. He sat with his friends, ate the food and warmly insisted that his friends eat even more than on other occasions. The people were surprised at not seeing any signs of grief on his face. When they finished the meal, the people said, 'O Son of the Prophet! We are amazed by this situation. Your son has died and you are acting this way.' The Imam (s) said, 'Why should I not be this way, while I have been given the news of the most honest messengers? You and I will also die. There are some people who have recognized death, have prepared themselves for it, do not deny the (existence) of one who has been taken away by death, and submit themselves to the will of God.'"

30-2 According to the same documentation, it has been narrated on the authority of Al-Reza (s), on the authority of his father Musa ibn Ja'far (s), "A group of As-Sadiq's friends were sitting around the Imam (s) one night, when the moon was shining and the stars were bright. They said, 'O Son of the Prophet of God! How brilliant is the sky and how bright the stars are?' As-Sadiq (s) said, 'That is what you say. However, the four agent angels Gabriel, Michael, Israfil[558] and the Angel of Death look

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نُورَةَ الْمَ الْأَخْبَارِ مِنَ السَّلَامِ عَلَيْهِ الرِّضَا عَنِ جَاءَ فِيمَا بَابُ 30

عَلَى بْنِ الْحَسَنِ عَنِ الْحُسَيْنِيِّ الْحَسَنِ بْنِ أَحْمَدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْجِرْجَانِيُّ الْمَفْسِرُ الْقَاسِمُ بْنُ مُحَمَّدٍ الْحَسَنِ أَبُو بِهِ حَدَّثَنَا مَا - 1
بْنِ جَعْفَرِ الصَّادِقِ إِلَى نُجَيْي قَالَ السَّلَامُ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى أَبِيهِ عَنِ مُ، السَّلَا عَلَيْهِ الرِّضَا أَبِيهِ عَنِ عَلِيٍّ، بِنِ مُحَمَّدٍ عَنِ أَبِيهِ، عَنِ
نُدْمَانِهِ مَعَ وَقَعَدَ بَطْعَامِهِ دَعَا ثُمَّ فَتَبَسَّمَ نُدْمَاؤُهُ اجْتَمَعَ وَقَدِ يَأْكُلُ أَنْ وَهُوَ يُرِيدُ أَوْلَادِهِ وَهُوَ أَكْبَرُ جَعْفَرُ بْنُ إِسْمَاعِيلَ ابْنُهُ السَّلَامُ عَلَيْهِ مُحَمَّدٍ
ابْنِ يَا قَالُوا فَرَحَ فَلَمَّا أَنْزَلَ لِلْحُزْنِ يَرَوْنَ لَا أَنْ مِنْهُ وَيَعْجَبُونَ أَيْدِيَهُمْ بَيْنَ وَيَضَعُ نُدْمَاءَهُ وَيَحْتُ الْأَيَّامِ سَائِرَ أَكْلِهِ مِنْ أَحْسَنَ يَأْكُلُ وَجَعَلَ
أَنِّي الصَّادِقِينَ أَصْدَقَ خَبَرٍ جَاءَنِي وَقَدِ تَرَوْنَ كَمَا أَكُونُ لِي وَمَا قَالَ نَرَى كَمَا وَأَنْتِ الْإِنِّ هَذَا بِمَثَلِ أَصْبَتَ عَجَبًا رَأَيْنَا لَقَدْ اللَّهُ لِرَسُولِ
وَجَلَّ عَزَّ خَالِقِهِمْ لِامْرٍ وَسَلَّمُوا مِنْهُمْ الْمَوْتُ تَحْطَفُهُ مَنْ يُكْرُوا وَلَمْ أَعْيَبُهُمْ نُصَبَ فَجَعَلُوهُ الْمَوْتُ عَرَفُوا قَوْمًا إِنَّ وَإِيَّاكُمْ مَيِّتٌ

جُلُوساً السَّلَامُ عَلَيْهِ اِدِقَ الصَّادِقِ حَوَاصِّ مِنْ قَوْمٍ كَانَ قَالَ السَّلَامُ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا عَنِ الْإِسْنَادِ وَبِهَذَا - 2
عَلَيْهِ الصَّادِقِ فَقَالَ وَالْكَوَاكِبِ النُّجُومِ هَذِهِ وَأَنْوَرَ السَّمَاءِ هَذِهِ أَدِيمَ أَحْسَنَ مَا اللَّهُ رَسُولِ ابْنِ يَا قَالُوا مُصْحِبَةٍ مُفْمِرَةٍ لَيْلَةٍ فِي بَحْضَرَتِهِ

وَمَلَكٌ وَإِسْرَافِيلَ وَمِيكَائِيلَ جِبْرَائِيلَ الْأَرْبَعَةَ الْمُدَبِّرَاتِ وَإِنَّ هَذَا وَلَوْ نَتَقَّ إِنَّكُمْ السَّلَامُ

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that is shining from you which is much brighter than that of these stars. They say the same thing about you that you just said about the stars: How good is the brightness of these believers!”

30-3 According to the same documentation, it has been narrated on the authority of Al-Reza (s) on the authority of his father Musa ibn Ja’far (s), “A man went to see As-Sadiq (s) and said, ‘I am fed up with this world and ask God for my death.’ The Imam (s) told him, ‘It is better that you ask God to live so that you can obey Him. It is better for you to live and obey God, than to die and have neither disobeyed or obeyed God.’”

30-4 According to the same documentation, it has been narrated on the authority of Al-Reza (s), on the authority of his father Musa ibn Ja’far (s) that As-Sadiq (s) said, “There are times when one’s sins create a distance between a servant (i.e. a person) and Paradise equal from here to the Throne (of God). However, it may be that he repents of his many sins and cries, fearing the Honorable the Exalted God so much that the distance between him and Paradise becomes less than the distance between the eyelids and the black part of the eyes.”

30-5 According to the same documentation, it has been narrated on the authority of Al-Reza (s), on the authority of his father Musa ibn Ja’far (s), “As-Sadiq (s) was asked about the plague. The Imam (s) said, ‘It is God’s punishment for some people and His Mercy upon others.’ They asked, ‘How could Punishment be Mercy?’ The Imam (s) said, ‘Don’t you know that the Fire of Hell is Punishment for the atheists but is God’s Mercy upon the Guardians of Hell.’”

30-6 According to the same documentation, it has been narrated on the authority of Al-Reza (s), on the authority of his father Musa ibn Ja’far (s) that As-Sadiq (s) said, “There are many who laugh having fun, but will cry a lot on the Resurrection Day. There are many who cry due to fear for the sins they have committed, and will be laughing a lot on the Resurrection Day and in Paradise.”

30-7 According to the same documentation, it has been narrated on the authority of Al-Reza (s), on the authority of his father Musa ibn Ja’far (s), “One day As-Sadiq Ja’far ibn Muhammad (s) asked about one of those who used to attend the gatherings. They told him that he was ill. Then the Imam (s) went to visit him and sat down near his head. The

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هَذِهِ نُورٍ مِنْ أَحْسَنُ وَإِلَيْهِمُ السَّمَاوَاتِ إِلَى وَنُورُكُمْ الْأَرْضِ أَفْطَارٍ فِي وَإِخْوَانَكُمْ نَكْمُفَيَرُو الْأَرْضِ إِلَى يَنْظُرُونَ السَّلَامُ عَلَيْهِ الْمَوْتِ الْمُؤْمِنِينَ هُوَ لَاءِ أَنْوَارٍ أَحْسَنَ مَا تَقُولُونَ كَمَا لَيَقُولُونَ وَإِنَّهُمْ الْكَوَاكِبِ

فَدَقَالَ السَّلَامُ عَلَيْهِ الصَّادِقُ إِلَى رَجُلٍ جَاءَ: قَالَ السَّلَامُ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا عَنِ الْإِسْنَادِ وَبِهَذَا - 3
نُطِيعُ وَلَا نَعْصِي فَلَا تَمُوتْ أَنْ مِنْ لَكَ خَيْرٌ فَتُطِيعَ عَيْشُكَ فَلَنْ لِنَعْصِي لَا لِنُطِيعَ الْحَيَاةَ تَمَنَّ فَقَالَ الْمَوْتُ اللَّهُ عَلَى فَاتَمَنَّى الدُّنْيَا سَنِمْتُ

بَيْنَهُ لِيَكُونَ الرَّجُلُ إِنَّ: السَّلَامُ عَلَيْهِ الصَّادِقُ قَالَ: قَالَ السَّلَامُ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا عَنِ الْإِسْنَادِ وَبِهَذَا - 4
وَبَيْنَهَا بَيْنَهُ يَصِيرُ حَتَّى عَلَيْهَا نَدْمًا وَجَلَّ عَزَّ اللَّهُ خَشْيَةً مِنْ بِيكِي أَنْ هُوَ إِلَّا فَمَا دُنُوهُ لِكُنْزَةِ الْعَرْشِ إِلَى التَّرَى بَيْنَ مِمَّا أَكْثَرُ الْجَنَّةِ وَبَيْنَ
مُقَلَّتِهِ إِلَى جَفْنَتِهِ مِنْ أَقْرَبُ

الطَّاعُونَ عَنِ أَخْبَرْنَا السَّلَامُ عَلَيْهِ الصَّادِقُ قِيلَ: قَالَ السَّلَامُ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا عَنِ الْإِسْنَادِ وَبِهَذَا - 5
وَحَزَنَةُ الْكُفَّارِ عَلَى عَذَابِ جَهَنَّمَ بِيْرَانِ أَنْ تَعْرِفُونَ أَمَا: قَالَ عَذَابُ الرَّحْمَةِ تَكُونُ وَكَيْفَ قَالُوا لِأَخْرِيْنَ وَرَحْمَةُ لِقَوْمِ اللَّهِ عَذَابٌ: فَقَالَ
عَلَيْهِمْ رَحْمَةٌ فَهِيَ فِيهَا مَعَهُمْ جَهَنَّمَ

ضَحِكُهُ كَثُرَ مِمَّنْ كَمْ: السَّلَامُ عَلَيْهِ الصَّادِقُ قَالَ: قَالَ السَّلَامُ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا عَنِ الْإِسْنَادِ وَبِهَذَا - 6
وَضَحِكُهُ سُرُورُهُ الْجَنَّةِ فِي الْقِيَامَةِ يَوْمَ يَكْتُرُ خَائِفًا ذَنْبِهِ عَلَى بَكَوُهُ كَثُرَ مِمَّنْ وَكَمْ بَكَوُهُ الْقِيَامَةِ يَوْمَ يَكْتُرُ لِعِبَاءِ

عَنِ السَّلَامِ، عَلَيْهِ مُحَمَّدُ بْنُ جَعْفَرِ الصَّادِقِ سَأَلَ: قَالَ السَّلَامُ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا عَنِ الْإِسْنَادِ وَبِهَذَا - 7
فَقَصَدَهُ عَلِيْلٌ فَقِيلَ مَجْلِسِهِ أَهْلٌ بَعْضُ

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Imam (s) found him to be very upset and told him, 'Be optimistic about the Sublime God.' The man said, 'I am optimistic about God, but I am sorry for my daughters. Nothing but thinking about them has made me ill.' As-Sadiq (s) said, 'Rely on the same One you hope to increase your good deeds, and eliminate your evil deeds so as to improve the affairs of your daughters. Don't you know about the following which God's Prophet (s) has said? Once I passed by the last Christ's-thorn[559], I arrived at its branches. I saw that the fruits were hanging down like the breast. Milk was dripping down from some of them, and honey from others. Oil was dripping down from some and white flour, vegetables were dripping down from others. All these were dripping down towards the Earth. I was thinking about for whom all these things were dripping down from those breasts. Gabriel was not with me at that moment, since I had passed by his position. At once I heard a sound and my Lord - the Honorable the Exalted said, 'O Muhammad! I have planted this shrub here at the highest point to feed the boys and girls of your nation. Tell the fathers of the girls: Do not worry about them getting poor. I will provide their sustenance just as I have created them.'"

30-8 According to the same documentation, on the authority of Al-Reza (s), on the authority of his father Musa ibn Ja'far (s) that As-Sadiq (s) wrote a letter to someone and advised him as follows, "If you wish your deeds to have a good ending - so that when you die you have done the best you can - honor God's right and do not use His Blessings in disobeying Him, and do not be too proud, since God is patient with you. Honor whomever you find who honors us, and respect whoever

claims to like us. Then there will be no responsibility upon you, whether that is said honestly or it is a lie. You will benefit from your intentions, and they will be responsible for their lies.”

30-9 According to the same documentation, on the authority of Al-Reza (s), on the authority of his father Musa ibn Ja'far (s), “As-Sadiq (s) was traveling along with a group of people who were carrying some valuable goods for trade. They were informed that there were armed robbers along the road who would steal all their goods. The travelers all became afraid. As-Sadiq (s) asked them, ‘What is wrong with you?’ They said, ‘We have goods which the robbers may steal. Will you keep them for us? It may happen that when the robbers see that they are your goods, they will not take them away.’ The Imam (s) said, ‘How do you know? They may

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بِهِنَّ غَمِّي غَيْرَ أَمْرَ صَنِي مَا لِبَنَاتِي غَمِّي وَلَكِنْ فَحَسَنُ بِاللهِ ظَنِّي أَمَا قَالَ بِاللهِ ظَنُّكَ أَحْسِنُ لَهُ فَقَالَ دَنِفًا فَوَجَدَهُ رَأْسِهِ عِنْدَ وَجْهِ عَائِدًا اللهُ صَلَّى اللهُ رَسُولٌ أَنْ عَلِمْتُ أَمَا بَنَاتِكَ حَالٍ لِاصْلَاحِ فَارْجُهُ سَيِّئَاتِكَ وَمَحْوِ حَسَنَاتِكَ تَضْعِيفِ لِتَرْجُوهُ الَّذِي السَّلَامُ عَلَيْهِ الصَّادِقُ فَقَالَ اللَّيْنُ بَعْضِهَا مِنْ يَقْطُرُ مُعْلَقَةً أَتَدَاءُ ضَبَانَهَا فِيمَا بَعْضُ رَأَيْتُ وَقُضْبَانَهَا أَغْصَانَهَا وَبَلَّغْتُ الْمُنْتَهَى سِدْرَةَ جَاوَزْتُ لَمَّا قَالَ وَإِلَيْهِ عَلَيْهِ كَلُّهُ ذَلِكَ فَيَهْوِي كَالنَّبِقِ بَعْضِهَا وَعَنْ النَّيَابِ بَعْضِهَا وَعَنْ السَّمِيدِ دَقِيقِ شِبْهُ بَعْضِهَا عَنْ وَيَخْرُجُ الدُّهْنُ بَعْضِهَا وَمِنْ الْعَسَلِ بَعْضِهَا وَمِنْ وَاحْتَزَلْ مَرْتَبَتَهُ جَاوَزْتُ كُنْتُ لِأَنِّي جَبْرَيْلُ مَعِيَ يَكُنْ لَمْ أَنَّهُ وَذَلِكَ الْأَتْدَاءُ هَذِهِ عَنِ الْخَارِجَاتِ هَذِهِ مَقَرُّ أَيْنَ نَفْسِي فِي فَقُلْتُ نَحْوِ الْأَرْضِ لِإِبَاءِ فَقُلْ وَبَنِيهِمْ أُمَّتِكَ مِنَ الْمُؤْمِنِينَ بَنَاتٍ لَا غَدُومِنَهَا الْأَرْفَعُ الْمَكَانَ هَذَا مِنْ أَنْبَتِهَا هَذِهِ مُحَمَّدٌ يَا سِرِّي فِي وَجَلَّ عَزَّ رَبِّي فَنَادَانِي دُونِي أَرَزُفُهُنَّ خَلْفَتُهُنَّ كَمَا فَإِنِّي فَاقْتَبِهِنَّ عَلَى صُدُورِكُمْ تَضِيؤُنَّ لَا النَّبَاتِ

النَّاسِ بَعْضٌ إِلَى السَّلَامِ عَلَيْهِ الصَّادِقُ كَتَبَ: قَالَ السَّلَامُ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى أَبِيهِ عَنِ السَّلَامِ عَلَيْهِ الرِّضَا عَنِ الْإِسْنَادِ وَبِهِدَا - 8 عَنْكَ بِحِلْمِهِ تَعْتَرُّ وَأَنْ مَعَاصِيهِ فِي نِعْمَاءَهُ تَبْدُلُ أَنْ حَقَّهُ لِلَّهِ فَعَظُمَ الْأَعْمَالِ أَفْضَلُ فِي وَأَنْتَ تُفَيْضُ حَتَّى عَمَلِكَ بِخَيْرٍ يُخْتَمُ أَنْ أَرَدْتُ إِنْ بُوْكَدٍ وَعَلَيْهِ نَبِيَّتُكَ لَكَ إِنَّمَا كَاذِبًا أَوْ كَانَ صَادِقًا عَلَيْكَ لَيْسَ ثُمَّ مَوَدَّتْنَا يَنْتَجِلُ أَوْ يَذْكُرْنَا وَجَدْتَهُ مِنْ كُلِّ وَأَكْرَمُ

قَوْمٌ وَمَعَهُ طَرِيقٌ فِي السَّلَامِ عَلَيْهِ الصَّادِقُ كَانَ: قَالَ السَّلَامُ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى أَبِيهِ عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا عَنِ الْإِسْنَادِ وَبِهِدَا - 9 خَافُ أَمْوَالًا مَعَنَا قَالُوا لَكُمْ؟ مَا: الصَّادِقُ لَهُمْ فَقَالَ فَرَأَيْتُمْ فَرَأَيْتُمْ فَارْتَدَعْتُ النَّاسَ عَلَى وَنَقَطُوعُ الطَّرِيقِ فِي بَارِقَةٍ أَنْ لَهُمْ وَذُكِرَ أَمْوَالٌ مَعَهُمْ فَقَالَ: لَكَ أَنَّهُمَا رَأَوْا إِذَا عَنَّا يَنْدَفِعُونَ فَلَعَلَّهُمْ مِنَّا أَفْتَأُخُذَهَا. مِنَّا نُوْخَذُ أَنْ

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be after no one but me. This way you will be the cause of my death’ They said, ‘Then what should we do? Should we bury the goods?’ The Imam (s) said, ‘That is even worse. It may be that a stranger finds them and takes them away, or you may never be able to find them again.’ They said, ‘Then please guide us as to what we must do.’ The Imam (s) said, ‘Entrust your goods to someone to guard the goods, increase them and make each portion of them greater than all that is in the world and return them to you with all the profit when you really need them.’ They asked, ‘To whom?’ The Imam (s) said, ‘To the Lord of the Two Worlds.’ They asked, ‘How can we entrust the goods to Him?’ The Imam (s) said, ‘Give charity to the poor Muslims.’ They said, ‘But there are no poor Muslims here.’ The Imam (s) said, ‘Decide to give one-third in charity so that God protects the rest of your goods and guards you against what you are afraid of.’ They said, ‘We accept. We

pledge to do so.’ The Imam (s) said, ‘Now you are under the protection of God. Move ahead.’ They moved ahead until they saw the flags of the highway robbers. They got scared. As-Sadiq (s) asked them, ‘Why are you scared? You are under the protection of the Honorable the Exalted God.’ The armed robbers rode up to them, got off their horses and came up to Imam As-Sadiq (s).

They kissed his hands and said, ‘We dreamt of God’s Prophet (s) last night. He ordered us to introduce ourselves to you and be at your service. Now we will accompany you and guard you and the caravan until you safely reach your destination.’ As-Sadiq (s) said, ‘We do not need you. He who protected us against you will guard us against other enemies.’ They finished their trip safely and donated one-third of the goods in charity. Their business boomed, and they earned a lot of profit such that each Dirham they had invested was returned to them tenfold. They told themselves, ‘How greatly was the blessedness of As-Sadiq (s)!’ Then the Imam (s) told them, ‘Now you have realized how profitable it is to make deals with the Honorable the Exalted God. Therefore continue doing that.’”

30-10 According to the same documentation, on the authority of Al-Reza (s), on the authority of his father Musa ibn Ja’far (s) it is narrated that As-Sadiq (s) saw a man who was wailing over the death of his child. The Imam (s) said, “O the one who is crying over the minor calamity and is neglecting the major calamity! Had you prepared yourself for the loss of your child, it would not have been so difficult for you. Thus not being prepared is a calamity that is greater than the loss of your child.”

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رَأَيْتُ طَارِئًا فَلَعَلَّ لَهَا أَضْبَعُ ذَلِكَ قَالَ نَدَفْنَاهَا نَصْنَعُ فَكَيْفَ فَقَالُوا لِلتَّلَفِ بِهَا تَعْرُضُونِي وَلَعَلَّكُمْ غَيْرِي يَفْصِدُونَ لَا لَعَلَّهُمْ يُدْرِيكُمْ وَمَا مِنْهَا الْوَاحِدَ وَيَجْعَلُ وَيُرَبِّبُهَا عَنْهَا وَيَدْفَعُ يَحْفَظُهَا مَنْ أَوْدِعُوهَا قَالَ دَلْنَا نَصْنَعُ فَكَيْفَ فَقَالُوا بَعْدَ إِلَيْهَا تَهْتَدُونَ لَا لَعَلَّكُمْ أَوْ فَيَأْخُذُهَا عَلَيْهَا قَالَ نُودِعُهُ وَكَيْفَ قَالُوا الْعَالَمِينَ رَبُّ ذَلِكَ قَالَ ذَلِكَ مَنْ قَالُوا إِلَيْهَا تَكُونُونَ مَا أَحْوَجَ عَلَيْكُمْ وَيُوقِرُهَا يَرُدُّهَا ثُمَّ فِيهَا بِمَا الدُّنْيَا مِنْ أَعْظَمَ بِأَقْبَاهِهَا عَنْ اللَّهِ لِيَدْفَعَ بِئَلَيْهَا تَتَصَدَّقُوا أَنْ عَلَى فَاغْرَمُوا قَالَ هَذِهِ نَابِحَضْرَتِ الضُّعَفَاءِ لَنَا وَأَنْتَى قَالُوا الْمُسْلِمِينَ ضَعْفَاءَ عَلَى بِهَا تَتَصَدَّقُونَ

تَخَافُونَ فَكَيْفَ السَّلَامُ عَلَيْهِ الصَّادِقُ فَقَالَ فَخَافُوا الْبَارِقَةَ لَهُمْ وَظَهَرَتْ فَمَضَوْا فَامْضُوا اللَّهُ أَمَانَ فِي فَاغْرَمُوا قَالَ عَزَمْنَا فَذَقْنَا تَخَافُونَ مَنْ اللَّهُ صَلَّى اللَّهُ رَسُولَ مَنَامِنَا فِي الْبَارِقَةَ رَأَيْنَا وَقَالُوا السَّلَامُ عَلَيْهِ الصَّادِقُ يَدُ وَقَبْلُوا وَتَرَجَّلُوا الْبَارِقَةَ فَفَقَدَمَ وَجَلَ عَزَّ اللَّهُ أَمَانَ فِي وَأَنْتُمْ لَا السَّلَامُ عَلَيْهِ الصَّادِقُ فَقَالَ وَاللُّصُوصِ الْأَعْدَاءُ عَنْهُمْ لِيَنْدَفِعَ وَهُوَ لَاءِ وَنَصْحَبِكَ يَدِيكَ بَيْنَ فَفَنَحْنُ عَلَيْكَ أَنْفُسِنَا بَعْرَضَ يَأْمُرُنَا وَإِلَيْهِ يَهْجَأُ أَعْظَمَ مَا فَقَالُوا عَشْرَةَ لِلدَّرْهِمِ فَرِيحُوا تَجَارَاتِهِمْ فِي وَبُورِكَ بِالنُّثْلِ وَتَصَدَّقُوا سَالِمِينَ فَمَضَوْا فَعُهُمْ يَدُ عَنَا دَفَعَكُمْ الَّذِي فَإِنَّ إِلَيْكُمْ بِنَا حَاجَةً عَلَيْهِ فَدُومُوا وَجَلَ عَزَّ اللَّهُ عَامَلَهُمْ فِي الْبَرَكَةَ تَعْرَفْتُمْ قَدْ السَّلَامُ عَلَيْهِ الصَّادِقُ فَقَالَ السَّلَامُ عَلَيْهِ الصَّادِقُ بَرَكَةَ

جَزَعُهُ اشْتَدَّ قَدْ رَجُلًا السَّلَامُ عَلَيْهِ الصَّادِقُ رَأَى: قَالَ السَّلَامُ عَلَيْهِ جَعْفَرُ بْنُ مُوسَى أَبِيهِ عَنِ السَّلَامُ عَلَيْهِ الرِّضَا عَنِ الْإِسْنَادِ وَبِهِذَا - 10 عَلَيْهِ اشْتَدَّ لَمَّا مُسْتَعِدًّا وَلَذِكِ إِلَيْهِ صَارَ لِمَا كُنْتُ لَوْ الْكُبْرَى الْمُصِيبَةَ عَنِ وَعَقَلْتُ الصُّعْرَى لِلْمُصِيبَةَ جَزَعْتُ هَذَا يَا فَقَالَ وَلِدِهِ عَلَى بِوَلَدِكَ مُصَابِكَ مِنْ أَعْظَمَ لَهُ الْإِسْتِعْدَادَ بِتَرْكِكَ فَمُصَابِكَ جَزَعَكَ

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30-11 Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Sinan, on the authority of Al-Reza Ali ibn Musa (s), "In the Name of God the Beneficent, the Merciful. The Glorified God's Name is closer than the black part of the eye is to its white part." Al-Reza (s) also said, "Whenever my father (s) left the house he (s) said, "In the Name of God the Beneficent, the Merciful. I left home using God's Strength and Power, and not by my own strength and power. O Lord! I am seeking sustenance provided by Thee. Then please grant it to me along with health."

30-12 Ali ibn Ibrahim ibn Hashem - may God be pleased with him - narrated that his father quoted on the authority of his grandfather Ibrahim ibn Hashem, on the authority of Ali ibn Ma'bad, on the authority of Al-Hussein ibn Khalid, "Al-Reza (s) narrated that his father (s) quoted on the authority of his father (s) that the first verse which was revealed was, 'In the Name of Allah, Most Gracious, Most Merciful. Proclaim! (or read!) in the Name of thy Lord and Cherisher, Who created' [560] and the last verse that was revealed was, 'When comes the Help of Allah, and Victory.'" [561]

30-13 In the (Arabic) month of Rajab of the year 339 A.H. (950 A.D.) in Qum Hamza ibn Muhammad ibn Ahmad ibn Ja'far ibn Muhammad ibn Zayd ibn Ali ibn Al-Hussein ibn Ali ibn Abi Talib (s) in narrated that his father quoted Yasir - the servant, 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 Al-Hussein ibn Ali (s) that God's Prophet (s) told Ali (s), "O Ali! You are the Proof of God. You are the Gate to God. You are the Road to God. You are the Great Tidings. You are the Straight Path. You are the Supreme Example. O Ali! You are the Leader of the Muslims. You are the Commander of the Faithful. You are the Best of the Trustees. You are the Master of the Companions. You are the greatest one who distinguishes truth from falsehood. You are the Greatest Companion. O Ali! You are my Caliph ruling over my nation. You are the one to pay back my debts. You are the one to fulfill my promises. O Ali! You are the oppressed one after me. O Ali! You are the one to be abandoned after me. O Ali! You are the one who will be forsaken after me. I hold the Sublime God and all who are present as

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عَنْ عَيْسَى، بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْعَطَّارِ بَحْيَى بْنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْوَلِيدُ بْنُ دَاخِمَةَ بْنِ الْحَسَنِ بْنِ مُحَمَّدٍ حَدَّثَنَا - 11
الْعَيْنُ سَوَادٌ مِنَ الْأَعْظَمِ اللَّهُ إِسْمُهُ إِلَى أَقْرَبِ جَيْمِ الرَّحْمَنِ اللَّهُ بِسْمِ اللَّهِ أَنْ قَالَ: أَنَّ السَّلَامَ عَلَيْهِ مُوسَى بْنُ عَلِيِّ الرِّضَا عَنْ سَنَانَ بْنِ مُحَمَّدٍ
لَا وَقُوَّتِهِ اللَّهُ بِحَوْلِ خَرَجْتُ الرَّحِيمِ الرَّحْمَنِ اللَّهُ بِسْمِ اللَّهِ قَالَ مَنْزِلُهُ مِنْ خَرَجَ إِذَا السَّلَامُ عَلَيْهِ أَبِي كَانَ: السَّلَامُ عَلَيْهِ وَقَالَ قَالَ بِيَاضِهَا إِلَى
عَافِيَةٍ فِي بِهِ فَأَتَيْتِي لِرِزْقِكَ مُتَعَرِّضاً رَبِّ يَا وَقُوَّتِكَ بِحَوْلِكَ بَلَّ وَقُوَّتِي حَوْلِي.

بْنِ الْحُسَيْنِ عَنْ مَعْبُدِ بْنِ عَلِيِّ عَنِ هَاشِمِ بْنِ جَدِّي عَنْ أَبِي، حَدَّثَنِي: قَالَ عَنْهُ اللَّهُ رَضِيَ هَاشِمُ بْنُ إِبْرَاهِيمَ بْنِ عَلِيِّ بْنِ أَحْمَدٍ حَدَّثَنَا - 12
بِاسْمِ أَقْرَأَ الرَّحِيمِ الرَّحْمَنِ اللَّهُ بِسْمِ اللَّهِ نَزَلَتْ سُورَةٌ أَوَّلُ أَنَّ السَّلَامَ عَلَيْهِ أَبِيهِ عَنْ يَحْدُثُ، أَبِي سَمِعْتُ السَّلَامَ عَلَيْهِ الرِّضَا قَالَ: قَالَ خَالِدٌ

(وَالْفَتْحُ اللَّهُ نَصْرُ جَاءَ إِذَا) نَزَلَتْ سُورَةٌ وَآخِرُ (رَبِّكَ

تِسْعَ سِنَةٍ رَجَبٍ فِي بَقْعِ السَّلَامِ عَلَيْهِ طَالِبِ أَبِي بِنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ زَيْدِ بْنِ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ حَمْرَةَ حَدَّثَنَا - 13
عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنِ السَّلَامِ، عَلَيْهِ الرِّضَا مُوسَى بْنِ عَلِيٍّ الْحَسَنِ أَبِي عَنِ الْخَادِمِ، يَاسِرَ عَنْ أَبِي حَدَّثَنِي: قَالَ وَثَلَاثِمِائَةٍ وَثَلَاثِينَ
وَأَنْتَ اللَّهُ إِلَى الطَّرِيقِ وَأَنْتَ اللَّهُ بَابُ وَأَنْتَ اللَّهُ حُجَّةُ أَنْتَ عَلِيٌّ يَا: لِعَلِّيٍّ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ السَّلَامُ عَلَيْهِ عَلِيٌّ بْنِ الْحُسَيْنِ
الْأَعْلَى الْمَثَلُ وَأَنْتَ الْمُسْتَقِيمُ الصِّرَاطُ وَأَنْتَ الْعَظِيمُ النَّبِيُّ

لِصِدِّيقِينَ | وَسَيِّدِ الْوَصِيِّينَ وَخَيْرِ الْمُؤْمِنِينَ وَأَمِيرِ الْمُسْلِمِينَ إِمَامِ أَنْتَ عَلِيٌّ يَا

الْأَكْبَرُ الصِّدِّيقُ وَأَنْتَ الْأَعْظَمُ الْفَارُوقُ أَنْتَ عَلِيٌّ يَا

عِدَاتِي مُنْجِرُ وَأَنْتَ دِينِي قَاضِي وَأَنْتَ أُمَّتِي عَلَى خَلِيفَتِي أَنْتَ عَلِيٌّ يَا

أُشْهَدُ بَعْدِي الْمَهْجُورُ أَنْتَ عَلِيٌّ يَا بَعْدِي اِرْقُ الْمُهْ أَنْتَ عَلِيٌّ يَا بَعْدِي الْمَظْلُومُ أَنْتَ عَلِيٌّ يَا

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witnesses that your party is mine, and my party is that of God's. Moreover, the party of your enemies is the party of Satan."

30-14 (The author of the book narrated) my father - may God be pleased with him - narrated that Abdullah ibn Ja'far ibn Jami'a al-Hemyari quoted on the authority of Ahmad ibn Hilal al-Abrata'ee that Al-Hassan ibn Mahboob said, "Abil Hassan Al-Reza (s) told me, 'There will be a terrible sedition which will cause the cessation of any family ties and friendships. That will be when the Shiites lose my third descendant[562]. At that time all the residents of the heavens and the Earth will cry, and all the fervent men and women plus all the sad people will shed tears.' The Imam (s) then added, 'May my father and mother be the ransom for him who has the same name as my grandfather and is similar to Moses - the son of Imran (s). He will be covered with brilliant coverings from which the light of bright holy rays will radiate. There will be many fervent women and sad men thirsty for that delicious water! It is as if I can see them completely hopeless of finding him, when a voice from afar will be heard as if it is from nearby. It will say, 'He is the Mercy upon the believers and the Chastisement upon the atheists.'"

30-15 (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 Al-Hassan ibn Ali al-Washsha', "I heard Al-Reza (s) say, 'The state in which a servant (i.e. a person) is closest to the Honorable the Exalted God is when he is prostrating. This is what the Blessed the Sublime God said, '...But bow down in adoration, and bring thyself the closer (to God)! [563]'"

30-16 (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 Muhammad ibn al-Fodhayl that Abil Hassan Al-Reza (s) said, "Praying is the best means to approach God for any pious person."

30-17 (The author of the book narrated) my father - may God be pleased with him - Sa'd ibn Abdullah and Ahmad ibn Muhammad ibn Yahya al-Attar narrated that Ahmad ibn Muhammad ibn Isa quoted on the authority of al-Hajjal, on the authority of Soleiman al-Ja'fari that Al-Reza (s) said, "I was prostrating when a strong wind started to blow. All the people there went to find a corner to hide in, but I just remained

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الشَّيْطَانِ جُزْبُ أَعْدَانِكَ جُزْبُ وَأَنَّ اللَّهَ جُزْبُ وَجُزْبِي جُزْبِي جُزْبِكَ أَنَّ أُمَّتِي مِنْ حَضَرَ وَمَنْ تَعَالَى اللَّهُ

بُنِ الْحَسَنِ عَنِ الْعَبْرَتَانِي، هِلَالِ بْنِ أَحْمَدَ عَنِ يُّ، الْحَمِيرِ جَامِعِ بْنِ جَعْفَرِ بْنِ اللَّهِ عَبْدِ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 14
فُقْدَانٍ عِنْدَ ذَلِكَ وَوَلِيحَةٍ بِطَانَةٍ كُلِّ فِيهَا تَسْفُطُ صَبْلِمَ صَمَاءَ فِئْتَةٍ مِنْ بُدْ لَا قَالَ: قَالَ السَّلَامُ عَلَيْهِ الرِّضَا الْحَسَنِ أَبِي عَنْ مَحْبُوبٍ،
جَدِّي سَمِيٍّ وَأُمِّي بَابِي: قَالَ ثُمَّ لَهْفَانٍ، حَزِينِ كُلِّ وَحَرَآنٍ، حَرَى وَكُلِّ الْأَرْضِ وَأَهْلِ السَّمَاءِ عَلَيْهِ يَنْكِي لَدِي، وَ مِنْ النَّالِثِ الشَّيْبَعَةِ
مُتَأَسِّفٍ مُؤْمِنٍ وَكَمْ مُؤْمِنَةٍ حَرَى مِنْ كَمِ الْقُدْسِ، ضِيَاءِ بِشِعَاعِ تَنَوَّقَدُ النَّورِ جُبُوبٍ عَلَيْهِ السَّلَامُ، عَلَيْهِ عِمْرَانُ بْنُ مُوسَى وَشَبِيهِ شَبِيهِ
عَلَى رَحْمَةٍ يَكُونُ قُرْبٍ، مِنْ يُسْمَعُ كَمَا بَعْدَ مِنْ يُسْمَعُ نِدَاءً نُودُوا قَدْ كَانُوا، مَا آتَيْسَ بِهِمْ كَأَنِّي الْمَعِينِ الْمَاءِ فُقْدَانِ عِنْدَ حَزِينِ حَيْرَانَ
الْكَافِرِينَ عَلَى وَعَذَابِ الْمُؤْمِنِينَ

سَمِعْتُ: قَالَ الرَّشَاءِ عَلِيِّ بْنِ الْحَسَنِ عَنِ عَيْسَى، بِنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ اللَّهِ، عَبْدِ بِنِ سَعْدِ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 15
(وَاقْتَرِبَ وَاسْتَجَدَّ) وَتَعَالَى تَبَارَكَ قَوْلُهُ وَذَلِكَ وَهُوَ سَاجِدٌ، وَجَلَّ عَزَّ اللَّهُ مِنَ الْعَبْدِ يَكُونُ مَا أَقْرَبُ: يَقُولُ السَّلَامُ عَلَيْهِ الرِّضَا

أَبِي عَنِ الْفُضَيْلِ، بِنِ مُحَمَّدِ عَنِ الْخَطَّابِ، أَبِي بِنِ الْحُسَيْنِ بِنِ مُحَمَّدِ عَنِ اللَّهِ، عَبْدِ بِنِ سَعْدِ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 16
تَقِي كُلِّ قُرْبَانُ الصَّلَاةِ: قَالَ السَّلَامُ عَلَيْهِ الرِّضَا الْحَسَنِ

عَنِ حَجَّالٍ، أَلِ عَنِ عَيْسَى، بِنِ مُحَمَّدِ عَنِ جَمِيعاً، الْعَطَّارِ يَحْيَى بِنِ مُحَمَّدِ اللَّهِ عَبْدِ بِنِ سَعْدِ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 17
فِي مَلْحٍ سَاجِدٌ وَأَنَا مَوْضِعاً يَطْلُبُ إِنْسَانٍ كُلِّ وَجَعَلَ سَاجِدٌ وَأَنَا رِيحٌ جَاءَتْ: السَّلَامُ عَلَيْهِ الرِّضَا قَالَ: قَالَ الْجَعْفَرِيُّ سَلِيمَانَ

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stubbornly in my position of prostration in worship of my Lord - the Honorable the Exalted - until the wind stopped." 30-18 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 Muhammad ibn Isma'il ibn Baze'e', "I saw Abul Hassan Al-Reza (s) when he was prostrating in prayer. He (s) slowly moved one of three fingers one after the other as if he was counting the number of glorifications recited. Then he raised his head. I also saw him bowing down in prayer. The duration of his bowing down was shorter than that of anyone else I had ever seen before. He also kept his two hands a little way away from his

body while bowing down.”

30-19 (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 Al-Hassan ibn Ali al-Washsha' that he had heard Abil Hassan Al-Reza (s) say, "Whenever a servant (i.e. a person) falls asleep while he is prostrating, the Honorable the Exalted God will tell the angels: Look at My servant! I took away his soul while he was obeying Me."

30-20 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 quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bezanti, "I saw the following in a letter by Abil Hassan Al-Reza (s) written to his son Abi Ja'far, 'O Aba Ja'far! I have heard that when you mount your horse and want to go out, the servants take you out of the small door so that no one can benefit from your presence. I want you to use only the large door, and carry bags of coins so that you can give some to anyone who asks you for anything. If any of your relatives asks you for help, give them no less than fifty Dinars. You can decide for yourself if you want to give more. If any of your aunt's daughters ask you for help, give them no less than twenty-five Dinars. You can decide for yourself if you want to give more. I want you to be raised in rank by God. Give in charity and do not fear about getting poor.'"

30-21 Abu Ali Ahmad ibn Abi Ja'far al-Bayhaqi narrated that Abu Ali Ahmad ibn Abi ibn Jibra'eel al-Gorgani al-Bazzaz quoted Isma'il ibn

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الحسن بن محمد حدثنا: قال عنه الله رضى الوليد بن أحمد بن الحسن بن محمد حدثنا - 18. سكتت حتى وجل عز ربي على الدعاء ثلاث يحررك سجد إذا السلام عليه الحسن أبا رأيت: قال بزيع بن إسماعيل بن محمد عن عيسى، بن حمده بن أحمد عن الصفار، من كل ركوع من أخفض ركوعاً يركع ورأيت أنه قال رأسه فغير ثم التسيب يعذ كأنه خفيفاً تحريكاً واحدة بعد واحدة أصابعه من أصابع بيديه جتح ركع إذا كان ركع رأيت أنه.

الحسن أبي عن الوشاء، علي بن الحسن عن عيسى بن محمد بن أحمد عن الله، عبد بن سعد حدثنا: قال عنه الله رضى أبي حدثنا - 19. وهوفي روحه قبضت عيدي إلى انظروا للملائكة وجل عز الله قال وهو ساجد العبد نام إذا: يقول سمعته: قال السلام عليه الرضا طاعتي.

بن محمد بن أحمد عن العطار، يحيى بن محمد حدثنا: قال ما عنه الله رضى الوليد بن أحمد بن الحسن بن محمد أبي حدثنا - 20. أبا يا السلام عليه جعفر أبي إلى السلام عليه الرضا الحسن أبي كتاب أنقر: قال البرنطي نصر أبي بن محمد بن أحمد عن عيسى، لا عليك بحقي فأسألك خيراً أهد منك ينال لئلا لهم بخل من ذلك وإنما الصغبر الباب من أخرجوك ركبنا إذا المولي أن بلغني جعفر أن عمومتك من سألك من أعطيتك إلا أهد يسألك لا ثم وفصة ذهب معك فليكن ركبنا وإذا الكبير الباب من إلا ومخرجك مدخلك يكن إنني إليك والكثير ديناراً وعشرين خمسة من أقل تعطها فلا عماتك من سألك ومن إليك والكثير ديناراً خمسين من أقل تعطها فلا تبره إفتار العرش يذ من تحش ولا فأنفق الله يرفعك أن أريد إنما.

بُن عَلِيُّ بْنُ أَحْمَدَ عَلِيٍّ أَبُو حَدَّثَنَا: قَالَ الْبَيْهَقِيُّ جَعْفَرُ أَبِي بِنِ أَحْمَدَ عَلِيٍّ أَبُو حَدَّثَنَا -21

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Abi Abdullah Abu Amr al-Qattan, on the authority of Ahmad ibn Abdullah ibn Aamir al-Ta'ee in Baghdad at the Saqiril Sokari Gate near the Abil Zanj Bridge, on the authority of Abu Ahmad ibn Soleiman al-Ta'ee, on the authority of Ali ibn Musa Al-Reza (s) in Medina in the year 194 A.H. (809 A.D.), 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 Ali ibn Abi Talib (s) that God's Prophet (s) said, "My daughter (the Blessed Lady) Fatima (s) will be resurrected on the Resurrection Day with a shirt stained with blood[564], will grab onto one of the pillars of the Throne and say, 'O the Judge of the judges! Judge between me and the murderers of my son.' Ali ibn Abi Talib (s) also said that God's Prophet (s) said, 'I swear by the Lord of the Kaaba that God will rule in favor of my daughter Fatima (s).'"

30-22 Abu Asad Abdus-Samad ibn Abdush-Shahid Al-Ansari - may God be pleased with him - narrated in Samarqand that his father quoted on the authority of Ahmad ibn Ishaq al-Alawi al-Mousawi, on the authority of his father, on the authority of his uncle Al-Hassan ibn Ishaq, "I heard my uncle Ali ibn Musa Al-Reza (s) narrate on the authority of his father (s), on the authority of his grandfather (s), on the authority of the Commander of the Faithful (s) that God's Prophet (s) said, 'Anyone who adopts a religion without hearing what he must hear would be condemned to destruction by God. Whoever adopts a religion through means other than what the Honorable the Exalted God has provided for His creatures, is a polytheist. The trustworthy means to adopt a religion is to follow the Blessed the Sublime God's revelations to Muhammad (s).'"

30-23 Abul Hassan Muhammad ibn Ibrahim ibn Ishaq - may God be pleased with him - narrated that Abu Sa'eed al-Nasavi quoted on the authority of Ibrahim ibn Muhammad ibn Harun, on the authority of Ahmad ibn Abul Fadhl al-Balkhi, on the authority of his uncle Yahya ibn Sa'eed al-Balkhi, 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 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

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عَلَى بَيْعُودِ الطَّائِفِيِّ عَامِرِ بْنِ اللَّهِ عَنِ ابْنِ أَحْمَدَ: قَالَ الْقَطَّانُ عَمْرُو أَبُو اللَّهِ عَنِ ابْنِ إِسْمَاعِيلَ حَدَّثَنَا: قَالَ الْبَرَّازُ الْجُرْجَانِيُّ جِبْرِئِيلَ الرَّضَاعَلِيَّهِمَا مُوسَى بْنُ عَلِيٍّ عَنِ الطَّائِفِيِّ، سُلَيْمَانَ بْنِ أَحْمَدَ أَبُو حَدَّثَنَا الرَّنَجِيُّ، أَبِي جَسْرِ عِنْدَ (ل خ - الْعَسْكَرِيُّ) السُّكْرِيُّ صَقْرٍ بَابِ أَبِيهِ عَنِ عَلِيٍّ، بِنِ مُحَمَّدٍ أَبِيهِ عَنِ مُحَمَّدٍ، بِنِ جَعْفَرٍ أَبِيهِ عَنِ جَعْفَرِ، بِنِ مُوسَى أَبِي حَدَّثَنَا: قَالَ مَائَةٌ وَتِسْعِينَ أَرْبَعٌ نَأَسَدَ بِالْمَدِينَةِ السَّلَامِ

عَلَيْهِ اللهُ صَلَّى النَّبِيُّ قَالَ: قَالَ السَّلَامُ عَلَيْهِمْ طَالِبِ أَبِي بُنْ عَلِيٍّ أَبِي حَدَّثَنِي: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ أَبِي حَدَّثَنِي: قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ حَكَمًا يَا: يَقُولُ الْعَرْشُ قَوَائِمٍ مِنْ بَقَائِمَةٍ تَتَعَلَّقُ بِالْذَّمَاءِ مَصْبُوعَةٌ ثِيَابٌ وَمَعَهَا الْقِيَامَةُ يَوْمَ السَّلَامِ عَلَيْهَا فَاطِمَةُ ابْنَتِي تُحْشَرُ: وَإِلَيْهِ فَاطِمَةُ لِابْنَتِي وَيَحْكُمُ وَإِلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ قَالَ: السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بُنْ عَلِيٍّ قَالَ وَلَدِي، قَاتِلِ وَبَيْنَ بَيْنِي احْكُمِ الْحَاكِمِينَ الْكُفَّةَ وَرَبِّ الْكُفَّةِ وَرَبِّ

الْعُلُويِّ إِسْحَاقُ بْنُ أَحْمَدَ حَدَّثَنَا: قَالَ أَبِي حَدَّثَنَا: قَالَ بِسْمِ اللَّهِ عَنْهُ اللهُ رَضِيَ الْأَنْصَارِيُّ الشَّهِيدُ عَبْدُ بَنِ الصَّمْدُ عَبْدُ أُسْدٍ أَبُو حَدَّثَنَا - 22 حَدَّثَنِي: يَقُولُ السَّلَامُ لِرَضَاعَتَيْنِ | مُوسَى بْنُ عَلِيٍّ عَمِّي سَمِعْتُ: قَالَ إِسْحَاقُ بْنُ الْحَسَنِ عَمِّي أَخْبَرَنِي: قَالَ أَبِي حَدَّثَنَا: قَالَ الْمُوسَوِيُّ الْبَيْتَةَ اللهُ لَزِمَهُ سَمَاعٌ بَعِيرٌ دَانَ مَنْ: وَإِلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ قَالَ: قَالَ السَّلَامُ عَلَيْهِمُ الْمُؤْمِنِينَ أَمِيرَ عَنْ جَدِّهِ، عَنْ أَبِيهِ، عَنْ أَبِي، وَتَعَالَى تَبَارَكَ اللهُ وَحَيَّ عَلَى الْمَأْمُونِ وَالْبَابُ فَهُوَ مُشْرِكٌ، لِحَلْفِهِ وَجَلَّ عَزَّ اللهُ فَتَحَهُ الَّذِي الْبَابُ غَيْرِ مِنْ بِسْمَاعٍ دَانَ مَنْ وَالْفَنَاءِ، إِلَى مُحَمَّدٍ.

بُنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ حَدَّثَنَا: قَالَ النَّسَوِيُّ سَعِيدُ أَبُو حَدَّثَنَا: قَالَ عَنْهُ اللهُ رَضِيَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدِ الْحَسَنِ أَبُو حَدَّثَنَا - 23 نَعَى السَّلَامُ، عَلَيْهِ الرِّضَا مُوسَى بْنُ عَلِيٍّ عَنِ النَّخَعِيِّ، سَعِيدُ بْنُ يَحْيَى خَالَ حَدَّثَنِي: قَالَ الْبَلْخِيُّ الْفَضْلُ أَبُو بَنِ أَحْمَدَ حَدَّثَنَا: قَالَ هَارُونَ أَبِيهِ عَنْ عَلِيٍّ، بَنِ الْحُسَيْنِ أَبِيهِ عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ أَبِيهِ عَنْ عَلِيٍّ، بَنِ مُحَمَّدِ أَبِيهِ عَنْ مُحَمَّدٍ، بَنِ جَعْفَرِ أَبِيهِ عَنْ جَعْفَرٍ، بَنِ مُوسَى أَبِيهِ السَّلَامُ عَلَيْهِمْ طَالِبِ أَبِي بَنِ عَلِيٍّ

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Talib (s), "Once I was walking with the Prophet (s) in the lanes of Medina, when we ran into a tall, broad-shouldered, old man with a long beard. He greeted the Prophet (s) and expressed his respect. He then looked at me and said, 'O the fourth of the vicegerents! Greetings, God's Mercy and Blessings be upon you!' He then looked at the Prophet (s) and said, 'O Prophet of God! Is that not so?' God's Prophet (s) said, 'Yes.' Then he left. I asked God's Prophet (s), 'O Prophet of God! What is it that this old man said and you acknowledged?' The Prophet (s) said, 'You are what he referred to. Praise be to God. Indeed the Honorable the Exalted God has said the following in His Book, 'I will create a vicegerent on earth...' [565] The vicegerent that God established on the Earth was Adam (s). God also said, 'O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice)...' [566] Thus David was the second vicegerent. The Honorable the Exalted God said that Moses told his brother Aaron, '...Act for me amongst my people: Do right...' [567] It was Aaron who became the vicegerent of Moses (s) amongst the people. Thus Aaron was the third vicegerent. The Honorable the Exalted God said, 'And an announcement from God and His Apostle, to the people (assembled) on the day of the Great Pilgrimage...' [568] It was you who announced this verse on behalf of God and His Messenger. You are my Trustee, my Vizier. You are the one to pay back my debts and to fulfill my promises. Your position relative to me is the same as that of Aaron's position relative to Moses (s), with the only difference that there will be no Prophets after me. Thus you are the fourth vicegerent just as the old man who greeted you has said. Do you know who he was?' I said, 'No.' The Prophet (s) said, 'Know that he was your brother al-Khizr (s).'

30-24 Ali ibn Abdullah al-Warraq - may God be pleased with him - narrated that Muhammad ibn

Abi Abdillah al-Kufi quoted on the authority of Sahl ibn Ziyad al-Adami, on the authority of Abdul Azeem ibn Abdullah Al-Hassani, on the authority of Muhammad ibn Ali Al-Reza (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 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) who said, "Fatima (s) and I went to see

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الْمُنْكَبِينَ بَيْنَ مَا بَعِيدِ الْحَيَةِ كَثُ طَوَالَ شَيْخٍ لَقِينَا إِذْ الْمَدِينَةَ طُرُقَاتٍ بَعْضُ فِي وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ مَعَ أَمْشِي أَنَا بَيْنَ مَا: الْقَوْلُ هُوَ يَا كَذَلِكَ أَلَيْسَ وَبَرَكَاتُهُ اللَّهُ وَرَحْمَةُ الْخُلَفَاءِ رَابِعَ يَا عَلَيْكَ السَّلَامُ وَقَالَ إِلَيَّ انْتَفَتَ ثُمَّ بِهِ بَوْرَحَدَّ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ عَلَى فَسَلَّمَ أَنْتَ قَالَ لَهُ وَتَصَدِيقُكَ الشَّيْخُ هَذَا لِي قَالَ الَّذِي هَذَا مَا اللَّهُ رَسُولٌ يَا فَقُلْتُ مَضَى ثُمَّ بَلَى وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ لَهُ فَقَالَ اللَّهُ رَسُولٌ وَجَلَّ عَزَّ وَقَالَ مُسَلَّمًا عَلَيْهِ أَدَمُ فِيهَا الْمَجْعُولُ وَالْخَلِيفَةُ خَلِيفَةُ الْأَرْضِ فِي جَاعِلٍ إِنِّي كِتَابِهِ فِي قَالَ وَجَلَّ عَزَّ اللَّهُ إِنَّ اللَّهَ وَالْحَمْدُ كَذَلِكَ قَالَ حِينَ السَّلَامُ عَلَيْهِ مُوسَى عَنْ حِكَايَهُ وَجَلَّ عَزَّ وَقَالَ فَهُوَ الثَّانِي بِالْحَقِّ النَّاسِ بَيْنَ فَاحْكُمُ الْأَرْضِ فِي خَلِيفَةً جَعَلْنَاكَ إِنَّا دَاوُدُ يَا اللَّهُ مِنْ وَأَدَانُ وَجَلَّ عَزَّ وَقَالَ وَهُوَ الثَّلَاثُ قَوْمِهِ فِي السَّلَامُ عَلَيْهِ مُوسَى اسْتَخْلَفَهُ إِذَا هَارُونَ فَهُوَ وَأَصْلَحَ قَوْمِي فِي الْخُلْفَى لِهَارُونَ وَأَنْتَ عَنِّي وَالْمُؤَدِّي دَبِي وَقَاضِي وَوَزِيرِي بِي وَصِدِّ وَأَنْتَ رَسُولُهُ وَعَنْ اللَّهِ عَنِ الْمُبَلَّغِ أَنْتَ فَكُنْتَ الْأَكْبَرُ الْحَجَّ يَوْمَ النَّاسِ إِلَيَّ وَرَسُولِهِ أَخُوكَ ذَلِكَ قَالَ لَا هُوَ قُلْتُ مَنْ تَدْرِي أَوْ لَا الشَّيْخُ عَلَيْكَ سَلَّمَ كَمَا الْخُلَفَاءِ رَابِعَ فَأَنْتَ بَعْدِي نَبِيٍّ لَا أَنَّهُ إِلَّا مُوسَى مِنْ هَارُونَ بِمَنْزِلَةِ مِنِّي فَأَعْلَمُ السَّلَامُ عَلَيْهِ خَصِرُ الْأُ

العظيم عبد عن الأمامي زياد بن سهل عن الكوفي الله عبد أبي بن محمد حدثنا: قال عنه الله رضي الوراق الله عبد بن علي حدثنا - 24 جعفر أبيه عن السلام، عليه جعفر بن موسى أبيه عن السلام، عليه الرضا السلام عليه الرضا علي بن محمد بن الحسن بن علي بن الحسين أبيه عن السلام عليه الحسين بن علي أبيه عن السلام، عليه علي بن محمد أبيه عن السلام عليه محمد بن موسى أبيه عن السلام عليه فاطمة أنا دخلت: قال السلام عليه طالب أبي بن علي المؤمنين أمير أبيه عن السلام،

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God's Prophet (s) and saw that the Prophet (s) was crying hard. I said, 'May my father and mother be your ransom! Why are you crying so hard?' The Prophet (s) said, 'O Ali! On the night I was taken for Ascension to the heavens, I saw women from my nation who were being seriously tortured. That was really hard on me. Now I am crying due to the severity of their punishment which I saw with my own eyes then. There was a woman in Hell hung up by her hair. Her brain was boiling. I saw another woman who was hung up by her tongue and fire was being poured into her throat. I saw another woman who was hung up by her breasts. I saw another one who was eating her own flesh, while there was blazing fire beneath her. I saw another woman whose hands and feet were in chains and snakes and scorpions were all over her. I saw another woman who was deaf, dumb and blind. She was in a coffin filled with fire and her brain was flowing out of her nose. All her body was torn into pieces due to leprosy. I saw another woman hung up by her feet in a fire furnace. I saw another woman whose flesh was being cut from the front and the back by scissors made of fire. I saw another woman whose face and hands were on fire while she was

eating her own intestines. I saw another woman whose head was like the head of a pig and her body was like the body of a donkey. She was being punished by receiving thousands of forms of torture. I saw another woman who looked like a dog. Fire entered her from the back and left her mouth. The angels were beating her on the head and the body with fire clubs.’ (The Blessed Lady) Fatima (s) asked, ‘O my beloved! O the sight of my eyes! Tell me, what had they done and what were their characteristics for which they deserved such punishments?’ The Prophet (s) said, ‘The woman who was hung up by the hair was one who did not cover up her hair from unfamiliar [569] men. The woman hung up by the tongue was one who used to hurt her husband’s (feelings) with her tongue. The woman hung up by her breasts was a married woman who refused to sleep with her husband. The woman hung up in Hell by her feet was one who left the house without her husband’s permission. The woman who ate her own flesh was one who made herself up for unfamiliar men. The woman whose hands and feet were chained up, and snakes and scorpions covered her up was a woman who did not perform her ablutions properly, did not clean the impurities from her clothes, did not perform the major ritual ablutions after intercourse and menstruation. She did not purify herself and did not pay any attention to her prayers. The woman who was deaf,

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أَمَّتِي مِنْ نِسَاءِ رَأَيْتُ مَاءَ السِّدِّ إِلَى بِي أُسْرِي لَيْلَةَ عَلِيٍّ يَا فَقَالَ أَبُكَالِكَ الَّذِي مَا اللَّهُ رَسُولَ يَا وَأُمِّي أَبِي فِدَاكَ فَقُلْتُ شَدِيداً بُكَاءً يَبْكِي فَوَجَدْتُهُ مُعَلَّقَةً امْرَأَةً وَرَأَيْتُ رَأْسَهَا دِمَاحٌ يَغْلِي بِشَعْرِهَا مُعَلَّقَةً امْرَأَةً وَرَأَيْتُ عَذَابِيهِنَّ شِدَّةً مِنْ رَأَيْتُ لِمَا فَبِكَيْتُ شَأْنَهُنَّ فَأَنْكَرْتُ شَدِيدَ عَذَابٍ فِي شِدَّةٍ قَدْ امْرَأَةً وَرَأَيْتُ تَحْتِهَا مِنْ ثَوَقْدُ وَالنَّارُ جَسَدِهَا لَحْمٌ تَأْكُلُ امْرَأَةً وَرَأَيْتُ بِئِدْيِهَا مُعَلَّقَةً امْرَأَةً وَرَأَيْتُ حَلْقَهَا فِي بُصْبٍ حَمِيمٍ أَلْ بِلِسَانِهَا مِنْ رَأْسِهَا دِمَاحٌ يَخْرُجُ نَارٍ مِنْ تَابُوتٍ فِي خَرَسَاءِ عَمِيَاءِ صَمَاءِ امْرَأَةً وَرَأَيْتُ عَقَابِ بُوَالِ الْحَيَاتِ عَلَيْهَا سَلَطُ وَقَدْ يَدَيْهَا إِلَى رِجْلِهَا مُقَدِّمِهَا مِنْ جَسَدِهَا لَحْمٌ تَقْطَعُ امْرَأَةً يَتُورُ نَارٍ مِنْ تَنْوَرٍ فِي بَرَجِهَا مُعَلَّقَةً امْرَأَةً وَرَأَيْتُ وَالْبَرَصِ الْجُدَامِ مِنْ مُتَقَطِّعٍ وَبَدْنِهَا مُنْجَرِهَا بَدَنٌ وَبَدْنِهَا خَنْزِيرٍ رَأْسُ رَأْسِهَا امْرَأَةً وَرَأَيْتُ أَمْعَاءَهَا تَأْكُلُ وَهِيَ وَيَدَاهَا وَجْهَهَا يُحْرِقُ امْرَأَةً وَرَأَيْتُ نَارٍ مِنْ بَمْقَارِيضٍ وَمُؤَخَّرِهَا يَضْرِبُونَ وَالْمَلَائِكَةُ فِيهَا مِنْ وَتَخْرُجُ دُبُرُهَا فِي تَدْخُلُ وَالنَّارُ الْكَلْبِ صُورَةَ عَلَى امْرَأَةٍ وَرَأَيْتُ الْعَذَابِ مِنْ لَوْنِ أَلْفِ أَلْفٍ وَعَلَيْهَا الْحَمَارِ عَلَيْهَا اللَّهُ وَضَعُ حَتَّى وَسِيرَتُهُنَّ عَمَلُهُنَّ كَانَ مَا أَخْبِرَنِي عَيْبِي وَقَرَّةُ حَبِيبِي السَّلَامُ عَلَيْهَا فَاطِمَةُ فَقَالَتْ نَارٍ مِنْ بَمْقَامِعٍ وَبَدْنِهَا رَأْسِهَا رَوْجَهَا نُؤَذِي كَانَتْ فَإِنَّهَا بِلِسَانِهَا الْمُعَلَّقَةَ أَوَامَةَ الرَّجَالِ مِنْ شَعْرَهَا تَعْطِي لَا كَانَتْ فَإِنَّهَا بِشَعْرِهَا الْمُعَلَّقَةَ أَمَا بِنْتِي يَا فَقَالَ الْعَذَابِ هَذَا الَّتِي وَأَمَا جَهَارُ وَإِنْ بَعِيرِ بَيْتِهَا مِنْ تَخْرُجُ كَانَتْ فَإِنَّهَا بِرِجْلِهَا الْمُعَلَّقَةَ وَأَمَا رَوْجِهَا فِرَاشٍ مِنْ تَمْتَعُ كَانَتْ فَإِنَّهَا بِبَدْنِهَا الْمُعَلَّقَةَ وَأَمَا قَدْرَةَ كَانَتْ فَإِنَّهَا وَالْعَقَابِ الْحَيَاتِ عَلَيْهَا وَسَلَطُ رِجْلِهَا إِلَى يَدَاهَا شَدَّتْ الَّتِي وَأَمَا لِلنَّاسِ بَدْنِهَا تَزِينُ كَانَتْ فَإِنَّهَا جَسَدِهَا لَحْمٌ تَأْكُلُ كَانَتْ الْخَرَسَاءِ الصَّمَاءِ الْعَمِيَاءِ وَأَمَا بِالصَّلَاةِ تَسْتَوِيهِنَّ وَكَانَتْ تَنْتَطِفُ وَلَا وَالْحَيْضِ الْجَنَابَةِ مِنْ تَغْتَسِلُ لَا وَكَانَتْ تُبَابِ إِنْ قَدْرَةَ الْوَضُوءِ فَتَعْلَقُهُ الرِّثَاءِ مِنْ تَلْدُ كَانَتْ فَإِنَّهَا

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dumb and blind was a woman who got pregnant by a man other than her husband, and associated the child with her own husband. The woman whose flesh was being cut by scissors made of fire was a woman who submitted herself to unfamiliar men. The woman whose face and head was covered by fire and was eating her own intestines was a female pimp. The woman whose head was like that of a pig and whose body was like that of a donkey was one who spread false rumors. The woman whose face was like that of a dog and fire entered her from the back and left her

mouth was a jealous singer.” The Prophet (s) then said, “Woe be to a woman who makes her husband angry! Blessed be a woman who pleases her husband.”

30-25 (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 Muhammad ibn Isa ibn Obayd, on the authority of Muhammad ibn Arafat that Abul Hassan Al-Reza (s) told him, “O Ibn Arafat! In fact, God’s Blessings are like a camel tied up near a river where it rests. The people can gain benefits from it for as long as they treat it well. However, as soon as they mistreat it, it will leave them and they will lose it.”

30-26 (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 Yasir - the servant - that Abil Hassan Al-Reza (s) said, “Generous people eat other people's food so that others eat their food, but stingy people do not eat other people's food so that others do not eat their food.”

30-27 Muhammad ibn Ja’far ibn Masroor - may God be pleased with him - narrated that Al-Hussein ibn Muhammad ibn Aamir quoted on the authority of Mo’ala ibn Muhammad al-Basri, on the authority of Al-Hassan ibn Ali al-Washsha’ that he had heard Abul Hassan Al-Reza (s) say, “A generous person is close to God, close to Paradise, close to the people and distant from the Fire. However, a stingy person is distant from Paradise, distant from the people and close to the Fire.” He also narrated that he had heard Abul Hassan Al-Reza (s) say, “Generosity is a tree rooted in Paradise with its branches extended out all over this world. Whoever grabs onto one of its branches will go to Paradise.”

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تَأْكُلُ وَهِيَ وَبَدْنُهَا وَجْهَهَا تُحْرَقُ كَانَتْ الَّتِي وَأَمَّا الرَّجَالُ عَلَى نَفْسَهَا تَعْرِضُ فَإِنَّهَا بِالْمَقَارِيبِ الْحَمَمِ تُفْرَضُ الَّتِي وَأَمَّا زَوْجُهَا عُنُقُ فِي صُورَةٍ عَلَى كَانَتْ الَّتِي وَأَمَّا كَذَابَةٌ نَمَامَةٌ كَانَتْ فَإِنَّهَا أَرِ الْجَمِّ بَدَنٌ وَبَدْنُهَا خَنْزِيرٌ رَأْسٌ رَأْسُهَا كَانَتْ الَّتِي وَأَمَّا قَوَادَةٌ كَانَتْ فَإِنَّهَا أَمْعَاءُهَا وَطُوبَى زَوْجِهَا بَتًّا أَعْضَدَ لَامْرَأَةٍ وَإِلَّ السَّلَامُ عَلَيْهِ قَالَ ثُمَّ حَاسِدَةٌ نَوَاحَةٌ قَيْنَةٌ كَانَتْ فَإِنَّهَا فِيهَا مِنْ وَتَخْرُجُ دُبْرُهَا فِي تَدَخُّلِ النَّارِ الْكَلْبِ زَوْجِهَا عَنْهَا رَضِي لَامْرَأَةٍ.

أَبُو قَالَ: قَالَ عُرْفَةُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ بْنِ عَيْسَى بْنِ مُحَمَّدٍ عَنْ هَاشِمِ بْنِ إِبْرَاهِيمَ بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 25 مُعَامَلَتَهَا أَسَاءُوا فَإِذَا جَوَارَهَا أَحْسَنُوا مَا الْقَوْمُ عَلَى عَطْنِهَا فِي الْمَعْقُولَةِ كَالِإِبِلِ النَّعَمِ إِنَّ عُرْفَةَ ابْنَ يَا: السَّلَامُ بِهِ عَدَّ الرَّضَا الْحَسَنَ عَنْهُمْ نَفَرَتْ وَإِنَّا لَنَهَا.

قَالَ السَّلَامُ عَلَيْهِ الرَّضَا الْحَسَنَ أَبِي عَنْ الْخَادِمِ، بِاسِرٍ عَنْ هَاشِمِ، بْنِ إِبْرَاهِيمَ بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 26 مِمِّعَطًا مِنْ يَأْكُلُوا لِنَا النَّاسِ طَعَامٍ مِنْ يَأْكُلُ لَا وَالْبَحِيلِ طَعَامِهِ مِنْ لِيَأْكُلُوا النَّاسِ طَعَامٍ مِنْ يَأْكُلُ السَّخِيُّ.

عَنِ الْبَصْرِيِّ، مُحَمَّدِ بْنِ مُعَلَى عَنْ عَامِرٍ، بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ حَدَّثَنِي: قَالَ عَنْهُ اللَّهُ رَضِيَ مَسْرُورُ بْنُ جَعْفَرِ بْنِ مُحَمَّدٍ حَدَّثَنَا - 27 بَعِيدٌ وَالْبَحِيلُ النَّاسِ مِنْ قَرِيبِ الْجَنَّةِ مِنْ قَرِيبِ اللَّهِ مِنْ قَرِيبِ السَّخِيِّ: يَقُولُ مُسَلِّمًا عَلَيْهِ الْحَسَنَ أَبَا سَمِعْتُ: قَالَ الْوَشَاءُ عَلَى بْنِ الْحَسَنِ

الْجَنَّةُ دَخَلَ عُصَانِيهَا مِنْ بَعْضِنِ تَعَلَّقَ مَنْ الْجَنَّةِ فِي شَجَرَةِ السَّخَاءِ يَقُولُ وَسَمِعْتُهُ النَّاسَ مِنْ بَعِيدِ الْجَنَّةِ مِنْ بَعِيدِ اللَّهِ مِنْ

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30-28 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-Hussein ibn Abil Khattab and Ahmad ibn Muhammad, on the authority of his father, on the authority of Ali ibn Asbat and al-Hajjal that they heard Al-Reza (s) say, "One of the worshippers from the Children of Israel only worshipped after remaining silent for ten years."

30-29 Abul Hassan Muhammad ibn Al-Qasim - the interpreter - may God be pleased with him - narrated that Yusuf ibn Muhammad ibn Ziyad and Ali ibn Muhammad ibn Say'yar quoted on the authority of their fathers, on the authority of Al-Hassan ibn Ali (s), on the authority of his father Ali ibn Muhammad (s), on the authority of his father Muhammad ibn Ali (s), on the authority of his father Al-Reza Ali ibn Musa (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), "The Commander of the Faithful (s) said the following regarding the Honorable the Exalted God's words,

'It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge.' [570]

'It is He Who hath created for you all things that are on earth...' [571] so that you think and take heed and attain God's pleasure in His Paradise and guard yourselves against His Fire. 'Moreover His design comprehended the heavens...' [572] that is He created the heavens and arranged them into seven firmaments '...for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge.' [573] O Children of Adam! He knows everything. Thus He knows what is best for you.'"

30-30 Muhammad ibn Ali Majiluwayh, Ahmad ibn Ali ibn Ibrahim ibn Hashem, 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, on the authority of Ali ibn Ma'bad, on the authority of Al-Hussein ibn Khalid, on the authority of Al-Reza Ali ibn Musa (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

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أبي بن الحسين بن محمد عن الصفار، الحسن بن محمد حدثنا: قال عنه الله رضى الوليد بن أحمد بن الحسن بن محمد حدثنا - 28

إِسْرَائِيلَ بَنِي مِنْ بِدَالَعَا كَانَ: يَقُولُ السَّلَامُ عَلَيْهِ الرِّضَا سَمِعَا أَنَّهُمَا وَالْحَجَّالِ أَسْبَابِ، بِنِ عَلِيٍّ عَنِ أَبِيهِ، عَنِ مُحَمَّدٍ، بِنِ وَأَحْمَدِ الْخَطَّابِ
سِنِينَ عَشْرَ يَصُمْتُ حَتَّى يَتَعَبَّدُ لَا

عَنْ سَيَّارٍ، بِنِ مُحَمَّدٍ بِنِ وَعَلِيٍّ زِيَادٍ؛ بِنِ مُحَمَّدٍ بِنِ يُوسُفُ حَدَّثَنَا: قَالَ عَنْهُ اللهُ رَضِيَ الْمُفَسِّرُ الْقَاسِمُ بِنِ مُحَمَّدٍ الْحَسَنُ أَبُو حَدَّثَنَا - 29
بِنِ مُوسَى أَبِيهِ عَنْ مُوسَى، بِنِ عَلِيٍّ الرِّضَا أَبِيهِ عَنْ عَلِيٍّ، بِنِ مُحَمَّدٍ أَبِيهِ عَنْ مُحَمَّدٍ، بِنِ عَلِيٍّ أَبِيهِ عَنْ عَلِيٍّ، بِنِ الْحَسَنِ عَنْ أَبِيهِمَا،
قَالَ: قَالَ السَّلَامُ عَلَيْهِمْ عَلِيٌّ بِنِ الْحُسَيْنِ أَبِيهِ عَنْ الْحُسَيْنِ، بِنِ عَلِيٍّ أَبِيهِ عَنْ، عَلِيٍّ بِنِ مُحَمَّدٍ أَبِيهِ عَنْ مُحَمَّدٍ، بِنِ جَعْفَرٍ أَبِيهِ عَنْ جَعْفَرٍ،
سَمَاوَاتٍ سَبْعَ فَسَوَّاهُنَّ لِسَمَاءِ | إِلَى اسْتَوَى ثُمَّ جَمِيعاً الْأَرْضِ فِي مَا لَكُمْ خَلْقَ هُوَ الَّذِي وَجَلَّ عَزَّ اللهُ قَوْلٍ فِي السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرِ
ثُمَّ نِيرَانِهِ عَذَابٍ مِنْ بِهِ وَتَنَوَّقُوا رِضْوَانِهِ إِلَى بِهِ وَتَنَوَّقُوا بِهِ لِتَعْتَبِرُوا جَمِيعاً الْأَرْضِ فِي مَا لَكُمْ خَلْقَ هُوَ الَّذِي قَالَ عَلِيمٌ عِشْيَ وَهُوَ بِكُلِّ
مَا كُنْ لَكُمْ فَخَلَقَ الْمَصَالِحَ عَلِيمٌ عِشْيَ وَهُوَ بِكُلِّ سَمَاوَاتٍ سَبْعَ فَسَوَّاهُنَّ وَإِنْقَانَهَا خَلَقَهَا فِي أَخْذَاءِ السَّمَاءِ إِلَى اسْتَوَى
أَدَمَ بَنِي يَا لِمَصَالِحِكُمُ الْأَرْضِ فِي

حَدَّثَنَا: قَالُوا - عَنْهُمْ اللهُ رَضِيَ - الهمداني جعفر بن وأحمد هاشم بن إبراهيم بن علي بن وأحمد ماجيلوني ع عبد بن محمد حدَّثنا - 30
عَنْ جَعْفَرٍ، بِنِ مُوسَى أَبِيهِ عَنْ مُوسَى، بِنِ عَلِيٍّ الرِّضَا عَنْ خَالِدِ بِنِ الْحُسَيْنِ عَنْ مَعْبِدٍ عَنْ أَبِيهِ، عَنْ هَاشِمِ، بِنِ إِبْرَاهِيمِ بِنِ عَلِيٍّ

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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 Ali ibn Abi Talib (s), "God's Prophet (s) said, There is a companion and one who distinguishes truth from falsehood for every nation. The one for this nation is Ali ibn Abi Talib. He is the ship of salvation. He is its gate of repentance. He is like its Yosha', Sham'oon, and Thul-Qarnayn. O people! Ali is God's vicegerent and my Caliph after me. He is the Commander of the Faithful. He is the best of the Trustees. Whoever fights with him has indeed fought with me. Whoever oppresses him has indeed oppressed me. Whoever overcomes him has indeed overcome me. Whoever does him good has indeed done good to me. Whoever mistreats him has indeed mistreated me. Whoever is his enemy is indeed my enemy. Whoever is his friend is indeed my friend, since he is my brother and Vizier. He has been created from the same essence that I have been created from. He and I are but one and the same light."

30-31 (The author of the book narrated) my father - may God be pleased with him - narrated that Ali ibn Musa ibn Ja'far ibn Abi Ja'far al-Komondani and Muhammad ibn Yahya al-Attar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bezanti that he had heard Abul Hassan Al-Reza (s) say, "One of the men from the Children of Israel killed one of his relatives. He then took the corpse and put it along the path of one of the noblest of the offspring of Israel and then went and demanded blood money. The Children of Israel told Moses (s), 'Such and such a tribe has killed so and so. Tell us who has killed the man.' Then Moses (s) said, 'Bring me a heifer.' They said, 'Makest thou a laughing-stock of us?' [574] Moses (s) said, 'God save me from being an ignorant (fool)!' [575] The Imam (s) added, "Had they brought forth a heifer, things would have ended and the killer would have been found. But they were stern so God was stern with them, 'They said, Beseech on our behalf Thy Lord to make plain to us what (heifer) it is! He said; 'He says, 'The heifer should be neither too old nor too

young...’ [576] meaning neither small or large ‘...but of middling age.’ [577] Had they brought forth a heifer, things would have ended and the killer would have been found. But they were stern so God was stern on them, ‘They said, ‘Beseech on our behalf Thy Lord to make plain to us her colour.’ He said, ‘He says, ‘A fawn-coloured heifer, pure

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عَلَيْهِمْ طَالِبِ أَبِي بِنِ عَلِيٍّ أَبِيهِ عَنْ عَلِيٍّ، بِنِ الْحُسَيْنِ أَبِيهِ عَنِ الْحُسَيْنِ، بِنِ عَلِيٍّ أَبِيهِ عَنْ عَلِيٍّ، بِنِ مُحَمَّدٍ أَبِيهِ عَنِ مُحَمَّدٍ، بِنِ جَعْفَرِ أَبِيهِ عَلِيًّا إِنَّ طَالِبَ أَبِي بِنِ عَلِيٍّ وَفَارُوقَهَا الْأُمَّةَ هَذِهِ وَصَدِيقٌ وَفَارُوقٌ صَدِيقٌ أُمَّةٍ لِكُلِّ: وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ: قَالَ لِأَمِّ السِّدِّ لَامِيرُ وَإِنَّهُ بَعْدِي عَلَيْنِكُمْ وَخَلِيفَتِي اللَّهُ خَلِيفَةُ عَلِيًّا إِنَّ النَّاسَ مَعَاشِرَ قَرَنِيهَا وَذُو هَاوٍ سَمْعُوذُ يُوشِعُهَا إِنَّهُ حِطَّتْهَا وَبَابُ نَجَاتِهَا سَفِينَةٌ جَفَانِي فَقَدْ جَفَاهُ وَمَنْ بَرَّيْتِي فَقَدْ بَرَّهَ وَمَنْ بَنِي غَالًا فَقَدْ غَالَبَهُ وَمَنْ ظَلَمَنِي فَقَدْ ظَلَمَهُ وَمَنْ نَارَ عَنِي فَقَدْ نَارَ عَهُ مِنَ الْوَصِيِّينَ وَخَيْرُ الْمُؤْمِنِينَ وَاحِدًا نُورًا وَإِيَّاهُ أَنَا وَكُنْتُ طِبْتِي مِنَ وَمَخْلُوقٌ وَوَزِيرِي أَحِي أَنَّهُ وَذَلِكَ وَالْإِنِّي فَقَدْ وَالْآهَ وَمَنْ عَادَانِي فَقَدْ عَادَاهُ وَمَنْ

بِنِ مُحَمَّدٍ بِنِ أَحْمَدَ عَنِ الْعَطَّارِ، وَيَحْيَى الكُمُنْدَانِي، جَعْفَرِ أَبِي بِنِ جَعْفَرِ بِنِ مُوسَى بِنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ بِي أَبِ حَدَّثَنَا - 31 قَتَلَ إِسْرَائِيلَ بَنِي مِنْ رَجُلًا إِنَّ: يَقُولُ السَّلَامُ عَلَيْهِ الرِّضَا سَنَ الدَّ أَبَا سَمِعْتُ: قَالَ الْبِرْتِطِي نَصْرَ أَبِي بِنِ مُحَمَّدٍ بِنِ أَحْمَدَ عَنِ عَيْسَى، آلِ سِبْطِ إِنَّ السَّلَامَ عَلَيْهِ لِمُوسَى فَقَالُوا بِدَمِهِ يَطْلُبُ جَاءَ ثُمَّ إِسْرَائِيلَ بَنِي أَسْبَابِ مِنْ سِبْطِ أَفْضَلَ طَرِيقَ عَلَى فَطَرَحَهُ أَخَذَهُ ثُمَّ لَهُ قَرَابَةٌ بَقَرَةٍ إِلَى عَمَدُوا أَنَّهُمْ وَلَوْ الْجَاهِلِينَ مِنْ أَكُونَ أَنْ بِاللهِ أَعُوذُ قَالَ هُزُوا أَنْتَخَذْنَا قَالُوا بِبَقَرَةٍ اثْنُونِي قَالَ قَتَلَهُ مَنْ فَأَخْبِرْنَا فَلَانًا قَتَلُوا فَلَانٍ وَلَا كَبِيرَةً لَا يَعْنِي بِكَرٍ وَلَا فَارِضٌ لَا بَقَرَةً إِنَّهَا يَقُولُ إِنَّهُ قَالَ هِيَ مَا لَنَا يُبَيِّنُ رَبِّكَ لَنَا ادْعُ قَالُوا عَلَيْهِمُ اللَّهُ فَسَدَّدَ سَدَدُوا وَلَكِنْ أَجْرَ أَنَّهُمْ مَا لَنَا يُبَيِّنُ رَبِّكَ لَنَا ادْعُ قَالُوا عَلَيْهِمُ اللَّهُ فَسَدَّدَ سَدَدُوا نَوْلِكِ أَجْرَ أَنَّهُمْ بَقَرَةٍ إِلَى عَمَدُوا أَنَّهُمْ وَلَوْ ذَلِكَ بَيْنَ عَوَانٍ صَغِيرَةٍ

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and rich in tone, the admiration of beholders!’ [578] Had they brought forth a heifer, things would have ended and the killer would have been found. But they were stern so God was stern with them, ‘They said, ‘Beseech on our behalf Thy Lord to make plain to us what she is: To us are all heifers alike: We wish indeed for guidance, if God wills.’ He said, ‘He says, A heifer not trained to till the soil or water the fields; sound and without blemish.’ They said, ‘Now hast thou brought the truth.’ [579]

Then they looked for such a heifer and found one belonging to a young man from the Israelites. However, the young man said, ‘I will not sell it unless you fill its skin with gold for me as the price.’ The Children of Israel went to Moses (s) and told him about that. Moses (s) said, “You have no choice but to buy it.” Thus they bought it and took it to Moses (s). Moses (s) ordered that the heifer be slaughtered. Then he (s) ordered that they hit the corpse of the dead person with the heifer’s tail. When they did that the dead man became alive and said, “O Messenger of God! My cousin killed me, not the one who has been accused.” That was how they got to know the murderer. Then God’s Messenger - Moses the son of Imran (s) told one of his companions, “There is an interesting story about this heifer.” The companion asked, “What is it?” Moses (s) said, “One of the young men from the Children of Israel was very kind to his father. Once he bought a small calf and took it home. His father was asleep and the stable key was under his head. The young

fellow felt sorry for his father and did not wake him up. He just let the calf go. When his father woke up and heard the story, he admired his son, gave him a cow and told him, 'Take this heifer instead.'" Moses (s) added, "Thus look and see what the final result of doing good deeds is, and how far a good deed will take its doer."

30-32 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-Ryan ibn al-Salt, "One day in Khorasan I asked Al-Reza (s), 'O my Master! Hisham ibn Ibrahim Al-Abbasi has narrated that you have permitted listening to music.' Imam Al-Reza (s) said, 'That hypocrite has lied. He asked me about this issue and I told him that a man had asked the same thing from Aba Ja'far (Al-Baqir (s)). Aba Ja'far had replied, 'When God distinguishes between the right and the wrong, which group will one that listens to music fall into?' The man had replied, 'In the wrong group.' Then Aba Ja'far (Al-Baqir (s)) had told him, 'Then you yourself know the decree.'"

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قالوا عليهم الله فسدد سدودوا ولكن لاجز انهم بقرة الى عمدوا انهم ولو الناظرين رتسلونها فافع صفراء بقرة انها يقول انه قال لو انها تسقي ولا الارض تثير ذلول لا بقرة انها يقول اذ قال لمهندون الله شاء ان وانا علينا تشابه البقر ان هي ما لنا يبين ربك لنا ادع ذهابا مسكها عيمل الا ابيعها لا فقال اسراويل بني من فتى عند فوجدوها فطلبوها بالحق جنت الان قالوا فيها شية لا مسلمة الحرث فلما بذنبيها الميت يضرب ان امر ثم بدجها فامر بها وجاءوا فاشتروها واشتروها فقال ذلك له فقالوا السلام عليه موسى الى فجاءوا عليه موسى الله لرسل فقال قاتله بذلك فعلموا قتلى عليه يدعى من دون قتلى عمي ابن ان الله رسول يا وقال المقتول حيي ذلك فعلموا ابيه الى فجاء بيعا اشترى وانه بابيه بارا كان اسراويل بني من فتى ان هو قال وما فقال نيا لها البقرة هذه ان اصحابه بعض السلام فاتفك لى عوصا لك يفي البقرة هذه خذ احسنت فقال فاحبره ابوه فاستيقظ البيع ذلك فترك يوقظه ان فكره راسه تحت والاقاليد قرأى باهله بلع ما البر الى انظروا السلام عليه موسى الله رسول له فقال قال

قال الصلت بن الريان حدثنا: قال هاشم بن راهيم بن علي حدثنا: قال عنه الله رضي الهمداني جعفر بن زياد بن احمد حدثنا - 32
الغناء استماع في له رخصت انك عنك حكى العباسي ابراهيم بن هشام ان سيدي يا فقلت بحر اسان يوما السلام عليه الرضا سالت الله ميرا اذا السلام عليه جعفر ابو فقال ذلك عن السلام عليه جعفر ابا سأل رجلا ان له فقلت ذلك عن سألني انما الزنيق كذب فقال قضيت قد السلام عليه جعفر ابو له فقال الباطل مع فقال اءالعذ يكون قانين والباطل الحق بين

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30-33 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-Ryan ibn al-Salt that he had heard Al-Reza (s) say, "All the Prophets which the Honorable the Exalted God sent, forbade wine and confessed that God would do whatever He wills. The Prophets (s) would leave behind 'al-Kondor (chewing gum) as inheritance (implying that they would leave nothing behind)." Al-Salt also narrated that he had heard Al-Reza (s) say, "Do not go into a dark house at night, unless you carry a lamp with you."

30-34 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 Yasir - the servant, "One of the chiefs of the army asked Abul Hassan Al-Reza (s) about eating mud. He said that some of his servants eat mud. The Imam (s) got really upset and said, 'It is forbidden to eat mud, just as it is to eat dead flesh, blood, and pork. Admonish them not to eat mud.'"

Ali ibn Ibrahim said, "Yasir narrated that once on a Friday when Al-Reza (s) was returning from the mosque, he (s) raised up his hands to the heavens and said, "O my God! If my release from this bond is only possible by my death, please expedite it." The Imam (s) lived sadly until he (s) perished.

Yasir said, "They wrote a letter to Al-Ma'mun from Neishaboor stating that a Magus had died and willed that a portion of his wealth be given to the poor and the needy, and the judge in Neishaboor had divided it up among the poor Muslim people as charity. Al-Ma'mun asked Al-Reza (s), "O my Master! What do you think about this?" Al-Reza (s) said, "A Magus would not give any charity to the poor Muslims. Write a letter to the judge ordering him to take as much money from the state treasury as he had taken from the inheritance of the Magi and given in charity to the poor Muslims. Then he should give that money to poor Magi in the form of charity." Ali ibn Ibrahim added, "Yasir and others have narrated a lot of traditions on the authority of Al-Reza (s), but I have forgotten most of them since a great deal of time has passed by."

30-35 (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 Al-Hassan ibn Ali al-

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سَمِعْتُ قَالَ الصَّلْتِ بْنِ الرِّبَانِ عَنِ هَاشِمٍ، بْنِ إِبْرَاهِيمَ بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ اللَّهُ عَنْهُ رَضِيَ اللَّهُ عَنْهُ جَعْفَرِ بْنِ زِيَادِ بْنِ أَحْمَدُ حَدَّثَنَا - 33
الْكُنْدُرُ، تُرَائِهِ فِي يَكُونُ وَأَنْ يَشَاءَ مَا يَفْعَلُ اللَّهُ بِأَنْ لَهُ يُقَرَّ وَأَنْ الْخَمْرُ، يَبْتَحِرُ إِلَّا نَبِيًّا وَجَلَّ عَزَّ اللَّهُ بَعَثَ مَا يَقُولُ السَّلَامُ عَلَيْهِ الرِّضَا
السَّرَاجِ مَعَ إِلَّا مُظْلِمًا نَبِيًّا بِاللَّيْلِ تَدْخُلُوا لَا يَقُولُ السَّلَامُ عَلَيْهِ وَسَمِعْتُهُ: قَالَ

بَعْضُ سَأَلَ: قَالَ الْخَادِمِ، يَاسِرِ عَنِ هَاشِمِ، بْنِ إِبْرَاهِيمَ بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ اللَّهُ عَنْهُ رَضِيَ اللَّهُ عَنْهُ جَعْفَرِ بْنِ زِيَادِ بْنِ أَحْمَدُ حَدَّثَنَا - 34
الْمَيْتَةِ مِثْلَ حَرَامِ الطَّيْنِ أَكُلُ قَالَ ثُمَّ فَغَضِبَ الطَّيْنِ نِيَأْكُلُ جَوَارِيهِ بَعْضُ إِنَّ وَقَالَ الطَّيْنِ أَكُلِ عَنِ السَّلَامِ عَلَيْهِ الرِّضَا الْحَسَنِ أَبَا الْقَوَادِ
ذَلِكَ عَنْ فَانْهَنَّ الْخَنْزِيرِ وَلَحْمِ وَالْدَمِ

إِنْ أَلَلَّهُمْ): وَقَالَ يَدِيهِ رَفَعَ وَالْعُبَارُ الْعَرَقُ مُأَصَابٍ وَقَدْ الْجَامِعِ مِنَ الْجُمُعَةِ يَوْمَ رَجَعَ إِذَا السَّلَامُ عَلَيْهِ الرِّضَا كَانَ: قَالَ يَاسِرٌ وَحَدَّثَنِي: قَالَ
السَّلَامُ عَلَيْهِ فَبِضْ أَنْ إِلَى مَكْرُوبًا مَعْمُومًا يَزَلْ وَلَمْ (السَّاعَةَ إِلَى فَعَجَلَهُ بِالْمَوْتِ فِيهِ أَنَا مِمَّا فَرَجِي كَانَ

فَفَرَّقَهُ وَالْمَسَاكِينَ الْفُقَرَاءِ فِي يُفَرِّقُ جَلِيلٍ بِمَالٍ مَوْتِهِ عِنْدَ أَوْصَى الْمَجُوسِ مِنْ رَجُلًا أَنْ وَنِ الْمَأْمُ إِلَى نَيْسَابُورَ مِنْ وَكُتِبَ: يَاسِرُ قَالَ
إِنَّ: السَّلَامُ عَلَيْهِ لَرِّضَا | فَقَالَ ذَلِكَ؟ فِي تَقُولُ مَا سَيِّدِي يَا: السَّلَامُ عَلَيْهِ لِلرِّضَا الْمَأْمُونِ فَقَالَ الْمُسْلِمِينَ، فُقَرَاءِ عَلَى نَيْسَابُورَ قَاضِي
الْمَجُوسِ؛ فُقَرَاءِ عَلَى بِهِ فَيَتَصَدَّقُ الْمُسْلِمِينَ، صَدَقَاتٍ مِنْ ذَلِكَ بِقَدْرِ يَخْرُجُ أَنْ إِلَيْهِ فَاكْتُبَ الْمُسْلِمِينَ، فُقَرَاءِ عَلَى يَتَصَدَّقُونَ لَا الْمَجُوسِ

دَهْرٍ مُنْذُ سَمِعْتُهَا لِأَنِّي أَذْكَرُهَا لَمْ كَثِيرَةً بِأَحَادِيثِ السَّلَامِ عَلَيْهِ الرُّضَا عَن وَعَيْرُهُ يَأْسِرُ دَنْتِي وَحَدَّثَنَا هَاشِمُ بْنُ إِبْرَاهِيمَ بْنِ عَلِيٍّ وَقَالَ

مُحَمَّدُ بْنُ أَحْمَدُ حَدَّثَنَا: قَالَ اللَّهُ عَبْدُ بْنُ سَعْدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا -35

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Washsha' ibn Bint Elias, on the authority of Abil Hassan Al-Reza (s), "If we are in Medina when we see the moon indicating the arrival of the (Arabic) month of Dhul-Hajja, we should depart from there in the state of ritual consecration for the Hajj (Al-Kiraan [580]), since we must enter the state of ritual consecration from the Al-Shajara Mosque. God's Prophet (s) has established that place as the station for entering ritual consecration for the Hajj ('Miqat)[581]. For those of you who come here from Iraq and see the moon indicating the (Arabic) month of Dhul-Hajja you must perform the 'Umra (minor) pilgrimage since the station of entering the state of ritual consecration for the Hajj, which God's Prophet (s) has established for you is in 'Zat-Irq and other places. That is ahead of you near Medina."

Al-Fadhli (ibn Sahl Thul-Riasatayn) said, "Can I leave the state of ritual consecration for the Hajj now that I have performed my circumambulations around the House (of God) and performed the 'Tamatu (major) Hajj pilgrimage?" The Imam (s) told him, "Yes." Muhammad ibn Ja'far expressed this to Sufyan ibn Oyayna and his companions and told them, "So and so has said this." Sufyan disapproved of what Abul Hassan Al-Reza (s) had said.

The author of this book (Sheikh Sadooq) - may God have Mercy upon him - said, "Sofyan ibn Oyayna has met As-Sadiq (s) and narrated traditions on his (s) authority. He lived until the era of Al-Reza (s).

30-36 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, "I asked Abil Hassan (s), 'What did you do last year?' He (s) said, 'I performed the Umra (minor) pilgrimage in the (Arabic) month of Rajab, and performed the 'Tamatu (major) Hajj pilgrimage during the prescribed times for the Hajj. I do this whenever I perform the Umra.'"

30-37 (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 Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Abu Sa'eed al-Adami, on the authority of Ahmad ibn Musa ibn Sa'd, "I was with Abil Hassan Al-Reza (s) during the circumambulations[582].

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وَتَحَنُّ الْحِجَّةِ ذِي هِلَالٍ أَهْلًا إِذَا: قَالَ أَنَّهُ السَّلَامُ عَلَيْهِ الرِّضَا الحَسَنَ أَبِي عَنِ الْيَاسِ، بِنْتُ بِنِ الوَشَاءِ عَلِيَّ بِنِ الحَسَنِ عَنِ عَيْسَى، بِنِ العِرَاقِ مَنِ قَدِمْتُمْ إِذَا وَأَنْتُمْ وَالِهُ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولُ وَقَتَّ وَهُوَ الَّذِي الشَّجَرَةَ مِنْ نُحْرِمِ لَنَا بِالْحَجِّ إِلا حَرَمًا أَنْ لَنَا يَكُنْ لَمْ بِالْمَدِينَةِ الْأَنْ قَلِي: الْفَضْلُ لَهُ فَقَالَ وَالِهُ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولُ لَكُمْ وَقَتَّ مِمَّا غَيْرَ هَاوَ عِرْقٍ دَاتٍ أَيْدِيكُمْ بَيْنَ لَانَ تَعَمَّرُوا أَنْ فَلَكُمْ الْهَلَالَ وَأَهْلًا وَكَذَا كَذَا قَالَ فَلَنَا إِنَّ لَهُمْ فَقَالَ سُفْيَانُ حَابِ وَأَصَدُّ عِيْنَةَ بِنِ سُفْيَانَ إِلَى جَعْفَرِ بِنِ مُحَمَّدٍ بِهَا فَذَهَبَ نَعَمَ لَهُ فَقَالَ بِالْبَيْتِ طُفْتُ وَقَدْ أَتَمَعْتُ أَنْ السَّلَامُ عَلَيْهِ الحَسَنَ أَبِي عَلِيَّ فَشَنَعَ

السَّلَامُ عَلَيْهِ الرِّضَا مَأْيَا إِلَى وَبَقِيَ عَنْهُ وَرَوَى السَّلَامُ عَلَيْهِ الصَّادِقَ لَقِيَ عِيْنَةَ بِنِ سُفْيَانَ: اللهُ رَحِمَهُ الْكِتَابُ هَذَا مُصَنَّفُ قَالَ

عَيْسَى، بِنِ مُحَمَّدِ بِنِ أَحْمَدَ عَنِ الصَّفَّارِ، الحَسَنَ بِنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللهُ رَضِيَ اللهُ الْوَلِيدِ بِنِ أَحْمَدِ بِنِ الحَسَنِ بِنِ مُحَمَّدٍ حَدَّثَنَا - 36
فَقَالَ عَامِكْ؟ فِي صَنَعْتَ كَيْفَ: السَّلَامُ عَلَيْهِ الحَسَنَ لِأَبِي قُلْتُ: قَالَ الْبِرْنُطِيُّ نَصَرَ أَبِي بِنِ حَمْدًا عَنِ عَيْسَى، بِنِ مُحَمَّدِ بِنِ أَحْمَدَ عَنِ اعْتَمَرْتُ إِذَا أَفْعَلُ وَكَذَلِكَ مُتَمَتَّعًا وَدَخَلْتُ رَجَبٍ فِي اعْتَمَرْتُ

أَبُو حَدَّثَنِي: قَالَ الْأَشْعَرِيُّ عُمَرَ بِنِ يَحْيَى بِنِ أَحْمَدِ بِنِ مُحَمَّدٍ عَنِ الْعَطَّارِ، يَحْيَى بِنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ عَنْهُ اللهُ رَضِيَ اللهُ أَبِي حَدَّثَنَا - 37
صِرْنَا فَلَمَّا الطَّوَّافِ فِي مَمَعُ كُنْتُ: قَالَ السَّلَامُ عَلَيْهِ الرِّضَا الحَسَنَ أَبِي عَنِ سَعْدِ، بِنِ سَعْدِ عَنِ مُوسَى، بِنِ أَحْمَدَ عَنِ الْأَدْمِيِّ، سَعِيدُ

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When we arrived at the Yemeni corner, the Imam (s) stopped, raised his hands up and said, 'O God! O Master of health! O Creator of health! O Grantor of health! O the Donator of health! O the Benefactor of health! O the One who gives me and all Thy creatures health! O the Beneficent in this world and the Hereafter! O the Merciful of the Two Worlds! Please send Blessings to Muhammad (s) and his Holy Household (s) and grant us health, the continuation of health, and the perfection of health. And grant us gratitude for health in this world and the Hereafter, O the Beneficent, the Merciful.'

30-38 Muhammad ibn Musa ibn al-Mutawakkil - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Ishaq ibn Ibrahim, on the authority of Moqatil ibn Moqatil, "I saw Abul Hassan Al-Reza on a Friday at noon while he was in the state of ritual consecration for the Hajj (or wearing 'Ihram) and performing a phlebotomy at the roadside."

The author of this book (Sheikh Sadooq) - may God have Mercy upon him - said, "There are several conclusions we can draw from this tradition. At first it shows us that performing a phlebotomy on Fridays is fine when needed. What has been stated about its being admonished against apply to when it is not really necessary to do so. The second conclusion we can draw is that a blood-letting can be performed at noon. The third conclusion is that if one is in the state of ritual consecration for the Hajj, he can perform a phlebotomy if needed, but he should not shave the hair in the place where he wants to perform the phlebotomy."

30-39 Al-Hakim Abu Muhammad Ja'far ibn Na'eem ibn Shathan - may God be pleased with him - narrated that his uncle Muhammad ibn Shathan quoted on the authority of Fadhl ibn

Shathan[583], "I heard Al-Reza (s) narrate on the authority of his father, on the authority of his forefathers, on the authority of Ali (s), 'God's Prophet (s) performed a phlebotomy even when he was fasting and in the state of ritual consecration for the Hajj.'"

The author of this book (Sheikh Sadooq) - may God have Mercy upon him - said, "This tradition is not in contradiction with another tradition quoted on the authority of God's Prophet (s) which says, 'Aftar al-Hajim val Mahjoom' which implies that both those who fast and perform a phlebotomy have entered into my tradition and my nature."

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بِالْعَافِيَةِ وَالْمَنَّانِ بِالْعَافِيَةِ وَالْمُنْعَمِ الْعَافِيَةِ وَرَازِقِ لِعَافِيَةِ اَوْلِيَا يَا اللهُ يَا) : وَقَالَ يَدُهُ فَرَفَعَ السَّلَامُ عَلَيْهِ قَامَ اَلْاِيْمَانِي الرُّكْنَ بِحِدَاءٍ مَعَهُ الْعَافِيَةِ وَتَمَامِ الْعَافِيَةِ اَوَارِزُ قَدْ مُحَمَّدٍ وَالْمَحْمَدِ عَلِيٍّ صَلَّ وَرَحِيمُهُمَا وَالْاٰخِرَةَ الدُّنْيَا رَحْمَانَ خَلْقِكَ جَمِيعٍ وَعَلَى عَلِيٍّ بِالْعَافِيَةِ وَالْمُنْفَضِلِ (الرَّاحِمِينَ اَرْحَمَ يَا وَالْاٰخِرَةَ الدُّنْيَا فِي الْعَافِيَةِ شُكْرٍ فِي

عَنْ اِبْرَاهِيمَ، بِنِ اسْحَاقَ عَنْ يَه، اَبَ عَنْ هَاشِمٍ، بِنِ اِبْرَاهِيمَ بِنِ عَلِيٍّ حَدَّثَنَا : قَالَ عَنْهُ اللهُ رَضِيَ الْمُتَوَكَّلُ بِنِ مُوسَى بِنِ مُحَمَّدٍ حَدَّثَنَا - 38 وَهُوَ مُحْرَمٌ يَحْتَجُّمُ الطَّرِيقَ ظَهَرَ عَلَى الرَّوَالِ وَقَتٍ فِي الْجُمُعَةِ يَوْمٍ فِي السَّلَامِ عَلَيْهِ الرِّضَا الْحَسَنَ اَبَا رَأَيْتُ : قَالَ مُقَاتِلِ بِنِ مُقَاتِلِ

وَرَدَ مَا اَنَّ وَلِيْبَعْلَمَ الضَّرُورَةَ عِنْدَ الْجُمُعَةِ يَوْمٍ فِي الْحِجَامَةِ اِطْلَاقُ اِحْدَاهَا فَوَائِدُ الْحَدِيثِ هَذَا فِي رَحْمَةِ اللهِ الْكِتَابِ هَذَا مُصَنَّفُ قَالَ اَنَّ لِلْمُحْرَمِ يَجُوزُ اَنَّهُ :الثَّالِثَةُ فَوَائِدُ الرَّوَالِ، وَقَتٍ فِي الْحِجَامَةِ فِي الْاِطْلَاقِ الثَّانِيَّةُ وَالْفَائِدَةُ الْاِخْتِيَارِ، حَالٌ هُوَ فِي اِيْمَا ذَلِكَ كَرَاهَةِ مِنْ الْحِجَامَةِ مَكَانَ يَحِلُّقٌ وَلَا اضْطُرَّ اِذَا يَحْتَجُّمُ

: قَالَ شَاذَانَ بِنِ ضَلِّ الْفَ عَنْ شَاذَانَ، بِنِ مُحَمَّدٍ عَمِّي حَدَّثَنِي : قَالَ عَنْهُ اللهُ رَضِيَ شَاذَانَ بِنِ نُعَيْمِ بِنِ جَعْفَرٍ مُحَمَّدٍ اَبُو الْحَاكِمِ حَدَّثَنَا - 39 وَهُوَ صَائِمٌ اَحْتَجَّمَ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ اَنَّ :السَّلَامُ عَلَيْهِمْ عَلِيٍّ عَنْ اَبَانِهِ، عَنْ اَبِيهِ، عَنْ يُحَدِّثُ السَّلَامُ عَلَيْهِ الرِّضَا سَمِعْتُ مُحْرَمٌ

لَاَنَّ (وَالْمُحْرَمُ الْحَاكِمُ اَفْطَرَ) : قَالَ اَنَّهُ السَّلَامُ عَلَيْهِ عَنْهُ رَوَى الَّذِي لِيْخِيْرَ خِلَافًا الْخَبْرُ هَذَا لَيْسَ : رَحْمَةِ اللهِ الْكِتَابِ هَذَا مُصَنَّفُ قَالَ فِي بَدَلِكَ دَخَلَا اَنْهُمَا : هُوَ (وَالْمُحْرَمُ حَاكِمٌ اَلْ اَفْطَرَ) :السَّلَامُ عَلَيْهِ قَوْلُهُ فَمَعْنَى وَاسْتَعْمَلَهُ، وَسُنَّةُ السَّلَامِ عَلَيْهِ بِهِ اَمْرٌ مِمَّا الْحِجَامَةُ وَفَطَّرْتِي سُنَّتِي

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30-40 (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 Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali ibn Fadhdhal, "I saw Abul Hassan Al-Reza (s) when he wanted to leave the 'Umra (minor pilgrimage) and had come to the position at the head of the Prophet's (s) tomb after the evening prayer. He (s) sent his best to the Prophet (s) and touched the tomb. Then he (s) left, went to a corner and started to say prayers. He (s) touched one of the pillars of the shrine ahead of the pillar that is at the position of the (Prophet's) head with his left shoulder. Then he (s) said six or eight units of prayers wearing his sandals. The duration of his stay in the positions of bowing

down or prostrating was nearly the time required to recite the glorifications of God thrice or more. When Abul Hassan Al-Reza (s) finished saying the prayers, he (s) fell down in prostration for so long that the pebbles got wet with the moisture from his sweat. Some of his companions have said that the Imam (s) rubbed his face on the ground of the Mosque.”

30-41 (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 Musa ibn Umar, on the authority of Muhammad ibn Isma'il ibn Baze', "I saw Abil Hassan Al-Reza (s) in the state of ritual consecration (wearing the 'Ihram) with a ring on his finger.”

30-42 (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 Muhammad ibn Ahmad, on the authority of Al-Hassan ibn Ali ibn Kaysan, on the authority of Musa ibn Salam, "When Abul Hassan Al-Reza (s) performed the 'Umra (minor) Hajj pilgrimage, he (s) said farewell to the House (of God). He went to the 'Babul al-Hannatin [584] and stood up in the mosque behind the Kaaba. He raised up his hands to pray and told us, 'This is the best location in which one can ask God to fulfill his requests. Saying prayers here is worth praying for sixty months or sixty years elsewhere.' When he approached the door he said, 'I will leave with the belief that there is no god but Thee.'”

30-43 Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Sa'd ibn Abdullah quoted on the

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رَأَيْتُ: قَالَ فَضَالِ بْنِ عَلِيٍّ بْنِ الْحَسَنِ عَنِ عَيْسَى، بْنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ اللَّهِ، عَبْدِ بْنِ سَعْدٍ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 40
فَسَلَّمَ الْمَغْرِبَ بَعْدَ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ رَأْسَ مَوْضِعٍ مِنَ الْقَبْرِ فَاتَى الْعُمْرَةَ إِلَى الْخُرُوجِ يُودَعُ نَأً وَهُوَ يُرِيدُ السَّلَامَ عَلَيْهِ الْحَسَنَ أَبَا
مِنْ قَرِيبًا بِالْقَبْرِ الْأَيْسَرَ مِنْكَ فَالْزَقَ يَصَلِّي جَانِبِهِ إِلَى فَقَامَ رَأْفَقَ أَتَى حَتَّى انْتَصَرَ ثُمَّ بِالْقَبْرِ وَلَزَقَ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ عَلَى
قَالَ نَعْلِيهِ فِي اتِّرَكَعَ ثَمَانَ أَوْ رَكَعَاتٍ سِتَّ فَصَلَّى وَالِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ رَأْسَ عِنْدَ الْخُلْفَةِ الْأَسْطُوَانَةِ دُونَ النَّبِيِّ الْأَسْطُوَانَةِ
الْحَصَى؛ عَرَفُهُ بَلَّ حَتَّى فِيهَا أَطَالَ سَجْدَةً سَجَدَ فَرَعٌ فَلَمَّا أَكْثَرَ أَوْ تَسْبِيحَاتٍ ثَلَاثَ وَسُجُودِهِ رُكُوعِهِ مَقْدَارٌ وَكَانَ

سُجِدَ الْمَاءُ بِأَرْضِ خَدْيِهِ أَلْصَقَ أَنَّهُ أَصْحَابِنَا بَعْضُ وَذَكَرَ قَالَ

عُمَرُ، بْنِ مُوسَى حَدَّثَنَا: قَالَ الْأَشْعَرِيُّ بْنُ يَحْيَى بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ إِبْرَاهِيمَ، بْنِ أَحْمَدَ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 41
خَاتَمًا وَهُوَ مُحْرَمٌ السَّلَامَ عَلَيْهِ الرِّضَا الْحَسَنَ يَأْبَى عَلَى رَأَيْتُ: قَالَ بَرِيْعُ بْنُ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ عَنِ

أَحْمَدَ، بْنِ مُحَمَّدٍ حَدَّثَنِي: قَالَ الْأَشْعَرِيُّ بْنُ يَحْيَى بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ إِبْرَاهِيمَ، بْنِ أَحْمَدَ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 42
بَابِ إِلَى وَصَارَ النَّبِيَّتِ وَدَعَا فَلَمَّا السَّلَامَ عَلَيْهِ الرِّضَا الْحَسَنَ أَبُو اعْتَمَرَ: قَالَ سَلَامٌ مِنْ مُوسَى عَنِ كَيْسَانَ، بْنِ عَلِيٍّ بْنِ الْحَسَنِ عَنِ
إِلَيْهِ الْحَاجَةُ بِهِ الْمَطْلُوبُ نَعَمْ: فَقَالَ إِيْنَا النَّفْتِ ثُمَّ فَدَعَا يَدَيْهِ رَفَعَ ثُمَّ الْكَعْبَةَ ظَهَرَ فِي الْمَسْجِدِ صَحْنٍ فِي وَقَفَ مِنْهُ لِيُخْرِجَ الْخَنَاطِينَ

(أَنْتَ إِلَّا إِلَهَ لَا أَنْ عَلَى خَرَجْتُ إِيَّيَ اللَّهُمَّ): قَالَ الْبَابِ عِنْدَ صَارَ فَلَمَّا شَهْرًا أَوْ سَنَةً سِتِّينَ غَيْرِهِ فِي الصَّلَاةِ مِنْ أَفْضَلُ فِيهِ الصَّلَاةُ

بُنْ سَعْدُ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْوَلِيدِ بْنِ أَحْمَدِ بْنِ الْحَسَنِ بْنِ مُحَمَّدٍ حَدَّثَنَا - 43

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authority of Ibrahim ibn Hashem, on the authority of Ibrahim ibn Abi Mahmood, "I saw Al-Reza (s) say farewell to the House (of God). When he wanted to leave the mosque door, he (s) fell into prostration. Then he stood up, faced the Qibla - direction of prayer - and said, 'O my God! I will return with the belief that there is no god but Thee.'"

30-44 Al-Hakim Abu Muhammad Ja'far ibn Na'eem ibn Shathan narrated that his uncle Abu Abdullah Muhammad ibn Shathan quoted on the authority of Fadhl ibn Shathan[585], on the authority of Muhammad ibn Isma'il ibn Bazeer', "I asked Al-Reza (s) about the proper place to say the 'Qunut [586] in the 'Al-Fajr and 'Al-Watr prayers. He (s) replied, 'Before bowing down.' I asked him (s) about beer. He (s) expressed his utmost hatred and dislike of it. I asked him (s) about the decree on wearing clothes with designs while praying. He admonished against wearing clothes with portraits on them. I asked Al-Reza (s) about the case of an immature girl who was married off to a man by her father, and the father had died before she reached the age of maturity with no intercourse having taken place yet. I asked whether this marriage is still in effect or the girl can reject it. I asked if she does not reject it, does the act of the father in marrying her off suffice or not? The Imam (s) said, "The marrying off of the girl by her father suffices." The Imam (s) also said, "Abu Ja'far (al-Baqir) (s) said, 'Nothing will void your ablutions except when something comes out of either of the two exits which God has placed in you.' I asked the Imam (s) whether we should shorten our prayers in Medina and Mecca. He (s) replied, 'If you do not decide to stay there for ten days, the prayers should be shortened.' I asked him whether women should cover themselves in the presence of the eunuchs[587]. He (s) said, 'They came into the presence of Musa ibn Ja'far's (s) daughters and the girls did not cover themselves up.' I asked him (s) whether a maiden who has delivered a child from her master can be without a veil in the presence of unfamiliar men. The Imam (s) said, 'She must put on a veil.' I asked him (s) about using silver and gold dishes. He (s) admonished against that. I told him (s), 'One of the companions said that Musa ibn Ja'far (s) had a mirror whose case was made of silver.' The Imam (s) said, 'No. Praise be to God. Its frame was made of silver and I have it now.' The Imam (s) added, 'When they circumcised his brother Al-Abbas, a cane or a toy which was coated with ten Dirhams was made for him. Musa ibn Ja'far (s) ordered that it be

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بَابٍ مِنْ يَخْرُجُ أَنْ أَرَادَ فَلَمَّا الْبَيْتَ وَدَعَّ السَّلَامُ عَلَيْهِ الرَّضَا رَأَيْتُ: قَالَ مُحَمَّدُ أَبِي نَبِيٍّ إِبرَاهِيمَ عَنْ هَاشِمٍ، بِنِ إِبرَاهِيمَ عَنْ اللَّهِ عِنْدِ (اللَّهُ إِلَّا إِلَهَ لَا أَنْ عَلَى أَنْقَلِبُ إِيَّيَ اللَّهُمَّ): وَقَالَ الْكُعبَةُ فَاسْتَقْبَلَتْ قَامَ ثُمَّ سَاجِدًا خَرَّ الْمَسْجِدِ

قال شاذان بن الفضل حَدَّثَنَا: قال شاذان بن مُحَمَّدِ اللَّهِ عَبْدُ أَبِي عَمِّي حَدَّثَنِي: قال شاذان بن نُعَيْمِ بْنِ جَعْفَرِ مُحَمَّدِ أَبِي الْحَاكِمِ حَدَّثَنَا - 44
 قَبْلَ قَالَ وَالْوَثْرُ الْفَجْرُ فِي الْقُنُوتِ عَنِ السَّلَامِ عَلَيْهِ الرِّضَا سَأَلْتُ: قال السَّلَامُ يَهْدِي الرِّضَا عَنِ بَزِيْعِ، بِنِ إِسْمَاعِيلِ بْنِ مُحَمَّدٍ حَدَّثَنَا
 عَنْ وَسَأَلْتُهُ التَّمَاثِيلَ، فِيهِ مَا فَكَّرَهُ الْمُعَلِّمُ، النَّوْبُ فِي الصَّلَاةِ عَنْ وَسَأَلْتُهُ شَدِيدَةً، كِرَاهَةً فَكَّرَهُهُ الْفُقَاعُ شَرِبَ عَنْ وَسَأَلْتُهُ: قال. الرُّكُوعِ
 يَجُوزُ: فَقَالَ إِلَيْهَا؟ الأَمْرُ أَوْ التَّرْوِيحُ، عَلَيْهَا أَيْجُوزُ زَوْجُهَا، بِهَا يَدْخُلُ أَنْ قَبْلَ تَكْبَرُ ثُمَّ صَغِيرَةٌ وَهِيَ يَمُوتُ ثُمَّ أَبُوهَا، يَزُوجُهَا الصَّيْبَةَ
 أَبِيهَا تَزْوِيحُ عَلَيْهَا.

عَلَيْكَ بِهِمَا اللَّهُ أَنْعَمَ اللّٰذِينَ قَالَ أَوْ لَكَ اللَّهُ جَعَلَهُمَا اللّٰذِينَ طَرَفَيْكَ مِنْ حَرَجٍ مَا إِلَّا الوُضُوءَ يَنْقُضُ لَا: جَعْفَرِ أَبُو قَالَ: السَّلَامُ عَلَيْهِ وَقَالَ
 فَقَالَ الْخَصِيَّانِ مِنَ النِّسَاءِ قِنَاعِ عَنْ وَسَأَلْتُهُ عَشْرَةَ، مُقَامِ عَلَى تَعَزُّمٍ لَمْ مَا قَصَرَ فَقَالَ تَمَامٌ أَوْ تَقْصِيرٌ وَالْمَدِينَةَ بِمَكَّةَ الصَّلَاةِ عَنْ وَسَأَلْتُهُ
 تَتَّقَنُ، قَالَ الرَّجَالُ؟ أَيْدِي بَيْنَ رَأْسِهَا تَكْتِفُ أَنْ لَهَا هَلِ الْوَلَدُ أَمْ عَنْ وَسَأَلْتُهُ يَنْقَعَنَّ فَلَا السَّلَامُ عَلَيْهِ الْحَسَنُ أَبِي بَنَاتٍ عَلَى يَدْخُلُونَ كَانُوا
 فِضَّةً سَهْمًا مَلْبَسٌ مَرَأَةَ السَّلَامِ عَلَيْهِ مُوسَى الْحَسَنُ لَابِي كَانَتْ أَنَّهُ أَصْحَابِنَا بَعْضُ رَوَى قَدْ لَهُ فَقُلْتُ فَكَّرِهَا وَالْفِضَّةَ الذَّهَبِ انِّيَّةَ عَنْ وَسَأَلْتُهُ
 مَا نَحْوِ مِنْ فِضَّةً مَلْبَسٌ عُوْدٌ لَهُ عَمِلَ عِدْرَ حِينَ أَحَاهُ، يَعْنِي الْعَبَّاسُ، إِنَّ وَقَالَ. عِنْدِي وَهِيَ فِضَّةً حَلْفَهُ لَهَا كَانَتْ إِنَّمَا اللَّهُ بِحَمْدٍ لَا فَقَالَ
 لِلصَّبِيَّانِ يُعْمَلُ

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broken.' I asked the Imam (s) about a maiden who has been kissed by her owner. I asked if it is possible that the maiden be permitted for the son of the owner (to marry to). The Imam (s) asked, 'Did the owner kiss her out of lust?' I said, 'Yes.' Then the Imam (s) said, 'If he kissed her out of lust, then he has gone all the way and has left nothing.[588]' The Imam (s) then added without me asking anything, 'If he has undressed the maiden and looked at her out of lust, then she will be forbidden for both his father and his son.' I asked, 'If he looks at all her body?' The Imam (s) said, 'Just as he looks at her private parts.'

And the Imam (s) was asked about the decree on a young female slave. The Imam (s) said, 'If he first undresses her naked and looks at her with lust, then she will become forbidden (to marry with) both that man's father and son.' I asked, 'Is that the case if he looks at her body?' The Imam (s) said, 'If he looks at her private parts.' And the Imam (s) was asked about the decree concerning a young female slave who has not yet reached the age of puberty. Does a man have to maintain her for the waiting period? The Imam (s) said, 'If she has not reached puberty, he must maintain her for one month (to see if she is pregnant or not).' I asked, 'Even if the girl is nearly seven years old or a bit older, but she cannot become pregnant?' The Imam (s) said, 'She is too young and it is not necessary for him to maintain her for the waiting period (before she is sold off or married off to someone else).' I asked, 'What if she is between that age and nine years old?' The Imam (s) said, 'Yes. That holds until she is nine years old.'

I asked the Imam (s) about the case of a woman who has been drunk and has married a man while she has been drunk. When she regains her consciousness and denies her marriage, and then thinks that the marriage is fine and submits herself to the man. Is this marriage right or is it corrupt since she has married him while she was drunk and the man has no right over her? The

Imam (s) said, 'If she stays with him after regaining her consciousness, then that is a proof that she is pleased with the marriage.' I asked, 'Is this marriage suitable for her or not?' The Imam (s) said, 'Yes, it is.'

I asked the Imam (s) about a maiden owned by two brothers. If both brothers free her, and she is a virgin who has a brother, can any of the two brothers marry her without seeking the permission of her brother? Or

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قُلْتُ بِشَهْوَةٍ؟ فَقَالَ لَوْلَا؟ تَحُلُّ هَلْ فَيُقْبَلُهَا، الْجَارِيَةُ لَهُ الرَّجُلِ عَنِ وَسْأَلْتُهُ فَكُفِّرَ الْحَسَنُ أَبُو بِهِ فَأَمَرَ دَرَاهِمَ عَشْرَةَ نَحْوَ قَصَبْتُهُ تَكُونُ بِشَهْوَةٍ قَبْلَهَا إِذَا شَيْئًا تَرَكَ مَا لَا يَقَالَ نَعَمْ.

فَرَجَّهَا إِلَى نَظَرٍ إِذَا قَالَ جَسَدِهَا إِلَى نَظَرٍ إِذَا قُلْتُ وَابْنِهِ أَبِيهِ عَلَى حَرَمَتْ بِشَهْوَةٍ إِلَيْهَا فَنَظَرَ جَرَدَهَا لَوْ مِنْهُ ابْتِدَاءً السَّلَامُ عَلَيْهِ قَالَ ثُمَّ

كَانَتْ فَإِنْ قُلْتُ بِشَهْرِ اسْتَبْرَأْتُ تَبْلُغُ لَمْ إِذَا فَقَالَ أَوْهَا اسْتَبْرَأَ الرَّجَالِ عَلَى يَكُنْ لَمْ تَبْلُغُهُ لَمْ إِذَا الَّذِي السَّنَّ الصَّغِيرَةَ الْجَارِيَةَ حَدَّ عَنْ وَسْأَلْتُهُ تَسْعُ عَمْدٌ فَقَالَ سِنِينَ تَسْعُ وَبَيْنَ بَيْنَهَا مَا فَقُلْتُ تَسْتَبْرَأُهَا لَا أَنْ يَضْرُكَ وَلَا صَغِيرَةٌ هِيَ فَقَالَ تَحْمِلُ لَا مِمَّنْ نَحْوَهَا أَوْ سِنِينَ سَبْعَ ابْنَةٍ سِنِينَ.

فَوَرَعْتُ يَلْزَمُهَا أَنَّهُ ظَنَنْتُ ثُمَّ ذَلِكَ فَأَنْكَرْتُ أَفَاقْتُ ثُمَّ سُكَّرَهَا فِي رَجُلٍ مِنْ نَفْسِهَا فَرَوَّجَتْ فَسَكَرَتْ نَبِيذٍ بِشَرْبِ ابْتِلِيَتْ امْرَأَةً عَنْ وَسْأَلْتُهُ مَا بَعْدَ مَعَهُ أَقَامَتْ إِذَا قَالَ عَلَيْهَا لِلرَّوْجِ سَبِيلَ وَلَا السُّكْرَ لِمَكَانِ فَاسِدُ التَّرْوِيحِ أَمْ هَوْلَهَا أَحْلَالَ التَّرْوِيحِ ذَلِكَ لِيءَ الرَّجُلِ مَعَ فَأَقَامَتْ مِنْهُ نَعَمْ: قَالَ عَلَيْهَا؟ التَّرْوِيحِ ذَلِكَ وَيَجُوزُ قُلْتُ رِضَاهَا فَهِيَ أَفَاقْتُ

لَأَحْدِهِمَا أَيْجُوزُ بَكْرًا، وَهِيَ غَائِبٌ أَخٌ وَلَهَا فَأَعْتَقَاهَا، اثْنَيْنِ بَيْنَ كَانَتْ مَمْلُوكَةٍ عَنْ سَأَلْتُهُ

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should the marriage take place with the knowledge and consent of her brother? The Imam (s) said, 'Any one of them can marry her without her brother's consent.' I asked, 'Then he can marry her if he wishes to.' The Imam (s) said, 'Yes.' Then the Imam (s) told me, 'Have an optimistic viewpoint about God. The Honorable the Exalted God said, 'I am with My servant's opinion (I can tell what he thinks). If he is optimistic about Me, then I wish him well and will make his ending a good one. But if he is pessimistic about Me, then I will treat him accordingly.'"

The Imam (s) said the following regarding the Immaculate Imams (s), 'They are the honest knowledgeable ones who have taken their knowledge from God and have learnt it from God's angels.' I wrote a letter to the Imam (s) in which I asked, 'Some people have different views on the permissibility of a tiny kind of fish called 'Al-Rabaysa. What do you order me to do in that regard.' The Imam (s) wrote back, 'Do not worry. It is allowed.'"

30-45 My father and Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with them - narrated that Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Abdullah al-Mesma'ee, on the authority of Ahmad ibn Al-Hassan al-Maythami, "One day a group of people had gathered around Al-Reza (s), and were arguing about two opposite traditions on the same subject which had been narrated on the authority of God's Prophet (s). They asked the Imam (s) about it. He (s) said, 'In fact, the Honorable the Exalted God has forbidden the forbidden things, has allowed the allowed things, and has made incumbent the incumbent deeds. One cannot rely on or act according to any traditions which allow what God has forbidden, or forbid what God has allowed. One cannot cancel any of the incumbent deeds which God has made incumbent (upon the people) in His Book and are clearly supported by traditions for which there are no instances of having been cancelled. God's Prophet (s) never allowed what God forbade, never forbade what God allowed, and never changed any of God's Decrees or anything which God made incumbent (upon the people). He was completely subject to God's revelations and decrees and only delivered them (to others) from God. That is what the Honorable the Exalted God said, '...I follow but that which is revealed to me by inspiration...' [589] The Prophet (s) followed only God and delivered what God had ordered him to deliver."

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نَعَمْ: قَالَ ذَلِكَ أَرَادَ هُوَ إِنْ فَيَنْزَوْجَهَا قُلْتُ يُزَوِّجَهَا أَنْ يَجُوزَ بَلَى فَقَالَ أَحِبَّهَا بِأَمْرِ إِلَّا يَجُوزُ لَا أَوْ يُزَوِّجَهَا أَنْ

فَقَسْرُ شَرٍّ وَإِنْ فَخَيْرٌ خَيْرٌ إِنْ بِي الْمُؤْمِنِ عَبْدِي ظَنَّ حُسْنَ عِنْدَ أَنَا يَقُولُ جَلَّ وَعَزَّ اللَّهُ فَإِنَّ الظَّنَّ بِاللَّهِ أَحْسَنُ: لِي وَقَالَ

تَأْمُرُنِي فَمَا الرَّبِّيْنَا فِي عَلِيٍّ النَّاسُ اخْتَلَفَ السَّلَامُ عَلَيْهِ الرِّضَا إِلَى كَتَبْتُ قَالَ مُحَدِّثُونَ، مُفَهِّمُونَ صَادِقُونَ عُلَمَاءُ إِنَّهُمْ: الْأَيْمَةَ فِي وَقَالَ بِهَا بِأَسَ لَا فَكَتَبْتُ فِيهَا

اللَّهُ عَبْدُ بِنِ مُحَمَّدٍ حَدَّثَنِي: قَالَ اللَّهُ عَبْدُ بِنِ سَعْدُ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْوَالِدُ بِنِ أَحْمَدِ بِنِ الْحَسَنِ بِنِ مُحَمَّدٍ أَبِي حَدَّثَنَا - 45
تَنَازَعُوا كَانُوا وَقَدْ أَصْحَابِهِ مِنْ قَوْمٍ عِنْدَهُ اجْتَمَعَ وَقَدْ يَرْمَأُ السَّلَامُ عَلَيْهِ الرِّضَا سَأَلَ أَنَّهُ الْمَيْثَمِيُّ الْحَسَنِ بِنِ أَحْمَدُ حَدَّثَنِي: قَالَ الْمِسْمَعِيُّ
وَأَحَلَّ حَرَامًا حَرَّمَ وَجَلَّ عَزَّ اللَّهُ إِنَّ السَّلَامُ عَلَيْهِ فَقَالَ الْوَاحِدِ وَالشَّيْ فِي وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٍ عَنِ الِ مُخْتَلَفِينَ الْحَدِيثِينَ فِي
نَسَخَ نَاسِخٍ بِلا فَايَمَ بَيِّنٌ رَسْمَهَا اللَّهُ كِتَابٍ فِي رِيضَتِهِ دَفَعَ أَوْ اللَّهُ أَحَلَّ مَا تَحْرِيمٍ أَوْ اللَّهُ حَرَّمَ مَا تَحْلِيلٍ فِي جَاءَ فَمَا فَرَايَضَ وَفَرَضَ حَلَالًا
وَأَحْكَامَهُ اللَّهُ ائِضَ فَرٍ لِيُعَيَّرَ وَلَا وَجَلَّ عَزَّ اللَّهُ حَرَّمَ مَا لِيُحَلَّلَ وَلَا اللَّهُ أَحَلَّ مَا لِيُحْرَمَ يَكُنْ لَمْ اللَّهُ رَسُولٍ لَانَ بِهِ الْأَخْذُ يَسَعُ لَا مَا فَذَلِكَ ذَلِكَ
مَا اللَّهُ عَنِ مُؤَدِّبًا لِلَّهِ مُتَّبِعًا فَكَانَ إِلَيَّ يُوحَى مَا إِلَّا أَتَّبِعَ إِنْ وَجَلَّ عَزَّ اللَّهُ قَوْلٍ وَذَلِكَ وَجَلَّ عَزَّ اللَّهُ عَنِ مُؤَدِّبًا مُسَلِّمًا مُتَّبِعًا كَلَهُ ذَلِكَ فِي كَانَ
فِي وَهُوَ الْكِتَابُ فِي لَيْسَ مِمَّا وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٍ عَنِ الشَّيْ فِي الْحَدِيثِ عَنْكُمْ يَرُدُّ فَإِنَّهُ قُلْتُ الرِّسَالَةَ تَبْلِيغٍ مِنْ بِهِ أَمْرُهُ

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Ahmad ibn Al-Hassan al-Maythami added, "I asked the Imam (s), 'What should we do in instances in which there is a ruling on something from you - the Members of the Holy Household - which does not exist in God's Book, but it is in the traditions and there is also an opposite tradition narrated on your authority.'" The Imam (s) answered, "Yes, sometimes God's Prophet (s)

admonished against something. That is a kind of admonishing which is like that of God. It is no longer permitted to do what the Prophet (s) has admonished against. He (s) has also ordered to do things which are considered to be like the orders of the Sublime God's. His orders are according to the Sublime God's orders. Therefore, whenever there is an admonishment by God's Prophet (s) for which there is a tradition which opposes it, acting according to that tradition is not permissible. The same holds true for what the Prophet (s) has allowed. That is because we (Members of the Holy Household) never allow (the people to do) what God's Prophet (s) has not allowed (them) to do, and never order (the people) to do the opposite of what God's Prophet (s) has ordered (the people) to do - except for in conditions in which there is some fear of harm (cases of concealment of faith). It will never be the case that we allow what God's Prophet has forbidden or forbid what God's Prophet (s) has allowed, since we (- Members of the Holy Household -) are all the followers of God's Prophet (s). We submit to the Prophet's (s) orders and admonishments, just as God's Prophet (s) submitted to the Honorable the Exalted Lord's orders. The Honorable the Exalted God said, '...So take what the Messenger assigns to you, and deny yourselves that which he withholds from you...' [590] Indeed God's Prophet (s) has admonished against things, which are not forbidden, but are not good to do. He (s) has also ordered to do things, which are not incumbent upon one to do, but are better to be done to be more noble. He (s) has then left the people free to chose to do them or not, whether or not they are excused from doing those things. There are cases in which God's Prophet (s) has admonished against something since it is not good to do, or has ordered to do what is not forbidden to do or not incumbent upon one not to do. Therefore, if there are two traditions from us (Members of the Holy Household) in which one has ordered you to do something, while in the other one he (s) has admonished you against doing it, and someone has compiled both these traditions in the same book and has not denied either one of them; then you can follow either one if the tradition narrators are reliable. You are allowed to submit to

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وَأَمَرَ تَعَالَى اللَّهُ نَهَى نَهْيَهُ ذَلِكَ فِي فَوَاقِقِ حَرَامِ نَهْيِ أَشْيَاءَ عَنْ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ نَهَى قَدْ وَكَذَلِكَ فَقَالَ خِلَافُهُ يَرُدُّ ثُمَّ السُّنَّةِ اللَّهُ رَسُولُ عَنْ النَّهْيِ فِي جَاءَ فَمَا وَجَلَّ عَزَّ اللَّهُ أَمْرَ أَمْرُهُ ذَلِكَ فِي وَوَأَقْفَ تَعَالَى اللَّهُ فَرَأَيْتُمْ كَعَدْلٍ لَازِمًا وَاجِبًا الْأَمْرُ ذَلِكَ فَصَارَ بِأَشْيَاءَ اللَّهُ رَسُولُ فِيهِ يَرْخِصُ لَمْ فِيمَا نُرْخِصُ لَا لِأَنَّا بِهِ أَمْرٌ فِيمَا وَكَذَلِكَ ذَلِكَ اسْتِعْمَالُ يَسَعُ لَمْ خِلَافُهُ جَاءَ ثُمَّ حَرَامِ نَهْيِ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ حَرَّمَ مَا نَسْتَجِلُّ أَنْ فَمَا ضَرُورَةَ خَوْفٍ لِعِلَّةٍ لِأَنَّ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ أَمْرًا مَا بِخِلَافِ نَأْمُرُ وَلَا وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ لِرَسُولٍ تَابِعُونَ لِأَنَّا أَبَدًا ذَلِكَ يَكُونُ فَلَا وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ اسْتَحَلَّهُ مَا نَحَرَّمَ أَوْ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى وَإِنْ فَانْتَهَوْا عَنْهُ نَهَاكُمْ وَمَا فَخَذُوهُ الرَّسُولُ أَتَاكُمْ مَا وَجَلَّ عَزَّ وَقَالَ لَهُ مُسَلِّمًا وَجَلَّ عَزَّ رَبِّهِ لِأَمْرٍ تَابِعًا لِلَّهِ رَسُولُ كَانَ كَمَا لَهُ مُسَلِّمُونَ أَمْرٌ بَلَّ وَاجِبٌ وَلَا فَرَضٌ بِأَمْرٍ لَيْسَ بِأَشْيَاءَ وَأَمْرٌ وَكَرَاهِيَّةٍ إِعَاقَةِ بَلَّ حَرَامِ نَهْيِ لَيْسَ أَشْيَاءَ عَنْ نَهْيِ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ يَسَعُ الَّذِي فَذَلِكَ فَضَّلِ أَمْرٌ أَوْ إِعَاقَةِ نَهْيِ اللَّهِ رَسُولٍ عَنْ كَانَ أَمْرًا الْمَعْلُولِ وَغَيْرِ الْمَعْلُولِ ذَلِكَ فِي رَخِصَ ثُمَّ الدِّينِ فِي وَرُجْحَانِ فَضْلِ مَعْرُوفِينَ بِحَيْنِ صَدِّ الْخَبْرَانِ وَكَانَ يُنْكِرُهُ وَلَا النَّهْيِ فِي يَرْوِيهِ مَنْ يَرْوِيهِ بِاتِّفَاقِ الْخَبْرِ فِيهِ عَنَّا عَلَيْكُمْ وَرَدَّ إِذَا فِيهِ الرُّخْصَ اسْتِعْمَالُ بَابٍ مِنْ لَكَ ذَلِكَ مُوسَعٌ وَأَحْبَبْتُ شِئْتُ بِأَيُّهُمَا أَوْ جَمِيعًا بِهِمَا أَوْ بِأَحَدِهِمَا الْأَخْذُ يَجِبُ فِيهِمَا النَّاقِلَةَ بِاتِّفَاقِ

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God's Prophet's (s) words or reject his knowledge and ours on that issue whenever the duty is not clear. Whoever refuses to submit due to being stubborn or wanting to deny God's Prophet (s) is, in fact, a polytheist regarding the Majestic God. Therefore, you should first review the traditions that are narrated to you for which there is also an opposite tradition related to what is in God's Book. Then use the one which agrees with God's Book regarding what is forbidden and what is allowed and act accordingly. If you cannot find it in God's Book, then refer to the traditions of the Prophet (s). Use the tradition which is in agreement with the traditions of the Prophet (s) regarding its being allowed or forbidden. However, when there is something which has been admonished against in the traditions, but then a tradition has come opposite to that, this is a permission to do what God's Prophet (s) has admonished against, but has not forbidden to do. In such cases you can rely on either one. The person is allowed to chose, since both traditions are narrated on the authority of God's Prophet (s). However, in cases which are neither of the above, you should leave the knowledge regarding them to us - Members of the Holy Household - and do not issue your own decrees, since we are more deserving to do so. You must be careful and stop at the doubtful instances, wait to understand them and search about them, until you get enough clarifications on them by us – Members of the Holy Household.”

The author of this book (Sheikh Sadooq) - may God be pleased with him - said, “My Sheikh Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - did not have a good opinion of Abdullah Mesma'ee who narrated this tradition. However, when I picked out this tradition from the book called KITAB AR-RAHMA and recited it for him, he did not object to it and let me include it here.

30-46 (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 Abil Khattab, on the authority of Ibrahim ibn Abi Mahmood that Abil Hassan Al-Reza (s) was asked, “Do vomiting, nosebleeds, pus and blood void the ablutions?” The Imam (s) replied, “No. Neither one of these will void the ablutions.”

30-47 (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 Muhammad ibn Sahl,

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اللَّهُ صَلَّى اللَّهُ لِرَسُولِ التَّسْلِيمِ وَتَرَكِ وَالْإِنْكَارِ الْعِنَادِ بَابٍ مِنْ ذَلِكَ تَارِكٌ نَوَكَا وَإِلَيْنَا إِلَيْهِ وَالرَّدِّ وَالْأَلِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ لِرَسُولِ التَّسْلِيمِ
أَوْ حَلَالاً مَوْجُوداً اللَّهُ كِتَابٍ فِي أَنْ كَفَمَا اللَّهُ كِتَابٍ عَلَى فَأَعْرَضُوهُمَا مُخْتَلِفَيْنِ خَبَرَيْنِ مِنْ عَلَيْكُمْ وَرَدَ فَمَا الْعَظِيمِ بِاللَّهِ مُشْرِكاً وَالْأَلِ عَلَيْهِ
مَوْجُوداً السُّنَّةِ فِي كَانَ فَمَا وَالْأَلِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ لِرَسُولِ سُنَّنِ عَلَى فَأَعْرَضُوهُ الْكِتَابِ فِي يَكُنْ لَمْ وَمَا الْكِتَابِ وَافَقَ مَا فَاتَّبِعُوا حَرَاماً
فِي كَانَ وَمَا وَأَمْرَهُ اللَّهُ رَسُولٍ نَهَى وَافَقَ مِمَّا فَاتَّبِعُوا الْإِزَامِ أَمْرَ وَالْأَلِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ لِرَسُولٍ عَنْ بِهِ مَأْمُوراً أَوْ حَرَامٍ هِيَ دَعْوَةُ مِنْهُنَّ

فَذَلِكَ يُحَرِّمُهُ وَلَمْ يَكْرِهْهُ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ عَاقِفُهُ فِيمَا رُحِصَتْ فَذَلِكَ لِأَفْعِهِ الْأَخْرَجَ الْخَبْرَ كَانَ ثُمَّ كَرَاهَةً أَوْ إِعَاقَةَ نَهْيِ السُّنَّةِ لَمْ وَمَا عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ إِلَى لَرَدُّوا وَالِاتِّبَاعِ التَّسْلِيمِ بَابٍ مِنَ الْإِخْتِيَارِ وَسِعَكَ تَبَيَّنَتْ بِأَيْهَمَا أَوْ جَمِيعًا بِهِمَا الْأَخْذُ يَسَعُ الَّذِي وَأَنْتُمْ فِي الْوُفُوِّ وَالتَّيَبُّتِ بِالْكَفِّ وَعَلَيْكُمْ أَرَانِكُمْ فِيهِ تَقُولُوا وَلَا بِذَلِكَ أَوْلَى فَتَحْنُ عَلِمَهُ إِلَيْنَا فَرُدُّوا الْوُجُوهَ هَذِهِ مِنْ عِشْيٍ فِي تَجِدُوهُ عِنْدِنَا مِنَ النَّيِّانِ يَأْتِيكُمْ حَتَّى بَاجْتِنُونَ طَالِبُونَ.

دَعَدَ بِنُ مُحَمَّدٍ فِي الرَّأْيِ سَبَّيْ عَنْهُ اللَّهُ رَضِيَ الْوَلِيدُ بِنُ أَحْمَدَ بِنُ الْحَسَنِ بِنُ مُحَمَّدٍ شَيْخَنَا كَانَ: عَنْهُ اللَّهُ رَضِيَ الْكِتَابَ هَذَا مُصَنَّفُ قَالَ وَرَوَاهُ يُكْرَهُ فَلَمْ عَلَيْهِ قَرَأْتُهُ وَقَدْ الرَّحْمَةَ كِتَابٍ فِي كَانَ لِأَنَّهُ الْكِتَابِ، فِي الْخَبْرِ هَذَا أَخْرَجْتُ وَإِنَّمَا الْحَدِيثِ، هَذَا رَاوِي الْمَسْمَعِيِّ اللَّهُ لِي.

مَحْمُودٍ، أَبِي بِنُ إِبْرَاهِيمَ عَنِ الْخَطَّابِ، أَبِي بِنُ الْحُسَيْنِ بِنُ مُحَمَّدٍ حَدَّثَنَا: قَالَ اللَّهُ عَبْدُ بِنُ سَعْدُ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 46 شَيْئًا نَقُضَ لَا لَا قَالَ الْوُضُوءَ أَيُنْقُضُ وَالِدَمَ وَالْمِدَّةَ وَالرُّعَافَ الْعَقِي عَنِ سَأَلْتُهُ: قَالَ السَّلَامُ عَلَيْهِ الرِّضَا الْحَسَنُ أَبِي عَنْ

مُحَمَّدُ بِنُ أَحْمَدُ حَدَّثَنَا: قَالَ اللَّهُ عَبْدُ بِنُ سَعْدُ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 47

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on the authority of Zakariya ibn Adam, "I asked Al-Reza (s) about an anal fistula[591]. The Imam (s) said, 'The only things that void the ablutions are defecation, farting or pissing.'"

30-48 (The author of the book narrated) my father - may God be pleased with him - narrated that Ahmad ibn Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali al-Washsha', "I asked Abil Hassan Al-Reza (s): 'Can someone whose hand has been wounded and is covered with medication just perform his ablutions over the covered area?' The Imam (s) replied, 'Yes. He can wash over it. That would suffice.'"

30-49 (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 Muhammad ibn Sahl, on the authority of his father that he had asked Abul Hassan Al-Reza (s), 'What should one who has made ablutions do when he thinks that he has not wet a place of his face after he has finished making ablutions?' The Imam (s) replied, "It suffices that he wets that place with the moisture from other parts of his body.'"

30-50 Abdul Wahid Muhammad ibn Ubdoos al-Neishaboori al-Attar - may God be pleased with him - narrated that Ali ibn Muhammad ibn Qutayba, on the authority of Al-Fadhl ibn Shathan that he had heard Al-Reza (s) say, "When they took the decapitated head of Al-Hussein ibn Ali (s) to Sham, Yazid - may God damn him - ordered that it be put somewhere and the tablecloth be spread. He - may God damn him - and his companions started to eat and drink beer. When they finished eating, he ordered that they put the head in a tub in front of his couch and place the chess board over the tub. Yazid - may God damn him - started playing chess with his companions while he was swearing at Al-Hussein (s), his forefathers and grandfather (s) and making fun of

them. Whenever he won the game, he drank three mugs of beer. Then he poured down the little bit of leftover beer on the ground right next to the tub in which Al-Hussein's (s) head was placed. The Honorable the Exalted God will eliminate the sins of whoever sees beer or a chess board and remembers Al-Hussein (s), and damns Yazid and the Aal Ziyad, even if the number of his sins are as many as there are stars in the sky."

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الْبُيُوتُ ثَلَاثُ الْوُضُوءِ يَنْقُضُ إِنَّمَا فَقَالَ النَّاسُورِ عَنِ السَّلَامِ عَلَيْهِ الرِّضَا سَأَلْتُ: قَالَ آدَمُ بْنُ اِزْكَرِيَّةَ عَنْ سَهْلِ بْنِ مُحَمَّدٍ عَنْ عَيْسَى، بِنِ الْوَشَاءِ، عَلِيُّ بْنُ الْحَسَنِ عَنِ عَيْسَى، بِنِ مُحَمَّدٍ بِنِ مَدَاخِدِ حَدَّثَنَا: قَالَ اللَّهُ عَزَّ وَجَلَّ بِنِ سَعْدِ حَدَّثَنَا: قَالَ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 48

قَالَ بِعَلِيِّ الْمَطْلَبِيِّ الدَّوَاءِ عَلَى الْوُضُوءِ فِي يَمْسَحَ أَنْ يُجْزِيهِ الرَّجُلُ يَدِي عَلَى يَكُونُ الدَّوَاءِ عَنِ سَأَلْتُهُ: قَالَ السَّلَامُ، عَلَيْهِ الرِّضَا الْحَسَنِ وَجُزِيهِ عَلَيْهِ يَمْسَحُ نَعَمْ

49: قَالَ أَبِي عَنْ سَهْلِ بْنِ مُحَمَّدٍ عَنْ عَيْسَى، بِنِ مُحَمَّدٍ بِنِ أَحْمَدُ حَدَّثَنَا: قَالَ اللَّهُ عَزَّ وَجَلَّ بِنِ سَعْدِ حَدَّثَنَا: قَالَ اللَّهُ رَضِيَ أَبِي حَدَّثَنَا - 49: بَعْضُ مَنِ يَبْلُهُ أَنْ يُجْزِيهِ: فَقَالَ [الْمَاءُ يُصِيبُهُ لَمْ مَوْضِعٍ] تَوْضِئًا إِذَا وَجَّهَهُ مِنْ بَيْتِي الرَّجُلُ عَنِ السَّلَامِ عَلَيْهِ ضَالِرُّ الْحَسَنِ أَبَا سَأَلْتُ جَسَدِهِ.

شاذان بِنِ الْفَضْلِ عَنْ قُنَيْبَةَ، بِنِ مُحَمَّدٍ حَدَّثَنَا: قَالَ اللَّهُ رَضِيَ الْعَطَّارُ النِّيسَابُورِيُّ عَبْدُوسُ بِنِ مُحَمَّدٍ بِنِ الْوَاحِدِ عَزَّ وَجَلَّ حَدَّثَنَا - 50: فَأَقْبَلَ مَائِدَةً عَلَيْهِ وَنَصَبَ فَوْضِعَ اللَّهُ لَعَنَهُ يَزِيدُ أَمَرَ الشَّامَ إِلَى الْحُسَيْنِ رَأْسَ حُمِلَ لَمَّا يَقُولُ السَّلَامُ عَلَيْهِ الرِّضَا سَمِعْتُ: قَالَ يَزِيدُ وَجَلَسَ الشُّطْرُنْجِ رُفَعَهُ عَلَيْهِ وَبَسَطَ سَرِيرَهُ تَحْتَ طَسْتٍ فِي فَوْضِعِ بِالرَّأْسِ أَمَرَ فَرَعُوا فَلَمَّا الْفُقَّاعُ وَيَشْرَبُونَ يَأْكُلُونَ وَأَصْحَابُهُ هُ ثَلَاثَ فَشْرَبَهُ الْفُقَّاعُ تَنَاوَلَ صَاحِبُهُ قَمَرٍ فَمَتَى بِذِكْرِهِمْ وَيَسْتَهْزِئُ عَلَيْهِمُ اللَّهُ صَلَوَاتُ وَجَدَهُ أَمَوَّابُ الْحُسَيْنِ وَيَذْكُرُ بِالشُّطْرُنْجِ يَلْعَبُ اللَّهُ لَعَنَهُ إِلَى نَظَرَ وَمَنْ بِالشُّطْرُنْجِ وَاللَّعْبِ الْفُقَّاعُ شَرِبَ عَنْ فَلْيَتَوَرَّعْ شَيْعَتِنَا مَنْ كَانَ فَمَنْ الْأَرْضِ مِنَ الطَّسْتِ يَلِي مِمَّا فَضَلْتُهُ صَبَّ ثُمَّ مَرَّاتٍ النُّجُومَ كَعَدَدِ كَانَتْ وَلَوْ ذُنُوبَهُ بِذَلِكَ وَجَلَّ عَزَّ اللَّهُ يَمْخُو زِيَادٍ وَالْ يَزِيدُ وَلْيَلْعَنُ السَّلَامُ عَلَيْهِ الْحُسَيْنِ فَلْيَذْكُرِ الشُّطْرُنْجِ إِلَى أَوْ الْفُقَّاعِ

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30-51 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 that he had heard Abul Hassan Ali ibn Musa Al-Reza (s) say, "The first person for whom beer was made during the era of Islam in Syria was Yazid - may God damn him. He was sitting at the spread-out tablecloth with the decapitated head of Al-Hussein (s) there, when they brought him some beer. He drank some and personally served beer to his companions. The God damned Yazid told his companions, 'Drink this since it is a blessed drink! If it was not blessed, we would not have been the first ones to drink it with the head of our enemy in front of us, and our tablecloth spread out. We are eating and drinking with perfect calm and peace of mind.'" Imam Al-Reza (s) added, "Whoever is one of our followers should abstain from drinking beer, since it is the drink for our enemies. Whoever does not abstain is not one of our followers. My father (s) narrated that his father (s) quoted on the authority of Ali ibn Abi Talib (s) that God's Prophet (s)

said, 'Do not wear the clothes of our enemies. Do not eat our enemies' food. Do not follow what our enemies follow. Should you do so you are one of our enemies just as they are.'"

The author of this book (Sheikh Sadooq) - may God have Mercy upon him - said, "What is meant by "the clothes of our enemies" is their military attire. What is meant by "our enemies food" is date wine, beer, mud, any floating (dead) fish, eel, sheatfish[592], scaleless fish, lizard meat, rabbit meat, fox meat, birds that sometimes flap their wings but mostly glide, eggs whose tips are the same, sea locusts which cannot fly, and spleens. What is meant by 'what our enemies follow' is going to improper places such as gatherings where they drink wine, parties in which they have forbidden fun, places where they rule not according to what is right, meetings in which they gossip about the Immaculate Imams (s) and the believers, gatherings of the disobedient people, the oppressors, the corrupt ones, the gamblers. (I have heard that drinking a lot of beer will make one drunk. Whatever drinking a lot of will make you drunk, is forbidden to drink, whether you drink a little bit or a lot of it.)

30-52 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-Fadhli ibn Shazan

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صَالِحُ بْنُ السَّلَامِ عَبْدِ عَنِ الْأَنْصَارِيِّ، عَلِيُّ بْنُ أَحْمَدَ عَنِ أَبِي، حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْفَرَسِيُّ تَمِيمُ بْنُ اللَّهِ عَبْدِ بْنِ تَمِيمٍ حَدَّثَنَا - 51
مَعَاوِيَةَ بْنُ يَزِيدٍ بِالسَّلَامِ الْإِسْلَامِ فِي الْفَقَّاحِ لَهُ أَنْجَدَ مِنْ أَوْلٍ يَقُولُ السَّلَامُ عَلَيْهِ الرِّضَا مُوسَى بْنُ عَلِيٍّ الْحَسَنِ أَبَا سَمْعَتٍ: قَالَ الْهَرَوِيُّ،
وَيَقُولُ أَصْحَابُهُ وَيَسْقِي يَشْرِبُهُ جَعَلَ فِي السَّلَامِ عَلَيْهِ عَلِيُّ بْنُ الْحُسَيْنِ رَأْسَ عَلَى نَصَبِهَا وَقَدْ الْمَائِدَةَ وَهُوَ عَلَى فَأَحْضِرَ عَلَيْهِ اللَّهُ لَعْنَهُ
وَمَا يَدْتِنَا أُيْدِينَا بَيْنَ عَدُوِّنَا وَرَأْسَ تَنَاوَلْنَا مَا أَوْلٍ أَنَا إِلَّا بِرَكَتِهِ مِنْ يَكُنْ لَمْ وَلَوْ تَنَاوَلْنَا أَوْلٍ أَنَا بَرَكَتِهِ مِنْ مُبَارَكِ شَرَابٍ فَهَذَا اشْرَبُوا
لَمْ فَإِنْ أَعْدَانَا شَرَابُ فَإِنَّهُ الْفَقَّاحُ شَرِبَ عَنْ فَلْيَتَوَرَّعْ شَيْعَتِنَا مِنْ كَانَ فَمَنْ مُطْمَئِنَّةً وَقُلُوبُنَا سَاكِنَةً وَنُفُوسُنَا نَاكِلٌ وَنَحْنُ يَهْجَأُ مَنْصُوبَةٌ
تَلْبَسُوا لَا: وَاللَّهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ: قَالَ السَّلَامُ عَلَيْهِمْ طَالِبِ أَبِي بْنِ عِ عَنِ أَبِيهِ، عَنْ أَبِي، حَدَّثَنِي وَلَقَدْ مِنَّا، فَلَيْسَ يُفَعَلُ
أَعْدَانِي هُمْ كَمَا أَعْدَانِي فَتَكُونُوا أَعْدَانِي مَسَالِكُ تَسَلُّكُوا وَلَا أَعْدَانِي، مَطَاعِمَ تَطْعَمُوا وَلَا أَعْدَانِي لِبَاسٍ

وَالْمَارِ السَّمَكِ مِنَ وَالْجَرِيِّ وَالطَّيْنِ وَالْفَقَّاحِ الْمُسْكِرُ النَّبِيذُ الْأَعْدَاءِ وَمَطَاعِمُ هُوَ السَّوَادُ، الْأَعْدَاءِ لِبَاسٍ: اللَّهُ رَحِمَهُ الْكِتَابِ هَذَا نَفْصًا قَالَ
مِنْ طَرَفَاهُ اسْتَوَى وَمَا الطَّيْرِ مِنْ يَدِفَ لَمْ وَمَا وَالتَّلْعَبِ نَبِي الْأَرِ الصَّبِّ وَلَحْمِ السَّمَكِ، مِنْ فُلُوسٍ لَهُ لَمْ مَا وَكُلِّ وَالطَّافِي وَالرَّمِيرُ مَا هِيَ
وَالْمَجَالِسُ الْخَمْرُ، شُرْبِ وَمَجَالِسُ التُّهْمَةِ مَوَاضِعُ الْأَعْدَاءِ وَمَسَالِكُ وَالطَّحَالُ، بِالطَّيْرَانِ، يَسْتَقِلُّ لَا وَهُوَ الَّذِي الْجَرَادِ مِنَ وَالدَّبَى الْبَيْضِ
أَهْلٍ وَمَجَالِسُ وَالْمُؤْمِنُونَ، السَّلَامُ عَلَيْهِمُ الْأَيْمَةَ فِيهَا يُعَابُ النَّبِيِّ وَالْمَجَالِسُ بِالْحَقِّ، يَقْتَضُونَ لَا الَّذِينَ وَمَجَالِسُ الْمَلَهِ، يَهَافِ النَّبِيِّ
، [حَرَامٌ وَكَثِيرُهُ فَقَلِيلُهُ كَثِيرُهُ أَسْكَرَ وَمَا كَثِيرُهُ يُسْكِرُ دَقْمَا الْفَقَّاحِ أَنْوَاعٍ فِي أَنْ بَلَّغْنِي قَدْ وَ] وَالْقَمَارِ وَالْفَسَادِ وَالظُّلْمِ الْمَعَاصِي،

نَبِي الْفَضْلِ عَنِ النَّبِيِّ السَّابُورِيِّ، فَتَيَّبَهُ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ حَدَّثَنَا: قَالَ عَنْهُ اللَّهُ رَضِيَ الْعَطَّارُ عَبْدُوسِ بْنِ مُحَمَّدِ بْنِ الْوَاحِدِ عَبْدِ حَدَّثَنَا - 52
السَّلَامُ عَلَيْهِ الرِّضَا سَمِعْتُ: قَالَ شَاذَانَ

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that he had heard Al-Reza (s) say, “Acting justly and speaking fairly result in the continuation of blessings. And there is no power nor any strength save by God.”

The first volume of Uyun Akhbar Al-Reza (s) authored by Abi Ja’far Muhammad ibn Ali ibn Al-Hussein ibn Musa ibn Babawayh al-Qumi residing in Ray has ended at this point. May God assist him to obey God and grant him success to please God. In the beginning of the second volume, I will present more traditions about Al-Reza (s).

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بِاللَّهِ إِلا قُوَّةٌ وَلا حَوْلٌ وَلا النِّعْمَةَ بِدَوَامٍ مُؤَدِّئٌ وَالْإِحْسَانَ الْعَدْلِ اسْتِعْمَالُ: يَقُولُ

الْفَقِيهَ الْقُمِّيَّ بَابَوَيْهِ بْنِ مُوسَى بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ مُحَمَّدٍ جَعْفَرِ أَبِي تَالِيفِ السَّلَامِ عَلَيْهِ الرِّضَا أَخْبَارِ عُيُونِ مِنَ الْأَوَّلِ الْجُزءِ تَمَّ
بِالْمَجْمُوعِ الْأَخْبَارِ مِنَ السَّلَامِ عَلَيْهِ الرِّضَا عَنْ جَاءَ مَا فِي الثَّانِي الْجُزءِ وَيَتْلُوهُ - لِمَرْضَاتِهِ وَوَقْفَهُ طَاعَتِهِ عَلَيَّ اللَّهُ إِعَانَهُ الرَّيِّ نَزِيلِ