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## Chapter 26: On Rare Traditions From Al-Ridha' About Various Issues

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–Ridha' (a.s.), "I heard Al–Ridha' (a.s.) say, 'Whoever says the following supplication when he hears the morning or evening call to

فَوَالَّذِي بَعَثَ مُحَمَّداً بِالْحَقِّ بَشِيراً لا يُعِينُنِي مِنْكُمْ عَلَى قِتَالِهِمْ أَحَدٌ إِلا أَخَذْتُ بِيَدِهِ يَوْمَ الْقِيَامَةِ فَأَدْخَلْتُهُ الْجَنَّةَ بِإِذْنِ اللَّهِ . عَزَّ وَحَلَّ

قَالَ فَلَمَّا قُتِلَ اكْتَرَيْتُ رَاحِلَةً وَتَوَجَّهْتُ نَحْوَالْمَدِينَةِ فَدَخَلْتُ عَلَى الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدِ عَلَيْهِ السَّلامُ فَقُلْتُ فِي نَفْسِي لا أَخْبَرْتُهُ بِقَتْلِ زَيْد بْنِ عَلِي فَيَجْزَعَ عَلَيْهِ فَلَمَّا دَخَلْتُ قَالَ لِي يَا فُضَيْلُ مَا فَعَلَ عَمِّي زَيْدٌ قَالَ فَخَنَقَتْنِي الْعَبْرَةُ فَقَالَ لِي قَتُلُوهُ قُلْتُ إِي وَاللَّهِ صَلَبُوهُ قَالَ فِي يَا فُضَيْلُ مَا فَعَلَ عَمِّي وَدُمُوعُهُ تَنْحَدرُ عَلَى ديبَاجَتَيْ خَدِّهِ كَأَنَّهَا قَتُلُوهُ قُلْتُ إِي وَاللَّهِ صَلَبُوهُ قَالَ فَصَلَبُوهُ قُلْتُ إِي وَاللَّهِ صَلَبُوهُ قَالَ فَكَمْ قَالَ عَمْي وَبَالَ أَهْلِ الشَّامِ قُلْتُ نَعَمْ قَالَ فَكُمْ قَتَلْتَ مِنْهُمْ قُلْتُ سِتَّةً قَالَ فَلَعَلَّكَ شَاكً الْجُمَانُ ثُمَّ قَالَ فَقُلْتُ لَوْ كُنْتُ شَاكًا مَا قَتَلْتُهُمْ قَالَ فَسَمِعْتُهُ وَهُويَقُولُ أَشْرَكَنِيَ اللَّهُ فِي تِلْكَ الدِّمَاءِ مَضَى وَاللَّهِ زَيْدٌ فِي دِمَائِهِمْ قَالَ فَقُلْتُ لُو كُنْتُ شَاكًا مَا قَتَلْتُهُمْ قَالَ فَسَمِعْتُهُ وَهُويَقُولُ أَشْرَكَنِيَ اللَّهُ فِي تِلْكَ الدِّمَاءِ مَضَى وَاللَّهِ زَيْدٌ فَهُ وَلَا لَهِ عَلَيْهِ عَلَيْهُ عَلَى اللَّهُ فِي عَلِي بُنُ أَبِي طَالِب وَأَصِحُابُهُ شُهُدَاء عَلَيْهِ عَلِي عُبْنُ أَبُي طَالِب وَأَصْدَابُهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَى أَنْ أَنْتُ سَلَاكًا مَا عَمْقَالُ أَسْمَعْتُهُ وَهُويَقُولُ أَشُركَنِيَ اللَّهُ فِي تِلْكَ الدِّمَاءِ مَضَى وَاللَّهِ وَيُعْمَلُهُ عَلَيْهِ عَلِي عُلِي بُنُ أَبِي طَالِب وَأَصْدَابُهُ لُو مُثَلِّلُ مَا مَضَى عَلَيْهِ عَلِي عَلَيْهِ عَلِي أَلْكُ اللَّهُ وَلِي اللَّهُ فَي عَلَيْهِ عَلَى اللَّهُ فَي عَلَى اللَّهُ السَّالِب وَأَصْدَى اللَّهُ عَلَيْهِ عَلَى اللَّهُ فَلُتُ مُ اللَّهُ اللَّهُ الْكُولُ الْعَلْمُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى عَلَى اللَّهُ عَلَى اللَّهُ فَلُ الْمُرَاقِي اللَّهُ فِي اللَّهُ الْمَالِب وَأَصَالَابٍ وَالْمَلْدُ عَلَى اللَّهُ الْمُ الْمَالِب وَلَا الللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللْمُ الْمُعْمَاتُ اللَّهُ اللَّهُ ال

. أَخَذنا مِنَ الْحَديث مَوْضِع الْحاجَة وَاللَّه تَعالى هُوَالمُوَفَّق

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بابُ ما جاءَ عَن الرِّضا عَلَيْهِ السَّلامُ مِنَ الأَخْبارِ النَّادِرَةِ فِي فُنُونِ شَتَّى

حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْن عَبْدِاللَّه قالَ: حَدَّثَني مُحَمَّدِ بْن عِيسَى، عَن عَبَّاس [بن هِلالِ \_ 1

الشامي] مَولَى الرِّضا عَلَيْهِ السَّلامُ، عَن أَبي الحَسَن الرِّضا عَلَيْهِ السَّلامُ قالَ سَمِعْتُهُ يَقُولُ: مَن قالَ حِينَ يَسمَعُ أَذانَ الصُّبِح: (اَللَّهُمَّ آنِي أَسأَلَكَ بإقبال نَهارك

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–Ridha' (a.s.), on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) said, "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 (a.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 (a.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 (a.s.), on the authority of his father Ali ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Al-Ridha' Ali ibn Musa (a.s.), on the authority of his father As-Sadiq Ja'far ibn Muhammad (a.s.),

وَإِدبار لَيلَكَ وَحُضُور صَلَواتِك وَأَصواتِ دُعائِكَ أَن تُصلِّيَ عَلَى مُحَمَّد وَآلِ مُحَمَّد وَأَن تَتُوبَ عَلِيِّ إِنَّكَ التَّوَّابُ . [الرَّحِيم) وَمِثلَ ذلِكَ سَمِعَ أَذانَ المَغْرِب، ثُمَّ مات مِن يَوْمِهِ أَوْ مِن لَيلَتِه ماتَ تائِباً [دَخَلَ الجَنَّةَ

حَدَّثَنا عَلِيِّ بْنِ عِيسَى الْمجاوِر فِي مَسْجِد الكُوفَة رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا إِسْمَاعِيل بْنِ عَلِيّ بْنِ رِزِين أَجِي \_ 2 دعبل بْنِ عَلِى المُخزاعي قالَ: حَدَّثَنا دعبل بْنِ عَلِى قالَ: حَدَّثَني أَبُو الحَسَنَمُوسَى الرِّضَا عَلَيْهِ السَّلامُ، عَن أَبِيهِ، عَن أَبِيهِ، عَن عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَرْبَعَةَ أَنَا لَهُم شَفِيعٌ يَوْمَ القِيامَةِ المُكَرَّم عَن آبِئِهِ، عَن عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَرْبَعَةَ أَنَا لَهُم شَفِيعٌ يَوْمَ القِيامَةِ المُكرَّم الْقَاضِي لَهُم حَوائِجَهُمْ وَالسَّاعِي لَهُم أُمُورُهُم اضطرارهِم إِلَيْهِ، وَالمُحِبُّ لَهُم بقَلبهِ وَلِسانِهِ

حَدَّثَنا أَبُو طَالِبِ المُظَفَّر بْنِ جَعْفَرِ بْنِ المُظَفَّر العَلَوِي السَمَرْقَنْدِيُّ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّد بْنِ مَسْعُود ـ 3 عَنْ أَبِيهِ أَبِي النضر مُحَمَّد بْنِ شَجَاع، عَن مُحَمَّد بن شَجَاع، عَن مُحَمَّد بن أَحْمَد قالَ عَلِيِّ بن مُحَمَّد بن شِجَاع، عَن مُحَمَّد بن عَنْ أَبِيهِ أَبِي النضر مُحَمَّد، عَن أَحْمَد بْنِ الحَسَن الصَّالِح، عَن أَبِيهِ، عَن الفتح بْنِ يَزِيدالجرجانِي أَنَّهُ كَتَبَ إِلَى أَبِي عُثْمان، عَن حَمِيد بْنِ مُحَمَّد، عَن أَحْمَد بْنِ الحَسَن الصَّالِح، عَن أَبِيهِ، عَن الفتح بْنِ يَزِيدالجرجانِي أَنَّهُ كَتَبَ إِلَى أَبِي الحَسَن عَلَيْهِ السَّلامُ يَسْأَلُهُ، عَن رَجُل واقع إِمْرَأَةُ فِي شَهْرِ رَمَضان من حلالاً وَحَرام فِي يَوْمَ واحِد عَشَر مَرَّات قالَ الحَسَن عَلَيْهِ السَّلامُ يَسْأَلُهُ، عَن رَجُل واقع إِمْرَأَةُ فِي شَهْرِ رَمَضان من حلالاً وَحَرام فِي يَوْمَ واحِد عَشَر مَرَّات قالَ .

حَدَّثَنَا مُحَمَّدِ بْنِ القاسِم المفسر المَعْرُوف بِأَبِي الحَسَن الجرجانِي رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا يُوسِف بن مُحَمَّد ـ 4 بْنِ زِياد، عَن أَبِيهِ عَنِ الحَسَن بْنِ عَلِى، عَن أَبِيهِ عَلِيّ بْنِ مُحَمَّد، عَن أَبِيهِ مُحَمَّد بْنِ عَلِيّ، عن الرِّضا عَلِيّ بْنِ مُوسَى عَلَيْهِ السَّلامُ، عَن أَبِيهِ الصَّادِق جَعْفَر بْنِ مُحَمَّد عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُحَمَّد عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُحَمَّد عَلَيْهِ السَّلامُ، عَن أَبِيهِ الصَّادِق جَعْفَر بْنِ مُحَمَّد عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُحَمَّد بُنِ

on the authority of his father (a.s.) Muhammad ibn Ali Al-Baqir (a.s.), on the authority of his father – the Ornament of the Worshippers – Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.) that Ali ibn Abi Talib (a.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 on 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–Ridha' (a.s.), on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) said, "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-Ridha' (a.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*."

عَلِى الباقِر عَلَيْهِ السَّلامُ، عَنْ أَبِيهِ زَيْنُ العابِدِينَ عَلِيّ بْنِ الحُسَيْنِ عَلَيْهِ السَّلامُ، عَن أَبِيهِ الحُسَيْنِ بْنِ عَلِي السَّلامُ، عَن أَبِيهِ العَسِيْنِ عَلَيْهِ السَّلامُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لَمَّا جَاءَه جَعْفُرِ بْنِ أَبِي طالِب من عَن أَبِيهِ عَلِيّ بْنِ أَبِي طالِب من حبشة قامَ إِلَيْهِ وَاستَقْبَلَهُ اثْنَتَيْ عَشَرة خطوة وَعانقَهُ و قَبْلُ ما بِيْنِ عَيْنَيْهِ وَبكى وَقالَ فَما أَدْرِي بأيهما أَنَا أَشَدُ سروراً . بين عَيْنيْهِ وَبكى وَقالَ فَما أَدْرِي بأيهما أَنَا أَشَدُ سروراً . بهذه اللهُ عَلَى يد أَخِيكَ خيبر وَبكَى فَرحاً برُؤْيَتِهِ

حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عَبْدِ اللَّه بْنِ جَعْفَر الحِمْيَرِيُّ عَنْ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الحَسَن بْنِ عَلِى الوَشَّاء، ـ 5 عَن أَبِيهِ، عَنْ أَبِيهِ، عَنْ عَلِي عَلَيْهِ السَّلامُ قَالَ: قَالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قَالَ: قَالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لَمَّا أُسْرى بِي إِلى السَّمَاءِ رَأَيْت رحما مُتِعَلِّقَةٌ بِالعرش تشكو رحما إلى ربها فَقُلْتُ لَهَا كُمْ بَيْنَكَ وَبِينها من أَب فَقَالَتُ لَمَا أُسْرى بِي إلى السَّمَاءِ رَأَيْت رحما مُتِعَلِّقَةٌ بِالعرش تشكو رحما إلى ربها فَقُلْتُ لَهَا كُمْ بَيْنَكَ وَبِينها من أَب فَقَالَتُ .

حَدَّثَنَا المُظَفَّر بْنِ جَعْفَرِ بْنِ المُظُفَّر العَلَوِي السَمَرْقَنْدِيُّ قالَ: حَدَّثَنَا جَعْفَرِ بْنِمَسْعُودقالَ: حَدَّثَنَا عَلِيِّ بْنِ المُظَفَّر العَلَوِي السَمَرْقَنْدِيُّ قالَ: حَدَّثَنَا المُظَفَّر العَلَيِّ بْنِ أَلُولِيد، عَنِ العَبَّاسِ بْنِ هِلالِ قالَ: سَمِعتُ أَبَا الحَسَن عَلِيِّ بْنِ مُوسَى الرِّضا عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ يَقُولُ مِن صام مِن شَعْبانَ يَوْماً واحِداً اِبْتِغاءَ ثوابِ اللَّه دَخْلَ الجَنَّة وَمِن استغفر اللَّه سَبْعِينَ مَرَّةً فِي كُلِّ عَلَيْهِ السَّلامُ يَقُولُ مِن صام مِن شَعْبانَ يَوْماً واحِداً اِبْتِغاءَ ثوابِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَوجبت لَهُ مِن اللَّه الكرمة وَمِن يَوْمَ القيامة فِي زمرة رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَوجبت لَهُ مِن اللَّه الكرمة وَمن تصدَّقَ فِي شَعْبانَ بِصَدَقَةِ وَلَوْ بشق تمرة حَرَّمَ اللَّه جَسَدَهُ عَلَى النَّارِ وَمن صام ثَلاثَةَ أَيَّام مِن شَعْبانَ وصلها بِصِيامِ . شَهْرين متابعين . شَهْر رَمَضان كَتَبَ اللَّه صوم شَهْرين متابعين

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–Husayn ibn Abdullah, on the authority of Adam ibn Abdullah al–Ash'ari, on the authority of Zakariya ibn Adam, "I heard Abil Hassan Al–Ridha' (a.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 (a.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 (a.s.) about the reward of praying for one who is hung? The Imam (a.s.) said, Don't you know that my grandfather (a.s.) prayed for his uncle (Zayd)? I said, I know this, but cannot clearly understand how. The Imam (a.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–Ridha' (a.s.) said, God willing, you understood!"

The author of this book (a.s.heikh 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."1

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–Ridha' (a.s.) that he had heard Abul Hassan Al–Ridha' (a.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.2'

حَدَّثَنَا أَبِي رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنَا مُحَمَّد بْنِ يَحْيَى العَطَّار وَأَحْمَدِبِن إِدْرِيس جَمِيعاً، عَنأَحْمَد بْنِ يَحْيَى بْنِ مِ بْنِ عَبْدِ اللَّه الأَشْعَرِيِّ، عَن زَكَرِيَّا بْنِ آدَمٍ، عَن أَبِي الحَسَن عِمْران الأَشْعَرِيِّ، عَن زَكَرِيًّا بْنِ آدَمٍ، عَن أَبِي الحَسَن عَمْران الأَشْعَرِيِّ قالَ: صَمَّتُهُ يَقُولُ الصَّلاة لَها ربعة آلافَ بابُ

حَدَّثَنا مُحَمَّد بْنِ عَلِيِّ بْنِ بَشَّار رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَبُو الفَرَج المُظَفَّر بْنِ أَحْمَد بْنِ الحَسَن بْنِ سَهْل القُمِّيّ، عَن أَجْبَرنا أَبُو الفَضْل العَبَّاسِ بْنِ مُحَمَّد بْنِ القاسمبن حَمْزَة بْنِ مُوسَى بْنِ جَعْفَرحَدَّثَني الْحَسَن بْنِ سَهْل القُمِّيّ، عَن أَبِي الْحَسَن عَلَيْهِ السَّلامُ سألته عَنِ الصَّلاة عَلَى المَصلُوب، قالَ أما عَلِمْتَ أَن جَدِّي صَلِّى اللهُ عَلَيْهِ وَآلِهِ صَلَّى عَلَى عَمِّه، قُلْتُ أَعْلَمُ ذلِكَ وَلكِنِي لَمْ أَفْهَمهُ مُبِيناً قالَ: نُبيّنَهُ لَكَ إِنْ كانَ عَلَى عَمِّه، قُلْتُ أَعْلَمُ ذلِكَ وَلكِنِي لَمْ أَفْهَمهُ مُبيناً قالَ: نُبيّنَهُ لَكَ إِنْ كانَ وَجُهُ المَصلُوب إلى القِبْلَة، فَقُم عَلَى مَنكِبِهِ الأَيسَر، فَإِنْ كانَ قَفاؤُهُ إلى القِبْلَة، فَقُم عَلَى مَنكِبِهِ الأَيسَر، فَإِنْ مَا بَيْنِ المَشرِقِ وَالمَغْرِب قِبلَة وَإِن مَنكِبِهِ الأَيسَر إلى القِبْلَة، فَقُم عَلَى مَنكِبِهِ الأَيسَر، فَإِنْ كانَ مَنكِبِهِ الأَيسَر، فَإِنْ مَنكِبِهِ الأَيسَر وَكَيْف كانَ مَنكِبِهِ الأَيسَر إلى القِبْلَة، فَقُم عَلَى مَنكِبِهِ الأَيسَر وَكيْف كانَ مَنكِبِهِ الأَيسَر وَكَيْف كانَ مَنكِبِهِ الأَيسَر وَكيْف كانَ مُنكِبِهِ الأَيسَر وَكَيْف كانَ مُنكِبِهِ الأَيسَر وَليَثَن وَجهُكَ إلى ما بَيْنِ المَشرِق وَالمَغرِب، وَلا تَستَقبِلهُ عَلَى مَنكِبِهِ الأَيسَر وَكَيْف كانَ مُنكِبِه الأَيسَر وَكيْف كانَ مُنكِبِهِ النَّيسَر وَكيْف كانَ مُنكِبِه الأَيسَر وَكيْف كانَ مُنكِبِه النَّيسَر وَكيْف كانَ مُنكِبِه النَّيسَر وَكيْف كانَ مُنكِبِه النَّيسَر وَكيْف كانَ مُنكِبِه النَّيسَر وَلا تَستَدبرهُ البَتَّةَ. قالَ أَبُو هاشِم: ثُمَّ قالَ الرِضا عَلَيْهِ السَّلامُ قَدْ فَهمت إن شاءَ اللَّه

قالَ مُصَنِّفُ هذا الْكِتابرحمه الله هذا حَدِيثٌ غَريبٌ لَمْ أَجِدِهُ فِي شَيءٍ مِنَ الأُصُولِ وَالمُصَنَّفاتِ وَلا أَعرِفُهُ إِلاّ بِهِذَا الْكِتابرحمه الله هذا حَدِيثٌ غَريبٌ لَمْ أَجِدِهُ فِي شَيءٍ مِنَ الأُصُولِ وَالمُصَنَّفاتِ وَلا أَعرِفُهُ إِلاّ بِهِذَا

حَدَّثَنَا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنَا أَحْمَدِ بْنِ إِدْرِيس قالَ: حَدَّثَني مُحَمَّدِ بْنِ أَحْمَدِ بْنِ يَحْيَى بْنِ عِمْران \_ 9 الأَشْعَرِيِّ قالَ: حَدَّثَني سَهْلِ بْنِ زِياد، عَن الحارِث بْنِ الدلهاث مَوْلَى الرِّضَا عَلَيْهِ السَّلامُ سَمِعْتُ أَبَا الحَسَن عَلَيْهِ اللَّاسْعَرِيِّ قالَ: حَدَّثَني سَهْلِ بْنِ زِياد، عَن الحارِث بْنِ الدلهاث مَوْلَى الرِّضَا عَلَيْهِ السَّلامُ يَقُولُ لا يَكُون المؤمن مُؤْمِنا حَتَّى يَكُون فِيهِ ثَلاثَ خصال سِنَةَ من رَبَّهُ و سِنَةَ من نَبِيّهِ وَسِنَةَ من وَلِيِّهِ فالسنة السَّلامُ يَقُولُ لا يَكُون المؤمن مُؤْمِنا حَتَّى يَكُون فِيهِ ثَلاثَ خصال سِنَةَ من رَبَّهُ و سِنَة من نَبِيّهِ وَسِنَة من وَلِيِّهِ فالسنة . (من رَبَّهُ كتمان سره قالَ اللَّه عَزَّ وَجَلَّ (عالِمُ الْغَيْبِ فَلا يُظْهِرُ عَلَى غَيْبِهِ أَحَداً إِلامَنِ ارْتَضَى مِنْ رَسُولٍ .

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.'3

And the one from the Imams (a.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

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–Ridha' (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.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-Ridha' (a.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)!'5 Jesus (a.s.) – the son of (the Blessed Lady) Mary (a.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)!'"6

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–Husayn ibn Ali al–Daylami – the servant of Al–Ridha' (a.s.), "I heard Al–Ridha' (a.s.) say, 'Whoever sends three believers to the *Hajj* 

وَأَمَّا السنة من نَبِيِّهِ فمداراة النَّاسِ فَإِنَّ اللَّه عَزَّ وَجَلَّ أَمْر نَبِيِّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بمداراة النَّاسِ فَقالَ (خُذِ الْعَفْوَوَأُمُرْ بِالْعُرْفِ وَأَعْرِضْعَنِ الْجاهِلِينَ) أما السنة من وَلِيِّهِ فالصَبر فِي البأساء وَالضراء فَإِنَّ اللَّه عَزَّ وَجَلَّ يَقُولُ الْعَفْوَوَأُمُرْ بِالْعُرْفِ وَأَعْرِضْعَنِ الْجاهِلِينَ) أما السنة من وَلِيِّهِ فالصَبر فِي البأساء وَالضَراء فَإِنَّ اللَّه عَزَّ وَجَلَّ يَقُولُ الْعَدْرُاءِ (وَالصَّابرينَ فِي الْبَأْساءِ وَالضَّرَّاءِ ).

حَدَّثَنا مُحَمَّد بْنِ عَلِى ماجِيلوَيْه رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَمِّي مُحَمَّدبن أَبِي القاسِم، عَن أَبِي البَرْقِي، عَن عَلِي عَلَيْهِ السَّلامُ بْنِ جَعْفَر الجَعْفَرِيِّ، عَن عَلَيْهِ السَّلامُ، عَن آبائِهِ، عَن عَلِي عَلَيْهِ السَّلامُ اللهُ عَلَيْهِ السَّلامُ قَلَيْهِ السَّلامُ قَلَيْهِ السَّلامُ قَلَيْهِ اللهُ عَلَيْهِ وَآلِهِ تعلموا مِنَ الغرابِ خصالا ثَلاثاً استتاره بِالسفاد وَبكوره فِي طلب الرِّزْق . حَدَّرَهُ .

حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِيد رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْد بْنِ عَبْدِ اللَّه، عَنحَمْزَة الأَشْعَرِيِّ ــ 11 قالَ: حَدَّثَني ياسر الخادِم قالَ: سَمِعتُ أَبَا الحَسَن الرِّضا عَلَيْهِ السَّلامُ يَقُولُ إِن أُوحش ما يَكُون الخلق فِي ثَلاثَةَ مواطن يَوْمَ يولد وَيَخْرُج من بطن أُمُّهُ فيرى الدُّنيا وَيَوْمَ يَمُوتُ فِي عاين الآخِرَةِ وَأَهلها ويَوْمَ يَبْعَثُ فيرىأَحْكاماً لَمْ

يرها فِي دارِ الدُّنْيا وَقَدْ سَلَّمَ اللَّه عَزَّ وَجَلَّ عَلَى يَحْيَى عَلَيْهِ السَّلامُ فيهذه الثَّلاثَة المواطن وَآمن روعته فَقالَ (وَسَلامٌ عَلَى نَفْسَهُ فِي هذهِ الثَّلاثَة المواطن فَقالَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيَّاً) وَقَدْ سَلَّمَ عِيسَى ابْنِ مَرْيَمَ عَلَى نَفْسَهُ فِي هذهِ الثَّلاثَة المواطن فَقالَ عَلَيْهِ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أَبُعَثُ حَيَّاً .

حَدَّثَنا أَبِي \_ رَضِىَ اللهُ عَنْهُ \_ قالَ: حَدَّثَنا أَحْمَدِ بْنِ إِدْرِيس عَنْ مُحَمَّدِ بْنِ أَحْمَدِ بْنِ يَحْيَى بْنِ عِمْران \_ 12 الأَشْعَرِيِّ، عَن سلمة بْنِ الخَطَّاب، عَن أَحْمَدِ بْنِ عَلِى، عَن الحُسَيْنِ بْنِ عَلِى الديلمي مَوْلَى الرِّضا عَلَيْهِ السَّلامُ قالَ: سَمِعتُ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ من حج

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."7

The author of this book (a.s.heikh 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–Ridha' (a.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 Ridha') (a.s.) said, "Patience, knowledge and silence are among the signs of the jurisprudent. 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-Ridha' (a.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<u>8</u> 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-Ridha' (a.s.), on the authority of his father (a.s.), on the authority of his forefathers that a man invited Ali ibn Abi

. بِثَلاثَةِ مِنَ المُؤْمِنِين فَقَدْ اشْتَرى نَفْسَهُ من اللَّه عَزَّ وَجَلَّ بالثمن وَلَمْ يَسْأَلُهُ من أَيْنَ اكتسب ماله من حَلال أَوْ حَرام

.قالَ مُصنَنِّفُ هذا الْكِتابِ يَعْنِي بذلِكَ أَنَّهُ لَمْ يَسْأَلُهُ عَمَّا وَقَعَ فِي ماله مِنَ الشبهة وَيرضي عَنْهُ خصماءه بِالعوض

حَدَّثَنا مُحَمَّدِ بْنِ عَلِى ماجِيلوَيْه رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَني أَبِي، عَن أَحْمَدِ بْنِ أَبِي عَبْدِ اللَّه البَرْقِي، عَن ـ 13 السَيّارِيُّ عَنْ الحارِثِ بْنِ الدَلهاث، عَن أَبِيهِ، عَن أَبِي الحَسَن الرِّضا عَلَيْهِ السَّلامُ قالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمْر بِتَلاتَةِ مقرون بِهاثَلاثَة أُخْرى أَمْر بِالصَّلاةِ وَالزَّكاة فَمَنْ صَلَّى وَلَمْ يزك لَمْ يُقْبَلُ مِنْهُ صَلاَتَهُ وَأَمْر بِالشكرله وَللوالدِّين فَمَنْ لَمْ مقرون بِهاثَلاثَة أُخْرى أَمْر بِالسَّكرله وَللوالدِّين فَمَنْ لَمْ عَنْ صَلَّى وَلَمْ يزك لَمْ يُقْبَلُ مِنْهُ صَلاَتَهُ وَأَمْر بِالسَّكرله وَللوالدِّين فَمَنْ لَمْ عَنْ وَجَلَّ أَمْر باتقاء اللَّه صَلاَتَهُ فَمَنْ لم يُصَلِّ رحمه لَمْ يتق اللَّه عَزَّ وَجَلَّ

حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَناعَلِيِّ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ أَبِي جَعْفَر الكميدانِي، عَنمُحَمَّدِ بْنِ عِيسَى، ــ 14 عَن أَحْمَدِ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ البِزَنْطِيِّ قالَ: قالَ أَبُو الحَسَن عَلَيْهِ السَّلامُ من علامات الفقيه الْجِلْم وَالعِلْمُ عَن أَحْمَدِ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ البِزَنْطِيِّ قالَ: قالَ أَبُو الحَسَن عَلَيْهِ السَّلامُ من علامات الفقيه الْجِلْم وَالعِلْمُ .

حَدَّثَنا عَلِيِّ بْنِ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِمْران الدَّقَّاق رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَني مُحَمَّدِ بْنِ أَبِي الكُوفِي، عَن أَحْمَدِ ـ 15 ـ بْنِ مُحَمَّدِ بْنِ صالِح الرَّازِيُّ، عَن حَمْدانَ الديوانِي قالَ: قالَ الرِّضا عَلَيْهِ السَّلامُ صديق كُلِّ امرئ عقله وَعَدُوِّه جهله

حَدَّثَنا أَبُو مَنْصُورِ أَحْمَدِ بْنِ إِبْراهِيم الخوري قالَ: حَدَّثَنا زِيْد بْنِ مُحَمَّد البَغدْاديحَدَّثَناأَبُو القاسِم عَبْدِ اللَّه بْنِ \_ ـ 16 مُحَمَّد الطَّائيِّ بِالْبَصْرَةِ قَالَ: حَدَّثَنا أَبِي قالَ: حَدَّثَنا مُوسَى الرِّضَا عَلَيْهِ السَّلامُ، عَن أَبِيهِ، عَن آبائِهِ، عَن عَلِيِّ بْنِ أَبِي مُحَمَّد الطَّائيِّ بِالْبَصْرَةِ قَالَ: حَدَّثَنا أَبِي قالَ: حَدَّثَنا مُوسَى الرِّضَا عَلَيْهِ السَّلامُ اللهِ السَّلامُ أَنَّهُ طَالِب عَلَيْهِ السَّلامُ أَنَّهُ

Talib (a.s.) to his house. The Imam (a.s.) accepted upon the fulfillment of three conditions. The man said, 'O Commander of the Faithful! What are they?' The Imam (a.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 (a.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-Ridha' (a.s.), on the authority of his father (a.s.), on the authority of his grandfather (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.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 (a.s.), "The moon did not shine for the Children of Israel for some time. The Honorable the Exalted God revealed the following to Moses (a.s.), 'Take the remaining bones of Joseph (a.s.) out of Egypt.' God promised that once the bones were taken out, the moon would shine again.' Moses (a.s.) sought for someone who knew where they were. He was told that an old lady knew where they were. Moses (a.s.) sent for her. They brought a crippled blind old woman. Moses (a.s.) asked her, 'Do you know where Joseph (a.s.) is buried?' She said, 'Yes.' Moses (a.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 (a.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 (a.s.) did that and the lady showed him the grave. Moses (a.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."9

دَعاه رَجُل فَقالَ لَهُ عَلِي عَلَيْهِ السَّلامُ عَلَى أنتضمن لي ثَلاثَ خصال قالَ وَما هِيَ يا أَمِيرِ الْمُؤْمِنِين قالَ لا تدخل عَلَيْهِ السَّلامُ عَلَى أنتضمن لي ثَلاثَ خصال قالَ ذلِكَ لَكَ فَأَجابه عَلِيِّ بْنِ أَبِي طالِب عَلَيْهِ عَلَيْناشَيْئاً من خارِج ولا تدخر عناشَيْئاً فِي البِيْت وَلا تجحف بِالعيال قالَ ذلِكَ لَكَ فَأَجابه عَلِيِّ بْنِ أَبِي طالِب عَلَيْهِ . السَّلامُ

حَدَّثَنا عَبْدِ اللَّه بْنِ مُحَمَّدِ بْنِ عَبْد الوَهَّابِ قالَ: حَدَّثَنا أَبُو نَصْرِ مَنْصُورِبِن عَبْدِ اللَّه بْنِ إِبْراهِيم الأصفهانِي قالَ: - 17 حَدَّثَنا عَلِيّ بْنِ أَبِي عَبْدِ اللَّه قالَ: حَدَّثَنا داؤدبِن سُلَيْمان، عَن عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ عَنْ أَبِيهِ، عَن آبائِهِ، عَن عَلِيّ بْنِ أَبِي طَالِب عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَرْبَعَةَ أَنَا شَفِيعَهم يَوْمَ القِيامَةِ وَلَوْ تَونِي عَن عَلِيّ بْنِ أَبِي طَالِب عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَرْبَعَةَ أَنَا شَفِيعَهم يَوْمَ القِيامَةِ وَلَوْ تَونِي بنن أَبِي طَالِب عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَرْبَعَةَ أَنَا شَفِيعَهم يَوْمَ القِيامَةِ وَلَوْ تَونِي بنن أَهْل الأَرْض معين أَهْل بَيْتِي وَالقاضِي لَهُم حوائجهم عِنْدَ ما اضطروا إِلَيْهِ وَالمحب لَهُم بقلبه وَلِسانِهِ وَالدافع . عَنْهُمْ بِيَدِهِ

حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْد بْنِ عَبْدِ اللَّه، عَن أَحْمَد بْنِ عِيسَى عَنِ الحَسَن عَلَيْهِ السَّلامُ أَنَّهُ قالَ احتبس القَمَر، عَن بَنِي إِسْرائِيلَ فَأُوحى اللَّه عَزَّ وَجَلَّ إِلَى مُوسَى أَن فَضال، عَن أَبِي الحَسَن عَلَيْهِ السَّلامُ أَنَّهُ قالَ احتبس القَمَر إِذَا أُخْرِجَ عظامه فسأل مُوسَى عَلَيْهِ السَّلامُ، عَن من اخْرِجَ عظام فسأل مُوسَى عَلَيْهِ السَّلامُ، عَن من يَعْلَمُ مَوْضِعَةُ فَقِيلَ لَهُ إِن ههُنا عجوز تعلم علمه فَبَعَثَ إِلَيْهِ افَأَتي بعجوز مقعدة عَمْياء فَقالَ لَها تعرفين مَوْضِعقَبْرِ يَعْلَمُ مَوْضِعة فَقِيلَ لَهُ إِن ههُنا عجوز تعلم علمه فَبَعَثَ إِلَيْهِ افَأَتي بعجوز مقعدة عَمْياء فَقالَ لَها تعرفين مَوْضِعقَبْرِ يُوسِف قالَت نعم قالَ فَأَخبريني بهِ فَقالَت لا حَتّى تعطيني أَرْبَعَ خصال تطلق لي رجلي وَتعيد إلى شبابي وَتَرُدَ إلى بصري وتجعلني مَعَكَ فِي الجَنَّة قالَ فكبر ذلِكَ عَلَى مُوسَى عَلَيْهِ السَّلامُ قالَ فَأُوحى اللَّه عَزَّ وَجَلَّ إِلَيْهِ يا مُوسَى أعطها ما سَأَلْت فَإِنَّكَ إِنَّما تُعْطي عَلِيّ فَفَعَلَ فدلته عَلَيْهِ فاستخرجه من شاطئ النيل فِي صندوق مرمز فَلَمَّا خرجه طلع ما سَأَلْت فَإِنَّكَ إِنَّما تُعْطي عَلِيّ فَفَعَلَ فدلته عَلَيْهِ فاستخرجه من شاطئ النيل فِي صندوق مرمز فَلَمَّا خرجه طلع القَمْ وحمله إلى الشام فَلِذلِكَ يحمل أَهْل الْكِتاب موتاهم إلى الشام

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-Ridha' (a.s.) about the meaning

of 'In the Name of Allah.'" Al-Ridha' (a.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-Ridha' (a.s.) what is meant by 'the mark of'?' Al-Ridha' (a.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–Husayn ibn Muhammad, on the authority of Soleiman ibn Ja'far, on the authority of Al–Ridha' (a.s.), on the authority of his father (a.s.), on the authority of his grandfather (a.s.), on the authority of his forefathers (a.s.) that Ali ibn Abi Talib (a.s.) said, "It is written in Assyrian on the wings of all hoopoes 10 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–Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (as–Sadiq) (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Al–Husayn (a.s.), on the authority of his father Al–Husayn ibn Ali (a.s.), on the authority of his father Ali ibn Abi Talib (a.s.) that God's Prophet (S) said, "O Alit Blessed be 11 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

حَدَّثَنَا مُحَمَّدِ بْنِ إِبْراهِيمِ بْنِ إِسْحاق الطَّالِقانِيُّ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنَا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ سَعِيدُ مَوْلَى بَنِي \_ 19 هاشِم، عَن عَلِيِّ بْنِ الحَسَنِ بْنِ عَلِيِّ بْنِ فضال عَنْ أَبِيهِ قالَ سَأَلْت الرِّضا عَلَيْهِ السَّلامُ، عَن بِسْمِ اللَّهِ قالَ مَعْنى قَوْلَ هاللهِ عَنْ عَلَيْهِ السَّلامُ، عَنْ بِسْمِ اللَّهِ قالَ العلامة قالَ العلامة عَلَى نَفْسِى بسمة من سمات اللَّه عَنَّ وَجَلَّ هي العبودية قالَ فَقُلْتُ لَهُ مَا السمة قالَ العلامة

حَدَّثَنَا عَبْدِ اللَّه بْنِ مُحَمَّدِ بْنِ عَبْد الوَهَّابِ قالَ أَخْبَرنا أَبُو نَصْرِ مَنْصُورِ بْنِ عَبْدِ اللَّه قالَ: حَدَّثَنا المنذر بْنِ عَنْ عَلَيْهِ السَّلامُ قالَ: حَدَّثَنا المنذر بْنِ مُحَمَّد قالَ: حَدَّثَنا الحُسَيْنِ بْنِ مُحَمَّد قالَ: حَدَّثَنا سُلَيْمان بْنِ جَعْفَر عَنْ عَلَيْهِ السَّلامُ قالَ: حَدَّثَني أَبِي، عَن جَدِّي عَنْ أَبِي عَن عَلِيِّ بْنِ أَبِي طَالِب عَلَيْهِ السَّلامُ قالَ فِي جناح كُلِّ هدهد خلقه اللَّه عَنَّ وَجَلَّ مَكْتُوب بِالسريانية آلِ مُحَمَّد آلبِرية . خَيْرَ البرية .

حَدَّثَنا عَبْدِ اللَّه بْنِ مُحَمَّدِ بْنِ عَبْدُالْوَهَابِ قالَ أَخْبَرِنا أَبُو نَصْرِ مَنْصُورِ بْنِ عَبْدِ اللَّه بِن إِبْراهِيم الأصفهانِي قالَ: حَدَّثَنا حَدَّثَنا عَلِيّ بْنِ عَبْدِ اللَّه الإسكندرانِي قالَ: حَدَّثَنا أَبُو عَلِي أَحْمَدِ بْنِ عَلِى بْنِ مَهْدِيٌّ الرَّقِيِّ قالَ: حَدَّثَنا أَبِي قالَ: حَدَّثَنا عَلِي بْنِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ، عَن أَبِيهِ جَعْفَرِ بْنِ مُحَمَّد عَلَيْهِ عَلَيْهِ السَّلامُ، عَن أَبِيهِ جَعْفَر بْنِ مُحَمَّد عَلَيْهِ

السَّلامُ، عَن أَبِيهِ مُحَمَّد بْنِ عَلِى عَلَيْهِ السَّلامُ، عَن أَبِيهِ عَلِي عَلَيْهِ السَّلامُ، عَن أَبِيهِ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يا عَلِيِّ طُوبِي لِمَنْ أحبكصدق بِكَ وَويل لِمَنْ أبغضك وَكذب بِكَ محبوك معروفون فِي السَّماءِ السَّابِعَة وَالأَرْض السَّابِعَة السفلى وَما بَيْنِ ذلِكَ هم أَهْل الدِّين والوَرْع وَالسمت الحَسَن وَالتواضع لِلَّهِ عَزَّ وَجَلَّ خاشعة أبصارهم وجلة قلوبهم لذكر اللَّه عَزَّ وَجَلَّ وَقَدْ عرفوا حَقِّ ولايَتِك وَألسنتهم ناطقة بفضلك وَأَعْيُنِهِمْ ساكبة تحننا عَلَيْكَ وعَلَى الأَبُمَّةِ من وُلْدَكَ يدينون لِلَّهِ بِما أَمْرهم بِهِ فِي كِتابِهِ وَجاءَهم بِهِ البرهان من سِنَةَ نَبيّهِ عامِلُون بما يَأْمُرهم بِهِ أولو

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-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), on the authority of his father Ali ibn Abi Talib (a.s.), "God's Prophet (S) said, 'God has not created any creature nobler than me and more honored near Himself than me.' Ali (a.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'12 in our Mastery. Were it not for us, God would not have created Adam (a.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

الأَمْر مِنْهُمْ مُتَوَاصِلُونَ غَيْرُ مُتَقَاطِعِينَ مُتَحَابُّونَ غَيْرُ مُتَبَاغِضِينَ. إِن المَلائِكَة لَتُصلِّي عَلَيْهِمْ وَتَوْمِّنُ عَلَى دُعَائِهِمْ وَتَسْتَغْفِرُ لِلمُذْنِبِ مِنْهُمْ وَتَشْهَدُ حَضْرَتَهُ وَتَسْتَوْحِشُ لِفَقْدِهِ إِلَى يَوْم القِيامَةِ. حَدَّثَنا الحَسَن بْنِ مُحَمَّد بْنِ سَعِيدُ الهاشِمِي الكُوفِي بِالْكُوفَةِ سِنَةَ أَرْبَعَ وَخَمْسِينَ ثَلاثِمائَةٍ قالَ: حَدَّثَنا فرات بْنِ عَبْدِ اللَّه إِبْراهِيم بْنِ فرات الكُوفِي قالَ: حَدَّثَنا مُحَمَّد بْنِ أَحْمَد بْنِ عَبْدِ اللَّه بْنِ القاسِم بْنِ مُحَمَّد بْنِ أَبِي بَكْرِ قالَ: حَدَّثَنا أَبِي بَكْرِ قالَ: حَدَّثَنا مُحَمَّد بْنِ عَبْدِ اللَّه بْنِ القاسِم بْنِ مُحَمَّد بْنِ أَبِي بَكْرِ قالَ: حَدَّثَنا مُحَمَّد بْنِ القاسِم بن إِبْراهِيم بْنِ مُحَمَّد بْنِ عَبْدِ اللَّه بْنِ القاسِم بْنِ مُحَمَّد بْنِ أَبِي بَكْرِ قالَ: حَدَّثَنا عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ، عَن أَبِيهِ جَعْفَر بْنِ مُحَمَّد عُلِيهِ السَّلامُ، عَن أَبِيهِ جَعْفَر بْنِ مُحَمَّد عَلَيْهِ السَّلامُ، عَن أَبِيهِ عَلِيّ بْنِ الحُسَيْنِ بْنِ عَلِي عَلَيْهِ السَّلامُ قالَ: قَالَ رَسُولُ اللَّه عَلَيْهِ السَّلامُ، عَن أَبِيهِ عَلِيّ بْنِ أَبِيهِ عَلِيّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ قالَ: قَالَ رَسُولُ اللَّه عَلَيْهِ السَّلامُ، عَن أَبِيهِ عَلِيّ بْنِ أَبِيهِ عَلَيْهِ السَّلامُ قالَ: قَالَ رَسُولُ اللَّه عَلَيْهِ وَآلِهِ: . مَنْ أَبِيهِ عَلَيْهِ وَالْهِ عَلَى مَنْ أَبِيهِ عَلِيّ بْنِ أَبِيهِ عَلِيّ بْنِ أَبِيهِ عَلِيّ بْنِ أَبِيهِ عَلِي بْنِ أَبِيهِ عَلَيْهِ وَالْهِ عَلَى عَلَيْهِ وَلَلِه عَلَى عَلَيْهِ وَلَلِهِ عَلَى عَلَيْهِ وَلَيْهِ مِنْ عَلَى السَّلامُ عَلَى عَلَيْهِ وَلَا أَكْرَمَ عَلَيْهِ وَلَلِهِ عَلَى عَلَى عَلَيْهِ وَلَيْهِ عَلَى عَلَيْهِ وَلَيْهِ عَلَى عَلَيْهِ وَلَيْهِ عَلَى عَلَيْهِ وَلَى عَلَيْهِ عَلَى عَلَيْهِ وَلَيْهِ عَلَى عَلَيْهِ وَلَهِ عَلَى عَلَيْهِ وَلَيْهِ عَلَى عَلَيْهِ وَلَيْهِ السَّلَامُ عَلَى عَلَى عَلَى عَلَى عَلَيْهِ وَلَيْهِ عَلَى عَلَى عَلَى عَلَى عَلَى عَلَيْهِ وَلَا أَكْرَمَ عَلَيْهِ وَلَيْهِ عَلَى عَلَيْهِ عَلَى عَلَي

قَالَ عَلِيٌّ عَلَيْهِ السَّلاَمُ: فَقُلْتُ يَا رَسُولَ اللَّهِ فَأَنْتَ أَفْضَلُ أَوْ جَبْرُ ئِيلُ؟ فَقَالَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ، إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى فَضَّلَ أَنْبِيَاءَهُ الْمُرْسَلِينَ عَلَى مَلائِكَتِهِ الْمُقَرَّبِينَ، وَفَضَّلَنِي عَلَى جَمِيعِ النَّبِيِينَ وَالْمُرْسَلِينَ. وَالْفَضْلُ بَعْدي لَكَ يَا عَلَى خَمِيعِ النَّبِيِينَ وَالْمُرْسَلِينَ. وَالْفَضْلُ بَعْدي لَكَ يَا عَلَى مَلائِكَتِهِ الْمُقَرَّبِينَ، وَفَضَّلَنِي عَلَى جَمِيعِ النَّبِيِينَ وَالْمُرْسَلِينَ. وَالْفَضْلُ بَعْدي لَكَ يَا عَلَى مَلائِكَةِ لَخُدَّامُ مُحِبِينَا .

يَا عَلِيُّ، الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلُهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا بِوَلايَتِنَا. يَا عَلِيُّ، لَوْ لا نَحْنُ مَا خَلَقَ اللَّهُ آدَمَ وَلا حَوَّاءَ وَلا الْجَنَّةَ وَلا النَّارَ وَلا السَّمَاءَ وَلا الأَرْضَ. فَكَيْفَ لا نَكُونُ أَفْضَلَ مِنَ الْمَلائِكَةِ وَقَدْ سَبَقْنَاهُمْ إِلَى مَعْرِفَةِ رَبِّنَا وَتَسْبِيحِهِ وَتَعْلِيلِهِ وَتَقْدِيسِهِ، لأَنَّ أَوَّلَ مَا خَلَقَ اللَّهُ عَزَّ وَجَلَّ خَلَقَ أَرْوَاحِنَا، فَأَنْطَقَنَا بِتَوْحِيدِهِ وَتَحْمِيدِهِ، وَتَحْمِيدِهِ وَتَحْمِيدِهِ وَتَحْمِيدِهِ وَتَحْمِيدِهِ وَتَعْرِضَاءُ وَلا اللَّهُ عَزَّ وَجَلَّ خَلَقَ الْمَلائِكَةَ. فَلَمَّا شَاهَدُوا أَرْوَاحِنَا نُوراً وَاحِداً اسْتَعْظَمُوا أَمْرَنَا فَسَبَّحْنَا

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 (a.s.)) was taken up to the heavens for the Ascension, Gabriel recited the 'Azan13

and the 'Iqamah 14 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

لِتَعْلَمُ الْمُلائِكَةُ أَنَا خَلْقٌ مَخْلُوقُونَ وَأَنَّهُ مُنَزَّةٌ عَنْ صِفَاتِنَا، فَسَبَّحَتِ الْمَلائِكَةُ بِتَسْبِيحِنَا وَنَزَهْتُهُ عَن صِفَاتِنَا، فَلَمَّ شَأَفِنَا بِآلِهَةٍ يَجِبُ أَنْ نُعْبَدَ مَعَهُ أَوْ دُونَهُ. فَقَالُوا لا شَاهَدُوا عِظَمَ شَأْفِنَا هَلَلْنَا، لِتَعْلَمَ الْمَلائِكَةُ أَنَّ اللَّهَ أَكْبَرُ مِنْ أَنْ يُنَالَ عِظَمُ الْمَحْلِ إِلاّ بِهِ. فَلَمَّا شَاهَدُوا إِلَهُ إِلاَ اللَّهُ فَلَمَّا شَاهَدُوا كِبَرَ مَحَلِنَا كَبُرْنَا، لِتَعْلَمَ الْمَلائِكَةُ أَنَّ اللَّهَ أَكْبَرُ مِنْ أَنْ يُنَالَ عِظَمُ الْمُحَلِّ إِلاّ بِهِ لَهُ وَقَلْ الْمَعْدُوا مَا أَنْعِمَ اللَّهُ بِهِ عَلَيْنَا وَأَوْجَبَهُ لَنَا مِنْ هَرْضِ الطَّاعَةِ قُلْنَا الْحَمْدُ لِلّهِ، لِتَعْلَمَ الْمَلائِكَةُ أَنْ لا حَوْلُ وَلا قُوّةً إِلاّ بِاللّهِ، لِتَعْلَمَ الْمَلائِكَةُ أَنْ لا حَوْلُ لَلْهِ بِعَلَيْنَا وَلَوْجَبَهُ لِنَا مَنْ فَرْضِ الطَّاعَةِ قُلْنَا الْمَكْرُكَةُ إِلَّهُ بِلَا اللّهُ وَتَسْبِيحِهِ وَتَهْلِيلِهِ وَتَحْمِيدِهِ عَلَيْنَا مِنَ الْعَرْبِكَةُ بِاللّهِ وَتَسْبِيحِهِ وَتَهْلِيلِهِ وَتَحْمِيدِهِ عَلَيْنَا مِنَ الْمَحْدِهِ . ثُمَّ إِنَّ اللّهَ وَسَلْبِيحِهِ وَتَهْلِيلِهِ وَتَحْمِيدِهِ وَتَحْمَيدِهِ وَتَعْمَلِيمَ عَلَيْكِ وَتَعَالَى خَلَقَ آدَمَ فَأَوْدُونَنَا فِي صُلْلِهِ. فَكُونَ وَقَالَتِ الْمَلائِكَةُ وَلَاكَ المَّاعِثَقُومُ اللّهِ وَتَعْمَى اللّهُ وَلَالَ إِللّهِ عَزَّ وَجَلَّ عَبُودِيَّةٌ وَلَامً وَكَالَ وَلَاكُونَا فِي صُلْلِهِ اللّهُ مَثْنَى مَثْنَى مَثْنَى مَثْنَى مَثْنَى مُثْنَى مَثْنَى مَثْنَى عَنْ الْمَلائِكَةِ وَقَدْ سَجَدُلُوا لاَنْكُونُ الْهُ مَنْ اللّهُ عَزَولَ اللّهُ عَلَى مَلْالِكِهِ وَقَدْ سَجَدُلُولُ الْمُوسُونِ وَلَولَ الْلَهُ عَلَى السَّمَاءِ أَنْ وَلَولَا اللّهُ عَلَى وَلَالِكَ السَّمَاءِ أَنْ لَلْ اللّهُ عَلَى عَلَى اللّهُ عَلَى اللّهُ عَلَى وَلَولَ الْهُ وَلَا لَكُولُ اللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ الْمُوسِعِ تُفَالُ الْهُ الْمُحْرَدُ فَلُولُ اللْهُ عَلَى اللّهُ اللْمُوسُعِ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى ا

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-Ridha' (a.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-Husayn ibn Khalid, on the authority of Ali ibn Musa Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the

فِي النُّورِ زَخَّةً حَتَّى انْتَهَيْتُ إِلَى حَيْثُ مَا شَاءَ اللَّهُ مِنْ عُلُقٍ مُلْكِهِ فَنُودِيتُ يَا مُحَمَّدُ فَقُلْتُ لَبَّيْكَ رَبِّي وَسَعْدَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ فَنُودِيتُ يَا مُحَمَّدُ أَنْتَ عَبْدِي وَأَنَا رَبُّكَ فَإِيَّايَ فَاعْبُدْ وَعَلَيَّ فَتَوَكَّلْ فَإِنَّكَ نُورِي فِي عِبَادِي وَرَسُولِي إِلَى خَلْقِي وَحُجَّتِي عَلَى بَرِيَّتِي لَكَ وَلِمَنِ اتَّبَعَكَ خَلَقْتُ جَنَّتِي وَلَمِنْ خَالَفْكَ خَلَقْتُ بَارِي وَلاوْصِيَائِكَ أَوْجَبْتُ كَرَامَتِي وَلِشِيعَتِهِمْ وَحُجَّتِي عَلَى بَرَيِّتِي لَكَ وَلِمَنِ اتَّبَعْكَ خَلَقْتُ جَنَّتِي وَلَمَنْ خَالَفْكَ خَلَقْتُ نَارِي وَلاوْصِيَائِكَ أَوْصِيَائِي فَلُوْدِيتُ يَا مُحَمَّدُ أَوْصِيَاوُكَ الْمَكْثُوبُونَ عَلَى سَاقِ عَرْشِي فَنَظَرْتُ وَأَنَا بَيْنَ يَدَيْ رَبِّي جَلَّ جَلالُهُ إِلَى سَاقِ الْعَرْشِ فَرَأَيْتُ اثْنَيْ عَشَرَ نُوراً فِي كُلِّ نُورٍ سَطْرٌ أَخْصَرُ عَلَيْهِ اسْمُ وَصِيّ مِنْ أَوْصِيَائِي يَدَيْ رَبِّي جَلَّ جَلالُهُ إِلَى سَاقِ الْعَرْشِ فَرَأَيْتُ اثْنَيْ عَشَرَ نُوراً فِي كُلِّ نُورٍ سَطْرٌ أَخْصَرُ عَلَيْهِ اسْمُ وَصِيّ مِنْ أَوْصِيَائِي يَوْمُ مَهْدِيُّ أُمْتِي فَقُلْتُ يَا رَبِّ هَوْلاءِ أَوْصِيَائِي مِنْ بَعْدِي فَلُودِيتُ يَا مُحَمَّدُ هَوَّلَاءٍ أَوْلِيَائِي يَوْمُ الْوَلِيَائِي وَأَصْفِيَائِي وَحُجَي بَعْدَكَ عَلَى بَرِيَّتِي وَهُمْ أَوْصِياوَى وَخُلُونُ وَخُلُوا وَلَيْلُونَ يَوْ الْأَرْضِ وَمَغَارِبَهَا وَلاسَخِرَنَّ لَكُ السَّحَابَ الصِيِّعَابَ وَلامْقِيَاتُ وَلاَيْلِي وَلامُكِنِي وَلامُكِنَّةُ بِمَلائِي وَلامُكِنِي وَلامُكِنِي وَلامُكِنِي وَلامُكِنِي وَلامُكِنِي وَلامُكِنِي وَلامُكِنَّلُهُ مِشَارِقَ الأَرْضِ وَمَغَارِبَهَا وَلاسَخِرَنَ لَكُ السَّحَابَ السَّحَابَ الصِيِّعَابَ وَلامُولِي الْمُولِي وَلامُكُونَةً وَلادَلِلْنَ لَا لاَيْرَاضٍ وَمَعَالِي الْمُعْمِع الْخُلُقُ عَلَى الْمُنْ الْمُولِي عَلَى السَّعَابُ وَلا كَالُونَ الْأَوْلِي وَلَيْكُ إِلَيْ عَلَى الْفَولَا فِي الْأَسْبَابِ فَلانُصَرَّنَهُ بَيْنَ وَلامُولَنَّ الْمُؤْونِي وَلامَكُونَ الْأَلْولِي اللْمَلْكُ وَلادَلِلْلَنَّ لَهُ السَّحَابُ السَّعَابُ عَلَى الْمُؤْلِي عَلْ الْمُعْرَالِ مُؤْلِعُ الْمُعُولِي الْمُعَلِي الْمُؤْلِي الْمُعْرِي الْمُؤْلِي عَلَى ا

. وَبِهِذَا الإِسناد قالَ: قالَ الرِّضا عَلَيْهِ السَّلامُ: الحَياءُ مِنَ الإِيمان \_ 23

حَدَّثَنَا أَحْمَدِ بْنِ زِيادِ بْنِ جَعْفَر الْهَمَذانيّ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيّ بْنِ إِبراهِيمِ بْنِ هاشِم، عَن أَبيهِ، عَن ـ 24 عَلِيّ بْنِ معبد، عَن الحُسَيْنِ بْنِ خَالِد، عَن أَبي الحَسَن عَلِيّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ، عن مُوسَى بْنِ جَعْفَر عَلَيْهِ عَلَيْهِ السَّلامُ، عَن أَبيهِ جَعْفَر بْنِ السَّلامُ، عَن أَبيهِ جَعْفَر بْنِ

authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), One day Solomon – the son of David (a.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 (a.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 (a.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 (a.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 (a.s.) has remained leaning on his cane for several consecutive days while standing. He has neither eaten nor drank 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 (a.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 (a.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 warm of the earth to go into the cane and eat it up from within. Then the cane broke, Solomon fell out

مُحَمَّد عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُحَمَّد بْنِ عَلِى عَلَيْهِ السَّلامُ قالَ إِنَّ سُلْيَمان بْن دَاوُد عَلَيْهِ السَّلامُ قالَ ذَات يَوْم لاصْحَابِهِ إِنَّ اللَّهُ تَبَارَكَ وَتَعَالَى قَدْ وَهَبَ لِي مُلْكاً لا يَبْبِغي لاحَد مِنْ بَعْدِي سَخَرَ لِيَ الرِّيحَ وَالإِسْ وَالْجِنَّ وَالطَّيْرَ وَالْوُحُوشَ وَعَلَمَنِي مَنْطِقَ الطَيْرِ وَآثَانِي كُلَّ شَيْءٍ وَمَعَ جَمِيعِ مَا أُوتِيتُ مِنَ الْمُلْكِ مَا تَمَّ لِي سُرُورُ يُومٍ إِلَى اللَّيْلِ وَقَدْ أَجْبَبْتُ أَنْ أَدُخُلَ قَصْرِي فِي غَد وَأَصْعُدَ أَعْلاهُ وَأَنْظُرَ إِلَى مَمَالِكِي فَلا تَأْنَبُوا لاحَد عَلَيَّ لِلْيَارِ يَوْمَ إِلَى اللَيْلِ وَقَدْ أَرْبُكُ عَلَى عَصَاهُ يَنْفُرُ إِلَى أَعْلَى مَوْضِعٍ مِنْ قَصْرِهِ وَوَقَفَ مُتَّكِئاً عَلَى عَصَاهُ يَنْفُرُ إِلَى مَمَالِكِيهِ مَسْرُوراً بِمَا أُوتِيَ فَرِحاً بِمَا أُعْطِيَ إِذْ نَظَرَ إِلَى شَابَ حَسَنِ الْوَجْهِ وَاللّبَاسِ قَدْ خَرَجَ عَلَيْهِ مِنْ بَعْضِ زَوَايَا مَمَالِكِهِ مَسْرُوراً بِمَا أُوتِي فَرِحاً بِمَا أُعْطِيَ إِذْ نَظَرَ إِلَى شَابَ حَسَنِ الْوَجْهِ وَاللّبَاسِ قَدْ خَرَجَ عَلَيْهِ مِنْ بَعْضِ زَوَايَا قَصْرُ وِ فَلَمَّ عَلَيْ السَّلامُ قَالَ الْقَامِ الْعَلْمُ أَلْ الْمَكُولَ إِلَى شَابَ حَسَنِ الْوَجْهِ وَاللّبَاسِ قَدْ خَرَجَ عَلَيْهِ الْيَوْمَ فَإِدْنِ مَنْ وَوَلَى اللَّهُ وَلِي السَّلامُ وَلَيْ الْنَوْمُ وَلَيْكُ إِلَى مَلْ الْمَوْتِ وَلَيْ الْمَوْتِ قَالَ الْسَالِمُ وَلَمُ اللَّهُ وَلِيهِ الْمَوْمِ وَمَتَى اللَّهُ وَالنَّاسُ يُنْظُرُونِ إِلَيْهِ وَلُمْ يَنْ وَلَهُ وَلَمُ يَنْعُونَ إِنَّ اللَّهُ وَلَمْ يَنْ وَلَى اللَّهُ وَالْمَالُ مُنْ اللّهُ وَالنَّاسُ يَنْظُرُونَ إِلَيْهِ وَمُمْ يُقِدَ وَكَى عَلَى عَصَاهُ وَلَمْ يَنْ وَلَيْ الْمُؤْمِنُ وَلَا أَنْ نَعْبُدُهُ وَلَمْ يَنْ وَلَكُ الْمُونِ وَلَمْ يَنْ وَلَهُ وَلَمْ يَنْ وَلَا إِلَى الللّهُ وَالنَّاسُ يَنْظُولُ الْمُونَ إِنَّ اللّهُ وَالْمَلْ وَلَمْ يَسُولُ اللّهُ وَالْمَالُولُ اللّهُ وَالْمَالُ وَلَمْ يَشُولُ اللّهُ وَلَا الْمَوْمُلُونَ إِلَى اللّهُ وَالْمَالُ مَنْ الْعَلَى اللّهُ وَلَوْفَ مُنْكُولُ الْمُولِي وَلَيْكُ وَلَمْ وَلَمْ اللّهُ وَالِيْلُو الللّهُ وَالْمُ اللّهُ وَلَمْ اللّهُ وَلَوْلُ الْمُولِ اللّهُ وَلَيْكُ اللّهُ و

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 (a.s.olomon's) death, nothing showed them his death except a little worm of the earth, which kept (a.s.lowly) gnawing away at his staff...'15 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)..."16 As-Sadiq (a.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)."17

- 1. This tradition has also been narrated in al-Kafi through a different chain of narrators.
- 2. Qur'an, 72:25-26
- 3. Qur'an, 7:199
- 4. Qur'an, 2:177
- 5. Qur'an, 19:15
- 6. Qur'an, 19:33
- 7. This might be conditional upon his repenting and not knowing the original owners of that wealth.
- 8. It is written al-Jowzi in Al-Khisal.
- 9. This is a weak tradition and seems to be made up.
- 10. Any of several Old World non-passerine birds having a slender decurved bill
- 11. In the Arabic text of this verse, the word 'Tooba is used which is translated to mean 'blessedness' here. 'Tooba is the name of a Heavenly tree which is rooted in the Prophet's (a.s.) house according to some traditions and is rooted in the house of the Commander of the Faithful (a.s.) according to some other traditions. There are branches of this tree in the homes of the believers. These branches will yield whatever you desire. The branches are so extensive that if someone races under them with a fast horse for even one hundred years, he will not leave the shade of this branch. If a crow starts from the trunk of the tree and tries to fly towards the top, it can never reach the top until it gets old.
- 12. Qur'an, 40:7
- 13. The general call to prayer.
- 14. The call to stand to pray.
- 15. Qur'an, 34:14
- 16. Ibid.
- <u>17.</u> We should not think that this means that the verse was changed when recorded. What the author means here is that this is what is implied by the verse.

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