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Chapter 28: On Various Traditions from Imam Ali Ibn Musa Al-Ridha' (a.s.)

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-Fadhl, "I asked Abil Hassan Al-Ridha' (a.s.), 'Is it possible for the Earth to exist with no Divine Leader present on it?' The Imam (a.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–Ridha' (a.s.), 'Will the Earth be left without a Divine Leader?' The Imam (a.s.) said, 'No.' I said, 'It has been narrated for us on the authority of Abi Abdullah (as–Sadiq) (a.s.) that it will not be left without one unless God deals hard with the servants.' Then the Imam (a.s.) said, 'The Earth will not be left without a Divine Leader, otherwise it will devour all its residents.'"

.مِثْلُ مَا مَسَخَ اللَّهُ عَلَى صُورَهَا قَوْماً غَضِبَ عَلَيْهِمْ وَلَعَنَهُمْ بِإِنْكَارِهِمْ تَوْحِيدَ اللَّهِ وَتَكْذيبهمْ رُسُلَهُ

وَأَمَّا هَارُوتُ وَمَارُوتُ فَكَانَا مَلَكَيْنِ عَلَّمَا النَّاسَ السِّحْرَ لِيَتَحَرَّزُوا بِهِ مِنْ سِحْرِ السَّحَرَةِ وَيُبْطِلُوا بِهِ كَيْدَهُمْ، وَمَا عَلَّمَا أَمَرُوا بِالاحْتِرَازِ مِنْهُ وَجَعَلُوا يُفَرِّقُونَ بِمَا أَحِداً مِنْ ذَلِكَ إِلا قَالا لَهُ إِنَّما نَحْنُ فِتْنَةٌ فَلا تَكْفُرْ، فَكَفَرَ قَوْمٌ بِاسْتِعْمَالِهِمْ لِمَا أُمِرُوا بِالاحْتِرَازِ مِنْهُ وَجَعَلُوا يُفَرِّقُونَ بِمَا أَحَداً مِنْ ذَلِكَ إِلا قَالا لَهُ إِنَّما نَحْنُ فِتْنَةٌ فَلا تَكْفُرْ، فَكَفَرَ قَوْمٌ بِاسْتِعْمَالِهِمْ لِمَا أُمِرُوا بِالاحْتِرَازِ مِنْهُ وَجَعَلُوا يُفَرِّقُونَ بِمِا عَلَيْمِهِ . يَعْرِفُونَهُ بَيْنَ الْمَرْءِ وَزَوْجِهِ. قَالَ اللَّهُ عَزَّ وَجَلَّ: (وَمَا هُمْ بِضَارِينَ بِهِ مِنْ أَحَدٍ إِلا بِإِذْنِ اللَّهِ) يَعْنِي بِعِلْمِهِ

حَدَّثَنا أَبِي رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه عَنْ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِيسَى وَعلى بن إِسْمَاعِيل بْنِ ـ 1 عِيسَى عَنْ العَبَّاسِ بْنِ معروف، عَن عَلِيّ بْنِ مهزيار، عَن مُحَمَّدِ بْنِ الهِيْثَم، عَن محمد بن الفَضْل، عَن أَبِي الحَسَن عِيسَى عَنْ العَبَّاسِ بْنِ معروف، عَن عَلِيّ بْنِ مهزيار، عَن مُحَمَّدِ بْنِ الهِيْثَم، عَن محمد بن الفَضْل، عَن أَبِي الحَسَن . الرّضا عَلَيْهِ السَّلامُ لا إِذَا لَسَاخَتْ بِأَهْلِهَا

حَدَّتَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّتَنا سَعْدُ بْنُ عَبْدِ اللَّه، عَن عبّاد بْنِ سُلَيْمان، عَن سَعْدِ بْنِ الأَشْعَرِيِّ، عَن أَحْمَدِ -2 بْنِ عُمَر، عَن أَبِي الحَسَن الرِّضا عَلَيْهِ السَّلامُ قالَ قُلْتُ هَلْ تَبْقَى الأَرْضُ بِغَيْرِ إِمَامٍ فَقالَ: لا. قلتُ: فَإِنَّا نَرُوِي، عَن أَبِي بْنِ عُمَر، عَن أَبِي الحَسَن الرِّضا عَلَيْهِ السَّلامُ أَنَّهُ قَالَ لا تَبْقَى إِلا أَنْ يَسْخَطَ اللَّهُ عَلَى الْعِبَاد فَقَالَ: لا تَبْقَى إِذاً لَسَاخَتُ .

28–3 Ja'far ibn Muhammad ibn Masroor – may God be pleased with him – narrated that Al–Husayn ibn Muhammad ibn Aamir quoted on the authority of al–Mo'alla ibn Muhammad al–Basri, on the authority of Al–Hassan ibn Ali al–Washsha', "I asked Abil Hassan Al–Ridha' (a.s.), 'Will the Earth be left without a Divine Leader?' The Imam (a.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 (a.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-Zaytooni 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-Ridha' (a.s.), 'Will the Earth be left without a Proof?' The Imam (a.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-Ridha' (a.s.), 'O son of the Prophet of God! What is your opinion about the following tradition narrated on the authority of As-Sadiq (a.s.)? (The traditions says,) When the Riser (a.s.) comes, he (a.s.) will kill the offspring of Al-Husayn's (a.s.) murderers.' The Imam (a.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:...'1 The Imam (a.s.) said, 'God is honest in all which He says. However, the offspring of the murderers of Al-Husayn (a.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) (a.s.) will kill them for being pleased with their forefathers' murders when he (a.s.) rises.' I asked, 'What will the Riser (a.s.) who is from you do first when he (a.s.) rises?' The Imam (a.s.) said, 'At first he (a.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."

حَدَّثَنا جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْرُور رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا الحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عامِر، عَن المُعَلَّى بن مُحَمَّد ـ 3 البَصنرِيِّ عَنِ الحَسَن بْنِ عَلِى الوَشَّاء، قالَ قُلْتُ: لابِي الحَسَن الرِّضا عَلَيْهِ السَّلامُ هَلْ تبقى الأَرْض بغير إمام فَقالَ لا البَصريِّ عَنِ الحَسَن بْنِ عَلِى الوَشَّاء، قالَ قُلْتُ فَإِنَّا نروى أَنَّها لا تبقى إِلاَّ أَنْ يسخط اللَّه عَلَى العِبادِ فَقالَ لا تبقى إِذاً لَساخَت

حَدَّثَنَا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّه عَنِ الحَسَن بْنِ عَلِى الزيتونِي وَمُحَمَّدِ بْنِ أَحْمَدِ بْنِ أَبِي -4 قتادة عَنْ أَحْمَدِ بْنِ هِلالٍ، عَن سَعِيدُ بْنِ سُلَيْمان، عَن سُلَيْمان بْنِ جَعْفَر الحِمْيَرِيُّ سألت الرِّضَا عَلَيْهِ السَّلامُ فَقُلْتُ: . تخلو الأَرْض من حُجَّةَ؟ فَقالَ عَلَيْهِ السَّلامُ لَوْ خَلَتْ الأَرْضُ طَرْفَةَ عَيْنِ من حُجَّةٍ لَساخَت بِأَهلِها

حَدَّثَنا أَحْمَد بْنِ زِياد بْنِ جَعْفَر الْهَمَذانيّ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيِّ بْنِ إِبراهِيم بْنِ هاشِمِعَنْ عَبْد السَّلامُ بْنِ _ 5 صالِح الهَرَوِيِّ قالَ قُلْتُ لابِي الحَسَن الرِّضا عَلَيْهِ السَّلامُ يا ابْنِ رَسُولَ اللَّهِ ما تَقُولُ حَدِيث رَوى، عَن الصَّادِق عَلَيْهِ السَّلامُ أَنَّهُ قالَ إِذَا خَرَجَ الْقَائِمُ قَتَلَ ذَرَارِيَّ قَتَلَةِ الْحُسَيْنِ عَلَيْهِ السَّلامُ بِفِعَالِ آبَائِها فَقَالَ عَلَيْهِ السَّلامُ هُوكَذَلِكَ فَقُلْتُ وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ وَلا تَزِرُ وازِرَةٌ وِزْرَ أُخْرى مَا مَعْنَاهُ قَالَ صَدَقَ اللَّهُ فِي جَمِيعِ أَقْوَالِهِ وَلَكِنْ ذَرَارِيُّ قَتَلَةِ الْحُسَيْنِ يَوْعُولُ اللَّهِ عَزَّ وَجَلَّ وَلا تَزِرُ وازِرَةٌ وِزْرَ أُخْرى مَا مَعْنَاهُ قَالَ صَدَقَ اللَّهُ فِي جَمِيعٍ أَقْوَالِهِ وَلَكِنْ ذَرَارِيُّ قَتَلَةِ الْحُسَيْنِ يَرْضُونَ بَأَفْعَالِ آبَائِهِمْ وَيَفْتَخِرُونَ بِهَا وَمَنْ رَضِيَ شَيْئًا كَانَ كَمَنْ أَتَاهُ وَلَوْ أَنَّ رَجُلًا قُتِل بِالْمَشْرِقِ فَرَضِيَ بِقَتْلِهِ رَجُلُّ يَرْضُونَ بَأَنَهُ السَّلامُ إِذَا خَرَجَ لِرِضَاهُمْ بِفِعْلِ آبَائِهِمْ وَيَفْتَخِرُونَ بِهَا وَمَنْ رَضِيَ شَيْئَاهُمُ الْقَائِمُ عَلَيْهِ السَّلامُ إِذَا خَرَجَ لِرِضَاهُمْ بِفِعْلِ آبَائِهِمْ وَيَقْتَلَعُ اللَّهِ عَزَّ وَجَلَّ شَرِيكَ الْقَائِمُ مِنْكُمْ إِذَا قَامَ قَالَ يَبْدَأُ بَبَنِي شَيْبَةَ فَيَقْطَعُ أَيْدِيهُمْ لاَنَّهُمْ سُرَّاقُ بَيْتِ اللَّهِ عَزَى وَجَلَّ الْقَائِمُ مِنْكُمْ إِذَا قَامَ قَالَ يَبْدَأُ بَبَنِي شَيْبَةَ فَيَقْطَعُ أَيْدِيهُمْ لاَنَّهُمْ سُرَّاقُ بَيْتِ اللَّهِ عَزَّ وَجَلَّ اللَّهُ عَزْدَ اللَّهِ عَزَّ وَجَلَّ الْقَائِمُ مَ قَالَ يَبْدَأُ بَيْنِ شَيْبَةَ فَيَقُطُعُ أَيْدِيهُمْ لاَنَّهُمْ سُرَّاقُ بَيْتِ اللَّهِ عَزَّ وَجَلَّ الْقَائِمُ مُ وَلَوْ أَلَو الْمَالِولَ الْمَالِ الْمَعْلِ الْعَلْمُ عَلَيْهُ السَّولِ الْعَالِ اللَّهُ عَنْ الْمَالِولِ الْمَقَائِمُ الْمَالُولُ الْمَقْنَ لَوْعَلَى الرَّاصِي اللَّهُ عَنْ وَلَو اللَّهُ الْمَالُولُ الْمَالُولُ الْمَنْ الرَّاصِ الْفَائِمُ الْمَعُلُولُ الْمَالُمُ الْقَائِمُ الْمَقَائِمُ الْمَلْكُولُ الْمَالُ الْعَالَ الْمَالِولُولُ الْمَالُولُ الْمُ الْعُلْلُ اللَّهُ الْمُعْلِ الْمُعْلِ الْمُ

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–Ridha' (a.s.) said, "I see my followers when they will not find the third from my progeny2. 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 (a.s.) said, "That is because their Divine Leader will become absent." I asked, "Why?" The Imam (a.s.) said, "That is because when he (a.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–Ridha' (a.s.), "One must only wash the outside of the mouth with soap. The inside of the mouth does not get oily."

28–8 Al-Husayn 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-Ridha' (a.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-Husayni quoted on the authority of Al-Hassan ibn Ali (a.s.), on the authority of his father Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far al-

Kazim (a.s.) that Imam As-Sadiq (a.s.) was asked, "Please describe death for us." He (a.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 (a.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 (a.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

حَدَّثَنَا مُحَمَّدِ بْنِ إِبْراهِيمِ بْنِ إِسْحاق رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنَا مُحَمَّدِ بْنِ أَحْمَد الهَمْدانِيَّ قالَعَلِيّ بْنِ الحَسَن عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ أَنَّهُ كَأَنِّي بِالشَّيعَةِ عِنْدَ فَقْدِهِمُ التَّالِثَ مِنْ عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ أَنَّهُ كَأَنِّي بِالشَّيعَةِ عِنْدَ فَقْدِهِمُ التَّالِثَ مِنْ وَلُدِي يَطْلُبُونَ الْمَرْعَى فَلا يَجِدُونَهُ قُلْتُ لَهُ وَلِمَ ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ قَالَ لانَّ إِمَامَهُمْ يَغِيبُ عَنْهُمْ فَقُلْتُ وَلِمَ قَالَ لِئَلا وَلْدِي يَطْلُبُونَ الْمَرْعَى فَلا يَجِدُونَهُ قُلْتُ لَهُ وَلِمَ ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ قَالَ لانَّ إِمَامَهُمْ يَغِيبُ عَنْهُمْ فَقُلْتُ وَلِمَ قَالَ لِئَلا وَيَعْ لِكُونَ فِي عُنُقِهِ لاحَد بَيْعَةٌ إِذَا قَامَ بِالسَّيْف

حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيّ بْنِ مُوسَى بْنِ جَعْفَر بْنِ أَبِي جَعْفَر الكمندانِي، عَنمُحَمَّدِ بْنِ عِيسَى، ـ 7 عَن عَبْدُالْعَزِيز بْنِ المُهْتَدِي عَنِ الرِّضا عَلَيْهِ السَّلامُ قالَ إِنَّمَا يُغْسَلُ بِالأَشْنَانِ خَارِجُ الْفَمِ فَأَمَّا دَاخِلُ الْفَمِ فَلا يَقْبَلُ عَن عَبْدُالْعَزِيز بْنِ المُهْتَدِي عَنِ الرِّضا عَلَيْهِ السَّلامُ قالَ إِنَّمَا يُغْسَلُ بِالأَشْنَانِ خَارِجُ الْفَمِ فَأَمَّا دَاخِلُ الْفَمِ فَلا يَقْبَلُ . الْغَمَرَ

حَدَّثَنا مُحَمَّدِ بْنِ القاسِم المفسّر المَعْرُوف بِأَبِي الحَسَنِ الجرجانِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثنا احمد بن الحَسَن ـ 9 الحُسَيْنِيِّ عَنِ الحَسَن بْنِ عَلِى، عَن أَبِيهِ عن الرِّضا عَلَيْهِ السَّلامُ عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرعَلَيْهِمَا السَّلاَمُ قالَ قِيلَ الحَسَادة عَلَيْهِ السَّلامُ للمُ اللهَوْتَ قَالَ عَلَيْهِ السَّلامُ اللهُ السَّلامُ اللهُوْمِنِ كَأَطْيَبِ رِيحٍ يَشُمُّهُ فَيَنْعَسُ لِطِيبِهِ وَيَنْقَطِعُ التَّعَبُ الصَادة عَلَيْهِ السَّلامُ للمُؤمِنِ كَأَطْيَب رِيحٍ يَشُمُّهُ فَيَنْعَسُ لِطِيبِهِ وَيَنْقَطِعُ التَّعَبُ وَالْأَلَمُ كُلُّهُ عَنْهُ وَالْلَكَافِرِ كَلَسْعِ الأَفَاعِيِّ وَلَدْغِ الْعَقَارِبِ وَأَشَدَّ قِيلَ فَإِنَّ قَوْماً يَقُولُونَ إِنَّهُ أَشَدُّ مِنْ نَشْرٍ بِالْمَنَاشِيرِ وَقَرْضِ بِالْمَقَارِيضِ وَرَضْخِ بِالأَحْجَارِ وَتَدُويِرِ قُطْب الأَرْحِيَةِ عَلَى الأَحْدَاقِ قَالَ كَذَلِكَ هُوَ عَلَى بَعْضِ الْكَافِرِينَ وَالْفَاجِرِينَ. أَلا الشَّدَائِد وَرضْخِ بِالأَحْجَارِ وَتَدُويِرِ قُطْب الأَرْحِيَةِ عَلَى الأَحْدَاقِ قَالَ كَذَلِكَ هُو عَلَى بَعْضِ الْكَافِرِينَ وَالْفَاجِرِينَ. أَلا الشَّدَائِد وَيَ السَّدَائِدِينَ وَالْفَاجِرِينَ وَلَى الْمُعْرَادِيض وَرَضْخِ بِالأَحْجَارِ وَتَدُويرَ قُطْب الأَمْورِينَ الْفَاجِرِينَ وَلِي الْمُعْرَادِينَ وَلِي الْمُعْرَادِينَ وَالْفَاجِرِينَ وَلَالْفَاجِرِينَ وَلَالْفَاجِرِينَ وَلِي الْفَاجِرِينَ وَالْفَاجِرِينَ وَلَوْلَوْلَ الْفَاجِرِينَ وَلِي الْفَاجِينَ وَلِي الْفَاجِرِينَ وَلَيْنَ الْفَاجِرِينَ وَلَوْلَ الْفَاجِينَ الْفَاجِرِينَ وَلَيْنَ الْمَالْفَاجِرِينَ وَقُولُونَ الْفَاجِرِينَ وَالْفَاجِرِينَ وَالْفَاجِرِينَ وَلَوْلُونَ الْمُعْرَاقِ وَالْفَاجِرِينَ وَالْفَاجِرِينَ وَلَالْفَاجِرِينَ وَالْفَاجِرِينَ وَالْفَاجِرِينَ وَالْفَاجِرِينَ وَالْفَاجِرِينَ وَالْفَاجِرِينَ وَلْمُ الْفَاجِرِينَ وَلَوْلَالْمُولُولُولُ وَلَالْفَاجِرِيْلِينَ الْفَاجِرِينَ وَلَوْلُولُونَ الْفَاجِرِي وَلَمْ الْفَاجِرِينَ

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 (a.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 (a.s.) added, 'As-Sadiq (a.s.) was asked about the plague. He (a.s.) said, 'It is God's punishment for some people and His Mercy upon others.' He (a.s.) was asked, 'How could Punishment be Mercy?' The Imam (a.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-Ridha' (a.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 (a.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–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,

قَذَلِكُمُ الَّذِي هُوَأَشَدُّ مِنْ هَذَا الامر عَذَابِ الأُخِرَةِ فَإِنَّهُ أَشَدُّ مِنْ عَذَابِ الدُّنْيَا قِيلَ فَمَا بَالْنَا نَرَى كَافِراً يَسْهُلُ عَلَيْهِ النَّرْعُ فَيَنْطَفِئُ وَهُويُحدِّثُ وَيَضْحَكُ وَيَتَكَلَّمُ وَفِي الْمُؤْمِنِينَ أَيْضاً مَنْ يَكُونُ كَذَلِكَ وَفِي الْمُؤْمِنِينَ وَالْكَافِرِينَ مَنْ يُقَاسِي عِنْدَ سَكَرَاتِ الْمَوْءِ فَذِهِ الشَّدَائِدَ فَقَالَ مَا كَانَ مِنْ رَاحَةٍ لِلْمُؤْمِنِينَ هُنَاكَ فَهُوَتعجيلُ ثَوَابٍ وَمَا كَانَ مِنْ شَدِيد فَتَمْحِيصَهُ مِنْ ذُنُوبِهِ لِيَرِدَ الأَخْرِةَ نَقِيًّا نَظِيفاً مُسْتَحِقًا لِثَوَابِ الأَبْدِ لا مَانِعَ لَهُ دُونَهُ وَمَا كَانَ مِنْ سُهُولَةٍ هُنَاكَ عَلَى الْكَافِرِ فَلِيُونَى مَنْ تُدُوبِهِ لِيَرِدَ الأُخْرِةَ وَلَيْسَ لَهُ إِلا مَا يُوجِبُ عَلَيْهِ الْعَذَابَ وَمَا كَانَ مِنْ شِدَةٍ عَلَى الْكَافِرِ هُنَاكَ فَهُوابْتِدَاءُ وَمَا كَانَ مِنْ شِدَّةٍ عَلَى الْكَافِرِ هُنَاكَ فَهُوابْتِدَاءُ عَلَى الدُّنْيَا لِيَرِدَ الأُخِرَةَ وَلَيْسَ لَهُ إِلا مَا يُوجِبُ عَلَيْهِ الْعَذَابَ وَمَا كَانَ مِنْ شِدَّةٍ عَلَى الْكَافِرِ هُنَاكَ فَهُوابْتِدَاءُ عَلَى الدُّنْيَا لِيَرِدَ الأُخِرَةَ وَلَيْسَ لَهُ إِلا مَا يُوجِبُ عَلَيْهِ الْعَذَابَ وَمَا كَانَ مِنْ شِدَّةٍ عَلَى الْكَافِرِ هُنَاكَ فَهُوابْتِدَاءُ عَلَى الدُّنْيَا لِيَرِدَ الأُخِرَةَ وَلَيْسَ لَهُ إِلا مَا يُوجِبُ عَلَيْهِ الْعَذَابَ وَمَا كَانَ مِنْ شِدَّةٍ عَلَى الْكَافِرِ هُنَاكَ فَهُوابْتِدَاءُ وَيَاكَ مَنْ اللَّهُ لِعَنَى الدُّنْيَا لِيَرِدَ اللَّهِ لَهُ ذَلِكُمْ بِأَنَّ اللَّهُ عَدْلُ لا يَجُورُ قَالَ وَقِيلَ لِلصَّادِقِ عَلَيْهِ السَّلامُ أَخْبِرْنَا عَنِ الطَّاعُونِ فَقَالَ عَذَابُ اللَّهِ لِقَوْمِ وَرَحْمَةً لَوْمُ وَلَ أَنْ نِيرَانَ جَهَنَّمُ عَذَلِكُمْ فِيهَا وَهِى رَحْمَةً عَذَابًا قَالَ أَمَا تَعْرِفُونَ أَنَّ نِيرَانَ جَهَنَّمَ عَذَابُ عَلَى الْكُفَّارِ وَخَزَنَةُ جَهُنَا وَوَي وَلَو وَكَيْفَ وَلَا وَقِيلَ عَذَابُ أَلْتُهُ وَلَا وَالْ وَكِيْفَ وَلَو الْكَافِرِ وَكُونَ اللَّهُ عَلَى الْكُفَّارِ وَكَنْ اللَّهُ عَلْكُونُ الرَّوالُ وَكُونَ لَهُ مَا وَهُى رَحْمَةً عَذَابُ اللْعَلَا وَهُوى وَالَا وَكِيفَ عَلَى الْكُفُونَ الْمَا تَعْفُوا وَلُولُوا وَكَيْفَا وَا وَكُونُ الرَّوالَ وَلَا

حَدَّثَنا عَلِيِّ بْنِ أَحْمَد بْنِ عَبْدِ اللَّه بْنِ أَحْمَد بْنِ أَبِي عَبْدِ اللَّه البَرْقِي وَمُحَمَّد بْنِ البَرْقِي وَمُحَمَّد بْنِ عَلِي ماجيلوَيْه _ 10 وَمُحَمَّد بْنِ عَلِيّ بْنِ هاشِم وَعَلِيّ بْنِ عيسَى المجاور رضِيَ اللَّهُ عَنْهُمْ قَالُوا حَدَّثَنا عَلِيّ بْنِ مُحَمَّد بْنِ ماجيلوَيْه، عَن أَحْمَد بْنِ مُحَمَّد بْنِ مُحَمَّد السَيّارِيُّ، عَن عَلِيّ بْنِ أَسْباط قَالَ قُلْتُ لِلرِّضا عَلَيْهِ السَّلامُ قَالَ قُلْتُ لِلرِّضا عَلَيْهِ السَّلامُ يَحْدُثُ الأَمْرُ لا أَجِدُ بُدًا مِنْ مَعْرِفَتِهِ وَلَيْسَ فِي الْبَلَدِ الَّذِي أَنَا فِيهِ أَحَدٌ أَسْتَفْتِهِ مِنْ مَوَالِيكَ قَالَ للرِّضَا عَلَيْهِ السَّلامُ يَحْدُثُ الأَمْرُ لا أَجِدُ بُدًا مِنْ مَعْرِفَتِهِ وَلَيْسَ فِي الْبَلَدِ الَّذِي أَنَا فِيهِ أَحَدٌ أَسْتَفْتِهِ مِنْ مَوَالِيكَ قَالَ .

حَدَّثَنا أَبِي رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه قالَ: حَدَّثَنا أَحْمَدِ بْنِ أَبِي عَبْدِ اللَّه البَرْقِي، عَن عَلِيّ بْنِ ـ 11 مُحَمَّد، عَن أَبِيهِ، عَن آبائِهِ، عَن سُلَيْمان الجَعْفَرِيِّ عَنِ الرِّضا عَلَيْهِ السَّلامُ، عَن أَبِيهِ، عَن آبائِهِ، عَن عَلِي عَلَيْهِ مُحَمَّد، عَن أَبِيهِ، عَن آبائِهِ، عَن عَلِي عَلَيْهِ مَلَيْهُ السَّلامُ قالَ: قالَ رَسُولَ اللَّه صَلَّى

"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-Ridha' (a.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

.اللهُ عَلَيْهِ وَآلِهِ الشَّيْبُ فِي مُقَدَّمِ الرَّأْسِ يُمْنٌ وَفِي الْعَارِضَيْنِ سَخَاءٌ وَفِي الذَّوَائِبِ شَجَاعَةٌ وَفِي الْقَفَا شُوُّمٌ

حَدَّثَنا أَبُو الفَضْلِ تَمِيمُ بْنِ عَبْدِ اللَّه بْنِ تَمِيمُ القُرُشِي الحِمْيَرِيُّ قالَ: حَدَّثَنا أَبِي أَخْبَرَناعَلِيِّ أَحْمَدِ بْنِ عَلِى _ 12 الأَنْصارِي قالَ: حَدَّثَنا أَبُو الصَّلْتِ عَبْد السَّلامُ بْنِ صالِح الهَرَوِيِّ قالَ: سَمِعتُ عَلِيِّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ يَغُولُ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى نَبِيِّ مِنْ أَنْبِيَائِهِ إِذَا أَصْبَحْتَ فَأَوَّلُ شَيْءٍ يَسْتَقْبِلُكَ فَكُلْهُ وَالثَّانِي فَاكْتُمْهُ وَالثَّالِثُ فَاقْبُلُهُ وَالرَّابِعُ فَلا تُؤْيِسُهُ وَالْخَامِسُ فَاهْرُبْ مِنْهُ قَالَ فَلَمَّا أَصْبَحَ مَضَى فَاسْتَقْبَلَهُ جَبَلٌ أَسْوَدُ عَظِيمٌ فَوَقَفَ وَقَالَ أَمْرَنِي رَبِّي أَنْ

آكُلُ هَذَا وَيَقِيَ مُتَحَيِّراً ثُمَّ رَجَعَ إِلَى نَفْسِهِ فَقَالَ إِنَّ رَبِّي جَلَّ جَلالُهُ لا يَأْمُرُنِي إِلا بِمَا أُطِيقُ فَمَشَى إِلَيْهِ لِيَأْكُلُهُ فَكُلَّمَا دَنَا مِنْهُ صَغُرَ حَتَّى انْتَهَى إِلَيْهِ فَوَجَدَهُ لُقُمَةً فَأَكْلَهَا فَوَجَدَهَا أَطْيَبَ شَيْءٍ أَكْلَهُ ثُمَّ مَضَى فَوَجَدَ طَسْتاً مِنْ ذَهَب فَقَالَ أَمَرَنِي رَبِّي أَنْ أَكْتُمَ هَذَا فَحَفَرَ لَهُ وَجَعَلَهُ فِيهِ وَأَلْقَى عَلَيْهِ التُّرَابَ ثُمَّ مَضَى فَالْتَفَتَ فَإِذَا الطَّسْتُ قَدْ ظَهَرَ فَقَالَ أَمْرَنِي رَبِّي عَرَّ وَجَلَّ فَمَضَى فَإِذَا هُوبِطَيْرٍ وَخَلْفَهُ بَازِيٌّ فَطَافَ الطَّيْرُ حَوْلُهُ فَقَالَ أَمْرَنِي رَبِّي عَرَّ وَجَلَّ أَيْا هُوبِطَيْرٍ وَخَلْفَهُ بَازِيٌّ فَطَافَ الطَّيْرُ حَوْلُهُ فَقَالَ أَمْرَنِي رَبِّي عَرَّ وَجَلَّ أَوْلِكَ هَذَا فَقَتَحَ كُمَّهُ فَتَالَ الطَّيْرُ وَعِلْ اللَّهُ عَرَّ وَجَلَّ أَمْرَنِي رَبِّي عَرَّ وَجَلَّ أَمْرَنِي رَبِّي عَرَّ وَجَلَّ أَنْ لا أُولِسٍ هَذَا فَقَالَ إِنَّ اللَّهَ عَرَّ وَجَلَّ أَمْرَنِي رَبِّي عَرَّ وَجَلَّ أَنْ لا أُولِسٍ هَذَا فَعَتَ كُمَّهُ فَقَالَ إِنَّ اللَّهَ عَرَّ وَجَلَّ أَمْرَنِي رَبِّي عَرَّ وَجَلَّ أَنْ لا أُولِسٍ هَذَا فَقَالَ إِنَّ اللَّهُ عَرْ وَجَلَّ أَمْرَنِي رَبِي عَزَّ وَجَلَّ أَنْ لا أُولِسٍ هَذَا فَلَا الطَّسْرَ فَقَالَ أَمْرُنِي رَبِي عَنَّ وَجَلَّ أَنْ لا أُولِسٍ هَذَا فَعُرَبُ مِنْ هَذَهِ فَقَالَ أَمْرَنِي رَبِي عَنَّ وَجَلَّ أَنْ لا أُولِسٍ هَذَا فَلَا عَرْدُهُ مِنْ فَجَذِهِ قِطْعَةً فَأَلْقَاهَا إِلَيْهِ ثُمَّ مَضَى فَلَمَا مُضَى إِذَا هُوبَلَامُ مَنْ غَلْتَ مَا أُمْرُنِي رَبِي عَنَّ وَجَلَ أَنْ وَلَا لَهُ مُنْ عَلَى لَهُ أَمْرُنِي رَبِي عَنَّ وَكُلُ أَمْرُنِي مِنْ عَظْمَ الْغَضَى الْمُعَلَى الْعَبْدَ إِذَا غَضِيبَ لَمْ يَرَ نَفْسَهُ وَجَهِ لَا لَكُ أُمْ مِنْ عِظْمَ الْغَضَيَبِ ، فَإِلَا مُعْضَى إِنَا عُضَي الْمُعْمَى الْمُعْصَلِ وَلَا لَهُ مُنْ عَظْمَ الْخُمَلِ الْمُعْمَى الْعَنْمَ لَا الْمَالِمُ عَلَى الْمُعْمَى الْمُعْمَى الْمُعْمَى الْمُعْمَ الْمُعْمَى الْمُعْمَالِ الْمُعْمَا الْمُعْمَى الْمُعْمَى الْمُعْمَالِ الْمُعْمَى الْمُعْمَى

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 Bazee', "I heard Al-Ridha' (a.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–Ridha' (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) admonished against killing the following five: shrikes3, hoopoes, bees, ants, and frogs, and ordered people to kill the following five: crows, kites4, snakes, scorpions, and mordacious5 dogs.

The author of this book (a.s.heikh 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–Ridha' (a.s.) said, "A white cock has five of the traits of the Prophets (a.s.): to know the times to pray, zeal, generosity, courage and making love often."

28–16 Al-Husayn ibn Ibrahim ibn Tatana, Al-Husayn ibn Ibrahim ibn Ahmad ibn Hisham al-Mokattib, and Ahmad ibn Ziyad ibn Ja'far al-Hamadani and Ali ibn Abdullah al-Warraq – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority

قَدْرَهُ وَسَكَنَ غَضَبُهُ كَانَتْ عَاقِبَتُهُ كَاللَّقْمَةِ الطَّيِبَةِ الَّتِي أَكَلْتَهَا وَأَمَّا الطَّسْتُ فَهُوَالْعَمَلُ الصَّالِحُ إِذَا كَتَمَهُ الْعَبْدُ وَأَخْفَاهُ أَبَى اللَّهُ عَنَّ وَجَلَّ إِلا أَنْ يُظْهِرَهُ لِيُزَيِّنَهُ بِهِ مَعَ مَا يَدَّخِرُ لَهُ مِنْ ثَوَابِ الأُخِرَةِ وَأَمَّا الطَّيْرُ فَهُوَالرَّجُلُ الَّذِي يَأْتِيكَ بِنَصِيحَةٍ فَلا تُونِيسُهُ وَأَمَّا اللَّحْمُ الْمُنْتِنُ فَهِيَ الْغِيبَةُ فَاهْرُبْ فَاقْبُلُهُ وَاقْبَلُ نَصِيحَتَهُ وَأَمَّا اللَّاحْمُ الْمُنْتِنُ فَهِيَ الْغِيبَةُ فَاهْرُبْ . . . منها

حَدَّثَنا أَحْمَدِ بْنِ هارُون الفامي رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ جَعْفَرِ بْنِ بطة قالَمُحَمَّدِ بْنِ عَلِى بْنِ ـ 13 مَحْبُوب عَنْ مُحَمَّدِ بْنِ عِيسَى، عَن مُحَمَّدِ بْنِ إِسْمَاعِيل بْنِ بزيع قالَ: سَمِعتُ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ لا يَجْتَمِعُ الْمَالُ مَحْبُوب عَنْ مُحَمَّدِ بْنِ عِيسَى، عَن مُحَمَّدِ بْنِ إِسْمَاعِيل بْنِ بزيع قالَ: سَمِعتُ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ لا يَجْتَمِعُ الْمَالُ مَاعِيل وَحِرْصٍ غَالِبٍ وَقَطِيعَةِ الرَّحِم وَإِيثَارِ الدُّنْيَا عَلَى الاُخِرَةِ .

حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه، عَن أَحْمَدِ بْنِ أَبِي عَبْدِ اللَّه البَرْقِي، عَن مُحَمَّد القاسانِي _ 14 عَنْ أَبِي أَبُّوب المديني، عَن سُلَيْمان بْنِ جَعْفَر الجَعْفَرِيِّ عَنِ الرِّضَا عَلَيْهِ السَّلامُ أَنَّ لَسُولُ أَنَّ المَّدِينِ، عَن سُلَيْمان بْنِ جَعْفَر الجَعْفَرِيِّ عَنِ الرِّضَا عَلَيْهِ السَّلامُ اللهُ عَلَيْهِ عَلَيْهِ السَّلامُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ نَهَى، عَن قَتْلِ خَمْسَةٍ الصَّرَدِ وَالصَّوَّامِ وَالْهُدْهُدِ وَالنَّحْلَةِ وَالنَّحْلَةِ وَالْعَقْرَبِ وَالْمَنَّةِ الْعُدُرُابِ وَالْمُدَّةِ وَالْعَقْرَبِ وَالْكَلْبِ الْعَقُورِ . خَمْسَةٍ الْغُرَابِ وَالْحَدَّأَةِ وَالْعَقْرَبِ وَالْكَلْبِ الْعَقُورِ . وَالْعَلْمِ اللهُ عَلَيْهِ وَالْعَقْرَبِ وَالْكَلْبِ الْعَقُورِ .

قَالَ مُصنَيِّفُ هذا الْكِتابِ: هذا أَمْر إطلاق وَرُخصَة لا أَمْرَ وُجُوبَ وَفَرَضَ

حَدَّثَنَا أَبِي رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنَا أَحْمَدِ بْنِ إِدْرِيس، عَن مُحَمَّدِ بْنِ أَحْمَدِ بْنِ يَحْيَى بْنِالأَشْعَرِيِّ، عَن إِبْراهيمِ _ 15 بْنِ حمويه، عَن مُحَمَّدِ بْنِ عِيسَى اليَقْطِيني قالَ: قالَ الرِّضا عَلَيْهِ السَّلامُ فِي الدِّيكِ الأَبْيَضِ خَمْسُ خِصَالٍ مِنْ خِصَالِ بْنِ حمويه، عَن مُحَمَّدِ بْنِ عِيسَى اليَقْطِيني قالَ: قالَ الرِّضا عَلَيْهِ السَّلامُ فِي الدِّيكِ الأَبْيَضِ خَمْسُ خِصَالٍ مِنْ خِصَالِ الثَّنْ حَمْدِ وَتُهُ بِأَوْقَاتِ الصَّلاةِ وَالْغَيْرَةُ وَالسَّجَاءُ وَالسَّجَاعَةُ وَكَثْرَةُ الطَّرُوقَةِ

حَدَّثَنا الحُسَيْنِ بْنِ إِبْراهيمِ بْنِ ناتانَةَ وَالحُسَيْنِ بْنِ إِبْراهيمِ بْنِ أَحْمَدِ بْنِ هِشامِ المكتب و أَحْمَدِ بْنِ زِيادِ بْنِ جَعْفَر ـ 16 الْهَمَذانيّ وَعَلِيّ بْنِ عَبْد اللَّه الوَرَّاقُ رَضِيَ اللَّهُ عَنْهُمْ

of his father, on the authority of Yasir – the servant, 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 Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), on the authority of the Commander of the Faithful Ali ibn Abi Talib (a.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 (a.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 (a.s.heikh Sadooq) said, "Abul Hassan in this tradition may refer to Musa ibn Ja'far (a.s.) or Al-Ridha' (a.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

قالُوا حَدَّثنا إِبْراهيم بْنِ هاشِم، عَن أَبِيهِ، عَن ياسر الخادِم قالَ: حَدَّثنا عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ، عَن أَبِيهِ جَعْفَر بْنِ مُحَمَّد عَلَيْهِ السَّلامُ، عَن أَبِيهِ السَّلامُ قالَ رَسُولَ السَّلامُ، عَن أَبِيهِ الحُسَيْنِ بْنِ عَلِي عَلَيْهِ السَّلامُ، عَن أَبِيهِ السَّلامُ، عَن أَبِيهِ السَّلامُ، عَن أَبِيهِ السَّلامُ قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يا عَلِيّ إِنِّي سَأَلْت رَبِّي عَزَّ وَجَلَّ فِيكَ خَمْس خصالَ فَأَعطانِي أَمَّا أَوَّلُها فَإِنِي سَأَلْته أَن تنشق الأَرْض عَنِّي وَنفض التراب، عَن رَأْسِي وَأَنْتَ مَعِي فَأَعطانِي وَأَمَّا الثَّانِيَةَ فَإِنِّي سَأَلْته أَن يقضي عِنْدَ كفة الميزان وَأَنْتَ مَعِي فَأَعطانِي وَأُمَّا الثَّانِيةَ فَإِنِي سَأَلْته أَنْ يقضي عِنْدَ كفة الميزان وَأَنْتَ مَعِي فَأَعطانِي وَهُولواء اللَّه الأكبر عَلَيْهِ مَكْتُوب المفلحون مَعِي فَأَعطانِي وَأُمَّا الثَالثة فَسَأَلْت رَبِّي عَزَّ وَجَلَّ أَن يجعلك حامِل لوائي وَهُولواء اللَّه الأكبر عَلَيْهِ مَكْتُوب المفلحون هم الفائزون بالْجَنَّةِ فَأَعطانِي وَأَمَّا الرابعة فَإِنِّي سَأَلْته أَن تسقي أُمَّتِي إلى الجَنَّة فَأَعطانِي وَأُمَّا الرابعة فَإِنِّي سَأَلْته أَن تسقي أُمَّتِي إلى الجَنَّة فَأَعطانِي وَالْحَمْدُ لِلَّهِ الَّذِي مِن عَلِيّ بهِ

حَدَّثَنا أَبِي رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه، عَن مُحَمَّد بْنِ عِيسَى بْنِ عُبِيْد، عَن القاسِم بن يَحْيَى، _ 17 عَن جَدِّهِ، عَن يَعْقُوبِ الجَعْفَرِيِّ قالَ: سَمِعتُ أَبَا الحَسَن عَلَيْهِ السَّلامُ يَقُولُ: لا بَأْس بِالعزل فِي سِتَّةِ وُجُوه المَرْأَة الَّتِي عَن جَدِّهِ، عَن يَعْقُوبِ الجَعْفَرِيِّ قالَ: سَمِعتُ أَبَا الحَسَن عَلَيْهِ السَّلامُ يَقُولُ: لا بَأْس بِالعزل فِي سِتَّةِ وُجُوه المَرْأَة الَّتِي عَن يَعْقُوبِ الجَعْفَرِيِّ قالَ: سَمِعتُ أَبَا الحَسَن عَلَيْهِ السَّلامُ يَقُولُ: لا بَأْس بِالعزل فِي سِتَّةِ وُجُوه المَرْأَة الَّتِي اللهُ عَلَيْهِ السَّامُ اللهُ اللهُ عَلَيْهِ السَّلامُ اللهِ اللهُ عَلَيْهِ السَّامُ اللهُ عَلَيْهِ السَّامُ اللهُ عَلَيْهِ السَّامُ اللهُ اللهِ اللهُ اللهُ

قالَ مُصنَبِّفُ هذا الْكِتاب يَجُوز أَنْ يَكُونَ أَبُو الحَسَن صاحِبَ هذا الْحَديث مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ وَيَجُوز أَنْ يَكُونَ الرِّضا عَلَيْهِ السَّلامُ لانَّ يَعْقُوبِ الجَعْفَرِيِّ قَدْ لقيهما جَمِيعاً

حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيِّ بْنِ إِبراهِيمِ بْنِ هاشِم، عَن أَبيهِ، عَن أَحْمَدِ بْنِ عَبْدِاللَّه الخلنجي، عَن ـ 18 أَبي عَلِيِّ الحَسَن بْنِ راشد قالَ سَأَلْتُ الرِّضَا عَلَيْهِ السَّلامُ father of Ali Al-Hassan ibn Rashid, "I asked Al-Ridha' (a.s.) about the number of times the opening to the call to prayer (*Allahu Akbar*) must be said. He (a.s.) replied, "It is seven times." I said, "It has been narrated that God's Prophet (S) said only one." The Imam (a.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 (a.s.), on the authority of his father (a.s.), on the authority of Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Musa Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his forefathers, on the authority of Ali (a.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-Ridha' (a.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 (a.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'ammar ibn Khallad, on the authority of Abil Hassan (a.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

عَن تَكْبِيرَاتِ الافْتِتَاحِ فَقَالَ سَبْعٌ قُلْتُ رُوِيَ عَنِ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَّهُ كَانَ يُكَبِّرُ وَاحِدَةً فَقَالَ إِنَّ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَّهُ كَانَ يُكَبِّرُ وَاحِدَةً يَجْهَرُ بِهَا وَيُسِرُّ سِتّاً .

حَدَّثَنَا مُحَمَّدِ بْنِ قاسِمِ الأسترآبادي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَني يُوسِف بْنِ مُحَمَّدِ بْنِ زِيادعَنِ الحَسَن بْنِ عَلِي _ 19 عَنْ أَبِيهِ، عَن مُحَمَّد بْنِ عَلِي، عَن أَبِيهِ عَلِيّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُوسَى بْنِ جَعْفَر، عَن آبائِهِ، عَن عَنْ أَبِيهِ، عَن مُحَمَّد بْنِ عَلِي، عَن أَبِيهِ عَلِيّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ قالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لَمَّا أَتَاهُ جَبْرَئِيلُ بِنَعْي النَّجَاشِيِّ بَكَى بُكَاءَ حَزِينٍ عَلَيْهِ وَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لَمَّا أَتَاهُ جَبْرَئِيلُ بِنَعْي النَّجَاشِيِّ بَكَى بُكَاءَ حَزِينٍ عَلَيْهِ وَقَالَ إِنَّ أَخَاكُمْ أَصِحْمَةَ وَهُوَاسْمُ النَّهُ لَهُ كُلُّ مُرْتَفِعٍ حَتَّى رَأًى إِنَّ الْجَبَّانَةِ وَكَبَّرَ سَبْعاً فَخَفَضَ اللَّهُ لَهُ كُلُّ مُرْتَفِعٍ حَتَّى رَأًى

حَدَّثَنَا أَبِي وَمُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِيد رَضِيَ اللهُ عَنْهُما قالَ: حَدَّثَنَا مُحَمَّدِ بْنِ يَحْيَى العطار وَأَحْمَدِ بنِ الوَلِيد رَضِيَ اللهُ عَنْهُما قالَ: حَدَّثَنا مُحَمَّد بنِ يَحْيَى العطار وَأَحْمَدِ بْنِ عَمْران الأَشْعُرِيِّ قالَ أَحْمَدِ بْنِ مُحَمَّد بن خالِد، عَن أَبِيهِ عَنْ بَكْرِ بْنِ إِدْرِيس جَمِيعاً، عَن مُحَمَّد بن خالِد، عَن أَبيهِ عَنْ بَكْرِ بْنِ إِدْرِيس جَمِيعاً، عَن مُحَمَّد بن خالِد، عَن أَبيهِ عَنْ بَكْرِ بُنْ عِمْران الأَشْعُرِيِّ قالَ أَعْنَا الْحَسَنِ عَلَيْهِ السَّلامُ يَقُولُ قَلِّمُوا أَظْفَارَكُمْ يَوْمَ الثَّلاثَاءِ وَاسْتَحِمُّوا يَوْمَ الْجُمُعَةِ الْأَرْبِعَاءِ وَأَصِيبُوا مِنَ الْحَجَّامِ حَاجَتَكُمْ يَوْمَ الْخَمِيسِ وَتَطَيَّبُوا بِأَطْيَبُ طِيبِكُمْ يَوْمَ الْجُمُعَةِ

حَدَّتَنا أَحْمَد بْنِ مُحَمَّد بْنِ يَحْيَى العَطَّار رَضِىَ اللهُ عَنْهُ قالَ: حَدَّتَنا أَبِي، عَن مُحَمَّد بْنِ أَحْمَد بْنِ يَحْيَى بْنِ ـ 21 عِمْران الأَشْعَرِيِّ، عَن مُعاوِيَةَ بن حكيم، عَن معمر بْنِ خلاد عَنْ أَبِي الحَسَن عَلَيْهِ السَّلامُ قالَ: لا يَنْبغِي للرجل أَن يدع عِمْران الأَشْعَرِيِّ، عَن مُعاوِيَةَ بن حكيم، عَن معمر بْنِ خلاد عَنْ أَبِي الحَسَن عَلَيْهِ السَّلامُ قالَ: لا يَنْبغِي للرجل أَن يدع دلِكَ . الطَّيِّب فِي كُلِّ يَوْمَ فَإِنْ لَمْ يقدر فيوم وَيَوْمَ لا فَإِنْ لَمْ يقدر فَفِي كُلِّ جمعة لا يدع ذلِكَ

حَدَّثَنا أَبُو الحَسَن عَلِيِّ بْنِ عِيسَى المجاورفي مَسْجِد الكُوفَة قالَ: حَدَّثَنا إِسْمَاعِيل بْنِ عَلِى بْنِ رزين ابْنِ أَخِي _ 22 دعبل بْنِ عَلِى الخزاعي عَن أَبيهِ قالَ حَدَّثَنا الإمام أَبُو الحَسَن

al-Khoza'ee narrated that his father quoted on the authority of Imam Abul Hassan 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 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.), "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's he (a.s.) said, 'The Companions of the Garden are those who obey me, and submit to Ali ibn Abi Talib (a.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 (a.s.) wrote me a letter in which he (a.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 (a.s.heikh Sadooq) said, "Soleiman ibn Hafs visited both Musa ibn Ja'far (a.s.) and Al-Ridha' (a.s.) and I do not know from which of the two Imams (a.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-Ridha' (a.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–Ridha' (a.s.), on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of the Commander of the Faithful (a.s.), "The world is all ignorance except for the positions of knowledge. All knowledge is considered to be a proof against man,

مُوسَى الرِّضا عَلَيْهِ السَّلامُ قالَ: حَدَّثَني أَبي مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ قالَ: حَدَّثَني أَبي جَعْفَر عَلَيْهِ السَّلامُ قالَ: حَدَّثَني أَبي عَلِي بْنِ الحُسَيْن عَلَيْهِ السَّلامُ قالَ: حَدَّثَني أَبي عَلِي بْنِ الحُسَيْن عَلَيْهِ السَّلامُ قالَ: حَدَّثَني أَبي عَلِي بْنِ الحُسَيْن عَلَيْهِ السَّلامُ قالَ: حَدَّثَني أَبي عَلِي عَلَيْ بْنِ الحُسَيْن عَلَيْهِ السَّلامُ قالَ: حَدَّثَني أَبي عَلِي عَلَيْهِ السَّلامُ، عَن أَبِيهِ أَبي طَالِب عَلَيْهِ السَّلامُ قالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالِهِ قَلْهُ وَآلِهِ أَصْحَابُ الْجَنَّةِ مَنْ أَطَاعَنِي وَسَلَّمَ لِعَلِيّ النَّارِ وَأَصْحَابُ الْجَنَّةِ مَنْ أَطَاعَنِي وَسَلَّمَ لِعَلِيّ النَّارِ وَأَصْحَابُ الْجَنَّةِ مَنْ أَطِاعِنِي وَسَلَّمَ لِعَلِيّ اللهُ عَلَيْهِ وَآلِهِ أَصْحَابُ الْجَنَّةِ مَنْ أَطَاعَنِي وَسَلَّمَ لِعَلِيّ النَّارِ وَأَصْحَابُ النَّارِ مَنْ سَخِطَ الْوَلايَةَ وَنَقَضَ الْعَهْدَ وَقَاتَلَهُ بَعْدِي وَأَقَرَّ بِوَلايَتِهِ وَأَصْحَابُ النَّارِ مَنْ سَخِطَ الْوَلايَةَ وَنَقَضَ الْعَهْدَ وَقَاتَلَهُ بَعْدِي

حَدَّثَنا أَبِي رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه، عَن مُحَمَّدِ بْنِ عِيسَى بْنِ عُبِيْد، عَن سُلَيْمان بن حَفْصٍ _ 23 . الْمَرْوَزِيِّ قالَ كَتَبَ إِلَىَّ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ قُلْ فِي سَجْدَةِ الشُّكْرِ مِائَةَ مَرَّةٍ شُكْراً شُكْراً شُكْراً وَإِنْ شِئْتَ عَفْواً عَفْواً .

قالَ مُصنَنِّفُ هذا الْكِتاب: لَقِي سُلَيْمان بْنِ حَفْصِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ وَالرِّضا عَلَيْهِ السَّلامُ جَمِيعاً وَلا أَدْرِي . هذا الخَبَرُ عَنْ أَيُّهُما هُوَ

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 (a.s.), on the authority of his father Ali ibn Musa Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.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-Ridha' (a.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 (a.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 (a.s.), on the authority of his brother Ali ibn Musa Al-Ridha' (a.s.), on the authority of his father (a.s.), on the authority of his grandfather (Imam As-Sajjad) (a.s.), "Someone asked Imam As-Sajjad, 'Why are the people who say night prayers the most pleasant-looking people?' Imam As-Sajjad (a.s.) replied, "It is because they have had private times at night with God and God has enveloped them in His Own Light."

جَهْلٌ إِلا مَوَاضِعَ الْعِلْمِ وَالْعِلْمُ كُلُّهُ حُجَّةٌ إِلا مَا عُمِلَ بِهِ وَالْعَمَلُ كُلُّهُ رِيَاءٌ إِلا مَا كَانَ مُخْلَصاً وَالْإِخْلاصُ عَلَى خَطَرٍ جَهْلٌ إِلا مَوَاضِعَ الْعِلْمِ وَالْعِلْمُ كُلُّهُ رِيَاءٌ إِلا مَا كَانَ مُخْلَصاً وَالْإِخْلاصُ عَلَى خَطَرٍ الْعَبْدُ بِمَا يُخْتَمُ لَهُ .

حَدَّثَنا مُحَمَّدِ بْنِ عمر الحافِظُ البَغدادي قالَ: حَدَّثَنا أَبُو مُحَمَّد الحَسَن بْنِ عَلِى الممتع قالَ: حَدَّثَنا حَمْدانَ بْنِ _ 26 المُخْتار قالَ: حَدَّثَنا مُحَمَّد بْنِ خالِد البَرْقِي قالحدثني سَيِّدي أَبُو جَعْفَر عَلِيِّ، عَن أَبِيهِ عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ المُخْتار قالَ: حَدَّثَني الأجلح الْكِنْدِيُّ، عَن ابْنِ بريدة، عَن أَبِيهِ أَن النَّبِي صلَّى السَّلامُ، عَن أَبِيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ قالَ: حَدَّثَني الأجلح الْكِنْدِيُّ، عَن ابْنِ بريدة، عَن أَبِيهِ أَن النَّبِي صلَّى السَّلامُ، عَن أَبِيهِ مَوْسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ قالَ: عَلَيْهِ وَاللهِ قالَ: عَلِيٍّ إِمام كُلِّ مُؤْمِن بَعْدي

حَدَّثَنَا مُحَمَّدِ بْنِ إِبْراهِيمِ بْنِ إِسْحاق الطَّالِقانِيُّ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنَا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ سَعِيدُ الكُوفِي _ 27 قالَ: حَدَّثَنَا عَلِيِّ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فضال عَنْ أَبِيهِ، عَن أَبِي الْحَسَنِ عَلَيْهِ السَّلامُ السَّجْدَةُ بَعْدَ الْفَوِيضَةِ شُكْرٌ لِلَّهِ تَعَالَى عَلَى مَا وَقُقَ لَهُ الْعَبْدَ مِنْ أَدَاءِ فَرْضِهِ وَأَدْنَى مَا يُجْزِئُ فِيهَا مِنَ الْقَوْلِ أَنْ يَقُولَ شُكْراً لِلَّهِ شُكْراً لِلَّهِ شُكْراً لِلَّهِ شُكْراً لِلَّهِ شُكْراً لِلَّهِ عَلَى مَا وَقُقَنِي بِهِ مِنْ خِدْمَتِهِ ثَلاثَ مَرَّاتٍ قُلْتُ فَمَا مَعْنَى قَوْلِهِ شُكْراً لِلَّهِ قَالَ يَقُولُ هَذِهِ السَّجْدَةُ مِنِّي شُكْرٌ لِلَّهِ عَزَّ وَجَلَّ عَلَى مَا وَقُقَنِي بِهِ مِنْ خِدْمَتِهِ ثَلْاثَ مَرَّاتٍ قُلْتُ فَمَ السَّعْدَةِ وَالسَّجْدَةِ فَإِنْ كَانَ فِي الصَّلاةِ تَقْصِيرٌ لَمْ يَتِمَّ بِالنَّوَافِلِ تَمَّ بِهَذِهِ السَّجْدةِ .

حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه، عَن يَعْقُوبِ بْنِ يَزِيد، عَن إِسْمَاعِيل بْنِ مُوسَى، عَن ـ 28 ـ أَخِيهِ عَلِيِّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلامُ مَا بَالُ أَخِيهِ عَلِيِّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلامُ مَا بَالُ أَخِيهِ عَلِيِّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلامُ مَا بَالُ أَخِيهِ عَلِيٍّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلامُ مَا بَالُ أَخْتُهُ عَلَيْهِ السَّلامُ مَا بَالُ اللهُ مِنْ نُورِهِ . الْمُتَهَجِّدِينَ بِاللَّيْلِ مِنْ أَحْسَنِ النَّاسِ وَجْهاً قَالَ لاتَّهُمْ خَلُوا بِرَبِّهِمْ فَكَسَاهُمُ اللَّهُ مِنْ نُورِهِ

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–Husayn 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 Ridha') (a.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…'7 – 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-Husayn ibn Ali ibn Abi Talib (a.s.), on the authority of his father (a.s.), on the authority of his grandfather (a.s.), "A man went to see Al-Ridha' (a.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.*' The Imam (a.s.) said, "My father (a.s.) narrated that my grandfather (a.s.) quoted on the authority of the Ornament of the Worshippers (Imam as-Sajjad) (a.s.), on the authority his father (a.s.) that a man went to see the Commander of the Faithful (a.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 (a.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

حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ يَحْيَى العَطَّارِ، عَن مُحَمَّدِ بْنِ الحُسَيْنِ بْنِ أَبِي الخَطَّابِ، عَن ـ 29 عَلِيّ بْنِ أَسِباط، عَن مُحَمَّدِ بْنِ عَلِيّ بْنِ أَبِي عَبْدِ اللَّه، عَن أَبِي الْحَسَنِ عَلَيْهِ السَّلامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَرَهْبانِيَّةً عَلِيّ بْنِ أَبِي عَبْدِ اللَّه، عَن أَبِي الْحَسَنِ عَلَيْهِ السَّلامُ فِي قَوْلِ اللَّهِ عَنَّ وَجَلَّ وَرَهْبانِيَّةً عَلَيْهِ بْنِ أَلِي عَبْدِ اللَّه، عَن أَبِي الْحَسَنِ عَلَيْهِ إلا ابْتِغاءَ رضُوانِ اللَّهِ قَالَ صَلاةُ اللَّيْل .

حَدَّثَنَا مُحَمَّد بْنِ القَاسِم الأسترآبادي المفسر رَضِيَ اللهُ عَنْهُ قَالَ: حَدَّثَنَا يُوسِف بْنِ مُحَمَّد بْنِ القَاسِم الأسترآبادي المفسر رَضِيَ اللهُ عَنْهُ قَالَ: حَدَّثَنَا يُوسِف بْنِ مُحَمَّد بْنِ عَلِيِّ بْنِ مُحَمَّد بْنِ عَلِيِّ بْنِ مُوسَى بْنِ جَعْفَر بْنِ مُحَمَّد بْنِ عَلِيِّ بْنِ مُوسَى بْنِ جَعْفَر بْنِ مُحَمَّد بْنِ عَلِيِّ السَّلامُ قَالَ: جَاءَ رَجُل إِلَى الرِّضَا عَلَيْهِ السَّلامُ فَقَالَ لَهُ السَّلامُ قَالَ لَقَدْ حَدَّتُنِي أَبِي، عَن فَوْلِهِ عَنْ قَوْلِهِ عَنَّ وَجَلَّ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ مَا تَفْسِيرُهُ فَقَالَ لَقَدْ حَدَّتُنِي أَبِي، عَن جَدِّي عَنِ الْبَاقِرِ، عَن زَيْنِ الْعَالِدِينَ، عَن أَبِيهِ عَلَيْهِ السَّلامُ أَنَّ رَجُلاً جَاءَ إِلَى أَمِينِ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ فَقَالَ الْحَمْدُ لِلَّهِ هُوَأَنْ عَرَّفَ عِبَادَهُ بَعْضَ نِعَمِهِ عَلَيْهِ مُرْنِي، عَن قَوْلِهِ عَنْ قَوْلِهِ عَنْ قَوْلِهُ مَنَّ رَجُلاً جَاءَ إِلَى أَمِينِ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ فَقَالَ الْحَمْدُ لِلَّهِ هُوَأَنْ عَرَّفَ عِبَادَهُ بَعْضَ نِعَمِهِ عَلَيْهِمْ جُمَلاً عَلَيْهِ السَّلامُ فَقَالَ الْحَمْدُ لِلَّهِ هُوَأَنْ عَرَّفَ عَبَادَهُ بَعْضَ نِعَمِهِ عَلَيْهِمْ جُمَلاً عَن قَوْلِ اللَّهِ عَنْ قَوْلِهِ عَنْ قَوْلِهِ عَلَيْهِ السَّلامُ فَقَالَ الْحَمْدُ لِلَّهِ هُوَأَنْ عَرَّفَ عِبَادَهُ بَعْضَ نِعَمِهِ عَلَيْهِمْ جُمَلاً

إِذْ لا يَقْدِرُونَ عَلَى مَعْرِفَةِ جَمِيعِهَا بِالتَّفْصِيلِ لانَّهَا أَكْثَرُ مِنْ أَنْ تُحْصَى أَوْ تُعْرَفَ فَقَالَ لَهُمْ قُولُوا الْحَمْدُ لِلَّهِ عَلَى مَا أَنْعَمَ بِهِ عَلَيْنَا رَبُّ الْعَالَمِينَ وَهُمُ الْجَمَاعَاتُ مِنْ كُلِّ مَخْلُوقٍ مِنَ الْجَمَادَاتِ وَالْحَيَوَانَاتِ فَأَمَّا الْحَيَوَانَاتُ فَهُويَقْلِبُهَا فِي قُدْرَتِهِ بِعَلَيْنَا رَبُّ الْعَالَمِينَ وَهُمُ الْجَمَاعَاتُ مِنْ كُلِّ مَخْلُوقٍ مِنَ الْجَمَادَاتِ وَالْحَيَوَانَاتِ فَأَمَّا الْحَيَوَانَاتُ فَهُويَقُلِبُهَا فِي قُدْرَتِهِ وَيَعْرَفُ وَيُعْرَفُ الْمُتَّصِلَ مِنْهَا وَيَعْدُلُوهَا مِنْ رِزْقِهِ وَيُحَوِّطُهَا بِكَنَفِهِ وَيُدَبِّرُ كُلَّا مِنْهَا بِمَصْلُحَتِهِ وَأَمَّا الْجَمَادَاتُ فَهُويَمُسِكُهَا بِقُدْرَتِهِ يُمْسِكُ الْمُتَّصِلَ مِنْهَا وَيَعْلَى الْأَرْضِ إِلاَّ

from sinking in except with His Own Permission, since He is Kind and Merciful to His servants.

The Imam (a.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 (a.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 (a.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 (a.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 (a.s.) is nobler near Me than all My angels and all My creatures?' Moses (a.s.) said, 'O Lord! Now that Muhammad (a.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 (a.s.) is nobler than all the Prophets (a.s.). Then Moses (a.s.) said, 'O Lord! Now that the Household of Muhammad is as such, is there any nation amongst the nations of the Prophets (a.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 them9 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

.بإِنْنِهِ وَيُمْسِكُ الْأَرْضَ أَنْ تَنْخَسِفَ إِلا بِأَمْرِهِ إِنَّ اللَّهَ بِعِبَادِهِ رَءُوفٌ رَحِيمٌ

قَالَ عَلَيْهِ السَّلامُ وَرَبُّ الْعَالَمِينَ مَالِكُهُمْ وَخَالِقُهُمْ وَسَائِقُ أَرْزَاقِهِمْ إِلَيْهِمْ مِنْ حَيْثُ يَعْلَمُونَ وَمِنْ حَيْثُ لا يَعْلَمُونَ فَالرِّزْقُ مَقْسُومٌ وَهُويَأْتِي ابْنَ آدَمَ عَلَى أَيِّ سِيرَةٍ سَارَهَا مِنَ الدُّنْيَا لَيْسَ تَقْوَى مُتَّقٍ بِزَائِدِهِ وَلا فُجُورُ فَاجِرٍ بِنَاقِصِهِ وَيَيْنَهُ وَلَيْنَهُ سِتْرٌ وَهُوَطَالِبُهُ وَلَوْ أَنَّ أَحَدَكُمْ يَفِنُ مِنْ رِزْقِهِ لَطَلَبَهُ رِزْقُهُ كَمَا يَطْلُبُهُ الْمَوْتُ فَقَالَ اللَّهُ جَلَّ جَلالُهُ قُولُوا الْحَمْدُ لِلَّهِ وَيَيْنَهُ

عَلَى مَا أَنْعَمَ بِهِ عَلَيْنَا وَذَكَرَنَا بِهِ مِنْ خَيْرٍ فِي كُتُبِ الأَوَّلِينَ قَبْلَ أَنْ نَكُونَ فَفِي هَذَا إِيجَابٌ عَلَى مُحَمَّد وَآلِ مُحَمَّد عَلَيْهِ السَّلامُ وَعَلَى شِيعَتِهِمْ أَنْ يَشْكُرُوهُ بِمَا فَضَلَّهُمْ وَذَلِكَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ لَمَّا بَعَثَ اللَّهُ عَزَّ وَجَلَّ مُوسَى بْنَ عِمْرَانَ وَاصْطَفَاهُ نَجِيًّا وَفَلَقَ لَهُ الْبَحْرَ وَنَجَّى بَنِي إِسْرَائِيلَ وَأَعْطَاهُ التَّوْرَاةَ وَالأَلْوَاحَ رَأَى مَكَانَهُ مِنْ رَبِّهِ عَزَّ وَجَلَّ مُوسَى بْنَ عِمْرَانَ وَاصْطَفَاهُ نَجِيًّا وَفَلَقَ لَهُ الْبَحْرَ وَنَجَّى بَنِي إِسْرَائِيلَ وَأَعْطَاهُ التَّوْرَاةَ وَالأَلُواحَ رَأَى مَكَانَهُ مِنْ رَبِّهِ عَزَّ وَجَلَّ فَقَالَ اللّهُ جَلَّ جَلالُهُ يَا مُوسَى أَمَا عَلِمْتَ أَنَّ مُحَمَّدًا وَجَلَّى اللهُ عَلَيْهِ وَآلِهِ أَفْضَلُ عِنْدِي مِنْ جَمِيعِ مَلائِكَتِي وَجَمِيعِ خَلْقِي قَالَ اللَّهُ جَلَّ مُوسَى يَا رَبِّ فَإِنْ كَانَ مُحَمَّدٌ أَكْرُمُ عِنْدَكَ مِنْ آلِي قَالَ اللَّهُ جَلَّ جَلالُهُ يَا مُوسَى يَا رَبِّ فَإِنْ كَانَ مُحَمَّدٌ أَكُرُمُ عِنْدَكَ مِنْ آلِي قَالَ اللَّهُ جَلَّ جَلالُهُ يَا مُوسَى أَمَا عَلِمْتَ أَنَّ فَضُلَ آلِ مُحَمَّدٌ عَلَى جَمِيعِ الْمُرْسَلِينَ فَقَالَ مُوسَى يَا رَبِّ فَإِنْ كَانَ آلُ مُحَمَّد عَلَى عَمْ عَلَيْ فِي أَلُ النَّبِينِينَ كَفَضْلُ مُحَمَّد عَلَى جَمِيعِ الْمُرْسَلِينَ فَقَالَ مُوسَى يَا رَبِّ فَإِنْ كَانَ آلُ مُحَمَّد عَلَى عَمْ عَلَيْهِمُ الْعُمَامَ وَأَنْزَلْتَ عَلَيْهِمُ الْمَنَّ وَالسَّلُوى وَفَلَقْتَ لَهُمُ الْبُحْرَ فَقَالَ اللَّهُ جَلَّ عَلَى أَمُ مَنْ أَنْ مُكَمَّد عَلَى عَلَيْهُمُ الْعُمَامَ وَأَنْزُلْتَ عَلَيْهِمُ الْمَنَّ وَالسَّلُوى وَفَلَقْتَ لَهُمُ الْبُحُرَ فَقَالَ اللَّهُ جَلَى جَمِيعِ الْمُومُ الْفَعَامَ وَالْفَلَى الْمُوسَى أَمَا عَلِمْتَ أَنَّ فَصْلُ أُمَّتِي طَلَّالًا لَا عَلَمْتَ أَنْ فَصْلُ أَمُّ الْمُؤْمِ وَلَلْ أَنْ الْمُنَ وَالَسَلُو عَلَى وَفَلَا اللَّهُ وَلَى الْمُؤْمِى وَلَلْقُونَ لَلْ أَعْمَلَ مَا عَلِمْتَ أَنَّ فَصْلًا أُمَّتِ مُحَمَّد عَلَى الْمُؤْمَلُ وَلَا لَلْهُ عَلَى اللَّهُ لَا عَلَوسَى أَمُ الْمُوسَى أَمُا مُ وَلَا لَاللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ الْلُولُولُ عَل

is the noblest of all My nations just as Muhammad is the noblest of all My creatures?' Then Moses (a.s.) said, 'O Lord! I wish I could see them.' Then the Honorable the Exalted God revealed to Moses (a.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 (a.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 (a.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.'10

Then the Imam (a.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 (a.s.omething) 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 (a.s.) is Muhammad's brother – his Trustee and Master after him. It is obligatory to obey Ali (a.s.) just as it is to obey Muhammad (a.s.). After the two of them (Muhammad (a.s.) and Ali (a.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 (a.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)...'11 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'12 for this nobility which was granted especially to me."

جَمِيعِ الأُمْمِ كَفَضْلِهِ عَلَى جَمِيعِ خَلْقِي فَقَالَ مُوسَى يَا رَبِّ لَيْتَنِي كُنْتُ أَرَاهُمْ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ يَا مُوسَى إِنَّكَ لَنْ تَرَاهُمْ فَلَيْسَ هَذَا أَوَانَ ظُهُورِهِمْ وَلَكِنْ سَوْفَ تَرَاهُمْ فِي الْجِنَانِ جَنَّاتِ عَدْنِ وَالْفِرُدُوسِ بِحَضْرَةِ مُحَمَّد فِي نَعِيمِهَا يَتَقَلَّبُونَ وَفِي خَيْرَاتِهِ يَتَبَحْبُحُونَ أَفْتُحِبُ أَنْ أُسمِعَكَ كَلامَهُمْ فَقَالَ نَعَمْ إِلَهِي قُالَ اللَّهُ جَلَّ جَلالُهُ قُمْ بَيْنَ يَدَى الْمَلِكِ الْجَلِيلَ فَفَعَلَ ذَلِكَ مُوسَى عَلَيْهِ السَّلامُ فَنَادَى رَبُّنَا عَزَّ وَجَلَّ يَا أُمَّةً مُحَمَّد فَالْخِعْمَةَ لَكَ فَأَجَابُوهُ كُلُّهُمْ وَهُمْ فِي أَصْلابِ آبَائِهِمْ وَأَرْحَامٍ أُمَّهَاتِهِمْ لَبَيْكَ اللَّهُمَّ لَبَيْكَ لا شَرِيكَ لَكَ لَبَيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لا شَرِيكَ لَكَ قَالَ فَجَعَلَ اللَّهُ عَزَّ وَجَلَّ يَا أُمَّةَ مُحَمَّد إِنَّ رَحْمَتِي وَالْمُلُكَ لا شَرِيكَ لَكَ قَالَ فَجَعَلَ اللَّهُ عَزَّ وَجَلَّ يَا أُلْحَبُّ ثُمُ عَنْ لَقِينِي وَعَفْوي قَبْل أَنْ تَدْعُونِي وَأَعْطَيْتُكُمْ مِنْ قَبْلِ أَنْ تَسْأَلُونِي مَنْ لَقِينِي وَعَطْيَتُكُمْ مِنْ قَبْل أَنْ تَدْعُونِي وَأَعْطَيْتُكُمْ مِنْ قَبْل أَنْ تَسْأَلُونِي مَنْ لَقِينِي مَنْ عَلْمِهِمَ وَكُلُّ لِهِ اللَّهُ وَحْدَهُ لا شَرِيكَ لَكُ قَالَ مُحَمَّد إِنَّ يَوْلِيكُ وَلَيْ مُحَمِّد وَالْيَهُ وَوَلِيلُهُ وَوَلِيلُهُ وَلَا يَعْدِهِمَا أَوْلِيا وَهُ وَرَسُولُهُ صَادِقٌ فِي أَقْوَالِهِ مُحِقِّ فِي أَفْوالِهِ وَلَي اللهُ عَلْ وَكَل أَنْ مُ مُعْمَل أَنْ وَلَيْكُ بَعْدِهُمَا أَوْلِيا وَلَا يَامُوسُ عَلَيْهِ وَلَالِهِ وَلَا لَي مُرَبِي عَجَائِبِ آلَكُومِ وَعَلَيْ وَلَلْهِ مُنْ يَعْدِهِمَا أَوْلِيَاعُ وَلَلْهُ وَكُمْ لِلَهُ عَلْكِ وَلَا لِهُ مَلْ لَوْمَلُ لَلَهُ وَلِي اللّهُ عَلْ الْمُعْمَلِكُ وَمَا لَلْهُ عَلَى عَلَى عَلَى اللّهُ عَلْهُ وَآلِهِ قُل الْحَمْدُ لِلّهِ وَمَا كُنْتُ بُكَ مِلَ الْمُعْلِق وَلَلْ أَنْ وَمِلْ أَنْتُمْ الْمُعْولِ الْمُعْمَلِ وَلَا لِهُ مَلْكُودٍ وَلَا الْمُعْمُولُ الْمُعْمُ اللّهُ عَلْهُ وَآلِهِ قُل الْحَمْدُ لِلّهِ وَمَا لَقُومَا أَنْهُ مَا الْمُعْمُولُ الْمُعْمُ اللّهُ عَلْهُ وَالْمُ أَنْتُ مُ الْمُعْمِولُ الْقَ

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–Ridha' (a.s.) about the 'Al–Haram (Mosque) 13 and why some of the signs marking its boundary are closer to each other, while others are farther away from each other. The Imam (a.s.) said, 'When the Honorable the Exalted God threw Adam (a.s.) out of Paradise and sent him down to Mount Abi Qobays, Adam (a.s.) complained to his Lord – the Honorable the Exalted – about being frightened and not hearing the sounds that he (a.s.) used to hear in Paradise. Then the Honorable the Exalted God sent down a red hyacinth which Adam (a.s.) placed at the site of the House (the Kaaba). Adam (a.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-Ridha' (a.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 (a.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-Husayn 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-Ridha' (a.s.), on the authority of his father Al-Ridha' Ali ibn Musa (a.s.), "I heard from Abul Hassan Musa ibn Ja'far (a.s.) that Amr ibn Obayd al-Basri went to see Abi Abdullah (as-Sadiq) (a.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...'14 He then became quiet. Abu Abdullah (a.s.) asked him

حَدَّثَنَا أَبِي رَضِيَ اللهُ عَنْهُ قَالَ: حَدَّثَنَا عَلِيِّ بْنِ إِبراهِيم بْنِ هاشِم، عَن أَبِيهِ، عَن أَحْمَد بْنِ مُحَمَّد بْنِ أَبِي نَصْرِ _ 31 البِزَنْطِيِّ قَالَ سَأَلْتُ الرِّضَا عَلَيْهِ السَّلامُ عَنِ الْحَرَمِ وَأَعْلامِهِ كَيْفَ صَارَ بَعْضُهَا أَقْرَبَ مِنْ بَعْضٍ وَبَعْضُهَا أَبْعَدَ مِنْ الْجَنَّةِ أَهْبَطَهُ عَلَى أَبِي قُبَيْسٍ فَشَكَا إِلَى رَبِّهِ عَزَّ وَجَلَّ الْوَحْشَةَ وَأَنَّهُ لا بَعْضِ فَقَالَ إِنَّ اللَّهُ عَزَّ وَجَلَّ لَمَّا أَهْبَطَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ يَاقُوتَةً حَمْراءَ فَوَضَعَهَا فِي مَوْضِعِ الْبَيْتِ فَكَانَ يَطُوفُ بِهَا يَسْمَعُ فِي الْجَنَّةِ فَأَهْبَطَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ يَاقُوتَةً حَمْراءَ فَوَضَعَهَا فِي مَوْضِعِ الْبَيْتِ فَكَانَ يَطُوفُ بِهَا . آدَمُ عَلَيْهِ السَّلامُ وَكَانَ ضَوْقُهَا يَبْلُغُ مَوْضِعَ الأَعْلامِ فَعُلِّمَتِ الأَعْلامُ عَلَى ضَوْبُهَا فَجَعَلَهُ اللَّهُ عَزَّ وَجَلَّ حَرَماً .

حدثنا مُحَمَّد بْنِ الحَسَن بْنِ أَحْمَد بْنِ الوَلِيد رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّد بْنِ الحَسَن الصَفَّار، عَن أَحْمَد بْنِ الوَلِيد رَضِيَ اللهُ عَنْهُ السَّلامُ نَحْوَهذا وَحَدَّثَناالحَسَن بْنِ أَحْمَد بْنِ بْنِ عِيسَى عَنْ أَبِي هَمّامٍ إِسْمَاعِيل بْنِ هَمّامٍ، عَن أَبِي الحَسَن الرِّضا عَلَيْهِ السَّلامُ نَحْوَهذا وَحَدَّثَناالحَسَن بْنِ أَحْمَد بْنِ الوَلِيد رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّد بْنِ الحَسَن الصَفَّار، عَن العَبَّاسِ بْنِ معروف، عَن صَفُوان بْنِ يَحْيَى قالَ سَئَلَ الوَلِيد رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّد بْنِ الحَسَن الصَفَّار، عَن العَبَّاسِ بْنِ معروف، عَن الحرم وَأعلامه فذكر مِثْلَهُ سَواء .

حَدَّثَنا مُحَمَّدِ بْنِ مُوسَى بْنِ المُتَوَكِّل رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيِّ بْنِ الحُسَيْنِ السعدآباديحَدَّثَنا أَحْمَد بْنِ عَبْدِ العَظِيم بْنِ عَبْدِ اللّهُ عَلْهِ الصَّنِيِّ قالَ: حَدَّثَني أَبُو جَعْفَر مُحَمَّد بْنِ عَلِى الرِّضا عَلَيْهِ السَّلامُ قالَ: حَدَّثَني أَبُو جَعْفَر مُحَمَّد بْنِ عَلِى الرِّضا عَلَيْهِ السَّلامُ قالَ: سَمِعتُ أَبَا الحَسَن مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ يَقُولُ دَخَلَ قالَ: عَمْرُو بْنُ عُبَيْدٍ الْبَصْرِيُّ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلامُ فَلَمَّا سَلَّمَ وَجَلَسَ عِنْدَهُ تَلا هَذِهِ الاَّيَةَ، قَوْلَهُ عَزَّ وَجَلَّ: (الَّذِينَ عَمْرُو بْنُ عُبَيْدٍ الْبَصْرِيُّ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلامُ فَلَمَّا سَلَّمَ وَجَلَسَ عِنْدَهُ تَلا هَذِهِ الاَيْةَ، قَوْلَهُ عَزَّ وَجَلَّ: (الَّذِينَ عَمْرُو بْنُ عُبَيْدٍ الْبُصْرِيُّ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلامُ فَلَمَّا سَلَّمَ وَجَلَسَ عِنْدَهُ تَلا هَذِهِ الاَيْهَ، قَوْلُهُ عَزَّ وَجَلَّ: (الَّذِينَ يَعْمُلُو بَنُ عُبَيْدٍ الْبُصْرِيُّ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلامُ فَلَمَّا سَلَّمَ وَجَلَسَ عِنْدَهُ تَلا هَذِهِ الاَيْهَ، قَوْلُهُ عَزَّ وَجَلَّ: (الَّذِينَ يَعْنُ وَالْفُواحِشَ) ثُمَّ أَمْسَكَ عَنْهُ. فَقَالَ لَهُ أَبُو عَبْدِ

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 (a.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. '15 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. '16 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!'17 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 (a.s.) said, '(He) hath made me kind to my mother, and not overbearing or miserable. '18 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. '19 Another major sin is slandering chaste women20 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. '21 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! '22 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)! '23 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... '24 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... '25 Another major sin

اللَّهِ عَلَيْهِ السَّلامُ: مَا أُسْكَتَكَ؟

.قَالَ: أُحِبُّ أَنْ أَعْرِفَ الْكَبَائِرَ مِنْ كِتَابِ اللَّهِ

فَقَالَ: نَعَمْ يَا عَمْرُو، أَكْبَرُ الْكَبَائِرِ الشِّرْكُ بِاللَّهِ. يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: (إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ (وَمَأُواهُ النَّارُ.

وَبَعْدَهُ الْيَأْسُ مِنْ رَوْحِ اللَّهِ، لأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: (وَلا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لا يَيْأَسُ مِنْ رَوْحِ اللَّهِ إِلا الْقَوْمُ (الْكافرُونَ).

.(وَالْأَمْنُ مِنْ مَكْرِ اللَّهِ، لأنَّ اللَّهَ يَقُولُ: (فَلا يَأْمَنُ مَكْرَ اللَّهِ إِلا الْقَوْمُ الْخاسِرُونَ

. وَمِنْهَا عُقُوقُ الْوَالِدَيْنِ، لأنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ الْعَاقَّ جَبَّاراً شَقِيّاً

. وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلاّ بِالْحَقِّ، لأنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: (فَجَزاؤُهُ جَهَنَّمُ خالِداً فِيها)... إِلَى آخِرِ الأَيّةِ

. (وَقَذْفُ الْمَحْصَنَات، لأنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ: (لُعِنُوا فِي الدُّنْيا وَالْأخِرَةِ وَلَهُمْ عَذابٌ عَظِيمٌ

.(وَأَكْلُ مَالِ الْيَتِيمِ ظُلْماً، لِقَوْلِهِ عَزَّ وَجَلَّ: (إِنَّما يَأْكُلُونَ فِي بُطُونِهمْ ناراً وَسَيَصنْلَوْنَ سَعِيراً

وَالْفِرَارُ مِنَ الزَّحْفِ، لأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: (وَمَنْ يُوَلِّهِمْ يَوْمَئِذِ دُبُرَهُ إِلا مُتَحَرِّفاً لِقِتالٍ أَوْ مُتَحَيِّزاً إِلَى فِئَةٍ فَقَدْ باءَ (بغضَب مِنَ اللَّهِ وَمَأْواهُ جَهَنَّمُ وَبَئْسَ الْمَصِيرُ.

. (وَأَكْلُ الرَّبَا، لأنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: (الَّذينَ يَأْكُلُونَ الرِّبا لا يَقُومُونَ إِلا كَما يَقُومُ الَّذي يَتَخَبَّطُهُ الشَّيْطانُ مِنَ الْمَسّ

. (وَالسِّحْرُ، لأنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: (وَلَقَدْ عَلِمُوا لَمَن اشْتَراهُ ما لَهُ فِي الْأَخِرَةِ مِنْ خَلاق

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. 26 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. 27 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..'28 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!'29 Another major sin is giving false testimony as the Honorable the Exalted God says. 'Those who witness no falsehood...'30 And says '...for whoever conceals it. His heart is tainted with sin... 31 Another major sin is drinking intoxicating drinks as the Honorable the Exalted God has equaled it to idol-worship32. Another major sin is willingly abandoning praying or any other obligatory deeds as the Prophet of God (a.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!'33"

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 (a.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–Husayn, on the authority of Abil Khattab, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al–Bezanti, "I asked

وَالزِّنَا، لأنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: (وَمَنْ يَفْعَلْ ذلِكَ يَلْقَ أَثاماً يُضاعَفْ لَهُ الْعَذابُ يَوْمَ الْقِيامَةِ وَيَخْلُدْ فِيهِ مُهاناً إِلاّ مَنْ

(تابَ).

وَالْيَمِينُ الْغَمُوسُ، لأَنَّ اللَّهَ عَنَّ وَجَلَّ يَقُولُ: (إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمانِهِمْ ثَمَناً قَلِيلاً أُولئِكَ لا خَلاقَ لَهُمْ فِي (اللَّخِرَةِ). (الأُخِرَةِ

.(وَالْغُلُولُ، يَقُولُ اللَّهُ عَزَّ وَجَلَّ: (وَمَنْ يَغْلُلْ يَأْت بِما غَلَّ يَوْمَ الْقِيامَةِ

. (وَمَنْعُ الزَّكَاةِ الْمَفْرُوضَةِ، لأنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: (فَتُكُوى بِها جِباهُهُمْ وَجُنُوبُهُمْ

.(وَشَهَادَةُ الزُّورِ وَكِتُمانُ الشَّهَادَةِ، لأنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: (وَمَنْ يَكْتُمْها فَإِنَّهُ آثِمٌ قَلْبُهُ

. وَشُرْبُ الْخَمْرِ، لأنَّ اللَّهَ عَزَّ وَجَلَّ عَدَلَ بِهَا عِبَادَةَ الأَوْتَان

وَتَرْكُ الصَّلاةِ مُتَعَمِّداً، لأنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ: مَنْ تَرَكَ الصَّلاةَ مُتَعَمِّداً فَقَدْ بَرِئً مِنْ ذِمَّةِ اللَّهِ وَذِمَّةِ . رَسُولِهِ . رَسُولِهِ .

. (وَنَقْضُ الْعَهْدِ وَقَطِيعَةُ الرَّحِم، لأنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: (أُولئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

. فَخْرَجَ عَمْرٌ و وَلَهُ صُرُاخٌ مِنْ بُكَائِهِ وَهُوَ يَقُولُ: هَلَكَ مَنْ قَالَ بِرَأْيِهِ وَنَازَعَكُمْ فِي الْفَضْل وَالْعِلْم

حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا عَلِيّ بْنِ سُلَيْمان الرَّازِيُّ قالَ حَدَّثَنا مُحَمَّدِ بْنِ الحُسَيْنِ بْنِ أَبِي الخَطَّابِ _ 33 عَنْ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ البِزَنْطِيّ عَن أَبِي الحَسَن الرِّضا

Abil Hassan Al-Ridha' (a.s.), 'How was good scent first created?' The Imam (a.s.) asked me, 'What do others say about that?' I said, 'They say that when Adam (a.s.) first descended to the Earth in India, he (a.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 (a.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 (a.s.), on the authority of his father Al–Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father (a.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 (a.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–Ridha' (a.s.), "God will not divulge the theft of a servant (a.s.omeone) 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–Ridha' (a.s.), on the authority of

عَلَيْهِ السَّلامُ قالَ قُلْتُ كَانَ أَوَّل الطَّيِّبِ فَقالَ لِي مَا يَقُولُ مَنْ قِبَلَكُمْ فِيهِ قُلْتُ يَقُولُونَ إِنَّ آدَمَ لَمَّا هَبَطَ بِأَرْضِ الْهِنْدِ فَبَكَى عَلَى الْجَنَّةِ سَالَت دُمُوعُهُ فَصَارَت عُرُوقاً فِي الأَرْضِ فَصَارَت طِيباً فَقَالَ عَلَيْهِ السَّلامُ لَيْسَ كَمَا يَقُولُونَ وَلَكِنْ وَلَكِنْ حَلَى الْجَنَّةِ سَالَت دُمُوعُهُ فَصَارَت عُرُوقاً فِي الأَرْضِ فَصَارَت طِيباً فَقَالَ عَلَيْهِ السَّلامُ لَيْسَ كَمَا يَقُولُونَ وَلَكِنْ حَوَّاءُ كَانَت تُغَلِّفُ قُرُونَهَا مِنْ أَطْرَاف شَجَرَةِ الْجَنَّةِ فَلَمَّا هَبَطَت إِلَى الأَرْضِ وَيُلِيَت بِالْمَعْصِيةِ رَأَت الْحَيْضَ فَأُمِرَت عُرَاءً فَمَنْ ذَلِكَ بِالْغُسُلْ فَنَقَضَت قُرُونَهَا فَبَعَثَ اللَّهُ عَزَّ وَجَلَّ رِيحاً طَارَت بِهِ وَخَفَضَتْهُ فَذَرَّت حَيْثُ شَاءَ اللَّهُ عَزَّ وَجَلَّ فَمِنْ ذَلِكَ الطَّيبُ . الطَّيبُ . الطَّيبُ . الطَّيبُ

الْأَشْعَرِيِّ، عَن مُحَمَّدِ بْنِ عِيسَى بْنِ عُبِيْد رفعه إِلى أَبي الحَسَن الرِّضا عَلَيْهِ السَّلامُ أَنَّهُ قالَ لا يَزالُ العَبْدِ يسرق حَتّى الأَشْعَرِيِّ، عَن مُحَمَّدِ بْنِ عِيسَى بْنِ عُبِيْد رفعه إِلى أَبي الحَسَن الرِّضا عَلَيْهِ .

حَدَّتَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّتَنا القاسِم بْنِ مُحَمَّدِ بْنِ عَلِيّ بْنِ بْراهيم النهاوندي، عَن صالِح بن راهْوَيْه، ـ 36 عَن أَبِي حيون مَوْلى الرِّضا عَلَيْهِ السَّلامُ عَنِ الرِّضا

Al-Ridha' (a.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 pulpit34 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–Ridha' (a.s.). They told him (a.s.), 'Some of the members of your household do bad deeds35. It would have been good if you had admonished them." The Imam (a.s.) said, "I will not do that." They asked, "Why?" The Imam (a.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–Ridha' (a.s.) – that Al–Ridha' (a.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 (a.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

عَلَيْهِ السَّلامُ قالَ نَزَلَ جَبْرِئِيلُ عَلَى النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يُغْرِئُكَ السَّلامَ وَيَقُولُ إِنَّ الأَبْكَارَ مِنَ النِّسَاءِ بِمَنْزِلَةِ الَّثَمَرِ عَلَى الشَّجَرِ فَإِذَا أَيْنَعَ التَّمَرُ فَلا دَوَاءَ لَهُ إِلا اجْتِنَاؤُهُ وَإِلاَ أَفْسَدَتْهُ الشَّمْسُ وَغَيَّرَتْهُ الرِّيحُ وَإِنَّ مِنَ النِّسَاءُ فَلا دَوَاءَ لَهُنَّ إِلا الْبُعُولُ وَإِلا لَمْ يُؤْمَنْ عَلَيْهِنَّ الْفِتْنَةُ فَصَعِدَ رَسُولُ اللَّهِ صَلَّى اللهُ الْأَبْكَارَ إِذَا أَدْرَكْنَ مَا تُدْرِكُ النِّسَاءُ فَلا دَوَاءَ لَهُنَّ إِلا الْبُعُولُ وَإِلا لَمْ يُؤْمَنْ عَلَيْهِنَّ الْفِتْنَةُ فَصَعِدَ رَسُولُ اللَّهِ صَلَّى اللهُ

عَلَيْهِ وَآلِهِ الْمِنْبَرَ فَجَمَعَ النَّاسَ ثُمَّ أَعْلَمَهُمْ مَا أَمَرَ اللَّهُ عَنَّ وَجَلَّ بِهِ فَقَالُوا مِمَّنْ يَا رَسُولَ اللَّهِ فَقَالَ مِنَ الأَكْفَاءِ فَقَالُوا وَمَنْ يَا رَسُولَ اللَّهِ فَقَالَ مِنَ الْأَكْفَاءُ وَقَالُوا وَمَنِ الأَكْفَاءُ فَقَالَ اللَّهُ عَنْ الْمِقْدَادِ بْنِ الأَسْوَدِ ثُمَّ قَالَ أَيُّهَا وَمَنِ الأَكْفَاءُ فَقَالَ اللَّهُ عَنْ الْمِقْدَادِ بْنِ الأَسْوَدِ ثُمَّ قَالَ أَيُّهَا وَمَنِ الأَكْفَاءُ مَعْضُهُمْ أَكْفَاءُ بَعْضَهُمْ أَكْفَاءُ بَعْضِ ثُمَّ لَمْ يَنْزِلْ حَتَّى زَوَّجَ ضِبُاعَةَ مِنَ الْمِقْدَادِ بْنِ الأَسْوَدِ ثُمَّ قَالَ أَيُّهَا لَا يَعْضَمُ النِّكَاحُ اللَّهُ عَمِّى الْمِقْدَادَ لِيَتَّضِعَ النِّكَاحُ اللَّهُ عَلَى اللَّهُ عَمِّى الْمِقْدَادَ لِيَتَّضِعَ النِّكَاحُ اللَّهُ اللَّهُ عَمِّى الْمِقْدَادَ لِيَتَّضِعَ النِّكَاحُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْمَعْدَادَ لِيَتَّضِعَ النِّكَاحُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى الْمَعْمُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْمَعْمَى الْمَعْمَاءُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى الْمَالِمُ اللَّهُ عَلَى اللَّهُ عَلَى الْمُعْلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْمَالَعُ اللَّهُ عَلَى الْمَالِهُ اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى الْمَالِيَّةَ عَلَى الْمَالِقَ الْعَلَى الْمُعْلَى اللَّهُ الْعَلَى الْمَالِقُولَ الْمُؤْمِنِ اللَّهُ الْعَلَ

حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَبْدِ اللَّه بْنِ جَعْفَر الحِمْيَرِيُّ، عَن الرَّيانِ بْنِ الصَّلْتِ جَاءَ قَوْمٌ بِخُرَاسَانَ _ 37 إِلَى الرِّضَا عَلَيْهِ السَّلامُ فَقَالُوا إِنَّ قَوْماً مِنْ أَهْلِ بَيْتِكَ يَتَعَاطَوْنَ أَمُوراً قَبِيحَةً فَلَوْ نَهَيْتَهُمْ عَنْهَا فَقَالَ لا أَفْعَلُ فَقِيلَ وَلِمَ فَقَالَ لانِّي سَمِعْتُ أَبِي يَقُولُ النَّصِيحَةُ خَشِنَةٌ.

حَدَّثَنا أَبِي رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيّ بْنِ إِبِراهِيمِ بْنِ هاشِم، عَن أَبِيهِ، عَن أَبِي حيون مَوْلَى الرِّضا عَلَيْهِ ـ 38 السَّلامُ قالَ: مَنْ رَدَّ مُتَشَابِهَ الْقُرْآنِ إِلَى مُحْكَمِهِ هُدِيَ إِلَى صِراطٍ مُسْتَقِيمٍ ثُمَّ قَالَ عَلَيْهِ السَّلامُ إِنَّ فِي أَخْبَارِنَا مُتَشَابِهاً . كَمُتَشَابِها لُقُرْآنِ وَمُحْكَمِ الْقُرْآنِ فَرُدُّوا مُتَشَابِهَهَا إِلَى مُحْكَمِها وَلا تَتَّبِعُوا مُتَشَابِهَهَا دُونَ مُحْكَمِها فَتَضِلُّوا

حَدَّتَنا مُحَمَّدِ بْنِ إِبْراهِيمِ بْنِ إِسْحاق الطَّالِقانِيُّ قالَ: حَدَّتَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ سَعِيدُ الهَمْدانِيَّ، عَن عَلِيّ بْنِ عَلِيّ بْنِ فَضال، عَن أَبِيهِ، عَن أَبِي الحَسَن عَلِيّ بْن فضال، عَن أَبِيهِ، عَن أَبِي الحَسَن عَلِيّ بْن

authority of Ali ibn Musa Al-Ridha' (a.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 *Rabee'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-Husayn ibn Ali ibn Abi Talib (a.s.), on the authority of his forefathers (a.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 (a.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 (a.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

مُوسَى عَلَيْهِ السَّلامُ قالَ مَنْ صَامَ أَوَّلَ يَوْمِ مِنْ رَجَب رَغْبَةً فِي ثَوَابِ اللَّهِ عَزَّ وَجَلَّ وَجَبَتْ لَهُ الْجَنَّةُ وَمَنْ صَامَ يَوْماً فِي وَسَطِهِ شُفِّعَ فِي مِثْلِ رَبِيعَةَ وَمُضَرَ وَمَنْ صَامَ يَوْماً فِي آخِرِهِ جَعَلَهُ اللَّهُ عَزَّ وَجَلَّ مِنْ مُلُوكِ الْجَنَّةِ وَشَفَّعَهُ فِي أَبِيهِ . وَأُمِّهِ وَابْنِهِ وَابْنَتِهِ وَأَخْتِهِ وَعَمَّهِ وَعَمَّهِ وَعَمَّتِهِ وَخَالِهِ وَخَالَتِهِ وَمَعَارِفِيهِ وَجِيرَانِهِ وَإِنْ كَانَ فِيهِمْ مُسْتَوْجِبٌ لِلنَّارِ

حَدَّتَنا مُحَمَّد بْنِ قادة القاسِم المَعْرُوف بِأَبِي الحَسَن المفسر الجرجانِي رَضِىَ اللهُ عَنْهُ قالَ يُوسُف بْنِ مُحَمَّد بْنِ عَلِيِّ بْنِ الْحُسْنِ نْنِ عَلِيِّ بْنِ أَبِي طالِب، عَن آبائِهِ عَلَيْهِمُ السَّلاَمُ قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِبَعْضِ أَصِحْدابِهِ نَاللهُ عَلَيْهِ وَآلِهِ لِبَعْضِ أَصْحَابِهِ وَوَال فِي اللَّهِ وَعَاد فِي اللَّهِ قَالُ لَا تَنَالُ وَلاَيَةَ اللَّهِ إِلَا بِذَلِكَ وَلا يَجِدُ رَجُلٌ طُعْمَ الْإِيمَانِ وَإِنْ كَثُرَتْ صَلاتُهُ وَصِيَامُهُ حَتَّى يَكُونَ كَذَلِكَ وَقَدْ صَارَتْ مُوَّاخَةُ النَّاسِ يَوْمَكُمْ هَذَا أَكْثُرُهَا فِي اللهُ عَنْ وَإِنْ كَثُرَتْ صَلاتُهُ وَصِيَامُهُ حَتَّى يَكُونَ كَذَلِكَ وَقَدْ صَارَتْ مُوَّاخَةُ النَّاسِ يَوْمَكُمْ هَذَا أَكْثُرُهَا فِي اللهُ عَنَ وَعَلَيْهَا يَتَوَادُّونَ وَعَلَيْهُا يَتَوَادُونَ وَعَلَيْهُا يَتَوَادُونَ وَعَلَيْهُا يَتَبَاغَضُونَ وَذَلِكَ لا يُغْنِي عَنْهُمْ مِنَ اللَّهِ شَيْئًا فَقَالَ لَهُ وَكَيْفَ لِي أَنْ أَعْلَمَ أَنِي قَدْ وَالَيْتُ وَعَادَيْتُ فَقَالَ لَهُ وَكَيْفَ لِي أَنْ أَعْلَمَ أَنِي قَدْ وَالَيْهُ وَعَادِيْهُ فَوَالِهِ وَعَدُو هَذَا وَلِي اللّهِ عَزَ وَجَلَّ وَمَنْ عَدُوهُ هَذَا وَلِي اللّهِ وَعَدُو هَذَا وَلِي اللّهِ فَوَالِهِ وَعَدُو هَذَا وَلَوْ أَنَّهُ قَالِهِ إِلَى عَلِي عَلَيْهِ السَّلَامُ فَقَالَ: أَتَرَى هَذَا وَلَوْ أَنَّهُ قَاتِلُ أَبِيكَ وَوُلْدِكَ وَعَادِ عَدُوهَهَذَا وَلَوْ أَنَّهُ أَبُوكَ أَوْ وُلُولُ وَعَادٍ عَدُوهَهَذَا وَلَوْ أَنَّهُ أَبُوكَ أَوْ وُلُولُ كَا وَعَادٍ عَدُوهَهَذَا وَلَوْ أَنْهُ وَالِهِ وَعَدُو هَذَا وَلُو أَلُهُ وَعَادٍ عَدُوهَهَذَا وَلَوْ أَنَّهُ أَبُوكَ أَوْ وَلَوْ الْهُ وَالِهِ وَعَدُوهُ هَذَا وَلُو أَلَهُ وَالِهُ وَعَدُو وَعَادٍ عَدُوهَهَذَا وَلَوْ أَنْهُ وَالِهِ وَعَدُو هَا لَا وَلَوْ اللّهُ عَلَى اللّهُ عَلَوْ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللهُ عَلَوهُ وَلَوْ اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ الْعَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّ

حَدَّثَنا مُحَمَّدِ بْنِ إِبْراهيمِ بْنِ إِسْحاق رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّد الهَمْدانِيَأَخْبَرَنا عَلِيِّ بْنِ الحَسَن ـ 41 بْنِ عَلِيِّ بْنِ فضال، عَن أَبيهِ قالَ: سَمِعتُ عَلِيِّ بْنِ مُوسَى

his father, "I heard Ali ibn Musa Al-Ridha' (a.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-Husayn ibn Ali ibn Abi Talib (a.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-Husayn ibn Khalid, on the authority of Abil 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, "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-Husayn 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-Husayn ibn Ali ibn Abi Talib (a.s.), on the authority of his father Al-Ridha' (a.s.), "Musa ibn Ja'far (al-Kazim) (a.s.) went to see Harun Ar-Rashid while Harun was really angry with someone. The Imam (a.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-Ridha' (a.s.) about the night of the middle of Sha'ban. The Imam (a.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 (a.s.) said, "It does not have any especial prayers. However, if you like to do a recommendable act on that night

الرِّضا عَلَيْهِ السَّلامُ يَقُولُ من استغفر اللَّه تَبارَكَ وَتَعالى فِي شَعْبانَ سَبْعِينَ مَرَّةً غفر اللَّه لَهُ ذُنُوبه وَلَوْ كانَتْ مثل عَدَدُ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ من استغفر اللَّه تَبارَكَ وَتَعالى فِي شَعْبانَ سَبْعِينَ مَرَّةً غفر اللَّه لَهُ ذُنُوبه وَلَوْ كانَتْ مثل عَدَدُ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ من استغفر اللَّه تَباركَ وَتَعالى فِي شَعْبانَ سَبْعِينَ مَرَّةً غفر اللَّه لَهُ ذُنُوبه وَلَوْ كانَتْ مثل عَدَد

حَدَّثنا حَمْزَة بْنِ مُحَمَّدِ بْنِ أَحْمَدِ بْنِ جَعْفَر بِن مُحَمَّدِ بْنِ زِيْد بْنِ عَلِيّ بْنِ الحُسَيْن بْنِأْبِي طالِب عَلَيْهِ السَّلامُ بقم _ 42 في رَجَب سِنَةَ تِسْعَ وَتَلاثِمانَّةٍ عَالَ أَخْبَرنا عَلِيّ بْنِهاشِم سِنَةَ سبع وَتَلاثِمانَّةٍ، عَن أَبِيهِ، عَن عَلِيّ بْنِ معبد، عَن الحُسَيْنِ بْنِ خالِد، عَن أَبِي الحَسَن عَلايِّ بْنِلرِّضا عَلَيْهِ السَّلامُ، عَن أَبِيهِ، عَن آبلِهِ، عَن عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مَنْ أَحَبَّ أَنْ يَرْكَبَ سَفِينَةَ النَّجَاةِ وَيَسْتَمْسِكَ بِالْعُرْوَةِ الْوُثْقَى وَيَعْتَصِمَ بِحَبْلِ اللَّهِ الْمُولَ اللَّهِ عَلَيْ اللهُ عَلَيْهِ وَآلِهِ مَنْ أَحَبَّ أَنْ يَرْكَبَ سَفِينَةَ النَّجَاةِ وَيَسْتَمْسِكَ بِالْعُرُوةِ الْوُثْقَى وَيَعْتَصِمَ بِحَبْلِ اللَّهِ الْمُولَ الْمَعْدِي وَلْيُعْادِ عَدُونُهُ وَلْيَأْتُمْ بِالْهُدَاةِ مِنْ وُلْدِهِ فَإِنَّهُمْ خُلُفَائِي وَأَوْصِيَائِي وَحُجَجُ اللَّهِ عَلَى الْخَلْقِ بَعْدِي الْمَنْ الْمَالِي عَلَى الْخَلْقِ بَعْدِي وَلَيْعُ مَنْ أَلَاهُ عَلَى الْجَنَّةِ عَزَنُهُمْ حِزْبِي وَحِزْبُ اللَّهِ عَلَى الْخَلْقِ بَعْدِي . وَعَلَيْ وَقَادَةُ الْأَتْقِيَاءِ إِلَى الْجَنَّةِ حِزْبُهُمْ حِزْبِي وَحِزْبُ اللَّهِ عَلَى الْحُسَنَ عَلَى الْمُنَانِ عَلِي وَحَرْبُ اللَّهِ عَنْ وَجَلُ اللَّهِ عَلَى الْمُعَلِي وَقَادَةُ الْأَتْقِيَاءِ إِلَى الْجَنَّةِ حِزْبُهُمْ حِزْبِي وَحِزْبُ اللَّهِ عَلَى وَحَرْبُ أَلْهُ عَلَى الْمُعَلِي وَحَرْبُ أَلْقَالِي عَلَيْ وَعَادَةُ الْأَنْقِيَاءِ إِلَى الْجَنَّةِ عِرْبُهُ مُ حِزْبِي وَحِزْبُ اللَّهِ عَنْ وَجَلْ الْسَلَيْعِ وَالْتُعَادِ عَلَى الْمُلْكِ الْعُرُونَةِ الْوَلْقَلَ عَلَى الْحَلَى بَعْدِي الللهُ عَلَى الْمُعْتَالِي عَلَيْ الْمُعْلِي وَالْمُ عَلَى الْمُعْلِي الْمُعْلَى الْعَلَى الْعَلَانِ عَلَى الْمُعْلَى الْعَلَوْلِ عَلَيْقَ عَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَيْلِ عَلَى الْهُولِ الْعَلَى الْعَلَى الْعَلَى الْعُلْولِ عَلَى الْعَلَى ال

حَدَّثَنا مُحَمَّد بْنِ مُوسَى بْنِ المُتَوَكِّل رَضِى اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيّ بْنِ الحُسَيْنِ السعدآبادي، عَن أَحْمَد بْنِ عَلِيّ بْنِ الحُسَيْن أَبِي عَبْدِ اللَّه الحَسَنِيّ عَنْ مُحَمَّد بْنِ عَلِى بْنِجَعْفَر بْنِ مُحَمَّد بْنِ عَلِيّ بْنِ الحُسَيْن أَبِي عَبْدِ اللَّه الحَسَنِيّ عَنْ مُحَمَّد بْنِ عَلِى بْنِجَعْفَر بْنِ مُحَمَّد بْنِ عَلِيّ بْنِ الحُسَيْن بْنِ عَلِيّ بْنِ الحُسَيْن بْنِ عَلِيّ بْنِ العَسْلامُ عَلَى هارُون بْنِ عِلَيّ بْنِ بِيطالب عَلَيْهِ السَّلامُ عَلَى هارُون عَلَيْهِ السَّلامُ عَلَى مَرْ جَعْفَر عَلَيْهِ السَّلامُ عَلَى هارُون الرَّشِيد وَقَدْ استَحَفَهُ الغَضَب عَلَى رَجُل فَقَالَ إِنَّما تُغضِبُ لِلَّهِ عَزَّ وَجَلَّ فَلا تغضب له بأكثر مِمَّاغضب عَلَى نَفْسَهُ

حَدَّثَنا مُحَمَّدِ بْنِ بَكْرِان النقاش وَمُحَمَّدِ بْنِ إِبْراهِيم بْنِ إِسْحاق المُؤَدِّبُ رَضِيَ اللهُ عَنْهُ حَدَّثنا أَحْمَدِ بْنِ مُحَمَّدِ ـ 44

بْنِ الهَمْدانِيَّ، عَن عَلِيِّ بْنِ الحَسَنِ بْنِ عَلِيِّ بْنِ فضال عَنْ أَبِيهِ قالَ سَأَلْت عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَن لَيْلَةِ النِّصَنْفِ مِنْ شَعْبَانَ قَالَ هِيَ لَيْلَةٌ يُعْتِقُ اللَّهُ فِيهَا الرِّقَابَ مِنَ النَّارِ وَيَغْفِرُ فِيهَا الذُّنُوبَ الْكِبَارَ قُلْتُ فَهَلْ فِيهَا صَلاةٌ زِيَادَةً عَلَى

you can say the Ja'far ibn Abi Talib's Prayer<u>36</u> and mention the Honorable the Exalted God, ask for forgiveness and supplicate a lot. My father (a.s.) said, 'Supplications are accepted (fulfilled) on that night.' I said, "The people say that that night is the night of 'Sekak.<u>37</u>" The Imam (a.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-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, "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-Husayn ibn Ali ibn Abi Talib (a.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-Husayn ibn Khalid, 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 (a.s.), on the authority of Ali (a.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."

سَائِرِ اللَّيَالِي فَقَالَ لَيْسَ فِيهَا شَيْءٌ مُوَظَّفٌ وَلَكِنْ إِنْ أَحْبَبْتَ أَنْ تَتَطَوَّعَ فِيهَا بِشَيْءٍ فَعَلَيْكَ بِصَلَاةِ جَعْفَرِ بْنِ أَبِي طَالِبِ عَلَيْهِ السَّلامُ وَأَكْثِرْ فِيهَا مِنْ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَمِنَ الاسْتِغْفَارِ وَالدُّعَاءِ فَإِنَّ أَبِي عَلَيْهِ السَّلامُ وَلَى يَقُولُ الدُّعَاءُ فِيهَا عَلَيْهِ السَّلامُ تِلْكَ لَيْلَةُ الْقَدْرِ فِي شَهْرِ رَمَضَانَ . مُسْتَجَابٌ قُلْتُ لَهُ إِنَّ النَّاسَ يَقُولُونَ إِنَّهَا لَيْلَةُ الصِبِّكَاكِ فَقَالَ عَلَيْهِ السَّلامُ تِلْكَ لَيْلَةُ الْقَدْرِ فِي شَهْرِ رَمَضَانَ .

وَبِهِذَا الإسناد، عَن أَبِي الحَسَن الرِّضا عَلَيْهِ السَّلامُ، عَن أَبِيهِ عَنْ آبائِهِ، عَن عَلِي عَلَيْهِ السَّلامُ قالَ رَسُولَ اللَّهِ ـ 45 صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِنَّ شَهْرٌ رَمَضَانَ شَهْرٌ عَظِيمٌ يُضَاعِفُ اللَّهُ فِيهِ الْحَسَنَات وَيَمْحُو فِيهِ السَّيِّئَات وَيَرْفَعُ فِيهِ

الدَّرَجَاتِ مَنْ تَصَدَّقَ فِي هَذَا الشَّهْرِ بِصَدَقَةٍ غَفَرَ اللَّهُ لَهُ وَمَنْ أَحْسَنَ فِيهِ إِلَى مَا مَلَكَتْ يَمِينُهُ غَفَرَ اللَّهُ لَهُ وَمَنْ حَسُنَ فِيهِ إِلَى مَا مَلَكَتْ يَمِينُهُ غَفَرَ اللَّهُ لَهُ وَمَنْ وَصَلَ فِيهِ رَحِمَهُ غَفَرَ اللَّهُ لَهُ وَمَنْ وَصَلَ فِيهِ رَحِمَهُ غَفَرَ اللَّهُ لَهُ وَمَنْ عَلَيْهِ السَّلامُ إِنَّ فَيهِ مَعْرَكُمْ هَذَا لَيْسَ كَالشُّهُورِ إِنَّهُ إِذَا أَقْبَلَ إِلَيْكُمْ أَقْبَلَ بِالْبَرَكَةِ وَالرَّحْمَةِ وَإِذَا أَدْبَرَ عَنْكُمْ أَدْبَرَ بِغُفْرَانِ الدُّنُوبِ هَذَا شَهْرٌ شَهْرُ لَيْهِ عَزَّ وَجَلَّ رَكْعَتَيْنِ يَتَطَوَّعُ بِهِمَا الْحَسَنَاتُ فِيهِ مُضَاعَفَةٌ وَأَعْمَالُ الْخَيْرِ فِيهِ مَقْبُولَةٌ مَنْ صَلَّى مِنْكُمْ فِي هَذَا الشَّهْرِ لِلَّهِ عَزَّ وَجَلَّ رَكْعَتَيْنِ يَتَطَوَّعُ بِهِمَا غَفَرَ اللَّهُ لَهُ ثُمَّ قَالَ عَلَيْهِ السَّلامُ إِنَّ الشَّقِيِّ مَنْ خَرَجَ عَنْهُ هَذَا الشَّهْرُ وَلَمْ يُغْفَرُ ذُنُوبُهُ فَحِينَئِذِ يَحْسَرُ حِينَ غَفْرَ اللَّهُ لَهُ ثُمَّ قَالَ عَلَيْهِ السَّلامُ إِنَّ الشَّقِيِّ مَنْ خَرَجَ عَنْهُ هَذَا الشَّهْرُ وَلَمْ يُغْفَرُ ذُنُوبُهُ فَحِينَئِذِ يَحْسَرُ حِينَ غَفُورُ النَّهُ لَهُ ثُمَّ قَالَ عَلَيْهِ السَّلامُ إِنَّ الشَّقِيِّ مَنْ خَرَجَ عَنْهُ هَذَا الشَّهْرُ وَلَمْ يُغْفَرُ ذُنُوبُهُ فَحِينَئِذِ يَحْسَرُ حَينَ اللَّهُ لَهُ ثُمَّ قَالَ عَلَيْهِ السَّلامُ إِنَّ الشَّقِيِّ مَنْ حَرَجَ عَنْهُ هَذَا الشَّهْرُ وَلَمْ يُغْفَرُ ذُنُوبُهُ فَحِينَئِذِ يَوْسَرُ اللَّهُ لَهُ ثُمَّ قَالَ عَلَيْهِ السَّلامُ إِنَّ الشَّقِيِّ مَنْ خَرَجَ عَنْهُ هَذَا الشَّهُرُ وَلُمُ يُعْفَرُ اللَّهُ لَهُ الْمَاسُونُونَ بَجَوَائِزُ الرَّبُ الْكَرَيم

حَدَّثنا حَمْزَة بْنِ مُحَمَّد بْنِ أَحْمَد بْنِ جَعْفَر بْنِ مُحَمَّد بْنِ زِيْد بْنِ عَلِيّ بْنِ الحُسَيْن بْنِأَبِي طَالِب عَلَيْهِ السَّلامُ قَالَ _ 46 أَخْبَرنِي عَلِيّ بْنِ إِبراهِيم بْنِ هَاشِم سِنَةَ سبع وَتَلاثِمانَّةٍ قَالَ: حَدَّثَني أَبي، عَن عَلِيّ بن معبد، عَن الحُسَيْنِ بْنِ خَالِد، عَن عَلِيّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ عَن أَبِيهِ، عَن آبائِهِ، عَن عَلِي عَلَيْهِ السَّلامُ قَالَ: قَالَ رَسُولَ اللَّهِ صَلِّى اللهُ عَلَيْهِ عَلَيْهِ السَّلامُ قَالَ: قَالَ رَسُولَ اللَّهِ صَلِّى اللهُ عَلَيْهِ وَوَزِيرِي وَصَاحِبَ لَوائي فِي الدُّنياالآخِرَةِ و أَنْتَ صَاحِب حَوضَي مَن أَحَبَّك أُحبَّني وَمن أَبغَضَك أَبغَضَاك أَبغَضَاك أَبغَضَك أَبغَضَاك أَبغَضَك أَبغَضَك أَبغَضَك أَبغَضَعُ اللهُ عَلْمُ وَالْمُنْ عَلْمُ الْمُنْ الْمَالِمُ الْمَلْمُ اللهُ عَلْمُ اللهُ عَلْمُ اللهُ عَلَيْهِ السَّلامُ اللهُ عَلْمُ اللهُ عَلْمُ اللهُ عَلْمُ اللهُ عَلْمَ اللهُ عَلَيْهِ السَّلَامُ اللهُ عَلْمُ اللهُ عَلَيْهِ السَّلامُ اللهُ عَلْمُ اللهُ اللهُ عَلَيْهِ السَّلامُ اللهُ عَلْمُ اللهُ عَلَيْهِ السَّلامُ اللهُ عَلَيْهِ السَّلَامُ اللهُ عَلَيْهِ السَّلامُ اللهُ اللهِ اللهُ عَلَيْهُ السَّرَامِ اللهُ اللهِ الْمُؤْمِنِ الْمُعَلِيْ الْمُعْمِلِي الْمُعْمَلِيْ الْمُعْمَلِيْ الْمُعْمَلِي الْمُعْمَلِيْ الْمُعْمَلِيْ الْمُعْمَلِيْ الْمُعْمَلِيْ الْمُعْمَلِيْ الْمُعْمِلِي الْمُعْمَلِيْ الْمُعْمَلِيْ الْمُعْمَلِيْ الْمُعْمِلِيْ الْمُعْمِلُولُ الْمُعْمَلِيْ الْمُعْمِلِيْ الْمُعْمِلِيْ الْمُعْمِلِيْ الْمُعْمِلِيْ الْمُعْمَلِيْ الْمُعْمِلِيْ الْمُعْمِلِيْ الْمُعْمِلِيْ اللهِ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ المُ اللهُ ال

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-Ridha' (a.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-Ridha' (a.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... '38 it means that if you do evil there is a Lord to forgive you.'"

The narrator added, "Al-Ridha' (a.s.) also said, 'when the Honorable the Exalted God said, '...So overlook (any human faults) with gracious forgiveness'39 it means forgiving without any reproach."

The narrator added, "Al-Ridha' (a.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...' 40 it means that a traveler is afraid and hopes to stay."

The narrator added, "Al-Ridha' (a.s.) also said, 'whoever finds nothing to pay for expiation of his sins should send blessings upon Muhammad (a.s.) and his Household as that will eliminate sins." The Imam (a.s.) also said, "To the Honorable the Exalted God sending blessings upon Muhammad (a.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-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father As-Sadiq Ja'far ibn Muhammad (a.s.), on the authority of his father Al-Baqir Muhammad ibn Ali (a.s.), on the authority of his father the Ornament of the Worshippers Ali ibn Al-Husayn (a.s.), on

حَدَّثَنَا أَحْمَدِ بْنِ الحَسَنِ القَطَّانُ وَمُحَمَّدِبنِ بكرانِ النقاشِ وَمُحَمَّدِ بْنِ إِبْراهِيمِ بْنِ إِسحاق الطالقاني رَضِيَ اللهُ _ 47 عَنْهُ قالُوا حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ سَعِيدُ الهَمْدانِيَّ قالَ: أَخْبَرناالْحَسَن بن عَلِيِّ بْنِ فضال، عَن أَبيهِ قالَ: قالَ الرِّضا عَنْهُ قالُوا حَدَّثَنا أَحْمَد بْنِ مُحَمَّد بْنِ سَعِيدُ الهَمْدانِيَّ قالَ: أَخْبَرناالْحَسَن بن عَلِيِّ بْنِ فضال، عَن أَبيهِ قالَ: قالَ الرِّضا عَنْهُ قَالُوا حَدَّثَنا أَحْمَد بْنِ مُحَلِساً يحيا فِيهِ أمرنا لَمْ يمت عَلَيْهِ السَّلامُ: من تذكر مصابنا فبكي وَأَبكي لَمْ تبك عَيْنَهُ يَوْمَ تبكي العيون وَمن جَلَسَ مَجْلِساً يحيا فِيهِ أمرنا لَمْ يمت القَلْبُ السَّلامُ:

قَالَ: وَقَالَ الرِّضَا عَلَيْهِ السَّلامُ فِي قَوْلِ اللَّهِ عَنَّ وَجَلَّ إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لانْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا قَالَ إِنْ أَحْسَنْتُمْ النَّفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا رَبِّ يَغْفِرُ لَهَا .

قال: وقال الرضا عَلَيْهِ السَّلامُ فِي قَوْلِ اللَّهِ تَعَالَى: (فَاصنْفَحِ الصَّفْحَ الْجَمِيلَ) قَالَ عَفْقٌ بِغَيْرِ عِتَابٍ وَفِي قَوْلِهِ خَوْفاً .وَطَمَعاً قَالَ خَوْفاً لِلْمُسَافِّرِ وَطَمَعاً لِلْمُقِيم

قالَ وَقالَ الرِّضا عَلَيْهِ السَّلامُ: مَنْ لَمْ يَقْدِرْ عَلَى مَا يُكَفِّرُ بِهِ ذُنُوبَهُ فَلْيُكْثِرْ مِنَ الصَّلاةِ عَلَى مُحَمَّدٍ وَآلِهِ فَإِنَّهَا تَهْدِمُ الذُّنُوبَ هَدْماً.

وَقَالَ عَلَيْهِ السَّلامُ: الصَّلاةُ عَلَى مُحَمَّدِ وَآلِهِ تَعْدِلُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ التَّسْبِيحَ وَالتَّهْلِيلَ وَالتَّكْبِيرَ

حَدَّثَنا مُحَمَّدِ بْنِ بَكْرِ ان النقاش وَأَحْمَدِ بْنِ الحَسَن القَطَّانُ وَمُحَمَّدِ بْنِ أَحْمَد بْنِ إِبْراهِيم المعاذي وَمُحَمَّد بْنِ ـ 48 إِبْراهِيم المعاذي وَمُحَمَّد بْنِ لَهِ الْهَمْدانِيَّ مَوْلَى بَنِي هاشِم قالَ: حَدَّثَنا عَلِيّ بْنِ إِبْراهِيم بْنِ إِسْحاق المكتب قالُوا حَدَّثَنا أَبُو العَبَّاسِ أَحْمَد بْنِسِعِيدُ الهَمْدانِيَّ مَوْلَى بَنِي هاشِم قالَ: حَدَّثَنا عَلِيّ بْنِ إِبْراهِيم المَّدِيّ بُنِ عَلِيّ بْنِ فَضال، عَن أَبِيهِ، عَن أَبِي الحَسَن عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُوسَى بْنِ جَعْفَر الحَسَن عَلِيّ السَّلامُ عَن أَبِيهِ السَّلامُ عَن عَلَيْهِ السَّلامُ عَن أَبِيهِ الصَّادِق مُحَمَّد عَلَيْهِ السَّلامُ عَن أَبِيهِ السَّلامُ عَن

the authority of his father the Master of the Martyrs Al–Husayn ibn Ali (a.s.), on the authority of his father the Master of the Trustees and the Commander of the Faithful Ali ibn Abi Talib (a.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

أَبِيهِ زَيْنُ العابِدِينَ عَلِيّ بْنِ الحُسيْنِ عَلَيْهِ السَّلامُ، عَن أَبِيهِ سَيِّدِ الشُّهَداءِ الحُسيْنِ بْنِ عَلِى عَلَيْهِ السَّلامُ عَن أَبِيهِ سَيِّدِ الشُّهَداءِ الحُسيْنِ بْنِ عَلِى عَلَيْهِ السَّلامُ عَالَىٰ الْوَصِيِّينِ أَمِيرِ الْمُؤْمِنِينِ عَلِى بْنِ أَبِي طالِبِ عَلَيْهِ السَّلامُ قالَ: إِنَّ رَسُولَ اللَّهِ مَلَّا اللَّهِ فَالْمَخْوْرَةِ شَهْرٌ هُوَعِنْدَ اللَّهِ أَفْضَلُ الشُّهُورِ وَأَيّامُهُ أَفْضَلُ الشَّهُورِ وَأَيّامُهُ أَفْضَلُ السَّاعَاتِ هُوَشَهْرٌ دُعِيتُمْ فِيهِ إلى ضِيَاعَةِ اللَّهِ وَجُولُتُمْ فِيهِ مِنْ أَهْلِ كَرَامَةِ اللَّهِ أَفْضَلُ اللَّيَالِي وَسَاعَاتُهُ أَفْضَلُ السَّاعَاتِ هُوَشَهْرٌ دُعِيتُمْ فِيهِ إلى ضياعَةِ اللَّهِ وَجُولُتُمْ فِيهِ عِبَادَةٌ وَعَمَلُكُمْ فِيهِ عِبَادَةٌ وَعَمَلُكُمْ فِيهِ عَبَادَةٌ وَعَمَلُكُمْ فِيهِ عَبَادَةً وَعَمَلُكُمْ وَعُرَانَ اللَّهِ فَيهِ مَسْلُوا اللَّهُ مَنْ السَّقِعْ الْعَظِيمِ وَانْكُرُوا وَعُلَالِهُ وَعُرَانَ اللَّهِ فَي هَذَا الشَّهْ الْعَظِيمِ وَانْكُولُ الْعَلَيْمِ الْمُوالِولُولُ الْمُعْرِمُ وَعَمَلُكُمْ وَعُرُوا عَلَى اللَّهِ مِنْ نُتُوبِكُمْ وَالْمَعُولُ إِلَيْهِ أَيْعِهُمْ وَعَمَّ لاَيَحِلُ السَّيْمَاعُ إلَيْهِ أَيْعِهُمْ وَالْمُعُولُ إِلَيْهِ الْمُصَلِّينَ عَلَى أَيْتَامِ النَّاسُ إِنَّ أَنْفُسِكُمْ مِرْهُولَةٌ لِلْهُ عَمْلِكُمْ وَعَمَلُولُ عَلَيْهِمْ إِلَا لَمُعَلِينَ وَالسَّاعِدِينَ وَالْمُعُلِيلُ وَعَلَالَةً مِنْ اللَّهُ عَلَى اللَّهُ مَا اللَّهُ مَا اللَّهُ عَلَى اللَّهُ عَمَالِكُمْ فَقُكُومَا بِاسْتِغْفَارِكُمْ وَاعُلُولُ مَلْكُمْ وَاعْلُولُ مَلْكُمْ مَا اللَّهُ عَلَى اللَّهُ عَمَالِكُمْ فَعُولُولُ اللَّهُ عَلَى اللَّهُ عَلَى وَلَكُمْ مَا اللَّهُ عَلَى وَلَاللَا عِبْقُ وَلَا اللَّهُ عَنْ اللَّهُ عَلَى وَلَاللَا عِبْقُ وَلَا اللَّالُ مَنْ وَالْمُولُ اللَّهُ عَلَى اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ وَلَا النَّاسُ مَنْ وَلَا النَّاسُ مَنْ

providing for the breaking of 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 Bridge41 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 (a.s.laves) 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) (a.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 (a.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 (a.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) (a.s.) said, "O Prophet of God! Will my religion remain intact in this situation?" The Prophet (S) said, "Your religion is intact."

أَيُّهَا النَّاسُ إِنَّ أَبْوَابَ الْجِنَانِ فِي هَذَا الشَّهْرِ مُفَتَّحَةٌ فَسَلُوا رَبَّكُمْ أَنْ لا يُغَلِّقَهَا عَلَيْكُمْ وَأَبْوَابَ النِّيرَانِ مُغَلَّقَةٌ فَسَلُوا رَبَّكُمْ أَنْ لا يُعَلِّقَهَا عَلَيْكُمْ وَالشَّيَاطِينَ مَغْلُولَةٌ فَسَلُوا رَبَّكُمْ أَنْ لا يُسَلِّطَهَا عَلَيْكُمْ وَالشَّيَاطِينَ مَغْلُولَةٌ فَسَلُوا رَبَّكُمْ أَنْ لا يُسَلِّطَهَا عَلَيْكُمْ

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ: فَقُمْتُ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا أَفْضَلُ الأَعْمَال فِي هَذَا الشَّهْر؟

فَقَالَ يَا أَبًا الْحَسَنِ أَفْضَلُ الأَعْمَالِ فِي هَذَا الشَّهْرِ الْوَرَعُ عَن مَحَارِمِ اللَّهِ عَزَّ وَجَلَّ. ثُمَّ بَكَى. فَقُلْتُ يَا رَسُولَ اللَّهِ مَا يُبْكِيكَ؟ فَقَالَ يَا عَلِيُّ أَبْكِي لِمَا يَسْتَحِلُّ مِنْكَ فِي هَذَا الشَّهْرِ. كَأَنِّي بِكَ وَأَنْتَ تُصَلِّي لِرَبِّكَ وَقَدِ انْبَعَثَ أَشْقَى الأَوَّلِينَ شَقِيقُ يُبْكِيكَ؟ فَقَالَ يَا عَلِيُّ أَبْكِي لِمَا يَسْتَحِلُّ مِنْكَ فِي هَذَا الشَّهْرِ. كَأَنِّي بِكَ وَأَنْتَ تُصَلِّي لِرَبِّكَ وَقَدِ انْبَعَثَ أَشْقَى الأَوَّلِينَ شَقِيقُ يُبْكِيكَ؟ فَقَالَ يَا عَلِي قُرْنِكَ فَخَصَبَ مِنْهَا لِحَيْتَكَ .

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ فَقُلْتُ: يَا رَسُولَ اللَّهِ وَذَلِكَ فِي سَلامَةٍ مِنْ دينِي؟

. فَقَالَ عَلَيْهِ السَّلامُ فِي سَلامَةٍ مِنْ دينِكَ

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-Husayni narrated on the authority of 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 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.), "The Commander of the Faithful (a.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 (a.s.) was asked, "What is preparedness for death?" He (a.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 (a.s.) said, "O people! This world is to pass

ثُمَّ قَالَ: يَا عَلِيُّ مَنْ قَتَلَكَ فَقَدْ قَتَلَنِي وَمَنْ أَبْغَضَكَ فَقَدْ أَبْغَضَنِي وَمَنْ سَبَّكَ فَقَدْ سَبَّنِي لأَنَّكَ مِنِّي كَنَفْسِي رُوحُكَ مِنْ رُوحِي وَطِينَتُكَ مِنْ طِينَتِي إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَنِي وَإِيَّاكَ وَاصْطَفَانِي وَإِيَّاكَ وَاصْطَفَانِي وَإِيَّاكَ وَاحْتَارَنِي لِلنَّبُوَّةِ وَاخْتَارَكَ لِلإِمَامَةِ رُوحِي وَطِينَتُكَ مِنْ طِينَتِي إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَنِي وَإِيَّاكَ وَاصْطَفَانِي وَإِيَّاكَ وَاحْتَارَنِي لِلنَّبُوَّةِ وَاخْتَارَكَ لِلإِمَامَةِ رُوحِي

يَا عَلِيُّ أَنْتَ وَصِيِّي وَأَبُو وُلْدِي وَزَوْجُ ابْنَتِي وَخَلِيفَتِي عَلَى أُمَّتِي فِي حَيَاتِي وَبَعْدَ مَوْتِي أَمْرُكَ أَمْرِي وَنَهْيُكَ نَهْيِي أُقْسِمُ بالَّذي بَعَثَنِي بالنُّبُوَّةِ وَجَعَلَنِي خَيْرَ الْبُرِيَّةِ إِنَّكَ لَحُجَّةُ اللَّهِ عَلَى خَلْقِهِ وَأَمِينُهُ عَلَى سِرِّهِ وَخَلِيفَتُهُ عَلَى عِبَادهِ

حَدَّثنا مُحَمَّد بْنِ القاسِم المفسر رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَد بْنِ الحَسَن الحُسَنْنِيِّ عَنِ الحَسَن بن عَلِيِّ، _ 49 عَن أَبِيهِ عَلِيِّ بْنِ مُوسَى، عَن مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُحَمَّد بْنِ عَلِى، عَن أَبِيهِ الرَضا عَلِيِّ بْنِ مُوسَى، عَن مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ قالَ: عَن أَبِيهِ جَعْفَر بْنِ مُحَمَّد عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُحَمَّد بْنِ عَلِى عَلَيْهِ السَّلامُ عَن أَبِيهِ السَّلامُ عَن أَبِيهِ الصَّلامُ قَالَ: قَالَ أَمِيرِ الْمُؤْمِنِين عَلَيْهِ السَّلامُ كَمْ مِنْ غَافِل يَنْسَجُ ثَوْباً لِيَلْبَسَهُ وَإِنَّمَا هُوكَفَنُهُ وَيَبْنِي بَيْتاً لِيَسْكُنَهُ وَإِنَّمَا هُومَوْضِعُ قَبْرِهِ . . قالَ أَمِيرِ الْمُؤْمِنِينَ بَيْتاً لِيَسْكُنَهُ وَإِنَّمَا هُومَوْضِعُ قَبْرِهِ

وَبِهِذَا الإسناد قالَ قِيلَ لامِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ: مَا الاسْتِعْدَادُ لِلْمَوْتِ؟ فَقَالَ أَدَاءُ الْفَرَائِضِ وَاجْتِنَابُ _ 50 اللهِ وَاللهِ ثَمَالُ عَلَى الْمُؤْتِ أَبِي طَالِبٍ أَوْقَعَ الْمَوْتِ أَوْ وَقَعَ الْمَوْتِ عَلَى الْمَوْتِ أَوْ وَقَعَ الْمَوْتِ عَلَى الْمَوْتِ أَبِي طَالِبٍ أَوْقَعَ عَلَى الْمَوْتِ أَوْ وَقَعَ الْمَوْتِ عَلَى الْمَوْتِ أَمْ وَقَعَ الْمَوْتِ أَمْ وَقَعَ الْمَوْتِ عَلَيْهِ .

وَبِهِذَا الْإسناد قالَ: قالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ فِي بَعْضِ خُطَبِهِ أَيُّهَا النَّاسُ إِنَّ _ 51

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 it42. 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-Ridha' (a.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.43 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–Ridha' (a.s.) on the first day of the (Arabic) month of *Muharram*. The Imam (a.s.) said, 'O Ibn Shabeeb! Are you fasting?' I answered, 'No.' The Imam (a.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!"44 And God fulfilled his prayer and ordered the

الدُّنْيَا دَارُ فَنَاءٍ وَالأَخِرَةَ دَارُ بَقَاءٍ فَخُذُوا مِنْ مَمَرِّكُمْ لِمَقَرِّكُمْ وَلا تَهْتِكُوا أَسْتَارَكُمْ عِنْدَ مَنْ لا تَخْفَى عَلَيْهِ أَسْرَارُكُمْ وَاللَّخِرَةِ خُلِقْتُمْ وَإِنَّمَا الدُّنْيَا كَالسَّمِّ يَأْكُلُهُ وَأَخْرِجُوا مِنَ الدُّنْيَا قُلُوبَكُمْ مِنْ قَبْلِ أَنْ تَخْرُجَ مِنْهَا أَبْدَانُكُمْ فَفِي الدُّنْيَا حُيِّيتُمْ وَلِلاَّخِرَةِ خُلِقْتُمْ وَإِنَّمَا الدُّنْيَا كَالسَّمِّ يَأْكُلُهُ مَنْ لا يَعْرِفُهُ إِنَّ الْعَبْدَ إِذَا مَاتَ قَالَتِ الْمَلائِكَةُ مَا قَدَّمَ وَقَالَ النَّاسُ مَا أَخَّرَ فَقَدِّمُوا فَضْلاً يَكُنْ لَكُمْ وَلا تُؤخِّرُوا كَلاَ يَكُنْ عَلْيَكُمْ فَإِنَّ الْعَبْدَ إِذَا مَاتَ قَالَتِ الْمَلائِكَةُ مَا قَدَّمَ وَقَالَ النَّاسُ مَا أَخَّرَ فَقَدِّمُوا فَضْلاً يَكُنْ لَكُمْ وَلا تُؤخِّرُوا كَلاَ يَكُنْ عَلَى الْجَنَّةِ بِهَا عَلَيْكُمْ فَإِنَّ الْمَحْرُومَ مَنْ حُرِمَ خَيْرَ مَالِهِ وَالْمَغْبُوطَ مَنْ تُقَلَّ بِالصَّدَقَاتِ وَالْخَيْرَاتِ مَوَازِينَهُ وَأَحْسَنَ فِي الْجَنَّةِ بِهَا عَلَيْكُمْ فَإِنَّ الْمُحْرُومَ مَنْ حُرِمَ خَيْرَ مَالِهِ وَالْمَغْبُوطَ مَنْ تُقَلَّ بِالصَّدَقَاتِ وَالْخَيْرَاتِ مَوَازِينَهُ وَأَحْسَنَ فِي الْجَنَّةِ بِهَا مَسْلَكُهُ

حَدَّثَنَا مُحَمَّد بْنِ بَكْرِان النقاش فِي مَسْجِد الكُوفَة وَمُحَمَّد بْنِ إِبْراهيم بْنِ إِسْحاق المكتب رَضِيَ اللهُ عَنْهُ بِالرَّيِّ _ 52 قالا حَدَّثَنَا أَحْمَد بْنِ مُحَمَّد بْنِ سَعِيدُ الهَمْدانِيَّ مَوْلَى بَنِي هاشِم قالَ عَلِيِّ بْنِ الحَسَن بْنِ عَلِيِّ بْنِ فضال عَنْ أَبِيهِ، عَن قَالا حَدَّثَنَا أَحْمَد بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ قالَ مَنْ تَرَكَ السَّعْيَ فِي حَوَائِجِهِ يَوْمَ عَاشُورَاءَ قَضَى اللَّهُ لَهُ حَوَائِجِ السَّعْيَ فِي حَوَائِجِهِ يَوْمَ عَاشُورَاءَ قَضَى اللَّهُ لَهُ حَوَائِجِ اللَّهُ عَنَّ وَجَلَّ يَوْمَ الْقِيَامَةِ يَوْمَ فَرَحِهِ وَسُرُورِهِ الدُّنْيَا وَالأُخْرَةِ وَمَنْ كَانَ يَوْمُ عَاشُورَاءَ يَوْمَ مُصِيبَتِهِ وَحُزْنِهِ وَبُكَائِهِ جَعَلَ اللَّهُ عَنَّ وَجَلَّ يَوْمَ الْقِيَامَةِ يَوْمَ فَرَحِهِ وَسُرُورِهِ وَقُرَتْ بِنَا فِي الْجَنَانِ عَيْنَهُ وَمَنْ سَمَّى يَوْمَ عَاشُورَاءَ يَوْمَ بَرَكَةٍ وَادَّخَرَ فِيهِ لِمَنْزِلِهِ شَيْئاً لَمْ يُبَارَكُ لَهُ فِيَما ادَّخَرَ وَحُشِرَ وَيَعْ لَعَنَهُمُ اللَّهُ إِلَى أَسْفَل دَرُكِ مِنَ النَّارِ .

حَدَّثَنا مُحَمَّدِ بْنِ عَلِى ماجِيلوَيْه رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيِّ بْنِ إِبراهِيمِ بْنِ هاشِم، عَن أَبيهِ، عَن الرَّيانِ بْنِ _ 53 شَبِيبٍ قَالَ دِخَلْتُ عَلَى الرِّضَا عَلَيْهِ السَّلامُ فِي أُوَّلِ يَوْمٍ مِنَ الْمُحَرَّمِ فَقَالَ لِي يَا ابْنَ شَبِيبٍ أَصَائِمٌ أَنْتَ؟ فَقُلْتُ لا. فَقَالَ إِنَّ هَذَا الْيَوْمَ هُوَ الْيَوْمُ الَّذِي دَعَا فِيهِ زَكَرِيًّا رَبَّهُ عَزَّ وَجَلَّ فَقَالَ: (رَبِّ هَبْ لِي مِنْ لَدُنْكُ ذُرِيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ فَقَالَ إِنَّ هَذَا الْيَوْمَ هُوَ الْيَوْمُ الَّذِي دَعَا فِيهِ زَكَرِيًّا رَبَّهُ عَزَّ وَجَلَّ فَقَالَ: (رَبِّ هَبْ لِي مِنْ لَدُنْكُ ذُرِيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ . (الدُّعاءِ

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." 45 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 (a.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-Husayn ibn Ali ibn Abi Talib (a.s.) who was slaughtered like a sheep, and was killed along with the members of his household. Eighteen people were martyred along with Al-Husayn (a.s.) who had no equal on Earth. The seven heavens and the Earths 46 mourned for his martyrdom. Four thousand angels descended to the Earth to assist him (Imam Husayn) (a.s.). However, Al-Husayn (a.s.) was destined to be martyred. They will remain at his shrine with wrinkled hair until the Riser (Imam al-Mahdi) (a.s.) rises. Then they will be among those who will assist him (a.s.). Their slogan will be *Ya li tharat Al-Husayn* (Revenge for Al-Husayn's blood!)

O Ibn Shabeeb! My father narrated that his father (a.s.) quoted on the authority of his grandfather (a.s.) that when they murdered my grandfather Al–Husayn (a.s.), the heavens cried (dark) red blood and dirt.

O Ibn Shabeeb! If you cry for Al-Husayn (a.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-Husayn (a.s.).

O Ibn Shabeeb! If you would like to accompany the Prophet (S) in the rooms of Paradise, then damn the murderers of Al-Husayn (a.s.).

فَاسْتَجَابَ اللَّهُ لَهُ وَأَمَرَ الْمَلائِكَةَ فَنَادَتْ زَكَرِيًّا وَهُوَ قائِمٌ يُصَلِّي فِي الْمحْرابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيى. فَمَنْ صَامَ هَذَا الْيَوْمَ ثُمَّ دَعَا اللَّهَ عَنَّ وَجَلَّ اسْتَجَابَ اللَّهُ كَمَا اسْتَجَابَ لِزَكَرِيًّا عَلَيْهِ السَّلامُ

ثُمَّ قَالَ يَا ابْنَ شَبِيبٍ إِنَّ الْمُحَرَّمَ هُوَ الشَّهْرُ الَّذِي كَانَ أَهْلُ الْجَاهِلِيَّةِ فِيَما مَضَى يُحَرِّمُونَ فِيهِ الظُّلْمَ وَالْقِتَالَ لِحُرْمَتِهِ. فَمَا عَرَفَتْ هَذِهِ الْأُمَّةُ حُرْمَةَ شَهْرِهَا وَلا حُرْمَةَ نَبِيِّهَا. لَقَدْ قَتَلُوا فِي هَذَا الشَّهْرِ ذُرِّيَّتَهُ وَسَبَوْا نِسَاءَهُ وَانْتَهَبُوا ثَقَلَهُ، فَلا غَفَرَ اللَّهُ لَهُمْ ذَلكَ أَبَداً.

يَا ابْنَ شَبِيبِ إِنْ كُنْتَ بَاكِياً لِشَيْءٍ فَابْكِ لِلْحُسَيْنِ بْنِ عَلِيّ بْنِ أَبِي طَالِبِ عَلَيْهِ السَّلامُ، فَإِنَّهُ ذُبِحَ كَمَا يُذْبَحُ الْكَبْشُ، وَقُتِلَ مَعَهُ مِنْ أَهْلِ بَيْتِهِ ثَمَانِيَةً عَشَرَ رَجُلاً مَا لَهُمْ فِي الأَرْضِ شَبِيهُونَ، وَلَقَدْ بَكَتِ السَّمَاوَاتُ السَّبْعُ وَالأَرضُونَ لِقَتْلِهِ، وَلَقَدْ مَعْهُ مِنْ أَهْلِ بَيْتِهِ ثَمَانِيَةً عَشَرَ رَجُلاً مَا لَهُمْ فِي الأَرْضِ شَبِيهُونَ، وَلَقَدْ بَكَتِ السَّمَاوَاتُ السَّبْعُ وَالأَرضُونَ لِقَتْلِهِ، وَلَقَدْ ثَتِلَ الْمُلائِكَةِ أَرْبَعَةُ آلافٍ لِنَصْرِهِ فَوَجَدُوهُ قَدْ قُتِلَ، فَهُمْ عِنْدَ قَبْرِهِ شُعْثٌ غُبْرٌ إِلَى أَنْ يَقُومَ الْقَائِمُ نَتَى الْمُلائِكَةِ أَرْبَعَةُ آلافٍ لِنَصْرِهِ فَوَجَدُوهُ قَدْ قُتِلَ، فَهُمْ عِنْدَ قَبْرِهِ شُعْثٌ غُبْرٌ إِلَى أَنْ يَقُومَ الْقَائِمُ .

ذَلَلَ إِلَى الأَرْضِ مِنَ الْمُلائِكَةِ أَرْبَعَةُ آلافٍ لِنَصْرِهِ فَوَجَدُوهُ قَدْ قُتِلَ، فَهُمْ عِنْدَ قَبْرِهِ شُعْثٌ غُبْرٌ إِلَى أَنْ يَقُومَ الْقَائِمُ .

.يَا ابْنَ شَبِيبٍ لَقَدْ حَدَّثِنِي أَبِي، عَن أَبِيهِ، عَن جَدِّهِ أَنَّهُ لَمَّا قُتِلَ جَدِّيَ الْحُسَيْنُ أَمْطَرَتِ السَّمَاءُ دَماً وَتُرَاباً أَحْمَرَ

يَا ابْنَ شَبِيبٍ إِنْ بَكَيْتَ عَلَى الْحُسَيْنِ حَتَّى تَصِيرَ دُمُوعُكَ عَلَى خَدَّيْكَ غَفَرَ اللَّهُ لَكَ كُلَّ ذَنْبٍ أَذْنَبْتَهُ صَغِيراً كَانَ أَوْ كَثِيراً قَلِيلاً كَانَ أَوْ كَثِيراً.

يَا ابْنَ شَبِيبٍ إِنْ سَرَّكَ أَنْ تَلْقَى اللَّهَ عَزَّ وَجَلَّ وَلا ذَنْبَ عَلَيْكَ فَزُرِ الْحُسَيْنَ عَلَيْهِ السَّلامُ

.يَا ابْنَ شَبِيبٍ إِنْ سَرَّكَ أَنْ تَسْكُنَ الْغُرَفَ الْمَبْنِيَّةَ فِي الْجَنَّةِ مَعَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَالْعَنْ قَتَلَةَ الْحُسَيْنِ

O Ibn Shabeeb! If you would like to be rewarded just as those who were martyred along with Al-Husayn ibn Ali (a.s.), whenever you remember Al-Husayn (a.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) (a.s.), on the authority of 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 Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), on the authority of his father Ali ibn Abi Talib (a.s.), on the authority of God's Prophet (S) that 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'47 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'48 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.'49 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

يَا ابْنَ شَبِيبٍ إِنْ سَرَّكَ أَنْ يَكُونَ لَكَ مِنَ الثَّرَابِ مِثْلَ مَا لِمَنِ اسْتُشْهِدَ مَعَ الْحُسَيْنِ فَقُلْ مَتَى مَا ذَكَرْتَهُ يا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزاً عَظيماً.

يَا ابْنَ شَبِيبٍ إِنْ سَرَّكَ أَنْ تَكُونَ مَعَنَا فِي الدَّرَجَاتِ الْعُلَى مِنَ الْجِنَانِ فَاحْزَنْ لِحُزْنِنَا وَافْرَحْ لِفَرَحِنَا وَعَلَيْكَ بِوَلايَتِنَا فَلَوْ أَنَّ رَجُلاً تَوَلَّى حَجَراً لَحَشَرَهُ اللَّهُ مَعَهُ يَوْمَ الْقَيَامَة.

حَدَّثَنَا مُحَمَّدِ بْنِ القاسِم المفسر الأسترآبادي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنَا يُوسِف بْنِ مُحَمَّدِ بْنِ القاسِم المفسر الأسترآبادي رَضِيَ اللهُ عَنِي أَبِهِ عَلِيّ بْنِ مُحَمَّدِ عَن أَبِيهِ مُحَمَّدِ بْنِ عَلِي، عَن أَبِيهِ السِّلامُ، عَن أَبِيهِ مُوسَى عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُحَمَّدِ بْنِ عَلِي بْنِ مُوسَى عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُحَمَّدِ بْنِ عَلِي عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُحَمَّدِ بْنِ عَلِي عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُحَمَّدِ بْنِ عَلِي عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُحَمَّدِ بْنِ عَلِي عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ، عَن أَبِيهِ الْحَسَيْنِ بْنِ عَلِي عَلَيْهِ السَّلامُ، عَن أَبِيهِ أَمِيرِ عَلِي عَلَيْهِ السَّلامُ عَلَيْهِ السَّلامُ عَلَيْهِ السَّلامُ عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ قَالَ اللَّهُ عَزَّ وَجَلَّ: قَسَمْتُ فَاتِحَةَ الْكِتَابِ بَيْنِي وَبَيْنَ وَبَيْنَ وَبَيْنَ اللهُ عَلْ اللَّهُ عَزَّ وَجَلَّ: قَسَمْتُ فَاتِحَةَ الْكِتَابِ بَيْنِي وَبَيْنَ عَبْنِي وَبَيْنَ عَلَيْهِ السَّلامُ اللَّهُ عَنَّ وَجَلَّ بُنْ أَبِي طَالِب عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ قَالَ اللَّهُ عَزَّ وَجَلَّ: قَسَمْتُ فَاتِحَةً الْكِتَابِ بَيْنِي وَبَيْنَ عَبْرِي وَعَلَيْ أَنْ أَتُمِّمَ لَهُ أُمُورَهُ وَأُبَارِكَ لَهُ فِي أَحْوَالِهِ. فَإِذَا قَالَ الْحُمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، قَالَ اللَّهُ جَلَّ عَبْدِي وَعَلِمَ أَنَّ الْبَعْمَ الْتَيْ لَهُ مِنْ عِنْدِي وَأَنَّ الْبُلايَا اللَّائِيَا لِيْعَمَ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَ

share of My Grace.' When he says, 'Master of the Day of Judgment' 50 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...'51 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' 52 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' 53 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 (a.s.) added, "And the Commander of the Faithful (a.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 (a.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)."54

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 (a.s.), on the authority of 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 Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Al–Husayn ibn Ali (a.s.), on the authority of his brother Al–Hassan ibn Ali (a.s.) that the Commander of the Faithful (Imam Ali) (a.s.) said, "In the Name of Allah, Most Gracious, Most Merciful' is one of the verses from the Opening Chapter of the

الرَّحِيمُ أَشْهِدُكُمْ لاوَقِرَنَّ مِنْ رَحْمَتِي حَظَّهُ وَلاجْزِلَنَّ مِنْ عَطَائِي نَصِيبَهُ فَإِذَا قَالَ مالِك يَوْمِ الدِّينِ قَالَ اللَّهُ جَلَّ جَلالُهُ أَشْهِدُكُمْ كَمَا اعْتَرَفَ عَبْدِي أَنِّي مَالِكُ يَوْمِ الدِّينِ لاسَهَائِنَّ يَوْمَ الْحِسَابِ حِسَابَهُ وَلاَتَقَبَّلَنَّ حَسَنَاتِهِ وَلاَتَجَاوَزَنَّ، عَن سَيِّئَاتِهِ فَإِذَا قَالَ إِيَّاكَ نَعْبُدُ قَالَ اللَّهُ عَرَّ وَجَلَّ صَدَقَ عَبْدِي إِيَّايَ يَعْبُدُ أَشْهِدُكُمْ لاثِيبَنَّهُ عَلَى عِبَادَتِهِ ثَوَاباً يَعْبِطُهُ كُلُّ مَنْ خَالْفَهُ فِي عِبَادَتِهِ لِي فَإِذَا قَالَ وَإِيَّاكَ نَسْتَعِينُ قَالَ اللَّهُ عَرَّ وَجَلَّ بِي اسْتَعَانَ وَإِلَيَّ الْتَجَأَ أَشْهِدُكُمْ لاعِينَتَهُ عَلَى أَمْرِهِ وَلاغِيثَنَّهُ فِي عَبَادَتِهِ لِي فَإِذَا قَالَ وَإِيَّاكَ نَسْتَعِينُ قَالَ اللَّهُ عَرَّ وَجَلَّ بِي اسْتَعَانَ وَإِلَيَّ الْتَجَأَ أَشْهِدُكُمْ لاعِينَتَهُ عَلَى أَمْرِهِ وَلاغِيثَنَّهُ فِي عَبَادَتِهِ لِي فَإِذَا قَالَ وَإِيَّاكَ نَسْتَعِينُ قَالَ اللَّهُ عَرَّ وَجَلَّ بِي السَّورَةِ قَالَ اللَّهُ عَرَّ وَجَلَّ هِي الْمُومُونِينَ أَشْهُ وَجِلَ قَالَ اللَّهُ عَرَّ وَجَلَّ هَلَ المَي وَلِعْبَدِي وَلِعَبْدي مَا سَأَلَ فَقَد اسْتَجَبْتُ لِعَبْدي وَأَعْطَيْتُهُ مَا أَمَّلُ وَآمَنْتُهُ عَمَّا مِنْهُ وَجِلَ قَالَ لامِيرِ الْمُؤْمِنِينَ عَلَيْهِ اللَّهُ الرَّحْمِ الرَّحِيمِ أَهِي مِنْ فَاتِحَةِ الْكِتَابِ هِيَ السَّبْعُ الْمَثَانِي السَّبْعُ الْمَثَانِي السَّبْعُ الْمَثَانِي السَّبْعُ الْمَثَانِي وَلَهُ فَا وَيَقُولُ فَاتِحَةُ الْكِتَابِ هِيَ السَّبْعُ الْمَثَانِي السَّبْعُ الْمَثَانِي

حَدَّثَنا مُحَمَّد بْنِ القاسِم المفسر المَعْرُوف بِأَبِي الحَسَن الجرجانِي رَضِيَ اللهُ عَنْهُ قالَيوسف بْنِ مُحَمَّد بْنِ زياد _ 55 وَعَلِيّ بْنِ مُحَمَّد بْنِ سيار، عَن أَبُويهما عَنِ الحَسَن بْنِ عَلِى عَنْ أَبِيهِ عَلِيّ بْنِ مُحَمَّد، عَن أَبِيهِ مُحَمَّد عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُوسَى عَلَيْهِ السَّلامُ، عَن أَبِيهِ السَّلامُ عَنْ أَبِيهِ عَلَيْهِ السَّلامُ عَنْ أَبِيهِ السَّلامُ، عَن أَبِيهِ السَّلامُ: إِنَّ بِسْمِ اللَّهِ الرَّحْمِنِ الرَّحِيمِ آيَةٌ مِنْ فَاتِحَةِ الصَّن بْنِ عَلِى عَلَيْهِ السَّلامُ قالَ: قالَ أَمِيرِ الْمُؤْمِنِين عَلَيْهِ السَّلامُ: إِنَّ بِسْمِ اللَّهِ الرَّحْمِنِ الرَّحِيمِ آيَة مِنْ فَاتِحَة الْحَسَن بْنِ عَلِى عَلَيْهِ السَّلامُ قالَ: قالَ أَمِيرِ الْمُؤْمِنِين عَلَيْهِ السَّلامُ اللَّهِ الرَّحْمِنِ الرَّعِلَى السَّلامُ اللهُ السَّلامُ اللهُ اللهِ الرَّحِيمِ آيَة مِنْ آيَاتِ تَمَامُهَا الْتَكَابِ وَهِيَ سَبْعُ آيَاتِ تَمَامُهَا

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." 55 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 (a.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 Belques (Balques 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." 56 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-Ridha' Ali ibn Musa ibn Ja'far (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.), "The Commander of the Faithful (a.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 (a.s.) asked him, 'Have you grown old?' The man replied, 'In your obedience – O Commander of the Faithful!' The Imam (a.s.) said, 'I see that you still have some strength.' The man said, 'It is for you – O Commander of the Faithful!'"

بِبِسْمِ اللَّهِ الرَّحْمِنِ الرَّحِيمِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ لِي يَا مُحَمَّدُ وَلَقَدْ آتَيْناكَ سَبْعاً مِنَ الْمَثانِي وَالْقُرْآنَ الْعَظِيمَ فَأَفْرَدَ الامْتِنَانَ عَلَيَّ بِفَاتِحَةِ الْكِتَابِ وَجَعَلَهَا بإِزَاءِ الْقُرْآنِ الْعَظِيمِ وَإِنَّ اللَّهَ عَنَّ وَجَلَّ خَصَّ مُحَمَّداً وَشَرَّفَهُ بِهَا وَلَمْ يُشْرِكْ مَعَهُ فِيهَا أَحَداً مِنْ أَنْبِيَائِهِ مَا خَلاَ سُلْيَمانَ عَلَيْهِ السَّلامُ فَإِنَّهُ أَعْطَاهُ مِنْهَا بِسْمِ اللَّهِ الرَّحْمِنِ الرَّحِيمِ أَلا قَمَنْ قَرَأَهَا مُعْتَقِداً لِمُوالاةِ مُحَمَّد وَآلِهِ الطَّيبِينَ مُنْقَاداً كِتَابٌ كَرِيمٌ إِنَّهُ مِنْ سُلَيْمانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمِنِ الرَّحِيمِ أَلا فَمَنْ قَرَأَهَا مُعْتَقِداً لِمُوالاةِ مُحَمَّد وَآلِهِ الطَّيبِينَ مُنْقَاداً كَرِيمٌ إِنَّهُ مِنْ سُلَيْمانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمِنِ الرَّحِيمِ أَلا فَمَنْ قَرَأَهَا مُعْتَقِداً لِمُوالاةِ مُحَمَّد وَآلِهِ الطَّيبِينَ مُنْقَاداً كَرِيمٌ إِنَّهُ مِنْ سُلَيْمانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمِنِ الرَّحِيمِ أَلا فَمَنْ قَرَأَهَا مُعْتَقِداً لِمُوالاةِ مُحَمَّد وَآلِهِ الطَّيبِينَ مُنْقَاداً لامْوهِمَا وَبَاطِنِهِمَا أَعْطَاهُ اللَّهُ بِكُلِّ حَرْف مِنْهَا حَسَنَةً كُلُّ وَاحِدَةٍ مِنْهَا أَفْضَلُ لُهُ مَن الدُّنْيَا بِمَا فِيها مِنْ أَصْنَافِ أَمُوالِهَا وَخَيْرَاتِهَا وَمَنِ اسْتَمَعَ إِلَى قَارِئَ يَقُومُ الْكَانُ لَهُ قَدْرُ ثُلُثِ مَن اللَّقَادِي فَلْيَسْتَكْثِرْ أَحَدُكُمْ مِنْ هَذَا لَكُونَ أَلْسُلُولُ لَا يَذْهَبَنَ أَوالُهُ فَتَبْقَى فِي قُلُوبِكُمُ الْحَسْرَةُ مِنْ اللَّهُ مِنَ المُعْرَض لَكُمْ فَإِيمَةً لا يَذْهَبَنَ أَوالُهُ فَتَبْقَى فِي قُلُوبِكُمُ الْحَسْرَةُ الْمُعْرِض لَكُمْ فَانِهُ غَنِيمَةٌ لا يَذَهْبَنَ أَوالُهُ فَتَبْقَى فِي قُلُوبِكُمُ الْحَسْرَةُ لَقَالَاهُ اللَّهُ مَنَ الْمُعْرَض لَكُوبُولُ وَاحِدِي الْمُعْرِقِي فَلُو الْمُعُلُّ الْمُعْرَالِهُ اللَّهُ اللَّهُ اللَّهُ مِنْ اللْمُعْرِقُ الْمُعْرَالِ اللَّهُ مَنْ اللَّهُ الْمُؤْلِقُ الْمُؤَلِقُ اللَّهُ الْمُعْرَالِي الْمُعْرَالِهُ اللَّهُ اللَّهُ الْمُؤَالِقُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّه

حَدَّثَنا مُحَمَّدِ بْنِ مُوسَى بْنِ المُتَوَكِّل رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِىِّ بْنِ إِبراهِيم بْنِ هاشِم، عَن أَبيهِ، عَن الرَّيانِ _ 56 بْنِ الصَّلْت عَنِ الرِّضا عَلِيِّ بْنِ مُوسَى عَلَيْهِ السَّلامُ، عَن أَبيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ، عَن أَبيهِ جَعْفَر بْنِ مُحَمَّد عَلَيْهِ السَّلامُ، عَن أَبيهِ عَلَيْهِ السَّلامُ عَنْ أَبِيهِ عَلَيْهِ السَّلامُ عَنْ أَبِيهِ عَلَيْهِ السَّلامُ عَن أَبيهِ مُحَمَّد بْنِ عَلَي عَلَيْهِ السَّلامُ، عَن أَبيهِ عَلِي عَلَيْهِ السَّلامُ عَن أَبيهِ مَصْيةِ وَقَالَ قَالَ مَنْ شِيعَتِهِ بَعْدَ عَهْدِ طَوِيلَ وَقَدْ أَثَّرَ السِّنُ فِيهِ وَكَانَ يَتَجَلَّدُ فِي مَشْيهِ فَقَالَ عَلَيْهِ السَّلامُ كَبُرَ سِنُّكَ يَا رَجُلُ قَالَ فِي طَاعَتِكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ عَلَيْهِ السَّلامُ أَجِدُ فِيكَ بَقِيَّةً قَالَ هِيَ لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ عَلَيْهِ السَّلامُ أَجِدُ فِيكَ بَقِيَّةً قَالَ هِيَ لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ عَلَيْهِ السَّلامُ أَجِدُ فِيكَ بَقِيَّةً قَالَ هِي لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ عَلَيْهِ السَّلامُ أَجِدُ فِيكَ بَقِيَّةً قَالَ هِي لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ عَلَيْهِ السَّلامُ أَجِدُ فِيكَ بَقِيَّةً قَالَ هِي لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ عَلَيْهِ السَّلامُ أَجِدُ فِيكَ بَقِيَّةً قَالَ هِي لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ عَلَيْهِ السَّلامُ أَجِدُ فِيكَ بَقِيَّةً قَالَ هِي لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ

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-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.) that when the time of the demise of Al-Hassan ibn Ali (a.s.) came, he (a.s.) cried. They asked him (a.s.), "O son of the Prophet of God! Considering your position relative to the Prophet of God (a.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 (a.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–Husayn 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–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.) 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 prayed with me in the days when the people were ignorant.

حَدَّثَنا مُحَمَّد بْنِ إِبْراهِيم بْنِ إِسْحاق المُؤَدِّبُ رَضِىَ اللهُ عَنهُ قالَ: حَدَّثَنا أَحْمَد بْنِ مُحَمَّد بْنِ سَعِيدُ الكُوفِي قالَ: - 57 حَدَّثَنا عَلِيِّ بْنِ الحَسَنِ بْنِ عَلِيِّ بْنِ الصَسَنِ بْنِ عَلِيِّ بْنِ الصَسَنِ عَلاَيٌ بْنِ الصَسَنِ عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ، عَن أَبِيهِ مَحَمَّد عَلَيْهِ السَّلامُ، عَن أَبِيهِ مَحَمَّد بْنِ عَلِي عَلَيْهِ السَّلامُ عَلَيْهِ السَّلامُ، عَن أَبِيهِ جَعْفَر بْنِ عَلَيْهِ السَّلامُ قالَ لَمَّا حَضَرَتِ الْحَسَنَ بْنَ عَلِي عَلَيْهِ السَّلامُ الْوَفَاةُ بَكَى فَقِيلَ يَا ابْنَ السَّلامُ، عَن أَبِيهِ الحُسَيْنِ بْنِ عَلِي عَلَيْهِ السَّلامُ قالَ لَمَّا حَضَرَتِ الْحَسَنَ بْنَ عَلِي عَلَيْهِ السَّلامُ الْوَفَاةُ بَكَى فَقِيلَ يَا ابْنَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مَكَانُكَ الَّذِي أَنْتَ بِهُ وَقَدْ قَالَ فِيكَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مَكَانُكَ الَّذِي أَنْتَ بِهُ وَقَدْ قَالَ فِيكَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مَكَانُكَ الَّذِي أَنْتَ بِهُ وَقَدْ قَالَ فِيكَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مَكَانُكَ الَّذِي أَنْتَ بِهُ وَقَدْ قَالَ فِيكَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مَا قَالَ وَقَدْ حَجَجْتَ عِشْرِينَ حَجَّةً مَاشِياً وَقَدْ قَاسَمْتَ رَبَّكَ مَالَكَ ثَلاثَ مَرَّاتٍ حَتَّى النَّعْلَ وَالنَّعْلَ وَالنَّعْلَ وَالنَّعْلَ وَالنَّعْلَ وَالْعَلِ الْمُطَلِّع وَفِرَاقِ الأَجْبَةِ وَآلِهِ مَا قَالَ وَقَدْ حَجَجْتَ عِشْرِينَ حَجَّةً مَاشِياً وَقَدْ قَاسَمْتُ رَبَّكَ مَالَكَ ثَلاثَ مَرَّاتٍ عَلَيْهِ وَآلِهِ مَا قَالَ وَقَدْ عَامَلْوَلُو الْمُطَلِّع وَفِرَاقِ الْأَحْبَةِ

حَدَّثَنَا أَبِي رَضِيَ اللهُ عَنْهُ قَالَ: حَدَّثَنَا الحُسَيْنِ بْنِ أَحْمَد المالكي، عَن أَبِيهِ، عَن إِبْراهِيمِ بْنِ أَبِي محمود، عَن ـ 58 عَلِيِّ بْنِ مُوسَى اللهُ عَنْ أَبِيهِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ عَن أَبِيهِ جَعْفَرِ بْنِ مُحَمَّد عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُحَمَّد بْنِ عَلِى عَلَيْهِ السَّلامُ قَالَ أَبِيهِ مُحَمَّد بْنِ عَلِى عَلَيْهِ السَّلامُ قَالَ رَسُولَ اللهِ عَلَيْ اللهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ أَنْتَ الْمَظْلُومُ مِنْ بَعْدِي فَوَيْلٌ لِمَنْ ظَلَمَكَ وَاعْتَدَى عَلَيْكَ وَطُوبَى لِمَنْ تَبِعِك رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ أَنْتَ الْمَظْلُومُ مِنْ بَعْدِي فَوَيْلٌ لِمَنْ ظَلَمَكَ وَاعْتَدَى عَلَيْكَ وَطُوبَى لِمَنْ تَبِعِك .

.يَا عَلِيُّ أَنْتَ الْمُقَاتِلُ بَعْدي فَوَيْلٌ لِمَنْ قَاتَلَكَ وَطُوبَى لِمَنْ قَاتَلَ مَعَكَ

.يَا عَلِيُّ أَنْتَ الَّذِي تَنْطِقُ بِكَلامِي وَتَتَكَلَّمُ بِلِسَانِي بَعْدِي فَوَيْلٌ لِمَنْ رَدَّ عَلَيْكَ وَطُوبَى لِمَنْ قَبِلَ كَلامَكَ

يَا عَلِيُّ أَنْتَ سَيِّدُ هَذِهِ الْأُمَّةِ بَعْدِي وَأَنْتَ إِمَامُهَا وَخَلِيفَتِي عَلَيْهَا، مَنْ فَارَقَكَ فَارَقَنِي يَوْمَ الْقِيَامَةِ وَمَنْ كَانَ مَعَكَ كَانَ مَعِى يَوْمَ الْقِيَامَةِ.

يَا عَلِيُّ أَنْتَ أَوَّلُ مَنْ آمَنَ بِي وَصَدَّقَنِي وَأَنْتَ أَوَّلُ مَنْ أَعَانَنِي عَلَى أَمْرِي وَجَاهَدَ مَعِي عَدُوِّي وَأَنْتَ أَوَّلُ مَنْ صَلَّى مَعِي وَالنَّاسُ يَوْمَئِذ فِي غَفْلَةِ الْجَهَالَةِ.

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 (a.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-Ridha' (a.s.), 'O son of the Prophet of God! There are traditions with us about the nobility of the Commander of the Faithful (a.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 (a.s.) said, 'O Ibn Abi Mahmood! My father (a.s.) narrated that his father (a.s.) quoted on the authority of his grandfather (a.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 (a.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 sweared at, while the Honorable the Exalted God has said, 'Revile not ye those whom they call

يَا عَلِيُّ أَنْتَ أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الأَرْضُ مَعِي وَأَنْتَ أَوَّلُ مَنْ يُبْعَثُ مَعِي وَأَنْتَ أَوَّلُ مَنْ يَجُوزُ الصِّرَاطَ مَعِي وَإِنَّ رَبِّي عَزَّ

. وَجَلَّ أَقْسَمَ بِعِزَّتِهِ أَنَّهُ لا يَجُوزُ عَقَبَةَ الصِّرَاطِ إِلاّ مَنْ مَعَهُ بَرَاءَةٌ بِوَلاَيَتِكَ وَوَلايَةِ الأَبْمَّةِ مِنْ وُلْدِكَ

. وَأَنْتَ أَوَّلُ مَنْ يَرِدُ حَوْضِي تَسْقِي مِنْهُ أَوْلِيَاءَكَ وَتَذُودُ عَنْهُ أَعْدَاءَكَ

. وَأَنْتَ صَاحِبِي إِذَا قُمْتَ الْمَقَامَ الْمَحْمُودَ وَنَشْفَعُ لِمُحِبِّينَا فَنُشَفَّعُ فِيهِمْ

. وَأَنْتَ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ وَبِيَدِكَ لِوَائِي وَهُوَ لِوَاءُ الْحَمْدِ وَهُوَ سَبْعُونَ شِقَّةً الشِّقَّةُ مِنْهُ أَوْسَعُ مِنَ الشَّمْسِ وَالْقَمَرِ

. وَأَنْتَ صَاحِبُ شَجَرَةٍ طُوبَى فِي الْجَنَّةِ أَصْلُهَا فِي دَارِكَ وَأَغْصَانُهَا فِي دُورِ شِيعَتِكَ وَمُحِبّيكَ

قُلْتُ لِلرِّضَا عَلَيْهِ السَّلامُ يَا بْنَ رَسُولِ اللَّهِ إِنَّ عِنْدَنَا أَخْبَاراً فِي فَضَائِلِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ وَفَضْلِكُمْ أَهْلَ الْبَيْتِ وَهِيَ مِنْ رِوَايَةٍ مُخَالِفِيكُمْ وَلا نَعْرِفُ مِثْلَهَا عَنْكُمْ، أَفَندينُ بِهَا؟ فَقَالَ: يَا بْنَ أَبِي مَحْمُود؛ لَقَدْ أَخْبَرَنِي أَبِي، عَن الْبَيْتِ وَهِيَ مِنْ رِوَايَةٍ مُخَالِفِيكُمْ وَلا نَعْرِفُ مِثْلَهَا عَنْكُمْ، أَفَندينُ بِهَا؟ فَقَالَ: يَا بْنَ أَبِي مَحْمُود؛ لَقَدْ أَجْبَرَنِي أَبِي، عَن أَبِيهِ، عَن جَدِّهِ عَلَيْهِ السَّلامُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ: مَنْ أَصْعْمَى إِلَى نَاطِقِ فَقَدْ عَبَدَهُ، فَإِنْ كَانَ النَّاطِقُ عَبِدَ إِبْلِيسَ فَقَدْ عَبَدَ إِبْلِيسَ فَقَدْ عَبَدَ إِبْلِيسَ فَقَدْ عَبَدَ إِبْلِيسَ فَقَدْ عَبَدَ إِبْلِيسَ

ثُمَّ قَالَ الرِّضَا عَلَيْهِ السَّلامُ: يَا ابْنَ أَبِي مَحْمُود إِنَّ مُخَالِفِينَا وَضَعُوا أَحْبَاراً فِي فَضَائِلِنَا وَجَعَلُوهَا عَلَى أَقْسَامٍ ثَلاثَةٍ؛ أَحَدُهَا الْغُلُقُ، وَثَانِيهَا التَّقْصِيرُ فِي أَمْرِنَا، وَثَالِثُهَا التَّصْرِيحُ بِمَثَالِبِ أَعْدَائِنَا. فَإِذَا سَمِعَ النَّاسُ الْغُلُوَ فِينَا كَفَّرُوا شِيعَتَنَا وَنَسَبُوهُمْ إِلَى الْقَوْلِ بِرُبُوبِيَّتِنَا، وَإِذَا سَمِعُوا التَّقْصِيرَ اعْتَقَدُوهُ فِينَا، وَإِذَا سَمِعُوا مَثَالِبَ أَعْدَائِنَا بِأَسْمَائِهِمْ ثَلَبُونَا بأَسْمَائِنَا

upon besides God, lest they out of spite revile God in their ignorance.... "57

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 (a.s.), on the authority of his father (a.s.), "Abu Ja'far al–Dawaniqi sent for Ja'far ibn Muhammad (a.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 (a.s.) entered, the Imam (a.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 (a.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 (a.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. 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."

وَقَدْ قَالَ اللَّهُ عَنَّ وَجَلَّ وَلا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدُواً بِغَيْرِ عِلْمٍ يَا ابْنَ أَبِي مَحْمُود إِذَا أَخَذَ النَّاسُ يَمِيناً وَشِمَالاً فَالْزَمْ طَرِيقَتَنَا فَإِنَّهُ مَنْ لَزِمْنَا لَزِمْنَاهُ وَمَنْ فَارَقَنَا فَارَقْنَاهُ إِنَّ أَدْنَى مَا يُخْرِجُ الرَّجُلَ مِنَ الإِيمَانِ أَنْ النَّاسُ يَمِيناً وَشِمَالاً فَالْزَمْ طَرِيقَتَنَا فَإِنَّهُ مَنْ لَزِمْنَاهُ وَمَنْ خَالَفَهُ يَا ابْنَ أَبِي مَحْمُودٍ احْفَظْ مَا حَدَّثْتُكَ بِهِ فَقَدْ جَمَعْتُ لَكَ فِيهِ يَقُولُ لِلْحَصَاةِ هَذِهِ نَوَاةٌ ثُمَّ يَدِينُ بِذَلِكَ وَيَبْرَأُ مِمَّنْ خَالَفَهُ يَا ابْنَ أَبِي مَحْمُودٍ احْفَظْ مَا حَدَّثْتُكَ بِهِ فَقَدْ جَمَعْتُ لَكَ فِيهِ خَيْر

حَدَّثنا أَبُو الحَسَن أَحْمَد بْنِ مُحَمَّد بْنِ مُحَمَّد بْنِ مُحَمَّد بْنِ مُحَمَّد بْنِ مهرويه قالا حَدَّثنا عَبْدُ _ 95 الرَّحْمن بْنِ أَبِي حَاتَمُ قالَ: حَدَّثنا أَبِي قالَ: حَدَّثنا الحَسَن بْنِ الفَضْلُ مُحَمَّد مولى الهاشميين بالْمُدينَة قالَ: حَدَّثنا عَلِيّ بْنِ مُوسَى بْنِ جَعْفَر بْنِ مُحَمَّد عَلَيْهِ السَّلامُ أَرْسَلَ أَبُو جَعْفَر الدَّوانِيقِيُّ إِلَى جَعْفَر بْنِ مُحَمَّد عَلَيْهِ السَّلامُ لِيَقْتُلُهُ وَطَرَحَ لَهُ سَيْفاً وَنَطْعاً وَقَالَ يَا رَبِيعُ إِذَا أَنَا كَلَّمْتُهُ ثُمَّ ضَرَبْتُ بإِحْدَى يَدَيَّ عَلَى الأُخْرَى فَاضْرِبْ عُنُقَهُ فَلَمَّا دَخَلَ جَعْفَرُ بْنُ مُحَمَّد عَلَيْهِ السَّلامُ وَنَظَى إِلَيْهُ مِنْ بَعِيد تَحَرَّكَ أَبُو جَعْفَرُ عَلَى فِرَاشِهِ قَالَ مَرْحَبا وَأَهْلاً بِكَ يَا أَبَا عَبْد اللَّهِ مَا أَرْسَلْنا وَنَظْمَ إِلَيْهُ مِنْ بَعِيد تَحَرَّكَ أَبُو جَعْفَرُ عَلَى فِرَاشِهِ قَالَ مَرْحَبا وَأَهْلاً بِكَ يَا أَبَا عَبْد اللَّهِ مَا أَرْسَلْنا وَنَقْضِيَ دَيْنَكَ وَنَقْضِيَ ذَمَامَكَ ثُمَّ سَاءَلَهُ مُسَاءَلَةً لَطِيفَةً، عَن أَهْلِ بَيْتِهِ وَقَالَ قَدْ قَضَى اللَّهُ حَاجَتَكَ وَدَيْنَكَ وَلَقْضِيَ دَمَامَكَ ثُمَّ سَاءَلَهُ مُسَاءَلَةً لَطِيفَةً، عَن أَهْلِ بَيْتِهِ وَقَالَ قَدْ قَضَى اللَّهُ حَاجَتَكَ وَدَيْنَكَ وَأَخْرَجَ جَائِزَتَكَ يَا رَبِيعُ لا تَمْضِيَنَّ ثَلاَتُهُ حَتَّى يَرْجِعَ جَعْفَرٌ إِلَى أَهْلِهِ فَلَمَّا خَرَجَ قَالَ لَهُ الرَّبِيعُ يَا أَبًا عَبْد اللَّهِ وَيُعْمَى اللَّهُ حَلَيْهِ السَّلامُ نَعَمْ يَا وَتَعْمَلِ وَلَكَ وَالنَّطْعَ فَأَيُّ شَيْء وَلَى السَّيْفَ إِلَى أَهْلِ بَيْتُو مِنَ الْمَحْلُوقِينَ وَحَسْبِي اللَّهُ لا إِلَهُ إِلا هُو عَلَيْهِ الْمَرْبُوبِينَ وَحَسْبِي اللَّهُ لا إِلَهُ لا إِلَهُ إِلا هُو عَلَيْهِ الْمُرْبُوبِينَ وَحَسْبِي اللَّهُ لا إِلَهُ لا إِلْهَ إِلا هُو عَلَيْهِ الْمَرْبُوبِينَ وَحَسْبِي مَنْ لَمْ يَزَلْ حَسْبِي حَسْبِي اللَّهُ لا إِلْهَ إِلا هُو عَلْهِ الْمُرْبُوبِينَ وَحَسْبِي مَنْ لَمْ يَزَلْ حَسْبِي وَلَا لَكُ وَمُ عَلَيْهِ الْمُرْبُوبِينَ وَكَسُلُولُو عَلْهُ وَلَى الْمُعْلُوبُ وَالْمُ عَلَى الللهُ مُنَا لَهُ مُنْ الْمُدَّلُوقِينَ وَحَسْبَي اللَّهُ لا إِلْهَ إِلَا لَعُمْ اللَّهُ عَلَى الْمُعْرَالُ عَسْبِي اللَّه

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 (a.s.), on the authority of his father Ali ibn Muhammad (a.s.), on the authority of his father Al–Ridha' Ali ibn Musa (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.), "The following Words of the Honorable the Exalted God, 'Show us the straight way'58 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-Husayn ibn Khalid, "I asked Abul Hassan Ali ibn Musa Al-Ridha' (a.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. '59" The Imam (a.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-Ridha' (a.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 (a.s.) said, "All these accounts are correct." Al-Harawi asked, "Then what is the meaning of these various aspects?" The Imam (a.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 (a.s.) by having the angels prostrate before him and by taking him into Paradise, he (a.s.) told himself, "Has God created any humans nobler than me?"

حَدَّثَنا مُحَمَّد بْنِ القاسِم الأسترآبادي المفسر رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا يُوسِف بْنِ مُحَمَّد بْنِ زياد وَعَلِيّ بْنِ – 60 مُحَمَّد بْنِ سيار، عَن أَبُويهما عَنِ الحَسَن بْنِ عَلِى، عَن أَبِيهِ عَلِيّ بْنِ مُحَمَّد، عَن أَبِيهِ مُحَمَّد بْنِ عَلِى، عَن أَبِيهِ الرِّضا عَلِيّ بْنِ مُوسَى عَلَيْهِ السَّلامُ قالَ: قالَ جَعْفَرُ بْنُ مُحَمَّد الصَّادِقُ عَلَيْهِ السَّلامُ قالَ: قالَ جَعْفَرُ بْنُ مُحَمَّد الصَّادِقُ عَلَيْهِ السَّلامُ قالَ: قالَ جَعْفَر بْنُ مُحَمَّد الصَّادِقُ عَلَيْهِ السَّلامُ فِي قَوْلِهِ عَزَّ وَجَلَّ اهْدِنَا الصِّراطَ الْمُسْتَقِيمَ قَالَ يَقُولُ أَرْشِدِنَا إِلَى الصِّرَاطِ الْمُسْتَقِيمِ أَرْشِدْنَا اللَّوْوَمِ الطَّرِيقِ الْمُؤَدِّي إِلَى فَي قَوْلِهِ عَزَّ وَجَلَّ اهْدِنَا الصِّراطَ الْمُسْتَقِيمَ قَالَ يَقُولُ أَرْشِدْنَا إِلَى الصِّرَاطِ الْمُسْتَقِيمِ أَرْشِدْنَا الطَّرِيقِ الْمُؤَدِّي إِلَى .

حَدَّثَنا أَحْمَدِ بْنِ زِيادِ بْنِ جَعْفَر الْهَمَذانيِّ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيِّ بْنِ إِبراهِيمِ بْنِ هاشِمِعَنْ عَلِيِّ بْنِ معبد، ــ 61 عَن الحُسَيْنِ بْنِ خَالِد قالَ سَأَلْت أَبًا الحَسَن عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَن قَوْلَ اللَّه عَزَّ وَجَلَّ (إِنَّا عَرَضْنَا الحُسَيْنِ بْنِ خَالِد قالَ سَأَلْت أَبًا الحَسَن عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَن قَوْلَ اللَّه عَزَّ وَجَلَّ (إِنَّا عَرَضْنَا الأَمانَة عَلَى السَّماواتِ وَالأَرْضِ وَالْجِبالِ فَأَبَيْنَ أَنْ يَحْمِلْنَها) فَقالَ الأَمانة الولِايَة من ادعاها بِغَيْرِ حَقِّ فَقَدْ كفر

حَدَّثَنَا عَبْد الواحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدُوسِ النِيْسابُورِي العَطَّارِ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنَامُحَمَّدِ بْنِ قُتُيْبَةَ عَنْ _ 62 حَمْدانَ بْنِ سُلَيْمان، عَن عَبْد السَّلامُ بْنِ صَالِح الهَرَوِيِّ قالَ قُلْتُ لِلرِّضَا عَلَيْهِ السَّلامُ يَا ابْنَ رَسُولِ اللَّهِ أَخْبِرْنِي عَنِ الشَّجَرَةِ النِّيَ أَكَلَ مِنْهَا آدَمُ وَحَوَّاءُ مَا كَانَتْ فَقَدِ اخْتَلَفَ النَّاسُ فِيهَا فَمِنْهُمْ مَنْ يَرْوِي أَنَّهَا الْحِنْطَةُ وَمِنْهُمْ مَنْ يَرُوي أَنَّهَا الْحِنْطَةِ وَقِيهَا عَلَيْ السَّلامُ اللهُ عَنَى هَذِهِ الدُّنيَّا وَإِنَّ آدَمَ عَلَيْهِ السَّلامُ أَنْ الصَّلْتِ إِنَّ شَجَرَ الْجُنَّةِ تَحْمِلُ أَنْوَاعاً فَكَانَتْ شَجَرَةَ الْحِنْطَةِ وَفِيهَا عِنَبٌ وَلَيْسَتْ كَشَجَرِ الدُّنْيَا وَإِنَّ آدَمَ عَلَيْهِ السَّلامُ أَنْ اللَّهُ تَعَالَى ذِكْرُهُ بِإِسْجَادِ مَلائِكَتِهِ لَهُ وَبِإِدْخَالِهِ الْجَنَّةَ قَالَ فِي نَفْسِهِ هَلْ خَلَقَ اللَّهُ بَشَراً أَفْضَلَ مِنِي

The Honorable the Exalted God knew what Adam (a.s.) thought and called out, "O Adam! Raise your head up. Look at the base of the Throne." Then Adam (a.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 (a.s.) is the Commander of the Faithful. His wife (the Blessed Lady) Fatima (a.s.) is the Master of the Women of the Two Worlds. Al-Hassan (a.s.) and Al-Husayn (a.s.) are the two Masters of the Youth in Paradise." Adam (a.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 (a.s.) became jealous of them and wished to have had their rank. Thus Satan overwhelmed Adam (a.s.) and he ate of the forbidden tree. Then Satan also overwhelmed Eve because she was jealous of (the Blessed Lady) Fatima (a.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–Ridha' (a.s.) say, "I like that a believer be an innovator." Obayd ibn Hilal asked the Imam (a.s.), "What do you mean by innovator?" The Imam (a.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-Ridha' (a.s.) say, "May God have Mercy upon anyone who revives our affairs.' Al-Harawi asked the Imam (a.s.), "How can one revive your affairs?" The Imam (a.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 (a.s.alih al-Harawi) added, "I said, O son of the Prophet of God! A tradition has been narrated on the authority of Abi Abdullah (a.s.)

فَعَلِمَ اللَّهُ عَزَّ وَجَلَّ مَا وَقَعَ فِي نَفْسِهِ فَنَادَاهُ ارْفَعْ رَأْسَكَ يَا آدَمُ فَانْظُرْ إِلَى سَاقِ عَرْشِي فَرَفَعَ آدَمُ رَأْسَهُ فَنَظَرَ إِلَى سَاقِ الْعَرْشِ فَوَجَدَ عَلَيْهِ مَكْتُوباً لا إِلَهَ إِلا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ بْنُ أَبِي طَالِب أَمِيرُ الْمُؤْمِنِينَ وَزَوْجُهُ [زَوْجَتُهُ] فَاطِمَةُ الْعَرْشِ فَوَجَدَ عَلَيْهِ مَكْتُوباً لا إِلَهَ إِلا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ بْنُ أَبِي طَالِب أَمِيرُ الْمُؤْمِنِينَ وَالْحُسَيْنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ فَقَالَ آدَمُ عَلَيْهِ السَّلامُ يَا رَبِّ مَنْ هَوُلُاءِ فَقَالَ عَزَّ وَجَلَّ مِنْ ذُرِيَّتِكَ وَهُمْ خَيْرٌ مِنْكَ وَمِنْ جَمِيعِ خَلْقِي وَلَوْلاهُمْ مَا خَلَقْتُكَ وَلا خَلَقْتُ الْجَنَّةَ وَالنَّارَ وَلا السَّمَاءَ وَالأَرْضَ فَإِيَّاكَ أَنْ مِنْ ذُرِيَّتِكَ وَهُمْ خَيْرٌ مِنْكَ وَمِنْ جَمِيعِ خَلْقِي وَلَوْلاهُمْ مَا خَلَقْتُكَ وَلا خَلَقْتُ الْجَنَّةَ وَالنَّارَ وَلا السَّمَاءَ وَالأَرْضَ فَإِيَّاكَ أَنْ تَنْظُرَ إِلَيْهِمْ بِعَيْنِ الْحَسَدِ وَتَمَتَّى مَنْزِلَتَهُمْ فَتَسَلَّطَ الشَّيْطَانُ عَلَيْهِ حَتَّى تَنْظُرَ إِلَيْهِمْ بِعَيْنِ الْحَسَدِ وَتَمَتَّى مَنْزِلَتَهُمْ فَتَسَلَّطَ الشَيْطَانُ عَلَيْهِ حَتَّى أَكُلَ مِنَ الشَّجَرَةِ الَّتِي نُهِيَ عَنْهَا وَتَسَلَّطَ عَلَى حَوَّاءِ لِنَظَرِهَا إِلَى فَاطِمَةَ عَلَيْهَ السَّلَامُ بِعَيْنِ الْحَسَدِ حَتَّى أَكَلَتْ مِنَ الشَّرَةِ لَوْ الْعَمَرَةِ التَّي مُوادِي إِلَى الْأَرْضِ فَا عَنْ جَوَارِهِ إِلَى الْأَرْضِ فَا عَنْ جَوَارِهِ إِلَى الْأَرْضَ وَالْمَالَ مَنْ الشَّجَرَةِ كَمَا أَكُلُ آلَهُ مُزَجَهُمُ اللَّهُ عَنْ جَنَّتِهِ وَأَهْبَطَهُمَا عَنْ جَوَارِهِ إِلَى الْأَرْضِ

حَدَّثَنا أَبِي رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْد بْن عَبْد اللَّه عَنْ يَعْقُوب بْنِ يَزِيد، عَن عُبِيْد بْنِ هِلالٍ قالَ: سَمِعتُ أَبًا _ 63 الحَسَن الرِّضا عَلَيْهِ السَّلامُ يَقُولُ إِنِّي أَحَبَّ أَنْ يَكُونَ المُؤمِن مُحَدَّثًا قالَ قُلْتُ وَأَيُّ شَيَّءِ الْمُحَدَّث قالَ: المُفهمُ

حَدَّثَنا عَبْد الواحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدُوسِ النِيْسابُوري العَطَّار رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنامُحَمَّد بْنِ عُبْدُوسِ النِيْسابُوري العَطَّار رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنامُحَمَّد بْنِ مُوسَى الرِّضا النِيْسابُوري، عَن حَمْدانَ بْنِ سُلَيْمان، عَن عَبْد السَّلامُ بْنِ صالِح الهَرَويِسَمِعْتُ أَبَا الحَسَن عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْ السَّلامُ يَقُولُ رَحِمَ اللَّهُ عَبْداً أَحْيَا أَمْرَنَا فَقُلْتُ لَهُ وَكَيْفَ يُحْيِي أَمْرَكُمْ قَالَ يَتَعَلَّمُ عُلُومَنَا وَيُعَلِّمُهَا النَّاسَ فَإِنَّ النَّاسَ عَلِي السَّلامُ يَقُولُ رَحِمَ اللَّهُ عَلَيْهِ لَللهَ عَلَيْهِ السَّلامُ يَقُولُ رُويَ لَنَا، عَن أَبِي عَبْد اللَّهِ عَلَيْهِ لَللهَ عَلَيْهِ لَللهَ عَلَيْهِ لَا اللهِ فَقَدْ رُويَ لَنَا، عَن أَبِي عَبْد اللَّهِ عَلَيْهِ

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 (a.s.) said, "My grandfather (a.s.) spoke the truth. Do you know who the ignorant ones are?" I said, "O son of the Prophet of God! No." The Imam (a.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 (a.s.) said, "They are the scholars from the Household of Muhammad (a.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 (a.s.) then added, "Do you know what Abi Abdullah (a.s.) meant when he (a.s.) said, '...attract some of the people to himself?" I said, "No." The Imam (a.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-Husayn ibn Khalid that he asked Abil Hassan (a.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 (a.s.) said, "One-seventh of one-third60."

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-Ridha' (a.s.) and rudely asked, "Have you reached the point at which you claim to be what your father also claimed to be?" The Imam (a.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 (a.s.) that He would grant him a son, but first gave him (the Blessed Baby) Mary (a.s.) and then gave Jesus (a.s.) to (the Blessed Lady) Mary (a.s.)? Thus Jesus (a.s.) and Mary (a.s.) are two different people, but they are one and the same thing61. I am from my father (a.s.), and my father (a.s.) is from me. My father (a.s.) and I are also one and the same

.السَّلامُ أَنَّهُ قَالَ مَنْ تَعَلَّمَ عِلْماً لِيُمارِيَ بِهِ السُّفَهَاءَ أَوْ يُبَاهِيَ بِهِ الْعُلَمَاءَ أَوْ لِيُقْبِلَ بِوُجُوهِ النَّاسِ إِلَيْهِ فَهُوَ فِي النَّار

فَقَالَ عَلَيْهِ السَّلامُ: صَدَقَ جَدّي عَلَيْهِ السَّلامُ، أَفَتَدْري مَن السُّفَهَاءُ؟

. فَقُلْتُ، لا، يَا بْنَ رَسُولِ اللَّهِ

قَالَ: هُمْ قُصَّاصُ مُخَالِفِينَا. وَتَدْرِي مَنِ الْعُلَمَاءُ؟ فَقُلْتُ: لا يَا ابْنَ رَسُولِ اللَّهِ. فَقَالَ هُمْ عُلَمَاءُ آلِ مُحَمَّد عَلَيْهِ السَّلامُ الَّذِينَ فَرَضَ اللَّهُ طَاعَتَهُمْ وَأَوْجَبَ مَوَدَّتَهُمْ ثُمَّ قَالَ وَتَدْرِي مَا مَعْنَى قَوْلِهِ أَوْ لِيُقْبِلَ بِوُجُوهِ النَّاسِ إِلَيْهِ قُلْتُ لا قَالَ يَعْنِي وَاللَّهِ بِذَلِكَ ادِّعَاءَ الإِمَامَةِ بِغَيْرِ حَقِّهَا وَمَنْ فَعَلَ ذَلِكَ فَهُوفِي النَّارِ

حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدِ بْنِ إِدْرِيس، عَن مُحَمَّدِ بْنِ أَحْمَدِ بْنِ يَحْيَى بْنِ الأَشْعَرِيِّ قالَ: حَدَّثَني ـ 65 أَبُو عَبْدِ اللَّه الرَّازِيُّ، عَن أَحْمَدِ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ الحُسَيْنِ بْنِ خالِد، عَن أَبِي الحَسَن عَلَيْهِ السَّلامُ قالَ سَأَلْته أَبُو عَبْدِ اللَّه الرَّازِيُّ، عَن أَحْمَدِ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ الحُسَيْنِ بْنِ خالِد، عَن أَبِي الحَسَن عَلَيْهِ السَّلامُ قالَ ساَلْته .

حَدَّثَنَا أَبِي وَمُحَمَّدِ بْنِ الحَسَنِ بْنِ أَحْمَدِبِنِ الوَلِيد رَضِىَ اللهُ عَنْهُ مَا قالا حَدَّثَنَا مُحَمَّدِ بْنِ يَحْيَى العطار وَأَحْمَدِ بِنِ عَمْدالنَّهُدِيِّ، عَنِ الْدِيسِ جَمِيعاً، عَن مُحَمَّد بْنِ أَحْمَد بْنِ يَحْيَى بْنِ عِمْرانِ الأَشْعَرِيِّ، عَن هاشِم، عَن داوُد بْنِ مُحَمَّدالنَّهُدِيِّ، عَن بَنْ إِدْرِيسِ جَمِيعاً، عَن مُحَمَّدالنَّهُدِيِّ، عَن اللَّهُ مَنْ قَدْرِكَ أَنْ تَدَّعِيَ مَا بَعْضَ أَصْحابُنَا قالَ دَخَلَ ابْنُ أَبِي سَعِيد الْمُكَارِي عَلَى الرِّضَا عَلَيْهِ السَّلامُ فَقَالَ لَهُ أَبْلَغَ اللَّهُ مِنْ قَدْرِكَ أَنْ تَدَّعِيَ مَا ادَّعَى أَبُوكَ فَقَالَ لَهُ مَا لَكَ أَطْفَأَ اللَّهُ نُورَكَ وَأَدْخَلَ الْفَقْرَ بَيْتَكَ أَمَا عَلِمْتَ أَنَّ اللَّهَ عَزَّ وَجَلَّ أَوْحَى إِلَى عِمْرَانَ عَلَيْهِ السَّلامُ أَبِي وَاهِبٌ لَكَ ذَكَراً فَوَهَبَ لَهُ مَرْيُمَ وَوَهَبَ لِمَرْيَمَ عِيسَى عَلَيْهِ السَّلامُ فَعِيسَى مِنْ مَرْيَمُ وَمَرْيُمُ مِنْ عِيسَى السَّلامُ أَبِّي وَاهِبٌ لَكَ ذَكَراً فَوَهَبَ لَهُ مَرْيُمَ وَوَهَبَ لِمَرْيَمَ عِيسَى عَلَيْهِ السَّلامُ فَعِيسَى وَمُرْيَمُ عَلَيْهِ السَّلامُ شَيْءً وَاحِدً

thing." Abi Sa'eed said, "Then let me ask you a question." The Imam (a.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 (a.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. '62 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-Ridha' (a.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 (a.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 (a.s.) wrote me, "One 'as–Sa equals six Medina *Artals* and nine Iraqi *Artals*." He (a.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–Ridha' (a.s.), "I have married off my daughter to one of my brother's sons who drinks and often mentions divorce often." The Imam (a.s.) said, "If he is one of the Shiites, then there is no problem.63

وَأَنَا مِنْ أَبِي وَأَبِي مِنِّي وَأَنَا وَأَبِي شَيْءٌ وَاحِدٌ فَقَالَ لَهُ ابْنُ أَبِي سَعِيد فَأَسْأَلُكَ عَنْ مَسْأَلَةٍ فَقَالَ لَا إِخَالُكَ تَقْبَلُ مِنِّي وَأَنَا مِنْ غَنَمِي وَلَكِنْ هَلُمَّهَا فَقَالَ رَجُلٌ قَالَ عِنْدَ مَوْتِهِ كُلُّ مَمْلُوك لِي قَدِيمٍ فَهُوَحُرٌّ لِوَجْهِ اللَّهِ عَزَّ وَجَلَّ فَقَالَ نَعَمْ إِنَّ وَلَسْتَ مِنْ غَنَمِي وَلَكِنْ هَلُمَّهَا فَقَالَ رَجُلُ قَالَ عَنْدَ مَوْتِهِ كُلُّ مَمْلُوك لِي قَدِيمٍ فَهُوَحُرٌّ لِوَجْهِ اللَّهِ عَزَّ وَجَلَّ فَقَالَ نَعَمْ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ فِي كِتَابِهِ حَتَّى عَادَ كَالْعُرْجُونِ الْقَدِيمِ فَمَا كَانَ مِنْ مَمَالِيكِهِ أَتَى لَهُ سِتَّةُ أَشْهُرٍ فَهُوَقَدِيمٌ حُرٌّ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى يَقُولُ فِي كِتَابِهِ حَتَّى عَادَ كَالْعُرْجُونِ الْقَدِيمِ فَمَا كَانَ مِنْ مَمَالِيكِهِ أَتَى لَهُ سِتَّةُ أَشْهُرٍ فَهُوَقَدِيمٌ حُرٌّ قَالَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مَا عَنْدَهُ مَبِيتُ لَيْلَةٍ لَعَنَهُ اللَّهُ

حَدَّثَنا أَبِي رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ يَحْيَى العَطَّارِ، عَن أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِيسَى، عَن إِبْراهيمِ بْنِ _ 67 وَدَّثَنا أَبِي رَضِىَ اللهُ عَنْهُ قالَ لَيْسَ الْحِمْيَةُ مِنَ الشَّيْءِ تَرْكَهُ إِسْحاق، عَن عَبْدِ اللَّه بْنِ أَحْمَد، عَن إِسْمَاعِيل الخراسانِي عَنِ الرِّضا عَلَيْهِ السَّلامُ قالَ لَيْسَ الْحِمْيَةُ مِنَ الشَّيْءِ تَرْكَهُ إِسْحاق، عَن عَبْدِ اللَّه بْنِ أَحْمَد، عَن إِسْمَاعِيل الخراسانِي عَنِ الرِّضا عَلَيْهِ السَّلامُ قالَ لَيْسَ الْحِمْيَةُ مِنَ الشَّيْءِ الإِقْلالُ مِنْهُ .

حدَّثنا أَبِي وَمُحَمَّدِ بْنِ الْحَسَن بْنِ أَحْمَدِ بِنِ الْوَلِيد رَضِىَ اللهُ عَنْهُ مَا قالا حَدَّثنا مُحَمَّدِ بْنِ يَحْيَى العطار وَأَحْمَدِ بِنِ يَحْيَى بْنِ عِمْرانِ الأَشْعَرِيِّ، عَن إِبْراهيم بْنِ مُحَمَّد الهَمْدانِيَّ رحمهم اللَّه وَكَانَ مَعَنا حاجًا قالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلامُ عَلَى يَدِ أَبِي جُعِلْتُ فِذَاكَ إِنَّ أَصْحَابَنَا اخْتَلَفُوا فِي الصَّاعِ بَعْضَهُمْ يَقُولُ الْفِطْرَةُ بِصَاعِ الْمَدِينَةِ وَيَعْضَهُمْ يَقُولُ بِصَاعِ الْعِرَاقِ فَكَتَبَ إِلَيَّ الصَّاعُ سِتَّةُ أَرْطَالِ بِالْمَدِينِيِّ وَتِسْعَةُ أَرْطَالٍ بِالْعَراقِيِّ قَالَ وَأَخْبَرَنِي فَقَالَ بِالْوَرْنِ يَكُونُ أَلْفاً وَمِائَةً وَسَبْعِينَ دِرْهَما كَتَبْتُ إِلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلامُ عَلَى يَدُ أَبِي جُعِلْتُ فِذَاكَ إِنَّ أَصْحَابَنَا اخْتَلَفُوا فِي الصَّاعِ بَعْضَهُمْ يَقُولُ الْفِطْرَةُ بِصِنَاعِ الْمَدِينَةِ وَيَعْضَهُمْ يَقُولُ الْفِطْرَةُ بِصِنَاعِ الْمَدِينَةِ وَيَعْضَهُمْ يَقُولُ الْفِرْقِي قَالَ وَأَخْبَرَنِي فَقَالَ بِالْمَدِينِيِّ وَتِسْعَةُ أَرْطَالٍ بِالْعِرَاقِيِّ قَالَ وَأَخْبَرَنِي فَقَالَ بِالْمَدِينِيِّ وَتِسْعَةُ أَرْطَالٍ بِالْعِرَاقِيِّ قَالَ وَأَخْبَرَنِي فَقَالَ بِالْمَدِينِيِّ وَتِسْعَةُ أَرْطَالٍ بِالْعِرَاقِيِّ قَالَ وَأَخْبَرَنِي فَقَالَ بِالْوَرْنِ يَكُونُ أَلْفاً وَمِائَةً وَسَبْعِينَ دَرْهَما كَتَبْتُ إِلَى الْمَدِينَةِ وَيَعْضَهُمْ يُقُولُ الْفِرْقِيِّ قَالَ وَأَخْبَرَنِي فَقَالَ بِالْوَرْنِ يَكُونُ أَلْفاً وَمِائَةً وَسَاعِ الْعِرَاقِيِّ قَالَ وَأَخْبَرَنِي فَقَالَ بِالْوَرْنِ يَكُونُ أَلْفاً وَمِائَةً وَسَبْعِينَ دَرُهُما كَتَبْتُ إِلَيَّ الصَّاعُ الْمَالِ بِالْمَرِينِي وَتِسْعَةً أَرْطَالٍ بِالْعَرَاقِي قَوَلُ الْوَلْونِ يَكُونُ أَلْفاً وَمِائَةً وَسَالًا إِلْعَرَاقِي قَالَ وَأَخْبَرَنِي فَقَالَ بِالْوَرْنِ يَكُونُ أَلْفاً وَمِائَةً وَمِائَةً وَسَاعِهِ الْمَالِ الْمَلْولِ الْمَالِ إِلْوَلَالًا إِلْقَوْلُ الْوَالِ الْمَلْولِ الْمَلْولِ الْمَلْكُونُ الْمَلْولِ الْمَلْولِ الْمَلْولِ الْمَلْولِ الْمَلْولِ الْمَلْولِ الْمَلْولُ الْمَلْولُ الْمَلْولُ الْمَلْولِ الْمَلْولِ الْمَلْعُولُ الْمَلْولُ الْمَلْولُ الْمُلْولُ الْمُرَالِ الْمَلْلُ الْمُلْولِ ال

حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا الحَسَن بُنِ أَحْمَد المالكي قالَ: حَدَّثَنا عَبْدِ اللَّه بْنِ طاوس سِنَةِ إحدى ــ 69 وَأَرْبَعِينَ وَمائتَيْنِ قالَ قُلْتُ لابِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ إِنَّ لِيَ ابْنَ أَخِ قَدْ زَوَّجْتُهُ ابْنَتِي وَهُوَيَشْرَبُ الشَّرَابَ وَيُكْثِرُ وَأَرْبَعِينَ وَمائتَيْنِ قالَ قُلْتُ لابِي الْحَسَنِ الرِّضَا عَلَيْهِ وَإِنْ كَانَ مِنْ هَوَّلاءِ فَانْزِعْهَا مِنْهُ فَإِنَّمَا عَنَى الْفِرَاقَ فَقُلْتُ لَهُ ذِكْرَ الطَّلاقِ فَقَالَ لَهُ إِنْ كَانَ مِنْ إِخْوَانِكَ فَلا شَيْءَ عَلَيْهِ وَإِنْ كَانَ مِنْ هَوَّلاءِ فَانْزِعْهَا مِنْهُ فَإِنَّمَا عَنَى الْفِرَاقَ فَقُلْتُ لَهُ رَوْعَ وَلَا سَعَى الْفِرَاقَ وَقُلْتُ لَهُ رَوْعَ فَعَلْمَ اللهُ اللهُ عَلَى الطَّلاقِ فَقَالَ لَهُ إِنْ كَانَ مِنْ إِخْوَانِكَ فَلا شَيْءَ عَلَيْهِ وَإِنْ كَانَ مِنْ هَوْلاءِ فَانْزِعْهَا مِنْهُ فَإِنَّمَا عَلَى اللهُ سَلَامِ اللهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْهِ وَإِنْ كَانَ مِنْ هَوْلُو عَلَى اللّهُ عَلَى اللّهُ الللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّ

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 (a.s.) that one should not marry women who have been divorced thrice at once64, and that they are still considered to be married?" The Imam (a.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–Husayn ibn Khalid al–Kufi that he told Abil Hassan Al–Ridha' (a.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 (a.s.) said, "What is that tradition?" Al–Husayn ibn Khalid al–Kufi said, "He narrated on the authority of Obayd ibn Zorara that he met Aba Abdullah (a.s.) in the year in which Ibrahim ibn Abdullah ibn Al–Hassan had revolted. He told the Imam (a.s.), 'This man has delivered speeches and the people are joining him. What do you order?' The Imam (a.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 (a.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 (a.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-Ridha' (a.s.) about the location of the tomb of Fatima (a.s.). The Imam (a.s.) said, "She (a.s.) was buried in her own house. When the *Umayyads* added onto the mosque, her grave became a part of the mosque."

عَن آبَائِكَ عَلَيْهِمُ السَّلاَمُ إِيَّاكُمْ وَالْمُطَلَّقَاتِ ثَلاثاً فِي مَجْلِسٍ وَاحِدٍ فَإِنَّهُنَّ ذَوَاتُ الأَزْوَاجِ فَقَالَ هَذَا مِنْ إِخْوَانِكُمْ لا مِنْهُمْ إِنَّهُ مَنْ دَانَ بِدِينِ قَوْم لَزِمَتْهُ أَحْكَامُهُمْ.

حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدِ بْن إِدْرِيس قالَ: حَدَّثَني عَلِيّ بْن لِريان قالَ عُبَيْد اللَّه بن عَبْدِ اللَّه _ 70

الدهقان الواسطِيَّ، عَن الحُسيْنِ بْنِ خالِد الكُوفِي، عَن أَبِي الحَسَن عَلَيْهِ السَّلامُ قالَ قُلْتُ جُعِلْتُ فِدَاكَ حَدِيثٌ كَانَ يَرْوِيهِ عَبْدُ اللَّهِ بْنُ بُكَيْرٍ، عَن عُبَيْدٍ بْنِ زُرَارَةَ قَالَ فَقَالَ لِي وَمَا هُوَقَالَ قُلْتُ لَهُ رُوِيَ، عَن عُبَيْدٍ بْنِ زُرَارَةَ أَقِيَ أَبًا عَبْدِ اللَّهِ عَلَيْهِ السَّلامُ فِي السَّنَةِ الَّتِي خَرَجَ فِيهَا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَسَنِ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنَّ هَذَا قَدْ آلَفَ الْكَلامَ وَسَارَعَ النَّاسُ إِلَيْهِ فَمَا الَّذِي تَأْمُرُ بِهِ فَقَالَ اتَّقُوا اللَّهَ وَاسْكُنُوا مَا سَكَنَتِ السَّمَاءُ وَالأَرْضُ قَالَ وَكَانَ عَبْدُ اللَّهِ بْنُ بُكَيْرٍ وَسَارَعَ النَّاسُ إِلَيْهِ فَمَا الَّذِي تَأْمُرُ بِهِ فَقَالَ اتَّقُوا اللَّهَ وَاسْكُنُوا مَا سَكَنَتِ السَّمَاءُ وَالأَرْضُ قَالَ لِي أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ الْحَديثُ يَقُولُ وَاللَّهِ لَئِنْ كَانَ عُبَيْدُ بْنُ زُرَارَةَ صَادِقاً فَمَا مِنْ خُرُوجٍ وَمَا مِنْ قَائِم قَالَ لَي أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ الْحَديثُ عَلَيْهِ السَّالِمُ النَّهِ بَاللَّهُ بَنْ بُرُانَ وَكَانَ عَبْدُ اللَّهِ بِقَوْلِهِ مَا سَكَنَتِ السَّمَاءُ مِن النِّدَاءِ عَبْدِ اللَّهِ بِقَوْلِهِ مَا سَكَنَتِ السَّمَاءُ مِن الْخَسْفِ بِالْجَيْشِ عَلَى مَا رَوَاهُ عُبَيْدٌ وَلَيْسَ عَلَى مَا تَأَوَّلَهُ عَبْدُ اللَّهِ بْنُ بُكُيْرٍ إِنَّمَا عَنَى أَبُو عَبْدِ اللَّهِ بِقَوْلِهِ مَا سَكَنَتِ السَّمَاءُ مِنَ الْخَسْفِ بِالْجَيْشِ عَلَى مَا رَوَاهُ عُبَيْدٌ وَلَيْسَ عَلَى مَا تَأَوَّلُهُ عَبْدُ اللَّهِ بِنُ بُكُولِهِ وَمَا سَكَنَتِ الْاَهُ بِقَوْلِهِ مَا سَكَنَتِ السَّمَاءُ مِنَ الْخَسْفِ بِالْجَيْشِ

حَدَّثَنا أَبِي وَمُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَد الوَلِيد رَضِيَ اللهُ عَنْهُ ما وَأَحْمَد بْنِ مُحَمَّد بْنِ يَحْيَى العطار وَمُحَمَّد بْنِ إِدْرِيس جَمِيعاً، عَلِى ماجِيلوَيْه وَمُحَمَّد بْنِ مُوسَى بْنِ المُتَوَكِّل رَضِيَ اللَّهُ عَنْهُمْ قالُوامُحَمَّد بْنِ يَحْيَى العَطَّار وَأَحْمَد بْنِ إِدْرِيس جَمِيعاً، عَن سَهْلِ بْنِ زِياد الأَدَمِي، عَن أَحْمَد بْنِأَبِي نَصْرِ البِزَنْطِيِّ قالَ سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلامُ، عَن قَبْرِ فَاطِمَةَ عَلَيْهَا عَن سَهْلِ بْنِ زِياد الأَدَمِي، عَن أَحْمَد بْنِأَبِي نَصْرِ البِزَنْطِيِّ قالَ سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلامُ، عَن قَبْرِ فَاطِمَة عَلَيْهَا المَسْجِدِ صَارَت فِي الْمَسْجِدِ صَارَت فِي الْمَسْجِدِ صَارَت فِي الْمَسْجِدِ

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 (a.s.) that the Commander of the Faithful (a.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 (a.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-Ridha' (a.s.) say, "No one but a donkey would reject honoring and respect." Ali ibn Al-Jahm asked the Imam (a.s.), "What kind of honoring do you mean?" The Imam (a.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–Ridha' (a.s.) say, "No one but a donkey would reject honoring and respect." The Imam (a.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–Ridha' (a.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 (a.s.) said, "It is a breeze that comes from Paradise. It has the looks of a man who accompanies the Prophets

(a.s.). It was descended upon Abraham (a.s.) while he was building the *Kaaba*. It established the details about the location (of *Kaaba*) and how to build it, so Abraham (a.s.) built it based on that."

حَدَّثَنا أَبِي رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه، عَن أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِيسَى، عَنالقاسِمِ البَجَليّ، عَن _ 72 عَرَّ أَني أَبِي رَضِىَ اللهُ عَنْ المَوْمِنِينَ عَلَيْهِ السَّلامُ يَقُولُ لا يَأْبَى عَلِي بُن ِ الحَسَن بْنِ الجَهْمِ قالَ: قالَ الرِّضَا عَلَيْهِ السَّلامُ كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ يَقُولُ لا يَأْبَى عَلِي بْنِ أَسْباط عَنِ الحَسَن بْنِ الجَهْمِ قالَ: قالَ الرِّضَا عَلَيْهِ السَّلامُ كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ يَقُولُ لا يَأْبَى المَّاسِ وَالطّيبُ يُعْرَضُ عَلَيْه . الْكَرَامَةَ إلا حِمَارٌ قُلْتُ مَا مَعْنَى ذَلكَ قالَ التَّوْسَعَةُ فِي الْمَجْلِس وَالطّيبُ يُعْرَضُ عَلَيْه

حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِيد رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن الصَقَّار، عَن أَحْمَدِ بْنِ عِيسَى عَنِ الحَسَن بْنِ عَلِيِّ بْنِ فضال، عَن عَلِيِّ بْنِ لِجهم قالَ: سَمِعتُ أَبًا الحَسَن عَلَيْهِ السَّلامُ يَقُولُ لا بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الحَسَن عَلَيْهِ السَّلامُ يَقُولُ لا يَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الحَسَن عَلَيْهِ السَّلامُ يَقُولُ لا يَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الحَسَن عَلَيْهِ السَّلامُ يَقُولُ لا يَنْ مُحَمَّد بْنِ عِيسَى عَنِ الحَسَن عَلَيْهِ السَّلامُ يَقُولُ لا يَنْ مُحَمَّد بْنِ عِيسَى عَنِ الحَسَن عَلَيْهِ السَّلامُ يَقُولُ لا يَنْ مُحَمَّد بْنِ عِيسَى عَنِ الحَسَن عَلَيْهِ السَّلامُ يَقُولُ لا اللهِ عَنْ عَلَيْهِ السَّلامُ يَقُولُ الرَّجُلُ الرَّجُلُ الرَّجُلُ الرَّجُلُ الرَّجُلُ الرَّجُلُ الرَّجُلُ المَّالِمِ وَمَا يُكُرِمُ بِهِ الرَّجُلُ الرَّجُلُ الرَّجُلُ المَّالِمِ اللهُ عَنْ المَالِمُ المَّالِمُ المَّالِمُ المَالِيَا المَالِيَا المَالِي المَالِمُ المَّلِي المَّالِمُ المَّالِي المَالِمُ المَالِي المَالِمُ المَّالِ المَالِمُ المَالِمُ المَالِمُ المَالِمُ المَالِيَا المَصَانِ عَلَيْهِ السَّامُ المَّالِ مَالِمُ المَّالِمُ المَالِمُ المَالِمُ المَالِمُ المَالِمُ المَالِمُ المَالِي المَالِمُ المَّالِ المَلْمُ المَالِمُ المَالِمُ المَالِمُ الللهُ المَلْمُ المَالِمُ المَلْمُ المَلْمُ المَالِمُ المَالِمُ المَّلِي المَّلِي المَّلِي المَالِمُ المَالِمُ المَالِمُ المَالِمُ المَالِمُ المُلْمُ المَالِمُ المَالْمُ المَالِمُ المُلْمُ المُعْلِمُ المَالِمُ المَالِمُ المَالِمُ المَالِمُ المَالِمُ المُعْلِمُ المَالِمُ المَلْمُ المَالِمُ المَالِم

حَدَّتَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّتَنا سَعْدِ بْنِ عَبْدِ اللَّه، عَن أَحْمَدِ بْنِ أَبِي عَبْدِ اللَّه البَرْقِي، عَنميسر، عَن أَبي _ 74 زِيْد المالكي قالَ: سَمِعتُ أَبَا الحَسَن عَلَيْهِ السَّلامُ يَقُولُ لا يَأْبَى الْكَرَامَةَ إلا حِمَارٌ يَعْنِي بِذَلِكَ فِي الطِّيبِ وَالْوِسَادَةِ

حَدَّثَنَا أَبِي رَضِىَ اللهُ عَنْهُ قَالَ: حَدَّثَنَا سَعْد بْنِ عَبْدِ اللَّه قَالَ: حَدَّثَنَا أَحْمَد بْنِ عِيسَى حَدَّثَنَا أَبُو هَمَّامٍ -75 إِسْمَاعِيل بْنِ هَمَّامٍ عَنِ الرِّضَا عَلَيْهِ السَّلامُ أَنَهُ قَالَ لِرَجُل أَيُّ شَيْءٍ السَّكِينَةُ عِنْدَكُمْ فَلَمْ يَدْرِ الْقَوْمُ مَا هِيَ فَقَالُوا جَعَلَنَا إِسْمَاعِيل بْنِ هَمَّامٍ عَنِ الرِّضَا عَلَيْهِ السَّلامُ وَهِيَ الرَّهُ فِدَاكَ مَا هِيَ قَالَ رِيحٌ تَخْرُجُ مِنَ الْجَنَّةِ طَيِّبَةٌ لَهَا صَوُرَةٌ كَصُورَةِ الإِنْسَانِ تَكُونُ مَعَ الأَنْبِيَاءِ عَلَيْهِمُ السَّلامُ وَهِيَ التِّي اللَّهُ فِذَاكَ مَا هِيَ قَالُوا جَعَلَيْهُ السَّلامُ حِينَ بَنَى الْكَعْبَةَ فَجَعَلَتْ تَأْخُذُ كَذَا وَكَذَا وَيَبْنِي الأَسَاسَ عَلَيْهَا

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–Husayni quoted on the authority of 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 Musa ibn Ja'far (a.s.), "As–Sadiq (a.s.) was asked about abstinence in this world." He (a.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…'65 Abul Hassan (a.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-Ridha' (a.s.), on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) said, "The 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–Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father As–Sadiq Ja'far ibn Muhammad (a.s.), "The Honorable the Exalted God revealed to David (a.s.): There may be that one of My servants does one good deed for which I shall take him into Paradise." David (a.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 (a.s.) said, "Truly, whoever recognizes You must never lose hope of You."

حَدَّثَنا أَبِي رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه، عَن أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِيسَى، عَنمُحَمَّدِ بْنِ أَبِي نَصْرِ _ 77 اللِّهِ عَلَّ وَجَلَّ ثُمَّ لْيَقْضُوا تَفَتَهُمْ وَلْيُوفُوا نُذُورَهُمْ قَالَ التَّفَثُ تَقْلِيمُ اللِّهِ عَزَّ وَجَلَّ ثُمَّ لْيَقْضُوا تَفَتَهُمْ وَلْيُوفُوا نُذُورَهُمْ قَالَ التَّفَثُ تَقْلِيمُ اللِإِنْطِيِّ قَالَ: قالَ أَلْفُونُوا نُذُورَهُمْ قَالَ التَّفَثُ تَقْلِيمُ اللِّهِ عَنَّ وَجَلَّ ثُمَّ لْيَقْضُوا تَفَتَّهُمْ وَلْيُوفُوا نُذُورَهُمْ قَالَ التَّفَثُ تَقْلِيمُ اللّهِ عَنْهُ اللّهِ عَنْهُ اللّهُ عَنْهُ عَنْهُ اللّهُ عَنْهُ اللّهُ عَنْهُمُ وَلَيْ اللّهُ عَنْهُ اللّهُ عَنْهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَنْهُ اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ

حَدَّثَنا مُحَمَّد بْنِ الحَسَن بْنِ أَحْمَد بْنِ الوَلِيد رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا الحَسَن بْنِ مُحَمَّد بْنِ إِسْمَاعِيل القُرَشِي _ 78 قالَ: حَدَّثَنا أَحْمَد بْنِ مُحَمَّد بْنِ عِيسَى عَنِ الحَسَن بْنِ عَلِيّ بْنِ فضال، عَن أَبِي الحَسَن عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ قالَ: قالَ رَسُولَ اللهِ صَلِّى اللهُ عَلَيْهِ وَآلِهِ دَبَّ إِلَيْكُمْ دَاءُ الأُمَمِ السَّلامُ قالَ: قالَ رَسُولَ اللهِ صَلِّى اللهُ عَلَيْهِ وَآلِهِ دَبَّ إِلَيْكُمْ دَاءُ الأُمَمِ السَّلامُ قالَ: قالَ رَسُولَ اللهِ صَلِّى اللهُ عَلَيْهِ وَآلِهِ دَبَّ إِلَيْكُمْ دَاءُ الأُمَمِ السَّلامُ قالَ: قالَ رَسُولَ اللهِ صَلِّى اللهُ عَلَيْهِ وَآلِهِ دَبَّ إِلَيْكُمْ وَاءُ الأُمْمِ

حَدَّثَنَا مُحَمَّدِ بْنِ عَلِى ماجِيلوَيْه رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنَا عَلِيِّ بْنِ إِبراهِيمِ بْنِ هاشِم، عَن أَبيهِ، عَن داؤد بْنِ _ 79 سُلَيْمان، عَن عَلِيِّ بْنِ مُوسَى الرِّضا، عَن أَبيهِ مُوسَى بْنِ جَعْفَر، عَن أَبيهِ الصَّادِق جَعْفَر بْنِ مُحَمَّد عَلَيْهِمُ السَّلاَمُ قالَ السَّلامُ قالَ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى دَاؤُدَ عَلَيْهِ السَّلامُ إِنَّ الْعَبْدَ مِنْ عِبَادِي لَيَأْتِينِي بِالْحَسَنَةِ فَأُدْخِلُهُ الْجَنَّةَ قَالَ يَا رَبِّ وَمَا تِلْكَ أَوْحَى اللَّهُ عَنَّ وَجَلَّ إِلَى دَاؤُدَ عَلَيْهِ السَّلامُ لَا يُنقَطِعَ رَجَاؤُهُ مِنْكَ . الْحَسَنَةُ قَالَ يُفَرِّجُ عَنِ الْمُؤْمِنِ كُرْبَتَهُ وَلَوْ بِتَمْرَةٍ قَالَ دَاؤُدُ عَلَيْهِ السَّلامُ حَقِّ لِمَنْ عَرَفَكَ أَنْ لا يَنْقَطِعَ رَجَاؤُهُ مِنْكَ

28–80 Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed – may God be pleased with him – narrated that Al-Husayn ibn Al-Hassan ibn Aban quoted on the authority of Al-Husayn ibn Sa'eed, on the authority of Al-Hassan ibn Bint Elias that he had heard Al-Ridha' (a.s.) say, "The Prophet of God (a.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 (a.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-Ridha' (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Al-Ridha' (a.s.), on the authority of his forefathers (a.s.), on the authority of Al-Husayn ibn Ali (a.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-Husayn ibn Ali (a.s.) added, "The next day I went to see him when the Commander of the Faithful (Ali ibn Abi Talib (a.s.)), Abu Bakr, Umar and Uthman were present. I asked the Prophet (S), "O father!66 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 (a.s.) and said, "And they will be asked about my Trustee that is him." Then he (a.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). '67 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.'68"

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-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 authority of his father Ja'far ibn Muhammad (a.s.), "The Blessed the

حَدَّثَنا مُحَمَّد بْنِ الحَسَن بْنِ أَحْمَد بْنِ الوَلِيد رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا الحُسَيْنِ بْنِ الحَسَن بْنِ أَبانِ، عَن ـ 80 الحُسَيْنِ بْنِ سَعِيدُ عَنِ الحَسَن بْنِ بِنْتِ إِلياس قالَ: سَمِعتُ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ الحُسَيْنِ بْنِ سَعِيدُ عَنِ الحَسَن بْنِ بِنْتِ إِلياس قالَ: سَمِعتُ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ المُثَلِّمُ مَنْ أَحْدَثَ حَدَثاً أَوْ آوَى مُحْدثاً قُلْتُ وَمَا الْحَدَثُ قَالَ مَنْ قَتَلَ

حَدَّثَنا أَبُو القاسِمِ عَلِيِّ بْنِ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِمْرانِ الدَّقَاقِ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ أَبِي عَبْدِ العَظِيم بْنِ عَبْدِ اللَّهِ الحَسَنِي حَدَّثَني سَيِّدِي عَلِيِّ بْنِ مُحَمَّد بْنِ عَلِي عَلَيْهِ السَّلامُ الرِّضا عَلَيْهِ السَّلامُ، عَن آبائِهِ، عَن الحُسيْنِ بْنِ عَلِي عَلَيْهِ السَّلامُ الرِّضا عَلَيْهِ السَّلامُ عَن آبائِهِ، عَن الحُسيْنِ بْنِ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِنَّ أَبَا بَكْرِ مِنِّي بِمَنْزِلَةِ السَّمْعُ، وَإِنَّ عُمَرَ مِنِي بِمَنْزِلَةِ الْفُوَّادِ. قَالَ فَلَمَّا كَانَ مِنَ الْغَدِ دَخَلْتُ إِلَيْهِ وَعِنْدَهُ أَمِيلُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ وَأَبُو بَكْرٍ وَعُمَل عَنْهِ وَعُنْدَهُ أَمِيلُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ وَأَبُو بَكْرٍ وَعُمَل عَنْهِ وَعُنْدَهُ أَمِيلُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ وَأَبُو بَكْرٍ وَعُمَل عَنْهُ وَلَهِ السَّلامُ وَأَبُو بَكْرٍ وَعُمَل وَعُمْنَ وَالْهُ السَّلامُ وَأَبُو بَكْرٍ وَعُمَل وَعُنْدَهُ أَمِيلُ المَّوْمِنِينَ عَلَيْهِ السَّلامُ نَعَمْ، ثُمَّ أَشَارَ بِيَدِهِ وَعُثْمَانُ مَنِي بِمَنْزِلَةِ الْفُوَّادُ، وَسَيُسْأَلُون، عَن وَلاَيَةٍ وَصِيِّي هَذَا وَأَشَارَ إِلَى عَلِيٌ بْنِ أَبِي طَالِب عَلَيْهِ السَّلامُ وَعُهُ وَالِهِ السَّلامُ وَالْمُ وَالْمُ وَالْمُ وَالْمُ وَالْمُ وَالَى اللهُ عَلَيْهِ وَالْمِ السَّلامُ وَعَنْ اللهُ عَلَى عَلْهُ مَسُولًا اللهُ عَلَى عَلَى يُومَ الْقِيَامَةِ وَمُسْتُولُونَ، عَن ولايَتِهِ، وَذَلِكَ قَوْلُ اللّهِ عَزَّ وَجَلَّ وَقِفُوهُمْ إِنَّهُمْ وَعَذَة رَبِي إِنَّ جَمِيعَ أُمِّيَتِي لَوْلَ اللّهِ عَزَ وَجَلً وَقَوْهُمُ إِنَّهُمْ وَالْمُ اللّهَ عَنَ وَجَمِيعَ أُمِّتِي لَوْمُ وَنَ يَوْمُ الْقِيَامَةِ وَمُسْتُولُونَ، عَن وَلايَتِهِ، وَذَلِكَ قَوْلُ اللّهِ عَزَّ وَجَلَّ وَقِفُوهُمْ إِنَّهُمْ وَنَا عَنْ عَنْ وَكُلُ أَلْوَلِهُ وَلَا لَلْهُ عَنْ وَلَا اللّهِ عَزَّ وَجَلًا وَالْمُ الْمُؤْمِةِ وَلَا اللّهِ عَزَّ وَجَلَّ وَقِفُوهُمْ إِنَّهُ الْمُؤْمِلِي وَلَوْلُولُ اللّهِ عَنَ وَلَا لَلْهُ عَنْ وَلَا لَلْهُ عَنْ وَلَا اللّهِ عَزَّ وَجَفُوهُ الْ اللّهِ عَنَّ وَمُعَلَّ عَلَا عَلْمُ الْمُؤْمُ الْمُ الْقِيَامَ وَمُعُو

حَدَّثَنا أَحْمَدِ بْنِ زِيادِ بْنِ جَعْفَر الْهَمَذانيّ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيّ بْنِ إِبراهِيمِ بْنِ هاشِمِعَنْ عَلِيّ بْنِ معبد، ــ 82 عَن الحُسَيْنِ بْنِ خالِد، عَن عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَن أَبِيهِ جَعْفَر عَلَيْهِ السَّلامُ، عَن أَبِيهِ جَعْفَر بْنِ مُحَمَّد عَن الحُسَيْنِ بْنِ خالِد، عَن عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَن أَبِيهِ جَعْفَر عَلَيْهِ السَّلامُ، عَن عَلِيّهِ السَّلامُ أَنَّهُ قالَ عَلَيْهِ السَّلامُ أَنَّهُ قالَ

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 (a.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-Ridha' (a.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 (a.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–Ridha' (a.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 (a.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

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَيُبْغِضُ الْبَيْتَ اللَّحِمَ وَاللَّحِمَ السَّمِينَ فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ يَا ابْنَ رَسُولِ اللَّهِ إِنَّا لَنُحِبُّ اللَّحْمَ اللَّهِ وَآلِهِ لَيْسَ حَيْثُ تَذْهَبُ إِنَّمَا الْبَيْتُ اللَّحِمُ الْبَيْتُ اللَّحِمُ الْبَيْتُ اللَّحِمُ النَّاسِ بالْغِيبَةِ وَأَمَّا اللَّحِمُ السَّمِينُ فَهُوَالْمُتَجَبِّرُ الْمُتَكَبِّرُ الْمُتَكِبِّرُ الْمُتَكِبِّرُ الْمُتَكِبِّرُ الْمُتَكِبِّرُ الْمُتَكِبِّرُ الْمُتَكِبِّرُ الْمُتَكِبِّرُ الْمُتَكِبِّرُ الْمُتَكِبِّرُ الْمُتَكِبِرُ الْمُتَكِبِرُ الْمُتَكِبِرُ اللَّهِ لَيْسَ

حَدَّثَنا عَبْد الواحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدُوسِ العَطَّارِ النِيْسابُورِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنامُحَمَّدِ بْنِ عُبْدُوسِ العَطَّارِ النِيْسابُورِي رَضِيَ اللهُ عَنْهُ السَّلامُ يَا ابْنَ رَسُولِ اللَّهِ النَّيْسابُورِي، عَن حَمْدانَ بْنِ سُلَيْمان، عَن عَبْد السَّلامُ بْنِ صالِح الهَرَوِيِّ قُلْتُ لِلرِّضَا عَلَيْهِ السَّلامُ يَا ابْنَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَدْ رُوِيَ، عَن آبَائِكَ عَلَيْهِ السَّلامُ فِيمَنْ يُجَامِعُ فِي شَهْرِ رَمَضَانَ أَقْ أَفْطَرَ فِيهِ ثَلاثُ كَفَّارَاتٍ وَرُوِيَ عَنْهُمْ أَيْضاً كَفَّارَةٌ وَاحِدَةٌ فَبِأَيِّ الْخَبَرَيْنِ نَأْخُذُ قَالَ بِهِمَا جَمِيعاً مَتَى جَامَعَ الرَّجُلُ حَرَاماً أَقْ أَفْطَرَ عَلَى حَرَامٍ فِي شَهْرِ رَمَضَانَ فَعَلَيْهِ ثَلاثُ كَفَّارَاتٍ عِتْقُ رَقَبَةٍ وَصِيامُ شَهْرَيْنِ مُتَابِعَيْنِ وَإِطْعَامُ سِتِينَ مِسْكِيناً وَقَضَاءُ ذَلِكَ الْيَوْمِ وَإِنْ كَانَ نَاسِياً فَلا شَيْءَ عَلَيْهِ . وَاحِدَةٌ وَقَضَاءُ ذَلِكَ الْيَوْم وَإِنْ كَانَ نَاسِياً فَلا شَيْءَ عَلَيْهِ .

حَدَّثَنا أَبِي قالَ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْد بْنِ عَبْدِ اللَّه عَنْ أَحْمَد بْنِ مِحَمَّد بْنِ عِيسَى عَنِ الحَسَن بْنِ عَلِيِّ ـ 84 بْنِ فضال، عَن أَحْمَد بْنِ أَشيم عَنِ الرِّضا عَلَيْهِ السَّلامُ قالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ لِمَ سَمَّوُا الْعَرَبُ أَوْلادَهُمْ بِكَلْبِ وَنَمِرِ وَفَهْدٍ وَأَشْبَاهِ ذَلِكَ قَالَ كَانَتِ الْعَرَبُ أَصْحَابَ حَرْبِ فَكَانَتْ تُهَوِّلُ عَلَى الْعَدُقِ بِأَسْمَاءِ أَوْلادِهِمْ وَيُسَمَّونَ عَبِيدَهُمْ فَرَجْ وَفَهْدٍ وَأَشْبَاهِ ذَلِكَ قَالَ كَانَتِ الْعَرَبُ أَصْحَابَ حَرْبٍ فَكَانَتْ تُهَوِّلُ عَلَى الْعَدُقِ بِأَسْمَاءِ أَوْلادِهِمْ وَيُسَمَّونَ عَبِيدَهُمْ فَرَجْ . . . وَمُبَارَكُ وَمَيْمُونُ [فَرَجاً وَمُيْارَكاً وَمَيْمُوناً] وَأَشْبَاهَ ذَلِكَ يَتَيَمَّنُونَ بَهَا

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-Ridha' (a.s.) say, "The acts of the people are created." Abdul Salam ibn Salih al-Harawi asked the Imam (a.s.), "O son of the Prophet of God! What does created mean?" The Imam (a.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–Warraq narrated that Sa'd ibn Abdullah quoted on the authority of Ali ibn Al–Husayn 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 (a.s.) 69, on the authority of his father (a.s.), on the authority of Ali ibn Musa Al–Ridha' (a.s.) that Al–Ridha' (a.s.) used to put his clothes on from the right side. Whenever the Imam (a.s.) wanted to put on a new article of clothing, he (a.s.) asked for a bowl of water and recited the Quranic Chapter 'Al–Qadr ten times, the Chapter 'Al–Ikhlas 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 (a.s.heikh Sadooq) said, "Yasir – the servant lived at the time of Al–Ridha' (a.s.). It is strange for him to have had narrated the above tradition on the authority of Abil Hassan Al–Askari (a.s.).

- 1. Qur'an, 6:164
- 2. There must be a mistake in the text of the tradition, and it must have been the fourth.
- <u>3.</u> Any of numerous usually largely gray or brownish oscine birds (family Laniidae) that have a hooked bill, feed chiefly on insects, and often impale their prey on thorns.
- 4. Kites are birds of prey (or raptors predatory bird, bird that hunts other creatures for food) with long wings and weak legs

which spend a great deal of time soaring. In general, they catch live prey, but mostly feed on carrion.

- 5. Given to biting
- 6. Qur'an, 59:20
- 7. Qur'an, 57:27
- 8. Qur'an, 1:2
- 9. "And We gave you the shade of clouds and sent down to you Manna and quails, saying, 'Eat of the good things We have provided for you:' (But they rebelled); to us they did no harm, but they harmed their own souls." [Qur'an, Baqara 2:57]
- 10. Labbayk. Allahuma labbayk Lab'bayk. La Sharika Lak. Labbayk. Inal Hamda wal Ne'mata wal Molk Lak. La Sharika Lak.
- 11. Qur'an, 28:46
- 12. Qur'an, 1:2
- 13. Kaaba or the House of God in Mecca
- 14. Qur'an, 53
- 15. Qur'an, 5:72
- 16. Qur'an, 12:87
- 17. Qur'an, 7:99
- 18. Qur'an, 19:32
- 19. Qur'an. 4:93
- 20. 'Qathf' or malicious accusation means that someone accuses another person of fornication or sodomy. The punishment for 'Qathf' is eighty lashes for a man or a woman.
- 21. Qur'an, 24:23
- 22. Qur'an, 4:10
- 23. Qur'an, 8:16
- 24. Qur'an, 2:275
- 25. Qur'an, 2:102
- 26. Qur'an, 25:68-70
- 27. Qur'an, 3:77
- 28. Qur'an, 3:161
- 29. Qur'an, 9:35
- 30. Qur'an, 25:72
- 31. Qur'an, 2:283
- 32. "O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, of Satan's handwork: eschew such (abomination), that ye may prosper." [Qur'an, 5:90]
- 33. Qur'an, 13:25
- 34. The Muslim pulpit is a wooden structure having several steps to the top where the preacher sits.
- 35. This refers to bad deeds not forbidden ones.
- 36. Also known as the Ja'far-e-Tay'yar Prayer
- 37. The night of 'Sekak is the same as the Night of Power ('Qadr) in which the Quran was revealed.
- 38. Qur'an, 17:7
- 39. Qur'an, 15:85
- 40. Qur'an, 13:12
- 41. It means 'The Path'. In Muslim tradition, the Bridge to Paradise or Al-Sirat is narrower than a spider's thread and sharper than a sword. Only the good pass swiftly over it, while the wicked fall down to the mid-Hell which it spans over.
- The Bridge to Paradise is also called the Bridge of Hell.

 42. Give up your attachment to this world before you die
- <u>43.</u> The tenth day of the (Arabic) month of Muharram on which the anniversary of the martyrdom of Imam Al–Husayn is commemorated.
- 44. Qur'an, 3:38

- 45. Qur'an, 3:39
- 46. There is some evidence of two earths in the Biblical literature and also among the scientific community. For example consider the following, "It is suggested that the four centres of the projections, grouped as they are in pairs, might represent two magnetic fluxes of remote origin. From here it is a short step to the surprising notion of the existence of two magnetic forces that, through the galaxy, could give rise to two magnetic fields which, in turn, generate the Rotating Magnetic Field whose particular dynamic mechanisms could be considered the real originators of the dynamic stress to which the Earth is subject, and not only the Earth but also the Sun and other planets. This is an idea which, on the basis of the principles enunciated by Galileo Ferrais on the existence of a bipolarity in the presence of rotating magnetic fields, could justify and consolidate the figure of a second Earth. This line of reasoning exceedingly gratified long years of study and the discoveries made in the period from 1960 to 1980 which now, with the intuition about the existence of two Earths as a pair, confirms the proposal of a geocentric conception. This conception could have been considered a purely imaginary idea before the revealing discovery was made about rotating dynamics generated by the presence of the bipolarity which can be expressed by the nuclei of the two Earths. The concept of bipolarity evidently leads to suggest the existence of a universal magnetism on which the innumerable galaxies depend and to think that the nuclei of the Earths follow an extra–galactic course. It also becomes plausible to deduce that the whole Universe is linked by an interminable series of magnetic fluxes." [Source: NEW CONSIDERATIONS ON GEOLOGICAL AND GEOGRAPHICAL ASSESSMENTS with url address

http://www.geo-eliocentrismo.it/english/nuovevalutazioni.htm [1]

- 47. Qur'an, 1:1
- 48. Qur'an, 1:2
- 49. Qur'an, 1:3
- 50. Qur'an, 1:4
- 51. Qur'an, 1:5
- 52. Qur'an, 1:5
- 53. Qur'an, 1:6-7
- 54. "And We have bestowed upon thee the Seven Oft-repeated (verses) and the Grand Quran." [Qur'an, 15:87]
- 55. Qur'an, 15:87
- 56. Qur'an, 27:29-30
- 57. Qur'an, 6:108
- 58. Qur'an, 1:6
- 59. Qur'an, 33:72
- 60. One part out of twenty-one (1/21)
- <u>61.</u> God promised to grant a son to the Prophet Amran (a.s.), but granted him (a.s.) Mary (a.s.), and Jesus (a.s.) was granted through Mary (a.s.). Therefor, Jesus (a.s.) and Mary (a.s.) are one and the same that is the grant of God to Amran (a.s.).
- 62. Qur'an, 36:39. The Imam (a.s.) thus clarified the meaning of old.
- 63. That means that the divorce is not right.
- <u>64.</u> Since this form of divorcing women is not acceptable.
- 65. Qur'an, 22:29.
- 66. Imam Husayn (a.s.) addressed the Prophet (S) as his father.
- 67. Qur'an, 17:36
- 68. Qur'an, 37:24
- 69. Imam At-Taqi (a.s.): Al-Hassan ibn Ali ibn Muhammad ibn Ali ibn Musa ibn Ja'far ibn Muhammad bin Ali ibn Al-Husayn ibn Ali ibn Abi Talib (a.s.)

Source URL:

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-imam-ali-ibn-musa-al-ridha#comment-0

Links

 $\hbox{[1] http://www.geo-eliocentrismo.it/english/nuovevalutazioni.htm}$