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Chapter 2: His Qualities

As for the qualities of Imam al-Ridha', peace be on him, they represent all virtues. All noble qualities gathered in him. Allah endowed him with all outstanding qualities just as He endowed his great fathers. He endowed him with nobility and made him an eminent figure for the community of his grandfather (the Prophet, may Allah bless him and his family). So the Imam guided the perplexed and the straying (to the truth), and he enlightened minds. The following are some of his noble qualities:

As for the noble traits of Imam al-Ridha', peace be on him, they were part of those of his grandfather, the greatest Prophet, may Allah bless him and his family, by which he was distinguished from the rest of the prophets. Through his exalted manners, (the Prophet), may Allah bless him and his family, was able to develop man and saved him from the ill traits of those who lived in the pre-Islamic period. As for Imam al-Ridha', peace be on him, he had the high noble qualities of his grandfather.

Concerning his noble traits, Ibra'him b. al-'Abba's has said: "I have never seen nor have I ever heard that there is a person more meritorious than Abu' al-Hasan al-Ridha', peace be on him. He never turned away from anyone; nor did he interrupt anyone; nor did he refuse to do someone a favor he was able to do; nor did he ever stretch out his leg before an audience; nor did he ever lean upon something while his companion did not; nor did he ever call any of his servants or attendants a bad name; nor did he ever spit or burst into laughter; rather, his laughter was just a smile. When he was ready to eat, he seated with him all his attendants, including the doorman and the groom. He slept little at night. He spent most of his nights from beginning to end (in praying or reciting the Qur'an). He did abundant charity, most of which was at dark nights. 1"

These words display the Imam's noble moral traits, which are as follows:

A. He did not turn away from any of the people, whether they were his friends or his enemies; rather, he received them warmly and smiled at them.

- B. He did not interrupt anyone while he was speaking; rather, he let him talk until he finished his talking.
- C. Among his exalted morals is that he did not stretch out his legs before those who sat with him; rather,

he sat politely.

- D. He did not lean upon something while his associate did not.
- E. He did not call any of his retainers or attendants a bad name even if they mistreated him.
- F. He did not show haughtiness toward them; rather, he seated them with him when he was ready to eat.
- G. He prayed abundantly and spent his nights in praying and reciting the Book of Allah.
- H. He did a lot of good for the poor; he gave alms to them at dark nights lest none should recognize him.

These are some of the Imam's noble moral traits which Ibra'him b. al-'Abba's had witnessed. Another example of his morals is that when he undertook regency, the most exalted office in Islamic state, he did not order any of his supporters and retainers to carry out his many affairs; rather, he himself carried them out. The narrators have said: "When he was in need of taking a bath, he hated to order anyone to prepare the bath for him. He went to the public bath-house in the city. The owner of the bath-house never thought that the deputy (of al-Ma'mu'n) would come to a public bath-house and wash in it; rather, he thought that the kings would take a bath in their own houses. When the Imam entered the bath-house, there was a soldier in it. The soldier removed the Imam from his place and ordered him to pour water on his head, and the Imam did. Then a man who recognized the Imam entered the bath-house, and he shouted at the soldier, saying: 'You have ruined yourself! Why have you ordered the son of the daughter of Allah's Messenger, may Allah bless him and his family, to give you a massage?' So the soldier felt extremely embarrassed; he kissed the Imam's foot and apologized to him, saying: 'O Son of Allah's Messenger, why did you obey me when I ordered you?' However, the Imam smiled at him and said to him gently. 'It is a reward. I did not want to disobey you in what I was rewarded.'2"

Another example of his exalted morals is that when he was ready to eat, he seated with him his retainers even the doorman and the groom. In this manner he taught them that there was no color discrimination among men, and that they were equal. Ibra'him b. al-'Abba's has said: "I heard 'Ali b. Musa' al-Ridha' saying: 'I swear by emancipation and when I swore by it, I would emancipate one of my slaves till I emancipated each and every one of them that I do not see myself as better than that (and he pointed to a black slave of his who remained in his service) on account of my kinship to the Messenger of Allah, may Allah bless him and his family, except if I do a good deed which would render me better. 4"

A man said to him: "By Allah, no person on the face of earth is nobler than you in father."

He, peace be on him, said: "Reverential fear made them noble and obedience to Allah preserved them."

Another person said to him: "By Allah, you are the most meritorious of the people."

The Imam answered him, saying: "Do not exaggerate; he who fears Allah and obeys Him is better than

me. By Allah this verse has not been abrogated: 'O men! Surely we have created you of a male and female, and made you nations and tribes that you may know each other; surely the most honorable of you with Allah is the most Allah-fearing of you; surely Allah is Knowing, Aware.'5"

It has been narrated that the Imam has composed poetry in this respect:

I have worn the garment of riches through chastity and begun walking high-headed.

I do not associate with *al-nisna's*6 but I associate with men.

If I see the rich show pride, I show pride toward them through despair (of them).

I do not show pride toward the poor; Nor do I show weakness toward bankruptcy.7

This poetry is evidence for his noble moral traits, which the entire world lauds and all the Muslims admire.

His Renunciation the World

An example of the qualities of Imam al-Ridha', peace be on him, is that he renounced the world and turned away from its pleasures and embellishments. Muhammad b. 'Abba'd tells us about the Imam's ascetic conduct, saying: "Al-Ridha' used to sit on a leaf mat during the summer and on a straw sack during the winter; he used to put on coarse clothes, but when he went out to meet the public, he put on his very best.8"

The narrators have said: "Imam (al-Ridha') used to wear a silk clothe. Sufya'n al-Thawri met him and blamed him for wearing such a cloth, saying: "I think that you had better wear a clothe cheaper than this one.' However, the Imam took his hand gently and put it into his sleeve; suddenly, there was a coarse clothe under that silk one; and he, peace be on him, said to him: 'Sufya'n, the silk is for men and coarse clothes are for the Truth (Allah)9'"

Renouncing the world was the most prominent quality in Imam al-Ridha', peace be on him. The narrators have unanimously agreed that when he became the heir apparent (of al-Ma'mu'n), he paid no attention to any of the aspects of the authority and of magnification which men showed toward their kings.

His Munificence

There was nothing more lovable with the Imam than doing kindness to men, and especially the poor. The historians have mentioned numerous examples of his munificence. The following are some of them:

1. When the Imam was in Khurasa'n, he spent on the poor all what he had on the Day of 'Arafa, so al-Fadl b. SAhl criticized him for this, saying: "Surely, this is a loss!" "Rather it is a profit," the Imam

answered, "you do no damage when you spend something for reward and generosity. 10"

It is not an act of damage when something is spent on the poor and the weak for Allah's good pleasure; rather, it is an act of loss when something is spent on unlawful deeds like those of kings and ministers who spend a lot of money on singers and the mischievous.

2. A man came to the Imam, greeted him, and said to him: "I am one of those who love you and your fathers. I have returned from the hajj. My money has finished. I have nothing with me to reach a stage, so I ask you to send me back to my homeland. When I arrive in it, I will give what you have given to me as alms to the poor on your behalf." The Imam said to the man: "Sit down, may Allah have mercy on you." Then he turned to the people and spoke to them until they scattered. None stayed with him except Sulayma'n al–Ja'fari and Herthama. The Imam asked them for permission and entered the house. Then he came out, closed the door, and said: "Where is al–Khurasa'ni?" Al–Khurasa'ni stood for him. The Imam, peace be on him, said to him: "Take this two hundred dinars, spend it on your need, and do not give it to the poor as alms on my behalf." The man went away with happiness because the blessing of the Imam had included him. Then Sulayma'n al–Ja'fari turned to the Imam and asked him: "May I be your ransom, you gave to the man a lot of money and had mercy on him, but why did you cover your face from him?"

He, peace be on him, replied: "I did that less I should see the abasement of begging on his face because of my accomplishing his need. Have you not heard the tradition of Allah's Messenger, may Allah bless him and his family: 'He who secretly does a good deed is like him who performs the hajj seventy times; and he who openly performs an evil deed is abandoned.' Have you not heard the statement of the poet: 'When I someday come to him in order to seek my need, I return home without losing face.'11"

- 3. Yet another example of his munificence is that he ordered the most delicious food to be put on a tray and to be given to the poor, and he recited this verse: "But he would not attempt the uphill road." Then he said: "Allah knows that not everyone is able to emancipate a slave, so He has regarded munificence as a path leading to the Garden."
- 4. Another example of his munificence and generosity is that a poor man said to him: "Give me according to the extent of your kindness."

The Imam answered him: "I cannot afford that."

The poor man paid attention to his own mistake, so he said again: "Give me according to mine."

The Imam smiled at him and said: "Yes, I will do this."

Then he ordered two hundred dinars to be given to the poor man. 12 The Imam's acts of munificence cannot be counted. If the Imam had given to the poor man all his money, he would have felt that such a gift was not equal to his munificence and mercy, which was an extension to that of his grandfather, the

greatest Prophet, may Allah bless him and his family.

5. Another example of his exalted acts of munificence is what has been narrated by Ahmed b. 'Ubayd Alla'h on the authority of al-Ghaffa'ri, who said: "A man from the family of Abu' Ra'fi', the retainer of the Apostle of Allah, may Allah bless him and his family, called so-and-so, had me in his debt. He demanded payment from me and insisted on my paying him. When I realized that, I prayed the Morning Prayer in the mosque of the Apostle of Allah, may Allah bless him and his family, and I set out to see al-Ridha', peace be on him. On that day, he was in the valley of al-'Arid. When I got near his door, he came out. He was wearing a shirt and a clock (*Ridha'*). When I looked at him, I felt ashamed before him. When he reached me, he stood and looked at me. I greeted him it was the month of Ramada'n. I said: 'May I be your ransom, your retainer so-and-so has me in his debt. By Allah, he has spread reports of me around.'

"By Allah, I was thinking to myself, that he would tell him to leave me alone. By Allah, I had not told him how much I owed nor had I given specific details about anything. He told me to sit down until he came back. I was still there at the time when I prayed the sunset prayer. I had been fasting and I had become troubled and wanted to leave. Suddenly, he came. There was (a crowd of) people.

"Beggars were begging from him and he was giving them alms. Then he retired from them and went into his house. He came out and called me. I rose and went in with him. He sat down and I sat down with him. I began to talk to him about the governor of Medina. When I had finished, he said to me: 'I do not think that you have eaten yet?' 'Yes,' I replied.

"He called for food for me and it was put in front of me. He told the servant to eat with me. The servant and I had our fill of food. When we had finished, he said: 'Raise the cushion and take what is under it.

"I raised it and there was (many) dinars. I took them and put them in my sleeve. He told some of his servants to accompany me to my house, and they did. I went to my house and called for a lamp. I examined the dinars and they were forty-eight dinars. I only owed the man twenty-eighty dinars. On a dinar of them it was engraved: 'The debt to the man is twenty-eighty dinars and the rest is yours.'13"

These are some acts of his generosity, and they show his noble soul which was created for kindness to people.

His Entertaining Guests

The Imam, peace be on him, entertained guests, bestowed liberally upon them, and he himself served them. One day a person stopped at him and he spoke to him at night. When the lamp changed, the guest hurried to set it right, but the Imam went ahead of him and he himself set it right and said to his guest: "We are the people who do not employ their guests.14"

His Releasing Slaves

The most lovable thing to Imam al-Ridha', peace be on him, was releasing slaves and freeing them from slavery. The narrators have said: "He (Imam al-Ridha', peace be on him) released one thousand slaves. 15"

His Kindness to Slaves

The Imam, peace be on him, did a lot of good and kindness for the slaves. 'Abd Allah b. al-Salt reported on the authority of a man from the people of Balakh, who said: "I was with Imam al-Ridha', peace be on him, during his journey to Khurasa'n. One day he called for food and gathered his black and non-black retainers around it. Hence I asked him: 'May I be you ransom, could you please isolate food for these (retainers)? As a result, he blamed me for this and said: 'The Lord, the Blessed and Exalted, is One, the mother is one, and reward will be according to deeds.'16"

Surely, the Imams of the Household (of the Prophet), peace be on them, behaved in such a manner in order to abolish color discrimination among men and to show that they were in one mosque, and that nothing discriminated one person from another except reverential fear and good deeds.

His Knowledge

Imam al-Ridha', peace be on him, thoroughly encompassed all sciences and knowledge. The historians and the narrators have unanimously agreed that he was the most knowledge of the people of his time, the most meritorious of them, and the most learned of them in the precepts of religion and other sciences such as philosophy and medicine. Talking about the Imam's abundant knowledge, 'Abd al-Sala'm al-Harawi has said: "I have never seen a person more knowledgeable than 'Ali b. Musa' al-Ridha'. When a religious scholar sees him, he bears witness for him (as being the most knowledgeable) as I do.

Al-Ma'mu'n gathered for him in assemblies a number of the scholars of religions, the jurists of Islamic law, and theologians. However, he overcame them to the extent that they acknowledged his excellence (over them) and confessed their feebleness before him. I heard him say: 'I used to take my place at the theological center (*rouda*) and the number of the learned scholars in Medina was quite large. Yet when a question over-taxed the mind of one of those scholars, he and the rest would point at me, and they would sent me their queries, and I would answer them all. 17"

The Imam was the most learned of the people of his time and was the highest authority in Islamic world; religious scholars and jurists would send to him their questions about Islamic precepts.

Ibra'him b. al-'Abba's has said: "When al-Ridha' was questioned about a certain thing, he answered it. I have never seen that there is a person more knowledgeable than him. Al-Ma'mu'n examined him with

questions about all things, and he answered them. 18"

Imam al-Ridha', peace be on him, was the most eminent Muslim thinker, so he was able to develop the cultural and scientific life of the Muslims.

Al-Ma'mu'n has said: "I think that there is no person on the face of earth more learned than this man (i.e. Imam al-Ridha'). 19"

His (i.e. Imam al-Ridha"s) debates in Khurasa'n, Basrah, and Ku'fa give evidence for his being the most knowledgeable on the face of earth. During those debates he was questioned about the most difficult problems and he answered them, so all the religious scholars of his time yielded to him and acknowledged his excellence over them.

His Knowledge of all Languages

Another example of his being the most knowledge person is that he could speak all languages. Abu' Isma'il al-Sindi has reported: "When I was in India, I heard that Allah had an Arab proof, so I went out to seek him. I was guided to al-Ridha' (peace be on him), and I went to him. I could not speak Arabic. I greeted him in Sindi, and he greeted me in my own language. I asked him in Sindi, and he answered me in it. I said to him: 'I have heard that Allah has an Arab argument, and I have gone out to seek him. He, peace be on him, said to me: 'It is I; ask (me) about whatever you desire.' I asked him about my questions, and he (peace be on him) answered them in my own language.20"

Abu' al-Salt al-Hurawi has said: "Al-Ridha', peace be on him, spoke to people in their own languages. I asked him about this (quality), and he replied: 'O Abu' al-Salt, I am Allah's proof over His creatures. Allah does not appoint over a people a proof who does not speak their own language. Have you not heard the words of the Commander of the faithful: 'We have been given sound judgment. Is this not his knowledge of languages?'21"

Ya'sir al-Kha'dim (the retainer) has narrated: "Abu' al-Hasan (al-Ridha'), peace be on him, had in his house Byzantines and Slavs. He was close to them. He heard them speak in Slavic and Romanian, saying: 'We are visited in our homeland every year, but we are not visited here.' In the following morning he (al-Ridha') sent someone to visit them.22"

Shaykh Muhammad b. al-Hasan has composed a poem concerning this quality, saying:

And his knowledge of all languages is the clearest miracle and sign.23

His Prophecies

Imam al-Ridha', peace be on him, had foretold many events before they happened, and they happened just as he had predicted. These prophecies clearly confirm the original faith of the Shi'a who say that

Allah, the Exalted, endowed the Imams of the Household (of the Prophet) with excellence and inner knowledge, just as He had endowed His messengers. The following are some of the Imam's prophecies:

1. Al-Hasan b. Bashsha'r narrated on the authority of al-Ridha', who said: "Abd Allah (i.e. al-Ma'mu'n) will kill Muhammad (i.e. al-Amin)." I (al-Hasan b. Bashsha'r) asked him: "Will 'Abd Allah b. Ha'ru'n kill Muhammad b. Ha'ru'n?" "Yes," he replied, "'Abd Allah who is in Khurasa'n will kill Muhammad b. Zubayda who is in Baghdad." Then he recited this poetry line

Surely successive spites expose you and bring out the hidden malady.24

Some days ago and al-Ma'mu'n killed his brother al-Amin. We will mention this event in the chapters that follow.

- 2. Another example of the Imam's inner knowledge is that when Muhammad b. Imam al-Sa'diq rose in Mecca and summoned the people to himself and broke the pledge of allegiance to al-Ma'mu'n, Imam al-Ridha' went to him and said to him: "O Uncle, do not accuse your father or your brother (i.e. Imam al-Ka'zim, peace be on him) of lying, for this authority will not go well with you." However, Muhammad b. Imam al-Sa'diq paid no attention to the Imam's advice, and he announced his revolt against al-Ma'mu'n. Shortly after that, the troops of al-M'mu'n headed by al-Jalu'di attacked Muhammad and his fighters and defeated them. Then Muhammad asked al-Jalu'di for security, and he gave it to him. Then he went up on the pulpit and abdicated authority, saying: "This authority belongs to al-Ma'mu'n and I have no right in it.25"
- 3. Al-Husayn, the son of Imam Musa', peace be on him, has said: "We were youths from the Banu' Ha'shim. While we were sitting around al-Ridha', peace be on him, Ja'far b. 'Umar al-'Alawi passed by us shabby. We looked at each other and laughed at him, so al-Ridha' said: 'In the near future he (Ja'far b. 'Umar al-'Alawi) will have a lot of money and many followers.' A month ago, Ja'far became the governor of Medina and enjoyed good conditions.26"
- 4. Muhawil al-Sijista'ni has narrated: "When Imam al-Ridha', peace be on him, was commanded to go to Khurasa'n, I was in Medina. Al-Ridha' entered the mosque in order to say farewell to Allah's Messenger, may Allah bless him and his family. He said farewell to him several times. Throughout this (time) he went and came back to the grave. He wept and wailed aloud, so I walked towards him and greeted him, and he greeted me. I congratulated him, and he said to me: 'Leave me, for I am going to go out of the neighborhood of my grandfather; I will die in exile, and be buried beside Ha'ru'n.' I went out to follow him on the road until he arrived in Khurasa'n. He stayed in it for a time, and then he was buried by Ha'ru'n.27"

The matter was just as the Imam had predicted. He went to Khurasa'n, and did not return from it. He was assassinated by al-Ma'mu'n, the 'Abba'sid Caliph, and was buried beside Ha'ru'n al-Rashid.

5. Safwa'n b. Yahya' has reported: "When Abu' Ibra'him (i.e. Imam al-Ka'zim) passed away and Abu'

al-Hasan al-Ridha', peace be on him, spoke (i.e. undertook the office of the Imamate), we were afraid for him. He was told: 'You have made public a great matter and on account of that, we fear for you from this tyrant (i.e. Ha'ru'n al-Rashid).' 'Let him try as hard as he can,' he answered, 'he will find no way to harm me.28"

The matter happened as he had predicted. Ha'ru'n al-Rashid did not mistreat him. The Imam underlined this meaning to his companions. Muhammad b. Sina'n has reported: "I (i.e. Muhammad b. Sina'n) said to Abu' al-Hasan al-Ridha' during the days of Ha'ru'n: 'Surely, you have made yourself famous through this matter and your sitting in the assembly of your father, while the sword of Ha'ru'n is dripping blood (i.e. the blood of the Household of the Prophet and their followers). He, peace be on him, said: 'Allah's Messenger (may Allah bless him and his family) has encouraged me when he said: 'If Abu' JAhl takes a hair from my head, then bear witness that I am not a prophet.' For this reason I say to you: 'If Ha'ru'n (al-Rashid) takes a hair from my head, then bear witness that I am not an Imam.'29"

Several times the Imam, peace be on him, announced that Ha'ru'n would not mistreat him, and that he would be buried beside him. Hamza b. Ja'far al-La'rija'ni has narrated: "Ha'ru'n went out of the gate of the Sacred Mosque, and 'Ali went out of the gate and said: 'How remote the abode is! And how near the meeting is! Surely, Tu's will gather me and him together!30"

The Imam has stressed his burial beside Ha'ru'n in many traditions. Musa' b. Ha'ru'n has narrated: "While Ha'ru'n al-Rashid was delivering a speech in the Mosque of Medina, I saw 'Ali (al-Ridha'), and he said to me: 'You will see that I and he (Ha'ru'n al-Rashid) will be buried in one house.'31"

6. Another example of the Imam's inner knowledge is the calamity of the Bara'mika. Regarding their calamity, Musa'fir has reported: "I (i.e. Musa'fir) was with Abu' al-Hasan 'Ali al-Ridha', Yahya' b. Kha'lid al-Barmaki passed by and covered his face with a handkerchief (to escape) from the dust. He (Abu' al-Hasan 'Ali al-Ridha') said: 'Wretched ones who do not know what will happen to them during this year.'"

Then the Imam added: "The more surprising thing than this is that I and Ha'ru'n will be like these (two fingers of mine)." Then he joined his forefinger and middle finger together.

Musa'fir reported: "By Allah, I did not understand the meaning of al-Ridha"s words concerning Ha'ru'n until his death and burial beside him.32"

7. Muhammad b. 'Isa' has reported on the authority of Habib al-Naba'ji, who said: "I saw Allah's Apostle, may Allah bless him and his family, in a vision. He came to al-Naba'ji33 and stopped at the mosque where the pilgrims stopped every year. I went to him and greeted him. There was before him a tray made of palm leaves, and there was Sayha'ni dates in the tray. He gave me a handful of these dates. I counted them and they were eighteen. I asked (a person) to explain the vision, and he told me that I would live for eighteen years. Twenty days ago, while I was on my farm, a person came and told me about the coming of al-Ridha' from Medina and his stopping at that mosque. I saw the people going to him, so I went to him. I saw him sitting in the place where Allah's Apostle, may Allah bless him and his

family, sat in the vision. There was before him a tray made of palm leaves, and there was Sayha'ni dates in it. I greeted him, and he, peace be on him, greeted me. He asked me to come nearer to him and gave me a handful of these dates. I counted them and they were equal to those which Allah's Apostle, may Allah bless him and his family, had given to me. As a result I said: 'Increase me, O Son of Allah's Apostle!' He said: 'If Allah's Apostle, may Allah bless him and his family, increased you, we would increase you.'34"

8. Ja'far b. Sa'lih has narrated: "I came to al-Ridha' and said to him: 'My wife is pregnant, so supplicate Allah to make her give birth to a male.' As a result he said: 'They are twins.' I went away and said: 'I will name one of them Muhammad and the other 'Ali.' Then I came to him, and he said to me: 'Name one of them 'Ali and the other Umm 'Amru'.' When I went to Ku'fa, my wife had given birth to a male and a female, so I named the male 'Ali and the female Umm 'Amru'.35"

The narrators have mentioned many prophecies indicating that Allah endowed the Imam with knowledge just as He had endowed His righteous friends and servants.

His Acts of Worship and Reverential Fear

One of the most prominent qualities of Imam al–Ridha', peace be on him, is his devotion to Allah, the Exalted, and his clinging to Him. We can clearly see this quality in his acts of worship which represent great part of his spiritual life standing on light, Allah–fearing, and piety. One of his companions has said: "When I saw him (al–Ridha'), I mentioned these words of Him, the Exalted: *They used to sleep but little in the night*." Concerning his acts of worship, al–Shibra'wi has said: "Throughout the night he (al–Ridha') performed ablutions, prayed, and slept. In this manner he (continued) until the morning came.36"

The Imam, peace be on him, was the most Allah-fearing of the people of his time and the most obedient of them to Allah, the Most High. Al-Ma'mu'n sent Raja" b. Abu' al-Dahha'k to Medina in order to bring the Imam to Khurasa'n. The latter went and accompanied him on the road from Medina to Maru. He has reported the following about his acts of worship: "By Allah, I have never seen a man more (earnest) than him in seeking protection in Allah (the Great and Almighty), mentioning Him in all his times, and fearing Him. When he rose in the morning, he performed the morning prayer. When he finished his prayer and said the *taslim*, he sat in his place of prayer and (began) glorifying Allah, praising Him, saying: 'Allah is Greater! There is no god but Allah! O Allah bless the Prophet and his family, may Allah bless him and his family.' He continued these phrases until the sun rose. Then he prostrated himself in prayer for a long time.

huwa Allah ahad, and then he recited the taslim. Then he recited his personal prayer in the second rak'a before the kneeling and after the recitation. Then he said the adha'n (the call to prayer). Then he prayed two rak'as. Then he said the iqa'ma (the declaration of standing for prayer) and performed the noon prayer. When he recited the taslim, he glorified Allah, praised Him, and said: 'Allah is Greater! There is no god but Allah!' He continued these phrases for a long time. Then he performed Sala't al-Shukr (the prayer for giving thanks). In it he said: 'Thanks be to Allah,' for one hundred times. When he raised his head, he stood and prayed six rak'as. In each rak'a he recited the sura al-Hamd lilla'h and the sura qul huwa Allah ahad. After each two rak'as he recited the taslim. Then he said his personal prayer in the second rak'a before the kneeling and after the recitation. Then he said the adha'n (the call to prayer). Then he prayed two rak'as and said his personal prayer in the second rak'a. When he recited the taslim, he stood and performed the afternoon prayer. When he recited the taslim, he sat in his place of prayer, glorified Allah, praised Him, and said: 'Allah is Greater! There is no god but Allah!' Then he prostrated himself in prayer and said one hundred times: 'Thanks be to Allah.'

"When the sun set, he performed the ritual ablution, said the *adha'n* and *iqa'ma*, and performed the three *rak'as* of the evening prayer. Then he said his personal prayer in the second *rak'a* before the kneeling and after the recitation. When he recited the *taslim*, he sat in his place of prayer, glorified Allah, praised Him, and said: 'Allah is Greater! There is no god but Allah.' He recited these phrases for a long time. Then he performed *Sala't al-Shukr* (the prayer for giving thanks). Then he raised his head and did not say anything until he stood and prayed four *rak'as*, finishing each two *rak'as* with the taslim. Then he said his personal prayer in the second *rak'a* before kneeling and after the recitation. In the first *rak'a* of these four *rak'as*, he recited the sura *al-hamd* and the sura *qul ya' ayyuha' al-ka'firu'n*. In the second *rak'a* he recited the sura *al-hamd* and the sura *qul huwa Allah ahad*. Then he recited the *taslim*. Then he sat and recited personal supplications until he entered into evening. Then he broke the fast. Then he stayed until about third of the night passed. The he stood and performed the night prayer in four *rak'as*. Then he said his personal prayer in the second *rak'a* before kneeling and after the recitation. When he recited the *taslim*, he sat in his place of prayer mentioning Allah, the Great and Almighty, glorifying and praising Him, saying: 'Allah is Greater! There is no god but Allah!' He said these phrases for a long time. After saying his personal supplications, he performed *Sala't al-Shukr*, and then he went to bed.

"At the last third of night he got up glorifying and praising (Allah), saying: 'Allah is greater! There is no god but Allah!' And he asked Him for forgiveness. Then he cleaned his teeth with the *miswa'k* (cleaning stick for teeth). Then he performed the ritual ablution. Then he stood and performed the late night payer. He said eight *rak'as*. After each two *rak'as*, he recited the *taslim*. In the first two *rak'as* of them, he recited the sura *al-hamd* and the sura *qul huwa Allah ahad* thirty times.

"Then he performed the prayer of Ja'far b. Abu' Ta'lib, which is four *rak'as*. After each two *rak'as*, he recited the *taslim*. After the second *rak'a* of each two *rak'as*, he said his personal prayer before kneeling. He regarded it as (part) of the late night prayer. Then he performed the other two *rak'as*. In the first *rak'a* he recited the sura *al-hamd* and the sura *al-mulk*. In the second *rak'a* he recited the sura al-hamd and

the sura *hal ata'* 'ala' al-insa'n. Then he stood and performed the two *rak* 'as of al-Shafa'. In each *rak* 'a he recited the sura *al-hamd* one time and the sura *qul huwa Allah ahad* three times. He said his personal prayer after the second *rak* 'a. Then he stood and performed (the prayer of *al-witr*), which is one *rak* 'a. In it he recited the sura *al-hamd*, the sura *qul huwa Allah ahad* three times, the sura *qul a'u'dhu bi Rab al-falaq* one time, and the sura *qul a'u'dhu bi Rab al-na's* one time. Then he said his personal prayer before the kneeling and after the recitation. He would say (the following) in his personal prayer:

"'O Allah, bless Muhammad and the Household of Muhammad. O Allah, guide us through him whom You guided, make us well through him whom You made well, attend to us through him to whom You attend, bless us in that which You have given, protect us from the evil of what You decreed, for You decree and none decrees against You. Verily he whom You befriend is not lowly, and he toward whom You show enmity is not exalted, blessed are You and high exalted!'

"Then he said seventy times: 'I ask Allah's forgiveness and seek repentance from Him.' When he recited the *taslim*, he sat and recited supplications for a long time. When the dawn approached, he stood and prayed the two *rak'as* of the dawn. In the first *rak'a* he recited the sura *al-hamad* and the sura *qul ya'* ayyuha' al-ka'firu'n. In the second *rak'a* he recited the sura *al-hamad* and the sura *qul huwa Allah ahad*. When the dawn broke, he said the *adha'n* and the *iqa'ma* and performed the prayer of the early morning in two *rak'as*. When he recited the *taslim*, he sat and recited supplications until the sun rose. The he performed *Sala't al-Shukr* (the prayer for giving thanks).37"

This tradition in detail displays: the obligatory prayer of Imam al-Ridha', peace be on him; his supererogatory prayers; the suras of the Holy Qur'an which he recited in them; and the supplications which he recited after his prayers. This means that he was always busy worshipping Allah, the Exalted.

The love for Allah dominated the Imam's heart, sentiments and feelings, to the extent that it was one of his qualities.

His Supplication during his Personal Prayer (qunu't)

The Imam, peace be on him, would supplicate with this supplication during his personal prayer (*qunu't*): "The flight is toward You, O Possessor of presence and desire. The desire is for You, O He through whom is pride. You, O Allah, can see the whisperings of souls, observe the movements of hearts, and know of hidden secrets without affectation and tyranny; and You, O Allah, can see all things; but toward Your clemency they have shown audacity, disobedience, arrogance, and obstinacy; (and You can see) what Your friends suffer out of effacing the tracks of the truth, obliterating its marks, the increase of ill–deeds, the continuation of their people toward them, the appearance of falsehood, the generality of unjust and mutual consent on that (regarding) dealings and sundries; it (unjust) has become familiar and become as one of the obligatory and legislated things.

- "O Allah, hasten toward him whom you help is successful, and him whom You support is not afraid of the blame of anyone, and severely punish the unjust; be neither merciful nor affectionate to them.
- "O Allah, so rush toward them!
- "O Allah, be quick toward them!
- "O Allah, grant them not a respite!
- "O Allah, punish them early in the morning and at midday, in the early dawn and by night, when sleeping, in the forenoon while playing; scheme against them when scheming; and take them by surprise while safe!
- "O Allah, scatter them; disperse their helpers; decrease their aids; defeat their soldiers; reduce their limits; uproot their glory; and weaken their determinations!
- "O Allah, grant us their sides; make us possess their districts; change their blessings; replace with peace our caution of them and their aggression (against us); make use control them thoroughly! O Allah, so do not withhold Your punishment, which if occur among people, *evil shall then be the morning of the warned one!* 38"

This supplications gives an account of the vengeance of the Imam, peace be on him, on the oppressive and tyrannical rulers of his time who drowned Islamic world in hardships and tragedies and forced the Muslims to performed what they hated. This is one of the political supplications which narrate the conditions of that time.

His Supplication during the Prayer forgiving Thanks (Sala't al-Shukr)

Sulayma'n b. Ja'far has narrated: "We visited Imam al-Ridha', peace be on him, while he was performing the prayer for giving thanks (*sala't al-Shukr*). He lengthened his prostration in prayer. Then he raised his head and we asked him about his long prostration. He told us that he prayed with the following supplication. He urged us to (supplicate) with it. Then he ordered us to write it, and we wrote it." The supplication is as follows:

"O Allah, curse those who altered Your religion, changed Your favor, accused Your Messenger (may Allah bless him and his Household), opposed Your religion, turned away from Your way, were ungrateful for Your boons, returned Your words to You, disdained Your Messenger, killed the (grand) son of Your Prophet, distorted Your Book, denied Your signs, sat in the assembly which was not appropriate for them, and which the people carried on the shoulders of the Household of Muhammad!

"O Allah, curse them with curses following each other, gather them and their followers blue-eyed in the

Hell-fire!

- "O Allah, we seek nearness to You through cursing them and renouncing them in this world and the next!
- "O Allah, curse those who killed the Commander of the faithful and al-Husayn b. 'Ali and Fa'tima, daughter of Allah's Messenger, may Allah bless him and his Household.
- "O Allah, increase them in chastisement to chastisement, humiliation to humiliation, abasement to abasement, and disgrace to disgrace!
- "O Allah, drive them away to the Fire with violence and return them to Your painful chastisement with a return!
- "O Allah, gather them and their followers in the Hell-fire in group! O Allah, divide their gathering; scatter their affair; make their words disagree with each other; disperse their unity; curse their Imams; kill their leaders, their masters, and their eldest ones; curse their heads; break their banners; spread terror among them; and leave not any dweller of them!
- "O Allah, curse Abu' Jahl and al-Walid with curses following one another! O Allah curse them with a curse through which curse every angel brought nigh, every prophet sent out, and every believer whose heart You examine for faith! O Allah curse them with a curse from which the inhabitants of the Fire seek refuge, and which does not come into anyone's mind! O Allah, curse them in Your hidden secret and Your manifest openness, chastise them with a chastisement in the ordination, and let their partners be their followers and their lovers! Verily You hear supplication!"39

This supplication shows that the Imam was indignant with some Caliphs who controlled without any right the general authority of the country, and hence they brought about woe and destruction to Islamic world through preventing the pure Household of the Prophet from undertaking authority while they were the most learned of others in the affairs and precepts of Isla'm. This great supplication is one of the political supplications.

The Imam uses Supplication as Weapon

Yet another quality of the Imam's spiritual life is that he practiced supplication as a weapon through praying to Allah and referring to Him in all his affairs, for he found in it (supplication) a spiritual enjoyment which none of the enjoyments of life equaled it. We will mention his statements concerning the importance of supplication before we present some of his supplications.

Supplication is the Weapon of the Prophets

The Imam urged his companions to supplicate Allah and said to them: "Adhere to the weapon of the prophets!"

"What is the weapon of the prophets?" he was asked.

"Supplication," he replied.40

Concealing Supplication

The Imam advised his companions to conceal supplication, and that man should supplicate his Lord secretly, that none may know of him. He, peace be on him, has said:

"A servant's secret supplication equals seventy open supplications.41"

Slowness in Answering Supplication

The Imam spoke about the reasons for the slowness in responding to supplication. Ahmed b. Muhammad b. Abu' Nasr has narrated: [I (i.e. Ahmed) said to Abu' al-Hasan (i.e. Imam al-Ridha'): May I be your ransom, I have asked a need from Allah since so-and-so year, and something have entered my heart because of slowness (in answering it). He, peace be on him, declared:] "O Ahmed, beware of that Satan makes a way against you in order to make you despair (of Allah's mercy). Abu' Ja'far (i.e. Imam al-Ba'qir), the blessings of Allah be upon him, said: 'The believer asks his need from Allah, the Great and Almighty, but He delays responding to him out of love for his voice and listening to his wailing."

Then he said: "By Allah, what Allah, the Great and Almighty, sets behind the believers in this world is better than what He sets before them therein. What a thing is the world? Abu' Ja'far would say: 'The believer's supplication during ease should be similar to that of his during hardship. He should not flag (in supplicating) when he is given. Therefore, be not tired of supplication, for it is of great position with Allah, the Great and Almighty. Adhere to patience, seeking the lawful, and tightening your bonds of kin. Beware of showing open enmity toward men, for we, the members of the House, tighten ties with him who cut us and treat kindly him who mistreats us, hence we, by Allah, see through that the good final result. If the possessor of a favor (strives for gathering) sample funds, then he is not satisfied with anything. When favors become abundant, the Muslim is in danger because of the duties incumbent upon him and the trial through them."

"Tell me, if I say some words to you, will you trust them?" asked Imam al-Ridha'.

"May I be your ransom, if I do not trust you, then whom shall I trust?" retorted Ahmed, "You are the proof

of Allah over His creatures."

"Therefore, have more confidence in Allah, for you will meet him, replied the Imam, "don't Allah, the Great and Almighty, say: And when My servants ask you concerning me, then surely I am very near; I answer the prayer of the suppliant when he calls on me42; don't He say: do not despair of the mercy of Allah43; and don't He say: and Allah promises you forgiveness from Him and bounty.44 Therefore, have confidence in Allah more than you have in other than Him. Place nothing in your soul except good, and you will be forgiven.45"

The Imam has mentioned the causes which hold back supplication and delay response and, in addition, he has urged (Muslims) to follow the morals of the members of the House (*Ahl al-Bayt*), peace be on them.

His Amulet (hirz)

The Imam, peace be on him, would use this holy supplication as weapon: "In the Name of Allah, the Merciful, the Compassionate. O He to whom there is neither likeness nor similitude! You are Allah! There is no god but you; nor is there a creator except You! You perish the creatures and You remain! You are clement toward him who disobeys You! And Your good pleasure is in forgiveness!46"

He also clung to this great supplication: "I have submitted, O my Protector, to you; I have submitted my own soul to You; I have entrusted the whole affairs of mine to You! I am Your servant, son of Your servant. So hide me in Your cover from the evil from among Your creatures, protect me from every harm and evil through Your kindness, and spare me the evil of every possessor of evil through Your power!

"O Allah, I seek protection in You from him who schemes against me or desires ill for me! Close the eyes of the oppressive from me, for You are my helper! There is no god but You, O Most Merciful of the merciful and Lord of the worlds! I ask you to be sufficient against harm, (to give me) well-being, recovery, help against the enemies, and success for what You love and accept, O Our Lord! O Lord of the worlds! O All-compeller of the heavens and earth! O Lord of Muhammad and his good, pure Household! Your blessings be upon all of them!47"

The Imam, peace be on him, submitted himself and all his affairs to the One, the Subducer who has power over all things. He clung to the above–mentioned supplication, that Allah might turn away from him the trickery of aggressors and oppression of wrongdoers.

Some of his Supplications

Some holy supplications have been reported from Imam al-Ridha', peace be on him. They are as follows:

1. The following is his supplication in seeking security and faith: "O He who gives me evidence for

Himself and humiliates my heart through certainty in Him, I ask from You security and faith in this world and the next!"48

This supplication, though short, contains a proof of the Oneness of Allah; the proof is that Allah makes His creatures profess His existence through the wonders of this universe.

- 2. He, peace be on him, would supplicate with this great supplication: "O Allah, give me guidance; make me steadfast toward it; muster me according to it; make me safe with the safety of him upon whom there is neither fear nor sorrow nor impatience; You are worthy of reverential fear and worthy to forgive!49"
- 3. He taught the following holy supplication to his companion and student, Musa' b. Bukayr. He said to him: "Memorize what I write to you. Supplicate with it during every hardship of which you are afraid." The supplication is as follows: "In the Name of Allah, the Most Gracious, the Most Merciful. O Allah, my many sins have made me lose face before You, prevented me from being worthy of Your mercy, and kept me away from deserving Your forgiveness! I have adhered to Your boons and clung to supplicating You, for You have promised those who are like me in acting extravagantly (against their own souls), making errors, and despairing of Your mercy through Your words: Say: O My servants who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving, the Merciful. 50 You have warned those who despair of Your mercy and said: And who despairs of the mercy of his Lord but the erring ones. 51 Then You have summoned us through Your mercy to supplicate You, thus You have said: Call upon me, I will answer you; surely those who are too proud for My mercy shall soon enter hell abased. 52

"O my Lord, hopelessness has covered me, and despair of Your mercy has wrapped me! O my Lord, You have promised to reward him who has good opinion in You and to punish him who has bad opinion in You! O Allah, my eye has been seized by good opinion of You in releasing my neck from the Fire, covering my slips, releasing (me) from my stumble! O Allah, Your words, which have neither alteration nor change, are true:

(Remember) the day when We will call every people with their Imam.53

That is the Day of Resurrection when the trumpet shall be blown and what is in the graves shall be raised. I believe, witness, confess, do not deny, do not renege, conceal, announce, manifest, and hide that You are Allah, there is no god but You, One with no partner with You, that Muhammad is Your servant and messenger, may Allah bless him and his Family, and that 'Ali, the Commander of the faithful, master of the testamentary trustees, inheritor of knowledge of the prophets, emblem of religion, destroyer of the hypocrites, the fighter against the Renegades (*Ma'riqin*), my Imam, my proof, my handle, my path, my guide, and my argument. I do not trust my deeds though pure; nor do I see that they will save me though righteous but through (showing) friendship to him, following his example, acknowledging his great virtues, accepting from those who delivered them, and submitting to those who narrated them. I confess that his testamentary trustees from among his grandsons are Imams,

arguments, guides, lamps, guideposts, lighthouses, masters, and pious. I believe in their secret, their openness, their outward, their inward, their present, their absent, their living, and their dead. In that there is neither doubt nor suspicion nor change when You turn away (from that).

"O Allah, summon me on the day of my mustering and my resurrecting through their Imamate, and save me, O My Protector, from the heat of the Fires through them, and supply me with the repose of the Gardens! Surely, if You release me from the Fire, I will be one of the achievers. O Allah, I rose in the morning of this day of mine (while) I have neither confidence nor hope nor asylum nor place of flight nor shelter except those through whom I seek access to You, seeking nearness to Your Messenger Muhammad, may Allah bless him and his Family, then 'Ali, the Commander of the faithful, al–Zahra", the Leader of the women of the worlds, al–Hasan, al–Husayn, and the one after them who will pave the way for the hidden proof from among his children, hoped for the community after him.

"O Allah, make them in this day and after it my fortress against detested things and my stronghold against fears; save me through them from every enemy, tyrant, oppressor, sinner, the evil of what I know, what I deny, what has hidden from me, what I see, and the evil of every crawling creature that You have taken by the forelock! *Surely You are on a straight path*.

"O Allah, through my seeking access through them to You, seeking nearness to You through showing love for them, fortifying myself with their Imamate, open for me the doors to Your provision; spread upon me Your mercy; make Your creatures love me; turn me aside from their detest and their enmity! *Verily You are powerful over everything*.

"O Allah, there is reward for everyone (who) seek access (through them to You); there is right for all the possessors of intercession, hence by him whom You have appointed as Your friend and placed ahead my request, I ask You to make me recognize the blessing of this day of mine, this month of mine, and this year of mine!

"O Allah, they are my place of flight and my help during my hardship, my ease, my well-being, my tribulation, my sleep, my wakefulness, my departure, my residence, my difficulty, my facility, my openness, my secret, my morning, my evening, my movement, my habitation, my secret, and my publicity! O Allah, through them, disappoint me not of Your favor; cut not my hope from Your mercy; disappoint me not of Your repose; tempt me not with the closure of the doors to provisions and of the ways to them; open for me an easy opening from You; appoint for me a way out from every hardship and a road for every plenty! Surely, You are the Most Merciful of the merciful. May Allah bless Muhammad and his pure Household! Amen, Lord of the world!54"

This supplication gives an account of the firm clinging of the Imam to Allah, the Exalted, and his absolute obedience to Him. Also it gives an account of the outstanding merits of the members of the House (*Ahl al–Bayt*), peace be on him, who are the emblems of religion and gatekeepers of the wisdom of the Master of messengers.

- 4. The Imam, peace be on him, would recite this supplication for seeking provision and plentiful livelihood. He would recite it after each obligatory prayer. It is as follows: "O He Who possesses the needs of the askers and knows the minds of those who are silent! There is a present hearing and ready response to every request from You. There is encompassing, inner knowledge of all those silent before you. I ask You by Your truthful promises, Your generous benefits, Your boundless mercy, Your conquering authority, Your everlasting kingdom, Your perfect words, O He whom the obedience of the obedient does not profit nor does the disobedience of the disobedient harm, bless Muhammad and his Household; provide me with some of Your bounty; and give me that through which You provide me with well-being, through Your mercy, O Most Merciful of the merciful!55"
- 5. This is another example of his holy supplications: "In the name of Allah, the Most Gracious, the Most Merciful. O Allah! O Possessor of comprehensive power, boundless mercy, uninterrupted kindnesses, successive boons, beautiful benefits, and great gifts! O He who created (men) and provided (them) with the means of subsistence, inspired (them) and made (them) utter, originated (them) and made laws (for them), is exalted and high, ordained and did well, formed and did excellently, advanced an argument and delivered (it), bestowed lavishly upon (men), gave (them) generously, granted (them) and did a favor for (them)! O He who is exalted in mightiness, so swift sight escapes Him, and is close in gentleness, so misgiving thoughts pass Him! O He who is unique in kingdom, so there is no equal for Him in the kingdom of His authority and is One in magnificence, so there is no rival in the invincibility of His station. O He by whose magnificence the subtlest of imaginations is bewildered and the swiftest of the eyes of mankind fall short of knowing His might! O He who knows the thoughts of the hearts of men and sees the glances of beholder's eyes! Faces are humble in awe of Him; necks are submissive to His mightiness and majesty; hearts are afraid out of fear of Him; and limbs tremble in terror of Him! O Allapparent! O All-hearing! O All-high! O Exalted! Bless him who makes prayer honorable through calling down blessings upon him; take vengeance on him who has wronged me, made light of me, dismissed the Shi'ites from my door; let him taste the bitterness of abasement as he has made me taste it; make him outcast among those who commit abominable acts and those who are impure! Praise belongs to Allah! May Allah bless Muhammad and his good, pure Household!56"

This supplication is abounding with praising and lauding Allah with the most beautiful kind of laudation. Also it is filled, especially at the end of it, with oppression, harm, and persecutions which were brought about to the Imam by al-Ma'mu'n, the 'Abba'sid Caliph, who dismissed the Shi'ites of the Imam, and made light of him. That was when Islamic world admired the position of the Imam and his great personality, and when it came to know that al-Ma'mu'n had an insignificant character void of morals which were necessary for the office of the caliphate over the Muslims. This supplication demonstrates that the Imam was so displeased with al-Ma'mu'n that he invoked Allah against him.

6. Yet another example of his holy supplications is following: "In the name of Allah, the Most Gracious, the Most Merciful. O Allah, to You belongs praise for repelling afflictions which come down, the misfortunes of adversity, calamities, and the continuous rush of the lavishness of favors! To You belongs

praise for Your wholesome bestowal and Your praiseworthy trial! To You belongs praise for Your great beneficence, Your dear good, Your easy imposing, and Your repelling difficulties! To You belongs praise for Your making fruitful little gratitude, Your giving abundant reward, Your lessening the weight of heavy sins, Your accepting narrow excuse, Your lifting up burdensome time, Your making easy difficult places, and Your preventing Your decisive command! To You belongs praise for driving away tribulations, abundant favor, repelling fearful things, and abasing the tyrannical! To You belongs praise for little obligation, plentiful reduction, strengthening the weak, and aiding the troubled! To You belongs praise for your abundant disregard, Your lasting bounty, Your taking away the barrenness of land, Your praiseworthy acts, and Your uninterrupted gifts! To You belongs praise for delaying immediate punishment, leaving sudden chastisement, making easy the paths of return (to You), and sending down the rain of clouds! Verily, You are All–gracious, All–Bestower! 7" This supplication contains a group of phrases which laud and praise Allah, the Exalted, the Creator of the universe and Giver of life.

These are some of the Imam's supplications which reveal part of his spiritual life, namely he devoted himself to Allah, communicated with Him, and held fast to His cord. With this supplication we will end our speech about some qualities of the Imam's holy character.

- 1. Haya't al-Imam al-Jawa'd, p. 37.
- 2. Nu'r al-Abbsa'r, p. 138.
- 3. 'Uyyu'n al-Tawa'rikh (photographed), vol. 3, p. 227.
- 4. Al-Majjlisi, Biha'r al-Anwa'r, vol. 12, p.28.
- 5. Ibid.
- 6. Al-Nasna's is an imaginary man-like animal.
- 7. Al-Mana'qib, vol. 4, p. 361.
- 8. 'Uyyu'n Akhba'r al-Ridha', vol. 2, p. 178. Al-Mana'qib, vol. 4, p. 361.
- 9. Haya't al-Imam al-Jawa'd, p. 39.
- 10. Ibid., p. 40.
- 11. Al-Majjlisi, Biha'r al-Anwa'r, vol. 12, p. 28.
- 12. Al-Mana'qib, vol. 4, p. 361.
- 13. Al-Majjlisi, Biha'r al-Anwa'r, vol. 12, p.28.
- 14. Ibid., p. 18.
- 15. Al-Itha'f bi Hub al-Ashra'f, p. 58.
- 16. Al-Majjlisi, Biha'r al-Anwa'r, vol. 12, p. 18.
- 17. Kashf al-Ghumma, vol. 3, p. 107.
- 18. 'Uyyu'n Akhba'r al-Ridha', vol. 2, p. 180. Imam al-Jawa'd, p. 42. Al-Itha'f bi Hub al-Ashra'f.
- 19. A'ya'n al-Shi'a, 4/Q2.
- 20. Al-Majjlisi, Biha'r al-Anwa'r, vol. 12, p. 15.
- 21. Al-Mana'qib, vol. 4, p. 333.
- 22. Ibid.
- 23. Nazhat al-Jalis, vol. 2, p. 107.
- 24. Al-Mana'qib, vol. 4, p. 335. Jawhart al-Kala'm, p. 146.
- 25. Al-Biha'r, vol. 12, p. 13.
- 26. Al-Fusu'l al-Muhimma, p. 229. Biha'r al-Anwa'r, vol. 12, p. 13.
- 27. Al-Itha'f bi Hub al-Ashra'f, p. 59. Akhba'r al-Diwal, p. 114.
- 28. A'ya'n al-Shi'a 4/Q2/97.

- 29. Ibid.
- 30. Al-Itha'f bi Hub al-Ashra'f, p. 59.
- 31. Ibid.
- 32. Ibid.
- 33. The house of the pilgrims of Basrah
- 34. Kashf al-Ghumma, vol. 3, p. 103. Ja'mi' Kara'ma't al-Awliya", vol. 2, p. 156. Nu'r al-Abbsa'r.
- 35. Jawharat al-Kala'm, p. 146.
- 36. Al-Itha'f bi Hub al-Ashra'f, p. 59.
- <u>37.</u> Al-Biha'r, vol. 12, pp. 26–27. The tradition also includes the explanation of some of his supplications, his acts of worship, and his reciting some suras during his supererogatory prayers.
- 38. Muhajj al-Da'awa't, p.73.
- 39. Muhajj al-Da'awa't, p.320.
- 40. Usu'l al-Ka'fi, vol. 2, p. 368.
- 41. Ibid., p. 476.
- 42. Qur'an, 2, 186.
- 43. Ibid., 39, 53.
- 44. Ibid., 2, 268.
- 45. Usu'l al-Ka'fi, vol. 2, p. 489.
- 46. Muhajj al-Da'awa't, p. 44.
- 47. Al-Musba'h, p. 217.
- 48. Usu'l al-Ka'fi, vol. 2, p. 579.
- 49. A'ya'n al-Shi'a, 4/Q2/197.
- 50. Qur'an, 39, 53.
- 51. Ibid., 15, 56.
- 52. Ibid., 40, 60.
- 53. Ibid., 17, 71.
- 54. Muhajj al-Da'awa't, pp. 315-317.
- 55. Al-Musba'h, p. 168.
- 56. Ibid., p. 292. Al-Biha'r, vol. 12, p. 24.
- 57. Ibid., 415.

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