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# Chapter 30: Various Traditions From Al-Ridha' (a.s.)

30–1 Abul Hassan Muhammad ibn Al-Qasim al-Jirjani the interpreter – may God be pleased with him – narrated that Ahmad ibn Al-Hassan Al-Husayni quoted on the authority of Al-Hassan ibn Ali (a.s.), on the authority of his father (a.s.), on the authority of his father Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), "When the news of the death of Isma'il ibn Ja'far, the oldest son of Imam As-Sadiq (a.s.), was given to Imam As-Sadiq (a.s.), he was busy eating food with his friends. He smiled and asked the food to be served. He sat with his friends, ate the food and warmly insisted that his friends eat even more than on other occasions.

The people were surprised at not seeing any signs of grief on his face. When they finished the meal, the people said, 'O Son of the Prophet! We are amazed by this situation. Your son has died and you are acting this way.' The Imam (a.s.) said, 'Why should I not be this way, while I have been given the news of the most honest messengers? You and I will also die. There are some people who have recognized death, have prepared themselves for it, do not deny the (existence) of one who has been taken away by death, and submit themselves to the will of God."

30–2 According to the same documentation, it has been narrated on the authority of Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), "A group of As-Sadiq's friends were sitting around the Imam (a.s.) one night, when the moon was shining and the stars were bright. They said, 'O Son of the Prophet of God! How brilliant is the sky and how bright the stars are?' As-Sadiq (a.s.) said, 'That is what you say. However, the four agent angels Gabriel, Michael, Israfil2 and the Angel of Death look

وَقَدْ رُوِيَتْ هذهِ الصِّفَة عَنْ مَشايِخِ بأسانيد مختلفة قَدْ أَخْرَجْتُها فِي كِتابِ النُّبُوَّة وَإِنَّما ذَكَرْتُ من طرقي إِلَيْها ما كانَ فِيها عَنِ الرِّضا عَلَيْهِ السَّلامُ لانَّ هذا الْكِتابِ مُصنَنِّفُ فِي ذكر عيون أَخْبارِه عَلَيْهِ السَّلامُ وَقَدْ أَخْرَجْتُ تفسيرها فِي كِتاب معانِي الأَخْبار. ما حَدَّثنا بِهِ أَبُو الحَسَن مُحَمَّد بْنِ القاسِم المفسر الجرجانِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثنا أَحْمَد بْنِ الحَسَن بنِ جَعْفَر الحُسَن بْنِ عَلِى عَنْ أَبِيهِ، عَن مُحَمَّد بْنِ عَلِى، عَن أَبِيهِ الرِّضا عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُوسَى بْنِ جَعْفَر وَهُوَأَكْبَرُ أَوْلادِهِ وَهُويَرُيِدُ أَنْ عَلَيْهِ السَّلامُ اللهُ إِسْمَاعِيلُ بْنُ جَعْفَر وَهُوَأَكْبَرُ أَوْلادِهِ وَهُويَرُيدُ أَنْ عَلَيْهِ السَّلامُ اللهُ إِسْمَاعِيلُ بْنُ جَعْفَر وَهُوَأَكْبَرُ أَوْلادِهِ وَهُويَرُيدُ أَنْ يَأَكُلُ وَقَد اجْتَمَعَ نُدَمَاوُهُ فَتَبَسَّمَ ثُمَّ دَعَا بِطَعَامِهِ وَقَعَدَ مَعَ نُدَمَائِهِ وَجَعَلَ يَأْكُلُ أَحْسَنَ مِنْ أَكُلِهِ سَائِرَ الأَيَّامِ وَيَحُثُ نُدَمَاءُهُ وَيَصْعَعُ بَيْنَ أَيْدِيهِمْ وَيَعْجَبُونَ مِنْهُ أَنْ لا يَرَوْا لِلْحُزْنِ أَثَراأَ فَلَمَّا فَرَغَ قَالُوا يَا ابْنَ رَسُولِ اللَّهِ لَقَدْ رَأَيْنَا عَجَباً أَصِبْتَ بِمِثْلِ هَنَا الْبْنِ وَأَنْتَ كَمَا نَرَى قَالَ وَمَا لِي لا أَكُونُ كَمَا تَرُونَ وَقَدْ جَاءَنِي خَبَرُ أَصْدَقِ الصَّادِقِينَ أَنِي مَيِّتٌ وَإِيَّاكُمْ إِنَّ قَوْماً هَذَا الابْنِ وَأَنْتَ كَمَا نَرَى قَالُ وَمَا لِي لا أَكُونُ كَمَا تَرُونَ وَقَدْ جَاءنِي خَبَرُ أَصْدَقِ الصَّادِقِينَ أَنِي مَيِّتُ وَإِيَّاكُمْ إِنَّ قَوْماً عَرَالُهُ الْمَوْتُ مِنْهُمْ وَسَلَّمُوا الْمُوْتَ فَجَعَلُوهُ نُصَبْبَ أَعْيُنِهِمْ وَلَمْ يُكُولُوا مَنْ تَخْطَفُهُ الْمَوْتُ مِنْهُمْ وَسَلَّمُوا لامْرِ خَالِقِهِمْ عَزَّ وَجَلَ

وَبِهِذَا الْإسناد عَنِ الرِّضا عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ قالَ كَانَ قَوْمٌ مِنْ خَوَاصِّ الصَّادِقِ \_ 2 عَلَيْهِ السَّلامُ جُلُوساً بِحَضْرَتِهِ فِي لَيْلَةٍ مُقْمِرَةٍ مُصْحِيَةٍ فَقَالُوا يَا ابْنَ رَسُولِ اللَّهِ مَا أَحْسَنَ أَدِيمَ هَذِهِ السَّمَاءِ وَأَنْوَرَ هَذِهِ عَلَيْهِ السَّمَاءِ وَأَنْوَرَ هَذِهِ السَّمَاءِ وَأَنْوَرَ هَذَا وَإِنَّ الْمُدَبِّرَاتِ الأَرْبَعَةَ جَبْرَئِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ النُّجُومَ وَالْكَوَاكِبَ فَقَالَ الصَّادِقُ عَلَيْهِ السَّلامُ إِنَّكُمْ لَتَقُولُونَ هَذَا وَإِنَّ الْمُدَبِّرَاتِ الأَرْبَعَةَ جَبْرَئِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ وَمِنْكَ

down at you and your brethren here on the Earth and see the brightness that is shining from you which is much brighter than that of these stars. They say the same thing about you that you just said about the stars: How good is the brightness of these believers!"

30–3 According to the same documentation, it has been narrated on the authority of Al-Ridha' (a.s.) on the authority of his father Musa ibn Ja'far (a.s.), "A man went to see As-Sadiq (a.s.) and said, 'I am fed up with this world and ask God for my death.' The Imam (a.s.) told him, 'It is better that you ask God to live so that you can obey Him. It is better for you to live and obey God, than to die and have neither disobeyed or obeyed God.'"

30–4 According to the same documentation, it has been narrated on the authority of Al–Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.) that As–Sadiq (a.s.) said, "There are times when one's sins create a distance between a servant (i.e. a person) and Paradise equal from here to the Throne (of God). However, it may be that he repents of his many sins and cries, fearing the Honorable the Exalted God so much that the distance between him and Paradise becomes less than the distance between the eyelids and the black part of the eyes."

30–5 According to the same documentation, it has been narrated on the authority of Al–Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), "As–Sadiq (a.s.) was asked about the plague. The Imam (a.s.) said, 'It is God's punishment for some people and His Mercy upon others.' They 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 is God's Mercy upon the Guardians of Hell."

30-6 According to the same documentation, it has been narrated on the authority of Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.) that As-Sadiq (a.s.) said, "There are many who laugh having fun, but will cry a lot on the Resurrection Day. There are many who cry due to fear for the sins they have committed, and will be laughing a lot on the Resurrection Day and in Paradise."

30–7 According to the same documentation, it has been narrated on the authority of Al–Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), "One day As–Sadiq Ja'far ibn Muhammad (a.s.) asked about one of those who used to attend the gatherings. They told him that he was ill. Then the Imam (a.s.) went to visit him and sat down near his head. The

وَبِهِذَا الإسناد عَنِ الرِّضا عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ قالَ: جَاءَ رَجُلٌ إِلَى الصَّادِقِ عَلَيْهِ ـ 3 السَّلامُ فَقَالَ قَدْ سَئِمْتُ الدُّنْيَا فَأَتَمَنَّى عَلَى اللَّهِ الْمَوْتَ فَقَالَ تَمَنَّ الْحَيَاةَ لِتُطِيعَ لا لِتَعْصِيَ فَلانْ تَعِيشَ فَتُطِيعَ خَيْرٌ لَكَ السَّلامُ فَقَالَ قَدْ سَئِمْتُ الدُّنْيَا فَأَتَمَنَّى عَلَى اللَّهِ الْمَوْتَ فَقَالَ تَمَنَّ الْحَيَاةَ لِتُطِيعَ لا لِتَعْصِي وَلا تُطيعَ فَلا تَعْصِي وَلا تُطيعَ .

وَبِهِذَا الإسناد عَنِ الرِّضا عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ قالَ: قالَ الصَّادِق عَلَيْهِ السَّلامُ: إِنَّ ـ 4 الرَّجُلَ لَيَكُونُ بَيْنَهُ وَبَيْنَ الْجَنَّةِ أَكْثَرُ مِمَّا بَيْنَ الثَّرَى إِلَى الْعَرْشِ لِكَثْرَةِ ذُنُوبِهِ فَمَا هُوَإِلا أَنْ يَبْكِيَ مِنْ خَشْيَةِ اللَّهِ عَزَّ الرَّجُلَ لَيَكُونُ بَيْنَهُ وَبَيْنَهُ أَوْبَهِ مَنْ فَشْيَةِ اللَّهِ عَزَّ .

وَبِهِذَا الإِسناد عَنِ الرِّضا عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ قالَ: قِيلَ لِلصَّادِقِ عَلَيْهِ السَّلامُ ـ 5 أَخْبِرْنَا عَنِ الطَّاعُونِ فَقَالَ: عَذَابُ اللَّهِ لِقَوْمٍ وَرَحْمَةٌ لِآخَرِينَ قَالُوا وَكَيْفَ تَكُونُ الرَّحْمَةُ عَذَاباً قَالَ: أَمَا تَعْرِفُونَ أَنَّ أَخْبِرْنَا عَنِ الطَّاعُونِ فَقَالَ: عَذَاب لَّهُ لِقَوْمٍ وَرَحْمَةٌ عَلَيْهِمْ فَيها فَهِيَ رَحْمَةٌ عَلَيْهِمْ .

وَبِهِذَا الْإسناد عَنِ الرِّضا عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ قالَ: سَأَلَ الصَّادِقُ جَعْفَرُ بْنُ \_ 7 مُحَمَّدٍ عَلَيْهِ السَّلامُ، عَن بَعْضِ أَهْل مَجْلِسِهِ فَقِيلَ عَلِيلٌ فَقَصَدَهُ

Imam (a.s.) found him to be very upset and told him, 'Be optimistic about the Sublime God.' The man said, 'I am optimistic about God, but I am sorry for my daughters. Nothing but thinking about them has

made me ill.' As-Sadiq (a.s.) said, 'Rely on the same One you hope to increase your good deeds, and eliminate your evil deeds so as to improve the affairs of your daughters. Don't you know about the following which God's Prophet (S) has said? Once I passed by the last Christ's-thorn3, I arrived at its branches. I saw that the fruits were hanging down like the breast. Milk was dripping down from some of them, and honey from others. Oil was dripping down from some and white flour, vegetables were dripping down from others. All these were dripping down towards the Earth. I was thinking about for whom all these things were dripping down from those breasts. Gabriel was not with me at that moment, since I had passed by his position. At once I heard a sound and my Lord – the Honorable the Exalted said, 'O Muhammad! I have planted this shrub here at the highest point to feed the boys and girls of your nation. Tell the fathers of the girls: Do not worry about them getting poor. I will provide their sustenance just as I have created them."

30–8 According to the same documentation, on the authority of Al–Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.) that As–Sadiq (a.s.) wrote a letter to someone and advised him as follows, "If you wish your deeds to have a good ending – so that when you die you have done the best you can – honor God's right and do not use His Blessings in disobeying Him, and do not be too proud, since God is patient with you. Honor whomever you find who honors us, and respect whoever claims to like us. Then there will be no responsibility upon you, whether that is said honestly or it is a lie. You will benefit from your intentions, and they will be responsible for their lies."

30–9 According to the same documentation, on the authority of Al–Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), "As–Sadiq (a.s.) was traveling along with a group of people who were carrying some valuable goods for trade. They were informed that there were armed robbers along the road who would steal all their goods. The travelers all became afraid. As–Sadiq (a.s.) asked them, 'What is wrong with you?' They said, 'We have goods which the robbers may steal. Will you keep them for us? It may happen that when the robbers see that they are your goods, they will not take them away.' The Imam (a.s.) said, 'How do you know? They may

عَائِداً وَجَلَسَ عِنْدَ رَأْسِهِ فَوَجَدَهُ دَنِفاً فَقَالَ لَهُ أَحْسِنْ ظَنَّكَ بِاللَّهِ قَالَ أَمَّا ظَنِّي بِاللَّهِ فَحَسَنٌ وَلَكِنْ غَمِّي لِبَنَاتِي مَا أَمْرَضَنِي غَيْرُ غَمِّي بِهِنَّ فَقَالَ الصَّادِقُ عَلَيْهِ السَّلامُ الَّذِي تَرْجُوهُ لِتَصْعِيفِ حَسَنَاتِكَ وَمَحْوِ سَيِّبَّاتِكَ فَارْجُهُ لاصلاحِ مَالِ بَنَاتِكَ أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ لَمَّا جَاوَزْتُ سِدْرَةَ الْمُنْتَهَى وَبَلَغْتُ أَغْصَانَهَا وَقُضِبْبَانِهَا وَقُضِبْبَانِهَا أَنْدَاءً مُعَلَقَةً يَقْطُرُ مِنْ بَعْضِهَا اللَّبَنُ وَمِنْ بَعْضِهَا الْعَسَلُ وَمِنْ بَعْضِهَا الدُّهُنُ وَيَحْرُجُ عَنْ رَأَيْتُ بَعْضِهَا اللَّبَنُ وَمِنْ بَعْضِهَا الْعَسَلُ وَمِنْ بَعْضِهَا الدُّهُنُ وَيَحْرُجُ عَنْ بَعْضِهَا اللَّهِنُ وَعَنْ بَعْضِهَا اللَّهْنُ وَعَنْ بَعْضِهَا اللَّهُنْ وَيَحْرُبُ عَنْ بَعْضِهَا اللَّهُنُ وَعَنْ بَعْضِهَا اللَّهُنُ وَعَنْ بَعْضِهَا اللَّهُنُ وَعَنْ بَعْضِهَا اللَّيْقِ فَيَهُوي ذَلِكَ كُلُّهُ نَحْوالأَرْضِ فَقُلْتُ فِي نَفْسِي أَيْنَ مَوْ السَّمِيذِ وَعَنْ بَعْضِهَا الثِيَابُ وَعَنْ بَعْضِهَا كَالنَّبِقِ فَيَهُوي ذَلِكَ كُلُّهُ نَحْوالأَرْضِ فَقُلْتُ فِي نَفْسِي أَيْنَ مَوْ الْمُوالِقُ اللَّهُ لَمْ يَكُنْ مَعِي جَبْرَئِيلُ لابِي كُنْتُ جَاوَزْتُ مَرْتَبَتَهُ وَاحْتُولَ لَوْ وَذَلِكَ أَنَّهُ لَمْ يَكُنْ مَعِي جَبْرَئِيلُ لابِي كُنْتُ جَاوَزْتُ مَرْتَبَتَهُ وَاحْتَولَ لَا وَمَنِي مَنْ اللّهُ مَلَى فَاقُلُ عَلَيْهِمْ فَقُلْ وَمَنْ عَلَى فَاقَتِهِنَ فَإِنِي كَمَا خَلَقْتُهُنَّ أَرْبُكُ وَلِي وَلَيْكَ أَلْبَنَاتِ لا تَضِيقَنَّ صَدُورُكُمُ عَلَى فَاقَتِهِنَّ فَإِنِي كَمَا خَلَقْتُهُنَّ أَرْدُونِي فَقُلْ

وَبِهِذَا الإسناد عَنِ الرِّضا عَلَيْهِ السَّلامُ عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ قالَ: كَتَبَ الصَّادِقُ عَلَيْهِ السَّلامُ إِلَى ـ 8 بَعْضِ النَّاسِ إِنْ أَرَدْتَ أَنْ يُخْتَمَ بِخَيْرٍ عَمَلُكَ حَتَّى تُقْبَضَ وَأَنْتَ فِي أَفْضَلِ الأَعْمَالِ فَعَظِّمْ لِلَّهِ حَقَّهُ أَنْ تَبْذُلَ نَعْمَاءَهُ فِي

مَعَاصِيهِ وَأَنْ تَغْتَرَّ بِحِلْمِهِ عَنْكَ وَأَكْرِمْ كُلَّ مَنْ وَجَدْتَهُ يَذْكُرُنَا أَوْ يَنْتَحِلُ مَوَدَّتَنَا ثُمَّ لَيْسَ عَلَيْكَ صَادِقاً كَانَ أَوْ كَاذِباً إِنَّمَا لَكَ نيَّتُكَ وَعَلَيْه كَذَبُهُ

وَبِهِذَا الْإسناد عَنِ الرِّضا عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ قالَ:كَانَ الصَّادِقُ عَلَيْهِ السَّلامُ فِي \_ 9 طَرِيقٍ وَمَعَهُ قُوْمٌ مَعَهُمْ أَمْوَالٌ وَذُكِرَ لَهُمْ أَنَّ بَارِقَةً فِي الطَّرِيقِ يَقْطَعُونَ عَلَى النَّاسِ فَارْتَعَدَتْ فَرَائِصُهُمْ فَقَالَ لَهُمُ طَرِيقٍ وَمَعَهُ قَوْمٌ مَعَهُمْ أَمْوَالٌ وَذُكِرَ لَهُمْ أَنَّ بَارِقَةً فِي الطَّرِيقِ يَقْطَعُونَ عَلَى النَّاسِ فَارْتَعَدَتْ فَرَائِصُهُمْ فَقَالَ لَهُمُ اللهَ اللهَ اللهَ عَلَى النَّاسِ فَارْتَعَدَتْ فَرَائِصُهُمْ فَقَالَ لَهُمُ اللهَ اللهَ عَلَى النَّاسِ فَارْتَعَدَتْ فَرَائِصُهُمْ فَقَالَ لَهُمُ اللهَ اللهَ اللهَ اللهَ اللهَ عَلَى النَّاسِ فَارْتَعَدَتْ فَرَائِصُهُمْ فَقَالَ لَهُمُ اللهَ اللهَ اللهَ اللهَ اللهَ اللهَ اللهَ اللهَ اللهَ اللهِ اللهَ اللهَ اللهُ اللهَ اللهَ اللهُ اللهَ اللهَ اللهُ اللهُ اللهَ اللهُ ا

be after no one but me. This way you will be the cause of my death' They said, 'Then what should we do? Should we bury the goods?' The Imam (a.s.) said, 'That is even worse. It may be that a stranger finds them and takes them away, or you may never be able to find them again.' They said, 'Then please guide us as to what we must do.' The Imam (a.s.) said, 'Entrust your goods to someone to guard the goods, increase them and make each portion of them greater than all that is in the world and return them to you with all the profit when you really need them.' They asked, 'To whom?' The Imam (a.s.) said, 'To the Lord of the Two Worlds.' They asked, 'How can we entrust the goods to Him?' The Imam (a.s.) said, 'Give charity to the poor Muslims.' They said, 'But there are no poor Muslims here.' The Imam (a.s.) said, 'Decide to give one–third in charity so that God protects the rest of your goods and guards you against what you are afraid of.' They said, 'We accept. We pledge to do so.' The Imam (a.s.) said, 'Now you are under the protection of God. Move ahead.' They moved ahead until they saw the flags of the highway robbers. They got scared. As–Sadiq (a.s.) asked them, 'Why are you scared? You are under the protection of the Honorable the Exalted God.' The armed robbers rode up to them, got off their horses and came up to Imam As–Sadiq (a.s.).

They kissed his hands and said, 'We dreamt of God's Prophet (S) last night. He ordered us to introduce ourselves to you and be at your service. Now we will accompany you and guard you and the caravan until you safely reach your destination.' As–Sadiq (a.s.) said, 'We do not need you. He who protected us against you will guard us against other enemies.' They finished their trip safely and donated one–third of the goods in charity. Their business boomed, and they earned a lot of profit such that each *Dirham* they had invested was returned to them tenfold. They told themselves, 'How greatly was the blessedness of As–Sadiq (a.s.)!' Then the Imam (a.s.) told them, 'Now you have realized how profitable it is to make deals with the Honorable the Exalted God. Therefore continue doing that.'"

30–10 According to the same documentation, on the authority of Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.) it is narrated that As-Sadiq (a.s.) saw a man who was wailing over the death of his child. The Imam (a.s.) said, "O the one who is crying over the minor calamity and is neglecting the major calamity! Had you prepared yourself for the loss of your child, it would not have been so difficult for you. Thus not being prepared is a calamity that is greater than the loss of your child."

وَمَا يُدْرِيكُمْ لَعَلَّهُمْ لا يَقْصِدُونَ غَيْرِي وَلَعَلَّكُمْ تَعْرِضُونِي بِهَا لِلتَّلَف فَقَالُوا فَكَيْفَ نَصْنَعُ نَدْفِنُهَا قَالَ ذَاكَ أَصْيْيَعُ لَهَا فَلَعَلَّ

طَارِئاً يَطْرَأُ عَلَيْهَا فَيَأْخُذُهَا أَوْ لَعَلَّكُمْ لا تَهْتَدُونَ إِلَيْهَا بَعْدُ فَقَالُوا فَكَيْفَ نَصِنْنَعُ دُلَّنَا قَالَ أَوْدِعُوهَا مَنْ يَحْفَظُهَا وَيَدْفَعُ عَنْهَا وَيُرَبِّيهَا وَيَجْعَلُ الْوَاحِدَ مِنْهَا أَعْظَمَ مِنَ الدُّنْيَا بِمَا فِيهَا ثُمَّ يَرُدُّهَا وَيُوفِّرُهَا عَلَيْكُمْ أَحْوَجَ مَا تَكُونُونَ إِلَيْهَا قَالُوا مَنْ ذَاكَ قَالَ ذَاكَ رَبُّ الْعَلَمِينَ قَالُوا وَكَيْفَ نُودِعُهُ قَالَ تَتَصَدَّقُونَ بِهَا عَلَى ضُعَفَاءِ الْمُسْلِمِينَ قَالُوا وَأَنَّى لَنَا الضَّعْفَاءُ ذَاكَ رَبُّ الْعَالَمِينَ قَالُوا وَكَيْفَ نُودِعُهُ قَالَ تَتَصَدَّقُونَ بِهَا عَلَى أَنْ تَتَصَدَّقُوا بِثُلُثِهَا لِيَدْفَعَ اللَّهُ عَنْ بَاقِيهَا فَاعْزِمُوا عَلَى أَنْ تَتَصَدَّقُوا بِثُلُثِهَا لِيَدْفَعَ اللَّهُ عَنْ بَاقِيهَا

مَنْ تَخَافُونَ قَالُوا قَدْ عَزَمْنَا قَالَ فَأَنْتُمْ فِي أَمَانِ اللَّهِ فَامْضُوا فَمَضَوْا وَظَهَرَتْ لَهُمُ الْبَارِقَةُ فَخَافُوا فَقَالَ الصَّادِقِ عَلَيْهِ السَّلامُ فَكَيْفَ تَخَافُونَ وَأَنْتُمْ فِي أَمَانِ اللَّهِ عَزَّ وَجَلَّ فَتَقَدَّمَ الْبَارِقَةُ وَتَرَجَّلُوا وَقَبَّلُوا يَدَ الصَّادِقِ عَلَيْهِ السَّلامُ وَقَالُوا رَأَيْنَا اللَّهِ عَلَيْهِ وَآلِهِ يَأْمُرُنَا بِعَرْضِ أَنْفُسِنَا عَلَيْكَ فَنَحْنُ بَيْنَ يَدَيْكَ وَنَصِحْبُكَ وَهَوُّلاءِ اللَّهُ عَلَيْهِ وَآلِهِ يَأْمُرُنَا بِعَرْضِ أَنْفُسِنَا عَلَيْكَ فَنَحْنُ بَيْنَ يَدَيْكَ وَنَصِحْبُكَ وَهَوُّلاءِ لِيَنْدَفِعَ عَنْهُمُ الأَعْدَاءُ وَاللَّصُوصُ فَقَالَ الصَّادِقُ عَلَيْهِ السَّلامُ لا حَاجَةَ بِنَا إِلَيْكُمْ فَإِنَّ الَّذِي دَفَعَكُمْ عَنَّا يَدْفَعُهُمْ فَمَضَوْا لِيَنْدَفِعَ عَنْهُمُ الأَعْدَاءُ وَاللَّصُوصُ فَقَالَ الصَّادِقُ عَلَيْهِ السَّلامُ لا حَاجَةَ بِنَا إِلَيْكُمْ فَإِنَّ الَّذِي دَفَعَكُمْ عَنَّا يَدْفَعُهُمْ فَمَضَوْا سَالِمِينَ وَتَصَدَّقُوا بِالتُّلُثِ وَبُورِكَ فِي تِجَارَاتِهِمْ فَرَبِحُوا لِلدِّرْهَمِ عَشْرَةً فَقَالُوا مَا أَعْظَمَ بَرَكَةَ الصَّادِقِ عَلَيْهِ السَّلامُ قَدْ تَعَرَّفْتُمُ الْبَرَكَةَ فِي مُعَامَلَةِ اللَّهِ عَزَّ وَجَلَّ فَدُومُوا عَلَيْهِ السَّلامُ قَدْ تَعَرَّفْتُمُ الْبَرَكَةَ فِي مُعَامَلَةِ اللَّهِ عَزَّ وَجَلَّ فَدُومُوا عَلَيْهَا

وَبِهِذَا الإسناد عَنِ الرِّضَا عَلَيْهِ السَّلامُ عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ قالَ: رَأَى الصَّادِقُ عَلَيْهِ السَّلامُ ـ 10 رَجُلاً قَدِ اشْتَدَّ جَزَعُهُ عَلَى وَلَدِهِ فَقَالَ يَا هَذَا جَزِعْتَ لِلْمُصِيبَةِ الصَّغْرَى وَغَفَلْتَ عَنِ الْمُصِيبَةِ الْكُبْرَى لَوْ كُنْتَ لِمَا رَجُلاً قَدِ اشْتَدَّ جَزَعُهُ عَلَى وَلَدِهِ فَقَالَ يَا هَذَا جَزِعْتَ لِلْمُصِيبَةِ الصَّغْرَى وَغَفَلْتَ عَنِ الْمُصيبَةِ الْكُبْرَى لَوْ كُنْتَ لِمَا صَارَ إِلَيْهِ وَلَدُكَ مُسْتَعِدًا لَمَا اشْتَدَّ عَلَيْهِ جَزَعُكَ فَمُصابُكَ بِتَرْكِكَ الاسْتِعْدَادَ لَهُ أَعْظَمُ مِنْ مُصابكَ بولَدكَ .

30–11 Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Sinan, on the authority of Al-Ridha' Ali ibn Musa (a.s.), "In the Name of God the Beneficent, the Merciful. The Glorified God's Name is closer than the black part of the eye is to its white part." Al-Ridha' (a.s.) also said, "Whenever my father (a.s.) left the house he (a.s.) said, "In the Name of God the Beneficent, the Merciful. I left home using God's Strength and Power, and not by my own strength and power. O Lord! I am seeking sustenance provided by Thee. Then please grant it to me along with health."

30–12 Ali ibn Ibrahim ibn Hashem – may God be pleased with him – narrated that his father quoted on the authority of his grandfather Ibrahim ibn Hashem, on the authority of Ali ibn Ma'bad, on the authority of Al–Husayn ibn Khalid, "Al–Ridha' (a.s.) narrated that his father (a.s.) quoted on the authority of his father (a.s.) that the first verse which was revealed was, 'In the Name of Allah, Most Gracious, Most Merciful. Proclaim! (or read!) in the Name of thy Lord and Cherisher, Who created' and the last verse that was revealed was, 'When comes the Help of Allah, and Victory." 5

30–13 In the (Arabic) month of *Rajab* of the year 339 A.H. (950 A.D.) in Qum Hamza ibn Muhammad ibn Ahmad ibn Ja'far ibn Muhammad ibn Zayd ibn Ali ibn Al–Husayn ibn Ali ibn Abi Talib (a.s.) in narrated that his father quoted Yasir – the servant, 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 Al–Husayn ibn Ali (a.s.) that God's Prophet (S) told Ali (a.s.), "O Ali! You are the Proof of God. You are the Gate to God. You are the Road to God. You are the Great Tidings. You are the Straight Path. You are

the Supreme Example. O Ali! You are the Leader of the Muslims. You are the Commander of the Faithful. You are the Best of the Trustees. You are the Master of the Companions. You are the greatest one who distinguishes truth from falsehood. You are the Greatest Companion. O Ali! You are my Caliph ruling over my nation. You are the one to pay back my debts. You are the one to fulfill my promises. O Ali! You are the oppressed one after me. O Ali! You are the one to be abandoned after me. O Ali! You are the one who will be forsaken after me. I hold the Sublime God and all who are present as

حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِيد رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ يَحْيَى العَطَّارِ عَنْ أَحْمَدِ بْنِ الوَلِيد رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ العَطَّارِ عَنْ أَلَهُ الرَّحْمِنِ الرَّحِيمِ مُحَمَّدِ بْنِ سَنانَ عَنِ الرِّضا عَلِيِّ بْنِ مُوسَى عَلَيْهِ السَّلامُ أَنَّهُ: قالَ إِنَّ بِسْمِ اللَّهِ الرَّحْمِنِ الرَّحِيمِ مُحَمَّدِ بْنِ سَنانَ عَنِ الرِّضا عَلِيِّ بْنِ مُوسَى عَلَيْهِ السَّلامُ أَنَّهُ: قالَ إِنَّ بِسْمِ اللَّهِ الرَّحْمِنِ الرَّحْمِنِ الرَّحْمِنِ العَيْنُ إلى بِياضِها قالَ وَقالَ عَلَيْهِ السَّلامُ: كَانَ أَبِي عَلَيْهِ السَّلامُ إِذَا خَرَجَ مِنْ أَقُوبِ إلى السَّالامُ: كَانَ أَبِي عَلَيْهِ السَّلامُ إِذَا خَرَجَ مِنْ مَنْ سَواد العَيْنُ إلى بِياضِها قالَ وَقالَ عَلَيْهِ السَّلامُ: كَانَ أَبِي عَلَيْهِ السَّلامُ اللهِ وَقُوبِي وَقُوبِي وَقُوبِي وَلَّوْلِكَ وَقُوبِكَ يَا رَبِّ مُتَعَرِّضاً مَنْ الرَّحْمِ خَرَجْتُ بِحَوْلِ اللَّهِ وَقُوبِي وَقُوبِي وَقُوبِي وَقُوبِي بَلْ بِحَوْلِكَ وَقُوبِي كَا رَبِّ مُتَعَرِّضاً . لِرَوْقِكَ قَالَ بِسْمِ اللَّهِ الرَّحْمِنِ الرَّحْمِ خَرَجْتُ بِحَوْلِ اللَّهِ وَقُوبِي لا بِحَوْلِي وَقُوبِي وَلَا لاَ بِحَوْلِي وَقُوبِي عَلَيْهِ السَّلامُ اللَّهِ وَقُوبِي اللهِ عَلَى اللهِ اللَّهِ وَالْمَالَ اللَّهِ وَقُوبِي وَلَوْلِ اللَّهِ وَقُوبِي وَلَا لَهُ الْمُوسَى عَلَيْهِ السَّلامُ اللَّهُ وَلَوْلَ اللهِ فَيْ الللهِ وَلَوْلِهِ قَالَ بِسِمْ اللَّهِ الرَّوْفَى فَأَتِنِي بِهِ فِي عَافِيَةٍ

حَدَّثَنا أَحْمَدِ بْنِ عَلِيِّ بْنِ إِبراهِيمِ بْنِ هاشِم رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَني أَبي، عَن جَدِّي هاشِمٍ، عَن عَلِيِّ بْنِ معبد \_ 12 عَنْ الحُسَيْنِ بْنِ خالِد قالَ: قالَ الرِّضا عَلَيْهِ السَّلامُ سَمِعْتُ أَبِي يَحْدُثَ، عَن أَبِيهِ عَلَيْهِ السَّلامُ أَنَّ أَوَّلُ سُورَةٍ نَزَلَتْ ((بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ اقْرَأْ بِاسْمِ رَبِّكَ) وَآخِرُ سُورَةٍ نَزَلَتْ (إِذا جاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

حَدَّثَنا حَمْزَة بْنِ مُحَمَّدِ بْنِ أَحْمَدِ بْنِ جَعْفَرِ بْنِ مُحَمَّد بْنِ زَيد بْنِ عَلِيّ بْنِ الحُسَيْن بْنِأَبِي طَالِب عَلَيْهِ السَّلامُ بقم \_ 13 فِي رَجَب سِنَةَ تِسْعَ وَثَلاثِمنَ وَثَلاثِمانَّةٍ قالَ: حَدَّثَني أَبِي عَنْ ياسر الخادم، عَن أَبِي الحَسَن عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَن أَبِيهِ، عَن آبائِهِ، عَن الحُسَيْنِ بْنِ عَلِي عَلَيْهِ السَّلامُ قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَأَنْتَ بَابُ اللَّهِ وَأَنْتَ الطَّرِيقُ إِلَى اللَّهِ وَأَنْتَ النَّبُأُ الْعَظِيمُ وَأَنْتَ الصِّرَاطُ الْمُسْتَقِيمُ وَأَنْتَ المَثَلُ الْأَعْلى .

.يَا عَلَىُّ أَنْتَ إِمَامُ الْمُسْلِمِينَ وَأَمِيرُ الْمُؤْمِنِينَ وَخَيْرُ الْوَصِيِّينَ وَسَيِّدُ الصّدّيقينَ

.يَا عَلَيُّ أَنْتَ الْفَارُوقُ الأَعْظَمُ وَأَنْتَ الصّدّيقُ الأَكْبُرُ

يَا عَلِيُّ أَنْتَ خَلِيفَتِي عَلَى أُمَّتِي وَأَنْتَ قَاضِي دَيْنِي وَأَنْتَ مُنْجِزُ عِدَاتِي

يَا عَلِيُّ أَنْتَ الْمَظْلُومُ بَعْدي يَا عَلِيُّ أَنْتَ الْمُفَارِقُ بَعْدي يَا عَلِيُّ أَنْتَ الْمَهْجُورُ بَعْدي. أُشْهِدُ

witnesses that your party is mine, and my party is that of God's. Moreover, the party of your enemies is the party of Satan."

30–14 (The author of the book narrated) my father – may God be pleased with him – narrated that Abdullah ibn Ja'far ibn Jami'a al–Hemyari quoted on the authority of Ahmad ibn Hilal al–Abrata'ee that Al–Hassan ibn Mahboob said, "Abil Hassan Al–Ridha' (a.s.) told me, 'There will be a terrible sedition which will cause the cessation of any family ties and friendships. That will be when the Shiites lose my third descendant. At that time all the residents of the heavens and the Earth will cry, and all the fervent men and women plus all the sad people will shed tears.' The Imam (a.s.) then added, 'May my father and mother be the ransom for him who has the same name as my grandfather and is similar to Moses – the son of Imran (a.s.). He will be covered with brilliant coverings from which the light of bright holy rays will radiate. There will be many fervent women and sad men thirsty for that delicious water! It is as if I can see them completely hopeless of finding him, when a voice from afar will be heard as if it is from nearby. It will say, 'He is the Mercy upon the believers and the Chastisement upon the atheists.'"

30–15 (The author of the book narrated) my father – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali al-Washsha', "I heard Al-Ridha' (a.s.) say, 'The state in which a servant (i.e. a person) is closest to the Honorable the Exalted God is when he is prostrating. This is what the Blessed the Sublime God said, '...But bow down in adoration, and bring thyself the closer (to God)!7"

30–16 (The author of the book narrated) my father – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Al–Husayn ibn Abil Khattab, on the authority of Muhammad ibn al–Fodhayl that Abil Hassan Al–Ridha' (a.s.) said, "Praying is the best means to approach God for any pious person."

30–17 (The author of the book narrated) my father – may God be pleased with him – Sa'd ibn Abdullah and Ahmad ibn Muhammad ibn Yahya al–Attar narrated that Ahmad ibn Muhammad ibn Isa quoted on the authority of al–Hajjal, on the authority of Soleiman al–Ja'fari that Al–Ridha' (a.s.) said, "I was prostrating when a strong wind started to blow. All the people there went to find a corner to hide in, but I just remained

اللَّهَ تَعَالَى وَمَنْ حَضَرَ مِنْ أُمَّتِى أَنَّ حِزْبَكَ حِزْبى وَحِزْبي حِزْبُ اللَّهِ وَأَنَّ حِزْبَ أَعْدَائِكِ حِزْبُ الشَّيْطَانِ

حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَبْدِ اللَّه بْنِ جَعْفَرِ بْنِ جامِعِ الحِمْيَرِيُّ، عَن أَحْمَد بْنِ هِلالِ العَبَرِتَائي، عَنِ \_ 14 الحَسَن بْنِ مَحْبُوب، عَن أَبِي الحَسَن الرِّضا عَلَيْهِ السَّلامُ قالَ: قالَ لِي لا بُدَّ مِن فِتْنَةٍ صَمَّاءً صَيَلَمٍ تَسقُطُ فِيها كُلِّ بِطانَةٍ وَوَليجَةٍ وَذلِكَ عِنْدَ فُقدانِ الشِّيعَةِ الثالِث مِن وُلْدي، يَبْكي عَلَيْهِ السَّماءِ وَأَهْلُ الأَرْض وَكُلِّ حَرِّى وَحَرَّانَ، كُلُّ حَزِينٍ لَهِفانَ، ثُمَّ قالَ: بِأَبِي وَأُمِّي سَمِيُّ جَدِّي شَبِيهِي وَشَبِيهُ مُوسَى بْنِ عِمْران عَلَيْهِ السَّلامُ، عَلَيْهِ جَيُوبُ النُّور تَتَوَقَّدُ بِشُعاعِ ضِياءِ القُدسِ، كَم مِن حَرَّى مُؤْمِنةٍ وَكُمْ مُؤْمِن مُتَأْسِف حَيْرانَ حَزِينٍ عِنْدَ فُقدانِ الماءِ المَعِينِ كَأَنِّي بِهِمْ آيسَ بِشُعاعِ ضِياءِ القُدسِ، كَم مِن حَرَّى مُؤْمِنةٍ وَكُمْ مُؤْمِن مُتَأْسِف حَيْرانَ حَزِينٍ عِنْدَ فُقدانِ الماءِ المَعِينِ كَأَنِّي بِهِمْ آيسَ . ما كانُوا، قَدْ نُودُوا نِداءَ يُسْمَعُ مِن بَعْدِ كَما يُسْمَعُ مِن قُرْبٍ، يَكُونُ رَحْمَةً عَلَى المُؤْمِنِينَ وَعَذَاباً عَلَى الكافِرِينَ

حَدَّثَنا أَبِي رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْد بْنُ عَبْدِ اللَّهِ، عَن أَحمَدِ بِنِ مُحَمَّدِ بْنِ عِيسَى، عَنِ الحَسَن بِنِ عَلِيّ \_ 15 الوَشَّاءِ قالَ: سَمِعْتُ الرِّضِا عَلَيْهِ السَّلامُ يَقُولُ: أَقرَبُ ما يَكُونُ العَبْدُ مِنَ اللَّه عَزَّ وَجَلَّ وَهُوَساجِدٌ، وَذلِكَ قَوْلَهُ تَبارَكَ الوَشَّاءِ قالَ: سَمِعْتُ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ: أَقرَبُ ما يَكُونُ العَبْدُ مِنَ اللَّه عَزَّ وَجَلَّ وَهُوَساجِدٌ، وَذلِكَ قَوْلَهُ تَبارَكَ .

حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّه، عَن مُحَمَّدِ بْنِ الحُسَيْنِ بْنِ أَبِي الخَطَّابِ، عَن مُحَمَّدِ بْنِ ـ 16 . الفُضَيْلِ، عَن أَبِي الحَسَن الرِّضا عَلَيْهِ السَّلامُ قالَ: الصَّلاةُ قُربانُ كُلِّ تَقيّ.

حَدَّثَنا أَبِي رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه وَمُحَمَّدِ بْنِ يَحْيَى العَطَّار جَمِيعاً، عَن مُحَمَّدِ بْنِ عِيسَى، ــ 17 عَن الحَجَّالِ، عَن سُلَيْمان الجَعْفَرِيِّ قالَ: قَالَ الرِّضا عَلَيْهِ السَّلامُ: جَاءَتْ رِيحٌ وَأَنَا سَاجِدٌ وَجَعَلَ كُلُّ إِنْسَانٍ يَطْلُبُ عَن الحَجَّالِ، عَن سُلَيْمان الجَعْفَرِيِّ قالَ: قَالَ الرِّضا عَلَيْهِ السَّلامُ: جَاءَتْ رِيحٌ وَأَنَا سَاجِدٌ وَجَعَلَ كُلُّ إِنْسَانٍ يَطْلُبُ فِي

stubbornly in my position of prostration in worship of my Lord – the Honorable the Exalted – until the wind stopped."

30–18 Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed – may God be pleased with him – narrated that Muhammad ibn Al-Hassan al-Saffar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Isma'il ibn Bazee', "I saw Abul Hassan Al-Ridha' (a.s.) when he was prostrating in prayer. He (a.s.) slowly moved one of three fingers one after the other as if he was counting the number of glorifications recited. Then he raised his head. I also saw him bowing down in prayer. The duration of his bowing down was shorter than that of anyone else I had ever seen before. He also kept his two hands a little way away from his body while bowing down."

30–19 (The author of the book narrated) my father – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali al-Washsha' that he had heard Abil Hassan Al-Ridha' (a.s.) say, "Whenever a servant (i.e. a person) falls asleep while he is prostrating, the Honorable the Exalted God will tell the angels: Look at My servant! I took away his soul while he was obeying Me."

30–20 My father and Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed – may God be pleased with them – narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bezanti, "I saw the following in a letter by Abil Hassan Al-Ridha' (a.s.) written to his son Abi Ja'far, 'O Aba Ja'far! I have heard that when you mount your horse and want to go out, the servants take you out of the small door so that no one can benefit from your presence. I want you to use only the large door, and carry bags of coins so that you can give some to anyone who asks you for anything. If any of your relatives asks you for help, give them no less than fifty *Dinars*. You can decide for yourself if you want to give more. If any of your aunt's daughters ask you for help, give them no less than twenty-five *Dinars*. You can decide for yourself if you want to give more. I want you to be raised in rank by God. Give in charity and do not fear about getting

poor."

30-21 Abu Ali Ahmad ibn Abi Ja'far al-Bayhaqi narrated that Abu Ali Ahmad ibn Abi ibn Jibra'eel al-Gorgani al-Bazzaz quoted Isma'il ibn

الدُّعَاءِ عَلَى رَبِّى عَزَّ وَجَلَّ حَتَّى سَكَنَتْ.

حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِيد رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن الصَفَّار، عَن أَحْمَدِ بِ الوَلِيد رَضِيَ اللهُ عَنْهُ قالَ: رَأَيْت أَبًا الحَسَن عَلَيْهِ السَّلامُ إِذَا سَجَدَ يُحَرِّكُ ثَلاثَ بْنِ بِرِيع قالَ: رَأَيْت أَبًا الحَسَن عَلَيْهِ السَّلامُ إِذَا سَجَدَ يُحَرِّكُ ثَلاثَ أَصَابِعِ مِنْ أَصَابِعِهِ وَاحِدَةً بَعْدَ وَاحِدَةٍ تَحْرِيكاً خَفِيفاً كَأَنَّهُ يَعُدُّ التَّسْبِيحَ ثُمَّ يَرْفَعُ رَأْسَهُ قَالَ وَرَأَيْتُهُ يَرْكَعُ رُكُوعاً أَخْفَضَ أَصَابِعِ مِنْ أَصَابِعِهِ وَاحِدَةً بَعْدَ وَاحِدَةٍ تَحْرِيكاً خَفِيفاً كَأَنَّهُ يَعُدُّ التَّسْبِيحَ ثُمَّ يَرْفَعُ رَأْسَهُ قَالَ وَرَأَيْتُهُ يَرْكَعُ رُكُع كَانَ إِذَا رَكَعَ جَنَّحَ بِيَدَيْهِ

حَدَّثَنَا أَبِي رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه، عَن أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الحَسَن بن عَلِيّ \_ 19 الوَشَّاء، عَن أَبِي الحَسَن الرِّضا عَلَيْهِ السَّلامُ قالَ: سَمِعْتُهُ يَقُولُ: إِذَا نَامَ الْعَبْدُ وَهُوَسَاجِدٌ قَالَ اللَّهُ عَنَّ وَجَلَّ لِلْمَلائِكَةِ الوَشَّاء، عَن أَبِي الحَسَن الرِّضا عَلَيْهِ السَّلامُ قالَ: سَمِعْتُهُ يَقُولُ: إِذَا نَامَ الْعَبْدُ وَهُوَسَاجِدٌ قَالَ اللَّهُ عَنَّ وَجَلَّ لِلْمَلائِكَةِ المَّاسَن الرِّضا عَلَيْهِ السَّلامُ قالَ: سَمِعْتُهُ يَقُولُ: إِذَا نَامَ الْعَبْدُ وَهُوَسَاجِدٌ قَالَ اللَّهُ عَنَّ وَجَلَّ لِلْمَلائِكَةِ السَّالامُ قالَ: سَمِعْتُهُ يَقُولُ: إِذَا نَامَ الْعَبْدُ وَهُوَسَاجِدٌ قَالَ اللَّهُ عَنَ

حَدَّثَنا أَبِي وَمُحَمَّد بْنِ الحَسَن بْنِ أَحْمَد بْنِ الوَلِيد رَضِيَ اللهُ عَنْهُ ما قالا: حَدَّثَنا مُحَمَّد بْنِ يَحْيَى العَطّار، عَن \_ 20 أَحْمَد بْنِ مُحَمَّد بْنِ أَبِي نَصْرِ البِزَنْطِيِّ قالَ: قَرَأْتُ كِتَابَ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ إِلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلامُ إِلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلامُ إِلَى أَبَا جَعْفَرٍ بِلَغَنِي أَنَّ الْمَوَالِيَ إِذَا رَكِبْتَ أَخْرَجُوكَ مِنَ الْبَابِ الصَّغِيرِ وَإِنَّمَا ذَلِكَ مِنْ بُخْلُ لَهُمْ لِلَّا يَنَالَ مِنْكَ أَحَدٌ خَيْراً فَأَسْأَلُكَ بِحَقِّي عَلَيْكَ لا يَكُنْ مَدْخَلُكَ وَمَخْرَجُكَ إِلا مِنَ الْبَابِ الْكَبِيرِ وَإِنَّا رَكِبْتَ فَلْ تُعْطِها أَقَلَّ مِنْ عُمُومَتِكَ أَنْ تَبَرَّهُ فَلا تُعْطِهِ أَقَلَّ مِنْ خَمْسِينَ وَإِنَا رَكِبْت وَالْكَثِيرُ إِلَيْكَ إِبِي إِنَّمَا أُرِيدُ أَنْ عَلْكُنْ مَعْكَ ذَهَبٌ وَفِضَّةٌ ثُمَّ لا يَسْأَلُكَ أَحَدٌ إِلا أَعْطَيْتَهُ مَنْ سَأَلُكَ مِنْ عُمُومَتِكَ أَنْ تَبَرَّهُ فَلا تُعْطِهِ أَقَلَّ مِنْ خَمْسِينَ دِينَاراً وَالْكَثِيرُ إِلَيْكَ إِبِي إِنَّمَا أُرِيدُ أَنْ دَينَاراً وَالْكَثِيرُ إِلَيْكَ وَمَنْ سَأَلُكَ مِنْ عَمَّاتِكَ فَلا تُعْطِها أَقَلَّ مِنْ خَمْسَةٍ وَعِشْرِينَ دِينَاراً وَالْكَثِيرُ إِلَيْكَ وَمَنْ سَأَلُكَ مِنْ عَمَّاتِكَ فَلا تُعْطِها أَقَلَّ مِنْ خَمْسَة وَعِشْرِينَ دِينَاراً وَالْكَثِيرُ إِلَيْكَ إِنِي إِنَّمَا أُرِيدُ أَن

#### حَدَّثَنا أَبُو عَلِيّ أَحْمَدِ بْنِ أَبِي جَعْفَرِ الْبِيْهَقِيُّ قالَ: حَدَّثَنا أَبُو عَلِي أَحْمَد بْنُ عَلِيّ بْنِ -21

Abi Abdullah Abu Amr al-Qattan, on the authority of Ahmad ibn Abdullah ibn Aamir al-Ta'ee in Baghdad at the Saqril Sokari Gate near the Abil Zanj Bridge, on the authority of Abu Ahmad ibn Soleiman al-Ta'ee, on the authority of Ali ibn Musa Al-Ridha' (a.s.) in Medina in the year 194 A.H. (809 A.D.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), on the authority of his father Ali ibn Abi Talib (a.s.) that God's Prophet (S) said, "My daughter (the Blessed Lady) Fatima (a.s.) will be resurrected on the Resurrection Day with a shirt stained with blood8, will grab onto one of the pillars of the Throne and say, 'O the Judge of the judges! Judge between me and the murderers of my son.' Ali ibn Abi Talib (a.s.) also

said that God's Prophet (S) said, 'I swear by the Lord of the *Kaaba* that God will rule in favor of my daughter Fatima (a.s.)."

30–22 Abu Asad Abdus–Samad ibn Abdush–Shahid Al–Ansari – may God be pleased with him – narrated in Samarqand that his father quoted on the authority of Ahmad ibn Ishaq al–Alawi al–Mousawi, on the authority of his father, on the authority of his uncle Al–Hassan ibn Ishaq, "I heard my uncle Ali ibn Musa Al–Ridha' (a.s.) narrate on the authority of his father (a.s.), on the authority of his grandfather (a.s.), on the authority of the Commander of the Faithful (a.s.) that God's Prophet (S) said, 'Anyone who adopts a religion without hearing what he must hear would be condemned to destruction by God. Whoever adopts a religion through means other than what the Honorable the Exalted God has provided for His creatures, is a polytheist. The trustworthy means to adopt a religion is to follow the Blessed the Sublime God's revelations to Muhammad (a.s.)."

30–23 Abul Hassan Muhammad ibn Ibrahim ibn Ishaq – may God be pleased with him – narrated that Abu Sa'eed al–Nasavi quoted on the authority of Ibrahim ibn Muhammad ibn Harun, on the authority of Ahmad ibn Abul Fadhl al–Balkhi, on the authority of his uncle Yahya ibn Sa'eed al–Balkhi, on the authority of Ali ibn Musa Al–Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of Ali ibn Al–Husayn (a.s.), on the authority of his father Al–Husayn ibn Ali (a.s.), on the authority of his father Ali ibn Abi

جِبِرَئيلَ الجُرجانِيّ البَزّازُ قالَ: حَدَّثنا إِسْمَاعِيلُ بْنُ أَبِي عَبْدِ اللَّه أَبُو عَمرُو القَطَّانُ قالَ: أَحْمَدُ بْنُ عَبْدِ اللَّه بْنِ عامِرِ الطَّائيُّ بِبَغْدادَ عَلَى بابِ صَقرِ السُّكَّرِيِّ (العَسكَرى \_ خ ل) عِنْدَ جِسرِ أَبِي الزَّنِجِ، حَدَّثني أَبُو أَحْمَد بْنِ سُلَيْمانَ الطَّائيُّ، عَنْ عَلِيّ بْنِ مُوسَى الرِّضاعَلَيْهِمَا السَّلاَمُ بِالْمَدِينَةِ سَنَةَ أَرْبَعٍ وَتِسعِينَ و مائَةٍ قالَ: حَدَّثني أَبِي مُوسَى بْنِ الطَّائيُّ، عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ عَلِيّ بْنِ الصَّيْنِ قالَ: حَدَّثني أَبِي الحُسيْنُ بْنُ عَلِيّ عَلَيْ بْنُ الحُسيْنِ قالَ: عَلَيْهِ مُ السَّلاَمُ قالَ: قالَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ: تُحشَرُ ابنَتِي فاطِمَةَ عَلَيْهَ وَاللهِ عَلَيْهُ وَآلِهِ: تُحسُرُ ابنَتِي فاطِمَةَ عَلَيْهَ وَاللهِ عَلَيْهِ وَآلِهِ وَيَحكُمُ لابْنَتِي فاطِمَة وَرَبِّ السَّلاَمُ يَوْمُ القِيامَةِ وَمَعَهَا ثِيابٌ مَصبُوغَةٌ بِالدِّماءِ تَتَعَلَّقُ بِقائِمَةٍ مِن قُوائِمِ العَرْشِ تَقُولُ: يا أَحكَمَ الحاكِمِينَ احكُم بَيْنِي السَّلاَمُ يَوْمُ القِيامَةِ وَمَعَهَا ثِيابٌ مَصبُوغَةٌ بِالدِّماءِ تَتَعَلَّقُ بِقائِمَةٍ مِن قُوائِمِ العَرْشِ تَقُولُ: يا أَحكَمَ الحاكِمِينَ احكُم بَيْنِي وَبَيْنِ قاتِلِ وَلَدِي، قالَ عَلِيُّ بْنُ أَبِي طالِب عَلَيْهِ السَّلامُ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَيَحكُمُ لابْنَتِي فاطِمَة وَرَبِّ وَيَعْ فَرَالِهِ وَيَحكُمُ لابْنَتِي فاطِمَة وَرَبِّ

حَدَّثَنا أَبُو أَسَدِ عَبْد الصَّمَدُ بْنُ عَبْدِ الشَّهِيدِ الأَنْصارِيُّ رَضِىَ اللهُ عَنْهُ بِسَمَرقَندَ قالَ: حَدَّثَنا أَبِي قالَ: حَدَّثَنا أَبِي قالَ: حَدَّثَنا أَبِي قالَ: أَخْبَرنِي عَمِّي الحَسَنُ بنُ إِسْحاق قالَ: سَمِعْتُ عَمِّي عَلِيِّ بْنِ أَصْمَد بْنُ إِسْحاق الْعَلَوِيُّ المُوسُويُّ قالَ: حَدَّثَني أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَمِيرَ الْمُؤْمِنِين عَلَيْهِمُ السَّلاَمُ قالَ: قالَ رَسُولُ مُوسَى الرِّضاعَلَيْهِمَ السَّلاَمُ يَقُولُ: حَدَّثَني أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَمِيرَ الْمُؤْمِنِين عَلَيْهِمُ السَّلاَمُ قالَ: قالَ رَسُولُ اللَّهُ اللَّهُ اللَّهُ البَّبَةَ إِلَى الفَناءِ، وَمَن دانَ بِسَماعٍ مِن غَيرِ البابِ الَّذِي فَتَحَهُ اللَّهُ عَلَيْهِ وَاللِهِ عَلَيْهِ وَاللَّهِ اللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهِ وَاللَهِ عَلَيْهِ وَاللَّهُ عَلَيْهُ وَاللَّهُ الْهُ الْمُؤْمُسُولُ وَاللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الللْهُ الْمُؤْمُومُ اللَّهُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْم

حَدَّثَنا أَبُو الحَسَن مُحَمَّد بْنِ إِبْراهِيم بْنِ إِسْحاق رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَبُو سَعِيدُ النَّسويُّ قالَ: حَدَّثَنا حَدَّثَنا أَبُو العَصْل البلخي قالَ: حَدَّثَني خالَ يَحْيَى بْنِ سَعِيدُ البَلخيُّ، عَنْ

## عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ، عَن أَبِيهِ جَعْفَرِ بْنِ مُحَمَّد، عَنْ أَبِيهِ مُحَمَّد بْنِ عَلِيِّ، عَنْ أَبِيهِ الحُسَيْن عَنْ أَبِيهِ عَلِيّ بْنِ أَبِيهِ عَلِيّ بْنِ أَبِيهِ الحُسَيْن عَنْ أَبِيهِ الحُسَيْن عَنْ أَبِيهِ عَلِيّ الْعَلْمُ

Talib (a.s.), "Once I was walking with the Prophet (S) in the lanes of Medina, when we ran into a tall, broad-shouldered, old man with a long beard. He greeted the Prophet (S) and expressed his respect. He then looked at me and said, 'O the fourth of the vicegerents! Greetings, God's Mercy and Blessings be upon you!' He then looked at the Prophet (S) and said, 'O Prophet of God! Is that not so?' God's Prophet (S) said, 'Yes.' Then he left. I asked God's Prophet (S), 'O Prophet of God! What is it that this old man said and you acknowledged?' The Prophet (S) said, 'You are what he referred to. Praise be to God. Indeed the Honorable the Exalted God has said the following in His Book, 'I will create a vicegerent on earth... '9 The vicegerent that God established on the Earth was Adam (a.s.). God also said, 'O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice)...'10 Thus David was the second vicegerent. The Honorable the Exalted God said that Moses told his brother Aaron, '... Act for me amongst my people: Do right... '11 It was Aaron who became the vicegerent of Moses (a.s.) amongst the people. Thus Aaron was the third vicegerent. The Honorable the Exalted God said, 'And an announcement from God and His Apostle, to the people (assembled) on the day of the Great Pilgrimage...'12 It was you who announced this verse on behalf of God and His Messenger. You are my Trustee, my Vizier. You are the one to pay back my debts and to fulfill my promises. Your position relative to me is the same as that of Aaron's position relative to Moses (a.s.), with the only difference that there will be no Prophets after me. Thus you are the fourth vicegerent just as the old man who greeted you has said. Do you know who he was?' I said, 'No.' The Prophet (S) said, 'Know that he was your brother al-Khizr (a.s.).'

30–24 Ali ibn Abdullah al-Warraq – may God be pleased with him – narrated that Muhammad ibn Abi Abdillah al-Kufi quoted on the authority of Sahl ibn Ziyad al-Adami, on the authority of Abdul Azeem ibn Abdullah Al-Hassani, on the authority of Muhammad ibn Ali Al-Ridha' (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 Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), on the authority of his father the Commander of the Faithful Ali ibn Abi Talib (a.s.) who said, "Fatima (a.s.) and I went to see

قالَ: بَيْنَما أَنَا أَمْشِي مَعَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي بَعْضِ طُرُقَاتِ الْمَدِينَةِ إِذْ لَقِيَنَا شَيْخٌ طُوَالٌ كَتُ اللَّحْيَةِ بَعِيدُ مَا بَيْنَ الْمَنْكِبَيْنِ فَسَلَّمَ عَلَى النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَرَحَّبَ بِهِ ثُمَّ الْتَفَتَ إِلَيَّ وَقَالَ السَّلامُ عَلَيْكَ يَا رَابِعَ الْخُلُقَاءِ وَرَحْمَةُ اللَّهِ وَيَرَكَاتُهُ أَلَيْسَ كَذَلِكَ هُويَا رَسُولَ اللَّهِ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلّى اللهُ عَلَيْهِ وَآلِهِ بَلَى ثُمَّ مَضَى فَقُلْتُ يَا رَسُولَ اللَّهِ مَا اللَّهِ مَا اللَّهِ عَذَا اللَّذِي قَالَ لِي هَذَا الشَيْخُ وَتَصِيْدِيقُكَ لَهُ قَالَ أَنْتَ كَذَلِكَ وَالْحَمْدُ لِلَّهِ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ فِي كِتَابِهِ إِنِّي جاعِلٌ فِي الأَرْضِ خَلِيفَةً وَالْخَلِيفَةُ الْمَجْعُولُ فِيهَا آدَمُ عَلَيْهِ السَّلامُ وَقَالَ عَزَّ وَجَلَّ يَا داؤدُ إِنَّا جَعَلْناكَ خَلِيفَةً فِي الأَرْضِ فَاحْكُمْ اللَّهُ عَنْ النَّاسِ بِالْحَقِّ فَهُوَالثَّانِي وَقَالَ عَزَّ وَجَلَّ حَكَايَةً عَنْ مُوسَى عَلَيْهِ السَّلامُ فِي العَرْونَ وَجَلَّ وَمَلِ النَّاسِ بِالْحَقِّ فَهُوالثَّانِي وَقَالَ عَزَّ وَجَلَّ عَنْ مُوسَى عَلَيْهِ السَّلامُ فِي قَوْمِهِ وَهُوَالثَّالِثُ وَقَالَ عَزَّ وَجَلَّ وَلَالًا اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْأَدْلِي وَالْمُولُهِ وَأَنْتَ وَقَالَ عَزَّ وَجَلَّ وَلَالًا وَوَالْكِي وَوَلِيرِي وَقَاضِي دَيْنِي وَالْمُؤَدِّي عَنِي وَأَنْتَ مِنَ اللَّهِ وَعَنْ رَسُولِهِ وَأَنْتَ وَصِيبِي وَوَزِيرِي وَقَاضِي دَيْنِي وَالْمُؤَدِّي عَنِي وَأَنْتَ مِنْ اللَّهِ وَعَنْ رَسُولِهِ وَأَنْتَ وَصِيبِي وَوَزِيرِي وَقَاضِي دَيْنِي وَالْمُؤَدِّي عَنِي وَأَنْتَ مِنْ اللَّهِ وَعَنْ رَاللَّهِ وَعَنْ رَسُولِهِ وَأَنْتَ وَصَرِيلِي وَقَاضِي دَيْنِي وَالْمُؤَدِّي عَنِي وَأَنْتَ مِنْ اللَّهِ وَعَنْ رَسُولِهِ وَأَنْتَ وَصِرِيلِي وَقَاضِي دَيْنِي وَالْمُؤَدِّي عَنِي وَأَنْتَ وَلَالَا اللَّهُ وَيَوْ لَا مُنْ اللَّهُ وَلَا عَنْ عَنْ اللَّهُ وَالْتَاسِ مَا اللَّهُ وَلَا اللَّهُ وَعَنْ رَسُولُهِ وَأَنْتَ وَقَوْلَ عَنْ وَالْمُؤَدِّي عَنِي وَالْمَائِهُ عَنْ مَلْكُولُونَ الْمُعَلِّي وَالْمُؤَدِّي عَنْ اللَّهُ وَالْمَالِعُولُ اللَّهُ وَلَا عَلْقُولُ عَلَى اللَّهُ اللَّهُ

بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلا أَنَّهُ لا نَبِيَّ بَعْدِي فَأَنْتَ رَابِعُ الْخُلَفَاءِ كَمَا سَلَّمَ عَلَيْكَ الشَّيْخُ أَوَلا تَدْرِي مَنْ هُوَقُلْتُ لا قَالَ ذَاكَ أَخُوكَ الْخَضِرُ عَلَيْه السَّلامُ فَاعْلَمْ.

حَدَّثَنَا عَلِيِّ بْنِ عَبْدِ اللَّه الوَرَّاقُ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنَا مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّه الكُوفِي عَنْ سَهْلِ بْنِ زِياد \_ 24 الأَدَمِي عَنْ عَبْدِ اللَّه الوَرِّضَا عَلَيْهِ السَّلامُ الرِّضَا عَلَيْهِ السَّلامُ الرِّضَا عَلَيْهِ السَّلامُ الرِّضَا عَلَيْهِ السَّلامُ، عَنْ أَبِيهِ مُحَمَّد عَلَيْهِ السَّلامُ عَنْ أَبِيهِ مُحَمَّد بْنِ عَلِى عَلَيْهِ السَّلامُ، عَنْ أَبِيهِ مُحَمَّد بْنِ عَلِى عَلَيْهِ السَّلامُ، عَنْ أَبِيهِ جَعْفَر بْنِ مُحَمَّد عَلَيْهِ السَّلامُ عَنْ أَبِيهِ مُحَمَّد بْنِ عَلِى عَلَيْهِ السَّلامُ عَنْ أَبِيهِ عَلَيْهِ السَّلامُ عَنْ أَبِيهِ المُسَلّامُ عَنْ أَبِيهِ المُسَلّامُ عَنْ أَبِيهِ السَّلامُ عَنْ أَبِيهِ السَّلامُ عَلَيْهِ السَّلَامُ عَلَيْهِ السَّلامُ عَلَيْهِ السَّلَامُ عَلَيْهِ الْعَلَيْمِ الْمَامِ اللَّهُ عَلَيْهِ السَلَيْمِ الْمَامُ عَلَيْهِ السَّلَامُ عَلَيْهِ السَّلَامُ عَلَيْهِ السَّلَامُ عَلَيْهِ السَلَيْمِ الْمَامُ عَلْمُ الْمَامُ عَلَيْهِ السَلَيْمِ عَلَيْهِ السَلَيْمِ الْمِلَامُ عَلَيْهِ السَلَيْمِ السَلَيْمِ الْمَامِ اللَّهُ عَلَيْهِ الس

God's Prophet (S) and saw that the Prophet (S) was crying hard. I said, 'May my father and mother be your ransom! Why are you crying so hard?' The Prophet (S) said, 'O Ali! On the night I was taken for Ascension to the heavens, I saw women from my nation who were being seriously tortured. That was really hard on me. Now I am crying due to the severity of their punishment which I saw with my own eyes then. There was a woman in Hell hung up by her hair. Her brain was boiling. I saw another woman who was hung up by her tongue and fire was being poured into her throat. I saw another woman who was hung up by her breasts. I saw another one who was eating her own flesh, while there was blazing fire beneath her. I saw another woman whose hands and feet were in chains and snakes and scorpions were all over her. I saw another woman who was deaf, dumb and blind. She was in a coffin filled with fire and her brain was flowing out of her nose. All her body was torn into pieces due to leprosy. I saw another woman hung up by her feet in a fire furnace. I saw another woman whose flesh was being cut from the front and the back by scissors made of fire. I saw another woman whose face and hands were on fire while she was eating her own intestines. I saw another woman whose head was like the head of a pig and her body was like the body of a donkey. She was being punished by receiving thousands of forms of torture. I saw another woman who looked like a dog. Fire entered her from the back and left her mouth. The angels were beating her on the head and the body with fire clubs.' (The Blessed Lady) Fatima (a.s.) asked, 'O my beloved! O the sight of my eyes! Tell me, what had they done and what were their characteristics for which they deserved such punishments?' The Prophet (S) said, 'The woman who was hung up by the hair was one who did not cover up her hair from unfamiliar 13 men. The woman hung up by the tongue was one who used to hurt her husband's (feelings) with her tongue. The woman hung up by her breasts was a married woman who refused to sleep with her husband. The woman hung up in Hell by her feet was one who left the house without her husband's permission. The woman who ate her own flesh was one who made herself up for unfamiliar men. The woman whose hands and feet were chained up, and snakes and scorpions covered her up was a woman who did not perform her ablutions properly, did not clean the impurities from her clothes, did not perform the major ritual ablutions after intercourse and menstruation. She did not purify herself and did not pay any attention to her prayers. The woman who was deaf,

فَوَجَدْتُهُ يَبْكِي بُكَاءً شَدِيداً فَقُلْتُ فِدَاكَ أَبِي وَأُمِّي يَا رَسُولَ اللَّهِ مَا الَّذِي أَبْكَاكَ فَقَالَ يَا عَلِيُّ لَيْلَةَ أُسْرِيَ بِي إِلَى السَّمَاءِ

رَأْيْتُ نِسَاءً مِنْ أُمَّتِي فِي عَذَابِ شَدِيد فَأَنْكَرْتُ شَأْنَهُنَ فَبَكَيْتُ لِمَا رَأْيْتُ مِنْ شِدَّةِ عَذَابِهِنَ وَرَأَيْتُ امْرَأَةً مُعَلَقَةً بِشَدْهِهَا وَرَأَيْتُ امْرَأَةً مُعَلَقَةً بِشَدْهِهَا وَرَأَيْتُ امْرَأَةً مُعَلَقَةً بِشَدْهِهَا وَرَأَيْتُ امْرَأَةً عَدْ شُدَّ رِجُلاهَا إِلَى يَدَيْهَا وَقَدْ سُلِطَ عَلَيْهَا الْحَيَّاتُ وَالْعَقَارِبُ وَرَأَيْتُ امْرَأَةً قَدْ شُدَّ رِجُلاهَا إِلَى يَدَيْهَا وَقَدْ سُلِطَ عَلَيْهَا الْحَيَّاتُ وَالْعَقَارِبُ وَرَأَيْتُ امْرَأَةً عَدْ سُدَّ رَجُلاهَا إِلَى يَدَيْهَا وَيَدَنُهَا الْحَيَّاتُ وَالْعَقَارِبُ وَرَأَيْتُ امْرَأَةً تُقَطِّعُ مِنْ الْجُذَامِ وَالْبَرَصِ وَرَأَيْتُ امْرَأَةً تُقَطِّعُ لَحْمُ جَسَدِهَا مِنْ مُقَدَّمِهَا وَمُؤَخَّرِهَا بِمَقَارِيضَ مِنْ نَارٍ وَرَأَيْتُ امْرَأَةً تُقَطِّعُ لَحْمُ جَسَدِهَا مِنْ مُقَدَّمِهَا وَمُؤَخَّرِهَا بِمَقَارِيضَ مِنْ نَارٍ وَعَلَيْهَا الْعَمْاءَ وَهِي تَأْكُلُ أَمْعاءَهَا وَرَأَيْتُ امْرَأَةً رَأْسُهَا رَأْسُ خِنْرِيرٍ وَيَدَنُهَا بَدَنُ الْحَمَامِ وَعَلَيْهَا أَلْفُ وَرَأَيْتُ امْرَأَةً عُرِجُلُهُ عَنِ الْجَدَلُونِ وَجُهُهَا وَيَدَلَهَا الْمُعَلِّقَةُ بِرِجُلَيْهَا السَّلَامُ حَبِيبِي وَقُرَّةً عَيْنِي أَخْبُرُبِي مَا كَانَ عَمْلُهُنَّ وَسِيرَتُهُنَّ وَلَيْهَا الْفَعُلَقِةُ لِبُعِي وَقُرَّةً عَيْنِي أَخْرُنِي مَا كَانَ عَمْلُهُنَّ وَسِيرَتُهُنَّ وَالْمَعْلَقَةُ لِشَيْعِهَا السَّلَامُ حَبِيبِي وَقُرَّةً عَيْنِي أَخْرُبِي مَا كَانَ عَمْلُهُنَّ وَسِيرَتُهُنَّ وَسِيرَتُهُنَّ وَلَعْ اللَّعَلَيْهَ الْمُعَلِقَةُ لِلْعَلَمِ الْمُعَلِقَةُ لِلْعَلَاقِ اللَّهُ عَلَيْهَا السَّلَامُ مِنْ فِرَاشٍ رَوْجِهَا وَأَمَّا اللَّعُمْيَاءُ اللَّعَلَقَةُ لِلْعَلَاكُ الْمَعَلَقَةُ لِلْكُولَالُكُ عَلَى الْمُعَلِقَةً لِلْعَلَقَةً لِلْعَلَمُ الْمُعَلِقَةً لِعَمْ اللَّهُ عَلَيْهُ الْمُعَلَقَةُ لِمَ الْمُعَلِقَةُ لِلْعَلَقِهُ اللَّهُمُ اللَّهُ عَلَيْهُ الْمُعَلِقَةً لِلْكَامِ وَلَعَلَمُ الْمُعَلِقَةُ لِلْعَلَقَةً لِلْعَلَقَةُ لِلْكَامِ وَلَعَلَعُلُولُ عَلَى الْمَلَقَةُ لِلْكُولُ لَوْمُ اللَّهُ عَلَى الْمُوالُولُولُ اللَّهُ الْمُعَلِقَةُ اللَّهُ الْمُعَلِقَةُ اللَّهُ الْمُعَلِقَةً لِلْكُولُ الْمُعَلِقَةُ اللَّهُ الْمُعَلِقَةُ اللَّهُ

dumb and blind was a woman who got pregnant by a man other than her husband, and associated the child with her own husband. The woman whose flesh was being cut by scissors made of fire was a woman who submitted herself to unfamiliar men. The woman whose face and head was covered by fire and was eating her own intestines was a female pimp. The woman whose head was like that of a pig and whose body was like that of a donkey was one who spread false rumors. The woman whose face was like that of a dog and fire entered her from the back and left her mouth was a jealous singer." The Prophet (S) then said, "Woe be to a woman who makes her husband angry! Blessed be a woman who pleases her husband."

30–25 (The author of the book narrated) my father – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Muhammad ibn Isa ibn Obayd, on the authority of Muhammad ibn Arafat that Abul Hassan Al–Ridha' (a.s.) told him, "O Ibn Arafat! In fact, God's Blessings are like a camel tied up near a river where it rests. The people can gain benefits from it for as long as they treat it well. However, as soon as they mistreat it, it will leave them and they will lose it."

30–26 (The author of the book narrated) my father – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Yasir – the servant – that Abil Hassan Al–Ridha' (a.s.) said, "Generous people eat other people's food so that others eat their food, but stingy people do not eat other people's food so that others do not eat their food."

30–27 Muhammad ibn Ja'far ibn Masroor – may God be pleased with him – narrated that Al–Husayn ibn Muhammad ibn Aamir quoted on the authority of Mo'ala ibn Muhammad al–Basri, on the authority of Al–Hassan ibn Ali al–Washsha' that he had heard Abul Hassan Al–Ridha' (a.s.) say, "A generous person is close to God, close to Paradise, close to the people and distant from the Fire. However, a stingy person is distant from Paradise, distant from the people and close to the Fire." He also narrated that he had

heard Abul Hassan Al-Ridha' (a.s.) say, "Generosity is a tree rooted in Paradise with its branches extended out all over this world. Whoever grabs onto one of its branches will go to Paradise."

فِي عُنُقِ زَوْجِهَا وَأَمَّا الَّتِي تُقْرَضُ لَحْمُهَا بِالْمَقَارِيضِ فَإِنَّهَا تَعْرِضُ نَفْسَهَا عَلَى الرِّجَالِ وَأَمَّا الَّتِي كَانَتْ تُحْرَقُ وَجْهُهَا وَبَدُنُهَا وَهِيَ تَأْكُلُ أَمْعَاءَهَا فَإِنَّهَا كَانَتْ قَوَّادَةً وَأَمَّا الَّتِي كَانَ رَأْسُهَا رَأْسَ خِنْزِيرٍ وَيَدَنُهَا بَدَنَ الْحِمَارِ فَإِنَّهَا كَانَتْ نَمَّامَةً كَنَتْ نَمَّامَةً كَذَّابَةً وَأَمَّا الَّتِي كَانَتْ عَلَى صُورَةِ الْكَلْبِ وَالنَّارُ تَدْخُلُ فِي دُبُرِهَا وَتَخْرُجُ مِنْ فِيهَا فَإِنَّهَا كَانَتْ قَيْنَةً نَوَّاحَةً حَاسِدَةً ثُمَّ كَذَّابَةً وَأَمَّا الَّتِي كَانَتْ وَلْكَلْبِ وَالنَّارُ تَدْخُلُ فِي دُبُرِهَا وَتَخْرَجُ مِنْ فِيهَا فَإِنَّهَا كَانَتْ قَيْنَةً نَوَّاحَةً حَاسِدَةً ثُمَّ

حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيِّ بْنِ إِبراهِيمِ بْنِ هاشِم عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبِيْد عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبِيْد عَنْ مُحَمَّدِ بْنِ \_ 25 عرفة قالَ: قالَ أَبُو الحَسَن الرِّضا عَلَيْهِ السَّلامُ: يَا ابْنَ عَرَفَةَ إِنَّ النِّعَمَ كَالإِبلِ الْمَعْقُولَةِ فِي عَطَنِهَا عَلَى الْقَوْمِ مَا عَرْفة قالَ: قالَ أَبُو الحَسَنُ الرِّضا عَلَيْهِ السَّلامُ: يَا ابْنَ عَرَفَةَ إِنَّ النِّعَمَ كَالإِبلِ الْمَعْقُولَةِ فِي عَطَنِهَا عَلَى الْقَوْمِ مَا عَرْفة قالَ: قالَ أَبُو الحَسَنُ الرِّضا عَلَيْهِ السَّلامُ: يَا أَبْنَ عَرْفة إِنَّالَةَهَا وَإِنَالَتَهَا وَإِنَالَتَهَا نَفَرَتْ عَنْهُمْ

حَدَّثَنا أَبِي رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَني عَلِيّ بْنِ إِبراهِيمِ بْنِ هاشِمٍ، عَنْ ياسِرِ الخادِم، عَنْ أَبِي الحَسَن الرِّضا \_ 26 عَلَيْهِ السَّلامُ قالَ: السَّخِيُّ يَأْكُلُ مِنْ طَعَامِ النَّاسِ لِيَأْكُلُوا مِنْ طَعَامِهِ وَالْبَخِيلُ لَا يَأْكُلُ مِنْ طَعَامِ النَّاسِ لِيَأْكُلُوا مِنْ طَعَامِهِ وَالْبَخِيلُ لَا يَأْكُلُ مِنْ طَعَامِ النَّاسِ لِيَّلا يَأْكُلُوا مِنْ طَعَامِهِ .

حَدَّثَنا مُحَمَّد بْنِ جَعْفَر بْنِ مَسْرُور رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَني الحُسَيْنِ بْنِ مُحَمَّد بْنِ عامِرٍ، عَنْ مُعَلَّى بْنِ \_ \_ 27 مُحَمَّد البَصَرِيِّ، عَنِ الحَسَن بْنِ عَلِى الوَشَّاء قالَ: سَمِعْتُ أَبًا الحَسَن عَلَيْهِ السَّلامُ يَقُولُ: السَّخِيُّ قَرِيبٌ مِنَ اللَّهِ قَرِيبٌ مِنَ اللَّهِ قَرِيبٌ مِنَ اللَّهِ قَرِيبٌ مِنَ اللَّهِ مَنِ الْجَنَّةِ بَعِيدٌ مِنَ النَّاسِ وَسَمِعْتُهُ يَقُولُ السَّخَاءُ شَجَرَةٌ فِي مِنَ الْجَنَّةِ قَرِيبٌ مِنَ النَّاسِ وَسَمِعْتُهُ يَقُولُ السَّخَاءُ شَجَرَةٌ فِي الْجَنَّةِ مَنْ الْجَنَّةِ مَنْ تَعَلَّقَ بِغُصْن مِنْ أَغْصَانِهَا دَخَلَ الْجَنَّةَ مَنْ تَعَلَّقَ بِغُصْن مِنْ أَغْصَانِهَا دَخَلَ الْجَنَّة

30–28 Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed – may God be pleased with him – narrated that Muhammad ibn Al-Hassan al-Saffar quoted on the authority of Muhammad ibn Al-Husayn ibn Abil Khattab and Ahmad ibn Muhammad, on the authority of his father, on the authority of Ali ibn Asbat and al-Hajjal that they heard Al-Ridha' (a.s.) say, "One of the worshippers from the Children of Israel only worshipped after remaining silent for ten years."

30–29 Abul Hassan Muhammad ibn Al-Qasim – the interpreter – may God be pleased with him – narrated that Yusuf ibn Muhammad ibn Ziyad and Ali ibn Muhammad ibn Say'yar quoted on the authority of their fathers, on the authority of Al-Hassan ibn Ali (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 the following regarding the Honorable the Exalted God's words,

'It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge.'14

'It is He Who hath created for you all things that are on earth...'15 so that you think and take heed and attain God's pleasure in His Paradise and guard yourselves against His Fire. 'Moreover His design comprehended the heavens...'16 that is He created the heavens and arranged them into seven firmaments '...for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge.'17 O Children of Adam! He knows everything. Thus He knows what is best for you."

30–30 Muhammad ibn Ali Majiluwayh, Ahmad ibn Ali ibn Ibrahim ibn Hashem, and Ahmad ibn Ziyad ibn Ja'far al-Hamadani – may God be pleased with them – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Ali ibn Ma'bad, on the authority of Al-Husayn ibn Khalid, on the authority of 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

حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِيد رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن الصَفَّارِ، عَنْ مُحَمَّدِ ـ 28 بْنِ الحُسَيْنِ بْنِ أَسْبَاطٍ، وَالحَجَّالِ أَنَّهُما سَمِعا الرِّضَا عَلَيْهِ بْنِ الحُسَيْنِ بْنِ أَسْبَاطٍ، وَالحَجَّالِ أَنَّهُما سَمِعا الرِّضَا عَلَيْهِ بْنِ الحُسَيْنِ بْنِ أَسْبَاطٍ، وَالحَجَّالِ أَنَّهُما سَمِعا الرِّضَا عَلَيْهِ بْنِ الحُسَيْنِ بْنِ أَسْبَاطٍ، وَالحَجَّالِ أَنَّهُما سَمِعا الرِّضَا عَلَيْهِ بَنِ الحُسَيْنِ بْنِ الحَسَنُ اللهُ يَتَعَبَّدُ حَتَّى يَصَمْمُتَ عَشْرَ سِنِينَ .

حَدَّثَنا أَبُو الحَسَن مُحَمَّد بْنِ القاسِمِ المُفَسِّرُ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا يُوسُفُ بْنُ مُحَمَّد بْنِ زياد؛ وَعَلِيِّ بْنِ مُحَمَّد بْنِ سَيّارٍ، عَنْ أَبِيهِ مُوسَى، عَنْ أَبِيهِ مُوسَى، عَنْ أَبِيهِ مُوسَى، عَنْ أَبِيهِ مَوسَى، عَنْ أَبِيهِ مَعْفَرٍ، عَنْ أَبِيهِ جَعْفَرَ بِنَ مُحَمَّد، عَنْ أَبِيهِ مُحَمَّد بْنِ عَلِيٍّ، عَنْ أَبِيهِ عَلِيِّ بْنِ مُحَمَّد بْنِ عَلِيٍّ، عَنْ أَبِيهِ عَلِيٍّ بْنِ مُوسَى، عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ، عَنْ أَبِيهِ جَعْفَرَ بِنَ مُحَمَّد، عَنْ أَبِيهِ مُحَمَّد بْنِ عَلِي عَلَيْهِمُ السَّلامُ قَالَ: قالَ أَمِيرِ الْمُؤْمِنِين عَلَيْهِ السَّلامُ فِي قَوْلِ اللَّهِ عَنَّ وَجَلَّ هُوَالَّذِي الحَسَيْن، عَنْ أَبِيهِ المُسَيِّنِ بْنِ عَلِي عَلَيْهِمُ السَّلامُ قَالَ: قالَ أَمِيرِ الْمُؤْمِنِين عَلَيْهِ السَّلامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ هُوَالَّذِي خَلَقَ لَكُمْ ما فِي الأَرْضِ جَمِيعاً ثُمَّ اسْتَوى إِلَى السَّماءِ فَسَوَّاهُنَّ سَبْعَ سَماوات وَهُوبِكُلِّ شَيْءٍ عَلِيمٌ قَالَ هُوَالَّذِي خَلَقَ لَكُمْ ما فِي الأَرْضِ جَمِيعاً لِتَعْتَبِرُوا بِهِ وَتَتَوَصَّلُوا بِهِ إِلَى رِضْوَانِهِ وَتَتَوَقَّوْا بِهِ مِنْ عَذَابِ نِيرَانِهِ ثُمَّ اسْتَوى إِلَى السَّماءِ لَكُمْ ما فِي الأَرْضِ جَمِيعاً لِتَعْتَبِرُوا بِهِ وَتَتَوَصَّلُوا بِهِ إِلَى رِضْوَانِهِ وَتَتَوَقَوْا بِهِ مِنْ عَذَابِ نِيرَانِهِ ثُمَّ اسْتَوى إِلَى السَّماءِ لَكُمْ مَا فِي الأَرْضِ جَمِيعاً لِتَعْتَبِرُوا بِهِ وَتَتَوَصَّلُوا بِهِ إِلَى رِضْوَانِهِ وَتَتَوَقَوْا بِهِ مِنْ عَذَابِ نِيرَانِهِ ثُمَّ الْمُصَالِحِكُمْ يَا بَنِي آلَكُمْ فَلَ عَلَامٌ فَي عَلْمَ الْمَصَالِحِكُمْ يَا بَنِي آذَمَ فَلَا قَالِهَا وَإِثْقَانِهَا فَسُوّاهُنَّ سَبْعَ سَمَاوات وَهُوبِكُلِّ شَيْءٍ عَلِيمٌ وَلِعِلْمِهِ بِكُلِّ شَيْءٍ عَلِيمَ المُصَالِحِكُمْ يَا بَنِي آذَمَ

حَدَّتَنا مُحَمَّدِ بْنِ عَلِى ماجِيلوَيْه وَأَحْمَدِ بْنِ عَلِيّ بْنِ إِبراهِيمِ بْنِ هاشِمٍ وَأَحْمَد بْنِ جَعْفَر الْهَمَذانيّ ـ رَضِيَ اللَّهُ ـ 30 عَنْهُمْ ـ قالُوا: حَدَّثَنا عَلِيّ بْنِ إِبراهِيمِ بْنِ هاشِمٍ، عَنْ أَبيهِ، عَنْ مَعبَدٍ عَنِ الحُسَيْنِ بْنِ خالِدٍ عَنِ الرِّضا عَلِيِّ بْنِ مُوسَى، عَنْ أَبيهِ، عَنْ أَبيهِ، عَنْ أَبيهِ، عَنْ أَبيهِ مُوسَى بْنِ جَعْفَر، عَنْ عَنْ أَبيهِ مُوسَى بْنِ جَعْفَر، عَنْ

father Muhammad ibn Ali (a.s.), on the authority of Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), on the authority of his father Ali ibn Abi Talib (a.s.), "God's Prophet (S) said, There is a companion and one who distinguishes truth from falsehood for every nation. The one for this nation is Ali ibn Abi Talib. He is the ship of salvation. He is its gate of repentance. He is like its Yosha',

Sham'oon, and Thul-Qarnayn. O people! Ali is God's vicegerent and my Caliph after me. He is the Commander of the Faithful. He is the best of the Trustees. Whoever fights with him has indeed fought with me. Whoever oppresses him has indeed oppressed me. Whoever overcomes him has indeed overcome me. Whoever does him good has indeed done good to me. Whoever mistreats him has indeed mistreated me. Whoever is his enemy is indeed my enemy. Whoever is his friend is indeed my friend, since he is my brother and Vizier. He has been created from the same essence that I have been created from. He and I are but one and the same light."

30–31 (The author of the book narrated) my father – may God be pleased with him – narrated that Ali ibn Musa ibn Ja'far ibn Abi Ja'far al–Komondani and Muhammad ibn Yahya al–Attar quoted on the authority of Ahmad ibn Muhammad ibn Abi Nasr al–Bezanti that he had heard Abul Hassan Al–Ridha' (a.s.) say, "One of the men from the Children of Israel killed one of his relatives. He then took the corpse and put it along the path of one of the noblest of the offspring of Israel and then went and demanded blood money. The Children of Israel told Moses (a.s.), 'Such and such a tribe has killed so and so. Tell us who has killed the man.' Then Moses (a.s.) said, 'Bring me a heifer.' They said, 'Makest thou a laughing–stock of us?' 18 Moses (a.s.) said, 'God save me from being an ignorant (fool)!'" 19 The Imam (a.s.) added, "Had they brought forth a heifer, things would have ended and the killer would have been found. But they were stern so God was stern with them, 'They said, Beseech on our behalf Thy Lord to make plain to us what (heifer) it is! He said; 'He says, 'The heifer should be neither too old nor too young...' 20 meaning neither small or large '...but of middling age.' 21 Had they brought forth a heifer, things would have ended and the killer would have been found. But they were stern so God was stern on them, 'They said, 'Beseech on our behalf Thy Lord to make plain to us her colour.' He said, 'He says, 'A fawn–coloured heifer, pure

أَبِيهِ جَعْفَرِ بْنِ مُحَمَّد، عَن أَبِيهِ مُحَمَّد بْنِ عَلِيِّ، عَنْ أَبِيهِ عَلِيِّ بْنِ الحُسَيْن، عَنْ أَبِيهِ الحُسَيْنُ بْنُ عَلِيٍّ، عَنْ أَبِيهِ عَلِيِّ بْنِ الحُسَيْن، عَنْ أَبِيهِ الحُسَيْنُ بْنُ عَلِيٍّ، عَنْ أَبِيهِ عَلِيِّ بَنِ اللَّهُ عَلَيْهِ وَآلِهِ: لِكُلِّ أُمَّةٍ صِدِيقٌ وَفَارُوقٌ وَصِدِيقُ هَذهِ الأُمَّةِ وَفَارُوقٌ وَعَانُهِ وَالْمِ إِنَّ عَلِيًا سَفِينَةُ نَجَاتِهَا وَبَابُ حِطَّتِهَا إِنَّهُ يُوشَعُهَا وَشَمْعُونُهَا وَدُو قَرْنَيْهَا مَعَاشِرَ النَّاسِ إِنَّ عَلِيًا خَلِيفَةُ اللَّهِ وَخَلِيفَةُ اللَّهِ وَخَلِيفَةُ اللَّهِ وَخَلِيفَةُ اللَّهِ وَخَلِيفَتِي عَلَيْكُمْ بَعْدِي وَإِنَّهُ لامِيرُ الْمُؤْمِنِينَ وَخَيْرُ الْوَصِيِّينَ مَنْ نَازَعَهُ فَقَدْ نَازَعَنِي وَمَنْ ظَلَمَهُ فَقَدْ عَالَبَهُ فَقَدْ عَالَبَنِي وَمَنْ بَرَّهُ فَقَدْ بَرَّنِي وَمَنْ جَفَاهُ فَقَدْ جَفَانِي وَمَنْ عَادَاهُ فَقَدْ عَالَاهُ فَقَدْ وَالانِي وَمَنْ وَالاهُ فَقَدْ وَالانِي وَمَنْ عَادَاهُ وَمُنْ عَادَاهُ وَكُنْتُ أَنَا وَإِيَّاهُ نُوراً وَاحِداً .

حَدَّثَنَا أَبِي رَضِيَ اللهُ عَنْهُ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُوسَى بْنِ جَعْفَرٍ بْنِ أَبِي جُعْفَرٍ الكُمُندانِيُّ، وَيَحْيَى العَطَّارُ، عَنْ - 18 أَحْمَدَ بْنِ عِيسَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ البِزَنْطِيِّ قَالَ: سَمِعْتُ أَبَا الحَسَن الرِّضَا عَلَيْهِ السَّلامُ يَقُولُ: إِنَّ رَجُلاً مِنْ بَنِي إِسْرَائِيلَ قَتَلَ قَرَابَةً لَهُ ثُمَّ أَخَذَهُ فَطَرَحَهُ عَلَى طَرِيقٍ أَقْضَلِ سِبْطٍ مِنْ أَسْبَاطِ بَنِي إِسْرَائِيلَ ثُمُّ جَاءَ يَطْلُبُ بِدَمِهِ فَقَالُوا لِمُوسَى عَلَيْهِ السَّلامُ إِنَّ سِبْطَ آلِ فُلانِ قَتَلُوا فُلاناً فَأَخْبِرْنَا مَنْ قَتَلَهُ قَالَ الْتُونِي بِبَقَرَةٍ قَالُوا جَاءَ يَطْلُبُ بِدَمِهِ فَقَالُوا لِمُوسَى عَلَيْهِ السَّلامُ إِنَّ سِبْطَ آلِ فُلانِ قَتَلُوا فُلاناً فَأَخْبِرْنَا مَنْ قَتَلَهُ قَالَ الْتُونِي بِبَقَرَةٍ قَالُوا أَتَّهُمْ وَلَكِنْ شَدِّدُوا فَشَدَّدَ اللَّهُ عَلَيْهِ السَّلامُ إِنَّ سِبْطَ آلَ فُلانِ قَتَلُوا غُرْزَاتُهُمْ وَلَكِنْ شَدَّدُوا فَشَدَّدَ اللَّهُ عَلَيْهِ السَّلامُ إِنَّ الْمَا هَلُونَا وَالْمَالِمُ اللهُ عَلَيْهِ الْفَا لَقُونَ اللّهُ عَلَيْهِ السَّلامُ إِنَّ الْمَا هَلَى الْمَعْدَ اللّهُ عَلَيْهِ الْمَالِمُ وَلَكِنْ شَدَّدُوا فَشَدَّدُ اللّهُ عَلَيْهِمْ قَالُوا ادْعُ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهُمْ وَلَكِنْ شَدَّدُوا فَشَدَّدَ اللَّهُ عَلَيْهِمْ قَالُوا ادْعُ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهُمْ وَلَكِنْ شَدَّدُوا فَشَدَّدَ اللَّهُ عَلَيْهِمْ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِلَى بَقَرَةٍ أَجْزُأَتُهُمْ وَلَكِنْ شَدَّدُوا فَشَدَّدَ اللَّهُ عَلَيْهِمْ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِلَى بَقَرَةٍ أَجْزُأَتُهُمْ وَلَكِنْ شَدُدُوا فَشَدَّدَ اللَّهُ عَلَيْهِمْ قَالُوا ادْعُ لَنَا رَبَّكُ يُبَيِّنْ لَنَا مَا هُو عَمَدُوا إِلَى بَقَرَةٍ أَجْوَلَ فَلَا مَا عَلَيْهُمْ قَلُوا الْمُ عُمَدُوا إِلَيْ الْمَالِقُولُ الْمَاسِلَ عَلَيْهُمْ عَمَدُوا إِلَى أَنْهُمْ عُمَدُوا فَشَوْدَ أَنْهُمْ عَمَدُوا إِلَى أَنْهُمْ عُمَدُوا إِلَى أَنَا مَا هُو عَمَدُوا إِلَى أَنْهُمْ عَمَدُوا إِلَى أَنْهُمْ عَلَى الْمُعَلِيْهِ الْمُعَلِيْهُ الْمُعَلِي الْمُعَلِي الْمُعَلِي الْ

and rich in tone, the admiration of beholders!"22 Had they brought forth a heifer, things would have ended and the killer would have been found. But they were stern so God was stern with them, 'They said, 'Beseech on our behalf Thy Lord to make plain to us what she is: To us are all heifers alike: We wish indeed for guidance, if God wills.' He said, 'He says, A heifer not trained to till the soil or water the fields; sound and without blemish." They said, 'Now hast thou brought the truth.'23

Then they looked for such a heifer and found one belonging to a young man from the Israelites. However, the young man said, 'I will not sell it unless you fill its skin with gold for me as the price." The Children of Israel went to Moses (a.s.) and told him about that. Moses (a.s.) said, "You have no choice but to buy it." Thus they bought it and took it to Moses (a.s.). Moses (a.s.) ordered that the heifer be slaughtered. Then he (a.s.) ordered that they hit the corpse of the dead person with the heifer's tail. When they did that the dead man became alive and said, "O Messenger of God! My cousin killed me, not the one who has been accused." That was how they got to know the murderer. Then God's Messenger – Moses the son of Imran (a.s.) told one of his companions, "There is an interesting story about this heifer." The companion asked, "What is it?" Moses (a.s.) said, "One of the young men from the Children of Israel was very kind to his father. Once he bought a small calf and took it home. His father was asleep and the stable key was under his head. The young fellow felt sorry for his father and did not wake him up. He just let the calf go. When his father woke up and heard the story, he admired his son, gave him a cow and told him, 'Take this heifer instead.'" Moses (a.s.) added, "Thus look and see what the final result of doing good deeds is, and how far a good deed will take its doer."

30–32 Ahmad ibn Ziyad ibn Ja'far al-Hamadani – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of al-Ryan ibn al-Salt, "One day in Khorasan I asked Al-Ridha' (a.s.), 'O my Master! Hisham ibn Ibrahim Al-Abbasi has narrated that you have permitted listening to music.' Imam Al-Ridha' (a.s.) said, 'That hypocrite has lied. He asked me about this issue and I told him that a man had asked the same thing from Aba Ja'far (Al-Baqir (a.s.)). Aba Ja'far had replied, 'When God distinguishes between the right and the wrong, which group will one that listens to music fall into?' The man had replied, 'In the wrong group.' Then Aba Ja'far (Al-Baqir (a.s.)) had told him, 'Then you yourself know the decree.'"

لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْراءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ وَلَوْ أَنَّهُمْ عَمَدُوا إِلَى بَقَرَةٍ لاجْزَأَتُهُمْ وَلَكِنْ شَدَّدُوا فَشَدَّدُ لا اللَّهُ عَلَيْهِمْ قَالُوا ادْعُ لَنَا رَبَّكَ يُبِيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْهِ الْأِنْ جَبِّتَ بِالْحَقِّ فَطَلَبُوهَا فَوَجَدُوهَا عِنْدَ فَتَى مِنْ بَنِي ذَلُولٌ تُثِيرُ الأَرْضَ وَلا تَسْقِي الْحَرْثَ مُسلَّمَةٌ لا شِيَةَ فِيها قالُوا الأَنْ جَبِّتَ بِالْحَقِّ فَطَلَبُوهَا فَوَجَدُوهَا عِنْدَ فَتَى مِنْ بَنِي إِسْرَائِيلَ فَقَالَ لا أَبِيعُهَا إِلا بِمِلْءِ مَسْكِهَا ذَهَباً فَجَاءُوا إِلَى مُوسَى عَلَيْهِ السَّلامُ فَقَالُوا لَهُ ذَلِكَ فَقَالَ اشْتَرَوهَا فَاسْتَرَوْهَا وَجَاءُوا إِلَى مُوسَى عَلَيْهِ السَّلامُ فَقَالُوا لَهُ ذَلِكَ فَقَالَ الشَّتَرُوهَا فَاسْتَرَوْهَا وَجَاءُوا بِهَا فَأَمَرَ بِذِبْحِهَا ثُمَّ أَمْرَ أَنْ يُضِرْبُ الْمَيْتُ بِذَبَهِا فَلَمَّا فَعَلُوا ذَلِكَ حَيِيَ الْمَقْتُولُ وَقَالَ يَا رَسُولَ اللَّهِ إِنَّ ابْنَ وَجَاءُوا بِهَا فَأَمْرَ بِذِبْحِهَا ثُمَّ أَمْرَ أَنْ يُضِرَّبُ الْمَيْتَ بِذَنَبِهَا فَلَمَّا فَعَلُوا ذَلِكَ حَيِيَ الْمَقْتُولُ وَقَالَ يَا رَسُولَ اللَّهِ إِنَّ ابْنَ ابْنَ عُذِهِ السَّلامُ بَعْضُ أَصْحَابِهِ إِنَّ هَذِهِ عَمِي قَتَلَنِي دُونَ مَنْ يُدُعِ قَتْلِي فَعَلِمُوا بِذَلِكَ قَاتِلَهُ فَقَالَ لِرَسُولِ اللَّهِ مُوسَى عَلَيْهِ السَّلامُ بَعْضُ أَصْحَابِهِ إِنَّ هَذِهِ الْبَقَرَةَ لَهَا نَبُأَ فَقَالَ وَمَا هُوكُومَ أَنْ يُوقِظَهُ فَتَرَكَ ذَلِكَ الْبَيْعَ فَاسْتَيْقَظَ أَبُوهُ فَقَالَ أَرْسُهِ فَكَرِهَ أَنْ يُوقِظَهُ فَتَرَكَ ذَلِكَ الْبَيْعَ فَاسْتَيْقَظَ أَبُوهُ فَقَالَ أَحْسَنْتَ خُذُهُ هَذِهِ الْبَقَرَةَ فَهِيَ لَكَ عَوَضَا لَمَا لَلْهُ مُوسَى عَلَيْهِ السَّلامُ الْفَرُولَ إِلَى الْبَرَ مَا بَلَغَ بَأَهُلِهُ لِهُ السَّلَامُ اللَّهُ مُوسَى عَلَيْهِ السَّلامُ اللَّهُ مُولَ الْمَالِمُ الْمَالِمُ الْمَلْهُ الْمَلْولُ الْمَلْ مُ الْمُولِ اللَّهُ مُولِكُ الْمَلْ الْبَعْ فَقَالَ أَعْمُولُ عَلَى الْمَلْ مُ الْفَولُ الْمَلْ اللَّهُ مُولِلِكَ الْبَعْ الْمَلْ اللَّهُ مَلُولُهُ الْمُولِهُ السَالِمُ اللَّهُ الْمُ الْمُولُ اللَّهُ الْمُعْلِهُ السُلَامُ اللَّهُ

حَدَّثَنا أَحْمَدُ بْنُ زِيادِ بْنِ جَعْفَرِ الْهَمَذانيّ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيُّ بْنُ إِبراهِيمِ بْنِ هاشِمٍ قالَ: حَدَّثَنا الرَّيانُ \_ 32 بْنُ الصَّلْتِ قالَ: سَأَلْتُ الرِّضَا عَلَيْهِ السَّلامُ يَوْماً بِخُرَاسَانَ فَقُلْتُ يَا سَيِّدِي إِنَّ هِشَامَ بْنَ إِبْرَاهِيمَ الْعَبَّاسِيَّ حَكَى عَنْكَ بْنُ الصَّلْتِ قالَ: سَأَلْتُ الرِّضَا عَلَيْهِ السَّلامُ يَوْماً بِخُرَاسَانَ فَقُلْتُ يَا سَيِّدِي إِنَّ هِشَامَ بْنَ إِبْرَاهِيمَ الْعَبَّاسِيَّ حَكَى عَنْكَ أَنَّكَ رَخَّصْتَ لَهُ فِي اسْتِماعِ الْغِنَاءِ فَقَالَ كَذَبَ الزِّنْدِيقُ إِنَّمَا سَأَلَنِي عَنْ ذَلِكَ فَقُلْتُ لَهُ إِنَّ رَجُلاً سَأَلَ أَبًا جَعْفَرٍ عَلَيْهِ السَّلامُ إِذَا مَيَّزَ اللَّهُ بَيْنَ الْحَقِّ وَالْبَاطِلِ فَأَيْنَ يَكُونُ الْغِنَاءُ فَقَالَ مَعَ الْبَاطِلِ فَقَالَ اللهُ لَيْنَ الْحَقِّ وَالْبَاطِلِ فَأَيْنَ يَكُونُ الْغِنَاءُ فَقَالَ مَعَ الْبَاطِلِ فَقَالَ . لَهُ أَبُو جَعْفَرٍ عَلَيْهِ السَّلامُ إِذَا مَيَّزَ اللَّهُ بَيْنَ الْحَقِّ وَالْبَاطِلِ فَأَيْنَ يَكُونُ الْغِنَاءُ فَقَالَ مَعَ الْبَاطِلِ فَقَالَ . لَهُ السَّلامُ قَدْ قَضَيْت

30–33 Ahmad ibn Ziyad ibn Ja'far al-Hamadani – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of al-Ryan ibn al-Salt that he had heard Al-Ridha' (a.s.) say, "All the Prophets which the Honorable the Exalted God sent, forbade wine and confessed that God would do whatever He wills. The Prophets (a.s.) would leave behind 'al-Kondor (chewing gum) as inheritance (implying that they would leave nothing behind)." Al-Salt also narrated that he had heard Al-Ridha' (a.s.) say, "Do not go into a dark house at night, unless you carry a lamp with you."

30–34 Ahmad ibn Ziyad ibn Ja'far al-Hamadani – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Yasir – the servant, "One of the chiefs of the army asked Abul Hassan Al-Ridha' (a.s.) about eating mud. He said that some of his servants eat mud. The Imam (a.s.) got really upset and said, 'It is forbidden to eat mud, just as it is to eat dead flesh, blood, and pork. Admonish them not to eat mud."

Ali ibn Ibrahim said, "Yasir narrated that once on a Friday when Al-Ridha' (a.s.) was returning from the mosque, he (a.s.) raised up his hands to the heavens and said, "O my God! If my release from this bond is only possible by my death, please expedite it." The Imam (a.s.) lived sadly until he (a.s.) perished.

Yasir said, "They wrote a letter to Al-Ma'mun from Neishaboor stating that a Magus had died and willed that a portion of his wealth be given to the poor and the needy, and the judge in Neishaboor had divided it up among the poor Muslim people as charity. Al-Ma'mun asked Al-Ridha' (a.s.), "O my Master! What do you think about this?" Al-Ridha' (a.s.) said, "A Magus would not give any charity to the poor Muslims. Write a letter to the judge ordering him to take as much money from the state treasury as he had taken from the inheritance of the Magi and given in charity to the poor Muslims. Then he should give that money to poor Magi in the form of charity." Ali ibn Ibrahim added, "Yasir and others have narrated a lot of traditions on the authority of Al-Ridha' (a.s.), but I have forgotten most of them since a great deal of time has passed by."

30-35 (The author of the book narrated) my father – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali al-

حَدَّتَنا أَحْمَدُ بْنُ زِيادِ بْنِ جَعْفَرِ الْهَمَذانيّ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّتَنا عَلِى بْنُ إِبراهِيمِ بْنِ هاشِم، عَنِ الرَّيانِ بْنِ ـ 33 الصَّلْت قالَ: سَمِعْتُ الرَّضَا عَلَيْهِ السَّلامُ يَقُولُ: ما بَعَثَ اللَّهُ عَزَّ وَجَلَّ نَبِيّاً إِلاّ بتَحريم الخَمْر، وَأَن يُقِرَّ لَهُ بأَنَّ اللَّه يَفْعَلُ

.ما يَشاءُ وَأَنْ يَكُونَ فِي تُراثِهِ الكُندُرُ، قالَ: وَسَمِعْتُهُ عَلَيْهِ السَّلامُ يَقُولُ: لا تَدخُلُوا بِاللَّيلِ بَيْتاً مُظٰلِماً إِلاّ مَعَ السَّراج

حَدَّثَنَا أَحْمَدُ بْنُ زِيادِ بْنِ جَعْفَرِ الْهَمَذَانِيّ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنَا عَلِيُّ بْنُ إِبراهِيمِ بْنِ هاشِمٍ، عَنْ ياسِرٍ \_ 34 الخادِمِ، قالَ: سَأَلَ بَعْضَ جَوَارِيهِ يَأْكُلُنَ الطِّينَ الطِّينِ وَقَالَ إِنَّ بَعْضَ جَوَارِيهِ يَأْكُلُنَ الطِّينَ الخَينَ الطِّينَ عَنْ ذَلِكَ الطِّينَ حَرَامٌ مِثْلُ الْمَيْتَةِ وَالدَّم وَلَحْم الْخِنْزِيرِ فَانْهَهُنَّ عَنْ ذَلِكَ

قالَ: وَحَدَّثَني ياسِرٌ قالَ: كانَ الرِّضا عَلَيْهِ السَّلامُ إِذا رَجَعَ يَوْمَ الجُمُعَةِ مِنَ الجامِعِ وَقَد أَصابَهُ العَرَقُ وَالغُبارُ رَفَعَ يَوْمَ الجُمُعَةِ مِنَ الجامِعِ وَقَد أَصابَهُ العَرَقُ وَالغُبارُ رَفَعَ يَدَيْهِ وَقَالَ: (اَللَّهُمَّ إِن كَانَ فَرَجِي مِمَّا أَنَا فِيهِ بِالمَوتِ فَعَجِّلِهُ إِلى السَّاعَةَ) وَلَمْ يَزَل مَغْمُوماً مَكرُوباً إِلى أَن قُبِضَ عَلَيْهِ يَدَيْهِ وَقَالَ: (اَللَّهُمَّ إِن كَانَ فَرَجِي مِمَّا أَنَا فِيهِ بِالمَوتِ فَعَجِّلِهُ إِلى السَّاعَةَ) وَلَمْ يَزَل مَغْمُوماً مَكرُوباً إِلى أَن قُبِضَ عَلَيْهِ . السَّلامُ

قالَ ياسِرُ: وَكُتِبَ مِن نِيْسابُورَ إِلَى الْمَأْمُونِ أَنَّ رَجُلاً مِنَ الْمجُوسِ أَوْصى عِنْدَ مَوْتِه بِمالِ جَلِيل يُفَرِّقُ فِي الفُقَراءِ وَالمَساكِينَ فَفَرَّقَهُ قاضي نَيسابُورَ عَلَى فُقَراءِ الْمُسْلِمِين، فَقالَ الْمَأْمُون لِلرِّضا عَلَيْهِ السَّلامُ: يا سَيِّدي ما تَقُولُ فِي ذَلِكَ مِن اللَّرِضا عَلَيْهِ السَّلامُ: إِنَّ المَجُوسَ لا يَتَصَدَّقُونَ عَلَى فُقَراءِ الْمُسْلِمِين، فَاكتُب إِلَيْهِ أَن يَخْرُجَ بِقَدرِ ذلِكَ مِن ذلِكَ مِن صَدَقاتِ المُسْلِمِين، فَيَتَصَدَّقَ بِهِ عَلَى فُقَراءِ الْمجُوسِ؛ وَقالَ عَلِيُّ بْنُ إِبراهِيمِ بْنِ هاشِمٍ: وَحَدَّتَني ياسِرٌ وَغَيْرُهُ عَنِ صَدَقاتِ المُسْلِمِينَ، فَيَتَصَدَّقَ بِهِ عَلَى فُقَراءِ الْمجُوسِ؛ وَقالَ عَلِيُّ بْنُ إِبراهِيمِ بْنِ هاشِمٍ: وَحَدَّتَني ياسِرٌ وَغَيْرُهُ عَنِ صَدَقاتِ المُسْلِمِينَ، فَيَتَصَدَّقَ بِهِ عَلَى فُقَراءِ الْمجُوسِ؛ وَقالَ عَلِيُّ بْنُ إِبراهِيمِ بْنِ هاشِمٍ: وَحَدَّتَني ياسِرٌ وَغَيْرُهُ عَنِ السَّلامُ بِأَحادِيثَ كَثِيرةٍ لَمْ أَذْكُرها لابِّي سَمِعتُها مُنْذُ دَهْرِ

حَدَّتَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّتَنا سَعْدُ بْنُ عَبْدِ اللَّه قالَ: حَدَّتَنا أَحْمَدُ بْنُ مُحَمَّدِ –35

Washsha' ibn Bint Elias, on the authority of Abil Hassan Al–Ridha' (a.s.), "If we are in Medina when we see the moon indicating the arrival of the (Arabic) month of *Dhul–Hajja*, we should depart from there in the state of ritual consecration for the *Hajj* (*Al–Kiraan*24), since we must enter the state of ritual consecration from the *Al–Shajara* Mosque. God's Prophet (S) has established that place as the station for entering ritual consecration for the *Hajj* ('Miqat)25. For those of you who come here from Iraq and see the moon indicating the (Arabic) month of *Dhul–Hajja* you must perform the 'Umra (minor) pilgrimage since the station of entering the state of ritual consecration for the *Hajj*, which God's Prophet (S) has established for you is in 'Zat–Irq and other places. That is ahead of you near Medina."

Al-Fadhl (ibn Sahl Thul-Riasatayn) said, "Can I leave the state of ritual consecration for the *Hajj* now that I have performed my circumambulations around the House (of God) and performed the *'Tamatu* (major) *Hajj* pilgrimage?" The Imam (a.s.) told him, "Yes." Muhammad ibn Ja'far expressed this to Sufyan ibn Oyayna and his companions and told them, "So and so has said this." Sufyan disapproved of what Abul Hassan Al-Ridha' (a.s.) had said.

The author of this book (a.s.heikh Sadooq) – may God have Mercy upon him – said, "Sofyan ibn Oyayna has met As–Sadiq (a.s.) and narrated traditions on his (a.s.) authority. He lived until the era of Al–Ridha' (a.s.).

30–36 Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed – may God be pleased with him – narrated that Muhammad ibn Al-Hassan al-Saffar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bezanti, "I asked Abil Hassan (a.s.), 'What did you do last year?' He (a.s.) said, 'I performed the *Umra* (minor) pilgrimage in the (Arabic) month of *Rajab*, and performed the '*Tamatu* (major) *Hajj* pilgrimage during the prescribed times for the *Hajj*. I do this whenever I perform the *Umra*.'"

30–37 (The author of the book narrated) my father – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al–Ash'ari, on the authority of Abu Sa'eed al–Adami, on the authority of Ahmad ibn Musa ibn Sa'd, "I was with Abil Hassan Al–Ridha' (a.s.) during the circumambulations26.

بْنِ عِيسَى، عَنِ الحَسَنِ بْنِ عَلِى الوَشَّاء بْنِ بِنْتِ إِلياسَ، عَنْ أَبِي الحَسَنِ الرِّضا عَلَيْهِ السَّلامُ أَنَّهُ قالَ: إِذَا أُهِلَّ هِلالُ ذِي الْحَجَّةِ وَنَحْنُ بِالْمَدِينَةِ لَمْ يَكُنْ لَنَا أَنْ نُحْرِمَ إِلا بِالْحَجِّ لانًا نُحْرِمُ مِنَ الشَّجَرَةِ وَهُوَالَّذِي وَقَّتَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَأَنْتُمْ إِذَا قَدِمْتُمْ مِنَ الْعِرَاقِ وَأُهِلَّ الْهِلالُ فَلَكُمْ أَنْ تَعْتَمِرُوا لانَّ بَيْنَ أَيْدِيكُمْ ذَاتَ عِرْقِ وَغَيْرَهَا مِمَّا وَقَّتَ لَكُمْ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقَالَ لَهُ الْفَضْلُ: فَلِيَ الأَنَ أَنْ أَتَمَتَّعَ وَقَدْ طُفْتُ بِالْبَيْتِ فَقَالَ لَهُ نَعَمْ فَذَهَبَ بِهَا مُحَمَّدُ بْنُ جَعْفَرِ اللهُ عَلَيْهِ وَآلِهِ فَقَالَ لَهُ الْفَضْلُ: فَلِيَ الأَنَ أَنْ أَتَمَتَّعَ وَقَدْ طُفْتُ بِالْبَيْتِ فَقَالَ لَهُ نَعَمْ فَذَهَبَ بِهَا مُحَمَّدُ بْنُ جَعْفَرِ اللهُ عَلَيْهِ السَّلامُ اللهُ عَلَيْهِ السَّلامُ اللهُ عَلَيْهَ وَأَلِهِ فَقَالَ لَهُ الْفَصْلُ: فَلَيْ اللهُ عَلَيْهِ السَّلامُ اللهُ عَلَيْهِ السَّلَامُ الْمَالَةُ لَهُ الْمَالَةُ اللهُ عَلَيْهِ السَّلامُ اللهُ عَلَيْهُ اللهُ عَلَيْهِ السَّلامُ اللهُ عَلَيْهِ السَّلامُ اللهُ عَلَيْهِ السَّلامُ اللهُ عَلَيْهِ السَّلَامُ اللهُ عَلَيْهِ السَّلامُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ السَّلَامُ اللهُ عَلَيْهُ اللهُ اللهُ اللهُ عَلَيْهُ المَا اللهُ عَلَيْهِ السَّلَامُ اللهُ عَلَيْهِ السَّلَامُ اللهُ عَلَى اللهُ عَلَيْهِ السَّلِهُ السَّلَةُ الْفَصْلُ اللهُ عَلَيْهُ السَّالِهُ الْعَلْمَ الْمَلْقَالُ لَهُ الْمَالِقُولُ الْمُ الْمُعْمَالِ الْمَالَةُ الْمُ الْمُ الْمَالَةُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الْمَالَاءُ الْمَالَةُ الْمَالَقَالُ الْمَالَةُ الْمَالَةُ الْمَ

قالَ مُصنَنِّفُ هذا الْكِتابرحمه الله: سُفْيانُ بْنُ عُيينَةَ لَقِيَ الصَّادِقِ عَلَيْهِ السَّلامُ وَرَوى عَنْهُ وَيَقِيَ إِلَى أَيَّامِ الرِّضا عَلَيْهِ السَّلامُ.

حَدَّتَنا مُحَمَّدُ بْنُ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِيد رَضِىَ اللهُ عَنْهُ قالَ: حَدَّتَنا مُحَمَّدُ بْنُ الحَسَن الصَقَّارُ، عَنْ أَحْمَد بْنِ الوَلِيد رَضِىَ اللهُ عَنْهُ قالَ: حَدَّتَنا مُحَمَّد بْنِ عِيسَى، عَنْ أَحْمَد بْنِ عَيسَى، عَنْ أَحْمَد بْنِ عَيسَى، عَنْ أَحْمَد بْنِ عَيسَى، عَنْ أَحْمَد بْنِ عَيسَى، عَنْ أَحْمَد بْنِ عِيسَى، عَنْ أَحْمَد بْنِ عِيسَى، عَنْ أَحْمَد بْنِ عَيسَى، عَنْ أَبِي الحَسَن عَلَيْهِ الحَسَن عَلَيْهِ الحَسَن عَلَيْهِ الحَسَن عَلَيْهِ العَسَن عَلَيْهِ المَسَلامُ: كَيْفَ صَنَعَتَ فِي عَامِكَ؟ فَقَالَ: اعتَمَرتُ فِي رَجَب وَدَخَلتُ مُتَمَثَّعاً وَكَذلِكَ أَفْعَلُ إِذا اعتَمَرتُ المِنْ المُعَلِّي المَسَلامُ:

حَدَّثَنا أَبِي رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ يَحْيَى العَطَّارِ، عَنْ مُحَمَّدِ بْنِ أَحْمَدِ بْنِ يَحْيَى بْنِ عِمْران \_ 37 الأَشْعَرِيِّ قالَ: حَدَّثَني أَبُو سَعِيدُ الأَدَمِيُ، عَنْ أَحْمَدَ بْنِ مُوسَى، عَن سَعِدِ بْنِ سَعْدٍ، عَنْ أَبِي الحَسَن الرِّضَا عَلَيْهِ السَّلامُ قالَ: كُنْتُ مَعَهُ فِي الطَّوَافِ فَلَمَّا صِرْنَـا قالَ: كُنْتُ مَعَهُ فِي الطَّوَافِ فَلَمَّا صِرْنَـا

When we arrived at the Yemeni corner, the Imam (a.s.) stopped, raised his hands up and said, 'O God! O Master of health! O Creator of health! O Grantor of health! O the Donator of health! O the Benefactor of health! O the One who gives me and all Thy creatures health! O the Beneficent in this world and the Hereafter! O the Merciful of the Two Worlds! Please send Blessings to Muhammad (a.s.) and his Holy Household (a.s.) and grant us health, the continuation of health, and the perfection of health. And grant us gratitude for health in this world and the Hereafter, O the Beneficent, the Merciful."

30–38 Muhammad ibn Musa ibn al-Mutawakkil – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Ishaq ibn Ibrahim, on the authority of Moqatil ibn Moqatil, "I saw Abul Hassan Al-Ridha' on a Friday at noon while he was in the state of ritual consecration for the *Hajj* (or wearing *'Ihram*) and performing a phlebotomy at the roadside."

The author of this book (a.s.heikh Sadooq) – may God have Mercy upon him – said, "There are several conclusions we can draw from this tradition. At first it shows us that performing a phlebotomy on Fridays is fine when needed. What has been stated about its being admonished against apply to when it is not really necessary to do so. The second conclusion we can draw is that a blood–letting can be performed at noon. The third conclusion is that if one is in the state of ritual consecration for the *Hajj*, he can perform a phlebotomy if needed, but he should not shave the hair in the place where he wants to perform the phlebotomy."

30–39 Al-Hakim Abu Muhammad Ja'far ibn Na'eem ibn Shathan – may God be pleased with him – narrated that his uncle Muhammad ibn Shathan quoted on the authority of Fadhl ibn Shathan27, "I heard Al-Ridha' (a.s.) narrate on the authority of his father, on the authority of his forefathers, on the authority of Ali (a.s.), 'God's Prophet (S) performed a phlebotomy even when he was fasting and in the state of ritual consecration for the *Haij*."

The author of this book (a.s.heikh Sadooq) – may God have Mercy upon him – said, "This tradition is not in contradiction with another tradition quoted on the authority of God's Prophet (S) which says, 'Aftar al–Hajim val Mahjoom' which implies that both those who fast and perform a phlebotomy have entered into my tradition and my nature."

مَعَهُ بِحِذَاءِ الرُّكُنِ الْيمَانِيِّ قَامَ عَلَيْهِ السَّلامُ فَرَفَعَ يَدَهُ وَقَالَ: (يَا اللَّهُ يَا وَلِيَّ الْعَافِيَةِ وَرَازِقَ الْعَافِيَةِ وَالْمُنْعِمَ بِالْعَافِيَةِ وَالْمُنْعِمَ بِالْعَافِيَةِ وَالْمُنْعِمَ بِالْعَافِيَةِ وَالْمُنَّانَ بِالْعَافِيَةِ وَالْمُنَفَضِّلَ بِالْعَافِيَةِ عَلَيَّ وَعَلَى جَمِيعِ خَلْقِكَ رَحْمَانَ الدُّنْيَا وَالاَّخِرَةِ وَرَحِيمَهُمَا صَلِّ عَلَى مُحَمَّدٍ وَآلِ وَالْمَنَّانَ بِالْعَافِيَةِ فِي الدُّنْيَا وَالاَّخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ .

حَدَّتَنا مُحَمَّدُ بْنُ مُوسَى بْنِ المُتَوَكِّل رَضِىَ اللهُ عَنْهُ قالَ: حَدَّتَنا عَلِيُّ بْنُ إِبراهِيمِ بْنِ هاشِم، عَنْ أَبيهِ، عَنْ إِسْحاق \_ 38 بْنِ إِبْراهيم، عَنْ مُقاتِلِ بْنِ مُقاتِلٍ قالَ: رَأَيْتُ أَبَا الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ فِي يَوْمِ الْجُمُّعَةِ فِي وَقْتِ الزَّوَالِ عَلَى ظَهْرِ بْنِ إِبْراهيم، عَنْ مُقاتِلِ بْنِ مُقاتِلٍ قالَ: رَأَيْتُ أَبَا الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ فِي يَوْمِ الْجُمُّعَةِ فِي وَقْتِ الزَّوَالِ عَلَى ظَهْرِ بْنِ إِبْراهيم، عَنْ مُقاتِلٍ بْنِ مُقاتِلٍ قالَ: رَأَيْتُ أَبَا الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ فِي يَوْمِ الْجُمُّعَةِ فِي وَقْتِ الزَّوَالِ عَلَى ظَهْرِ

قالَ مُصنَفِّ هذا الْكِتابرحمه الله فِي هذا الْحَدِيث فَوائِدٌ إِحداها إِطلاقُ الحِجامَةِ فِي يَوْمَ الجُمُعَةِ عِنْدَ الضَّرُورَةِ وَلِيُعلَم أَنَّ ما وَرَدَ مِن كَراهَةِ ذلِكَ إِنَّما هُوَفِي حال الإِختِيارِ، وَالفائِدَةُ الثَّانِيَةُ الإِطلاقُ فِي الحِجامَةِ فِي وَقْت الزَّوال، وَالفائِدَةُ الثَّالِثَةُ: أَنَّهُ يَجُوزُ لِلْمُحْرِمِ أَن يَحتَجِمَ إِذا اضطُرَّ وَلا يَحلِقَ مَكانَ الحِجامَةِ

حَدَّثَنا الْحاكِمُ أَبُو مُحَمَّدٍ جَعْفَرُ بْنُ نُعَيْمٍ بْنِ شاذان رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَني عَمِّي مُحَمَّدِ بْنُ شاذانَ، عَنِ \_ 39

الفَضْلِ بْنِ شاذانَ قالَ: سَمِعْتُ الرِّضا عَلَيْهِ السَّلامُ يُحَدَّثُ عَنْ أَبِيهِ، عَنْ آبائِهِ، عَنْ عَلِي عَلَيْهِمُ السَّلاَمُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْه وَآله احتَجَمَ وَهُوَصائمٌ مُحرِمٌ.

قالَ مُصنِّفُ هذا الْكِتابِرِحمه الله: لَيْسَ هذا الخَبَرُ خِلافاً لِخَبَرِ الَّذِي رَوى عَنْهُ عَلَيْهِ السَّلامُ أَنَّهُ قالَ: (أَفطَرَ الحاجِمُ وَالْمحجُومُ) لانَّ الحِجامَةَ مِمَّا أَمَرَ بِهِ عَلَيْهِ السَّلامُ وَسُنَّةَ وَاستَعمَلَهُ، فَمَعنى قَوْلَهُ عَلَيْهِ السَّلامُ: (أَفطَرَ الحاجِمُ وَالْمحجُومُ) هُوَ: أَنَّهُما دَخَلا بِذلِكَ فِي سُنتَّي وَفِطرَتِي

30–40 (The author of the book narrated) my father – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al–Hassan ibn Ali ibn Fadhdhal, "I saw Abul Hassan Al–Ridha' (a.s.) when he wanted to leave the '*Umra* (minor pilgrimage) and had come to the position at the head of the Prophet's (a.s.) tomb after the evening prayer. He (a.s.) sent his best to the Prophet (S) and touched the tomb. Then he (a.s.) left, went to a corner and started to say prayers. He (a.s.) touched one of the pillars of the shrine ahead of the pillar that is at the position of the (Prophet's) head with his left shoulder. Then he (a.s.) said six or eight units of prayers wearing his sandals. The duration of his stay in the positions of bowing down or prostrating was nearly the time required to recite the glorifications of God thrice or more. When Abul Hassan Al–Ridha' (a.s.) finished saying the prayers, he (a.s.) fell down in prostration for so long that the pebbles got wet with the moisture from his sweat. Some of his companions have said that the Imam (a.s.) rubbed his face on the ground of the Mosque."

30–41 (The author of the book narrated) my father – may God be pleased with him – narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al–Ash'ari, on the authority of Musa ibn Umar, on the authority of Muhammad ibn Isma'il ibn Bazee', "I saw Abil Hassan Al–Ridha' (a.s.) in the state of ritual consecration (wearing the 'Ihram) with a ring on his finger."

30–42 (The author of the book narrated) my father – may God be pleased with him – narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al–Ash'ari, on the authority of Muhammad ibn Ahmad, on the authority of Al–Hassan ibn Ali ibn Kaysan, on the authority of Musa ibn Salam, "When Abul Hassan Al–Ridha' (a.s.) performed the *'Umra* (minor) *Hajj* pilgrimage, he (a.s.) said farewell to the House (of God). He went to the *'Babul al–Hannatin*28 and stood up in the mosque behind the *Kaaba*. He raised up his hands to pray and told us, 'This is the best location in which one can ask God to fulfill his requests. Saying prayers here is worth praying for sixty months or sixty years elsewhere.' When he approached the door he said, 'I will leave with the belief that there is no god but Thee.'"

30-43 Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Sa'd ibn Abdullah quoted on the

فَضّالِ قالَ: رَأَيْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلامُوَهُوَيُرِيدُ أَنْ يُودِّعَ لِلْخُرُوجِ إِلَى الْعُمْرَةِ فَأَتَى الْقَبْرَ مِنْ مَوْضِعِ رَأْسِ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَلَذِقَ بِالْقَبْرِ ثُمَّ انْصَرَفَ حَتَّى أَتَى الْقَبْرَ فَقَامَ اللهُ عَلَيْهِ وَآلِهِ وَلَذِقَ بِالْقَبْرِ ثُمَّ انْصَرَفَ حَتَّى أَتَى الْقَبْرِ فَقَامَ إِلْقَبْرِ قَرِيباً مِنَ الأُسْطُوَانَةِ النَّتِي دُونَ الأُسْطُوَانَةِ الْمُخْلَقَةِ عِنْدَ رَأْسِ النَّبِي صَلَّى اللهُ عَلَيْهِ وَاللهُ عَلَيْهِ وَآلِهِ فَصَلِّى سَتَّ رَكَعَاتٍ أَوْ ثَمَانَ رَكَعَات فِي نَعْلَيْهِ قَالَ وَكَانَ مِقْدَارُ رُكُوعِهِ وَسُجُودِهِ ثَلاثَ تَسْبِيحَاتٍ أَوْ ثَمَانَ رَكَعَات فِي نَعْلَيْهِ قَالَ وَكَانَ مِقْدَارُ رُكُوعِهِ وَسُجُودِهِ ثَلاثَ تَسْبِيحَات أَوْ أَكْثَرَ فَلَمَّا فَرَغَ سَجَدَ سَجْدَةً أَطَالَ فِيهَا حَتَّى بَلَّ عَرَقُهُ الْحَصَى؛

.قَالَ وَذَكَرَ بَعْضُ أَصْحَابِنَا أَنَّهُ أَلْصَقَ خَدَّيْهِ بِأَرْضِ الْمَسْجِدِ

حَدَّتَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّتَنا أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدِ بْنِ يَحْيَى بْنِ الأَشْعَرِيِّ قالَ: حَدَّتَنا ـ 41 . مُوسَى بْنِ عُمَر، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ قالَ: رَأَيْت عَلَى أَبِي الحَسَن الرِّضا عَلَيْهِ السَّلامُ وَهُوَمُحرِمٌ خاتَماً

حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى بْنِ الأَشْعَرِيِّ قالَ: حَدَّثَني \_ 42 مُحَمَّد بْنِ أَحْمَد، عَنِ الحَسَنِ بْنِ عَلِيِّ بْنِ كَيسانَ، عَنْ مُوسَى بْنِ سَلامٍ قالَ: اعْتَمَرَ أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ قَلَمَّا وَدَّعَ الْبَيْتَ وَصَارَ إِلَى بَابِ الْحَنَّاطِينَ لِيَخْرُجَ مِنْهُ وَقَفَ فِي صَحْنِ الْمَسْجِدِ فِي ظَهْرِ الْكَعْبَةِ ثُمَّ رَفَعَ يَدَيْهِ فَدَعَا ثُمَّ الْتَفْتَ إِلَيْنَا فَقَالَ: نِعْمَ الْمَطْلُوبُ بِهِ الْحَاجَةُ إِلَيْهِ الصَّلاةُ فِيهِ أَفْضَلُ مِنَ الصَّلاةِ فِي غَيْرِهِ سِتِينَ سَنَةً أَوْ شَهْراً فَلَمَّا صَارَ عِنْدَ إِلَيْهِ الْمَالْوَبُ بِهِ الْحَاجَةُ إِلَيْهِ الصَّلاةُ فِيهِ أَفْضَلُ مِنَ الصَّلاةِ فِي غَيْرِهِ سِتِينَ سَنَةً أَوْ شَهْراً فَلَمَّا صَارَ عِنْدَ إِللَّهُمْ إِنِّي خَرَجْتُ عَلَى أَنْ لا إِلَهَ إِلا أَنْتَ

حَدَّتَنا مُحَمَّدُ بْنُ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِيد رَضِيَ اللهُ عَنْهُ قالَ: حَدَّتَنا سَعْدُ بْنُ \_ 43

authority of Ibrahim ibn Hashem, on the authority of Ibrahim ibn Abi Mahmood, "I saw Al-Ridha' (a.s.) say farewell to the House (of God). When he wanted to leave the mosque door, he (a.s.) fell into prostration. Then he stood up, faced the *Qibla* – direction of prayer – and said, 'O my God! I will return with the belief that there is no god but Thee."

30–44 Al-Hakim Abu Muhammad Ja'far ibn Na'eem ibn Shathan narrated that his uncle Abu Abdullah Muhammad ibn Shathan quoted on the authority of Fadhl ibn Shathan 199, on the authority of Muhammad ibn Isma'il ibn Bazee', "I asked Al-Ridha' (a.s.) about the proper place to say the 'Qunut 199 in the 'Al-Fajr and 'Al-Watr prayers. He (a.s.) replied, 'Before bowing down.' I asked him (a.s.) about beer. He (a.s.) expressed his utmost hatred and dislike of it. I asked him (a.s.) about the decree on wearing clothes with designs while praying. He admonished against wearing clothes with portraits on them. I asked Al-Ridha' (a.s.) about the case of an immature girl who was married off to a man by her father, and the father had died before she reached the age of maturity with no intercourse having taken place yet. I asked whether this marriage is still in effect or the girl can reject it. I asked if she does not reject it, does the act of the father in marrying her off suffice or not? The Imam (a.s.) said, "The marrying off of the girl by her father suffices." The Imam (a.s.) also said, "Abu Ja'far (al-Baqir) (a.s.) said, 'Nothing will void your ablutions

except when something comes out of either of the two exits which God has placed in you.' I asked the Imam (a.s.) whether we should shorten our prayers in Medina and Mecca. He (a.s.) replied, 'If you do not decide to stay there for ten days, the prayers should be shortened.' I asked him whether women should cover themselves in the presence of the eunuchs31. He (a.s.) said, 'They came into the presence of Musa ibn Ja'far's (a.s.) daughters and the girls did not cover themselves up.' I asked him (a.s.) whether a maiden who has delivered a child from her master can be without a veil in the presence of unfamiliar men. The Imam (a.s.) said, 'She must put on a veil.' I asked him (a.s.) about using silver and gold dishes. He (a.s.) admonished against that. I told him (a.s.), 'One of the companions said that Musa ibn Ja'far (a.s.) had a mirror whose case was made of silver.' The Imam (a.s.) said, 'No. Praise be to God. Its frame was made of silver and I have it now.' The Imam (a.s.) added, 'When they circumcised his brother Al-Abbas, a cane or a toy which was coated with ten *Dirhams* was made for him. Musa ibn Ja'far (a.s.) ordered that it be

عَبْدِ اللَّه عَنْ إِبْراهيمِ بْنِ هاشِمٍ، عَنْ إِبْراهيمِ بْنِ أَبِي مَحْمُود قالَ: رَأَيْتُ الرِّضَا عَلَيْهِ السَّلامُ وَدَّعَ الْبَيْتَ فَلَمَّا أَرَادَ أَنْ (يَخْرُجَ مِنْ بَابِ الْمَسْجِد خَرَّ سَاجِداً ثُمُّ قَامَ فَاسْتَقْبَلَ الْكَعْبَةَ وَقَالَ: (اللَّهُمُّ إِنِّي أَنْقَلِبُ عَلَى أَنْ لا إِلَهَ إلا اللَّهُ

حَدَّثَنا الْحاكِمُ أَبُو مُحَمَّد جَعْفَرُ بْنِ نُعَيْمِ بْنِ شَاذَانَ قَالَ: حَدَّثَني عَمِّي أَبُو عَبْدِ اللَّه مُحَمَّد بِنِ شَاذَان قَالَ: حَدَّثَنا حَدَّثَنا عَلَيْهِ السَّلامُ قَالَ: سَأَلْتُ الرِّضَا عَلَيْهِ السَّلامُ قَالَ: سَأَلْتُ الرِّضَا عَلَيْهِ السَّلامُ قَالَ: سَأَلْتُ الرِّضَا عَلَيْهِ السَّلامُ قَالَ: وَسَأَلْتُهُ عَنِ الرِّضَا عَلَيْهِ السَّلامُ قَالَ: وَسَأَلْتُهُ عَنِ الْقُنُوتِ فِي الْفَجْرِ وَالْوَتْرِ قَالَ قَبْلَ الرُّكُوعِ. قَالَ: وَسَأَلْتُهُ عَنْ شُربِ الفُقَاعِ فَكَرِهَهُ كِراهَةً شَديدَةً، وَسَأَلْتُهُ عَنِ الصَّلاةَ فِي الثَّوْبُ لُلُهُ عَنِ الصَّلاةَ فِي الثَّوْبُ المُعَلِّمِ، فَكَرِهَ مَا فِيهِ التَّماثِيلُ، وَسَأَلْته عَنِ الصَّبِيَّةِ يُزَوِّجُهَا أَبُوهَا، ثُمَّ يَمُوتُ وَهِيَ صَغيرَةٌ. ثُمُّ تَكبُرُ المَعْلَمِ . وَقَبْلُ أَن يَدْخُلُ لِها زَوجُهَا، أَيَجُوزُ عَلَيْهَا التَّرْوِيجُ، أَو الأَمْلُ إِلَيْها؟ فَقَالَ: يَجُوزَ عَلَيْها تَرْويجُ أَيها

وَقَالَ عَلَيْهِ السَّلامُ: قَالَ أَبُو جَعْفَرِ: لا يَنْقُضُ الْوُضُوءَ إِلا مَا خَرَجَ مِنْ طَرَفَيْكَ اللَّذَيْنِ جَعَلَهُمَا اللَّهُ لَكَ أَوْ قَالَ اللَّذَيْنِ وَقَالَ اللَّذَيْنِ وَعَلَيْكَ وَسَأَلْتُهُ عَنِ الصَّلاةِ بِمَكَّةَ وَالْمَدِينَةِ تَقْصِيرٌ أَوْ تَمَامٌ فَقَالَ قَصِرٌ مَا لَمْ تَعْزِمْ عَلَى مُقَامٍ عَشَرَةٍ، وَسَأَلْتُهُ عَنْ وَسَأَلْتُهُ عَنْ قِنَاعِ النِّسَاءِ مِنَ الْخِصِيْنَانِ فَقَالَ كَانُوا يَدْخُلُونَ عَلَى بَنَات أَبِي الْحَسَنِ عَلَيْهِ السَّلامُ فَلا يَتَقَنَّعْنَ وَسَأَلْتُهُ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلامُ مِنْ آنِيةِ الذَّهَبِ وَالْفِضَةِ فَكَرِهَهَا فَقُلْتُ لَهُ قَدْ رُوى بَعْضُ أَصِحَابِنَا أَنَّهُ كَانَتْ لابِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلامُ مِرْآةٌ مُلْبَسَةٌ فِضَّةً فَقَالَ لا بِحَمْد اللَّهِ إِنَّمَا كَانَتْ لهِ إِنَّمَا كَانَتْ لابِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلامُ مِرْآةٌ مُلْبَسَةٌ فِضَّةً فَقَالَ لا بِحَمْد اللَّهِ إِنَّمَا كَانَتْ لَهِ إِنَّمَا كَانَتْ لابِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلامُ مِرْآةٌ مُلْبَسَةٌ فِضَّةً فَقَالَ لا بِحَمْد اللَّهِ إِنَّمَا كَانَتْ لابِي الْعَبَّاسَ، يَعْنِي أَخَاهُ، حِينَ عُذِرَ عُمِلَ لَهُ عُودٌ مُلَبَّسٌ فِضَّةً مِنْ نَحْوِ مَا يُعْمَلُ كَانَتْ لابِي الْعَبَّاسَ، يَعْنِي أَخَاهُ، حِينَ عُذِرَ عُمِلَ لَهُ عُودٌ مُلَبَّسٌ فِضَّةً مِنْ نَحْوِ مَا يُعْمَلُ لللهِ عُودٌ مُلِيَّالًا إِنَّ الْعَبَّاسَ، يَعْنِي أَخَاهُ، حِينَ عُذِرَ عُمِلَ لَهُ عُودٌ مُلَبَّسٌ فِضَّةً مِنْ نَحْوِ مَا يُعْمَلُ للْهُ عُودٌ مُلِيَانِ

broken.' I asked the Imam (a.s.) about a maiden who has been kissed by her owner. I asked if it is possible that the maiden be permitted for the son of the owner (to marry to). The Imam (a.s.) asked, 'Did the owner kiss her out of lust?' I said, 'Yes.' Then the Imam (a.s.) said, 'If he kissed her out of lust, then he has gone all the way and has left nothing.32' The Imam (a.s.) then added without me asking anything, 'If he has undressed the maiden and looked at her out of lust, then she will be forbidden for both his father and his son.' I asked, 'If he looks at all her body?' The Imam (a.s.) said, 'Just as he looks at her private parts.'

And the Imam (a.s.) was asked about the decree on a young female slave. The Imam (a.s.) said, 'If he first undresses her naked and looks at her with lust, then she will become forbidden (to marry with) both that man's father and son.' I asked, 'Is that the case if he looks at her body?' The Imam (a.s.) said, 'If he looks at her private parts.' And the Imam (a.s.) was asked about the decree concerning a young female slave who has not yet reached the age of puberty. Does a man have to maintain her for the waiting period? The Imam (a.s.) said, 'If she has not reached puberty, he must maintain her for one month (to see if she is pregnant or not).' I asked, 'Even if the girl is nearly seven years old or a bit older, but she cannot become pregnant?' The Imam (a.s.) said, 'She is too young and it is not necessary for him to maintain her for the waiting period (before she is sold off or married off to someone else).' I asked, 'What if she is between that age and nine years old?' The Imam (a.s.) said, 'Yes. That holds until she is nine years old.'

I asked the Imam (a.s.) about the case of a woman who has been drunk and has married a man while she has been drunk. When she regains her consciousness and denies her marriage, and then thinks that the marriage is fine and submits herself to the man. Is this marriage right or is it corrupt since she has married him while she was drunk and the man has no right over her? The Imam (a.s.) said, 'If she stays with him after regaining her consciousness, then that is a proof that she is pleased with the marriage.' I asked, 'Is this marriage suitable for her or not?' The Imam (a.s.) said, 'Yes, it is.'

I asked the Imam (a.s.) about a maiden owned by two brothers. If both brothers free her, and she is a virgin who has a brother, can any of the two brothers marry her without seeking the permission of her brother? Or

.تَكُونُ قَصَبَتُهُ نَحْوَ عَشَرَةِ دَرَاهِمَ فَأَمَرَ بِهِ أَبُو الْحَسَن فَكُسِرَ

. وَسَأَلتُهُ عَنِ الرَّجُلِ لَهُ الْجَارِيَةُ فَيُقَبِّلُهَا، هَلْ تَحِلُّ لِوَلَده؟ فَقَالَ: بشَهْوَةٍ؟ قُلْتُ: نَعَمْ. قَالَ: لا مَا تَرَكَ شَيْئاً إِذَا قَبَّلَهَا بشَهْوَةٍ

ثُمَّ قَالَ عَلَيْهِ السَّلامُ ابْتِدَاءً مِنْهُ لَوْ جَرَّدَهَا فَنَظَرَ إِلَيْهَا بِشَهْوَةٍ حَرُمَتْ عَلَى أَبِيهِ وَابْنِهِ قُلْتُ إِذَا نَظَرَ إِلَى جَسَدِهَا قَالَ: إِذَا . . نَظَرَ إِلَى فَرْجِهَا . . . نَظَرَ إِلَى فَرْجِهَا

وَسَأَلتُهُ عَنْ حَدِّ الْجَارِيَةِ الصَّغِيرَةِ السِّنِّ الَّذِي إِذَا لَمْ تَبْلُغْهُ لَمْ يَكُنْ عَلَى الرِّجَالِ اسْتِبْرَاؤُهَا فَقَالَ إِذَا لَمْ تَبْلُغْ اسْتُبْرِئَتْ السِّنِ الَّذِي إِذَا لَمْ تَبْلُغْهُ لَمْ يَكُنْ عَلَى الرِّجَالِ اسْتِبْرَاؤُهَا فَقَالَ إِذَا لَمْ تَبْلُغْ اسْتُبْرِئَهَا فَقُلْتُ مَا بِشَهْرٍ قُلْتُ فَإِنْ كَانَتْ ابْنَةَ سَبْعِ سِنِينَ أَقْ نَحْوِهَا مِمَّنْ لا تَحْمِلُ فَقَالَ هِيَ صَغِيرَةٌ وَلا يَضُرُّكَ أَنْ لا تَسْتَبْرِئَهَا فَقُلْتُ مَا بِشَهْرٍ قُلْتُ مَا يَنْهَا وَيَيْنَ تِسْع سِنِينَ فَقَالَ نَعَمْ تِسْعُ سِنِينَ

وَسَأَلْتُهُ عَنِ امْرَأَةٍ ابْتُلِيَتْ بِشُرْبِ نَبِيدْ فَسَكِرَتْ فَزَوَّجَتْ نَفْسَهَا مِنْ رَجُل فِي سُكْرِهَا ثُمَّ أَفَاقَتْ فَأَنْكَرَتْ ذَلِكَ ثُمَّ ظَنَّتْ أَنَّهُ يَلْزَمُهَا فَوَرِعَتْ مِنْهُ فَأَقَامَتْ مَعَ الرَّجُل عَلَى ذَلِكَ التَّزْوِيجِ أَحَلالٌ هُوَلَهَا أم التَّزْوِيجُ فَاسِدٌ لِمَكَانِ السُّكْرِ وَلا سَبِيلَ

### لِلزَّوْجِ عَلَيْهَا قَالَ إِذَا أَقَامَتْ مَعَهُ بَعْدَ مَا أَفَاقَتْ فَهُوَ رِضَاهَا قُلْتُ وَيَجُوزُ ذَلِكَ التَّرْوِيجُ عَلَيْهَا؟ قَالَ: نَعَمْ

### وَسَأَلْتُهُ عَنْ مَمْلُوكَةٍ كَانَتْ بَيْنَ اثْنَيْنِ فَأَعْتَقَاهَا، وَلَهَا أَخٌ غَائِبٌ وَهِيَ بكْرٌ، أَيَجُوزُ لأحدهِمَا

should the marriage take place with the knowledge and consent of her brother? The Imam (a.s.) said, 'Any one of them can marry her without her brother's consent.' I asked, 'Then he can marry her if he wishes to.' The Imam (a.s.) said, 'Yes.' Then the Imam (a.s.) told me, 'Have an optimistic viewpoint about God. The Honorable the Exalted God said, 'I am with My servant's opinion (I can tell what he thinks). If he is optimistic about Me, then I wish him well and will make his ending a good one. But if he is pessimistic about Me, then I will treat him accordingly."

The Imam (a.s.) said the following regarding the Immaculate Imams (a.s.), 'They are the honest knowledgeable ones who have taken their knowledge from God and have learnt it from God's angels.' I wrote a letter to the Imam (a.s.) in which I asked, 'Some people have different views on the permissibility of a tiny kind of fish called 'AI–Rabaysa. What do you order me to do in that regard.' The Imam (a.s.) wrote back, 'Do not worry. It is allowed."

30–45 My father and Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed – may God be pleased with them – narrated that Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Abdullah al-Mesma'ee, on the authority of Ahmad ibn Al-Hassan al-Maythami, "One day a group of people had gathered around Al-Ridha' (a.s.), and were arguing about two opposite traditions on the same subject which had been narrated on the authority of God's Prophet (S). They asked the Imam (a.s.) about it. He (a.s.) said, 'In fact, the Honorable the Exalted God has forbidden the forbidden things, has allowed the allowed things, and has made incumbent the incumbent deeds. One cannot rely on or act according to any traditions which allow what God has forbidden, or forbid what God has allowed. One cannot cancel any of the incumbent deeds which God has made incumbent (upon the people) in His Book and are clearly supported by traditions for which there are no instances of having been cancelled. God's Prophet (S) never allowed what God forbade, never forbade what God allowed, and never changed any of God's Decrees or anything which God made incumbent (upon the people). He was completely subject to God's revelations and decrees and only delivered them (to others) from God. That is what the Honorable the Exalted God said, '...! follow but that which is revealed to me by inspiration...' 33 The Prophet (S) followed only God and delivered what God had ordered him to deliver."

. أَنْ يُزَوِّجَهَا أَوْ لا يَجُوزُ إِلا بِأَمْرِ أَخِيهَا فَقَالَ بَلَى يَجُوزُ أَنْ يُزَوِّجَهَا قُلْتُ فَيَتَزَوَّجُهَا هُوَإِنْ أَرَادَ ذَلِكَ قَالَ: نَعَمْ

. وَقَالَ لِي: أَحْسِنْ بِاللَّهِ الظَّنَّ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ أَنَا عِنْدَ حُسْنِ ظَنِّ عَبْدِيَ الْمُؤْمِنِ بِي إِنْ خَيْرٌ فَخَيْرٌ وَإِنَّ شَرٌّ فَشَرّ

وَقالَ في الْأَثِمَّةِ: إِنَّهُم عُلَماءُ صادِقُونَ مُفَهَّمُونَ مُحَدَّثُونَ، قَالَ كَتَبْتُ إِلَى الرِّضَا عَلَيْهِ السَّلامُ اخْتَلَفَ النَّاسُ عَلَيَّ فِي الْأَثِمَّةِ: إِنَّهُم عُلَماءُ صادِقُونَ مُفَهَّمُونَ مُحَدَّثُونَ، قَالَ كَتَبْتُ إِلَى الرِّبِيْتَا فَمَا تَأْمُرُنِي فِيهَا فَكَتَبَ لا بَأْسَ بِهَا .

Ahmad ibn Al-Hassan al-Maythami added, "I asked the Imam (a.s.), 'What should we do in instances in which there is a ruling on something from you - the Members of the Holy Household - which does not exist in God's Book, but it is in the traditions and there is also an opposite tradition narrated on your authority." The Imam (a.s.) answered, "Yes, sometimes God's Prophet (S) admonished against something. That is a kind of admonishing which is like that of God. It is no longer permitted to do what the Prophet (S) has admonished against. He (a.s.) has also ordered to do things which are considered to be like the orders of the Sublime God's. His orders are according to the Sublime God's orders. Therefore, whenever there is an admonishment by God's Prophet (S) for which there is a tradition which opposes it, acting according to that tradition is not permissible. The same holds true for what the Prophet (S) has allowed. That is because we (Members of the Holy Household) never allow (the people to do) what God's Prophet (S) has not allowed (them) to do, and never order (the people) to do the opposite of what God's Prophet (S) has ordered (the people) to do - except for in conditions in which there is some fear of harm (cases of concealment of faith). It will never be the case that we allow what God's Prophet has forbidden or forbid what God's Prophet (S) has allowed, since we (- Members of the Holy Household –) are all the followers of God's Prophet (S). We submit to the Prophet's (a.s.) orders and admonishments, just as God's Prophet (S) submitted to the Honorable the Exalted Lord's orders. The Honorable the Exalted God said, ... So take what the Messenger assigns to you, and deny yourselves that which he withholds from you... '34 Indeed God's Prophet (S) has admonished against things, which are not forbidden, but are not good to do. He (a.s.) has also ordered to do things, which are not incumbent upon one to do, but are better to be done to be more noble. He (a.s.) has then left the people free to chose to do them or not, whether or not they are excused from doing those things. There are cases in which God's Prophet (S) has admonished against something since it is not good to do, or has ordered to do what is not forbidden to do or not incumbent upon one not to do. Therefore, if there are two traditions from us (Members of the Holy Household) in which one has ordered you to do something, while in the other one he (a.s.) has admonished you against doing it, and someone has compiled both

these traditions in the same book and has not denied either one of them; then you can follow either one if the tradition narrators are reliable. You are allowed to submit to

السُّنَّةِ ثُمَّ يَرِدُ خِلافُهُ فَقَالَ وَكَذَلِكَ قَدْ نَهَى رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَنْ أَشْيَاءَ نَهْيَ حَرَامٍ فَوَافَقَ فِي ذَلِكَ أَمْرُ اللَّهِ عَنَّ وَجَلَّ اللَّهِ تَعَالَى وَوَافَقَ فِي ذَلِكُ أَمْرُ اللَّهِ عَلَيْهِ وَآلِهِ نَهْيَ حَرَامٍ ثُمَّ جَاءَ خِلافُهُ لَمْ يَسَعِ اسْتِعْمَالُ ذَلِكَ وَكَذَلِكَ فِيمَا أَمْرَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ نَهْيَ حَرَامٍ ثُمَّ جَاءَ خِلافُهُ لَمْ يَسَعِ اسْتِعْمَالُ ذَلِكَ وَكَذَلِكَ فِيمَا أَمْرَ بِهِ لاَ اللهُ عَلَيْهِ وَآلِهِ لَهْ عَلَيْهِ وَآلِهِ مَسَلًى اللهُ عَلَيْهِ وَآلِهِ وَلاَ فَمُ لَكُونُ لَلِكَ وَكَذَلِكَ فِيمَا اللهُ عَلَيْهِ وَآلِهِ لِللهُ عَلَيْهِ وَآلِهِ وَآلِهِ وَآلِهِ وَآلِهِ وَآلِهِ وَاللهِ عَلَيْهِ وَآلِهِ أَلْ اللّهُ عَلَيْهِ وَآلِهِ أَنْ نَسْتَحِلَّ مَا حَرَّمَ رَسُولُ اللّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنْ نَسْتَحِلَّ مَا حَرَّمَ رَسُولُ اللّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنْ نَسْتَحِلَّ مَا حَرَّمَ رَسُولُ اللّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مُسْلِمُ لَلْ لَكُونُ ذَلِكَ أَبُداً لانًا تَابِعُونَ لِرَسُولُ اللّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مُسْلِمًا لَهُ وَقَالَ عَوْ وَجَلَّ مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهاكُمُ عَنْهُ فَانتَهُوا وَإِنَّ رَسُولُ اللّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ نَهِى عَنْ أَشِياعً عَلْهُ عَلْولَ وَغَيْرِ الْمَعْلُولِ وَغَيْرِ الْمَعْلُولِ وَغَيْرِ الْمَعْلُولِ وَغَيْرِ الْمَعْلُولِ وَغَيْرِ الْمَعْلُولِ وَغَيْرِ الْمَعْلُولِ وَغَيْرِ الْمَعْلُولُ وَعَلَى عَنْ رَسُولِ اللّهِ بَهُي وَلَا اللّهِ بَعْ اللّهُ عَلَيْ وَلَا اللّهُ عَلَيْ فِيهِ الْمَعْلُولِ وَغَيْرِ الْمُعْلُولُ وَغَيْرِ الْمَعْلُولِ وَغَيْرِ الْمَعْلُولِ وَغَيْرِ الْمَعْلُولُ وَغَيْرِ الْمَعْلُولُ وَعَلَى عَنْ رَسُولُ اللّهَ بَهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلْمَ الْمَعْلُولُ وَعَلَى اللّهُ عَلْمَ الْمَعْلُولُ وَعَلَى عَلَى اللّهُ عَلْمَ اللّهُ عَلَى اللّهُ عَلْمَ اللّهُ عَلَى الللهُ عَلَى اللّهُ عَلْمَ اللّهُ عَلْمَ اللّهُ عَلْمُ اللّهُ عَلْمَ ال

God's Prophet's (a.s.) words or reject his knowledge and ours on that issue whenever the duty is not clear. Whoever refuses to submit due to being stubborn or wanting to deny God's Prophet (S) is, in fact, a polytheist regarding the Majestic God. Therefore, you should first review the traditions that are narrated to you for which there is also an opposite tradition related to what is in God's Book. Then use the one which agrees with God's Book regarding what is forbidden and what is allowed and act accordingly. If you cannot find it in God's Book, then refer to the traditions of the Prophet (S). Use the tradition which is in agreement with the traditions of the Prophet (S) regarding its being allowed or forbidden. However, when there is something which has been admonished against in the traditions, but then a tradition has come opposite to that, this is a permission to do what God's Prophet (S) has admonished against, but has not forbidden to do. In such cases you can rely on either one. The person is allowed to chose, since both traditions are narrated on the authority of God's Prophet (S). However, in cases which are neither of the above, you should leave the knowledge regarding them to us – Members of the Holy Household – and do not issue your own decrees, since we are more deserving to do so. You must be careful and stop at the doubtful instances, wait to understand them and search about them, until you get enough clarifications on them by us – Members of the Holy Household."

The author of this book (a.s.heikh Sadooq) – may God be pleased with him – said, "My Sheikh Muhammad ibn Al–Hassan ibn Ahmad ibn al–Waleed – may God be pleased with him – did not have a good opinion of Abdullah Mesma'ee who narrated this tradition. However, when I picked out this tradition from the book called KITAB AR–RAHMA and recited it for him, he did not object to it and let me include it here.

30-46 (The author of the book narrated) my father - may God be pleased with him - narrated that Sa'd

ibn Abdullah quoted on the authority of Muhammad ibn Al-Husayn Abil Khattab, on the authority of Ibrahim ibn Abi Mahmood that Abil Hassan Al-Ridha' (a.s.) was asked, "Do vomiting, nosebleeds, pus and blood void the ablutions?" The Imam (a.s.) replied, "No. Neither one of these will void the ablutions."

30–47 (The author of the book narrated) my father – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Sahl,

التَّسْلِيمِ لِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَالرَّدِ إِلَيْهِ وَإِلَيْنَا وَكَانَ تَارِكُ ذَلِكَ مِنْ بَابِ الْعِنَادِ وَالإِنْكَارِ وَتَرْكِ التَّسْلِيمِ لِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مُشْرِكاً بِاللَّهِ الْعَظِيمِ فَمَا وَرَدَ عَلَيْكُمْ مِنْ خَبَرَيْنِ مُخْتَلِفَيْنِ فَاعْرِضُوهُمَا عَلَى كِتَابِ اللَّهِ مَوْجُوداً حَلالاً أَقْ حَرَاماً فَاتَّبِعُوا مَا وَافَقَ الْكِتَابَ وَمَا لَمْ يَكُنْ فِي الْكِتَابِ فَاعْرِضُوهُ عَلَى سُنَنِ رَسُولِ اللَّهِ صَلِّى اللهُ عَلَيْهِ وَآلِهِ فَمَا كَانَ فِي السُّنَّةِ مَوْجُوداً مَنْهِيّاً عَنْهُ نَهْي حَرَامٍ أَقْ مَأْمُوراً بِهِ عَنْ رَسُولِ اللّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَمْرَ إِلْزَامٍ فَاتَبِعُوا مِمَّا وَافَقَ نَهْي رَسُولِ اللّهِ وَأَمْرَهُ وَمَا كَانَ فِي السُّنَّةِ نَهْيَ إِعَافَةٍ أَوْ كَرَاهَةٍ ثُمَّ كَانَ مِنَ اللهُ عَلَيْهِ وَآلِهِ أَمْرَ إِلْزَامٍ فَاتَبِعُوا مِمَّا وَافَقَ نَهْيَ رَسُولِ اللّهِ وَأَمْرَهُ وَمَا كَانَ فِي السُّنَّةِ نَهْيَ إِعَافَةٍ أَوْ كَرَاهَةٍ ثُمَّ كَانَ اللهُ عَلَيْهِ وَآلِهِ وَكَرِهُهُ وَلَهِ أَمْرَ إِلْزَامٍ فَاتَبِعُوا مِمَّا وَافَقَ نَهْيَ رَسُولِ اللّهِ وَأَمْرَهُ وَمَا كَانَ فِي السُّنَّةِ نَهْيَ إِعَافَةٍ أَوْ كَرَاهَةٍ ثُمَّ كَانَ اللهُ عَلَيْهِ وَآلِهِ وَكَرِهُهُ وَلَهُ اللّهُ عَلَيْهِ وَآلِهِ وَكَرِهُهُ وَلَمْ يُولِكُ النَّذِي يَسَعُ الأَخْذُ الْحَبُومُ وَلَا اللهُ عَلَيْهِ وَآلِهِ وَكَرِهُهُ وَلَوْ وَلِه بِهِ بِآرَائِكُمْ وَعَلَى اللهُ عَلَيْهِ وَآلِهِ وَلَا تَبْعَلُ وَاللّهُ عَلَيْهُ وَآلِهِ وَمَا لَوْمُولُوا فِيهِ بِآرَائِكُمْ وَعَلَيْكُمُ الْلَيْكَانُ مِنْ عَنْدِهِ الْمَوْدُوفُ وَأَنْتُمْ طَالِبُونَ بَاجُونُونَ حَتَّى يَأْتِيكُمُ الْبَيَانُ مِنْ هَذِهِ الْمُؤْونُ وَلَا إِلْيَانًا عِلْمَهُ فَنَحْنُ أَوْلُوا فِيهِ بِآرَائِكُمْ وَعَلَيْكُمُ الْلِيَانُ مِنْ عَنْدَا عَلَى اللهُ عَلَيْهُ وَآلِهُ وَلَا اللّهُ عَلَيْكُمْ الْبَيَانُ مِنْ عَنْدُ وَلَا تَتُولُونَ بَا حَلُولُونَ وَلَا تَبْعُولُوا فِيهِ بَآرَائُونُ وَلَا اللهُ عَلَيْكُمْ الْلِيَانُ عَلَى اللهُ عَلَيْكُمْ الْلِيَانُ وَاللّهُ عَلَيْكُمْ الْمَالِيُونَ الْمُعُولُوا فِي اللهُ عَلَالَكُونُ وَاللّهُ اللّهُ عَلَيْكُمْ الْبَيْكُمُ الْبَ

قالَ مُصنَنِّفُ هذا الْكِتاب رَضِىَ اللهُ عَنْهُ: كانَ شيخُنا مُحَمَّدُ بْنُ الحَسَن بْنِ أَحْمَد بْنِ الوَلِيد رَضِىَ اللهُ عَنْهُ سَيِّئِ الرَّأْيِ فِي مُحَمَّدِ بْنِ عَبْدِ اللَّه المِسمَعيِّ راوِي هذا الْحَدِيثِ، وَإِنَّما أَخرَجتُ هذا الخَبَرَ فِي الْكِتابِ، لانَّه كانَ فِي كِتابِ الرَّحْمَة .وقَدْ قَرَأَتُهُ عَلَيْهِ فَلَمْ يُنكِرُهُ وَرَواهُ لي

حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّه قالَ: حَدَّثَنا مُحَمَّدِ بْنِ الحُسَيْنِ بْنِ أَبِي الخَطَّابِ، عَنْ \_ 46 لِمُدَّقِق وَالدَّمِ أَيَنْقُضُ إِبْراهِيمِ بْنِ أَبِي مَحْمُودٍ، عَنْ أَبِي الحَسَن الرِّضا عَلَيْهِ السَّلامُ قالَ: سَأَلْتُهُ عَنِ الْقَيْءِ وَالرُّعَافِ وَالْمِدَّةِ وَالدَّمِ أَيَنْقُضُ اللهِ إِبْراهِيمِ بْنِ أَبِي مَحْمُودٍ، عَنْ أَبِي الحَسَن الرِّضا عَلَيْهِ السَّلامُ قالَ: سَأَلْتُهُ عَنِ الْقَيْءِ وَالرُّعَافِ وَالْمِدَّةِ وَالدَّمِ أَيَنْقُضُ اللهُ اللهُ

حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّه قالَ: حَدَّثَنا أَحْمَدُ بْنُ مُحَمَّدِ -47

on the authority of Zakariya ibn Adam, "I asked Al-Ridha' (a.s.) about an anal fistula35. The Imam (a.s.) said, 'The only things that void the ablutions are defecation, farting or pissing."

30–48 (The author of the book narrated) my father – may God be pleased with him – narrated that Ahmad ibn Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali al-Washsha', "I asked Abil Hassan Al-Ridha' (a.s.): 'Can someone whose hand has been wounded and is covered with medication just perform his ablutions over the covered area?' The Imam (a.s.) replied, 'Yes. He can wash over it. That would suffice.'"

30–49 (The author of the book narrated) my father – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Sahl, on the authority of his father that he had asked Abul Hassan Al–Ridha' (a.s.), 'What should one who has made ablutions do when he thinks that he has not wet a place of his face after he has finished making ablutions?' The Imam (a.s.) replied, "It suffices that he wets that place with the moisture from other parts of his body."

30–50 Abdul Wahid Muhammad ibn Ubdoos al-Neishaboori al-Attar – may God be pleased with him – narrated that Ali ibn Muhammad ibn Qutayba, on the authority of Al-Fadhl ibn Shathan that he had heard Al-Ridha' (a.s.) say, "When they took the decapitated head of Al-Husayn ibn Ali (a.s.) to Sham, Yazid – may God damn him – ordered that it be put somewhere and the tablecloth be spread. He – may God damn him – and his companions started to eat and drink beer. When they finished eating, he ordered that they put the head in a tub in front of his couch and place the chess board over the tub. Yazid – may God damn him – started playing chess with his companions while he was swearing at Al-Husayn (a.s.), his forefathers and grandfather (a.s.) and making fun of them. Whenever he won the game, he drank three mugs of beer. Then he poured down the little bit of leftover beer on the ground right next to the tub in which Al-Husayn's (a.s.) head was placed. The Honorable the Exalted God will eliminate the sins of whoever sees beer or a chess board and remembers Al-Husayn (a.s.), and damns Yazid and the Aal Ziyad, even if the number of his sins are as many as there are stars in the sky."

بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ سَهْلٍ، عَنْ زَكَرِيًّا بْنِ آدَمَ قالَ: سَأَلْتُ الرِّضَا عَلَيْهِ السَّلامُ عَنِ النَّاسُورِ فَقَالَ إِنَّمَا يَنْقُضُ الْوُضُوءَ ثَلاثٌ الْبَوْلُ وَالْغَائِطُ وَالرّيح.

حَدَّثَنا أَبِي رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّه قالَ: حَدَّثَنا أَحْمَدُ بْنُ عِيسَى، عَنِ الحَسَن بْنِ عِلَى الرَّجِلُ أَيُجْزِيهِ أَنْ يَمْسَحَ فِي عَلِى الوَشَّاء، عَنْ أَبِي الحَسَن الرِّضا عَلَيْهِ السَّلامُ، قالَ: سَأَلْتُهُ عَنِ الدَّوَاءِ يَكُونُ عَلَى يَدَيِ الرَّجُلِ أَيُجْزِيهِ أَنْ يَمْسَحَ فِي الوَشَّاء، عَنْ أَبِي الحَسَن الرِّضا عَلَيْهِ السَّلامُ، قالَ: سَأَلْتُهُ عَنِ الدَّوَاءِ الْمَطْلِيِّ عَلَيْهِ قَالَ نَعَمْ يَمْسَحُ عَلَيْهِ وَيُجْزِيهِ .

حَدَّتَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّتَنا سَعْدُ بْنُ عَبْدِ اللَّه قالَ: حَدَّتَنا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ ـ 49 سَهْلٍ، عَنْ أَبِيهِ قالَ: سَأَلْت أَبَا الحَسَن الرِّضا عَلَيْهِ السَّلامُ عَنِ الرَّجُلِ يَبقى مِنْ وَجْهِهِ إِذا تَوَضَّاً [مَوضِعٌ لَم يُصِبهُ سَهْلٍ، عَنْ أَبيهِ قالَ: يُجْرِيهِ أَن يَبُلُهُ مِن بَعْضِ جَسَدِهِ . الماءِ] فَقالَ: يُجْرِيهِ أَن يَبُلُهُ مِن بَعْضِ جَسَدِهِ

حَدَّتَنا عَبْدُ الواحِدِ بْنُ مُحَمَّدِ بْنِ عَبْدُوسِ النِيْسابُورِيُّ العَطَّارُ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّد بْنِ قُتَيْبَةَ، عَنْ \_ 50 الفَضْل بْنِ شاُذان قالَ: سَمِعْتُ الرِّضَا عَلَيْهِ السَّلامُ يَقُولُ: لَمَّا حُمِلَ رَأْسُ الْحُسَيْنِ إِلَى الشَّامِ أَمَرَ يَزِيدُ لَعَنَهُ اللَّهُ فَوْضِعَ وَنَصَبَ عَلَيْهِ مَائِدَةً فَأَقْبَلَ هُوَوَأَصْحَابُهُ يَأْكُلُونَ وَيَشْرَبُونَ الْفُقَّاعَ فَلَمَّا فَرَغُوا أَمَرَ بِالرَّأْسِ فَوُضِعَ فِي طَسْت قَوْضِعَ وَيَصَبَ عَلَيْهِ مَائِدَةً فَأَقْبَلَ هُوَوَأَصْحَابُهُ يَأْكُلُونَ وَيَشْرَبُونَ الْفُقَّاعَ فَلَمَّا فَرَغُوا أَمَرَ بِالرَّأْسِ فَوُضِعَ فِي طَسْت تَحْتَ سَرِيرِهِ وَبُسِطَ عَلَيْهِ رُقْحَةُ الشِّطْرُنْجِ وَجَلَسَ يَزِيدُ لَعَنَهُ اللَّهُ يَلْعَبُ بِالشِّطْرِنْجِ وَيَذْكُرُ الْحُسَيْنَ وَأَبَاهُ وَجَدَّهُ صَلَوَاتُ اللَّهُ عَلَيْهِ مُونَ عَبِدُ فَرَعْ فَعَلَى عَلَيْهِ الطَّسْتَ وَاللَّهُ عَلَيْهِ مُعَلِّى الطَّسْتَ

مِنَ الأَرْضِ فَمَنْ كَانَ مِنْ شِيعَتِنَا فَلْيَتَوَرَّعْ عَنْ شُرْبِ الْفُقَّاعِ وَاللَّعْبِ بِالشِّطْرَنْجِ وَمَنْ نَظَرَ إِلَى الْفُقَّاعِ أَوْ إِلَى الشِّطْرَنْجِ وَمَنْ نَظَرَ إِلَى الْفُقَّاعِ أَوْ إِلَى الشَّطْرَنْجِ وَمَنْ نَظَرَ إِلَى الْفُقَاعِ أَوْ إِلَى الشَّطْرَنْجِ وَاللَّهُ عَنَّ وَجَلَّ بِذَلِكَ ذُنُوبَهُ وَلَوْ كَانَتْ كَعَدَدِ النُّجُومِ . . فَلْيَذْكُرِ الْحُسَيْنَ عَلَيْهِ السَّلامُ وَلْيَلْعَنْ يَزِيدَ وَآلَ زِيَادٍ يَمْحُو اللَّهُ عَنَّ وَجَلَّ بِذَلِكَ ذُنُوبَهُ وَلَوْ كَانَتْ كَعَدَدِ النُّجُومِ

30–51 Tamim ibn Abdullah ibn Tamim al–Qurashi – may God be pleased with him – narrated that his father quoted on the authority of Ahmad ibn Ali Al–Ansari, on the authority of Abdul Salam ibn Salih al–Harawi that he had heard Abul Hassan Ali ibn Musa Al–Ridha' (a.s.) say, "The first person for whom beer was made during the era of Islam in Syria was Yazid – may God damn him. He was sitting at the spread–out tablecloth with the decapitated head of Al–Husayn (a.s.) there, when they brought him some beer. He drank some and personally served beer to his companions. The God damned Yazid told his companions, 'Drink this since it is a blessed drink! If it was not blessed, we would not have been the first ones to drink it with the head of our enemy in front of us, and our tablecloth spread out. We are eating and drinking with perfect calm and peace of mind." Imam Al–Ridha' (a.s.) added, "Whoever is one of our followers should abstain from drinking beer, since it is the drink for our enemies. Whoever does not abstain is not one of our followers. My father (a.s.) narrated that his father (a.s.) quoted on the authority of Ali ibn Abi Talib (a.s.) that God's Prophet (S) said, 'Do not wear the clothes of our enemies. Do not eat our enemies' food. Do not follow what our enemies follow. Should you do so you are one of our enemies just as they are."

The author of this book (a.s.heikh Sadooq) – may God have Mercy upon him – said, "What is meant by "the clothes of our enemies" is their military attire. What is meant by "our enemies food" is date wine, beer, mud, any floating (dead) fish, eel, sheatfish36, scaleless fish, lizard meat, rabbit meat, fox meat, birds that sometimes flap their wings but mostly glide, eggs whose tips are the same, sea locusts which cannot fly, and spleens. What is meant by 'what our enemies follow' is going to improper places such as gatherings where they drink wine, parties in which they have forbidden fun, places where they rule not according to what is right, meetings in which they gossip about the Immaculate Imams (a.s.) and the believers, gatherings of the disobedient people, the oppressors, the corrupt ones, the gamblers. (I have heard that drinking a lot of beer will make one drunk. Whatever drinking a lot of will make you drunk, is forbidden to drink, whether you drink a little bit or a lot of it.)

30-52 Abdul Wahid Muhammad ibn Ubdoos al-Neishaboori al-Attar - may God be pleased with him - narrated that Ali ibn Muhammad ibn Qutayba al-Neishaboori quoted on the authority of Al-Fadhl ibn Shazan

حَدَّثَنا تَمِيمُ بْنُ عَبْدِ اللَّه بْنِ تَمِيمُ القُرَشِيُّ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَبِي، عَنْ أَحْمَدِ بْنِ عَلِى الأَنْصارِيِّ، عَنْ \_ 51 عَبْد السَّلامُ بْنِ صالِحِ الهَرَوِيِّ، قالَ: سَمِعْتُ أَبَا الحَسَن عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ يَقُولُ: أَوَّلُ مَنِ اتُّخِذَ لَهُ الْفُقَّاعُ فِي الإِسْلامِ بِالشَّامِ بِالشَّامِ يَزِيدُ بْنُ مُعَاوِيَةَ لَعْنَةُ اللَّهِ عَلَيْهِ فَأُحْضِرَ وَهُوَعَلَى الْمَائِدَةِ وَقَدْ نَصَبَهَا عَلَى رَأْسِ الْحُسَيْنِ بْنِ عَلَيْهِ السَّلامُ فِالشَّامِ بِالشَّامِ عَلَى يَشْرَبُهُ وَيَسْقِي أَصْحَابَهُ وَيَقُولُ اشْرَبُوا فَهَذَا شَرَابٌ مُبَارَكٌ من بركته أنا أول تناولناه وَلَوْ لَمْ يَكُنْ مِنْ بَرَكَتِهِ إِلا أَنَّا أَوَّلُ مَا تَنَاولُناهُ وَرَأْسُ عَدُوبَا بَيْنَ أَيْدِينَا وَمَائِدَتُنَا مَنْصُوبَةٌ عَلَيْهِ وَنَحْنُ نَأْكُلُ وَنُفُوسُنَا سَاكِنَة وَقُلُوبُنَا مُطْمَئِنَّة فَمَنْ كَانَ مِنْ شِيعَتِنَا فَلْيَتَوَرَّعْ عَنْ شُرْبِ الْفُقَاعِ فَإِنَّهُ شَرَابُ أَعْدَاثِنَا فَإِنْ لَمْ يَقُعل فَلَيْسَ مِنَّا، وَلَقَد

حَدَّثَني أَبي، عَنْ آبائِه، عَنْ عَلِيِّ بْنِ أَبِي طالِبٍ عَلَيْهِمُ السَّلاَمُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لا تَلبَسُوا لِباسَ أَعْدائِي وَلا تَطعَمُوا مَطاعِمَ أَعْدائِي، وَلا تَسلَكُوا مَسالِكَ أَعْدائِي فَتَكُونُوا أَعْدائِي كَما هُم أَعْدائِي.

قالَ مُصنِّفُ هذا الْكِتابرحمه الله: لِباسُ الأَعداءِ هُوَالسَّوادَ، وَمَطاعِمُ الأَعداءِ النَّبيذُ المُسكِرُ وَالفِّقاعُ وَالطِّينُ وَالجرِّي مِنَ السَّمَكِ وَالمار ماهي وَالزَّمِّيرُ وَالطّافي وَكُلُّ ما لَم لَهُ فُلُوس مِنَ السَّمَكِ، وَلَحمُ الضَّبُّ وَالأَرنَبِ وَالتَّعلَبِ وَما لَمْ يَدِفَ مِنَ الطَّيرِ وَما استَوى طَرَفاهُ مِنَ البَيضِ وَالدَّبي مِنَ الجَرادِ وَهُوَالَّذِي لا يَستَقِلُّ بِالطَّيرانِ، وَالطِّحالُ، وَمَسالِكُ لَيْ يَدِفَ مِنَ الطَّيرِ وَما استَوى طَرَفاهُ مِنَ البَيضِ وَالدَّبي مِنَ الجَرادِ وَهُوَالَّذِي لا يَستَقِلُ بِالطَّيرانِ، وَالطِّحالُ، وَمَسالِكُ الأَعداءِ مَواضِعُ التُهمَةِ وَمَجالِسُ شُربِ الخَمْرِ، وَالمَجالِسُ الَّتِي فِيها المَلاهِي، وَمَجالِسَ الَّذِينَ لا يَقضُونَ بِالْحَقِّ، وَالمَجالِسُ النَّي يُعابُ فِيها الأَئِمَّةِ عَلَيْهِمُ السَّلَامُ وَالْمُؤْمِنُونَ، وَمَجالِسُ أَهْل المَعاصِي، وَالظُّلمِ وَالفَسادِ وَالقِمارِ [و قَدْ وَالمَجالِسُ النَّي يُعابُ فِيها الأَئِمَةِ عَلَيْهِمُ السَّلَامُ وَالْمُؤْمِنُونَ، وَمَجالِسُ أَهْل المَعاصِي، وَالظُّلمِ وَالفَسادِ وَالقِمارِ [و قَدْ يُسكِرُ كَثِيرُهُ وَما أَسكرَ كَثِيرُهُ فَقَليلُهُ وَكَثِيرُهُ حَرامٌ

حَدَّثَنا عَبْد الواحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدُوسٍ العَطَّار رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِى بْنُ مُحَمَّدِ بْنِ قُتَيْبَةَ \_ 52 النِيْسابُوريّ، عَنِ الفَضْلِ بْنِ شاذانَ قالَ: سَمِعْتُ الرِّضِيا عَلَيْهِ السَّلامُ

that he had heard Al-Ridha' (a.s.) say, "Acting justly and speaking fairly result in the continuation of blessings. And there is no power nor any strength save by God."

The first volume of Uyun Akhbar Al-Ridha' (a.s.) authored by Abi Ja'far Muhammad ibn Ali ibn Al-Husayn ibn Musa ibn Babawayh al-Qumi residing in Ray has ended at this point. May God assist him to obey God and grant him success to please God. In the beginning of the second volume, I will present more traditions about Al-Ridha' (a.s.).

.يَقُولُ: استِعمالُ العَدْلِ وَالإِحسانِ مُؤَذِّنٌ بِدَوامِ النِّعْمَةِ وَلا حَوْلَ وَلا قُوَّةَ إِلاّ بِاللَّه

تَمَّ الجُزءِ الأَوَّلُ مِن عُيُونِ أَخْبارِ الرِّضا عَلَيْهِ السَّلامُ تاليف أَبي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيّ بْنِ الحُسَيْنِ بْنِ مُوسَى بْنِ بابَوَيه الجُزءُ الثَّانِي فِي ما جاءَ عَنِ الرِّضا عَلَيْهِ القُمِّيِّ الفَقيهِ نَزيلِ الرَّي اِعانَهُ اللَّه عَلِيِّ طاعَتِهِ وَوَفَّقَهُ لِمَرضاتِهِ \_ وَيَتلُوهُ الجُزءُ الثَّانِي فِي ما جاءَ عَنِ الرِّضا عَلَيْهِ القُمِّيِّ الفَقيهِ نَزيلِ الرَّي اِعانَهُ اللَّه عَلِيِّ طاعَتِهِ وَوَفَقَهُ لِمَرضاتِهِ \_ وَيَتلُوهُ الجُزءُ الثَّانِي فِي ما جاءَ عَنِ الرِّضا عَلَيْهِ القُمِّيِّ الفَقيهِ نَزيلِ الرَّي العَلمُ مِنَ الأَخْبارِ المَجمُوعَةِ اللهِ عَلَيْهِ السَّلامُ مِنَ الأَخْبارِ المَجمُوعَةِ المَّاسِةِ اللهِ المَّاسِةِ اللهِ اللهِ المَاسِقِيقِ المُعْمَلِيةِ المَّاسِةِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ المَاسِقِيقِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللهِ اللهُ اللّهُ اللهُ اللهِ اللهُ اللهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ ا

- 1. Imam Al-Kazim (a.s.)
- 2. Israfil, Archangel of the Trumpet-blast.
- 3. Any of several prickly or thorny shrubs
- 4. Qur'an, 96:1
- 5. Qur'an, 110:1
- 6. This refers to Imam Al-Askari (a.s.), or it may have been 'my fourth descendant' which would refer to Imam Al-Mahdi (a.s.), and it has somehow been changed.
- 7. Qur'an, 96:19
- 8. Which belong to her martyred son Al-Husayn ibn Ali (a.s.)
- 9. Qur'an, 2:30
- 10. Qur'an, 38:26

- 11. Qur'an, 7:142
- 12. Qur'an, 9:3
- 13. Here the word unfamiliar is used for one who is not 'Mahram. In this sense for women, those men except for their husbands, their fathers, their husband's father, their sons, their husband's sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex, are unfamiliar. This is expressed in the following verse of the Holy Quran, "Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And God is well acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! Turn ye all together towards God, that ye may attain Bliss."[Qur'an, 24:30–31]
- 14. Qur'an, 2:29
- 15. Ibid.
- 16. Ibid.
- 17. Ibid.
- 18. Qur'an, 2:67
- 19. Ibid
- 20. Qur'an, 2:68
- 21. Ibid.
- 22. Qur'an, 2:69
- 23. Qur'an, 2:70-71
- 24. There are three types of Hajj as follows: 1- Hajj Al-Kiraan ;2-Hajj 'Tamatu; 3-Hajj Ifra'ad. They are as follows:
- 1– Hajj Al-Kiraan: A pilgrim puts on 'Ihram and goes to Mecca during the months of Hajj i.e. Shawa'al, Dhul-Qadha, Dhul-Hajja. After perfoming 'Umra, he stays in 'Ihram till he finishes all the steps of Hajj and on 10th Dhul-Hajja removes his/her 'Ihram
- 2- Hajj 'Tamatu: A pilgrim puts on 'Ihram and goes to Mecca during the months of Hajj i.e. Shawa'al, Dhul-Qadha, Dhul-Hajja. After perfoming 'Umra he removes the 'Ihram and then puts it on again on the 8th of Dhul-Hajja when he leaves for Mina.
- 3- Hajj Ifra'ad: A pilgrim who lives within the bounds of Haram (for Ahnaf it is upto the 'Miqat) puts on the 'Ihram (the two cloths) and goes directly to Mina on the 8th of Dhul-Hajja. Those who do Hajj Ifra'ad will not sacrifice an animal on the 10th of Dhul-Hajja.
- 25. 'Miqat is the word that denotes the station of entering the state of ritual consecration for the pilgrimage to the Kaaba (House of God). Around Mecca, the Holy Prophet has determined such places that cannot be crossed by people going to Mecca without entering the state of 'Ihram (The pilgrim's robe consists of two seamless sheets). These places are called 'Migats and are five in number.
- 1: Thil-Hulaifa: This is the 'miqat for the residents of Medina and for those who approach Mecca via that route. It is about 9 kilometers from Medina and about 250 kilometers from Mecca.
- 2: Juhfah: This is the 'miqat for the people who come from Syria or from that direction. This is about 180 kilometers to the west of Mecca.
- 3: Qarn al-Manazil: This is a hilly place about 50 kilometers to the east of Mecca, and is the 'miqat for the people of Najd or for those coming from there.
- 4 Zat-Irq: This is the 'miqat for the people of Iran, Iraq and for those coming from that direction. This is about eighty kilometers towards the north-east side of Mecca.
- 5: Yalamlam: This is a hilly area about sixty kilometers to the south-east of Mecca and is the 'Miqat for the people of Yemen and others coming from that direction. For example, it is the 'Miqat for the pilgrims from India, Pakistan, China,

Japan, etc., who come by ship.

- 26. Of the Holy House of God during the Hajj pilgrimage.
- 27. See footnote on Tradition No. 11-9
- 28. One of the gates
- 29. See footnote on Tradition No. 11-9
- 30. Hands raised-up supplications
- 31. A castrated man placed in charge of a harem or employed as a chamberlain in a palace
- 32. Meaning that now she is considered to be his wife and one's wife is forbidden for his son to be married to
- 33. Qur'an, 49:9
- 34. Qur'an, 59:7
- <u>35.</u> An anal fistula, almost always the result of a previous abscess, is a small tunnel connecting the anal gland from which the abscess arose to the skin of the buttocks outside the anus. After an abscess has been drained, a tunnel may persist connecting the anal gland from which the abscess arose to the skin. If this occurs, persistent drainage from the outside opening may cause it to persist If the outside opening of the tunnel heals, a recurrent abscess may develop.
- 36. A kind of fish called 'Zummair' in Arabic.

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