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## Chapter 36: On Ar-Ridha"s Entry to Neishaboor and Where He Resided

36–1 Abu Wasi' Muhammad ibn Ahmed ibn Ishaq al-Neishaboor narrated that he had heard his grandmother Khadijah – the daughter of Hamdan ibn Pasandeh say, "When Ar-Ridha' (a.s.) entered Neishaboor, he went to the western part of the town to a region known as "Lashabaz" and resided in my grandfather's house. My grandfather was called "Pasandeh" since Ar-Ridha' (a.s.) was pleased with his house and chose it to reside in. "Pasandeh" is a Farsi word meaning 'pleased with.' When he (a.s.) entered

السَّلامُ قالَ: حَدَّثَنا أَبِي مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ عَن أَبِيهِ، عَن آبائِهِ، عَن عَلِيِّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ قالَ: قالَ . رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: كاد الحَسَدُ أَنْ يسبق القدر

وَحَدَّثَنَا مُحَمَّدِ بْنِ أَحْمَدِ بْنِ الحُسَيْنِ بْنِ يُوسِف البَغدْادي قالَ: حَدَّثَنَا عَلِيِّ بْنِعنبسة قالَ: حَدَّثَنا دارِم بْنِ \_ 15 قبيصة النهشلي قالَ حَدَّثَني عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَن أَبِيهِ، عَن آبائِهِ، عَن عَلِيِّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ لا يَحْفَظُنِي فِيكَ إِلا الأَتْقِيَاءُ الأَبْرَارُ الأَصْفِيَاءُ وَمَا هُمْ فِي أُمَّتِي السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ لا يَحْفَظُنِي فِيكَ إِلا الأَتْقِيَاءُ الأَبْرَارُ الأَصْفِياءُ وَمَا هُمْ فِي أُمَّتِي .

حَدَّثَنَا مُحَمَّدِ بْنِ أَحْمَدِ بْنِ الحُسَيْنِ بْنِ يُوسِف البَغْدُادي قالَ: حَدَّثَنَا عَلِيِّ بْنِعنبِسة قالَ: حَدَّثَنَا عَلِيِّ بْنِ مُوسَى الرِّضِا عَلَيْهِ السَّلامُ، عَن أَبِيهِ، عَن آبائِهِ، عَن عَلِيِّ بْنِ أَبِي طالِب مُحَمَّد العَلَوِي بالجحفة قَالَ: حَدَّثَنَا عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَن أَبِيهِ، عَن آبائِهِ، عَن عَلِيِّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ قالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَفِي يَدِهِ خَاتَمٌ فَصُهُ جَزْعٌ يَمَانِيٌّ فَصَلَّى بِنَا فِيهِ فَلَمَّا قَضَى صَلاتَهُ دَفَعَهُ إِلَيَّ وَقَالَ يَا عَلِيُّ تَخَتَّمْ بِهِ فِي يَمِينِكَ وَصَلِّ فِيهِ أَمَا عَلِمْتَ أَنَّ الصَّلاةَ فِي الْجَرْعِ سَبْعُونَ صَلاةً وَأَنَّهُ يُسَبِّحُ مَا لَكُ العَصمة وَالتوفيق

حَدَّتَنا أَبُو واسع مُحَمَّدِ بْنِ أَحْمَدِ بْنِ إِسْحاق النِيْسابُوري قالَ سَمِعْتُ جدتي خديجة بِنْتِ حَمْدانَ بْنِ پسندة قالَتْ ـ 1 لَمَّا دَخَلَ الرِّضَا عَلَيْهِ السَّلامُ نَيْسَابُورَ نَزَلَ مَحَلَّةَ الْغَرْبِيِّ نَاحِيَةً تُعْرَفُ بلاش آباد فِي دَارِ جَدَّتِي پسنده وَإِنَّمَا سُمِّيَ لَمَّ لَمُّ اللَّهِ السَّلامُ ارْتَضَاهُ مِنْ بَيْنِ النَّاسِ وَيسنده هِيَ كَلِمَةٍ فَارِسِيَّةُ مَعْنَاهَا مَرْضِيٍّ فَلَمَّا نَزَلَدَارَنَا زَرَعَ لِسنده لانَّ الرِّضَا عَلَيْهِ السَّلامُ ارْتَضَاهُ مِنْ بَيْنِ النَّاسِ وَيسنده هِيَ كَلِمَةٍ فَارِسِيَّةُ مَعْنَاهَا مَرْضِيٍّ فَلَمَّا نَزَلَدَارَنَا زَرَعَ لَلْمَا لَوْرَادَ اللَّهُ اللهُ لَوْلَادُ اللَّهُ اللهُ لَالْمُ الرَّعْنَاهُ اللَّهُ اللهُ ال

our house he planted an almond tree in a corner of the yard. That plant grew for one year until it turned into a big almond tree yielding almonds. When the people became informed about this, they started picking the almonds to heal their patients. Whoever was ill was blessed by eating an almond from that tree. He would eat it and get healed. Whoever had any eye pains would place an almond from that tree on his eyes and they would be healed.

Whenever a pregnant woman had severe labour pains, she would eat one of the almonds and her delivery became easy. Whenever any of the animals had colic, they would tie one of the branches of that tree under its stomach and it was healed by the blessings of Ar–Ridha' (a.s.). Some time passed and that tree dried up. Then my grandfather chopped off some of its branches and then he lost his sight. Then Ibn Hamdan who was called Abu Amr cut off its trunk and destroyed it. Later his property worth seventy to eighty thousand *Dirhams* was destroyed at the gateway to Fars. He lost it all and nothing was left for him. Abu Amr had two sons who worked for Muhammad ibn Ibrahim ibn Samjoor. One was called Abul Qasim and the other one was called Abu Sadiq. They decided to reconstruct the house. They saved up twenty thousand *Dirhams* to do so. During the reconstruction, they pulled out the roots of that tree not knowing what would happen to them. Later on one of them became in charge of the lands, the property and the gardens of Khorasan's governor. He returned in a carriage after some time with his whole right leg turned black. The meat slowly disintegrated and he died in less than one month. The older brother became employed in the office of Neishaboor's ruler. A group of people gathered around him. He had a fine handwriting style.

One day when all the workers were present one of his workers said, 'May God protect the owner of this beautiful handwriting from the evil eye.' Just then his hands started to shake. The pen fell out of his hand and his hand abscessed. He went home. Abul Abbas – the secretary – and some other people went to see him. They told him, 'This is due to high blood pressure. You should have a phlebotomy performed.' He accepted and had a blood–letting done. They came back the next day and told him, 'You must have a phlebotomy performed.' He did so again, but his hand turned black and he died due to that. Both brothers died in a period of less than one year."

فِي جَانِب مِنْ جَوَانِبِ الدَّارِ فَنَبَتَتْ وَصَارَتْ شَجَرَةً وَأَثْمَرَتْ فِي سَنَةٍ فَعَلِمَ النَّاسُ بِذَلِكَ فَكَانُوا يَسْتَشْفُونَ بِلَوْزِ تِلْكَ الشَّجَرَةِ فَمَنْ أُصَابَتْهُ عِلَّةٌ تَبَرَّكَ بالتَّنَاوُل مِنْ ذَلِكَ اللَّوْزِ مُسْتَشْفِياً بِهِ فَعُوفِي وَمَنْ أُصَابَهُ رَمَدٌ جَعَلَ ذَلِكَ اللَّوْزَ عَلَى عَيْنِهِ فَعُوفِيَ وَكَانَتِ الْحَامِلُ إِذَا عَسُرَ عَلَيْهَا وِلادَتُهَا تَنَاوَلَتْ مِنْ ذَلِكَ اللَّوْزِ فَتَخِفُّ عَلَيْهَا الْوِلادَةُ وَتَضَعُ مِنْ سَاعَتِهَا وَكَانَ إِذَا أَخَذَ دَابَّةً مِنَ الدَّوَابِّ الْقُولَنْجُ أُخِذَ مِنْ قُضْبَانِ تِلْكَ الشَّجَرَةِ فَأُمِرَّ عَلَى بَطْنِهَا فَتَعَافَى وَيَذْهَبُ عَنْهَا رِيحُ الْقُولَنْجِ بِبَرَكَةِ الرِّضَا عَلَيْهِ السَّلامُ.

فَمَضَتِ الأَيَّامُ عَلَى تِلْكَ الشَّجَرَةِ وَيَبِسَتْ فَجَاءَ جَدِّي حَمْدَانُ وَقَطَعَ أَغْصَانَهَا فَعَمِي وَجَاءَ ابْنٌ لِحَمْدَانَ يُقَالُ لَهُ أَبُو عَمْرٍ وَقَطَعَ تِلْكَ الشَّجَرَةَ مِنْ وَجْهِ الأَرْضِ فَذَهَبَ مَالُهُ كُلُّهُ بِبَابِ فَارِسٍ وَكَانَ مَبْلَغُهُ سَبْعِينَ أَلْفَ دِرْهُم وَلَمْ إِلَى تَمَانِينَ أَلْفَ دِرْهُم وَلَمْ يَبْقَ لَهُ شَيْءٌ وَكَانَ لابِي عَمْرٍ وهَذَا ابْنَانِ كَاتِبَانِ وَكَانَا يَكْتُبَانِ لابِي الْحَسَنِ مُحَمَّدِ بْنِ إِبْرَاهِيم سمجور أَلْفَ دَرْهُم وَلَلَّ عَلَيْها عِشْرِينَ أَلْفَ درْهَم وَقَلَعَا الْبَاقِي مِنْ يُقَالُ لاحَدِهِمَا أَبُو الْقَاسِمِ وَلِلأَخْرِ أَبُو صَادِقٍ فَأَرَادًا عِمَارَةَ تِلْكَ الدَّارِ وَأَنْفَقَا عَلَيْهَا عِشْرِينَ أَلْفَ درْهَم وَقَلَعَا الْبَاقِي مِنْ يُقَالُ لاحَدِهِمَا أَبُو الْقَاسِمِ وَلِلأُخْرِ أَبُو صَادِقٍ فَأَرَادًا عِمَارَةَ تِلْكَ الدَّارِ وَأَنْفَقَا عَلَيْهَا عِشْرِينَ أَلْفَ درْهَم وَقَلَعَا الْبَاقِي مِنْ أَلْكَ الْعَلَقِي مِنْ أَلْكَ الْعَلَقِ عَلَيْهَا عَلَيْهَا عَلَيْهَا عَلْمُ وَلَا اللَّكُورَ فِي مُعْرَا السَّجَرَةِ وَهُمَا لا يَعْلَمَانِ مِا يَتَوَلَّدُ عَلَيْهِمَا مِنْ ذَلِكَ الْفَيْقَ عَلَيْهَا عَلَيْهَا عَلَيْهَا عَلَيْهَا عَلَى وَلَقَعَ اللَّهُ عَيْنَ السَّوْءِ عَنْ مَحْمَلِ قَدِ اسْوَدَّتُ وَبِكُهُ اللَّهُ عَيْنَ السَّوْءِ عَنْ السَّوْءِ عَنْ السَّوْءَ فَقَالُ وَالِعَ لَهُ هَوَالُ الْعَدِ وَقَالُوا لَهُ هَذَا الَّذِي أَصَابَكَ مِنَ الْحَرَارَةِ فَيَجِبُ أَنْ تَقْتَصِدَ فَاقْتُصَدَ ذَلِكَ الْيُومُ فَعَادُوا إِلِيْهِ الْعَدِ وَقَالُوا لَهُ هَوَلُقَالُوا لَهُ هَوَالُوا لَهُ مَنَ الْعَرَادِ وَقَالُوا لَلْهُ هَذَا الْيَوْمُ فَعَلَ فَاسُونَ عَنْ يَدُهُ فَشُرُحِتْ وَمَاتَ مِنْ ذَلِكَ وَكُولَ مَوْتُهُمَا جَمِيعاً فِي مِنْ الْعَدَ وَقَالُوا لَهُ مَنْ الْمُولَ الْمُولَى الْمُعْلَ فَاسُونَ عَلَى الْفَعَلَ فَاسُونَ عَنْ يَدُهُ وَمَاتَ مِنْ ذَلِكَ وَكَانَ مَوْتُهُمَا جَمِيعاً فِي مَنْ الْعَدَ وَقَالُوا لَهُ عَلَى الْمَالُولُ الْمَالُولُ الْمُولُولُ الْمَالُولُ الْمُعْرَافِهُ الْمُعْمَ الْمَالُولُ الْمُعْرَا الْمَلْولُ الْمُو

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