

Chapter 44: On Ar-Ridha's Noble Characteristics and His Worshipping

44-1 In the year 352 A.H. (962 A.D.) Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi in Neishaboor narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Oun ibn Muhammad, on the authority of Abi Abbad, "Ar-Ridha' (a.s.) sat on straw mats in the summer, and sackcloth in the winter. He (a.s.) usually wore rough clothes except for when he (a.s.) wanted to visit the people. Then he (a.s.) wore better clothes."

44-2 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Jabala ibn Muhammad al-Kufi, on the authority of Isa ibn Himad ibn Isa, on the authority of his father, on the authority of Ar-Ridha' (a.s.), on the authority of his father (a.s.) that Ja'far ibn Muhammad (a.s.) said, "When someone asks me for something, I rush to fulfill it fearing that he might no longer have that need and I do not get to fulfill his need on time."¹

44-3 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of his paternal grandmother called Qadr, "I was purchased along with other female slaves in Kufa where I was born. They took us to Al-Ma'mun. We benefited from food, drinks, perfumes and a lot of money in his paradise-like house. Al-Ma'mun bestowed me upon Ar-Ridha' (a.s.). When I went to his house, I lost all those benefits. A woman was hired as our teacher. She woke us up at night to pray. This was really hard on us and we all wished we could leave there. Then he (a.s.) donated me to your grandfather Abdullah ibn Abbas. When I went to his house, it was as if I had gone to Heaven."

حَدَّثَنَا الْحَاكِمُ أَبُو عَلِيٍّ الْحُسَيْنِيُّ بْنُ أَحْمَدَ الْبَيْهَقِيُّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى الصُّوْلِيُّ قَالَ: حَدَّثَنَا أَبُو ذَكْوَانَ - 9
قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْعَبَّاسِ قَالَ: كَانَ الرَّضَا عَلَيْهِ السَّلَامُ يُنْسِدُ كَثِيرًا

إِذَا كُنْتَ فِي خَيْرٍ فَلَا تَعْتَرِ بِهِ

بابُ فِي ذِكْرِ أَخْلَاقِ الرَّضَا الْكَرِيمَةِ وَوَصْفِ عِبَادَتِهِ عَلَيْهِ السَّلَامُ

حَدَّثَنَا الْحَاكِمُ أَبُو عَلِيٍّ الْحُسَيْنِيُّ بْنُ أَحْمَدَ الْبَيْهَقِيُّ بِنَيْسَابُورَ سَنَةَ إِثْنَتَيْنِ وَخَمْسِينَ ثَلَاثُمِائَةً قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ - 1
يَحْيَى الصُّوْلِيُّ قَالَ: حَدَّثَنَا عَوْنُ بْنُ مُحَمَّدٍ، عَنْ أَبِي عِبَادٍ قَالَ: كَانَ جُلُوسُ الرَّضَا عَلَيْهِ السَّلَامُ فِي الصَّيْفِ عَلَى
حَصِيرٍ وَفِي الشِّتَاءِ عَلَى مِسْحٍ وَلُبْسُهُ الْغَلِيظُ مِنَ الثِّيَابِ حَتَّى إِذَا بَرَزَ لِلنَّاسِ تَزَيَّنَ لَهُمْ.

حَدَّثَنَا الْحَاكِمُ أَبُو عَلِيٍّ الْحُسَيْنِيُّ بْنُ أَحْمَدَ الْبَيْهَقِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الصُّوْلِيُّ حَدَّثَنَا جَبَلَةَ بْنُ مُحَمَّدٍ - 2
الْكُوفِيُّ قَالَ: حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ بْنِ عِيسَى، عَنْ أَبِيهِ، عَنْ عَلَيْهِ السَّلَامُ، عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ أَنَّ جَعْفَرَ بْنَ مُحَمَّدٍ
عَلَيْهِ السَّلَامُ كَانَ يَقُولُ: إِنَّ الرَّجُلَ لَيْسَ أَلْيَ الْحَاجَةِ فَأَبَادِرُ بِقَضَائِهَا مَخَافَةَ أَنْ يَسْتَعْنِيَ عَنْهَا فَلَا يَجِدُ لَهَا مَوْقِعًا إِذَا
جَاءَتْهُ.

حَدَّثَنَا الْحَاكِمُ أَبُو عَلِيٍّ الْحُسَيْنِيُّ بْنُ أَحْمَدَ الْبَيْهَقِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الصُّوْلِيُّ قَالَ: حَدَّثَنِي جَدَّتِي أُمُّ أَبِي - 3
وَاسْمُهَا عَدْرٌ قَالَتْ اشْتَرَيْتُ مَعَ عِدَّةٍ جَوَارٍ مِنَ الْكُوفَةِ وَكُنْتُ مِنْ مَوْلِدَاتِهَا قَالَتْ فَحَمَلْنَا إِلَى الْمَأْمُونِ فَكُنَّا فِي دَارِهِ فِي
جَنَّةٍ مِنَ الْأَكْلِ وَالشُّرْبِ وَالطَّيِّبِ وَكَثْرَةِ الدَّنَانِيرِ فَوَهَبَنِي الْمَأْمُونُ لِلرَّضَا عَلَيْهِ السَّلَامُ فَلَمَّا صِرْتُ فِي دَارِهِ فَقَدْتُ
جَمِيعَ مَا كُنْتُ فِيهِ مِنَ النَّعِيمِ وَكَانَتْ عَلَيْنَا قِيمَةٌ تُنْبِهُنَا مِنَ اللَّيْلِ وَتَأْخُذُنَا بِالصَّلَاةِ وَكَانَ ذَلِكَ مِنْ أَشَدِّ مَا عَلَيْنَا فَكُنْتُ
أَتَمَنَّى الْخُرُوجَ مِنْ دَارِهِ إِلَى أَنْ وَهَبَنِي لَجَدِّكَ عَبْدَ اللَّهِ بْنِ الْعَبَّاسِ فَلَمَّا صِرْتُ إِلَى مَنْزِلِهِ كَانَتْ قَدْ أُدْخِلْتُ الْجَنَّةَ.

Al-Sowli added, “I have never seen any woman more generous and intelligent than my grandmother. She died in the year 270 A.H. (882 A.D.) after living nearly one hundred years. The people often asked her about Ar-Ridha’ (a.s.). She replied, “I do not remember anything about him except that he used to evaporate Indian aloes-wood, and then put on rose water and musk. He always said his morning prayer on time at the beginning of the time to pray. Then he prostrated and did not raise his head from that state until sunrise. He would then get up and go to attend to the needs of the people or ride. No one was able to raise his voice in his house – no matter whom he was. He always spoke gently and slowly with the people.

My grandfather always sought blessings on account of this female slave. On the same day that she was donated to him, he made a covenant with her to set her free after his death. Once when my grandfather’s maternal uncle, who was a poet called Al-Abbas ibn al-Ahnaf, went to see him and saw her he became interested in her. He told my grandfather, “Can you give her to me?” My grandfather said, “She has been designated to be set free after my death.” Then Al-Abbas ibn al-Ahnaf said,

O Qadr! Deceit got adorned by your name being deceit
However, the world mistreated him who well did you treat.

44-4 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Abu Thakwan that Ibrahim ibn Al-Abbas said, "I never saw that Ar-Ridha' (a.s.) be asked a question and he did not know the answer. I have never seen anyone more knowledgeable than him (a.s.) from the beginning of history up until his time. Al-Ma'mun constantly tested him (a.s.) by questioning and he (a.s.) always responded. He cited all his words, answers and similitude from the Qur'an. He read the Qur'an completely once every three days. He (a.s.) used to say, "I can read all the way through the Qur'an even faster if I wish. But in the way I read it now, I ponder over the meanings and on the occasions in which the verses have been revealed, and the time of their revelation. That is why it takes three whole days and nights." One of his famous sayings is, "Minor sins are the road to major sins. Whoever does not fear God when he commits a minor sin will not fear Him when committing a major sin. Even if God had not admonished the people regarding Heaven and Hell, it was obligatory for the people to obey Him and stay away from disobeying Him. This is due to the nobility and kindness that He has bestowed upon them and having brought them into existence from being non-existent which they did not deserve!"

قَالَ الصُّوْلِيُّ: وَمَا رَأَيْتُ امْرَأَةً قَطُّ أَتَمَّ مِنْ جَدَّتِي هَذِهِ عَقْلاً وَلَا أَسْحَى كَفْأً وَتُؤْفِقِيَتْ فِي سَنَةِ سَبْعِينَ وَمِائَتَيْنِ وَلَهَا نَحْوُ مِائَةِ سَنَةٍ فَكَانَتْ تَسْأَلُ، عَنِ أَمْرِ الرِّضَا عَلَيْهِ السَّلَامُ كَثِيراً فَتَقُولُ مَا أَذْكَرُ مِنْهُ شَيْئاً إِلَّا أَنِّي كُنْتُ أَرَاهُ يَتَبَخَّرُ بِالْعُودِ الْهِنْدِيِّ النَّيِّءِ وَيَسْتَعْمَلُ بَعْدَهُ مَاءَ وَرْدٍ وَمِسْكَاً وَكَانَ عَلَيْهِ السَّلَامُ إِذَا صَلَّى الْغَدَاةَ وَكَانَ يُصَلِّيْهَا فِي أَوَّلِ وَقْتِ ثُمَّ يَسْجُدُ فَلَا يَرْفَعُ رَأْسَهُ إِلَى أَنْ تَرْتَفِعَ الشَّمْسُ ثُمَّ يَقُومُ فَيَجْلِسُ لِلنَّاسِ أَوْ يَرْكَبُ وَلَمْ يَكُنْ أَحَدٌ يَقْدِرُ أَنْ يَرْفَعَ صَوْتَهُ فِي دَارِهِ كَأَنَّ مَنْ كَانَ إِنْمَا كَانَ يَتَكَلَّمُ النَّاسَ قَلِيلاً وَكَانَ جَدِّي عَبْدُ اللَّهِ يَتَبَرَّكُ بِجَدَّتِي هَذِهِ فَدَبَّرَهَا يَوْمَ وَهَبَتْ لَهُ فَدَخَلَ عَلَيْهِ خَالُهُ الْعَبَّاسُ بْنُ الْأَخْنَفِ الْحَنْفِيُّ الشَّاعِرُ فَأَعْجَبْتُهُ فَقَالَ لِجَدِّي هَبْ لِي هَذِهِ الْجَارِيَةَ فَقَالَ هِيَ مُدْبِرَةٌ فَقَالَ الْعَبَّاسُ
بْنُ الْأَخْنَفِ

يَا عُدْرُ زَيْنَ بِاسْمِكَ الْعُدْرُ

وَأَسَاءَ لَمْ يُحْسِنِ بِكَ الدَّهْرُ

حَدَّثَنَا الْحَاكِمُ أَبُو عَلِيٍّ الْحُسَيْنِيُّ بْنُ أَحْمَدَ الْبَيْهَقِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الصُّوْلِيُّ حَدَّثَنَا أَبُو ذَكْوَانَ قَالَ - 4 - سَمِعْتُ إِبْرَاهِيمَ بْنَ الْعَبَّاسِ يَقُولُ: مَا رَأَيْتُ الرِّضَا عَلَيْهِ السَّلَامُ سُئِلَ عَنْ شَيْءٍ قَطُّ إِلَّا عَلِمَهُ وَلَا رَأَيْتُ أَعْلَمَ مِنْهُ بِمَا كَانَ فِي الزَّمَانِ إِلَى وَقْتِهِ وَعَصْرِهِ وَكَانَ الْمَأْمُونُ يَمْتَحِنُهُ بِالسُّؤَالِ عَنْ كُلِّ شَيْءٍ فَيُجِيبُ فِيهِ وَكَانَ كَلَامُهُ كُلُّهُ وَجَوَابُهُ وَتَمَثُّهُ انْتِزَاعَاتٍ مِنَ الْقُرْآنِ وَكَانَ يَخْتِمُهُ فِي كُلِّ ثَلَاثٍ وَيَقُولُ لَوْ أَرَدْتُ أَنْ أَخْتِمَهُ فِي أَقْرَبِ مِنْ ثَلَاثَةِ لَخْتَمْتُ وَلَكِنِّي مَا مَرَرْتُ بِآيَةٍ قَطُّ إِلَّا فَكَّرْتُ فِيهَا وَفِي أَيِّ شَيْءٍ أَنْزَلْتُ وَفِي أَيِّ وَقْتٍ فَلِذَلِكَ صِرْتُ أُخْتِمُ فِي كُلِّ ثَلَاثَةِ أَيَّامٍ

وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ الْمَشْهُورُ قَوْلُهُ: الصَّغَائِرُ مِنَ الذُّنُوبِ طُرُقٌ إِلَى الْكِبَائِرِ وَمَنْ لَمْ يَخَفِ اللَّهَ فِي الْقَلِيلِ لَمْ يَخَفْهُ فِي الْكَثِيرِ وَلَوْ لَمْ يُخَوِّفِ اللَّهُ النَّاسَ بِجَنَّةٍ وَنَارٍ لَكَانَ الْوَاجِبُ عَلَيْهِمْ أَنْ يُطِيعُوهُ وَلَا يَعْصُوهُ لِتَفَضُّلِهِ عَلَيْهِمْ وَإِحْسَانِهِ إِلَيْهِمْ وَمَا بَدَأَهُمْ بِهِ مِنْ أَنْعَامِهِ الَّذِي مَا اسْتَحَقُّوهُ

44–5 Tamim ibn Abdullah ibn Tamim al-Qurashi – may God be pleased with him – narrated that his father quoted on the authority of Ahmed ibn Ali Al-Ansari, on the authority of Raja ibn Abil Zah’hak, “Al-Ma’mun sent me in person to bring Ali ibn Musa (a.s.) from Medina. He ordered me to take him there by way of Basra, Ahwaz and Fars, but not by way of Qum. He ordered me to personally accompany and guard him (a.s.) day and night the whole way, until we reached our destination. I was constantly with him all the way from Medina to Marv. I swear by God that I have never seen any man more God-fearing than him, or anyone who remembers God as often as he (a.s.) does at all times, or fear God the Exalted the Honorable more than he (a.s.) does. He said his morning prayer as soon as the morning arrived. Then he (a.s.) sat down where he (a.s.) prayed and praised God, glorified Him, said that *God is the Greatest* and sent blessings upon the Prophet (S) until sunrise. Then he (a.s.) prostrated and remained in that state until the sun came up. He (a.s.) then got up and attended to the needs of the people and spoke with them. He (a.s.) advised them until the approach of noon. Then he (a.s.) made ablutions and returned to where he (a.s.) prayed. At noon he (a.s.) said six units of prayers². He (a.s.) recited, *‘In the Name of God, Most Gracious, Most Merciful. Praise be to God, the Cherisher and Sustainer of the world; Most Gracious, Most Merciful; Master of the Day of Judgment. Thee do we worship, and Thine aid we seek. Show us the straight way, the way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.’*³ and continued with (the verses), *‘Say: O ye that reject Faith! I worship not that which ye worship, Nor will ye worship that which I worship. And I will not worship that which ye have been wont to worship, nor will ye worship that which I worship. To you be your Way, and to me mine.’*⁴ In the first unit, he (a.s.) recited the Chapter ‘Al-Fatiha and followed it with (the verse), *‘Say: He is God, the One and Only; God, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him’*⁵ in the second unit. He (a.s.) recited likewise in the other four units and said the *Salam* after each two units. In each one, he said the *Qunut* in the second unit after reading the above verses and before bowing down. After saying each two units, he (a.s.) said the ‘*Azan* again and said another two units of prayers.

Then he (a.s.) recited the *Iqamah* and said his noon prayers. When he (a.s.) finished, he (a.s.) recited God’s glorifications, praises, *‘God is the Greatest’*,

حَدَّثَنَا تَمِيمُ بْنُ عَبْدِ اللَّهِ بْنِ تَمِيمِ الْقُرَشِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنِي أَبِي، عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْأَنْصَارِيِّ قَالَ – 5
سَمِعْتُ رَجَاءَ بْنَ أَبِي الضَّحَّاكِ يَقُولُ: بَعَثَنِي الْمَأْمُونُ فِي إِشْحَاصِ عَلِيِّ بْنِ مُوسَى الرَّضَا عَلَيْهِ السَّلَامُ مِنَ الْمَدِينَةِ
وَأَمَرَنِي أَنْ أَخُذَ بِهِ عَلَى طَرِيقِ الْبَصْرَةِ وَالْأَهْوَازِ وَفَارَسَ وَلَا أَخُذَ بِهِ عَلَى طَرِيقِ قُمْ وَأَمَرَنِي أَنْ أَحْفَظَهُ بِنَفْسِي بِاللَّيْلِ
وَالنَّهَارِ حَتَّى أَقْدَمَ بِهِ عَلَيْهِ فَكُنْتُ مَعَهُ مِنَ الْمَدِينَةِ إِلَى مَرَوْ فَوَاللَّهِ مَا رَأَيْتُ رَجُلًا كَانَ أَتَقَى لِلَّهِ مِنْهُ وَلَا أَكْثَرَ ذِكْرًا لَهُ فِي
جَمِيعِ أَوْقَاتِهِ مِنْهُ وَلَا أَشَدَّ خَوْفًا لِلَّهِ عَزَّ وَجَلَّ كَانَ إِذَا أَصْبَحَ صَلَّى الْغَدَاةَ فَإِذَا سَلَّمَ جَلَسَ فِي مُصَلَاةٍ يُسَبِّحُ اللَّهَ
وَيُحَمِّدُهُ وَيُكَبِّرُهُ وَيُهَلِّلُهُ وَيُصَلِّي عَلَى النَّبِيِّ وَآلِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ يَسْجُدُ سَجْدَةً يَبْقَى فِيهَا

حَتَّى يَتَعَالَى النَّهَارُ ثُمَّ أَقْبَلَ عَلَى النَّاسِ يُحَدِّثُهُمْ وَيَعْظُمُهُمْ إِلَى قُرْبِ الزَّوَالِ ثُمَّ جَدَّدَ وُضُوئَهُ وَعَادَ إِلَى مُصَلَّاهُ فَإِذَا زَالَتْ الشَّمْسُ قَامَ وَصَلَّى سِتَّ رَكَعَاتٍ يَفْرَأُ فِي الرِّكَعَةِ الْأُولَى الْحَمْدَ وَقُلْ يَا أَيُّهَا الْكَافِرُونَ وَفِي الثَّانِيَةِ الْحَمْدَ وَقُلْ هُوَ اللَّهُ أَحَدٌ وَيَقْرَأُ فِي الْأَرْبَعِ فِي كُلِّ رَكَعَةٍ الْحَمْدَ لِلَّهِ وَقُلْ هُوَ اللَّهُ أَحَدٌ وَيُسَلِّمُ فِي كُلِّ رَكَعَتَيْنِ وَيَقْنُتُ فِيهِمَا فِي الثَّانِيَةِ قَبْلَ الرُّكُوعِ وَبَعْدَ الْفِرَاءَةِ ثُمَّ يُؤَدِّنُ ثُمَّ يُصَلِّي رَكَعَتَيْنِ ثُمَّ يُقِيمُ وَيُصَلِّي الظُّهْرَ فَإِذَا سَلَّمَ سَبَّحَ اللَّهَ وَحَمَّدَهُ وَكَبَّرَهُ وَهَلَّلَهُ مَا شَاءَ اللَّهُ ثُمَّ سَجَدَ سَجْدَةَ الشُّكْرِ يَقُولُ فِيهَا مِائَةَ مَرَّةٍ شُكْرًا لِلَّهِ

'There is no god but God' for as many times as God had willed. He (a.s.) then prostrated and expressed his gratitude to God by saying *'Thanks be to God'* one hundred times. Once he (a.s.) finished his prostrations and lifted his head up, he (a.s.) stood up and performed another six units of prayers.

In each unit, he (a.s.) recited (the verse), 'In the Name of God, Most Gracious, Most Merciful. Praise be to God, the Cherisher and Sustainer of the world; Most Gracious, Most Merciful; Master of the Day of Judgment. Thee do we worship, and Thine aid we seek. Show us the straight way, The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.' He (a.s.) continued with the verse, 'Say: He is God, the One and Only; God, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him.' He (a.s.) said the 'Salam after each two units. In each one, he (a.s.) said the 'Qunut in the second unit after reading the above verses and before bowing down. After saying each two units, he (a.s.) said the 'Azan again and said another two units of recommendable ('Nafilah) prayers. He (a.s.) said the 'Qunut in the second unit, and after finishing the two units he (a.s.) stood up and started to say his afternoon prayers. When he (a.s.) finished saying his afternoon prayers, he (a.s.) sat down there and recited God's glorifications, praises, 'God is the Greatest', 'There is no god but God' as many times as God had willed.⁶ He (a.s.) then prostrated and expressed his gratitude to God by saying 'Thanks be to God' one hundred times. When the sun set, he (a.s.) made ablutions again and said three units of evening prayers along with the 'Azan, 'Iqamah and 'Qunut in the second unit after reciting the verses and before bowing down. After finishing his prayers, he (a.s.) sat down there and recited God's glorifications in the same manner as expressed above. He (a.s.) then prostrated. When he (a.s.) finished his prostrations, he (a.s.) lifted his head up, but did not talk to anyone until he (a.s.) said four units of recommendable prayers (nafila) for the evening. In each two units, he (a.s.) said the 'Qunut in the second unit after reading the verses and before bowing down. He (a.s.) also finished each two units by saying the 'Salams. After reciting the 'Al-Fatiha in the first unit, he (a.s.) recited the verse 'Al-Jahd (of the Qur'an), 'Say: O ye that reject Faith!...'. After reciting the Al-Fatiha in the second unit, he (a.s.) recited the verses 'Say: He is God, the One and Only; God, the Eternal, Absolute; He begetteth not, nor is

فَإِذَا رَفَعَ رَأْسَهُ قَامَ فَصَلَّى سِتَّ رَكَعَاتٍ يَفْرَأُ فِي كُلِّ رَكَعَةٍ الْحَمْدَ لِلَّهِ وَقُلْ هُوَ اللَّهُ أَحَدٌ وَيُسَلِّمُ فِي كُلِّ رَكَعَتَيْنِ وَيَقْنُتُ فِي ثَانِيَةِ كُلِّ رَكَعَتَيْنِ قَبْلَ الرُّكُوعِ وَبَعْدَ الْفِرَاءَةِ ثُمَّ يُؤَدِّنُ ثُمَّ يُصَلِّي رَكَعَتَيْنِ وَيَقْنُتُ فِي الثَّانِيَةِ فَإِذَا سَلَّمَ أَقَامَ وَصَلَّى الْعَصْرَ فَإِذَا سَلَّمَ جَلَسَ فِي مُصَلَّاهُ يُسَبِّحُ اللَّهَ وَحَمَّدَهُ وَيُكَبِّرُهُ وَيَهْلِلُهُ مَا شَاءَ اللَّهُ ثُمَّ سَجَدَ سَجْدَةَ يَقُولُ فِيهَا مِائَةَ مَرَّةٍ حَمْدًا لِلَّهِ فَإِذَا غَابَتِ الشَّمْسُ تَوَضَّأَ وَصَلَّى الْمَغْرِبَ ثَلَاثًا بِأَذَانٍ وَإِقَامَةٍ وَقْنُتَ فِي الثَّانِيَةِ قَبْلَ الرُّكُوعِ وَبَعْدَ الْفِرَاءَةِ فَإِذَا سَلَّمَ جَلَسَ فِي مُصَلَّاهُ يُسَبِّحُ اللَّهَ وَحَمَّدَهُ وَيُكَبِّرُهُ وَيَهْلِلُهُ مَا شَاءَ اللَّهُ ثُمَّ يَسْجُدُ سَجْدَةَ الشُّكْرِ ثُمَّ رَفَعَ رَأْسَهُ وَلَمْ يَتَكَلَّمْ

حَتَّى يَقُومَ وَيُصَلِّيَ أَرْبَعَ رَكَعَاتٍ بِتَسْلِيمَتَيْنِ يَفْتُنُ فِي كُلِّ رَكَعَتَيْنِ فِي الثَّانِيَةِ قَبْلَ الرُّكُوعِ وَبَعْدَ الْقِرَاءَةِ وَكَانَ يَقْرَأُ فِي
الْأُولَى مِنْ هَذِهِ الْأَرْبَعِ الْحَمْدَ وَقُلْ يَا أَيُّهَا الْكَافِرُونَ وَفِي الثَّانِيَةِ الْحَمْدَ وَقُلْ هُوَ اللَّهُ

He begotten; And there is none like unto Him⁷ as he (a.s.) did in the rest of the units. Then he (a.s.) sat down after he had said the Salam and recited the glorifications following his prayers as much as God had willed. He (a.s.) then ate and rested until about one-third of the night was gone. He (a.s.) then got up and said four units of night prayer. He (a.s.) said the Qunut in the second unit after reading the verses and before bowing down. When he (a.s.) finished, he (a.s.) sat down there and mentioned the Exalted the Honorable God, glorifications, praises, ‘God is the Greatest’, ‘There is no god but God’ as many times as God had willed. He (a.s.) then prostrated and expressed his gratitude to God. He (a.s.) then went to sleep and woke up when two thirds of the night had passed. He (a.s.) brushed his teeth while reciting God’s glorifications, praises, ‘God is the Greatest’, ‘There is no god but God’ and asking for repentance. He (a.s.) then made ablutions and stood up to say night prayers. He (a.s.) said four sets of two units of night prayers. In the first unit of each prayer, he (a.s.) recited the verse *Al-Fatiha* once and recited the verse ‘Say: He is God, the One and Only; God, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him’⁸ thirty times. He (a.s.) also said four units of *Ja’far ibn Abi Talib* (a.s.)⁹ prayers as two sets of two units. He said the Qunut in the second unit of each set, before bowing down and after saying the glorifications. He (a.s.) considered it a part of the night prayer. He (a.s.) then stood up and said the other two units of prayers. In the first unit he (a.s.) recited the *Al-Fatiha* and recited the Sura of *Mulk*.¹⁰

In the second unit, he (a.s.) recited the ‘*Al-Fatiha* and recited the Sura of *ad-Dahr* (No. 76). Then he (a.s.) finished praying, stood up and started saying ‘*Al-Shaf’* prayers in which he recited the *Al-Fatiha* once and the *Al-Ikhlās* three times in each unit. Then he (a.s.) said the *Qunut* in the second unit after reciting the verses and before bowing down. When he (a.s.) finished, he (a.s.) stood up and said one unit of *Al-Witr* prayer in which he (a.s.) recited *Al-Fatiha* once and *Al-Ikhlās* three times, and *Al-Falaq* once, and ‘*An-Nas* once. He (a.s.) said the ‘*Qunut* after reciting the verse and before bowing down. In the *Qunut* he (a.s.) said, ‘O my God! Please send blessings upon Muhammad (a.s.) and the Household of Muhammad (a.s.)! O my God! Please guide us amongst those whom Thou hath guided! Make us healthy and place us amongst those whom Thou hath made healthy! Be kind to us and place us amongst those whom Thou hath been kind to! Bless for us what Thou hath granted us! Protect us from the evil

أَحَدٌ ثُمَّ يَجْلِسُ بَعْدَ التَّسْلِيمِ فِي التَّعْقِيبِ مَا شَاءَ اللَّهُ

حَتَّى يُمْسِيَ ثُمَّ يُفْطِرُ ثُمَّ يَلْبِثُ حَتَّى يَمْضِيَ مِنَ اللَّيْلِ قَرِيبٌ مِنَ الثُّلُثِ ثُمَّ يَقُومُ فَيُصَلِّيَ الْعِشَاءَ الْأَخْرَةَ أَرْبَعَ رَكَعَاتٍ وَيَفْتُنُ فِي الثَّانِيَةِ قَبْلَ الرُّكُوعِ وَبَعْدَ الْقِرَاءَةِ فَإِذَا سَلَّمَ جَلَسَ فِي مُصَلَّاهُ يَذْكُرُ اللَّهَ عَزَّ وَجَلَّ وَيَسْبِحُهُ وَيُحَمِّدُهُ وَيُكَبِّرُهُ وَيُهَلِّلُهُ مَا شَاءَ اللَّهُ وَيَسْجُدُ بَعْدَ التَّعْقِيبِ سَجْدَةَ الشُّكْرِ ثُمَّ يَأْوِي إِلَى فِرَاشِهِ فَإِذَا كَانَ الثُّلُثُ الْأَخِيرُ مِنَ اللَّيْلِ قَامَ مِنْ

فَرَأَاهُ بِالتَّسْبِيحِ وَالتَّحْمِيدِ وَالتَّكْبِيرِ وَالتَّهْلِيلِ وَالتَّسْتَغْفَارِ فَاسْتَاكَ ثُمَّ تَوَضَّأَ ثُمَّ قَامَ إِلَى صَلَاةِ اللَّيْلِ فَصَلَّى ثَمَانِي رَكَعَاتٍ وَيُسَلِّمُ فِي كُلِّ رَكَعَتَيْنِ يَقْرَأُ فِي الْأُولَيَيْنِ مِنْهَا فِي كُلِّ رَكَعَةٍ الْحَمْدَ مَرَّةً وَقُلَّ هُوَ اللَّهُ أَحَدٌ ثَلَاثِينَ مَرَّةً وَيُصَلِّي صَلَاةَ جَعْفَرِ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ أَرْبَعَ رَكَعَاتٍ يُسَلِّمُ فِي كُلِّ رَكَعَتَيْنِ وَيَقْنُتُ فِي كُلِّ رَكَعَتَيْنِ فِي الثَّانِيَةِ قَبْلَ الرُّكُوعِ وَبَعْدَ التَّسْبِيحِ وَيَحْتَسِبُ بِهَا مِنْ صَلَاةِ اللَّيْلِ ثُمَّ يُصَلِّي الرُّكَعَتَيْنِ الْبَاقِيَتَيْنِ يَقْرَأُ فِي الْأُولَى الْحَمْدَ وَسُورَةَ الْمَلِكِ وَفِي الثَّانِيَةِ الْحَمْدَ وَهَلْ أَتَى عَلَى الْإِنْسَانِ ثُمَّ يَقُومُ فَيُصَلِّي رَكَعَتِي الشَّفَعِ يَقْرَأُ فِي كُلِّ رَكَعَةٍ مِنْهَا الْحَمْدَ مَرَّةً وَقُلَّ هُوَ اللَّهُ أَحَدٌ ثَلَاثَ مَرَّاتٍ وَيَقْنُتُ فِي الثَّانِيَةِ ثُمَّ يَقُومُ فَيُصَلِّي الْوَتْرَ رَكَعَةً يَقْرَأُ فِيهَا الْحَمْدَ وَقُلَّ هُوَ اللَّهُ أَحَدٌ ثَلَاثَ مَرَّاتٍ وَقُلَّ أَعُوذُ بِرَبِّ الْفَلَقِ مَرَّةً وَاحِدَةً وَقُلَّ أَعُوذُ بِرَبِّ النَّاسِ مَرَّةً وَاحِدَةً وَيَقْنُتُ فِيهَا قَبْلَ الرُّكُوعِ وَبَعْدَ الْقِرَاءَةِ وَيَقُولُ: فِي قُنُوتِهِ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ اللَّهُمَّ اهْدِنَا فِيْمَنْ هَدَيْتَ وَعَافِنَا فِيْمَنْ عَافَيْتَ وَتَوَلَّنَا فِيْمَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيمَا أَعْطَيْتَ وَفِنَا شَرًّا مَا قَضَيْتَ فَإِنَّكَ

which Thou destined (for the wicked ones)! As Thou art the One who destinest. There is none to command Thee! Whomever Thou loveth will not be humiliated! Whomever Thou hath considered as an enemy will not be honored! O Our Lord! Thou art Blessed! Thou art High!’ Then he (a.s.) said, ‘I ask God for forgiveness and seek repentance from Him.’ seventy times.

When he (a.s.) finished, he (a.s.) sat down and continued saying supplications after his prayers as many times as God had willed.

When the morning approached, he (a.s.) got up and said two units of morning prayers. He (a.s.) recited the Opening Chapter and the ‘*Al-Kafirun*’ Chapter in the first unit and the Opening Chapter and the ‘*Al-Ikhlās*’ Chapter in the second unit.

When the morning came, he (a.s.) said the ‘*Azan*’ and the ‘*Iqamah*’ and said two units of morning prayer. When he (a.s.) finished, he (a.s.) sat down and continued saying supplications until sunrise. He (a.s.) then fell in prostration and said Gratitude Prostrations until noon.

In all his obligatory prayers, he (a.s.) recited the Opening Chapter and ‘*Al-Qadr*’ Chapter in the first unit and recited the Opening Chapter and the ‘*Al-Ikhlās*’ Chapter in the second unit except for in the morning, noon and afternoon of Fridays on which he (a.s.) recited the Opening Chapter, the ‘*Al-Jom’a*’ Chapter and the ‘*Al-Munafiqin*’ Chapter. In the night prayer on Fridays, he (a.s.) recited the Opening Chapter and the ‘*Al-Jum’a*’ Chapter in the first unit and the Opening Chapter and ‘*Al-A’ala*’ Chapter in the second unit. In the morning prayer on Mondays and Thursdays, he (a.s.) recited the Opening Chapter and the ‘*Al-Insan*’ Chapter in the first unit and the Opening Chapter and ‘*Al-Ghashiya*’ Chapter in the second unit.

He (a.s.) said his evening, night, midnight, even¹¹, odd¹² and morning prayers aloud. He (a.s.) said his noon and afternoon prayers quietly. He (a.s.) recited the Glorifications at the end of each of them by saying ‘*Glory be to God, praise be to God, there is no god but God, God is the Greatest*’ thrice. The ‘*Qunut*’ in all his prayers consisted of the following, ‘*O Lord! Forgive. Have Mercy regarding what evil You saw us do as You are the Magnificent the Most Generous.*’ When he (a.s.) entered any town while he (a.s.) was fasting, he (a.s.) would make an explicit intention to stay there for ten days and not break his fast. When the evening came, he (a.s.) said his prayers before breaking his fast. However, he (a.s.) said

his prayers in a

تَفْضِي وَلَا يُفْضِي عَلَيْكَ إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ وَلَا يَعِزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ ثُمَّ يَقُولُ: أَسْتَغْفِرُ اللَّهَ وَأَسْأَلُهُ
التَّوْبَةَ سَبْعِينَ مَرَّةً فَإِذَا سَلَّمَ جَلَسَ فِي التَّعْقِيبِ مَا شَاءَ اللَّهُ وَإِذَا قَرَّبَ الْفَجْرُ قَامَ فَصَلَّى رَكَعَتِي الْفَجْرِ يَقْرَأُ فِي الْأُولَى
الْحَمْدَ وَقُلْ يَا أَيُّهَا الْكَافِرُونَ وَفِي الثَّانِيَةِ الْحَمْدَ وَقُلْ هُوَ اللَّهُ أَحَدٌ فَإِذَا طَلَعَ الْفَجْرُ أَذَّنَ وَأَقَامَ وَصَلَّى الْغَدَاةَ رَكَعَتَيْنِ
فَإِذَا سَلَّمَ جَلَسَ فِي التَّعْقِيبِ حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ سَجَدَ سَجْدَتِي الشُّكْرِ حَتَّى يَتَعَالَى النَّهَارُ

وَكَانَتْ قِرَاءَتُهُ فِي جَمِيعِ الْمَفْرُوضَاتِ فِي الْأُولَى الْحَمْدَ وَإِنَّا أَنْزَلْنَاهُ وَفِي الثَّانِيَةِ الْحَمْدَ وَقُلْ هُوَ اللَّهُ أَحَدٌ إِلَّا فِي صَلَاةِ
الْغَدَاةِ وَالظُّهْرِ وَالْعَصْرِ يَوْمَ الْجُمُعَةِ فَإِنَّهُ كَانَ يَقْرَأُ فِيهَا بِالْحَمْدِ وَسُورَةَ الْجُمُعَةِ وَالْمُنَافِقِينَ وَكَانَ يَقْرَأُ فِي صَلَاةِ
الْعِشَاءِ الْأَخْرَةَ لَيْلَةَ الْجُمُعَةِ فِي الْأُولَى الْحَمْدَ وَسُورَةَ الْجُمُعَةِ وَفِي الثَّانِيَةِ الْحَمْدَ وَسَبِّحَ وَكَانَ يَقْرَأُ فِي صَلَاةِ الْغَدَاةِ يَوْمَ
الْإِثْنَيْنِ وَالْخَمِيسِ فِي الْأُولَى الْحَمْدَ وَهَلْ أَتَى عَلَى الْإِنْسَانِ وَفِي الثَّانِيَةِ الْحَمْدَ وَهَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ وَكَانَ يَجْهَرُ
بِالْقِرَاءَةِ فِي الْمَغْرَبِ وَالْعِشَاءِ وَصَلَاةِ اللَّيْلِ وَالشَّفَعِ وَالْوَتْرِ وَالْغَدَاةِ وَبُخْفِي الْقِرَاءَةَ فِي الظُّهْرِ وَالْعَصْرِ وَكَانَ يُسَبِّحُ فِي
الْأَخْرَافِ يَقُولُ: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ثَلَاثَ مَرَّاتٍ وَكَانَ قُنُوتُهُ فِي جَمِيعِ صَلَوَاتِهِ رَبِّ
اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَجَلُّ الْأَكْرَمُ وَكَانَ إِذَا أَقَامَ فِي بَلَدَةٍ عَشْرَةَ أَيَّامٍ صَائِمًا لَا يُفْطِرُ فَإِذَا
جَنَّ اللَّيْلُ بَدَأَ بِالصَّلَاةِ قَبْلَ الْإِفْطَارِ وَكَانَ فِي الطَّرِيقِ يُصَلِّي فَرَائِضَهُ رَكَعَتَيْنِ رَكَعَتَيْنِ إِلَّا الْمَغْرَبَ فَإِنَّهُ كَانَ يُصَلِّيهَا
ثَلَاثًا وَلَا يَدْعُ نَافِلَتَهَا وَلَا

shortened fashion while he (a.s.) was on the road saying all of them except the evening prayer in two units; and he (a.s.) said the evening prayer in three units. He (a.s.) also said the recommendable prayers for the evening as well as the recommendable the prayers for the night, as well as the even and odd prayers and the recommendable prayers for the morning. He (a.s.) never abandoned saying them whether he (a.s.) was staying somewhere or traveling. However, he (a.s.) did not say the recommendable prayers in the daytime while he (a.s.) was traveling. He (a.s.) recited the Glorifications by saying ‘*Glory be to God. Praise be to God. There is no god but God. God is the Greatest*’ thirty times after each of his shortened prayers; and said that this would complete the praying. I never saw him say any ‘*Al-Dhuha* prayers¹³ whether staying somewhere or traveling. He (a.s.) never fasted while traveling. In each of his supplications, he (a.s.) started out by sending blessings upon Muhammad (a.s.) and his Holy Household. He (a.s.) did this many times whether in his prayers or at other times. When he (a.s.) went to bed at night, he (a.s.) would recite the Qur’an a lot. Whenever he (a.s.) came across a verse in which there was any mention of Paradise or Hell, he (a.s.) would cry and ask God for Paradise, and seek refuge in Him from Hell. He (a.s.) would say, ‘*In the Name of God the Beneficent, the Merciful*’ in a loud voice in all his prayers whether in the daytime or at night. When he (a.s.) recited the Chapter *Al-Ikhlās*, he (a.s.) would say, ‘*Say: He is Allah, the One and Only*’¹⁴ He (a.s.) said ‘*God is the One and Only*’ silently. When he (a.s.) finished reciting it, he (a.s.) would say, ‘*God – our Lord – is as such*’ thrice.

When he (a.s.) recited the Chapter ‘*Al-Jahd (al-Kafirun)*, he (a.s.) would say, ‘*Say: O ye that reject Faith!...*’ silently. When he (a.s.) finished it, he (a.s.) would say, ‘*My Lord is God and my religion is Islam*’ thrice.

When he (a.s.) finished reciting the Chapter At-Tin (No. 95), he (a.s.) would say, ‘Yes. It is so, and I bear witness to it.’ When he (a.s.) recited the Chapter Al-Qiyama, he (a.s.) would say, ‘Glory be to Thee, My God! Yes, I do.’ When he (a.s.) recited the following verse in Chapter ‘Al-Jom’a, ‘...Say: *‘The (blessing) from the Presence of Allah is better than any amusement or bargain!...*’ 15 he (a.s.) said, ‘for those who are pious’ and then went on with the rest and said, ‘... and Allah is the Best to provide (for all needs).’ 16 When he (a.s.) finished reciting the Opening Chapter, he (a.s.) said, ‘Praise be to Allah, the Cherisher and Sustainer of the worlds.’ 17

يَدْعُ صَلَاةَ اللَّيْلِ وَالشَّفَعِ وَالْوَتْرَ وَرَكَعَتِي الْفَجْرِ فِي سَفَرٍ وَلَا حَضَرَ وَلَا كَانَ لَا يُصَلِّي مِنْ نَوَافِلِ النَّهَارِ فِي السَّفَرِ شَيْئاً
وَكَانَ يَقُولُ بَعْدَ كُلِّ صَلَاةٍ يَقْصُرُهَا سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ثَلَاثِينَ مَرَّةً وَيَقُولُ هَذَا لِتَمَامِ
الصَّلَاةِ وَمَا رَأَيْتُهُ صَلَّى صَلَاةَ الضُّحَى فِي سَفَرٍ وَلَا حَضَرَ وَلَا كَانَ لَا يَصُومُ فِي السَّفَرِ شَيْئاً وَكَانَ عَلَيْهِ السَّلَامُ يَبْدَأُ فِي
دُعَائِهِ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِهِ وَيُكْثِرُ مِنْ ذَلِكَ فِي الصَّلَاةِ وَغَيْرِهَا وَكَانَ يُكْثِرُ بِاللَّيْلِ فِي فِرَاشِهِ مِنْ تَلَاوَةِ الْقُرْآنِ فَإِذَا
مَرَّ بِآيَةٍ فِيهَا ذِكْرُ جَنَّةٍ أَوْ نَارٍ بَكَى وَسَأَلَ اللَّهَ الْجَنَّةَ وَتَعَوَّذَ بِهِ مِنَ النَّارِ وَكَانَ يَجْهَرُ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي
جَمِيعِ صَلَوَاتِهِ بِاللَّيْلِ وَالنَّهَارِ وَكَانَ إِذَا قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ قَالَ سِرّاً اللَّهُ أَحَدٌ فَإِذَا فَرَعَ مِنْهَا قَالَ كَذَلِكَ اللَّهُ رَبُّنَا ثَلَاثاً
وَكَانَ إِذَا قَرَأَ سُورَةَ الْجَحْدِ قَالَ فِي نَفْسِهِ سِرّاً يَا أَيُّهَا الْكَافِرُونَ فَإِذَا فَرَعَ مِنْهَا قَالَ رَبِّي اللَّهُ وَدِينِي الْإِسْلَامُ ثَلَاثاً وَكَانَ
إِذَا قَرَأَ وَالتَّيْنِ وَالزَّيْتُونِ قَالَ عِنْدَ الْفَرَاغِ مِنْهَا بَلَى وَأَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ. وَكَانَ إِذَا قَرَأَ لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ قَالَ
عِنْدَ الْفَرَاغِ مِنْهَا سُبْحَانَكَ اللَّهُمَّ بَلَى وَكَانَ يَقْرَأُ فِي سُورَةِ الْجُمُعَةِ قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التَّجَارَةِ لِلَّذِينَ
اتَّقَوْا وَاللَّهُ خَيْرُ الرَّازِقِينَ وَكَانَ إِذَا فَرَعَ مِنَ الْفَاتِحَةِ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

When he (a.s.) recited the Chapter Al-A’la (No.87), he (a.s.) said, ‘Glorified is my Lord the Highest’ in a low voice.

When he (a.s.) recited ‘*O ye who believe!*’ in any of the verses, he (a.s.) said, ‘*Here I am my Lord! Here I am*’ in a low voice.

In each city Ar-Ridha’ (a.s.) entered, the people in that region came to see him (a.s.), to ask their religious and scholarly questions. He (a.s.) narrated for them a lot of traditions on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.s.), on the authority of God’s Prophet (S). When I took Ar-Ridha’ (a.s.) to Al-Ma’mun, Al-Ma’mun asked me about how he (a.s.) had been along the way. I told him what I had seen of him in days and at nights, during his traveling and staying. Then Al-Ma’mun told me, “O Ibn Abil Dhahhak! This is the best person on the Earth with the best deeds and the best worshipping. However, do not tell anyone what you have seen of him, so that no one can recognize his nobility unless he hears it directly from me. I seek help from God to do what I intend to do – that is to raise his rank and spread around his fame.”

44–6 Ahmad ibn Ziyad ibn Ja’far al-Hamadani – may God have Mercy upon him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Abdul Salam ibn Salih al-Harawi, “I went to the house in Sarakhs in which Ar-Ridha’ (a.s.) was imprisoned and he (a.s.) was in a bind there. I asked the prison guard for permission to visit. He said, “There is no way for you to visit him.” I asked him, “Why?” He said, “It is because the Imam (a.s.) says one-thousand units of prayers in

each twenty-four hours. He (a.s.) only stops to pray for a short time early at daybreak, before the end of the day near dusk, and at times of the yellowness of the sun. Even at these times, he (a.s.) sits at the place where he prays and chants for his Lord.” Then I said, “Please ask him to grant me permission to visit him.” The prison guard sought his permission and I went to see the Imam (a.s.) at the appointed time. He (a.s.) was sitting where he prayed and was thinking. I asked the Imam (a.s.), “O son of God’s Prophet! What is this that the people have spread around about you?” He (a.s.) asked, “What is it?” I said, “They say that you claim that the people are your slaves.” He (a.s.) said, “O God! The Creator of the heavens and the Earth! You are aware of the invisible and the visible world. You are a witness that I have never said this. I have never heard any of my forefathers (a.s.) say this. You are aware of the oppressions imposed upon us by these people. And this is one such case

وَإِذَا قَرَأَ سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى قَالَ سُبْحَانَ رَبِّيَ الْأَعْلَى وَإِذَا قَرَأَ يَا أَيُّهَا الَّذِينَ آمَنُوا قَالَ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ سِرًّا
وَكَانَ لَا يَنْزِلُ بَلَدًا إِلَّا قَصَدَهُ النَّاسُ يُسْتَفْتُونَهُ فِي مَعَالِمِ دِينِهِمْ فَيَجِيبُهُمْ وَيُحَدِّثُهُمُ الْكَثِيرَ عَنْ أَبِيهِ عَنْ آبَائِهِ، عَنْ عَلِيٍّ عَلَيْهِ
السَّلَامُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَلَمَّا وَرَدَتْ بِهِ عَلَى الْمَأْمُونِ سَأَلَنِي عَنْ حَالِهِ فِي طَرِيقِهِ فَأَخْبَرْتُهُ بِمَا
شَاهَدْتُ مِنْهُ فِي لَيْلِهِ وَنَهَارِهِ وَطَعْنِهِ وَإِقَامَتِهِ فَقَالَ بَلَى يَا ابْنَ أَبِي الضَّحَّاكِ هَذَا خَيْرٌ أَهْلُ الْأَرْضِ وَأَعْلَمُهُمْ وَأَعْبُدُهُمْ فَلَا
تُخْبِرُ أَحَدًا بِمَا شَهِدْتَ مِنْهُ لِيَلَّا يَظْهَرَ فَضْلُهُ إِلَّا عَلَى لِسَانِي وَبِاللَّهِ أَسْتَعِينُ عَلَى مَا أَقْوَى مِنَ الرَّفْعِ مِنْهُ وَالْإِسَاءَةِ بِهِ

حَدَّثَنَا أَحْمَدُ بْنُ زِيَادٍ بْنُ جَعْفَرِ الْهَمْدَانِيِّ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ عَنَنْ أَبِيهِ عَنْ عَبْدِ السَّلَامِ بْنِ - 6
صَالِحِ الْهَرَوِيِّ قَالَ: جِئْتُ إِلَى بَابِ الدَّارِ الَّتِي حُبِسَ فِيهَا الرِّضَابِ سَرَخُسَ وَقَدْ قُبِدَ فَاسْتَأْذَنْتُ عَلَيْهِ السَّجَانَ فَقَالَ لَا
سَبِيلَ لَكُمْ إِلَيْهِ فَقُلْتُ وَلِمَ قَالَ لِأَنَّهُ رُبَّمَا صَلَّى فِي يَوْمِهِ وَلَيْلَتِهِ أَلْفَ رَكْعَةٍ وَإِنَّمَا يَنْفَتِلُ مِنْ صَلَاتِهِ سَاعَةً فِي صَدْرِ النَّهَارِ
وَقَبْلَ الزَّوَالِ وَعِنْدَ اصْفِرَارِ الشَّمْسِ فَهُوَ فِي هَذِهِ الْأَوْقَاتِ قَاعِدٌ فِي مُصَلَاةٍ يُنَاجِي رَبَّهُ قَالَ فَقُلْتُ لَهُ فَاطْلُبْ لِي فِي هَذِهِ
الْأَوْقَاتِ إِذْنًا عَلَيْهِ فَاسْتَأْذَنَ لِي عَلَيْهِ فَدَخَلْتُ عَلَيْهِ وَهُوَ قَاعِدٌ فِي مُصَلَاةٍ مُتَفَكِّرٌ قَالَ أَبُو الصَّلْتِ فَقُلْتُ يَا ابْنَ رَسُولِ
اللَّهِ مَا شَيْءٌ يَحْكِيهِ عَنْكُمْ النَّاسُ قَالَ وَمَا هُوَ قُلْتُ يَقُولُونَ إِنَّكُمْ تَدْعُونَ أَنَّ النَّاسَ لَكُمْ عِبِيدٌ فَقَالَ اللَّهُمَّ فَاطِرَ
السَّمَاوَاتِ وَالْأَرْضِ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ شَاهِدٌ بِأَنِّي لَمْ أَقُلْ ذَلِكَ قَطُّ وَلَا سَمِعْتُ أَحَدًا مِنْ آبَائِي عَلَيْهِ السَّلَامُ
قَالَهُ قَطُّ، وَأَنْتَ الْعَالِمُ بِمَا لَنَا مِنَ الْمَظَالِمِ عِنْدَ هَذِهِ الْأُمَّةِ، وَأَنَّ

of oppression.” Then he (a.s.) faced me and said, “O Abdul Salam! If they are right about their claim that the people are all our slaves, then have them tell you from whom we have bought them.” I said, “O son of God’s Prophet! You are right.” Then Ar-Ridha’ (a.s.) said, “O Abdul Salam! Do you deny what the Sublime God has made incumbent upon you in regards to our Mastery as others do?” I said, “I take refuge in God! No. I bear witness to your Mastery.”

44-7 Al-Hakim Abu Muhammad Ja’far ibn No’aym ibn Shathan – may God be pleased with him – narrated that Ahmad ibn Idris quoted on the authority of Ibrahim ibn Hashem, on the authority of Ibrahim ibn Al-Abbas, “I never saw Abal Hassan Ar-Ridha’ (a.s.) be verbally crude with anyone under any circumstances. I never saw him interrupt anyone. He always waited for them to finish talking. I never saw him refuse to fulfill anyone’s needs that he was capable of fulfilling. He never stretched his legs out in front of anyone. He never leaned back in front of anyone. I never saw him reproach any of his

servants or agents. I never saw him spit. I never saw him burst into loud laughter. Rather he (a.s.) would smile gently. When everyone left and they spread the tablecloth out for him to dine on, he (a.s.) called every one of his servants and agents – even the door-keeper to dine with him. He (a.s.) slept very little in the daytime. He (a.s.) was awake most of the time. He (a.s.) stayed up a lot at night – from the beginning of the night till early morning. He fasted a lot. He (a.s.) always fasted for at least three days each month. He (a.s.) used to say, “This fasting is like fasting all year long.” He (a.s.) often did good deeds and gave charity in secret. He (a.s.) did most of this in the darkness of the night. If anyone claims that he has seen anyone as noble as him (a.s.), do not believe him.”

- [1.](#) This might also indicate a characteristic of all the Imams (a.s.) which Imam Ar-Ridha' (a.s.) also had since he has narrated it.
- [2.](#) Three sets of two-unit prayers
- [3.](#) Qur'an, 1:1-7
- [4.](#) Qur'an, 109:1-6
- [5.](#) Qur'an, 112:1-4
- [6.](#) As many times as he (a.s.) could
- [7.](#) Qur'an, 112:1-4
- [8.](#) Qur'an, 112:1-4
- [9.](#) Known as Ja'far-e-Tayyar prayer
- [10.](#) Qur'an, 67:1-30
- [11.](#) Al-Shaf'. See 35-1
- [12.](#) Al-Watr. See 35-1
- [13.](#) A form of prayer innovated at the time of Umar which was said in the middle of the day.
- [14.](#) Qur'an, 112:1
- [15.](#) Qur'an, 62:11
- [16.](#) Ibid.
- [17.](#) Qur'an, 1:2

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