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Chapter 47: On Indications of the Divine Leadership of Ar-Ridha' (a.s.)

47–1 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 Umayr ibn Yazid, "I was with Abil Hassan Ar-Ridha' (a.s.) when he (a.s.) talked about Muhammad ibn Ja'far ibn Muhammad (a.s.) and said, 'I have made it incumbent upon myself not to live with him under the same roof.' It occurred to me that the Imam (a.s.) advises us to establish close ties with our relations, but he says this about his own uncle! The Imam (a.s.) looked at me and said, 'This act is a good deed in itself. When he comes to see me and goes, he says things and the people believe what he says. However, if he does not associate with me, no one will accept what he says."

لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلاً فَقَالَ كَذَبُوا عَلَيْهِمْ غَضَبُ اللَّهِ وَلَعْنَتُهُ وَكَفَرُوا بِتَكْذيبِهِمْ لِنَبِيِّ اللَّهِ فِي إِخْبَارِهِ بِأَنَّ الْحُسَيْنَ بْنَ عَلِي عَلَيْهِ السَّلامُ سَيُقْتَلُ وَاللَّهِ لَقَدْ قُتِلَ الْحُسَيْنُ وَقُتِلَ مَنْ كَانَ خَيْراً مِنَ الْحُسَيْنِ أَمِيلُ الْمُؤْمِنِينَ وَالْحَسَنُ الْحُسَيْنِ أَمِيلُ الْمُؤْمِنِينَ وَالْحَسَنُ الْحُسَيْنِ أَمِيلُ اللَّهِ لَمْ عَلَيْ وَمَا مِنَّا إِلا مَقْتُولٌ وَأَنَا وَاللَّهِ لَمَقْتُولٌ بِالسَّمِّ بِاغْتِيَالِ مَنْ يَغْتَالُنِي أَعْرِفُ ذَلِكَ بِعَهْدٍ مَعْهُودٍ إِلَيَّ مِنْ رَسُولِ اللَّهِ بُن عَلَي الْمُؤْمِنِينَ سَبِيلاً فَإِنَّهُ يَقُولُ أَلْلَهِ عَزَّ وَجَلَّ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلاً فَإِنَّهُ يَقُولُ وَلَنْ يَجْعَلُ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلاً فَإِنَّهُ يَقُولُ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلاً فَإِنَّهُ يَقُولُ وَلَنْ يَجْعَلَ اللَّهُ لِكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلاً فَإِنَّهُ يَقُولُ وَلَنْ يَجْعَلَ اللَّهُ لِكَافِرٍ عَلَى مُؤْمِنٍ حُجَّةً وَلَقَدْ أَخْبَرَ اللَّهُ عَزَّ وَجَلَّ مِنْ كُفَّارٍ قَتَلُوا النَّبِيِّينَ بِغَيْرِ الْحَقِّ وَمَعَ قَتْلِهِمْ إِيَّاهُمْ لَمْ عَلَى اللَّهُ لِكَافِرٍ عَلَى مُؤْمِنٍ حُجَّةً وَلَقَدْ أَخْبَرَ اللَّهُ عَزَّ وَجَلَّ مِنْ كُفَّارٍ قَتَلُوا اللَّهُ لَهُمْ عَلَى أَنْبِيلًا مِن طَرِيق الْحُجَّة

. قَد أَخرَجتُ ما رُويَتُهُ في هذَا الْمَعْني في كتاب إبطال الغُلُوّ وَالتَّفويض

حَدَّثَنا أَحْمَد بْنِ زِياد بْنِ جَعْفَر الْهَمَذانيّ قالَ: حَدَّثَنا عَلِيّ بْنِ إِبراهِيم بْنِ هاشِم، عَن أَبيهِ عَنْ عُمَيْرٍ بْنِ يَزِيد قالَ _ 1 كُنْتُ عِنْدَ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ فَذَكَرَ مُحَمَّدَ بْنَ جَعْفَرٍ فَقَالَ إِنِّي جَعَلْتُ عَلَى نَفْسِي أَنْ لا يُظِلَّنِي وَإِيَّاهُ سَقْفُ بَنْ جَعْفَرٍ فَقَالَ إِنِّي جَعَلْتُ عَلَى نَفْسِي أَنْ لا يُظِلَّنِي وَإِيَّاهُ سَقْفُ بَيْتٍ فَقُلْتُ فِي نَفْسِي هَذَا يَأْمُرُنَا بِالْبِرِّ وَالصِلِّةِ وَيَقُولُ هَذَا لِعَمِّهِ فَنَظَرَ إِلَيَّ فَقَالَ هَذَا مِنَ الْبِرِّ وَالصِلَةِ إِنَّهُ مَتَى يَأْتِينِي . وَيَقُولُ فِي قَلُمُ اللّهُ مِنْ الْبِرِ عَلَيْ فَلُهُ إِذَا قَالَ . وَيَقُولُ هَذَا لِعَمْ لِهُ يَدْخُلُ عَلَيْ وَلَمْ أَدْخُلْ عَلَيْ وَلَمْ أَدْخُلُ عَلَيْهِ لَمْ يُقْبَلُ قَوْلُهُ إِذَا قَالَ . .

47–2 (The author of the book narrated) my father – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Isa ibn Obayd, "Muhammad ibn Abdullah al– Taheri wrote to Ar–Ridha' (a.s.) and complained about his uncle who worked for the King; wears their official clothes; and that the affairs of the (King's) Trusteeship are in the hands of his uncle. The Imam (a.s.) wrote him back and said, 'Regarding the issue of the (King's) Trusteeship you have become self–sufficient and this problem will soon be solved.' Muhammad became extremely worried and thought that he would be dismissed from being in charge of this affair, but he died twenty days later."1

47–3 Muhammad ibn Al-Hassan ibn al-Waleed narrated that Muhammad ibn Al-Hassan al-Saffar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Al-Hassan ibn Allan, on the authority of Muhammad ibn Abdullah al-Qumi, "I was with Ar-Ridha' (a.s.) when I got really thirsty. I did not want to ask for water in that meeting, but the Imam (a.s.) himself asked for some water, handed it to me and said, "O Muhammad! This is cool water. Drink it!" Then I drank.

47–4 Muhammad ibn Yahya al-Attar – may God be pleased with him – narrated Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Ahmad al-Ash'ari, on the authority of Imran ibn Musa, on the authority of Abil Hassan Dawood ibn Muhammad an-Nahdi, on the authority of Ali ibn Ja'far that he had heard Abil Hassan at-Tayyeb say, "When Abul Hassan Musa ibn Ja'far passed away, Abul Hassan Ali ibn Musa Ar-Ridha' (a.s.) went to the bazzar and bought a dog, a ram and a cock. Then when the agents wrote to Harun about this he said, 'Now I am secure from his side.' Later on, Az-Zobayri (who was a security agent) wrote that Ali ibn Musa Ar-Ridha' (a.s.) has opened up the door of his house and is inviting the people towards himself. Then Harun said, 'How strange this agent is? He himself wrote that Ali ibn Musa (a.s.) went out and bought a dog, a ram and a cock and now he is writing this stuff!"

47–5 Ali ibn Abdullah al-Warraq – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of Yaqoob ibn Yazid, on the authority of Muhammad ibn Hassaan, Abu Muhammad an-Neeli, on the authority of Al-Husayn ibn Abdullah, on the authority of Muhammad ibn Ali ibn Shahawayh ibn Abdullah, on the authority of Al-

حَدَّثَنا أَبِي رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبِيْدِ قالَ إِنَّ مُحَمَّدُ بْنَ عَبْدِ اللَّهِ _ 2 الطَّاهِرِيَّ كَتَبَ إِلَى الرِّضَايَشْكُو عَمَّهُ بِعَمَلِ السُّلْطَانِ وَالتَّلَبُّسِ بِهِ وَأَمْرَ وَصِيَّتِهِ فِي يَدَيْهِ فَكَتَبَ عَلَيْهِ السَّلامُ أَمَّا الْوَصِيَّةُ الطَّاهِرِيَّ كَتَبَ إِلَى الرِّضَايَشْكُو عَمَّهُ بِعَمَلِ السُّلامُ أَمَّا الْوَصِيَّةُ الطَّاهِرِيُّ كَنْ مَنْهُ فَمَاتَ بَعَدَ ذَلكَ بعشْرينَ يَوْماً

حَدَّثَنَا مُحَمَّدِ بْنِ الحَسَن بْنِ الوَلِيد قالَ: حَدَّثَنَا مُحَمَّدِ بْنِ الحَسَن الصَفَّارِ عَنْ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِيسَى قالَ: - 3 حَدَّثَنَا مُحَمَّدِ بْنِ الحَسَن بْنِ علان عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّه القُمِّيِّ قالَ كُنْتُ عِنْدَ الرِّضَا عَلَيْهِ السَّلامُ وَفِيَّ عَطَشٌ شَدِيدٌ حَدَّثَنَا مُحَمَّدِ بْنِ الحَسَن بْنِ علان عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّه القُمِّيِّ قالَ كُنْتُ عِنْدَ الرِّضَا عَلَيْهِ السَّلامُ وَفِيَّ عَطَشٌ شَدِيدٌ حَدَّثَنَا مُحَمَّدُ الشَّرَبُ فَإِنَّهُ بَارِدٌ فَشَرَبْتُ .

حَدَّثنا مُحَمَّد بْنِ مُوسَى المُتَوَكِّل رَضِى اللهُ عَنْهُ قالَ: حَدَّثنا مُحَمَّد بْنِ يَحْيَى العَطَّار عَنْ مُحَمَّد بْنِ أَحْمَد لللَّهُ عَنْ عَلِيِّ بْنِعَنْ أَبِي الحَسَن الطَّيِّبِ قالَ الأَشْعُرِيِّ عَنْ عِلِيِّ بْنِعَنْ أَبِي الحَسَن الطَّيِّبِ قالَ الطَّيْبِ قالَ الطَّيْبِ قَالُ لَمَّا تُوفِيِّي أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرِ عَلَيْهِ السَّلامُ دَخَلَ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ اللهُ السَّلامُ دَخَلَ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ اللهُ عَلَيْهِ السَّلامُ وَدَيكا فَلَمَّا كَتَبَ صَاحِبُ الْخَبَرِ إِلَى هَارُونَ بِذَلِكَ قَالَ قَدْ أَمِنًا جَانِبَهُ وَكَتَبَ الزَّبَيْرِيُّ أَنَّ عَلِيًّ بْنَ مُوسَى عَلَيْهِ السَّلامُ قَدْ فَتَحَ بَابَهُ وَدَعَا إِلَى نَفْسِهِ فَقَالَ هَارُونُ وَا عَجَبَا مِنْ هَذَا يَكْتُبُ أَنَّ عَلِيَّ بْنَ مُوسَى قَدِ عَلِيًّ بْنَ مُوسَى عَلَيْهِ السَّلامُ قَدْ فَتَحَ بَابَهُ وَدَعَا إِلَى نَفْسِهِ فَقَالَ هَارُونُ وَا عَجَبَا مِنْ هَذَا يَكْتُبُ أَنَّ عَلِيَّ بْنَ مُوسَى عَلَيْهِ السَّلامُ وَيَكْتُبُ فِيهِ مَا يَكْتُبُ فِيهِ مَا يَكْتُبُ فِيهِ مَا يَكْتُبُ فِيهِ مَا يَكْتُبُ

حَدَّثَنا عَلِيِّ بْنِ عَبْدِ اللَّه الوَرَّاقُ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْد بْنِ عَبْدِ اللَّه قالَ: حَدَّثَنا عَلِيِّ بْنِ عَبْدِ اللَّه عَنْ أَبِي حَدَّثَنا مُحَمَّد بْنِ حِسان وَأَبُو مُحَمَّد النيلي عَنِ الحُسَيْنِ بْنِ عَبْدِ اللَّه قالَ: حَدَّثَنا عَلِيِّ بْنِ شاهويه بْنِ عَبْدِ اللَّه عَنْ أَبِي حَدَّثَنا مُحَمَّد بْنِ حِسان وَأَبُو مُحَمَّد النيلي عَنِ الحُسَيْنِ بْنِ عَبْدِ اللَّه قالَ: حَدَّثَنا عَلِيِّ بْنِ شاهويه بْنِ عَبْدِ اللَّه عَنْ أَبِي اللَّه عَنْ أَبِي اللَّه عَنْ الصائِغُ عَنْ عَمِّهِ قالَ

Hassan As-Sa'igh, on the authority of his uncle, "I departed towards Khorasan along with Ar-Ridha' (a.s.) and I discussed killing Raja ibn Abil Dhahhak who was taking the Imam (a.s.) to Khorasan. Ar-Ridha' (a.s.) admonished me against doing that and asked, 'Do you want to have one believer killed for an unbeliever's life?3' Once we arrived in Ahwaz, Ar-Ridha' (a.s.) asked the people there, 'Please bring me some sugar canes.' One of the stupid people of Ahwaz asked, 'Does this Arab not know that sugar canes cannot be found in the summer?' The people said, 'O our Master! Sugar canes cannot be found at this time.' The Imam (a.s.) said, 'Search. You will find them.' Ishaq ibn Ibrahim said, "I swear by God that my Master will never ask for anything, unless it is available.' They dispatched some people to all regions, and then some of the workers of Ishaq said, 'We have some sugar canes which we have saved up in order to get some seeds.' This is one of the signs (of his Divine Leadership). When we reached a village, I heard Ar-Ridha' (a.s.) say the following while he (a.s.) fell in prostration, 'Praise belongs to Thee, if I obey Thee. I have no reasons nor any excuses should I disobey Thee. Neither me nor others can do anything in return for Thy Kindness. I have no excuse for any bad deeds. Whatever good I receive is all from Thee. O the Gracious! Please forgive all the believing men and women in the East and the West of the Earth." He added, "We prayed behind Ar-Ridha' (a.s.) for several months. Ar-Ridha' (a.s.) did not add anything to the obligatory prayers, except for the Opening Chapter ('Al-Hamd) and 'Inna Anzalnaho Fi Laylatil Qadr'4 in the first unit and the Opening Chapter ('Al-Hamd) and 'Al-Ikhlas in the second unit."

47–6 Muhammad ibn Ali Majilawayh – may God be pleased with him – narrated that Muhammad ibn Yahya al-Attar quoted in the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Muhammad ibn Hassaan Ar-Razi, on the authority of Muhammad ibn Ali al-Kufi, on the

authority of Al-Hassan ibn Harun al-Harithi, on the authority of Muhammad ibn Dawood, "My brother and I were with Ar-Ridha' (a.s.) when they brought us the news that Muhammad ibn Ja'far's jaw had been closed. Abul Hassan Ar-Ridha' (a.s.) went there and we went along with him. We saw that they had closed Muhammad's jaws. Ishaq ibn Ja'far, his children and others from the Talibites were crying. Then Abul Hassan (a.s.) sat next to his head and looked at his face and smiled. Those who were present resented this. Some of them said, 'This smile was a

خَرَجْتُ مَعَ الرِّضَا عَلَيْهِ السَّلامُ إِلَى خُرَاسَانَ أُوَّامِرُهُ فِي قَتْل رَجَاءِ بْنِ أَبِي الضَّحَّاكِ الَّذِي حَمَلَهُ إِلَى خُرَاسَانَ فَنَهَانِي عَنْ ذَلِكَ فَقَالَ تُرِيدُ أَنْ تَقْتُلَ نَفْساً مُوْمِنَةً بِنَفْسٍ كَافِرَةٍ قَالَ فَلَمَّا صَارَ إِلَى الأَهْوَازِ قَالَ لَاهْلِ الأَهْوَازِ مِمَّنْ لا يَعْقِلُ أَعْرَابِيٍّ لا يَعْلَمُ أَنَّ الْقَصَبَ لا يُوجَدُ فِي الصَيْف فَقَالُوا يَا سَيِّدِنَا الْقَصَبُ لا يَكُونُ فِي الشِّتَاءِ فَقَالَ بَلَى اطْلُبُوهُ فَإِنَّكُمْ سَتَجِدُونَهُ فَقَالَ إِسْحَاقُ بْنُ مُحَمَّد وَاللَّهِ مَا طَلَبَ يَكُونُ فِي الشِّتَاءِ فَقَالَ بَلَى الْمُلْبُوهُ فَإِنَّكُمْ سَتَجِدُونَهُ فَقَالَ إِسْحَاقُ بْنُ مُحَمَّد وَاللَّهِ مَا طَلَبَ سَيِّدِي إِلا مَوْجُوداً فَأَرْسَلُوا إِلَى جَمِيعِ النَّوَاحِي فَجَاءَ أَكْرَةُ إِسْحَاقَ فَقَالُوا عِنْدَنَا شَيْءٌ ادَّحُرْنَاهُ لِلْبَدْرَةِ نَزْرَعُهُ وَكَانَتُ سَيِّدِي إِلا مَوْجُوداً فَأَرْسُلُوا إِلَى جَمِيعِ النَّوَاحِي فَجَاءَ أَكْرَةُ إِسْحَاقَ فَقَالُوا عِنْدَنَا شَيْءٌ ادَّحُرْنَاهُ لِلْبَدْرَةِ نَزْرَعُهُ وَكَانَتُ هَذَهِ إِحْدَى بَرَاهِينِهِ فَلَمًا صَارَ إِلَى قَرْيَةٍ سَمِعْتُهُ يَقُولُ فِي سُجُودِهِ لَكَ الْحَمْدُ إِنْ أَطَعْتُكَ وَلا حُجَّةَ لِي إِنْ عَصَيْتُكَ وَلا صَلَيْنِ فِي مُشَارِقِ مَنْ لَي وَلا لِغَيْرِي فِي إِحْسَانِكَ وَلا عُذْرَ لِي إِنْ أَسَأَتُ مَا أَصَابَنِي مِنْ حَسَنَةٍ فَمِنْكَ يَا كَرِيمُ اغْفِرْ لِمَنْ فِي مَشَارِقِ مَعْدَارِبِهَا مِنَ الْمُؤْمِنِينَ وَالْمُؤُمِنِينَ وَالْمُؤُمِنِينَ وَالْمُؤُمِنِينَ وَالْمُؤُمِنِينَ وَالْمُؤْمِنِينَ وَالْمُؤُمِنِينَ وَالْمُؤُمُ مِنِينَ وَالْمُؤُمِنِينَ وَالْمُؤُمُ مِنِينَ وَالْمُؤْمِنِينَ وَالْمُؤْمِنِينَ وَالْمُؤُمُ مِنِينَ وَالْمُؤُمُ مِنَانَ خَلْفَهُ أَسْهُراً فَمَا زَادَ فِي الْفَرَائِصِ عَلَى الْحَمْدِ وَإِنَّا أَنْرُلْنَاهُ فِي الْمُؤْمِنِينَ وَالْمُؤُمُ مِنِينَ وَالْمُؤُمُ فَقَالُوا عَلْمَا وَلَى وَالْمَوْمُ وَلُولُهُ أَوْمَ اللَّهُ أَوْمُ اللَّهُ أَوْمُ اللَّهُ أَولُولَ وَلُولُولُولُ الْمَوالِلَهُ أَوْمَ اللَّهُ أَولُولُ وَلَا لِعُولُ الْمَالِقَةُ الللَّهُ اللَّهُ مُولَالِهُ فَلَا الللَّهُ اللَّهُ الْمَالِقُ اللَّهُ مُولِي الْمَالِي الْمُلْمَا مِنَ اللَّهُ اللَه

حَدَّثَنا مُحَمَّد بْنِ عَلِى ماجِيلوَيْه رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّد بْنِ يَحْيَى العَطَّار عَنْ مُحَمَّد بْنِ عَلِى ماجِيلوَيْه رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّد بْنِ عَلِى الكُوفِي عَنْ الحَسَن بْنِ هارُون الحارثي عَنْ بُنِ عِمْران الأَشْعَرِيِّ عَنْ مُحَمَّد بْنِ حِسان الرَّازِيُّ عَنْ مُحَمَّد بْنِ عَلِى الكُوفِي عَنْ الحَسَن بْنِ هارُون الحارثي عَنْ مُحَمَّد بْنِ جَعْفَرٍ فَمَضَى مُحَمَّد بْنِ داوُدِ قالَ كُنْتُ أَنَا وَأَخِي عِنْدَ الرِّضَا عَلَيْهِ السَّلامُ فَأَتَاهُ مَنْ أَخْبَرَهُ أَنَّهُ قَدْ رَبَطَ دَقَنَ مُحَمَّد بْنِ جَعْفَرٍ فَمَضَى أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ وَمَضَيْنَا مَعَهُ وَإِذَا لَحْيَاهُ قَدْ رُبِطَا وَإِذَا إِسْحَاقُ بْنُ جَعْفَرٍ وَوُلْدُهُ وَجَمَاعَةُ آلِ أَبِي طَالِب عَلَيْهِ السَّلامُ يَبْكُونَ فَجَلَسَ أَبُو الْحَسَن عَلَيْهِ السَّلامُ عند رَأْسه

form of blaming his uncle.' We left to pray in the mosque. I told the Imam (a.s.), 'May I be your ransom! We heard them say things which implied that they resented it when you smiled.' Abul Hassan (a.s.) said, 'It was because I was amazed at Ishaq crying while he would die before Muhammad, and Muhammad would cry for him.' Then Muhammad was cured and Ishaq died."

47–7 Muhammad ibn Ali Majilawayh – may God be pleased with him – narrated that his uncle Muhammad ibn Abil Qasim quoted on the authority of Muhammad ibn Ali al–Kufi, on the authority of Al–Hassan ibn Ali al–Hadhdha', on the authority of Yahya ibn Muhammad ibn Ja'far, "My father fell really ill. Abul Hassan Ar–Ridha' (a.s.) came to visit him. My uncle Ishaq was sitting there crying hard for him." Yahya added, "Abul Hassan (a.s.) turned to me and said, 'Why is your uncle crying?' I said, "From the fear of what you see." Abul Hassan (a.s.) looked at me and said, "Do not worry. Ishaq will die before him." Yahya added, "My father Muhammad got well and Ishaq died."

The author of this book (a.s.heikh Sadooq) – may God have Mercy upon him – said, "Ar–Ridha' (a.s.) knew this based on what he (a.s.) possessed called the Book of Calamities in which it is recorded how

long each member of this family would live. They have inherited this book from God's Prophet (S). When Ali – the Commander of the Faithful (a.s.) said the following, he (a.s.) was referring to this very same book, "I have been granted the knowledge of afflictions, calamities and relationships, plus the resolution of conflicts."

47–8 Ali ibn Abdullah al–Warraq narrated that Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Al–Husayn Abil Khattab, on the authority of Ishaq ibn Musa, "When my uncle Muhammad ibn Ja'far revolted in Mecca and invited the people towards himself, he was called the Commander of the Faithful and the people had pledged allegiance to him. Ar–Ridha' (a.s.) and I went to see him and told him, 'O uncle! Do not refute your father and brother. This rule of yours will not last.' The Imam (a.s.) said this and departed along with me for Medina. A short time later Al–Joloodi went there, fought with and defeated him. He asked for immunity, wore a black garment5, climbed up the pulpit and dethroned himself saying, 'This rule is that of Al–Ma'mun. I have no rights to it.' He then left there to go to Khorasan, but died in Gorgan (north of Iran)."

وَنَظَرَ فِي وَجْهِهِ فَتَبَسَّمَ فَنَقَمَ مَنْ كَانَ فِي الْمجْلِسِ عَلَيْهِ فَقَالَ بَعْضُهُمْ إِنَّمَا تَبَسَّمَ شَامِتاً بِعَمِّهِ قَالَ وَخَرَجَ لِيُصلِّيَ فِي الْمَحْدِ فَقُلْنَا لَهُ جُعِلْنَا فِدَاكَ قَدْ سَمِعْنَا فِيكَ مِنْ هَوُّلاءِ مَا نَكْرَهُ حِينَ تَبَسَّمْتَ فَقَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ إِنَّمَا الْمَسْجِدِ فَقُلْنَا لَهُ جُعِلْنَا فِدَاكَ قَدْ سَمِعْنَا فِيكَ مِنْ هَوُّلاءِ مَا نَكْرَهُ حِينَ تَبَسَّمْتَ فَقَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ إِنَّمَا الْمَسْجِدِ فَقُلْنَا لَهُ جُعِلْنَا فِدَاكَ قَدْ سَمِعْنَا فِيكَ مِنْ هَوْلاءِ مَا نَكْرَهُ حِينَ تَبَسَّمْتَ فَقَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ إِنَّمَا اللَّهِ يَمُوتُ وَاللَّهِ يَمُوتُ قَبْلَهُ وَيَبْكِيهِ مُحَمَّدٌ قَالَ فَبَرَأَ مُحَمَّدٌ وَمَاتَ إسْحَاق

حَدَّثَنا مُحَمَّد بْنِ عَلِى ماجِيلوَيْه عَنْ عَمِّهِ مُحَمَّد بْنِ أَبِي القسم عَنْ مُحَمَّد بْنِ عَلِى الكُوفِي عَنْ الحَسَن بْنِ عَلِى - 7 الحذاء قالَ حَدَّثَني يَحْيَى بْنِ مُحَمَّد بْنِ جَعْفَر قالَ مَرِضَ أَبِي مَرَضاً شَدِيداً فَأَتَاهُ أَبُو الْحَسَنِ الرِّضَا يَعُودُهُ وَعَمِّي إِسْحَاقُ جَالِسٌ يَبْكِي قَدْ جَزِعَ عَلَيْهِ جَزَعاً شَديداً قَالَ يَحْيَى فَالْتَفَتَ إِلَيَّ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ فَقَالَ مَا يُبْكِي عَمَّكَ إِسْحَاقُ عَلَيْهِ مَا تَرَى قَالَ فَالْتَفَتَ إِلَيَّ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ فَقَالَ لا تَغُمَّنَّ فَإِنَّ إِسْحَاقَ سَيَمُوتُ قَبْلَهُ قَالَ يَحْيَى فَالْتَفْتَ إِلَيَّ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ فَقَالَ لا تَغُمَّنَّ فَإِنَّ إِسْحَاقَ سَيَمُوتُ قَبْلَهُ قَالَ يَحْيَى فَالَ يَحْيَى فَالْتَفْتَ إِلَيَّ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ فَقَالَ لا تَغُمَّنَّ فَإِنَّ إِسْحَاقَ سَيَمُوتُ قَبْلَهُ قَالَ يَحْيَى

قالَ مُصنَنِّفُ هذا الْكِتاب _ رَحْمَةُ اللَّه _ عِلْمٌ الرِّضا عَلَيْهِ السَّلامُ ذلِكَ بِما كانَ عنْدَهُ من كِتاب عِلْمٌ المنايا وفِيهِ مبلغ أعمار أَهْل بَيْتِه متوارثا عَنْ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَمن ذلِكَ. قالَ أَمِيرِ الْمُؤْمِنِين عَلَيْهِ السَّلامُ أوتيت عِلْمٌ أعمار أَهْل بَيْتِه متوارثا عَنْ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَمن ذلِكَ. قالَ أَمِيرِ الْمُؤْمِنِين عَلَيْهِ السَّلامُ أوتيت عِلْمٌ المَالِي وَالْأَنسابِ وَفَصل الخَطَّابِ .

حَدَّثَنا عَلِيِّ بْنِ عَبْدِ اللَّه الوَرَّاقُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه قالَ: حَدَّثَنا مُحَمَّد بْنِ الحُسَيْنِ بْنِ أَبِي الخَطَّابِ قالَ ـ 8 حَدَّثَني إِسْحَاق بْنِ مُوسَى قالَ لَمَّا خَرَجَ عَمِّي مُحَمَّدُ بْنُ جَعْفَرٍ بِمَكَّةَ وَدَعَا إِلَى نَفْسِهِ وَدُعِيَ بِأَمِيرِ الْمُؤْمِنِينَ وَبُويعَ لَهُ بِالْخِلافَةِ دَخَلَ عَلَيْهِ الرِّضَا عَلَيْهِ السَّلامُ وَأَنَا مَعَهُ فَقَالَ لَهُ يَا عَمِّ لا تُكَذِّب أَبَاكَ وَلا أَخَاكَ فَإِنَّ هَذَا الأَمْرَ لا يَتِمُ ثُمَّ خَرَجَ وَخَرَجْتُ مَعَهُ إِلَى الْمَدِينَةِ فَلَمْ يَلْبَثْ إِلا قَلِيلاً حَتَّى قَدَمَ الْجَلُودِيُّ فَلَقِيَهُ فَهَزَمَهُ ثُمَّ اسْتَأْمَنَ إِلَيْهِ فَلَبِسَ السَّوادَ وَصَعِدَ وَخَرَجْتُ مُعَهُ إِلَى الْمَدْبَةُ وَقَالَ إِنَّ هَذَا الأَمْرَ لِلْمَأْمُونِ وَلَيْسَ لِي فِيهِ حَقَّ ثُمَّ أُخْرِجَ إِلَى خُرُاسَانَ فَمَاتَ بِجُرْجَانَ . الْمِنْبَرَ فَخَلَعَ نَفْسَهُ وَقَالَ إِنَّ هَذَا الأَمْرَ لِلْمَأْمُونِ وَلَيْسَ لِي فِيهِ حَقِّ ثُمَّ أُخْرِجَ إِلَى خُرُاسَانَ فَمَاتَ بِجُرْجَانَ

his father and Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Al-Husayn Abil Khattab, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bezanti, on the authority of Abdis Samad ibn Ubaydillah, on the authority of Muhammad ibn al-Asram who was the chief of the police for Muhammad ibn Soleiman al-Alawi in Medina during the times of Abul Saraya, "Muhammad's family and others from the *Quraysh* (tribe) gathered around him in Medina, pledged allegiance to him and asked him to send for Abil Hassan Ar-Ridha' (a.s.), since Ar-Ridha' (a.s.) is from them and they are from him (a.s.). Then Muhammad ibn Soleiman said, "Go to him and deliver my greetings to him. Tell him that his family members have gathered together and wish you to be with them. Ask him to come here, if he pleases." The narrator said, "I went to see the Imam (a.s.) in *Al-Hamra*6 and delivered the message to him. The Imam (a.s.) said, 'Deliver my greetings. I will go there after twenty days.' I returned and delivered the Imam's response. Several days passed. On the eighteenth day Al-Joloodi's agent called Warqa' attacked and defeated us. I fled to *As-Sowrayn*7 and suddenly heard someone say, "O Athram!" I turned to him and saw Abul Hassan Ar-Ridha' (a.s.). Abul Hassan Ar-Ridha' (a.s.) asked me, "Has twenty days passed or not?"

Muhammad ibn Soleiman al-Alawi referred to above is Muhammad ibn Soleiman ibn Dawood ibn Al-Hassan ibn Ali ibn Abi Talib (a.s.).

47–10 Muhammad ibn Ahmad ibn Idris – may God be pleased with him – narrated that his father quoted on the authority of Muhammad ibn Al–Husayn ibn Abil Khattab, on the authority of Mo'ammar ibn Khallad that Ar–Rayyan ibn al–Salt told him in Marv where he had just been dispatched as governor to some of the towns of Khorasan by Al–Fadhl ibn Sahl, "I'd like you to seek permission for me to see Abil Hassan Ar–Ridha' (a.s.) and greet him (a.s.). I'd really wish that he (a.s.) would donate to me some of his own robes and give me some *Dirham* coins which have been issued in his own name." I went in to see Ar–Ridha' (a.s.) and before I could say anything, the Imam (a.s.) said, "In fact, Ar–Ryan ibn al–Salt has sought permission to visit me, and has asked for some of my robes and *Dirhams*. I grant him permission to come in." Then Ar–Ryan entered and greeted the Imam (a.s.). The Imam (a.s.) granted him two sets of robes and thirty *Dirhams* which had been coined in his name."

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حَدَّثَنا مُحَمَّدِ بْنِ أَحْمَدِ بْنِ إِدْرِيس رَضِىَ اللهُ عَنْهُ قالَ حَدَّثَنِي أَبِي عَنْ مُحَمَّدِ بْنِ الحُسَيْنِ بْنِ أَبِي الخَطَّابِ عَنْ ـ 10 معمر بْنِ خلاد قالَ: قَالَ لِيَ الرَّيَّانُ بْنُ الصَّلْتِ بِمَرْقَ وَقَدْ كَانَ الْفَضْلُ بْنُ سَهْلِ بَعَثَهُ إِلَى بَعْضِ كُورِ خُرَاسَانَ فَقَالَ لِي معمر بْنِ خلاد قالَ: قَالَ لِي عَلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلامُ فَأْسَلِّمَ عَلَيْهِ وَأُحِبُّ أَنْ يَكُسُّونِي مِنْ ثِيَابِهِ وَأَنْ يَهَبَ لِي مِنَ الدَّرَاهِمِ أَخْدِبُّ أَنْ تَسْتَأْذِنَ لِي عَلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلامُ فَقَالَ لِي مُبْتَدِئًا إِنَّ الرَّيَّانَ بْنَ الصَّلْتِ يُرِيدُ الدُّخُولَ عَلَيْنَا الرَّبْنَ الْمَلْمُ فَقَالَ لِي مُبْتَدِئًا إِنَّ الرَّيَّانَ بْنَ الصَّلْتِ يُرِيدُ الدُّخُولَ عَلَيْنَا وَالْكِسُوةَ مِنْ ثِيَابِنَا وَالْعَطِيَّةَ مِنْ دَرَاهِمِنَا فَأَذِنْتُ لَهُ فَدَخَلَ وَسَلَّمَ فَأَعْطَاهُ ثَوْبَيْنِ وَثَلاثِينَ دِرْهَمَا مِنَ الدَّرَاهِمِ الْمَضْرُوبَةِ وَالْكِسُوةَ مِنْ ثِيَابِنَا وَالْعَطِيَّةَ مِنْ دَرَاهِمِنَا فَأَذِنْتُ لَهُ فَدَخَلَ وَسَلَّمَ فَأَعْطَاهُ ثَوْبَيْنِ وَثَلاثِينَ دِرْهَما مِنَ الدَّرَاهِمِ الْمُضَرُوبَةِ . باسْمِهِ

47–11 Abul Qasim Ali ibn Ahmad ibn Abdillah ibn Ahmad ibn Abi Abdillah al-Barqi – may God have Mercy upon him – narrated that his father and Ali ibn Muhammad ibn Majilawayh quoted on the authority of Ahmad ibn Abi Abdillah Al-Barqi, on the authority of his father, on the authority of Al-Husayn ibn Musa ibn Ja'far ibn Muhammad al-Alawi, "We – a group of young *Hashemite* fellows – were with Abil Hassan Ar-Ridha' (a.s.) when Ja'far ibn Umar al-Alawi passed us by wearing worn-out clothes. Some of us looked at others and laughed at Ja'far ibn Umar's clothes. Ar-Ridha' (a.s.) said, 'You will soon see him very rich with a lot of followers.' About one month later he became the governor of Medina and his condition improved. When he passed by us he was surrounded by servants and officers."

Ja'far ibn Umar al-Alawi referred to above is Ja'far ibn Muhammad ibn Umar ibn Hassan ibn Ali ibn Umar ibn Ali ibn Al-Husayn ibn Ali ibn Abi Talib (a.s.).

47–12 (The author of the book narrated) my father – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Isa ibn Obayd, on the authority of Al–Husayn ibn Bashshar, "Ar–Ridha' (a.s.) said, 'Abdullah will kill Muhammad.' I asked, 'Will Abdullah ibn Harun kill Muhammad ibn Harun?' Ar–Ridha' (a.s.) said, 'Yes. Now Abdullah who is in Khorasan will kill Muhammad ibn Zobayda who is in Baghdad.' In fact, Al–Ma'mun killed Al–Amin.8"

47–13 In the month of *Rajab* of the year 339 A.H. (950 A.D.) 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 Qum narrated that Ali ibn Abraham ibn Hashem in the year 307 A.H. (918 A.D.) in a letter to me quoted on the authority of Muhammad ibn Isa ibn Obayd, on the authority of Abdul Rahman ibn Abi Najran and Safvan ibn Yahya, "Al-Husayn ibn Qiama, who was one of the heads of the *Waqafites* asked us to ask for an appointment for him with Ar-Ridha' (a.s.). We made an appointment for him. When he faced the Imam (a.s.), he asked, 'Are you the Divine Leader?' The Imam (a.s.) said, 'Yes.' He said, 'I take God to bear witness that you are not the Divine Leader.' The Imam (a.s.) looked down for a while. Then he (a.s.) raised his head up and asked, 'How do you know that I am not the Divine Leader?' Al-Husayn ibn Qiama said, 'It has been narrated for us upon the authority of Abi Abdullah as-Sadiq (a.s.)

حَدَّثَنا أَبُو القاسِمِ عَلِيِّ بْنِ أَحْمَدِ بْنِ عَبْدِ اللَّه بْنِ أَحْمَدِ بْنِ أَبِي عَبْدِ اللَّه البَرْقِي رَحْمَةُ اللَّه قالَ حَدَّثَني أَبِي وَعَلِيِّ ـ 11 بْنِ مُحَمَّد بْنِ ماجِيلوَيْه جَمِيعاً عَنْ أَحْمَدِ بْنِ أَبِي عَبْدِ اللَّه البَرْقِي عَنْ أَبِيهِ عَنِ الحُسَيْنِ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّد بْنِ مُحَمَّد اللَّه البَرْقِي عَنْ أَبِيهِ عَنِ الحُسَيْنِ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّد اللَّهُ البَرْقِي عَنْ أَبِيهِ عَنِ الحُسَيْنِ بْنِ جَعْفَرِ بْنِ جَعْفَرِ بْنِ عَمْرَ فَقَالَ الرِّضَا جَعْفَرُ بْنُ عُمْرَ الْعَلَوِيُّ وَهُو رَثُّ الْهَيْئَةِ فَنَظَرَ بَعْضَنَا إِلَى بَعْضٍ وَضَحِكْنَا مِنْ هَيْئَةٍ جَعْفَرِ بْنِ عُمْرَ فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ لَتَرَوْنَهُ عَنْ قَرِيبٍ كَثِيرَ الْهَيْئَةِ فَنَظَرَ بَعْضَنَا إِلَى بَعْضٍ وَضَحَكِنَا مِنْ هَيْئَةٍ جَعْفَرِ بْنِ عُمْرَ فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ لَتَرَوْنَهُ عَنْ قَرِيبٍ كَثِيرَ

الْمَالِ كَثِيرَ التَّبَعِ فَمَا مَضَى إِلا شَهْرٌ أَقْ نَحْقُهُ حَتَّى وُلِّيَ الْمَدِينَةَ وَحَسُنَتْ حَالُهُ فَكَانَ يَمُرُّ بِنَا وَمَعَهُ الْخِصْيَانُ وَالْحَشَمُ وَلَيَ الْمَدِينَةَ وَحَسُنَتْ حَالُهُ فَكَانَ يَمُرُّ بِنَا وَمَعَهُ الْخِصْيَانُ وَالْحَشَمُ . وَجَعْفَرٌ هَذَا هُوَ جَعْفَرُ بْنُ عُمَرَ بْنِ الْحُسَيْنِ بْنِ عَلِيّ بْنِ عَلِيّ بْنِ عَلِيّ بْنِ عَلِيّ بْنِ عَلِيّ السَّلامُ

حَدَّثَنَا أَبِي رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنَا سَعْد بْنِ عَبْدِ اللَّه عَنْ مُحَمَّد بْنِ عِيسَى بْنِ عُبِيْد عَنْ بشار قالَ: قالَ _ 12 الرِّضَا عَلَيْهِ السَّلامُ إِنَّ عَبْدَ اللَّهِ يَقْتُلُ مُحَمَّداً فَقُلْتُ لَهُ وَعَبْدُاللَّهِ بْنُ هَارُونَ يَقْتُلُ مُحَمَّدَ بْنَ هَارُونَ فَقَالَ لِي: نَعَمْ عَبْدُ اللَّهِ الرِّضَا عَلَيْهِ السَّلامُ إِنَّ عَبْدَ اللَّهِ يَقْتُلُ مُحَمَّدَ بْنَ زُبَيْدَةَ الَّذِي هُوَ بِبَغْدَادَ فَقَتَلَه .

حَدَّثَنا حَمْزَة بْنِ مُحَمَّدِ بْنِ أَحْمَدِ بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ زِيْد بْنِ عَلِيّ بْنِ الحُسَيْن بْنِأَبِي طَالِب عَلَيْهِ السَّلامُ بقم ـ 13 فِي رَجَب سِنَةَ تِسْعَ وَثَلاثِمانَّةٍ قَالَ أَخْبَرنِي عَلِيّ بْنِهاشِم فِيما كَتب إلى سِنَةِ سبع وَثَلاثِمانَّةٍ قَالَ حَدَّثَني مُحَمَّدِ فِي رَجَب سِنَةَ تِسْعَ وَثَلاثِمانَّةٍ قَالَ حَدَّثَني مُحَمَّدِ بْنِ عَبِيْد عَنْ عَبْدُ الرَّحْمن بْنِ أَبِي نَجْرانَ وَصَفُوانَ بْنِ يَحْيَى قَالا حَدَّثَنَا الْحُسَيْنُ بْنُ قِيَاماً وَكَانَ مِنْ رُوَّسَاءِ الْوَاقِفَةِ فَسَأَلْنَا أَنْ نَسْتَأْذِنَ لَهُ عَلَى الرِّضَا عَلَيْهِ السَّلامُ فَفَعُلْنَا فَلَمَّا صَارَ بَيْنَ يَدَيْهِ قَالَ لَهُ أَنْتَ إِمَامٌ قَالَ نَعَمْ قَالَ إِنِي السَّلامُ اللَّهَ أَنَّكَ لَسْتَ بِإِمَامٍ قَالَ لَهُ مَا عِلْمُكَ أَنِي لَسْتُ بَإِمَامٍ قَالَ لَهُ مَا عِلْمُكَ أَنِي لَسْتُ بِإِمَامٍ قَالَ لَهُ مَا عِلْمُكَ أَنِي لَسْتُ بِإِمَامٍ قَالَ لَهُ مَا عِلْمُكَ أَنِي لَسْتُ بِإِمَامٍ قَالَ لَهُ مَا عِلْمُكَ أَنِي لَسْتُ

that the Divine Leader is not infertile. You are old but do not have any children.' The Imam (a.s.) looked down again for a while. This time it lasted longer than before. Then he (a.s.) raised his head up and said, 'I take God to bear witness that in a while the Merciful God will grant me a son." Abdul Rahman ibn Abi Najran added, "No more than one year after that passed and God granted Imam Ar–Ridha' (a.s.) Aba Ja'far (a.s.)."

The narrator added, "Al-Husayn ibn Qiama was amazed and standing somewhere while Imam Musa Al-Kazim (a.s.) was circumambulating around the *Kaaba*. When Abul Hassan the first (a.s.) passed by him, the Imam (a.s.) asked him, 'Why are you standing here? What is wrong with you? May the Sublime God surprise you!' After this he became one of the *Waqafites*."

47–14 (The author of the book narrated) my father – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Isa ibn Obayd, on the authority of Muhammad ibn Abi Yaqoob, on the authority of Musa ibn Harun, "I saw that Ar–Ridha' (a.s.) looked at Harthamat ibn A'ayan and said, 'It is as if I see that he is taken to Marv and is beheaded.' That's exactly what happened."

47–15 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 Muhammad ibn Isa, on the authority of Abi Habib an-Benaji, "I saw God's Prophet (S) in my dreams. I saw him (a.s.) reach Benaj10 and then go to the mosque in which the *Hajj* pilgrims go every year. It was as if I had gone to visit God's Prophet (S). I greeted him and stood in front of him. I found a woven tray full of dates from Medina in front of him which included some especial Sayhani dates. He picked a bunch of those dates for us and gave them to me. I counted them and there were eighteen dates. I woke up and interpreted that dream to mean that I

will live one more year for each of those dates. Twenty days later I was working on the farm and the farmers were cultivating the ground. Suddenly someone came and informed us that Abil Hassan Ar–Ridha' (a.s.) has come from Medina, has stopped over in that very same mosque, and the people are rushing there from everywhere. I quit work and went to see him. I saw that Ar–Ridha' (a.s.) was sitting exactly in the same place that the Prophet of God (a.s.) sat in my dreams. There was a straw mat beneath Ar–Ridha' (a.s.) just as I had seen beneath the Prophet (S). There was a woven tray full of

رُوِّينَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلامُ أَنَّ الإِمَامَ لا يَكُونُ عَقِيماً وَأَنْتَ قَدْ بَلَغْتَ هَذَا السِّنَّ وَلَيْسَ لَكَ وَلَدٌ قَالَ فَنَكَسَ رَأْسَهُ أَطُوْلَ مِنَ الْمَرَّةِ الأُولَى ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ أُشْهِدُ اللَّهَ أَنَّهُ لا تَمْضِي الأَيَّامُ وَاللَّيَالِي حَتَّى يَرْزُقَنِيَ اللَّهُ وَلَداً مِنِّي قَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي نَجْرَانَ فَعَدَدْنَا الشُّهُورَ مِنَ الْوَقْتِ الَّذِي قَالَ فَوَهَبَ اللَّهُ لَهُ أَبًا جَعْفَرٍ عَلَيْهِ السَّلامُ فِي أَقَلَّ مِنْ سَنَةٍ قَالَ وَكَانَ الْحُسَيْنُ بْنُ قِيَامَا هَذَا وَاقِفاً فِي الطَّوَافِ فَنَظَرَ إِلَيْهِ أَبُو الْحَسَنِ الأَوَّلُ عَلَيْهِ السَّلامُ فَقَالَ لَهُ مَا لَكَ حَيَّرَكَ اللَّهُ . فَوَقَفَ عَلَيْهِ بَعْدَ الدَّعْوَةِ

حَدَّثَنا أَبِي قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبِيْد عَنْ مُحَمَّدِ بْنِ أَبِي يعقوب عَنْ مُوسَى بْنِ عَبِيْد عَنْ مُحَمَّدِ بْنِ أَبِي يعقوب عَنْ مُوسَى بْنِ عَلَيْهِ السَّرِعَ اللَّهُ عَنْ مُحَمَّدِ بِنِ عَلَيْهِ السَّرِعَ السَّرِعَ السَّرِعَ عَنْ فَضُرِبَتْ عُنْقُهُ هَارُونَ قَضُرِبَتْ عُنْقُهُ اللَّهُ عَلَيْهِ السَّرِعَ السَّرِعَ السَّرِعَ السَّرِعَ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ مُعَالِي اللَّهُ عَنْ مُعَالِي اللَّهُ عَنْ مُوسَى اللَّهُ عَنْ مُعَالِي اللَّهُ عَنْ مُعَالِي اللَّهُ عَنْ مُعَالِي اللَّهُ عَنْ مُعَلِي اللَّهُ عَنْ مُعَالِي اللَّهُ عَنْ مُعَالِي اللَّهُ عَنْ مُعَالِي اللَّهُ عَنْ مُعَلِي اللَّهُ عَنْ مُعَلِي اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ الللَّهُ عَنْ مُعَلِي اللَّهُ عَنْ اللَّهُ عَلَيْهِ اللَّهُ عَنْ مُعَلِي اللَّهُ عَنْ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللَّهُ عَنْ اللَّهُ عَلَى اللَّهُ عَلَيْهِ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَى الللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَالَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى اللَهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الللَّهُ عَلَى اللَّهُ عَلَى

حَدَّثَنَا أَحْمَد بْنِ زِياد بْنِ جَعْفَر الْهَمَذَاني قالَ: حَدَّثَنا عَلِيّ بْنِ إِبراهِيم بْنِ هاشِم عَنْ مُحَمَّد بْنِ عِيسَى عَنْ أَبِي ـ 15 حَبِيب البناجي أَنَّهُ قالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي الْمَنَامِ وَقَدْ وَافَى النَّبَاجَ وَنَزَلَ بِهَا فِي الْمَسْجِدِ الَّذِي يَنْزِلُّهُ الْحَاجُّ فِي كُلِّ سَنَةٍ وَكَأَنِّي مَضَيْتُ إِلَيْهِ وَسَلَّمْتُ عَلَيْهِ وَوَقَفْتُ بَيْنَ يَدَيْهِ وَوَجَدْتُ عِنْدَهُ طَبَقاً مِنْ خُوصِ نَخْلِ الْمَدينَةِ فِيهِ تَمْرٌ صَيْحًانِيٌّ فَكَأَنَّهُ قَبَضَ قَبْضَةً مِنْ ذَلِكَ الْتَمْرِ فَنَاوَلَنِي فَعَدَدْتُهُ فَكَانَ ثَمَانِي عَشْرَةَ تَمْرَةً فَتَأَوَّلْتُ أَنِّي الْمَدينَةِ فِيهِ تَمْرٌ صَيْحًانِيٌّ فَكَأَنَّهُ قَبَضَ قَبْضَةً مِنْ ذَلِكَ الْتَمْرِ فَنَاوَلَنِي فَعَدَدْتُهُ فَكَانَ ثَمَانِي عَشْرَة تَمْرَة فَتَأَوَّلْتُ أَنِّي الْمَدينَةِ فِيهِ تَمْرُ لِلزِّرَاعَةِ حَتَّى جَاءَنِي مَنْ أَخْبَرَنِي أَوْلِهِ وَلَكَ الْمَدينَةِ وَيُزُولِهِ ذَلِكَ الْمَسْجِدَ وَرَأَيْتُ النَّاسَ يَسْعَوْنَ إِلَيْهِ فَمَضَيْتُ نَحُوهُ فَإِذَا لِلهُ عَلَيْهِ وَالْهِ وَلَوْلِهِ وَلَوْلِهِ وَلِكَ الْمَسْجِدُ وَرَأَيْتُ النَّاسَ يَسْعَوْنَ إِلَيْهِ فَمَضَيْتُ نَحُوهُ فَإِذَا لِلهَ المَّالِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَتَحْتَهُ حَصِيرٌ مِثْلُ مَا اللهُ عَلَيْهِ وَآلِهِ وَتَحْتَهُ حَصِيرٌ مِثْلُ مَا اللهُ عَلَيْهِ وَآلِهِ وَتَحْتَهُ حَصِيرٌ مِثْلُ مَا اللهُ عَلَيْهِ وَآلِهِ وَتَلِقَ مُ حَسِيرٌ مِثْلُ مَا

dates in front of him in which there were Sayhani dates. I stepped forward and greeted Ar–Ridha' (a.s.). The Imam (a.s.) greeted me back and said, "Come forward." I stepped forward and Ar–Ridha' (a.s.) handed me a bunch of dates. I counted the dates and they were exactly as many as his grandfather (a.s.) had given me. I said, "O son of the Prophet of God! Please give me some more." Ar–Ridha' (a.s.) said, "We would have given you more, if God's Prophet (S) had given you more."

The author of the book – may God have Mercy upon him – said, "There is a similar proof in a narration for As–Sadiq (a.s.) which I have mentioned in Ad–Dala'el."

47–16 Abu Hamid Ahmad ibn Ali ibn Al-Husayn As-Tha'alibi narrated that Abu Ahmad Abdullah ibn Abdul Rahman – known as as-Safwani – said, "There was a caravan going from the province of Khorasan to Kerman. Some highway robbers attacked it along the way and captured a man who was

thought to have a lot of wealth. He was in their hands for sometime. They tortured him so that he would give them something, and then they freed him. They kept him on a block of ice and filled up his mouth with ice. They tied up his hands and feet. One of the women from the same tribe felt sorry for him and freed him without anyone knowing about it. He fled, but his mouth and tongue were wounded so much that he was unable to talk. He went back to Khorasan and heard that Ali ibn Musa Ar-Ridha' (a.s.) had gone to the town of Neishaboor. One night he dreamt that someone told him, 'The son of God's Prophet (S) has come to Khorasan. Ask him for your cure. He may suggest to you a medicine to treat you.' The man said, 'I dreamt that I went to Ar-Ridha' (a.s.) and reported to the Imam (a.s.) what had happened to me. Then the Imam (a.s.) told me, 'Grind some cumin seed, thyme and salt. Wash out your mouth with it two or three times. Then you will be cured.' He woke up and did not pay any attention to his dream. He did not even think about it. He went until he reached the gates of Neishaboor. He was told that Ali ibn Musa Ar-Ridha' (a.s.) had left Neishaboor and gone to 'Ribat Sa'd. The man decided to go there to tell the Imam (a.s.) about his problem and get some medication for his ailment. Then he set out for 'Ribat Sa'd. Upon seeing the Imam (a.s.), the man made an effort and described his problem saying, 'O son of the Prophet of God! This is my problem. My mouth has been injured and my tongue does not work. I can hardly talk. Please give me some medicine.' Ar-Ridha' (a.s.) asked him, 'Did I not teach you what to do

كَانَ تَحْتَهُ وَيَيْنَ يَدَيْهِ طَبَقُ خُوصٍ فِيهِ تَمْرٌ صَيْحَانِيٌّ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلامَ عَلَيْ وَاسْتَدْنَانِي فَنَاوَلَنِي قَبْضَةً مِنْ ذَلِكَ الْعَدَدِ الَّذِي نَاوَلَنِي رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقُلْتُ لَهُ زِدْنِي مِنْهُ يَا ابْنَ رَسُولِ النَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقُلْتُ لَهُ زِدْنِي مِنْهُ يَا ابْنَ رَسُولِ اللَّهِ فَعَدَدْتُهُ فَإِذَا عَدَدُهُ مِثْلُ ذَلِكَ الْعَدَدِ الَّذِي نَاوَلَنِي رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لَرَدْنَاكَ اللهُ عَلَيْهِ وَآلِهِ لَرَدْنَاكَ

.قالَ مُصنَنِّفُ هذا الْكِتاب رَحْمَةُ اللَّه للصادق عَلَيْهِ السَّلامُ دِلالَة مثل هذِهِ الدلالة وَقَدْ ذكرتها الدَّلائِلُ

حَدَّثنا أَبُو حامد أَحْمَدِ بْنِ عَلِيِّ بْنِ الحُسِيْنِ الثعالِبِي قالَ: حَدَّثنا أَبُو أَحْمَدِ عَبْدِ اللَّه بْنِ عَبْدِ اللَّه بْنِ عَلِيِّ بْنِ الحُسِيْنِ الثعالِبِي قالَ: حَدَّثنا أَبُو أَحْمَدِ عَبْدِ اللَّه بْنِ الطَّرِيقَ وَأَخَذُوا مِنْهُمْ رَجُلاً اتَّهُمُوهُ بِلَا الطَّيْحِ الْمَالِ فَبَقِيَ فِي أَيْدِيهِمْ مُدَّةً يُعَذَّبُونَهُ لِيَفْتَدِيَ مِنْهُمْ نَفْسَهُ وَأَقَامُوهُ فِي الثَّلْجِ فَشَدُّوهُ وَمَلَئُوا فَاهُ مِنْ ذَلِكَ الثَّلْجِ بِكَثْرَةِ الْمَالِ فَبَقِيَ فِي أَيْدِيهِمْ مُدَّةً يُعَذَّبُونَهُ لِيَفْتَدِيَ مِنْهُمْ نَفْسَهُ وَأَقَامُوهُ فِي الثَّلْجِ فَشَدُّوهُ وَمَلَئُوا فَاهُ مِنْ ذَلِكَ الثَّلْجِ فَرَحِمَتُهُ امْرَأَةٌ مِنْ نِسَائِهِمْ فَأَطْلَقَتُهُ وَهَرَبَ فَانْفَسَدَ فَمُهُ وَلِسَانُهُ حَتَّى لَمْ يَقْدِرْ عَلَى الْكَلامِ ثُمَّ الْصَرَفَ إِلَى خُرَاسَانَ وَسَكِمُ السَّلِمُ وَأَنَّهُ بِينِسَابُورَ فَرَأَى فِيمَا رَأَى النَّابُهُ كَأَى قَائِلاً يَقُولُ لُهُ: إِنَّ ابْنَ رَسُولِ وَسَمِعَ بِخَبْرِ عَلَى اللَّهُ عَلْقِ السَّلامُ وَشَكَوْتُ إِلَيْهِ مَا كُنْتُ دُوعْتُ إِلَيْهِ وَأَلْبُهُ عَنْ عِلْتِكَ فَرُبَّمَا يُعَلِّمُكَ دَوَاءً مَا تَنْتَفِعُ بِهِ قَالَ فَرَأَيْتُ كَأَنِّي قَدْ قَصَدَتُهُ عِلَيْ السَّلامُ وَشَكَوْتُ إِلَيْهِ مَا كُنْتُ دُوعْتُ إِلَيْهِ وَأَجْبُرْتُهُ عِلَتِي فَقَالَ خُذَ الْكَمُونَ وَالسَّعْتَرَ وَالْمِلْحَ وَدُقَّةُ وَخُذُ مِنْهُ فِي عَلَيْهِ السَّلامُ وَشَكَوْتُ إِلَيْهِ مَا كُنْونَ وَالسَّانَ فَسَلَّهُ عَنْ عَلَيْهِ وَلَمْ يَوْبُولُ الْنَا عَلَيْ فَي مَنَامِهِ وَلا اعْتَدَ بِهِ حَتَّى وَرَدَ بَالسَّالُولُ وَلَعْ وَي مَنَامِهِ وَلا اعْتَدَّ بِهِ حَتَّى وَرَدَ بَاللَّهُ كَانَ مِنْ نَيْسَابُورَ وَهُو بِرِبَاطِ سَعْد فَدَخَلَ إلَيْ يُفَعِ فِي نَفْسِ الرَّجُلُ أَنْ يَقُعْ بِهِ مِنَ الدَّولَ اللَّهِ كَانَ مِنْ وَيَصِدَلُ الْمُنَالُ عَلَى عَلَى الْمُن رَسُولِ اللَّهِ كَانَ مِنْ وَيَصِدَ لَلْ أَمْرَهُ لِيَصِفَى لَهُ أَمْرَهُ لِيَصِفَى لَلُهُ مَن يَنْتَفِعُ بِهِ مِنَ الدَّوَاءِ فَقَصَدَهُ إِلَى وَيُعْتَ وَقَدَالَ عَلَى الْمُن وَلِيَا الْمَعْرَ عَلَى الْمُن مُ لِيَصِفَى اللَّهُ عَلْ عَلَى الْمُوسَى وَلِسَانِي حَتَّى الْمُوسَلِ اللَّهُ عَلَى اللْمُ الْمُعَلِي الْمُعْولُ الْف

in your dream?' Go and do what I taught you to do and you will be treated.' The man said, 'O son of the Prophet of God! Please tell me again if you deem it proper.' The Imam (a.s.) said, 'Grind some cumin

seed, thyme and salt. Wash your mouth with it two or three times. Then you will be cured.' The man added, "I did just as Ar-Ridha' (a.s.) had said and got cured." Abu Hamid Ahmad ibn Ali ibn Al-Husayn As-Tha'alibi said, "I heard Aba Ahmad Abdullah ibn Abdul Rahman known as As-Safwani say that he had heard that man say this himself."

47–17 Ahmad ibn Ziyad ibn Ja'far al-Hamadani narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Ar-Rayyan ibn As-Salt, "When I decided to go to Iraq and went to bid farewell to Ar-Ridha' (a.s.), I told myself, 'When I say farewell to him (a.s.), I will ask him (a.s.) to give me some of his own shirts to use as my shroud and ask him for some money with which to buy my daughter a ring.' When I said farewell, I was so upset about leaving him that I totally forgot to tell him what I wanted. Once I went out, Ar-Ridha' (a.s.) called out to me in a loud voice and said, 'O Ryan! Come back.' When I returned, Ar-Ridha' (a.s.) asked me, 'Would you like me to give you one of my own shirts to keep as your shroud until your death arrives? Do you want me to give a few *Dirhams* to you to buy a ring for your daughter?' I said, 'O my Master! I had told myself to ask you for these things, but the sorrow of leaving you made me totally forget to ask you.' The Imam (a.s.) pushed aside his couch, picked up a shirt and gave it to me. Then he (a.s.) lifted up his prayer rug, picked up a few *Dirhams* and handed them to me. I counted them. They were thirty *Dirhams* in all."

47–18 (The author of the book narrated) my father – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al–Bezanti, "I was in doubt about Abil Hassan Ar–Ridha' (a.s.). I wrote him a letter seeking permission to visit him. I wanted to ask him about three Qur'anic verses. I had set my mind on that. The reply came as such, 'May God grant you and us health. You have asked permission to visit me. This is hard to do these days, since they have placed strict control over the people coming to visit me. It is a cause of hardship. You cannot get such a permission now. God willing these restrictions will be removed later and I will grant you permission to visit me.' Then the answer to the questions which I had intended to ask

عَلَى الْكَلامِ إِلا بِجُهْد فَعَلِّمْنِي دَوَاءً أَنْتَفِعُ بِهِ فَقَالَ عَلَيْهِ السَّلامُ أَلَمْ أَعَلِّمْكَ اذْهَبْ فَاسْتَعْمِلْ مَا وَصَفْتُهُ لَكَ فِي مَنَامِكَ فَقَالَ كَلُهِ السَّلامُ اللَّهِ إِلا بِجُهْد فَعَلِّمْنِي وَالسَّعْتَرِ وَالْمِلْحِ فَدُقَّهُ فَقَالَ عَلَيْهِ السَّلامُ لِي خُذْ مِنَ الْكَمُّونِ وَالسَّعْتَرِ وَالْمِلْحِ فَدُقَّهُ فَقَالَ عَلَيْهِ السَّلامُ لِي خُذْ مِنَ الْكَمُّونِ وَالسَّعْتَرِ وَالْمِلْحِ فَدُقَّهُ فَقَالَ عَلَيْهِ السَّلامُ لِي خُذْ مِنَ الْكَمُّونِ وَالسَّعْتَرِ وَالْمِلْحِ فَدُقَهُ لَى فَعُوفِيتُ .

قالَ أَبُو حامد أَحْمَدِ بْنِ عَلِيّ بْنِ الحُسَيْنِ الثعالبي سَمِعْتُ أَبَا أَحْمَد عَبْدِ اللَّه بْنِ عَبْدُ الرَّحْمنِ المَعْرُوف بالصفوانِي . يَقُولُ رَأَيْت هذا الرَّجُل وَسَمِعْتُ مِنْهُ هذهِ الحكاية

حَدَّثَنا أَحْمَدِ بْنِ زِيادِ بْنِ جَعْفَر الْهَمَذانيِّ قالَ: حَدَّثَنا عَلِيِّ بْنِ إِبراهِيم بْنِ هاشِم حَدَّثَني الرَّيانِ بْنِ الصَّلْتِ قالَ _ 17 لَمَّا أَرَدْتُ الْخُرُوجَ إِلَى الْعِرَاقِ عَزَمْتُ عَلَى تَوْدِيعِ الرِّضَا عَلَيْهِ السَّلامُ فَقُلْتُ فِي نَفْسِي إِذَا وَدَّعْتُهُ سَأَلْتُهُ قَمِيصاً مِنْ لَمَا الْمَعْرَاقِ عَزَمْتُ عَلَى فِرَاقِهِ عَنْ ثِيَابٍ جَسَدِهِ لاكَفِّنَ بِهِ وَدَرَاهِمَ مِنْ مَالِهِ أَصُوعُ بِهَا لِبَنَاتِي خَوَاتِيمَ فَلَمَّا وَدَّعْتُهُ شَعْلَنِي الْبُكَاءُ وَالأَسَى عَلَى فِرَاقِهِ عَنْ

مَسْأَلَتِهِ ذَلِكَ فَلَمَّا خَرَجْتُ مِنْ بَيْنِ يَدَيْهِ صَاحَ بِي يَا رَيَّانُ ارْجِعْ فَرَجَعْتُ فَقَالَ لِي أَمَا تُحِبُّ أَنْ أَدْفَعَ إِلَيْكَ قَرَجَعْتُ فَقَالَ لِي أَمَا تُحِبُّ أَنْ أَدْفَعَ إِلَيْكَ دَرَاهِمَ تَصُوغُ بِهَا لِبَنَاتِكَ خَوَاتِيمَ فَقُلْتُ يَا سَيِّدِي قَدْ ثِيَابِ جَسَدِي تُكَفَّنُ فِيهِ إِذَا فَنِيَ أَجَلُكَ أَوْمَا تُحِبُّ أَنْ أَدْفَعَ إِلَيْكَ دَرَاهِمَ تَصُوغُ بِهَا لِبَنَاتِكَ خَوَاتِيمَ فَقُلْتُ يَا سَيِّدِي قَدْ كَانَ فِي نَفْسِي أَنْ أَسْأَلَكَ ذَلِكَ فَمَنَعَنِي الْفَمُّ بِفِرَاقِكَ فَرَفَعَ عَلَيْهِ السَّلامُ الْوِسَادَةَ وَأَخْرَجَ قَمِيصاً فَدَفَعَهُ إِلَيَّ وَرَفَعَ جَانِبَ الْمُصَلَّى فَأَخْرَجَ دَرَاهِمَ فَدَفْعَهَا إِلَيَّ فَعَدَدْتُهَا فَكَانَتْ تَلاثِينَ دِرْهَماً

حَدَّثَنَا أَبِي رَضِيَ اللهُ عَنْهُ قَالَ: حَدَّثَنَا سَعْدِ بْنِ عَبْدِ اللَّه قَالَ: حَدَّثَنَا أَسْعُدِ بْنِ عَبْدِ اللَّه قَالَ: حَدَّثَنَا أَبِي رَضِيَ اللهُ عَنْهُ قَالَ: حَدَّثَنَا سَعْدِ بْنِ عَبْدِ اللَّه قَالَ: حَدَّثَنَا أَبِي رَضِيَ البِرْنَطِيِّ قَالَ كُنْتُ شَاكاً فِي أَبِي الْحَسَنِ الرِّضَا صَلَوَاتُ اللَّهِ وَسَلامُهُ عَلَيْهِ فَكَتَبْتُ إِلَيْهِ كِتَاباً أَسْأَلُهُ إِذَا دَخَلْتُ عَلَيْهِ عَنْ ثَلاثِ آيَات قَدْ عَقَدْتُ قَلْبِي عَلَيْهَا قَالَ فَأَتَانِي فِيهِ الإِذْنَ عَلَيْهِ وَقَدْ أَضْمَرْتُ فِي نَفْسِي أَنْ أَسْأَلَهُ إِذَا دَخَلْتُ عَلَيْهِ عَنْ ثَلاثِ آيَات قَدْ عَقَدْتُ قَلْبِي عَلَيْهَا قَالَ فَأَتَانِي جَوَابُ مَا كَتَبْتُ بِهِ إِلَيْهِ عَافَانَا اللَّهُ وَإِيَّاكَ أَمَّا مَا طَلَبْتَ مِنَ الإِذْنِ عَلَيْهِ السَّلامُ بِجَوَابِ مَا أَرَدْتُ أَنْ أَسْأَلَهُ عَنِ الأَيْاتِ التَّلُاثِ وَسَيَكُونُ إِنْ شَاءَ اللَّهُ وَكَتَبَ عَلَيْهِ السَّلامُ بِجَوَابِ مَا أَرَدْتُ أَنْ أَسْأَلَهُ عَنِ الأَيْاتِ التَّلُاثِ فِي الْكِتَابِ قَلْهُ اللَّهُ وَكَتَبَ عَلَيْهِ السَّلامُ بِجَوَابِ مَا أَرَدْتُ أَنْ أَسْأَلَهُ عَنِ الأَيْاتِ التَّلُاثِ فِي الْكِتَابِ فَيَ الْكِتَابِ فَيَالِكُونَ إِنْ شَاءَ اللَّهُ وَكَتَبَ عَلَيْهِ السَّلامُ بِجَوَابِ مَا أَرَدْتُ أَنْ أَسْأَلَهُ عَنِ الْأَيْاتِ التَّلُونَ وَسَيَكُونُ إِنْ شَاءَ اللَّهُ وَكَتَبَ عَلَيْهِ السَّلامُ بِجَوَابٍ مَا أَرَدْتُ أَنْ أَسْأَلُهُ عَنِ الْآيَاتِ التَّلامِ فَيَ الْكِتَابِ

the Imam (a.s.) concerning the three Qur'anic verses was written. I swear by God that I had made no mention of them in my letter. I was really amazed about the material about the verses. Later I realized that what the Imam (a.s.) had written in reply to me meant to inform me of the Divine status of the Imam (a.s.)."

47-19 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, "Ar-Ridha' (a.s.) sent a horse for me to ride on to go to see him. I rode it and went to see him. I stayed there until the night arrived. When the Imam (a.s.) wanted to stand up, he (a.s.) told me, 'I do not think that you can return to Medina now.' I said, 'May I be your ransom! Yes.' The Imam (a.s.) said, 'Then spend the night with us and set out in the morning with the help of the Honorable the Exalted God.' I said, 'May I be your ransom! Fine. I will do that.' The Imam (a.s.) ordered his maid: 'Spread my futon out for him. Put my sheet on it and place my pillow for him.' I asked myself, 'Who has achieved this much honor and rank that I have? God has granted me a rank near Him which He has not granted to anyone else. Ar-Ridha' (a.s.) sent me his horse to ride, spread his own futon out for me to sleep on with his own sheet and pillow. None of my friends have ever been in such a position.' I was thinking and Ar-Ridha' (a.s.) was next to me. Then suddenly Ar-Ridha' (a.s.) said, 'O Ahmad! When Zayd ibn Sohan was ill, Ali - the Commander of the Faithful (a.s.) went to visit him. Zayd considered this to be a source of pride for him and was haughty with the people because of that. Do not do what Zayd did then, and be humble for the sake of God.' Then the Imam (a.s.) put his hands on the ground and got up."

47–20 Ali ibn Ahmad ibn Muhammad ibn Imran ad-Daqqaq – may God be pleased with him – narrated that Muhammad ibn Abi Abdullah al-Kufi quoted on the authority of Jareer ibn Hazim, on the authority of Abi Masrooq, "A group of the *waqafites* went to see Ar-Ridha' (a.s.). Ali ibn Hamza al-Bata'ini, Ibn Ishaq ibn Ammar, Al-Husayn ibn Mihran, Al-Hassan ibn Abi Sa'eed al-Mokari were amongst them. Ali ibn Hamza asked the Imam (a.s.), 'May I be your ransom! What do you know about your father? How is his

health?' The Imam (a.s.) said, 'In fact, he (a.s.) has died.' Ali ibn Hamza asked, 'Who has your father (a.s.) introduced to succeed him?' The Imam (a.s.) replied, 'Me.' Ali ibn Hamza said, 'You are

وَلا وَاللَّهِ مَا ذَكَرْتُ لَهُ مِنْهُنَّ شَيْئاً وَلَقَدْ بَقِيتُ مُتَعَجِّباً لَمَّا ذَكَرَ مَا فِي الْكِتَابِ وَلَمْ أَدْرِ أَنَّهُ جَوَابِي إِلا بَعْدَ ذَلِكَ فَوَقَفْتُ عَلَى مَعْنَى مَا كَتَبَ بِهِ عَلَيْهِ السَّلامُ

حَدَّثنا مُحَمَّد بْنِ الحَسَن بْنِ أَحْمَد بْنِ الوَلِيد رَضِى اللهُ عَنْهُ قالَ حَدَّثني مُحَمَّد بْنِ الحَسَن الصَفَّار عَنْ أَحْمَد بْنِ مَحَمَّد بْنِ يَحْيَى بْنِ أَبِي نَصْرِ البِزَنْطِيّ قالَ بَعَثَ الرِّضَا عَلَيْهِ السَّلامُ إِلَيَّ بِحِمَارٍ فَرَكِبْتُهُ وَأَتَيْتُهُ وَأَتَيْتُهُ وَأَتَيْتُهُ وَأَتَيْتُهُ وَأَتَيْتُهُ وَأَقَمْتُ عِنْدَهُ بِاللَّيْلِ إِلَى أَنْ مَضَى مِنْهُ مَا شَاءَ اللَّهُ فَلَمَّا أَرَادَ أَنْ يَنْهَضَ قَالَ لا أَرَاكَ أَنْ تَقْدرَ عَلَى وَرَكِبْتُهُ وَأَتَيْتُهُ وَأَقَمْتُ عِنْدَهُ بِاللَّيْلِ إِلَى أَنْ مَضَى مِنْهُ مَا شَاءَ اللَّهُ فَلَمَّا أَرَادَ أَنْ يَنْهَضَ قَالَ لا أَرَاكَ أَنْ تَقْدرَ عَلَى اللهُ وَلَاتِي قَلْتُ أَعْمَلُ جُعِلْتُ وَلَاكَ قَالَ فَبِتْ عِنْدَهُ وَاغْدُ عَلَى بَرَكَةِ اللّهِ عَنَّ وَجَلَّ قُلْتُ أَفْعَلُ جُعِلْتُ وَلَاكَ قَالَ قَلْتُ فَي اللّهِ عَلَيْهِ مِلْحَقَتِي النَّيْ أَنِي أَنَامُ فِيهَا وَضَعِي تَحْتَ رَأْسِهِ مَخَادِي قَالَ قُلْتُ فِي اللّهِ لَهُ فِرَاشِي وَاطُرَحِي عَلَيْهِ مِلْحَقَتِيَ النَّيْ أَنِي أَنْمُ فِيهَا وَضَعِي تَحْتَ رَأْسِهِ مَخَادِي قَالَ قُلْتُ فِي اللّهُ لِي عَنْ الْمُنْزِلَةِ عِنْدَهُ وَأَعْطَانِي مِنَ الْمُؤْرِقِي قَالَ عَلَيْهِ السَّيْ الْمَعْرِفِة عَنْدَهُ وَأَعْطَانِي مِنَ الْمُؤْرِقِة عِنْدَهُ وَأَعْطَانِي مِنَ الْمُؤْرِقِ وَلَوْلَة عِنْدَهُ وَلَعْتَعْ وَأَنْ أَمُولُومِ فَوَكُومُ مَا أَصَابَ مِثْلُ هَذَا أَحَدٌ مَنْ أَصْحَابِنَا بَعَثَ إِلَيَّ بِحِمَارِهِ فَرَكِبْتُهُ وَفُرَشَ لِي فِرَاشَهُ وَبِتُ فِي مَنْ الْمُؤْرِقِ وَتَذَلِّلُ لِلّهِ عَنَّ مَعْلَا هَذَا أَحَد مُعِي وَأَنَا أُحَدِّتُ فِي نَفْسِي فَقَالَ عَلَيْهِ السَّلامُ يَا أَحْمَدُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ أَتَى رَيْدَ بُنَ مَلَو عَنَوْلُ عَلَى النَّاسِ بِذَلِكَ فَلَا تَذْهُبَنَّ نَفْسَكَ إِلَى الْفَحْرِ وَتَذَلَّلُ لِلَّهِ عَزَّ وَجَلَّ وَاعْتَمَدَ عَلَى يَدِهِ صَلَوا فَي مُرَضِهِ يَعُودُهُ فَافَتَحْرَ عَلَى النَّاسِ بِذَلِكَ فَلا تَذْهُبَنَ نَفْسَكَ إِلَى الْفَحْرِ وَتَذَلِّلُ لِلّهِ عَزَّ وَجَلَّ وَاعْتَمَدَ عَلَى الللّهُ مَلْ اللّهُ عُرَى مَلَى النَّاسِ مِنْ الْمَائِولُ اللّهُ عَلَى الْفَحْرِ وَتَذَلُلُ لِلّهِ عَزَقُ وَلَا لَلْ الْمُؤْمِقِي الللّهُ عَلَى الْمُؤْمِ

حَدَّثَنا عَلِيِّ بْنِ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِمْرانِ الدَّقَاقِ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ أَبِي الكُوفِي قالَ حَدَّثَني _ 20 جَرِيرٌ بْنِ حازِم عَنْ أَبِي مَسْرُوقِ قالَ دَخَلَ عَلَى الرِّضَا عَلَيْهِ السَّلامُ جَمَاعَةٌ مِنَ الْوَاقِفَةِ فِيهِمْ عَلِيُّ بْنُ أَبِي حَمْزَةَ الْبَطَائِنِيُّ وَمُحَمَّدُ بْنُ إِسْحَاقَ بْنِ عَمَّارٍ وَالْحُسَيْنُ بْنُ عِمْرَانَ وَالْحُسَيْنُ بْنُ أَبِي سَعِيدِ الْمُكَارِي فَقَالَ لَهُ عَلِيُّ بْنُ أَبِي السَّلامُ مَا حَالُهُ فَقَالَ قَدْ مَضَى عَلَيْهِ السَّلامُ فَقَالَ لَهُ قَالَ إلَيَّ حَمْزَةَ جُعِلْتُ فِدَاكَ أَخْبِرْنَا عَنْ أَبِيكَ عَلَيْهِ السَّلامُ مَا حَالُهُ فَقَالَ لَهُ إِنَّكَ لَتَقُولُ قَوْلاً مَا قَالَهُ أَحَدٌ مِنْ آبَائِكَ عَلِيُّ بْنُ أَبِي

saying what none of your forefathers starting with Ali ibn Abi Talib (a.s.) and those who came after him have said.' The Imam (a.s.) said, 'But the best and the noblest of my forefathers who is the Prophet of God (a.s.) has said that.' Ali ibn Hamza said, 'Don't you feel threatened by this tribe (the *Abbasids*) and aren't you afraid of them?' The Imam (a.s.) said, 'If I fear them, I have assisted them against me. Abu Lahab went to the Prophet of God (a.s.) and threatened him. God's Prophet (S) told him, 'If I should fear you in the least, I have lied. I have lied about my Prophethood.' This was the first sign of the Prophet of God (a.s.). This is also my first sign for you. I have lied if Harun harms me in the least.' Al–Husayn ibn Mihran said, 'You have done what we want when you publicly announce your Divine Leadership.' The Imam (a.s.) asked that man, 'Do you want me to go to Harun in person and tell him that I am the do this in the beginning of his call. The Prophet (S) only Divine Leader and he is nothing? The Prophet of God (a.s.) did not inform his near relatives, friends and trusted friends about his Prophethood, and invited them to accept Islam. The Prophet (S) did not invite all the people. You have accepted the Divine Leadership of my forefathers and think that Ali ibn Musa (a.s.) is denying his father being alive due to the concealment of faith. But how is it that I announce my Divine Leadership to you without any concealment

of faith, and openly declare that I am the Divine Leader? If my father (a.s.) was alive, how could I hide it from you and tell you that he (a.s.) has passed away?"

The author of this book (a.s.heikh Sadooq) – may God have Mercy upon him – said, "The reason why the Imam (a.s.) did not fear (Harun) Ar–Rashid was due to the Covenant he had in which his murderer was declared to be Al–Ma'mun and no one else."

47–21 Al-Husayn ibn Ahmad ibn Ibrahim ibn Hisham al-Mokattib – 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-Husayn ibn Bashshar, "I went to see Ar-Ridha' (a.s.) after the demise of his father (a.s.), and asked for explanation of some of the words which Ar-Ridha' (a.s.) had told me. The Imam (a.s.) told me, 'O Sama'! Fine.' I said, 'May I be your ransom! I swear by God that this was my nickname when I attended school in my childhood.' The Imam (a.s.) just smiled at me."

طَالِب فَمَنْ دُونَهُ قَالَ لَكِنْ قَدْ قَالَهُ خَيْرُ آبَائِي وَأَفْضَلُهُمْ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقَالَ لَهُ أَمَا تَخَافُ هَوُّلاءِ عَلَى نَفْسِكَ فَقَالَ لَوْ خِفْتُ عَلَيْهَا كُنْتُ عَلَيْهَا مُعِيناً إِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَتَاهُ أَبُو لَهَب فَتَهَدَّدَهُ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِنْ خُدِشْتُ مِنْ قِبَلِكَ خَدْشَةً فَأَنَا كَذَّابٌ فَكَانَتْ أُوَّلَ آيَةٍ نَزَعَ بِهَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِنْ خُدِشْتُ مِنْ قِبَلِكَ خَدْشَةً فَأَنَا كَذَّابٌ فَكَانَتْ أُوّلَ آيَةٍ نَزَعَ بِهَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِنْ خُدِشْتُ مَنْ قَبْلِ هَارُونَ فَأَنَا كَذَّابٌ فَقَالَ لَهُ الْحُسَيْنُ بْنُ مِهْرَانَ قَدْ أَتَانَا مَا نَطْلُبُ إِنْ أَظْهَرْتَ هَذَا الْفَوْلَ قَالَ فَتُرِيدُ مَا ذَا أَتُرِيدُ أَنْ أَذْهَبَ إِلَى هَارُونَ فَأَقُولَ لَهُ إِنِّ عَلَيْهِ وَمَوْلِكَ إِنْ أَظْهَرْتَ هَذَا الْفَوْلَ قَالَ فَتُرِيدُ مَا ذَا أَتُرِيدُ أَنْ أَذْهُبَ إِلَى هَارُونَ فَأَقُولَ لَهُ إِنِّ عَلَيْهِ وَمَوْلِكَ إِنْ أَطْهُرْتَ هَذَا الْفَوْلَ قَالَ فَتُرِيدُ مَا ذَا أَتُرِيدُ أَنْ أَذْهُبَ إِلَى هَارُونَ فَأَقُولَ لَهُ إِنِّ إَمَامٌ وَأَنْتَ لَسْتَ فِي شَيْءٍ لَيْسَ هَكَذَا صَنَعَ رَسُولُ اللّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي أَوْلُ أَمْرِهِ إِنَّمَا قَالَ ذَلِكَ لاهْلِهِ وَمَوَالِيهِ وَمَنْ يَثِقُ بِهِ فَقَدْ خَصَعَهُمْ بِهِ دُونَ النَّاسِ وَأَنْتُمْ تَعْتَقِدُونَ الإِمَامَةَ لِمَنْ كَانَ قَبْلِي مِنْ آبَائِي وَتَقُولُونَ إِنِّي إِمَامٌ قَلِي أَنْ أَدْعِي أَنْ أَنْ أَنْ أَلَا كُولُ أَيْنَ إِنَّا يَمْ فَكَيْفَ أَتَّولِكُمْ فِي أَنْ أَدَّعِي أَنَّهُ حَيْ أَنْ أَنْ أَلُولُ كَانَ حَيْلًا

.قالَ مُصنَنِّفُ هذا الْكِتابِرحمه الله إنَّما لَمْ يخش الرَّشيد لانَّهُ قَدْ كانَ عَهْد إلَيْهِ أَن صاحِبهِ الْمَأْمُون دُونَهُ

حَدَّثَنا الحُسَيْنِ بْنِ أَحْمَدِ بْنِ إِبْراهِيمِ بْنِ هِشامِ المكتب رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيِّ بْنِهاشِم عَنْ أَبِيهِ عَنْ _ 21 يَحْيَى بْنِ شار قالَ دَخَلْتُ أَسْتَقْهِمُهُ بَعْضَ مَا كَلَّمَنِي بِهِ يَحْيَى بْنِ شار قالَ دَخَلْتُ عَلَى الرِّضَا عَلَيْهِ السَّلامُ بَعْدَ مُضِيِّ أَبِيهِ عَلَيْهِ السَّلامُ فَجَعَلْتُ أَسْتَقْهِمُهُ بَعْضَ مَا كَلَّمَنِي بِهِ يَحْيَى بْنِ شار قالَ دَخَلْتُ عَلَى الرِّضَا عَلَيْهِ السَّلامُ بَعْدَ مُضِيِّ أَبِيهِ عَلَيْهِ السَّلامُ فَجَعَلْتُ أَسْتَقْهِمُهُ بَعْضَ مَا كَلَّمَنِي بِهِ . . . فَقَالَ لِي نَعَمْ يَا سَمَاعُ فَقُلْتُ جُعِلْتُ فِذَاكَ كُنْتُ وَاللَّهِ أُلْقَبُ بَهِ فَي صَبَايَ وَأَنَا فِي الْكُتَّابِ قَالَ فَتَبَسَّمَ فِي وَجُهي

47–22 Muhammad ibn Ahmad al-Sinani – may God be pleased with him – narrated that Muhammad ibn Abi Abdillah al-Kufi quoted on the authority of Muhammad ibn Khalaf, on the authority of Harthama ibn A'yan, "I went to see my Master and Friend – that is Ar-Ridha' (a.s.) – in the Al-Ma'mun's house. It was announced in Al-Ma'mun's house that Ar-Ridha' (a.s.) has died. However, this was not right. I entered and sought permission to visit Ar-Ridha' (a.s.)." Harthama added, "There was a young man called Sabeeh od-Daylami among the trusted servants of Al-Ma'mun who really liked my Master (Ar-Ridha' (a.s.)). That man came out and saw me. He said, 'O Harthama! Don't you know that I am a trusted servant of Al-Ma'mun in public and in private?' I said, 'Yes.' He said, 'O Harthama! Al-Ma'mun called

me and thirty other trusted servants early in the night. I went to him. There were so many lights there which made the night seem like the day. There were many poisoned swords in front of him. He called us over one by one and made us pledge. No one else was there. He said, 'This pledge is binding upon you. You must be loyal and do whatever I order you to do without any hesitation.' We swore to carry out his orders. Then Al-Ma'mun said, 'Each of you should pick up one of these swords and go to Ali ibn Musa Ar-Ridha"s (a.s.) room. Do not talk to him whether you find him standing up, sitting or asleep. Just strike him (referring to Ar-Ridha' (a.s.)) with these swords; and destroy his body, bones, blood, hair and brains. Then cover him up with the rugs and wipe your swords by rubbing them on the rugs. Then come to me. If you do this and keep it a secret, I have promised myself to give each one of you ten bags of Dirhams, ten select pieces of farmland, and not take these things away from you for as long as I live.' We picked up the swords and went to Ar-Ridha"s (a.s.) room. We found him sleeping on his side, moving his fingers and saying something which we could not understand. The other servants went ahead and started to strike him with their swords, but I dropped my sword and just kept looking at him. It was as if he (a.s.) knew that we would attack him. He had not held up anything which could block the swords. Then the servants dropped the rugs over him and returned to Al-Ma'mun. Al-Ma'mun asked us, 'What did you do?' They said, 'O Commander of the Faithful! We did what we were ordered to do.' Al-Ma'mun said, 'Do not say anything about this anywhere.' When dawn came, Al-Ma'mun came out. He sat in his meeting bare-headed. He unbuttoned his shirt, declared that the Imam (a.s.) has died and prepared to mourn for him. He then stood up and started to

حَدَّثنا مُحَمَّدِ بْنِ أَحْمَد السَنانِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثنا مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّه الكُوفِي قالَ: حَدَّلت مُكَد خَلْف قالَ حَدَّلت عَلَيْهِ السَّلامُ فِي دَارِ الْمَأْمُونِ وَكَانَ قَدْ ظَهْرَ فِي دَارِ الْمَأْمُونِ أَنَّ الرَّضَا عَلَيْهِ السَّلامُ قَدْ تُوفِي وَمُولايَ يَعْنِي الرِّضَا عَلَيْهِ السَّلامُ فِي دَارِ الْمَأْمُونِ وَكَانَ فِي ظَهْرَ فِي دَارِ الْمَأْمُونِ غُلامٌ يُقَالُ لَهُ صَبِيحٌ الدَّيْلَمِيُّ وَكَانَ يَتَوَلَّى سَيِّدي حَقَّ وَلايَتِهِ وَإِذَا صَبِيحٌ قَدْ خَرَجَ فَلَمًّا رَآنِي قَلَّ الْمَأْمُونِ غُلامٌ يُقَالُ لَهُ صَبِيحٌ الدَّيْلَمِيُّ وَكَانَ يَتَوَلَّى سَيِّدي حَقَّ وَلايَتِهِ وَإِذَا صَبِيحٌ قَدْ خَرَجَ فَلَمًا وَنَ دَعَانِي وَقَدْ صَارَ لَيْلُهُ نَهَاراً مِنْ اللَّيْلِ فَدَخَلْتُ عَلَيْهِ وَقَدْ صَارَ لَيْلُهُ نَهَاراً مِنْ كَثْرَةٍ وَلَاثِينِي غُلاماً مِنْ ثِقَاتِهِ عَلَى سِرِهِ وَعَلائِينِةِهِ فِي الثُّلُّتُ الْأَوْلِ مِنَ اللَّيلِ فَدَخَلْتُ عَلَيْهِ وَقَدْ صَارَ لَيْلُهُ نَهَاراً مِنْ كَثُرَةٍ وَلَيْسَ وَقَدْ مَالُولَةٌ مَشْحُوذَةٌ مَسْمُومَةٌ فَدَعَا بِنَا غُلاماً غُلاماً غُلاماً عُلْمَ وَأَخَذَ عَلَيْنَا الْعَهْدُ وَالْمِيثَاقَ بِلِسَانِهِ وَلَيْسَ وَقَدْ مَعْدُونَ مَالُولَةٌ مَسْدُولَةٌ مَسْدُولةٌ مَسْدُولةً عَلَيْنَا الْعَهْدُ لازِمْ لَكُمْ أَنْكُمْ تَفْعُلُونَ مَا أَمْرَتُكُمْ بِهِ وَلا تُخَلِقُوا مِنْهُ شَيْئا قَالَ وَجَالِي وَلَيْسَ وَعَلَى اللّهِ عَيْرُنَا فَقَالَ لَنَا الْعَهْدُ لَازِمْ لَكُمْ أَلُولُوا عَلَى عَلِي بْنِ مُوسَى الرِّضَا فِي حُجْرَتِهِ فَإِنْ وَكَالَوا عَلَى عَلِي بْنِ مُوسَى الرِّضَا فِي حُجْرَتِهِ فَإِنْ وَكِمُ وَعَلَى اللّهُ فَقَالَ يَأْمِدُ لَو وَلَا عَلَى اللّهُ عَلْمَا لَو اللّهِ عَلْمَ اللّهُ عَلْمَ لَولَا قَالَ فَهُا لَكُمْ وَلَا قَالَ فَهُالِ السُّيُوفَ وَوَضَعُدُ سُ سَيْفِي وَأَنْ قَائِمْ لَوَلَا قَائِمْ وَعَلَوا عَلَى السُّيُوفَ وَوَضَعُدُ سَيَفِي وَأَنَا قَائِمْ وَيَوا السُّيُوفَ وَوَضَعُدُ سُرَيْهِ وَالْمَامُونِ عَلَى السُّيُوفَ وَوَضَعُدُ سُرَاقِي الْمَأْمُونَ عَلَمْ وَلَا عَلَى السُّيُوفَ وَوَضَعُدُ عَلَى الْمُأْمُونَ عَلَمْ وَلَا عَلَى السُّيُوفَ وَعَنَعُومُ عَلَى السُّيُوفَ وَطَعَمْ وَالْمَا مُؤْمُ وَلَا قَلْم

فَقَالَ مَا صَنَعْتُمْ قَالُوا فَعَلْنَا مَا أَمَرْتَنَا بِهِ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ لا تُعِيدُوا شَيْئًا مِمَّا كَانَ فَلَمَّا كَانَ عِنْدَ تَبَلُّجِ الْفَجْرِ خَرَجَ الْمَأْمُونُ فَجَلَسَ مَجْلِسَهُ مَكْشُوفَ الرَّأْسِ مُحَلَّلَ الأَزْرَارِ walk away. I was with him. He went towards the Imam's (a.s.) room and opened the door. Al-Ma'mun got shocked when he heard Ar-Ridha"s (a.s.) voice. Then Al-Ma'mun asked me, 'Who is there with him (referring to Ar-Ridha' (a.s.))?' I replied, 'O Commander of the Faithful! I do not know.' Al-Ma'mun said, 'Hurry up. Look and see who is with him.' We rushed towards Ar-Ridha' (a.s.) and saw him kneeling down in his prayer niche praying and expressing God's glorifications. I said, 'O Commander of the Faithful! I see someone praying and expressing God's glorifications in the prayer niche.' He got shocked and surprised and said, 'Then you have lied to me and fooled me. God damn you! He looked at me amongst the people and said, 'O Sabeeh! You know Ar-Ridha' (a.s.). Look and see who is praying.' I entered the room and Al-Ma'mun returned. When I reached the threshold of the door, the Imam (a.s.) raised his voice and said, 'O Sabeeh!' I fell down on my face and said, 'Yes my Master!' He (a.s.) said, 'Stand up. May God have Mercy upon you. They wished to put out God's Light, but God wanted to perfect His Light, even though some unbelievers may dislike that.' I returned to Al-Ma'mun. His face had turned black like a dark night. Al-Ma'mun asked, 'What did you find after I left?' I said, 'O Commander of the Faithful! I swear by God that the Imam (a.s.) was sitting in his room, called out to me and said these things.' Al-Ma'mun buttoned up his shirt, ordered that his robes be brought, put them on and said, 'Announce that the Imam (a.s.) had fainted but is fine now."

Harthama added, "I expressed a lot of thanks and praise to the Honorable the Exalted God. Then I went in to see my Master Ar–Ridha' (a.s.). When the Imam (a.s.) saw me, he (a.s.) said, 'O Harthama! Do not express what you heard Sabeeh tell you about me, except for those whose hearts have been tested by God for loving us and our Mastery.' I said, 'Yes. My Master!' Then the Imam (a.s.) said, 'O Harthama! I swear by God that their trickery will not harm me at all until the recorded time (i.e. of the murder of Ar–Ridha' (a.s.)) arrives.'

47–23 Ali ibn Abdullah al-Warraq – may God be pleased with him – narrated that Abul Husayn Muhammad ibn Ja'far al-Kufi al-Asadi quoted on the authority of Al-Hassan ibn Isa al-Kharrat, on the authority of Ja'far ibn Muhammad al-Nowafali, "I went to see Ar-Ridha' (a.s.) in *Qantarat Ibriq*11, greeted him and sat down next to him. I said, 'May I be your ransom! There are some people in these areas who think that

وَأَظْهَرَ وَفَاتَهُ وَقَعَدَ لِلتَّعْزِيَةِ ثُمَّ قَامَ حَافِياً فَمَشَى لِيَنْظُرَ إِلَيْهِ وَأَنَا بَيْنَ يَدَيْهِ فَلَمَّا دَخَلَ عَلَيْهِ حُجْرَتَهُ سَمِعَ هَمْهُمَةً فَأُرْعِدَ ثُمَّ قَالَ مَنْ عِنْدَهُ قُلْتُ لا عِلْمَ لَنَا يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ أَسْرِعُوا وَانْظُرُوا قَالَ صَبِيحٌ فَأَسْرَعْنَا إِلَى الْبَيْتِ فَإِذَا سَيِّدِي جَالِسٌ فِي مِحْرَابِهِ يُصَلِّي وَيُسَبِّحُ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ هُو ذَا نَرَى شَخْصاً فِي مِحْرَابِهِ يُصَلِّي وَيُسَبِّحُ فَانْتَفَضَ الْمَأُمُونُ وَارْتَعَدَ ثُمَّ قَالَ بَي مَعْرَابِهِ يُصَلِّي وَيُسَبِّحُ فَانْتَفَضَ الْمَأْمُونُ وَارْتَعَدَ ثُمَّ قَالَ فِي مِحْرَابِهِ يَصَلِيع وَيُعَلِي وَيُسَبِّحُ فَانْتُونَ اللَّهُ ثُمَّ الْتَفَتَ إِلَيَّ مِنْ بَيْنِ الْجَمَاعَةِ فَقَالَ لِي يَا صَبِيحُ أَنْتَ تَعْرِفُهُ فَانْظُرْ مَنِ الْمُصَلِّي عِنْدَهُ قَالَ لِي يَا صَبِيحٌ قَدَخُلْتُ وَتَولِّي الْمُأْمُونُ وَاجَعًا فَلَمَّا صِرْتُ عِنْدَ عَتَبَةِ الْبَابِ قَالَ لِي يَا صَبِيحُ قُلْتُ لَبَيْكَ يَا الْمُأْمُونَ وَقَدْ سَقَطْتُ لِوَجُهِي فَقَالَ قُمْ يَرْحَمُكَ اللَّهُ يُرِيدُونَ أَنْ يُطْفِؤُا نُورَ اللَّهِ بِأَفُواهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ مَوْلَاكِي وَقَدْ سَقَطْتُ لِوَجُهِي فَقَالَ قُمْ يَرْحَمُكَ اللَّهُ يُرِيدُونَ أَنْ يُطْفِؤُا نُورَ اللَّهِ بِأَفُواهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهِ الْمُعْلِي الْمُظْلِمِ فَقَالَ لِي يَا صَبِيحُ مَا وَرَاكَ قُلْتُ لَكُ يَتُ وَلَوْلَ إِلَّهُ مِلْكُومُ وَاللَّهِ جَالِسٌ فِي حُجْرَتِهِ وَقَدْ نَادَانِي وَقَالَ لِي كَيْتَ وَكَيْتَ قَالَ فَشَدَّ أَزْرَارَهُ وَأَمْرَ بِرَدِّ أَنُوابِهِ وَقَالَ قُولُوا إِنَّهُ كَنَا وَكُونَ عَلْمُ عَلَيْهِ وَاللَّهُ عَلَى الْمَأْمُونِ وَقَالَ هَوْلُوا لِيَّهُ وَاللَّهُ عَلْ اللَّهُ عَلَيْهِ وَاللَّهُ عَلْ أَلْوالَهُ فَالَ هَلَاكُمُ وَاللَّهُ عَلَى عَلَيْهِ وَاللَّهُ عَلْ الْمُعْلِمِ وَاللَّهُ عَلْمُ وَاللَّهُ وَاللَّهُ عَلْ الْقُولُولُ الْمُعْلِمُ وَكُولُوا إِنْهُ فَولَا اللَّهُ عَلَى عَلَيْتُ وَلَالِهُ عَلَى الرَّامُ عَلَى الرَّالَ عَلَى اللَّهُ عَلَيْهُ وَاللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْمُعْلِقُ عَلَى عَلَيْهِ اللَّهُ مُولُولًا

فَلَمَّا رَآنِي قَالَ يَا هَرْثَمَةُ لا تُحَدِّثْ بِمَا حَدَّتُكَ بِهِ صَبِيحٌ أَحَداً إِلا مَن امْتَحَنَ اللَّهُ قَلْبَهُ لِلاِيمَانِ بِمَحَبَّتِنَا وَوَلايَتِنَا فَقُلْتُ نَعَمْ يَا سَيِّدي ثُمَّ قَالَ لِي عَلَيْهِ السَّلامُ: يَا هَرْثَمَةُ وَاللَّهِ لا يَضُرُّنَا كَيْدُهُمْ شَيْئًا حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ

حَدَّثَنَا عَلِيِّ بْنِ عَبْدِ اللَّه الوَرَّاقُ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنَا أَبُوالحُسَيْن مُحَمَّدِ بْنِ جَعْفَر الكُوفِي الأَسَدِي قالَ: حَدَّثَنَا جَعْفَرِ بْنِ مُحَمَّد النُّوفَلِيِّ قالَ أَتَيْتُ الرِّضَا عَلَيْهِ السَّلامُ وَهُوَ بِقَنْطَرَةِ إِبْرِيقٍ حَدَّثَنَا الحَسَن بْنِ عِيسَى الخراط قالَ: حَدَّثَنا جَعْفَرِ بْنِ مُحَمَّد النُّوفَلِيِّ قالَ أَتَيْتُ الرِّضَا عَلَيْهِ السَّلامُ وَهُوَ بِقَنْطَرَةِ إِبْرِيقٍ فَلَي السَّلامُ وَهُو بَقَنْطَرَةِ إِبْرِيقٍ فَلَي السَّلامُ وَقُلْ اللَّهُ اللَّهُ اللَّهُ عَلَيْهِ ثُمَّ جَلَسْتُ وَقُلْتُ

your father (a.s.) is alive.' Ar–Ridha' (a.s.) said, 'They are lying. May God damn them! They would not have divided his property up and marry off his wives, if he (a.s.) was alive. However, I swear by God that my father (a.s.) tasted death as Ali ibn Abi Talib (a.s.) did.' I asked Ar–Ridha' (a.s.), 'What do you order me to do?' Ar–Ridha' (a.s.) said, 'You must follow my son Muhammad after me. I will leave the face of the Earth and there will be no return for me. Blessed be the shrine in Toos12, and the two shrines in Baghdad!' I said, 'May I be your ransom! I know of one of the two shrines. 13 Where is the other one?' Ar–Ridha' (a.s.) replied, 'You will soon get to know of it. 14' Ar–Ridha' (a.s.) then added, 'My grave and that of Harun are like this." He (a.s.) was sticking two of his fingers together when he said that (implying that they will be near each other).

47–24 Al-Hassan ibn Ahmad ibn Idris – may God be pleased with him – narrated that his father quoted on the authority of Ibrahim ibn Hashem, on the authority of Muhammad ibn Hafs, on the authority of Hamza ibn Ja'far al-Arjani, "Harun departed from one of the gates of Masjid ul-Haram (the House of God) and Ar-Ridha' (a.s.) left from another gate. Ar-Ridha' (a.s.) said the following to Harun for him to take heed to, 'How far away is the (eternal) Abode and how close is the meeting in Toos (where both Harun and Ar-Ridha' (a.s.) will be buried)! O Toos! O Toos! Soon you will bring me and him (referring to Harun) together.'"

47–25 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 Muhammad ibn Hafs that the servant of the good–doer Abil Hassan Musa ibn Ja'far (al–Kazim) (a.s.) narrated, "I was traveling with Ar–Ridha' (a.s.) and a group of people in a dry desert. We and our animals were really thirsty and were about to perish. Ar–Ridha' (a.s.) told us, 'You will find water if you go there.' We went there and found a spring there. We drank water and had our animals drink from that water, too, and returned. When we decided to continue on the Imam (a.s.) told us to look for that spring again. This time we could not find the spring, although we searched a great deal. We could only find the camels' feces there." The servant of Ar–Ridha' (a.s.) narrated this for a man who was from the progeny of Qanbar who was one–hundred and twenty years old. The old man narrated a similar tradition for me and said, "I was at the service of the Imam (a.s.) at that time and the Imam (a.s.) was traveling towards Khorasan (in Iran)."

جُعِلْتُ فِدَاكَ إِنَّ أُنَاساً يَزْعُمُونَ أَنَّ أَبَاكَ حَيٍّ فَقَالَ كَذَبُوا لَعَنَهُمُ اللَّهُ لَوْ كَانَ حَيِّاً مَا قُسِمَ مِيرَاثُهُ وَلا نُكِحَ نِسَاؤُهُ وَلَكِنَّهُ وَالْكِنَّهُ وَالْكَابُ فِدَاكَ إِنَّ أُنَاساً يَزْعُمُونَ أَبِي طَالِبِ عَلَيْهِ السَّلامُ قَالَ فَقُلْتُ لَهُ مَا تَأْمُرُنِي قَالَ عَلَيْكَ بِابْنِي مُحَمَّد مِنْ بَعْدِي وَاللَّهِ ذَاقَ الْمُوْتَ كَمَا ذَاقَهُ عَلِيُّ بْنُ أَبِي طَالِبِ عَلَيْهِ السَّلامُ قَالَ فَقُلْتُ لَهُ مَا تَأْمُرُنِي قَالَ عَلَيْكَ بِابْنِي مُحَمَّد مِنْ بَعْدِي وَأَمَّا أَنَا فَإِنِّي ذَاهِبٌ فِي وَجْهٍ لا أَرْجِعُ بُورِكَ قَبْرٌ بِطُوسَ وَقَبْرَانِ بِبَغْدَادَ قَالَ قُلْتُ جُعِلْتُ فِذَاكَ عَرَفْنَا وَاحِداً فَمَا التَّانِي وَأَمَّا أَنَا فَإِنِّي ذَاهِبٌ فِي وَجْهٍ لا أَرْجِعُ بُورِكَ قَبْرٌ بِطُوسَ وَقَبْرَانِ بِبَغْدَادَ قَالَ قُلْتُ جُعِلْتُ فِذَاكَ عَرَفْنَا وَاحِداً فَمَا التَّانِي وَقَبْرُ هَارُونَ هَكَذَا وَضَمَّ بِإِصْبَعَيْهِ

حَدَّثَنَا الحَسَن بْنِ أَحْمَدِ بْنِ إِدْرِيس عَنْ أَبِيهِ عَنْ إِبْراهِيمِ بْنِ هاشِم عَنْ مُحَمَّدِ بْنِ حفص عَنْ حَمْزَة بْنِ جَعْفَر _ 24 الأَرجانِي قالَ خَرَجَ هَارُونُ مِنَ الْمَسْجِدِ الْحَرَامِ مَرَّتَانِ وَخَرَجَ الرِّضَا عَلَيْهِ السَّلامُ مَا الرِّضَا عَلَيْهِ السَّلامُ مَا . أَبْعَدَ الدَّارَ وَأَقْرَبَ اللَّقَاءَ يَا طُوسُ سَتَجْمَعُني وَإِيَّاهُ .

حَدَّثَنَا أَبُو مُحَمَّد جَعْفَرِ بْنِ نُعَيْم بْنِ شَاذَان رَضِىَ اللهُ عَنْهُ قَالَ أَخْبَرِنَا أَحْمَد بْنِ إِدْرِيس عَنْ إِبْراهِيم بْنِ هَاشِم _ 25 عَنْ مُحَمَّد بْنِ حَفْصِ قَالَ حَدَّثَني مَوْلَى الْعَبْدِ الصَّالِح أَبِي الْحَسَن مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ قَالَ كُنْتُ وَجَمَاعَةً مَعَ الرِّضَا عَلَيْهِ السَّلامُ فِي مَفَازَةٍ فَأَصَابَنَا عَطَشُ شَدِيدٌ وَدَوَابَّنَا حَتَّى خِفْنَا عَلَيْ أَنْفُسِنَا فَقَالَ لَنَا الرِّضَا عَلَيْهِ السَّلامُ النُّوا الرِّضَا عَلَيْهِ السَّلامُ اللهُ السَّلامُ النُّوا مَوْضِعً فَأَصَبْنَا الْمَاءَ وَسَقَيْنَا دَوَابَّنَا حَتَّى رَوِيَتْ وَرَوِينَا وَمَنْ مَوْضِعًا وَصَفَهُ لَنَا فَإِنَّكُمْ تُصِيبُونَ الْمَاءَ فِيهِ قَالَ فَأَتَيْنَا الْمَوْضِعَ فَأَصَبْنَا الْمَاءَ وَسَقَيْنَا دَوَابَّنَا حَتَّى رَوِيَتْ وَرَوِينَا وَمَنْ مَعْنَا مِنَ الْقَافِلَةِ ثُمَّ رَحَلْنَا فَأَمَرَنَا عَلَيْهِ السَّلامُ بِطَلَبِ الْعَيْنِ فَطَلْبُنَاهَا فَمَا أَصَبْنَا إِلا بَعْرَ الإِبِلِ وَلَمْ نَجِدْ لِلْعَيْنِ أَثُراً مُعَدُّ لَكُونَ يَرْعُمُ أَنَّ لَهُ مَاتَةً وَعِشْرِينَ سَنَةً فَأَخْبَرَنِي الْقَنْبَرِيُّ بِمِثْلِ هَذَا إِلَى خُرَاسَانَ فَي ذَلِكَ لَو مَلْ الْقَنْبَرِيُ بُولَكَ مُصْعِداً إِلَى خُرَاسَانَ فَى ذَلِكَ لَي مَوْلُ الْمَاءَ فِي خِدْمَتِهِ وَأَخْبَرَنِي الْقَنْبَرِيُّ بُولَكَ مُصَعْداً إِلَى خُرَاسَانَ .

47–26 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 Al-Mokhawal As-Sejestani, "When the agent to take Ar-Ridha' (a.s.) to Khorasan arrived (in Medina), I was in Medina. The Imam (a.s.) entered the mosque to say farewell to God's Prophet (S). Ar-Ridha' (a.s.) said farewell several times. Each time he (a.s.) asked for permission to leave, took a few steps back, but returned to the shrine and the sound of his crying could be heard. I went to him and greeted him. Ar-Ridha' (a.s.) greeted me back. I congratulated him. He (a.s.) said, "Leave me alone. I will be leaving my grandfather (a.s.) and die in loneliness. I will be buried beside Harun." I followed Ar-Ridha' (a.s.) all the way until he (a.s.) reached Khorasan. He died in Toos and was buried beside Harun."

47–27 Muhammad ibn Ahmad As–Sinani – may God have Mercy upon him – narrated that Muhammad ibn Abi Abdillah al–Kufi quoted on the authority of Sa'd ibn Malik, on the authority of Abi Hamza, on the authority of Abi Kathir, "When (Imam Ar–Ridha"s (a.s.) father) Musa (a.s.) died, the people were at a loss (what to do) about his affairs. I went on the *Hajj* pilgrimage where I saw Ar–Ridha' (a.s.). I was wondering whether I should keep obeying Musa (a.s.) as the Divine Leader or obey this man (Ar–Ridha' (a.s.)) and told myself, *For they said, 'What! a man! A Solitary one from among ourselves! Shall we follow such a one? Truly should we then be straying in mind and mad!" 15 Then Ali (ibn Musa Ar–Ridha') (a.s.) passed by me like a lightning jolt and said, 'By God, I am the man whom you must obey.' I said, 'I ask the Sublime God and you to forgive me.' Ar–Ridha' (a.s.) said, 'You are forgiven.'"*

I have been told this very same tradition by more than one of the elders on the authority of Muhammad

ibn Abi Abdullah al-Kufi with the same chain of narration.

47–28 Abu Muhammad Ja'far ibn Nu'aym al-Hakim ash-Shathani – may God have Mercy upon him – narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Isa ibn Obayd, on the authority of Al-Hassan ibn Ali al-Washsha' that Ar-Ridha' (a.s.) told him, "When they wanted to take me out of Medina, I asked all my family members to gather around me and cry so that I would hear it. Then I divided up their inheritance share of twelve-thousand *Dinars* and told them, 'I will never return to my family again.'"

حَدَّثَنا أَحْمَدِ بْنِ زِيادِ بْنِ جَعْفَر الْهَمَذانيّ رَحْمَةُ اللَّه قالَ: حَدَّثَنا عَلِيّ بْنِ إِبراهِيم بْنِعَنْ أَبِيهِ قالَ حَدَّثَني مُحولِ _ 26 السَجِستانِي قالَ لَمَّا وَرَدَ الْبَرِيدُ بِإِشْخَاصِ الرِّضَا عَلَيْهِ السَّلامُ إِلَى خُرَاسَانَ كُنْتُ أَنَا بِالْمَدِينَةِ فَدَخَلَ الْمَسْجِدَ لِيُودِّعَ رَسُولَ اللَّهِ فَوَدَّعَهُ مِرَاراً كُلَّ ذَلِكَ يَرْجِعُ إِلَى الْقَبْرِ وَيَعْلُو صَوْتُهُ بِالْبُكَاءِ وَالنَّحِيبِ فَتَقَدَّمْتُ إِلَيْهِ وَسَلَّمْتُ عَلَيْهِ فَرَدُّ السَّلامَ وَهَنَّأَتُهُ فَقَالَ زُرْنِي فَإِنِّي أَخْرُجُ مِنْ جَوَارِ جَدِّي صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَأَمُوتُ فِي غُرْبَةٍ وَأَدْفَنُ فِي جَنْبِ هَارُونَ قَالَ وَهَنَّأَتُهُ فَقَالَ زُرْنِي فَإِنِّي أَخْرُجُ مِنْ جَوَارِ جَدِّي صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَأَمُوتُ فِي غُرْبَةٍ وَأَدْفَنُ فِي جَنْبٍ هَارُونَ قَالَ وَمُنْ إِلَى جَنْبِ هَارُونَ قَالَ وَمُنَ إِلَى جَنْبِ هَارُونَ قَالَ

حَدَّقَنا مُحَمَّد بْنِ أَحْمَد السَنانِي رَحْمَةُ اللَّه قالَ: حَدَّقَنا مُحَمَّد بْنِ أَبِي عَبْدِ اللَّه الكُوفِي حَدَّقَني سَعْد بْنِ مالِكَ عَنْ _ 27 أَبِي حَمْزَة عَنْ ابْنِ أَبِي كَثِير قالَ لَمَّا تُوْفِي مُوسَى عَلَيْهِ السَّلامُ وَقَفَ النَّاسُ فِي أَمْرِهِ فَحَجَجْتُ فِي تِلْكَ السَّنَةِ فَإِذَا أَنَا بِالرِّضَا عَلَيْهِ السَّلامُ فَأَضْمَرْتُ فِي قَلْبِي أَمْراً فَقُلْتُ أَبشَراً مِنَّا واحِداً نَتَّبِعُهُ الْآيَةَ فَمَرَّ عَلَيْهِ السَّلامُ كَالْبَرْقِ الْخَاطِفِ بِالرِّضَا عَلَيْهِ السَّلامُ فَقَالَ أَنْ وَاللَّهِ الْبَشَرُ الَّذِي يَجِبُ عَلَيْكَ أَنْ تَتَبِعَنِي فَقُلْتُ مَعْذِرَةً إِلَى اللَّهِ وَإِلَيْكَ فَقَالَ مَعْفُورٌ لَكَ .

.وحَدَّثَني بِهِذَا الْحَدِيث غَيْرِ واحِد من المشايخ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّه الكُوفِي بِهِذَا الإسناد

حَدَّثَنا أَبُو مُحَمَّد جَعْفَرِ بْنِ نُعَيْم الْحاكِم الشاذانِي رَحْمَةُ اللَّه قالَ أَخْبَرنا أَحْمَد بْنِ إِدْرِيس عَنْ مُحَمَّد بْنِ عِيسَى ـ 28 بْنِ عِدْنَ الْمَدينَةِ جَمَعْتُ بْنِ عُبِي مِنَ الْمَدينَةِ جَمَعْتُ بْنِ عُبِيْد عَنْ الحَسَن بْنِ عَلِى الوَشَّاء قالَ: قَالَ لِيَ الرِّضَا عَلَيْهِ السَّلامُ إِنِّي حَيْثُ أَرَادُوا الْخُرُوجَ بِي مِنَ الْمَدينَةِ جَمَعْتُ . عِيَالِي فَأَمَرْتُهُمْ أَنْ يَبْكُوا عَلَيَّ حَتَّى أَسْمَعَ ثُمَّ فَرَّقْتُ فِيهِمُ اثْنَيْ عَشَرَ أَلْفَ دِينَارٍ ثُمَّ قُلْتُ أَمَا إِنِّي لا أَرْجِعُ إِلَى عِيَالِي أَبَداً

47–29 Ali ibn Abdullah al-Warraq – may God be pleased with him – narrated that Muhammad ibn Ja'far ibn Batta quoted on the authority of Muhammad ibn Al-Hassan al-Saffar, on the authority of Muhammad ibn Abdul Rahman al-Hamdani, on the authority of Abu Muhammad al-Ghefari, "I was greatly in debt and thought to myself that no one but my Master and Friend – Abil Hassan Ali ibn Musa Ar-Ridha' (a.s.) – can help me pay back my debts. When the morning came, I went to his house and sought permission to enter. When I entered, Ar-Ridha' (a.s.) said, 'O Aba Muhammad! I know what you want and it is up to me to pay back your debt.' When the night came, they brought us some food to break our fast. Then Ar-Ridha' (a.s.) said, 'O Aba Muhammad! Will you stay overnight or will you leave?' I said, 'O my Master! I prefer to leave, if you fulfill my needs.' Ar-Ridha' (a.s.) brought out a bunch of gold coins from beneath the rug and handed them to me. Upon taking them near the light, I saw red and green coins. On the first

coin which I saw it was written, 'O Aba Muhammad! The coins are in the amount of fifty *Dinars*. Twenty-six *Dinars* are to pay back your debts and twenty-four *Dinars* are to spend for your family.' When the morning came, I could no longer find that coin (i.e. the written-on one), but there were exactly twenty-six *Dinars* and twenty-four *Dinars* there."

47–30 Ahmad ibn Harun al–Fami – may God have Mercy upon him – narrated that Muhammad ibn Ja'far ibn Batta quoted on the authority of Muhammad ibn Al–Hassan al–Saffar, on the authority of Muhammad ibn Isa ibn Obayd, on the authority of Musa ibn Umar ibn Bazee', "I had two slave–wives who were both pregnant. I wrote a letter to Ar–Ridha' (a.s.) in which I informed him about this and asked him (a.s.) to ask the Sublime God for both of them to be boys and that God grant me this gift. In response, the Imam (a.s.) wrote, 'God – the Sublime – willing I shall pray.' Then the Imam (a.s.) wrote me another letter in which he (a.s.) wrote, 'In the Name of God the Beneficent, the Merciful. May God grant us and you the best of health in this world and the Hereafter with His Mercy! Beware that the affairs are in the hands of God the Honorable the Exalted. He runs the affairs according to His Own Will. The Sublime God willing you will be granted a boy and a girl. Call the boy Muhammad and call the girl Fatima with God's Blessings!" The narrator added, "Then as the Imam (a.s.) had foretold, I had one boy and one girl."

حَدَّثنا عَلِيّ بْنِ عَبْدِ اللَّه الوَرَّاقُ قالَ حَدَّثني مُحَمَّد بْنِ جَعْفَر بْنِ بطة قالَ حَدَّثني الصَفَّار عَنْ مُحَمَّد بْنِ حَعْفَر بْنِ بطة قالَ حَدَّثني الصَفَّارِيَ وَالَ نَوْمَنِي دَيْنٌ تَقِيلٌ فَقُلْتُ مَا لِلْقَضَاءِ غَيْرُ سَيِّدِي وَمَوْلايَ أَبِي عَبْدُ الرَّحْمَن الْهَمْدانِيَّ قالَ حَدَّثني أَبُو مُحَمَّد الغَفَّارِي قالَ لَزِمَنِي دَيْنٌ تَقِيلٌ فَقُلْتُ مَا لِلْقَضَاءِ غَيْرُ سَيِّدِي وَمَوْلايَ أَبِي الْبَتِدَاءً يَا الْحَسَنِ عَلِيّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ فَلَمَّا أَصْبُحْتُ أَتَيْتُ مَنْزِلَهُ فَاسْتَأْذَنْتُ فَأَذِنَ لِي فَلَمَّا دَخَلْتُ قَالَ لِي الْبِتِدَاءً يَا الْحَسَنِ عَلِيّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ فَلَمَّا أَمْسَيْنَا أَتَى بِطَعَامِ لِلإِفْطَارِ فَأَكُلْنَا فَقَالَ يَا بَا مُحَمَّد تَبِيتُ أَنْ تَنْمَرِفُ فَقُلْتُ يَا سَيِّدِي إِنْ قَضَيْتَ حَاجَتِي فَالانْصِرَافُ أَحَبُّ إِلَيَّ قَالَ فَتَنَاوَلَمِنْ تَحْت الْبِسَاطِ قَبْضَةً فَدَفَعَها إِلَيَّ قَالَ فَتَنَاوَلَمِنْ تَحْت الْبِسَاطِ قَبْضَةً فَدَفَعَها إِلَيَّ فَلَ مُحَمَّد تَبِيتُ فَقُلْتُ يَا سَيِّدِي إِنْ قَضَيْتَ حَاجَتِي فَالانْصِرَافُ أَحَبُ إِلَيَّ قَالَ فَتَنَاوَلَمِنْ تَحْت الْبِسَاطِ قَبْضَةً فَدَفَعَها إِلَيَّ فَلَى مَنْ السِّرَاجِ فَإِذَا هِي دَنَانِيرُ حُمْرٌ وَصُفُورٌ فَأُولُ لِينَارٍ وَقَعَ بِيَدِي وَرَأَيْتُ قَلْمَا أَصْبَحْتُ فَتَشْتُ اللَّهُ مَلَى اللَّالِيلُ فَلَمَّا أَصْبُحْتُ فَتَشْتُ اللَّالِيلُ فَلَا الْمَنْونَ سِتَّةٌ وَعِشْرُونَ مِنْهَا لِقَضَاءِ دَيْنِكَ وَأَرْبَعَةٌ وَعِشْرُونَ لِنَفَقَةِ عِيَالِكَ فَلَمَّا أَصْبَحْتُ فَتَشْتُ اللَّالِيلَ فَلَالَا اللَّالِيلُ فَلَى اللَّيْ لِي فَلَا اللَّالِيلُ فَلَى اللَّيْ الْمَلْ الْمُعْمَلُ سُئِنَا لِللَّ فَلَى الْمُونَ سَلَيْلُ وَلَا اللْمُنَاتِ وَيَ الْمَلْ الْمُعْمَلُ الْمُلْمِلُ اللْمُ الْمُلْمُ الْمُقَلِ الْمَالَ الْمُلْمُ الْمُ الْمُلَالُ الْمُعْمُلُونَ الْمَلِي الْمُلَا أَلَى الْمَلِي الْمُلْسُونَ الْمُؤْمِلُ الْمُؤْمِلُ الْمُقَالَ الْمُعَلِّ الْمُلْمُ الْمُؤْمَلُ الْمُعَلِي الْمُؤْمُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُنْ الْمُؤْمِلُ الْمُنْ الْمُؤْمُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمُ الْمُؤْمِلُ الْمُقَالِمُ الْمُؤْمِلُ الْم

حَدَّثَنَا أَحْمَد بْنِ الهارون الفامي رَحْمَةُ اللَّه قالَ: حَدَّثَنَا مُحَمَّد بْنِ جَعْفَر بْنِ بطةحَدَّثَنَا مُحَمَّد بْنِ الهارون الفامي رَحْمَةُ اللَّه قالَ: حَدَّثَنَا مُحَمَّد بْنِ عِيسَى بْنِ عَبِيْد عَنْ مُوسَى بْنِ عمر بْنِ بزيع قالَ كَانَ عِنْدِي جَارِيتَانِ حَامِلَتَانِ فَكَتَبْتُ إِلَى الصَفَّار عَنْ مُحَمَّد بْنِ عِيسَى بْنِ عَبِيْد عَنْ مُوسَى بْنِ عمر بْنِ بزيع قالَ كَانَ عِنْدِي جَارِيتَانِ حَامِلَتَانِ فَكَتَبْتُ إِلَى اللَّهُ أَنْ يَدْعُواللَّهَ أَنْ يَدْعُواللَّهَ أَنْ يَجْعَلَ مَا فِي بُطُونِهِمَا ذَكَرَيْنِ وَأَنْ يَهَبَ لِي ذَلِكَ قَالَ فَوَقَّعَ عَلَيْهِ السَّلامُ أَغْمِلُ إِنْ شَاءَ اللَّهُ ثُمَّ ابْتَدَأَنِي عَلَيْهِ السَّلامُ بِكِتَاب مُفْرَد نُسْخَتُهُ بِسْمِ اللَّهِ الرَّحْمِنِ الرَّحِيمِ عَافَانَا اللَّهُ وَإِيَّاكَ السَّلامُ اللَّهُ عَلَى مَا يُحِبُّ يُولَدُ لَكَ غُلامٌ بِأَحْدَرَة بِرَحْمَتِهِ الأُمُورُ بِيدِ اللَّهِ عَزَّ وَجَلَّ يُمْضِي فِيهَا مَقَادِيرَهُ عَلَى مَا يُحِبُّ يُولَدُ لَكَ غُلامٌ وَجَارِيَةٌ إِنْ شَاءَ اللَّهُ فَسَمِّ الْغُلامَ مُحَمَّداً وَالْجَارِيَةَ فَاطِمَةَ عَلَى بَرَكَةِ اللَّهِ عَزَّ وَجَلَّ قَالَ فَوُلِدَ لِي غُلامٌ وَجَارِيَةٌ عَلَى مَا يُحِبُ يُولَدُ لِي غُلامٌ وَجَارِيَة عَلَى بَرَكَةِ اللَّهِ عَزَّ وَجَلَّ قَالَ فَوُلِدَ لِي غُلامٌ وَجَارِيَةٌ عَلَى مَا يُحِبُ اللَّهُ عَلَى مَا يُولِدُ لِي غُلامٌ وَجَارِيَةٌ عَلَى مَا يُحِبُ اللَّهُ فَسَمِّ الْغُلامَ مُحَمَّداً وَالْجَارِيَةَ فَاطِمَةَ عَلَى بَرَكَةِ اللَّهِ عَزَّ وَجَلَّ قَالَ فَوُلِدَ لِي غُلامٌ وَجَارِيَةٌ عَلَى مَا يُحِبُ اللَّهُ السَّلامُ لَامً وَيَا عَلَيْهِ السَّلامُ اللَّهُ فَلَيْهِ السَّلامُ وَلَا عَلَى مَا يُعْتَلِهُ السَّلامُ اللهُ الْمَامِ الْمَالَةُ الْمُ الْمُتَامِ الْمَالَعُ الللهُ الْمُ الْمَامِلَةُ اللَّهُ عَلَى مَا يُعْلَى الْمُ الْمُ الْمُ الْمَامِ الْمَامِلَةُ الْمُ الْمُلْمُ الْمُ الْمُ الْمُ الْمُ الْمُ اللَّهُ الْمُ اللَّهُ الْمُ الْمُ الْمُ اللَّهُ الْمُ الْ

47–31 Ali ibn Al-Husayn ibn Shathawayh al-Mo'addib – may God have Mercy upon him – narrated that Muhammad ibn Ja'far al-Hemyari quoted on the authority of his father, on the authority of Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali ibn Fadhdhal, on the authority of Abdullah ibn al-Mogheera, "I was one of the *Waqafites* and went on a pilgrimage to Mecca having the same belief. Once

I reached Mecca, I wondered whether my belief was correct or not. Then I sought refuge next to the *al-Moltazam* 16 wall and said, 'O my God! You know what I want and wish for. Please guide me to the best religion.' Then it occurred to me to visit Ar–Ridha' (a.s.). I went to Medina, stood at the door of Ar–Ridha"s (a.s.) house and told his servant, 'Go and tell your Master that a man from Iraq is waiting at the door and wants permission to enter.' I heard Ar–Ridha"s (a.s.) voice from within the house saying, 'O Abdullah ibn al–Mogheera! Come in.' I entered. When Ar–Ridha' (a.s.) saw me, he (a.s.) said, 'God accepted your prayer and guided you towards His Religion.' I said, 'I bear witness that you are the Proof of God and the Trustee of God for His creatures.'"

47–32 My father – may God have Mercy upon him – narrated that Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Isa ibn Obayd, on the authority of Dawood ibn Razin, "I had some money which belonged to (Imam) Abil Hassan Musa ibn Ja'far (al–Kazim) (a.s.). The Imam (a.s.) sent someone to take some of the money and left the rest with me saying, 'Pay back the rest of the money to whoever comes after the money later. He will be your Divine Leader.' After the Imam (a.s.) passed away, his son Ali (Ar–Ridha' (a.s.)) sent someone after the money and asked me to send back the exact amount of money which I had. I sent him the money that was with me."

47–33 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 Isa, on the authority of Al-Hassan ibn Ali al-Washsha', "Al-Abbas ibn Ja'far ibn Muhammad ibn al-Ash'ath asked me to ask Ar-Ridha' (a.s.) in writing to burn the letters – which Abbas had written to him (a.s.) – after reading them, since he feared that others might get ahold of them. I received a letter from the Imam (a.s.) – before asking him to burn the letters – in which it was written, 'Inform your friend that I have burned all his letters after reading them.'"

حَدَّثنا عَلِيِّ بْنِ الحُسَيْن بْنِ شَاذَوَيْه المُوَّدِّبُرحمه الله قالَ: حَدَّثنا مُحَمَّد بْنِ عَبْدِ اللَّه بن الحِمْيَرِيُّ عَنْ أَبِيهِ عَنْ ـ 31 مُحَمَّد بْنِ عِيسَى عَنْ الْحَسَن بْنِ عَلِيِّ بْنِ فضال قالَ: قَالَ لَنَا عَبْدُ اللَّهِ بْنُ الْمُغِيرَةِ كُنْتُ وَاقِفِيًّا وَحَجَجْتُ عَلَى ذَلِكَ مُحَمَّد بْنِ عِيسَى عَنْ الْحَسَن بْنِ عَلِيِّ بْنِ فضال قالَ: قَالَ لَنَا عَبْدُ اللَّهِ بْنُ الْمُغِيرَةِ كُنْتُ وَاقِفِيًّا وَحَجَجْتُ عَلَى ذَلِكَ فَلَمَّا صَرْتُ بِمَكَّةَ اخْتَلَجَ فِي صَدْرِي شَيْءٌ فَتَعَلَّقْتُ بِالْمُلْتَزَمِ ثُمَّ قُلْتُ اللَّهُمَّ قَدْ عَلِمْتَ طَلِبَتِي وَإِرَادَتِي فَأَرْشِدْنِي إِلَى خَيْرِ الْأَدْيَانِ فَوَقَعْ فِي نَفْسِي أَنْ آتِيَ الرِّضَا عَلَيْهِ السَّلامُ فَأَتَيْتُ الْمَدِينَة فَوَقَفْتُ بِبَابِهِ فَقُلْتُ لِلْغُلامِ قُلْ لِمَوْلاكَ رَجُلٌ مِنْ أَهْلِ الْعُرَاقِ بِالْبَابِ فَسَمِعْتُ نِدَاءَهُ عَلَيْهِ السَّلامُ وَهُو يَقُولُ: الْخُلُ يَا عَبْدَ اللَّهِ بْنَ الْمُغِيرَةِ فَدَخُلْتُ فَلَاتُ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ وَالْتَه لِلْعَلَامِ قُلُولُ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْمُعْرِي قَلْمُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْمُغِيرَةِ اللَّهِ وَأُمِينُ اللَّهِ عَلَى الللَّهُ عَلَى اللَّهُ عَلَى الْمُغَلِّي الْمُغَلِّي الْمُعْلِقِهِ السَّامِ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْمَعْرِي الْمُعْلِي الْمِنْ الْمُعْلِي الْعَلَى اللَّهُ عَلَى الْمُ الْمُعْرِي الْمُؤْمِلِ الْمُ الْمُؤْمِلُ الْمُعْرَاقِ الْمُ عَلَى الْمُعْلِي الْمُؤْمِلُ الْمُؤْمِلُ الْمُعْرِي اللَّهُ الْمُؤْمِلُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ

حَدَّثَنا أَبِي رَحْمَةُ اللَّه قالَ: حَدَّثَنا سَعْد بْنِ عَبْد اللَّه عَنْ مُحَمَّد بْنِ عِيسَى بْنِ عُبِيْد عَنْ داود بْنِ رزين قالَ كَانَ -32 لابي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ السَّلامُ عِنْدِي مَالٌ فَبَعَثَ فَأَخَذَ بَعْضَهُ وَتَرَكَ عِنْدِي بَعْضَهُ وَقَالَ مَنْ جَاءَكَ بَعْدِي يَعْضَهُ وَقَالَ مَنْ جَاءَكَ بَعْدي يَطْلُبُ مَا بَقِيَ عِنْدَكَ فَإِنَّهُ صَاحِبُكَ فَلَمَّا مَضَى عَلَيْهِ السَّلامُ أَرْسَلَ إِلَيَّ عَلِيٌّ ابْنُهُ عَلَيْهِ السَّلامُ ابْعَثْ إِلَيَّ بِالَّذِي عِنْدَكَ يَطْلُبُ مَا بَقِيَ عِنْدَكَ فَإِنَّهُ صَاحِبُكَ فَلَمَّا مَضَى عَلَيْهِ السَّلامُ أَرْسَلَ إِلَيًّ عَلِيٌّ ابْنُهُ عَلَيْهِ السَّلامُ الْمَقْ يَكُنُ وَقَالَ مَن كَوْ يَكُذُ وَكَذَا فَبَعَثُ الْمَالُ اللهُ عَنْدي وَفُو كَذَا وَكَذَا فَبَعَثُتُ إِلَيُّ مِا كَانَ لَهُ عِنْدي

الحَسَن بْنِ عَلِى الوَشَّاء قالَ سَأَلَنِي الْعَبَّاسُ بْنُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ الأَشْعَثِ أَنْ أَسْأَلُ الرِّضَا عَلَيْهِ السَّلامُ أَنْ يَخْرِقَ كُتُبَهُ إِذَا قَرَأَهَا مَخَافَةَ أَنْ يَقَعَ فِي يَدِ غَيْرِهِ قَالَ الْوَشَّاءُ فَابْتَدَأَنِي عَلَيْهِ السَّلامُ بِكِتَابٍ قَبْلَ أَنْ أَسْأَلَهُ أَنْ يَخْرِقَ كُتُبَهُ فِيهِ .أَعْلِمْ صَاحِبَكَ أَنِّي إِذَا قَرَأْتُ كُتُبَهُ إِلَىَّ خَرَقْتُهَا

47–34 (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 Ahmad ibn Muhammad ibn Abi Nasr al-Bezanti, "It occurred to me to ask Abil Hassan Ar-Ridha' (a.s.) about his age when I saw him. When I went to see him and sat in front of him, the Imam (a.s.) turned to me, looked at me and asked, 'How old are you?' I said, 'May I be your ransom! I am so many years old.' The Imam (a.s.) said, 'I am older than you are. I am forty-two years old.' I said, 'May I be your ransom! I wanted to ask you about your age.' The Imam (a.s.) said, 'I told you.'"

47–35 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 Muhammad ibn Isa ibn Obayd, on the authority of Faydh ibn Malik al-Mada'eni, on the authority of Zorwan al-Mada'eni, "I went to see Abil Hassan Ar-Ridha' (a.s.) and wanted to ask him (a.s.) about Abdullah ibn Ja'far As-Sadiq (a.s.). 17 Before I could ask, Ar-Ridha' (a.s.) took my hand, placed it on my heart and said, 'O Muhammad ibn Adam! In fact, Abdullah is not the Divine Leader.' Thus Ar-Ridha' (a.s.) had answered my question before I could ask it."

47–36 Muhammad ibn Ali Majilawayh – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Muhammad ibn Isa al–Yaqtini, on the authority of the *Abbasid* Hisham, "I went to see Abil Hassan Ar–Ridha' (a.s.) and wanted to ask him to pray for a cure for my migraine which I had had for sometime. I also wanted to ask him to give me two pieces of material which I could use to enter the state of ritual consecration for the *Hajj*. After I went in and asked my questions, Ar–Ridha' (a.s.) answered them. I forgot about my needs and got up to leave. When I wanted to say farewell, the Imam (a.s.) told me, 'Sit down.' I sat down in front of the Imam (a.s.). The Imam (a.s.) put his hand over my head and prayed for me. Then he (a.s.) asked for two of his own robes, gave them to me and said, 'Wear these to enter the state of ritual consecration.'"

Al-Abbasi said, "When I was in Mecca, I tried very hard to purchase two *Sa'eedi* garments: one for me and one for my son. However, I could not find any. When I returned to Medina, I went to see Abil Hassan Ar-Ridha' (a.s.). When I had said farewell and was about to leave, the Imam (a.s.) asked for two *Sa'eedi* garments just as I had wished for and gave them to me."

حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه عَنْ مُحَمَّدِ بْنِ الحُسَيْنِ بْنِ أَبِي الخَطَّابِ عَنْ أَحْمَدِ بْنِ _ 34 مُحَمَّدِ بْنِ أَبِي نَصْرِ البِزَنْطِيِّ قالَ هَوِيتَ فِي نَفْسِي إِذَا دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَاأَنْ أَسْأَلَهُ كَمْ أَتَى عَلَيْكَ مِنَ السِّنِ فَكُمَّدِ بْنِ أَبِي نَصْرِ البِزَنْطِيِّ قالَ هَوِيتَ فِي نَفْسِي إِذَا دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَاأَنْ أَسْأَلَهُ كَمْ أَتَى عَلَيْكَ مِنَ السِّنِ فَلْكَ عَلَى الْسَقِّ فَلَاتُ مِهِي ثُمَّ قَالَ: كَمْ أَتَى لَكَ فَقُلْتُ جُعِلْتُ فِذَاكَ كَذَا قَالَ فَقَالَ وَاللَّهِ أَرَدْتُ أَنْ أَسْأَلَكَ عَنْ هَذَا فَقَالَ وَكَذَا قَالَ فَالَا فَذَالَ قَدْ وَاللَّهِ أَرَدْتُ أَنْ أَسْأَلَكَ عَنْ هَذَا فَقَالَ وَكَذَا قَالَ فَأَنا أَكْبَرُ مِنْكَ قَدْ أَتَى عَلَيَّ اثْنَتَانِ وَأَرْبَعُونَ سَنَةً فَقُلْتُ جُعِلْتُ فِذَاكَ قَدْ وَاللَّهِ أَرَدْتُ أَنْ أَسْأَلَكَ عَنْ هَذَا فَقَالَ وَكُذَا قَالَ فَأَنا أَكْبَرُ مِنْكَ قَدْ أَتَى عَلَيَّ اثْنَتَانِ وَأَرْبَعُونَ سَنَةً فَقُلْتُ جُعِلْتُ فِذَاكَ قَدْ وَاللَّهِ أَرَدْتُ أَنْ أَسْأَلَكَ عَنْ هَذَا لَكُونَ الْحَسُنِ الْمُ أَيْ الْمُعْونَ سَنَةً فَقُلْتُ جُعِلْتُ فِذَاكَ قَدْ وَاللَّهِ أَرَدْتُ أَنْ أَسْأَلَكَ عَنْ هَذَا أَنْ أَنْ أَنْ أَنْ أَلَى الْمُعْونَ سَنَةً فَقُلْتُ مُعْلَى الْلَهُ فَالَى فَالَالَهُ أَرَدْتُ أَنْ أَسْأَلُكَ عَنْ هَذَا لَتُ الْمُؤْنَ الْمُ اللّهُ اللللّهُ اللّهُ الللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللللّهُ الللهُ اللللّهُ اللللّهُ الللهُ اللهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللللّهُ الللهُ اللّهُ اللّهُ الللللّهُ الللهُ الللهُ اللّهُ اللّ

حَدَّثَنا أَحْمَدِ بْنِ زِيادِ بْنِ جَعْفَر الهَمْدانِيَّ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيِّ بْنِ إِبراهِيم بْنِ هاشِم عَنْ مُحَمَّدِ بْنِ _ - 35 عِيسَى بْنِ عُبِيْد قالَ حَدَّثِني نروان الْمَدَائِنِيُّ بِأَنَّهُ دَخَلَ عَلَى أَبِي الْحَسَنِ الرِّضَا عَيْسَى بْنِ عُبِيْد قالَ حَدَّثِني نروان الْمَدَائِنِيُّ بِأَنَّهُ دَخَلَ عَلَى أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ يُرِيدُ أَنْ يَسْأَلَهُ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ فَأَخَذَ بِيَدِي فَوَضَعَهَا عَلَى صَدْرِهِ قَبْلَ أَنْ أَشْأَلَهُ مَمَّا مَمَّا مُنْ أَنْ أَسْأَلَهُ قَبْلَ أَنْ أَسْأَلُهُ وَمُنْ إِمَاماً فَأَخْبَرَنِي بِمَا أَرَدْتُ أَنْ أَسْأَلَهُ قَبْلَ أَنْ أَسْأَلَهُ أَنْ أَسْأَلُهُ وَبُلَ أَنْ أَسْأَلُهُ وَالْ لَلْهُ لَمْ يَكُنُ إِمَاماً فَأَخْبَرَنِي بِمَا أَرَدْتُ أَنْ أَسْأَلَهُ قَبْلَ أَنْ أَسْأَلُهُ

حَدَّثنا مُحَمَّد بْنِ عَلِى ماجِيلوَيْه رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثنا عَلِيّ بْنِ إِبراهِيم بْنِ هاشِم عَنْعِيسَى اليَقْطِينِي قالَ _ 36 سَمِعْتُ الهشام العباسي يَقُولُ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ وَأَنَا أُرِيدُ أَنْ أَسْأَلُهُ أَنْ يُعَوِّذِنِي لِصُدُاعِ سَمِعْتُ الهشام العباسي يَقُولُ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ وَأَنَا أُرِيدُ أَنْ أَسْلِي وَنَسِيتُ حَوائِجِي فَلَمَّا قُمْتُ اللهُ عَنْ مَسَائِلَ فَأَجَابَنِي وَنَسِيتُ حَوائِجِي فَلَمَّا قُمْتُ المَّدُرُجَ وَأَرَدْتُ أَنْ أُودَعَهُ قَالَ لِيَ اجْلِسْ فَجَلَسْتُ بَيْنَ يَدَيْهِ فَوَضَعَ يَدَهُ عَلَى رَأْسِي وَعَوَّذَنِي ثُمَّ دَعَا بِتَوْبَيْنِ مِنْ ثِيَابِهِ لَكُوبُونِ مِنْ ثِيَابِهِ لَلْمُولِيهِمَا قَالَ الْعَبَّاسِيُّ وَطَلَبْتُ بِمَكَّة تَوْبَيْنِ سَعِيدِيَّيْنِ أَهْدِيهِمَا لابْنِي فَلَمْ أُصِبْ بِمَكَّة فِيهَا شَيْئًا عَلَيْهِ السَّلامُ فَلَمَّا وَدَّعْتُهُ وَأَرَدْتُ عَلَى مَا أَرَدْتُ فَمَرَرْتُ بِالْمَدِينَةِ فِي مُنْصَرَفِي فَدَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ فَلَمَّا وَدَّعْتُهُ وَأَرَدْتُ عَلَى مَا أَرَدْتُ فَمَرَرْتُ بِالْمَدِينَةِ فِي مُنْصَرَفِي فَدَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ فَلَمَّا وَدَّعْتُهُ وَأَرَدْتُ اللهُ عَمْرُرْتُ بِالْمَدِينَةِ فِي مُنْصَرَفِي فَدَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ فَلَمَّا وَدَّعْتُهُ وَأُرَدْتُ اللهُ عَلَى الْوَشَى الَّذِي كُنْتُ طَلَبْتُهُ فَذَفَعَهُمَا إِلَيْ

47–37 Al-Husayn ibn Ahmad ibn Idris – may God be pleased with him – narrated that his father quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Husayn ibn Musa, "On a clear day we went out along with Abil Hassan Ar-Ridha' (a.s.) to some property of his. Once we got to the town outskirts, Ar-Ridha' (a.s.) said, 'Have you taken any umbrellas for yourselves?' We said, 'No. We do not need any umbrellas since it is not cloudy.' Ar-Ridha' (a.s.) said, 'But I have brought one with me and soon you will get wet.' When we went a little further on, a cloud appeared and it rained. All of us were concerned about ourselves and we all got wet."

47–38 Ahmad ibn Muhammad ibn Yahya al-Attar – may God be pleased with him – narrated that his father quoted on the authority of Muhammad ibn Isa, on the authority of Musa ibn Mehran, "I wrote to Ar-Ridha' (a.s.) and asked him to pray for my (ill) son. The Imam (a.s.) wrote me back, 'God will grant you a good son.' My son died and I was given another son."

47–39 Ali ibn Abdullah al-Warraq – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of al-Haytham ibn Abil Masrooq an-Nahdi, on the authority of Muhammad ibn al-Fuzayl, "When we got to a place called *Batn Murr* being located one way-station before Mecca. I got side and leg pains called *'Al-Irq al-Madini'* in Arabic. I went to see Ar-Ridha' (a.s.) in Medina and he (a.s.) asked, 'What is the cause of your pain?' I said, 'I got *'Al-Irq* pains in my legs and side when I reached *Batn Murr*. Ar-Ridha' (a.s.) then pointed at what was on my side, said a few words and put some of his saliva on it and said, 'You will no longer suffer from any side pains.' Ar-Ridha' (a.s.) then looked at my legs and said, 'O Abu Ja'far! The Honorable the Exalted God will record the rewards of a thousand martyrs for whomever of our followers who suffers from a calamity and perseveres.' I told myself, 'By God, I will not be relieved of this pain in my legs until I die.' The narrator added, "He limped for the rest of his life."

47-40 (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 Muhammad ibn Isa ibn Obayd, on the authority of Abi Ali Al-Hassan ibn Rashid, "I had received several loads of goods. The messenger of Ar-Ridha' (a.s.) came to me before I could open them and see what they were. He told me that Ar-Ridha' (a.s.) says, 'Send me a notebook since I do not

حَدَّثَنا الحُسَيْنِ بْنِ أَحْمَدِ بْنِ إِدْرِيس عَنْ أَبِيهِ عَنْ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الحُسَيْنِ بْنِ مُوسَى قالَ خَرَجْنَا _ 37 مَعَ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ إِلَى بَعْضِ أَمْلاكِهِ فِي يَوْمٍ لا سَحَابَ فِيهِ فَلَمَّا بَرَزْنَا قَالَ: حَمَلْتُمْ مَعَكُمُ الْمَمَاطِرَ قُلْنَا لا وَمَا حَاجَتُنَا إِلَى الْمِمْطَرِ وَلَيْسَ سَحَابٌ وَلا نَتَخَوَّفُ الْمَطَرَ فَقَالَ لَكِنِّي حَمَلْتُهُ وَسَتُمْطَرُونَ قَالَ فَمَا مَضَيْنَا إِلا يَسِيراً لا وَمَا حَاجَتُنَا إِلَى الْمِمْطَرِ وَلَيْسَ سَحَابٌ وَلا نَتَخَوَّفُ الْمَطَرَ فَقَالَ لَكِنِّي حَمَلْتُهُ وَسَتُمُطَرُونَ قَالَ فَمَا مَضَيْنَا إلا ابْتلَقَ مَنْ الْمَعْتَ سَحَابَةٌ وَمُطِرْنَا حَتَّى أَهْمَّتْنَا أَنْفُسُنَا مِنْهَا فَمَا بَقِىَ مِنَّا أَحَدٌ إلا ابْتَلَ

حَدَّثَنا أَبِي قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبِيْد عَنْ أَبِي عَلِيِّ الحَسَن بْنِ راشد قالَ قَدِمَتْ ــ 40 عَلَيُّ الْحُمَالُ فَأَتَانِي رَسُولُ الرِّضَا عَلَيْهِ السَّلامُ قَبْلَ أَنْ أَنْظُرَ فِي الْكُتُبِ أَوْ أُوَجَّهَ بِهَا إِلَيْهِ فَقَالَ لِي يَقُولُ الرِّضَا عَلَيْهِ عَلَيْهِ عَلَيْهِ السَّلامُ سَرِّحْ إِلَيَّ بِدَفْتَرٍ وَلَمْ السَّلامُ سَرِّحْ إِلَيَّ بِدَفْتَرٍ وَلَمْ

have any at home.' I asked myself, 'Should I look around for what I do not know of just because I have acknowledged him (as the Divine Leader)?' I looked around but could not find anything. As the messenger wanted to return, I called out to him and said, 'Wait a little.' I opened some of the bags of the newly-arrived loads and found a notebook in them of which I was unaware of. I knew that the Ar-Ridha' (a.s.) would not send for something without a reason, and I sent it for the Imam (a.s.)."

47–41 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-Waleed ibn Yazid al-Kermani, on the authority of Abi Muhammad al-Basri, "Abul Hassan Ar-Ridha' (a.s.) came (to Baghdad). I asked him in writing to grant me permission to go to Egypt to do business. In response he wrote, 'Wait to see what God wills.' I waited for two years. In the third year I wrote to him (a.s.) and

asked for permission again. He wrote back, 'Go. May this be blessed for you. God will change things for you.' Then I left (for Egypt) and made a lot of profit. There was chaos in Baghdad and I was saved from that sedition."

47–42 Ahmad ibn Muhammad ibn Yahya al-Attar (a.s.) – may God be pleased with him – narrated that his father quoted on the authority of Muhammad ibn Ishaq al-Kufi, on the authority of his uncle Ahmad ibn Abdullah ibn Haritha al-Karkhi, "None of my children survived. I had lost between ten to fifteen children. Once I went on the *Hajj* pilgrimage and then went to see Abil Hassan Ar-Ridha' (a.s.). He came out approaching me in some colorful clothes. I greeted him, kissed his hands and asked him a few questions. Then I expressed my grief about the death of my children. The Imam (a.s.) pondered over this for a while and prayed a lot. Then he (a.s.) told me, 'I hope that when you return you will have a child. And then you will have another child after that. You can enjoy them during your lifetime. In fact, if the Sublime God wishes to fulfill a prayer, He does so. He has power over all things.' When I returned home from the *Hajj* pilgrimage, I saw that my wife, who was also my niece, was pregnant. She delivered a boy whom we named Ibrahim. A few years later she got pregnant again, delivered a boy whom we named Muhammad and we nicknamed him Abil Hassan. Ibrahim lived for thirty and so many years. Muhammad lived for twenty-four years. Then they both fell ill. I went on the *Hajj* pilgrimage again. When I returned, they

يَكُنْ لِي فِي مَنْزِلِي دَفْتَرٌ أَصِّلاً قَالَ فَقُلْتُ وَأَطْلُبُ مَا لا أَعْرِفُ بِالتَّصِّدِيقِ لَهُ فَلَمْ أَجِدْ شَيْئاً وَلَمْ أَقَعْ عَلَى شَيْءٍ فَلَمَّا وَلَّى الرَّسُولُ قُلْتُ مَكَانَكَ فَحَلَلْتُ بَعْضَ الأَحْمَالِ فَتَلَقَّانِي دَفْتَرٌ لَمْ أَكُنْ عَلِمْتُ بِهِ إِلا أَنِّي عَلِمْتُ أَنَّهُ لَمْ يَطْلُبْ إِلا الْحَقَّ .فَوَجَّهْتُ بِهِ إِلَيْهِ

حَدَّثَنَا مُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَد بْنِ الوَلِيد رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّد بْنِ الحَسَن الصَفَّار عَنْ أَجْيهِ عَلِيِّ عَنْ مُحَمَّد بْنِ الوَلِيد بْنِ يَزِيد الكرمانِي عَنْ أَبِي مُحَمَّد المصري قالَ قَدِمَ أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ فَكَتَبْتُ إِلَيْهَا فَكَتَبُ إِلَيْهَا فَكَتَبُ إِلَيْهَا فَكَتَبُ إِلَيْهَا فَكَتَبُ إِلَيْهَا فَكَتَبُ إِلَيْهَا فَكَتَبُ إِلَيْهَ أَسْأَلُهُ الإِذْنَ فِي الْخُرُوجِ إِلَى مِصْرَ أَتَّجِرُ إِلَيْهَا فَكَتَبَ إِلَيَّ أَقِمْ مَا شَاءَ اللَّهُ فَأَقَمْتُ سَنَتَيْنِ ثُمَّ قَلَ اللَّهُ لَكَ فَإِنَّ الأَمْرَ يَتَغَيَّرُ قَالَ فَخَرَجْتُ فَأَصَبْتُ بِهَا قَدَمَ الثَّالِثَةَ فَكَتَبْتُ إِلَيْهِ أَسْتَأَذْنِهُ فَكَتَبَ إِلَيَّ الْحُرُحْ مُبَارِكاً لَكَ صَنَعَ اللَّهُ لَكَ فَإِنَّ الأَمْرَ يَتَغَيَّرُ قَالَ فَخَرَجْتُ فَأَصَبْتُ بِهَا وَلَا الْفِتْنَةِ وَلَا الْمُرْبُ بَبَغْدَادُ فَسَلِمْتُ عَنْ تِلْكَ الْفِتْنَةِ .

were still ill. Two months after I returned from *Hajj*, Ibrahim passed away. Then Muhammad died at the end of the same month." The narrator added, "Ahmad ibn Abdullah ibn Karkhi himself (the boy's father) lived only one and a half years more. Then he died. Before these two sons were born, none of his children survived for more than a few months."

47–43 Muhammad ibn Musa ibn al-Mutawakkil – may God be pleased with him – narrated that Abdullah ibn Ja'far al-Hemyari quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Sa'eed ibn Sa'd, "Abul Hassan Ar-Ridha' (a.s.) looked at a man and said, 'O Servant of God! Make a will regarding what you wish to be done after your death and prepare yourself for that from which there is no escape.' Exactly what the Imam (a.s.) had said happened three days later (i.e. the man died)."

47–44 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 Muhammad ibn Abdullah al-Hashemi, "One day I went to see Al-Ma'mun. He asked me to sit down and asked others to leave. He asked for some food and we ate together. Then we put some eau de-cologne on. Then he ordered that curtains be set up, faced the person behind the curtain and said, 'I swear to you by God to recite what you have recited about him who was in Toos.' A woman started to recite:

Pleasant it be for Toos and for him (Imam Ridha') (a.s.) who dwelled there from the progeny of Muhammad who caused us everlasting mourning.

The narrator added, "After hearing this, Al–Ma'mun cried and said, 'O Abdullah (i.e. Muhammad ibn Abdullah al–Hashemi)! Will my family and your family blame me for leaving a sign for Abal Hassan Ar–Ridha' (a.s.) here?' By God, I will narrate for you a tradition on which hearing will amaze you. One day I went to see Ar–Ridha' (a.s.) and said, 'May I be your ransom! Musa ibn Ja'far (al–Kazim) (a.s.), Ja'far ibn Muhammad (as–sadiq) (a.s.), Muhammad ibn Ali (al–Baqir) (a.s.) and Ali ibn Al–Husayn (as–Sajjad) (a.s.) were your ancestors. They possessed the knowledge of whatever had happened and whatever will happen up until the Resurrection Day. Now you are their Trustee and Inheritor. You possess their knowledge. I need something.' Imam Ar–Ridha' (a.s.) asked, 'What do you need?' I said, 'This is my slave–wife Az–Zaherieh. She is very special in terms of being

وَهُمَا عَلِيلانِ فَمَكَثَا بَعْدَ قُدُومِي شَهْرَيْنِ ثُمَّ تُوُفِّيَ إِبْرَاهِيمُ فِي أَوَّلِ الشَّهْرِ وَتُوُفِّيَ مُحَمَّدٌ فِي آخِرِ الشَّهْرِ ثُمَّ مَاتَ بَعْدَهُمَا وَهُمَا عَلِيلانِ فَمَكَثَا بَعْدَ قُدُومِي شَهْرِيْنِ ثُمَّ تُوفِي إِبْرَاهِيمُ فِي أَوْلِ الشَهْرَا . . بِسَنَةٍ وَنِصنْفِ وَلَمْ يَكُنْ يَعِيشُ لَهُ قَبْلَ ذَلِكَ وَلَدٌ إِلا شَهْرًا

حَدَّثَنَا مُحَمَّدِ بْنِ مُوسَى بْنِ المُتَوَكِّلِ قالَ: حَدَّثَنَا عَبْدِ اللَّه بْنِ جَعْفَر الحِمْيَرِيُّ عَنْمُحَمَّدِ بْنِ عِيسَى عَنْ سَعِيدُ بْنِ _ 43 سَعْد عَنْ أَبِي المَسَّدِ اللَّه بُنِ جَعْفَر الحِمْيَرِيُّ عَنْمُحَمَّدِ بْنِ عِيسَى عَنْ سَعِيدُ بْنِ لَكُ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ فَكَانَ كَمَا قالَ لَهُ: ياأُوص تُريد وَاستعد لَمَّا لا بُدَّ مِنْهُ فَكَانَ كَمَا قالَ لَهُ: ياأُوص تُريد وَاستعد لَمَّا لا بُدَّ مِنْهُ فَكَانَ كَمَا قالَ لَهُ عَنْ اللَّهُ إِلَى رَجُل فَقالَ لَهُ: ياأُوص تُريد وَاستعد لَمَّا لا بُدَّ مِنْهُ فَكَانَ كَمَا قالَ لَهُ بَيْلاَئَةٍ أَيَّام .

حَدَّثَنا أَحْمَدِ بْنِ زِيادِ بْنِ جَعْفَر الهَمْدانِيَّ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيِّ بْنِ إِبراهِيمِ بْنِ هاشِمِعَنْ عَبْدِ اللَّه بْنِ _ 44 مُحَمَّد الهاشِمِي قالَ دَخَلْتُ عَلَى الْمَأْمُونِ يَوْماً فَأَجْلَسَنِي وَأَخْرَجَ مَنْ كَانَ عِنْدَهُ ثُمَّ دَعَا بِالطَّعَامِ فَطَعِمْنَا ثُمَّ طَيَّبَنَا ثُمَّ :أَمَرَ بسِتَارَةٍ فَضُرُبَتْ ثُمَّ أَقْبَلَ عَلَى بَعْض مَنْ كَانَ فِي السِّتَارَةِ فَقَالَ باللَّهِ لَمَّا رَثَيْت لَنَا مَنْ بطُوسَ فَأَخَذَتْ تَقُولُ

سُقْيَا لِطُوسَ وَمَنْ أَضِحَى بِهَا قَطَناً

مِنْ عِتْرَةِ الْمُصْطَفَى أَبْقَى لَنَا حَزَنا

قَالَ ثُمَّ بَكَى فَقَالَ لِي يَا عَبْدَ اللَّهِ أَيْلُومُنِي أَهْلُ بَيْتِي وَأَهْلُ بَيْتِكَ أَنْ نَصَبْتُ أَبَا الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ عَلَماً فَوَاللَّهِ لاحَدَّثَنَّكَ بِحَدِيث تَتَعَجَّبُ مِنْهُ جَئِّتُهُ يَوْماً فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ آبَاءَكَ مُوسَى وَجَعْفَراً وَمُحَمَّداً وَعَلِيَّ بْنَ الْحُسَيْنِ لاحَدَّثَنَّكَ بِحَدِيث تَتَعَجَّبُ مِنْهُ جَئِّتُهُ يَوْماً فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ آبَاءَكَ مُوسَى وَجَعْفَراً وَمُحَمَّداً وَعَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِ السَّلامُ كَانَ عِنْدَهُمْ عِلْمُ مَا كَانَ وَمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ وَأَنْتَ وَصِيُّ الْقَوْمِ وَوَارِثُهُمْ وَعِنْدَكَ عِلْمُهُمْ وَقَدْ عَلَيْهِ السَّلامُ كَانَ عِنْدَهُمْ عَلَيْهِ الْعَرْبَ جَوَارِيَّ الْعَرْبُ جَوَارِيَّ الْعَرْبُ جَوَارِيَّ عَلَيْهَا أَحَداً مِنْ جِوَارِيَّ

good-tempered. I prefer no one over her. She has become pregnant several times, but has miscarried. Now she is pregnant again. Please suggest to me what would treat her and deliver her (a healthy) child.' The Imam (a.s.) said, 'Do not be worried about her miscarriages, since she will get well and deliver a boy who looks very much like his mother, has an extra small finger on his right hand which does not have any joints, and has an extra toe without any joints on his left foot.' It occurred to me that I should bear witness that God has power over all things. Then *Az–Zaherieh* delivered a boy who looked much like his mother, with an extra finger on his right hand and an extra toe on his left foot which had no joints just as Imam Ar–Ridha' (a.s.) had said. Then I see no reason for anyone to blame me for having accepted Ar–Ridha' (a.s.) as a Divine Sign."

The narrator said, "There was much more than this to say, but I summarized it. *There is no power nor any strength save by God – the Exalted, the Magnificent.*"

The author of this book (a.s.heikh Sadooq) said, "The knowledge of Ar–Ridha' (a.s.) about this event was derived from what he had received from his forefathers (a.s.), from the Prophet of God (a.s.). That is Gabriel brought the news about the Caliphs, their children from the *Umayyads* and the *Abbasids*, and what will happen in their times and what they will do for the Prophet of God (a.s.). There is no power save in God."

- 1. In some versions we read that the affairs of the King's Trusteeship were in his own hands and he thought that he would be dismissed and lose that position.
- 2. By doing so Harun thought the Ar-Ridha' (a.s.) was busy with his own personal affairs and would not bother with state-related issues.
- 3. He (a.s.) meant that if you kill him, they will kill you.
- 4. Meaning "Indeed We revealed it (i.e. the Holy Quran) in the Night of Power."

- 5. The color of the attire of the people of Al-Ma'mun
- 6. Al-Hamra al-Asad is a place nearly 8 miles away from Medina where the Prophet (S) passed during the Battle of Uhud when he was chasing the pagans.
- 7. A place near Medina
- 8. Here the Imam (a.s.) who was in Medina at that time predicted that the son of Harun Ar–Rashid Al–Amin will be killed by Al–Ma'mun.
- 9. Imam Musa ibn Ja'far (a.s.)
- 10. A village on the way from Basra to Saudi Arabia
- 11. A town in Khuzestan, Iran
- 12. The shrine of Imam Ar-Ridha' (a.s.)
- 13. Referring to the shrine of Musa ibn Ja'far (a.s.)
- 14. He (a.s.) meant the shrine of his son Muhammad ibn Ali ibn Musa Ar-Ridha' (a.s.).
- 15. Qur'an, 54:24
- 16. The wall between the Black Stone and the Door of the House of God (Kaaba)
- 17. Referring to Abdullah al-Aftah whom some people considered to be the Divine Leader instead of Musa ibn Ja'far (a.s.)

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