

Published on Al-Islam.org (https://www.al-islam.org)

Home > Uyun Akhbar Ar-Ridha Volume 2 > Chapter 65: On An Elegy Recited About Ar-Ridha' (a.s.)

Chapter 65: On An Elegy Recited About Ar-Ridha' (a.s.)

65–1 Tamim ibn Abdullah ibn Tamim al-Qurashi – may God be pleased with him – narrated that his father quoted on the authority of Ahmad ibn Ali al-Moshaya al-Madani who eulogized Ar-Ridha' (a.s.) in the following elegy:

O the shrine of the Master!

No one else existed like the Master

Guidance perished after him

And death followed it.

O his shrine! May not God's blessings upon you ever end

Every evening and every dawn, like a breeze;

To us he was like a rain full of mercy;

From which we were nourished.

To us he was like a bright star;

With whose light we could find our way.

Then indeed sunk Ali ibn Musa Ar-Ridha' in mire

and sovereignty is with the unbeliever.

O eyes, then I shall cry blood after him

Over the extinction of glory and sovereignty!

Also Ali ibn Abu Abdullah al-Khawwafi eulogized Ar-Ridha' (a.s.) in the following poem:

May God's Grace water thee, O land of Toos!

What treasures has your land down deep!

In the world your land is known to be good

Made good by one1 in Sanabad asleep,

65

بابُ ذِكرِ بَعضِ ما قِيلَ مِنَ المَراثي في حَقِّ أَبي الحَسَنِ الرِّضا عَلَيْهِ السَّلامُ

حَدَّثَنا تميم بن عَبدُ اللَّه بن تميم القرشي رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا أبي عَن أَحمَد بن عَلِيِّ الأنصاري قالَ قالَ ابن ـ 1 : المشيع المدني يَرْثِي الرِّضَا صَلَوَاتُ اللَّهِ وَسَلامُهُ عَلَيْهِ

يَا بُقْعَةً مَاتَ بِهَا سَيِّدِي

مَاتَ الْهُدَى مِنْ بَعْدِهِ وَالنَّدَى

لا زَالَ غَيْثُ اللهِ يَا قَبرَهُ

كَانَ لَنَا غَيْثاً بِهِ نَرْتَوِي

إِنَّ عَلِيَّ بْنَ مُوسَى الرِّضا

يَا عَيْنُ فَابْكِي بِدَمٍ بَعْدَهُ

مَا مِثْلُهُ فِي النَّاسِ مِنْ سَيِّدِ

وَشَمَّرَ الْمَوْتُ بِهِ يَقْتَدِي

عَلَيْكَ مِنْهُ رَائِحاً مُغْتَدي

وَكَانَ كَالنَّجْمِ بِهِ نَهْتَدِي

قَدْ حَلَّ وَالسُّؤْدَدُ فِي مَلْحَدِ

عَلَى انْقِرَاضِ الْمَجْدِ وَالسُّؤْدَدِ

: وَلِعَلِيّ بْنِ أَبِي عَبْدِ اللَّهِ الْخَوَافِي يَرْثِي الرِّضَا عَلَيْهِ أَفْضَلُ الصَّلَوَاتِ وَأَكْمَلُ التَّحِيَّاتِ

يَا أَرْضَ طُوسِ سَقَاكَ اللهُ رَحْمَتَهُ

طَابَتْ بِقَاعُكِ فِي الدُّنْيَا وَطَيَّبَهَا

مَاذَا حَويت مِنَ الْخَيْرَات يَا طُوسُ

شَخْصٌ ثَوَى بسَنابَادِ مَرَمّوسُ

A man whose murder was hard on Islam

A man wrapped and drenched in God's Mercy.

O the grave of his (ar-Ridha')! In thee clemency,

Knowledge, purity, and glory abound.

O envied grave! Angels do thee guard!

65–2 Al-Hakim Abu Ali Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn al-Sowli quoted on the authority of Harun ibn Abdullah al-Molhabi that De'bel al-Khoza'ee said, "When the news of the death of Ar-Ridha' (a.s.) reached me, I was in Qum and I recited one of my poems in praise of him as follows:

I see the *Umayyads* excused if they were to kill,
But I see no reason why the *Abbasids* should at will;
Sons of Harb, Marwan and their breed
Banu Ma'eet, grudge and hate is their creed.
People whom you had to fight in the early days
Of Islam to bring them to His ways.
When they became in charge and did rule,
They reverted to *Kufr* (unbelief) and left the *Usool2*.
Head towards Toos, to the grave site
Of the pure one, of the faith that is right,
If you ever wish to remember Islam like me,

Pristine, Islam of Muhammad and Ali.

Two graves in Toos: one for the best of all,

And the worst man people will ever recall.

No good will reach the villain (Harun ar-Rashid) who is lying nigh
In grave to one whose virtues reach the sky (Imam Ridha'),

Nor will the pure suffer any harm

When near the soul3 that will never calm.

No indeed! Every soul shall reap what it did earn

So take what you will, or leave it to burn!"

شَخْصٌ عَزِيزٌ عَلَى الإسْلام مَصْرَعُهُ

يَا قَبْرَهُ أَنْتَ قَبْرٌ قَدْ تَضَمَّنَهُ

فَخْراً فَإِنَّكَ مَغْبُوطٌ بَجُثَّتِهَ

فِي رَحْمَةِ اللهِ مَغْمُورٌ وَمَغْمُوسُ

حِلْمٌ وَعِلْمٌ وَتَطْهِيرٌ وَتَقْدِيسُ

وَبِالمَلائِكَةِ الأَبْرَارِ مَحْرُوسُ

حَدَّثَنا الحاكِم أَبُو عَلِيِّ الحُسين بن أَحمَد البيهقي قالَ حَدَّثني مُحَمَّد بن يحيى الصولي قالَ حَدَّثني هارون بن عَبدُ -2 :اللَّه المهلبي قالَ حَدَّثني دعبل بن عَلِيِّ قالَ جَاءَنِي خَبَرُ مَوْتِ الرِّضَا عَلَيْهِ السَّلامُ وَأَنَا بِقُمَّ فَقُلْتُ قَصِيدَتِيَ الرَّائِيَّةَ

أَرَى أُمَيَّةَ مَعْذُورِينَ إِنْ قَتَلُوا

أَوْلادُ حَرْبٍ وَمَرْوَانٍ وَأُسْرَتُهُمْ

قَوْمٌ قَتَلْتُمْ عَلَى الإسْلام أَوَّلَهُمْ

ٱرْبِعْ بِطُوسٍ عَلَى قَبْرِ الزَّكِيِّ بِهِ

قَبْرَانِ فَى طُوسَ خَيْرِ النَّاسِ كُلِّهَمُ

مَايَنْفَعُ الرِّجْسَ مِنْ قُرْبِ الزَّكِيِّ وَمَا

هَيْهَاتَ كُلُّ امْرِئِ رَهْنٌ بِمَا كَسَبَتْ

وَلا أَرَى لِبَنِي الْعَبَّاسِ مِنْ عُذُر

بَنُو مَعِيطٍ وُلاةُ الْحِقْدِ وَالْوَغَر

حَتَّى إِذَا اسْتَمْكُنُوا جَازُوا عَلَى الْكُفُر

إِنْ كُنتَ تَرْبَعُ مِنْ دِينٍ عَلَى فَطَرِ

وَقَبْرِ شَرِّهِمُ هَذَا مِنَ الْعِبَرِ

عَلَى الزَّكِيِّ بِقُرْبِ الرِّجْسِ مِنْ ضَرَرِ

لَهُ يَدَاهُ فَخُذْ مَا شِئْتَ أَنْ فَذَرِ

Al-Sowli narrated that Oun ibn Muhammad said that Mansoor ibn Talha recited poems that he quoted on the authority of Abu Muhammad al-Yazidi who had said, "When Ar-Ridha' (a.s.) passed away, I recited an elegy for him as follows:

What is wrong with Toos – may God not sanctify it Which seizes a precious one each day.

It began with Rashid when it grabbed him.

Then it seconded it with Ar–Ridha' Ali ibn Musa

Not a regular leader was he,

Rather a noble Imam - like the other ones.

And the felicity of time turned into misfortunes!"

I also found the following verses in Muhammad ibn Habib Dhabbi's book:

In Toos there is a tomb in which there lies an Imam Divine

Whom we are enjoined to go visit his shrine.

The tomb where Paradise is set up from early in the morning

And is constantly granted greetings and peace.

A tomb whose radiating rays illuminate the blind

And its ashes4 treat ailments.

A tomb portraying Muhammad in the eyes

And his Trustee for by-standing believers

The eyes are humble to this all

Due to the amazement in their thoughts deep within

A tomb in which those who reach at its region

Their sins are unloaded from them when they depart.

They will take with themselves an increased security from the Chastisement

And are secured from ever suffering from poverty.

God has accepted this for them on his (ar-Ridha') behalf

And thus the Pen is lifted off of them.5

If we have become needless of rain now,

it is due to the clouds watering down

Were it not for him, the clouds would have not poured down rain on this town

قَالَ الصُّولِيُّ وَأَنْشَدَنِي عَوْنُ بْنُ مُحَمَّد قَالَ أَنْشَدَنِي مَنْصُورُ بْنُ طَلْحَةَ قَالَ قَالَ أَبُو مُحَمَّد الْيَزِيدِيُّ رَضِيَ اللَّهُ عَنْهُ لَمَّا الصُّولِيُّ وَأَنْشَدَنِي عَوْنُ بْنُ مُحَمَّد قَالَ أَنْشَدَنِي مَنْصُورُ بْنُ طَلْحَة قَالَ قَالَ قَالَ اللَّصَا عَلَيْهِ السَّلامُ رَتَيْتُهُ فَقُلْتُ

مَا لِطُوسِ لا قَدَّسَ اللهُ طُوسا

بَدَأَتْ بالرَّشِيد فَاقْتَبَضَتْهُ

بإمام لا كَالأَئِمَّةِ فَضْلاً

كُلَّ يَوْم تَحُونُ عِلْقاً نَفِيسا

وَتُنَتُّ بِالرِّضَا عَلِيِّ بْنِ مُوسَى

فَسُعُودُ الزَّمَانِ عَادَتْ نُحُوسا

:وَوَجَدْتُ فِي كِتَابٍ لِمُحَمَّد بْنِ حَبِيبٍ الضَّبِّيّ

قَبْرٌ بِطُوسَ بِهِ أَقَامَ إِمَامٌ

حَتْمٌ إِلَيْهِ زِيَارَةٌ وَلِمَامُ

قَبْرٌ أَقَامَ بِهِ السَّلامُ وَإِذْ غَدَا

تُهْدَى إِلَيْهِ تَحِيَّةٌ وَسَلامُ

قَبْرٌ سَنَا أَنْوَارِهِ تَجْلُو الْعَمَى

وَيِتُرْبِهِ قَدْ تُدْفَعُ الأَسْقَامُ

قَبْرٌ يُمَيِّلُ لِلْعُيُونِ مُحَمَّداً

وَوَصِيَّهُ وَالْمُؤْمِنُونَ قِيَامُ

خَشَعَ الْعُيُونُ لِذَا وَذَاكَ مَهَابَةٌ

فِي كُنْهِهَا لَتَحَيَّرُ الأَفْهَامُ

قَبْرٌ إِذَا حَلَّ الْوُفُودُ بِرَبْعِهِ

رَحَلُوا وَحَطَّتْ عَنْهُمُ الْأَثَامُ

وَتَزَوَّدُوا أَمْنَ الْعِقَابِ وَأُومِنُوا

مِنْ أَنْ يَحُلُّ عَلَيْهِمُ الأَعْدَامُ

اللَّهُ عَنْهُ بِهِ لَهُمْ مُتَقَبَّلٌ

وَبِذَاكَ عَنْهُمْ جَفَّتِ الأَقْلامُ

إِنْ يُغْن عَنْ سَقْى الْغَمَام فَإِنَّهُ

لَوْلاهُ لَمْ تَسْق الْبلادَ غَمَامٌ

Is prouder than the land of Mecca.

It is incumbent upon us to try to go visit it

As it is incumbent to respect those who reside around it.

Whoever visits it recognizing his rightfulness6

By God, it is forbidden for the Fire to touch him.

Surely tomorrow he shall have a praiseworthy rank

Whose position will be in Gardens as the eternal abode

God has guaranteed this for him.

He has sworn to the One to Whom all pledges shall return

He has sworn to the One to Whom all pledges shall return May God's Blessings be upon the Prophet Muhammad Ali's radiance and peace raised his rank May God's Blessings constantly be upon Az–Zahra Since the Lord knows well that she rightfully deserves it. And blessings be upon her, and then upon Al–Hassan And upon Al–Husayn whose face shows his nobility And upon Ali the virtuous 7 and Muhammad 8. Blessings be upon all these Masters who are noble and upon Ja'far – the educator and the pure–9

the finest blessings even though the pygmys may dislike it And As-Sadiq from whom we have inherited knowledge On which all the nations rely.

Same be upon your father Musa and the ones who follow him
And upon you be as long as Mercy lasts
And upon the pure Muhammad 10 – may his purity be increased
and upon Ali 11 for as long as there is any talking 12
and upon Ar-Ridha' – the son of Ar-Ridha' – Al-Hassan 13 whom
all the towns were filled with darkness due to his demise,
And blessings be upon his successor by whom
the perfect system will be completed.
He is the one hoped for with whom guidance is to return

قَبْرُ عَلِى بْن مُوسَى حَلَّهُ

and the decrees are to be re-established.

بِثَرَاهُ يَزْهُو الْحِلُّ وَالإِحْرَامُ

فُرضَ إِلَيْهِ السَّعْىُ كَالْبَيْتِ الَّذِي

مَنْ دُونَهُ حَقٌّ لَهُ الإِعْظَامُ

مَنْ زَارَهُ فِي اللَّهِ عَارِفَ حَقِّهِ

فَالْمَسُّ مِنْهُ عَلَى الْجَحِيم حَرَامُ

وَمَقَامُهُ لا شَكَّ يُحْمَدُ فِي غَدِ

وَلَهُ بِجَنَّاتِ الْخُلُودِ مَقَامُ

وَلَهُ بِذَاكَ اللَّهُ أَوْفَى ضَامِنِ

قِسْماً إِلَيْهِ تَنْتَهِي الْأَقْسَامُ

صَلَّى الإِلَهُ عَلَى النَّبِيِّ مُحَمَّد

وَعَلَتْ عَلِيّاً نَضْرَةٌ وَسَلامُ

وَكَذَا عَلَى الزَّهْرَاءِ صَلَّى سَرْمَداً

رَبُّ بِوَاجِبِ حَقِّهَا عَلامُ

وَعَلَيْهِمَا صَلَّى ثُمَّ بِالْحَسَنِ ابْتَدَا

وَعَلَى الْحُسَيْنِ لِوَجْهِهِ الإِكْرَامُ

وَعَلَى عَلِيِّ ذِي التُّقَى وَمُحَمَّد

صَلَّى وَكُلٌّ سَيِّدٌ وَهُمَامُ

وَعَلَى الْمُهَذَّبِ وَالْمُطَهَّرِ جَعْفَرٍ

أَزْكَى الصَّلاةِ وَإِنْ أَبَى الأَقْوَامُ

الصَّادِقِ الْمَأْثُورِ عَنْهُ عِلْمُ مَا

فِيكُمْ بِهِ يَتَمَسَّكُ الْأَقْوَامُ

وَكَذَا عَلَى مُوسَى أَبِيكَ وَبَعْدَهُ

صلًّى عَلَيْكَ وَلِلصَّلاةِ دَوَامُ

وَعَلَى مُحَمَّد الزَّكِيّ فَضُوعِفَتْ

وَعَلَى عَلِيِّ مَا اسْتَمَرَّ كَلامُ

وَعَلَى الرّضا إبْن الرّضا الْحَسن الَّذي

عَمَّ الْبلادَ لِفَقْدهِ الأَظْلامُ

وَعَلَى خَلِيفَتِهِ الَّذِي لَكُمُّ بِهِ

تَمَّ النِّظَامُ فَكَانَ فِيهِ تَمَامُ

فَهُوَ الْمُؤَمَّلُ أَنْ يَعُودَ بِهِ الْهُدَى

غَضًّا وَأَنْ تَسْتَوْسِقَ الأَحْكَامُ

Were it not for the leaders one after the other guidance would be extinguished – so would Islam. Each one will lead after the previous one until the days end with the Riser's 14 turn

O son of the Prophet and the Proof of God

For whom prayer and fasting has been established

None of you left before another one came

To succeed him and treat the afflictions.

All the same in terms of nobility and knowledge

Whether they lead in youth or old age.

You are the means towards God and the first

Who know the right guidance and are its signs yourselves.

You are the Masters of religion and the world

and have sanctity and protection from God.

And only those who confess to your virtues are humans

and those who deny are only beasts and animals.

They are even more lost due to their disbelief

and their followers are subjected to arrows without heads and feathers.

They benefit from your world,

but are in their denial like livestock.

O blessings of God whom He bestows upon

Whomever He chooses from amongst His creatures to bestow upon.

If God hides your bodies from us

He left your spirit and order with us.

Your souls are visibly available

Even after your bodies were led away from our eyes.

The only difference between you and the Prophet being Prophethood,

But your steps and deeds are the same

The two tombs in Toos: in one is buried guidance

And a lost one in the other 15 sees the Blazing Fire.

Two tombs set side by side

One is a Garden of Heaven in which a leader is visited,

خَلَفٌ لَهُ تُشْفَى بِهِ الأَوْغَامُ

إِنَّ الْأَئِمَّةَ يَسْتَوِي فِي فَضلْلِهَا

وَالْعِلْمِ كَهْلٌ مِنْكُمْ وَغُلامُ

أَنْتُمْ إِلَى اللَّهِ الْوَسِيلَةُ وَالأُولَى

عَلِمُوا الْهُدَى فَهُمْ لَهُ أَعْلامُ

أَنْتُمْ وُلاةً الدِّينِ وَالدُّنْيَا وَمَنْ

لِلَّهِ فِيهِ حُرْمَةٌ وَذِمَامُ

مَا النَّاسُ إِلاّ مَنْ أَقَرَّ بِفَضْلِكُمْ

وَالْجَاحِدُونَ بَهَائِمُ وَسَوَامُ

بَلْ هُمْ أَضَلُّ عَنِ السَّبِيلِ بِكُفْرِهِمْ

وَالْمُقْتَدَى مِنْهُمْ بِهِمْ أَزْلامُ

يَرْعَوْنَ فِي دُنْيَاكُمْ وَكَأَنَّهُمْ

فِي جَدْدِهِمْ إِنْعَامَكُمْ أَنْعَامُ

يَا نِعْمَةَ اللَّهِ الَّتِي يَحْبُو بِهَا

مَنْ يَصْطَفِي مِنْ خَلْقِهِ الْمِنْعَامُ

إِنْ غَابَ مِنْكَ الْجِسْمُ عَنَّا إِنَّهُ

لِلرُّوحِ مِنْكَ إِقَامَةٌ وَنِظَامُ

أَرْوَاحَكُمْ مَوْجُودَةٌ أَعْيَانُهَا

إِنْ عَنْ عُيُونٍ غُيِّبَتْ أَجْسَامُ

الْفَرْقُ بَيْنَكَ وَالنَّبِيِّ نُبُوَّةٌ

إِذْ بَعْدَ ذَلِكَ تَسْتَوي الأَقْدَامُ

قَبْرَانِ فِي طُوسَ الْهُدَى فِي وَاحِدٍ

وَالْغَيُّ فِي لَحْدٍ يَرَاهُ ضَرَامُ

قَبْرَانِ مُقْتَرِنَانِ هَذَا تُرْعَةٌ

بَحْبُوحَةٌ فِيهَا يُزَارُ إِمَامُ

But the next one is a ditch out of Hell.

In which constant thirst is generated for its corrupt resident.

The nearness of the tomb of the corrupt to that of the pure one Increases his torture and not reduce it as he desires.

Even though the two seem to be close, they are far apart

and on him there are piles of torture.

There comes no harm to you from the wicked one who built

The tombs out of megaliths and marble so close by, but it kindles on him the greatest regrets, seeing that you are honored and he is damned And the extent of the torture increases every hour And every day and every year.

O if only I knew whether I shall live during the days of the Riser Killing your enemies with a sword in my hands.

My two hands shall reach out to him with a burning thirst for you But the thirst will not be quenched until I attain my goal.

Of course, your tombs excite me while
Others get excited with raised flags and tents
Who struggle to praise the affluent and the rich,
While I am honored by and love reciting your praises
And I dedicate it (the poem) to Abil Hassan Ar–Ridha'.
To please him and for the intellects to get pleased with.

Take it from Dhabbi - your servant who Is insulted due to his servitude to you.

If I respected the right of God upon you, it was because
Surely there is a right for a guest upon his host even if its put off.
Thus please accept from me this intention as a host
then I will be enriched should you do so
If others have realized your love due to teaching,
my love for you is due to an inspiration.

وَكَذَاكَ ذَلِكَ مِنْ جَهَنَّمَ حُفْرَةٌ

فِيهَا تَجَدُّدُ لِلْغَوى هُيَامُ

قَرْبُ الْغَوِيِّ مِنَ الزَّكِيِّ مُضاعِفٌ

لِعَذَابِهِ وَلانْفِهِ الإِرْغَامُ

إِنْ يَدْنُ مِنْهُ فَإِنَّهُ لَمُبَاعَدٌ

وَعَلَيْهِ مِنْ خِلَعِ الْعَذَابِ رُكَامُ

وَكَذَاكَ لَيْسَ يَضُرُّكَ الرِّجْسُ الَّذِي

تُدْنِيهِ مِنْكَ جَنَادِلُ وَرُخَامُ

لا بَلْ يُرِيكَ عَلَيْهِ أَعْظَمَ حَسْرَةٍ

إِذْ أَنْتَ تُكْرَمُ وَاللَّعِينُ يُسَامُ

سُوءُ الْعَذَابِ مُضاعَفٌ تَجْرِي بِهِ

السَّاعَاتُ وَالأَيَّامُ وَالأَعْوَامُ

يَا لَيْتَ شِعْرِي هَلْ بِقَائِمِكُمْ غَداً

يَغْدُو بِكَفِّي لِلْقِرَاعِ حِسَامُ

تُطْفِي يَدَايَ بِهِ غَلِيلاً فِيكُمْ

بَيْنَ الْحَشَا لَمْ تَرْقَ مِنْهُ أُوَامُ

وَلَقَدْ يَهِيجُنِي قُبُورُكُمْ إِذَا

هَاجَتْ سِوَايَ مَعَالِمُ وَخِيَامُ

مَنْ كَانَ يُغْرَمُ بِامْتِدَاحِ ذَوِي الْغِنَى

فَبِمَدْحِكُمْ لِي صَبْوَةٌ وَغَرَامُ

وَإِلَى أَبِي الْحَسَنِ الرِّضَا أَهْدَيْتُهَا

مَرْضِيَّةً تَلْتَذُّهَا الأَفْهَامُ

خُذْهَا عَنِ الضَّبِيِّ عَبْدِكُمُ الَّذِي

هَانَتْ عَلَيْهِ فِيكُمُ الأَلْوَامُ

إِنْ أَقْضِ حَقَّ اللَّهِ فِيكَ وَإِنَّ لِي

حَقَّ الْقِرَى لِلضَّيْف إِذْ يَعْتَامُ

فَاجْعَلْهُ مِنْكَ قَبُولَ قَصْدي إِنَّهُ

غُنْمٌ عَلَيْهِ حَدَانِي اسْتِفْنَامُ

مَنْ كَانَ بِالتَّعْلِيمِ أَدْرَكَ حُبَّكُمْ

فَمَحَبَّتِي إِيَّاكُمُ إِلْهَامُ

- 1. Ali ibn Musa Ar-Ridha' (a.s.)
- 2. Principles of religion
- 3. Referring to Imam Ar-Ridha' (a.s.) being buried near Harun Ar-Rashid
- 4. The sacred ashes have healing powers
- 5. Their sins have been forgiven by God
- 6. The Rightfulness of Ar-Ridha' (a.s.)
- 7. Ali ibn Al-Husayn (a.s.) that is Imam As-Sajjad (a.s.)
- 8. Muhammad ibn Ali (a.s.) or Imam Al-Baqir (a.s.)
- 9. Imam As-Sadiq (a.s.)

- 10. Muhammad ibn Ali that is Imam Al–Jawad (a.s.)
- 11. Imam Ali ibn Muhammad that is Imam Al-Hadi (a.s.)
- 12. Meaning for as long as man exists
- 13. Imam Al-Hassan Al-Askari (a.s.)
- 14. Imam Al-Mahdi (a.s.)
- 15. Referring to Harun Ar-Rashid

Source URL:

https://www.al-islam.org/uyun-akhbar-ar-ridha-volume-2-shaykh-saduq/chapter-65-elegy-recited-about-ar-ridha#comment-0