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## Chapter 66: On the Reward of Visiting the Shrine of Imam Ali ibn Musa Ar-Ridha' (a.s.)

66–1 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 Muhammad ibn Isa ibn Obayd, on the authority of Muhammad ibn Soleiman al-Misri, on the authority of his father, on the authority of Ibrahim ibn Abi Hajar al-Aslami, on the authority of Qabeesa, on the authority of Jabir ibn Yazid al-Jo'fi, "I heard the Trustee of the Trustees, the inheritor of the Prophets' knowledge – Aba Ja'far Muhammad ibn Ali ibn Al-Husayn ibn Ali ibn Abi Talib (al-Baqir) (a.s.) say that the Master of the Worshippers, Ali ibn Al-Husayn (as-Sajjad) (a.s.) narrated that the Master of the Martyrs Al-Husayn ibn Ali (a.s.) quoted the Master of the Trustees – the Commander of the Faithful – Ali ibn Abi Talib (a.s.) as saying, on the authority of God's Prophet (S), 'One of my own flesh and blood will be buried in the land of Khorasan. God the Highest will surely remove the sorrows of any sorrowful person who goes on pilgrimage to his (Ar-Ridha''s (a.s.)) shrine. God will surely forgive the sins of any sinful person who goes on pilgrimage to his shrine.'"

66–2– Ali ibn Ahmad ibn Muhammad ibn Imran al–Daqqaq, Muhammad ibn Ahmad al–Sinani, Ali ibn Abdullah al–Warraq and Husayn ibn Ibrahim ibn Husham al–Mokattib –may God be pleased with them – narrated that Muhammad ibn Abi Abdullah al–Kufi al–Asadi quoted on the authority of Ahmad ibn Muhammad ibn Saleh al–Razi, on the authority of Hamdan al–Diwani that Ar–Ridha' (a.s.) said, "Whoever visits me despite the far distance to my tomb, I will come to save him on the Resurrection Day on three occasions until I liberate him from his terrors: 1– When the Letters of Deeds are handed to his right and to his left hands, 2– At the moment of crossing the Bridge over Hell, and 3– At the time when the Scale of Deeds (measuring the amount of good vs. bad deeds) is set up."

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حَدَّثَنا أَحمَد بن زياد بن جَعفَر الهمداني رَضِىَ اللهُ عَنْهُ قالَ حَدَّثَنا عَلِيِّ بن إِبراهِيم بن هاشِمٍ عَن أَبِيهِ عَن ياسر -1 الخادم قالَ قالَ عَلِيِّ بن مُوسَى الرِّضا عَلَيْهِ السَّلامُ لا تُشَدُّ الرِّحَالُ إِلَى شَيْءٍ مِنَ الْقُبُورِ إِلاّ إِلَى قُبُورِنَا أَلا وَإِنِّي مَقْتُولٌ الخادم قالَ قالَ عَلِيِّ بن مُوسَى الرِّضا عَلَيْهِ السَّلامُ لا تُشَدُّ الرِّحَالُ إِلَى شَيْءٍ مِنَ الْقُبُورِ إِلاّ إِلَى قُبُورِنَا أَلا وَإِنِّي مَقْتُولٌ اللهُ دُنُوبُهُ .

حَدَّثَنا عَلِيِّ بن أَحمَد بن مُحَمَّد بن عمران الدَّقاق ومُحَمَّد بن أَحمَد السناني وعَلِيِّ بن عَبدُ اللَّه الوَرَّاقِ والحُسَين -2 بن إبراهِيم بن هِشام المكتب رضي الله عنهم قالوا حَدَّثَنا مُحَمَّد بن أبي عَبدُ اللَّه الكُوفي الأسدي عَن أَحمَد بن مُحَمَّد بن أبي عبدُ اللَّه الكُوفي الأسدي عَن أَحمَد بن مُحَمَّد بن إبراهِيم بن هِشام المكتب رضي الله عنهم قالوا حَدَّثَنا مُحَمَّد بن أبي عَبدُ اللَّه الكُوفي الأسدي عَن عمدان الديواني قالَ قالَ الرِّضا عَلَيْهِ السَّلامُ مَنْ زَارَنِي عَلَى بُعْدِ دَارِي أَتَيْتُهُ يَوْمَ الْقِيَامَةِ فِي بن صالح الرازي عَن حمدان الديواني قالَ قالَ الرِّضا عَلَيْهِ السَّلامُ مَنْ زَارَنِي عَلَى بُعْدِ دَارِي أَتَيْتُهُ يَوْمَ الْقِيَامَةِ فِي بن عَليْهِ السَّلامُ اللهِ الْكُتُبُ يُمِيناً وَشِمَالاً وَعِنْدَ الصِرِّرَاطِ وَعِنْدَ الْمِيزَانِ . ثَلَاثَةِ مَوَاطِنَ حَتَّى أُخلِّصَهُ مِنْ أَهْوَالِهَا إِذَا تَطَايَرَتِ الْكُتُبُ يُمِيناً وَشِمَالاً وَعِنْدَ الصِرِّرَاطِ وَعِنْدَ الْمِيزَانِ

66–3 Muhammad ibn Ali Majilawayh – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Abdus–Salam ibn Saleh al–Harawi that he had heard Ar–Ridha' (a.s.) say, "I shall be killed by poison as a victim of injustice and I will be buried next to Harun. God will designate my grave as the place of visiting for my followers and those who love me. On the Resurrection Day, it will be incumbent upon me to visit whoever visits me in my loneliness. By Him, who honored Muhammad (a.s.) with the Prophetic mission and chose him over all His creatures, whichever one of you who says two units of prayer next to my tomb will deserve to be forgiven by God the Honorable, the Exalted on the Day you meet Him. And by Him who honored us (the 12 Imams) with the Divine Leadership mission after Muhammad (a.s.) and made us especial by granting us the Testamentary Trustee mission, whoever visits my shrine will be amongst the noblest ones who reach God on the Resurrection Day. God the Highest will prohibit the Fire from touching the corpse of any believer who visits me, hits himself on the face and sheds a tear."

66–4– Muhammad ibn Ibrahim ibn Ishaq al-Taliqani – may God be pleased with him – narrated that Abdul Aziz ibn Yahya quoted on the authority of Muhammad ibn Zakariya, on the authority of Ja'far ibn Muhammad ibn Ammarah, on the authority of his father, on the authority of Ja'far ibn Muhammad, on the authority of his father, on the authority of his forefathers, on the authority of the Commander of the Faithful Ali (a.s.) that God's Prophet (S) said, "Soon one of my own flesh and blood will be buried in the land of Khorasan. Any believer who goes on pilgrimage to his shrine will be rewarded by God. Heaven will be guaranteed for him and his body will be secure from the Fire of Hell."

66–5 Ahmad ibn Al-Hassan al-Qattan, Muhammad ibn Ahmad ibn Ibrahim al-Laythi, Muhammad ibn Ibrahim ibn Ishaq al-Mokattib al-Taliqani and Muhammad ibn Bakran al-Naqqash narrated that Ahmad ibn Muhammad ibn Sa'eed al-Hamadani – a chief of the *Hashemite* tribe – quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father, on the authority of Abil Hassan Ali ibn Musa Ar-Ridha' (a.s.), "There is a shrine in Khorasan where angels will come and go. All the time, a group of angels will be landing there from the sky, and another group will be departing from there to go to the heavens. This will continue forever until the Trumpet is sounded"1.

حَدَّثَنَا مُحَمَّد بن عَلِيِّ ماجيلويه رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا عَلِيِّ بن إِبراهِيم بن هاشِم عَن أَبِيهِ قالَ حَدَّثَنا عَبد -3 الرحمن بن حماد عَن عَبدُ اللَّه بن إِبراهِيم عَن أَبِيهِ عَن الحُسَين بن زيد قالَ سَمِعتُ أَبا عَبدُ اللَّه جَعفَر بن مُحَمَّد الرحمن بن حماد عَن عَبدُ اللَّه بن إِبراهِيم عَن أَبِيهِ عَن الحُسَين بن زيد قالَ سَمِعتُ أَبا عَبدُ اللَّه عَلَيْهِ فَيُدْفَنُ فِي الصادق عَلَيْهِ السَّلامُ يَقُولُ يَخْرُجُ رَجُلٌ مِنْ وُلْد ابْنِي مُوسَى اسْمُهُ اسْمُ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَيُدْفَنُ فِي الصادق عَلَيْهِ السَّلامُ يَقُولُ يَخْرُاسَانَ يُقْتَلُ فِيهَا بِالسَّمِّ فَيُدْفَنُ فِيهَا غَرِيباً مَنْ زَارَهُ عَارِفاً بِحَقِّهِ أَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ أَجْرَ مَنْ أَرْضِ طُوسَ وَهِيَ بِخُرَاسَانَ يُقْتَلُ فِيهَا بِالسَّمِ فَيُدْفَنُ فِيهَا غَرِيباً مَنْ زَارَهُ عَارِفاً بِحَقِّهِ أَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ أَجْرَ مَنْ أَرْضِ طُوسَ وَهِيَ بِخُرَاسَانَ يُقْتَلُ فِيهَا بِالسَّمِ فَيُدُفَنُ فِيهَا غَرِيباً مَنْ زَارَهُ عَارِفاً بِحَقِّهِ أَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ أَجْرَ مَنْ أَلْفَتَع وَقَاتَلَ .

حَدَّثَنا مُحَمَّد بن إِبراهِيم بن إِسحاق الطّالِقاني رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَبد العزيز بن يحيى قالَ حَدَّثَنا مُحَمَّد -4 بن زكريا قالَ حَدَّثَنا جَعفَر بن مُحَمَّد عن أبيهِ عَن أبيهِ عَن الصادق جَعفَر بن مُحَمَّد عَن أبيهِ عَن آبائه عَن أمير المؤمنين عَلِي عَلَيْهِ السَّلامُ قالَ قالَ رسول الله صلَّى اللهُ عَلَيْهِ وَآلِهِ سَتُدْفَنُ بَضْعَةٌ مِنِّي بِأَرْضِ خُرًاسَانَ لا يَزُورُهَا مُعْمِن عَلِي عَلَيْهِ السَّلامُ قالَ قالَ رسول الله صلَّى اللهُ عَلَيْهِ وَآلِهِ سَتُدْفَنُ بَضْعَةٌ مِنِّي بِأَرْضِ خُرًاسَانَ لا يَزُورُهَا مَعْنَ وَجَلَّ لَهُ الْجَنَّةَ وَحَرَّمَ جَسَدَهُ عَلَى النَّاهِ عَنَّ وَجَلَّ لَهُ الْجَنَّةَ وَحَرَّمَ جَسَدَهُ عَلَى النَّاهِ

حَدَّثَنَا أَحمَد بن الحَسَن القطاني ومُحَمَّد بن أَحمَد بن إِبراهِيم الليثي ومُحَمَّد بن إِبراهِيم بن إِسحاقِ المَكتَب -5 الطّالِقانيّ ومُحَمَّد بن بَكرانِ النَّقَاش قالوا: حَدَّثَنَا أَحمَد بن مُحَمَّد بن سَعِيد الهَمداني مَولى بني هاشِمٍ قالَ أخبرنا عَلِيّ بن الطّالِقانيّ ومُحَمَّد بن عَلِيّ بن فضال عَن أَبِيهِ عَن أَبِي الحَسَن عَلِيّ بن مُوسَى الرِّضا عَلَيْهِ السَّلامُ أَنه قالَ: إِنَّ بِخُرَاسَانَ لَبُقْعَةً بن الحَسَن عَلِيّ بن مُوسَى الرِّضا عَلَيْهِ السَّلامُ أَنه قالَ: إِنَّ بِخُرَاسَانَ لَبُقْعَةً في الصُّورِ . يَأْتِي عَلَيْهَا زَمَانٌ تَصِيدُ مُخْتَلَفَ الْمَلائِكَةِ فَقَالَ فَلا يَزَالُ فَوْجٌ يَنْزِلُ مِنَ السَّمَاءِ وَفَوْجٌ يَصْعَدُ إِلَى أَنْ يُنْفَخَ فِي الصُّورِ

He was asked, "O son of the Prophet of God! Whose shrine is that?" He replied, "It is located in the land of Toos. And, by God, it is a Garden – one of the Gardens of Heaven. Whoever visits me there in that shrine, it is as if he has visited God's Prophet (S). God the Highest will record for him the reward of one thousand accepted obligatory pilgrimages to the *Kaaba*, and one thousand accepted '*Umra* (a.s. upererogatory) pilgrimages to the *Kaaba*. Also my forefathers and I will intercede on his behalf on the Resurrection Day."

66-6 Muhammad ibn Musa ibn al-Mutawakkil – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Abi Hashem Dawood ibn Al-Qasim al-Ja'fari that he had heard Aba Ja'far Muhammad ibn Ali (al-Baqir) (a.s.) say, "Indeed there is a piece of land taken from Heaven in between two mountains in Toos. Whoever enters it will be secure from the Fire on the Resurrection Day." 2

66–7 Muhammad ibn Ali Majilawayh – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Abdullah Al–Hassani, on the authority of Abi Ja'far Muhammad ibn Ali Ar–Ridha' (Imam Jawad) (a.s.) said, "I guarantee Heaven on behalf of God the Highest for anyone who visits the shrine of my father in Toos recognizing his rightfulness."3

66–8 There is another tradition through the same chain of documentation in which Abdul Adheem ibn Abdullah has said that he asked Abi Ja'far (al–Jawad) (a.s.), "I wonder whether I should go on a pilgrimage to the shrine of Abi Abdullah (Imam Husayn) (a.s.) or go on a pilgrimage to the shrine of your father (a.s.) in Toos. What do you think?" Then Abi Ja'far (a.s.) told him, "Wait a little and stay here until

I come back." Then the Imam (a.s.) went inside the house and came back with eyes filled with tears and said, "There are many people who visit the shrine of Abi Abdullah Imam Al-Husayn (a.s.). However, there are only a few who visit the shrine of my father (a.s.) in Toos."

66–9 Muhammad ibn Musa ibn al-Mutawakkil – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Abil Salt al-Harawi that he had heard Ar-Ridha' (a.s.) say, "By God! All of us4 will be killed and become a martyr."

فَقِيلَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ وَأَيَّةُ بُقْعَةٍ هَذِهِ قَالَ هِيَ بِأَرْضِ طُوسَ فَهِيَ وَاللَّهِ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ مَنْ زَارَنِي فِي تِلْكَ الْبُقْعَةِ كَانَ كَمَنْ زَارَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَكَتَبَ اللَّهُ تَبَارَكَ وَتَعَالَى لَهُ ثَوَابَ أَلْفِ حَجَّةٍ مَبْرُورَةٍ وَأَلْفِ عُمْرَةٍ اللَّهُ عَلَيْهِ وَآلِهِ وَكَتَبَ اللَّهُ تَبَارَكَ وَتَعَالَى لَهُ ثَوَابَ أَلْفِ حَجَّةٍ مَبْرُورَةٍ وَأَلْفِ عُمْرَةٍ مَقْبُولَةٍ وَكُنْتُ أَنَا وَآبَائِي شُفَعَاءَهُ يَوْمَ الْقِيَامَةِ 6 - حَدَّثَنا مُحَمَّد بن مُوسَى بن المُتِوَكِّل رَضِيَ اللهُ عَنْهُ قَالَ حَدَّثَنا عَلِي مَقْبُولَةٍ وَكُنْتُ أَنَا وَآبَائِي شُفَعَاءَهُ يَوْمَ الْقِيَامَةِ 6 - حَدَّثَنا مُحَمَّد بن مُوسَى بن المُتِوكِّل رَضِيَ اللهُ عَنْهُ قَالَ حَدَّثَنا عَلِي اللهُ بن إبراهِيم بن هاشِمٍ عَن أبيهِ عَن أبيهِ عَن أبي هاشِمٍ داود بن القاسم الجعفري قالَ سَمِعتُ أبا جَعفَر مُحَمَّد بن عَلِي عَلَيْهِ اللهُ عَنْهُ اللهُ يَقُولُ إِنَّ بَيْنَ جَبَلَىْ طُوسَ قَبْضَةً قُبِضَتَ مِنَ الْجَنَّةِ مَنْ دَخَلَهَا كَانَ آمِناً يَوْمَ الْقِيَامَةِ مِنَ النَّارِ

حَدَّثَنا مُحَمَّد بن عَلِيِّ ماجيلويه رَضِىَ اللهُ عَنْهُ قالَ حَدَّثَنا عَلِيِّ بن إِبراهِيم بن هاشِمٍ عَن أَبِيهِ عَن عَبد العَظيمِ بن -7 عَبدُ اللَّه الحَسَني عَن أبي جَعفَر مُحَمَّد بن عَلِيِّ الرِّضا عَلَيْهِ السَّلامُ قالَ: ضَمِنتُ لِمَن زَارَ أَبي عَلَيْهِ السَّلامُ بِطُوس عَبدُ اللَّه الحَسَني عَن أبي جَعفَر مُحَمَّد بن عَلِيِّ الرِّضا عَلَيْهِ السَّلامُ قالَ: ضَمِنتُ لِمَن زَارَ أَبي عَلَيْهِ السَّلامُ بِطُوس عَبدُ اللَّه الحَسَني عَن أبي جَعفَر مُحَمَّد بن عَلِيِّ الرِّضا عَلَيْهِ السَّلامُ قالَ: عَمالِي عَلَيْهِ الجَنَّةَ عَلَى اللّه تَعالى .

و بهذا الإسناد عَن عَبد العَظيم بن عَبدُ اللَّه قالَ: قُلتُ لأبي جَعفَر عَلَيْهِ السَّلامُ قد تحيرت بين زيارة قبر أبي عَبدُ -8 اللَّه عَلَيْهِ السَّلامُ و بين زيارة قبر أبيك عَلَيْهِ السَّلامُ بِطُوس فَمَا تَرَى فَقَالَ لِي مَكَانَك ثُمَّ دَخَلَ وَخَرَجَ وَدُمُوعُهُ تَسيِلُ عَلَيْهِ السَّلامُ و بين زيارة قبر أبي عَلَيْهِ السَّلامُ بِطُوس قَلِيلُون عَلَيْهِ السَّلامُ بَطُوس قَلِيلُون عَلَيْهِ السَّلامُ بَطُوس قَلِيلُون

حَدَّثَنا مُحَمَّد بن مُوسَى بن المُتِوَكِّل رَضِىَ اللهُ عَنْهُ قالَ حَدَّثَنا عَلِيِّ بن إِبراهِيم بن هاشِمٍ عَن أَبِيهِ عَن أَبِي الصلت -9 . عَبد السلام بن صالح الهروي قالَ سَمِعتُ الرِّضَا عَلَيْهِ السَّلامُ يَقُولُ: واللَّهِ مَا مِنَّا إِلا مَقْتُولٌ شَهِيدٌ

He was asked, "O son of the Prophet of God (Ar–Ridha' (a.s.)! Who will murder you?" He replied, "The most wicked creature of God in my time (Al–Ma'mun) will kill me using poison. Then he will bury me in a very tight house in a strange town. Know that whoever visits me in my loneliness, God the Highest will record for him the reward of one–hundred thousand martyrs, one–hundred thousand honest ones, one–hundred thousand obligatory and '*Umra* (a.s. upererogatory) pilgrimages, and one–hundred thousands fighters in the way of God. He will also be resurrected among us (the 12 Imams (a.s.)). He will be established in high ranks in Heaven as our friend."

66-10 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 according to which Abi Nasr narrated

that he had read a letter from Imam Ar–Ridha' (a.s.) in which it was written, "Let my followers know that God considers visiting my shrine to be like one thousand pilgrimages (to the *Kaaba*)." Then Abi Nasr went to Imam Muhammad Taqi (a.s.) and asked the Imam (a.s.) about this issue. The Imam (a.s.) said, "Yes, by God! There is the reward of one million pilgrimages to the *Kaaba* for anyone who visits his shrine and recognizes his rightfulness."

66–11 Muhammad ibn Ibrahim ibn Ishaq al-Taleqani – may God be pleased with him – narrated that Ahmad ibn Muhammad ibn Sa'eed al-Kufi – a chief of the *Hashemite* tribe – quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father that a man from Khorasan told Abal Hassan Ali ibn Musa Ar-Ridha' (a.s.), "O son of the Prophet of God! I saw the Prophet of God (a.s.) in a dream. The Prophet (S) asked me, 'How will you be when one of my own flesh and blood is buried in your land, you are asked to protect my trust, and my star (Ar-Ridha' (a.s.)) disappears in your soil?" Then Ar-Ridha' told him, "I am the one who will be buried in your land. I am a piece of the flesh and blood of your Prophet. I am the trusted one and I am the star. Know that whoever visits me recognizing my rightfulness and obeys me as God the Blessed the Sublime has made it incumbent upon him to do so – my forefathers and I will intercede on his behalf on the Resurrection Day. Whoever on whose behalf we intercede shall be saved, even if there is the heavy burden of sin of the Jinn and the men on him.

فَقِيلَ لَهُ فَمَنْ يَقْتُلُكَ يَا ابْنَ رَسُولِ اللَّهِ قَالَ شَرُّ خَلْقِ اللَّهِ فِي زَمَانِي يَقْتُلُنِي بِالسَّمِّ ثُمَّ يَدْفِنُنِي فِي دَارِ مَضِيعَةٍ وَبِلادِ غُرْبَةٍ أَلا فَمَنْ زَارَنِي فِي غُرْبَتِي كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ أَجْرَ مِائَةِ أَلْفِ شَهِيد وَمِائَةِ أَلْفِ صِدِّيقٍ وَمِائَةِ أَلْف حَاجٍّ وَمُعْتَمِرٍ وَمِائَةٍ أَلا فَمَنْ زَارَنِي فِي غُرْبَتِي غُرْبَتِي كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ أَجْرَ مِائَةٍ أَلْفِ شَهِيد وَحُشِرَ فِي زُمْرَتِنَا وَجُعِلَ فِي الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ رَفِيقَنَا أَلْفِ مُجَاهِدٍ وَحُشِرَ فِي زُمْرَتِنَا وَجُعِلَ فِي الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ رَفِيقَنَا

حَدَّثَنا مُحَمَّد بن الحَسَن بن أَحمَد بن الوليد رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا مُحَمَّد بن الحَسَن الصفار عَن أَحمَد بن -10 مُحَمَّد بن عيسى عَن أَحمَد بن مُحَمَّد بن أبي نصر البزنطي قالَ قَرَأْتُ كِتَابَ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ أَبْلِغْ شَيعَتِي أَنَّ زِيَارَتِي تَعْدِلُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ أَلْفَ حَجَّةٍ قَالَ فَقُلْتُ لابِي جَعْفَرٍ عَلَيْهِ السَّلامُ الْفَ حَجَّةٍ قَالَ عَلَيْهِ السَّلامُ اللهُ إِنْ وَاللَّهِ أَلْفَ حَجَّةٍ قَالَ عَلَيْهِ السَّلامُ اللهُ إِنْ وَاللَّهِ أَلْفَ حَجَّةٍ لِمَنْ زَارَهُ عَارِفاً بِحَقِّهِ .

حَدَّثَنا مُحَمَّد بن إبراهِيم بن إسحاقِ الطّالِقانيُ رَضِىَ اللهُ عَنْهُ قالَ حَدَّثَنا أَحمَد بن مُحَمَّد بن سَعِيد الكُوفيّ مَولى -11 بني هاشِمٍ عَن عَلِيّ بن الحُسين بن عَلِيّ بن فضال عَن أبيهِ عَن أبي الحَسن عَلِيّ بن مُوسَى الرِّضا عَلَيْهِ السَّلامُ أَنَّهُ قَالَ لَهُ رَجُلٌ مِنْ أَهْلِ خُرَاسَانَ يَا ابْنَ رَسُولِ اللَّهِ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي الْمَنَامِ كَأَنَّهُ يَقُولُ لِي كَيْفَ أَنْتُمْ لَهُ رَجُلٌ مِنْ أَهْلِ خُرَاسَانَ يَا ابْنَ رَسُولِ اللَّهِ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي الْمَنَامِ كَأَنَّهُ يَقُولُ لِي كَيْفَ أَنْتُمْ إِنَا الْمَدْفُونُ فِي إِنَا كُمْ نَجْمِي فَقَالَ لَهُ الرِّضَا عَلَيْهِ السَّلامُ أَنَا الْمَدْفُونُ فِي إِنَا الْمَدْفُونُ فِي أَرْضِكُمْ وَأَنَا الْوَدِيعَةُ وَالنَّجُمُ أَلَا فَمَنْ زَارَنِي وَهُوَ يَعْرِفُ مَا أَوْجَبَ اللَّهُ تَبَارَكَ وَتَعَالَى مِنْ حَقِّي وَطَاعَتِي فَأَنَا وَآبَائِي شُفْعَاقُهُ يَوْمَ الْقِيَامَةِ وَمَنْ كُنَّا شُفَعَاءَهُ يَوْمَ الْقِيَامَةِ نَجَا وَلَوْ كَانَ عَلَيْهِ مِثْلُ وِزْرِ التَّقَلَيْنِ الْجِنِ وَطَاعَتِي فَأَنَا وَآبَائِي شُفْعَاقُهُ يَوْمَ الْقِيَامَةِ وَمَنْ كُنَّا شُفَعَاءَهُ يَوْمَ الْقِيَامَةِ نَجَا وَلَوْ كَانَ عَلَيْهِ مِثْلُ وزْرِ التَّقَلَيْنِ الْجِنِ وَطَاعَتِي فَأَنَا وَآبَائِي شُفْعَاقُهُ يَوْمَ الْقِيَامَةِ وَمَنْ كُنَّا شُفْعَاءَهُ يَوْمَ الْقِيَامَةِ نَجَا وَلَوْ كَانَ عَلَيْهِ مِثْلُ وزْرِ التَّقَلَيْنِ الْجِنِ

In fact, my father quoted on the authority of my grandfather, on the authority of his father, on the authority of his forefathers (a.s.) that God's Prophet (S) said, 'Whoever visits me in his dream, it is as if

he has visited me since Satan cannot appear to be like me, or appear to be like anyone of my Testamentary Trustees (the 12 Imams). Neither can Satan appear to be like any of their followers. Indeed truthful dreams are one of the seventy parts of Prophethood."

66–12 (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 Ahmad ibn Muhammad ibn Isa, on the authority of Abdul Rahman ibn Abi Najran that he asked Aba Ja'far (a.s.), "Do you know what the reward is for someone who visits your father?" Aba Ja'far (a.s.) replied, "By God! It is Heaven."

66–13 Muhammad ibn Al-Hassan ibn Ahmad al-Waleed – may God be pleased with him – narrated that Muhammad ibn Al-Hassan al-Saffar quoted on the authority of Muhammad ibn Al-Husayn Abil Khattab, on the authority of Ali ibn Asbat that he asked Aba Ja'far (a.s.), "What is the reward for someone who visits your father Ar-Ridha' (a.s.) in Khorasan?" Aba Ja'far (a.s.) replied, "By God! It is Heaven. By God! It is Heaven."

66–14 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 Muhammad ibn Soleiman al-Misri, on the authority of his father, on the authority of Ibrahim ibn Abi Hajar al-Aslami, on the authority of Qabeesa, on the authority of Jabir ibn Yazid al-Jo'fi, "I heard the Trustee of the Trustees and the inheritor of the Prophets' knowledge Aba Ja'far Muhammad ibn Ali ibn Al-Husayn ibn Ali ibn Abi Talib (Imam al-Baqir) (a.s.) say, 'The Master of the Worshippers, Ali ibn Al-Husayn (as-Sajjad) (a.s.) narrated that the Master of the Martyrs Al-Husayn ibn Ali (a.s.) quoted on the authority of the Master of the Trustees – the Commander of the Faithful – Ali ibn Abi Talib (a.s.), on the authority of God's Prophet (S), 'One of my own flesh and blood will be buried in Khorasan. God the Highest will surely remove the sorrows of any sorrowful person who goes on pilgrimage to his shrine.""

وَلَقَدْ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ أَبِيهِ عَلَيْهِ السَّلامُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ مَنْ رَآنِي فِي مَنَامِهِ فَقَدْ رَآنِي وَلَا فِي عَنْ جَدِّي عَنْ أَبِيهِ عَلَيْهِ وَإِنَّ الرُّوْيَا لانَّ الشَّيْطَانَ لا يَتَمَثَّلُ فِي صُورَتِي وَلا فِي صُورَةِ وَاحِدٍ مِنْ أَوْصِيَائِي وَلا فِي صُورَةِ أَحَدٍ مِنْ شَيعَتِهِمْ وَإِنَّ الرُّوْيَا لانَّ الشَّيْطَانَ لا يَتَمَثَّلُ فِي صُورَتِي وَلا فِي صُورَةِ وَاحِدٍ مِنْ أَوْصِيَائِي وَلا فِي صَورَةٍ أَحِدٍ مِنْ النُّبُوّةِ . الصَّادقَةَ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنَ النُّبُوّةِ

حَدَّثَنا أبي رَضِىَ اللهُ عَنْهُ قالَ حَدَّثَنا سعد بن عَبدُ اللَّه عَن أَحمَد بن مُحَمَّد بن عيسى عَن عَبد الرحمن بن أبي –12 نجران قالَ سألت أبا جَعفَر علَيْه السَّلامُ ما تَقُولُ لمَن زَارَ أَبَاكَ قالَ الجَنَّة وَاللَّه

حَدَّثَنا مُحَمَّد بن الحَسَن بن أَحمَد بن الوَليد رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا مُحَمَّد بن الحَسَن الصَّقَار عَن مُحَمَّد بن -13 الحُسَين بن أبي الخَطَّاب عَن عَلِيٍّ بن أُسباطِ قالَ سألت أبا جَعفَر عَلَيْهِ السَّلامُ مَا لِمَن زَارَ وَالِدَكَ عَلَيْهِ السَّلامُ الحُسَين بن أبي الخَطَّاب عَن عَلِيٍّ بن أُسباطِ قالَ سألت أبا جَعفَر عَلَيْهِ السَّلامُ مَا لِمَن زَارَ وَالِدَكَ عَلَيْهِ السَّلامُ الحُسَين بن أبي الخَطَّاب عَن عَلِيٍّ بن أُسباطِ قالَ سألت أبا جَعفَر عَلَيْهِ السَّلامُ الجَنَّةُ وَاللَّهِ الجَنَّةُ وَاللَّهِ الجَنَّةُ وَاللَّهِ الجَنَّةُ وَاللَّهِ

حَدَّثنا أَحمَد بن زياد بن جَعفَر الهَمِداني رَضِيَ اللهُ عَنْهُ قالَ حَدَّثنا عَلِيِّ بن إِبراهِيم بن هاشِمِ قالَ حَدَّثنا مُحَمَّد بن سُلَيمان المصري عَن أبيهِ عَن إِبراهِيم بن أَبي حَجَر الأَسلمِيِّ قالَ حَدَّثنا عَلِيِّ بن عَبيد قالَ حَدَّثنا مُحَمَّد بن سُلَيمان المصري عَن أبيهِ عَن إِبراهِيم بن أَبي حَجَر الأَسلمِيِّ قالَ حَدَّثنا قَبي بن قَبيصَة بن جابِر بن يزيد الجعفي قالَ سَمِعتُ وصي الأوصياء و وارث علم الأنبياء أبا جَعفَر مُحَمَّد بن عَلِيِّ بن الحُسيَن بن الحُسيَن عَن سيد الشهداء الحُسيَن بن الحُسيَن بن عَلِيٍّ بن أبي طالب عَلَيْهِ السَّلامُ يَقُولُ حَدَّثني سيّد العابدين عَلِيٍّ بن الحُسيَن عَن سيد الشهداء الحُسيَن بن عَلِيٍّ عَن سيد الأوصياء أمير المُؤمِنين عَلِيٍّ بن أَبي طالب عَلَيْهِ السَّلامُ قالَ قالَ رسول الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ:
علِيٍّ عَن سَيد الأوصياء أمير المُؤمِنين عَلِيٍّ بن أَبي طالب عَلَيْهِ السَّلامُ قالَ قالَ رسول الله صَلَّى الله عَلَيْهِ وَآلِهِ:

. سَتَدفَن بِضعَة مِنِي بِأُرضِ خُراسان ما زارها مَكروب إلاَ نَقَسَ الله كُربَتَهُ ولا مُذبِب إلاّ غَفَرَ الله ذُنُوبِهِ

66-15 Ja'far ibn Ali ibn Al-Husayn ibn Ali ibn Abdullah ibn al-Mogheera al-Kufi - may God be pleased with him - narrated that his grandfather Al-Husayn ibn Ali quoted on the authority of Al-Husayn ibn Yusuf, on the authority of Muhammad ibn Aslam, on the authority of Muhammad ibn Soleiman, "I asked Aba-Ja'far Muhammad ibn Ali Ar-Ridha' (a.s.) about a man who has gone on his obligatory pilgrimage and has then gone on his 'Umra (a.s. upererogatory) pilgrimage, and God the Highest has granted him success in performing both his obligatory and his 'Umra (a.s. upererogatory) pilgrimages. He has then gone to Medina and has expressed his submission to Islam to the Prophet (S). He has then gone to visit your forefather - the Commander of the Faithful Ali (a.s.) - knowing that he is rightfully the proof of God for His creatures, and the gate from which we must go to Him. Then he has greeted him (Ali (a.s.)). Then he has gone to visit Aba Abdullah Al-Husayn ibn Ali (a.s.), and has greeted him. Then he has gone to Baghdad and greeted Abil Hassan Musa (a.s.). Then he has gone back to his hometown. If once again God the Highest has granted him the opportunity to go on pilgrimage, then a pilgrimage to whom is better under these conditions? Should he who has already performed his Hajj pilgrimage go on pilgrimage to the Kaaba, or should he journey towards Khorasan to greet and visit the shrine of your father Ali ibn Musa Ar-Ridha' (a.s.)." Aba Ja'far (a.s.) replied, "Yes. It is better for him to go towards Khorasan to greet my father (a.s.). However, this should be done in the (Arabic) month of Rajab. It is not appropriate for him to do this now5. Indeed if he does so, both you and us will be blamed by the ruler."

66–16 (The author of the book narrated) my father – may God have mercy upon him – and Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed – may God be pleased with him – narrated that Sa'd ibn Abdullah ibn Abi Khalaf quoted on the authority of Ahmad ibn Muhammad ibn Isa and Muhammad ibn Al-Husayn ibn Abi Talib, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bezanti, "I heard Ar-Ridha' (a.s.) say, 'I will intercede on behalf of all of my friends who visit me recognizing my rightfulness on the Resurrection Day."

66-17 - Ali ibn Abdullah al-Warraq - may God be pleased with him - narrated that Sa'd ibn Abdullah ibn Abi Khalaf quoted on the authority of Imran ibn Musa, on the authority of Al-Husayn ibn Ali ibn al-No'man, on the authority of Muhammad ibn al-Fudhayl, on the authority

حَدَّثَنا جَعفَر بن عَلِيِّ بن الحُسَين بن عَلِيِّ بن عَبدُ اللَّه بن المغيرة الكوفي رَضِيَ اللهُ عنْهُ قالَ حَدَّثَني جدي -15 الحُسَين بن عَلِيٍّ عَن الحُسَين بن يوسف عَن مُحَمَّد بن أسلم عَن مُحَمَّد بن سُلَيمان قالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلامُ عَنْ رَجُلٍ حَجَّ مَحَةً وَعُمْرَةٍ ثُمَّ أَتَى الْمَدِينَةَ فَسَلَّمَ عَنْ رَجُلٍ حَجَّ مَحَةً الإِسْلامِ فَدَخَلَ مُتَمَتِّعاً بِالْعُمْرَةِ إِلَى الْحَجِّ فَأَعَانَهُ اللَّهُ تَعَالَى عَلَى حَجَّةٍ وَعُمْرَةٍ ثُمَّ أَتَى الْمَدِينَةَ فَسَلَّمَ

عَلَى النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ ثُمَّ أَتَى أَبَاكَ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ عَارِفاً بِحَقِّهِ يَعْلَمُ أَنَّهُ حُجَّةُ اللَّهِ عَلَيْهِ وَبَابُهُ الَّذِي يُؤْتَى مِنْهُ فَسَلَّمَ عَلَيْهِ ثُمَّ أَتَى أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلامُ فَسَلَّمَ عَلَيْهِ ثُمَّ أَتَى بَغْذَادَ فَسَلَّمَ عَلَيْهِ مُوسَى عَلَيْهِ السَّلامُ ثُمَّ انْصَرَفَ إِلَى بِلادِهِ فَلَمَّا كَانَ فِي هَذَا الْوَقْتِ رَزَقَهُ اللَّهُ تَعَالَى مَا يَحُجُّ بِهِ فَأَيُّهُمَا أَفْضَلُ هَذَا الَّذِي حَجَّ حَجَّةَ السَّلامُ ثُمَّ انْصَرَفَ إِلَى بِلادِهِ فَلَمَّا كَانَ فِي هَذَا الْوَقْتِ رَزَقَهُ اللَّهُ تَعَالَى مَا يَحُجُّ بِهِ فَأَيُّهُمَا أَفْضَلُ هَذَا الَّذِي حَجَّةَ السَّلامُ فَيُسَلِّمُ عَلَيْهِ قَالَ بَلْ الإسلامِ يَرْجِعُ أَيْضًا فَيَحُجُّ أَوْ يَخْرُجُ إِلَى خُرَاسَانَ إِلَى أَبِيكَ عَلِيّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ فَيُسلِّمُ عَلَيْهِ قَالَ بَلْ السَّلامُ أَفْضَلُ وَلْيَكُنْ ذَلِكَ فِي رَجَبٍ وَلا يَنْبَغِي أَنْ تَفْعَلُوا هَذَا الْيَوْمَ فَإِنَّ عَلَيْنَا مَلُ مَلَ أَبِي عَلَيْهِ السَّلامُ أَفْضَلُ وَلْيَكُنْ ذَلِكَ فِي رَجَبٍ وَلا يَنْبَغِي أَنْ تَفْعَلُوا هَذَا الْيُومَ فَإِنَّ عَلَيْنَا لَهُ عَلَى السَّلَامُ أَفْضَلُ وَلْيَكُنْ ذَلِكَ فِي رَجَبٍ وَلا يَنْبُغِي أَنْ ثَفْعَلُوا هَذَا الْيُومَ فَإِنَّ عَلَيْنَا لَمُ الللهُ فَعَلُوا شَنَا السَّلَطَانِ شُنْعَةً

حَدَّثَنا أبيرحمه الله و مُحَمَّد بن الحَسَن بن أَحمَد بن الوَليد رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا سَعد بن عَبدُ اللَّه بن أَبي -16 خَلَف قالَ حَدَّثَنا أَحمَد بن مُحَمَّد بن عيسى و مُحَمَّد بن الحُسين بن أبي الخطاب عَن أَحمَد بن مُحَمَّد بن أَبي نصر البَرْنطي قالَ: سَمِعتُ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ مَا زَارَنِي أَحَدٌ مِن أَولِيَائِي عَارِفَا بِحَقِّي إِلاَّ تَشَفَّعتُ لَهُ يَومَ القِيَامَةِ

حَدَّثَنَا عَلِيِّ بِن عَبدُ اللَّه الوَرَّاقِ رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا سعد بن عَبدُ اللَّه بن أبي خلف قالَ حَدَّثَنا عِمرانُ بن -17 مُوسَى عَن الحُسَين بن عَلِيِّ بن النعمان عَن مُحَمَّد بن

of Ghazwan al-Dhabbi, on the authority of Abdul Rahman ibn Ishaq, on the authority of Al-No'aman ibn Sa'd that the Commander of the Faithful Ali ibn Abi Talib (a.s.) said, "One of my offspring will be killed by poison in the land of Khorasan. His name will be the same as mine. And his father's name will be the same as the name of (Prophet) Musa ibn Imran (a.s.). God will forgive the sins of whoever goes to visit him in his loneliness, even if his sins are as many as there are stars, rain drops and tree leaves."

66–18 Al-Husayn ibn Ibrahim ibn Tataneh, Al-Husayn ibn Ibrahim ibn Ahmad ibn Hisham al-Mokattib, Ahmad ibn Ibrahim ibn Hashem, Muhammad ibn Ali Majilawayh, Muhammad ibn Musa ibn al-Mutawakkil and Ali ibn Habatillah al-Warraq – may God be pleased with them all – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Hamza ibn Homran that Abu Abdullah (as-Sadiq) (a.s.) said, "My grandson will be killed in the land of Khorasan in a town called Toos. On the Resurrection Day, I will grab the hands of whoever visits him there recognizing his rightfulness, and I will take him into Heaven even if he has committed major sins." I asked Abu Abdullah (a.s.), "May I be your ransom! What does 'recognizing his rightfulness' mean?" The Imam (a.s.) said, "It means to know that he is the Divine Leader who must be obeyed and that he was martyred. Whoever visits him recognizing his rightfulness shall be rewarded by God the Highest the reward of seventy-thousand martyrs who were really martyred right in front of God's Prophet (S)."

66–19 Ahmad ibn Muhammad ibn Yahya al-Attar (a.s.) narrated that Sa'd ibn Abdullah quoted on the authority of Ayyoub ibn Nooh, "I heard Aba Ja'far Muhammad ibn Ali ibn Musa (Imam Jawad) (a.s.) say, 'God will forgive all the sins committed by whoever visits the shrine of my father (Imam Ridha') (a.s.) in Toos. On the Resurrection Day, a pulpit will be set up for him in front of the pulpit of God's Prophet (S) where he will be seated until God the Highest gets done with the Reckoning of His servants' deeds."

66–20 Ja'far ibn Muhammad ibn Masroor – may God be pleased with him – narrated that Al-Husayn ibn Muhammad ibn Aamir quoted on the authority of his uncle Abdullah ibn A'mir, on the authority of Soleiman

الفضيل عَن غَزوان الضّبي قالَ أخبرني عَبد الرَّحمن بن إِسحاق عَن النَّعمان بن سَعد قالَ قالَ أمير المُؤمنين عَلِيّ بن أبي طالب عَلَيْهِ السَّمُهُ اسْمِي وَاسْمُ أَبِيهِ اسْمُ ابْنِ بن أبي طالب عَلَيْهِ السَّمُهُ اسْمِي وَاسْمُ أَبِيهِ اسْمُ ابْنِ بن أبي طالب عَلَيْهِ السَّمُهُ اسْمِي وَاسْمُ أَبِيهِ اسْمُ ابْنِ عِمْرَانَ مُوسَى عَلَيْهِ السَّلامُ أَلا فَمَنْ زَارَهُ فِي غُرْبَتِهِ غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ مَا تَقَدَّمَ مِنْهَا وَمَا تَأْخَرَ وَلَوْ كَانَتْ مِتْلَ عَدِ عِمْرَانَ مُوسَى عَلَيْهِ السَّلامُ أَلا فَمَنْ زَارَهُ فِي غُرْبَتِهِ غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ مَا تَقَدَّمَ مِنْهَا وَمَا تَأْخُوم وَقَطْرِ الأَمْطَارِ وَوَرَقِ الأَشْجَارِ .

حَدَّثنا الحُسَين بن إبراهِيم بن تاتانة و الحُسَين بن إبراهِيم بن أَحمَد بن هِشام المَكتَب و أَحمَد بن عَلِيّ بن -18 إبراهِيم بن هاشِم و مُحَمَّد بن عَلِيّ ماجيلويه و مُحَمَّد بن مُوسَى بن المُتِوكِّل و عَلِيّ بن هبة الله الوَرَّاقِ \_ رَضي الله عَنهُم \_ قالوا حَدَّثنا عَلِيّ بن إبراهِيم بن هاشِم عَن أبيهِ عَن مُحَمَّد بن أبي عمير عَن حمزة بن حمران قالَ قالَ أَبُو عَبهُ اللّه عَلَيْهِ السَّلامُ: يُقْتَلُ حَفَدَتِي بِأَرْضِ خُراسانَ فِي مَدينة يُقَالُ لَهَا طُوسُ مَنْ زَارَهُ إِلَيْهَا عَارِفاً بِحَقِّهِ أَخَذْتُهُ بِيدِي يَوْمَ الْقِيَامَةِ وَأَدْخَلْتُهُ الْجَنَّة وَإِنْ كَانَ مِنْ أَهْلِ الْكَبَائِرِ قُلْتُ جُعِلْتُ فِدَاكَ وَمَا عِرْفَانُ حَقِّهِ قَالَ يَعْلَمُ أَنَّهُ مُفْتَرَضُ الطَّاعَةِ الْقِيَامَةِ وَأَدْخَلْتُهُ الْجَنَّة وَإِنْ كَانَ مِنْ أَهْلِ الْكَبَائِرِ قُلْتُ جُعِلْتُ فِدَاكَ وَمَا عِرْفَانُ حَقِّهِ قَالَ يَعْلَمُ أَنَّهُ مُفْتَرَضُ الطَّاعَةِ غَرِيبٌ شَهِيدٌ مَنْ زَارَهُ عَارِفاً بِحَقِّهِ أَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ أَجْرَ سَبْعِينَ شَهِيداً مِمَّنِ اسْتُشْهِدَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَلَى حَقِيقَةٍ و في حديث آخر قالَ قالَ الصادق عَلَيْهِ السَّلامُ: يُقْتَلُ لِهِذَا وَأَوْمُ مِنْ شِيعَتِنَا إلا الأَنْدَرُ فَالأَنْدَرُ فَالأَنْدَرُ فَالأَنْدَرُ فَالأَنْدَرُ فَالأَنْدَرُ وَلَا الْكَارُونَ وَ مَنْ شِيعَتِنَا إلا الأَنْدَرُ فَالأَنْدَرُ فَالأَنْدَرُ وَلَوْلَ الْمُؤْونَ مُنْ شِيعَتِنَا إلا الْأَنْدَرُ فَالأَنْدَرُ وَلَوْ اللّهُ عَلَى مَوْلاَنا مُوسَى

حَدَّثَنا أَحمَد بن مُحَمَّد بن يحيى العطار قالَ حَدَّثَنا سعد بن عَبدُ اللَّه عَن أيوب بن نوح قالَ سَمِعتُ أبا جَعفَر -19 مُحَمَّد بن عَلِيِّ بن مُوسَى عَلَيْهِ السَّلامُ يَقُولُ من زار قبر أبي عَلَيْهِ السَّلامُ بطوس غَفَرَ الله لَهُ ما تُقَدِّم مَن ذَنبِه و ما تُقَرِّم فَن ذَنبِه و ما تُقَرِّم فَا يَقُولُ من زار قبر أبي عَلَيْهِ السَّلامُ بطوس غَفَرَ الله لَهُ ما تُقدِّم مَن ذَنبِه و ما تُقَرِّم فَانِي مِن تُلَّم وَالله عَليْهِ وَآلِهِ حَتَّى يُفَرِّغُ الله تَعالى مِن تُأَخِّر فَإِذا كَانَ يَومَ القِيامَة نصب لَهُ مَنبر بِحذاء مِنبَر رَسُول الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ حَتَّى يُفَرِّغُ الله تَعالى مِن عَبد العِباد .

حَدَّثَنا جَعَفَر بن مُحَمَّد بن مَسرورٍ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا الحُسيَن بن مُحَمَّد بن عامِر عَن عَمُّه عَبدُ اللَّه بن -20 عامِر عَن سُليمان بن حَفَص المَروزي قالَ سَمِعتُ أبا الحَسَن

ibn Hafs al-Marwazi who said that he had heard (Ar-Ridha"s (a.s.) father) Abal Hassan Musa ibn Ja'far (al-Kazim) (a.s.) say, "God the Highest will grant the reward of seventy accepted pilgrimages to the *Kaaba* (the House of God) to anyone who goes on pilgrimage to the shrine of my son Ali (Ar-Ridha' (a.s.))." He (a.s.) was asked, "Do you mean the reward of seventy accepted pilgrimages to the *Kaaba*?" The Imam (a.s.) replied, "Yes, even more. The reward of seventy-thousand pilgrimages to the *Kaaba*?" Again he (a.s.) was asked, "Do you mean the reward of seventy-thousand pilgrimages to the *Kaaba*?" The Imam (a.s.) replied, "Yes. There are many occasions on which one's pilgrimage to the *Kaaba* may not be accepted. When someone goes on pilgrimage to him (Imam Ridha') or spends one night next to him, it is as if he has gone on the pilgrimage to God the Highest at His Throne." The Imam (a.s.) was asked, "Is the reward similar to going on the pilgrimage to God at His Throne?" The Imam (a.s.) replied,

"Yes. When the Resurrection Day comes, there will be four of the previous and four of the latest Divine Leaders present at the Throne of the Sublime God. Those of the previous Divine Leaders will be Noah (a.s.), Abraham (a.s.), Moses (a.s.) and Jesus (a.s.). And those of the latest Divine Leaders will be Muhammad (a.s.), Ali (a.s.), Al-Hassan (a.s.) and Al-Husayn (a.s.). Then a rope will be dropped from the base of the Throne, and those who have gone on pilgrimage to the shrines of the Immaculate Imams will sit there along with us. Indeed those who have gone on pilgrimage to the shrine of my son Ali (Ar-Ridha' (a.s.)) will have the highest rank there and will receive the greatest rewards."

The author of this book (a.s.heikh Sadooq) – may God have mercy upon him – said, "When It is said, 'The reward is like going on the pilgrimage to God at His Throne?' is does not mean that this is a physical event. Indeed the angels visit the Throne, take refuge there and circumambulate around it. Then it is said, 'The reward is like going on the pilgrimage to God at His Throne' similar to saying that we go on pilgrimage to the House of God (the *Kaaba*). We know that there is no place for God. He is High and cannot be described by ascribing a place to His Throne. He is indeed the Highest."

66–21 Tamim ibn Abdullah ibn Tamim al-Qurashi – may God be pleased with him – narrated that his father quoted on the authority of Ahmad ibn Ali Al-Ansari, on the authority of Abi Salt al-Harawi, "I was with Ar-Ridha' (a.s.) when a group of people from Qum entered and greeted him. The Imam

مُوسَى بن جَعفَر عَلَيْهِ السَّلامُ يَقُولُ: مَن زَارَ قَبرُ وَلَدِي عَلَيٌ كَانَ لَهُ عِندَ اللّهِ تَعَالَى سَبعُونَ حَجَّةً مُبرُورَةً قُلتُ سَبْعُونَ حَجَّةً قَالَ نَعَم و سَبعُونَ أَلْفَ حَجَّةً ثُمَّ قَالَ رُبَّ حَجَّةٍ لا تُقبَل و مَن زَارَهُ أو بَاتَ عِندَهُ لَيْلَةً كَانَ كَمَن زَارَ اللَّهَ تَعالَى فِي عَرْشِهِ قَالَ رُبَّ عَلَيْ عَرْشِ اللَّهِ جَلَّ جَلالُهُ أَرْبَعَةٌ مِنَ الأَوْلِينَ عَرْشِ اللَّهِ جَلَّ جَلالُهُ أَرْبَعَةٌ مِنَ الأَوْلِينَ وَمُ الْقِيَامَةِ كَانَ عَلَى عَرْشِ اللَّهِ جَلَّ جَلالُهُ أَرْبَعَةٌ مِنَ الأَوْلِينَ وَأَرْبَعَةٌ مِنَ الأَوْلِينَ وَأَرْبَعَةٌ مِنَ الأَوْلِينَ وَأَمَّا الأَوْلُونَ فَلُوحٌ وَإِبْرَاهِيمُ وَمُوسَى وَعِيسَى وَأَمَّا الأَرْبَعَةُ الأَخْرُونَ فَمُحَمَّد وَعَلِيٌّ وَالْحَسَنُ وَالْحَسَنُ وَالْحَسَنُ ثُمَّةً يُمَدَّ الْمِطْمَرُ فَيَقْعُدُ مَعَنَا زُوَّارُ قُبُورِ الأَئِمَّةِ أَلا إِنَّ أَعْلاهَا دَرَجَةً وَأَقْرَبَهُمْ حَبْوَةً زُوَّارُ قَبْرِ وَلَدِي عَلِيٍّ وَالْحَسَنُ

قالَ مُصنَنِّف هذَا الكِتابرحمه الله مَعنى قَولُه عَلَيْهِ السَّلامُ كانَ كَمَن زارَ الله تَعالى في عَرشَهَ لَيس بِتَشبيهِ لانَّ الملائكة تَزور العَرشِ و تَلوذ بِه و تطوف حَوله و تَقُول نَزور الله في عَرشِه كَما نَقُول نَحَج بَيت الله و نَزور الله لإَن الملائكة تَزور العَرشِ بِمَوصنُوف بِمَكان تَعالى عَن ذلِكَ عُلُوّاً كَبيراً .

حَدَّثَنا تَميم بن عَبدُ اللَّه بن تَميمِ القَرشي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أبي قالَ حَدَّثَنا أُحمَد بن عَلِيّ الأَّنصاري عَن -21 أبي الصَّلت الهَروي قالَ: كُنتُ عِندَ الرِّضا عَلَيْهِ السَّلامُ فَدَخَلَ عَلَيهِ قَومٌ مِن أَهل قُم فَسَلِّمُوا عَلَيهُ. فَرَدَّ عَليهم وقُربِهِم أبي الصَّلت الهَروي قالَ: كُنتُ عِندَ الرِّضا عَلَيْهِ السَّلامُ فَدَخَلَ عَلَيهِ قَومٌ مِن أَهل قُم فَسَلِّمُوا عَلَيه. فَرَدَّ عَليهم وقُربِهِم ثَبي الصَّلت الهَروي قالَ لَهُم الرِّضا عَلَيْهِ

greeted them back and paid his respects to them. Then Ar–Ridha' (a.s.) told them, 'You are welcome. You are truly our followers. There will come a time when you will visit my shrine in Toos. Indeed, whoever visits me having already performed the ritual bathing (*'Ghusl*) will be purified from all his sins just as the day he was born from his mother."

66–22 Muhammad ibn Ahmad al–Sinani – may God be pleased with him – narrated that Abul Husayn Muhammad ibn Ja'far al–Asadi quoted on the authority of Sahl ibn Ziyad al–Adami, on the authority of Abdul Adheem ibn Abdullah Al–Hassani that he had heard Ali ibn Muhammad Al–Askari (a.s.) § say, "The people of Qum and Abat7 are forgiven when they go on pilgrimage to visit my grandfather Ali ibn Musa Ar–Ridha' (a.s.) in buried in Toos. Know that whoever visits Ar–Ridha''s (a.s.) shrine, and it rains on him while he is traveling to get there, God will prohibit the Fire from touching his corpse."

66–23 Ahmad ibn Harun al–Fami – may God be pleased with him – narrated that Muhammad ibn Ja'far ibn Batta quoted on the authority of Muhammad ibn Ali ibn Mahboob, on the authority of Ibrahim ibn Hashem, on the authority of Soleiman ibn Hafs al–Marvazi that he had heard (Ar–Ridha''s (a.s.) father) Abal Hassan Musa ibn Ja'far (a.s.) say, "My son Ali (Ar–Ridha' (a.s.)) will be oppressively poisoned and killed. He will be buried in Toos next to (Al–Ma'mun's father) Harun. Whoever visits Ar–Ridha' (a.s.), it is as if he has visited God's Prophet (S)."

66–24 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 Al-Hassan ibn Ali al-Washsha' that he had heard Abal Hassan Ar-Ridha' (a.s.) say, "There is a covenant binding upon any Divine Leader's adherents and followers. The completion of the honoring of this covenant and fulfilling their duties well lies in visiting their tombs. On the Resurrection Day, the Divine Leaders would intercede on behalf of whomever visits their shrines and eagerly and willingly accepts what they had accepted."

66–25 Muhammad ibn Ali Majilawayh –may God be pleased with him– narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Hamdan ibn Soleiman al-Neishaboori on the authority of Ali ibn Muhammad ibn Marwan,

السَّلامُ مَرحَباً بِكُم و أَهلاً فَأنتم شيعَتنا حَقًا و سَيَأتي علَيكُم يَوم تَزوروني فيهِ تُربَتي بِطُوس أَلا فَمَن زارَني و هُوَ على . غَسَلَ خَرَجَ مِن ذُنُوبِهِ كَيَومَ وَلدَتهُ أُمُّه

حَدَّثَنا مُحَمَّد بن أَحمَد السَّناني رَضِىَ اللهُ عَنْهُ قالَ حَدَّثَنا أَبُو الحُسَين مُحَمَّد بن جَعفَر الأسدي قالَ حَدَّثني سَهل -22 بن زياد الأَدَمي عَن عَبد العَظيمِ بن عَبدُ اللَّه الحَسني قالَ سَمِعت عَلِيِّ بن مُحَمَّد العَسكري عَلَيْهِ السَّلامُ يَقُولُ أَهل قُم و أَهل آبة مَغفُور لَهُم لِزيارَتهم لِجَدِّي عَلِيٍّ بن مُوسَى الرِّضا عَلَيْهِ السَّلامُ بِطوس أَلا و مَن زَارَه فَأصابَه في طريقهُ . قطرة مِن السَّماء حَرَّمَ الله جَسَده عَلَى النّارِ

حَدَّثَنَا أَحمَد بن هارُون الفامي رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا مُحَمَّد بن جَعفَر بن بطة قالَ حَدَّثَنا مُحَمَّد بن عَلِيّ بن -23 محبوب عَن إبراهِيم بن هاشِمٍ عَن سُلَيمان بن حفص المروزي قالَ سَمِعتُ أبا الحَسَن مُوسَى بن جَعفَر عَلَيْهِ السَّلامُ إن ابني عَلِيِّ مقتول بالسم ظلما و مدفون إلى جنب هارون بطوس من زاره كمن زار رسول الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ

حَدَّثَنا مُحَمَّد بن الحَسَن بن أَحمَد بن الوليد رَضِىَ اللهُ عَنْهُ قالَ حَدَّثَنا مُحَمَّد بن الحَسَن الصفار عَن أَحمَد بن -24 مُحَمَّد بن عيسى عَن الحَسَن بن عَلِيِّ الوشاء قالَ سَمِعتُ أبا الحَسَن الرِّضا عَلَيْهِ السَّلامُ يَقُولُ إن لكل إمام عهدا في عنق أوليائه و شيعته و إن من تمام الوفاء بالعهد و حسن الأداء زيارة قبورهم فمن زارهم رغبة في زيارتهم و تصديقا بما رغبوا فيه كانت أئمتهم شفعاءهم يوم القيامة

حَدَّثَنا مُحَمَّد بن عَلِيٍّ ماجيلويه رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا مُحَمَّد بن يحيى العطار عَن حمدان بن سُليمان -25 النيسابوري عَن عَلِيِّ بن مُحَمَّد الحصيني عَن عَلِيِّ بن مُحَمَّد بن

on the authority of Ibrahim ibn Uqbah that he had written a letter to (Imam Al-Hadi) Abil Hassan the third (a.s.) in which he had asked the Imam (a.s.) about the pilgrimage to (the shrine of the third Imam) Abi Abdullah Al-Husayn (a.s.), (the shrine of the seventh Imam) Abal Hassan (a.s.) and (the shrine of the eighth Imam) Abi Ja'far (a.s.). Then Imam Al-Hadi (a.s.) had written back, "(The pilgrimage to the shrine of Imam Al-Husayn) Abu Abdullah (a.s.) is preferred. This is more complete and has a greater reward."

66–26 Muhammad ibn Musa al–Mutawakkil narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Al–Abbas ibn Ma'ruf, on the authority of Ali ibn Mahzyar that he said to Abi Ja'far – that is Muhammad ibn Ali Ar–Ridha' (Imam Jawad) (a.s.), "May I be your ransom! Is the pilgrimage to Ar–Ridha' (a.s.) superior to the pilgrimage to Abi Abdullah Al–Husayn (a.s.)?" Then Muhammad ibn Ali (a.s.) replied, "The pilgrimage to my father is better since all the people visit (the shrine of Imam Al–Husayn) Aba Abdullah (a.s.) while only a special group of the Shiites visit my father Ar–Ridha' (a.s.)."

66–27 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 Al-Hassan ibn Ali al-Washsha', "(The 8th Imam) Abul Hassan Ar-Ridha' (a.s.) said, 'Soon I will be oppressively poisoned to death. God will forgive all the sins of whomever visits me recognizing my rightfulness."

66–28 Muhammad ibn Ahmad al-Sinani – may God be pleased with him – narrated that Ahmad ibn Yahya ibn Zakariya al-Qattan quoted Abu Muhammad Bakr ibn Ubaydillah ibn Habib, on the authority of Tamim ibn Bohlool, on the authority of his father, on the authority of Isma'il ibn Mehran, on the authority of Ja'far ibn Muhammad (as-Sadiq) (a.s.), "Whenever any of you finish your Hajj pilgrimage to the *Kaaba*, come to (Khorasan to) complete your *Hajj* pilgrimage by visiting us (i.e. Ar-Ridha''s (a.s.) shrine). This indeed will complete the *Hajj*."

66–29 Muhammad ibn Ali Majilawayh – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted on the authority of Muhammad ibn Al–Husayn ibn Abil Khattab, on the authority of Muhammad ibn Sinan, on the authority of Ammar ibn Marwan, on the authority of Jabir, on the authority of Abi Ja'far (al–Baqir) (a.s.), "The perfection of the *Hajj* pilgrimage depends on visiting the Divine

مروان عَن إِبراهِيم بن عقبة قالَ كتبت إلى أبي الحَسَن الثالث عَلَيْهِ السَّلامُ أسأله عَن زيارة أبي عَبدُ اللَّه الحُسَين عَلَيْهِ السَّلامُ وَعَن زيارة أبي المقدم و هذا أجمع و السَّلامُ و عَن زيارة أبي الحَسَن و أبي جَعفَر عَلَيْهِ السَّلامُ فكتب إلى أَبُو عَبدُ اللَّه عَلَيْهِ السَّلامُ المقدم و هذا أجمع و أعظم أجرا

حَدَّثَنَا مُحَمَّد بن مُوسَى بن المُتِوَكِّل قالَ حَدَّثَنا عَلِيِّ بن إِبراهِيم بن هاشمٍ عَن أَبِيهِ عَن العَبَّاس بن معروف عَن –26 عَلِيِّ بن مهزيار قالَ قلت لأبي جَعفَر عَلَيْهِ السَّلامُ يعني مُحَمَّد بن عَلِيِّ الرِّضا عَلَيْهِ السَّلامُ جعلت فداك زيارة الرِّضا عَلَيْهِ السَّلامُ أفضل و ذلِكَ أن أبا عَبدُ عَلَيْهِ السَّلامُ أفضل أم زيارة أبي عَبدُ اللَّه الحُسين عَلَيْهِ السَّلامُ فَقالَ زيارة أبي عَلَيْهِ السَّلامُ لا يزوره إلا الخواص من الشيعة الشَّلامُ لا يزوره إلا الخواص من الشيعة

حَدَّثَنا مُحَمَّد بن الحَسَن بن أَحمَد بن الوليد رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا مُحَمَّد بن الحَسَن الصفار عَن أَحمَد بن -27 مُحَمَّد بن عيسى عَن الحَسَن بن عَلِيِّ الوشاء قالَ قالَ أَبُو الحَسَن الرِّضا عَلَيْهِ السَّلامُ إني سأقتل بالسم مظلوما فمن ورني عارفا بحقى غفر الله له ما تقدم من ذنبه و ما تأخر

حَدَّثَنا مُحَمَّد بن أَحمَد السناني رَضِىَ اللهُ عَنْهُ قالَ حَدَّثَنا أَحمَد بن يحيى بن زكريا القطان قالَ حَدَّثَنا أَبُو مُحَمَّد -28 بكر بن عبيد الله بن حبيب قالَ حَدَّثَنا تميم بن بهلول عَن أبيهِ عَن إسماعيل بن مهران عَن جَعْفَر بن مُحَمَّد عَلَيْهِ بكر بن عبيد الله بن حبيب قالَ حَدَّثنا تميم بن بهلول عَن أبيهِ عَن إسماعيل بن مهران عَن جَعْفَر بن مُحَمَّد عَلَيْهِ السَّلامُ قالَ إذا حج أحدكم فليختم حجه بزيارتنا لأن ذلِكَ من تمام الحج

حَدَّثَنا مُحَمَّد بن عَلِيٍّ ماجيلويه رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا مُحَمَّد بن يحيى العطار قالَ حَدَّثَنا مُحَمَّد بن الحُسين -29 بن أبي الخطاب عَن مُحَمَّد بن سنان عَن عمار بن مروان عَن جابر عَن أبي جَعفَر عَلَيْهِ السَّلامُ قالَ تمام الحج لقاء بن أبي الخطاب عَن مُحَمَّد بن سنان عَن عمار بن مروان عَن جابر عَن أبي جَعفَر عَلَيْهِ السَّلامُ قالَ تمام الحج لقاء .

66–30 (The author of the book narrated) my father – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Muhammad ibn Abi Umayr, on the authority of Umar ibn Othaynah, on the authority of Zurara, on the authority of Abi Ja'far (al–Baqir) (a.s.), "The people are ordered to go to these stones and circumambulate around them. Then they are ordered to come to us (the 12 Imams), declare their friendship with us, and offer us their help."

66–31(The author of the book narrated) my father – may God be pleased with him – narrated that Muhammad ibn Yahya al–Attar quoted on the authority of Muhammad ibn Al–Husayn ibn Abil Khattab, on the authority of Muhammad ibn Isma'il ibn Bazee', on the authority of Salih ibn Uqba, on the authority of Zayd al–Shahham, "I asked Abi Abdullah (as–Sadiq) (a.s.), 'What is there for one who visits one of you (the 12 Imams)?' The U\Imam (a.s.) replied, 'It is as if he has visited God's Prophet (S).'"

66–32 Al-Husayn ibn Ibrahim ibn Ahmad ibn Hisham al-Mokattib, Muhammad ibn Ali Majilawayh, Ahmad ibn Ali ibn Ibrahim ibn Hashem, Al-Husayn ibn Ibrahim Tataneh and Ali ibn Abdullah al-Warraq – may God be pleased with them – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority his father, on the authority of al-Saqr ibn Dolaf, "I heard my master (the 10th Imam) Ali ibn Muhammad ibn Ali Ar-Ridha' (a.s.) say, 'Whenever one needs something from God, he should go on pilgrimage to my grandfather's shrine (i.e. Ar-Ridha' (a.s.)) in Toos after having taken the ritual bath (*Ghusl*). He should say two units of prayer at the position of his head, and ask for what he wants in the '*Qunut* (when he raises his hands up to pray to God). If what he is asking for is not a sin or cutting off ties with his relatives, then God will surely fulfill his needs. Indeed the place of the shrine is one of the palaces of Heaven. Whenever a believer visits it, God will free him from the Fire and let him enter the Eternal Abode."

66–33 Muhammad ibn Ibrahim ibn Ishaq al-Taleqani – may God be pleased with him –narrated that Ahmad ibn Muhammad ibn Sa'eed al-Hamadani – a chief of the *Hashemite* tribe narrated that Ali ibn Al-Hassan ibn Fadhdhal quoted on the authority of his father that he had heard (the 8th Imam) Abal Hassan Ali ibn Musa Ar-Ridha' (a.s.) say, "I will be killed by being poisoned and I will be buried in a strange land.

حَدَّثنا أبي رَضِىَ اللهُ عَنْهُ قالَ حَدَّثنا عَلِيّ بن إِبراهِيم بن هاشِمٍ عَن أبيهِ عَن مُحَمَّد بن أبي عمير عَن عمر بن -30 أذينة عَن زرارة عَن أبي جَعفَر عَلَيْهِ السَّلامُ قالَ إنما أمر الناس أن يأتوا هذه الأحجار فيتطوفوا بها ثم يأتوننا فيخبرونا بولايتهم و يعرضوا علينا نصرتهم

حَدَّثَنا أبي رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا مُحَمَّد بن يحيى العطار قالَ حَدَّثَنا مُحَمَّد بن الحُسيَن بن أبي الخطاب عَن -31 مُحَمَّد بن إسماعيل بن بزيع عَن صالح بن عقبة عَن زيد الشحام قالَ قلت لأبي عَبدُ اللَّه عَلَيْهِ السَّلامُ ما لمن زار واحدا منكم قالَ كمن زار رسول الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ

حَدَّثَنَا الحُسَين بن إبراهِيم بن أَحمَد بن هِشام المكتب و مُحَمَّد بن عَلِيِّ ماجيلويه و أَحمَد بن عَلِيِّ بن إبراهِيم بن -32 هاشِم و الحُسَين بن إبراهِيم تاتانة و عَلِيِّ بن عَبدُ اللَّه الوَرَّاقِ رضي الله عنهم قالوا حَدَّثَنا عَلِيِّ بن إبراهِيم بن هاشِم عَن أبيهِ عَن الصقر بن دلف قالَ سَمِعتُ سيدي عَلِيِّ بن مُحَمَّد بن عَلِيِّ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ: مَنْ كَانَتْ لَهُ إِلَى اللَّهِ عَنْ الصقر بن دلف قالَ سَمِعتُ سيدي عَلِيِّ بن مُحَمَّد بن عَلِيِّ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ: مَنْ كَانَتْ لَهُ إِلَى اللَّهِ عَنَّ وَجَلَّ حَاجَةٌ فَلْيَزُرْ قَبْرَ جَدِّيَ الرِّضَا عَلَيْهِ السَّلامُ بِطُوسَ وَهُو عَلَى غُسل وَلْيُصَلِّ عِنْدَ رَأْسِهِ رَكْعَتَيْنِ وَلْيَسْأَلِ اللَّهَ تَعَالَى حَاجَةٌ فَلْيَزُرْ قَبْرَ جَدِّي الرِّضَا عَلَيْهِ السَّلامُ بِطُوسَ وَهُو عَلَى غُسل وَلْيُصَلِّ عِنْدَ رَأْسِهِ رَكُعَتَيْنِ وَلْيَسْأَلِ اللَّهَ تَعَالَى حَاجَةَهُ فِي قُنُوتِهِ فَإِنَّهُ يَسْتَجِيبُ لَهُ مَا لَمْ يَسْأَلْ فِي مَأْتُمٍ أَنْ قَطِيعَةِ رَحِمٍ فَإِنَّ مَوْضِعَ قَبْرِهِ لَبُقُعَةٌ مِنْ بِقَاعِ اللَّهُ تَعَالَى حَاجَتَهُ فِي قُنُوتِهِ فَإِنَّهُ يَسْتَجِيبُ لَهُ مَا لَمْ يَسْأَلْ فِي مَأْتُمٍ أَنْ قَطِيعَةِ رَحِمٍ فَإِنَّ مَوْضِعَ قَبْرِهِ لَبُقُعَةٌ مِنْ بِقَاعِ اللَّهُ تَعَالَى مِنَ النَّارِ وَأَدْخَلَهُ دَارَ الْقَرَارِ

حَدَّثَنَا مُحَمَّد بن إِبراهِيم بن إِسحاق الطالقاني رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنَا أَحمَد بن مُحَمَّد بن سعيد الهمداني -33 مولى بني هاشِمٍ قالَ حَدَّثَنَا عَلِيِّ بن الحَسَن بن فضال عَن أَبِيهِ قالَ سَمِعتُ أَبا الحَسَن عَلِيِّ بن مُوسَى الرِّضا عَلَيْهِ مولى بني هاشِمٍ قالَ حَدَّثَنَا عَلِيِّ بن الحَسَن بن فضال عَن أَبِيهِ قالَ سَمِعتُ أَبا الحَسَن عَلِيِّ بن مُوسَى الرِّضا عَلَيْهِ مولى بني هاشِمٍ قالَ حَدَّثَنَا عَلِيٍّ بن الحَسَن بن فضال عَن أَبِيهِ قالَ سَمِعتُ أَبا الحَسَن عَلِيِّ بن مُوسَى الرِّضا عَلَيْهِ . السَّلامُ يَقُولُ: إِنِّي مَقْتُولٌ وَمَسْمُومٌ وَمَدْفُونٌ بِأَرْضِ غُرْبَةٍ

This has been promised to me by my father, from his father, from his father, from his forefathers, from Ali ibn Abi Talib (a.s.), and from God's Prophet (S). Indeed, if anyone visits me in my loneliness, then my forefathers and I will intercede on his behalf on the Resurrection Day. Whoever we intercede for is saved, even if he has the burden of the sins of the jinn and the people."

66–34 Al-Husayn ibn Ibrahim ibn Ahmad ibn Hisham al-Mo'addib and Ali ibn Abdullah al-Warraq – may God be pleased with them – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father Ibrahim ibn Hashem, on the authority of Abdul Salam ibn Saleh al-Harawi, 'De'bel ibn Ali al-Khoza'ee – may God forgive him – went to see Ali ibn Musa Ar-Ridha' (a.s.) in Marv and said, 'O son of God's Prophet (S)! I have recited some poems for you and have promised myself not to recite them for anyone, before I recite them for you.' The Imam (a.s.) said, 'Then recite them.' De'bel recited his poems which started with:

The schools for the Qur'anic verses are void of reciting now and the landing site of revelations is left like a barren desert! Then De'bel went on until he got to this couplet:

I find others share their share,

Their8 hands of what is theirs are bare...;9

Abul Hassan Ar-Ridha' (a.s.) cried and said, 'O Khoza'ee! You have told the truth.' Then De'bel continued until he got to this couplet:

When they were pulled taut, they did stretch
Tense hands that couldn't their muscles touch,

Abul Hassan Ar–Ridha' (a.s.) kept rubbing the palms of his hands against each other and said, 'Yes. Tense, indeed; they are tense...' Then De'bel continued reciting his poems until he got to the following:

I have been frightened in the world and the days of its effort, and I hope to be saved after I die

Ar-Ridha' (a.s.) said, 'May God save you from the Day of the Great Dread!'

أَعْلَمُ ذَلِكَ بِعَهْدٍ عَهِدَهُ إِلَيَّ أَبِي عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ آبَائِهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَلا فَمَنْ زَارَنِي فِي غُرْبَتِي كُنْتُ أَنَا وَآبَائِي شُفَعَاءَهُ يَوْمَ الْقِيَامَةِ وَمَنْ كُنَّا شُفَعَاءَهُ نَجَا وَلَوْ كَانَ عَلَيْهِ مِثْلُ وِزْرِ الثَّقَلَيْنِ

حَدَّثَنا الحُسَين بن إبراهِيم بن أَحمَد بن هِشام المُوَدَّب و عَلِيِّ بن عَبدُ اللَّه الوَرَّاقِ رضي الله عنهما قالا حَدَّثَنا -34 عَلِيِّ بن إبراهِيم بن هاشِم عَن أبيه إبراهِيم بن هاشِم عَن عَبد السلام بن صالح الهروي قالَ دَخَلَ دِعْبِلُ بْنُ عَلِيِّ الخُزَاعِيُّ رُحِمَهُ اللَّهُ عَلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ بِمَرْقَ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي قَدْ قُلْتُ

: فِيكَ قَصِيدَةً وَآلَيْتُ عَلَى نَفْسِي أَنْ لا أُنْشِدَهَا أَحَداً قَبْلَكَ فَقَالَ عَلَيْهِ السَّلامُ هَاتِهَا فَأَنْشَدَهُ

مَدَارِسُ آيَاتٍ خَلَتْ عَنْ تِلاوَةٍ

وَمَنْزِلُ وَحْي مُقْفِرُ الْعَرَصَاتِ

: فَلَمَّا بَلَغَ إِلَى قَوْلِهِ

أَرَى فَيْنَهُمْ فِي غَيْرِهِمْ مُتَقَسَّماً

وَأَيْدِيَهُمْ مِنْ فَيْئِهِمْ صِفْرَاتِ

: فَلَمَّا بَلَغَ إِلَى قَوْلِهِ هَذَا، بَكَى أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ وَقَالَ لَهُ: صَدَقْتَ يَا خُزَاعِيُّ فَلَمَّا بَلَغَ إِلَى قَوْلِهِ

إِذَا وُتِرُوا مَدُّوا إِلَى وَاتِرِيهمْ

أَكُفّاً عَنِ الأَوْتَارِ مُنْقَبِضَاتٍ

:جَعَلَ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ يُقَلِّبُ كَفَّيْهِ وَيَقُولُ أَجَلْ وَاللَّهِ مُنْقَبِضَاتٍ فَلَمَّا بَلَغَ إِلَى قَوْلِهِ

لَقَدْ خِفْتُ فِي الدُّنْيَا وَأَيَّامَ سَعْيهَا

وَإِنِّي لأرْجُو الأَمْنَ بَعْدَ وَفَاتِي

.قَالَ الرِّضَا عَلَيْهِ السَّلامُ: آمَنَكَ اللَّهُ يَوْمَ الْفَزَعِ الأَكْبَرِ

De'bel continued on. When De'bel reached the end of his poems and he said,

And the tomb in Baghdad is for a purified soul 10

To whom the Merciful has guaranteed one of the Chambers (in Heaven)

Ar-Ridha' (a.s.) told him, 'Do I have the right to add two couplets to your poem at this point?' De'bel replied, 'O son of God's Prophet! Of course.' Then the Imam (a.s.) said,

And woe be to the shrine in Toos

From its calamities the giblets burn

Until Resurrection lest it is the Riser's turn

To overcome all grief and pain.

Then De'bel asked Ar–Ridha' (a.s.), 'O son of God's Prophet! Whose shrine is this one in Toos?' Then Ar–Ridha' (a.s.) replied, 'It is mine. Very soon, however, Toos will become the place where my visitors and followers will travel to go on pilgrimage to my shrine. Indeed, whoever visits me in my loneliness in Toos will be with me in the same rank on the Resurrection Day. He will be forgiven.' Then Ar–Ridha' (a.s.) stood up after De'bel had finished reciting his poem, and asked him to stay in his place. He (a.s.) went into the house. After an hour, the servant came out with a bag having one hundred *Razawi Dinars* 11 in it, and said, 'My master has said, 'Take these for your expenses.' De'bel said, 'By God! I have not recited these poems being greedy for anything.' He refused the bag and asked for one of Ar–Ridha''s (a.s.) attires to be blessed and honored by him. Then Ar–Ridha' (a.s.) granted him a fur cloak plus the bag, and told his servant, 'Tell De'bel to take this bag, since he will need it. Tell him not to return it.' Then De'bel accepted the bag and the cloak and left.

He left Marv along with a caravan. When they reached 'Meyan Qawhan'12, they were attacked by thieves who took all the travelers as captives and tied up their hands. De'bel was among those whose hands were tied. The thieves took all the caravan's goods and started to divide them up amongst themselves. Then one of the thieves started striking a similitude using one of De'bel's poems:

I find others share their share,

Their hands of what is theirs are bare...;

: فَلَمَّا انْتَهَى إِلَى قَوْلِهِ

وَقَبْرٌ بِبَغْدَادَ لِنَفْس زَكِيَّةٍ

تَضَمَّنَهَا الرَّحْمَنُ فِي الْغُرُفَات

قَالَ لَهُ الرِّضَا عَلَيْهِ السَّلامُ أَفَلا أَلْحَقُ لَكَ بِهَذَا الْمَوْضِعِ بَيْتَيْنِ بِهِمَا تَمَامُ قَصِيدَتِكَ. فَقَالَ بَلَى يَا بْنَ رَسُولِ اللَّهِ. فَقَالَ

:عليه السلام

وَقَبْرٌ بطُوسَ يَا لَهَا مِنْ مُصِيبَةٍ

تَوَقَّدُ بِالأَحْشَاءِ فِي الْحُرُقَاتِ

إِلَى الْحَشْر حَتَّى يَبْعَثَ اللَّهُ قَائِماً

يُفَرِّجُ عَنَّا الْهَمَّ وَالْكُرُبَاتِ

فَقَالَ دِعْبِلٌ يَا ابْنَ رَسُولِ اللَّهِ هَذَا الْقَبْرُ الَّذِي بِطُوسَ قَبْرُ مَنْ هُوَ فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ قَبْرِي وَلا تَنْقَضِي الْأَيَّامُ وَاللَّيَالِي حَتَّى يَصِيرَ طُوسُ مُخْتَلَفَ شِيعَتِي وَزُوَّارِي أَلا فَمَنْ زَارَنِي فِي غُرْبَتِي بِطُوسَ كَانَ مَعِي فِي دَرَجَتِي يَوْمَ الْقَيَامَةِ مَغْفُوراً لَهُ ثُمَّ نَهَضَ الرِّضَا عَلَيْهِ السَّلامُ بَعْدَ فَرَاعٍ دِعْبِلِ مِنْ إِنْشَادِ الْقَصِيدَةِ وَأَمْرَهُ أَنْ لا يَبْرَحَ مِنْ مَوْضِعِهِ وَدَخَلَ الدَّارَ فَلَمَّا كَانَ بَعْدَ سَاعَةٍ خَرَجَ الْخَادِمُ إِلَيْهِ بِمِائَةِ دِينَارٍ رَضَويَّةٍ [الرَّضَويَّةُ مَنْسُوبَةٌ إِلَى الرَّضِيّ وَالرِّضَيِّ وَالرِّضَويَّةُ مَنْسُوبَةٌ إِلَى الرَّضِيّ وَالرِّضَويَّةُ مَنْسُوبَةٌ إِلَى الرِّضَيِّ وَالرَّضَويَّةُ اللهِ مَوْلايَ الْخَادِمُ إِلَيْهِ بِمِائَةِ دِينَارٍ رَضَويَّةٍ [الرَّضَويَّةُ إِلَى الرَّضَا] فَقَالَ لَهُ يَقُولُ لَكَ مَوْلايَ اجْعَلُهَا فِي نَفَقَتِكَ فَقَالَ دِعْبِلٌ وَاللَّهِ مَا لِهَذَا جِئْتُ وَلا قُلْتُ هَذِهِ الْقَصِيدَةَ طَمَعا فِي شَيْءٍ يَصِلُ إِلِيَّ وَرَدَّ الصَرُّةَ وَسَأَلَ تَوْباً مِنْ ثِيَابِ الرِّضَا عَلَيْهِ السَّلامُ لِيَتَبَرَّكَ بِهِ وَيَتَشَرَّفَ بِهِ فَأَنْفَذَ إِلَيْهِ السَّلامُ لِيَتَبَرَّكَ بِهِ وَيَتَشَرَّفَ بِهِ فَأَنْفَذَ إِلَيْهِ الرَّضَى عَلَى الرِّضَا عَلَيْهِ السَّلامُ لِيَتَبَرَّكَ بِهِ وَيَتَشَرَّةً وَقَالَ لِلْخَادِمِ قُلْ لَهُ خُذُ هَذِهِ الصَّرَّةَ فَإِنَّكُ مِاللَّامُ وَكَانَ دِعْبِلٌ فِيمَا لَالْسَادِهُ وَيَتَسَمُونَهَا بَيْنَهُمْ فَقَالَ رَجُلٌ مِنَ عَلَا السَّدُومَ مُتَمَثِلاً بِقُول لِعْبِلِ فِي قَصِيدَةِ وَمَالَ الْقَافِلَةَ وَجَعَلُوا يَقْسِمُونَهَا بَيْنَهُمْ فَقَالَ رَجُلٌ مِنَ وَكَانَ دِعْبِلٌ فِي قَصِيدَةٍ وَمَلَكَ اللْصُوصُ الْقَافِلَةَ وَجَعَلُوا يَقْسِمُونَهَا بَيْنَهُمْ فَقَالَ رَجُلٌ مِنَ وَلَكُ اللْمُوسُ وَكَتَفُوا أَهْلَهُ وَكُولُ لِعْبَلِ فِي قَصِيدَهِ وَمَلَكَ اللْصَوْصُ الْقَافِلَةَ وَجَعَلُوا يَقْسِمُونَهَا بَيْنَهُمْ فَقَالَ رَجُلٌ مِنَ فَي قَافِلَةً فَلَالًا لَلْمُلْوَا أَلْهُ مِلْ الْعَلَاقُ وَلَا مُلْتَعَلِّلًا فِي قَصَيدَةً اللَّهُ فَي الْعَلَالُ اللْمُولُ اللَّهُ الْعَلَقَ اللَّالَ اللْعُولُ وَالَقُولُ الْعَلَى اللْ

أرَى فَيْنَّهُمْ فِي غَيْرِهِمْ مُتَقَسَّماً

وَأَيْدِيَهُمْ مِنْ فَيْئِهِمْ صِفْرَاتٍ

De'bel heard him recite these verses and asked him who had composed it. He replied, 'It was said by a man from the Khoza'ee tribe who is called De'bel ibn Ali.' Then De'bel said, 'Indeed, I am De'bel who said this poem. You recited only one of its couplets.' Then the man immediately rushed to their chief – a Shiite who was praying on top of a hill. The man informed the chief of what had happened. Then the chief went to De'bel in person, stopped near De'bel and asked, 'Are you De'bel?' He said, 'Yes.' Then the chief said, 'Then recite the entire poem.' Then he recited the entire poem. The chief untied his hands and ordered that all the travelers from that caravan be freed. Out of respect for De'bel, the chief also

ordered that all their belongings be returned to them. Then they continued on until De'bel reached Qum. Then the people of Qum asked him to recite his poems. De'bel asked all of them to come (along with him) to the Jami'a Mosque. When they all got together in the mosque, De'bel climbed up the pulpit and recited his poems for them. The people gave him many gifts.

Then they found out about the cloak. They asked him to sell it to them for one-thousand *Dinars*. De'bel refused to do so. They asked him to sell them just a piece of it for one-thousand *Dinars*, but he refused. Then he left Qum.

When De'bel left the town, a group of young Arab fellows arrived from behind him and took away his cloak. De'bel had to return to Qum and beg them to return the cloak to him. But they refused and even denied their elders' requests to return the cloak. However, they told De'bel, 'There is no way that you can take back your cloak. Then just take one–thousand *Dinars* for it.' De'bel did not accept, and they kept on insisting, but it was no use. So finally he lost hopes of getting it back. He asked them to give him just a piece of it. The young fellows accepted this. They gave him a piece of it plus one–thousand *Dinars*.

De'bel set out towards his hometown. When he arrived home, he realized that the thieves had stolen everything he had there. Thus he exchanged the one-hundred *Razavi Dinars* that Ar-Ridha' (a.s.) had given to him. He exchanged each *Dinar* for one hundred *Dirhams* and obtained ten-thousand *Dirhams*. Then De'bel remembered that Ar-Ridha' (a.s.) had said, 'You will need these *Dinars*.' De'bel had a maid whom he dearly loved. She got bad pains in her eyes.

فَسَمِعُهُ دِعْبِلٌ فَقَالَ لَهُمْ دِعْبِلٌ لِمَنْ هَذَا الْبَيْتُ فَقَالَ لِرَجُلِ مِنْ خُزَاعَة يُقَالُ لَهُ دِعْبِلٌ فَقَالَ دِعْبِلٌ فَقَالَ لَهُ أَنْتِ دِعْبِلٌ فَقَالَ لَهُ أَنْتِ دِعْبِلٌ فَقَالَ لَهُ أَنْشِدِ الْقَصِيدَةِ الْتِّيِ مِنْهَا هَذَا الْبَيْتُ فَوَتْبَ الرَّجُلُ إِلَى رَيْسِهِمْ وَكَانَ يُصِلِّي عَلَى رَأْسِ تِلَ وَكَانَ مِنَ الشِيعَةِ وَأَخْبَرَهُ فَجَاءَ بِنَفْسِهِ حَتَّى وَصَلَ إِلَى هُمْ جَمِيعَ مَا أَخَذُوا مِنْهُمْ لِكَرَامَةٍ دِعْبِلِ وَسَارَ دعْبِلِّ وَسَارَ دعْبِلِّ حَتَّى وَصَلَ إِلَى هُمْ قَلْكُ أَنْسُدِهُمُ الْقَصِيدَةَ فَأَمْسُوهُمْ أَنْ يَجْتَمِعُوا فِي الْمَسْجِدِ الْجَامِعِ فَلَمَّا اجْتَمَعُوا صَعِدَ الْمِنْبَرَ فَأَنْشَدَهُمُ الْقَصِيدَةَ فَوَصَلَهُ لَكُوالَ لِينَامِ وَالْمَسْدِةُ فَأَمْرَهُمْ أَنْ يَجْتَمِعُوا فِي الْمَسْجِدِ الْجَامِعِ فَلَمَّا اجْتَمَعُوا صَعِدَ الْمِنْبَرَ فَأَنْشَدَهُمُ الْقَصِيدَةَ فَوَصَلَا إِلَى الْمُسْجِدِ الْجَامِعِ فَلَمَّا اجْتَمَعُوا صَعِدَ الْمِنْبَرَ فَأَنْشَدَهُمُ الْقَصِيدَةَ فَوَصَلَاهُ لَيْسُ مِنْ الْمَسْجِدِ الْجَامِعِ فَلَمَّا اجْتَمَعُوا صَعِدَ الْمِنْبَرَ فَأَنْشَدَهُمُ الْقَصِيدَةَ فَوَصَلَا الْمُسْتِعِيقِ الْمُسْتِدِ الْمَسْبِعِيقِ الْمُسْتِعِقُوا صَعِدَ الْمِنْبَرَ وَالْمَسْتِعَلِ إِلَى فَامْتَنَعَ مِنْ رُسُونَ وَالْمَسْتِعِ فَي أَمْ وَسَارَ عَنْ قُمَّ فَلَمَّا خَرَجَ مِنْ رُسُتَاقِ الْبَلَدِ لَحِقَ بِهِ قَوْمٌ مِنْ أَحْدَاثُ الْعَرَبِ وَأَنْمُ مِنْ الْعَرْبِ السِيطِلُ لَكَ إِلَى الْجُبَّةِ فَخُذُ ثَمَنَهُ الْفُهُ وَسَارَ عَنْ قُلْمًا عَلَيْهِمْ فَلَمَّا يَئِسِ مِنْ رَدِهِمُ الْجُبَّةِ عَلَيْهِ السَّلَامُ وَالْمَسْرَفَ دِعْبِلٌ إِلَى وَأَعْمُوا الْمُسْتِعِقِ الْمُؤْلِهِ فَيَعْ السَّلِمُ وَلَيْنَا الْمَسْتِمِ الْمَعْرَفَ الْمُولُولِهِ فَلَمَا يَلِسِ مَنْ الرِّضَلَ عَلَيْهِ السَّلَامُ وَالْمَا عَلَيْهِ السَّلَامُ وَلَكَ مَعْمَلُ فِي عَرْفِهُ وَمَكَا فَيْعِ السَّلَامُ وَالْمُوا عَلَيْهِ السَّلَامُ وَلَا الرَّضَا عَلَيْهِ السَّلَامُ وَصَلَا فَي يَو مَلَكَ أَلِكُ وَعُصَلًا وَلَيْمَ الْمَسْتُوا الْمَسْتِمُ الْسَلَامُ وَلَا الرَّضَا عَلَيْهِ السَّلَامُ وَمُصَلًا فِي يَدِو وَعَمَولَ الْمَوْدَ الرَّضَ الرِّضَا عَلَيْهِ السَّلَمُ أَنْ لَكَ م

Then the doctors came, examined her and said, 'Her right eye cannot be treated. It has become blind. However, her left eye can be treated and there is hope that it may be saved.' Then De'bel got really sorry and upset. He remembered that he had a piece of the cloak. He tied it around her eyes one night.

When the morning came, her eyes were treated and were even better than before due to the blessing of Abil Hassan Ar–Ridha'(a.s.)."

The author of this book (a.s.heikh Sadooq) – may God have mercy upon him – said, "I included this tradition in this chapter of the book since it is related to the rewards for going on pilgrimage to Ar–Ridha' (a.s.). There is also another tradition from De'bel ibn Ali related to Ar–Ridha' (a.s.) that is related to the coming of the Riser (a.s.) that I would like to narrate after this tradition."

66–35 Ahmad ibn Ziyad ibn Ja'far al-Hamazani – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Abdul Salam ibn Saleh al-Harawi, "I heard De'bel ibn Ali al-Khoza'ee say, 'I recited this poem for my Master Ar-Ridha' (a.s.) which starts with:

The schools for the Qur'anic verses are void of reciting now and the landing site of revelations is left like a barren desert!

Then I reached the following verses:

A Divine Leader shall rise – surely he is to rise

In God's name and His Blessing he shall rise

He will distinguish between right and wrong for us

He will reward the good–doers and the bad–doers he shall chastise.

Then Ar–Ridha' (a.s.) cried hard. He (a.s.) raised up his head towards me and said, 'O De'bel Khoza'ee! It was the Holy Spirit who made these verses flow out from your tongue. Do you know who that Divine Leader is? When will he rise?'

Then De'bel said, 'No my Master! I have only heard that a Divine Leader from your progeny shall rise and cleanse the earth of corruption. He shall fill it with justice.'

فَأَدْخَلَ أَهْلَ الطِّبِّ عَلَيْهَا فَنَظَرُوا إِلَيْهَا فَقَالُوا أَمَّا الْعَيْنُ الْيَمْنَى فَلَيْسَ لَنَا فِيهَا حِيلَةٌ وَقَدْ ذَهَبَتْ وَأَمَّا الْيُسْرَى فَنَحْنُ لَيُعْنُ الْيَمْنَى فَلَيْسَ لَنَا فِيهَا حِيلَةٌ وَقَدْ ذَهَبَتْ وَأَمَّا الْيُسْرَى فَنَحْنُ مِنْ لَعُالِجُهَا وَنَجْتَهِدُ وَنَرْجُو أَنْ تَسْلَمَ فَاغْتَمَّ لِذَلِكَ دِعْبِلِّ غَمَّا شَديِداً وَجَزِعَ عَلَيْهَا جَزَعاً عَظِيماً ثُمَّ ذَكَرَ مَا كَانَ مَعَهُ مِنْ فَعَالَجُهَا وَنَجْتَهِدُ وَعَلَيْهَا عَلَى عَيْنَى الْجَارِيَةِ وَعَصَبَهَا بِعِصَابَةٍ مِنْهَا مِنْ أَوَّلِ اللَّيْلِ فَأَصْبَحَتْ وَعَيْنَاهَا أَصَحَ مُمَّا كَانَتَا قَبْلُ فَضْلَةِ الْجُبَّةِ فَمَسَحَهَا عَلَى عَيْنَى الْجَارِيَةِ وَعَصَبَهَا بِعِصَابَةٍ مِنْهَا مِنْ أَوَّلِ اللَّيْلِ فَأَصْبَكَتْ وَعَيْنَاهَا أَصَحَ مُمَّا كَانَتَا قَبْلُ اللَّيْلِ فَأَصْبَكَ الْحَسَن الرّضَا عَلَيْهِ السَّلامُ

قالَ مصنف هذَا الكتاب رحمة الله عليه إنما ذكرت هذَا الحديث في هذَا الكتاب و في هذَا الباب لما فيه من ثواب زيارة الرِّضا عَلَيْهِ السَّلامُ السَّلامُ السَّلامُ السَّلامُ أحببت إلسَّلامُ السَّلامُ أللهُ السَّلامُ أللهُ السَّلامُ أللهُ السَّلامُ ألله المديث إيراده على أثر هذَا الحديث

حَدَّثَنَا أَحمَد بن زياد بن جَعفَر الهمداني رَضِيَ اللهُ عَنْهُ قالَ حَدَّثَنا عَلِيِّ بن إِبراهِيم بن هاشِمٍ عَن أَبِيهِ عَن عَبد –35 السلام بن صالح الهروي قالَ سَمِعتُ دعبل بن عَلِيِّ الخزاعي يَقُولُ: لَمَا أَنْشَدْتُ مَوْلايَ عَلِيَّ بْنَ مُوسَى الرِّضَا عَلَيْهِ

:السَّلامُ قَصِيدَتِيَ الَّتِي أَوَّلُهَا

مَدَارِسُ آيَاتٍ خَلَتْ عَنْ تِلاوَةٍ

وَمَنْزِلُ وَحْي مُقْفِرُ الْعَرَصَاتِ

: فَلَمَّا انْتَهَيْتُ إِلَى قَوْلِي

خُرُوجُ إِمَامِ لا مَحَالَةَ خَارِجٌ

يَقُومُ عَلَى اسْمِ اللَّهِ وَالْبَرَكَاتِ

يُمَيِّزُ فِينَا كُلَّ حَقٍّ وَبَاطِلٍ

وَيُجْزِي عَلَى النَّعْمَاءِ وَالنَّقِمَاتِ

بَكَى الرِّضَا عَلَيْهِ السَّلامُ بُكَاءً شَدِيداً ثُمَّ رَفَعَ رَأْسَهُ إِلَيَّ فَقَالَ لِي يَا خُزَاعِيُّ نَطَقَ رُوحُ الْقُدُسِ عَلَى لِسَانِكَ بِهَذَيْنِ الْبَيْتَيْنِ فَهَلْ تَدْرِي مَنْ هَذَا الإِمَامُ وَمَتَى يَقُومُ فَقُلْتُ لا يَا مَوْلايَ إِلا أَنِّي سَمِعْتُ بِخُرُوجِ إِمَامٍ مِنْكُمْ يُطَهِّرُ الأَرْضَ مِنَ الْفَسَادِ

. وَيَمْلُوهُا عَدُلاً

Then the Imam (a.s.) said, 'O De'bel! The Divine Leader coming after me is my son Muhammad; then after Muhammad his son Ali; then his son Hassan; and then his son al-Hujjat the Riser the Awaited one (Imam al-Mahdi) who will come during his absence (*Ghayba*). He will be obeyed when he appears. God shall prolong time even if there is only one day left for him to rise and fill the earth with justice, since it has been filled with oppression and injustice. But when will it be? This is like informing the people about the time of the arrival of the Resurrection Day. My father quoted on the authority of his father, on the authority of his forefathers, on the authority of Ali (a.s.) who narrated that God's Prophet (S) was asked, 'O Prophet of God! When shall the Riser who is from your progeny rise?' The Prophet (S) replied, 'The similitude of that is like the similitude of the Hour (of Resurrection), 'None but He can reveal as to when it will occur. Heavy were its burden through the heavens and the earth. Only, all of a sudden will it come to you." 13

## De'bel at the Time of Death

66–36 Abu Ali Ahmad ibn Muhammad ibn Ahmad ibn Ibrahim al-Hormozi al-Bayhaqi narrated that he had heard Abal Hassan Dawood al-Bakri say that he had heard (De'bel's son) Ali ibn De'bel ibn Ali al-Khoza'ee say, "When my father was about to die he changed colors, could not talk and his face turned black. I was about to quit following his religion (Islam), but after three days which passed like this I saw my father in my dreams wearing a white robe with a white cap on his head. I asked him, 'O father! What has God done to you?' He replied, 'O son! When you saw my face turn dark and my tongue stopped from talking, it was because I used to drink wine in this world. I was that way until once I met God's Prophet (S) (here in the Hereafter) wearing a white robe with a white cap on his head. Then he asked me, 'Are you De'bel?' I said, 'Yes, O Prophet of God!' Then the Prophet (S) said, 'Recite to me the poem that you recited for my son Ar–Ridha' (a.s.).' Then I recited it:

God will not let time laugh, if it were to laugh
While Ahmad's Household are victims of injustice.
Indeed were they subjected to oppression
And were ruthlessly thrown out of their homes;
As if they had committed what cannot be forgiven.

فَقَالَ يَا دِعْبِلُ الإِمَامُ بَعْدِي مُحَمَّد ابْنِي وَيَعْدَ مُحَمَّد ابْنَهُ عَلِيٌّ وَبَعْدَ عَلِيٌّ ابْنُهُ الْحَسَنُ وَيَعْدَ الْحَجَّةُ الْقَائِمُ الْمُنْتَظَرُ فِي غَيْبَتِهِ الْمُطَاعُ فِي ظُهُورِهِ وَلَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلا يَوْمٌ وَاحِدٌ لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ حَتَّى يَخْرُجَ فَيَمْلاهَا الْمُنْتَظَرُ فِي غَيْبَتِهِ الْمُطَاعُ فِي ظُهُورِهِ وَلَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلا يَوْمٌ وَاحِدٌ لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ حَتَّى يَخْرُجَ فَيَمُلاهَا عَدْلاً كَمَا مُلِئَت جَوْراً وَأَمَّا مَتَى فَإِخْبَارٌ عَنِ الْوَقْتِ وَلَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ عَلَيْهِمُ الصَّلاةُ وَالسَّلامُ أَنَّ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قِيلَ لَهُ يَا رَسُولَ اللَّهِ مَتَى يَخْرُجُ الْقَائِمُ مِنْ ذُرِيَّتِكَ فَقَالَ مَثَلُهُ مَثَلُ السَّاعَةِ لا يُجَلِّيها لِوَقْتِها أَنَّ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قِيلَ لَهُ يَا رَسُولَ اللَّهِ مَتَى يَخْرُجُ الْقَائِمُ مِنْ ذُرِيَّتِكَ فَقَالَ مَثَلُهُ مَثَلُ السَّاعَةِ لا يُجَلِّيها لِوَقْتِها أَنَّ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قِيلَ لَهُ يَا رَسُولَ اللَّهِ مَتَى يَخْرُجُ الْقَائِمُ مِنْ ذُرِيَّتِكَ فَقَالَ مَثَلُهُ مَثَلُ السَّاعَةِ لا يُجَلِّيها لِوَقْتِها لَوْلَا اللهُ عَلَيْهِ وَآلِهِ قِيلَ لَهُ يَا رَسُولَ اللَّهِ مَتَى يَخْرُجُ الْقَائِمُ هُونَ قُلُتُ فِي السَّمَاوات وَالأَرْضَ لا تَأْتِيكُمْ إلا بَغْتَةً

خبر دعبل عند وفاته

حَدَّثَنا أَبُو عَلِيٍّ أَحمَد بن مُحَمَّد بن أَحمَد بن إبراهِيم الهرمزي البيهقي قالَ سَمِعتُ أبا الحَسَن داود البكري يَقُولُ -36 سَمِعتُ عَلِيٍّ بن دعبل بن عَلِيِّ الخزاعي يَقُولُ لَمَّا حَضَرَ أَبِيَ الْوَفَاةُ تَغَيَّرَ لَوْنُهُ وَانْعَقَدَ لِسَانُهُ وَاسْوَدًّ وَجُهُهُ فَكِدْتُ الرَّجُوعَ عَنْ مَذْهَبِهِ فَرَأَيْتُهُ بَعْدَ ثَلاثٍ فِي مَا يَرَى النَّائِمُ وَعَلَيْهِ ثِيَابٌ بِيضٌ وَقَلَنْسُوَةٌ بَيْضَاءُ فَقُلْتُ لَهُ يَا أَبَتِ مَا فَعَلَ اللَّهُ الرَّجُوعَ عَنْ مَذْهَبِهِ فَرَأَيْتُهُ مِنِ اسْوِدَادٍ وَجُهِي وَانْعِقَادِ لِسَانِي كَانَ مِنْ شُرْبِيَ الْخَمْرَ فِي دَارِ الدُّنْيَا وَلَمْ أَزَلْ كَذَلِكَ بَكَ فَقَالَ يَا بُنَيَّ إِنَّ النَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَعَلَيْهِ ثِيَابٌ بِيضٌ وَقَلَنْسُوةٌ بَيْضَاءُ فَقَالَ لِي أَنْتَ دِعْبِلٌ قُلْتُ نَعَمْ يَا رَسُولَ حَتَّى لَقِيتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَعَلَيْهِ ثِيَابٌ بِيضٌ وَقَلَنْسُوةٌ بَيْضَاءُ فَقَالَ لِي أَنْتَ دِعْبِلٌ قُلْتُ نَعَمْ يَا رَسُولَ حَتَّى لَقِيتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَعَلَيْهِ ثِيَابٌ بِيضٌ وَقَلَنْسُورَةٌ بَيْضَاءُ فَقَالَ لِي أَنْتَ دِعْبِلٌ قُلْتُ نَعَمْ يَا رَسُولَ عَلَيْهِ وَآلِهِ وَعَلَيْهِ ثِيَابٌ بِيضٌ وَقَلَنْسُورَةٌ بَيْضَاءُ فَقَالَ لِي أَنْتَ دِعْبِلٌ قُلْتُ لَكَ فَقُ لِي اللهُ عَلَيْهُ وَآلِهِ وَعَلَيْهِ ثِيَابٌ بِيضٌ وَقَلَنْسُولَةٌ وَلَاكَ فِي قَوْلَكَ فِي أَوْلِادَي فَأَنْشُودُيْ وَلَاكَ فِي أَوْلِادِي فَأَنْشُودُنُهُ قَوْلِي

لا أَضْحَكَ اللَّهُ سِنَّ الدَّهْرِ إِنْ ضَحِكَتْ

يَوْماً وَآلُ أَحمَد مَظْلُومُونَ قَدْ قُهِرُوا

مُشَرَّدُونَ نُفُوا عَنْ عَقْر دَارهِمْ

كَأَنَّهُمْ قَدْ جَنَوْا مَا لَيْسَ يُغْتَفَرُ

Then God's Prophet (S) told me, 'Excellent!' Then the Prophet (S) interceded on my behalf and gave me some of his clothes which you can see.' He pointed to the clothes he was wearing."

## On What has been Written on De'bel's Grave

66-37 I heard Aba Nasr Muhammad ibn Al-Hassan al-Karkhi al-Katib say, "These verses are written on the grave of De'bel al-Khoza'ee:

Prepared De'bel for the Day on which to meet God

'There is no god but God.'

He testified to it with sincerity

Hoping forgiveness from God in the Hereafter

God is his Master and next

Comes the Prophet and his Trustees.

- 1. This refers to the coming of the Judgement Day when "The Day that the Trumpet shall be sounded, and ye shall come forth in crowds" [Qur'an, 78:18]
- 2. Also in Man La Yahzaro ul-Faqih, vol. 2, Traditions No. 3185
- 3. Also in Man La Yahzaro ul-Faqih, vol. 2, Tradition No. 3186
- 4. The Immaculate Imams (a.s.)
- 5. That is the month of Dhul-Hajja and is the season for going on pilgrimage to the House of God called the Kaaba.
- 6. The tenth Imam (a.s.)
- 7. A village near Qum located between Qum and Saveh in Iran
- 8. Implying the hands of the members of the Holy Household of the Prophet (S)
- 9. One of the interesting and often narrated story says that De'bel left Marv after De'bel had already recited his famous poem rhyming in the `t'. He had passed by the watering place belonging to Fawhan, when highway robbers intercepted his caravan and took all of it as a booty after tying up its men including De'bel. The robbers took possession of all the goods of the caravan and kept dividing it up amongst themselves when one man, quoting De'bel, said,

I find others share their share.

Their hands of what is theirs are bare...,

De'bel heard him and asked him, "Who composed that couplet?" The man answered, "A man from the tribe of Khoza'ee called De'bel ibn Ali." De'bel said, "I am De'bel who composed that poem, and this couplet is one of its couplets," whereupon the man leaped and rushed to their chief – a Shiite who was saying his prayers on top of a hill. He told the chief what he had heard. The chief went to ask De'bel if he was the man, and De'bel answered in the affirmative, so the man challenged him to recite the entire poem. When De'bel did, he untied him and untied all the other men in the caravan and returned all their belongings just to please De'bel. This story, although we are not sure it is true, anyways it expresses the implication

this couplet conveys.

- 10. Refering to the shrine of Imam Al-Kazim (a.s.)
- 11. Coined in Imam Ar-Ridha"s name
- 12. A place in Neishaboor where the palaces of Aal Tahir ibn Al-Husayn was located
- 13. Qur'an, 7:186

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