

Chapter 6: His Works

The historians and the narrators have reported that Imam al-Ridha', peace be on him, compiled a group of books some of which were (compiled) according to al-Ma'mu'n's request, in some of which he (the Imam) discussed and explained the precepts of Islamic law as well as he recorded in some of which the traditions transmitted from his grandfather, the greatest Prophet, may Allah bless him and his family, and this work was called the *Musnad of Imam al-Ridha'*, peace be on him. Yet another example of his scientific books is what is known as *al-Risa'la al-Dhahabiya fi al-Tibb* (the golden medical dissertation), in which the Imam mentioned what put right man's body and soul, and which is among the main, briefed books on medicine. In the following topics we will present some of his works:

1. His Dissertation on Islamic Law

Al-Ma'mu'n ordered his minister al-Fadl b. SAhl to have the honor of meeting Imam al-Ridha', peace be on him, and to say to him: "I (i.e. al-Ma'mu'n) would like you to gather for me the lawful, the unlawful, the religious duties, and the *sunna* (the Prophet's practices), for you are the proof of Allah over His creatures and source of knowledge." The Imam responded to al-Ma'mu'n's request. He ordered an inkwell and a sheet of paper to be brought to him, and then he ordered al-Fadl to write. He dictated to him:

"In the name of Allah, the Most Gracious, the Most Merciful. It is sufficient for us to witness that there is no god but Allah, Who is Unique, Everlasting Refuge, has not taken a consort nor a son, Self-subsistent, All-hearing, All-seeing, Strong, All-steadfast, Eternal, Light, Knower never be ignorant, Powerful never be incapable, Rich never be needy, and Just never be unjust. He created all things. ***There is nothing like Him.*** There is no like with Him, nor an opposite nor a rival nor an equal. Surely Muhammad is His servant and apostle, entrusted by Him, chosen by Him from among His creatures, the master of the apostles, the last of the prophets, and the best of creatures. There will be no prophet after him. His ideals will be neither altered nor changed. And surely all what Muhammad, may Allah bless him and his

family, brought was the clear truth. We have believed in him and all Allah's apostles, His prophets, and His proofs. And we have believed in His truthful Book ***falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised one***, that it is His Book which has dominated all the Books, and that it is true from beginning to end.

We have believed in its clearly defined and its ambiguous, its specific and its general, its promise and its threat, its abrogating (verses) and its abrogated, and its giving information. No creature is able to bring the like of it. After it the proof and argument is the Commander of the faithful, who undertakes the affairs of the Muslims, speaks on behalf of the Qur'an, and knows its precepts, who is his (the Prophet's) brother, his successor, his testamentary trustee, whose position to him was as Ha'ru'n had with Musa', 'Ali b. Abu' Ta'lib, the Commander of the faithful, the Imam of the Allah-fearing, the leader of the luminous famous ones, the master of the faithful, the best of the testamentary trustees after the prophets; after him were al-Hasan and al-Husayn, peace be on them, one by one up to this day of ours, who are the family of the Messenger; the most learned of them (men) in the Book and the Sunna (the Prophet's practices), the most just of them in the case, the most appropriate of them for the Imamate in every age and time; they are the firmest handle, the Imams of guidance, the proof over the inhabitants of the world until Allah inherits the earth and that which on it, and He is the best of the inheritors; all those who have opposed them are straying and misleading and leaving the truth and guidance; it is they who express the Qur'an and speaks on behalf of the Messenger with eloquence.

He who dies and does not know their names and their fathers' names dies as those who died before Islam. Surely of their religion are piety, chastity, truthfulness, righteousness, diligence, returning the things deposited (with them to) to the pious and the sinners, prostrating themselves in prayers for a long time, refraining from the unlawful, waiting for relief by the virtue of steadfastness, good friendship, good neighborhood, offering the good, praying by night, turning away from harm, cheerfulness, advice, and having mercy on the believers."

This letter gives an account of praising and glorifying Allah, the Exalted, and mentioning some of His attributes as well as it is full of praising the greatest Prophet, may Allah bless him and his family, who was the first to inspire man with good and virtue, whom Allah, the Most High, chose for His message and saving His servants from ignorance, whom Allah endowed with the immortal miracle, which is the Holy Qur'an ***falsehood shall not come to it from before it nor from behind it***, which is the constitution for putting man right and solving all his matters and problems.

Moreover, Imam al-Ridha', peace be on him, presented the pioneer of the truth and justice in Islam, the testamentary trustee of the Apostle, and his successor after him, Imam 'Ali, the Commander of the faithful, peace be on him, the Imam of the Allah-fearing, the best of the testamentary trustees, and he, peace be on him, praised the pure Imams, who guided this community to the ways to the Garden, spoke on behalf of the Messenger, may Allah bless him and his family, expressed the Qur'an, delivered the message of Allah, and explained its precepts.

After this presentation, Imam al-Ridha', peace be on him, began explaining the rules of comprehensive, Islamic law, saying: "As for *wudu*" (the minor ablution), as Allah has ordered in His Book, it is washing the face and hands, rubbing the head and feet. One is a religious duty and two are recommended. He who increases (*wudu*) is sinful and is not rewarded. Nothing invalidates *wudu*" except flatus, urine, feces, sleep, and *jana'ba* (sexual intercourse or just discharge of semen).

"He who rubs over the shoes opposes Allah, His Apostle, and His Book, and his *wudu*" is invalid. That is because 'Ali, peace be on him, opposed rubbing over shoes and 'Umar said to him: 'I saw the Prophet, may Allah bless him and his family, rub (over shoes).' 'Before or after the revelation of Su'rat al-Ma'idah?' asked 'Ali. 'I do not know,' replied 'Umar. 'But I know,' explained 'Ali, 'that Allah's Apostle, may Allah bless him and his family, had not rubbed (over shoes) since the revelation of Su'rat al-Ma'idah.'"

The first act of Islamic law which Imam al-Ridha', peace be on him, presented was *wudu*", which is light and purity for man, and which is the most brilliant of the prerequisites of prayer through which man is exalted and have the honor of communicating with his Almighty Creator. In his presentation of *wudu*", the Imam dealt with the following:

The acts of *wudu*"

As for the acts of *wudu*", they are as follows:

- A. Washing the face from the point where the hair of the head normally grows down to the chin in length. Breadth-wise, the span is that the area which is covered by the thumb and the middle finger when they are spread out.
- B. Washing the hands from the elbow down to the finger tips.
- C. Rubbing the head (with a wet hand) from the front of the top of the head; rubbing should be over the skin (of the head) or the hair grows on the front (of the head) on the condition that it should not exceed its limit by the virtue of extension.
- D. Rubbing the upper part of the feet from the tip of the toes to the ankle; rubbing should be over the skin; it is not permitted to rub over an obstacle such as shoes and socks, and he who rubs over them oppose the Book of Allah and the Sunna (practices) of His Messenger, and his *wudu*" is invalid, as it has been mentioned by the Imam, peace be on him, and the successive texts (traditions) transmitted from the Imams of the members of the House (*Ahl al-Bayt*), peace be on them.

Things that Invalidate *wudu*"

The Imam has mentioned the things that invalidate *wudu*" as follows:

- A. discharge of flatus through the anus,

- B. urine,
- C. feces,
- D. sleep which overcomes reason,
- E. *jana'ba* (sexual intercourse or just the discharge of semen).

These things invalidate *wudu*". He, peace be on him, said: "*Ghusl* (the major ablution) is (performed) because of *jana'ba* (sexual intercourse or just the discharge of semen), wet dreams, *hayd* (regular menstrual bleeding), and touching the corpse of the dead. (These *ghusls* are) obligatory.

"*Ghusl* (is also performed) on Friday, the two 'Ids, entering Mecca and Medina, visiting (the holy shrines), entering into state of ritual consecration (*ihra'm*), the day of 'Arafa, the first night of the month of Ramada'n, the 19th night of it, the 21st of it, and 23rd of it. (These *ghusls* are) recommended."

Among marvelous, Islamic legislation, rules, and practices is *ghusl* which protects bodies from diseases, and in the meantime it brings about the cleanliness of body and removing dirt from it, and it is of two types: obligatory, and recommended. The Imam , peace be on him, has presented both types as follows:

The Obligatory Ghusls

Ghusl is obligatory in the following states:

A. Ghusl of jana'ba

There are two reasons for *jana'ba*, the first is the discharge of semen accompanied by libido, ejaculation, and flagging, so he who has a wet dream and this material (semen) discharges from him is in a state of major ritual impurity (*junub*), and *ghusl* is obligatory on him; the second is sexual intercourse (*juma'*) even if there is no discharge of (semen), and it is real by the virtue of entering the gland into the vagina or the anus without any difference between man and woman.

B. Ghusl of hayd

Hayd is blood which women experience and which Allah creates in the womb for certain interests. It is mostly black or red with slight straining and burning. If it happens to her and she finishes it, then *ghusl* is obligatory on her, and it is forbidden for her during (the period) of *hayd* to touch the name of Allah, the Exalted, the names of the prophets, of the pure Imams, the writing of the Qur'an, to stay in mosques and to enter them apart from passing them, and others.

C. Ghusl for touching a corpse

Ghusl is obligatory when one touches a corpse after it has become cold and before washing it. As for the

animals other than man, *ghusl* is not obligatory on him when he touches them after their death.

These are some obligatory *ghusls* which the Imam, peace be on him, has mentioned. The rest of them are *ghusl* of *istiha'da* (obligatory for women after certain kinds of irregular bleeding), and *ghusl al-maiyit* (obligatory ceremonial washing of the corpse of a Muslim). The jurists have mentioned them in details.

The Recommended Ghusls

As for the recommended *ghusls*, they of three types: time, local, and actual. As for the time (*ghusls*), they are as follows:

A. *Ghusl* for Friday:

It is the most important of them, and its timing is from the rise of the second dawn of Friday to the declination (of the sun).

B. *Ghusl* for the two ‘Ids:

‘Id al-Addha’, and ‘Id al-Fitr. *Ghusl* is also recommended on the Day of al-Ghadir, which is the eighteenth day of Dhi al-Hijja, which is the immortal day when the Prophet, may Allah bless him and his family, appointed as successor after him the master of his family, the gate of the city of his knowledge, Imam ‘Ali, the Commander of the faithful, peace be on him.

C. *Ghusl* for the Day of ‘Arafa

D. *Ghusl* for the first night of the blessed month of Ramada’n

E. *Ghusl* for the nineteenth night of Ramada’n, the twenty-first night of it, and the twenty-third night of it, which is the blessed night when it is thought that the Night of the Divine Decree occurred.

As for the local *ghusls*, they are:

A. *Ghusl* for entering Holy Mecca.

B. *Ghusl* for entering Medina.

C. *Ghusl* for visiting the Holy Shrines.

As for the actual *Ghusls*, they are: *ghusl* for *ihra'm* (the ceremonies of ‘umra and hajj) or *tawa'f* (the procession round the Ka‘ba), and others, as the jurists have mentioned.

Imam al-Ridha’, peace be on him, has said: “The obligatory (daily) prayers are: (*sala't*) *al-zuhr* or the noon prayer is four *rak'as*; (*sala't*) *al-'asr* or the afternoon prayer is four *rak'as*; (*sala't*) *al-maghrib* or the evening prayer is three *rak'as*; (*sala't*) *al-'asha'*” or the night prayer is four *rak'as*; (*sala't*) *al-fajr* or the

dawn prayer is two *rak'as*. So that is seventeen *rak'as*.

"And the recommended (prayers) are thirty-four *rak'as*: eight *rak'as* before noon (prayer), eight *rak'as* after it, four *rak'as* after the evening (prayer), two *rak'as* in sitting position after the night (prayer), which numbered as one (prayer), eight *rak'as* in the early morning (*sahr*); the odd prayer (*al-witr*) [1](#) is three *rak'as*, and two *rak'as* after the odd prayer[2](#)."

This paragraph gives an account of some obligatory prayers of which are the daily prayers which are five religious duties: the morning prayer is two *rak'as*; the noon prayer is four *rak'as*; the afternoon prayer is four *rak'as*; the evening prayer is three *rak'as*; the night prayer is four *rak'as*, so they are seventeen *rak'as*. It also gives an account of the daily recommended supererogatory prayers, which are: eight *rak'as* is the noon supererogatory prayers before the noon prayer and eight *rak'as* after it before the afternoon prayer (for the afternoon); four *rak'as* is the night supererogatory prayer (for the night); eight *rak'as* is the late-night supererogatory prayers (*sala't al-layl*); two *rak'as* is the even prayer after it; one *rak'a* is the odd prayer after it; two *rak'as* is the dawn prayer before the morning prayer, so they are thirty-four *rak'as*.

Imam al-Ridha', peace be on him, has said: "And prayer should be (performed) at the beginning of the timings. The excellence of the congregational prayer over the individual prayer is one thousand *rak'as* for one *rak'a*. Do not pray behind the sinner, and do not imitate anyone except men of authority (*wila'ya*)."

These words contain the following:

Firstly, the Imam ordered prayer to be performed at the beginning of its time, and concerning that repeatedly stated traditions have been transmitted from the Imams of guidance, peace be on them.

Secondly, the Imam , peace be on him, presented the excellence of the congregational prayer, and indicated that one *rak'a* of it equaled one thousand *rak'as* of the individual prayer.

Thirdly, the Imam, peace be on him, prevented (Muslims) from praying behind the prayer-leader (Imam) who was sinner or among unjust rulers.

He (the Imam), peace be on him, has said: "And do not pray (while wearing) the skins of the dead (animals) or those of the beasts of prey."

The Imam, peace be on him, presented some conditions of the garment of prayer of which were that they should not be of the skins of the dead animals; nor should they be of their parts in which life occupied, whether they were of an animal whose meat was lawful or unlawful, that they should not be of the skins of the beasts of prey, that they should be permissible, for it was not permissible to pray in usurped garments, that they should be pure, for it was not permissible to pray in impure garments, that they should not be of pure silk (this concern men), and other conditions which jurists have mentioned.

He, peace be on him, has said: “(Prayer) is shortened after (covering) four *firsikhs*³ back and forth, twelve miles; and when you shorten (your prayers), then you should break the fast.”

In these words the Imam, peace be on him, has discussed the traveler’s prayer in which the four-*rak’ā* prayer is shortened, that is through omitting the last two *rak’as* of them; the person must begin the journey with the intention of covering the distance; the intended journey must consist of a single trip of at least 44 kilometers/28 miles or a round trip with a maximum extent of at least 22 kilometers/14 miles.

The intention of covering the distance is not the only condition; rather the jurists have mentioned other conditions of which are: the journey should be lawful, for example, if he/she travels for killing a respected soul or for stealing or other unlawful things, then he/she should perform prayer completely; of them is that intention should continue, if he/she changes his intention before covering the 22 kilometers/14 miles, he/she should perform his/her prayer completely; of them is that he/she should not take journey as his/her work such as him who hires animals (*al-imka’ri*), the trader who circles for his trade, the pilot, and the like.

Yet the Imam, peace be on him, has mentioned a further condition of shortening prayer, and it is that man should break his fasting, for it has been mentioned in the tradition: “It is not an act of piety to fast during journey.”

He (Imam al-Ridha’), peace be on him, has said: “And *qunu’t* is in five prayers: the dawn prayer, the noon prayer, the evening prayer, the night prayer, and the Friday prayer. Every *qunu’t* is before *ruku”* and after the recitation.”

As for *qunu’t*, it is among the recommended acts of prayer, especially as it concerns prayers which should be performed loudly in the first two *rak’as* such as the dawn prayer, the evening prayer, Friday prayer, noon prayer, and afternoon prayer. It is performed one time in each prayer after the recitation and before *ruku”* in the second *rak’ā* except Friday prayer, which consists of two *qunu’ts*: one before *ruku”* in the first *rak’ā* and the other is after *ruku”* in the second *rak’ā*. As for ‘Id prayer, it consists of five *qunu’ts* in the first *rak’ā* and four *qunu’ts* in the second *rak’ā*.

He, peace be on him, has said: “As for the prayer for the dead, it consists of five *takbirs* (i.e. five times Allah Akbar), but it has no *taslim*, for it has neither *ruku”* nor *suju’d*.”

The prayer for the deceased Muslims, male or female, is a general obligation (*wa’jib kifa”i*). It is performed as follows: At the first place, the worshipper should say the first *takbir* (*Alla’hu Akbar*), then recite the *Shaha’datayn*, then say the second *takbir* (*Alla’hu akbar*) and call down blessing upon the Prophet, may Allah bless him and his family, then say the third *takbir* (*Alla’hu akbar*) and pray for the faithful, then say the fourth *takbir* (*Alla’hu akbar*) and supplicate for the deceased, then say the fifth *takbir* (*Alla’hu akbar*) and depart. In this prayer it is not necessary for the persons who perform it to have done purity from ritual impurity (*al-hadath*) or filth (*al-khabath*), to have worn lawful clothes and covered the pudendum, as it is necessary for them to do that in the rest of the prayers. Some jurists think that such a

prayer is a mere supplication, not a real prayer.

He, peace be on him, has said: “*Bismillahar rahma’nr rahim* is the Fa’tihat al-Kita’b (i. e. the Opening Chapter of the Book or Surat al-Fa’tihah) should be recited in a loud voice.”

Among the recommended acts to which the worshipper should conform is reciting the *bismallah* in a loud voice, and that is certain in noon and afternoon prayers in the Surat al-Hamad and the Sura (which is recited after it).⁴

He, peace be on him, has said: “As for the obligatory *zaka’t*, it is five dirhams per two hundred dirhams, and it is not obligatory on that which is less than that. As for increase, it is a dirham per forty dirhams, and it is not obligatory on that which is less than forty (dirhams) and it is not obligatory until one year has passed. It is not given (to anyone) except to men of authority (*wila’ya*) and knowledge. Half a dinar per twenty dinars.”

Zaka’t is among the creative regulations in economic, Islamic regime, for Islam has appointed it in order to put an end to poverty and to spread welfare among people and in addition to that it gathers men in the field of love and unify their ranks, for men are disposed by nature for love those who do good for them. *Zaka’t* is the clearest aspect of charity.

This part of the speech of the Imam, peace be on him, shows the following:

Firstly, the Imam, peace be on him, explains the precepts regarding *Zaka’t* due on the two coins (i. e. gold and silver): *Nisa’b* (the minimum amount of property liable to payment of *Zaka’t*) is necessary. As for the *nisa’b* of silver, it is two hundred dirhams and five dirhams is obligatory on them, and then there is one dirham payable on them when they increase forty by forty whatever they reach. There is no *zaka’t* on the dirhams less than two hundreds nor on those less than forty dirhams.

As for the *nisa’b* of gold, it is twenty dinars, and there is half a dinar due on them. When four dinars is an addition to them, then two Qirats, which equals one-tenth dinar, is obligatory on them. It (*zaka’t*) is due on the addition to the four (dinars), and it is not obligatory on the dinars less than four. One full year is necessary for paying the *zaka’t* of the two coins (i.e. gold and silver). If one year has not passed, then there is no *zaka’t* obligatory on them.

Secondly, *zaka’t* may be spent on eight types of men of whom is the poor and the needy, provided that they should not oppose the True Religion, for it is not permissible to give *zaka’t* to them.

He, peace be on him, has said: “And the one-fifth tax (*khums*) is one time (taken) from the whole wealth.”

As for *khums*, it is one of the financial taxes which Islam has imposed and which the Shi‘ites of the members of the House (*Ahl al-Bayt*), peace be on them, have adopted; none of the Islamic sects has adopted it except them. Allah, the Exalted, has imposed *khums* for the greatest Prophet and his

progeny, may Allah increase them in honor, in place of *zaka't*; and it is obligatory on seven items of which are: the profits of earnings, the one year's surplus of the responsible (*mukallaf*) and his own family from among the interest of handicrafts, agriculture, trades, wages, and the rest of the various kinds of earnings on which *khums* is obligatory.

Man spends some of his money on his hajj and visitations, his alms, tightening the bonds of kin, his gifts, his vows, his religious expiation, marrying his children, and other than these of which he is indeed and which he spends on lawful items. Accordingly, *khums* is divided into two equal shares: The first share is to be paid to the Imam , the blessings of Allah be on him, in the time of his appearance, but in the time of his occultation it (*khums*) is given to his deputy, the qualified just jurist, in order that he may spend it on spreading Islam, the precepts of religion, helping the men of knowledge, and other affairs through which he gains the pleasure of the Imam, peace be on him.

As for the second share of *khums*, it is given to the orphans of the Ha'shimites, their needy, and their tramps. In their scientific treatises, the Muslim jurists have mentioned many researches on *khums*.

He, peace be on him, has said: "And *al-'ushr* (one-tenth tax) is obligatory on wheat, barley, dates, raisins, and all the seeds which come forth from earth, if they are five *wasaqs* (camel-loads). *Al-'ushr* is due on them when they are irrigated by flowing water. The half of *al-'ushr* is obligatory on them when they are irrigated by Persian wheels; this concerns the impoverished and the wealthy. A handful or two handfuls are taken out of the seeds. That is because **Allah does not impose upon any soul a duty but to the extent of its capacity**; nor does He impose upon servant anything more than his ability. *Wasaq* (a camel load) is sixty *Sa'*s (a measure of capacity); *Sa'* is six *Ratls* (a weight); *Ratl* is four *Mudds* (measure); *Mudd* is two and a quarter Iraqi *Ratl*. Imam al-Sa'diq, peace be on him, said: 'Mudd is nine Iraqi *Ratl*s or six Medina'n *Ratl*s."

In this paragraph the Imam, peace be on him, has presented the *zaka't* imposed on these four crops, which are wheat, barley, dates, and raisins. *Zaka't* is obligatory on these corps. As for the *zaka't* on the rest of the crops, it is recommended, so this statement of him, peace be on him: 'and all the seeds which come forth from earth' is joined to the four corps and apparently (*zaka't*) is obligatory on them, but there is a group of authentic traditions which indicate that *zaka't* is not obligatory (on the seeds except the four corps); there for, (the Imam's statement) is regarded as recommended, and this is one of the sources of bringing traditions together, as the jurists say.

Zaka't is due on the four crops when they reach the minimum amount (*nisa'b*) which is five *wasaqs*, which is in this time estimated at eight hundred and forty-eight kilograms.⁵ The amount which should be taken out of the *zaka't* of the crops is *al-'ushr* or one-tenth. That is when the crops are irrigated by flowing water and rain. Half of *al-'ushr* is obligatory on them when they are irrigated by Persian wheels, water pumps, water wheels, and the like. *Zaka't* is obligatory on him who has such an amount of crop whether he is a farmer, a land owner, rich, or poor.

He, peace be on him, has said: “As for *zaka’t al-fitr*, it is a religious duty (*farida*) on the young and the old, free or slave. It is half a *sa”* of wheat; a *sa”* of dates and raisins. It should not be given to anyone except men of authority (*Ahl al-wila’ya*), for it is a religious duty.”

As for *zaka’t al-fitra*, it is the first financial obligation in Islam, and it is called the alms of bodies (*zaka’t al-Abda’n*). It is obligatory on him who has gathered the conditions such as *bulu’gh* (ritual puberty, 15 years in the case of boys and 9 years in the case of girls), sanity, non-fainting, and non-poverty. When these conditions are available in the evening of the night of ‘Id al-Fitr, then *zaka’t* is obligatory on every Muslims and their breadwinners, whether they are young or old.

A *sa”* on behalf of each person should be taken out, and the amount of *sa”* is about three kilograms. The Imami jurists think that *zaka’t al-fitra* should be one of foodstuffs famous in that country such as wheat, barely, dates, raisins, rice, durra, cheese. *Sa”* is due on all these items. They also stipulate that this *zaka’t* should be given to the believing follower of the members of the House (*Ahl al-Bayt*), peace be on them, and it is not permissible to give it to other than him.

He, peace be on him, has said: “The period of *hayd* (regular menstrual bleeding) may not be less than three days or more than ten days. A woman who has *istiha’da* (irregular bleeding) should perform the *ghusl* and pray. A menstruating woman should leave prayer and not perform these prayers later on as *qada”*; she should leave fasting and compensate for it (by fasting later on).”

This paragraph gives an account as follows:

1. The period of *hayd* (regular menstrual bleeding) may not be less than three days or more than ten days. As for bleeding which the woman sees more than ten days or less than three days, it is not regular menstrual bleeding or *hayd*; rather it is irregular bleeding or *istiha’da*.
2. *Istiha’da* is of three kinds: light bleeding, medium bleeding, and heavy bleeding. As for the precept of light bleeding, it is that *wudu”* is due for each obligatory prayer. As for the precept of medium bleeding, it is that *wudu”* is due for each prayer and the *ghusl* before the dawn prayer. As for the precept of heavy bleeding, it is that *wudu”* is due for each prayer and the *ghusl* for the dawn prayer. In these three kinds of *istiha’da*, the woman has to change the cotton which prevents blood from flowing.
3. As for the precepts regarding the acts of worship of a menstruating woman, it is obligatory on her to leave prayer and it is not obligatory on her to compensate for that prayer. As for fasting, it is not permissible for her to fast, and she should compensate for that fasting.

He, peace be on him, has said: “Fasting is observed in the month of Ramada’n when (the moon) is sighted and ends when the moon (of Shaw’wal) is sighted.”

The first and end of the blessed month of Ramada’n are established if the moon is sighted. That is according to these words of him, peace be on him: “Observe fasting when you sight the moon and end

(it) when you sight it. (the moon of Shaw'wal)"

The first of the month of Ramada'n is not established through the words of astrologers and the like; rather it is established when thirty days of the month of Sha'ba'n has passed. Likewise, the month of Shawwa'l is established when thirty days of the month of Ramada'n has passed.

He, peace be on him, has said: "And it is not permissible to perform the *tara'wih* (the long prayers in the nights of Ramada'n) in congregation."

As for the *tara'wih*, they were not legislated in the time of the greatest Prophet, may Allah bless him and his family. It was 'Umar (b. al-Khattab) who originated them. They are twenty *rak'as* apart from the odd prayer (*al-witr*). Their time is after the night prayer. It is recommended to him who performs the *tara'wih* to sit without praying for rest, for this reason they have been called the *tara'wih*. In them, congregation is recommended according to the viewpoints of the four Islamic schools.⁶ The Imam did not permit congregation in them.

He, peace be on him, has said: "And it is recommended to fast three days in each month; (a day) in each ten days: Thursday in the first ten (days), Wednesday in the middle ten (days), and Thursday in the last ten (days).

"Fasting (in the month of) Sha'ba'n is good and recommended. Allah's Apostle, may Allah bless him and his family, said: 'Sha'ba'n is my month, and the month of Ramada'n is the month of Allah.' And if you compensate for the past month of Ramada'n in a separated (manner), it will be sufficient for you."

The Imam, peace be on him, presented some recommended fasts of which is fasting for three days in each month. The best method in performing these fasts⁷ as the Imam, peace be on him, has mentioned⁸ is the first Thursday of every month, the first Wednesday of the ten middle days, and the last Thursday of the last ten days.

It is recommended to fast the whole month of Sha'ba'n. The Imam mentioned that if someone missed fasting the month of Ramada'n, he/she had to choose between continuing the compensatory days and separating them, for each of these two ways is sufficient for him/her.

He, peace be on him, has said: "And pilgrimage to the House (is incumbent on) him who is able to undertake the journey to it. And the way (*sabil*) is journey provisions and a she-camel. It is not permissible for him/her to make the pilgrimage except the greater pilgrimage (*mtamati'an*). (*Hajj*) *al-ifra'd* (which consists of only the major pilgrimage without the '*umra* (lesser) pilgrimage) and (*hajj al-Qura'n*) which the non-Shi'ites ('a'mma) make are not permissible. And (*hajj*) *al-ihra'm* apart from *miqa't* (point and time) is not permissible. Allah said: *And accomplish the pilgrimage and the 'umra for Allah.*⁷ The castrated sacrifice is not permitted, for it is defective. As for *al-mouju*" (the sacrifice whose testicles have been bruised), it is permissible."

The hajj is one of the five pillars on which Islam has been built. It is a political and spiritual act of worship which results in economic, health, and spiritual profits and interests. It is a political conference which brings the Muslims together in the Holiest Place, that they may know each other, discuss the economic and political problems of their countries and nations, and the like. The holy verse refers to that. He, the Exalted, said: ***And proclaim among men the pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path, that they may witness advantages for them and mention the name of Allah during stated days.***⁸

The Muslims have unanimously agreed on that it is obligatory on each Muslim to make the pilgrimage at least one time in his span of life. In this paragraph the Imam, peace be on him, has mentioned a group of precepts regarding the *hajj*. They are as follows:

Firstly, it is incumbent on a Muslim to make the pilgrimage when he is able to secure its prerequisites such as journey provisions and a she-camel. These are the clearest two conditions of ability. Among its condition that he/she is able to walk with healthy body, and free in respect of action.

Secondly, the kinds of the *hajj* are three, and they are as follows:

A. *Hajj al-tamattu'*:

It is the religious duty of those who live within forty-eight miles of Mecca in all directions. The characteristics of this *hajj* are: *Ihra'm* (the ceremonies of 'umra and *hajj*) starts from inside Mecca, sacrifice is obligatory on it, 'umra therein precedes *hajj*, 'umra connects with it to the extent that they are as one act.

a) *Hajj al-Qira'n*⁹

As for *Hajj al-Qira'n*, it is the religious duty of those who live in Mecca and around it on the condition that it should not exceed the limit which has been mentioned for *hajj al-tamattu'*. *Al-Qa'rin* enters the state of pilgrimage from the house of his family. Driving a sacrifice in this *hajj* is a must and the hump of the sacrifice should be split in the right side and stained with its blood if it is a camel (*budna*); and a sandal, in which he had performed prayers, should be hung around the neck of the sacrifice if it is other than a camel (*budna*).

b) *Hajj al-ifra'd*,

It this the religious duty of those who live near Mecca just as *Hajj al-Qara'n*. The pilgrim enters the state of pilgrimage from the house of his family if it is nearer to Mecca than al-Miqa't (point and time); otherwise he/she should enters the states of pilgrimage from al-Miqa't. Among the characteristics of *Hajj al-Qara'n* and *Hajj al-ifra'd* is that *al-'umra* therein is after the *hajj*, and he/she must have the intention of performing them separately.

Thirdly, entering into the state of ritual consecration (*ihra'm*) should start from *al-Miqa't*. It is not correct

for him/her to start it before *al-Miqa't*, and it is not permissible for the responsible (*al-mukallaf*) to exceed al-Miqa't without *ihra'm* apart from the frequent and those who do not intend to enter Mecca during their passing by *al-Miqa't*.

Fourth, as for the sacrifice (*al-hadi*), it should be perfect in creation, so the one-eyed, the one with an ear of which something is cut, the castrated whose testicles have been pulled out are not permissible. As for the bruise of the testicles which is called *al-mouju'*, it is not a defect and is permissible.

He, peace be on him, has said: "And as for jihad (going to fight in the cause of Islam) is (performed) along with a just Imam, and he who fights and is killed for his property and his luggage is a martyr."

As for *jihad*, it is one of the doors to the Garden; Allah has open it for His special friends, as Imam 'Ali, the Commander of the faithful, peace be on him, says. It is of various kinds, which are as follows:

- a) Jihad against the polytheists in order to summon them to Islam.
- b) Jihad against the unbelievers who attack the Muslims.
- c) Jihad against him who intends to kill a respected soul or taking money or capturing (his) wives. Perhaps this kind is called defense not jihad.

Jihad is obligatory in the presence of the Imam or his deputy who is appointed by him for performing jihad. He who is killed in the field of jihad is a martyr; the precepts regarding martyr is applied to him, hence he/she buried in his/her own clothes.

As for him who fights for his property, his baggage, his soul and is killed, then he has the reward of a martyr; he is washed and shrouded.

He, peace be on him, has said: "It is not lawful to kill any of the infidels in the city of precautionary dissimulation (*da'r al-taqiya*) except him who is a killer or a rebel. That is when you are not cautious of yourself or of taking the properties of men from among the opponents and the like."

As for the infidels who enter the protection (*dhimma*) of Islam, their blood is unlawful, and their conditions are safeguarded just as Muslims. The infidel loses this protection when he kills a respected soul or rebels against the religious authority in the country.

Likewise, it is forbidden to take the properties of the opponents and the like, for Islam has safeguarded the properties of men just as it has safeguarded their blood and honor.

He, peace be on him, has said: "And precautionary dissimulation (*taqiya*) in the city of the precautionary dissimulation (*da'r al-taqiya*) is obligatory. There is no sin upon him who takes an oath as precautionary dissimulation through which he repels wrongdoing from his own soul."

As for precautionary dissimulation (*taqiya*), it was legislated in the time when the ruling authorities

employed all their organs against the Imams of the members of the House (*Ahl al-Bayt*), peace be on them, and their Shi'ites. For example, in the time of the wicked pagan, Mu'a'wiya b. Abu' Sufya'n, person preferred being called infidel to being called a follower of Imam 'Ali, the Commander of the faithful, peace be on him. Most Umayyad and 'Abba'sid kings followed this infidel plan which was drawn by the son of Hind (Mu'a'wiya). Had it not been for the wisdom of the pure Imams and their forcing their Shi'ites to cling to precautionary dissimulation (*taqiya*), there would have been no name of the members of the House (*Ahl al-Bayt*), peace be on them. As for Imam al-Ridha', peace be on him, he gave a religious opinion that precautionary dissimulation (*taqiya*) was obligatory, and that there was no sin upon him who took an oath as precautionary dissimulation (*taqiya*).

He, peace be on him, has said: "And divorce in the *Sunna* (the Prophet's sayings and practices) is according to what Allah, the Great and Almighty, has mentioned, and the *Sunna* of His Prophet, may Allah bless him and his family. There is no divorce without *Sunna*; every divorce which opposes the Book is not divorce; every marriage which opposes the *Sunna* is not marriage.

"Do not marry more than four women. If you divorce woman three times according to the *Sunna*, it is not lawful for you to marry her unless she marries a husband other than you. The Commander of the faithful, peace be on him, said: 'Beware of the women who are divorced three times, for they shall marry husbands.'

Divorce means breaking the relationship of marriage and it is among the things which Allah, the Exalted, detests. That is because it leads to the collapse of social cells, spread hatred and enmity among men. This paragraph contains some precepts regarding divorce and marriage, of which are the following:

Firstly, divorce is regarded as correct when the following conditions are available:

- A. The husband must be sane and adult, and should not be forced by anyone to divorce his wife, for the divorce of the boy, the insane, and the drunken who has no intention is invalid.
- B. The marriage should be permanent, for there is no divorce in the fixed-term marriage (*Muta'a*).
- C. The wife should be free from *hayd* (regular menstrual bleeding) and *nifa's* (childbirth bleeding) if the husband had already married her.
- D. The formula of divorce, it is that the husband should say: You are divorced or she is divorced.
- E. Two just witnesses should hear the formula of divorce.

These are some conditions which should be available in correct divorce. As for divorce other than this such as the divorce of the joker, the inattentive, and the heedless is invalid according to the viewpoints of the Imami Shi'ites, whilst some Muslim schools regard it as correct.¹⁰ Divorce is also invalid unless it occurs by the virtue of these words: You are divorced or she is divorced. Some Muslim schools regard divorce as permissible when it occurs by the virtue of these words such as *al-fira'q* (separation) *al-*

Sara'h (dismissal), and the like.

Secondly, the marriage which opposes the *Sunna* is invalid such as the marriage of the woman who is forced or she who is during the *'idda* (period of waiting after the dissolution of a marriage) or she was among the unlawful because of kinship or relationship by marriage; marrying such women is invalid.

Thirdly, the man has no right to marry more than four women by the virtue of permanent contract.

Fourth, when the wife is divorced three times, it is not lawful for her husband to remarry her until she marries a husband other than him.

He (Imam al-Ridha'), peace be on him, has said: "And calling down blessing upon the Prophet, may Allah bless him and his family, is in all situations such as the winds, sneezing, and the like."

"Showing love for the friends of Allah and for their friends, hating His enemies, renouncing them and their leaders (Imams) (are part of piety)."

It is recommended to call blessing down upon the greatest Messenger, the Savor of mankind and its guide to happiness and good in this world and the next. How great his achievements toward mankind are! So it is his own right against mankind to call down blessing upon him in all situations.

One of Islamic manners is to show love toward the friends of Allah and their friends, to hate the enemies of Allah and to renounce them and their leaders (Imams), for that is one of the elements of reverential fear and Islamic message.

He, peace be on him, has said: "And honoring the parents. If they are polytheists, then do not obey them¹¹ and keep company with them in this world kindly, for Allah says: *Be grateful to Me and to both your parents; to Me is the eventual coming. And if they contend with you that you should associate with me what you have no knowledge of, do not obey them.*¹² The Commander of the faithful, peace be on him, said: 'They (parents) do not fast for them (children); nor do they pray (for them), but they order them to disobey Allah, so they obey them.'"

Then he has said: "I (i.e. Imam al-Ridha') heard Allah's Messenger, may Allah bless him and his family, say: 'He who obeys creature in other than obeying Allah disbelieves and adopts a god other than Allah.'"

Among marvelous Islamic legislation is honoring the parents and showing kindness toward them, making them occupy the second rank after the Almighty Creator in showing obedience and submission to their orders. That is as reward for their arduous efforts during bringing up their children, especially as it concerns mother. Were it not for her care, her affection, her mercy, her child would not live. It is she who feeds him and takes care of bringing him up. Therefore, how great her right is!

Showing obedience to the parents in other than disobeying Allah is obligatory. As for disobeying (Him) by the virtue of showing obedience to them is not obligatory.

He, peace be on him, has said: “And the conditional slaughter of the embryo is similar to that of its mother.”

The Imam, peace be on him, has presented a precept regarding the embryo from among the animals whose flesh can be eaten. When its mother is slaughtered and it dies in its uterus, its flesh is lawful. When it comes out alive and is slaughtered, its flesh is lawful; otherwise, it is unlawful.

He, peace be on him, has said: “And the sins of the prophets are small and are forgiven for them by the virtue of Prophethood.”

More likely, this sentence is forged and has been put in the speech of the Imam, peace be on him, for the prophets were infallible and no disobedience had issued from them. Moreover, the Imam himself has established many proofs of that in some of his debates.

He, peace be on him, has said: “And the religious duties are according to Allah’s command; there is no reduction in them; and none inherits along with the parents and the child except the husband and the wife; the possessor of the share is more entitled than him who has no share; and *al-‘asaba* (males who belong to the deceased) do not belong to the religion of Allah.”

In this paragraph the Imam, peace be on him, has presented some precepts regarding inheritances, and they are as follows:

Firstly, there is no reduction in the religious duties and inheritances which Allah has imposed (on men). This can be explained as follows: If the inheritors are numerous and their shares are more than the religious share[¶] for example, if the deceased lefts behind him a wife, two parents, and two daughters[¶]then the shares in this religious duty is one-fourth, two one-sixths, and two one-thirds. Accordingly, the Sunnis believe in *al-‘awl* (reduction); which means that reduction must include each of the possessors of the shares according to the ratio of his share. As for the Shi‘ites, they say that reduction includes some inheritors, not all of them, and they have given proofs of that in the researches on inheritance.

Secondly, the first degree in inheritances is of two types: one of them is the parents apart from the grandfathers and grandmothers; the other is the children, even if they descend, males and females. The wife inherits along with these two types, for she inherits one-fourth when there is no child, and the one-eighth when there is a child. As for the husband, he inherits the one-fourth when there is a child, and the half when there is no child.

Thirdly, there is no ‘asaba in inheritances according to the viewpoints of the Shi‘ites; other than them from among the followers of the Islamic sects also adopt this view, and example of that, when the deceased leaves behind him one daughter, then she will have the half of what he has left behind him according to the religious duty, and she will inherit the second half by the virtue of distribution. The view of those other than the Shi‘ites is that the second half of property is given to *al-‘asaba* or the males who

belong to the deceased without means or the means of the male, and perhaps the uncles of the female, according to their details.[13](#)

He, peace be on him, has said: “And *al-‘aqiqah* on behalf of the child, male and female, is on the seventh day; its (the baby’s) hair is shaved on the seventh day; it is given a name on the seventh day; gold or silver equals to the weight of its hair is given as alms on the seventh day.”

The Imam, peace be on him, has presented some religious recommended acts which must be performed on behalf of the new-born baby, and they are as follows:

A. *Al-‘aqiqah* (sacrifice):

It is recommended that a ram should be sacrificed on the seventh day if the child is a male, and that a ewe should be sacrificed if the child is female. This was legislated by the greatest Messenger, may Allah bless him and his family, when his grandson, his sweet basil, the master of the youths of the Garden, Imam al-Hasan, peace be on him, was born. Likewise, this was done by him when his second grandson the master of the youth of the Garden, Imam al-Husayn, peace be on him, was born.

B. Shaving the hair of the child:

It is recommended that the hair of the child to be shaved on the seventh day of its birth, and that gold or silver equals to its weight to be given as alms to the needy. The Prophet, may Allah bless him and his family performed that on behalf of his two grandsons and his two sweet basil, peace be on them.

C. Giving a name to the child:

It is strongly recommended that a name should be given to the child on the seventh day, and that the name should be blessed like those of the Prophet, may Allah bless him and his family, and of his testamentary trustees, the great Imams.

He, peace be on him, has said: “And the acts of the creatures were created as the creation of an ordinance, not the creation of structure.”

The Imam, peace be on him, has referred to the acts of the creatures, for Allah, the Exalted, had knowledge of them, and He did not create them as the creation of structure; otherwise they will be ascribed to Him.

He, peace be on him, has said: “Do not believe in compulsion and authorization.” These words give an account of the beliefs of the Shi’ites who have disproved compulsion and authorization and clung to the intermediate position. They have refuted compulsion and authorization. Their Islamic books are full of proofs of that. Imam al-Ridha’, peace be on him, has said: “Allah, the Great and Almighty, does not punish the innocent because of the crime of the criminal, and He does not torment the children because of the sins of the parents, for He said: ***And no bearer of burden shall bear the burden of***

another. [14](#) *And that man shall have nothing but what he strives for.* [15](#) *And Allah forgives and does not wrong.*"

Divine Justice requires that every person is responsible for his own sins, and none other than him is responsible for them, hence Allah does not punish the innocent out of the sins of the sinner. However, the enemies of Allah decided the opposite of that, for example, Ziya'd b. Abih, the sinful criminal, has said: "I punish the innocent due to the guilty, and I punish because of doubt and accusation." Islam renounces this reckless policy because it belongs to its enemies and opponents.

Another example of Allah's justice is that He does not torture the children because of their parents' sins, for He says: "And no bearer of burden shall bear the burden of another. And that man shall have nothing but what he strives for." This is the utmost justice.

He (Imam al-Ridha'), peace be on him, has said: "Allah does not impose upon the creatures the obedience to him whom He knows that he will wrong (the creatures) and lead them astray; nor does He chooses (such a person) for (delivering) His message; nor does He choose from among His creatures him whom He knows that he will disbelieve (in Him) and serve Satan apart from Him."

Surely Allah, the Most High, seeks pure justice for His creatures and summons them to rebel against wrongdoers and dictatorial rulers. Besides He, the Exalted, chooses for delivering His message and putting right His creatures those who have perfection and excellence of which is that they do not disbelieve in Allah; nor do they worship the stoned Satan.

He, peace be on him, has said: "And Islam is (something) other than faith; every believer is a Muslim, but not every Muslim is a believer. The believer does not steal; nor does he drink wine; nor does he kill the soul which Allah has forbidden without any right. As for *asha'b al-Hudu'*[16](#), they are neither believers nor unbelievers.[17](#) Allah will not make a believer enter the Fire, for He had promised him the Garden and immortality therein. He for whom the Fire is obligatory because of hypocrisy, transgression, or a big sin will not resurrected with the believers; nor will he be one of them, and the Hell-Fire will encompass none except the unbelievers. He who enters the Fire because of clinging to sin, associating something with (Allah), disbelieving in Him, showing hypocrisy, and committing a big sin is a sinner. And intercession is permissible for those who seek it."

Islam is wider in circle and more comprehensive in subject than belief. He who professes the two testimonies (i.e. I witness that there is no god but Allah and that Muhammad is His Messenger) is a Muslim, his blood is spared; his property and his honor are safeguarded; whether he is a believer or a sinner. As for belief, it is a talent which prevents man from committing sins and crimes, and prevents him from opposing Allah, the Most High. Allah, the Exalted, has prepared for believers provisions and honorable position in the Abode of Immortality. He will make them dwell wherever He desires of the Garden. As for the position of him who commits great sins, it will be in the Hellfire, which is an evil fate.

He, peace be on him, has said: "And *Al-amr bi al-ma'ruf* (directing others towards good) and *nay 'an*

al-munkar (directing others away from evil) is obligatory by the virtue of the tongue.”

The Imam, peace be on him, has mentioned *al-amr bi al-ma’ru’f* and *al-nay ‘an al-munkar* which are two pillars of Islam, and lead to establishing noble society dominated by human customs. It is incumbent upon every Muslim to carry out his duty toward his religion and his country, so he/she should order others to do good and forbid them from doing evil. In their treatises the jurists have mentioned the pre-conditions of this religious duty.

He, peace be on him, has said: “And belief is performing the religious duties and refraining from the unlawful; and belief is knowledge with the heart, profession by the means of the tongue, and action through the limbs.”

The Imam, peace be on him, has defined belief as performing the religious duties imposed by Allah and refraining from the things made unlawful by Him. He has also said that belief penetrates the depths of the heart and inner selves.

He, peace be on him, has said: “And *al-takbir* (i.e. exclaiming ‘Allah is Great!’) in (‘Id) al-Addha’ is after ten prayers starting from the noon prayer on the Day of Immolation (*al-Nahr*), and in (‘Id) al-Fitr there are five prayers after the evening prayers on the night of (‘Id) al-Fitr.”

It is strongly recommended that one should exclaim ‘*Allahuakbar*’ in (‘Id) al-Addha’ after ten prayers, also it is recommended that one should exclaim ‘*Allahuakbar*’ on the night of (‘Id) al-Fitr after the evening prayer and after four prayers. It is also recommended that one should recite the supplications transmitted from the Imams of guidance, peace be on them.

He, peace be on him, has said: “And the woman in childbed (*nifsa*)” sits (i.e. refrain from praying) for twenty days, not more than it. If she becomes pure before that, she performs the prayers; otherwise, to twenty days, and then she performs *ghusl*, say the prayers, and performs the acts of the woman in the state of *istiha’da*.”

More likely, this paragraph is forged; it is not part of the speech of the Imam, peace be on him, for the Imami jurists, who give religious opinions according to the traditions transmitted from the Imams of the *Ahl al-Bayt*, peace be on them, have unanimously agreed that there is no limit to *nifa*’s light bleeding and the limit to *nifa*’s heavy bleeding is ten days from the time of childbirth. And if she sees blood after the ten days, she should not regard it as *nifa*’s bleeding, rather as *istiha’da* bleeding. The precepts for the woman in the state of *nifa*’s is like those for woman in the state of *hayd*; it is forbidden for her what is forbidden for the menstruating woman. In this connection there are important researches mentioned by the jurists.

He, peace be on him, has said: “He/she should believe in the chastisement in grave, Munkar, Nakir, Resurrection after death, reckoning, the Balance, and the Straight Path.”

It is incumbent on the Muslim to believe in the chastisement in grave if he has committed sins and crimes. It is also obligatory on him/her to believe that Munkar and Nakir will question him, that he will be resurrected after death, that he will be reckoned because of his deeds, and that his deeds will be placed in the Balance. So he whose good deeds are heavier than his evil deeds enters the Garden; otherwise he enters the Fire and punished according to his deeds, *and your Lord wrongs none*. Moreover he/she should believe that they will pass through the Straight Path. If their deeds are good, they will simply pass through it; otherwise, they will fall into the Fire.

He, peace be on him, has said: “And (he/she should) renounce the Imams of error and their followers; they should support Allah’s friends.”

Surely renouncing the Imams of error and their followers, and supporting Allah’s friends are of the important elements in Islamic religion, which condemns oppression, resists tyranny, and spreads justice among men.

He, peace be on him, has said: “Little and plentiful wine is forbidden. Every intoxicant is wine. Everything whose increased amount brings about intoxication, its littleness is unlawful. The compelled should not drink wine, for it kills him.”

Wine is one of the blights which destroy health, for it leads to dangerous diseases as well as it corrupts ethics and demolishes noble ideals of which man boasts. Forbidding wine is among the most important Islamic legislation aiming at raising the level of man. As for the Imam, peace be on him, he has warned mankind against drinking wine whether little or plentiful, and that is because of the dangerous harms which result from it.

He, peace be on him, has said: “Beasts and birds with claws are forbidden; the spleen is forbidden, for it is blood; sheatfish, floating (dead) fish, eel, pipefish, scale-less fish, and gizzard-less birds are forbidden.”

Islam has forbidden meat of some animals, and that is because such meat has some corrupt things which bring about harms to general health. The Imam has mentioned some of these animals as follows:

1. Beasts of prey: It is forbidden to eat the flesh of beasts of prey, whether they are wild such as lions, wolves, and tigers or birds such as falcons, Egyptian vultures, and the like.
2. The spleen: It is forbidden to eat the spleen, for it is blood, as the Imam, peace be on him, says. Likewise, it is forbidden to eat the bladder of sacrifice, the placenta, the spinal cord, the glands, the vertebra of brain, and the like which the jurists have mentioned, for they bring about heavy harms.
3. Sheatfish: It is forbidden to eat sheatfish, which are water animals and which dogs do not eat. Likewise, it is forbidden to eat fish floating (dead) on water, eel, pipefish, and all scale-less fish.
4. Gizzard-less birds: It is forbidden to eat the birds which have neither gizzard nor craw nor spurs on

their feet. It is lawful to eat the birds whose flapping is more than their gliding.

He, peace be on him, has said: “It permissible to eat the eggs whose tips are different; it is forbidden to eat the eggs whose tips are the same.”

As for eggs, they are forbidden and lawful according to the birds which lay them. The Imam, peace be on him, has given a general rule for recognizing lawful and unlawful eggs: If the two tips of the egg are equal, then it is forbidden to eat it; if they are different, then it is permissible to eat it.

He, peace be on him, has said: “And (he/she should) refrain from great sins which are: killing the soul which Allah has forbidden, drinking wine, disobedience to parents, escaping from marching for war, swallowing the property of the orphans unjustly, eating what dies of itself and blood and flesh of swine and that over which any other (name) than (that of) Allah has been invoked without any necessity for it, swallowing down usury, ill-gotten property after evidence, game of hazard, diminishing measure and weight, despairing of Allah’s mercy, feeling secure from Allah’s plan, losing hope of Allah’s mercy, helping the oppressive and relying on them, binding oath, withholding the rights without any pinch of poverty, vainglory, unbelief, extravagance, wastefulness, treason, concealing testimony, amusing things which turn (men) away from remembering Allah such as singing and playing on the strings, and persistence on minor sins. These are the fundamental doctrines of religion. Praise belongs to Allah, the Lord of the worlds; may Allah bless His Prophet and his family and greet them with a greeting.¹⁸”

With this (paragraph) we will end this excellent letter, which contains some theological researches and basic, juristic matters.

1. His statement ‘the odd prayer (al-witr) is three rak‘as’ means that the first two rak‘as are by the virtue of the intention of the even prayer (al-shaf‘) and the other by the virtue of the intention of the odd prayer.

2. His statement ‘and two rak‘as after the odd prayer’ means the morning supererogatory prayer.

3. A farsakh (league) is about three miles.

4. Al-‘Urwat al-Withqa’.

5. Minha‘jj al-Sa‘lihin, vol. 1, p. 266.

6. Al-Fiqh ‘ala’ al-Madha’hib al-Arba‘a, vol. 1, 340–343.

7. Qur‘an, 2, 196.

8. Ibid., 22, 27–28.

9. Hajj al-Qira‘n is pilgrimage in common, to perform two affairs at the same time.

10. Fiqh al-Sunna.

11. In al-‘Uyu‘n it has been mentioned: “And honoring the parents is obligatory. If they are polytheists, then there is no obedience to them nor to other than them in disobeying the Creator, for there is no obedience to creature in disobeying Allah.”

12. Qur‘an, 31, 14–15.

13. Minha‘jj al-Sa‘lihin, vol. 2, p. 279.

14. Qur‘an, 6, 165.

15. Ibid., 53, 40.

16. Asha‘b al-Hudu‘d are those who are punished for committing a certain crime.

17. This means that they are Muslims, but they are neither believers nor unbelievers, in this manner it has been mentioned the book al-‘Uyu‘n.

[18.](#) *Tuhaf al-'Uqu'l*, pp. 415–423.

2. His Golden Medical Dissertation

The sciences of Imam al-Ridha', peace be on him, were not confined to the precepts of Islamic law; rather they included all kinds of science of which was medicine. The Imam was unique in medicine, and the clear proof of that is this dissertation which al-Ma'mu'n called *al-Risa'la al-Dhahabiya fi al-Tibb* (the golden medical dissertation). As al-Ma'mu'n admired the dissertation, he gave the Medal of Doctor to the Imam, peace be on him. The dissertation contains general programs necessary for putting right man's body and protecting it from diseases, so it is regarded as the main base of preventive medicine in these times and as a great means of improving health.

Anyhow, it is necessary for us to give a brief outline of this dissertation before presenting it. That is as follows:

The Reason for Writing it

Al-Ma'mu'n's palace was distinguished by that it was most times one of the seminars of knowledge and literature, especially as it concerns the time of Imam al-Ridha', peace be on him, the great figure of this community and pioneer of its intellectual, and scientific renaissance, for the 'Abba'sid palace was changed into a theater for philosophical and scientific researches, as we mentioned in the previous chapters.

One of the scientific researches which were presented in that seminar was on man's body, which contains marvelous cells, organs and systems which show the wisdom and wonderful power of the Almighty Creator. The people discussed those things which put right and corrupted man's body. The seminar included the greatest scholars and leaders of whom are the following:

1. Imam al-Ridha'.
2. Al-Ma'mu'n.
3. Yohnna' b. Ma'sawayh.
4. Gabriel b. Bakhtishu"
5. Sa'lih b. BAhla al-Hindi.

These people discussed medicine, but Imam al-Ridha', peace be on him, remained silent, so al-Ma'mu'n asked him with admiration: "Abu' al-Hasan, what do you say about this matter which we are

discussing today, and which is necessary for recognizing these things, useful and harmful foodstuffs, and directing the body?”

Al-Ma’mu’n asked the Imam to open for him horizons to the science of systems of man’s body, to guide him to useful and harmful foodstuffs, and those things which put right and harmed man’s body.

The Imam answered him, saying: “I have of it knowledge of what I have personally tested and came to know about its accuracy by experience and by the passage of time in addition to what I was told by my ancestors of what nobody afford to be ignorant of, nor excused for leaving it. I shall compile it with an equal portion of what everyone should know.”

Surely the Imam, peace be on him, was among the keepers of wisdom and inheritors of the prophets, for he had the knowledge of what the people needed from among the affairs of their religion and their world. As a result the Imam responded to al-Ma’mu’n’s request and supplied him with *al-Risa’la al-Dhahabiya fi al-Tibb*.

The Explanation and Translation of the Dissertation

As this dissertation was of great importance, it was explained and translated by some scholars who have been mentioned in the introduction to it by His Eminence al-Muhaqqiq al-Hujjah al-Sayyid Mahdi al-Khurasani. That is as follows:

1. *Tarjamat al-‘Alawi lil Tibb al-Radawi* by Sayyid Diya” al-Din Abu’ al-Ridha’ Fadl Allah b. ‘Ali al-Rawandi (died 548 A. H.).
2. *Tarjamat al-Dhahabiya bi al-Fa’risiya* by Fayd Allah ‘Usa’ra al-Tassturi, a contemporary of Fath ‘Ali Kha’n.
3. *Tarjamat al-Dhahabiya bi al-Fa’risiya* by Muhammad Ba’qir al-Majlisi (died 1111 A. H.)
4. Ibn Muhammad Ha’shim al-Tabib explained it in Persian.
5. Muhammad Sharif b. Muhammad Sa’diq al-Khawa’tu’n explained it and mentioned the explanation in his book *Ha’fiz al-Abda’n*.
6. It was explained by Sayyid ‘Abd Allah Shubbar (died 242 A. H.).
7. Mirza Muhammad Ha’di b. Mirza Muhammad Sa’lih al-Shira’zi explained it and named it *‘Afiyat al-Bariya fi Sharh al-Dhahabiya*. He was a contemporary of Sulta’n Husayn al-Safawi.
8. Al-Mawla’ Muhammad b. al-Ha’jj Muhammad Hasan al-Mashhadi al-Mudarris.
9. Al-Sayyid Shams al-Din Muhammad Badi’ al-Radawi al-Mashhadi explained *al-Dhahabiya* and

ended it in 1125 A. H.

10. Muhammad b. Yahya' explained *al-Dhahabiya* in Persian.
11. Nawru'z 'Ali al-Basta'mi explained *al-Dhahabiya* and mentioned the explanation in his book *Firdous al-Tawa'rikh*.
12. Al-Hajj Mirza Ka'zim al-Mu'sawi al-Zanja'ni (died 1292) explained it and entitled the explanation as *al-Mahmu'diya*.
13. Al-Sayyid Nasr Allah al-Mu'sawi al-Aru'mi explained it in Persian and named the explanation as *al-Tibb al-Radawi*.
14. Maqbu'l Ahmed explained it in Urdu' and named the explanation as *al-Dhahabiya fi Assra'r al-'Ulu'm al-Tabi'iya*, printed in Hayderaba'd.
15. Al-Sayyid Mahmu'd wrote *Mafa'tih al-Sihha* in which he gathered the medicine of the Prophet, may Allah bless him and his family, the medicine of the Imams, and *al-Risa'la al-Dhahabiya* along with little explanation in Persian, printed in al-Najaf al-Asraf in 379 A. H.
16. Al-Sayyid Mirza 'Ali explained *al-Risa'la al-Dhahabiya* in Persian.
17. Al-Sayyid Husayn b. Nasr Allah al-Aru'mi al-Mu'sawi wrote *Tarjamat al-Mu'sawi fi al-Tibb al-Radawi*.
18. Abu' al-Qa'sim Saha'b explained it in Persian and named the explanation as *Bihda'sht Radawi*, and it was printed at the end of volume one of his book *Razandagani Hazrat Imam Ridha'*, peace be on him, pp. 301–350.
19. Dr. al-Sayyid Sa'hib Zayni explained *al-Risa'lah* (the dissertation) in the light of modern medicine, and the explanation was printed in the *Multaqa' al-'Asrayn* periodical series, in Baghdad.
20. 'Abd al-Wa'si' translated *al-Risa'la* into Persian.[1](#)

As this dissertation is of great importance, it has been written in ancient calligraphy. An ancient copy, handwritten by 'Abd al-Rahma'n b. 'Abd Allah al-Karkhi in 715 A. H., is available at the Imam al-Hakim Library, serial 237.

Al-Ma'mu'n praises the Golden Medical Dissertation

Imam al-Ridha', peace be on him, sent his *al-Risa'la al-Dhahabiya* (golden medical dissertation) to al-Ma'mu'n, and he admired it and ordered it to be written in gold, to be copied many times, to be given to his sons, the members of his family, and the machinery of his government. He also ordered copies of it

to be deposited at his depository of wisdom (*Buyu't al-Hikma*). Without doubt *al-Risa'la al-Dhahabiya* was shown to the great physicians of his time, and they read it. Accordingly, al-Ma'mu'n praised it through the following letter: "In the Name of Allah, the Most Gracious, the Most Merciful. Praise belongs to Allah, Qualified for praise and its Guardian, the end and beginning of it belongs to him, the Possessor of blessings, favors, and kindness. I praise Him for His uninterrupted blessings and favors, and I praise Him for His gifts and grants with a praise which gives rise to His increase and brings (me) near to Him. I bear witness that there is no god but Allah with the witness of one who is loyal to Him through belief, not of the one who denies His Lordship and Oneness; rather the witness which confirms His ascription to Himself; and that He is just as He, the Great and Almighty, says: *Say: He, Allah, is One. Allah is He on Whom all depend. He begets not, nor is He begotten. And none is like Him.* Such is our Lord, the Great and Almighty; and may Allah bless the master of the first and the last, Muhammad b. 'Abd Allah, the last of the prophets.

"Now then, I have reviewed the dissertation of my 'Aladwide learned cousin, loved and virtuous one, the logical physician, which deals with the betterment of the body, the conduct of bathing, the balance of nutrition, and I found it very well organized and one of the best blessings. I carefully studied it, reviewed and contemplated upon it, till its wisdom manifested itself to me, its benefits became obvious, and it found its place my heart, so I learned it by heart and I understood it by mind, I found it to be a most precious item to post, a great treasure, and a most useful thing, so I ordered it to be written in gold due to its being precious, good, abundantly blessed, and I called it *al-Mudahhaba* (the golden one) and deposited it at the depository of wisdom after I had it copied down by the descendants of Ha'shim, the youths of the nation. Bodies become healthy by balanced diets, and life becomes possible by overcoming disease and through life wisdom is achieved, through wisdom the Garden is won. It is worthy of being safeguarded and treasured; it a place of qualification and consideration, a reliable arbitrator an authority adviser and a source of knowledge, to which commander and forbiddance yield. It is so because it came out of the houses of those who derive their knowledge from the knowledge of the chosen Messenger, may Allah bless him and his family, the missive of the prophets, the proofs of the testamentary trustees, the manners of scholars, the cure to the hearts and the sick from among men of ignorance and blindness, Allah's pleasure and blessings be upon them, the first of them and the last, the young and the old.

"I showed it to the elite from among my closest train who are known for their wisdom and knowledge of medicine, and who are authors of books, those who are counted among men of knowledge and described with wisdom. Each one of them lauded it and thought highly of it, elevated it with esteem and evaluated it in order to be fair to its author, submitting to him, and believing in the wisdom he included therein, so if those after us from among our children, the children of our state, our subjects, the rest of the people from various classes come across this *Risa'la* (medical dissertation), they should recognize its importance, his talent, and his perfect favor; they should take it with gratitude, for it is more precious than agates, more important than pearls and corals; they should learn it by heart and think of it day and night, for it brings them benefit and safety from all diseases, Allah willing, Allah bless His Messenger

Muhammad and all his good, pure children. Allah is sufficient for us and is the Best Agent. Praise belongs to Allah, the Lord of the worlds.”

Al-Ma’mu’n has praised the Imam for his medical dissertation and his praise gives an account of the following:

A. Its Medical Contents

As for the contents of the Imam’s medical dissertation, they are as follows:

Firstly, the betterment of the body, protecting it from diseases, and making it enjoy perfect health, for the medical dissertation includes general programs for it.

Secondly, the conduct of bathing which is one of the basic elements of health as well as it takes care of the cleanliness of the body; like wise, it takes care of creating activity therein.

Lastly, the balance of nutrition on which man’s health and protection from diseases depend on.

B. His Studying it

Al-Ma’mu’n carefully studied the Imam’s medical dissertation. He viewed reading it, and it manifested its wonders and great wisdom to him. He found it as one of the treasured books and among the mines of wealth, for it contained the fundamentals of general health and rules of medicine in the time when medicine was in the first stage. This medical dissertation is regarded as a development in this science, for it has opened brilliant ways to it.

C. His Showing it to the Physicians

Al-Ma’mu’n showed the Imam’s medical dissertation to the great physicians of his time, so each one of them lauded it, adopted it, thought highly of it, elevated it with esteem, and evaluated it. All those great physicians who read it admitted the excellence and experience of the Imam, peace be on him, in this science. These are some of the contents in this praise.

The Text of the Golden Medical Dissertation

As for the text of this medical excellent dissertation, we have quoted it from the book entitled *Tibb al-Imam al-Ridha’*, which is one of the publications of the al-Haydariya Press. It was printed in the year 1385 A. H., and it reads as follows: “In the Name of Allah, the Most Gracious, the Most Merciful. Know, Commander of the faithful, when Allah tries a servant with a disease, he appoints for him a medicine in order to cure himself with it, and for every kind of disease there is a kind of medicine, conduct, and prescription.”

This paragraph gives an account of Allah’s firm wisdom in creating man, who contains wonderful

systems which are subject to various kinds of diseases. Allah, the Exalted, creates a disease and creates a medicine for destroying and putting an end to such a disease. Nowadays, medicine has reached zenith: antibiotics such as penicillin and oromycin have been discovered, the science of surgery has been developed, so a group of diseases such as tuberculosis, enteritis, and typhoid has been folded and thrown into the sea. Accordingly, modern medicine has confirmed the wise words of the grandson of the Prophet, may Allah bless him and his family, who says that Allah appoints a medicine for each disease. As a result, those diseases which have no cure will be omitted from the file of medicine.

Imam al-Ridha', peace be on him, has said: "Man's body is just like a kingdom: The heart is the king of the body; the (blood) vessels, the limbs, and the brain are workers. The house of the king is his heart; his land is the body; the helpers are his hands, his legs, his eyes, his lips, his tongues, and his ears; his storekeepers are his stomach and his abdomen; and his chamberlain is his chest. Therefore, the hands are two helpers which bring (things) near, take (them) away, and work as the king reveals to them. The legs carry the kings wherever he likes. The eyes lead him to that which disappears from him, for the king is behind a curtain and does not reach it except through them. They are also his two lamps; they are fort and well-fortified place of the body. The ears introduce nothing to the king except that which agrees with him, for they are unable to bring in anything unless the king inspires to them. When the king inspires to them, he keeps silent and listen to them. Then he answers whatever he likes; and the tongue explains on his behalf with many tools of which are the wind of the heart, the steam of the stomach, and the help of the two lips; and the two lips have no strength except by the means of man, and they are in need of each other."

The wise Imam has shown man's body; this wonderful body through which Allah's mighty power, His marvelous creation, and His firm regulation have manifested themselves. In this connection Allah, the Exalted, says: ***O man, what has beguiled you from your Lord, the Gracious One, Who created you, then made you complete, then made you symmetrical, into whatever form He pleased He constituted you.*** Concerning this body containing systems and cells which none can describe, the pioneer of wisdom and eloquence in Islam, Imam 'Ali, the Commander of the faithful, peace be on him, says: "Do you think that you are a small body, while the greatest world has folded itself in you."

Yes, man is not a limited skeleton; nor is he a small body; rather he contains the whole world, so he is a group of universes and worlds.

The Prophet's grandson, source of knowledge and wisdom (i.e. Imam al-Ridha') has likened man's body to the government whose machinery consists of a president, soldiers, helpers, and a land over which it rules. The Imam, peace be on him, has mentioned the following main organs and systems of the body:

A. The Heart

The heart, it is one of Allah's marvelous signs in man's body, for it pumps the blood to all parts of the body, and the blood conveys food and oxygen in order to distribute them among all places of the body,

and then it conveys the waste products in order to rid the body of them.²

The heart pumps the blood to the lungs in order that they may take adequate supply of oxygen from the air which man breathes. In the lungs, the blood gets rid of some waste products which it gathers from the parts of the blood and which take form of a gas called carbon dioxide. The heart also pumps the blood to the kidneys.³ As for the regulation of the beats of the heart, it is one of the secrets of creation and origination; the average of the beats of the heart is seventy times per minute. So their average amounts to one hundred thousand times a day, forty million times a year, and over two thousand millions in middle age. Therefore, we must think of this great glorification which never ceases nor flags by night and day. We must think of this marvelous sign in the body, which is the organization of heat. There is something like thermometer in the body. When sensory news comes from the skin and tells about the external surroundings and degree of their heat, this area which is in the brain stem and what is on it hurries to the circulatory system and urges it to protect the external boundaries and orders it to play the role of the sincere worker during this crisis, and the flexible circulatory system responds to it, and quickly the contraction of the blood vessels occur, and the heart pumps adequate supply of blood to the skin. If the skin is cold, the flow of blood which conveys heat increases in order to remove the coldness and vice versa.⁴

Surely, the heart is the source of man's and animal's life; therefore, it is the king of the body, and all man's organs are its soldiers and helpers.

B. The Nerves

The nerves, they are the sinew of life; and it is they which control the body; and they play an important role during anger, fear, the rest of the emotions, match, sexual work, and the like. Some nerves are called voluntary, and they control a group of muscles in the body which are called the striated muscles. In this connection some important physiological researches have been mentioned; therefore, the nerves are proof of the Wise Creator's mightiness.

C. The Brain

As for the brain, it is the greatest of all Allah's creatures; it dominates the whole body, controls all movements of it; and drives it to wherever it desires; and by it man is distinguished from the rest of animals. Allah has singled out the brain for man, and through it He has ennobled man over all His creatures.

Surely, the brain is a world of wonders. No creature can match it in greatness, for it contains stores which never are full and it preserves whatever knowledge is deposited in it. If we want to mention the wonders of the brain, then we have to write a full book about them. Glory belongs to Him who has originated and created the brain!

D. The Hands and the Legs

Among the amazing organs in man's body is the hand, which helps man accomplish his own needs such as preparing food and drink, and which help him perform wonderful works such as writing, goldsmithing, building, and others. The hand carries out all these works according to signals and guidance it receives from the brain, for it is as a worker in the factory of the brain; likewise, the leg helps man walk and accomplish his own needs. Were it not for the hand and the leg, man would do nothing. So glory belongs to Allah, the Wise!

E. The Ear

One of the marvelous organs in man's body is the ear, which contains the following:

- A. The Outer Ear: It is the lobe of the outer ear along with the canal which leads to the eardrum.
- B. The Middle Ear: It has three bones just as the tools of a blacksmith: the hammer and the anvil, the stirrup, and the two muscles of the hammer and the stirrup; there is a lobe which connects the middle ear to the pharynx.
- C. The Inner Ear: It contains something like snail and three semicircular canals, and these parts are connected with each other and interlocked. Membranous canals like bags are in the semicircular canals, and Korti organ is in the cochlea, which circles two times and a half.

It is the inner ear which receives sounds. As for the middle and the outer ears, they convey sounds.

Sound results from the vibration of the molecules of a matter, so it does not travel unless there is a material means such as liquid air, gases, solid bodies, and the like. Medical books have mentioned important researches regarding sound, which reveals the Wise Creator's mightiness and marvelous creation.⁵

F. The Eye

As for the eye, it is among Allah's greatest signs, for through it man receives light, knows external surroundings, realizes forms and colors. It is the most marvelous room of art photography; for it is a dark room and closed by three walls which are from outward to inward: the sclera which gives the white color to the eye; the choroid which irrigates the eye through its veins; the retina which conveys the sensitive elements; cones and rods which receive light. In the front there is a thin crystal called the cornea which let the light coming to the eye enter.

Then the light, after the cornea, passes through the transparent liquid which refracts light; it is the aqueous humor which lies between the cornea and the iris; and it is the iris which gives the familiar color to the eyes, in the middle of it there is a special opening receiving light and is like the lens of a

photographer; it is called the pupil. When light enters the pupil, it faces a crystal of a new kind; it is the crystal body (the lens); it is the most marvelous crystal in existence, for it expands and contracts to the extent that the forms of its convexity are very different; therefore, the eye harmonizes with the views before it. If the visible distance is near, it expands and changes in order to fit the condition, and vice-versa; therefore, it is the sane, motive crystal. After the crystal body, light enters a new, transparent humor refracting light; it is the vitreous humor. When light ends passing through it, it reaches the retina where the rods and the cones receive and move it as a nervous stream to the occipital lobe.[6](#)

The eye is marvelous in creation and protection, for Allah, the Most High, has placed it in a low, facial area surrounded by three high hills, which are: the eye-brow, nasal pyramid, and the bony prominence of the forehead as well as it is covered by lids which opens and shuts very quickly. Besides Allah has surrounded it by tears in order to purify and moisten it. So glory belongs to the Creator, the Originator, the Almighty!

Imam al-Ridha', peace be on him, has mentioned some organs of man's body. He has shown their characteristics and their functions (anatomy). Now, let us move to another part of this dissertation. He, peace be on him, has said: "And speech is not good unless it is repeated through the nose, for the nose adorn speech as blowing adorns the flute; likewise, the nostrils are the two openings of the nose and they bring good air to the king. If they bring bad, displeasing air to the king, he reveals to the hands to be as a curtain between him and that bad air. There will be a reward and punishment for the king because of this, so his punishment is severer than that of the outward, powerful kings in the world, and his reward is better than theirs. As for his punishment, it is sadness; and as for his reward, it is happiness. The origin of sadness is in the spleen, and the origin of happiness is in the kidneys and the ribs[7](#), and from them they reach the face, so from there happiness and sadness arise, so their signs are seen on the face, and all these blood vessels are ways of workers to the king, and from the king to the workers, and the proof of that is that when you take a medicine, the blood vessels convey it to the place of illness, with their help."

The Prophet's grandson (i.e. Imam al-Ridha') has displayed the operation of utterance and mode of expression, which is a wonder in itself, for speech comes out harmoniously and equally balanced, and it aims at a certain (thing); and it is among the unique, wonderful phenomena which are proof of the Almighty Creator's mightiness. He, the Most High, says: *The Beneficent (Allah) taught the Qur'an; He created man; He taught him the mode of expression.* So what man wants to perform before uttering it arises in the brain, which inspires the tongue to perform it, and that occurs through a wonderful operation which the concerned in this research are mentioned.

The Imam, peace be on him, has mentioned that the reward and punishment which the heart and the brain bring about to man's body. Both reward and punishment appear on the expressions of the face; happiness covers the face when there is a reward; and sadness covers it when there is a punishment. The Imam has shown that the origin of sadness is the spleen, and the origin of happiness is the kidneys

and the ribs. These phenomena result from these organs in man's body.

He, peace be on him, has said: "And know, Commander of the faithful, that the body is like a good land which is maintained by plowing and watering; water should not be increased lest it should drown it; nor it should be decreased lest it should make it thirsty, so that its reformation lasts; its revenue increases; and its plants grow. If the land is neglected, it becomes spoiled and no plant grows therein; therefore, the body is like such a land; it becomes good and well-being flourishes through organizing foods and drinks.

"O Commander of the faithful, reflect on the food which fits you and your stomach, strengthens your own body and gives it to enjoy it, so estimate and carefully consider your own food.

"And know, O Commander of the faithful, that each one of these natures likes that which suits it; therefore, eat that which suits your own body; he who takes an increase of food does not make use of it; and he who takes an amount of food without an increase or a decrease makes use of it; and raise your hand from food while you still incline to it; for it puts right your own body and stomach, pure your reason, and lightens your body."

The wise Imam has specified the general program of general health, which depends on balance and immoderation in eating and drinking. The Qur'an has mentioned this rule regarding keeping man's body and protecting it from diseases; saying: *Eat and drink but do not be extravagant.*

Surely the digestive system is the most important one of man's systems; it is the most vital and sensitive of them, for it is affected by the extravagance of food which results in fatness, which is one of the blights which destroy man's body.

Certainly taking care of nutrition, especially in the prim of life, has a great effect on the health condition in the years that follow as well as it lengthens the period of youth; and it is one of the most modern means in preventive medicine; therefore, the different diseases which affect man are a direct result of extravagance in food and drink, unbalanced sexual life, and other life affairs.

The wise Imam has likened man's body to a fertile land; and this is a very wonderful comparison, for if man takes care of his land and reforms it, then it will produce and give the most agreeable crops; and if he turns away from it and neglects it, it will be damaged, die, and not give any crop; likewise, if man takes care of his body, puts it right, and does not spoil it through extravagance in food and drink, it becomes good and he enjoys health, which is the most expensive thing in man's life.

The Imam, peace be on him, has emphasized the necessity of avoiding extravagance in food, and that man should raise his hand from food while he is still desirous of it, for that is the most useful way for keeping his health and protecting him from diseases. Definitely, eating too much food leads to fatness, which gives rise to the following:

A. Heart failure

B. High blood pressure

Now, let us move to another part of this dissertation. He, peace be on him, has said: "O Commander of the faithful, eat cold (foods) in summer, hot (foods) in winter, and moderate (foods) in the two seasons according to your strength and appetite; and start with the lightest food on which your body feed according to your material, your ability, your activity, and your time in which you must have food every eight hours or three meals every two days; you must have food early at the beginning of day, and then you have supper; when eight hours of the following day passes, you must eat one lunch; and you are in no need of supper; likewise, my grandfather, Muhammad, may Allah bless him and his family, ordered 'Ali, peace be on him, to have one meal on every day and two meals on the following day; that should be according to an amount which should be neither increase nor decrease; raise your hand from food while you feel appetite for it; and let your drink be immediately after your food."

This part of the dissertation gives an account of organizing the food on which general health stands as follows:

- A. One must have light foods during the days of summer, for having heavy foods causes heavy damages to his own body. As for winter, it is on the contrary, namely, one must have heavy food which containing fat and sugar, for his body is in need of them.
- B. One must have food according to his own ability; he must not overexert himself in having food.
- C. One must have the lightest and the easiest food for the digestive system; in the meantime, he must take into consideration his own age, for when man grows old, he must have light food with little salt and fat, for they bring about arteriosclerosis, especially when he is over fifty years of age.
- D. One must decrease the meals of food; he must confine himself to three meals of food, according to what the Imam, peace be on him, has detailed; without doubt this way makes body sound and safe from diseases.
- E. The Imam has underlined that it is necessary for one not to eat any food except when he feels appetite for it and must not fill his own stomach with it. These are some valuable health pieces of advice.

Now, let us read another part of this dissertation. He, peace be on him, has said: "Now we must mention what must be mentioned regarding the direction of the seasons of the year and its Roman months which occur therein; each season (must be mentioned) separately; the foods and drinks which must be used (therein); what must be avoided; and how one must maintain (his) health, according to the view points of the old."

This part of the dissertation is a preparatory preface concerning what man must have and avoid during the seasons of the year. He, peace be on him, has said: "As for the season of spring, it is of the rest of time, and its beginning is March (Adha'r); and the number of its days is thirty days; and therein day and

night are good; the earth becomes soft; and the power of phlegm terminates; the blood becomes exited; and one must use light food and meat; and he must refrain from eating onions and garlic and sour things); and he must use laxative therein; and he must use therein bloodletting and cupping.”

The Imam has mentioned the season of spring, which is the most beautiful one of the seasons of the year, and the most useful of them to living beings. How wonderful these words of the Imam: “It is of the soul of the time.” That is because, therein, night and day become good; the earth becomes soft; the blood becomes exited. The Imam has warned men against eating onions and garlic and sour things, for they bring about diseases which modern medicine will discover, as well as he has regarded it as recommended to have laxative and to take some blood through bloodletting and cupping.

He, peace be on him, has said: “April (Nisa’n) is thirty days; day lengthens therein; the temper of the season becomes strong; the blood moves; the east wind blows; roasted foods are used therein, what is prepared with vinegar; the meat of (birds and animals which are) hunted; and you must treat yourself with having a sexual intercourse, and then massaging yourself with an ointment in the bathroom; drink water before breakfast; smell flowers and scent.”

The Imam has mentioned the month of April (Nisa’n) and mentioned its characteristics, which are as follows:

1. Day lengthens while night shortens.
2. Temper becomes strong.
3. The blood moves.
4. The east wind blows.

The Imam has regarded it as recommended to have roasted foods and what is cooked in vinegar along with the meat of the birds and animals which are hunted, for such a food benefits man’s body. He has also made it recommended to enter the bathroom, to massage the body with an ointment, and to drink some water before breakfast, for it has a great effect on cleaning the urinary tracts and removing cystic calcali from them.

He, peace be on him, has said: “May (Ayya’r) is thirty-one days; the winds become clear there in; it is at the end of the season of spring; one must refrain from salty foods, thick meat such as heads and beef, and yogurt; entering the bathroom at the beginning of day is useful therein; and sport before lunch is reprehensible therein.”

As for May (Ayya’r), it is at the beginning of summer, so the digestive system cannot bear heavy foods, especially when one reaches old age, for having thick meat leads to dreadful damages such as high blood pressure, and the like.

He, peace be on him, has said: “June (Huzayra’n) is thirty days; the power of phlegm terminates therein; the time of the yellow bile comes; one must refrain from tiredness and eating abundant meat; one must smell musk and ambergris; it is useful to eat cold vegetables such as endive and purslane, to eat greens such as cucumber, purgative manna, ripe fruit, to use soured things; of the meat is goat and young goat; of the birds is chickens, dull-yellow partridge (*tahiyujj*), francolins; yogurt and fresh fish.”

As for June (Huzayra’n), it is the first of the months of summer; bodies become weak therein, for they face intense and bitter heat. The Imam, peace be on him, has emphasized that one must:

1. avoid tiredness.
2. avoid having abundant meat.
3. eat vegetables and fruit, for they are light, and not heavy.

He, peace be on him, has said: “July (Tammu’z) is thirty-one days; heat becomes intense therein; water goes down; one must drink cold water before breakfast, eat cold, fresh things, and digestible foods (like those mentioned in June); one must smell cold, wet flowers with agreeable scent.”

As for July (Tammu’z), it is the heaviest of all the months of the year and the most harmful of them toward man. That is because of the intense heat which occurs when water goes down. The Imam has stressed that one must use cold things and eat light foods lest the digestive system should be affected by them. He has also focused on that one must smell cold flowers with pleasant scent, for they have a good effect on the digestive system.

He, peace be on him, has said: “August (Ab) is thirty-one years; the simoom (hot wind) becomes intense therein; cold becomes exited at night; the north wind blows; temper becomes good through patting and moistening; it is useful to drink yogurt; one must refrain from having sexual intercourse and laxative, decrease sport, and smell cold flowers.”

Like July (Tammu’z), August (Ab) is hot; cold becomes intense out of the weakness of bodies because of the intense heat, hence the Imam has made it recommended to use cold thins which decrease the intensity of heat.

He, peace be on him, has said: “September (Aylu’l) is thirty days; the air becomes good therein; the power of the black bile becomes strong; having laxative is good; it is useful to eat sweets and moderate various kinds of meat such as that of young goats and mutton; one must refrain from beef, eat abundant roasted meat, enter the bathroom, use therein perfume with moderate temper, and refrain from eating melon and cucumber.”

The intensity of heat decreases in September (Aylu’l), especially at the end of it, for the air is agreeable therein, so it is useful for one to have all kinds of sweets provided that he should not be afflicted by diabetes or fatness, or having candy harms him very much; likewise, it is useful for him to have all kinds

of meat except beef, for it harms him. The Imam has warned men against eating melon and cucumber, for they are harmful in this month.

He, peace be on him, has said: “October (Tishrin al-Awwal) is thirty-one days; various winds blow in it; one must breathe the east wind, avoid bloodletting and taking medicine; sexual intercourse is praiseworthy therein; it is useful to have meat in spices; one must decrease drinking water; and sport is praiseworthy in it.”

As for October (Tishrin al-Awwal), it is one of the excellent months of the year, for heat terminates in it; the east wind blows therein. The Imam has warned men against bloodletting, for it causes damages to the body. Similarly, he has ordered them to decrease drinking water as well as he has ordered them to practice sport, for it is useful for the vitality and activity of the body.

He, peace be on him, has said: “November ((Tishrin al-Tha’ni) is thirty days; seasonal rain comes down in it; one must not drink water at night, decrease entering the bathroom and having sexual intercourse, take a mouthful of warm water in the early morning every day, avoid eating vegetables such as celery, mint, and watercress.”

As for November ((Tishrin al-Tha’ni), it is one of the most agreeable months of the year, for men receive winter through it; seasonal rain, which is the source of good and mercy to men, falls in it; hence land becomes green and gives crops. Everyone must drink a mouthful of warm water in the early morning in order to get rid of cold. The Imam has warned men against eating celery and other vegetables, for they strongly harm them.

He, peace be on him, has said: “December (Ka’nu’n al-Awwal) is thirty-one days; storms become strong and cold becomes intense in it; it is useful to have all that which has been mentioned in November (Tishrin al-Tha’ni); one must be cautious of having cold foods and guard against cupping and bloodletting; and he must use therein foods which are actually and potentially hot.”

As for December (Ka’nu’n al-Awwal), it is the first month in winter; men face severe cold therein; storms become strong in it. The Imam has warned people against having cold foods, for they have bad effects on their health and cause some diseases to them. Similarly, he has summoned them to have hot foods, for they have some health advantages.

He, peace be on him, has said: “January (Ka’nu’n al-Tha’ni) is thirty-one days; the power of phlegm is strong in it; one must have a mouthful of warm water before breakfast; sexual intercourse is praiseworthy therein; one must have in it hot vegetables such as celery, watercress, and leek; entering the bathroom and massaging (the body) with al-Khayri ointment is useful in it; one must be careful of sweet things, eating fresh fish, and having yogurt.”

Men face the severity and intensity of cold in January (Ka’nu’n al-Tha’ni), so the Imam has made it recommended for them to have warm water in the early morning in order to get rid of the consequences

of cold. Similarly, he has summoned them to have hot vegetables in order to warm their bodies and protect them from cold. He has made it recommended to enter the bathroom, for the blood-circle becomes active through it; and he has warned them against having fresh fish, yogurt, and candy, for they harm their bodies.

He, peace be on him, has said: “February (Shiba’t) is twenty-eight days; the winds become different in it; rain increases; grass appears; water flows in the hollow; it is useful to eat garlic, the meat of bird and animals which are hunted and fruit; one must decreases eating sweet; abundant sport and movement is praiseworthy therein.”

When February (Shiba’t) enters, the severity and intensity of cold terminate, rain increases, and grass appears. The Imam has made it recommended to eat garlic, which is very useful to man’s body, for it protects it from many diseases such as high blood pressure, diabetes, and others. With this month the Imam ends his speech about the seasons of the year, what man must use and avoid in them.

He, peace be on him, has said: “Know, O Commander of the faithful, that the strength of the soul follows the tempers of bodies, and that the tempers depend on the air and change according to it in places.”

Certainly the strength and soundness of reason depend on the health of body. If one is ill or afflicted by diseases, then his reason is weak just as they say: “Sound reason is in sound body.” It is certain that good, fresh, and unpolluted air is one of the basic elements which play an important role in general health.

Describing the way of preparing a lawful drink, he, peace be on him, has said: “(As for) the description of a lawful drink and its usage after food, as we mentioned its benefit when we started talking about the seasons of the year and what one had to have therein to preserve his health, is that one must take ten rotls⁸ of clean raisins; he must wash them and soak them in abundant, clear water to an increase of four fingers over it and leaves it in its container; that is for three (days) in winter, a day and a night in summer; and then he must put them into a clean container; the water must be that of the heaven (i.e. rain) if he is able (to get) it; otherwise, it must be of fresh water whose fountain is in the east direction; shining water as well as it is light, which becomes hot and cold quickly; and this is a proof of clear water. He must cook the raisins until they become swollen and ripe; and then he must squeeze them, clarify their water, and leaves it to be cold. Then he must return it to the container again, measure it with a stick, and leave it to boil on a calm fire until two-thirds of it has steamed. Then he must take one rotl of purified bee honey and pour it into it, and it replaces the amount of the water which was in the cooking-pot; and then he must leave it to boil until the amount of honey has evaporated, and it comes down to its limit. Then he must take a thin piece of cloth and put on it a dirham⁹ of ginger, half a dirham of carnation, half a dirham of cinnamon, a dirham of saffron, half a dirham of spikenard, half a dirham of endive, and half a dirham of mastic. He must grind each one of them separately and put them on the piece of cloth and tie it well with a thread. Then he must put it into (the liquid). The piece of cloth must be macerated in the drink to the extent that the strength of the drugs wherein comes down (into the drink).

He must go on stirring the drink gently on a calm fire until the amount of honey has steamed. Then he must lift the cooking-pot, leave it to be cold, and leave it for three months, that its tastes may overlap with each other; and then he can use it. He can drink of it one or two okes of pure water. So if you, O Commander of the faithful, eat the amount of food which I have described to you, then drink of this drink an amount of three glasses after your food. If you do that, you will be safe throughout your day and night from cold, chronic aches such as gout, wind, and others from among the aches of nerves, brain, stomach, and some aches of liver, spleen, intestines, and bowels. If you, after that, feel appetite for water, then you must drink of it the half of what you had drunk, for it puts right, regulates, and keeps the body of the Commander of the faithful.

“Surely the betterment and straightness of body and its corruption come through foods and drinks. So if you put them right, then your body is good; and if you corrupt them, then your body is corrupt.”

The Imam, peace be on him, has regarded this drink as a lawful one which brings about the most important health advantages to the body and protects it from many diseases. He has mentioned its ingredients and how it is prepared. This drink contains important elements necessary for strengthening man’s body; among them is raisins which include a large amount of vitamins; yet another example of them is honey which is rich in vitamins as well as the other elements which must be added to this drink.

It is worth mentioning that the Imam, peace be on him, has mentioned that the water must be of that of the heaven (i.e. of rain) or of fresh water, lest it should be polluted, and hence it gives rise to some diseases and invalidates this drink.

Dr. Sa’hib Zayni has said: “This lawful drink has a large food value, for it contains useful elements which are regarded as the most important sources and producers of calories which the body always needs, especially in the cold seasons. As for the easiness of digesting it and assimilating its elements, it is well-known, for grape sugar (glucose) is the easiest of all materials in digestion, and of the materials which if one takes, is in no need of most other food stuffs, for it is simply changes into glycogen which is stored in the liver as food reserve and which the body can use at any time.

“Raisins contain a large amount of iron; they are useful for generating blood red cells and treating the disease of anemia; and they are the best of all drugs in treating many disease states such as indigestion, gastritis, gasses in stomach and intestines, some of liver diseases, dullness of intestines, and constipation.¹⁰”

The following is of what the Imam, peace be on him, has said: “And know, O Commander of the faithful, that sleep is the power of brain, the straightness and strength of the body. If you want to sleep, then first lie on your right side, and then turn over your left side; likewise get out of your bed and sleep on your right side just as you had done at the beginning of your sleep. Habituate yourself to get up at night; enter the toilet for relieving nature and stay wherein as long as you relieve your nature; do not stay wherein for a long time; for that gives rise to elephantiasis.”

Sleep is one of the elements necessary for man's life and the health of his body. Indeed Allah has created in man's body some organs which give rise to sleep; in the meantime they supply the body with vitality and activity, remove from it the tiredness and overexertion of the day. The Imam, peace be on him, has shown the health performance of sleep, which is as follows: One must sleep on his right side, for this gives rest to the heart and soundness to the body. Similarly, he, peace be on him, has displayed the way of entering the toilet; it is an act of wisdom that man should not stay for a long time wherein lest he should be afflicted by elephantiasis.

He, peace be on him, has said: "And know, O Commander of the faithful, that the best thing which is used to clean the teeth is the branch of Zingiber officinale, for it removes dirt, makes pleasant the flavor, strengthens the gum; and it is useful for (treating) tooth decay when it is used moderately, but when it is immoderately used, it thins out, shakes the teeth and weakens their roots."

"So he who likes to keep his teeth, then let him take a burnt horn of an ibex, tamarisk, sedge, roses, spikenard (one part), Andara'ni salt (a quarter of a part), and then let him powder them and clean his teeth with it, for it strengthens the teeth, protect their roots from accidental maladies. He who likes his teeth to be white, then let him take part of Andara'ni salt and sea foam equal to it, and then let him powder them and clean his teeth with it."

The Imam has presented the treatment of teeth and mentioned two prescriptions to put them right. The first is that one must clean his teeth with the stick of a Zingiber officinale, and this is one of the best prescriptions in putting teeth right, for this stick had been analyzed and found as one of the most wonderful drugs in purifying teeth and protecting them from diseases, and that it was the best of modern tooth-pastes.[11](#)

The second prescription concerns tooth-paste; the Imam has mentioned its ingredients which treat tooth-decay.

He has said: "And know, O Commander of the faithful, that man's states on which Allah, the Exalted, has built him and made him move about in them are four: The first state is fifteen years; his youth, his beauty, his radiance, and the power of the blood in his body are during it. Then the second state is from fifteen years to thirty-five years; the power of the yellow bile and the strength of its victory over a person are during it; he is still so until he terminates the mentioned period, which is thirty-five years; and then he enters the third stage until the period of his life span, which is sixty years, has terminated; hence he is in the power of the black bile, which is the age of wisdom, knowledge, understanding, regulated affairs, correct results, true opinions, and steadfastness in behavior. Then he enters the fourth stage which is the power of phlegm, and it is the stage in which he, if remains alive, moves to old age, trouble, withering, the decrease of strength, the collapse of his structure, condemning all things which he had come to know of his own soul, to the extent that he sleeps while standing, passes sleep awake, remembers the past things, forgets what occurs in the times, his body withers, his habitual condition changes, the water of his beauty and radiance dries, the growth of his hair and finger-nails decrease, his

body continues retreating and turning away throughout the rest of his life; that is because he is in the power of phlegm; he is dull and inactive; dullness and inactivity bring about the extinction of everybody over which the phlegm power dominates after all."

This part of the dissertation gives an account of the stages of man's life span. They are four stages: The first stage begins from his birthday and ends when he reaches fifteen years of age; it is the stage and beginning of youth, which is the most marvelous and best of all stages in activity.

The second stage begins from fifteen years and terminates in the fifty-three years of age; it is one of the most wonderful stages of lifetime, for therein man's strength, activity, and radiance are perfect.

The third stage begins from thirty-five and ends in sixty years; and in this stage man's knowledge is perfect; his affairs are regulated; that is through his experiences in affairs and his knowledge in events, for in this age his intellectual activity is perfect, but his bodily forces become weak.

The fourth stage begins from sixty years until he dies; in this stage all his organs, his cells, and his forces are weak; and he is dependent on others, especially when he becomes eighty years of age, for his complaints and moans are many. In this connection the poet says:

Surely the eighty (years) which I have reached

has made my ears in need of an interpreter!

And just as they say: "Old age is a cloud which showers diseases!" Definitely, the body in this stage is just as the Imam says: "His body withers and the water of his beauty dries, and it is the stage of his extinction!"

He, peace be on him, has said: "I have mentioned to the Commander of the faithful all that which he needs in the indulgence of the temper, the conditions of his body and its treatment; and I have mentioned the foods and drugs and what he must do in his times.

"So if you like cupping, then let that be between twelve and fifteen nights of the crescent, for it is better for your body. When the month decreases, do not use cupping except when you are forced to do that. That is because the blood decreases according to the decrease of the crescent, and it increases according to its increase; and cupping must be equal to the years which pass: one who is twenty years of age must apply cupping every twenty days; one who is thirty years old, must use cupping every thirty days; one who is forty years of age must use cupping every forty days, and so on.

"And know, O Commander of the faithful, that the blood of cupping is taken from the small veins spreading in the flesh; and the proof of that is what I have mentioned that it does not weaken strength as bloodletting does; and the cupping of *al-nuqra* ¹² is useful for the heaviness of the head; and the cupping of *al-akhda'ayn* ¹³ gives rest to the head, the face, and the eyes, and it is useful to tooth-ache; and perhaps bloodletting replaces all of that; and one may use cupping under the chin in order to treat

*al-qalda*¹⁴ in the mouth, the corruption of the gum, and other mouth aches. Similarly, the cupping between the two shoulders is useful to the beating which results from fullness and heat, and that which placed on the two legs may decrease the fullness with a clear decrease, and it is useful to chronic aches in the kidneys, bladders, and wombs, and it makes menstruation flow abundantly, but it exhausts the body, and a severe haze may stems from it, but it is necessary for those who have blisters and abscesses.

“Gentle sucking decreases the pain of cupping when one places the cupping glasses; and then he graduates the sucking a little more; the sucking in the second (cupping) must be more than the first, and so must be the third, and so on. He must stop slashing until the place has become red through repeating the cupping glasses across it. He must softens the lancets across soft skins; and he must massage the place with some ointment before he slashes it; so must he do during bloodletting, for such an act decreases pain. He must also soften the lancet during cupping; and when he has finished it, he must soften the place with some ointment and drips onto the veins some of it lest they should disappear and harm the phlebotomized. The phlebotomist should bleed the veins in the places where flesh is little, for the little flesh on the veins decreases pain; and the most painful vein when bled is *habl al-dhira*¹⁵ and *al-qifa'l*¹⁶, for they are connected with the upper arm and this skin is solid. As for *al-ba'saliq*¹⁷ (basilic vein) and *al-akkhal*, they are less painful when bled if there is no flesh on them. It is obligatory to apply hot water to the place of bloodletting that the blood may appear, especially in winter, for it softens the skin and decreases pain and makes easy bloodletting. During all what we have mentioned regarding bringing forth blood, it is obligatory to refrain from women twelve hours before that.

“One must use cupping on a clear day on which there is neither clouds nor strong winds; and he must bring forth blood equals to its change which he sees. Do not enter the bathroom immediately, for it gives rise to illness; and pour warm water on your head and body, but do not do that soon.

“Be weary of taking a bath when you apply cupping, for chronic fever stems from it. If you wash yourself off (the blood) of cupping, take a downy piece of cloth or a soft, silk garment or the like and put it on the places of your cupping; and take an amount equal to a chick-pea of *al-tirya'q al-akbar*¹⁸ and drink it when winter; and if it is summer, then drink honey oxymel and mix it with the gladdening, moderate drink, and have it, or with fruit juice. If that is difficult, then drink citron (juice). If you do not find anything, then have it (citron) after you have chewed under the teeth and drink after it a mouthful of lukewarm water; and if that is in the time of winter and cold, then drink after it some honey oxymel, for if you do that, you will be safe from facial paralysis, vitiligo, and leprosy with the permission of Allah, the Exalted; and suck pomegranate, for it strengthens soul and renews the blood; and do not eat salty food after that for three hours, for that may bring about mange; and if you like, then eat (the meat) of dull-yellow partridges (*al-taha'iyyijj*), that is when you have used cupping; and drink after it some of the purified drink which I have mentioned at outset; and massage (your body) with al-Khayri ointment or with some of musk and rose water; and pour on your head some of it as soon as you have finished cupping.

"As for summer, when you apply cupping, then eat *al-sakkbajj* [19](#), *al-hala'm* [20](#) *al-masu's* [21](#), and the sour; and pour on your head violet oil mixed with rose water and some camphor; and drink after your food some of that drinks which I have prescribed to you; and be careful of abundant movement, anger, and having an intercourse with women on the same day."

In this part of the dissertation, the Imam, peace be on him, has presented cupping which causes great advantages to the body, returns activity to it, and drives away from it illnesses and diseases; it is the greatest of all prescriptions and most successful of them in treating those who have high blood pressure, for the blood during it comes out of the small veins spreading in flesh, as the Imam says, and this does not cause weakness to the body. The Imam has mentioned some diseases which are treated with cupping. They are as follows:

- A. Tooth and gum congestion.
- B. The chronic diseases of the kidney, the bladder, and the womb.
- C. The paucity of menstruation.
- D. Blisters and abscesses.

The Imam has described the operation of cupping in full detail and explained what one should use after it, the foods and drinks from which one should refrain from. Similarly the Imam has presented bloodletting and mentioned the veins which should be bled such as *habl al-dhira'* and *al-qifa'l* [22](#); he has also mentioned some refreshing drinks which should be drunk after it and warned against some foods which bring about dangers.

He, peace be on him, has said: "And be cautious, O Commander of the faithful, of bringing together eggs and fish in the stomach at the same time, for if they come together in man's stomach, they give rise to gout, colic, piles, and tooth-ache.

"When yogurt and wine (which some people drink) gather, they cause gout and leprosy; eating onions[23](#) constantly results in freckles; eating salty meat and fish after cupping and bloodletting gives rise to vitiligo and mange; eating sheep's kidneys and bowels disorders the bladder.

"Entering the bathroom during fullness gives rise to colic; washing with cold water after eating fish brings about hemiplegia; eating citron at night results in cross-eye; and having a sexual intercourse with a menstruating woman causes leprosy to the baby.

"Having a sexual intercourse without discharging semen after it gives rise to stone; a sexual intercourse after a sexual intercourse without an interval between them causes madness to the baby; eating eggs[24](#) very much and constantly brings about spleen (disease) and winds in the head of the stomach; fullness of boiled eggs gives rise to asthma and dyspnea; eating raw meat brings about worms in the stomach; and eating figs decreases (the weight of) the body when one addicts himself to it.

“Drinking cool water after a warm thing and candy destroys teeth; eating abundant meat of wild animals and beef results in changing reason, perplexing understanding, making dull the mind, and plentiful forgetfulness.”

In this part of the dissertation, the Imam, peace be on him, has warned against bringing together various kinds of foods during eating, for it gives rise to many diseases; among the foods against which he has warned is eating fish and eggs at the same time, for it leads to the following diseases:

1. Gout.
2. Colic.
3. Piles.
4. Tooth-ache.

He has also warned against having salty foods, for it brings about arteriosclerosis and high blood pressure.

Among the things against which the Imam has warned is drinking cold water after warm things or after eating candy, for it destroys teeth, as it has been emphasized by dentists, who has mentioned that this is one of the acts which destroy teeth.

This part of the dissertation contains health advantages of great importance; if men put them into practice, medicine will be preventive, and they will be in no need of the clinic of physicians.

He, peace be on him, has said: “And if you like to enter the bathroom and you feel no ache in your head, then start, during entering the bathroom, with five handfuls of warm water and pour them on your head, for you will be, Allah willing, safe from headache and migraine.

“And know, O Commander of the faithful, that bathroom has a construction just as that of the body; it has four places just as the natures of the body: the first place is for taking off clothes; it is cool and dry. The second (places) is cool and wet; the third is warm and wet; and the fourth is warm and dry. Taking a bath is very useful, for it leads to moderation, removing dirt, softening nerves and veins, strengthening the big organs, melting (the bodily) excrement, and driving away bad smell.

“So if you do not want any pimple or the like to appear in your body, so start, when entering the bathroom, with massaging your own body with violet ointment; and if you want to use depilatory (paste) without any wound nor any cut nor any evil, then wash (your body) with cool water; and if one wants to enter the bathroom for using depilatory (paste), then he must avoid taking a sexual intercourse for twelve hours before that, and it is a full day, and he must mix with the depilatory (paste) some aloe, some acacia, some rock at the foot of a mountain, or he gathers that and takes little of it if it is together or separate, and he must put nothing into the depilatory (paste) until it is mixed with hot water in which

chamomile, marjoram or dry violet rose has been boiled or all of that little parts together or separate in an amount whose smell the water takes; and (the amount of) arsenic must be equal to the one-sixth of the depilatory (paste); after he has used it and in order to remove its smell, he must rub his own body with something like the leafs of plum, the marc of safflower, henna, roses, and spikenard together or separate.

“And he who wants to be safe from the burn of depilatory (paste), then he must decrease turning it; and when he uses it, he must hasten to wash it and rub his body with some rose oil; if it burns his body, Allah forbids, he must take peeled lentils, crush it, mix it with rose water and vinegar, and rub with it the area which has been burnt by the depilatory (paste), for he recovers with the permission of Allah, the Exalted; and if he wants to avoid the (bad) effects of the depilatory (paste) on his body, he must rub his body very well with al-Thaqif grape vinegar and rose oil.”

It is necessary for man to take a bath in order to clean his own boy from dirt which gives rise to skin diseases. The Prophet’s grandson, source of knowledge and wisdom (i.e. Imam al-Ridha’) has talked about all sides of bathing, of which are the moderation of the body, cleanliness from dirt, and removing bad smell.

Surely the Imam, peace be on him, has talked in detail about bathing, for it is one of health means and among the sources of purity and cleanliness which removes outward bodily dirt and secretions. He, peace be on him, has also talked inclusively about depilatory (paste) which cleans and refreshes the body when it removes thick hair from it.

He, peace be on him, has said: “He who does not want to complain of his bladder must not withhold his urine even if he is on the back of his own mount.

“And he who does not want his stomach to hurt him must not drink water until he has finished having his food; and he who does that, his body becomes wet, his stomach becomes weak, and his veins do not make use of food, for if water is suddenly poured on the food, a pass will occur in the stomach.

“And he who does not want to find stone and the retention of urine must not withhold semen when libido comes down and must not stay for a long time with women.

“And he who wants to be safe from the ache of the lowest part and of piles must eat seven Barni dates mixed with cows’ fat and rub (the area) between his buttocks with pure lily oil.”

“And he who wants to increase his memory must eat seven weights of raisins before breakfast; and he who wants to decrease his forgetfulness and to be a memorizer must eat every day three pieces of ginger mixed with honey jam, and must nourish (his own body) with mustard along with his food every day; and he who wants to increase his reason must have every three pieces of *hilija* along with *Ibloj* sugar²⁵; and he who does not want his finger-nail to split a part or to become yellow or black must not clip it except on Thursday; and he who does not want his ear to ache must put a piece of cotton wherein

when sleeping.

"And he who wants to get rid of cold throughout the days of winter must eat every day three mouthfuls of honey."

In this part of the dissertation, the Imam, peace be on him, has mentioned some health recommendations of great importance, for he has given health prescriptions necessary for safety and protection from diseases; the following are some of them:

1. The soundness of the urinary system.
2. The soundness of the stomach.
3. Protection from stone.
4. Protection from piles.

He has also mentioned other health recommendations which are necessary for protecting the body from diseases.

He, peace be on him, has said: "And know, O Commander of the faithful, that there are signs through which useful and harmful honey is known: some of it makes one sneeze when he smells it; some of it makes one drunk; some of it makes one feel severe burning when he tastes it. So these kinds of honey are deadly.

"One should not delay smelling narcissus, for it prevents cold throughout the days of winter and such is the black cumin; and if one fears cold in the days of summer must eat every day a cucumber and be careful of sitting in the sun.

"And he who fears migraine and colic must not delay eating fresh fish in summer or winter; and he who wants to be good with light body and flesh must decrease his supper by night; and he who does not want to complain of his navel must anoint it when he anoints his hair; and he who does not want his lips to split apart nor do pimples appear in them must anoint them when he anoints his hair; and he who does not want his tonsils and epiglottis to inflame must not eat candy unless he gargles with vinegar after it; and he who does not want to be infected by yellows must not enter a house at once in summer and must not go out of it at once in the early morning in winter; and he who does not want his body to be infected by winds must eat garlic once every seven days; and he who does not want his teeth to be decayed must not eat sweets except after a small piece of bread; and he who wants to enjoy his food must lean on his right side after he has finished eating, and then he must turn on his left side until he sleeps; and he who wants phlegm to leave his own body or to decrease it must eat in the early morning every day some of hot ground (spices), take a bath and have a sexual intercourse with women several times, sit in the sun, and avoid all cold foods, for these things drive away phlegm and burn it; and he who wants to extinguish the flame of the yellow bile must eat every day something cold and wet, refresh

his own body, decrease movement, and look for a long time at him whom he loves; and he who wants to burn the black bile must vomit several times, bleed the veins, and use depilatory (paste) constantly; and he who wants to take away cold winds must cling to liquid enemas and ointments softening the body, treating with hot water in basin; and he who wants to remove phlegm from his own body must have a weight of the small *ittrifil* every day.”

In this part of the dissertation, the Imam, peace be on him, has presented the health of man’s organs; he has specified health prescriptions to their safety and protection from diseases; he has mentioned necessary rules for protection from cold, which is the beginning of diseases; he has given winter and summer prescriptions to get rid of cold.

The Imam, peace be on him, has displayed his health recommendations necessary for the soundness of the systems of man’s body, and specified to them the successful prescriptions which put an end to illness.

He, peace be on him, has said: “And know, O Commander of the faithful, it is obligatory on the traveler to be careful of heat. When he travels, he must be neither full nor hungry; rather he must be on a moderate level. He must have cold foods such as fresh meat, jelly, vinegar, oil, sour grapes juice, and others.

“And know, O Commander of the faithful, that hard walking in intense heat harms exhausted bodies when they are empty of food, but it is useful to strong bodies; as for water good to the traveler and removing harm from him is that he must not drink from every station at which he arrives except after he has mixed it with the water of the station before it or with one drink which is not different; he must mix it with different kinds of water; it is obligatory on the traveler to supply himself with some mud of his homeland on which he has lived; whenever he reaches at a station, he must throw into his own container, out of which he drinks, some of the mud with which he has supplied himself from his homeland; and he must mix the water with the mud in the container through stirring it; and he must leave it until it becomes very clear; the best kind of water in drinking for those travelers or residents is that whose spring is in the east direction, of quick and white; and the best kind of water is that whose vent is in the summer rising of the sun; and the best of them is that which is in this description from which it gushes out and whose bed is in the mud mountains (i.e. hills), for it is cool in winter and relaxes the bowels in summer, and it is useful to those who have fevers.

“As for salty water and heavy water, they constipate the bowels; and as for the water of snow and ice, it is bad to all bodies and is of great harm.

“As for the water of clouds, it is clear, fresh, light and useful to bodies if it is not stored in the ground for a long time. As for the water of the well, it is fresh and useful if its flow lasts and it is not stored in the ground for a long time. As for (the water) of level lands and marshes, it is warm and thick in summer, for it is stagnant and the sun always rises over it, and drinking it constantly may give rise to the yellow bile;

and their bellies become big through it.”

The Imam, peace be on him, has established vital programs for the safety of the traveler and protecting him from diseases; he has advised him not travel when he is full or hungry or very hot, for he is liable to dangers.

Similarly, the Imam, peace be on him, has presented the kinds of water which the traveler must drink and must not drink, for the latter harms his general health. He has accurately described water to the extent that none before or after him has described it in this manner.

He, peace be on him, has said: “In the previous part of this dissertation of mine, I have described to you, O Commander of the faithful, something sufficient for him who puts it into practice. Now, I will mention the matter of sexual intercourse: Do not have a sexual intercourse with your own wife at the beginning of night in summer or winter, for your own stomach and veins are full; and it is not praiseworthy; and it gives rise to colic, hemiplegia, facial paralysis, gout, stone, diuresis, hernia, and weakness of sight; if you want that, then let it be at the last part of the night, for it is more appropriate for your own body, more hoped for a boy-baby, and purer for the baby which Allah has decreed between them (husband and wife).

“Do not have a sexual intercourse with your wife unless you play with her very much and touch her breasts, for if do that, you will overcome her lust, her water comes together, for her water comes out of her breasts; and the lust appears on her face and eyes; and she desires you just as you desire her; and do not have a sexual intercourse with her unless she is pure; so if you want to do that, then do not do it in standing or sitting position; rather lie on your right side; and then get up soon to urinate when you have finished, for you will be safe from stone with the permission of Allah, the Most High. Then wash your own body and drink at once something of (bees) wax (*al-mummya*)²⁵ mixed with honey drink or honey without foam, for it generates water (semen) equals to that which has come out of you.

“And know, O Commander of the faithful, that it is better for you to have a sexual intercourse with them (your wives) when the moon is in Ram or Aquarius; and it is better than that when it is in Taurus which is the high rank of the moon.[26](#)

“And he who puts into effect what I have described in this dissertation of mine and directs his own body through it is safe, with Allah’s permission, from all diseases; and his own body is good with Allah’s help and power, for He gives well-being to whomever He wishes and grants it to him; and praise belongs to Allah, the First and Last, the Outward and Inward.”

In this part of the dissertation, the Imam, peace be on him, has discussed sexual life and mentioned many of its important sides of which men are ignorant. He has warned husband against having a sexual intercourse with his own wife at the beginning of night, for it gives rise to many diseases, of which are the following:

A. Colic.

B. Hemiplegia

C. Facial paralysis.

D. Gout.

E. Stone

F. Hernia

G. Weakness of sight.

Moreover he has summoned husband to have a sexual intercourse with his own wife at the last part of night. With this matter we will end our talk about *al-Risa'la al-Dhahabiya fi al-Tibb* (the golden medical dissertation), which is regarded as one of the stored medical books.

1. The translation in the script of the author is available at the Imam Amir al-Mu'minin Library, serial 237.
2. Robert Foblbith, Your Body the Marvelous, the Odd, p. 13.
3. Ibid.
4. Al-Tibb Mihra'b al-Ima'n, pp. 141–142.
5. Ibid., pp. 191–202.
6. Ibid., pp. 204–206.
7. In some versions, the origin of happiness is in the kidneys.
8. A rotl is about 340 grams.
9. A dirham is 5.5 grams.
10. Tibb al-Ridha', pp. 58–59.
11. This was announced by BBC.
12. Al-nuqra is a hole in the back four fingers above the neck vertebrae.
13. Al-akhda'ayn are two veins in the back of the neck to the right and left of it.
14. Al-qalda' is an ulcer in the skin of the mouth and tongue.
15. Habl al-dhira' is the vein which extends from the forearm upwards.
16. Al-qifa'l is the vein which appears at the elbow.
17. Al-ba'saliq is the outward vein from the elbow to the forearm.
18. Al-tirya'q al-akbar is one of the ancient drugs.
19. Al-sakkajj is soup along with vinegar.
20. Al-hala'm is al-sakkajj which is purified from fat or it is the meat of cows and calves and goats which is boiled in salty water; and then the boiled meat is taken out and mixed with the boiled vegetables along with vinegar.
21. Al-masu's is meat which is cooked and placed into vinegar or it is the meat of birds.
22. See the previous footnotes.
23. In a version eating eggs.
24. In a version eating onions.
25. Ibloj sugar is a kind of plant.
26. Al-Majlisi said: "Perhaps he (Imam al-Ridha') has mentioned these matters, if they belong to him, for some interests in agreement with that al-Ma'mu'n and his companions were famous for adopting the viewpoints of the wise men."

3. The Sahifa of al-Ridha'

Among the works of Imam al-Ridha', peace be on him, is this excellent dissertation called *Sahifat al-Ridha'*; a group of narrators has called it *Musnad al-Imam al-Ridha'*, and this name is closer to the composition of the dissertation, for it contains the traditions which Imam al-Ridha' has narrated on the authority of his grandfather, may Allah bless him and his family, and on the authority of his pure fathers, peace be on them. A group of researchers has stated that this dissertation is one of the works of Imam al-Ridha', peace be on him.¹

Any how, this dissertation is among the treasures of Prophet and of the members of the House (*Ahl al-Bayt*), peace be on them, and of the Imams; it has reached the top of honor and glory in the chain of authorities, as Dr. Husayn 'Ali Mahfu'z said.²

As for us, we have quoted this dissertation from a version printed in Cairo by al-Ma'a'hid Press, near al-Azhar, in the year 1340 A. H., and then it was printed by al-'Alla'ma 'Abd al-Wa'si', who classified it into ten chapters, which are as follows:

Chapter 1: On Invocation Of Allah

Having mentioned a preface concerning the necessity of mentioning the chain of the authorities, Shaykh 'Abd al-Wa'si' said: "I have narrated this Sahifa through the authentic chain of authorities connected with Imam al-Qa'sim b. Muhammad, peace be on him, on the authority of his Shaykh al-Sayyid Amir al-Din b. 'Abd Allah, on the authority of al-Sayyid Ahmed b. 'Abd Allah al-Wazir, on the authority of Imam al-Mutahhar b. Muhammad b. Sulayma'n, on the authority of Imam al-Mahdi Ahmed b. Yahya', on the authority of Sulayma'n b. Ibra'him b. 'Umar al-'Alawi, on the authority of his father Ibra'him, on the authority of Ridha' al-Din Ibra'him b. Muhammad al-Tabari, on the authority of Imam Najm al-Din al-Tabrizi, on the authority of al-Ha'fiz Ibn 'Asa'kir, on the authority of Za'hir al-Sinja'ni, on the authority of al-Ha'fiz al-Bayhaqi:

1. On the authority of Abu' al-Qa'sim al-Mufassir, on the authority of Ibra'him b. Ju'da, on the authority of Abu' al-Qa'sim 'Abd Allah b. Ahmed b. 'Amir al-Ta'i (in Basrah), who said: ['Ali b. Musa' al-Ridha', peace be on him, related to me in the year 194 A. H. He said: My father Musa' b. Ja'far related to me. He said: My father Ja'far b. Muhammad related to me. He said: My father Muhammad b. 'Ali related to me. He said: My father 'Ali b. al-Husayn related to me. He said: My father al-Husayn b. 'Ali related to me. He said: My father 'Ali b. Abu' Ta'lib, the peace of Allah be on them all, amen to the Day of Resurrection, related to me. He said: Allah's Messenger, may Allah bless him and his family, said: Allah, the Most High, said:] "*There is no god but Allah* is My fort, so he who enters My fort is safe from My chastisement."³

Surely these brilliant words are the secret of existence, lamp of the Allah-fearing, and guide of the knowledgeable. He who says them out of knowledge and belief enters the fort of Allah, which whoever enters wins the good pleasure of Allah, the Exalted, and is safe from His chastisement.

2. Through his chain of authorities, he, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "He upon whom Allah bestows a favor should praise Allah for it; he who finds slow daily bread should ask Allah's forgiveness; and he whom a certain matter saddens should say: There is neither might nor strength save in Allah, the Exalted, the Almighty."

Surely the invocation of Allah and devotion to Him deserve more of His blessings and favors; he who says these words during these situations, Allah's mercy includes him, and he attains general good.

3. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "Belief is profession with the tongue, knowledge through the heart, and action by the limbs."

Belief is a flame of light which lightens the heart, flows as life does in the souls of the Allah-fearing and the knowledgeable, dominates their sentiments and feelings.

4. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said: Allah says:] "If a creature takes refuge in a creature other than Me, I will cut him off from the means of the heavens and the earth, so if he asks Me, I will not give him; and if he supplicates Me, I will not answer him; and if a creature seeks refuge in Me other than My creatures, I will guarantee the heaven and the earth in respect of his daily bread; so if he asks Me, I will give him; and if he supplicates Me, I will respond to him; and if he asks Me for forgiveness, I will forgive him."

Failing and unsuccessful is he who hopes for those other than Allah, the Exalted, at whose hand is the course of events. A poet said:

May the hand which asks those other than You become poor; may the land which sees promising signs in other than the clouds of Your munificence become barren!

So glory is forbidden except from You; money is forbidden except from You!

If the servant devotes himself to Allah and seeks refuge in Him, he will win good and gain bless in this world and the next.

5. Through his chain of authorities, he said: ['Ali b. al-Husayn, peace be on him, related to me that a Jew asked 'Ali b. Abu' Ta'lib, peace be on him, saying:] "Tell me about that which does not belong to Allah, that which is not with Allah, and that which Allah does not know?"

'Ali, peace be on him, replied: "As for that which Allah does not know, it is your, people of Jews, statement that 'Uzayr is the son of Allah, and Allah does not know that He has a son; as for that which is

not with Allah, it is that Allah has no oppression toward the servants; as for that which does not belong to Allah, it is that Allah has no partner.”

The Jew said: “I witness that there is no god except Allah, and that Muhammad is the Messenger of Allah.”

Surely, Imam ‘Ali, the Commander of the faithful, peace be on him, is the gate of the city of knowledge of the Prophet, may Allah bless him and his family. He is the leading figure of this community, the pioneer of its intellectual and scientific renaissance. It is certain that if the cushion had been folded for him and he had undertaken the leadership of the reign after the Prophet, may Allah bless him and his family, the Jews, the Christians, and the Magians would have adopted Islam.

6. Through his chain of authorities, he, peace be on him, said: [Allah’s Messenger, may Allah bless him and his family, said:] “The best deeds with Allah are: belief without doubt, invasion without stealing from war booty before it is distributed (*ghulu’l*), and proper *hajj*. The first to enter the Garden will be a martyr; a slave who worships his Lord well and is sincere to his master; and a chaste man who abstains from what is forbidden, has a family, and strives to secure the daily bread of his own family. The first to enter the Fire will be a domineering Imam (leader) who does not treat (his subjects) with justice; a possessor of wealth of property who does not pay the right against it; and a boastful, poor (person).”

This tradition includes the best actions in reward and repayment with Allah, the Most High; the actions are: belief in Allah without any doubt, invasion without stealing from war booty before it is distributed (*ghulu’l*); for it is spent on spreading Allah’s words on earth; and making a pilgrimage to the Sacred House of Allah.

This tradition also gives an account of the best men in the view of Allah, the Exalted, and the most honorable before Him, and they are: the martyrs in the path of Allah, not in the path of booty or worldly pleasures; the slave who believes in his Lord and is sincere to his master; and the chaste man who strives to secure the daily bread of his family.

Moreover the tradition gives an account of the most hateful person in the view of Allah and who deserves the Hellfire. The first to enter it are: the disobedient criminal ruler who wrongs the servants of Allah and does not treat them with fairness and justice; the possessor of a plentiful wealth who is miserly toward the rights of Allah (against him) and does not help the poor; the boastful, poor (person) who boasts of his own person and his family, shows arrogance and vainglory toward the creatures of Allah.

7. Through his chain of authorities, he said: [Allah’s Messenger, may Allah bless him and his family, said:] “He who makes my community learn by heart forty traditions and it makes use of them, Allah will raise him from the dead a jurist and scholar on the Day of the Resurrection.”

Surely, the Prophetic traditions are a flame of light which guides the perplexed and the errant and brighten the road (to them), for they are some springs of wisdom. So he who circulates them among the

Muslims surely takes part in building Islamic thought; and Allah's Apostle, may Allah bless him and his family, had promised him that Allah would raise him from the dead a jurist and scholar on the Day of Resurrection.

8. Through his chain of authorities, he, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "He who gives a religious opinion to men without knowledge, the heavens and the earth curse him."

The ugliest and most sinful crime is giving a religious opinion to men without knowledge, for such a religious opinion misleads men, spreads lying among them, and ascribes falsehood to Allah.

9. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "Reliance (on Allah) and monotheism are the half of religion; make livelihood come down from Allah through alms."

Surely, reliance on Allah and professing His Oneness are part of core of religion and are basic elements of its entity. The Imam has urged (the Muslims) to give alms, for it aids the poor and the deprived. Allah has promised that He will bestow upon those who give alms.

10. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "Verily Musa' b. 'Umra'n asked his Lord, saying: 'O Lord, are You far, so I will call out to You? Or are You near, so I will whisper to You?' So Allah revealed to him: *O Musa', I am the friend of him who invoke Me!*'"

11. Through his chain of authorities, he, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "The supplication of the children of my community is accepted unless they commit sins."

Certainly, the supplication of the children of the faithful is accepted, for Allah does not refuse a supplication of theirs on the condition that they should not commit crimes and sins.

12. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "He who passes by cemeteries and recites (the sura) *Qul Huwa Allah Ahad* eleven times and then he gives his reward to the dead, a reward equal to the number of the dead will be given to him."

Surely, Allah doubles the reward of him who recites Surat al-Tawhid for the dead Muslims, and He abundantly rewards him.

13. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "Supplication is the weapon of a believer, pillar of religion, and light of the heavens and the earth. So cling to supplication and be sincere in intention."

This tradition gives an account of the importance of supplication, for it is the weapon of a believer, pillar of religion, and light of the heavens and earth. So supplication has occupied the highest position with Allah, the Exalted.

14. Through his chain of authorities, he, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "If one of you wants a need, then let him seek it early in the morning on Thursday, and let him recites when he goes out of his house the last (verse) of *Al 'Umra'n, Ayat al-Kursi, Inna' Anzalna'hu fi Laylat al-Qadr*, and *Umm al-Kita'b* (Surat al-Fa'tihah), for in them is the accomplishment of the needs of this world and the next."

This tradition contains the program of accomplishing needs, for he (the Prophet) has appointed the time when the Suras of Allah's dear Book should be recited.

15. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "Six (things) are of manhood: Three of them (is performed) in cities and towns and three of them (is performed) on journey. As for those (performed) in cities and towns are: reciting the Qur'an, building mosques, and making friends in Allah; and as for those (performed) on journey are: giving food generously, good manners, and joking (in things) other than acts of disobedience to Allah."

These six qualities give an account of man's honor, manhood, and good inner self.

16. Through his chain of authorities, he, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said three times:] "O Allah, have mercy on my successors!"

He was asked: "Who are your successors, Allah's Apostle?"

He replied: "Those who will come after me, narrate my traditions and my Sunna (sayings and practices), and teach them to men after me."

Surely, the successors of the Prophet, may Allah bless him and his family, and the closest of men to him are those who narrate his traditions, circulate them among men, teach men the principle features of religion and the precepts of Islam.

17. Through his chain of authorities, he, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "Verily, this knowledge is the treasures of Allah and its keys are question, so question, may Allah have mercy on you, for four (persons) are rewarded because of it: the questioner, the teacher, the listener, and the answerer."

The Prophet, may Allah bless him and his family, urges the ignorant to question about the affairs of their religious and worldly affairs which they do not know, for, in this manner, knowledge is spread and circulated.

18. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him

and his family, said:] “He who recites *Idha’ Zulzult al-Ard’* four times is like him who has recited the whole Qur'an.”

Surely, reciting this Holy Verse four times leads to this great result, which is reciting the whole Qur'an.

19. Through his chain of authorities, he said: [My father Muhammad b. ‘Ali, peace be on them, related to me. He said: He, peace be on him, said:] “If you enter five (things), you will not able to (perform) the like of them: The servant should fear (nothing) except his sins, hope for (none) except his Lord. The ignorant, when asked about something he does not know, should not be ashamed of saying that Allah and His Messenger know. He who does not know should not be ashamed of learning. Steadfastness is of the same rank with faith as (that of) the head with the body. He who has no patience has no faith.”

Wisdom has been embodied in these matters through which man, if he follows them, is exalted and a model of excellence and politeness.

20. Through his chain of authorities, he said:[Al-Husayn b. ‘Ali, peace be on them, related to me. He said:] “A tablet was found under a wall of one of the cities (*al-Mada’in*), and therein was written: ‘I am Allah; there is no god save Me and Muhammad is My Prophet. I wonder at him who is sure of death, how is he happy? I wonder at him who is certain of (Allah's) determination, how is he sad? I wonder at him who has tried the world, how does he feel secure wherein? And I wonder at him who is sure of reckoning, how does he commit sins?’”

This tablet contains a great warning. If man carefully considers the warning, he will turn away from every sin and do all that which brings him near to Allah.

21. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] “An angel came to me and said: ‘O Muhammad, verily your Lord recite (His) greetings to you and says to you: ‘If you want, I will make the valley of Mecca gold.’” He said: “So he (the Prophet) looked toward the sky and said: ‘O Lord, make me satisfied on one day, so I will praise you; make me hungry on another, so I will ask you!’”

Indeed, the Prophet, may Allah bless him and his family, renounced the world, turned away from its pleasures, and devoted himself to Allah, the most High. This is one of his special qualities which distinguished him from the rest of the prophets.

Chapter 2: On The Adhan

22. Through his chain of authorities, he said: [The Commander of the faithful, peace be on him, said:] “When Allah's Messenger, may Allah bless him and his family, began learning the *adha’n* (call to prayer), Gabriel brought him the Bura’q, but it was difficult for him (to ride it). Then he brought him a riding animal called Bura’qa and it was difficult for him (to ride it), so Gabriel said to it: ‘Be calm, for none more honorable than him in Allah's view has ever ridden you!’ It became calm, and Allah's Messenger,

may Allah bless him and his family, said: ‘I rode it until I reached the veil which was before the Merciful (Allah), and then an angel came out from behind the veil and said: ‘*Allahu akbar! Allahu Akbar!* (Allah is greater.)’ He (Allah’s Messenger) said: ‘So I asked: O Gabriel, who is that angel?’ He replied: ‘By Allah who has honored you with the Prophethood, I have never seen that angel before this hour of mine.’ He said: ‘*Allahu akbar! Allahu Akbar!* (Allah is greater.)’ So he was called out from behind the veil: ‘My servant is truthful; I am greater; I am greater!’ Allah’s Messenger, may Allah bless him and his family, said: ‘The angel said: ‘*Ashhadu anna La’ ila’ha illa’ Ila’h*, *Ashhadu anna La’ ila’ha illa’ Ila’h* (I bear witness that there is no god but Allah.)’ So he was called out from behind the veil: ‘My servant is truthful. I am Allah; there is no god but I.’ Allah’s Messenger, may Allah bless him and his family, said (that), so the angel said: ‘*Ashhadu anna Muhammadar rasu’l ‘allah*, *Ashhadu anna Muhammadar rasu’l ‘allah* (I bear witness that Muhammad is the Messenger of Allah.)’ So he was called out from behind the veil: ‘My servant is truthful; I have sent Muhammad as a Messenger.’ Allah’s Messenger, may Allah bless him and his family, said: ‘The angel said: ‘*Hayya ‘alla’s-sala’h*, *Hayya ‘alla’s-sala’h* (Make haste to the prayer.)’ So he was called out from behind the veil: ‘My servant is truthful and summons (men) to worship Me.’ Allah’s Messenger, may Allah bless him and his family, said: ‘The angel said: ‘*Hayya ‘alla’ fala’h*, *hayya ‘alla’ fala’h* (Make haste to salvation.)’ So he was called out from behind the veil: ‘My servant is truthful and summons (men) to worship Me. And surely successful is he who perseveres in it.⁴’ Allah’s Messenger, may Allah bless him and his family, said: ‘Allah has completed for me the honor over the first and the last.”

The Shi’ites have unanimously agreed that it was the Prophet, may Allah bless him and his family, who legislated the *adha’n* in this manner which have been mentioned in this tradition or something similar to it; whilst the Sunnis have mentioned that when the Prophet, may Allah bless him and his family, came to Medina, it was difficult for the people to know the timings of his prayers. So they discussed specifying a certain signal in order to know the timing of the payer of the Prophet, may Allah bless him and his family, lest they should miss the congregational prayers. Hence some suggested a bell, but the Prophet, may Allah bless him and his family, said: “The bell belongs to the Christians.” Others suggested a trumpet, but he said: “It belongs to the Jews.” Others suggested a tambourine, but he said: “It belongs to the Romans.” Others suggested burning fire, but he said: “It belongs to the Magus.” Others suggested setting up a banner, but that did not appeal to him, may Allah bless him and his family. So, he may Allah bless him and his family, stood up concerned; hence ‘Abd Allah b. Zayd spent the night concerned because of the concern of Allah’s Messenger, may Allah bless him and his family, and he saw in his sleep an angel who taught him the *adha’n* and the *iqa’ma* (the declaration of standing for prayer), so he told the Prophet, may Allah bless him and his family, about that. The dream coincided with the revelation. So the Prophet, may Allah bless him and his family, ordered it (*adha’n*) to be performed.⁵

This is very impossible, for the *adha’n* and the *iqa’ma* are of the pre-conditions of prayer; they are like the rest of the pre-conditions such as *taha’ra* (purity), *istiqba’l al-qibla* (facing the *qibla*), and *iba’hat al-maka’n* (the place should be permissible). The Revelation came down (to the Prophet) carrying all these pre-conditions and explanations of prayer. Then why did ‘Abd Allah b. Zayd see the angle and the rest

of Companions (of the Prophet), who were greater than him in importance, did not see him?

Chapter 3: On Urging To Performing The Five Prayers And The Quality Of The Prayer For The Dead

23. Through his chain of authorities, he said: [Allah's Messenger, may Allah bless him and his family, said:] "Satan is still afraid of Adam's son as long as he keeps his prayers. However, if he neglects them, he (Satan) dares against him and throws him into great sins."

Allah, the Most High, honored and dignified man through praying and standing before Him during the five prayers. However, the stoned Satan plays with man and does his best to deprive him of this excellence and honorable rank.

24. Through his chain of authorities, he said: [Allah's Messenger, may Allah bless him and his family, said:] "He who performs a religious duty (*farida*), Allah responds to his supplication."

Surely, he who performs a religious duty, whether prayer or fasting or hajj or others, Allah rewards him and accepts his supplication.

25. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "My community is still in good as long as they love each other, return things deposited (with them), refrain from the unlawful, entertain the guest, perform the prayer, and pay *zaka't* (alms). However, if they do not do that, they will be afflicted by drought."

The Prophet, may Allah bless him and his family has summoned his community to keep these noble qualities, and he promised that they would be in good as long as they performed them, but if they neglected them, Allah would afflict them with a dreadful tribulation.

26. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "If man is not able to perform prayer in standing position, he can pray in sitting position. If he cannot pray in sitting position, he can pray laying down on his back and his feet facing the *qibla*, and he makes a sign."

The prayer is the most important of religious duties, and the responsible is not exempted from it in all circumstances. If he is able, he prays in standing position; if he is unable, he prays in sitting position; and so on.

27. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "Keep the five prayers, for Allah, the Great and Almighty, will summon the servant on the Day of Resurrection; prayer will be the first thing about which He will ask him. If he brings it perfect; otherwise, he will be pushed into the Fire."

Prayer will be the first thing about which the responsible will be asked during his mustering and his raising from the dead. If he performs prayer perfectly, he will be safe from the chastisement of Allah; if he performs it imperfectly or neglects one of its pre-conditions, he will be thrown into the Fire.

28. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "Do not lose your prayers, for he who loses his prayer will be mustered along with Qa'ru'n and Fir'oun and Ha'ma'n; and it is incumbent upon Allah to make him enter the Fire along with the hypocrites; and woe unto him who does not keep his prayers and does not perform the Sunna of his Prophet."

Islam takes great care of prayer and distinguishes it from the rest of acts of worship. So he who performs it is a Muslim; and he who denies it dies the death of those pagans before Islam and will be mustered along with the oppressive and the unbelievers.

29. Through his chain of authorities, he said: ['Ali, the blessings of Allah be on him, said:] "Allah's Messenger, may Allah bless him and his family, led us in the traveler's shortened prayer and recited in the first (*rak'a*) *al-hamد* and *qul ya' ayuha' al-kafiru'n*, and in the other (*rak'a*) he recited *al-hamد* and *qul huwa Allahu ahad*. Then he said: 'I recited to you the one-third and one-fourth of the Qur'an.'"

A four-*rak'a* prayer is shortened during travel, and surely the Prophet, may Allah bless him and his family, recited *qul ya' ayuha' al-kafiru'n* in the first *rak'a* after *al-fa'tiha*, and in the second *rak'a* he recited *surat al-Tawhid* after *al-fa'tiha*; and he, may Allah bless him and his family, made clear the reward of that when he said that he recited the one-third of the Qur'an in the first *rak'a* and the one-fourth of the Qur'an in the second *rak'a*.

30. Through his chain of authorities, he said: "Muhammad b. 'Ali, peace be on him, was asked about the prayer, and he claimed that his father would shorten the prayer during travel."

As for shortening prayer during travel, it is among the necessities of the creed of the members of the House (*Ahl al-Bayt*), peace be on them; the Book and the Sunna are two proofs of that.

31. Through his chain of authorities, he said: "I saw the Prophet, may Allah bless him and his family, exclaim 'Allah is Great!' over his uncle Hamza, peace be on him, five times, and after him he exclaimed 'Allah is Great!' over the martyrs, so seventy times of exclaiming 'Allah is Great!' was the share of Hamza."

As for the prayer for the dead, it is one of the general obligations. In other words, it is not obligatory on all Muslims to perform it; rather it obligatory on some of them. As for its performance, it is as follows: Five *takbirs* should be made; *al-Shaha'datayn* (the two testimonies: I bear witness that there is no god but Allah and that Muhammad is Allah's Messenger) should be recited after the first *takbir*, calling down blessing upon the Prophet, may Allah bless him and his family, should be after the second *takbir*; a supplication for the believers, male and female, should be recited after the third *takbir*; a supplication for

the deceased should be recited after the fourth *takbir*; the fifth *takbir* should be recited, and then departure.⁶ In this connection many traditions have been reported from the members of the House (*Ahl al-Bayt*), peace be on them.⁷ As for the Sunnis, they believe that the *takbirs* are four, and the worshipper departs after the fourth (*takbir*).⁸

32. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "O 'Ali, when you pray over a deceased person, say: O Allah, verily this is Your slave and son of Your bondmaid has passed away according to Your decree, and he is not a mentioned thing. He has visited You and You are the best One whom is visited. O Allah, dictate to him Your argument, join him to Your Prophet, brighten his grave for him, be generous toward him during his entering, make him firm through the firm statement, for he is in need of You and You are in no need of him. He bore witness that there was no god but You, so forgive him. O Allah, do not deprive us of the reward through him and do not try us after him.

"O 'Ali, when you pray over a woman, say: O Allah, You created her, and You gave life to her, and You made her die, and You are more knowledgeable of her secret and openness. We have come to You as intercessors for her, so forgive her. O Allah, do not deprive us of the reward through her.

"O 'Ali, when you pray over a child, say: O Allah, make him an ancestor and provisions for his parents, make him an intercessor (for them), make him for them as light and guidance, and make his parents follow (him to) the Garden. Verily, You are powerful over all things!"

As for the performance of the prayer for the dead, we have already mentioned it. As for this supplication, it should be recited after the fourth *takbir*. As for the prayer over the child, it is as follows: If he/she dies at the age of six years, then the prayer for the dead should be performed over him. If he/she has not reached this age, then prayer over them is recommended.

Chapter 4: On The Excellence Of Ahl Al-Bayt

It is in three parts:

Part 1: On the Excellence of 'Ali Bin Abu' Ta'lib (a.s)

33. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "O 'Ali, I am the master of the messengers, and you are the commander of the faithful, Imam of the Allah-fearing, and leader of the excellent, famous ones."

Imam 'Ali, the Commander of the faithful, peace be on him, is the pioneer of thought and wisdom in Islam. He is the soul of the Prophet, may Allah bless him and his family, gate of the city of his knowledge, and his testamentary trustee after him. The Prophet, may Allah bless him and his family, lauded his exalted rank and great position. No tradition has been transmitted from him, may Allah bless him and his family, concerning his praising any of his companions like his praising Imam 'Ali, the

Commander of the faithful, peace be on him. His purpose of that is to provide evidence of his succession after him.

34. Through his chain of authorities, he [Allah's Messenger, may Allah bless him and his family], peace be on him, said: "When I was ascended to the heaven, Gabriel took me by the hand and sat me on a *darnu'k*⁹ of the Garden. Then he gave me a quince from it (the Garden), and it (the quince) and what was therein was prepared for Imam 'Ali, peace be on him."

Certainly, Allah has prepared for 'Ali, peace be on him, all favors of the hereafter and made him dwell Paradise and live wherever he likes.

35. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "O 'Ali, I asked my Lord to give me five qualities regarding you, and He gave (them) to me. As for the first of them, it is that I asked my Lord to split open the ground and to dust my head and you were with me, so He (Allah) gave it to me. As for the second, it is that I asked my Lord to let me stop by the Scale of the Balance and you were with me, so He gave it to me. As for the third, it is that I asked him to make you the carrier of the standard, which was the Standard of *Allahu Akbar* under which were those who gained the Garden, and He gave it to me. As for the fourth, it is that I asked my Lord (to let) you water my community from my pond (*hawd*), and He gave it to me. As for the fifth, it is that I asked my Lord to make you the leader of my community to the Garden, so my Lord gave it to me. Praise belongs to Allah who has bestowed that upon me!"

Surely, Allah singled Imam 'Ali, the Commander of the faithful, peace be on him, with all noble qualities and endowed him with all virtues. He accepted the supplication of His Prophet when he asked Him to give these qualities and virtues to 'Ali.

36. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "When the Day of Resurrection occurs, I will take hold of the *hijza* of Allah; you will hold my *hijza*; your sons will grasp your *hijza*; and the Shi'ites of your sons will take hold of their *hijza*.¹⁰"

Imam 'Ali, the Commander of the faithful, peace be on him, has a noble rank with Allah, the Exalted. Through this rank he has gained exaltedness over the righteous and the Allah-fearing, and through it he, his sons, and his Shi'ites will be distinguished from the rest of the people on the Day of Judgment.

37. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "O 'Ali, you will be the Divider of the Garden and of the Fire; you will knock at the gate of the Garden and enter it without any reckoning."

This tradition has been narrated by a group of religious scholars from among the Shi'ites and the Sunnis. It gives an account of the outstanding merit of Imam 'Ali, the Commander of the faithful, peace be on him, and his great importance with Allah, which none of the people has ever reached except the

Prophet, may Allah bless him and his family.

38. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "When the Day of Resurrection occurs, you and your sons will be on the (backs of) piebald horses and crowned with pearls and corundum. Allah will ordered you (to be taken) to the Garden and the people look (at you)."

How great the rank of the Imam and his pure sons with Allah is! For He has singled them out with all noble qualities and distinguished them from the rest of his creatures.

39. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "When the Day of Resurrection occurs, I will be called out from inside the Throne: The best father is your father Ibra'him; the best brother is your brother 'Ali b. Abu' Ta'lib!"

Allah singled His great Prophet, may Allah bless him and his family, with all kinds of excellence of which is that he was among the progeny of Ibra'him, Allah's bosom friend, and that his brother was Imam 'Ali, the Commander of the faithful, peace be on him, who defended the word of monotheism, the values and principles of Islam.

40. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "Verily, Allah ordered me to love four (persons): 'Ali, Salma'n, Abu' Dharr, and al-Muqda'd b. al-Aswad."

Surely, these four (leading figures) took part in building Islam and carried the torch of monotheism; accordingly, Allah ordered his Prophet to love them, for they were among the elements of piety and righteousness.

41. He, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "O 'Ali, surely, Allah has already forgiven you, your progeny, your Shi'ites, those who love your Shi'ites, those who love the lover of your Shi'ites; therefore be cheerful, for you are free from polytheism and full of knowledge."

Imam 'Ali, peace be on him, had great communication with Allah, the Exalted, so Allah endowed him with this excellence of forgiving him, his children, his Shi'ites, and their followers.

42. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "Whomsoever I am his Master, then 'Ali is his master. O Allah, be friend of one who is his friend and be the enemy of one who is his enemy; and desert one who deserts him and help one who helps him."

The Prophet, may Allah bless him and his family, declared these brilliant words, which were the most expensive medals he gave to the Imam, on the Day of Ghadir Khum, which is the most important 'Id in Islamic world, for he appointed the Imam as a successor after him and ordered the Muslims to pledge

allegiance to him. They pledged allegiance to him, so did the wives of the Prophet, may Allah bless him and his family. On that immortal day, the greatest favor toward the Muslims was completed, and on it this holy verse was revealed: ***This day I have completed My favor on you and chosen for you Islam as a religion.***

43. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "O 'Ali, had it not been for you, the believers would not have been recognized after me."

Surely, Imam 'Ali, the Commander of the faithful, peace be on him, is the measure through whom the believer is distinguished from the sinner; so, he who loves him is a believer and he who shows enmity toward him is a sinner. 'Aisha says:

When gold is touched by a touchstone, its cheat appears without doubt.

Cheat is in us, and 'Ali, the purified gold, is like a touchstone among us.[11](#)

44. Through his chain of authorities, he said: ['Ali b. Abu' Ta'lib, peace be on him, related to me. He said:] "I have inherited two books from Allah's Messenger, may Allah bless him and his family: the Book of Allah, the Exalted, and a book concerning the sheath of my sword."

He was asked: "O Commander of the faithful, what is the book concerning the sheath of your sword?"

"He who kills other than his killer and hits other than his hitter, then the curse of Allah be upon him."

Imam 'Ali, the Commander of the faithful, peace be on him, inherited all qualities of the Messenger, may Allah bless him and his family, of which are what he, peace be on him, has mentioned above.

45. Through his chain of authorities, he, peace be on him, said:[Allah's Messenger, may Allah bless him and his family, said:] "O 'Ali, you have been given three (things) the like of which I have not been given."

I (i.e. 'Ali) asked: "May my father and mother be your ransom, what have I been given?"

He, may Allah bless him and his family, replied: "You have been given a father-in-law like me; you have been given a wife like Fa'tima, peace be on her; and you have been given the like of your two sons, al-Hasan and al-Husayn."

Allah, the Most High, singled Imam 'Ali, the Commander of the faithful, with these three traits with which He had never endowed anyone.

46. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "On the Day of Resurrection there will be no rider other than us, and we will be four."

A man from the Ansa'r stood up and asked him: "O Allah's Apostle, who are they?"

He (the Apostle) replied: "I will be on (the back of) al-Bara'q riding animal; and my brother (Prophet) Sa'lih on Allah's she-camel which was slaughtered; my uncle Hamza on my she-camel al-'Adba"; and my brother 'Ali b. Abu', peace be on him, on one of the she-camels of the Garden and the Standard of Praise will be in his hand; and he will say: There is no god but Allah; Muhammad, may Allah bless him and his family, is the Messenger of Allah! So the human beings will say: That is an angel brought nigh or a prophet sent out or the bearer of the Throne. So an angel from the inside of the Throne will answer them: O group of human beings, that is not angel brought nigh nor a prophet sent out nor a bearer of the Throne; that is 'Ali b. Abu' Ta'lib!"

Certainly, on the Day of Resurrection, Allah, the Most High, will manifest the position of His friend Imam 'Ali, the Commander of the faithful, peace be on him, and his exalted rank with Him, to the extent that He will make the prophets brought nigh, the messengers sent out, His friends, and the rest of the creatures know the importance of the Imam with Him.

47. Through his chain of authorities, he said: ['Ali, peace be on him, said:] "He who loves me finds me at his death in such a manner which he loves; and he who hates me finds me at his death in such a manner which he hates."

Many traditions indicate that Imam 'Ali, the Commander of the faithful, peace be on him, attends at the death of everyone, believer and unbeliever. He asks the Angel of Death to treat the person gently if he/she is a believer; and he asks him to treat the person roughly if he/she is unbeliever.

Part 2: On The Excellence Of Fatima (a.s.)

48. He said: [Allah's Messenger, may Allah bless him and his family, said:] "She has been named Fa'tima because Allah, the Exalted, has separated her and those who love her from the Fire."

This part contains the traditions which have been transmitted from the Prophet, peace be on him, concerning the piece of him, the Leader of the women of the world, Fa'tima, the chaste, the peace of Allah be upon her. This is one of the traditions in which he has declared that Allah has separated the Leader of the women of the world from the Fire; likewise, He has separated from the Fire her Shi'ites and those who love her.

49. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "Verily, Allah becomes angry because of her anger, and He becomes pleased on account of her pleasure."

There is an unanimous agreement on this tradition, which is a proof of the exalted rank of the Messenger's piece and sweet basil (i. e. Fa'tima) with Allah, the Most High. It is worth mentioning that none of believing women has ever reached this distinguished position with Him.

50. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "On the Day of Resurrection, my daughter Fa'tima will be mustered along with clothes stained with al-Husayn's blood. She will cling to a leg of the Throne and say: 'O Lord, judge between me and the murderer of my son!'"

Allah's Messenger said: "By the Lord of the Ka'ba, He will judge for my daughter!"

Surely the whole world shook for the tragedy of (Imam al-Husayn) the master of the youths of heaven and sweet basil of Allah's Apostle, may Allah bless him and his family. Fa'tima, the Leader of the world's women and the Messenger's piece is so bereaved of his tragedy that she will raise his shirt stained with his pure blood before Allah, the Exalted, and complain to Him of the tragedies her son faced.

The poet says:

Definitely, Fa'tima will come on the Day of Resurrection,

and her shirt will be stained with al-Husayn's blood!

Abu' al-'Ala' says:

Surely, she will come to the Mustering wearing his shirt,

seeking the help of the Merciful!

51. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "My daughter Fa'tima will be mustered and there will be on her the garment of dignity which was already kneaded in the water of life; the creatures will look at her in amazement. Then she will also be clothed in two of the garments of the Garden; on each garment it will be written in green script: Let Muhammad's daughter enter the Garden; it will be written in the best manner, dignity, and view. So she will be carried to the Garden in procession as the bride is carried; and seventy thousand slave-girls will be entrusted with her."

Without doubt, on the Day of Resurrection, Allah, the Exalted, will manifest the excellence of the Leader of women, who struggled bravely in the path of Islam, and who established the creed of the Shi'ites through her immortal orations and her heroic attitudes.

52. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "When the Day of Resurrection occurs, a caller from inside the Throne will call out: 'O group of creatures, lower your eyes, that Fa'tima, the daughter of Muhammad, may pass!'"

This is one of the places of honoring and magnifying the Leader of women, the peace of Allah be upon her, on the day when men will be mustered before the Lord of the worlds.

53. Through his chain of authorities, 'Ali b. Abu' Ta'lib, peace be on him, said: "We were with the

Prophet, may Allah bless him and his family. While we were digging the trench Fa'tima, peace be on her, came and there was along with her a small piece of bread. She gave it to the Prophet, may Allah bless him and his family, and he, may Allah bless him and his family, said: 'What is this small piece?' She replied: 'I baked one loaf of barely bread for al-Hasan and al-Husayn, and I have brought you this small piece of it.' So he, may Allah bless him and his family, said: 'O Fa'tima, this is the first food to enter your father's mouth for three days.'

This traditions shows that the members of the House (*Ahl al-Bayt*), peace be on them, helped each other, preferred others to themselves, and renounced worldly pleasures.

54. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "An angel came to me and said: 'O Muhammad, surely Allah, the Great and Almighty, recites to you (His) greetings and says: 'I have married Fa'tima to 'Ali, so marry her to him. I have ordered the Tree of Tuba' to bear pearls, corals, and corundum. The inhabitants of the heaven have rejoiced at that. She will bear him two sons, the two masters of the Garden, and by the virtue of them the Garden will be adorned. Be happy, O Muhammad! For you are the best of the first and the last.'"

Many traditions indicate that the Leader of women and the piece of the Messenger, may Allah bless him and his family, (i.e. Fa'tima) was married to 'Ali according to the command of Allah, who gave through that a model of marriage in Islam and indicated that it was based on dignity and virtue, and that in all circumstances it had no relationship with perishing material considerations. The Messenger, may Allah bless him and his family, married the Leader of women to Imam 'Ali, the Commander of the faithful, peace be on him, in the time when he was the poorest of all the people, and he had nothing of the enjoyments of life except his breastplate and his sword. So he sold his breastplate and appointed the money as a dower for the Leader of the women; and he bought for it the cheapest trousseau in that time, but it was the most precious and expensive trousseau in Islam, for it was based on virtue, honor, and exalted character. So, peace be on the members of the House (*Ahl al-Bayt*), who represented the essence of Islam in all their affairs and conditions.

55. Through his chain of authorities, he, peace be on him, said: [My father 'Ali b. al-Husayn related to me. He said: Asma", daughter of 'Umays, related to me. She said:] "I was with your grandmother Fa'tima, peace be on her, when Allah's Apostle, may Allah bless him and his family, entered; and there was a lace of gold around her neck, which 'Ali had bought for her from his war booty. So the Prophet, may Allah bless him and his family, said to her: 'Do not be deceived by that the people say that you are the daughter of Muhammad, may Allah bless him and his family, and that the clothes of the tyrants are on you.' Hence she cut the necklace and sold it. Then she bought a slave and released him, so the Prophet, may Allah bless him and his family, was pleased with that."

The Messenger, may Allah bless him and his family, wanted the Leader of women to be a model of virtue and self-negation; and he wanted her to share the Muslim miserable women their poverty, so

there would be no distinction between her and them.

Part 3: On the Excellence of al-Hasan and al-Husayn, their Birth, and Ahl al-Bayt (a.s) in General

56. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "Al-Hasan and al-Husayn are the two masters of the youths of Heaven; and their father is better than them."

Surely, the two grandsons of Allah's Messenger, may Allah bless him and his family, are the two masters of the youths of the Garden and are two lamps for them, so the peace of Allah be upon them and upon their father, the Lord of the pure family.

57. He, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "A boy is a sweet basil, and my two sweet basil are al-Hasan and al-Husayn."

The two pure Imams were the two sweet basil of Allah's Messenger, may Allah bless him and his family, and his trust with his community; hence the Prophet, may Allah bless him and his family, was very loyal to them.

58. He, peace be on him, said: ['Ali b. Abu' Ta'lib, peace be on him, related to me:] "Al-Hasan and al-Husayn were playing by the Prophet, may Allah bless him and his family, until most of the night passed, then the Prophet, may Allah bless him and his family, said: 'Go to your mother.' It flashed, and the flash shone for them until they went in to Fa'tima. The Prophet, may Allah bless him and his family, looked at the flash and said: 'Praise belongs to Allah who has honored us, *Ahl al-Bayt*.'

Allah, the Most High, singled the two grandsons of the Prophet, peace be on them, with every noble quality, endowed them with his favors, and chose them from among the rest of his creatures.

59. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "The stars are security for the inhabitants of the heaven; my household and my children are security for my community."

Certainly, the members of the House (*Ahl al-Bayt*), peace be on them, are security for the inhabitants of the earth; tribulation is driven away through them; mercy comes down and good spreads through them.

60. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "The Garden is forbidden for him who wrongs my Household, him who kills them, him who helps against them, and him who curses them. *Surely they shall have no portion in the hereafter, and Allah will not speak to them; nor will He look upon them on the Day of Resurrection; nor will He purify them, and they shall have a painful chastisement.*"

Woe unto him who denies the authority (*wila'ya*) of the Imams from *Ahl al-Bayt*, peace be on him! Woe

unto him who wrongs and oppose them! For such a person brings the wrath of Allah and of His Messenger against himself; therefore, he will be deprived of the Garden.

61. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "I will intercede for four (persons) on the Day of Resurrection: He who honors my progeny; he who accomplishes their needs; the one who strives for them concerning their affairs when they are forced to them; and the one who loves (them) through his heart and his tongue."

He who loves the members of the House (*Ahl al-Bayt*), peace be on them, honors and magnifies them will gain general good and obtains the intercession of their grandfather, master of the prophets.

62. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "It is not lawful for us, *Ahl al-Bayt*, to take alms; and we have been ordered to perform the ritual ablution properly, and not to ride on the shoulder of an ass."

It is forbidden for the members of the House (*Ahl al-Bayt*), peace be on them, to take obligatory alms such as *zaka't*; so is it forbidden for the 'Alawides, may Allah increase their honor, who belong to them.

63. Through his chain of authorities, he, peace be on him, said: "He who curses a prophet is killed; and he who curses the companion of a prophet is flogged."

64. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "The likeness of my house among you is like Noah's Ark. He who embarked it was safe; and he who missed it was pushed into the Fire."

Definitely, the *Ahl al-Bayt* , peace be on him, are lifeboats and security for mankind. He who follows them is safe; and he disobeys them perishes. In this tradition on whose correctness there is an unanimous agreement, the Prophet, may Allah bless him and his family, has likened them to the Ark of Noah, peace be on him, which saved his companions from drowning when the waves surrounded those who deviated from the truth, and they drowned therein. The believers who were on Noah's Ark were safe; likewise, those who follow the authority of the Household of the Prophet, the peace of Allah be upon them, will gain the Garden; he who denies and wrongs them will fall into the bottom of the Fire.

65. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "Woe unto those who wrong my household! They will be chastised along with the hypocrite in the bottom of the Fire!"

Woe unto him who wrongs the Household of the Prophet and shows enmity toward them, for they are the source of awareness and thought, not only for this community but also for men in general. Surely, the fate of those who wrong them will be the permanent chastisement in the next world.

66. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "I have been summoned and it is nearly the moment for me to answer. I am going

to leave among you the *thaqalayn*. If you cleave to them, you will never go astray after me; one of them is greater than the other [that is the Book of Allah which is a cord stretching from the sky to the earth and my offspring from my family. They will never scatter (from each other) until they come to me at the Pool (*hawd*). Hence, think! How will you treat them after me?”

The Prophet, may Allah bless him and his family, has associated his pure family with the Book of Allah. If it had not been for that his Household were infallible, the comparison between the Holy Qur'an, *falsehood shall not come to it from before it nor from behind it* and the pure Family would be incorrect. Clinging to the Book is the means of salvation, and so is clinging to the *Ahl al-Bayt*, peace be on them.

66. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] “The anger of Allah and of His Apostle is intense with him who sheds the blood of my progeny or hurts me (through hurting) my family.”

The Prophet, may Allah bless him and his family, predicted that his family would face persecutions at the hands of the opponents and enemies of Islam who shed their blood and poured upon them oppression and tyranny which none has ever witnessed throughout the stages of history.

67. Through his chain of authorities, he, peace be on him, said: [Ja‘far b. Muhammad, peace be on them, said:] “Saturday is for us; Sunday is for our Shi‘ites; Monday is for the Umayyads; Tuesday is for their followers; Wednesday for the ‘Abba’sids; Thursday is for their followers; and Friday is for Allah. There is no travel on it (Friday), for Allah, the Exalted, says: ***And when the prayer is finished, so spread in the land and seeks from Allah's favor.***

The Imam, peace be on him, divided the days of the week into these parts, and he singled Friday with more excellence and appointed it for Allah, the Most High. Among the special characteristics of Friday is that it is hateful for someone to travel on it before the declination of the sun, that the responsible may perform the Friday prayer.

68. Through his chain of authorities, he, peace be on him, said: [My father Musa’ b. Ja‘far (i.e. Imam al-Sa‘diq), peace be on him, related to me. He said:] “It was (engraved) in the ring of Muhammad b. ‘Ali: “My opinion is good in Allah, the trusted Prophet, the testamentary trustee, possessor of favors, and the two good ones: al-Hasan and al-Husayn.”

The aspects of worship and obedience to Allah, the Most High, appear in every aspect of the lives of the pure Imams, the peace of Allah be upon them. Among them is that they engraved the words of monotheism in their own rings.

69. Through his chain of authorities, he, peace be on him, said: [‘Ali b. al-Husayn, peace be on him, said:] “The munificent are the masters of men in this world; and the Allah-fearing are the masters of men in the next.”

70. Through his chain of authorities, he, peace be on him, said: [‘Ali b. al-Husayn, peace be on him, said:] “Well-being is a hidden property.”

Well-being is one of Allah’s greatest favors toward man. It is the greatest favor toward man. All the favors which man enjoys are worthless without well-being

71. Through his chain of authorities, he, peace be on him, said: [‘Ali b. Abu’ Ta’lib, peace be on him, said: Allah’s Apostle, may Allah bless him and his family, said:] “He who does a favor for one of the children of ‘Abd al-Muttalib, and he (the child of ‘Abd al-Muttalib) does not reward him for it, I (i.e. Allah’s Apostle) will reward him for it tomorrow when I meet him on the Day of Resurrection.”

72. Through his chain of authorities, he, peace be on him, said: [‘Ali b. al-Husayn said:] “Surely, the Prophet, may Allah bless him and his family, performed the *adha’n* (call to prayer) in the ear of al-Hasan and of al-Husayn on the day when they were born.”

The Prophet, may Allah bless him and his family, performed the religious rites for his two grandsons, of which that he performed the *adha’n* in their right ears and the *iqa’ma* in their left ears, and hence this has become a religious rite performed for every Muslim baby.

73. Through his chain of authorities, he, peace be on him, said: [My father ‘Ali b. al-Husayn, peace be on him, related to me. He said: Asma”, daughter of ‘Umays related to me. She said:] “I assisted your grandmother Fa’tima in giving birth to al-Hasan and al-Husayn, peace be on them. When al-Hasan was born, the Prophet, may Allah bless him and his family, came and said: ‘O Asma”, bring me my son.’ I brought him wrapped in a yellow piece of cloth. The Prophet, may Allah bless him and his family, threw the piece away and said: ‘O Asma”, did I not order you not to wrap the baby in a yellow piece of cloth?’ So I wrapped him in a white piece of cloth and gave him to him. He performed the *adha’n* in his right ear and the *iqa’ma* in his left ear. Then he asked: ‘Which name have you given to this son of mine, ‘Ali?’ He (i.e. ‘Ali), peace be on him, replied: ‘I do not want to precede you in giving name to him, Allah’s Messenger. I want to call him Harb.’ ‘I do not want to precede my Lord in giving name to him,’ answered the Prophet, may Allah bless him and his family. Then Gabriel, peace be on him, came down and said: ‘The Exalted, the Most High (Allah) recites to you (His) greetings and says to you: “Ali has the same rank with you as Ha’ru’n had with Musa’ except that there will be no prophet after you, so call this son of yours with the name of Ha’ru’n’s son.’ So he (the Prophet), may Allah bless him and his family, asked: ‘Gabriel, what was the name of Ha’ru’n’s son?’ ‘Shubbar,’ replied Gabriel. ‘My mother tongue is Arabic,’ explained the Prophet, may Allah bless him and his family. ‘Name him al-Hasan,’ answered Gabriel.”

Asma” added: “He (the Prophet) named him al-Hasan. On the seventh day, he, may Allah bless him and his family, sacrificed two gray rams on his behalf. He gave a leg of the ram to the midwife; he shaved his hair and gave gold as alms equal to the weight of his hair and perfumed his hair with *a-khulu’q*¹². Then he said: ‘Asma”, the blood is the action of those who lived before Islam.¹³”

Asma” said: “A year after the birth of al-Hasan, peace be on him, al-Husayn, peace be on him, was

born, so the Prophet, may Allah bless him and his family, came and said: ‘Asma’, give me my son. I wrapped him in a white piece of cloth and gave him to him. He said the *adha’n* in his right ear and the *iqa’ma* in his left ear. He put him on his lap and wept.”

Asma” asked: “My father and mother be you ransom, what has made you weep?”

“I weep for this son of mine,” he, may Allah bless him and his family, said.

I (i.e. Asma”) said: “He was born at this hour.”

“The oppressive group will kill him,’ he, may Allah bless him and his family, commented, “may Allah not let them obtain my intercession.”

Then he said: “Do not tell Fa’tima (about these words of mine), for she has just given birth to him.”

Then he, may Allah bless him and his family, asked ‘Ali, peace be on him: “Which name have you given to this son of mine?”

“I do not want to precede you in giving name to him, Allah’s Apostle. I would like to call him Harb,” answered ‘Ali, peace be on him.

“I do not want to precede my Lord in giving name to him,” answered the Prophet, may Allah bless him and his family.

Then Gabriel, peace be on him, came down and said: “The Almighty (Allah) recites to you (His) greetings and says to you: Call him with the name of Ha’ru’n’s son.”

“What was the name of Ha’ru’n’s son?” he (the Prophet), may Allah bless him and his family, asked.

“Shabir,” replied Gabriel.

“My mother tongue is Arabic,” explained the Prophet, may Allah bless him and his family.

“Call him al-Husayn,” answered Gabriel.

He (the Prophet) named him al-Husayn. On the seventh day, he, may Allah bless him and his family, sacrificed two gray rams on his behalf. He shaved his hair and gave gold as alms equal to the weight of his hair and perfumed his hair with *al-khulu’q*.

He said: “Asma”, the blood is the action of those who lived before Islam” Then he gave a leg of the ram to the midwife.

I (i.e. the author) think that a sentence of this tradition has been fabricated, which is the wish of Imam ‘Ali, the Commander of the faithful, peace be on him, in naming his two sons Harb. This name is not beautiful and it is the name of the grandfather of the Umayyad family, who fought against Islam and

spared no effort to extinguish the light of Allah. Moreover Islam is the religion of peace and is the greetings of the Muslims among themselves. The books of the Imami jurisprudence have mentioned that it is hateful for Muslims to call their babies Harb.

74. Through his chain of authorities, he said: "My father 'Ali b. al-Husayn, peace be on them, related to me that he was called al-Hasan on the seventh day, and al-Husayn was derived from the name al-Hasan, and he mentioned that there was (no period) between them except the pregnancy."

Most rites of religious birth are performed on behalf of the newborn baby on the seventh day, of which is giving name to the baby.

75. Through his chain of authorities, he said: "My father 'Ali b. al-Husayn, peace be on them, related to me that Fa'tima, peace be on him, sacrificed (rams) on behalf of al-Hasan and al-Husayn; she gave a leg of the ram and a dinar to the midwife."

Through his chain of authorities, he said: ['Ali b. Abu' Ta'lib said:] "It was as if that I saw palaces were built around the grave of al-Husayn, and that I saw markets surround his grave. The days and nights will not pass until (people) from the regions walk to him. That will happen when the children of Marwa'n perish."

The matter happened just as Imam 'Ali, peace be on him, had predicted, for palaces and markets were built in Karbala", the city of honor and refusal; the grave of the great, martyred Imam has became a holy shrine and destination for all Muslims and people who believe in humanity, for it is the holiest shrine in all regions of the world.

76. Through his chain of authorities, he said: [Ja'far b. Muhammad was asked about the visitation to the grave of al-Husayn, peace be on him, and he said: My father told me. He said:] "He who visits the grave of al-Husayn and is aware of his right, Allah will write him among those who are in the highest places in Paradise." Then he said: "Surely, there are seventy thousand shaggy, dusty angels who weep over him until the Day of Resurrection."

Many traditions have been narrated on the authority of the Imams of guidance, peace be on them, concerning the visitation of the grave of the master of martyrs and maker of human dignity Imam al-Husayn, peace be on him, for in visiting him there is a link with the greatest Prophet and honor for this Imam, who raised high the torch of monotheism. Had it not been for his sacrifice, the Umayyads would have destroyed Islam and effaced all its teachings.

77. Through his chain of authorities, he said: [Allah's Apostle, may Allah bless him and his family, said:] "Surely, the murderer of al-Husayn is in a coffin of fire; half chastisement of the people of the Fire (will be practiced) against him; his hands and legs will be tied with chains of fire; he will be turned over until he falls into the bottom of the Hellfire. He will have a bad smell because of which the inhabitants of the Fire will seek protection in their Lord. He will be in the Hellfire forever and taste the painful chastisement."

Whenever his skin is ripen, Allah will change it, that he may taste the painful chastisement which will not be flagged from him for an hour, and he will be watered from the boiling water of the Hellfire. So woe unto him because of the chastisement of Allah, the Great and Almighty!"

Woe unto every sinful criminal who fought against the master of the youths of Heaven who revolted for the rights of the oppressive and the deprived and for saving them from the Umayyad terrorist regime, which disdained the souls and dignity of men. Definitely, Allah has prepared a painful chastisement and severe punishment, with which He shall not punish the criminals, for those who took part in fighting against the sweet basil of Allah's Messenger, may Allah bless him and his family, and master of the youths of the Garden (i.e. Imam al-Husayn, peace be on him).

78. Through his chain of authorities, he said: [Abu' al-Qa'sim al-Ta'i related to me. He said: 'Ali b. Musa' al-Ridha', peace be on him, related to me. He said: My father Musa' b. Ja'far related to me. He said: My father Ja'far b. Muhammad related to me. He said: My father Muhammad b. 'Ali related to me. He said: My father 'Ali b. al-Husayn related to me. He said: My father al-Husayn b. 'Ali related to me. He said: My father 'Ali b. Abu' Ta'lib, peace be on him, related to me. He said: Allah's Messenger, may Allah bless him and his family, said:] "Verily, Musa' b. 'Umra'n raised his hands and said: 'O my Lord, surely my brother Ha'rūn has died, so forgive him.' Hence Allah, the Exalted, revealed to him: 'O Musa', if you ask me (to forgive) the first and the last, I will respond to you except those who killed al-Husayn, for I will not forgive them; rather I will take vengeance upon them."

Chapter 5: On The Excellence Of The Believer, Good Manners, And The Excellence Of Him Whose Name Is Muhammad Or Ahmed

79. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "The likeness of the believer with Allah is like an angel brought nigh; and the believer with Allah is better than an angel brought nigh; and there is nothing more lovable to Allah than a repentant believing man or a repentant believing woman."

80. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "Verily, the believer is recognized in the heaven as a man is recognized by his own family and children; and he is nobler with Him (Allah) than an angel brought nigh."

81. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "Gabriel came to me from his Lord and said: 'My Lord, the Great and Almighty, recites to you (His) greetings and says: 'O Muhammad, give good news to the believers who do good deeds, believe in you, and love your household of the Garden, for they have with Me good reward, and they will enter the Garden.'"

The believers who have such qualities will have the noblest rank in the Garden and live therein wherever they like.

82. . Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "He who treats men and does not wrong them; tells them (about something) and does not tell them lies; promises them and does not break (his promise toward) them is a believer whose manhood is perfect, whose justice is manifest, love for him is obligatory (on men), and it is forbidden (on them) to backbite him."

If man has such qualities, he is perfect in faith, manhood, justice; and it is obligatory on people to be loyal to him and to refrain from backbiting him.

83. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "He who slanders a believing man or a believing woman or says about them what they do not have, Allah will make him stand on a hill of fire until he abandons what he has said concerning them."

Definitely, the believer has sacredness with Allah, for He, the Exalted, has made it incumbent on men to respect him, so none has the right to disparage him or to defame his character.

84. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "An example of the believer's dignity with Allah is that Allah does not appoint a term for his span of life. However, if he concerns about an offense, Allah makes him die due to (His) mercy (toward him)."

The meaning of this tradition is that Allah prolongs the believer's life, but if he commits a sin, Allah decreases his life. Imam al-Ridha' said: "Refrain from offenses and Allah will prolong your span of life."

85. Through his chain of authorities, he, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "Cling to good manners, for the well-mannered are certainly in the Garden."

One of the most important Islamic principles is good manners, and it is one of the most beautiful and perfect qualities of the Prophet, may Allah bless him and his family, by which he was distinguished from the rest of the prophets. Islam has emphasized on the necessity of having such a noble quality. During their Bedouin life, nations were distinguished from each other by their bodily strength. When they progressed, they were distinguished from each other by their knowledge. And when they advanced, they were distinguished from one another by good manners.

86. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "If the servant knows what he will have due to good manners, then he will come to know that he is in no need (of anything) except good manners."

In this tradition there is a summons to clinging to good manners and Allah, the Most High, has prepared

abundant reward for him who has this noble quality.

87. Through his chain of authorities, he, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "When the Day of Resurrection occurs, Allah will manifest Himself to His servant and shows him his sins one by one, and then He will forgive him. Allah will not inform about the servant's sins neither an angel brought nigh nor a messenger sent out. He will cover them from everyone, and then he will say to them: 'Be good deeds!'"

This traditions gives an account of Allah's plentiful mercy and his inclusive pardon toward His sinful servants. We ask Him, the Most High, to include us in His mercy.

90. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "He who abases and degrades a believing man or a believing woman because of their poverty, Allah will disgrace him on the Day of Resurrection."

Among the sins for which Allah punishes men is abasing and insulting the believer, for Allah has raised his importance and exalted his rank; therefore he who disdains the believer disdains Allah, the Exalted.

91. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "Verily, through good manners the servant gains the rank of one who performs prayer and fasting."

The Prophet, may Allah bless him and his family, has underlined the necessity of having this noble quality, through which the Muslim is exalted and by which he is distinguished from the rest of men.

92. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "Nothing heavier in the Balance than good manners."

93. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "Bad manners spoil action just as vinegar spoils honey."

The Prophet, may Allah bless him and his family, warned men against bad manners which throw man into dreadful evil as well as they spoil the good deeds which he does.

94. Through his chain of authorities, he, peace be on him, said: ['Ali b. Abu' Ta'lib, peace be on him, related to me:] "Among the treasures of good is concealing deed and steadfastness toward misfortune."

This noble quality is one of the most distinguished qualities of man. It is among the treasures of good and is proof of high character.

95. Through his chain of authorities, he, peace be on him, said: ['Ali b. Abu' Ta'lib, peace be on him, related to me. He said:] "Good manners are the best friend; the most perfect of you in belief is the best of you in manners."

Surely, good manners are the best friend and guard, for they protect man from many problems and difficulties. In the meantime they are proof of the perfect faith of a person.

96. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "The title of the Muslim's page is good manners."

Good manners are the most prominent quality in the Muslim's character, as the Prophet, may Allah bless him and his family, said to his community.

97. Through his chain of authorities on the authority of Imam 'Ali, the Commander of the faithful, peace be on him, who said: [Allah's Apostle was asked:] "Who enter the Garden more?" "(Those who have) reverential fear and good manners," he replied. Then he was asked: "Who enter the Fire more?" "(Those who follow) the two hollow (organs): the stomach and the genital parts," he answered.

Fear of Allah, refraining from disobeying Him, and having good manners are the firmest ways through which man gains Allah's good pleasure and enters the Garden. Likewise, paying no attention to the forbidden things and having an unlawful sexual intercourse bring about entering the Fire.

98. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "The nearest of you to me in sitting on the Day of Resurrection are those who are the best of you in good manners, and the best of you is he who is the best of you (in good manners) toward his family."

He who beautifies himself with good manners is the closest of all people to the greatest Prophet, may Allah bless him and his family, on the Day of Resurrection. Likewise, the closest of people to Allah's Messenger, may Allah bless him and his family, is he who shows good, mercy, and kindness toward his family and undertakes their affairs.

99. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "The best of the people in faith are the best of them in good manners and the gentlest of them toward their families, and I am the gentlest of you toward my family."

This tradition emphasizes good manners and kindness to family, and this is among the qualities of the holy Prophet, may Allah bless him and his family.

100. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "When you name the boy Muhammad, then honor him, make room for him when sitting, and do not show an ugly face toward him."

Islam has made it recommended for Muslims to name their boy babies with the name of the Prophet Muhammad, may Allah bless him and his family. He who is given this name is worthy of honoring, magnifying, making room during sitting, and receiving with cheerfulness.

101. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "If some people have a consultation and someone whose name is Muhammad or Ahmed is present with them and they let him take part in the consultation, they will (face nothing) except good for them."

This tradition summons Muslims to name their boys with the name of the great Prophet, may Allah bless him and his family, and it urges them to honor and magnify those boys who have given this blessed name.

102. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "If food is placed and someone whose name is Muhammad or Ahmed sits at it, Allah will sanctify that house twice a day."

Chapter 6: On Mentioning Foods, Fruit, And Ointments

103. Through his chain of authorities, he, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "Meat is the master of the food of this world and the next. Water is the master of the drink of this world and the next. And I am the master of the children of Adam. I am not proud (of anything), but poverty is my pride."

Meat is the master of foods, for it has some vitamins which are necessary for maintaining the body; likewise pure water is the master of drinks.

In this tradition the Prophet, may Allah bless him and his family, has shown that he is the master of the children of Adam, that poverty is his pride, for he, may Allah bless him and his family, died and left behind him nothing of worldly provisions.

104. Through his chain of authorities, he, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "Meat and rice are the master of the food of this world and the next."

This tradition gives an account of the excellence of meat and rice, and that they are the best masters of foods, for they have advantages which make the body grow.

105. Through his chain of authorities, he, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "When you cook food, increase gourd, for it strengthens the heart of the sad."

106. Through his chain of authorities, he, peace be on him, said: ['Ali b. Abu' Ta'lib, peace be on him, related to me:] "Cling to (eating) gourd, for it strengthens the brain."

This tradition and that before it urge men to eat gourd, for it contains food advantages such as vitamin (A), iron, calcium, and in addition eating its seeds drives armed tapeworm away from the stomach.

107. Through his chain of authorities, he, peace be on him, said: [Allah's Apostle, may Allah bless him

and his family, said:] “When you eat porridge, eat from its sides, for blessing is in the top.”

This tradition summon Muslims to conform to the manners of eating, for example, one who eats porridge should eat from the sides of the container not from its top.

108. Through his chain of authorities, he, peace be on him, said: [‘Ali b. Abu’ Ta’lib, peace be on him, related to me: He said: Allah’s Messenger, may Allah bless him and his family, said:] “He who wants to subsist, and there is no subsistence, should eat food early, wear the shoe well, wear light clothes, and decrease sleeping with women.”

This tradition gives an account of some health pieces of advice:

- A. Having food early.
- B. Wearing shoe regularly.
- C. Wearing light clothes.
- D. Reducing sexual intercourse.

109. Through his chain of authorities, he, peace be on him, said: [When Allah’s Messenger, may Allah bless him and his family, had food, he would say:] “O Allah, make it blessed for us, and bestow upon us something better than it.” When he drank yogurt, he would say: “O Allah, make it blessed for us, and bestow upon us something better than it.”

This tradition shows the supplication of the Prophet, may Allah bless him and his family, when he had food and yogurt. Thus a supplication is among the religious manners which always connect man to his Almighty Creator.

110. Through his chain of authorities, he, peace be on him, said: [When Allah’s Messenger, may Allah bless him and his family, had milk, he would rinse out his mouth and say:] “It has cream.”

The Prophet, may Allah bless him and his family, hated anything to stay in his holy mouth even the remainder of milk, for it harms health.

111. Through his chain of authorities, he, peace be on him, said: [‘Ali b. Abu’ Ta’lib, peace be on him, said: A food was brought for the Prophet, may Allah bless him and his family, and he entered his finger into the food which was hot, so he, may Allah bless him and his family, said:] “Leave it until it becomes cold, for it is greater in blessing, and for Allah does not feed us the hot.”

The Prophet, may Allah bless him and his family, hated to have hot food, for it severely harms health, especially the mouth and the teeth, and other parts of the digestive system.

112. Through his chain of authorities, he, peace be on him, said: [Allah’s Messenger, may Allah bless

him and his family, said:] “Cling to (eating) meat, for it makes flesh grow. He who leaves meat for forty days, his (physical) constitution is bad.”

As for meat, it is the most useful food to the body, for it contains albuminous materials, mineral salts, calcium, protein, and other materials which are necessary for building and soundness of the body, especially when it is used along with vegetables, for it achieves perfect nutrition for man.

113. Through his chain of authorities, he, peace be on him, said: [Allah’s Messenger, may Allah bless him and his family, said:] “Cling to lentils, for they are blessed and sacred; they soften the heart and increase tear; they were regarded as blessed by seventy prophets, the last of them was ‘Isa’ b. Maryam, peace be on him.”

As for lentils, they are among rich foods; they contain food materials such as calcium, iron, phosphorous, vitamin (B), and protein; so they are blessed.¹⁴ Lentils are equal to meat and their protein ratio surpasses that of the rest of vegetables. One of their advantages is that they soften the heart and increase tear.

114. Through his chain of authorities, he, peace be on him, said: “He who starts (his food) with salt, Allah takes away from him seventy diseases, the first of which is leprosy.”

The need for salt differs from man to another according to the regions of their living, for example, the inhabitants of the tropics are in need of a lot of salt because they ooze abundant sweat which contains food salt. Perhaps the tradition concerns such a kind of people. As for the inhabitants of the frigid zones like Sepirya, they are in no need of salt; rather they spit it out.

115. Through his chain of authorities, he, peace be on him, said: [Allah’s Apostle, may Allah bless him and his family, said:] “There is nothing more hateful to Allah than a full stomach.”

Fullness or eating much food brings about heavy harms to the body, of which are high blood pressure, arteriosclerosis, diabetes, and others. For this reason the Prophet, may Allah bless him and his family, prevented men from eating much food.

116. Through his chain of authorities, he, peace be on him, said: [My father ‘Ali b. Abu’ Ta’lib, peace be on him, related to me. He said: Abu’ Juhayfa said:] “I went to the Prophet, may Allah bless him and his family, and I was belching, so he said to me: ‘O Abu’ Juhayfa, stop your belching! Verily, the fullest of the people in this world will be the most hungry of them on the Day of Resurrection.’” He said: “So Abu’ Juhayfa did not fill his stomach with food until he met Allah, the Exalted.”

In this tradition there is a warning against fullness, which is a destructive blight.

117. Through his chain of authorities, he, peace be on him, said: [Allah’s Messenger, may Allah bless him and his family, said:] “Do not ask a foolish or blear-eyed woman to nurse (your babies), for milk conveys disease.”

Certainly, milk has bad or good effects on the natures of a baby. So the baby which feeds on the milk of a foolish or blear-eyed woman is infected by foolishness or bleariness in his future life, and this has been emphasized by modern medical studies. I (i.e. the author) have mentioned this matter in detail in my book *Niza'm al-Usra fi al-Isla'm* (the Organization of the Family in Islam).

118. Through his chain of authorities, he, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "The baby has no milk better than that of its mother."

Certainly, the baby which feeds on its mother's milk is safe from diseases and enjoys good health, for its mother's milk is supplied with all necessary food materials. As for the milk other than that of its mother, it is liable to various kinds of diseases because it is either not pasteurized or is not suitable for its body.

119. Through his chain of authorities, he, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "He who spends (his own money) well will have a good deed."

In this tradition there is a creative summons to an Islamic economy, of which is that there must be a balance between spending and miserliness, and which protects man from choking economic crises.

120. Through his chain of authorities, he, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "Vinegar is the best food; the house which has vinegar does not become poor."

Vinegar has many advantages, of which is that it helps the stomach in digesting food. It is the best of drinks, and in the past times it was the famous drink among the people.

121. Through his chain of authorities, he, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "Eat dates before breakfast, for they kill the worms in the stomach."

Dates are rich in vitamins, for example, they have a high ratio of vitamin (A). It is worth mentioning that this vitamin helps children grow, that it keeps the moisture and brilliance of the eye, the protrusion of the eyeball, and that it plays an important role in forming the retinal purple, so doctors call it 'Factor of Growth'.

Moreover dates strengthen the auditory nerves, and they have other benefits mentioned by doctors. Islam has emphasized eating dates, for they have great advantages.

122. Through his chain of authorities, he, peace be on him, said: ['Ali b. Abu' Ta'lib, peace be on him, said:] "Gabriel, peace be on him, came to the Prophet, may Allah bless him and his family, and said: 'Cling to al-Barni dates, for it is the best kind of your dates; it brings (men) nigh to Allah and send (them) away from the Fire.'"

Perhaps the reason for urging (men) to eat dates is that it makes mind grow and purifies the soul. It is normal that when the soul is free from imaginations, it heads for its Almighty Creator and does all that which brings it nigh to Him. Hence the Prophet, may Allah bless him and his family, urged (men) to eat

al-Barni dates, which is the best kind of all dates.

123. Through his chain of authorities, he, peace be on him, said: [My father al-Husayn b. ‘Ali, peace be on them, said:] “(Imam ‘Ali) the Commander of the faithful, peace be on him, ordered us to rinse out mouth three times after we had eaten (food).”

This traditions gives an account of the summons to cleaning teeth after having food, for it has an important effect on health.

124. Through his chain of authorities, he, peace be on him, said: [‘Ali b. Abu’ Ta’lib said:] “Eat pomegranate along with its flesh, for it is tanning for the stomach.”

As for pomegranate, it is among the fruit rich in vitamins, for example, it contains lemon, sugar, vitamin (C). Among the characteristics of its flesh is that it puts right the digestive system.

125. Through his chain of authorities, he, peace be on him, said: [Allah’s Apostle, may Allah bless him and his family, said:] “Eat grapes one by one, for it is more wholesome and easier.”

As for grapes, they are among the richest fruit, for they contain vitamins A, B, C, and play an important role in building the body and strengthening its tissues. They are a delicious food and they are quickly digested. They are necessary for the states of indigestion, renal and urinary calculus, poisoning, anemia, and reduction of calcium. Dr. Carla said: “It is necessary to give grapes to those who suffer from anemia and on whom surgical operations are performed.” Medical books have mentioned other benefits of grapes.

126. Through his chain of authorities, he, peace be on him, said: [Allah’s Apostle, may Allah bless him and his family, said:] “Cling to raisins, for they remove bitterness, take away phlegm, strengthen nerves, improve nature, make soul good, and remove worries.”

As for raisins, dried grapes, they have most characteristics of fresh grapes, of which are vitamins. We previously talked about the benefits and characteristics of grapes, of which are those mentioned in this tradition.

127. Through his chain of authorities, he, peace be on him, said: [Allah’s Messenger, may Allah bless him and his family, said:] “If there is a cure in something, then it is in the slash made by a copper or in a drink of honey.”

In the previous researches, we mentioned the great benefits of cupping and honey.

128. Through his chain of authorities, he, peace be on him, said: [Allah’s Messenger, may Allah bless him and his family, said:] “Do not reject him who brings you a drink of honey.”

129. Through his chain of authorities, he, peace be on him, said: [Allah’s Apostle, may Allah bless him

and his family, said:] “Perfume is ease; honey is ease; looking at greens is ease; and riding is ease.”

These things create cheerfulness and happiness.

130. Through his chain of authorities, he, peace be on him, said: [Allah’s Messenger, may Allah bless him and his family, said:] “Rub with violet, for it is cold in summer and hot in winter.”

Violet is one of the beautiful, sweet-smelling plants. The tradition contains some characteristics of its ointment, which is cold in summer and hot in winter.

Chapter 7: On Obeying The Parents And Tightening The Bonds Of Kin

131. Through his chain of authorities, he, peace be on him, said: [Abu’ Ja‘far, peace be on him, related to me. He said:] “The minimum disobedience (to parents) is the (word) *uf* (ugh). And if Allah knew that there was something easier than *uf*, He would forbid it.”

He, the Exalted, said: ***And do not say to them uf!*** If there was a word less than the word *uf*, Allah would forbid it, just as the Imam said.

132. Through his chain of authorities, he, peace be on him, said: [Abu’ Ja‘far, peace be on him, related to me. He said: Abu’ ‘Abd Allah, peace be on him, said:] “Tightening the bonds of kin and good manners increase faith.”

Definitely, good manners and tightening the bonds of kin are two proofs of man’s faith in Allah and his relationship with Him.

133. Through his chain of authorities, he, peace be on him, said: [Allah’s Messenger, may Allah bless him and his family, said:] “He who guarantees one (thing) to me, I will guarantee four (things) to him: He should tighten the bonds of kin, so his family loves him; he is given generously; his fixed term is increased; and Allah will make him enter the Garden which He has promised.”

Surely, tightening the bonds of kin is the best deed in Islam, for it brings about correlation, unity, and solidarity of society.

134. Through his chain of authorities, he, peace be on him, said: [Muhammad b. ‘Ali, peace be on him, related to me. He said:] “Tightening the bonds of kin and good neighborhood increase properties.”

Among the good deeds which Islam has adopted is kindness to blood relations and neighbors. For such a deed unifies the Muslims, spreads love and affection among them.

135. Through his chain of authorities, he, peace be on him, said: [‘Ali b. Abu’ Ta’lib said: I heard Allah’s Messenger say:] “Verily, I fear for you that you will disdain the religion, sell your government, cut the

bonds of kin, use the Qur'an as pipes, and that you give precedence to one of you, while he is not the most meritorious of you in religion."

These matters against which the Prophet, may Allah bless him and his family, warned the Muslims bring about the destruction of society and make it deviate from the ideals which Islam has adopted.

Chapter 8: On Warning Against Cheating, Backbiting, And Tattling

136. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "He who cheats a Muslim or harms him or tries to deceive him does not belong to us."

Cheating a Muslim or harming him or trying to deceive him is never an Islamic act, for such an action spreads hatred and mistrust among the Muslims.

137. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "Beware of oppression, for it destroys your hearts."

Islam has fought against oppression. Authentic traditions have been transmitted from the Imams of guidance, peace be on him, concerning warning against oppression, and that Allah, the Most High, is in the watch-tower against the oppressive; He will destroy their houses and severely punish them.

138. Through his chain of authorities, he, peace be on him, said: [My father al-Husayn b. 'Ali, peace be on him, related to me. He said: the Commander of the faithful, the blessings of Allah be on him, addressed us. He said:] "A severe time will come upon the people; therein the rich will seize their possessions with their own teeth (by way of miserliness) although they have not been commanded to do so. Allah, the Most High, says: *Do not forget generosity among yourselves*. During this time the wicked will rise up while the virtuous will remain low; purchases will be made from the helpless although Allah's Messenger, may Allah bless him and his family, has prohibited purchasing from the helpless."

139. Through his chain of authorities, he, peace be on him, said: ['Ali b. al-Husayn, peace be on him, said:] "He who refrains from (defaming) the honor of men, Allah will release him from his stumble on the Day of Resurrection."

One of the precepts of Islam is that one should refrain from (defaming) the honor of men and not to mention it with evil, that he may keep the unity of the Muslims.

140. Through his chain of authorities, he, peace be on him, said: ['Ali b. al-Husayn, peace be on him, said:] "Beware of backbiting, for it is the food of the inhabitants of the Fire."

'Ali b. al-Husayn, the master of the Allah-fearing, peace be on him, has presented the prohibition of

backbiting, which is the most atrocious of all forbidden things, for it leads to spreading offenses and obscene words among the Muslims.

141. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "Surely, Allah detests him who does not receive the person who comes in to him."

Among the Islamic good manners is that you should honor those who visit you in your house, not turn away from them, and accomplish their needs, especially the needs of those who are poor and needy.

Chapter 9: The Excellence Of Invasion And Jihad

142. Through his chain of authority, he, peace be on him, said: ['Ali b. al-Husayn, the blessings of Allah be on him, said: While the Commander of the faithful, peace be on him, was addressing the people, a young man stood up before him and said:] "O Commander of the faithful, tell me about the excellence of the invasion in the path of Allah." He, peace be on him, answered: "I was riding behind Allah's Messenger, may Allah bless him and his family, on his she-camel al-'Adba" when we came back from the Campaign of Dha't al-Sala'sil. I asked him about what you have asked me about, and he answered: "Surely, if the invaders intend to make an invasion, Allah writes for them freedom from the Fire, and if they prepare themselves, Allah vies (in glory) with the angels through them, etc."

The tradition is long; the greatest Messengers, may Allah bless him and his family, has presented therein the excellence of invasion and jiha'd in the path of Allah, which is one of the gates to the Garden, and which Allah has opened for his special friends, as it was said by the Commander of the faithful, peace be on him.

Chapter 10: Miscellaneous Traditions

143. Through his chain of authorities, he, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] Allah, the Most High, says: "O son of Adam, do you not treat Me with justice? I show love toward you through favors and you show hatred toward Me through the acts of disobedience. My good descends to you, and your evil ascends to Me. A noble angel always brings Me an ugly deed from you on every day and night.

"O son of Adam, if you hear your description from other than you, and you do not know who the describer is, you will quickly detest him."

This Holy Tradition summons men to do good deeds and warns them against evil deeds.

144. Through his chain of authorities, he, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said: Allah, the Great and Almighty, says:] "O son of Adam, do not let the sins of men divert you from your own sin, nor (let) the favors of men divert you from those of Allah toward you. Do

not drive men to despair of Allah's favor, while you hope them for your own soul."

This tradition orders man not to let the sins of men turn him away from his own sins, for every person is responsible for his own sins before Allah, the Exalted. In addition, it orders him not to let the favors which Allah bestow upon his servants divert him from His favors toward him.

145. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "I fear for my community from three (things): error after knowledge, misleading discords, the lust of stomach and genital parts."

Certainly these three temptations turns man away from Allah, the Exalted, and throws him into dreadful evil.

146. Through his chain of authorities, he, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said concerning the interpretation of these words of Him, the Most High: (*Remember the day when We will call every people with their Imam:*] "He (Allah) will call every people with the Imam of their time, the Book of their Lord, and the Sunna (practices and sayings) of their Prophet."

This tradition gives an account of mustering men on the Day of Resurrection. It indicates that every people will be mustered along with their Imam (leader), the Book of their Lord, and the Sunna of their Lord. If they obeyed them and put them into practice, they would be successful and be safe from the severe punishment of Allah, and if they opposed them, they would be unsuccessful.

147. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless him and his family, said:] "Allah will reckon every creature except him who associates a partner with Him, for He will not reckon him and order him (to be taken) to the Fire."

148. Through his chain of authorities, he, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "Circumcise your boys on the seventh day, for it is the purest and quickest (act) in making flesh grow."

An example of wonderful Islamic legislation is that it summons the Muslims to circumcise male babies on the seventh day of their birth, for the circumcision in this age recovers quickly and the male baby does not suffer severe pain. If the baby exceeds this age, especially when its age exceeds three or four years, it faces difficulty and severe pain in circumcising.

149. Through his chain of authorities, he, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "The wronged are neither praiseworthy nor rewarded."

As for the wronged, if they are ignorant, they do not deserve praise and reward, for they neglect their dealings; and if they are knowledgeable and adopt riches, then they are worthy of blame and dispraise.

150. Through his chain of authorities, he, peace be on him, said: [Allah's Messenger, may Allah bless

him and his family, said:] “Do favor for those who are worthy of it and those who are not worthy of it. If you find those who are worthy of it, then they deserve it; and if you do not find those who are worthy of it, then you are among those who are entitled to it.”

In this tradition there is a creative summons to doing favor and kindness to all men. This is one of good Islamic teachings standing on favor and kindness.

151. Through his chain of authorities, he, peace be on him, said: [Allah’s Apostle, may Allah bless him and his family, said:] “The head of reason after religion is showing love toward men and doing favor for both the righteous and the sinful.”

Surely, showing love for men and making favor for them is a proof of ripe mind, sound reason, and insight.

152. Through his chain of authorities, he, peace be on him, said: [Allah’s Apostle, may Allah bless him and his family, said:] “Verily, your mouths are ways to your Lord, so clean them.”

This tradition summons the Muslims to clean their mouths through refraining from obscene and abominable words, saying the truth, polite words, and others.

153. Through his chain of authorities, he, peace be on him, said: [Allah’s Apostle, may Allah bless him and his family, said:] “He who fasts on Friday with endurance and fore-thought is given the reward of ten honorable, brilliant days which the days of the world do not resemble.”

This tradition awakens one’s desire for fasting on Friday, which is the most honorable of the days of the week, for there is abundant repayment and great reward in fasting on it.

154. Through his chain of authorities, he, peace be on him, said: [Allah’s Messenger, may Allah bless him and his family, said:] “Prefer the Garden to the Fire and do not invalidate your deeds, so you will be thrown into the Fire, bowing (your heads) and immortal therein.”

The Prophet, may Allah bless him and his family, summons (people) to gain Paradise through sincere deeds and not to invalidate their deeds through hypocrisy, and others. In addition, he, may Allah bless him and his family, warns them against the Fire, may Allah protect us from it.

155. Through his chain of authorities, he, peace be on him, said: [Allah’s Apostle, may Allah bless him and his family, said:] “There is no retiring into mosque for devotion (*i’tika’f*) except along with fasting.”

As for prayer in seclusion (*i’tika’f*), it stands on fasting, and it should be in one of the mosques of Allah. As for fasting for *i’tika’f*, it should be for three days; and the one who performs *i’tika’f* has no right to leave the mosque except after the three days.

156. Through his chain of authorities, he, peace be on him, said: [Allah’s Messenger, may Allah bless

him and his family, said:] “If the servant sees the moment of his death and its speed, he will hate hope and seeking the world.”

If man reflects on his fate and carefully considers his condition in the grave and his quick departure from this world, then he will detest hope and hate the world.

157. Through his chain of authorities, he, peace be on him, said: [‘Ali b. Abu’ Ta’lib related to me, saying:] “He who subjects himself to accusation and entering what brings about losing his dignity, certainly empowers mistrust over himself, and it is he who brings about that against himself.”

158. Through his chain of authorities, he, peace be on him, said: [‘Ali b. Abu’ Ta’lib said:] “He who obeys a creature and disobeys the Creator has no religion.”

Surely, he who obeys a creature through disobeying the Creator has no religion and no relationship with Allah, the Most High.

159. Through his chain of authorities, he, peace be on him, said: [Al-Husayn b. ‘Ali, peace be on him, related to me, saying:] “Verily, the deeds of this community are brought before Allah, the Great and Almighty, every morning.”

Definitely, the deeds of the Muslims are brought before Allah, the Exalted, every day, whether they are good or evil. So blessed is he who does good deeds and fears his Lord!

160. Through his chain of authorities, he, peace be on him, said: [My father ‘Ali b. Abu’ Ta’lib related to me concerning these words of Him, the Exalted: ***And certainly she made for him, and he would have made for her, were it not that he had seen the manifest evidence of his Lord,*** saying:] “The wife of al-‘Aziz (the Chief of Egypt) went to an idol and covered the idol, and then she said: ‘It can see us!’ So Yousif asked her: ‘What is this?’ ‘I feel shame of the idol when it sees us!’ she replied. So he asked her: ‘Do you feel shame of the idol which cannot hear; nor can it see; nor can it benefit; nor can it harm? Why do you not feel shame of Him who has created things and has knowledge of them?’ So that is His words, the Exalted: ***the manifest evidence of his Lord.***”

161. Through his chain of authorities, he, peace be on him, said: [When ‘Ali b. Abu’ Ta’lib, peace be on him, saw a sick person who got well, he said:] “Purity from sins congratulates you!”

Many traditions have been reported from the Imams of guidance, peace be on them; the traditions indicate that illness purifies sick person from the sins which he had committed, and that it increases his good deeds.

162. Through his chain of authorities, he, peace be on him, said: [My father ‘Ali b. Abu’ Ta’lib, peace be on him, related to me, saying:] “We have taken three (things) from three (persons): Steadfastness from Ayyu’b (Job), gratitude from Nu’h (Noah), and envy from the children of Ya’qu’b (Jacob).”

163. Through his chain of authorities, he, peace be on him, said: [Muhammad b. ‘Ali b. al-Husayn, peace be on them, was asked:] “Why was the Prophet, may Allah bless him and his family, orphaned?” He, peace be on him, replied: “Lest no creature should have a right against him.”

Many traditions have justified the orphanage of the Messenger, may Allah bless him and his family. Yet there is another justification as follows: This Orphan (i.e. the Prophet) could change the course of the world’s history, save man from the fables and customs of those pagans who loved before Islam, established on earth a state which raised the torch of monotheism, brightened the regions of the world through the truth and justice.

With this matter we will end our talk about the Musnad and Sahifa of Imam al-Ridha’, peace be on him. It is worth mentioning that I (i.e. the author) have dropped some traditions mentioned in these two books of the Imam, for I think that they are fabricated and do not belong to the traditions of the members of the House (*Ahl al-Bayt*), peace be on them. Perhaps, for this reason some religious scholars have not ascribed this book (Sahifa) to Imam al-Ridha’, peace be on him, and not regarded it as evidence for some religious precepts.

1. Kashf al-Zinu’n, vol. 2, p. 1076. Hida’yat al-‘Arifin, vol. 1, p. 668. Mu’jam al-Mu’allifin, vol. 7, p. 250. Al-Dhari’a, vol. 15, pp. 17–18. Kashf al-Hujub wa al-Asta’r, pp. 366–367. Al-Biha’r, vol. 1, p. 11. Mustaddrak al-Wasa’il, vol. 3, p. 344. Al-Naja’shi, p. 159. Al-Ama’li, al-Tawhid, al-‘Uyu’n, and others.

2. Sahifat al-Ridha’, p. 2.

3. In the narration of al-Tabrisi: “In its condition and its conditions, and I am among its conditions.” We will talk about this holy tradition within this book.

4. The tradition has been mentioned in the book Ta’rikh al-Khamis in this formula along with and addition Hayya ‘ala khayri'l-amal (Make haste to the best of actions). The Shi’ite references of hadith and jurisprudence have also mentioned it.

5. Al-Fiqh ‘ala’ al-Madha’hib al-Arba’a, vol. 1, p. 311.

6. Al-‘Urwat al-Withqa’, vol. 1, p. 170.

7. Wasa’il al-Shi'a, Chapter on the Prayer for the Dead.

8. Al-Fiqh ‘ala’ al-Madha’hib al-Arba’a, vol. 1, p. 519.

9. Darnu’k is one of the carpets of the Garden.

10. Abu’ al-Qa’sim al-Ta’i said: “I asked Abu’ al-‘Abba’s al-Ta’i about hijza, and he replied: ‘It is means.’ Then I asked Ibn Naftawayh, the grammarian, about it, and he answered: ‘It is means.’”

11. Al-Shiblanji, Nu’r al-Abbsa’r.

12. A kind of perfume.

13. One of the customs of those who lived before Islam was that they painted the hair of their babies with blood. As for Islam, it forbade this custom and replaced it by perfume.

14. Al-Ghidha” la’ al-Dawa”, p. 561.

4. Al-Fiqh al-Radawi

The book *al-Fiqh al-Radawi* (al-Ridha's Jurisprudence) has also been attributed to Imam al-Ridha', peace be on him, and it was not known by the early Imami scholars; rather it appeared afterwards, and especially in the time of al-Majlisi, the virtuous, who said: "I was told about the book *Fiqh al-Ridha*', peace be on him, by al-Sayyid, the virtuous traditionalist, the ruler-judge Husayn, may Allah be Gracious to his soil, after returning to Asfaha'n. He said to me: 'It happened that during the time when I was neighboring the Sacred House of Allah, a group of the residents of Qum visited me while performing their *hajj* and they had with them an old book the date of its writing agreed with the date during which al-Ridha', the blessings of Allah be upon him, was alive.'"

Al-Majlisi continues to say: "I heard my father, may Allah have mercy on him, saying that it was written in the handwriting of al-Ridha', the blessings of Allah be upon him, and a large group of the dignitaries testified to the same." Al-Sayyid (Husayn) said: 'From these contexts, I have come to know that the book was written by the Imam, peace be on him; so I took the book, wrote it and corrected it.' Hence my father, may Allah hallow his soul, took this book from al-Sayyid, copied it and corrected it. Most its sentences agree with what al-Sadu'q, may Allah have mercy on him, has mentioned in his book *Man la Yahdarahu al-Faqih* without any chain of authorities, and what his father has mentioned in his letter to him. Our companions have mentioned many precepts in the book without mentioning their chain of authorities."

A group of the eminent figures of the Imami jurisprudence like al-Fa'dil al-Ka'sha'ni, the Author of al-Riya'd, al-Muhaddith al-Bahra'ni, and others testified the book and depended on it.

Yet another group of the great religious scholars has discussed the book and denied it. He who carefully considers the book concludes the following criticisms:

Firstly, if this book belonged to Imam al-Ridha', it would not be unknown for numerous centuries; the early Imami scholars and traditionalists would come to know of it, for they took great care of all traditions transmitted from the Imams of guidance, peace be on them; yet, none of them said even a word concerning it.

Secondly, Shaykh al-Sadu'q, who has recorded all traditions reported from Imam al-Ridha', peace be on him, has not mentioned the book in his book '*Uyu'n Akhba'r al-Ridha*'; nor has he mentioned it in his other books.

Lastly, the book contains some traditions which contradict the Shi'ite beliefs such as extremism which the pure Imams disproved and regarded as infidels those who believe in it. For example, it has been mentioned in the book, Chapter on *Istiqlal al-Qibla fi al-Sala't*: "And place one of the Imams before your eyes." This is grievous extremism, for it is incumbent upon every worshipper to direct his

sentiments and feelings towards Allah, the Creator of the universe and Giver of life.

These are some criticisms of the book, and they indicate that it does not belong to Imam al-Ridha', peace be on him. It is worth mentioning that the book was published by the World Conference on Imam al-Ridha', peace be on him, in the Holy City of Meshhad, that it was checked by the Al al-Bayt Foundation for Renewing Legacy in Qum, may Allah increase it in honor, and that its introduction was written by the great researcher Shaykh Jawa'd al-Sharista'ni, who mentioned the proofs of those who testified the book and of those who denied it.

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