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Chpater 25: On What Is Narrated By Al-Ridha' (a.s.) About Zayd Ibn Ali

25-1 Ahmad ibn Yahya al-Mokattib narrated that Muhammad ibn Yahya al-Sowly guoted on the authority of Muhammad ibn Yazid al-Nahawi, on the authority of Ibn Abi Abdoon, on the authority of his father, "When Zayd ibn Musa ibn Ja'far revolted in Basra and set the homes of the Abbasids on fire, they took him to Al-Ma'mun. Al-Ma'mun forgave him on behalf of his brother Ali ibn Musa Al-Ridha' (a.s.) and told the Imam (a.s.), "If your brother has revolted and has done this and that, so did Zayd ibn Ali before and he got killed. If you did not possess the rank near me that you have now, I would have killed him since what he has done is not negligible. Al-Ridha' (a.s.) said, "O Commander of the Faithful! Do not compare my brother with Zayd ibn Ali since he was one of the scholars from the Household of Muhammad and got angry for the sake of the Honorable the Exalted God. He fought with the enemies of God until he got killed in His path. My father Musa ibn Ja'far (a.s.) narrated that he had heard his father Ja'far ibn Muhammad (a.s.) say, 'May God bless my uncle Zayd since he was inviting the people to a pleasant member of the Household of Muhammad (not himself). He would have been loyal to what he said if he had become victorious. He consulted with me about his uprising and I told him, 'O my uncle! Do this if you are pleased with being killed and your corpse being hung up from the gallows in the al-Konasa neighborhood.' After Zayd left, As-Sadiq (a.s.) said, "Woe be to those who hear his call but do not help him!""

حَدَّثَنا مُحَمَّدِ بْنِ مُوسَى بْنِ المُتَوَكِّل رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَبْدِ اللَّه بْنِ جَعْفَر الحِمْيَرِيُّ عَنْ إِبْراهِيمِ بْنِ _ 2 هاشِم، عَن أَحْمَدِ بْنِ عامِر الطَّائِيِّ قالَ: سَمِعتُ أَبَا الحَسَن عَلِيِّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ يَقُولُ يَوْمُ الأَرْبِعَاءِ يَوْمُ هاشِم، عَن أَحْمَدِ بْنِ عامِر الطَّائِيِّ قالَ: سَمِعتُ أَبَا الحَسَن عَلِيِّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ يَقُولُ يَوْمُ الأَرْبِعَاءِ يَوْمُ ها اللَّهُ عَن النَّارَ فِيهِ خِيفَ عَلَيْهِ الْبَرَصُ مَن احْتَجَمَ فِيهِ خِيفَ أَنْ تَخْضَرَّ مَحَاجِمُهُ وَمَن انْتَارَ فِيهِ خِيفَ عَلَيْهِ الْبَرَصُ

حَدَّثَنَا أَحْمَد بْنِ يَحْيَى المكتب قالَ أَخْبَرنا مُحَمَّد بْنِ يَحْيَى الصُّولِيُّ قالَ: حَدَّثَنَا مُحَمَّد بْنِ يَرْيد النحوي قالَ: -1 حَدَّثَنِي ابْنِ أَبِي عَبْدُون، عَن أَبِيهِ قالَ لَمَّا حُمِلَ زَيْدُ بْنُ مُوسَى بْنِ جَعْفَرٍ إِلَى الْمَأْمُونِ وَقَدْ كَانَ خَرَجَ بِالْبَصْرَةِ وَأَحْرَقَ دُورَ وُلْدِ الْعَبَّاسِ وَهَبَ الْمَأْمُونُ جُرْمَهُ لاَحِيهِ عَلِيّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ وَقَالَ لَهُ يَا أَبَا الْحَسَنِ لَئِنْ خَرَجَ أَخُوكَ وَفَعَلَ مَا فَعَلَ لَقَدْ خَرَجَ قَبْلُهُ زَيْدُ بْنُ عَلِيّ فَقُتِلَ وَلَوْ لا مَكَانُكَ مِنِي لَقَتَلْتَهُ فَلَيْسَ مَا أَتَاهُ بِصِعْفِي فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ يَا أَمِيرَ الْمُؤْمِنِينَ لا تَقِسْ أَخِي زَيْداً إِلَى زَيْد بْنِ عَلِي عَلَيْهِ السَّلامُ فَإِنَّهُ كَانَ مِنْ عُلَمَاءِ آلِ مُحَمَّد غَضِبَ لِلّهِ عَزَّ وَجَلَّ فَجَاهَدَ أَعْدَاءَهُ حَتَّى قُتِلَ فِي سَبِيلِهِ وَلَقَدْ حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ السَّلامُ أَنَّهُ سَمِعَ أَبَاهُ جَعْفَرَ بْنَ مُحَمَّد وَلَوْ ظَفِرَ لَوَفَى بِمَا دَعَا إِلَيْهِ وَقَدِ اسْتَشَارَنِي فِي خُرُوجِهِ يَقُلُ لَمَنْ مُ فَلَا عَمِّ إِنْ رَضِيتَ أَنْ تَكُونَ الْمَقْتُولَ الْمَصْلُوبَ بِالْكُنَاسَةِ فَشَأْنَكَ فَلَمَّا وَلَى قَلَمُ وَقَد اسْتَشَارَنِي فِي خُرُوجِهِ فَقَلْ أَنْ مُحَمَّد وَيُلُ لِمَنْ فَقُلْتُ لَهُ يَا عَمِّ إِنْ رَضِيتَ أَنْ تَكُونَ الْمَقْتُولَ الْمَصْلُوبَ بِالْكُنَاسَةِ فَشَأْنِكَ فَلَمَّا وَلَى قَلَمْ بُعُورُ بْنُ مُحَمَّد وَيُلُّ لِمَنْ فَقُلْتُ لَهُ يَا عَمِّ إِنْ رَضِيتَ أَنْ تَكُونَ الْمَقْتُولَ الْمَصْلُوبَ بِالْكُنَاسَةِ فَشَأْنِكَ فَلَمَّا وَلَى قَلَى عَمْ وَاعِيتُهُ فَلَمْ يُعْلِسُ مَا وَيُلُ مُنْ مُحَمَّد وَيُلُ لَمِنْ عَلَيْهِ السَّلَامُ لَكُونَ الْمَعْفُولُ الْمَصْلُوبَ بِالْكُنَاسَةِ فَشَأْنِكُ فَلَمْ وَلَى قَلَمْ يَعْلُ لَمَعْ وَاعِيتُهُ فَلَمْ يُعْلَى الْمَلْ وَلَوْ عَلَى الْمَعْلَى الْمَعْمُ وَيُلْ الْمَنْ وَلَوْ الْمَتَى الْمَعْنُولُ الْمَالُولُ لَقُولُ الْمَنْ وَلَى الْمَعْمُ وَالْمُ فَلَمْ يُعْلِ السَلَّا وَلَى الْمَعْ وَلَا مُعَعْفُولُ الْمُ مُعَلِّمُ الْمُ الْمَلْ وَلَى الْمَالِقُ الْمُ الْمُقَلِ الْمُعْلُولُ الْمَعْلُولُ الْمُعْلُولُ لَال

Then Al-Ma'mun said, "O Abul Hassan! Have there not been traditions blaming those who unrightfully claim to be the Divine Leader?" Al-Ridha' (a.s.) said, "Zayd did not make any such unrightful claims. He was much more pious than that. He used to invite the people to a pleasant member of the Household of Muhammad (a.s.). Those traditions are about the people who claim that God has appointed them to be a Divine Leader, invite the people to a religion other than God's religion and mislead the people so as to deviate them from the way of God. I swear by God that Zayd was one who was addressed by the following verse, 'And strive in His cause as ye ought to strive, (with sincerity and under discipline). He has chosen you…'1

The author of this – Muhammad ibn Ali ibn Al–Husayn – may God be pleased with him – said, "Zayd ibn Ali has many nobilities narrated by the Imams other than Al–Ridha' (a.s.). I will present them in what follows so that those who study this book can become familiar with the beliefs of the Imams about Zayd."

25–1A Ahmad ibn Harun al–Fami narrated in the Kufa Mosque in the year 354 A.H. (964 A.D.) that Muhammad ibn Abdullah ibn Ja'far al–Himyari quoted on the authority of his father, on the authority of Muhammad ibn Al–Husayn ibn Abil Khattab, on the authority of Al–Husayn ibn Ulwan, on the authority of Umar ibn Thabit, on the authority of Dawood ibn Abdul Jabbar, on the authority of Jabir ibn Yazid al–Jo'fi, on the authority of Abi Ja'far Muhammad ibn Ali Al–Baqir (a.s.), on the authority of his father, on the authority of Ali (a.s.) that God's Prophet (S) told Al–Husayn (a.s.), "O Husayn! There will be a man from your progeny called Zayd. He and his companions will cross the rows of the people on the Resurrection Day with brilliant faces. They will enter Paradise without any reckoning."

25–1B Ahmad ibn Muhammad ibn Razma al–Qazvini narrated that Ahmad ibn Isa al–Alawi Al–Husayni quoted on the authority of Abbad ibn Yaqoob al–Asadi, on the authority of Habib ibn Arta, on the authority of Muhammad ibn Zakwan, on the authority of Amr ibn Khalid that Zayd ibn Ali ibn Al–Husayn ibn Ali ibn Abi Talib (a.s.) was holding his hair and said, My father Ali ibn Al–Husayn was holding his hair and said, Al–Husayn ibn Ali (a.s.) was holding his hair in his hand and said, 'Ali ibn Abi Talib (a.s.) was holding his hair and said, 'God's Prophet (S) was

عَلِي عَلَيْهِ السَّلامُ لَمْ يَدَّعِ مَا لَيْسَ لَهُ بِحَقٍّ وَإِنَّهُ كَانَ أَتْقَى لِلَّهِ مِنْ ذَاكَ إِنَّهُ قَالَ أَدْعُوكُمْ إِلَى الرِّضَا مِنْ آلِ مُحَمَّد وَإِنَّمَا جَاءَ مَا جَاءَ فِيمَنْ يَدَّعِي أَنَّ اللَّهَ نَصَّ عَلَيْهِ ثُمَّ يَدْعُو إِلَى غَيْرِ دِينِ اللَّهِ وَيَضِلُّ عَنْ سَبِيلِهِ بِغَيْرِ عِلْمٍ وَكَانَ زَيْدٌ وَاللَّهِ مِمَّنْ جَاءَ مَا جَاءَ فِيمَنْ يَدَّعِي أَنَّ اللَّهَ نَصَّ عَلَيْهِ ثُمَّ يَدْعُو إِلَى غَيْرِ دِينِ اللَّهِ وَيَضِلُّ عَنْ سَبِيلِهِ بِغَيْرِ عِلْمٍ وَكَانَ زَيْدٌ وَاللَّهِ مِمَّنْ جَاءَ مَا يَكُمْ وَاللَّهِ مَوْاجْتَباكُمْ .

قالَ عَلِيِّ بْنِ الحُسَيْن مُصَنِّفُ هذا الْكِتاب رَضِيَ اللهُ عَنْهُ لزيد بْنِ عَلِى فَضائِلِ كَثِيرة عَنْ غَيْرِ الرِّضا أحببت إيراد .بَعْضَها عَلَى أَثَرَ هذا الْحَدِيث ليعلم من يَنْظُرُ فِي كِتابنا هذا اعتقاد الإِمامِيَّة فِيهِ

الف _ حَدَّثنا أَحْمَد بْنِ هارُون الفامي فِي مَسْجِد الكُوفَة سِنَةَ أَرْبَعَ وَخَمْسِينَ وَثَلاثِمانَةٍ مُحَمَّد بْنِ عَبْدِاللَّه بْنِ جَعْفَر الحَمْيْرِيُّ، عَن أَبِيهِ، عَن مُحَمَّد بْنِ الحُسَيْنِ بْنِ أَبِي الْخَطَّاب، عَن الحُسيْنِ بْنِ علوان، عَن عمر بْنِ ثابِت، عَن داؤد بْنِ عَبْد الجَبَّارِ، عَن جابِر بْنِ يَزِيد الجُعْفِيِّ، عَن أَبِي جَعْفَر مُحَمَّد بنعلي الباقِر، عَن آبائِهِ، عَن عَلِي عَلَيْهِ السَّلامُ قالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِلْحُسيْنِ يَا حُسيَنُ يَحْرُجُ مِنْ صُلْبِكَ رَجُلٌ يُقَالُ لَهُ زَيْدٌ يَتَخَطَّى هُوَوَأَصِحَابُهُ يَوْمَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِلْحُسيْنِ يَا حُسيَنُ يَحْرُجُ مِنْ صُلْبِكَ رَجُلٌ يُقَالُ لَهُ زَيْدٌ يَتَخَطَّى هُوَوَأَصِحَابُهُ يَوْمَ . الْقِيَامَةِ رِقَابَ النَّاسِ غُرَّا مُحَجَّلِينَ يَدْخُلُونَ الْجَنَّة بلا حِسَابِ

ب _ حَدَّثَنَا أَحْمَد بْنِ مُحَمَّد بْنِ رِزمة القزويني قالَ: حَدَّثَنَا أَحْمَد بْنِ عِيسَى العَلَوِي الحُسَيْنِي حَدَّثَنَا عباد بْنِ يَعْقُوب الأُسَدِي قالَ: حَدَّثَنَا حَبِيب بْنِ أُرطاة، عَن مُحَمَّدبن ذكوان، عَن عمرو بْنِ خالِد قالَ: حَدَّثَني زَيْدُ بْنُ عَلِيّ وَهُوَ آخِذٌ بِشَعْرِهِ قالَ: سَمِعتُ أَبِي الْحُسَيْنَ بْنَ عَلِيٍّ وَهُوَ آخِذٌ بِشَعْرِهِ قالَ: سَمِعتُ أَبِي الْحُسَيْنَ بْنَ عَلِيٍّ وَهُوَ آخِذٌ بِشَعْرِهِ قالَ: سَمِعتُ أَبِي الْحُسَيْنَ بْنَ عَلِيٍّ وَهُوَ آخِذٌ بِشَعْرِهِ قالَ: سَمِعتُ أَبِي الْحُسَيْنَ بْنَ عَلِيٍّ وَهُوَ آخِذٌ بِشَعْرِهِ قالَ: سَمِعتُ أَبِي الْحُسَيْنَ اللهُ عَلَيْهِ وَآلِهِ وَهُوَ

holding his hair and said, 'Whoever hurts even one of my hairs has hurt me. Whoever hurts me has hurt the Honorable the Exalted God. God will curse whoever hurts the Honorable the Exalted God to the extent of the heavens and the Earth.'

25–1C Ali ibn Ahmad ibn Muhammad ibn Imran ad–Daqqaq – may God be pleased with him – narrated that Ali ibn Al–Husayn al–Qadhi al–Alawi quoted on the authority of Al–Husayn ibn Ali an–Naseri – may God sanctify his soul, quoted on the authority of Ahmad ibn Rashid, on the authority of his uncle Abi Ma'mar Saeed ibn Khaytham, on the authority of his brother Ma'mar, "One day we were sitting in the mosque with As–Sadiq Ja'far ibn Muhammad (a.s.) when his uncle Zayd ibn Ali ibn Al–Husayn ibn Ali ibn Abi Talib (a.s.) came and grasped the door frame. As–Sadiq Ja'far ibn Muhammad (a.s.) told him, "O uncle! You will be hung on the gallows in the 'Al–Konasa neighborhood." Zayd's mother said, "You say this to my son out of jealousy." The Imam (a.s.) said, "I wish it was said out of jealousy!" He repeated this thrice. He then added, "My father (a.s.) narrated that my grandfather (a.s.) said, One of his progeny called Zayd will revolt. He will get killed in Kufa and his corpse will be hung in the 'Al–Konasa neighborhood. When all the people are resurrected in the Hereafter, he will leave his grave while the Gates of the Heavens are opened for his soul. The residents of the heavens and the Earth are happy for him. His soul will be placed inside a green bird who can fly anywhere in Paradise that he wishes to go."

25-1D Al-Hassan ibn Abdullah ibn Sa'eed Al-Askari narrated that Abdul Aziz ibn Yahya quoted on the

authority of Al-Ash'ath ibn Muhammad Al-Dhabbi, on the authority of Shoaib ibn Amr, on the authority of his father, on the authority of Jabir al-Jo'fi, "I went to see Abi Ja'far Muhammad ibn Ali (al-Baqir) (a.s.) when his brother Zayd was there. Then Ma'roof ibn Kharrabooz al-Makki entered. Abu Ja'far (al-Baqir) (a.s.) told him, 'O Ma'roof! Please recite some of your pleasing poems. He then recited the following:

I swear by your life that Abu Malik is not weak And is not stubborn in talking when admonished by a wise man or to act as his enemy.

آخِذٌ بِشَعْرِهِ قَالَ مَنْ آذَى شَعْرَةً مِنِّي فَقَدْ آذَانِي وَمَنْ آذَانِي فَقَدْ آذَى اللَّهَ عَزَّ وَجَلَّ وَمَنْ آذَى اللَّهَ عَزَّ وَجَلَّ لَعَنَهُ مَلا الْأَرْض . السَّمَاوَات وَمَلا الأَرْض

ج _ حَدَّثَنا عَلِيِّ بْنِ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِمْران الدَّقَاق رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَني الحُسَيْنِ بْنِ عَلِي الناصري قَدَّسَ اللَّهُ رُوحُهُ قالَ: حَدَّثَني أَحْمَدِ بْنِ رَشِيد، عَن عَمِّهِ أَبِي معمر سَعِيدُ بْنِ خيثم، حَدَّثَني الحُسَيْنِ بْنِ عَلِي الناصري قَدَّسَ اللَّهُ رُوحُهُ قالَ: حَدَّثَني أَحْمَدِ عَلَيْهِ السَّلامُ فَجَاءَ زَيْدُ بْنُ عَلِيّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلامُ فَأَخَذَ بِعِضَادَتَي الْبَابِ فَقَالَ لَهُ الصَّادِقُ عَلَيْهِ السَّلامُ يَا عَمِّ أُعِيدُكَ بِاللَّهِ أَنْ تَكُونَ الْمَصْلُوبَ بِالْكُنَاسَةِ فَقَالَتُ السَّلامُ فَأَخَذَ بِعِضَادَتَي الْبَابِ فَقَالَ لَهُ الصَّادِقُ عَلَيْهِ السَّلامُ يَا عَمِّ أُعِيدُكَ بِاللَّهِ أَنْ تَكُونَ الْمَصْلُوبَ بِالْكُنَاسَةِ فَقَالَتُ لَهُ أَمْ زَيْد وَاللَّهِ مَا يَحْمِلُكَ عَلَى هَذَا الْقُولُ غَيْرُ الْحَسَدِ لابْنِي فَقَالَ يَا لَيْتَهُ حَسَداً يَا لَيْتَهُ عَلَى هَذَا الْقُولُ غَيْرُ الْحَسَدِ لابْنِي فَقَالَ يَا لَيْتَهُ حَسَداً يَا لَيْتَهُ حَسَداً يَا لَيْتَهُ حَسَداً يَا لَيْتَهُ حَسَداً يَا لَيْتَهُ عَلَى هَذَا الْقُولُ غَيْرُ الْحَسَدِ لابْنِي فَقَالَ يَا لَيْتَهُ حَسَداً يَا لَيْتَهُ حَسَداً يَا لَيْتَهُ عَلَى السَّمَا وَاتِ يَعْمَلُ وَلَا يُقَالُ لَهُ زَيْدٌ يُقْتَلُ بِالْكُوفَةِ وَيُصَلِّلُ بُالْكُوفَةِ وَيُصَلِّلُ بُ بِالْكُوفَةِ وَيُصَلِّلُ بُ بِالْكُولَ عَيْنِ الْمَالِ السَّمَاءِ يَتَبَهَّجُ بِهِ أَهْلُ السَّمَاوَاتِ يُجْعَلُ رُوحُهُ فِي حَوْصَلَةِ طَيْرٍ خَيْثُ يَشَاءُ وَي حُوسَلَةٍ طَيْرٍ خَيْثُ يَشَاءُ وَي الْجَنَّةِ حَيْثُ يَشَاءُ اللَّهُ الْسَامَاءُ لَكُولُهُ السَّمَاءُ اللَّهُ الْعَلْ لُولُ السَّمَاءُ الْكُوفَةِ وَلَوْلُ عَيْلُ لَالْمَا لَالْعَالَ لَالْمُ لَلْهُ وَلَاللَّهُ الْمُعَلِّ لُولُولُ الْمُ لَلْقُولُ الْمُ الْمُسَاءُ لَيْتُ فَالَالُكُوفَةِ وَلُولُولُ الْمُلْولُولُ عَلَيْهُ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُولِ عَلَيْهِ الْمُؤْمِ الْمُؤْمُ اللْمُ اللْمُ اللْمُ اللَّهُ اللْمُولُولُ اللْمُعُولُ الْمُؤْمُ اللْمُ الْمُولُولُ الْمُؤْمِ الْمُقَالُ عَلَاءُ الْمُولُولُ الْ

د _ حَدَّثَنا الحَسَن بْنِ عَبْدِ اللَّه بْنِ سَعِيدُ العسكري قالَ: حَدَّثَنا عَبْد العَزِيز بْنِ يَحْيَى قالالأَشْعَثِ بْنِ مُحَمَّد الضبي قالَ: حَدَّثَني شعيب بْنِ عمروعَنْ أَبِيهِ، عَن جابِر الجُعفِيِّ قالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ مُحَمَّد بْنِ عَلِي عَلَيْهِ السَّلامُ وَعِنْدَهُ وَعِنْدَهُ زَيْدٌ أَخُوهُ عَلَيْهِ السَّلامُ يَا مَعْرُوفُ أَنْشِدْنِي مِنْ زَيْدٌ أَخُوهُ عَلَيْهِ السَّلامُ يَا مَعْرُوفُ أَنْشِدْنِي مِنْ :

ظَرَائِف مَا عَنْدَكَ فَأَنْشَدَهُ :

ظَرَائِف مَا عِنْدَكَ فَأَنْشَدَهُ

لَعَمْرُكَ مَا إِنْ أَبُو مَالِك

بِوَانٍ وَلا بِضَعِيفٍ قُوَاهُ

وَلا بِأَلَدَّ لَدَى قَوْلِهِ

يُعَادي الْحَكِيمَ إِذَا مَا نَهَاهُ

However, he is a gentleman who is superior to his peers.

He has good traits and others will remember him to be good. If you be his master, you will find him in utmost servitude He will perform well whatever you ask him to do."

The narrator added, "Then Muhammad ibn Ali (a.s.) put his hands on Zayd's shoulders and said, O Abul Hassan! This is about you."

25–1E Ahmad ibn Al-Hassan al-Qattan narrated that Al-Hassan ibn Ali As-Sukkari quoted on the authority of Muhammad ibn Zakariya al-Jowhari, on the authority of Ja'far ibn Muhammad ibn Imara, on the authority of his father, on the authority of Amr ibn Khalid, on the authority of Abdullah ibn Sa'd ibn Tarif, on the authority of al-Asbaq ibn Sayyaba, "There were seven of us who went to Medina to see Abi Abdullah As-Sadiq (a.s.). We told him (a.s.), "He has revolted." The Imam (a.s.) said, "Please inform me of any news that you receive." We stayed in Medina for a few days. Then a messenger came to us from Bassam al-Sayrafi with a letter in which it was written, "... Zayd ibn Ali revolted on Wednesday the first day of the (Arabic) month of *Safar*. He continued on Thursday and Friday, but he was killed on Friday along with so and so." Then we went to see As-Sadiq (a.s.) and gave him the letter. He (a.s.) read the letter and cried. Then the Imam (a.s.) said, "From God we are and to Him is our return. I ask God for my reward in this calamity. He was a really good uncle. My uncle was a man for our world and for our Hereafter. I swear by God that my uncle is a martyr just like the martyrs who fought along with God's Prophet (S) or Ali (a.s.) or Al-Hassan (a.s.) or Al-Husayn(a.s.)."

25–1F Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed – may God be pleased with him – narrated that Muhammad ibn Al-Hassan al-Saffar quoted on the authority of Ahmad ibn Abi Abdillah al-Barqi, on the authority of his father, on the authority of Muhammad ibn Al-Hassan ibn Shamoon, on the authority of Abdullah ibn Sinan, on the authority of al-Fudhayl ibn Yasar, "I went to see Zayd ibn Ali ibn Al-Husayn ibn Ali ibn Abi Talib (a.s.) on the morning of the day on which he revolted in Kufa. I heard him say. 'Which of you men will help me fight with the Anbats2 from Sham? I swear by Him who appointed Muhammad (a.s.) to

وَلَكِنَّهُ سَيِّدٌ بَارِعٌ

كَريمُ الطَّبَائِع حُلْقٌ نَثَاهُ

إِذَا سُدْتَهُ سُدْتَ مطْوَاعَةً

.قَالَ فَوَضَعَ مُحَمَّدُ بْنُ عَلِي عَلَيْهِ السَّلامُ يَدَهُ عَلَى كَتِفَيْ زَيْدِ عَلَيْهِ السَّلامُ فَقَالَ هَذِهِ صِفَتُكَ يَا أَبَا الْحُسَيْنِ

هـ _ حَدَّثَنَا أَحْمَدِ بْنِ الحُسَيْنِ القَطَّانُ قالَ: حَدَّثَنا الحَسَنِ بْنِ عَلِى السكري قالَ: حَدَّثَنا وَكَرِيًّا الجوهري عَنْ جَعْفَرِ بْنِ مَحَمَّدِ بْنِ عمارة، عَن أَبِيهِ، عَن عمرو بْنِ خالِد قالَ: حَدَّثَني عَبْدِ اللَّه بْنِ سيابة قالَ خَرَجْنَا وَنَحْنُ سَبْعَةُ نَفَرِ فَأَتَيْنَا الْمَدِينَةَ فَدَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلامُ فَقَالَ أَعِنْدَكُمْ خَبَرُ عَمِّي زَيْدِ فَقُلْنَا قَدْ خَرَجَ أَوْ هُوَخَارِجٌ قَالَ فَإِنْ أَتَاكُمْ خَبَرُ عَمِّي زَيْدِ فَقُلْنَا قَدْ خَرَجَ أَوْ هُوَخَارِجٌ قَالَ فَإِنْ أَتَاكُمْ خَبَرٌ فَلَيْدِ فَقُلْنَا قَدْ خَرَجَ يَوْمَ الأَرْبِعَاءِ غُرَّةَ صَفَوِ خَبَرٌ فَأَخْرُونِي فَمَكَثْنَا أَيَّاماً فَأَتَى رَسُولُ بَسَّامٍ الصَّيْرَفِي بِكِتَابِ فِيهِ أَمَّا بَعْدُ فَإِنَّ زَيْداً خَرَجَ يَوْمَ الأَرْبِعَاءِ غُرَّةَ صَفَلِ فَمَكَثَ الأَرْبِعَاءَ وَالْخَمِيسَ وَقُتِلَ يَوْمَ الْجُمُعَةِ وَقُتِلَ مَعَهُ فُلانٌ فَذَكَلْنَا عَلَى الصَّادِقِ عَلَيْهِ السَّلامُ وَدَفَعْنَا إِلَيْهِ فَكَنَ نِعْمَ الْعَمُّ إِنَّ عَمِّي كَانَ رَجُلًا لِدُنْيَانَا اللَّهِ وَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ عِنْدَ اللَّهِ أَحْتَسِبُ عَمِّي إِنَّهُ كَانَ نِعْمَ الْعَمُّ إِنَّ عَمِّي كَانَ رَجُلًا لِدُنْيَانَا مَضَى وَاللَّهِ عَمِّي شَهِيداً كَشُهُدَاءَ اسْتُشْهُدُوا مَعَ رَسُولِ اللَّهِ وَعَلِيِّ وَالْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ

و _ حَدَّثَنا مُحَمَّد بْنِ الحَسَن بْنِ أَحْمَد بْنِ الوَلِيد رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّد بْنِ الحَسَن الصَفَّار، عَن أَحْمَد بْنِ الوَلِيد رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّد بْنِ الحَسَن بْنِ شمون، عَن عَبْدِ اللَّه سَنان، عَن الفُضَيْل بْن يسار قالَ أَبِي عَبْدِ اللَّه البَرْقِي، عَن أَبِيهِ، عَن مُحَمَّد بْنِ الحَسَن بْنِ شمون، عَن عَبْدِ اللَّه سَنان، عَن الفُضَيْل بْن يسار قالَ انْتَهَيْتُ إِلَى زَيْدِ بْنِ عَلِي عَلَيْهِ السَّلامُ صَبِيحَة خَرَجَ بِالْكُوفَةِ فَسَمِعْتُهُ يَقُولُ مَنْ يُعِينُنِي مِنْكُمْ عَلَى قِتَالِ أَنْبَاطِ أَهْلِ الشَّام الثَّهَيْتُ إِلَى زَيْدِ بْنِ عَلِي عَلَيْهِ السَّلامُ صَبِيحَة خَرَجَ بِالْكُوفَةِ فَسَمِعْتُهُ يَقُولُ مَنْ يُعِينُنِي مِنْكُمْ عَلَى قِتَالِ أَنْبَاطِ أَهْلِ الشَّام

the Prophethood and established him as one to give glad tidings and admonishments, that on the Resurrection Day I will grab the hands of whoever helps me in this battle and deliver him to Paradise with the permission of the Honorable the Exalted God.'

I rented a horse when he got killed and set out for Medina. I went to see Imam As-Sadiq (a.s.) there. I thought I should not tell him (a.s.) about Zayd getting killed since the Imam (a.s.) might get upset. When I saw the Imam (a.s.), he said, "What did my uncle Zayd do?" I got so upset I could hardly talk. I said, "They killed him." He (a.s.) said, "Did they kill him?" I said, "Yes. By God, they killed him." He (a.s.) asked, "Did they hang his corpse on the gallows?" I said, "Yes. By God, they hung his corpse on the gallows."

The narrator added, "The Imam (a.s.) started to cry and his tears were flowing down his face like pearls. Then the Imam (a.s.) said, 'O Fudhayl! Were you present there in the battle with the people of Syria along with my uncle?' I said, 'Yes.' The Imam (a.s.) asked, 'How many people did you kill?' I said, 'Six of them.' The Imam (a.s.) said, 'Did you have any doubts about shedding their blood?' I said, 'No, I would not have killed them if I had had any doubts.' Then I heard the Imam (a.s.) say, 'O God! Please give me a share of the reward for this battle. I swear by God that my uncle and his companions were martyrs just like Ali ibn Abi Talib (a.s.) and his companions."

(a.s.heikh Sadooq said): I have only included the necessary part of this tradition here. God is the One who grants success.

- 1. Qur'an, 22:78
- 2. Bedouin people who lived in the deserts between Basra and Kufa. They were mostly non-Arabs.

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