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Chpater 59: On Reasons for Which Al-Ma'mun Martyred Ali ibn Musa Ar-Ridha' (a.s.) with Poison

59-1 Al-Husayn ibn Ibrahim ibn Ahmad ibn Hisham al-Mo'addib, Ali ibn Abdullah al-Warraq and Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with them - narrated that Ali ibn Ibrahim ibn Hashem guoted on the authority of his father that Muhammad ibn Sinan said, "I was with my Master Ar-Ridha' (a.s.) in Khorasan. Al-Ma'mun used to have public meetings on Mondays and Thursdays. He used to have Ar-Ridha' (a.s.) sit next to himself in these meetings. Once they informed Al-Ma'mun that one of the Sufi men had stolen something. He ordered that he be brought in. When Al-Ma'mun looked at him, he noticed that he was wearing worn-out clothes and the signs of extended prostrations could be seen on his forehead. Al-Ma'mun said, 'It is surprising to see all these good signs and this wicked deed. Are they accusing you of stealing while you have all these beautiful signs of nobility on you?' The man said, 'I did this because I was forced to do so. I did not do it willingly, since you have deprived us of our share of the booties and the one-fifth levy which we deserve to receive.' Then Al-Ma'mun asked, 'What rights do you have to the booties of war and the one-fifth levy?' The man said, 'Indeed God the Highest has divided the one-fifth levy into six parts and said, 'And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to God, and to the Apostle, and to near relatives, orphans, the needy, and the wayfarer, - if ye do believe in God and in the revelation We sent down to Our servant on the Day of Testing, the Day of the meeting of the two forces.'1

حَدَّثَنَا الْحَاكِمِ أَبُو عَلِي الحُسَيْنِ بْنِ أَحْمَد الْبِيْهَقِيُّ قَالَ حَدَّثَني مُحَمَّد بْنِ يَحْيَى الصُّولِيُّ قَالَ حَدَّثَنا أَبُو ذكوان _ 11 قَالَ سَمِعْتُ إِبْراهِيمِ بْنِ العَبَّاسِ يَقُولُ سَمِعْتُ عَلِيِّ بْنِ مُوسَى الرِّضِا عَلَيْهِ السَّلامُ يَقُولُ حَلَفْتُ بِالْعِتْقِ وَلا أَحْلِفُ بِالْعِتْقِ إِلا أَعْتَقْتُ رَقَبَةً وَأَعْتَقْتُ بَعْدَهَا جَمِيعَ مَا أَمْلِكُ إِنْ كَانَ يَرَى أَنَّهُ خَيْرٌ مِنْ هَذَا وَأَوْمَأَ إِلَى عَبْد أَسُودَ مِنْ غِلْمَانِهِ بِالْعِتْقِ إِلا أَعْتَقْتُ رَقَبَةً وَأَعْتَقْتُ بَعْدَهَا جَمِيعَ مَا أَمْلِكُ إِنْ كَانَ يَرَى أَنَّهُ خَيْرٌ مِنْ هَذَا وَأَوْمَأَ إِلَى عَبْد أَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِلا أَنْ يَكُونَ لِى عَمَلٌ صَالِحٌ فَأَكُونَ أَفْضَلَ بهِ مِنْهُ .

حَدَّثنا الحُسَيْنِ بْنِ إِبْراهيمِ بْنِ أَحْمَدِ بْنِ هِشامِ المُؤَدِّبُ وَعَلِيّ بْنِ عَبْدِ اللّه الوَرَّاقُ وَأَحْمَدِ بْنِ زِيادِ بْنِ جَعْفَر -1 الهَمْدانِيَّ رَضِيَ اللّهُ عَنْهُ قَالُوا حَدَّثنا عَلِيٍّ بْنِ إِبراهِيمِ بْنِ هاشِم عَنْ أَبِيهِ عَنْسَنان قالَ كُنْتُ عِنْدَ مَوْلاَيَ الرِّضَا عَلَيْهِ اللّهَ السَّالُمُ بِخُرَاسَانَ وَكَانَ الْمَأْمُونُ يُقْعِدُهُ عَلَى يَمِينِهِ إِذَا قَعَدَ لِلنَّاسِ يَوْمَ الْإِثْنَيْنِ وَيَوْمَ الْخَمِيسِ فَرُفِعَ إِلَى الْمَأْمُونِ أَنَّ رَجُلاً مِنَ الصُّوفِيَّةِ سَرَقَ فَأَمَرَ بِإِحْضَارِهِ فَلَمَّا نَظَرَ إِلَيْهِ وَجَدَهُ مُتَقَشِّفًا بَيْنَ عَيْنَيْهِ أَثُرُ السُّجُودِ فَقَالَ سَوْأَةٌ لِهِذِهِ الْأَثَارِ الْمُعْلِقِ وَلِهَذَا الْفَعْلِ الْقَبِيحِ أَتُنْسَبُ إِلَى السَّرِقَةِ مَعَ مَا أَرَى مِنْ جَمِيلِ آثَارِكَ وَظَاهِرِكَ قَالَ فَعَلْتُ نَلِكَ اصْطِرَاراً لا الْجَمِيلَةِ وَلِهَذَا الْفَعْلِ الْقَبِيحِ أَتُنْسَبُ إِلَى السَّرِقَةِ مَعَ مَا أَرَى مِنْ جَمِيلِ آثَارِكَ وَظَاهِرِكَ قَالَ فَعَلْتُ نَلِكَ اصْطُرَاراً لا الْجَمِيلَةِ وَلِهَذَا الْفَعْلِ الْقَبِيحِ أَتُنْسَبُ إِلَى السَّرِقَةِ مَعَ مَا أَرَى مِنْ جَمِيلِ آثَارِكَ وَظَاهِرِكَ قَالَ فَعَلْتُ نَلِكَ اصْطُرَاراً لا الْجَمِيلَةِ وَلِهَنَا الْفَعْلِ الْقَبْنِ وَلَكَ وَالْفَيْءَ قَالَ إِنَّ اللّهُ عَنَّ وَلَكَ وَالْقَيْءَ قَالَ إِنْ اللّهُ وَلَا الْقُرْبِي وَالْفَيْءَ قَالَ إِنْ كُنْتُمْ آمَنْتُمْ بِاللّهِ وَمَا أَنْوَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرُقَانِ يَوْمَ الْقُرْبِي وَالْيَتَامِي وَالْيَتَامِي وَلِكَ مَلْ الْفُرَى فَلَلْ الْقُرَى فَلِلّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبِي وَالْيَتَامِي وَلَامَسَاكِينِ وَالْمَسَامِ وَقَالَ عَلَى عَبْدِنَا يَوْمَ الْفُرُقِي وَالْيَتَامِي وَالْمَسَامِ وَلَا الْقُرْبُ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللّهِ وَمَا أَنْوَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرُقَانِ يَوْمَ الْفُرُقِانِ يَوْمَ الْقُولُ عَلَى الْفُرْقَانِ يَوْمَ الْقُرْفِي وَالْمَسَاكِينِ وَالْمَالِقُ وَلَا الْسُعَلِي وَلِلَّ السَّبِعِ إِلَى السَّبِعِ إِلَى السَّالِيلِ إِنْ كُنْتُمْ آمَنُتُمْ أَمَالُولُ الْقُرُولُ وَالِ الْمَلْوَالُولُولُولُ وَلِي الْمَالِ الْقُرْفَانِ يَوْمَ الْفُرُقَانِ يَوْمَ الْفُرُ

God has also divided the booties into six parts and said, 'What God has bestowed on His Apostle (and taken away) from the people of the townships, - belongs to God, to His Apostle and to kindred and orphans, the needy and the wayfarer; In order that it may not (merely) make a circuit between the wealthy among you. 2 Then the Sufi continued by saying, You have prevented me from getting my right. I am one of the wayfarers. I am one of the needy. Whatever I had is finished and I no longer have anything. I am one who carries the Qur'an (I am a reciter of the Qur'an who has memorized all of the Holy Qur'an).' Then Al-Ma'mun asked the man, 'Should I call off God's Decrees and not execute the Divine Punishment for theft due to these tales?' Then the Sufi man said, 'Start by purifying yourself. Then proceed to others. First, execute God's punishments on yourself then punish others.' Al-Ma'mun turned towards Abil Hassan Ar-Ridha' (a.s.) and asked, 'What is he saying?' Then Abil Hassan Ar-Ridha' (a.s.) said, 'The man says that a thief stole his property. Then he stole some of it back.' Al-Ma'mun got really angry and told the Sufi, 'By God, I will chop off your hand.' Then the Sufi asked, 'Will you chop off my hand while you are my slave?' Then Al-Ma'mun said, "Woe be to you! How did I become your slave?' He replied, 'That is because your mother (who was a slave) was bought with money from the treasury of the Muslim nation. Therefore, you are the slave of all the people of the East and the West, until they set you free. I will not set you free. You then devoured the one-fifth levy. Then you did not pay the proper share to the Members of the Household of the Prophet (S). Then you did not honor me and others like me and did not pay us what is rightfully ours. Finally, a wicked man like you would not purify a wicked one like himself. Indeed a pure one will purify him. You cannot execute the Divine Punishment for me, since one who is subject to receive a Divine Punishment himself is not allowed to execute the same form of punishment on others, until he executes it on himself first. Have you not heard that God the Highest said, 'Do ye enjoin right conduct on the people, and forget (to practice it) yourselves, and yet ye study the Scripture? Will ye not understand?"3 Then Al-Ma'mun turned to Ar-Ridha' (a.s.) and said, 'What is your opinion on this issue?' Then Ar-Ridha' (a.s.) said, 'God the Highest has told Muhammad (a.s.), 'Say: With God is the argument that reaches home..."4

وَقسم الفيء عَلَى سِتَّةِ أَقسام فَقَالَ اللَّه تَعالى (ما أَفاءَ اللَّهُ عَلى رَسُولِهِ مِنْ أَهْلِ الْقُرى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبى وَالْمِيلِ عَيْ لا يَكُونَ دُولَةً بَيْنَ الأَغْنِياءِ مِنْكُمْ) الصَّوفي فَمَنعتني حَقِّي وَأَنَا ابْنِ السَّبِيلِ مُنْقَطَعٌ بِي وَمِسْكِينٌ لا أَرْجِعُ إِلَى شَيْءٍ وَمِنْ حَمَلَةِ الْقُرْآنِ. فَقَالَ لَهُ الْمَأْمُونُ: أُعطِّلُ حَدّاً مِنْ حُدُودِ اللَّهِ وَحُكْماً مِنْ أَحْكَامِهِ فِي السَّارِقِ مِنْ أَسَاطِيرِكَ هَذِهِ؟ فَقَالَ الصُّوفِيُّ: ابْدَأُ بِنَفْسِكَ فَطَهِرْهَا ثُمَّ طَهِرْ غَيْرَكَ وَأَقِمْ حَدًّ اللَّهِ عَلَيْهَا ثُمَّ عَلَى غَيْرِكَ. فَالْتَقْتَ الْمَأْمُونُ إِلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلامُ فَقَالَ: إِنَّهُ يَقُولُ سَرَقْتَ فَسَرَقَ. فَعَضِبَ الْمَأْمُونُ عَمْنِ عَلَيْها شَمْ عَنْ عَيْرِهِ عَبْدٌ لِي؟ فَقَالَ المَلْمُونُ وَيَلْكَ وَمِنْ أَيْنَ عَبْدٌ لِي؟ فَقَالَ المَلْمُونُ وَيَلْكَ وَمِنْ أَيْنَ عَبْدٌ لِي؟ فَقَالَ الْمَشْرِقِ وَاللَّهِ لِأَقْطَعَنِي الْمَسُلِمِينَ، فَأَنْتَ عَبْدٌ لِمَنْ فِي الْمَشْرِقِ وَالْمَغْرِب حَتَّى يُعْتِقُوكَ، وَأَنْ صَعْدَ لَلِكَ فَلا أَعْطَيْتَ أَلُ الْمُسْلِمِينَ، فَأَنْتَ عَبْدٌ لِمَنْ فِي الْمَشْرِقِ وَالْمُغْرِب حَتَّى يُعْتَقُوكَ، وَأَنَا عَلْمُ بُغُولَ الْكَاهُ إِنَّالَ مِنْ فِي الْمَشْرِقِ وَالْمُعْرِب حَتَّى يُعْتَقُوكَ، وَأَنَا يُعْقِلُونَ الْحَبُونِ عَلْمُ مُونَ النَّاسَ بَالْمِرِّ وَمَنْ فِي جَنْبِهِ الْحَدُّ لا يُقِيمُ الْحُدُودَ عَلَى غَيْرِهِ حَتَّى يَبْدَأَ بِنَفْسِهِ. أَمَا سَمِعْتَ اللَّهَ عَلْمَ وَعَلَ الْمَعْرِبُ مَتَى يَبْدَأَ بِنَفْسِهِ. أَمَا سَمِعْتَ اللَّهَ عَلْ وَجَلَلْ تَعْقِلُونَ الْتَالَ الْمُعْرِقِ وَالْمَالُمُونُ إِلَى الْرَحِنَا عَلْقَلَ الْمُعْرَفِقُ الْمُعْرِقُ وَلَا لَعْقِلُونَ النَّاسَ بَالْمِ وَمَنْ فِي جَنْبِهِ الْحَدُّ لا يُقِيمُ الْحَدُودَ عَلَى غَيْرِهِ حَتَّى يَبْدَأَ بِنَفْسِهِ. أَمَا سَمَعْتَ اللَّهُ عَلْقُونَ الْكَوبُونَ الْنَاسَ بَالْمُ لَوْ الْمَالُمُونُ إِلَى الْمَعْرَالِ وَمَلْكُمُ وَأَنْتُمُ الْمُلْكُمُ وَالَهِ وَلَا الْمَعْرَافِ وَلَهِ الْمَعْرَافِ وَلَا الْمَعْرَافِ وَلَا الْمَسْرُودَ وَالْمُ الْمَعْنَ الْمَعْرَافِ وَالْمَا لَعُولُ الْمُعْرُولُ الْمُعْرَع

When this argument reaches the ignorant one who is not aware of it, he understands it and becomes knowledgeable of it. This is just the same way that a knowledgeable person knows it due to his knowledge. This world and the Hereafter are both sustained based upon this argument. This man presented his own argument. Then Al-Ma'mun ordered that the Sufi man be set free. Al-Ma'mun then went inside and plotted against Ar-Ridha' (a.s.), until he finally poisoned Ar-Ridha' (a.s.) and killed him. He also killed Al-Fadhl ibn Sahl and a group of the Shiites."

The author of this book (a.s.heikh Sadooq) – may God have mercy upon him – says, "This tradition was narrated this way, but I do not hold the responsibility for its being correct."

59-2 Abul Tayyeb Al-Husayn ibn Ahmad ibn Muhammad al-Razi - may God be pleased with him narrated in Neishaboor in the year 352 A.H. (962 A.D.) that Muhammad ibn Ali al-Majilawayh quoted on the authority of Ahmad ibn Muhammad ibn Khalid al-Barqi, on the authority of his father, on the authority of Al-Rayvan ibn Shabib - the maternal uncle of Al-Mo'tasim and Mareda's brother that when Al-Ma'mun wanted to have the people pledge allegiance to him to become the Commander of the Faithful and to Abil Hassan Ar-Ridha' (a.s.) to become his legal successor to the throne and for Fadhl ibn Sahl to become his minister, he ordered that three chairs be prepared and each one sat on one of the chairs. Then he granted the people permission to enter to pledge allegiance. Each person entered and pledged his allegiance. Each of the three held out their hands and the people who wanted to pledge allegiance would touch their hands and move their hands all the way across them starting from the thumb all the way to the little finger. Then they would leave from another door. At the end, a young man from the Helpers (Al-Ansar) came and pledged allegiance by touching their palms and moving his hand all the way across them starting from the little finger all the way to the thumb. Then Abul Hassan Ar-Ridha' (a.s.) smiled and said, 'All the people made their pledge of allegiance in the form of breaking their pledge, while this young man made his pledge of allegiance in the form of making a pledge.' Al-Ma'nun asked. 'What is the difference between breaking their pledge and making it?' Abul Hassan Ar-Ridha' (a.s.) said, 'When they want to make a pledge of allegiance, they start moving their hand from the little

finger to the thumb, but breaking a pledge of allegiance is by moving on the hand from the thumb to the little finger.'

وَهِيَ الَّتِي تَبْلُغُ الْجَاهِلَ فَيَعْلَمُهَا بِجَهْلِهِ كَمَا يَعْلَمُهَا الْعَالِمُ بِعِلْمِهِ وَالدُّنْيَا وَالاُخْرَةُ قَائِمَتَانِ بِالْحُجَّةِ وَقَدِ احْتَجَّ الرَّجُلُ فَأَمَرَ الْمَأْمُونُ عِنْدَ ذَلِكَ بِإِطْلاقِ الصُّوفِيِّ وَاحْتَجَبَ عَنِ النَّاسِ وَاشْتَغَلَ بِالرِّضَا عَلَيْهِ السَّلامُ حَتَّى سَمَّهُ فَقَتَلَهُ وَقَدْ كَانَ قَتَلَ الْمَأْمُونُ عِنْدَ ذَلِكَ بِإِطْلاقِ الصُّوفِيِّ وَاحْتَجَبَ عَنِ النَّاسِ وَاشْتَغَلَ بِالرِّضَا عَلَيْهِ السَّلامُ حَتَّى سَمَّهُ فَقَتَلَهُ وَقَدْ كَانَ قَتَلَ الْمَيْعَةِ الْمَالِمُ مِنَ الشَّيعَةِ الْمَالِمُ مُنَا الشَّيعَةِ الْمَالِمُ مُنْ الشَّيعَةِ الْمَالِمُ الْمَالِمُ الْمُلْمِ وَالْمُنْسَلُ بْنَ سَهْلِ وَجَمَاعَةً مِنَ الشَّيعَةِ

.قالَ مُصنَّف هذَا الكِتاب رَضِيَ اللهُ عَنْهُ: رَوي هذَا الحَديث كَما حَكيتُ وأَنَا بَريءٌ مِن عُهدَةٍ صِحِّتِهِ

حَدَّثَنا أَبُو الطَّيِّبِ الحُسَيْنِ بْنِ أَحْمَدِ بْنِ مُحَمَّد الرَّازِيُّ رَضِىَ اللهُ عَنْهُ بِنِيْسابُورَ سِنَةَ اِثْنَتَيْنِ خَمْسِينَ وتَلاثِمائَةٍ _ 2 قالَ حَدَّثَنا مُحَمَّد بْنِ عَلْدِ البَرْقِيَأَ خُبِرْنِي أَبِي قالَ أَخْبَرنِي الرَّيَّانُ بْنُ شَبِيبِ خَالُ الْمُعْتَصِمِ أَخُو مَارِدَةَ أَنَّ الْمَأْمُونَ لَمَّا أَرَادَ أَنْ يَأْخُذَ الْبَيْعَةَ لِنَفْسِهِ بِإِمْرَةِ الْمُؤْمِنِينَ وَلِلرِّضَا عَلَيْهِ السَّلامُ بُولِايَةِ الْعَهْدِ وَلِلْفَضْلِ بْنِ سَهْلِ بِالْوِزَارَةِ أَمَر بِثَلاثَةِ مَنْ أَعْلَى الإِبْهَامِ إِلَى الْخِنْصِرِ وَيَخْرُجُونَ حَتَّى بَايَعَ فِي آخِرِ النَّاسِ فَتًى مِنَ الْخِنْصِرِ إِلَى أَعْلَى الإِبْهَامِ فَتَبَسَّمَ أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ ثُمَّ قَالَ كُلُّ مَنْ بَايَعَنَا بِعَقْدِهَا فَقَالَ الْمَأْمُونُ وَمَا فَسْخُ الْبَيْعَةِ مِنْ عَقْدِهَا قَالَ أَبُو الْمَالِ فَقَالَ الْمَأْمُونُ وَمَا فَسْخُ الْبَيْعَةِ مِنْ عَقْدِهَا قَالَ أَبُو الْحَسَنِ عِلَيْهِ السَّلامُ ثَمَّ قَالَ لَكُلُّ مَنْ بَايَعَنَا بِعَقْدِهَا فَقَالَ الْمَأْمُونُ وَمَا فَسْخُ الْبَيْعَةِ مِنْ عَقْدِهَا قَالَ أَبُو الْحَسَنِ عَلْهُ السَّلامُ الْمُ أَعْلَى الْإِبْهَامِ وَفَسْخُهُا مِنْ أَعْلَى الْإِبْهَامِ وَفَسْخُهُا مِنْ أَعْلَى الْإِبْهَامِ إِلَى أَعْلَى الْإِبْهَامِ وَفَسْخُهُا مِنْ أَعْلَى الْإِبْهَامِ إِلَى أَعْلَى الْوَنْصِرِ قَالَ فَمَاحَ النَّاسُ فِي عَقْدُ الْبَيْعَةِ هُوَ مِنْ أَعْلَى الْخِنْصِرِ قَالَ فَمَاحَ النَّاسُ فِي عَقْدُ الْبَيْعَةِ هُوَ مِنْ أَعْلَى الْخِنْصِرِ قَالَ فَمَاحَ النَّاسُ فِي الْفَرْضَ عَقْدُ الْبَيْعَةِ هُوَ مِنْ أَعْلَى الْخِنْصِرِ قَالَ فَمَاحَ النَّاسُ فِي عَقْدُ الْبَيْعَةِ هُوَ مِنْ أَعْلَى الْخِنْصِرِ قَالَ فَمَاحَ النَّاسُ فِي الْمَامِ وَفَسْخُهُا مِنْ أَعْلَى الْإِبْهَامِ إِلَى أَعْلَى الْخِنْصِرِ قَالَ فَمَاحَ النَّاسُ فَى الْمُعْمِ إِلَى أَعْلَى الْخِنْصِرِ قَالَ فَمَاحَ النَّاسُ فَى الْمُعْاحِ اللَّهُ الْمُعْمِ الْمُعْمِ الْمُؤْمُونُ مَا أَعْلَى الْمُؤْمِ الْمُؤْمُ مُونَ أَعْلَى الْمُؤْمُ الْمُؤْ

Then Al-Ma'mun ordered that the people return and perform the ceremonies all over again in the way that Abul Hassan (a.s.) had said. The people returned and were saying, 'How could one who does not know the proper form of making a pledge of allegiance deserve to be a leader? Indeed one who knows this is superior to one who does not know it.' This was a reason which led to the poisoning of Ar-Ridha' (a.s.) (by Al-Ma'mun).

59–3 Tamim ibn Abdullah ibn Tamim al–Qurashi – may God be pleased with him – narrated that his father quoted on the authority of Ahmad ibn Ali Al–Ansari that he asked Aba Salt al–Harawi, "How could Al–Ma'mun – who honored Ar–Ridha' (a.s.) so much that he designated him (a.s.) to be the successor to his throne – stand to murder Ar–Ridha' (a.s.)?" Aba Salt al–Harawi replied, "Indeed Al–Ma'mun knew about the degree of nobility of Ar–Ridha' (a.s.). That is why he honored him and loved him. The reason that he set Ar–Ridha' (a.s.) up as the successor to the throne after himself was that he wanted the people to think that Ar–Ridha' (a.s.) is inclined to worldly affairs, and then Ar–Ridha' (a.s.) would lose his place in the people's hearts. However, when what he had plotted did not happen. And the nobility of the Imam (a.s.) was increased amongst the people and his position was strengthened in the hearts of the people. Then Al–Ma'mun invited speakers from the various countries eagerly hoping that they might be able to overcome Ar–Ridha' (a.s.) in their debate resulting in his deficiencies becoming apparent for the people. However none of them – whether the Jews, the Christians, the Magi, the Sabians5, the

Brahmans6, the unbelievers, the adherers to the doctrine of the eternity of the world, and the opponents from the various Muslim sects were able to defeat Ar–Ridha"s (a.s.) arguments. And they were all convinced by his arguments and proofs. Then the people said, 'By God! Ar–Ridha' (a.s.) is more deserving than Al–Ma'mun to be the Caliph.' The reporters reported this news to Al–Ma'mun. He got really angry about this and his jealousy increased. However, Ar–Ridha' (a.s.) did not fear Al–Ma'mun and clearly expressed the truth. Ar–Ridha' (a.s.) often replied to Al–Ma'mun in such a way that Al–Ma'mun did not like. Then Al–Ma'mun would become angry and hold a grudge against Ar–Ridha' (a.s.), but he never made it known. Once all his plots against Ar–Ridha' (a.s.) failed, he killed him with poison."

وَأَمَرَ الْمَأْمُونُ بِإِعَادَةِ النَّاسِ إِلَى الْبَيْعَةِ عَلَى مَا وَصَفَهُ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ وَقَالَ النَّاسُ كَيْفَ يَسْتَحِقُ الإِمَامَةَ مَنْ لا يَعْرِفُ عَقْدَ الْبَيْعَةِ إِنَّ مَنْ عَلِمَ لاوْلَى بِهَا مِمَّنْ لا يَعْلَمُ قَالَ فَحَمَلَهُ ذَلِكَ عَلَى مَا فَعَلَهُ مِنْ سَمِّهِ

حَدَّثَنا تَمِيمُ بْنِ عَبْدِ اللَّه بْنِ تَمِيمُ القُرَشِي رَضِىَ اللهُ عَنْهُ قالَ حَدَّثَنا أَبِي عَنْ أَحْمَدِ بْنِ عَلِى الأَنْصارِي قالَ سَأَمُونِ بِقَتْلِ الرِّضَا عَلَيْهِ السَّلامُ مَعَ إِكْرَامِهِ وَمَحَبَّتِهِ لَهُ وَمَا جَعَلَ لَهُ مِنْ أَبُا الصَّلْتِ الْهَرُويِيَّ فَقُلْتُ كَيْفَ طَابَتْ نَفْسُ الْمَأْمُونَ بِقَتْلِ الرِّضَا عَلَيْهِ السَّلامُ مَعَ إِكْرَامِهِ وَمَحَبَّتِهِ لَهُ وَمَا جَعَلَ لَهُ مِنْ الْعَهْدِ مِنْ بَعْدِهِ لِيُرِيَ النَّاسَ وَلاَيَةِ الْعَهْدِ مِنْ بَعْدِهِ لِيُرِيَ النَّاسَ وَلاَيَةِ الْعَهْدِ مِنْ بَعْدِهِ لِيُرِيَ النَّاسَ وَلاَيَةِ الْعَهْدِ مِنْ بَعْدِهِ لِيُرِيَ النَّاسَ أَنَّهُ وَمَحَلَّا فِي النَّسَاقُطَ مَحَلُّهُ مِنْ نُفُوسِهِمْ فَلَمَّا لَمْ يَظْهَرْ مِنْهُ فِي ذَلِكَ لِلنَّاسِ إِلا مَا ازْدَادَ بِهِ فَضْلاً عِنْدَهُمْ وَمَحَلاَّ فِي النَّاسَ وَلاَ الْمُثَكَلِّمِينَ مِنَ الْبُلْدَانِ طَمَعاً مِنْ أَنْ يَقْطَعَهُ وَاحِدٌ مِنْهُمْ فَيَسْقُطَ مَحَلُّهُ عِنْدَ الْعُلَمَاءِ وَسِبَبِهِمْ يَشْتَهِرُ لَقُوسِهِمْ جَلَبَ عَلَيْهِ الْمُتُكَلِّمِينَ مِنَ الْبُلْدَانِ طَمَعاً مِنْ أَنْ يَقْطَعَهُ وَاحِدٌ مِنْهُمْ فَيَسْقُطَ مَحَلُّهُ عِنْدَ الْعُلَمَاءِ وَسِبَبِهِمْ يَسْتَهِمُ يَقْفُوسِهِمْ جَلَبَ عَلَيْهِ الْمُثَكَلِّمِينَ مِنَ الْبُهُودِ وَالنَّصَارَى وَالْمَجُوسِ وَالصَّابِئِينَ وَالْبَوْمِةِ وَالْمُلُومِينَ وَاللَّهِ إِنَّهُ أَلْوَمَهُ الْمُعَلِي وَلَا لَمُعْلِمِينَ وَاللَّهِ إِنَّهُ أَوْلَى بِالْخِلافَةِ مِنَ وَكَانَ النَّاسُ يَقُولُونَ وَاللَّهِ إِنَّهُ أَوْلَى بِالْخِلافَةِ مِنَ وَكَانَ النَّاسُ يَقُولُونَ وَاللَّهِ إِنَّهُ أَلْوَلَهُ فَيَعْنِطُهُ ذَلِكَ وَيَحْقِدُهُ عَلَيْهِ وَلا يُظْهِرُهُ لَهُ فَلَمَّا أَعْيَتُهُ الْحَلِيقَ فِي الْمُمْ لَا يُحَلِي الْمَالُومِينَ فَكَانَ أَمُونَ فَكَانَ لَلْهُ وَلَا يُظْهُرُهُ وَلَا يُعْفِي الْكُولِكَ وَيَحْقِدُهُ وَكَانَ الرَّصَاعَلَهُ فِلَمَا أَعْيَتُهُ وَالْمَا أَعْيَتُهُ وَلَا لُكُومِ وَكَانَ مُنْ مَنْ وَكَانَ يُجْعِلُهُ أَنْ الْوَلِكَ وَيَحْقِدُهُ وَلَمَا أَعْيَلُهُ وَلَا يُعْفِي اللّهُ وَلَا يُعْفِي اللّهُ فَلَمَا أَعْيَتُهُ وَلَا يُعْفِي الْمُعْمُ وَلَا يُعْفِي الْمُلْلُومِ وَلَا يُعْفِي الْمُونَ مِنْ مَا يَكُومُ وَلَا الْمُقَلِه

- 1. Quran, 8:41
- 2. Quran, 59:7
- 3. Qur'an, 2:44
- 4. Qur'an, 6:149
- 5. Sabians, Mandaeans or Mandeans, a small religious sect in Iran and South Iraq, who maintain an ancient belief resembling that of Gnosticism and that of the Parsis. They are also known as Christians of St. John, Nasoraeans, Sabians, and Subbi. A few Mandaeans survive, some near the Tigris and Euphrates rivers, others in the area of Shushtar, Iran, and in cities of Asia Minor. Their customs and writings indicate early Christian, perhaps pre–Christian, origin. Their system of astrology resembles those of ancient Babylonia and the cults of the Magi in the last centuries B.C. Their emanation system and their dualism suggest a Gnostic origin, but unlike the Gnostics, they abhor asceticism and emphasize fertility. Although some of their practices were influenced by Christianity, Judaism, and Islam, they reject all three. The Mandaeans respect St. John the Baptist because of his baptizing, since their principal concern is ritual cleanliness and their chief rite is frequent baptism. The custom, which antedated the baptisms of St. John, stems from the belief that living water is the principle of life. They have a communion sacrament, which is offered for the remembrance of the dead and resembles Parsi ritual meals. The origin of the Mandaeans is not known; it is conjectured that they came from a mountainous region North of Babylonia and Persia, where they settled in ancient times; however, more recent scholarship places their origin in Palestine or Syria. Their chief holy book, the Ginza Rba, like their other books, is a compendium of cosmology, cosmogony, prayers, legends, and rituals, written at various times and often contradictory. The sect is diminishing because younger members

tend to apostatize.

6. A member of the highest Hindu caste (a.s.ocial group): Brahmins traditionally become priests in the Hindu religion

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