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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'tiha), 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-Ardu'* 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' lla'h*, *Ashhadu anna La' ila'ha illa' lla'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'l fala'h*, *hayya 'alla'l 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-hamd* and *qul ya' ayuha' al-kafiru'n*, and in the other (*rak'a*) he recited *al-hamd* 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 *hijjza* of Allah; you will hold my *hijjza*; your sons will grasp your *hijjza*; and the Shi‘ites of your sons will take hold of their *hijjza*.[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 give 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 is 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 *al-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'ru'n 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. Carlia 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 cupper 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 hijjza, 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.

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