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**IMAM ALI
BIN MOUSA
AL REDHA** (PBUH)

The scholar of
Muhammad's family

FAWZI AL-SAIF

2024

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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preface

- 1.** The book in your hands, dear reader, is an abridgement of the biography of one of the fourteen infallibles in Shia Islam. Its pages constitute about 25% of the original book, which also bears the same title. With Allah's Grace and Will, the original book will be translated at a later date.
- 2.** This book, and the other books in the same series, are aimed at the young generation of Shia Muslims who do not have a good command of the Arabic language, in which the original book was written. It therefore assumes a basic knowledge of the concepts related to the Infallible and their life, and seeks to analyze and expand on them.

We note that there are very few translated books in English on the lives of the Imams, especially for young English speakers. This is despite the importance of the topic, and it is one of the reasons that prompted this translation project.

3. Since this book and the rest of the series have been translated by multiple individuals and in different ways, it is natural that they will not all be in a consistent style. We would therefore be grateful if the reader would help us by pointing out any errors or observations they may have, so that they can be corrected in future editions.

I ask Allah Almighty to reward the reader, the author of these pages, and the translators with His recompense and blessings, and the intercession of the Infallibles, may peace and blessing be upon them.

Fawzi Muhammad Taqi Al Saif

Tarut - Qatif

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Personal Identity of Imam Al-Redha

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- **Name:** Ali ibn Mousa ibn Ja'far ibn Muhammad ibn Ali ibn Hussein ibn Ali ibn Abi Talib.
 - **Mother:** Ummu Tamam, Tuktam, also known as Najma.
 - **Age:** 55 years.
 - **Kunya (Patronymic):** Abu Al-Hasan.
 - **Titles:** The Imam, Al-Redha, the Knowledgeable from the family of Muhammad.
 - **Birth:** In the year 148 AH - Medina.
 - **Death:** Martyred by poison in the year 203 AH.
 - **Burial:** Mashhad, Iran.

Imam Al Redha from Birth to Martyrdom

In the month of Dhu Al-Qi'dah⁽²⁾, around the year 148 AH, in the city of Medina, the birth of Imam Ali ibn Mousa Al-Redha (P.B.U.H) took place. Although he was not the eldest among his father's many children, his position was distinguished among them, owing to what his father, Imam Mousa Al-Kadhim, had acknowledged and taught him. The Imam frequently emphasized his son's virtues and encouraged others to seek knowledge from him and follow leadership.

After his birth, following the recommended religious practices of calling the Adhan and Iqamah in his right and left ears, Imam Mousa Al-Kadhim (P.B.U.H) handed him to his mother (Najmah) and said, "Take him, he has been assigned by Allah, the Mighty and Majestic, in the land." This highlights the

significant status attributed to Imam Al-Redha from the very beginning. ⁽³⁾

The Mother of Imam Al-Redha:

She is a mother to a son⁽⁴⁾. Her name is mentioned with multiple titles. In addition to what was previously narrated, and the account⁽⁵⁾ given by Jabir ibn Abdullah Al-Ansari listing the names of the Imams and their mothers as recorded in the tablet held by Fatimah Al-Zahra, (P.B.U.H) which stated: "(Abu Al-Hasan Ali ibn Mousa Al-Redha, his mother is a maid named Najma),"; she is also known as "Tuktam" (which is in the passive form, suggesting that she is concealed and hidden). This name is mentioned in some poetry praising Imam Al-Redha⁽⁶⁾. It is also said that Imam Al-Kadhim (P.B.U.H), addressed her by this name after she gave birth to her son Ali Al-Redha, referring to her as the pure and chaste one.

Perhaps the multiplicity of names is due to different stages in her life. It is possible that before entering the household of Imam Al-Sadiq (P.B.U.H), her name was known by a certain title and, upon doing so, her name had been changed accordingly. Or, it could be based on the observation of some of her qualities and the manifestation of those traits.

As mentioned in the secret behind her name "Al-Tahirah – The Purest," it is stated that she received this name after giving birth to her son, Imam Al-Redha (P.B.U.H).

In another context, we have discussed the concept of "Jawari – concubines" and "Umahat Awlad" (mothers of children) in the lives of the infallibles, from Imam Al-Kadhim (P.B.U.H), onward

to Imam Al-Mahdi. This is related to the broader mission that the Imams pursue in changing the Muslim society, liberating it from racial and class-based perspectives, and challenging the notion of Arab superiority over other nations. For more details, one can refer to that specific context⁽⁷⁾.

Raised among many brothers and sisters⁽⁸⁾, Imam Ali Al-Redha was nurtured under the guidance of his father, Imam Mousa, surrounded by his utmost care. He was the inheritor of his knowledge and role; the appointed successor after him. Imam Mousa Al-Kadhem used to inform the family, the Hashemites, his companions, and his followers about this, laying the groundwork for Al-Redha's Imamate and making it clear that anyone aspiring to it without rightful divine qualification would be denied.

This attention began from the early stages of Imam Ali Al-Redha's childhood. Al-Mufaddal ibn 'Umar Al-Ju'fi reported, "I entered upon Abu Al-Hasan Mousa ibn Ja'far (P.B.U.H) while he was kissing and hugging his son Imam Al-Redha. Placing him on his shoulder, embracing him, and saying, 'By my father, you have the sweetest fragrance, the purest nature, and the most evident virtue!' I said, 'May I be your ransom! The affection I feel for this child is beyond what I have ever felt for anyone before except you.' He replied, 'I endorse him like my father used to endorse me as we are both in the same status. {Descendants, some of them from others. And Allāh is Hearing and Knowing.} ⁽⁹⁾ I said, 'Is he the one to inherit this position after you?' He said, 'Yes, whoever obeys him is rightly guided, and whoever disobeys him has disbelieved.'⁽¹⁰⁾"

In this context, his father dealt with him in a special way, as indicated by some narrators who reported that Mousa ibn Ja'far (P.B.U.H) used to call his son Ali Al-Redha by the name "Al-Redha." He would say, "call my son 'Al-Redha' and I called my son 'Al-Redha.' When addressing him directly, he would say, 'O Abu Al-Hasan.'"⁽¹¹⁾

Moreover, he had explicitly stated this in some instances and hinted at it in others. While exercising caution sometimes due to the concept of Taqiyyah (discretion), he openly emphasized the Imamate and the obligation of obedience to him. This knowledge was well-recognized by his relatives and companions. For example, Muhammad ibn Isma'il ibn Al-Fadl Al-Hashimi visited Imam Al-Kadhem while he was seriously ill. The Imam complained about his illness, and Muhammad asked, "I truly ask Allah that this sickness does not end your life. But if this happens, then who is the successor after you?" Imam Al-Kadhem replied, "To Ali, my son. His knowledge is exactly mine and he is my successor and caliph after me."⁽¹²⁾

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As for what was subtly indicated, for those who understand, it was abundant. He gathered seventeen men from the offspring of Ali and Fatimah, may the blessings of Allah be upon them, and testified that Ali, his son, had been appointed as his representative during his life and the successor after his death. He declared that Ali had the authority and right to command.

In this context, Muhammad ibn Zaid Al-Hashimi stated, "By Allah, O Haider, the Imamate has been conferred upon him today. The Shia will certainly acknowledge it after him." Haider ibn Ayyub asked, "What is this you are saying?" Muhammad

replied, "O Haider, if he has been appointed as a successor, then the Imamate has been conferred upon him."⁽¹³⁾

Additionally, in a broader context he explicitly appointed Ali as his successor, writing a document that was witnessed by sixty men from the people of Medina⁽¹⁴⁾. In another text from the same source, it is mentioned, "Abu Al-Hasan Mousa ibn Ja'far (P.B.U.H) established his son Ali (P.B.U.H) just as the Messenger of Allah (P.B.U.H) and his family, established Ali (P.B.U.H) on the day of Ghadir Khumm. He said, 'O people of Medina' or 'O people of the mosque, this is my successor after me.'"

An example to that is what was realized by Hisham ibn Al-Hakam, who was well-versed in the science of theology. He realized the subtle indications of Imam Ali Al-Redha, yet Ali ibn Yaqteen, who transmitted the entire narration, did not fully comprehend it. Husayn ibn Nuaim Al-Sahafi narrated, "Myself, Hisham ibn Al-Hakam and Ali ibn Yaqteen were in Baghdad. Ali ibn Yaqteen said, 'I was with the righteous servant Mousa ibn Ja'far (P.B.U.H), when his son, Al-Redha (P.B.U.H), entered. He said, 'O Ali, this is the master of my sons, and I have given him my Kunya (title)!' Hisham struck his forehead with his hand and said, 'Repeat what you just said?' Ali ibn Yaqteen said, 'I swear by Allah, I heard it from Imam Al-Kadhem just as I told you.' Hisham replayed, 'then, by Allah, Imam Al-Redha must be the successor after his father Imam Al-Kadhem.'"⁽¹⁵⁾

Whenever the political situation intensified, Imam Al-Kadhem (P.B.U.H) hastened to announce the Imamate of his son Ali Al-Redha to the people. He would answer those who

asked and proactively inform those who did not inquire. He said to Yazid ibn Sult al-Zaydi in a lengthy discussion, "O Yazid, I am dying this year, and my son Ali, named after Ali ibn Abi Talib, was given Ali's understanding, forbearance, support, love, religion, and patience with what he dislikes. (Just like Ali Ibn Abi Taleb, he was not allowed to spread his leadership and knowledge until four years after Haroon's death. Only that time you may ask him whatever you wish, and he shall answer if God wishes)."⁽¹⁶⁾

If one were to refer to the many direct and explicit narrations, as well as indirect and diverse statements regarding his Imamate, which are obviously seen in Al-Bihar, citing from Oyun Akhbar Al-Redha and others, they would see that the multitude of these reports has reached a significant extent. This abundance may be attributed to the fact that Imam Al-Redha is expected to face challenges in this regard. Some of these challenges were related to conflicts with some of his siblings, others were associated with the ambitions of the Waqifi leaders (a sect with specific beliefs about the Imams, including the idea that the twelfth Imam is in occultation and will reappear as the Mahdi), in addition to the concern about the authority of Harun Al-Abbasi.

It was expected that the abundance and diversity of these narrations, explicitly or implicitly expressing his Imamate, would contribute to easing these problems and preventing deviant tendencies. The various styles of articulating his Imamate, whether direct or hinted, aimed to address, and counteract potential challenges and deviations.

Undertaking The Imamma:

The Imam (P.B.U.H) did not wait for the testimony of his father, Imam Al-Kadhem, to assume the role of guidance, counselling, and addressing religious knowledge dissemination. He actively engaged in these responsibilities at an early age, around twenty years old, approximately in the year 168 AH. This was before the testimony of his father, Imam Al-Kadhem, which occurred in the year 183 AH. There are narrations indicating that when the scholars in the Holy Mosque of the Prophet Muhammad, (P.B.U.H and His Family), faced difficulty in answering a particular question, they would turn to Ali ibn Mousa al-Redha for guidance.⁽¹⁷⁾

He continued in this role, especially after the imprisonment of his father, Imam Mousa, in the year 179 AH. His father, along with his companions, were moved from Medina to Basra and then to Baghdad, where he was eventually martyred four years later. During this period, Imam Al-Redha became a shelter for the Shia followers of Ahl Al-Bayt, assisting them with their religious matters and issues.

Despite the testimony of his father, Imam Mousa Al-Kadhem, and his imprisonment by Harun al-Rashid, the Abbasid caliph, Imam Al-Redha was never deterred from fulfilling his religious duties as an Imam. As per some narrations, the head of Baramakids recommended to Harun to kill Imam Al-Redha right after his father⁽¹⁸⁾ (although Harun Alrasheed was well known for his anger towards his enemies and those who disobey him). However, he never followed their recommendations. Perhaps

due to the potential disgrace associated with killing Imam Al-Kadhem, or for other undisclosed reasons.

Under these circumstances, some Shia followers of Imam Al-Redha were surprised that Imam Al-Redha has took over Imamate while Harun's sword was still dripping with blood. In response, Imam Al-Redha stated that he was protected by Allah and shielded from harm. He cited what the Prophet Muhammad (P.B.U.H & His family) said, as narrated by Muhammad bin Sinan: "I asked Abu Al-Hasan Al-Redha (P.B.U.H) during the days of Harun, 'How come you have exposed yourself as being an Imam, and you sat in your father's gathering while Harun's sword is still dripping with blood.' He replied, 'This daring comes to me from what the Messenger of Allah, (P.B.U.H & his Family), said: If Abu Jahl takes one hair from my head, bear witness that I am not a prophet. Similarly, I am telling you, if Harun was able to take one hair from my head, bear witness that I am not an Imam.'"⁽¹⁹⁾

Among the early supporters of Imam Al-Redha's Imamate in the house of Al-Kadhem was his brother Ahmad bin Mousa along with his mother⁽²⁰⁾, the wife of Imam Al-Kadhem. After few people came to (Ahmed bin Mousa Al-Kadhem), thinking that he is the Imam after his father Mousa Al-Khadem, Ahmed took them to his brother's house where he, his mother, and everyone who presented that day pledged allegiance to Ali bin Mousa Al-Redha imamate.

Undoubtedly, this action by Ahmad played a crucial role in testifying that the Imam after Mousa AL-Khadem is Ali Ibn Mousa Al-Redha, especially with the greed of some brothers⁽²¹⁾ of Al-Redha to challenge and compete with him despite the

specific instructions of his father Al-Kadhém in his will. Al-Kadhém had entrusted him with managing the financial affairs of his wives and daughters, as well as authorizing him to arrange the marriages of those who had not married among the daughters of Imam Al-Kadhém, if he saw fit.⁽²²⁾

The days of Imam Ali Al-Redha in Medina passed peacefully, away from the political conflicts and vengeful purges taking place in Baghdad. However, four years after the death of Imam Al-Kadhém, the circle turned back to them. In the year 187 AH, the catastrophe befell them, affecting their young and old, men and women, as they found themselves in need of those who they used to support; but they could not get the desired support.

And perhaps Harun's preoccupation before that with suppressing opposition movements in various places, along with his later focus on purging the Baramika, played a role in keeping him from harming Imam Ali Al-Redha (P.B.U.H).

Thus, the Imam (P.B.U.H) was able to disseminate much of the knowledge of the Ahl Al-Bayt (P.B.U.T). He emerged as the champion of the scientific renaissance in the third phase of their school of thought. The detailed meaning will become clear when we discuss the scholarly role he played, earning him the title of "Scholar of the Household of Muhammad."

We believe that the most significant task performed by prophets and messengers is conveying the religion, in addition to conveying its beliefs, rulings, and ethical system. This task was also carried out by their successors, the Imams. Other activities such as political revolutions, military actions, and

even state-building are considered secondary compared to the primary mission of conveying the religion.

We emphasize this perspective because we observe that the general Muslim mind-set often values external actions such as conquering countries, building cities, or similar achievements by rulers and caliphs. Political revolutions and military movements are also glorified as significant historical events, while the primary task of conveying the religious message tends to be overlooked, which we believe is a fundamental misunderstanding.

Indeed, the most emphasized qualities mentioned by Allah regarding the prophets and messengers are those associated with conveying Allah's message. For instance, Allah describes His greatest Prophet, Muhammad, saying: "O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner (46) And one who invites to Allāh, by His permission, and an illuminating lamp (47) And give good tidings to the believers that they will have from Allāh great bounty " (Quran 33:45-47) ⁽²³⁾

These attributes, as you observe, revolve around the circle of delivering the message, teaching, guidance, and introducing people to the religion of Allah. The purpose is to convey the understanding of life's goals and how to attain Allah's Paradise. Similar characteristics are attributed to other prophets and messengers in the Quran.

In the upcoming pages, we will highlight the specific roles and responsibilities that Imam Ali Al-Redha (P.B.U.H) assumed

in life, highlighting that they align with the same responsibilities carried by the prophets.

The role of Imam Al-Redha in acquainting people with their Lord and the related attributes signifies the preservation of their monotheism. He undertakes the task of dispelling misguided notions originating from other religions and philosophies, rectifying misconceptions prevalent among Muslims. As people draw closer to the culture of the infallibles and benefit from their profound insights, they correct deviations in their faith. The foundation of religion lies in the knowledge of Allah. Once this understanding deviates, the result will be leading to anthropomorphism or attributing injustice and caprice to the Creator. Its impact extends beyond its time, persisting for over a millennium.

The same principle applies when dealing with the Holy Quran, rejecting flawed interpretations and matters related to Islamic jurisprudence, among other aspects. Imam Al-Redha's influence extends to guiding Muslims on the proper understanding of the Holy Quran, ensuring the rejection of erroneous methodologies, and addressing various legal rulings.

In summary, the purpose of human life, as stated by Allah, is to worship Him (Quran 51:56)⁽²⁴⁾. Therefore, the most crucial work that aligns with this goal and deserves utmost attention is to follow a righteous program that ensures this purpose. Allah advises His Prophet to remind people, as such reminders benefit believers (Quran 51:55).⁽²⁵⁾

The actions of prophets, messengers, Imams, and successors fall within this framework, emphasizing the importance of

this program. Imam Al-Redha dedicated his entire life to this program, from his early twenties until his martyrdom in 203 AH at the age of 55. This extensive period, spanning around 35 years of guidance and preaching, includes the time during the Imamate of his father, Imam Mousa, and the remaining part during his own active Imamate.

Challenging the Waqifiyya and the Corruption within Shia Ranks:

Although Imam Al-Redha survived Harun Al-Rasheed's dictatorship – due to the previously mentioned reasons –, he faced scepticism and persecution from some agents and associates of his father, Imam Al-Kadhem (P.B.U.H). These individuals rejected the Imamate of Al-Redha and sought to undermine this concept, questioning his role as an Imam. Without them realizing, they were revoking the main structure of the Shia believers.

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These campaigns persisted until the birth of Imam Al-Redha's son, known as Al-Jawad (**The Son Whose Birth's Blessings Exceeded All for Our Shia Community**) ⁽²⁶⁾ in the year 195 AH. This birth became a turning point, a unifying stance for the Shia community. The fact that Imam Al-Redha fathered a child at an advanced age, he was 47 years then, served as proof of his divine presence and confirmed his Imamate, as well as the succession of Al-Jawad after him.

****Examining the Deviant Faction and the Corruption Within the Shia Community****

Let's delve into the circumstances of this deviant faction starting with a definition. Scholars define the Waqifiyya as the faction that stood by Imam Mousa Al-Khadem (P.B.U.H) and considered him as the last imam after accepting the belief only in the preceding Imams. They rejected the notion of his death, considering him still alive, and, consequently, they argued that the Imamate did not transfer to his son Ali Al-Redha or anyone else.

There is a disagreement among them regarding the interpretation of Imam Mousa Al-Khadem's continued existence and non-death. Some claim that he is the awaited Mahdi who will establish justice and assert that he emerged from confinement without being seen by anyone. They argue that the rulers and their associates falsely claimed his death, misled people, and lied, asserting that he withdrew from public view.

Dear reader, you are fully aware that these ideas are entirely incorrect, and they lack validity.

The Materialistic Motivation of the Waqifiyya Faction:

Many researchers, relying on narrations, highlighted one of the significant motives behind the emergence of this faction—the materialistic and worldly ambitions of some agents of Imam Mousa Al-Kadhem. During the later years of his life, especially after being imprisoned for a relatively long time, these individuals, entrusted with the Imam's zakat and khums (Shia Financial Resources), began to act as if they were the

owners, handling these resources as one would with personal property.⁽²⁷⁾

When his son, Imam Al-Redha, assumed his responsibility of Imamate, they, as well as others, were obligated to return what they had to him. However, they refused and protested, arguing that Imam al-Kadhem, the father, had not died. This is what the following narration indicates:

Ahmad bin Hammad reported, "One of the Qawwam, Uthman Isa Al-Rawasi, was in a specific region, possessing significant wealth and six slave girls. Abu Al-Hasan Al-Redha (P.B.U.H), established communication with him concerning the slaves and the wealth. Uthman responded, saying, 'Your father has not died!' Abu Al-Hasan wrote back, 'My father has indeed died, and we have distributed his inheritance. The news of his death has been verified.' Othman wrote back: 'If your father is still alive, then you have no right to ask for any shares. And if we assume that he passed away, he never left us any instructions to give you any wealth. As for the slaves, I already have given them their freedom and married them as well.'⁽²⁸⁾

Similar to this is what has been narrated regarding the actions of Mansur ibn Yunus. Although Imam Al-Kadhem (P.B.U.H) personally informed him about the Imamate of Imam Al-Redha and instructed him to follow him and to congratulate him for being the Imam. Mansur did so. However, this did not prevent him from denying the money he had in his possession and never prevented him from spending it on his personal affairs. ⁽²⁹⁾

And the actions of Ziyad ibn Marwan Al-Qandi, one of the leaders of the Waqifiyya. He narrated from Imam Mousa concerning his son Al-Redha, saying, "His Knowledge is exactly mine, his words are my words, and his messenger is my messenger as well. Follow whatever he says as he speaks for God." (30)

However, as Sheikh Saduq mentioned, Ziyad ibn Marwan narrated this statement and later denied it after the Martyrdom of Mousa Al-Kadhem (P.B.U.H). As Al-Sheikh Al-Sadouq narrates, Zeyad claimed to adopt the Waqf position and confiscated the money he had from Mousa ibn Ja'far (P.B.U.H). (31)

In the preceding narratives, the names of individuals such as Ziyad ibn Marwan Al-Qandi and Uthman ibn Isa Al-Rawasi are mentioned, along with others. It is reported that they, as leaders, including Ali ibn Abi Hamza Al-Bata'ini, Ahmad ibn Abi Bishr Al-Siraj, Ibn Abi Saeed Al-Makari, and Al-Husayn ibn Qiyama Al-Sayrafi, presented their ideas to some followers of Imam Al-Kadhim to attract them to their cause. Yunus ibn Abdul Rahman said: "Abu Ibrahim (Imam Mousa Al-Kadhim) passed away, and everyone associated with him had a considerable amount of wealth. This desire for wealth was one of the reasons for their opposition and denial of his death. Notably, Ziyad ibn Marwan Al-Qandi possessed seventy thousand dinars, while Ali ibn Abi Hamza had thirty thousand dinars.

When I observed this, the truth became clear to me and I realized that Abu Al-Hasan Al-Redha (P.B.U.H) was the Imam, I spoke out and invited people to follow him. They wrote to me inquiring, 'What motivates you to do this? If it is wealth, we will make you rich,' offering me ten thousand dinars. I refused,

and I told them, 'We have narrated from the two truthful ones, the fifth and sixth Imam (P.B.U.T), that they said, 'When heresies appear, it is the duty of the knowledgeable to speak out their knowledge. If they do not do so, the light of faith will be taken away.' I will not abandon the obligation of jihad and the command of Allah, under any circumstances. Thus, (if you wish) oppose me and harboured enmity against me.'⁽³²⁾"

From these narratives and others, it becomes clear that the primary motivation behind the formation of the Waqifiyya sect was wealth and material gain.

However, they cannot be straightforward with people about this reality. It would be inconceivable to say to the general public, "We do not believe in the Imamate of Al-Redha because we want to take over his wealth!" Instead, they must raise a banner and establish a slogan that, on the surface, is acceptable to people and can be defended when declared. This is what happened; they focused on asserting that Imam Ali Al-Redha is not an infallible Imam or appointed for the following reasons:

1. They claimed that Ali Al-Redha did not have any children (as his son Muhammad Al-Jawad was born in the year 195, while it is assumed that the Imamate of Al-Redha began with the death of his father, Al-Kadhem, in the year 183 AH). During this period, Waqfeyat focused on the fact that he had no offspring, implying that he was infertile. In our Imamiyyah belief, an infallible Imam is supposed to be clear of any deficiency, and infertility implies a deficiency. Therefore, to them, Ali Al-Redha cannot be an Imam. One would think that this objection should have ended

with the birth of Imam Al-Jawad, but they managed to cast doubt on the Imamate of Imam Ali Al-Redha over approximately 12 years.

Some of them were harsh in casting doubt and confronting him regarding the line of Imamate, such as Al-Husayn ibn Qiyama. It was reported by Abdul Rahman ibn Abi Najran and Safwan ibn Yahya that they said: "Al-Husayn ibn Qiyama, who was one of the leaders of the Waqifiyya, requested permission to meet Al-Redha. When permission was granted, he asked him, 'Are you an Imam?'

Al-Redha replied, 'Yes.'

Then he (Al-Husayn) said, 'I bear witness by Allah that you are not an Imam!'

Al-Redha lowered his head to the ground for quite a long time, then raised it and asked, 'What makes you think I am not an Imam?'

Al-Husayn replied, 'We have heard from Abu Abdullah (Imam Ja'far Al-Sadiq) (P.B.U.H) that an Imam cannot be infertile, and you have reached an age without having offspring!'

Al-Redha lowered his head again longer than the first time, then raised it and said, 'I bear witness by Allah that days and nights will not pass until Allah grants me offspring!' Abdul Rahman ibn Abi Najran added, 'We counted the months from the time he made that statement, and Allah blessed Abu Ja'far (Imam al-Jawad) to be born in less than a year.'⁽³³⁾

2. They also attempted to cast doubt on the Imamate of Imam Al-Redha (P.B.U.H) with a reasoning based on the notion that only an Imam can wash and prepare the body of the previous Imam when he dies ⁽³⁴⁾. Imam Al-Kadhem was martyred in Baghdad while his son Ali Al-Redha was in Medina. This indicates that he did not wash or prepare his body when he was martyred, thus they argued that he is not an Imam!

This objection can be answered through various approaches:

Firstly, this characteristic is not a prerequisite for the Imamate of the Imam; rather, it is one of the indicative signs by which he can be recognized. It may occur for one Imam and not for the other one, but it does not define the Imamate. There are many signs by which an imam can be identified, such as: being pointed by the previous Imam to fulfil his commands, adopting a distinctive title, being appointed, or being washed after death. However, none of these signs is a necessary condition for Imamate; rather, they are indicative markers and means of recognition. Consequently, some people may understand them while others may not⁽³⁵⁾.

Secondly, what made them so sure that Imam Al-Redha never prepared his father's body after his martyrdom? The same power that enabled Ali ibn Al-Hussein (P.B.U.H) to return back to Karbala after being imprisoned and restricted in Kufa and carry out the affairs of his father for his preparation and burial could have empowered Imam Ali ibn Mousa to wash and

prepare his father. This is something Imam Al-Redha explicitly stated in response to their repeated questions and doubts.

It has been narrated that Ali ibn Abi Hamza Al-Bataini, Ibn Al-Siraj, and Ibn Abi Saeed al-Makari (who were among the leaders of the Waqifiyya) entered upon Imam Al-Redha. Ali ibn Abi Hamza said, "We have heard from your forefathers (P.B.U.T). When an Imam passes away, his burial preparations can be only carried by an Imam like him!"

Imam Al-Redha (P.B.U.H), replied, "What do you think about Imam Hussain Ibn Ali, is he an Imam?"

He said, "Yes, He is an Imam."

Imam Al-Redha asked, "Who succeeded him in authority?"

He replied, "Ali ibn Al-Hussain (P.B.U.T)."

Imam Al-Redha asked, "Where was Ali ibn al-Hussain?"

He said, "He was imprisoned in Kufa under the custody of Ubaydullah ibn Ziyad!"

Imam Al-Redha asked, "How did he succeed his father while being in prison?"

They replied, "It has been narrated to us that he (Ali ibn Al-Hussain) came out (of prison) without them realizing, prepared his father's body for burial and assumed the authority of his father, then returned to prison."

Imam Al-Redha, (P.B.U.H), said, "If this was possible for Ali ibn Al-Hussain while he was imprisoned, then it is also possible for the one in charge of this matter to come to Baghdad, take

charge of his father's affairs, and then depart without being imprisoned or detained."⁽³⁶⁾.

The third point involves what Harthama ibn A'yan informed Imam Al-Redha (P.B.U.H) that Al-Ma'mun would question him regarding the belief that only an Imam can prepare the body of the other Imam for burial. Harthama asked, "How was Imam Al-Redha's body prepared while his son Al-Jawad was in Medina?"

This highlights the dual role played by Al-Ma'mun, demonstrating outward respect for the Imams while secretly plotting to trap and cast doubt on them. The answer to this is that, under normal circumstances, it is expected that an Imam would be prepared for burial by an Imam like himself, and no one other than an Imam should take precedence in doing so. However, if exceptional circumstances arise, such as the unjust ruler preventing the Imam from carrying out this duty, does this affect the Imamate? If a group of dissenters fights against the Imam and prevents him from fulfilling this duty, does it impact the Imamate of the deceased Imam or the current Imam? The answer is obviously no.

The Imam was aware that after the burial, Al-Ma'mun would question him, saying, "O Harthama, didn't you claim that only an Imam like himself could prepare the body of another Imam? So, who prepared Abu Al-Hasan Ali ibn Mousa while his son Muhammad was in Medina, the lands of the Hijaz, and we are in Tus?"

In response, Harthama was instructed to say, "We say that it is not obligatory for anyone other than an Imam like himself to prepare the body of an Imam. If circumstances permit, the

Imam will be prepared by one like him. If it doesn't happen, it does not invalidate the Imamate of the Imam. Also, the Imamate of the one succeeding him is not invalidated because someone else prepared the body of his predecessor. If Abu Al-Hasan Ali ibn Mousa Al-Redha had stayed in Medina, his son Muhammad would have visibly and openly prepared his body for burial. However, as it stands now, none other than the Imam, where he is concealed, will prepare him."⁽³⁷⁾

All the mentioned aspects could have been sufficient for clearing any doubts. However, the leaders of the Waqifah were not primarily concerned with seeking answers and being convinced. Instead, their primary goal was the formation of a faction, with followership and securing benefits through that.

Ultimately, the Waqifiyyah couldn't last long. Their initial claims about the Imam's infertility and the absence of a son were shattered against the solid rock of the guaranteed dates of the Imam, that God would bless him with a male offspring, and this has happened indeed! Similarly, their second claim did not stand against the multiple responses to it.

Moreover, it didn't take long for the Shia followers of the Ahl Al-Bayt (P.B.U.T) to realize that these leaders and agents had concocted this approach, following the path of scepticisms driven by their desire for leadership and control over wealth. This was not just an inference but an explicit declaration from some of them, coupled with explicit bargaining. Earlier, there was a narration about Yunus ibn Abd Al-Rahman being offered ten thousand dinars to compromise his stance, giving an indication of the considerable amount of money they had at their disposal when bargaining with one of the Imam's companions!

The early warnings about the discord of the Waqifiyyah played a role in preserving the general unity of the Shia. Narrations from Imam Al-Sadiq, some from Imam Mousa Al-Kadhem⁽³⁸⁾, and his son Al-Redha warned about the misguidance that would befall the followers of this faction.

More importantly, Imam Ali ibn Mousa Al-Redha's assumption of the Imamate, the occurrence of miracles through him, the manifestation of his virtues among people to the extent that these individuals did not discern any difference between him and his forefathers, and in some instances, he may have surpassed them especially in the widespread dissemination of knowledge under his guidance, made the claims of the Waqifiyyah fade away. Claiming Imamate necessitates adherence to its requirements, including divine knowledge encompassing the Sharia, and knowledge of some concealed matters. Those who claim Imamate are tested in these areas⁽³⁹⁾, which makes it easy to distinguish who is an Imam and who is not.

This concept is emphasized by the researcher Al-Nasiri in his book "Al-Waqifiyyah," mentioning those who recanted their Waqf stance based on the testimony of Sheikh Al-Tusi in "Al-Ghaybah." Al-Tusi mentioned individuals, especially the distinguished among them and those in consensus, when miracles appeared through Imam Ali Al-Redha, he said: "The miracles that appeared through Al-Redha, indicating the validity of his Imamate, mentioned in books, caused a group, including Abd Al-Rahman ibn Al-Hajjaj, Rafea ibn Mousa, Yunus ibn Ya'qub, Jameel ibn Duraaj, Hammad ibn Isa, and others who had initial doubts to retract their Waqf stance. Similarly, individuals

from his era, such as Ahmad ibn Muhammad ibn Abi Nasr and Al-Hasan ibn Ali Al-Washa, and others, who initially advocated Waqf, adhered to the evidence and acknowledged his Imamate and the Imamate of his descendants.”⁽⁴⁰⁾

Travelling to Basra and Kufa:

To solidify the position of Imamate and cut off any doubts about his Imamate from sceptics such as the Waqifis, it is reported that Imam Ali Al-Redha (P.B.U.H) had travelled during the reign of Harun Al-Abbasid, after the martyrdom of his father Mousa ibn Ja'far. He travelled to both Basra and Kufa, where he engaged with scholars, debated with adherents of different religions, and consistently demonstrated his superior knowledge and clear evidence.

It is narrated from Muhammad ibn Al-Fadl Al-Hashimi, who said: “When Imam Mousa ibn Ja'far (P.B.U.H) passed away, I travelled to Medina. I entered upon Imam Al-Redha (P.B.U.H), greeted him, conveyed what I had with me, and said: ‘I am heading towards Basra, and I know that people there have many disputes, especially after the passing of Mousa Al-Kadhem (P.B.U.H). I have no doubt that they will question me about the proofs of your Imamate. If you could provide me with something in this regard?’

Imam Al-Redha (P.B.U.H), replied: “I am aware that this will possibly happen. Inform our supporters in Basra and elsewhere that I am coming to them.” Then he brought forth all the belongings of the Prophet (P.B.U.H & his Family) that

were in the possession of the Imams, including his cloak, staff, weapons, and other items.

In that account, it is mentioned that Imam Al-Redha (P.B.U.H), arrived in Basra at the appointed time. After the people gathered and just before they wanted to leave, he addressed them, saying, "Do not leave, I have gathered you so that you may ask me about any aspect of the signs of prophethood and the indications of Imamate that you can only find with us, the Ahl Al-Bayt. Come forward with your inquiries."

Amr ibn Huthayb began, saying, "Muhammad ibn Al-Fadl Al-Hashimi mentioned things about you that hearts find difficult to accept."

Imam Al-Redha (P.B.U.H) asked, "What are those?"

Amr replied, "He informed us that you know everything revealed by Allah and that you know every language and tongue!"

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Imam Al-Redha (P.B.U.H) said, "Indeed, Muhammad ibn Al-Fadl spoke the truth, for I did inform him of that. Come forward and ask."

Amr said, "We will test you first with languages. Here is a Roman, here is an Indian, here is a Persian, and here is a Turk. Bring them forward."

Imam Al-Redha (P.B.U.H) said, "Let them speak in whatever language they prefer, God willing."

Each one of them asked a question in their own language, and Imam Al-Redha (P.B.U.H) answered them in their respective

languages. The people were astonished and admired, unanimously acknowledging that he was more eloquent than them in their own languages.

Then it was the turn of those present from the Christian church, where Imam recited to them some passages from the Gospels containing statements about the Prophet Muhammad and his family. ⁽⁴¹⁾

It was also reported that he travelled to Kufa and met his Shia there. According to Muhammad bin Al-Fadl: "During his departure from Basra, Al-Redha (P.B.U.H) instructed me to go to Kufa, gather the Shia there, and inform them that he is coming to them. He directed me to stay in the house of Hafs bin Umayr Al-Yashkari. Consequently, I went to Kufa and informed the Shia that Al-Redha (P.B.U.H) was coming to them.

One day, while I was with Nasr bin Mazahim, I saw the messenger of Al-Redha (P.B.U.H) passing by, and I knew that Al-Redha (P.B.U.H) had arrived. I hurried to the house of Hafs bin Umayr Al-Yashkari, where I found him. I greeted him, and he said to me, 'Gather the Shia for a meal suitable for them.'

I replied, 'They have already gathered, and I have prepared what they need.' He expressed gratitude for my efforts.

We gathered the Shia, and after they had eaten, Al-Redha (P.B.U.H) said, 'Mohammed, see who among the speakers and scholars of Kufa is available and bring them to me.' I brought them, and he addressed them, saying, 'I intend to spare some time with you, just as I did for the people of Basra. Allah has informed me of every scripture He has revealed.'⁽⁴²⁾

Despite the Qutub Al-Rondawi citing this in the chapter of the miracles of Imam Al-Redha (P.B.U.H) and the exceptional manner of his departure, it is noteworthy that he guided and directed the Shia, especially in the early years of his Imamate. This is evident in the narration mentioning the increase in disputes among the people and the acknowledgment that he would likely be questioned about the proofs of Imamate. This occurred in two important cities; Kufa and Basra (known before as the two Iraqs).

Madina as the centre of the Imam's scholarly activity:

Considering the extended period that Imam Al-Redha (P.B.U.H) has spent in the city of the Prophet Muhammad (P.B.B.U.H & his family), it makes it the main place from which he spread knowledge. He spent most of his blessed life over there with the exception of approximately two and a half years during his stay in Khorasan after being appointed by Al-Ma'mun, where he was also engaged in scholarly discussions and debates.

It is noteworthy that historical records do not mention that Imam Al-Redha (P.B.U.H) acquired knowledge from anyone other than his father, Imam Mousa ibn Ja'far (P.B.U.H). This is in line with the Imamiyyah belief that the knowledge of the Imams, encompassing all aspects related to the Sharia and beyond, is divinely bestowed, and they inherit it through exceptional means. Therefore, historical accounts do not report any Imam being asked about a matter and responding that they do not know it or have not studied it. Instead, Imams answered various

questions from people in different fields of knowledge, some of which were challenging and attempting to embarrass them. However, these competitors and adversaries were unable to pose a question that the Imams could not answer.

Yes, it is indeed a perplexing and challenging question for those outside the Imamiyyah sect among the Muslims, as they struggle to comprehend the Imams. How could they explain Imam Al-Redha's knowledge of the Bible in its non-Arabic language? ⁽⁴³⁾ How could they interpret the Imam's responses to questions posed in the language of a foreign questioner? How could they account for the Imams' proficiency in teaching individuals like Jabir ibn Hayyan Al-Kufi the science of chemistry or addressing philosophical inquiries from Hisham ibn Al-Hakam? ⁽⁴⁴⁾

It becomes even more astonishing when considering that Imam Al-Redha started issuing legal judgments for people when he was around the age of twenty. As for his son Al-Jawad, his grandson Al-Hadi, and his great-grandson Al-Askari, their command of knowledge and their ability to articulate religious and divine sciences before reaching puberty is truly remarkable.

His appointment to Khorasan and the covenant (appointment as crown prince):

Although the period during which Imam Al-Redha was appointed as the crown prince by Al-Ma'mun was extremely short, it has garnered significant attention from historians. To the extent that an observer might almost imagine that Imam

Al-Redha's primary role in his life was being the crown prince under Al-Ma'mun.

This heightened interest can be attributed to several reasons:

1. Some of the Shia viewed this appointment as a sign of the return of truth to its rightful place. They believed that the deviation in the nation's course, which led to the exclusion of the Ahl Al-Bayt from leadership, was coming to an end with Imam Ali Al-Redha's appointment. It was as if the conflict between the rulers and the seekers of justice had found resolution through this appointment. Some Shia expressed great joy at the prospect of positive outcomes, envisioning the nation's rectitude and unity. However, Imam Al-Redha cautioned them, revealing that this situation would conclude with his own assassination at the hands of Al-Ma'mun. ⁽⁴⁵⁾

2. On the other hand, the succession came against the backdrop of significant historical events that both interacted with and was influenced by. Also, the very nature of choosing one of the imams as the crown prince was exceptional. After the leadership of Amir Al-Mu'minin, Commander of Faithful, Ali (P.B.U.H) and his martyrdom in the year 40 AH, none of the Ahl Al-Bayt had such a level of interaction with rulers (be they Umayyads or Abbasids), to the extent of holding a position considered, in political custom, second only to that of the caliph. This spanned over 160 years, during which none of the Imams from the Ahl Al-Bayt held a political leadership position.

The appointment of Imam Al-Redha to this position was undoubtedly a unique occurrence, even from the apparent perspective!

To provide the esteemed reader with a sense of the historical context surrounding the creation of this unprecedented role for Imam Al-Redha, we will point to the circumstances accompanying his appointment as the crown prince under Al-Ma'mun, the Abbasid caliph.

In the year 186 AH, Harun Al-Rashid⁽⁴⁶⁾ embarked on a pilgrimage, accompanied, as they say, by his sons Muhammad (Al-Amin) and Abdullah (Al-Ma'mun). It is reported that Harun wrote a covenant for them, hung it in the Kaaba, and had them pledge not to betray or conspire against each other. The covenant stipulated that the succession would go to Al-Amin, who would become the caliph after his father, while Al-Ma'mun would govern the eastern lands, including Khorasan and beyond, and he would assume the caliphate after his brother Al-Amin. Their third brother, Al-Mu'tasim, was appointed to govern the Arabian Peninsula and some bordering regions. (This allocation of power was akin to dividing a cake among the rulers' sons, despite their lack of competency!)

In 192 AH, Harun Al-Rashid passed away while he was in Marw (Khorasan), where his son Abdullah (Al-Ma'mun) was the governor. Al-Ma'mun took his father's seal and the symbols of caliphate from Marw to Baghdad. Meanwhile, Al-Amin, the son of Harun Al-Rashid, assumed the position of caliph. His first decision was to appoint his infant son, Mousa, as the crown prince, referred to as "the one who speaks the truth." He deposed his brother Al-Ma'mun from the position of

succession, and it is said that he brought his father's covenant, which was hung in the Kaaba, and tore it apart.

Predictably, Abdullah Al-Ma'mun did not accept this, leading to an inevitable war between them. Both prepared their armies for confrontation. Historical accounts paint a picture of Al-Amin's personality, which was so bad, it makes the reader predict his defeat against the forces of his brother Al-Ma'mun. Which is exactly what happened, until Al-Ma'mun's forces eventually reached Baghdad. After a prolonged siege, the conflict concluded with the death of Muhammad Al-Amin in 198 AH.

Although killing Muhammad Al-Amin and the defeat of his army was a significant victory for his brother Al-Ma'mun, this did not mark the end of his challenges.

Various opposition movements, both political and military, persisted. Al-Ma'mun faced ongoing resistance that required considerable time and effort to suppress.

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In a later discussion, we will delve into the details of these challenges faced by Al-Ma'mun. They included the discontent within the Abbasid family and the broader Arab society in Baghdad and Iraq, fuelled by the assassination of his brother Muhammad Al-Amin. Additionally, Al-Ma'mun's empowerment of certain people of Persian descent, particularly the influential Fadl ibn Sahl and his family in the official decision-making level, intensified these challenges.

To face these difficulties, and according to some reports as advised by Fadl ibn Sahl, Al-Ma'mun arrived at a solution which

was to bring Imam Ali Al-Redha into his ruling team. This move served multiple purposes;

On one hand, it would constrain the Alawite (followers of Imam Ali) movements, as they would be faced with the supreme figure of the Alawite house, both in terms of personality and knowledge, creating a potential rift among their supporters. On the other hand, it would serve as a threat to the Abbasid family, signalling that unless they swore allegiance to Al-Ma'mun, the caliphate and governance could shift toward the Alawite family, their original rivals.

Moreover, this decision would likely garner support from those with good intentions and open hearts who believed that Imam Ali Al-Redha, being different from his ancestors, would approach matters with fairness and justice. Thus, Al-Ma'mun aimed to navigate these complex challenges through a strategic and calculated move.

In the subsequent pages, we will detail Al-Ma'mun's Abbasid policy and his objective in appointing Imam Ali Al-Redha as his heir. On the other side, we will explore Imam Ali Al-Redha's strategy, as he saw no way out but to accept under the veiled threat of death⁽⁴⁷⁾. The best option, given the circumstances, was apparent acceptance with the condition that he would not interfere in matters of governance such as dismissals, appointments, endorsements, or rejections. Meanwhile, Imam Ali Al-Redha made it clear to his followers and Shia that "this matter will not be fulfilled."⁽⁴⁸⁾

Indeed this matter will not be fulfilled, whether through divine interventions or even ordinary circumstances. Considering that

Al-Ma'mun was born in the year 170 AH, when he appointed Imam Ali Al-Redha as his heir, he was 31 years old. In contrast, Imam Ali Al-Redha, born in 148 AH, was 53 years old at that time, more than twenty years older than Al-Ma'mun. Naturally, it is uncommon for the heir to be older than the original ruler, especially by such a significant age difference. Therefore, this offer of heirship was not a real one. Such a practice was not recorded in the history of governments, where the heir was significantly older than the ruling figure.

Moreover, the fact that al-Ma'mun threatened Imam Ali Al-Redha with death in case Imam Al-Redha did not accept his initial proposal to assume the heirship, indicated that this offer was coercive for a specific purpose. Once that purpose is achieved, the offer itself would end. This indeed happened after approximately one year and six months—the period during which Imam Ali al-Redha held the position of heir (from the 2nd of Ramadan 201 AH to the 7th of Safar 203 AH).

The Imam accepted the position as a lesser evil while simultaneously working to derive as much benefit as possible. He held scholarly sessions in Marw, elucidating the position of the Ahl Al-Bayt and their Imamate. He also opened the Abbasid court to poets who praised his ancestors—a phenomenon unprecedented in the eras of both the Umayyads and Abbasids. The mention of Ali, the Commander of the Faithful, and his pure progeny in the praise and commendation of poets and speakers was a notable feature during that time.

Imam Ali al-Redha publicly demonstrated to people through the debates he had with others, why Allah, the Exalted, designated the family of the Prophet, particularly the Ahl Al-

Bayt, for Imamate; due to their knowledge and excellence in compression with others.

Simultaneously, when Imam Ali Al-Redha stipulated to Al-Ma'mun not to intervene in executive matters, he prevented him from leveraging his persona as a counter face to those opposing Al-Ma'mun. This ensured that the Al-Ma'mun political acts will not be given a legal authority by the religious position which Imam Al-Redha has as an Imam to the extent that the Imam refrained from leading the Eid prayer in collaboration with the political entity.

Initially, Imam Al-Redha resisted to lead the prayers, but under the pressure of Al-Ma'mun, he eventually accepted, but in his journey to attend the Eid prayer, he adhered to a legitimate manner, reminding people of the practices of the Prophet, in contrast to the official stance which reminded them of only the worldly gains.

Therefore, some of Al-Ma'mun's officials perceived the threat of the Imam's arrival at the prayer ground in this way, which led to Al-Ma'mun retracting his previous insistence on the imam to lead the prayers, and now he is requesting him to return home and not to attend the Eid prayers.

Al-Ma'mun reached the conclusion that Imam Ali Al-Redha, under the conditions he set and with the educational work he undertook, did not align with Al-Ma'mun's plans. Instead, it was more a matter of wisdom and strategy on the Imam's part. The Imam's residence transformed into a school where people learned the teachings of the Ahl Al-Bayt. This led Al-Ma'mun to directly confront Imam Al-Redha as he was in a situation he

had not anticipated; his original plan was to negatively affect the public perception of the Imam, but now things have turned the other way. According to Abdul Salam ibn Saleh Al-Harawi, Al-Ma'mun was informed of Imam Ali Al-Redha's sessions where people were captivated by his knowledge. Al-Ma'mun ordered Muhammad ibn Amr Al-Tusi, his hajib (chamberlain), to dismiss people from his council ⁽⁴⁹⁾

Given these outcomes and Al-Ma'mun's desire to please the Abbasid family, who were resentful of the Imam's appointment (even if it was superficially the heir), he began planning to eliminate Imam Al-Redha. The most feasible way to achieve this was through poisoning, a method commonly employed in Abbasid caliphate history, as we will discuss in detail in the upcoming pages.

Did Al-Ma'mun assassinate Imam Al-Redha (P.B.U.H) by poison?

To either refute or confirm such assumptions, we can look at the available historical evidence. Examining historical references and literary sources is necessary to understand whether there is evidence that Al-Ma'mun assassinated Imam Al-Redha with poison or not.

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We will present few things:

First, many rulers reach a stage where they imagine that the security of the country, the well-being of the subjects, and the preservation of Islam and its rituals are intricately tied to their presence. In other words, they believe that their existence

signifies the continuity of the country, the safety of the people, and the perpetuation of the faith. If, by any means, they were to be removed from power, they fear that disasters would unfold. Consequently, they are willing to mobilize armies and engage in battles to prevent any deviation from their rule, safeguarding their position as monarchs and sultans. It is as if God has chosen them from the unseen realm to preserve all these aspects, clothing them in the presidential garment, making it inconceivable for them to relinquish it and unwilling to allow others to strip it away from them.

Yes, perhaps some of them - and this is rare and only in few instances - were honest with themselves that rulership knows no kinship ties, devoid of religion, and that their role is primarily about governance, issuing orders, and indulging in the pleasures⁽⁵⁰⁾ enabled by leadership and authority. Whether the ruler falls into the first or second category, in such cases, the ruler sees no reason to refrain from removing any individual - whether supportive or opposing, virtuous or otherwise - from their path, using imprisonment, exile, or killing by any means that facilitates the process.

The possibility of a person posing a threat to the ruler, to any extent, gives the ruler the perceived right to terminate not only their social but even physical existence and grants them the authority to take their life.

Secondly, based on what has been presented, we have found the practice of assassination by rulers against their competitors, and at times against their supporters and relatives, to be common in the history of the Muslim nation during the days of the Umayyads and Abbasids. The easiest

method employed was the use of poison. In our book "Sayed Al-Jannah," we mentioned how Muawiyah ibn Abi Sufyan assassinated Malik Al-Ashtar Al-Nakha'i, then Imam Hasan ibn Ali, and Sa'd ibn Abi Waqqas Al-Zuhri, and Abd Al-Rahman ibn Abi Bakr. He even targeted his staunch supporter and ardent advocate, Abd Al-Rahman ibn Khalid ibn Al-Walid. All of this was done under the pretext: "Indeed, Allah has armies made of honey."

The Abbasids adopted assassination by poison as a cost-effective and discreet method to eliminate not only their enemies but also their own relatives. For instance, Al-Hadi sent a food made with rice to his mother, Al-Khayzuran, saying that, I ate it and liked it, and I am sending some for you to enjoy eating it. Just before she started to eat, she was warned to wait and see if the rice was pure or not. To test the rice, a dog was brought and given part of the rice. Accordingly, the dog's flesh fell off as it was mixed with poison. Al-Hadi then sent a message, asking how she found the rice. She replied that they were good. Al-Hadi replied to her that she had not eaten them, and if she had, she would have been dead.

He said, "How do you expect a caliph to succeed if his mother is still alive!"

Some Hashemites said that the reason for Al-Hadi's death was that when the issue of deposing Harun and pledging allegiance to his son Ja'far arose, Al-Khayzuran, fearing Harun, conspired against him. She approached him with her maids when he fell ill, intending to kill him by suffocation, making him sit on his face. She then directed a message to Yahya ibn Khalid, saying, "The man has passed away, so be firm in your

command and do not hesitate."⁽⁵¹⁾ So, he conspired against her to kill her with poison, while she conspired against him to kill him by having him sit on his face, just as the wife of Yazid ibn Muawiyah did with her subsequent husband, Marwan ibn al-Hakam!"

When Al-Hadi failed to assassinate his mother, he succeeded in poisoning his minister, Al-Rabi', who was also their servant, with a poisoned cup that led to his death that very night.

Harun Al-Abbasi, Al-Hadi's brother, covertly poisoned Idris ibn Abdullah ibn Al-Hasan, while he was in Africa.

The matter of assassinating opponents through every possible means was not an incidental occurrence. One who carefully examines the Encyclopaedia of Torture by Aboud Al-Shalji, which is a glimpse into the realm of cruelty and brutality that dominated those rulers, or reading the the book 'Names of the Assassins among the Nobility' by Ibn Al-Muhbir Al-Baghdadi, one would be amazed if the killing was not done in the form of poison after torture and brutality.

Their eliminations of each other and their efforts to rid themselves of one another were sometimes the preferred path for them. How could it not be, given how they did not believe in any accountability towards God, nor did they genuinely believe in the existence of paradise or hell! Instead, they considered this worldly life as the entirety of existence, stating, "We live and die, and only time is what destroys us!"⁽⁵²⁾ Authors have delved into the topic of political assassinations in the history of Muslims, producing various works⁽⁵³⁾. Some have concluded that the majority, if not all, of these operations occurred in

the pursuit of power competition and jealousy. When you read about assassination operations, you may be surprised to find that familial bonds and affection were often sacrificed in the quest for ascending to power and seizing the throne. It becomes shocking when you see fathers killing their sons, brothers betraying each other, and mothers poisoning their own children. ⁽⁵⁴⁾ Illustrating the extent to which relationships were forsaken for the sake of reaching the summit and claiming the throne.

Thirdly It will become evident that the assassination of Imam Al-Redha by Al-Ma'mun using poison was widely discussed in the society during the Imam's lifetime. People accused Al-Ma'mun of this act, and these accusations and discussions were not baseless. They had evidence that led them to believe in these claims. In fact, Al-Ma'mun himself acknowledged the issue and claimed to be saddened by the fact that people accused him of such deeds, almost suggesting, "Take me as I am guilty!"

Moreover, a segment of the community wondered about the reasons behind Al-Ma'mun's actions, indicating that they considered the matter as established and valid. The question was not about the legitimacy of the issue but rather about the motives. Further details will be discussed when talking about Abu Al-Salt Al-Harawi's response.

This is in addition to the statements of the infallibles (P.B.U.T), before the martyrdom of Imam Al-Redha, predicting that such an event would occur. The Imam himself also made statements about his destiny, and the details will be provided.

On the other hand, those who deny this among the followers of the school of the later caliphs have not presented a clear answer⁽⁵⁵⁾! At times, some of them say: "He ate a lot of grapes and died!" And at other times, they claim that he ate a grape and died!

To clarify more:

1. In what the Imamiyyah (Shi'a) believe, their Imams, through a covenant from the Prophet Muhammad after Allah informed him, were aware that their stance to protect the religion of Allah and convey His law would come at a cost. This cost would involve suffering during their lifetimes at the hands of the enemies of the message, and ultimately, they would face assassination and killing.

They accepted this condition willingly and with reassurance, choosing to endure it even to the point of death. Their stance to God can be summarized in the phrase: "If this pleases You, then take, until You are pleased!"

Given their awareness of these outcomes, they informed those who could bear this knowledge⁽⁵⁶⁾ about their eventual fates. It was reported by Amir al-Mu'minin Ali (the Commander of Faithful) (P.B.U.H), "A man from my progeny will be killed in the land of Khurasan, unjustly, by poison. His name is similar to my name, and his father's name is similar to the name of the prophet Mousa ibn Omran. Whoever visits him in his exile, Allah, the Almighty, will forgive all his sins."⁽⁵⁷⁾

Similarly, it is reported that Imam Al-Sadiq, Jafar ibn Muhammad (P.B.U.H), said to a man from Tus: "A man will emerge from his lineage, referring to Mousa, the son of Jafar. He will be pleased with Allah, the Almighty, in His heavens and with His servants on His earth. He will be killed unjustly by poison in your land."⁽⁵⁸⁾

Sulaiman ibn Hafs al-Muruzi reported: "I heard Abu Al-Hasan Mousa ibn Ja'far (P.B.U.H), saying, 'Indeed, my son Ali is killed by poison unjustly.'⁽⁵⁹⁾

Ali ibn Al-Hasan ibn Ali ibn Fadl reported from his father, saying: "I heard Abu Al-Hasan Ali ibn Mousa Al-Redha (P.B.U.H) saying, 'I am killed, poisoned, and buried in a distant land. I know this through a covenant that my father received from his father, from his ancestors, from the Messenger of Allah, peace and blessings be upon him and his family.'⁽⁶⁰⁾

Narrated by Al-Hasan ibn al-Jahm: "I attended a gathering in the court of Al-Ma'mun, where Ali ibn Mousa Al-Redha (P.B.U.H) was present. Scholars and theologians from various sects had gathered, and some of them questioned him. The dialogue and questions of the people, along with the responses of the Imam, continued until Al-Ma'mun said, 'I wish you an extended life to the extent that I pray to God that I die before you, O Abu Al-Hasan. By Allah, correct knowledge is not found except with the people of the House, and your family's knowledge has reached its pinnacle. May Allah reward you on behalf of Islam and Muslims.'

Al-Hasan ibn al-Jahm said, 'When Al-Redha (P.B.U.H) stood up, I followed him. He went to his residence, and I entered

upon him, saying, "O son of the Messenger of Allah, praise be to Allah who endowed you with the favour of Amir al-Mu'minin, appreciating what I observed of his generosity towards you and his acceptance of your words!"

Imam Al-Redha (P.B.U.H) replied, 'O son of al-Jahm, do not let what you have witnessed of Amir al-Mu'minin's generosity towards me and his listening to me deceive you. He will kill me with poison, wronging me. I know this through a covenant entrusted to me by my forefathers from the Messenger of Allah. Keep this secret for as long as I am alive.' Hasan ibn Al-Jahm said, 'I did not reveal this conversation to anyone until Al-Redha (P.B.U.H) passed away in Tus, killed by poison.'"⁽⁶¹⁾

It becomes evident through the multitude of narrators reporting on the case of the poisoning of Imam Al-Redha, and the diversity of texts, that the Imam (P.B.U.H) was keen to emphasize this meaning in various ways and contexts. He said to Abu Al-Salt Abd Al-Salam ibn Salih Al-Harawi, "By Allah, we (The infallibles) are either killed or martyred. It was said to him, 'Who will kill you, O son of the Messenger of Allah?' He replied, 'The worst of Allah's creation in my time, who will kill me with poison and then bury me in a forsaken place and a land of exile.'"⁽⁶²⁾

When the time of his departure from this world approached, he said to Haritha ibn Ayyun, "O Haritha! The time has come for my departure to Allah and my reunion with my grandfather and forefathers (P.B.U.T). The Book has reached its appointed term, and this tyrant has decided to poison⁽⁶³⁾ me with a concoction of grapes and pomegranates⁽⁶⁴⁾."

These narrations, and many others, issued from the infallibles, including those before the occurrence of the incident, are reported from Amir al-Mu'minin (The commander of the Faithful), and the Imams Al-Sadiq and Al-Kadhem (P.B.U.T). These accounts, conveyed by the infallibles, include truthful and explicit predictions about the assassination, the perpetrator, and the means used in the process.

2. Likewise, there are testimonies from those who lived during the time of Imam Al-Redha, (P.B.U.H), whether from his companions or others. They dealt with the issue as an undisputed matter that did not require argumentation or proof.

One of those individuals is Ibrahim ibn Al-Abbas ibn Muhammad Al-Sawli, the poet, who was reported to have said: "The allegiance to Al-Redha (P.B.U.H) took place in the fifth of Ramadan in the year two hundred, Al-Ma'mun married his daughter Um Habib to Imam Al-Redha in the first year of two hundred. He passed away in the year two hundred and three. Al-Ma'mun was heading towards Iraq, and al-Redha (P.B.U.H) liked grapes. So, poison was injected to the grapes and given to Imam Al-Redha later on. He ate some and died consequently. It was mentioned that it was a subtle poison."⁽⁶⁵⁾

Another witness is Ahmad ibn Ali Al-Ansari, who asked Abu Al-Salt Muhammad ibn Abdul Salam Al-Harawi about the reasons for the assassination. He inquired about the reasons for the assassination after accepting it as a complete incident, and both he and Al-Harawi agreed that the event was authentic, and the murder was confirmed. Ahmad asked him, "How did Al-Ma'mun's soul find satisfaction in killing Al-Redha (P.B.U.H),

despite honouring him, loving him, and appointing him as his successor?" The answer to this question, which we will explore later, opens the door wide to understanding the event, which some later historians acknowledge while admitting their inability to resolve the question, to which Al-Harawi gave an excellent answer.

3. Among these indications is the awareness of Al-Ma'mun, that people in general believed he was the one who killed Imam Al-Redha (P.B.U.H). Many of them are aware of the reasons that would prompt Al-Ma'mun to kill the Imam, as indicated by Abu Al-Salt Al-Harawi. The people, based on their experiences, living during the circumstances at the time, may know some or all of the reasons behind the killing of the Imam. They understand the nature of the relationship at the time of the assassination; when the presence of Imam Al-Redha in the position of succession became burdensome for Al-Ma'mun. The Abbasid family did not approve of this position for Imam Al-Redha.

Al-Ma'mun sensed the general accusation against him, and he publicly declared it, distancing himself from the murder. He reportedly visited Imam Al-Redha after administering the poison. Upon the awakening of Imam Al-Redha, from intermittent coma, he said to the Imam; "O my master, by Allah, I do not know which of the two calamities is greater for me: losing you or people accusing me of killing you?"

Imam Al-Redha, looked at him and advised him to treat the descendants of Abu Ja'far (Imam Al-Jawad) kindly, as your life and his are intertwined. That night, Imam Al-Redha passed

away and, when morning came, people gathered, claiming that he was killed and assassinated, implying Al-Ma'mun's involvement. They said, "The son of the Messenger of Allah (P.B.U.H and his Family) has been killed," intensifying their words and commotion.⁽⁶⁶⁾

In this report, several observations can be made. Firstly, Al-Ma'mun acknowledged the existence of accusations against him, and in an attempt to deny the matter, he spoke and seemed as if he was saying, "Take me as I am guilty," he mentioned the two great calamities upon him: the loss of the Imam and the people's accusation against him. However, this denial was not sufficient. As soon as the Imam passed away, people gathered and claimed, "He killed and assassinated him!"

Secondly, we notice that Imam Ali (P.B.U.H) did not absolve Al-Ma'mun of the accusation when he mentioned it before him. Perhaps Al-Ma'mun expected the Imam to say something that would exonerate him from the mentioned accusation. Still, the Imam (P.B.U.H) only advised him regarding his son, Imam Muhammad Al-Jawad (P.B.U.H). This might suggest that the Imam subtly accused him and warned him that Al-Ma'mun's reign would be linked to the life of Imam Muhammad Al-Jawad. The Imam cautioned him not to commit the same mistake he did with his father, and if he desired longevity and continuity, he should refrain from assassinating him as he did with his father (Imam Al-Redha).

4. We notice that historians who mentioned the death of Imam Ali Al-Redha (P.B.U.H) were divided into categories: some unequivocally pointed to it being caused by poison, prepared by Al-Ma'mun. Others

considered it to be one of two possibilities, saying: 'It is said that it was by poison.' The third category was amusing in its interpretation of his death; at times, they claimed he died from eating grapes excessively, and at other times, they said he died from eating grapes (without excessive consumption). It is most likely that the third category is among those who are concerned with embellishing the image of rulers and caliphs. Attributing murder to the caliph is one of the gravest sins and greatest offences, so they may think it appropriate to blame it on grapes (may Allah curse it!) rather than the caliph. This is the worst case where they shift the blame onto the Imam himself, claiming that he killed himself by overeating! They seem to have intentionally forgotten or overlooked that Imam Al-Redha was the first to present a medical and health message emphasizing moderation in food and drink. This is evident in the Golden Treatise.

As for the second category, some of them were unable to answer the question, which was answered by Abu Al-Salt; How could Al-Ma'mun poison him, despite honouring the Imam, appointing him as his successor, and marrying his daughter to him?

How can he reconcile these facts with him poisoning the Imam? How can he help to show the excellence and knowledge of the Imam, for everyone, including the Abbasids and beyond, and then proceed to assassinate him? However, upon contemplating the response of Abu Al-Salt, the matter becomes clear, and the problem is resolved.

Furthermore, it has been attributed to some prominent scholars among the Imamiyya that they hesitated to attribute the assassination to Al-Ma'mun for the same reason, and this will also be addressed, God willing.

We will present some excerpts from historical books that provide various perspectives:

Among those who asserted the assassination is Dhafer Al-Din Al-Bayhaqi (d. 565 AH) in his books "Tarikh al-Bayhaq" and "Lubb al-Ansab." In the former, he stated regarding Al-Ma'mun that he "killed his minister, the one with two leaderships, Al-Fadl bin Sahl, in the bath of the city of Sarakhs, and he poisoned Ali bin Mousa Al-Redha in Sannabad Tous."⁽⁶⁷⁾

Another such scholar is Ibn Hibban (d. 354 AH). Despite his negative portrayal of the Imam and his display of ignorance about his position and knowledge, not to mention his imamate, as mentioned in his book "Al-Majruhin," he explicitly stated in the account of Imam Al-Redha death that he died poisoned with pomegranate water at the hands of Al-Ma'mun. He said, "Ali bin Mousa Al-Redha died in Tous on the last Saturday of the year two hundred and three [AH], and he was poisoned with pomegranate water by Al-Ma'mun, who administered it to him."⁽⁶⁸⁾

Also, Ibn al-Jawzi, the author of "Al-Muntazam," mentioned in it, as reported by his grandson, "When they saw that the caliphate had passed to the descendants of Ali bin Abi Talib,

they poisoned Ali bin Mousa Al-Redha, and he died in a village near Tous."⁽⁶⁹⁾

As for those who hesitated in this matter, as mentioned in the preceding paragraphs, sometimes they mentioned the poisoning case as a possibility, and at other times, they added a reason that aligns with their inclination to exonerate the caliph. Among them is Al-Maqdisi (d. approximately 355 AH) in his book "Al-Bidaya wa'l-Tarikh." In narrating Al-Ma'mun's journey towards Baghdad, he stated, "When he reached the town of Sarakhs, Al-Fadl bin Sahl was killed in the bath, and Ali bin Mousa Al-Redha died in Tous. They differed regarding the cause of his death; some said it was poison, while others claimed he died from eating grapes."⁽⁷⁰⁾

Similarly, Ibn Hazm Al-Andalusl (d. 456 AH) made a similar reference. Although he made an error in the name of the Imam and attributed him to his grandfather Jafar bin Muhammad, he mentioned him among those who had the caliphate entrusted to them. He stated, "Ali bin Jafar bin Muhammad bin Ali bin Abi Talib: Al-Ma'mun entrusted him with the caliphate. He died a natural death during the reign of Al-Ma'mun, and it is said that he was poisoned."⁽⁷¹⁾

As for Ibn Al-Jawzi's grandson, he narrated that poison was presented to Imam Ali Al-Redha, but he "saw a disagreement about it." In historical matters, it is essential to prioritize narratives supported by accurate transmission over personal opinions. In his book "Mirror of the Time," Ibn al-Jawzi stated, "We mentioned how Al-Ma'mun brought him (Imam Al-Redha) to where he was... and that he travelled with him from Marw intending to go to Iraq. When he reached Tous, he fell ill for

a few days, causing Al-Ma'mun's departure to be delayed because of him. Some say he did not fall ill; instead, he entered the bath and came out. A dish containing poisoned grapes was presented to him, where the poison was not visible. It is said that they introduced poisoned needles into the grapes. He ate it and died."⁽⁷²⁾

After presenting these details, consistent with others regarding the poisoning of grapes, the type of poison, and even the motivation derived from his grandfather's statement in "Al-Muntazam" (as mentioned earlier), Ibn al-Jawzi reversed his stance and said, "Some people claim that Al-Ma'mun poisoned him, not as they mentioned. Indeed, Al-Ma'mun mourned him in a way he did not mourn anyone else. He wrote condolences to the farthest regions, grieving his death. Al-Tabari said: He died suddenly. He ate grapes, and consumed a lot of them."

Following this line of thought, Ibn Khallikan and Ibn Al-Athir also asserted that he died from consuming an excessive amount of grapes, and it is said that he was poisoned through the grapes.

As mentioned in previous pages, the mourning was merely symbolic and did not affect the people of that time. In fact, they said, "Al-Ma'mun is the one who killed him!" Yes, the deception continued to mislead the naive later on. This is akin to saying to those who were assassinated with poison by Muawiyah, "They ate too much honey! Or milk! So, they died."

Al-Maqrizi ⁽⁷³⁾ reported that Al-Ma'mun was accused of poisoning him with grapes, and Al-Tayyib bin Amkharmah compiled both accounts in his book⁽⁷⁴⁾ "Qaladat Al-Nahr fi

Wafayat A'yan al-Dahr," saying, "It is said that he ate grapes excessively and died, and it is also said that he died poisoned."

Is there anyone among the Shia who views the death of the Imam as natural?

The scholar Al-Majlisi mentioned in Al-Bihar that Sayyid Ruhollah bin Tauous (died 664 AH) and his student Ali bin Isa Al-Arbili (died 692 AH) argued that Imam Al-Redha (P.B.U.H) did not die by the order of Al-Ma'mun. He said: "Know that our associates and those who differ among us have disputed whether Al-Redha (P.B.U.H), died a natural death or was martyred with poison. Regarding the latter, did Al-Ma'mun, may Allah curse him, poison him or someone else? The prevailing view among us is that he, (P.B.U.H), was martyred with poison by the order of Al-Ma'mun. It is attributed to Sayyid Ali bin Tauous that he rejected this, and similarly, Al-Arbili rejected it

in *Kashf Al-Ghummah*. He refuted what Al-Mufid mentioned with absurd arguments."⁽⁷⁵⁾

I couldn't find a statement from Sayyid Ibn Tauous, but in *Kashf al-Ghummah*, Al-Arbili presented several reports indicating the planning of Al-Ma'mun to poison Imam Al-Redha. He mentioned Al-Ma'mun instructing some of his workers to pick pomegranates, mix them with poison, remove the grape stems, and insert the poisoned needles. Al-Arbili said, "I received from someone I trust that Sayyid Ruhollah Ali bin Tauous, may Allah have mercy on him, did not agree that Al-Ma'mun poisoned Ali (P.B.U.H). He did not believe it. Allah have mercy on him, he was extensive in reading, researching, and investigating such matters. What appeared of Al-Ma'mun's kindness, affection, and preference for him over his family and children contradicts and denies that. Al-Mufid, may Allah have mercy on him, mentioned something that could be critically accepted, and perhaps I am deluded."⁽⁷⁶⁾ This is what Al-Majlisi referred to in *Al-Bihar*. He argued against Al-Mufid with weak justifications.

The reality is that both perspectives lead to the same conclusion: the student quoted the teacher. Both, through their own reasoning, excluded the possibility that Al-Ma'mun poisoned the Imam because of his kindness, affection, and preference for him over his family and children. This is addressed by the answer of Abu Al-Salt Al-Hirawi, which we will quote later, and it resolves the issue for many who, based on analysis and opinion, dismiss the likelihood of this happening!

This is the fundamental issue (discussed below) that many, whether from the Sunni or Shia, struggled with, when denying

or hesitating about the poisoning of Imam Al-Redha. Let's focus on it. We have presented sufficient textual evidence, whether from the infallibles before the incident, such as Imam Ali, more than a century and a half before it occurred, or around half a century before it, as narrated by Imam Jafar Al-Sadiq and his son Imam Mousa Al-Kadhem. Also, the quotes conveyed by Imam Al-Redha himself mentioning that he would pass away poisoned by Al-Ma'mun in multiple instances and being acknowledged as a reliable source by numerous narrators. Add to them, the accounts of those contemporary to the Imam from his companions and hadith narrators, and finally, the confessions and indications made by Al-Ma'mun himself, along with the widespread acknowledgment of his involvement in this incident among the general public. Finally, references by some historians who either affirm or mention this narrative of assassination as one of the possibilities.

Why did Al-Ma'mun assassinate the Imam?

"Ahmad ibn Ali Al-Ansari narrates, I asked Abu Al-Salt Al-Harawi: "How did Al-Ma'mun's soul find satisfaction in killing Al-Redha (P.B.U.H), despite honouring him, loving him, and appointing him as his successor?"

Abu Al-Salt Al-Harawi answered: Al-Ma'mun honoured the Imam because he knew his status in the eyes of the people. He appointed him as a successor, to present him to the people as someone who is seeking worldly status, thus, he falls in their eyes. When the opposite happened and people saw from him what added even more love towards him and elevated his status even more, Al-Ma'mun challenged him with scholars from all over the land, hoping that at least one would defeat him

and thus he would lose his status amongst the knowledgeable and the common people.

Again, the opposite happened; every challenger from the Jews, Christians, Zoroastrians, Sabians, Brahmas, Atheist, those who only believed in this life, and the Muslims from other sects, with all of them he won the debates with proofs and people would say; by Allah he should be Caliph, and not Al-Ma'mun. Al-Ma'mun would hear about this, his anger and envy would grow towards the Imam, who spoke the truth in front of Al-Ma'mun and answered his questions without compromise on most occasions.

All this increased Al-Ma'mun hatred towards the Imam, which he concealed until he exhausted all efforts and then he decided to assassinate him with poison."⁽⁷⁷⁾

This answer, from a man who knows the Imam, has narrated from him, and who is aware of Al-Ma'mun's plans, through observation and through information from the Imam himself, that one of the main goals of Al-Ma'mun behind pressurising the Imam to accept heirship and in fact forcing him to accept it was to undermine the role model status of the Imam; by being part of the rulership, living in palaces, eating the best of food, and living a life of luxury, this would have surely impacted the status of the Imam as a leader to mankind, reminding them of Allah (s.w.t) and the Hereafter.

Al-Ma'mun wanted to destroy the pure image of the people of the Ahlul Bayt (a.s.) in the minds of people; that the only reason why they lived a modest life was because they never held a position of power and as soon as they reached such

positions (Imam Al-Redha being the crown prince), they are now like everyone else; indulged in materialistic life.

This plan did not succeed. Imam Al-Redha (a.s.) did not change his lifestyle, during the brief period of being the crown prince, he continued to eat the most basic of food and wear clothing made with rough material, especially his inner clothes. He insisted on eating with the servants and slaves and at times he even served them food. This led some palace officials to raise their objection. Imam Al-Redha's response was; The Lord is one, and the father is one.

Contrary to Al-Ma'mun's plan, the more people interacted with the Imam, the more attached they would become to him. Ibarhim son of Al-Abbas said: "I have never seen Abu Al-Hasan (Imam Al-Redha) (a.s.) speaking harshly to anyone, or interrupting anyone until they finish their words. He never declined a request he could do. He would never sit with others with his legs stretched out or leaning (on a pillow) on his side (both are signs of superiority or arrogance).

I never saw him cursing his servants or slaves, or spitting, or laughing out loud. He would only smile while laughing.

He would bring his servants and slaves to sit with him for food, including the doorman.

By night, he would not sleep for long. He would spend most of his nights in worship, from the beginning of the night, until dawn. He would fast for many days. He would not miss on fasting three days per month. "This is equivalent to fasting the whole life", he would say. He was known for the abundance of good deeds and for giving money in secrecy, and most of this

would happen during the dark nights (so that he would not be identified). If anyone claims that they have met someone like him, in goodness, then do not believe them."⁽⁷⁸⁾

References

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1. Al-Khoei; Abu Al-Qasim: Encyclopedia of Hadith narrators 17: 341.
 2. The statement of Imam Al-Sadiq (peace be upon him), "Would that I had seen him," may be an indication that he (peace be upon him) would have passed away before the birth of his grandson, Imam Al-Redha. It is widely known that the martyrdom of Imam Al-Sadiq occurred in the month of Rajab or Shawwal in the year 148 AH. According to both estimates, this would be before the birth of Imam Al-Redha.
 3. "Al-Majlisi" is the renowned author Muhammad Baqir Al-Majlisi, and the book you referred to is "Bihar Al-Anwar" 11:49
 4. The concubine who is owned by her master, and he consummates the ownership with the right of possession (mulk al-yamin). If she bears a child from him and he dies, she attains her freedom, becoming liberated, and her son inherits her as part of the inheritance. We have mentioned in our book (Kazem Al-Ghaith: Imam Mousa bin Ja'far) the philosophy behind this legislation and the reason why the infallibles were inclined to marry the mothers of their children.

5. Al-Tabarsi," Abu Mansur Ahmad ibn Ali ibn Abi Talib, and the book you referred to is "Al-Ihtijaj" 3733:2
6. Attributed to the uncle of Abu al-Abbas al-Souli
7. Al-Saif, Fawzi: Kazem Al-Ghaith, Imam Mousa bin Ja'far, p. 15
8. "We mentioned in the previous book that the number of children of Imam Mousa bin Ja'far (sons and daughters) is about thirty-seven."
9. Surrah Al Imran :32
10. Al-Majlisi , Bihar al-Anwar 23:49
11. Ibn Babawayh; Muhammad bin Ali (Sheikh Saduq); Oyun Akhbar Al-Redha .pg 23
12. Ibn Babawayh Al-Saduq: Oyun Akhbar Al-Redha 31:1
13. Previous source 37:1
14. Previous source 37
15. Previous source 32
16. Al-Kulayni; Muhammad bin Ya'qub (Thiqat Al-Islam): Al-Kafi 1:363
17. Al-Tabarsi; Abu Ali Al-Fadl bin Al-Hasan: Informing the People about the Banners of Guidance 64:2
18. Al-Saduq: Oyun Akhbar Al-Redha 246/2
19. Al-Kulayni; Muhammad bin Ya'qub :Al-Kafi 281/8
20. Al-Majlisi , Bihar al-Anwar 310/4
21. Al-Kulayni; Al-Kafi 366/1 The story of the dispute involving Al-Abbas, the brother of Imam Al-Redha (peace be upon him), revolves around his claim regarding a lengthy will in which the Imam supposedly instructed him to manage his affairs after his death, including the administration of his family's matters (women and daughters). Al-Abbas asserted that there was a treasure hidden in the depths of the will and accused Ali ibn Mousa of trying to conceal it for himself. Despite the denial of those present and the revelation of the remaining contents of the will, explicitly excluding them and entrusting it solely to the Imam, Imam Al-Redha responded nobly, stating that he knew

- their motivation was merely driven by need and debts. He instructed one of his aides to assess their debts and claims and settle them on their behalf.
22. To review the will and its contents, you can refer to our book: "Kazim Al-Ghayth; Imam Mousa bin Ja'far."
 23. Surrah Al Ahzaab 47-45
 24. Surrah Al Dhariyaat 56
 25. Surrah Al Dhariyaat 57
 26. Al-Mas'udi; Ali bin Al-Hussein: Confirmation of the Will of Imam Ali ibn Abi Talib 218
 27. Just as some trustworthy agents did, such as Dawood bin Zarbi they said as Al-Saduq in Oyun Akhbar Al-Redha 'Abu al-Hasan Mousa ibn Ja'far, peace be upon them, had some money with me. He sent someone who took some of it and left the rest with me, saying, "If someone comes to you after me asking for what remains, give it to him, for he is your companion." After his passing, peace be upon him, he sent his son Ali, peace be upon him, with the message: "Send to me what is with you." So, I sent him what he had with me." It is worth noting that the narrator's name in the report is mentioned as Dawood bin Razeen, but it has been clarified that it is a misattribution. The correct name is Dawood bin Zarbi, a distinguished companion of the Imams Sadq, Kazim, and Redha, peace be upon them.'
 28. Ibn Babawayh Al-Saduq: Oyun Akhbar al-Redha 104/1
 29. Al-Majlisi , Bihar al-Anwar16/49
 30. Al-Kulayni; Al-Kafi 360/1
 31. Al-Saduq: Oyun Akhbar Al-Redha 39/1
 32. Al-Tusi; Muhammad bin Al-Hasan: Al-Ghaibah. 92
 33. Al-Saduq: Oyun Akhbar Al-Redha 226/2
 34. Al-Irbili; Ali bin Abi Al-Fath: Unveiling the Sorrow in the Knowledge of the Imams.351/2
 35. It was mentioned in previous pages how Ali bin Yaqteen did not understand from the words of Imam Mousa Al-Kadhim, "This is

the master of my son, and I have given him my kunya," that it was an indication of his Imamate and succession after his father. However, Hisham bin al-Hakam understood it that way, so he said to Ali bin Yaqteen, "I swear to God, the matter is with him after him."

36. Al-Mas'udi; Ali bin Al-Hussein: Confirmation of the Will of Imam Ali ibn Abi Talib 308, and Sheikh Azizullah Attarid: The Musnad of Imam Al-Redha.363/1
37. Al-Saduq; Oyun Akhbar Al-Redha 276/2
38. Al-Kulayni; Al-Kafi 367/1
39. Al-Saduq; Oyun Akhbar Al-Redha 252/2
40. Al-Waqfiyya, Riyadh Muhammad Habib Al-Nasiri pg 226
41. Al-Rawandi; Qutb al-Din: Al-Khara'ij wal-Jara'ih. 347/1
42. Same source 353
43. Al-Saduq; Oyun Akhbar Al-Redha 251/2
44. Al-Kulayni; Al-Kafi 310/1
45. The details will be provided when discussing the assassination of Imam Al-Redha, peace be upon him, by poison.
46. We have repeatedly pointed out that when we mention these titles, we do not believe in them, as they do not accurately reflect the characteristics of those who were given these titles. What does it mean for a newborn child, named Mousa ibn Muhammad (the Trustworthy), to be described as the one who speaks the truth? Was his father, Muhammad, also trustworthy? Or was he, as historians have reported, a playful and deceitful person who betrayed his brother (Al-Ma'mun)?
47. The same happened in the case of the Shura (consultation) committee formed by the second Caliph.
48. Al-Saduq; Oyun Akhbar Al-Redha 218/2
49. Al-Saduq; Oyun Akhbar Al-Redha 184/2
50. This is evidenced by the statement of Harun Al-Rashid to his son al-Ma'mun: "Indeed, the monarchy is sterile, and if you contend with me, I would take what is in your eyes!" On the other hand,

Mansur's statement also supports the alternative idea when he ate the dish of sugared eggs, enjoyed it, and found it delightful, saying: "Muhammad and Ibrahim (the sons of Abdullah bin Al-Hasan) intended to deprive me of it!"

51. Al- Tabari: In his history 206/8
52. Al-Saif, Fawzi: Kazem Al-Ghaith, Imam Mousa bin Ja'far
53. Among them are the books "Political Assassination in Islam" by Hadi Al-Alawi, "Assassinations in Islam" by Hassan Abdullah, "Dictionary of Assassinated Politicians in Arab and Islamic History" by Fouad Saleh Al-Sayed, and "Famous Assassinations in Islam" by Khaled Al-Saeed.
54. Al-Saeed, Khaled: "Famous Assassinations in Islam"; Introduction
55. Like Ibn Athir, Ibn Khallikan, and Ibn al-Tiqtaqi
56. In some reports among the Imamiyah (Shi'a) narratives, it is mentioned that some of their companions had knowledge about the manner of their deaths or the timing through information provided by the infallibles, such as Ammar ibn Yasir, Miqdad Al-Tammar, and Habib ibn Muzahir. Sheikh Al-Tusi narrated in the book "Ikhbar Ma'rifat Al-Rijal" (Rijal al-Kashi) 1/336 from Imam Ali Al-Redha (peace be upon him), from his father, from his forefathers (peace be upon them) saying: "Miqdad Al-Tammar came to the house of Amir al-Mu'mineen (peace be upon him), and it was said that he was asleep. Miqdad called out loudly: 'Wake up, O Sleeper! By Allah, your beard will be dyed with your own blood!' Amir al-Mu'mineen (peace be upon him) woke up, and replied: 'Enter, Miqdad! He said to him: 'O Sleeper! By Allah, your beard will be dyed with your own blood! Amir Al-Mu'mineen (peace be upon him) replied: 'You have spoken the truth, and by Allah, you will have your hands, feet and tongue cut.'
57. Atardi; Imam Al-Redha's Musnad 148/1
58. Al-Hurr Al-Amili: The Confirmation of the Guided Ones 148/4
59. Al-Bahrani; Sheikh Abdullah: Al-'Awalim, Imam Al-Redha 470/4
60. Al-Hurr Al-Amili: The Confirmation of the Guided Ones 307/1
61. Al-Saduq; Oyun Akhbar Al-Redha 218/2

62. Atardi; Imam Al-Redha's Musnad 149/1
63. Regarding the topic of the Imam's knowledge of his own death and whether it constitutes a form of self-destruction or not, those seeking an answer can refer to our book 'Issues of the Husaynian Renaissance,' where a detailed response is provided.
64. Al-Hurr Al-Amili: The Confirmation of the Guided Ones 340/4
65. Atardi; Imam Al-Redha's Musnad 132/1
66. Al-Saduq; Oyun Akhbar Al-Redha 270/2
67. Al-Bayhaqi, Zahir al-Din Ali ibn Zaid: Bayhaq's History 150/1
68. Ibn Hibban: The Injured Among the Hadith Scholars 107/2
69. Ibn Al-Jawzi's Descendants: The Mirror of Time in the Chronicles of Notables 388/13
70. Al-Maqdisi, Al-Mutahhar ibn Tahir: The Beginning and the History 111/6
71. Al-Andalusi, Ibn Hazm: The Epistles of Ibn Hazm 52/2
72. Al-Juwayzi, Sibt ibn al-Jawzi: Tadhkirat al-Khawass 318
73. Al-Maqrizi; Al-Muqaffa al-Kabir 4/164.
74. Al-Tayyib b. Amkhramah: Qaladat al-Nahr fi Wafayat A'yān al-Dahr 2/372.
75. Al-Majlisi: Bihar al-Anwar 49/313.
76. Al-Irbili; Ali ibn Abi al-Fath: Kashf al-Ghummah fi Ma'rifat al-A'imma 3/76.
77. Al-Saduq; Oyun Akhbar Al-Redha 2/265
78. Al-Saduq; Oyun Akhbar Al-Redha 2/198