



Convergence of the Hadiths of *Silsilat al-Dhahab* of Imam *Riḍā* (AS) and His Miracles in Neishabur, Based on the Works of *Ibn Shādhān*

Mahdi Bayat Mokhtari*

Associate Professor, Department of Shi'a History Studies, Faculty of Literature and Humanities, University of neyshabur, neyshabur, Iran.

(Received: April 2025, Accepted: Mey 2025)

DOI: 10.22034/HSR.2025.51932.1077

Abstract

Faḍl ibn Shādhān Nīshābūrī (d. 260 AH/874 AD), who resided in Neishabur and was among the companions of Imam *Riḍā* (AS), severely criticized Dualism (Thanawīyyah), Trinitarianism (Tathlithīyyah), Murji'ah, Khawārij, Ahl al-Hadith, Mu'tazilah, Zaidiyyah, Waqifiyyah, and Isma'iliyyah in his refutations. His refutations indicate the active presence of these theological groups in Neishabur. Therefore, the opponents and audience of Imam *Riḍā* (AS) upon his arrival in Neishabur were four groups: Zanadiqa (dualists and Manichaeans) and Thanawīyyah (dualists); Trinitarians; groups of the

* Corresponding Author: bayatmokhtari@neyshabur.ac.ir.

Caliphate school; and branches of Shi'ism. Imam *Riḍā* (AS), by reporting three Hadiths of *Silsilat al-Dhahab* – "Shafaqat" (compassion), "Faith" and "Ḥiṣn" (fortress) – to thousands of *Nīshābūrīans*, identified all those beliefs and religions as misguided and unstable. He sought to highlight the discourse of Shi'i thought. Undoubtedly, the selection of these Hadiths at that historical juncture arose from the exigencies of the time and habitat. In addition to theoretical-cognitive functions, Imam *Riḍā* (AS) presented at least four miracles and charismatic acts to establish his own legitimacy and that of the Shi'i school: "Planting a healing almond tree; determining the Qibla (direction of prayer) of Neishabur; causing a spring to flow; and healing an injured person." The author of these lines, by library-based collection of the aforementioned data and presenting it in an analytical-descriptive manner, has endeavored to provide a documented and insightful article.

Keywords: Imam *Riḍā* (AS); Neishabur; Hadiths of *Silsilat al-Dhahab*; Shi'i and non-Shi'i Sects; Miracles (*Karāmāt*).

Introduction

Undoubtedly, a prominent aspect of Neishabur's history within the timeline of Iran is the presence of Imam *Riḍā* (AS) in it. There are numerous well-supported reports regarding this. *Wāqidī* (130-207 AH/747-823 AD), who was born 18 years before Imam *Riḍā* (AS) and died five years after him, explicitly states: "*Wa lammā Kāna Sanatu Mi'tayn Ba'atha ilayhi al-Ma'mūn fa Ashkhaṣahū min al-Madīnah ilā Khurāsān li Yuwallihī al-'Ahd Ba'dahū wa Alladhī Ashkhaṣahū*

202 *Firnās al-Khādīm wa Ibn Abī al-Ḍaḥḥāk*"; meaning that *Ma'mūn* sent

Firnās al-Khādim and *Ibn Abī al-Ḍaḥḥāk* to the Imam in the year 200 AH (815 AD) to bring him from Medina to Khurasan to appoint him as his successor (Ibn Jawzī: 315).

Hākim Nīshābūrī (321-405 AH/933-1014 AD), a renowned historian and Hadith scholar, clarified with the statement: "In the year 200 of the Hijra, Nishapur, by the arrival of His Holiness, became gardens of paradise" (1375 AH/1956 AD: 208), that the city of Neishabur was honored in the year 200 AH (815 AD) with the arrival of Imam *Riḍā* (AS) (Ja'fariyan: 299).

However, the preferred view of the author and some others is that the Imam was summoned in 200 AH (815 AD) and arrived in Neishabur a few months later, in 201 AH (816 AD) (Jafarian: 299).

It is not clear when exactly in the year Imam *Riḍā* (AS) entered Neishabur.

Based on circumstantial evidence such as the Imam's request for grapes out of season at Qadamgah Neishabur, and also the planting of an almond sapling in Neishabur which must necessarily be done during the cold season, as well as the alignment of the Hijri Qamari (Lunar) calendar with the Hijri Shamsi (Solar) calendar, it can be concluded that he arrived in Neishabur in early winter 201 AH (816 AD) / 195 SH (816 AD) (Ṣadūq, 1404 AH/1983 AD: 2, 141; Erfanmanesh: 134). Some have estimated the date of arrival as Tuesday, the seventh of Jamadi al-Awwal 201 AH (November 27, 816 AD), corresponding to December 5, 816 AD (Saeidi Zadeh: 102).

Others state Shawwal 201 AH (April/May 817 AD) and add that the journey of that revered figure from Medina to Neishabur took four

months (Noei: 174). *Ibn Lūṭ ibn Yaḥyā Khuzā'ī*, without considering the circumstances, wrote that Imam *Riḍā* (AS) arrived in Neishabur on the tenth of Tir (132); based on this, the tenth of Tir is named "Day of Hadith *Silsilat al-Dhahab*" in the national calendar, and symbolic ceremonies are held annually on that day.

Did Imam *Riḍā* (AS) stay in Neishabur after his arrival, or did he merely pass through? *Wāqidi* wrote: "*Fa Aqāma bi Nīsābūr Muddatan wa al-Mamūnu bi Marw; Thumma Istad'āhu wa Wallāhu al-'Ahd Ba'da Wafātihi*;" (Ibn Jawzī: 315) meaning he stayed in Neishabur for a while, and Ma'mūn was in Marw, then he summoned him to accept the successorship.

Hākim Nīshābūrī refers to this statement twice: The first time he wrote: "*Amir al-Mu'minin Ali ibn Mūsā ibn Ja'far ibn Muḥammad ibn Ali ibn al-Ḥusayn ibn Ali ibn Abī Ṭālib (AS) al-Riḍā Abū al-Ḥasan al-Imam al-Shahīd*, entered Neishabur in the year 200 AH (815 AD) and resided in that city for a period until Ma'mūn ordered his transfer to Marw, and then he was in Marw for a period until he was martyred in Sanabad Tus on Friday night, 21 Ramadan 203 AH (April 17, 818 AD), at the age of 49. (*Hākim Nīshābūrī*: 91)". He wrote in another place: "It was commonly known among the poor that he resided in Neishabur for four years, and *"al-'Ilmu 'indallāh"* (God knows best)." (*Hākim*: 208)

His latter statement implies that the Imam (AS) was in Neishabur from 200 AH to 204 AH, which is undoubtedly incorrect, and a maximum stay of a few months and days is closer to correctness. This **204** is because, according to the view of *Kulaynī* and *Mufīd*, the Imam was

martyred in Safar 203 AH (August/September 818 AD), and according to *Shaykh Ṣadūq*, 9 days before the end of Ramadan 203 AH (April 17, 818 AD), in Tus (Ṣadūq, 1404 AH/1983 AD: 2, 274; Majlisī: 49, 293). It is clear that his statement is among what he heard, and he was hesitant about its correctness, and the phrase "*al-ʿIlmu ʿindallāh*" is a sign of this claim. *Qundūzī Ḥanaḩī* also reported, quoting from Neishabur history, a stay of "Some days" with the statement: "*Wa fī Tārīkh Nīshābūr annahū Istaqāma bihā Ayyāman, Thumma Kharaja Yurīdu Baldata Marwshāhjan*," after which *Maʿmūn* summoned him to Marw by message (1416 AH/1995 AD: 3, 122). *ʿAṭarudī* also explicitly stated Imam *Riḍā* (AS)'s stay in Neishabur (1406 AH/1985 AD: 1, 59; 1397 AH/1977 AD: 88). This article examines a part of Imam *Riḍā* (AS)'s theoretical and practical role in Neishabur and its reasons, considering the theological context of Neishabur.

1. Necessity and Method of Research

Shaykh Ṣadūq (d. 381 AH/991 AD) reported that when the Imam (AS) was departing from Neishabur, he narrated the sacred Hadith of *Silsilat al-Dhahab*, "*Lā Ilāha illā Allāh Ḥiṣnī faman Dakhala Ḥiṣnī Amina min Adhābī - Falammā Marrat al-Rāḩilatu, Qāla - bi Shurūṭihā wa Ana min Shurūṭihā*" (There is no god but Allah is My fortress, whoever enters My fortress is safe from My punishment - and when the conveyance passed, he said - with its conditions, and I am one of its conditions), through his pure fathers from the Prophet (PBUH). This Hadith implies the inseparability of monotheism and

Imamate. *Qundūzī Ḥanafī*, after mentioning the said Hadith, points out that the saying of Imam Ali, may Allah honor his face, in the book *Ghurar al-Ḥikam: (Inna li "Lā Ilāha illā Allāh" Shurūṭan wa Innī wa Dhurrīyyatī min Shurūṭihā)* (Indeed, "There is no god but Allah" has conditions, and I and my progeny are among its conditions), confirms and testifies to the content of the Hadith of *Ḥiṣn*, which states that belief in the Imam of Muslims and the Imamate of Imam *Riḍā* (AS) as being obligatory to obey are among the conditions of monotheism (*Āmidī*: 1, 220; *Qundūzī* : 3, 123).

Ḥākim Nīshābūrī (d. 405 AH/1014 AD) wrote that the Imam, standing on a podium and in the presence of thousands of people who had inkpots and pens, narrated the Hadith "*al-Ta'zīmu li Amri Allāh wa al-Shafaqatu 'alā Khalqi Allāh*" (Reverence for the command of Allah and compassion for the creation of Allah) in a chain of narration (*Mu'an'an*) through his esteemed fathers (AS) up to the Master of all beings (PBUH) (212).

Hafiz Isfahani (d. 430 AH/1038 AD) wrote that upon the arrival of Imam *Riḍā* (AS), a group of Neishabur scholars clung to the bridle of his mount and implored him to narrate a Hadith from his father. He then reported the Hadith "*al-Īmānu Ma'rifatun bil Qalbi wa Iqrārun bil Lisāni wa 'Amalun bil Arkāni*" (Faith is recognition by the heart, affirmation by the tongue, and action by the pillars) through his pure fathers from the Prophet (PBUH) (1934 AD: 1, 138).

On the other hand, *Ṣadūq* and *Ḥākim Nīshābūrī* have reported some of Imam *Riḍā* (AS)'s miracles in Neishabur. The present study
206 attempts to explain the reasons for narrating the three Hadiths of

Silsilat al-Dhahab in Neishabur and their connection with the manifestation of at least four miracles, with an understanding of the Imam's continuous activity in the reality of society. The author, by library-based collection of data and presenting it in an analytical-descriptive manner, endeavors to provide a proper and robust explanation of Imam *Riḍā's* (AS) audience in Neishabur.

2. Research Background

Articles have been written about the Hadiths of *Ḥiṣn* and Faith; however, the topic of the compatibility of these Hadiths with the theological context of Neishabur has been overlooked. Moreover, the content relationship of these Hadiths with the issuance of miracles from the Imam (AS) has not been considered in any article. Tarkhan (1390 SH/2011 AD), in his article, explains the relationship between monotheism and Wilayah in the Hadith of *Silsilat al-Dhahab*, relying on philosophical-mystical discussions; Valavi and Bakhtiyari (1398 SH/2019 AD) have explored the reasons for Imam *Riḍā's* (AS) reliance on the Hadith of *Silsilat al-Dhahab* based on Fairclough's discourse analysis method; Heydari Nasab and Bayat Mokhtari (1399 SH/2020 AD) have analyzed the Hadith of *Silsilat al-Dhahab* of Faith and refuted *Ibn Ḥibbān*; Bahrami and Hakimi (1394 SH/2015 AD) have only discussed the Rijālī and Sanadī (chain of narration) aspects of the Hadith of *Silsilat al-Dhahab*. As observed, the approach of these researches differs from the present study.

Undoubtedly, the most robust and documented way to understand the cultural and theological conditions of Neishabur at the time of

Imam *Riḍā*'s (AS) arrival, which motivated his narration of the Hadiths of *Shafaqat*, *Hiṣn*, and faith, and the presentation of miracles, is to analyze the refutations of *Faḍl ibn Shādhān Nīshābūrī*, who was a contemporary and narrator of Imam *Riḍā* (AS). Therefore, the article comprises three sections: "*Faḍl* being a companion of Imam *Riḍā* (AS); Imam *Riḍā* (AS) and the theological schools of Neishabur; Imam *Riḍā*'s (AS) miracles as a support for his theological school."

3. *Faḍl* is a Companion of Imam *Riḍā* (AS)

Ṣadūq's works abundantly contain *Faḍl*'s narrations from Imam *Riḍā* (AS). His narrations from the Imam (AS) are not limited to the two extensive Hadiths: "*Ilal al-Sharāyi*" (Causes of Laws) and "The Imam's Letter to *Ma'mūn*," each of which is a book, and without exception, all jurisprudents throughout history have used them as a source for their derivations (1385 AH/1965 AD: 93; 1404 AH/1983 AD: 2, 97). *Faḍl* also narrated many other Hadiths concerning monotheism, prophecy, Imamate, rulings, and so on, from the Imam (AS).¹

1 . Such as: "Faḍl ibn Shādhān said: "I heard al-Riḍā (AS) say in his supplication: "Glory be to Him who created the creation by His power, and perfected what He created by His wisdom, and placed everything of it in its place by His knowledge. Glory be to Him who knows the treachery of the eyes and what the hearts conceal, and there is nothing like Him, and He is the All-Hearing, the All-Seeing."

B: "Fad

ḍl ibn Shādhān said: "I heard al-Riḍā (AS) say: "Practicing justice and benevolence is a sign of the continuation of blessings."

C: "Faḍl ibn Shādhān said: "A man from the Dualists asked Abu al-Hasan Ali ibn Musa al-Riḍā (AS), and I was present, and said to him: "I say that the maker of→

Furthermore, the vast majority, almost by consensus, of scholars of *ʿIlm al-Rijāl* (science of narrators) and other specialists and religious researchers have explicitly stated that *Faḍl* is among the companions of Imam Riḍā (AS). *Allamah Ḥillī*, *Fāḍil Ardabīlī*, *ʿAbd al-Nabī Jazāyirī*, *Sayyid Ali Asghar Jabalaqi Boroujerdi*, *Sayyid Ḥasan Ṣadr*, *Fayḍ Kāshānī*, *Aqa Buzurg Tehrani*, *Nour Allah Shoushtari*, *ʿAbbās Qummī*, *Muhammad Taqi Shoushtari*, *Sayyid Abul Qasim Khoei*, *Musa Zanjani*, *Muhammad Ali Modarresi Tabrizi*, *Aziz Allah ʿAṭārūdī*, *Muhammad Mahdi Najaf*, *Jaʿfar Subhani*, *Mortaza Motahhari*, and others, who represent a drop in the ocean of this field, have insisted on this point (Bayat Mokhtari: 1391 SH/2012 AD: 36).

4. Imam Riḍā (AS) and the Theological Schools of Neishabur

The theological audiences and opponents of Imam Riḍā (AS) in Neishabur were four groups: "Zanadiqa and Thanawīyyah (dualists); Trinitarians; Sects of the Caliphate school; Branches of Shi'ism."

4.1. Critique of Dualism, Manichaeism, and Christianity

The idea of dualism, Mazdaism, and Manichaeism had a long history

← the world is two. What is the proof that He is one?" He (AS) said: "Your saying that He is two is proof that He is one, because you did not claim the second except after establishing the one. So the one is agreed upon, and more than one is disputed."

D: "Faḍl ibn Shādhān said: "I heard al-Riḍā (AS) narrate from his father, from his forefathers, from Ali (AS): "The Messenger of God (PBUH) performed cupping while fasting in the state of ihram."

(Ṣadūq, 1883 AD/1313 AH: 4, 419; Ṣadūq, 1983 AD/1404 AH: 1, 187; 2, 19, 25, 26, 106; Ṣadūq, 1983 AD/1362 SH: 58; Ṣadūq, 1978 AD/1398 AH: 137 & 269)

in the land of Neishabur. Therefore, *Ibn Shādhān*, in his books "*al-Radd 'alā al-Thanawīyyah*" (Refutation of Dualists), "*al-Nisbah bayn al-Jabrīyyah wa al-Thanawīyyah*" (The Relation between Jabariyyah and Dualists), "*al-Radd 'alā al-Dāmighah al-Thanawīyyah*" (Refutation of the Confounding Dualists), "*al-Radd 'alā al-Manānīyyah*" (Refutation of Manichaeans), and "*al-Radd 'alā al-Muthallathah*" (Refutation of Trinitarians) (Najāshī: 306; Ṭūsī, 1417 AH/1996 AD: 198; Ibn Shahr Āshūb, 1380 AH/1960 AD: 90; Aqa Buzurg, 1408 AH/1987 AD: 10/192, 222, and 229), criticized and refuted dualists, Manichaeans, and Trinitarians who were active in Neishabur.

Dualism refers to the followers of Zoroaster (660-583 BC), who lived in Iran (Tawfiqi, 1381 SH/2002 AD: 63). If the Zoroastrian religion considers "Ahura Mazda" as the one God and creator of "Ahriman" and "Holy Spirit," which stand against each other, the foundation of the monotheism of creation and lordship is shaken, and polytheism in actions occurs; however, if it considers Ahriman to be eternal, ancient, and on par with Ahura Mazda, they have fallen into the dark pit of essential polytheism (Motahari, 1350 SH/1971 AD: 285). Mani (216-274 AD) emerged between Christianity and the advent of Islam (Tawfiqi, 1381 SH/2002 AD: 67). Manichaeism is a mixture of Zoroastrian, Christian, Buddhist elements, and some of his own innovations. Mani's dualism is more explicit than Zoroastrian dualism. The Muslim military campaign in Iran was solely aimed at breaking the military power of the Sasanian state, and there is no

210 evidence of forced acceptance of Islam. Therefore, Muslims

considered Zoroastrians, like Christians, to be People of the Book, and they remained loyal to their religion by paying *Jizya* (poll tax). According to travelers' reports, the great fire temple of *Darab* was still lit until the fourth century AH (332 AH/943 AD) in Iran (Motahari, 1350 SH/1971 AD: 77).

The statement of Imam *Riḍā* (AS), "*Lā Ilāha illā Allāhu Ḥiṣnī faman Dakhala Ḥiṣnī Amina min Adhābī*," is a clear text and encompasses all levels of monotheism. Essential monotheism means denying any partner or equal to God, which is called the oneness of the divine essence, contained in the verse "*Wa lam Yakun lahū Kufuwān Aḥad*" (And there is none comparable to Him) (Surah al-Ikhlāṣ: 4).

The second branch of essential monotheism is the belief in the denial of composition in God's essence, which is referred to in the verse "*Qul Huwa Allāhu Aḥad*" (Say, He is Allah, [who is] One) (Surah al-Ikhlāṣ: 1) (Subhani, 1395 SH/2016 AD: 45). The view of dualism contradicts the oneness of the divine essence, and the view of trinity contradicts simplicity and the denial of composition. Both are involved in essential polytheism. Christians who believe in the three Hypostases, if they mean that Christ and the Holy Spirit are not created by God but each are eternal and possess an independent essence, this is a clear example of attributing partners and equals to God (clear essential polytheism). If they believe in the oneness of God and at the same time His composition from three parts, they are involved in hidden polytheism (Ṭabāṭabā'ī, 1362 SH/1983 AD: 275-279; Subhani, 1395 SH/2016 AD: 45-52).

4.2. Refutation of the Sects of the Caliphate School

Since the dominant religion at the time of the conquest of Khurasan was Sunni Islam, naturally, the people of the conquered lands first became acquainted with and accepted Sunni Islam. Although a few Muslims who participated in the conquests were familiar with and sometimes believed in the school of Ahl al-Bayt (AS), due to their minority status and the government's opposition to the spread of the Ahl al-Bayt school, the overall cultural face of the conquered lands was naturally Sunni culture. In this regard, Neishabur, at the time of Imam *Riḍā*'s (AS) arrival, was one of the most important centers of Sunni learning, and a collection of the greatest Sunni jurists and Hadith scholars were active in this city. Among the Sunnis, the Imamate refers to the outward aspect of governance, and the appointive nature of the Imamate is denied by the Sunni community. However, in the Shi'i school, the Imamate is one of the fundamental beliefs and an appointive institution (Kulaynī: 1, 277; Mufīd, 1413 AH/1992 AD: 49; Majlisī: 9, 193; Ḥillī, 1405 AH/1984 AD: 57-65). Approximately five hundred Hadiths have been narrated from Imam *Riḍā* (AS) concerning the Imamate (ʿAṭārudī, 1406 AH/1985 AD: 1, 248-88).

A) *Khawārij*

One of the deviant movements during the time of Imam *Riḍā* (AS) was the "*Khawārij*." Therefore, *Faḍl* criticized them by writing books such as "*al-Radd ʿalā Yamān ibn Rabbāb al-Khārijī*" or "*al-Radd ʿalā*

212 *al-Bayān [al-Yamān] ibn Riʿāb al-Khārijī*" and "*al-Radd ʿalā Yazīd*

ibn Bazī' al-Khārijī" (Ṭūsī, 1417 AH/1996 AD: 198; Najāshī: 306). *Yamān ibn Rabbāb* was a theologian of the third century AH and a prominent figure among the *Khawārij* and his book "*Ithbāt Imāmat Abī Bakr*" (Proof of the Imamate of *Abū Bakr*) exists (Ibn Nadīm, 1381 SH/2002 AD: 227; Shahrastānī, 1404 AH/1984 AD: 1, 148). The *Khawārij* do not consider the existence of a ruler necessary, and if needed, it is done through the free choice of Muslims; furthermore, being from Quraysh is not a condition for the Imamate (Subhānī, 1423 AH/2002 AD: 137). Imam *Riḍā* (AS)'s statement, "*Bi Shurūṭihā wa Ana min Shurūṭihā*" (with its conditions, and I am one of its conditions), also contains a critique of the *Khawārij*, as it conditions the effectiveness of monotheism on the acceptance of the Imamate of Ahl al-Bayt.

B) *Murji'ah*

Ibn Shādhān, by writing the book "*al-Radd 'alā al-Murji'ah*," (Ṭūsī, 1417 AH/1996 AD: 198; Najāshī: 306; Ibn Shahr Āshūb, 1380 AH/1960 AD: 90) considered the thought of the *Murji'ah* to be wrong and deviant. The common point of all *Murji'ah* sects is that actions are outside of faith and subsequent to it. Furthermore, faith is a simple matter and has no degrees or levels. Therefore, one who adheres to religious obligations cannot be considered more Muslim than those who commit major sins. Disobedience does not harm faith, and the faith of a transgressor is equal to the faith of the Prophet of God, prophets, saints, and the righteous (Ash'arī, 1400 AH/1980 AD: 132-154; Subhānī, 1423 AH/2002 AD: 73-77; Mashkur, 1384 SH/2005 **213**

AD: 401-407; Saberi, 1395 SH/2016 AD: 1, 95-116). Imam *Riḍā* (AS), by delivering the Hadith "*al-Īmānu Ma'rīfatun bil Qalbi wa Qawlun bil Lisāni wa 'Amalun bil Arkāni*" (Faith is recognition by the heart, affirmation by the tongue, and action by the pillars), emphasized the refutation of the *Murji'ah*'s view and considered actions as part of the pillars of faith and faith as being capable of increase and decrease through actions.

C) Ahl al-Hadith

Ibn Shādhān criticized anthropomorphists (*Ḥashawīyyah*) and Ahl al-Hadith by writing books such as "*al-Radd 'alā al-Ḥashawīyyah*" and "*al-Radd 'alā Muḥammad ibn Karrām*" (Najāshī: 306; Ṭūsī, 1417 AH/1996 AD: 198). Aḥmad ibn Ḥanbal (164-241 AH/780-855 AD), the leader of Ahl al-Hadith, who was a contemporary of Imam *Riḍā* (AS) and *Faḍl*, and whose views had more influence among Sunnis than others, emphasizes in the phrases "*Nadīnu bi anna al-A'immat al-Arba'atu Khulafā'u Rāshidūna Maḥdīyyūna Fuḍalāl' lā Yuwāzīhim fī al-Faḍli Ghayruhum*" (We believe that the four Imams [*Abū Bakr*, *'Umar*, *'Uthmān*, and *Ali*] are rightly-guided, virtuous caliphs, none can match their virtue), "*Wa Taḍlīli man Ra'ā al-Khurūja 'alayhim*" (and condemning those who advocate revolt against them), "*Wa Nadīnu bi Inkāri al-Khurūj 'alayhim bil Sayfī*" (and we believe in denying revolt against them with the sword), and "*Bi Ṭā'ati al-A'imma wa Naṣīḥat al-Muslimīn*" (and in obedience to the Imams and advising the Muslims) that the four imams after the Messenger of God [*Abū Bakr*, *'Umar*, *'Uthmān*, and *Ali*] are the rightly-guided

caliphs, and no one reaches their eminence. Furthermore, their perfections are in the order of their caliphate, and revolting against rulers, even if they are tyrannical, is not permissible, and one must obey them (Ash'arī, 1397 AH/1977 AD: 8-34; Subhani, 1423 AH/2002 AD: 23, 24, and 26). However, Imam Riḍā (AS), by stating "*Bi Shurūṭihā wa Ana min Shurūṭihā*" (with its conditions, and I am one of its conditions), deemed the salvation-bringing nature of monotheism in the world and the afterlife dependent on the exposition and Imamate of the infallible Imams (AS). By reporting the Hadith "*al-Ta'zīmu li Amri Allāh wa al-Shafaqatu 'alā Khalqi Allāh*" (Reverence for the command of Allah and compassion for the creation of Allah), he introduced the non-infallible caliphs, including the Umayyads, Abbasids, etc., who were not obedient to God's command and oppressed His servants, as incorrect.

D) Mu'tazilah

Ibn Shādhān thoroughly criticized the theological views of the Mu'tazilah by authoring books such as "*al-Radd 'alā al-Aṣamm*" (Refutation of al-Aṣamm), "*al-Naqḍ alā al-Iskāfī fī al-Jism*" (Critique of al-Iskāfī on Corporeality), "*al-Radd 'alā Ahl al-Ta'īl*" (Refutation of the Deniers of Attributes), "*al-Wa'īd*" (Threat), and "*al-Wa'd wa al-Wa'īd*" (Promise and Threat) (Ṭūsī, 1417 AH/1996 AD: 197; Najāshī: 306; Ibn Shahr Āshūb, 1380 AH/1960 AD: 90). They believe that the Prophet (PBUH) did not appoint anyone for the Imamate and left the selection of the Imam to the people. Furthermore, the Mu'tazilah do not consider impeccability, supreme knowledge, and

justice as conditions for the Imam (Mufīd, 1413 AH/1992 AD: 39; Mufīd, 1414 AH/1993 AD: 2, 22; Ḥillī, 1417 AH/1996 AD: 390; Ma'rūf al-Ḥasanī, 1421 AH/2000 AD: 195). The false ideas of the Mu'tazilah led to scholarly confrontations between the Shi'i Imams and their true companions. The debate between *Hishām ibn Ḥakam* and *'Amr ibn 'Ubayd*, one of the leaders of the Mu'tazilah, and Amr's condemnation in the matter of Imamate, is important historical evidence for the instability of Mu'tazili views on the Imamate (Ma'rūf al-Ḥasanī: 197). During the time of Imam *Riḍā* (AS), they debated various theological issues such as monotheism, God's attributes, and Imamate. Prominent figures of this group, such as *Sulaymān al-Marwazī* and *Yaḥyā ibn al-Ḍaḥḥāk al-Samarqandī*, were among those who debated with Imam *Riḍā* (AS) on theological issues. *Ma'mūn* also considered himself a representative of the Mu'tazilah (Mortazavi, 1375 SH/1996 AD: 71). Imam *Riḍā* (AS), by adding the phrase "*Bi Shurūṭihā wa Ana min Shurūṭihā*" (with its conditions, and I am one of its conditions), sought to refute the Mu'tazilah's view and strengthen the Shi'i perspective.

4.3. Branches of Shi'ism

Among the active and deviant movements during the time of Imam *Riḍā* (AS) were the Zaidiyyah, Isma'iliyyah, and Waqifiyyah sects.

A) Zaidiyyah

Zaidiyyah is one of the main Shi'i sects, and its emergence dates back to the second century AH. After the martyrdom of Imam *Ḥusayn* **216** (AS), some Alawids considered armed uprising as a strategy to

confront oppressors and as a condition for the Imamate. With the formation of this political thought during the period of Imam *Sajjād* (AS), the foundation of "Zaidiyyah" was laid. The Imamate according to Zaidiyyah does not conform to the Imami view; the term Imam in Zaidiyyah refers to the caliph. They believe in the permissibility of the Imamate of a less virtuous person (*Maḥḍūl*) in the presence of a more virtuous one (*Fāḍil*), the non-necessity of the Imam's infallibility, and the belief in the Imam's uprising and struggle. They accepted the caliphate of the two Shaykhs (*Abū Bakr* and *ʿUmar*) and considered it legitimate based on the interest of Islam. According to the Imami School, the Prophet (PBUH) explicitly introduced twelve individuals from his progeny as Imams after him; however, from the Zaidiyyah perspective, the Messenger of God (PBUH) generally affirmed the Imamate of his progeny, and "Progeny" refers to all the children of Fatimah (AS), including those from *Ḥasan* and *Ḥusayn*. During the Imamate of Imam *Riḍā* (AS), they were among the important and active Shi'i groups (Ṣubḥī, 1985 AD: 3, 48; Sultani, 1390 SH/2011 AD: 20; Mashkur, 1384 SH/2005 AD: 214; Saberi: 2, 87-90). Imam *Riḍā's* (AS) statement, "*Bi Shurūṭihā wa Ana min Shurūṭihā*" (with its conditions, and I am one of its conditions), is an allusion to and includes a critique of the Zaidiyyah, who suffered a significant deviation in the matter of the Imamate.

B) Isma'iliyyah

They believe in the Imamate of the first six Imams of the Twelver Shi'a, but after Imam *Ṣādiq* (AS), they believed in the Imamate of Isma'il or his son Muhammad. The pure Isma'iliyyah believes that

Isma'il did not die but went into occultation and will one day rule the earth; however, the Mubarakiiyyah believe in his death and the transfer of the Imamate to Muhammad. These split into two groups: "1) Qaramitah believe that Muhammad did not die and that he is the seventh and last Imam who will appear one day; 2) Fatimids accepted his death and continued the chain of Imamate in his progeny, saying that the seventh cycle of the world began with Muhammad, and after him, there are hidden and apparent Imams." (Shahrastani: 1, 192; Saberi: 2, 110-189)

Among the deviant movements at the time of Imam *Riḍā* (AS) in Neishabur was the "Isma'iliyyah" sect. *Faḍl* refuted that theological school by writing the book "*al-Radd 'alā al-Bāṭiniyyah wa al-Qarāmiṭah*." (Ṭūsī, 1417 AH/1996 AD: 198; Najāshī: 306). Imam *Riḍā*'s (AS) statement, "*Bi Shurūṭihā wa Ana min Shurūṭihā*" (with its conditions, and I am one of its conditions), implies the instability and invalidity of the Isma'iliyyah's belief.

C) Waqifiyyah

One of the severe deviations at the beginning of Imam *Riḍā* (AS)'s Imamate was the issue of denial. Some did not accept his Imamate and claimed that his father was the promised Mahdi who had gone into occultation. Therefore, they became known as "Waqifiyyah" or "Waqifah". According to narrations, worldly greed was one of the factors behind the deviation of the Waqifiyyah's founders. With the guidance of Imam *Riḍā* (AS), many reverted from their belief, but

218 some continued in denial and obstinacy. The Waqifiyyah were among

the active groups for about a century (Kashshī: 2, 760; Shoushtari: 7, 268; Rāwandī, 1409 AH/1988 AD: 2, 737).

Imam *Riḍā* (AS) first described the Waqifiyyah as bewildered, doubtful, heretical (*Zindīq*), infidel (*Kāfir*), polytheist (*Mushrik*), liar (*Kādhīb*), cursed, deserving of being killed, and not permissible to sit with them, through phrases such as: "*Ya 'īshūna Ḥayārī wa Yamūtūna Zanādiqah*" (They live in bewilderment and die as heretics), "*Ya 'īshūna Shukkākan wa Yamūtūna Zanādiqah*" (They live as doubters and die as heretics), "*Mal 'ūnīna aynamā Thuqqifū Ukhidhū wa Quttilū Taqtīlan*" (Cursed wherever they are found, they shall be seized and slain with a [terrible] slaughter), "*Kadhhabū wa Hum Kuffārun bimā Anzala Allāhu 'Azza wa Jalla 'alā Muḥammad*" (They lied, and they are disbelievers in what Allah Almighty revealed to Muhammad), "*Innahum Kuffārun Mushrikūna Zanādiqah*" (Indeed, they are disbelievers, polytheists, heretics), "*Lā Tujālisuhum*" (Do not sit with them), etc. (Kashshī: 2, 756-761). Secondly, with the statement "*Bi Shurūṭihā wa Ana min Shurūṭihā*" (with its conditions, and I am one of its conditions), he explained their deviation on the matter of Imamate.

5. Miracles of Imam *Riḍā* (AS) as a Support for His Theological and Doctrinal System

Extraordinary events have emanated from the divine saints, which are called "Miracles" and "Charismatic acts."

Both refer to an extraordinary act whose performance is beyond the ability of ordinary individuals and is only possible by relying on a **219**

supernatural force. Based on this, Imam *Ṣādiq* (AS) said: "*al-Mujizatu 'Alāmatu Allāh lā Yu'fihā illā Anbiyā'uh wa Rusulahū wa Hujajahū li Yu'rafa bihī Ṣidqu al-Ṣādiqi min Kadhibi al-kādhīb*" (A miracle is a sign from Allah, which Allah does not grant except to His prophets, messengers, and proofs, so that through it the truthfulness of the truthful may be known from the falsehood of the liar) (Ṣadūq, 1385 AH/1965 AD: 1, 122; Ḥurr 'Āmilī, 1376 SH/1997 AD: 1, 386; Baḥrānī, 1413 AH/1992 AD: 1/42). In theological terminology, extraordinary deeds performed by prophets to prove prophethood are called "Miracles," and the same deeds, performed by non-prophets without claiming prophethood and challenge, are called "Karamah". The extraordinary deeds of the infallible Imams (AS), if not accompanied by a challenge, are Karamah.

Karamah and miracle occur by divine permission from the divine saints, and their difference lies in their naming; that is, the miracle of non-prophets is called Karamah (Subhani, 1395 SH/2016 AD: 260). It is narrated from Imams *Bāqir*, *Ṣādiq*, and *Kāẓim* (AS): "The Greatest Name has 73 letters. The Greatest Name that *Āṣif ibn Barkhīyā* knew, by virtue of which he brought the throne of Balqis from Yemen to Jerusalem to Sulayman (AS) in less than the blink of an eye, was one letter out of those 73 letters. And with us, the Imams (AS), there are 72 letters of the Greatest Name, and only one letter of it is exclusive to the pure essence of God." (Saffar, 1362 SH/1983 AD: 228; Ḥuwayzī: 4, 88; Baḥrānī, 1415 AH/1994 AD: 4, 217; Haydari, 1429 AH/2008 AD: 155) The occurrence of Karamah is possible and a sign of the

220 greatness of the divine saints before God. *Ṭūsī* writes: "*Qiṣṣatu*

Maryama wa Ghayrihā Tu'fī Lawāza Zuhūrihī 'alā al-Ṣāliḥīn" (The story of Maryam and others indicates the permissibility of its appearance from the righteous); meaning that the story of Maryam's (AS) table spread and others proves that the performance of Karamah by righteous individuals is possible. *Allamah Ḥillī*, in his explanation of the aforementioned statement, also adds the story of the transfer of the Queen of Sheba's throne and the miracles of Amir al-Mu'minin (AS) (1417 AH/1996 AD: 475). *Ṭūsī*, in another book, mentions Karamah with the condition that it is not accompanied by a challenge (1416 AH/1995 AD: 89). The main factor for the status of Karamah is pure servitude and humility before God Almighty. The verse "*Subḥāna alladhī Asrā bi 'Abdihī Laylan min al-Masjid al-Ḥarām...*" (Exalted is He who took His Servant by night from al-Masjid al-Haram...) (Surah al-Isrā': 1), which contains the Prophet (PBUH)'s ascension (miraj) and is one of his greatest miracles, indicates the role of the Prophet (PBUH)'s servitude in his reaching this status. Divine proximity is achieved through servitude with knowledge to the extent that God addressed the Prophet (PBUH): "*Abdī Aṭ'inī Ḥattā Ajaluka Mithlī idhā Qulta li Shay'in Kun fa Yakūn*" (My servant, obey Me until I make you like Myself, when you say to a thing "Be," it is) (Ḥurr 'Āmilī, 1384 AH/1964 AD: 361; Ḥā'irī, 1385 AH/1965 AD: 1, 33; Hashimi Khu'i: 15, 361). And Imam *Ṣādiq* (AS) said: "*al-'Ubūdīyyatu Jawharatun Kunhuhā al-Rubūbīyyah*" (Servitude is a jewel whose essence is Lordship) (Fayḍ Kāshānī, 1378 SH/1999 AD: 2, 1121; Fayḍ Kāshānī, 1374 SH/1995 AD: 4, 365). This means that servitude brings a person to perfection and makes him a manifestation

of the attributes of glory and beauty, so that he can perform acts such as cosmic disposal and become the possessor of Karamah. In this regard, in addition to theoretical-cognitive functions in Neishabur, four karamah have emanated from Imam *Riḍā* (AS). These Karamah testify to the authenticity and legitimacy of the Shi'i school and the explicit appointment (*Manṣūṣ*) of the Imamate of its twelve Imams.

5.1. A Healing Tree

Shaykh Ṣadūq, *Ḥākim Nīshābūrī*, and *Ibn Shahr Āshūb* wrote that after the arrival of Imam *Riḍā* (AS), the officials chose a suitable place for him. The Imam was pleased with the residence provided by the servants. He settled in the western part of the city, in the "Ballas Abad" alley, in the Kahlan area, which was part of the "Fuzz" neighborhood of Neishabur. He planted an almond sapling in a corner of that house or gave it to one of his servants to plant. That sapling bore fruit in the first summer. People sought blessings from it. All parts of the tree, including leaves, blossoms, bark, and fruit, were a source of healing for the sick. A sick person would eat a kernel for healing and recover their health. Someone suffering from eye pain would place a kernel on their eye and improve. A pregnant woman experiencing difficult labor would eat a kernel of the almond nut and find relief. A pet animal suffering from colic would recover if a twig from the tree's branch was rubbed on its belly.

Years later, the tyrannical ruler of Neishabur decided to build a palace. The tree was inside his palace, and he ordered the tree to be cut down. The construction of the building was not yet finished when

that tyrannical ruler, the architect, carpenter, worker, and everyone involved in that work, died. After some years, another tyrannical ruler intended to rebuild the same palace. He was told of the past events, but he did not listen. As they dug the foundation of the wall, they cut the tree's root which was in the ground. His building was not yet constructed when all those people perished in a short period. *Shaykh Ṣadūq* wrote with details that Hamdan, who cut the branches of the tree, became blind. *Ibn Hamdan*, who cut the trunk of the tree, lost all his wealth, which was seventy to eighty thousand dirhams. *Abul Qāsim* and *Abū Ṣādiq*, the sons of *Ibn Hamdan*, one of whom was in charge of the properties and gardens of the ruler of Khurasan, and the other was a clerk in the financial department of Neishabur, decided to rebuild the house. They cut the tree's root which was in the ground and spent twenty thousand dirhams. Both were afflicted with severe illnesses, and their deaths occurred within less than a year (Ṣadūq, 1404 AH/1983 AD: 2, 141; Ḥākim Nīshābūrī: 209; Ibn Shahr Āshūb, 1376 AH/1956 AD: 3, 455). Apparently, these individuals cut the tree and its roots with the intention of disrespect; otherwise, it is unlikely that they would have been afflicted with these calamities.

5.1.1. The Reality of Tabarruk (Seeking Blessings)

Shaykh Ṣadūq and *Ḥākim Nīshābūrī* explicitly stated that all parts of the almond tree were blessed. What is Tabarruk? Tabarruk (seeking blessings) comes from the root "*Barak*" meaning growth, increase, abundance, and happiness; and *Tabrīk* (blessing) is a prayer for having them. *Tabarruk* means becoming blessed, acquiring blessings, seeking

good fortune, and an increase in bounty (Fīrūz Ābādī, 1415 AH/1994 AD: 3, 293). Without a doubt, the realm of the supernatural is different from the realm of normal daily life, but it can influence or manifest in it. *Tabarruk* is in fact the influence of the sacred on non-sacred elements and the elevation of their quality. The clear characteristic of *Tabarruk* in the Quran is its attribution to God and its perception as something from Him and by His will; *Tabarruk* originates only from Him, and the intermediaries are also authorized by Him. It is necessary for human attention to be directed first to God and then to the intermediary. The transfer of blessings and being blessed is based on the desire and attention of the blessed essence, either inherently or incidentally. That is, God or someone like the divine saints (*Awlīyā' Allāh*) who has the power to bless, consciously blesses someone or something. This can be done by mere intention, or by placing a hand on a person or object, or through a good prayer and seeking blessings for someone or something. The good prayers of saints and divine figures can be placed within this category of blessing transfer. What causes *Tabarruk* is the attention from God or a sacred person which causes the flow of blessings (cf. Mousavi Bojnourdi, 1386 SH/2007 AD: 14, entry *Tabarruk*).

In *Tawassul* (seeking intercession) and *Tabarruk*, a person seeks to receive well through another being. Therefore, these two have many conceptual and practical similarities. *Tawassul* means making religious luminaries a medium before God to achieve a desire; *Tabarruk* means seeking material and spiritual good and blessings that

224 God has placed in humans or some objects. Shi'i theologians consider

the transfer of divine mercy and blessings possible through cosmic channels such as the souls of prophets and saints, with differences in rank. Touching a saint or touching a blessed element can lead to being blessed. Touching the Black Stone (*Ḥajar al-Aswad*) or touching the shrine (*Ḍarīḥ*) of the graves of the impeccable Imams and saints, which are blessed due to their connection with the buried sacred personality, causes *Tabarruk*. Likewise, seeking blessings by touching the Prophet (PBUH) or parts of his body such as hair and nails, and objects like cups, garments, leftover ablution water, and remains of food and drink that were in contact with him (Ahmadi Mianaji, 1422 AH/2001 AD: 19-26, 75-76, 128-142).

5.1.2. *Tabarruk* in the Quran and Sunnah

Derivatives of the root "*Baraka*" have appeared 30 times in the Holy Quran. Therefore, *Tabarruk* primarily has a Quranic root and also has a strong basis in narrations. The Quran reports the blessedness of certain places. Regarding Masjid al-Haram, it states: "*Inna Awwala Baytin Wuḍi'a lil Nāsi lalladhī bi Bakkata Mubārakan wa Hudan lil 'Ālamīn*" (Indeed, the first House [of worship] established for mankind was that at *Bakkah* - blessed and guidance for the worlds) (Āli 'Imrān: 96). Regarding Masjid al-Aqsa, it is stated: "*al-Masjid al-Aqṣā Alladhī Bāraknā Ḥawlah*" (the Farthest Mosque whose surroundings We have blessed) (al-Isrā': 1). Some verses report the blessedness of God's saints. Regarding Abraham (AS) and his son Isaac (AS), it says: "*Wa Bāraknā 'alayhi wa 'alā Ishāqa*" (and We blessed him and Isaac) (al-Ṣāffāt: 113). From the words of Jesus (AS), it is quoted: "*Wa Ja'alanī Mubārakan aynamā Kuntu*" (and He has

made me blessed wherever I am) (Maryam/31). Some verses report the blessedness of objects. When Prophet Jacob (AS) became blind from his separation from Joseph (AS), the Holy Quran explicitly states: "*Falammā an Jā'a al-Bashīru Alqāhu 'alā Wajhihī fartadda Baṣīran Qāla alam Aqul Lakum Innī A'lamu min Allāhi mā lā Ta'lamūn*" (Then when the bearer of good tidings arrived and cast it over his face, he returned seeing. He said, "Did I not tell you that I know from Allah that which you do not know?") (Yūsuf: 96); he placed his son's shirt on his eyes and regained his sight. Seeking healing through Joseph's shirt is an example of *Tabarruk* with objects that are in some way related to the divine saints.

Regarding the history of *Tabarruk* during the time of the Prophet of Islam (PBUH) and the practice of Muslims, a few narrations from Sunni sources will suffice:

1) *Bukhārī* writes in the account of the "Treaty of *Ḥudaybiyyah*": "Whenever the Prophet performed ablution, his companions would rush to snatch the drops of his ablution water" (*Bukhārī*: 4, 193);

2) He also narrates in "*Bāb Khātam al-Nubuwwah*" (Chapter of the Seal of Prophethood) from *Sā'ib ibn Yazīd*: "My aunt took me to the Prophet (PBUH) and said, "My sister's son is ill." The Prophet performed ablution and prayed to God for blessings for me, and when he finished ablution, I drank from his ablution water" (*Bukhārī*: 4, 186);

3) He also narrated in the chapter "*Ṣifāt al-Nabī*" (Characteristics of the Prophet) from *Abū Juḥayfah*: "People would wipe the Prophet's hands on their faces, and I also took his hand and wiped it on my face,

226 and his hand was sweeter than musk" (*Bukhārī*: 4, 188);

4) Historically, there is no doubt that the Prophet's companions sought blessings and healing from his remaining relics and blessed grave after his demise. So much so that Bukhari dedicated a section in his *Ṣaḥīḥ* to mention this topic and explicitly stated the companions' and others' seeking of blessings from the Prophet's remaining after his demise (Bukhārī: 4, 82);

5) *Ibn Hibbān Bustī*, in his *Ṣaḥīḥ*, opened a chapter titled "*Dhikr mā Yustaḥabbu lil Mar'i al-Tabarruk bi al-Ṣāliḥīn wa Ashbāhihim*" (Mention of what is desirable for a person to seek blessings from the righteous and their likes) (Ibn Hibbān: 2, 317) and a chapter titled "*Dhikr Ibāḥat al-Tabarruk bi Wuḍū' al-Ṣāliḥīn min Ahl al-'Ilm*" (Mention of the permissibility of seeking blessings from the ablution water of the righteous among the people of knowledge) and collected Hadiths in this regard (Ibn Hibbān: 4, 82);

6) Amir al-Mu'minin Ali (AS) says: "Three days after the Prophet's burial, a Bedouin Arab came and threw himself on the Prophet's grave, sprinkled the dust of his grave on his head, and began to speak to the Prophet, saying: "O! Prophet of God, you spoke and we listened, you received truths from God and we received from you." Among the things God revealed to you is this: "*Wa law Annahum idh Ḥalamū Anfusahum Jā'ūka Fastaghfarū Allāha wa Istaghfara lahum al-Rasūlu la Wajadū Allāha Tawwāban Raḥīmā*" (And if, when they wronged themselves, they had come to you, [O! Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of Repentance and Merciful) (al-Nisā': 64). Now I have wronged myself, so ask **227**

forgiveness for me from God!" Suddenly, a voice was heard: "Your sins have been forgiven!" (Muttaqī al-Hindī: 2, 386; Ṣāliḥī al-Shāmī: 12, 381)

Prophets and Imams, because they are at the peak of knowledge and servitude and are under the special grace of the Lord, deserve respect and influence. Seeking blessings from them is not worshipping them. They do not have an independent status or possession in relation to God.

5.2. Observing the *Ka'ba*

Ḥākim Nīshābūrī wrote: And among the other glories of Neishabur is that one day, Imam *Riḍā* (AS) wanted to pray in a gathering, and the direction of his *Qibla* was different from the usual *Qibla* in Neishabur. A person asked him, "Is the *Miḥrāb* (prayer niche) in the correct *Qibla* direction?" The Imam took his hand and pointed with his finger, and the door of the Kaaba was seen directly in front of them. That place remains designated until now and is located on the *Qibla* side of the public road that passes in front of the ancient fortress. The intention is that from then on, the *Qibla* of Neishabur was determined in the direction of Imam *Riḍā*'s (AS) gaze. (Ḥākim Nīshābūrī: 210).

5.2.1. Pre-existence of the Infallibles and Witnesses to Deeds

Allamah Majlisī, in the chapter "*Arḍ al-A'māl 'alayhim al-Salām wa Annahum al-Shuhadā' alā al-Khalq*" (Presentation of deeds to them, peace be upon them, and that they are witnesses over creation) (Majlisī: 23, 333-354), mentioned several verses and 75 narrations stating that the Imams (AS) are always witnesses to our deeds,

228 whether alive or dead. Furthermore, the collection of Hadiths about

the luminous creation of Ahl al-Bayt (AS) has been interpreted as referring to the luminous and pre-existing creation of the Prophet (PBUH) and the impeccable Imams (AS). According to these narrations, God created the light of Ahl al-Bayt from His own light thousands of years before the creation of Prophet Adam (AS), the heavens, and the earth, and placed them in His Throne to engage in praising and glorifying God. After creating Prophet Adam (AS), God placed the lights of Ahl al-Bayt in Adam's loins, and they were transmitted from generation to generation through pure loins and wombs until they were born into the world (cf. Touran).

5.3. Healing an Injured Person

Ṣafwānī narrated: "A caravan was traveling from Khurasan to Kerman. They captured a man whom the thieves thought was wealthy and tortured him to extract his money. They kept him in freezing conditions for a long time and also tortured him by filling his mouth with ice and tying it shut, severely injuring his tongue and mouth. A woman among them took pity on him and freed him. He headed towards Khurasan and heard that Imam *Riḍā* (AS) was in Neishabur." During his journey, he was told in a dream one night: "The son of the Prophet has entered Khurasan, ask him about your illness, perhaps he will guide you to a healing medicine". He said: "In the dream, I went to the Imam and asked for a remedy". The Imam said: "Crush some cumin, thyme, and salt, and put it in your mouth two or three times; you will be cured". The man woke up and paid no attention to his dream, and did not prepare the medicine until he reached the gates of **229**

Neishabur. He was told: "The Imam (AS) has left Neishabur and is now at *Rabāṭ Sa'd*."

He went to the Imam at *Rabāṭ Sa'd* and said: "My tongue and mouth are ruined, and I have a speech impediment, and I can hardly speak. Guide me to a medicine that will remedy my condition". The Imam said: "*Alam U'allimuka?! Idhhab Fasta'mil mā Waṣaftuhū laka fī Manāmika*" (Did I not teach you?! Go and use what I described to you in your dream). The man said: "O! Son of the Messenger of God, if you deem it appropriate, please repeats it for me". The Imam (AS) said: "Crush cumin, thyme, and salt, and put two or three times of it in your mouth; you will be cured". The man said: "I used it and was cured." (Ṣadūq, 1404 AH/1983 AD: 2, 228; Ibn Shahr Āshūb, 1376 AH/1956 AD: 3, 455; Baḥrānī, 1413 AH/1992 AD: 7, 63; 'Aṭārudī, 1406 AH/1985 AD: 1, 60; Irbilī, 1405 AH/1984 AD: 3, 108)

The exact location of "*Rabāṭ Sa'd*" is not clear; three possibilities are suggested.

A) Between seven and fourteen kilometers east of Neishabur, there are three villages in order: "*Sa'dābād*," "*Sa'dī*," and "*Sa'īdābād*," which are likely one of these three;

B) Mawlawī, quoting farmers of Qadamgah, stated that "*Rabāṭ Sa'd*" existed south of the current Qadamgah (1382 SH/2003 AD: 321);

C) Some believe that *Rabāṭ Sa'd* is the same as "*Rabāṭ Sang*," which is now located at the intersection of the Torbat Heydariyeh-Mashhad road and the old Farfaith road (Mīlānī, 1426 AH/2005 AD:

5.3.1. Seeing the Prophet (PBUH) and Imams (AS) in Dreams

Imam Riḍā (AS) narrated from the Messenger of God (PBUH): "*Man Ra'ānī fī Manāmihi faqad Ra'ānī li anna al-Shayṭāna lā Yatamaththalu fī Ṣūratī wa lā fī Ṣūratī Aḥadin min Awṣiyyā'ī wa lā fī Ṣūratī Wāḥidatin min Shī'atihim wa inna al-Ru'yā al-Ṣādiqata Juz'un min Sab'in Juz'an min al-Nubuwwah*" (Whoever sees me in his dream has truly seen me, for Satan does not appear in my form, nor in the form of any of my successors, nor in the form of any of their Shi'a, and indeed the truthful dream is one part of seventy parts of prophethood) (Ṣadūq, 1413 AH/1992 AD: 2, 584; Tanukhi, 1364 SH/1985 AD: 1, 179; Fayḍ Kāshānī, 1416 AH/1995 AD: 14, 1550; Fattāl Nīshābūrī: 1, 233; Ṭabrisī, 1417 AH/1996 AD: 2, 71). In Sunni sources, the Hadith: "*Man Ra'ānī fī Manāmihi faqad Ra'ānī Haqqan fa inna al-Shayṭāna lā Yatamaththalu bī*" (Whoever sees me in his dream has truly seen me, for Satan does not appear in my form), is narrated from *Abū Sa'īd al-Khudrī* and *Ibn Mas'ūd* (Ṭabarānī, 1415 AH/1994 AD: 3, 238; Zamakhsharī, 1412 AH/1991 AD: 5, 294). Based on these Hadiths, Satan does not have the power to appear in the form of the Prophet and the Imams. Therefore, the individual who saw Imam Riḍā (AS) in a dream and was prescribed herbal medicine by him was indeed the actual and real Imam Riḍā. Hence, inspirations received in dreams, if they command the performance of obligations and avoidance of prohibitions, or if they recommend a desirable or permissible act, can be considered by the Imam depending on the individuals' circumstances, and thus the dream is considered valid. Given that an infallible Imam would never guide someone, even in a

dream, to commit a sin or a forbidden act, or to abandon an obligation, this point can serve as a good indicator for distinguishing cases where an individual doubts whether the person they saw in a dream was a divine being or Satan.

5.4. Flowing of a Spring in Deh Sorkh

Ṣadūq and others have narrated: "When Imam *Riḍā* (AS) left Neishabur and reached "Deh Sorkh," they said: "O! Son of the Messenger of God, it is noon, will you not pray?" The Imam dismounted from his conveyance and said: "Bring water," but they replied: "We have no water." Then he dug the ground with his hand and pushed away the soil, and a spring gushed forth. Everyone performed ablution, and that spring still remains." (*Ṣadūq*, 1404 AH/1983 AD: 2, 147; *Qummī*, 1423 AH/2002 AD: 31) This spring, located between Neishabur and Mashhad, is known as "Chashmeh *Riḍā*" or "Chashmeh Imam." *Ibn Shahr Āshūb* and *Baḥrānī* have listed this event among the miracles and *Karāmah* of Imam *Riḍā* (AS) (*Ibn Shahr Āshūb*, 1376 AH/1956 AD: 3, 455; *Baḥrānī*, 1313 AH/1895 AD: 7, 132).

Conclusion

A) Many of *Faḍl's* 180 works, who was among the companions of Imam *Riḍā* (AS), were written to confront deviant sects such as dualists, Trinitarians, anthropomorphists, Murji'ah, Ahl al-Hadith, Mu'tazilah, Isma'iliyyah, Mu'attilah (deniers of divine attributes), **232** Waqifiyyah, and Ghulāt (extremists). These refutations indicate that

these groups were active during the period of the Imam's entry into Neishabur. Therefore, the Imam, by reporting the three Hadiths of *Silsilat al-Dhahab* – *Shafaqat*, Faith, and *Ḥiṣn* – proved and established the deviation and instability of all of them.

B) The three Hadiths, whose chain of narration includes the Ahl al-Bayt and links back to the Prophet (PBUH), demonstrate the legitimacy of the Imams (AS). Furthermore, by highlighting the signifiers and the inseparability of monotheism and Imamate in the Hadith of *Ḥiṣn*, other discourses were rejected.

C) At least four charismatic acts (Karamah) emanated from Imam Riḍā (AS) in Neishabur, which attest to the originality and legitimacy of the Shi'i school and the explicit appointment (*Manṣūṣ*) of the Imamate of its twelve Imams.

References

Al-Quran Al-Karim.

Aqa Buzurg Tehrani, M. (1408 AH/1987 AD). *al-Dharī'ah*. Tehran: Islamiyyah Library.

Āmidī, A. (1366 SH/1987 AD). *Ghurar al-Ḥikam wa Durar al-Kalim*. Qom: Maktab al-ʿIlam al-Islami.

Ibn al-Jawzī, Y. (1376 AH/1956 AD). *Tadhkirat al-Khawāṣ*. Qom: Al-Sharif al-Razi.

Ibn Ḥibbān, M. (1414 AH/1993 AD). *Ṣaḥīḥ Ibn Ḥibbān bi Tartīb Ibn Balbān*. Beirut: Mu'assasat al-Risalah.

Ibn Shahr Āshūb, M. (1380 AH/1960 AD). *Ma'āim al-'Ulamā'*. Najaf: Al-Matbaah al-Haydariyyah.

Ibn Shahr Āshūb, M. (1376 AH/1956 AD). *Manāqib Āl Abī Ṭālib*. Najaf al-Ashraf: Matba'at al-Haydariyyah.

Ibn Lūṭ ibn Yaḥyā Khuzā'ī. (n.d.). *Baḥr al-Ansāb*. Library of the Islamic Consultative Assembly. Manuscript. (Naskh script). Registration No. 90728. Shelf No. 15204.

Ibn Nadīm Baghdādī, M. (1381 SH/2002 AD). *al-Fihrist*. (Tajaddud, R. Ed). Tehran: Asatir.

Ahmadi Mianaji, A. (1422 AH/2001 AD). *al-Tabarruk*. Tehran: Mash'ar.

Al-Irbilī, A. (1405 AH/1984 AD). *Kashf al-Ghummaḥ*. Beirut: Dar al-Adwa'.

Ash'arī, A. (1397 AH/1977 AD). *al-Ibānah 'an Uṣūl al-Dīyānah*. Cairo: Dar al-Ansar.

Ash'arī, A. (1400 AH/1980 AD). *Maqālāt al-Islāmīyyīn*. Germany: Franz Steiner.

Baḥrānī, H. (1415 AH/1994 AD). *al-Burhān fī Tafsīr al-Quran*. Qom: Mu'assasat al-Bi'thah.

Baḥrānī, H. (1413 AH/1992 AD). *Madīnat al-Ma'ājjiz*. Qom: Mu'assasat al-Maarif al-Islamiyyah.

Bukhārī, M. (1422 AH/2001 AD). *al-Jāmi' al-Musnad al-Ṣaḥīḥ*. Beirut: Dar Tawq al-Najah.

Bahrami, M; Hākimi, L. (1394 SH/2015 AD). "A Study of the Chain of Narration of Hadith *Silsilat al-Dhahab*." *Research Paper of Comparative Hadith Sciences*. Vol. 2, no. 2, pp. 125-146.

Bayat Mokhtari, M. (1391 SH/2012 AD). *Faḍl ibn Shādhān's Meeting with Imam Riḍā (AS) "Criticism on the Knowledge of Hadith."*

- Mashhad: Astan Quds Razavi Research Foundation.
- Tarkhan, G. (1390 SH/2011 AD). "The Relationship between Monotheism and Wilayah." *Qabasat*. Vol. 16, no. 62, pp. 120-140.
- Tanūkhī, M. (1364 SH/1985 AD). *al-Faraj ba'd al-Shiddah*. Qom: Manshurat al-Sharif al-Razi.
- Touran, A. (1398 SH/2019 AD). *The Creation of Light of the Prophet (PBUH) and the Ahl al-Bayt (AS) in Early Imamiyya Thought*. Qom: Dar al-Hadith.
- Tawfiqi, H. (1381 SH/2002 AD). *Introduction to Major Religions*. Tehran: Samt.
- Ja'farian, R. (1379 SH/2000 AD). *History of Islamic Iran*. Tehran: Mu'assaseh Farhangi Danesh va Andisheh Mo'aser.
- Al-Ḥā'irī, M. (1385 AH/1965 AD). *Shajarat Ṭūbā*. Najaf: Manshurat al-Maktabat al-Haydariyyah.
- Ḥāfiẓ Iṣfahānī, A. (1934 AD). *Dhikr Akhāar Iṣbahān*. Leiden: Protected Press: Brill.
- Ḥurr 'Āmilī, M. (1384 AH/1964 AD). *al-Jawāhir al-Sanīyyah*. Baghdad: Al-Maktabat al-'Ilmiyyah.
- Ḥurr 'Āmilī, M. (1376 SH/1997 AD). *al-Fuṣūl al-Muhimmah*. Qom: Mu'assasat Ma'arif Islami Imam Riḍā (AS).
- Ḥillī, H. (1405 AH/1984 AD). *al-Alfīn*. Kuwait: Maktabat al-Alfin.
- Ḥillī, H. (1417 AH/1996 AD). *Kashf al-Murād*. Qom: Mu'assasat al-Nashr al-Islami.
- Ḥuwayzī, A. (1370 SH/1991 AD). *Tafsir Nūr al-Thaqalayn*. Qom: Mu'assasat Isma'iliyan.
- Haydari, K. (1429 AH/2008 AD). *'Ilm al-Imam: Taqrīr al-Shaykh Ali* **235**

Ḥammūd al- 'Ibādī. Qom: Dar Faraqid.

Haydari Nasab, A; Bayat Mokhtari, M. (1399 SH/2020 AD). "A Textual-Documentary Study of the Narration of *Al-Īmānu Ma'rifatu bil Qalb...* and the Instability of Ibn Ḥibbān's Approach." *Farhang Razavi*. Vol. 8, no. 30, pp. 9-23.

Rāwandī, Q. (1409 AH/1988 AD). *al-Kharā'ij wa al-Jarā'ih*. Qom: Mu'assasat al-Imam al-Mahdi (AS).

Zamakhsharī, J. (1412 AH/1991 AD). *Rabī' al-Abrār*. Beirut: Mu'assasat al-Alami.

Subhani, J. (1395 SH/2016 AD). *Muḥāḍirāt fī al-Ilāhīyyāt*. (Rabbani Gulpaygani, A. Sum). Qom: Al-Imam al-Ṣādiq (AS).

Subhani, J. (1423 AH/2002 AD). *al-Madhāhib al-Islāmīyyah*. Qom: Mu'assasat al-Imam al-Ṣādiq (AS).

Sa'īdīzadeh, R. (1386 SH/2007 AD). "Chronology of the Migration of His Holiness Thamin al-Hujaj." *Collection of Papers of the Second and Third Scientific Conference on Road Development in Velayat*. Mashhad: Khorasan Razavi Cultural Heritage Organization.

Sultani, M. (1390 SH/2011 AD). *Zaydi History and Beliefs*. Qom: Entesharat Adiyān.

Shoushtari, M. (1417 AH/1996 AD). *Qāmūs al-Rijāl*. Qom: Mu'assasat al-Nashr al-Islami.

Shahrestani, M. (1404 AH/1984 AD). *al-Milal wa al-Niḥal*. (Sayyid Kaylani, M. Ed). Beirut: Dar al-Ma'rifah.

Saberi, H. (1395 SH/2016 AD). *History of Islamic Sect*. Tehran: Samt.

Subhi, A. (1985 AD). *Dirāsah Falsafīyyah li Ārā' al-Firaq al-Islāmīyyah fī Uṣūl al-Dīn*. Beirut: Dar al-Nahdah al-Arabiyyah.

- Salihi al-Shami, M. (1414 AH/1993 AD). *Subul al-Hudā wa al-Rashād*. Beirut: Dar al-Kutub al-'Ilmiyyah.
- Şadūq, M. (1398 AH/1978 AD). *al-Tawḥīd*. Qom: Mu'assasat al-Nashr al-Islami.
- Şadūq, M. (1362 SH/1983 AD). *al-Khiṣāl*. Qom: Mu'assasat al-Nashr al-Islami.
- Şadūq, M. (1385 AH/1965 AD). *'Ilal al-Sharāyi'*. Najaf al-Ashraf: Manshurat al-Matbaah al-Haydariyyah.
- Şadūq, M. (1404 AH/1983 AD). *'Uyūn Akhbār al-Riḍā (AS)*. Beirut: Mu'assasat al-Alami lil-Matbu'at.
- Şadūq, M. (1313 AH/1895 AD). *Man Lā Yaḥḍuruhū al-Faqīh*. Qom: Mu'assasat al-Nashr al-Islami.
- Şaffār, M. (1362 SH/1983 AD). *Başā'ir al-Darajāt*. Tehran: Manshurat al-Alami.
- Ṭabāṭabā'ī, M. (1362 SH/1983 AD). *Nihāyat al-Ḥikmah*. Qom: Mu'assasat al-Nashr al-Islami.
- Ṭabrisī, F. (1417 AH/1996 AD). *I'lām al-Warā bi A'lām al-Hudā*. Qom: Mu'assasat Al al-Bayt (AS) li Ihya' al-Turath.
- Ṭabarānī, S. (1415 AH/1994 AD). *al-Mu'jam al-Awsaṭ*. Cairo: Dar al-Haramayn lil-Tibaah wa al-Nashr.
- Ṭūsī, M. (1417 AH/1996 AD). *Fihrist Kutub al-Shī'ah wa Uṣūlihim*. Qom: Mu'assasat Nashr al-Faqahah.
- Irfanmanesh, J. (1376 SH/1997 AD). *Historical Geography of Imam Riḍā's (AS) Migration from Medina to Marw*. Mashhad al-Muqaddasah: Bonyad Pazhouheshhaye Islami.
- ‘Aṭṭarūdī, A. (1397 AH/1977 AD). *News and works of Imam Riḍā (AS)*. Tehran: Library of Sadr.

- ‘Aṭārudī, A. (1406 AH/1985 AD). *Musnad al-Imam al-Riḍā (AS)*. Mashhad: Al-Mu'tamar al-'Alami al-Imam al-Riḍā (AS).
- Fattal Nīshābūrī, M. (1375 SH/1996 AD). *Rawḍat al-Wā'izīn*. Qom: Entesharat Razi.
- Al-Fayḍ al-Kāshānī, M. (1378 SH/1999 AD). *al-Tafsir al-Aṣfā*. Qom: Markaz al-Nashr al-Tabili Maktab al-Ilam al-Islami.
- Al-Fayḍ al-Kāshānī, M. (1374 SH/1995 AD). *al-Tafsir al-Ṣāfi*. Qom: Mu'assasat al-Hadi.
- Al-Fayḍ al-Kāshānī, M. (1416 AH/1995 AD). *al-Wāfi*. Isfahan: Maktabat al-Imam Amir al-Mu'minin Ali (AS).
- Fīrūzābādī, M. (1415 AH/1994 AD). *al-Qāmūs al-Muḥīṭ*. Beirut: Dar al-Kutub al-'Ilmiyyah.
- Qummī, M. (1381 SH/2002 AD). *al-'Iqd al-Naḍīd wa al-Durr al-Farīd*. Qom: Dar al-Hadith.
- Qundūzī, S. (1416 AH/1995 AD). *Yanābī' al-Mawaddah*. Tehran: Dar al-Uswah.
- Kashshī, M. (1404 AH/1983 AD). *Ikhtiyār Ma'rifat al-Rijāl al-Ma'rūf bi Rijāl al-Kashshī*. Qom: Mu'assasat Al al-Bayt.
- Kulaynī, M. (1363 SH/1984 AD). *al-Kāfi*. Tehran: Dar al-Kutub al-Islamiyyah.
- Al-Muttaqī al-Hindī, A. (1409 AH/1988 AD). *Kanz al-'Ummāl*. Beirut: Mu'assasat al-Risalah.
- Majlisī, M. (1403 AH/1983 AD). *Biḥār al-Anwār*. Beirut: Dar Ihya' al-Turath al-Arabi.
- Mortazavi, M. (1375 SH/1996 AD). *Theological Movement in the Era of Imam Riḍā (AS)*. Mashhad: Astan Quds Razavi.

- Mashkur, M. (1384 SH/2005 AD). *Islamic Sect Culture*. Mashhad: Islamic Research Foundation.
- Motahhari, M. (1350 SH/1971 AD). *Mutual services between Islam and Iran*. Tehran: Publishing Joint Stock Company.
- Ma'rūf al-Ḥasanī, H. (1421 AH/2000 AD). *al-Shī'ah bayna al-Ashā'irah wa al-Mu'tazilah*. Beirut: Dar al-Malak.
- Mufīd, M. (1414 AH/1993 AD). *al-Irshād*. Beirut: Dar al-Mufīd.
- Mufīd, M. (1413 AH/1992 AD). *Awā'il al-Maqālāt*. Qom: Publications of Sheikh Mufīd World Congress.
- Mousavi Bojnourdi, M. (1386 SH/2007 AD). *The Great Islamic Encyclopedia*. (Vol. 14). Tehran: The Center of the Great Islamic Encyclopedia.
- Mawlawi, A. (1382 SH/2003 AD). *Ancient Monuments of Khorasan*. Tehran: Cultural Heritage and Honors Association.
- Al-Mīlānī, M. (1426 AH/2005 AD). *Qādatunā Kayfa Na'rifuḥum?* Mashhad: Nur al-Kitab.
- Najāshī, A. (1427 AH/2006 AD). *Rijāl al-Najāshī*. Qom: Mu'assasat al-Nashr al-Islami.
- Naw'ī, Gh. (1386 SH/2007 AD). "A Study of the Situation of Neishabur during the Presence of Imam Riḍā (AS)." *Collection of Papers of the Second and Third Scientific Conference on Velayat Road*. Mashhad: Khorasan Razavi Cultural Heritage Organization.
- Valavi, A; Bakhtiyari, Z. (1398 SH/2019 AD). "An Analysis of the Reasons for Ali ibn Musa al-Riḍā's (AS) Reliance on the Hadith *Silsilat al-Dhahab*." *Farhang Razavi*. Vol. 7, no. 27, pp. 201-230.
- Hashemi Khu'i, H. (1360 SH/1981 AD). *Minhaj al-Barā'ah*. Tehran: Culture Foundation of Imam Mahdi (AJ).