

Our 8th Imam Ali-Reza^{asws} Ibn Musa^{asws}:

Kuniya: Abu Al-Hassan^{asws}

'Abu Al-Hassan Al-Reza^{asws}'s Nazool was on Thursday, the 11th of Zeeqad in 148 A.H. The Imam^{asws} was martyred on the 17th of Safar in the year 203 A.H. at the age of 51. Imam Ali Reza^{asws} was buried in Tus (now called Mashhad). Al-Mamoon (an 'Abbasid ruler) gave poison to the Imam^{asws}, which was the cause of the Imam^{asws}'s Shahadat.

The Imamat of Imam Ali Reza^{asws}:

(A companion of Imam Ali Reza^{asws} says) When Imam Musa-e-Kazim^{asws} passed away, Imam Ali Al-Reza^{asws} spoke of his^{asws} Imamat (Leadership with Divine Authority) and it was worrying to us. It was said to him^{asws}: 'You have declared a very great issue and we are afraid for your^{asws} life from this rebel (Harun ar-Rashid - the Abbasid ruler).' The Imam^{asws} said: 'Allow him (Harun the Abbasid ruler) to try his best but he will not find any way against me^{asws}.'

The narrator of the Hadith says:

'I owed money to a man from the family of abu Rafi' called Tays. He demanded payment and pressed me hard and people assisted him. When I found myself in such condition I prayed the morning prayer in the Masjid of Rasool Allah^{saww} and then went to Imam Al-Reza^{asws}, who was in a nearby city in those days. When I had almost reached his^{asws} door he^{asws} appeared on his^{asws} donkey wearing a shirt and a gown. When I looked at him^{asws} I felt shy, when he^{asws} approached me he^{asws} looked at me and I offered him^{asws} the greeting of peace. It was the month of Ramadan. I said: "May Allah^{azwj} Keep my soul in service for your cause, (please) give some money to your slave, (which I owe to) Tays, and he has defamed me."

'I thought the Imam^{asws} would order him to stop pressuring me and by Allah^{azwj}, I did not tell the Imam^{asws} how much I owed nor did I mention any amount. Imam Ali Reza^{asws} ordered me to sit until he^{asws} returned. I remained there until I offered my sunset prayer and I was fasting. I felt depressed and I thought of returning home.

'At that time, the Imam^{asws} appeared before me with people around him^{asws}. Beggars had surrounded him^{asws} and he^{asws} gave them charity. The Imam^{asws} passed by and entered his^{asws} house. Then the Imam^{asws} came out and called me inside. We both sat down and I began to speak to him^{asws} about Ibn al-Musayyib, the governor of Madina, as I used to speak to him^{asws} about the governor often. When I finished the Imam^{asws} said: "I do not think you have ended your fast yet.' I said, 'No, I have not ended it yet.'" The Imam^{asws} asked for food and ordered a boy (servant) to join me at the table. The boy and I

had our meal and when we finished the Imam^{asws} said to me: "Lift up the furnishing and pick up whatever is underneath." I lifted it up and found Dinars therein. I picked them up and placed them in my pocket.

'The Imam^{asws} ordered four of his^{asws} slaves to escort me to my house. I said: "May Allah^{azwj} Keep my soul in service for your^{asws} cause, the spies of Ibn al-Musayyib check around all the time and I would not like them to see me with your^{asws} slaves." The Imam^{asws} said: "You are right, may Allah^{azwj} Keep you rightly guided." The Imam^{asws} ordered them to return whenever I wanted them to do so.

'When I almost reached my house and felt safe I asked them to go back. I went home and asked for a lamp. I looked at the Dinars and there were forty-eight of them. I owed twenty-eight to the man. Among them one Dinar caught my sight. I picked it up and brought it near the lamp. I found a clear mark on it that said: "Pay to the man twenty-eight Dinars and keep the rest for yourself." By Allah^{azwj}, I did not tell the Imam^{asws} how much I owed to the man. All praise belongs to Allah^{azwj} Who has Granted honour to those whom He^{azwj} has Given Authority."¹

The narrator of the Hadith says:

'Once, I requested to Abu Al-Hassan Al-Reza^{asws} (8th Imam) in a matter that I wanted to learn from him^{asws} and the Imam^{asws} asked me to wait. One day I was with him^{asws} and he^{asws} came near the castle of so and so and stopped for rest among a few trees. Just the two of us and not a third was there. I said: "May I be sacrificed for you^{asws}, a holiday is upon us, by Allah^{azwj}, all I have is one Dirham only and nothing else." Imam^{asws} broke the surface of the earth with his^{asws} whip and with his^{asws} hand picked up a mould of gold and said: "Use it and keep secret what you just saw."²

Imam Ali Reza^{asws} was Asked to come to Khurasan:

When the matter of the deposed Caliph (Amin) ended and it (the rule) was established for al-Mamoon, he wrote to Imam Al-Reza^{asws} asking to come to Khurasan. Abu Al-Hassan^{asws} in reply presented certain reasons to justify his disagreement with the proposal but Al-Mamoon continued writing until the Imam^{asws} found it unavoidable because he (al-Mamoon) would not leave him^{asws} alone.

The Imam^{asws} then decided to leave for Khurasan and at that time Imam Ali Reza^{asws} was only seven years old. Al-Mamoon wrote to him^{asws}: 'Do not travel through the mountains and Qum. Take the road

¹ Al-Kafi, Vol. 1, Chapters on History, H. 4.

² Al-Kafi, Vol. 1, Chapters on History, H. 6.

through Basra, al-Ahwaz and Persia.' The Imam^{asws} arrived at Marw. Al-Mamoon offered him^{asws} to command and lead the task of Khilafat (leadership) but Abu Al-Hassan^{asws} declined. He then offered the Imam^{asws} to accept the position of a crown prince. The Imam^{asws} said that he might accept it under certain conditions, Al-Mamoon said: 'Say whatever conditions you^{asws} like.'

The Imam^{asws} wrote: 'I will assume this position with the conditions that I will not issue any order or prohibitions nor issue any fatwa or judgment nor any appointment or dismissal of officers or change anything in the current system. You must excuse me in all such matters.' Al-Mamoon agreed to all such conditions.

'The narrator has said that when it was 'Id (the holiday) al-Mamoon asked Al-Reza^{asws} to attend the programme, lead the prayer and deliver the sermon. Al-Reza^{asws} replied to him saying: 'You know the conditions between us. They did not consist of any such matters.' Al-Mamoon sent the message: 'I only want thereby to build confidence in the people by knowing your distinction.' He continued insisting until the Imam^{asws} said: 'I will appreciate it greatly if you excuse me from such task and if you still insist then I will do this task in the manner that Rasool Allah^{saww} and Amir-ul-Momineen Ali^{asws} would do.'

'Al-Mamoon then said: 'You may do as you choose.' Al-Mamoon ordered the servants and guides to lead a procession to the door of Abu Al-Hassan^{asws} (Imam Reza^{asws}), saying "Allahu Akbar," Allah^{azwj} is Great (beyond description).'

People lined up waiting for the Imam^{asws} on the roads and roof tops, men, women and children. The guides and people from the army gathered at the door of Abu Al-Hassan^{asws} (Ali Reza^{asws}). At sunrise the Imam^{asws} took a shower and wore a white turban made of cotton. He^{asws} let one end of the turban hang over his^{asws} chest and the other end between his shoulders on his^{asws} back.

Imam^{asws} tied his^{asws} belt and said to his followers, 'Do as I have done.' Imam Reza^{asws} picked up an arrow-shaped staff and came out and they went along with him^{asws}. He^{asws} was barefoot and his^{asws} gown was raised halfway between his feet and knees. When he^{asws} walked and we walked along with him^{asws}, he^{asws} raised his^{asws} head toward the sky and said, 'Allahu Akbar' four times. It seemed to us as if the sky and the walls responded to him^{asws}. The guides and the people at the door were ready and armed and decorated with the best dresses. When we came out in such fashion along with Al-Reza^{asws} he^{asws} paused at the door briefly. Imam Reza^{asws} then said: 'Allahu Akbar. Allahu Akbar. Allahu Akbar. Allahu Akbar. He^{azwj} has Granted us guidance. Allahu Akbar. He^{azwj} has Granted us the cattle. All praise belongs to Allah^{azwj}. He^{azwj} has Granted us blessings.' We all raised our voices.

Yasir al-Khadim has said that the whole Marw (a name of a Place in Iran) shook with the weeping cries and shouts when they looked at Abu Al-Hassan Al-Reza^{asws}. Many of the guides fell from their horses.

The horses kicked. The guides threw away their boots when they saw Abu Al-Hassan^{asws} barefoot. Imam Reza^{asws} would walk about ten steps and pause and say, 'Allahu Akbar' three times. Yasir al-Khadim has said that to us it seemed as if the sky, earth and mountains responded along with him^{asws}. The whole Marw had become one voice loud and tearful. It was reported to al-Mamoon. Sahl Ibn al-Fadl, who had two official posts, said to him: 'O Amir al-Momineen^{asws}, if Imam Al-Reza^{asws} will reach the place of prayer in this manner people will devotedly be attracted to him^{asws}. In my opinion, ask him^{asws} to return home.'

Al-Mamoon sent his people to ask Abu Al-Hassan^{asws} to return home. Imam Ali Reza^{asws} asked to bring his shoes and wore them and rode back home.³

The Imam^{asws} is Needless of others wealth:

The narrator narrates in the Hadith:

'I wanted to deliver an amount of property to Abu Al-Hassan Al-Reza^{asws}. It was a large amount. When the Imam^{asws} saw it he^{asws} did not show any sign of happiness. I became depressed and said to myself: "I delivered this property to him^{asws} but he^{asws} did not become happy." The Imam^{asws} called: "O boy, bring water and the pot."'

The narrator has said that the Imam^{asws} then sat on the chair and made a hand gesture to the boy to pour water on his hand. The narrator says that from Imam^{asws}'s hand gold began to fall in the pot (where the water from the hands of the Imam was going). The Imam^{asws} then turned to me and said: 'One^{asws} who is capable of doing this, he^{asws} does not become happy for whatever you have delivered to him^{asws}.'⁴

The Shahadat of Imam Ali^{asws} Ibn Musa^{asws}:

'The narrator says in a Hadith:

Imam Ali^{asws} Ibn Musa^{asws} was martyred (through poisoning, organised by Mamoon Ar-Rashid) at the age of 49 and a few months in 202 A.H. The Imam^{asws} lived for 19 years and two or three months after the death of (his^{asws} father^{asws}) Imam Musa^{asws} Ibn Ja'far^{asws}.⁵

³ Al-Kafi, Vol. 1, Chapters on History, H. 7.

⁴ Al-Kafi, Vol. 1, Chapters on History, H. 10.

⁵ Al-Kafi, Vol. 1, Chapters on History, H. 11.

Zahoor/Nazool and Shahadat of Imam Ali Reza^{asws} Ibn Musa^{asws}

كف المصباح للكفعمي ولد ع بالمدينة يوم الخميس - حادي عشر ذي القعدة سنة ثمان و أربعين و مائة

It is narrated in Al-Misbah al-Kafhami that the Zahoor of 8th Imam (Ali^{asws} Ibn Musa^{asws}) took place in Madina on Thursday, the 11th of Zeeqad in 148 A.H.⁶

كف، المصباح للكفعمي تُؤيِّ الرِّضَاع فِي سَابِعِ عَشَرَ شَهْرِ صَفَرٍ يَوْمَ الثَّلَاثَاءِ سَنَةِ ثَلَاثٍ وَ مِائَتَيْنِ سَمَّهَ الْمَأْمُونُ فِي عِنَبٍ وَ كَانَ لَهُ إِحْدَى وَ خَمْسُونَ سَنَةً.

It is narrated in Al-Misbah al-Kafhami that (Imam) Al-Reza^{asws} had left (was martyred) on the 17th of Safar, on Tuesday in 203 A.H. through poisoning by grapes and Imam^{asws} was 51 years old⁷.

Shahadat of Imam Ali Reza^{asws}:

The narrator of the Hadith says: "One night I was in the presence of Al-Mamoon (the Abbasid ruler). He granted me permission to leave at four hours after the beginning of the night. I went home. At midnight, I heard someone knock at the door. My servant answered the door. The man at the door told him, 'Tell Harthama that his master has summoned him.' Then I got up immediately, quickly put on my clothes and rushed to the house of my master Al-Reza^{asws}. The servant entered first and then I entered. I saw my master sitting in the yard. When Al-Reza^{asws} saw me he^{asws} said, 'O Harthama!' I said, 'Yes, my master^{asws}!' Al-Reza^{asws} said, 'Sit down.

'Then I sat down and Al-Reza^{asws} said, 'O Harthama! Listen carefully to what I tell you. Now it is time for me^{asws} to return to Allah^{azwj} the Highest and to join my^{asws} grandfather^{asws} and my^{asws} forefathers^{asws}. My^{asws} life has come to an end. This rebel' (al-Mamoon) has decided to poison me through (poison) mixed grapes and pomegranates. Al-Mamoon has poisoned a thread, and has put it through the grapes using a needle and has poisoned the pomegranates by having one of his servants rub poison on his hands, and the servant has peeled the pomegranates and pulled out all the seeds, thereby covering them with poison.

Then tomorrow Al-Mamoon will invite me^{asws} (to his house), offer me these grapes and pomegranates, and he will ask me^{asws} (i.e., force me) to eat them. Then I will (have no option but to) eat them. So it is bound to happen and I^{asws} will die. Once I^{asws} (Al-Reza^{asws}) die, Al-Mamoon will say, 'I must perform the ceremonial burial ablutions of his^{asws} body with my own hands.'

⁶ بحار الأنوار (ط - بيروت) ج 49 9 باب 1 ولادته و ألقابه و كناه و نقش خاتمه و أحوال أمه صلوات الله عليه ص : 2

⁷ بحار الأنوار (ط - بيروت)، ج 49، ص: H. 4, 293

Once Al-Mamoon says that, you should privately tell him that I^{asws} (Al-Reza^{asws}) told you to tell him (Al-Mamoon) not to perform the ceremonial burial ablutions for me^{asws}, shroud me^{asws} or bury me^{asws}; otherwise the Divine Punishment that is to be brought upon him (Al-Mamoon) later will be brought upon him sooner. And that which he is trying to avoid will rush towards him. Then Al-Mamoon will accept this and give it up.'

Then Harthama added, 'I said, 'Yes my master^{asws}!' Then Al-Reza^{asws} continued, 'Then Al-Mamoon will appoint you to perform the ceremonial burial ablutions for me^{asws}. Al-Mamoon himself will sit at a high point to watch you wash my^{asws} body. O Harthama! Do not do anything related to my ceremonial burial ablutions until you see a white tent set up next to the house. Once you see it set up, take me inside wearing the clothes in which I had died. Stay outside and wait along with the others. Do not raise the tent to look in, lest you will be destroyed.'

Then Al-Mamoon will come to you and ask, 'O Harthama! Don't you say that no one but a Divine Leader can wash a Divine Leader's body? Then who washed Abul Hassan Ali^{asws} Ibn Musa^{asws} while his^{asws} son Muhammad^{asws} was in Medina that is one of the cities in Hijaz, and Al-Reza^{asws} is here in Toos?' Once Al-Mamoon says this, you should answer him as follows, 'No one needs to perform the ceremonial burial ablutions for a Divine Imam^{asws}, except for the Divine Imam^{asws} after him^{asws}.'

However, if someone violates this principle and performs the ceremonial burial ablutions for the Imam^{asws}, this act will not void the Imam^{asws}'s Divine Leadership. Neither will it void the Divine Leadership of the Imam^{asws} succeeding him^{asws}, even if someone forces him^{asws} not to perform the ceremonial burial ablutions for his^{asws} father^{asws}'s body. If Abul Hassan Ali^{asws} Ibn Musa Al-Reza^{asws} was in Medina when he^{asws} passed away, it is apparent that his^{asws} son Muhammad^{asws} would have performed the ceremonial ritual ablutions for him^{asws}. However, this did not happen, but Muhammad^{asws} performed the ceremonial burial ablutions for his^{asws} father^{asws} in secret.'

Once the sides of the tent are lifted up you will see me^{asws} in my^{asws} shroud. Then lift up my body, place it in the coffin and carry me^{asws}. Once he (al-Mamoon^{la}) decides to have my grave dug, he^{la} will try to dig it in such a position that the grave of his^{la} father Harun Al-Rashid^{la} is located in the direction of the Qibla from my grave. This, however, will never happen. No matter how hard they hit the ground with the digger, it will not be dug up, and they will not make any gains. Once they have made enough effort and got tired, tell Al-Mamoon that I^{asws} have ordered you to use a digger and hit the ground at the location in the direction of the Qibla from the grave of his father Harun Ar-Rashid just once. Then once you do this the ground will open up, a grave will be dug and a tomb shall be erected. Once Al-Mamoon accepts this and you see the grave appear, do not place me in it immediately.

Wait until some clear water comes up and reaches the level of the ground. Then a fish as large as the grave will appear swimming there. Do not put me in it as long as the fish is moving. Then the fish will disappear and the water will be drained. Then take me to the grave and place me in it. Do not let anyone throw any dirt over my^{asws} body. The grave will get filled and covered up by itself.'

Harthama added, "I said, 'Yes. My master^{asws}!' Then Al-Reza^{asws} told me, 'Remember what I^{asws} told you and act accordingly. Do not disobey.' Then I (Harthama) said, 'O my master^{asws}! I take refuge in Allah^{azwj} that I will not disobey your^{asws} orders.

Harthama added, "Then I left there crying and sad. Tears were falling down like drops sizzling in a frying pan. No one but Allah^{azwj} the Highest knew how I felt Then Al-Mamoon^{la} called me in and I went to him. I stood near him until daytime. Then Al-Mamoon^{la} said, 'O Harthama! Go to Abu Hassan Al-Reza^{asws}, express my greetings to him^{asws} and tell him^{asws}, 'Come to us if it is not difficult for you. Else I will come to see you^{asws}.' If Al-Reza^{asws} accepts to come, insist that he^{asws} comes sooner.

Harthama added, "Once I went to Al-Reza^{asws}, he^{asws} asked me, 'O Harthama! Do you remember what I^{asws} have advised you to do?' I replied, 'Yes.' Then Al-Reza^{asws} said, 'Give me^{asws} my shoes. I know why Al-Mamoon^{la} has sent you here.

Harthama added, "Then I did this. Al-Reza^{asws} put them on and walked towards Al-Mamoon. Then when the Imam^{asws} entered, Al-Mamoon^{la} stood up for him^{asws}, embraced him^{asws} and kissed him^{asws} on the forehead. Al-Mamoon^{la} had Al-Reza^{asws} seated on his couch next to himself. He started talking to him^{asws} for hours until daybreak. Then Al-Mamoon^{la} ordered one of his servants to bring pomegranates and grapes."

Then Harthama added, "Once I heard this I could not control myself. I started to shiver. I turned around and quietly left the meeting, since I did not want Al-Mamoon^{la} to see me in that state. I went to a corner of the palace. When the sun was about to go down, I sensed that my master^{asws} had left. Imam^{asws} had left there and returned home. Then I saw that Al-Mamoon^{la} ordered that doctors and nurses be called in."

Harthama added, 'I asked, 'What has happened?' They told me, 'Ali^{asws} Ibn Musa Al-Reza^{asws} has become ill.' The people were in doubt, but I was certain about what had happened since I knew.'

Harthama added, 'When the 2/3 of the night came, loud crying could be heard from the house. I heard the crying and rushed in there from amongst the people who were rushing in. I looked and saw Al-

Mamoon standing there on his feet with a bare head and open buttons. He was crying. Then I stood among the people and wept with deep sighs until the morning. Then Al-Mamoon held the mourning ceremonies. Then he stood up and walked to the place where our master Al-Reza^{asws} was placed and said, 'Prepare a place for us. I want to perform his^{asws} ceremonial burial ablutions in person.' I stepped forward and told Al-Mamoon what my master Al-Reza^{asws} (s) had told me regarding the ceremonial burial ablutions, shrouding and burying of his^{asws} body. Then Al-Mamoon told me, 'O Harthama! I will not object to your performing the ceremonial burial ablutions for him^{asws}. Do as you please.'

I was standing and saw that a tent had been set up. I and everyone in the house remained standing behind the tent. We could hear the praises of Allah^{azwj} and His^{azwj} glorifications being recited along with the sound of water being poured and pans being moved. We could also smell such a good scent that we had never before smelt before.

At once, I heard that Al-Mamoon called me to come up to the balcony of the house and said, 'You thought that no one would perform the ceremonial burial ablutions for a Divine Imam^{asws}, except a Divine Imam^{asws} like himself^{asws}. Then where is his^{asws} son Muhammad^{asws} Ibn Ali^{asws} to come and perform the ceremonial burial ablutions for him^{asws}? Now he^{asws} is in Medina, while this one (Imam^{asws}) is here in Toos.'

I (Harthama) replied, 'o leader of momineen (Al-Mamoon)! That is what we say. It is not obligatory upon anyone to perform the ceremonial burial ablutions for a Divine Imam, but another Divine Imam^{asws} - one like him^{asws}. However, if someone transgresses and performs the ablutions for the Divine Imam^{asws}, that will not void the Divine Leadership of the Imam^{asws}. Neither will the transgression of the one who has performed the ablutions for the Divine Imam^{asws} void the Divine Leadership of the Imam^{asws} that is to succeed, since he^{asws} has been oppressed and not allowed to perform the ceremonial burial ablutions for his^{asws} father^{asws}. If Abul Hassan Ali^{asws} Ibn Musa Al-Reza^{asws} were in Medina, then it is apparent that his^{asws} son Muhammad^{asws} would have washed him. However, now it is apparent that even though his^{asws} son did not do this in public, he^{asws} performed the ceremonial burial ablutions for his^{asws} father^{asws} in secret.' Then Al-Mamoon^{la} became quiet and said nothing more.

Then the sides of the tent were lifted. When I looked, I saw my master Al-Reza^{asws} shrouded. His body was placed where Al-Mamoon and the rest of the people present there prayed over it. Then Al-Reza^{asws} was lifted up and taken up to the location of the grave. Then I saw a group of people who were trying to dig up the ground near Harun's grave in such a way as to position Harun's grave to be in the direction of the Qibla (Allah^{azwj}'s House in Mecca) from Al-Reza^{asws}'s grave. However, no matter how hard they tried, not even the least bit of dirt was removed from the ground. Al-Mamoon said, 'O Harthama! Do you see how the dirt refuses to be dug up for his^{asws} grave?'

I told Al-Mammoon, 'o leader of momineen! Al-Reza^{asws} has indeed ordered me to hit one stroke of the digger on the ground in the direction of the Qibla from the grave of your father Harun Al-Rashid^{la}, and no more.' Then Al-Mammoon asked me, 'O Harthama! What will happen if you make just one strike on the ground?' I said, "Indeed Al-Reza^{asws} has informed me that it is not allowed that the grave of for your father - Harun - be positioned in the direction of the Qibla from his (Al-Reza's) grave. And if! just strike the ground once, a prepared tomb will appear where there is no need to dig up the ground and remove any dirt. A large tomb shall appear in the middle.'

Then Al-Mammoon said, 'Glory be to Allah^{azwj}! What does all this mean? How amazing is what Abul Hassan^{asws} has said! O Harthama! Strike the ground with the digger so that we see what happens.' Then I picked up the digger with my hands and hit the ground with it once in the position of the direction of the Qibla from Harun Al-Rashid^{la}'s grave. Then a dug-up and prepared grave with a tomb appeared in the middle. The people were looking at it. Al-Mammoon^{la} said, 'O Harthama! Place Al-Reza^{asws} in it.' Then I said, 'o leader of the momineen (Al-Mammoon^{la})! Indeed my master^{asws} has ordered me not to place him^{asws} in the grave until there gushes out of the earth clear water and the grave gets filled up with it up to the level of the earth. Also a fish as large as the grave shall appear and move in the water. Then I am instructed to take Al-Reza^{asws} next to the grave and just leave him there when the fish disappears and the water totally drains away.' Then Al-Mammoon said, 'O Harthama! Do whatever you have been ordered to do.' Then I waited until the water and the fish appeared.

Then the fish disappeared and the water was drained away while all the people were watching. Then I took the Imam^{asws}'s body next to the grave and left it there. At once, I saw that a white tent was set up next to the grave in such a way that we could no longer see the grave. Someone other than those who were present there picked up the body, and placed it in the grave.

Al-Mammoon pointed at the people to throw dirt over the body and fill up the grave. I said, 'O leader of the momineen (Al-Mammoon^{la})! We will not do that.' Al-Mammoon said, 'Woe be to you! Then who will fill up the grave?' I said, 'Indeed Al-Reza^{asws} has ordered me not to throw any dirt over his^{asws} body. Al-Reza^{asws} has informed me that the grave will be filled up by itself. Then it will be raised up and a four-sided tomb will be formed.' Then Al-Mammoon ordered the people not to throw any dirt over him^{asws}. The people dropped the dirt (from their hands) that they had picked up. The grave was filled up, raised and turned into a four-sided tomb. Then Al-Mammoon returned. He called me in and asked me in private, 'O Harthama! I ask you to swear to Allah^{azwj} and tell me the truth about whatever you heard from Abul Hassan Al-Reza^{asws} - may Allah Bless his^{asws} spirit.'

At that, I told the leader of the momineen (Al-Mammoon^{la}) whatever Imam Al-Reza^{asws} had told me. Then Al-Mammoon^{la} asked me, 'I swear to you by Allah^{azwj} to tell me if Al-Reza^{asws} informed you of anything else.' Then I said, 'O leader of the momineen! I will answer any questions that you ask.' Al-Mammoon asked, 'O Harthama! Did Al-Reza^{asws} tell you anything else in private?' I replied, 'Yes, he^{asws} did.' Al-Mammoon asked, 'What was it?'

I replied, 'Al-Reza^{asws} informed me about the grapes and the pomegranates.' Then Al-Mamoon^{la} colours changed. He^{la} turned yellow, red, and black. Finally, he^{la} yawned and fainted. While Al-Mamoon was unconscious I heard him say, 'Woe be to Al-Mamoon from Allah^{azwj}! Woe be to him^{la} from Allah^{azwj}, Prophet^{saww}! Woe be to him^{la} from Ali^{asws} Ibn Abi Talib^{asws}. Woe be to Al-Mamoon^{la} from (the Blessed Lady) Syeda Fatima-al-Zahra^{asws}! Woe be to Al-Mamoon^{la} from Al-Hassan^{asws} and Al-Hussain^{asws}! Woe be to Al-Mamoon^{la} from Ali^{asws} Ibn Al-Hussain^{asws}! Woe be to Al-Mamoon^{la} from Muhammad^{asws} Ibn Ali^{asws}! Woe be to Al-Mamoon^{la} from Ja'far^{asws} Ibn Muhammad^{asws}! Woe be to Al-Mamoon^{la} from Musa^{asws} Ibn Ja'far^{asws}! Woe be to Al-Mamoon^{la} from Ali^{asws} Ibn Musa Al-Reza^{asws}! By Allah^{azwj}, this is the clear loss.' Al-Mamoon kept repeating these same words. When I saw that this change of state lasted for a long time, I got up and left. I sat in a corner of the palace. Al-Mamoon^{la} became conscious again and called me in. I went in and saw him sitting like a drunk person. Al-Mamoon^{la} said, 'By Allah, you are not in the least dearer to me than Al-Reza^{asws} was. Not even all the residents of the heavens and the earth are dearer to me than him^{asws}. I swear by Allah^{azwj} that if I hear that you have told anyone else what you have heard from him, I will kill you (too).'

I (Harthama) said, 'O leader of the Faithful! Shedding my blood will be allowed for you, if you realise that I have expressed anything about this to anyone.' Al-Mamoon^{la} said, 'By Allah^{azwj}, I^{la} will not accept this unless you swear and make a Covenant to keep this a secret.' Al-Mamoon made me make a promise and a covenant, and made me swear to them. Once I left, he hit himself on the head with both hands and recited the following verse of the Holy Quran, ***'They may hide (their crimes) from men, but they cannot hide (them) from Allah, seeing that He is in their midst when they plot by night, in words that He cannot approve: And Allah Does encompass all that they do. (4:108)***

And Al-Reza^{asws} had a son named Muhammad^{asws} the Imam^{asws}. Al-Reza^{asws} had said the following about him^{asws} (his^{asws} son^{asws}), 'He^{asws} is the most honest, patient, noble, the (Al-Noor) Light of the believers' eyes and the cause of rage for the unbelievers.⁸

⁸ Uyun Akhbar Al-Reza, Vol. 2, Chapter 64, H. 1