SPIRITUAL AND SOCIAL LIFESTYLE IN IMAM RIDA'S SIRAH

Abu-Taleb Ali-Nejad

Assistant Professor of Al-Mustafa University and Lecturer of the Center for Hadith Science

June ٢٠٢٠.

***Abstract**: From the Shiite point of view, the speech, behavior and narration of the Prophet and the Imams is a religious argument; Hence, the lifestyle of these nobles is divine for the Shiites. Understanding the lifestyle of religious leaders requires a thorough and comprehensive study of their individual, family and social relationships in order to identify the ambiguous points of lifestyle and extract the indicators of Islamic life by correctly analyzing the speech and behavior of the infallibles.*

Imam Reza lived in one of the most sensitive conditions of the time and had a life full of ups and downs, the most important of which was the forced migration from Medina to Khorasan and the issue of Ahdi province. The behavior of that Imam in this journey, which was accompanied by passing through cities and meeting different segments of the people, until the establishment in Khorasan and accepting the Ahdi province, is a manifestation of the religious lifestyle.

[Downloaded from safinah-al-nejat.ir on 2026-11-24]

This article tries to reflect the manifestations of Razavi's lifestyle in two areas of spiritual lifestyle or relationship with Draw God, social life style or relationship with others.

***Key words**: Razavi Sira, lifestyle, spiritual life, social life*

All human beings want their lives to be full of intimacy, purity and comfort, and to preserve human privacy. On the other hand, from the point of view of religion, death is a reflection of life, and man sees in the Hereafter the product of his worldly endeavors, because the world is the farm of the Hereafter and the Resurrection when he reaps the product of this world.

Therefore, in religious teachings, appropriate instructions and in accordance with human nature are placed in all dimensions and discretion of human beings, and none of the individual and social dimensions of human life are devoid of revelatory teachings, but the flow of worship and servitude throughout life. Influence and only by accepting and practicing those teachings, slavery finds meaning and the religious and school life style is achieved.

Some of these principles and teachings are expressed in the verses of the Qur'an and others are seen in the hadiths and practical methods of the Prophet and the infallible Imams.

Accordingly, every Muslim must live within the principles and traditions of his own religious culture and all his behaviors must be in accordance with the Islamic model. This can not be achieved except by knowing the divine laws and the advice of the infallibles and applying them in various scenes of life.

Conceptology

There are two keywords in this research that need to be explored.

Sirah

In dictionaries, Sira means the meanings, tradition, method, method, behavior, manner, state and body.

[Downloaded from safinah-al-nejat.ir on 2026-11-24]

In the term, Sira means how the Prophet and the Imams behave. Also, the books of Sira are books in which the method and quality of behavior of the Holy Prophet or his infallibles or his companions are discussed.

۲. Lifestyle

The word Sira in dictionaries and dictionaries means the rule of life, way of doing and practice, habit of nature, law, religion, etc.

Because the personal behaviors and actions of human beings are influenced by their worldview and the way they look at existence; Hence, by relying on the fixed principles of revelatory teachings and incorporating a set of beliefs and values, religious lifestyle can be considered as "a way of life in the three areas of social behavior, public morality and culture of life", which is the realm of It goes beyond personal performance and external behavior.

As a result, the purpose of the religious and Islamic lifestyle is to provide a behavioral and practical model with Islamic culture that in the view of civilization, can be presented and prescribed not only for the people of a land, but also for people around the world.

Principles and examples of lifestyle

One of the issues in lifestyle is the issue of indicators and examples of lifestyle. In determining the examples and indicators of lifestyle, it is necessary to know the person and pay attention to his needs; If only the physical dimension of man is emphasized and his life in the material world is summarized.

As interpreted by man in the material worldview, then the value of any subject will be as much as its role in meeting human material needs; But if we pay attention to the combination of the two physical and spiritual dimensions of man and consider the real man as someone who is not limited to animal and natural life, but also has a divine life that he must realize in his voluntary actions and a kind of dignity In this case, a different lifestyle is formed and the indicators and

[Downloaded from safinah-al-nejat.ir on 2026-11-24]

examples of lifestyle are not limited to specific cases, but include all aspects of human life and many examples can be found in different areas of life. Enumerated.

Human life has two aspects, material and spiritual. In the spiritual life, the relationship with the Creator of the universe, the worship and worship of the one God has a special place, because worship is the ladder of spiritual progress and the platform of flight to the kingdom. To the extent that the purpose of creation is considered and the ascension of the Great Prophet is possible in the shadow of this worship.

The infallible Imams, who are among the best and most mystical servants of God, have performed the most and most worthy worships and have shown the most beautiful scenes of love and affection, especially in the pilgrimage and the night life that God Almighty commands to be done. Has given to the Great Prophet and will lead to praised.
One of the manifestations of the spiritual lifestyle in the life of Imam Reza is the spiritual relationship with the Creator of the universe, examples of which can be seen in prayer, tahajjud, night vigil, supplications, fasting, familiarity with the Qur'an, secret almsgiving and night, etc. Kurds, some of which are mentioned below.

Eternal remembrance of God

The truth is the remembrance of God, which is interpreted as the remembrance of God. It means that man is aware of the Creator with all his being, and his greatness, knowledge and awareness, and his presence and observation over all beings. Achieving such a belief, which has many effects such as: peace of mind, the emergence of piety and fear of God, is a difficult task that not everyone can do.

One of the characteristics of spiritual life in the Razavi tradition is the remembrance of God in all situations. Sheikh Saduq in Ayoun Akhbar al-Reza has quoted Ahmad ibn Ali Ansari in his documents that I heard from Raja ibn Abi Zahak who said:

[Downloaded from safinah-al-nejat.ir on 2026-11-24]

I was commissioned by Mamun to bring Ali Ibn Musa to Merv from Medina. Mamun ordered me to bring him to Merv through Basra, Ahvaz and Fars, not through Qom, and to take care of him with all my being. Therefore, during this journey and during all this time, I was in the service of that Imam day and night and I did not neglect him for a moment. And I swear to God, I have not seen a man more pious than him. He was always busy mentioning God.

Biography of the narrator

Raja ibn Abi Zahak, a native of Khorasan and the people of Jirjara, and the custodian of tribute in the time of Mamun, is Mu'tasim and Wathiq, and Ali ibn Ishaq ibn Yahya killed him in ۲۲۶ AH.

When Ma'mun decided to summon Imam Reza from Medina to Merv, he appointed Raja Ibn Abi Zahak to do so. During this journey, he took great care of the Imam and did not neglect him for a moment. With a sharp look between himself, he had all the movements and residences of that Imam under a magnifying glass and completely observed the behavior of that Imam and from this

Many of the Imam's states in this journey have been narrated through him.

In his report on the behavior of Imam Reza, he says:

He does not enter any city, unless people turn to him and ask him about their religious issues! He answered them and narrated many hadiths of the Prophet of God and Ali ibn Abi Talib. When I returned from this trip, I went to Mamun. He asked how Ali ibn Musa behaved during the journey, and I recounted what I had seen. Mamun said: Yes, son of Zahak! He is the best, wisest and most devout people on earth.

Pay attention to prayer

Among the acts of worship that have been legislated in Islam, the symbol has a very high status and status, to the extent that the rejection and acceptance of other deeds is considered to be conditional on the rejection and

[Downloaded from safinah-al-nejat.ir on 2026-11-24]

acceptance of prayer, and every action is a prayer.

The reason for this importance is clear, because prayer is a reminder and reminder for ordinary people who face many surprising factors in this world and cause them to neglect the remembrance of God, and seeks inner peace.

And for the divine saints who are immersed in the attributes of God's beauty and glory and do not see and think other than Him, the most important and best means of communication with the Creator of the universe. For them, the great world is a temple from which the rug of their prayer will never be removed, and from the moment they enter the realm of life until the moment they leave it, this rug will be wide.

The state of Imam Reza in prayer is indescribable. His love and devotion to the essence of the Holy Lord is a beautiful manifestation of the religious lifestyle in relation to the Creator of the universe. Sheikh Saduq has quoted Abdul Salam Heravi in his documents in Akhbar al-Reza, who said:

In Sarakhs, I went to the house where Ali ibn Musa was imprisoned and asked the prison guard to meet with him. "It is not possible," he said. I asked: Why? He said: Because he prays a thousand rak'ats during the day and night, and only for the first hour of the day near sunset and near sunset and the yellow of the sun, he does not pray, but he does not move and is engaged in remembrance and prays to his God.

Tahajjud and worship at night

Tahajjud from the word hajj means sleep, but when it comes to action, it is used to mean the transition from sleep to wakefulness, and since waking up at night is in the custom of the pious for the secret and need of God, this word tahajjud is for praying. Used in the middle of the night or for night sundresses.

In the greatness of the night prayer, it is enough that the Holy Qur'an has made the attainment of the position of

[Downloaded from safinah-al-nejat.ir on 2026-11-24]

Mahmud conditional on doing so. The Holy Prophet also said to Imam Ali:

عليک بصلاه الليل و عليک بصلاه الليل و عليک بصلاه الليل.

In Imam Reza's lifestyle, night prayer, tahajjud and night life have a special place. Sheikh Saduq has quoted Ibrahim Ibn Abbas in Ayoun Akhbar al-Reza with his documents who said: Imam Reza was very sleep deprived and woke up a lot and spent most of the night waking up. He used to fast a lot from the beginning until he blew in the morning, and he did not die for three days of fasting every month. He was doing dark things, and anyone who thinks he's seen someone like him in the season, don't believe him.

Biography of the narrator of the hadith

Ibrahim Ibn Abbas, the same Abu Ishaq Ibrahim Ibn Abbas Souli (۱۷۶-۲۲۳) who was one of the famous poets named after the era of Imam Reza.

Ibrahim Ibn Abbas has a collection of poems in praise of Imam Reza. Sheikh Saduq wrote:

قال الصولي، وكانت لإبراهيم بن العباس الصولي عم أبي في الرضا مدائح كثير، أظهرها ثم اضطر إلى أن سترها وتتبعها فاخذها من كل مكان.

Suli (Muhammad ibn Yahya Suli) says: Ibrahim ibn Abbas, my father's uncle, had written many praises about Hazrat Reza, which he said openly, but then he was forced to hide them all. Later he looked for them and collected them here and there.

According to the narrations of Ayoun Akhbar al-Reza, he was among the great poets such as Da'bal Khaza'i, and both wrote long poems in mourning for the Ahl al-Bayt, especially Hazrat Reza.

Attachment and coexistence with the Quran

The normal and worldly life of man is associated with bitter and shocking problems and events. In such situations, man needs a secure and soothing support, and the word of revelation is a sure refuge that can bring this peace to man. Hazrat Amir says: "من انس بتلاوة القران الثلوج مفارقة الاخوان."

[Downloaded from safinah-al-nejat.ir on 2026-11-24]

The Qur'an is the manifestation of God Almighty for human beings. The Qur'an is light , is healing and healing is truth and truth, is growth and guidance is reason and proof.

So, Anas with the Qur'an, in fact, Anas Banvar, is the truth, the truth, the patience, the wisdom, and the source of mental comfort, the comfort of life and the happiness of the two worlds.

Anas with the Qur'an, such as; Looking at the Qur'an, hearing the sound of the Qur'an, learning the Qur'an، teaching the Qur'an, reciting the Qur'an, contemplating on the Qur'an and doing according to the Qur'an.

One of the beautiful manifestations of the spiritual lifestyle in the Razavi tradition is familiarity with the Qur'an in all its aspects. In the report of Raja Ibn Abi Zahak about Imam Reza, it is stated:

He recited the Qur'an a lot at night, and when he came to a verse in which heaven and hell were mentioned, he cried and asked God for heaven and sought refuge in him from hell.

Ibn Shahr Ashob has also narrated:

Imam Reza used to recite the whole Qur'an once in three days and said: If we want to finish the Qur'an in less than three days, I can; But I did not read any verse unless I thought about its meaning and thought about what the verse was revealed on.

Social lifestyle in the life of Imam Reza

According to many philosophers, human beings are by nature civil, that is, human nature is such that it must have a social life and live in society. And one of their most important and basic spiritual needs is socializing and communicating with others. There are types of association such as human, ritual, citizenship, friendship and family, all of which must be based on religious teachings.

"Whatever you like for yourself, like for others." It is the general criterion in social ethics and the way we associate with others, and it is the best and most complete criterion for distinguishing right or wrong from our social

[Downloaded from safinah-al-nejat.ir on 2026-11-24]

behaviors. This criterion can be used in all social interactions, including: dealing with spouse, children, parents, relatives, neighbors, citizens and other human beings in general.

One of the beautiful manifestations of a life in the Razavi tradition is the way of socializing and communicating with others, which are mentioned in a few cases.

Be polite to others

Literature is one of the oldest assets and legacies of human life and its value is higher than wealth and status. And in encounters, nothing beats the beauty of literary charm. Therefore, it must be learned and used to establish healthy, respectful and lasting relationships between people.

Living wisely, sobriety in speech, dignity in behavior, good company, deliberate behavior with people .... are the signs and manifestations of literature that we see a beautiful example in Razavi lifestyle.

Sheikh Saduq has quoted Ibrahim Ibn Abbas in his documents:

I have never seen Hazrat Reza harassing and harassing someone in his speech, I have never seen him interrupt anyone before he graduates, he waited for the ceremony to end and then he spoke if he saw fit, he never needed anyone If he could fix it, he would not refuse, he would never stretch his leg in front of anyone, he would never lean in front of his companion. I never saw him insult one of his slaves. I never saw him spit (at anyone) and I never saw him laugh laughing, but his laughter was a smile.

Generosity and benevolence

In Islamic culture, philanthropy, benevolence and kindness to others, generosity and concern for the affairs of the people have a high status. Imam Reza has said that many recommendations and emphases have been received from religious leaders in connection with serving, benevolence and kindness to others and paying attention to solving people's problems;

آن لله عبادا في الأرض يسعون في حوائج الناس، هم الأمنون يوم القيامة ومن ادخل على مؤمن سرورا فرج الله قلبه يوم القيامة ؟

[Downloaded from safinah-al-nejat.ir on 2026-11-24]

God has servants on earth who strive to meet the needs of the people; These will be the Day of Judgment. Whoever makes a believer happy, God will make his heart happy on the Day of Judgment.

One of the outstanding features of the infallibles is kindness to others. In the pilgrimage of the great community, it is stated: "My habit is benevolence and my sobriety is honorable."

This feature is well evident in the Razavi tradition. Quoted by:

In a letter written by Abu al-Hassan al-Reza to his son Abu Ja'far Imam Javad, I read: My son Abu Ja'far. I was informed that when you leave the house, your slaves and servants will open the small door of the house and leave the house with you. This is because of their lowliness and narrow eyes, so that you do not face the poor and your good will not reach them. I ask you and I swear to you that I have the right to return you, that your entry and exit will always be through the big door, and when you want to ride on the compound, Take some gold and silver coins with you, and whoever reaches out to you, take advantage of your gift. If someone asks for your kindness, do not give less than fifty dinars of gold, and more than this amount is at your will. . If someone asks your aunt for kindness, do not offer less than ٢٥ dinars of gold, and more than this amount at your will. With this advice and order, I ask God to elevate your dignity. Spend in the way of God and do not be afraid that God will not hold you in the hands of the great throne.

Purity in front of people

One of the characteristics of a religious lifestyle is honesty and purity in associating with people, and showing off, pretending, and being artificial and obligatory have no place in religious culture.

Artifacts and obligations occur in different ways in people. Sometimes the perpetrator makes statements to people to whom he has no intention; Sometimes he pretends to be rich by holding expensive ceremonies; When it claims science and knowledge that it

[Downloaded from safinah-al-nejat.ir on 2026-11-24]

does not have; And when he goes to extremes in social customs.

In any case, takfil expresses a kind of hypocrisy and is considered against Islamic morality. Imam Ali has said:

«التكلف من أخلاق المنافقين"

Imam Reza was very pure in his dealings with others and made no distinction between himself and his slaves. In the Razavi lifestyle, all the privileges and inequalities related to social rights are eliminated and all of them are equal in these matters, because all are creatures of God and their father was Adam and all of them were created from dust.

Ibrahim Ibn Abbas says about this feature of Imam Reza:

The Imam's practice was that when (the Majlis) was empty and the table was set for him, he called all the slaves and servants to come to the table and eat with him; Even the doorman and the elder.

Yasser Khadem also reported:

On the way from Medina to Merv, in a place that was seven houses away from the city of Tus, Abul Hassan al-Reza fell ill. When we reached Tus, his illness intensified. We stayed in Tus for several days, and Ma'mun visited the Prophet twice a day. On the last day, when the Imam passed away, who was also very weak, after performing his noon prayer, he said to me: O Yasir, do these people not eat anything? I said: O sirman! How can they eat something with you? When he heard this, he straightened his back and said, "Bring food." Then he called all his staff and left no one, and they all sat down at the table and greeted each of them separately and asked about their condition.

And when they had consumed the food, he said, "Take food for the women!" They also took food for them and fed everyone.

Ibn Shahr Ashob has quoted the famous Karkhi in Manaqib:

Imam Reza entered the bathroom. A man who did not know the Imam said to him: Rub my body! Imam started

[Downloaded from safinah-al-nejat.ir on 2026-11-24]

rubbing that person's body. When those present noticed the man and he recognized the Imam, he began to apologize and apologize with distress, but the Imam continued to rub his body and comfort him.

Biography of the narrator

The famous Ibn Firuz (Firuzan) Abu Mahfouz Karkhi (attributed to Karkh of Baghdad), is one of the famous martyrs who has a high position among mystics and Sufis and died in the year ٢٠٠ AH. His Christian parents took him to home school as a child and handed him over to the teacher. The teacher told him: Say a third of three (according to the Christian belief that they believe in three principles), but he said one.

The teacher severely punished and beat him. He escaped and served Hazrat Reza and converted to Islam. Then he returned to his parents. When he rang the doorbell, his father asked, "Who is behind the door?" He said: I am famous, my father said, what is your religion? He replied: On the religion of Hanim. It is narrated that Maroof lived like this for a while, then devoted all his time to Imam Reza. Hence, he is considered one of the patrons and slaves of that Imam.

Forgiving personal rights

Among the characteristics of religious lifestyle are forgiveness, forgiveness, and neglect in personal rights, which have many positive individual and social effects. Its individual effects include mental and physical health, reducing anxiety, depression, aggression and emotional disorders, and cause hope, peace and comfort. , The blessing and increase of a day, and its social effects include turning hatred and enmity into love and popularity, security and attracting people to religion.

One of the beautiful manifestations in Razavi's lifestyle has been forgiveness and avoidance of revenge, an example of which is mentioned below.

Imam Reza's encounter with Jaloudi

Muhammad ibn Ja'far ibn Muhammad (brother of Imam Sadiq) revolted against Harun al-Rasheed in Medina in ١٩٩ AH. Aaron commissioned Isa

[Downloaded from safinah-al-nejat.ir on 2026-11-24]

Jaludi (one of the military commanders) to go to war with him and suppress his uprising; After the victory, he should cut off his head from his body and attack the houses of Al-Abi Talib, and plunder everything they have from Zarulbas and leave no more than one cover for each woman! Jaludi obeyed Aaron's order and after suppressing the uprising of Muhammad ibn Ja'far, he attacked the houses of the Alawites and looted their property.

Imam Reza, who lived in Medina and mourned the oppressed martyrdom of his noble father, Imam Musa ibn Ja'far, was not safe from this harm. Jaloudi, who was unparalleled in the cruelty of his heart, rushed to the house of that Imam with his horsemen. Imam Reza took the women to one of the rooms of the house and stood behind the door so that the women would not be harmed and insulted. Jaloudi was determined and tried to enter the house himself and take the jewelry from the women, but the Imam strongly resisted and did not allow him to do so.

The Imam said: "I will be in charge of this work myself and I swear that I will not leave anything and whatever it is, I will take it and give it to you." But Jaludi did not accept and said: This is the order of the Caliph that I must do this myself. Many words were exchanged between the Imam and Jaloudi, and the Imam kept swearing that he would hand over everything that was available to the women and what was in the house and would not leave anything until Jaloudi was finally convinced and accepted by the Imam himself. Therefore, the Imam went into the room and collected everything in the house and with the women, from household items to clothes and jewelry, earrings, anklets and handcuffs, and handed them over.

It was not long before Aaron passed away and his son Mamun became the caliph and the process of Imam Reza's ousted province took place. When Ma'mun decided to hand over the governorship to the Imam, he was opposed by some, including Ma'loodi, who was ordered to be arrested and imprisoned. On the day that Ma'mun

[Downloaded from safinah-al-nejat.ir on 2026-11-24]

wanted to formally hand over the governorship to Imam Reza, he convened a glorious assembly attended by various segments of the people, ambassadors of foreign countries and elders of the country; Among other things, he had ordered that Jaloudi and other people who were opposed to Imam Reza's guardianship and were in prison be handcuffed.

When Jaloudi entered the parliament, he saw Imam Reza sitting next to Ma'mun. Imam Reza also noticed Jaloodi at that moment and saw how humiliated and humiliated he was sitting in the parliament; He took pity on him and said to Ma'mun: "This Sheikh!" Forgive this old man for me.

يا سَيِدِی هَذَا الَّذِی فَعَلَ بِبَنَاتِ مُحَمَّدٍ(ص) مَا فَعَلَ مِنْ سَلْبِهِنَّ، فَنَظَرَ الْجَلُودِی إِلَی الرِّضَا(ع) وَهُوَ یکَلِّمُ الْمَأْمُونَ وَیسْأَلُهُ عَنْ أَنْ یعْفُوَ عَنْهُ وَیهَبَهُ لَهُ؛ فَظَنَّ أَنَّهُ یعِینُ عَلَیهِ لِمَا کانَ الْجَلُودِی فَعَلَهُ، فَقَالَ: یا أَمِیرَ الْمُؤْمِنِینَ! أَسْأَلُک بِاللَّهِ وَبِخِدْمَتِی الرَّشِیدَ أَنْ لَا تَقْبَلَ قَوْلَ هَذَا فِیّ؛ فَقَالَ الْمَأْمُونُ: یا أَبَاالْحَسَنِ قَدِ اسْتَعْفَی وَنَحْنُ نُبِرُّ قَسَمَهُ، ثُمَّ قَالَ: لَا وَاللَّهِ لَا أَقْبَلُ فِیک قَوْلَهُ أَلْحِقُوهُ بِصَاحِبَیهِ، فَقُدِّمَ فَضُرِبَ عُنُقُه([۱])؛

Mamun turned to Hazrat and said: O my lord! This person is the one who invaded the houses of the family of the Prophet and the daughters of the Messenger of God and looted and plundered their property, but at this time Imam Reza (AS) [quietly] said to Ma'mun:

"Forgive me this old man!" Ma'mun said: O my Sayyid! This is the same person who plundered and looted the daughters of the Prophet (PBUH). Jaloudi looked at the Imam and the Imam urged Ma'mun to release him and stop shedding his blood; But Jaloudi, considering the history of his crimes against the Prophet's family, thought that the nobleman was supporting his murder. Then he said to Ma'mun:

O Commander of the Faithful! For the sake of God and for the sake of the service I have done to your father, I ask you not to accept this man's promise to me. Ma'mun said: O Aba al-Hassan (AS), Jaloudi demands the rejection of your promise and we accept his oath. Then he said to Jaludi: No; "I swear to God I will not accept his promise to you .... So they took him and beat him on the neck."

[Downloaded from safinah-al-nejat.ir on 2026-11-24]

Sources

The Holy Quran

Ikhtiyar Ma'refat al-Rijal, Muhammad ibn Hassan al-Tusi, Qom, Al-Bayt Foundation - ۱۴۰٤ A.H.

Al-A'lam, Khair al-Din al-Zarqali, Beirut, Dar al-Alam for Millions, Fifth, ۱۹۸۰.

- 'Ayan Shiite, Seyyed Mohsen Amin, research: Hassan Amin, Beirut: Dar Al-Muttabawat, ۱۴۰۳ AH,

- Al-Anab, Abdul Karim bin Mohammad Al-Maani, Research: Abdullah Omar Al-Baroudi, Beirut: Dar Al-Jannan, ۱۴۰۸ AH

- Bahar Al-Anwar Al-Jame'a for the news of the Imams of Athar Al-Muhammad Baqir Majlisi, Beirut, with the Arab Heritage, ۱۴۰۳ AH.

- History of Ibn Khaldun, Abdul Rahman Ibn Khaldun, Beirut: Dar Al-Haya Al-Tarath Al-Arabi, IV, undated

-History of Baghdad, Khatib Baghdadi, research: Mustafa Abdul Qadir Atta, Beirut, Dar al-Kitab al-Alamiya, ۱۴۱۷ AH.

- History of the city of Damascus, Abu al-Hassan Ali ibn Hassan Shafi'i, Beirut: Dar al-Kitab al-Alamiya, first, ۲۱۷ AH

- History of Yaqubi, Ahmad Ibn Abi Yaqub, Beirut: Dar Sadr, undated

- Tafsir Nemoneh, Nasser Makarem Shirazi, Tehran: Islamic Library, First, ۱۹۷٤

- Tahdhib al-Ahkam, Muhammad ibn Hassan al-Tusi, Beirut: Dar al-Ta'rif, ۱٤۰۱ AH.

- Sociology, Anthony Giddens, Translation: Manouchehr Sabouri, Tehran: Publishing, ۲۰۰۲.

- Rijal Najashi, Abu al-Abbas Ahmadin Ali Najashi, Qom: Islamic Publishing Foundation, sixth, ۴۱۸۱ AH

- Safinat al-Bahar, Sheikh Abbas Qomi, Beirut: Dar al-Murtada, Bita

-Siyarul A'alam al-Nabla', Shamsuddin Muhammad bin Ahmad

[Downloaded from safinah-al-nejat.ir on 2026-11-24]

Dhahabi, Beirut: Muassessah al-Rusulah, nine, ١٤١٣ AH.

A Journey in Biography, Mohammad Baqer Hojjati, Created by the World Congress of Imam Reza, ١٩٩٢.

- Sharia in the Mirror of Knowledge, Abdullah Javadi Amoli, Qom: Esra ', ٢٠٠٧.

Endnote:

١. قال النبي : كما تعيشون تموتون و كماتموتون تبعثون و كما تعثون تحشرون»؛ ج ۴، ص ٧۴

٢. أن ليس للإنسان إلا مانعي وأن نغيه سوف يرى) نجم، آيات ٣٩ -۴

٣. وقال النبي : الدنيا مزرعة الآخرة؛ vol.١, p. ٢۶٧.عوالى اللئالى،

٤. ركالاد العرب، ج ٢، ص ١٣٨٩، vol.٢, p. ۵۴ القاموس المحيط،

٥. مشير الحسون في إشحاسم على بن موسى من المدينة وقد أمرني أن أخل به على طريق البصرة والأهواز و فارس ر احل به على طريق فم وأمر أن أحفظه نفسي بالليل والنهار حتى اقدم به علبه فكت معه من المدينة إلى سرور فوالله ما رأيت رجلا كان أنفى نه تعالى منه ولا أكثر ذكراله في جميع أوقاته ولا أشد خوفا له عز وجل منهور جا مر١٩٩: حث در بعضى استاد ارجاء بن ضحاک، ثبت شده كه اشتباه است ميدانى در الاناب (ج٢، ص۴٢) ديار خوان ، الجرجرائيه نوشته است: «بالراء الساكة بين الجيمين المفتوحتين و

٦. وراء أخرى بعدها، هذه النية إلى جرجرايا وهي بلدة قريبة من الدجلة بين بغداد و واسطه و درجواد بن اسى الضحاک الجرجرائيد من عمال الدولة العباسية، ولى ديوان الخراج في أيام المامون ، ثم ولى خواج ادث في أيام المنعم، فخراج جندى دمشق والأردن في ايام الوائق وقتله في دمشق على بن اسحاق عامل

٧. Al-Wathiq ١١ See: History of Damascus, vol. ١٨, pp. ١٢٢-١٣٤, pp. ١٣١٤٦, vol. ٤, p. ١٣٥٤, History of Baghdad, vol. ۴, p. , Pp. ٢١-٢٩

٨. كل شيء من عملكتبع لصلاتک

٩. ألا بذكر الله تظلمي القلوب

١٠. كراچت إلى باب الدار التي حبي فيها الرضا بسرح | إليه

١١. وقد قيد خلا، فاستأذنت عليه السجان، فقال: لا سبيل لک ، قلت، ولم ؟ قال، لأنه ربما صلي في يومه وليلته ألف ركعة وإنماينفتل من صلاته ساعة في صدر النهار وقت الزوال و عند إصفرار الشمس فهو في هذه الأوقات قاعد في مصلاه ويناجي ربه ؟ ج ١، ص١٩٧،ج۶.

١٢. عاز من الليل فتهخذ به نافلة لك عسى أن ينعثک ربک مقاما محمودآور اسراء، آيه ٧٩

١٣. نيني الأحكام، ج١، ص١٧۶ ٢. هو كان قليل النوم بالليل، كثير السهر يحيي آكثر لياليه من أولها إلى الصبح وكان كثير الصيام فلا يفوته ميام

١٤. ثلاثة أيام في الشهر و بقول، ذلک صوم الدهر و كان كثير المعروف والصدقة في السر واكترذلک يكون منه في

١٥. الليالي المظلمة لمن زعم أنه رأى مثله في فضله فلا تصدقه، ج ٢، ص ١۴٨ ام ر.ک: تاريخ

[Downloaded from safinah-al-nejat.ir on 2026-11-24]

دمشق، ج۱۸، هر ۱۲۴، ج۴، ص۲۵۶؛ تاريخ ابن خلدون، ج ۴، ص ۱۵۰ وفيات الاعيان، ج۱، ص۴۷؛ السوافي ميناخارالرضا - ج۲، ج۲۵، ج۲ بالوفيات، ج ۱۲، ح ۱۰: موسوعة مؤلف الاماميه، ج۱، هر ۱۳۹۶ اعيان الشيعه، ج ۲، ص ۱۶۸، ش۲۶

۱۶. اور تحررالحكم، ج ۵، ص ۳۶۹

۱۷. قال الصادق : لقد تجلى الله الخلقه في كلامه ولكنهم لايعرون ۱۰ بحارالانوار، ج ۲، مسى ۱۰۷ : أوائلنا اليكم نورا ما، نساء، آيه ۱۷۴ و أوشفاء لما في الصدور : يوتى، آية ۵۷. د «انزل اليک من ربک الحق): رعد، آيه ۱ و (يهدي الرشد فامتا به جن، آيه ۲: «هدى للناس وبات من الهدى)، نقره، آيه ۱۸۵ء و (فقد جاتكم بيئة من ريكم ؛ انعام، آيه ۱۹۵۷: (قد جائكم برهان من ربكم)، نساء، آيه ۱۷۴

۱۸. وقال النين: النظر في المتحف يعنى صحيفه القرآن عباده ۱ بحارالانوار، ج۹۲، ص۱۹۱. او (واذا قرء القرآن فاستمعوا له وانصتوا لعلكم ترحمون ۴: اعراف، آيه ۲۰۴ ، وقال على : تعلموا القرآن فانه احسن الحديث نهج البلاغه، حكمت ۳۹۹

۱۹. الحمام فقال له بعض الناسى: دلگتى يا رجل، فجعل يدلكه فعرفوه، فجعل الرجل يتعذر منه وهو

[Downloaded from safinah-al-nejat.ir on 2026-11-24]