

نقش الخواتيم لدى الأئمة

INSCRIPTIONS ON THE RINGS OF THE A'IMMAH *(peace be upon them)*



WRITTEN BY
SAYYID JA'FAR MURTAḌĀ AL-ĀMILĪ

The English Translation of:

نقش الخواتيم لدى الأئمة عليهم السلام

Inscriptions on the Rings of the A'immah (peace be upon them)

Written by:

Sayyid Ja'far Murtaḍā al-Āmilī

Original copy published in Arabic by Markaz al-Islāmī lil Dirāsāt (The Islamic Centre for Studies) in 1425 AH (2004) in Mashhad, Iran.

Version 1 English Copy

Published by Soaring Wings Publishing in 2026.

Copyright in English © 2026 by Soaring Wings Publishing.

Written by: Sayyid Ja‘far Murtaḍā al-‘Āmilī

Translated by: Tanveer Fatema Rizvi

All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written consent of the publisher, except in the case of brief quotations embodied in critical reviews and certain other non-commercial uses permitted by copyright law.

For permission requests and/or access to the PDF copy, write to the publisher, addressed “*Permission Request – Inscriptions on the Rings of the Aimmah*” at the email below.

Soaring Wings Publishing

soaringwingspublishing@gmail.com



Contents

Reader's Guide:

Diacritics Guidelines	6
Terms.....	7
Formatting Conventions	8
Preface.....	9
Introduction.....	10
Points Worth Noting.....	12
A Comprehensive Ḥadīth on the Inscriptions of the Rings of the A'immah ('as)	17
1 - The Noble Messenger (ṣawa).....	21
2 - Fāṭimah al-Zahrā' (sa).....	24
3 - The Commander of the Faithful ('a).....	25
4 - Imam al-Ḥasan ('a)	32
5 - Imam al-Ḥusayn ('a).....	36
6 - Imam al-Sajjād ('a)	39
7 - Imam al-Bāqir ('as).....	42
8 - Imam al-Ṣādiq ('a).....	46
9 - Imam al-Kāzīm ('a).....	51
10 - Imam al-Riḍā ('a).....	55
11 - Imam al-Jawād ('a)	60
12 - Imam al-Hādī ('a).....	61
13 - Imam al-'Askarī ('a)	64
14 - The Imam al-Mahdī ('a).....	65
Conclusion.....	67

Appendix	68
Other works by the Author	72

Diacritics Guidelines

Symbol	Arabic Letter	Sound	Example
ʾ	أ \ ع	A (normal a)	Muʾmin
ʿ	ع	A (heavy; middle of throat)	ʿIlm
Ā / ā	ا	aa	Jawād
Ī / ī	ي	ee	Amīr
Ū / ū	و	oo	Mūsā
Ḥ / ḥ	ح / ح	H (heavy; middle of throat)	Ḥasan
Ṣ / ṣ	ص	S (heavier; emphasized)	Ṣādiq
Ṭ / ṭ	ط	T (stronger; emphasized)	Ṭālib
Dh / dh	ذ	Light dh	Dhikr
Ḍ / ḍ	ض	Dh (heavier; emphasized)	Riḍā
Ẓ / ẓ	ظ	Dh (between th and z)	Kāẓim

Terms

Term	Arabic Transliteration	Translation
(ṣawa)	<i>Ṣallallāhu ‘Alayhi Wa Ālih</i>	Blessings of Allah be upon him and his family
(‘a)	<i>‘Alayhi al-Salām</i>	Peace be upon him
(sa)	<i>Salāmallāh ‘Alayhā</i>	May Allah’s peace be upon her
(‘as)	<i>‘Alayhim al-Salām</i>	Peace be upon them

Formatting Conventions

Book names are underlined.

- Eg. al-Kāfī, al-Bihār, al-Amālī, ‘Uyūn Akhbār al-Ridā, etc.

Ring inscription Arabic is blue and bolded.

- Eg. حَسْبِيَ اللَّهُ

Ring inscription translation is blue and italicized.

- Eg. “*God is sufficient for me*”

Quranic Text is red and bolded.

- Eg. قُلْ هُوَ اللَّهُ أَحَدٌ

Quran Translation is red and italicized.

- Eg. “*Say, He Allah is One.*” (112:1)

Normal Ḥadīth Text Arabic is black and bolded. *Ḥadīth translation* is black and italicized.

Some *Arabic word transliterations* are italicized.

- Eg. *Ḥadīd al-Ṣīnī*, *‘Aqīq*, *Imāmah*, etc.

Sūrah references are listed as: ‘Sūrah Name, Verse No.’.

- Eg. Sūrah al-Ra‘d, Verse 10.

Preface

In the name of Allah, the Most Merciful, the Compassionate. All praise is due to Allah, the Lord of the worlds, and peace and blessings be upon the best of His creation, Muḥammad and his pure family, and everlasting curses upon all their enemies until the Day of Judgment.

This is a brief study about “The Inscriptions on the rings of the A’immah (‘as), their meanings, and significance.” I prepared it for the conference held in the city of Mashhad about Imam al-Riḍā (‘a)—his life, stances, and history. But the nature of the topic required me to cover the inscriptions on the seals of all twelve infallible, at least in outline.

I pray to Allah, the Most High, that He accepts this work sincerely for His sake, and that He grants it as a reward for the souls of the martyrs of revolutionary Iran and for all the martyrs of the Islamic world, who face constant plots and aggression from colonial powers and the forces of evil.

We ask Him to keep us firm upon the guidance of Islam, to help us remain committed to its noble teachings, and to grant us strength and support. Truly, He is the One we rely on, and He is sufficient for us.

23rd Sha‘bān 1404 AH
Ja‘far Murtaḍā al-Ḥusaynī al-‘Āmilī

Introduction

Our pure A'immah ('as) are the best examples and role models. From their words we gain knowledge and wisdom, and from their lives and actions we learn lessons and guidance. Their sayings offer advice, insight, and rulings to follow.

What is certain is that many important parts of their lives have not been given the attention they deserve. Much about them has remained overlooked or unclear, and scholars and researchers have not always made the effort to explain or highlight these aspects properly.

Often, some of their actions or decisions have been seen as unimportant or treated as if they had little value, even though they are actually full of meaning and worthy of deep study and reflection. Because of this, many readers and researchers have passed over them, thinking there were more useful or higher matters to focus on.

But the reality is: That was not true. At the very least, their actions were correct and sound. Even things that might seem small or simple often carried deep meaning, important lessons, and symbolic value. All of these matters fall within the broad scope of their role as guides and leaders. They represent firm principles that cannot be ignored or treated as trivial, and they should never be compromised.

Let what each Imam engraved on the ring he wore be that prominent example that we choose to point to and focus on, in this brief research of ours...

Because we believe that what each of our A'immah ('as) engraved on the ring he chose to wear, as well as his sealing with the ring that the A'immah who preceded him wore, was not merely for the sake of blessing, even though we see that seeking blessing from the relics of the A'immah ('as) is a necessary, desirable, and indispensable matter. It was also not for the sake of mere luxury and diversity, nor was it a spontaneous matter at all. Rather, it generally expressed a phenomenon of a certain type, circumstances, social and political

fluctuations of a particular nature, a doctrinal or religious concept, and other things. It also indicates special personal characteristics and qualities that must be indicated, expressed, or a position recorded, even at this level.

We can affirm this point of view of ours, based on our perception, however incomplete and limited, of those circumstances and conditions, and the fluctuations that the A'imma ('as) faced in different eras, and which forced them to influence or interact with them.

Although the present occasion does not permit us to elaborate fully on this subject, nor to gather and present the many evidences and examples (with their sources) for much of what we would like to indicate—material that might invite questions or objections from some—we shall nevertheless hold that the value and significance of this inquiry lies in the fact that it has imposed on everyone more contemplation and deliberation regarding the rulings that they issue, whatever the type of judgments and whatever their origin and justifications.

Points Worth Noting

To clarify what we mean here, we need to highlight a few important points:

1. The ring is considered a symbol, with its own significance and distinct considerations, as is evident from observing history.
2. Whoever contemplates what is mentioned in the news and texts, of the apparent difference between the phrases that the A'imma ('as) wrote on the rings they wore, and even in the different phrases that were engraved on the various rings worn by one Imam among them—whoever contemplates this—will come to the truth:

That they carry within them very clear indications sometimes, and with some concealment—from us—at other times, to important matters, stemming from the nature of the era in which they lived. The reality of the concerns that imposed themselves were of such gravity and importance that they had to point to them and determine their position on them, even at this level, and even in this manner.

We don't need many examples to prove this point. It is enough to mention just one: the inscription on the seal of Imam al-Husayn ('a), which read:

إِنَّ اللَّهَ بَالِغُ أَمْرِهِ

“Indeed, Allah attains His purpose.”

This, without doubt, carried a powerful message that reflected his situation at the time.

Similarly, Imam al-Sajjād ('a)'s seal also bore a meaningful expression suited to his era which was:

خَزِيٍّ وَشَقِيٍّ قَاتِلُ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ

“Disgraced and wretched is the killer of Husayn bin Ali ('a).”

3. Whoever reviews the Aḥādīth that refer to those inscriptions will clearly perceive that they were deliberate and insistent on clarifying this matter, and that they paid great attention to drawing attention to it and informing people of it, not only with regard to the seals of the A'imma ('as), but even with regard to the inscriptions on the rings worn by previous prophets ('as). This was an apparent attempt on their part to focus on and emphasize a truth they were interested in establishing, or a specific trend they deemed necessary to direct towards and emphasize. Or to strike at and condemn a concept or phenomenon of some kind, for which their responsibility requires recording a position rejecting it, even if only for the sake of informing future generations of matters and revealing to them what truths can be revealed.

So we find Ḥusayn bin Khālid asking Imam al-Riḍā ('a) about the inscription on the seal of the Commander of the Faithful Ali ('a), and he ('a) said to him: *"Why didn't you ask me about what came before it?!"*

Then he mentions to him the inscriptions on the seals of the prophets, then the inscriptions on the seals of the A'imma ('as) who preceded him.¹

4. We find the ḥadīth and historical narrations mention different texts for the inscriptions that were on the rings, for each one of our pure A'imma ('as).

We do not think anyone would deliberately lie in matters like these, which do not arouse the doubts or sensitivities of others, because they rarely pay attention to its true meanings and aims.

We note that each of these inscriptions was consistent with an objective and acceptable analysis of the nature of the circumstances faced by the A'imma ('as), at different periods.

¹ This narration will be cited with its sources shortly, God willing.

We find that each of these texts was consistent with the circumstances experienced by the Imam who wore that ring. Even if some kind of change occurred to it, the other text would be consistent with the new developments, as we will explain, God willing.

We see no obstacle to believing in the authenticity of most or all of these texts, which, even if they have been subjected to some change and alteration, are due to the changing circumstances over a vast period of time, which brings with it a great deal of misprinting and semantic distortion. These errors of narrators and copyists are not an uncommon matter.

If we review the narrations in this area, we will find clear references to this deliberate change, which appears in the inscriptions on rings when circumstances change.

As evidence of this, we note that it was narrated on the authority of Imam al-Ṣādiq (‘a) that he said: “*On my ring is written:*

اللَّهُ خَالِقُ كُلِّ شَيْءٍ

‘God is the Creator of all things.’”

And on the authority of al-Riḍā (‘a): “*The inscription on my ring is:*

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

‘[I submit to] whatever Allah wishes, there is no Power except with Allah.’”

He also stated: “*The inscription on the ring of Abū al-Ḥasan Mūsā ibn Ja‘far (‘a) was:*

حَسْبِيَ اللَّهُ

‘God is sufficient for me.’”

The narrator said: “*And al-Riḍā extended his hand with his father’s ring on his finger until he showed me the inscription.*”

And al-Riḍā, (‘a) took out the ring of Abū ‘Abdillāh al-Ṣādiq (‘a):

أَنْتَ ثِقَّتِي فَأَعْصِنِي مِنَ النَّاسِ

“*You are my trust, so protect me from the people.*”²

Rather, it appears from most of the aḥādīth that have been reported in this meaning that the Imam (‘a) was the one who initiated the explanation of the inscriptions on the rings of the A’immah and Prophets, and there is no indication of them being asked about it, except in rare cases.

5. It has been mentioned in those narrations that some of the A’immah would wear the ring of their father, or one of the previous A’immah, in general, or on Fridays, for example, and then at the same time he would have another ring that was specific to him, with another inscription as well.

Perhaps careful observation suggests that the reason for this is that there was an overlap in the time cycles, and in the conditions and circumstances that faced the A’immah (‘as). This imposed a unified stance on the part of more than one Imam. New phenomena and circumstances may arise, either alongside those, or separate from them, such that there is an urgent need to record another stance that accompanies the first stance for a long or short period, or separates from it.

This phenomenon may be interrupted, or weaken for a period, then reappear and strengthen again, which necessitates returning to pointing to it, or resisting and combating it, or recording a stance towards it for history and generations, using appropriate and already available means.

² This narration will be cited with its sources shortly, God willing.

6. And our discussion here is supposed to focus and address especially what is related to the life of the eighth Imam, Ali ibn Mūsā al-Riḍā (‘a) and all his forefathers. However, the lives of the A’immah, in reality, and with regard to this particular matter, have a single extension, and one cannot be separated from the other, as long as they address a single problem, work from a single starting point, and for a single goal, even if the circumstances that imposed their different effects on each one of them differed, as is well known.

It is natural that the researcher in this particular matter should conduct a very brief and limited review of the inscriptions on the rings worn by the previous A’immah (‘as), the Noble Prophet (ṣawa), and Fāṭimah al-Zahrā’ (sa), as well, to clarify their purpose. This contributes to a deeper understanding of the inscription on the ring worn by Imam al-Riḍā (‘a).

We do not want to claim that we have discovered all the facts in this field, but we say that what we are pointing out here should be the first step, a reasonable and limited beginning, which, in its completion and maturity, requires more contemplation.

A Comprehensive Ḥadīth on the Inscriptions of the Rings of the A'imma (‘as)

A comprehensive ḥadīth was narrated from Imam al-Riḍā (‘a), in which he mentioned the inscriptions of the rings of the A'imma who preceded him. He even addressed the inscriptions of the rings of some of the previous prophets (‘as) as well.

Ḥusayn ibn Khālīd al-Ṣayrafī asked him: “*What was the inscription on the ring of the Commander of the Faithful (‘a)?*”

He said: “*Why don't you ask me about what came before it?*” I (Ḥusayn) said: “*So I will ask you.*”

He (the Imam) said: “*The inscription on Ādam (‘a)’s ring was:*

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

‘There is no god but Allah, Muḥammad is the Messenger of Allah.’

It descended with him.”

Some sources add:

عَلِيٌّ وَلِيُّ اللَّهِ

‘Ali is the friend of God.’

Then he mentioned what happened to Nūḥ and God Almighty’s saving him from drowning, and that the inscription on his ring was:

لَا إِلَهَ إِلَّا اللَّهُ أَلْفَ مَرَّةٍ يَا رَبِّ أَصْلِحْنِي

‘There is no god but God a thousand times, O Lord, set me right.’

Then he mentioned what happened to Ibrāhīm when they wanted to burn him, and that God sent down to him a ring with six phrases:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَوَضْتُ أَمْرِي إِلَى اللَّهِ أَسْتَدْتُ ظَهْرِي إِلَى اللَّهِ حَسْبِيَ اللَّهُ

‘There is no god but God, Muḥammad (ṣawa) is the Messenger of God, there is no power or strength except with God, I entrust my affair to God, I lean on God, God is sufficient for me.’

Then he mentioned that the inscription on Mūsā (‘a)’s ring was:

اصْبِرْ تُؤْجَرُ اَصْدُقْ تَنْجُ

‘Be patient and you will be rewarded, be truthful and you will be saved.’

Then he said: *“The inscription on Sulaymān (‘a)’s ring was:*

سُبْحَانَ مَنْ أَلْجَمَ الْجِنَّ بِكَلِمَاتِهِ

‘Glory be to He who silenced the Jinn with His words.’

The inscription on ‘Isā (‘a)’s ring was two phrases, which he derived from the Bible:

طُوبَى لِعَبْدٍ ذَكَرَ اللَّهُ مِنْ أَجْلِهِ وَ وَيْلٌ لِعَبْدٍ نَسِيَ اللَّهَ مِنْ أَجْلِهِ

‘Blessed is the servant due to whom Allah is remembered and woe to the one who causes Allah to be forgotten.’

The inscription on the ring of Muḥammad (ṣawa) was:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

‘There is no god but Allah, and Muḥammad is the Messenger of Allah.’

The inscription on the ring of the Commander of the Faithful (‘a), was:

الْمُلْكُ لِلَّهِ

‘The Kingdom belongs to Allah.’

The inscription on the ring of Ḥasan ibn Ali (‘a) was:

الْعِزَّةُ لِلَّهِ

Honour is for Allah.’

The inscription on the ring of Ḥusayn (‘a), was:

إِنَّ اللَّهَ بَالِغُ أَمْرِهِ

'Surely Allah will accomplish His purpose.'

Ali ibn al-Ḥusayn (‘a) used to wear his father Ḥusayn (‘a)’s ring.

Muḥammad ibn Ali (‘a) used to wear Ḥusayn ibn Ali (‘a)’s ring.

The inscription on the ring of Ja‘far ibn Muḥammad (‘a) was:

اللَّهُ وَلِيِّيَ وَ عَصَمَتِي مِنْ خَلْقِهِ

'Allah is my guardian and my protection from His creation.'

The inscription on the ring of Abī al-Ḥasan Mūsā ibn Ja‘far (‘a) was:

حَسْبِيَ اللَّهُ

'Allah is sufficient for me.'

Ḥusayn ibn Khālīd said: “*Abū al-Ḥasan al-Riḍā (‘a) spread his hand with his father (‘a)’s ring on his finger until he showed me the inscription.*”³

Another Ḥadīth

Muḥammad ibn Ya‘qūb, from Ali ibn Ibrāhīm, from his father, on the authority of Ibn Abī ‘Umayr, from Jamīl ibn Darrāj, from Yūnus ibn Zibyan and Ḥafṣ ibn Ghiyāth, all of them [narrate] from Abī ‘Abdillāh, [the narrator] said: “*We said: ‘May we be your ransom, is it disliked for a man to write on his ring something other than his name and the name of his father?’*”

He (‘a) said: *‘It is written on my ring:*

اللَّهُ خَالِقُ كُلِّ شَيْءٍ

³ Shaykh al-Ṣadūq, *al-Amālī*, pp. 409 and 410; *‘Uyūn Akhbār al-Riḍā* Vol. 2, pp. 55 and 56; and see *al-Biḥār*, Vol. 11, pp. 62 and 63; and *Musnad al-Imam al-Riḍā (‘a)*, 411, Vol. 2, pp. 367, 364, 368, and 365; *al-Wasā’il*, Vol. 3, pp. 410 and 412; *al-Kāfi*, Vol. 6, p. 474; and *Makārim al-Akhlāq*, pp. 91 and 92; and see also: *al-Khiṣāl*, Vol. 1, p. 335. However, he mentioned part of the ḥadīth, which is the inscription on the rings of Ādam, Nūḥ, and Ibrāhīm (‘as). The author of *al-Biḥār* and others cut off this ḥadīth and mentioned fragments of it on various occasions as the situation required...

Allah is the Creator of everything

On the ring of my father, Muḥammad ibn Ali (‘a), who was the best of the Prophet’s progeny, I saw with my own eyes:

الْعِزَّةُ لِلَّهِ

Glory be to God.

On the ring of Ali ibn al-Ḥusayn (‘a):

الْحَمْدُ لِلَّهِ الْعَلِيِّ الْعَظِيمِ

“Praise be to God, the Most High, the Great”

On the ring of Ḥasan and Ḥusayn (‘as):

حَسْبِيَ اللَّهُ

“God is sufficient for me.”

On the ring of the Commander of the Faithful (‘a):

اللَّهُ الْمَلِكُ

“God is the King” ⁴

⁴ al-Kāfī Vol 6 p. 473, and al-Wasā’il Vol 3 p. 408.

1 - The Noble Messenger (ṣawa)

Regarding the inscription on the ring that our greatest Prophet (ṣawa) wore, we say: The ring was made for him and he wore it in Madinah, after the migration, that is, after the greatest wish was fulfilled, Islam was glorified, the foundations of the Islamic state were established, God Almighty fulfilled His promise, honoured His soldiers, and granted victory to His servant. It was necessary to record this, praise it, then remind the people at that time, and even make others understand that all of this came in accordance with what God promised His noble Prophet...

This emphasizes the necessity of working to affirm and deepen the connection with Him Almighty, to seek refuge in Him, and to trust in Him in all matters...

This explains to us the significance of the inscription on his ring being:

صَدَقَ اللَّهُ

“God has spoken the truth”⁵

On the other hand, the mission of the Prophet (ṣawa) was the most sacred and dangerous mission that a human being could undertake on the face of the earth. It was natural that the inscription on the ring that he wore would include the most sacred word and the most daring slogan for which he dedicated himself and for whose sake he had dedicated himself. So he added to his saying,

صَدَقَ اللَّهُ

“God has spoken the truth,” the words,

مُحَمَّدٌ رَسُولُ اللَّهِ

“Muhammad is the Messenger of God.”

⁵ See al-Khiṣāl, Vol. 1, p. 61; al-Wasā'il, Vol. 3, p. 411; al-Biḥār, Vol. 16, p. 96; Safīnat al-Biḥār, Vol. 1, p. 376; and Uyūn al-Akḥbār by Ibn Qutaybah, Vol. 1, p. 302.

As reported by Abū Khaldah, on the authority of Abī al-‘Āliyah.⁶

Another Ḥadīth

On the authority of Imam al-Ṣādiq (‘a): “*He (ṣawa) had another ring other than the first, written on it:*

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

“There is no god but God, Muḥammad is the Messenger of God.”⁷

In another text: “*The inscription on his (ṣawa) ’s ring was:*

مُحَمَّدٌ رَسُولُ اللَّهِ

“Muḥammad is the Messenger of God.”⁸

And another narration says:

بِسْمِ اللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ

“In the name of God, Muḥammad is the Messenger of God.”⁹

Yes, this was done in order to establish this slogan, to establish it in people’s hearts, and to conclude his letters to kings and rulers with it, declaring to them his insistence on continuing the path of work in the

⁶ Ṭabaqāt Ibn Sa’d, Part 1, Section 2, p. 156, but in ‘Uyūn al-Akḥbār, Part 1, p. 302, it is stated that the caliphs attributed this to him.

⁷ al-Khiṣāl, Part 1, p. 61, al-Wasā’il, Part 3, p. 411, al-Biḥār, Part 16, p. 96, Safīnat al-Biḥār, Part 1, p. 376. See also p. 95, Part 11, p. 63, al-Tarāṭīb al-Idāriyyah, Part 1, p. 180, and the comprehensive ḥadīth mentioned above on the authority of Imam al-Riḍā (‘a).

⁸ See al-Kāfi, Vol. 6, pp. 473 and 474, Da‘ā’im al-Islām, Vol. 2, p. 165, Qurb al-Isnād, p. 31, Makārim al-Akhlāq, pp. 85 and 89/90/91, Musnad al-Imam al-Riḍā (‘a), Vol. 2, pp. 366 and 368, and Sunan al-Bayḥaqī, Vol. 4, p. 14. He said: al-Bukhārī and Muslim also narrated it, and al-Biḥār, Vol. 16, pp. 95, 122, and 124, Al-Wasā’il, Vol. 1, p. 233 and Vol. 3, p. 409, al-Tarāṭīb al-Idāriyyah, Vol. 1, pp. 177, 178, and 179, on the authority of al-Bukhārī, Muslim, al-Tirmidhī, al-Sūyūṭī, the History of Ibn Kathīr, al-Ṭabaqāt and Mukhtaṣar al-Tārikh by Ibn al-Kāzīrūnī, p. 59, Ṭabaqāt Ibn Sa’d, Vol. 1, pp. 162, 163, 164, and 165, Ma’athir al-Ināfah, Vol. 2, p. 232, al-Bidāyah wa al-Nihāyah, Vol. 6, pp. 2, 3, and 4, on the authority of Abū Dawūd, al-Bukhārī, Muslim, and the four Sunan scholars.

⁹ al-Tarāṭīb al-Idāriyyah Vol. 1, pp. 179 and 180, and Ṭabaqāt Ibn Sa’d, Vol. 1, p. 164.

way of God, until Islam spreads throughout the world and its banner is raised high over all parts of the earth...

And if many think that this call is nothing but a summer cloud, which will soon recede and end, and they prepare themselves, take their positions, and base their dealings with it on this basis, then it is natural for him to point out the error of this view, then to emphasize that this message will continue after him, and to make them understand that its survival is not dependent on his noble person, and that it has sufficient planning for the future to ensure its continuity and survival with strength and vitality, through the guardian who preserves and defends it

Another text comes to indicate this fact, saying: “*Another word was added to the inscription on the ring of the Prophet (ṣawa), until it became:*

مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيٌّ وَلِيُّ اللَّهِ

“*Muhammad is the Messenger of God, Ali is the Friend of God*”¹⁰

¹⁰ al-Bihār, Vol. 16, p. 92, and Vol. 40, pp. 37 and 38, and Safīnat al-Bihār, Vol. 1, p. 376.

2 - Fāṭimah al-Zahrā' (sa)

The Great Messenger (ṣawa) passed away to the Supreme Companion, and his daughter Fāṭimah al-Zahrā' (sa) faced the greatest challenge. She was exposed to many insults, injustice, extortion, and even assault, threats, or the attempt to burn down her house, including her and everyone in it. The usurpation of Fadak from her, in addition to other things, are not concealed from all.

And Fāṭimah (sa) said her word and recorded her pioneering prophetic stance. She declared it clearly and loudly: She found nothing in all of this or anything else that frightened her because her pure soul was connected to God, and to God alone. She turned to none but Him and relied on none but Him in all her affairs. So, the ring engraving specific to her is:

أَمِنَ الْمُتَوَكِّلُونَ

“Those who trust in God attain salvation.”¹¹

¹¹ al-Biḥār, vol. 43, p. 9, from Miṣbāḥ al-Kafa' mī, and Safinat al-Biḥār, vol. 1, p. 376.

3 - The Commander of the Faithful (‘a)

As for the Commander of the Faithful (‘a), we note that he had many different types of rings with different engravings. When he assumed the caliphate, he changed the engraving of his ring from what it had been before. Even during his caliphate, the rings he used differed. So, we find that his ring when he made peace with the people of Syria differed from the others he used in other circumstances.

Comprehensive discussion regarding the engravings of his rings is difficult—indeed impossible—on an occasion like this. Therefore, we will suffice here by pointing out the following:

1 - The Commander of the Faithful (‘a) is a towering scholar and perfect human being. He is also that unique fighter and skillful warrior, who is not deterred by the blame of any critic for God’s sake. Rather, he crushes and annihilates all the enemies of God and humanity, and stands in the face of all those with illegitimate whims and ambitions. He wore a *Fayrūzij* ring (turquoise)—which means “victory” in Persian—as a symbol of victory and triumph of truth and religion. He also wore a *Ḥadīd al-Ṣīnī* (Chinese Iron)—which is a symbol of strength and power—and *Aqīq* (agate/carnelian) for its preserve and protection. And *Yāqūt* (ruby) for its nobility... and the engraving of each one of them was appropriate to the reality he faced, the circumstances he encountered, and the problems he addressed.

If he faced the tyranny of despots, the conspiracy of the greedy, and those seeking kingship and authority, who would not hesitate to do anything to get what they wanted, and forgery and distortion were among their means, then we find one of his seals, referring to the right to kingship, in an implicit condemnation of all usurpers who want to be tyrannical kings. They saw their tyranny and power as the source of their own strength, which enabled them to control the fate of the nation and assume its leadership.

This is in addition to the fact that they saw people’s lives and deaths, their livelihood and deprivation, as in their hands. He was

pointing to this, and to the fact that they only reached what they have reached through forgery and distortion, and that what they claim for themselves is nothing more than a dispute with God Almighty over His cloak. It is nothing but a usurpation of God's position and an encroachment on His right, glory be to Him, for He alone, is the One who gives kingship to whomever He wills and takes it away from whomever He wills.¹²

He refers to all of this with one word, which he wrote on one of those rings, which is

الْمُلْكُ لِلَّهِ

"The kingdom belongs to God," or

اللَّهُ الْمَلِكُ

*"God is the King"*¹³ or

اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ

"Allah, is the True, Manifest King," or

لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ

*"There is no god but Allah, the True, Manifest King."*¹⁴

2 - He also indicated that he alone represents the correct prophetic line, submits to Allah, the Exalted, and deserves the medal of absolute servitude to Allah, the Exalted, which is the greatest station and the

¹² See what the Prophet (ṣawa) said to the Banū 'Āmir in our book, "al-Ṣaḥīḥ Min Sīrat al-Nabī al-A'ẓam (sawa)" Vol. 2, pp. 175 and 176.

¹³ See the two comprehensive aḥādīth mentioned above and their sources, in addition to al-Biḥār, Vol. 42, pp. 68, 62, 69, and 70, Vol. 16, pp. 122, 95, and 96; al-Wasā'il, Vol. 405, Vol. 1, p. 234, Vol. 3, pp. 306, 305, 409, 393, 394; al-Manāqib by Ibn Shahr Āshūb, Vol. 3, p. 302; and Makārim al-Akhlāq, pp. 86 and 87, 89 and 91; Qurb al-Isnād, pp. 31 and 72; al-Kāfi, vol. 6, pp. 473 and 472, vol. 2, p. 272; al-Tahdhīb by Shaykh al-Tūsī, vol. 1, p. 32; al-Istibṣār, vol. 1, p. 48; Thawāb al-A'māl, pp. 209 and 210; and al-Tabaqāt, vol. 3, section 1, p. 20.

¹⁴ See 'Ilal al-Sharā'i', p. 157; al-Khiṣāl, vol. 1, p. 199, al-Biḥār, vol. 42, p. 68; al-Wasā'il, vol. 3, pp. 305 and 408; and see 'Unwān al-Ma'ārif, p. 15; and Mūkhtaṣar al-Tārīkh by Ibn al-Kāzīrūnī, p. 78.

ultimate goal. He added a phrase indicating this meaning, until the inscription on his ring became:

اللَّهُ الْمَلِكُ وَعَلِيٌّ عَبْدُهُ

*“Allah is the King, and Ali is His servant”*¹⁵

And in an indication from him to what those tyrants claim of glory and power, we find that the inscription on his other ring is:

الْعِزَّةُ لِلَّهِ جَمِيعًا

*“Glory belongs to Allah entirely”*¹⁶

3 - And if the inscription on his ring before assuming the caliphate was:

الْمُلْكُ لِلَّهِ

“Kingdom belongs to Allah,”

Then after assuming it, he engraved the same meaning on his ring, but with the addition of two words, so that it becomes as follows:

الْمُلْكُ لِلَّهِ الْفَقَّارُ الْوَاحِدُ

*“Kingdom belongs to Allah, the One, the Compeller”*¹⁷

Some texts say: The first phrase was on one side, and when he assumed the caliphate, he engraved the second phrase on the other side.¹⁸

He knew and wanted people to know—both before and after the caliphate—that God alone is the true King, and there is no king other than Him. He engraved this on his ring to remind himself and everyone else that his caliphate did not change this concept for him. God is the One, unique in divinity, who has no partner. He is the King,

¹⁵ Jawāhir al-Akhbār wa al-Āthār al-Mustakhrajah from Lujjat al-Baḥr al-Zakhār, vol. 5, p. 370.

¹⁶ See ‘Ilal al-Sharā’i’, p. 157; al-Khiṣāl, vol. 1, p. 199; al-Biḥār, vol. 42, 408, p. 68; and al-Wasā’il, vol. 3, p. 305, and 408.

¹⁷ See Vol. 8, p. 314 of Wasā’il al-Shī’ah from the footnotes from al-Amān min Akhtār al-Zamān, p. 34; and see Tārīkh al-Khāmīs.

¹⁸ See Wasā’il al-Shī’ah Vol. 8 p. 314 in the margin from al-Amān min Akhtār al-Zamān p. 34.

and everyone other than Him possesses neither benefit nor harm for himself—let alone for others. People should not elevate their kings and rulers, nor those in charge of their affairs, to ranks they do not deserve. They should not expect from them what they cannot give or withhold.

If God, glory be to Him, is the Supreme Lord over His servants, and everyone other than Him is weak and subdued before His greatness and power, then after he (‘a) assumed power, he must always keep this truth in mind and know that he is only the implementer of the rulings of God Almighty. He does not have the right to be a subduer or a tyrant, and it is not permissible for him to exceed his limits, as long as the kingdom does not belong to him, but rather to God, the One, the Subduer, and God is the Present, the Watcher, and the Dominant.

4 - And among what is truly eye-catching is what Ibn Sa’d narrated from Abī Iṣḥāq al-Shaybānī, who said: *“I read the inscription on the ring of Ali ibn Abī Ṭālib in the peace treaty of the people of Shām*

مُحَمَّدٌ رَسُولُ اللَّهِ

“Muḥammad is the Messenger of God.”¹⁹

On the authority of Ali ibn al-Ḥusayn (‘a), he said: *“The seal of the Messenger of God (ṣawa) was with Abī Bakr and ‘Umar, and when ‘Uthmān took it, it fell and was destroyed, so Ali engraved this inscription.”²⁰*

We do not want to prove the falsity of what they claim that the seal of the Prophets (ṣawa), passed to anyone other than Ali (‘a), and the falsity of their claim that this seal fell and was destroyed. The inheritance of the Messenger of God (ṣawa) was with Ali (‘a) and no one else.

¹⁹ al-Ṭabaqāt al-Kubrā, Vol. 3, Section 1, pp. 19 and 20.

²⁰ al-Ṭabaqāt al-Kubrā, Vol. 1, Section 2, p. 165. Perhaps the tale of ‘Uthmān’s dropping the ring into the well of Arīs, as narrated in the books of others, was fabricated so that the ring would not reach Ali, and he would not have a share in wearing the ring of the Messenger of God (ṣawa).

However, we say: Ali (‘a) displaying the seal of the Messenger of God (ṣawa) and using it in the truce document with the people of Shām has a profound and important significance, in that he wanted to make Mu‘āwiyah and all the people understand that he is the one who represents the Noble Prophet (ṣawa) and that he is his legitimate successor, whose right and heritage are being seized by those who seize it. *“I see my heritage being plundered”*.²¹

Likewise, his war against Mu‘āwiyah and his party, was only out of a selfless motive, and in order to preserve the religion of God. He is the one who says, *“We have struck the nose and the eye of this matter, and turned its back and belly, so I saw for myself nothing but fighting or disbelief.”*²²

Likewise, his acceptance of the arbitration that the rude Bedouins and the people of whims forced upon him was only for the sake of this religion and to preserve the message that Muḥammad, the Messenger of God (ṣawa) came with. Thus, he reminded those ignorant people of what happened to the Prophet (ṣawa) in the Treaty of Hūdaybiyyah, when he erased the word “Messenger of God” at the insistence of the representative of the polytheists. It is no wonder that the Commander of the Faithful (‘a) faced the same conduct from the rebels against him, that the Messenger of God (ṣawa) faced from his enemies.

5 - The Commander of the Faithful (‘a) saw how people had become attached to this world, were charmed by its adornments, and followed their whims. Religion and Islam no longer played any significant role in their lives, which expresses the weakness of their faith in God, their great ignorance, and the weakness of their beliefs. The Commander of the Faithful (‘a) expressed this in what he wrote on his ring, which is:

عَلِيٌّ يُؤْمِنُ بِاللَّهِ

²¹ Nahj al-Balāghah, Khutbah al-Shiqshiqiyyah.

²² Nahj al-Balāghah with ‘Abduh’s commentary, vol. 1, p. 90, printed by al-Istiḳāmah Press in Egypt.

*“Ali believes in Allah”*²³

6 - There were those who saw themselves as dominating people, as they had acquired power and strength, and were provided with the means of immunity. They misused this power and put it in the wrong places, even though real power did not belong to them. If God Almighty is the truly powerful and able, who uses His power for what is good and in the interest of people, then he indicates this in what he also engraved on his ring, which is:

نِعْمَ الْقَادِرُ اللَّهُ

*“Excellent is Allah the All-Powerful”*²⁴

7 - And he was the one who faced calamities and difficulties, and was afflicted with misfortunes, and found no helper or supporter other than Allah, the Exalted, so the inscription on his ring would be:

حَسْبِيَ اللَّهُ

*“Allah is sufficient for me”*²⁵

8 - Then, when he became a target of his enemies, we find that he did not neglect to point that out, and that he did not rely on his personal ability, but rather relied on Allah and Allah alone to repel them, so the inscription on his ring would be:

أَسْتَنْدُ ظَهْرِي إِلَى اللَّهِ

*“I lean upon Allah”*²⁶

9 - Finally, it was reported that the inscription on his ‘*Aqīq* (agate/carnelian) ring was three lines:

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ أَسْتَغْفِرُ اللَّهَ

²³ Da‘ā’im al-Islām, Part 2, p. 165.

²⁴ Makārim al-Akhlāq, p. 91, and ‘Uyūn al-Akhhār by Ibn Qutaybah, vol. 1, p. 302.

²⁵ al-Fuṣūl al-Muhimmah by Ibn al-Sabbāgh, p. 115.

²⁶ Ibid.

*"[I submit to] whatever Allah wills, there is no power except with Allah, I seek forgiveness from Allah"*²⁷

Another Ḥadīth

He (Imam Ali ('a)) had a ring made of pure white *Ḥadīd al-Ṣīnī* (Chinese Iron), and these words were engraved on it in seven lines, and he would wear it in times of hardship:

أَعَدَدْتُ لِكُلِّ هَوْلٍ لَا إِلَهَ إِلَّا اللَّهُ، وَلِكُلِّ كَرْبٍ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، وَلِكُلِّ
مُصِيبَةٍ نَازِلَةٍ حَسْبِيَ اللَّهُ، وَلِكُلِّ ذَنْبٍ وَكَبِيرَةٍ أَسْتَغْفِرُ اللَّهَ، وَلِكُلِّ هَمٍّ وَغَمٍّ
فَادِحٍ مَا شَاءَ اللَّهُ، وَلِكُلِّ نِعْمَةٍ مُتَجَدِّدَةٍ الْحَمْدُ لِلَّهِ، مَا بَعَلِيَ بْنِ أَبِي طَالِبٍ مِنْ
نِعْمَةٍ فَمِنْ اللَّهِ.

*I have prepared for every terror with, "There is no god but God," for every distress, "There is no power or strength except with God," for every calamity that befalls, "God is sufficient for me," for every sin and major sin, "I seek God's forgiveness," for every great worry and grief, "Whatever God wills," and for every renewed blessing, "Praise be to God." Whatever blessings Ali ibn Abī Ṭālib has, are from God.*²⁸

²⁷ *ʿIlal al-Sharāʿiʿ*, p. 157; and *al-Khiṣāl*, vol. 1, p. 199; and *al-Bihār*, vol. 42, p. 68; and *al-Wasāʾil*, vol. 3, p. 305, on the authority of the first two.

²⁸ *Makārim al-Akhlaq*, p. 91.

4 - Imam al-Ḥasan (‘a)

Imam al-Mujtabā (‘a) was suffering from oppressive and harsh circumstances, the most important of which was:

1 - The nation’s ignorance of the reality of the consequences and the fate to which it was being led at the hands of its rulers and influential people within it. This is clearly apparent in the people’s inclination towards Mu‘āwiyah’s worldly life, and their abandonment of supporting the truth, until what occurred between Imam al-Ḥasan (‘a) and Mu‘āwiyah and the Umayyads.

If only matters had stopped at this point. Rather, they went beyond that to something greater and more serious, to the point that we find the Imam's companions, who were supposed to be the faithful vanguard, knowledgeable of the truth, and we expect them to have a high degree of awareness and maturity, unable to deal with events, unable to evaluate them with a sound, objective evaluation. They even considered Imam al-Ḥasan (‘a)’s peace treaty with Mu‘āwiyah, which was for the purpose of overthrowing the legitimacy of Umayyad rule at the hands of its founder himself, and was also for the purpose of preserving the believers and all of Islam, such that it became clear that without it, not even the name of Islam would have remained, nor even the form of the religion. It also contributed to exposing the Umayyads to a great extent.²⁹

Yes... we find even his companions considered the treaty a shameful and disgraceful matter, so they confront the Imam with harsh, hurtful, and bitter words:

يَا مُذِلَّ الْمُؤْمِنِينَ

“O humiliator of the believers.”

²⁹ See our book, The Political Life of Imam al-Ḥasan (‘a), Part 1, Chapter 2, and our book, ‘Ashūrā’ Between the Ḥasanī Peace Treaty and the Sufyānī Plot.

In circumstances like these, Imam al-Ḥasan (‘a) faced the greatest calamity and suffered the most severe pain and grief. It is natural that the inscription on his ring expresses this situation, and it is:

حَسْبِيَ اللَّهُ

“Allah is sufficient for me”³⁰

For Allah is the helper, the supporter, the dominant and the conqueror, and everyone other than Him offers no consolation, and cannot be relied upon in any calamity or affliction.

2 - The Caliphate had become a tyrannical, dictatorial monarchy and Mu‘āwiyah considered himself the first of the kings.³¹ Money had flowed into the hands of the people and the rulers, and they were deceived by positions and governorships. Until recently, this man was considered nothing worth mentioning, and he suffered from the most abject types of humiliation, baseness, and disgrace. Now, he had come to rule the countries, degrade thrones, and seize control of the cities and their people.

In addition to that, the people did not have sufficient faith or conviction in the sublime Islamic and human values. Thus, it was natural for the wealthy and the powerful to be haughty, to turn up their noses and to be overcome by pride and feelings of grandeur and arrogance with this new glory, after that age-old humiliation and subservience. This was, especially after they were able—according to their perception—to side-line the Ahl al-Bayt (‘as) from the scene, which they considered the culmination of their ultimate hopes and the attainment of their ardent desire.

If this was the case, then it is natural that we find Imam al-Ḥasan(‘as) taking a decisive stance in this area and resisting this phenomenon in various ways. He wore a ring engraved with:

³⁰ al-Kāfi, Vol. 6, p. 473, and al-Wasā’il, Vol. 3, p. 408.

³¹ See our book, The Political Life of Imam al-Ḥasan (‘a).

لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ

“There is no god but God, the true and manifest King”³²

Yes... God is the true and manifest King, and any rule other than the one granted by Him, is false and invalid... Just as God is the one who reveals and manifests every falsehood, error, and deviation, no matter how hard the usurpers and oppressors strive to cover up their reality and conceal their truth behind masks.

It is noted that this is the same inscription that was on one of his father (‘a)’s rings.³³

3 - There is also what he recorded as an inscription on the other ring he wore, which is his saying:

الْعِزَّةُ لِلَّهِ

“Might belongs to God”³⁴ or

الْعِزَّةُ لِلَّهِ وَحْدَهُ

“Might belongs to God alone”³⁵

Yes... Might belongs to God, and to God alone, and to none other than Him among all humankind.

No one should be proud of his kingdom or boast about his clan or his money. Indeed, it is natural for a person to endure much pain, trouble and hardship for the sake of his religion and principles. He must be patient when some hurtful words are directed at him, to the extent that he is considered a humiliator of the believers, even though every movement he made and every stance he took was only for the sake of preserving them, and for the sake of their lives, their happiness and the safety of their religion and faith. He endured this exceptional situation

³² Mukhtaṣar al-Tārikh by Ibn al-Kāzīrūnī, p. 80; and Ma‘āthir al-Ināfah, vol. 1, p. 106.

³³ Refer to the sources mentioned before.

³⁴ See the sources of the previously mentioned comprehensive ḥadīth on the authority of Imam al-Riḍā (‘a) and al-Biḥār, vol. 43, pp. 242 and 258; and al-Kāfī, vol. 6, p. 472.

³⁵ al-Fuṣūl al-Muhimmah by Ibn al-Sabbāgh, p. 137.

in which people saw humiliation and degradation, and he saw the ultimate in pride and dignity, because he worked in accordance with the legal obligation and in accordance with the divine command.

4 - There is another text for the inscription on the ring that he wore, which is:

اللَّهُ أَكْبَرُ وَبِهِ أَسْتَعِينُ

*“God is the greatest, and with Him I seek help”*³⁶

God is greater than all that is great, and more magnificent than all that is great, and more honourable than all that is honourable. God is greater, and He is the one sought for help in confronting the oppression of oppressors and the tyranny of tyrants.

5 - As for his seal, with the ring engraved on it:

الْحَمْدُ لِلَّهِ

*“Praise be to God,”*³⁷

It is praising God for His blessings and thanking Him for His favours. All blessings are from God, and they are for those with whom God is pleased and who are pleased with Him. They do not see in the greatest trials and most severe horrors anything but a source of comfort and ease for them, if they are in the way of God and for the sake of His pure pleasure, Blessed and Exalted be He.

³⁶ ‘Unwān al-Ma‘ārif, p. 15 and Mukhtaṣar al-Tārīkh by Ibn al-Kāzīrūnī, p. 80, in which it says, “I sought help” instead of “I seek help.”

³⁷ al-Bihār, Vol. 43, p. 258, quoting from al-Kāfī.

5 - Imam al-Ḥusayn (‘a)

The circumstances of the A’immah, Ḥasan and Ḥusayn (‘a), in their political lives were similar in many aspects, because they were carrying out their duty and shouldering their grave responsibilities during a period of time that was close in its fluctuations, and circumstances. It is natural that there would be a similarity in the inscriptions on some of the rings they wore.

On the authority of Imam al-Ṣādiq (‘a) he said: “*On the rings of Ḥasan and Ḥusayn was:*

الْحَمْدُ لِلَّهِ

“*Praise be to God*”³⁸

Another Ḥadīth

He (Imam al-Ṣādiq (‘a)) states, “*And on the rings of Ḥasan and Ḥusayn was*

حَسْبِيَ اللَّهُ

“*Allah is sufficient for me*”

And on the ring of the Commander of the Faithful was:

اللَّهُ الْمَلِكُ

“*Allah is the King*”³⁹

Another Ḥadīth

Al-Bayhaqī and others narrated from him (Imam al-Ṣādiq (‘a)), that on the rings of Ḥasan and Ḥusayn (‘a) was:

ذِكْرُ اللَّهِ تَعَالَى

³⁸ Ibid.

³⁹ Sunan al-Bayhaqī, vol. 4, p. 143; and Tārīkh Jurjān, p. 418.

*“Remembrance of God Almighty”.*⁴⁰

As each of them was let down by his companions, and each of them turned to God and to God alone, and God is sufficient for him, then it is also natural that the inscription on their rings would be similar, and that Imam al-Ḥusayn (‘a) would have—just as Imam al-Ḥasan (‘a) had—a ring engraved with *“God is sufficient for me,”* and the same is the case with the words: *“Praise be to God,”* as we mentioned earlier.

Imam al-Ḥusayn (‘a) faced the betrayal of the nation, for whose sake he revolted, and for the sake of its life, dignity, and religion, but this betrayal did not weaken his resolve, as long as God was sufficient for him. After this, he did not care if the matter ended with his martyrdom with a group of his family and companions, if that was the best path that would preserve this religion from the distortions of the falsifiers and the doubts of the misguided. That is God’s will, and that is His command. So, would he be wrong to carry out his duty and fulfill his mission?

So the inscription on his ring was in harmony with all of that, and it is:

إِنَّ اللَّهَ بَالِغُ أَمْرِهِ

*“God will accomplish His purpose”*⁴¹

He had another ring on which was engraved what expressed his readiness to meet God Almighty, and his preparation for that, which is his saying:

لَا إِلَهَ إِلَّا اللَّهُ عُدَّةٌ لِلِقَاءِ اللَّهِ

⁴⁰ See the sources of the comprehensive ḥadīth at the beginning of this previous research on al-Riḍā (‘a); and al-Biḥār, vol. 46, pp. 6 and 7, and 43, pp. 242, 247, and 258; and Safīnat al-Biḥār, vol. 1, p. 377; and al-Amālī of al-Ṣadūq, 128.

⁴¹ al-Biḥār, vol. 43, pp. 247 and 248; and al-Amālī of al-Ṣadūq, 116. See 128; and Safīnat al-Biḥār, vol. 1, p. 377.

“‘There is no god but Allah’ is a provision for meeting Allah”⁴²

Thus, the movement is linked to the principle, the goal, and the end with a deeply rooted and ideological connection. God is the principle and the goal, and with Him we will meet on the Day of Resurrection.

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ

*O mankind, indeed you are striving toward your Lord with exertion and will meet Him.*⁴³

Another Ḥadīth

The inscription on his ring was:

لِكُلِّ أَجَلٍ كِتَابٌ

*For every term is a decree.*⁴⁴

The meaning is clear and the significance is also apparent.

⁴² Ibid.

⁴³ Sūrah al-Inshiqāq, Verse 6.

⁴⁴ Nūr al-Abṣār, p. 126 and al-Fuṣūl al-Muhimmah by Ibn al-Sabbāgh, p. 157.

6 - Imam al-Sajjād (‘a)

Imam al-Sajjād (‘a) lived through the event of Karbalā’ and suffered from the fire of its tragedies and pains. Then the harsh conditions continued to impose their dominance and effects, so it was natural for him to remember those tragedies, as he used to wear his father’s ring, which was engraved with:

إِنَّ اللَّهَ بَالِغُ أَمْرِهِ

“God will accomplish His purpose”⁴⁵

This also shows his pride in performing the religious duty and a clear indication that he too was walking the same path and taking the same road. He also wore the ring of his father Ḥusayn (‘a) which was engraved with:

لَا إِلَهَ إِلَّا اللَّهُ عُدَّةٌ لِلِقَاءِ اللَّهِ

“There is no god but Allah’ is a provision for meeting Allah”⁴⁶

He had to work diligently and devotedly, so that the seed of revolution sowed by his father, the Master of Martyrs, could bear fruit. He was the one who bore the responsibility of preserving that pure sacrifice and its impact on the conscience and soul of the nation. This meant that he should not just mourn over that martyrdom of the Pure Imam, but he must announce this matter by every means, day and night. One of the means was that he engraved on his ring praise for that immortal stance, which does not compromise or reconcile at the expense of religion and truth. He recorded his explicit condemnation of the vile and shameful acts which disgraced all the enemies of God and humanity, so that its thunderous echo would remain immortal and everlasting, heard through the generations, deafening the ears of all tyrants and oppressors, and challenging all criminals and aggressors.

⁴⁵ See the sources of the comprehensive ḥadīth on the authority of al-Riḍā (‘a).

⁴⁶ al-Amālī of al-Ṣadūq 126; al-Bihār, Vol. 43, pp. 247 and 248; and Safīnat al-Bihār, Vol. 1, pp. 377.

Yes... he engraved on his ring:

خَزِيٍّ وَشَقِيٍّ قَاتِلُ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ

“Disgraced and wretched is the killer of Husayn ibn Ali (‘a)”⁴⁷

And after that, the hateful Umayyad tyranny continued to expand and expand, rising and intensifying until it seemed to them that they—by killing Husayn (‘a)—had achieved their dearest desires, reached the goal, fulfilled the end. They felt that they had been rid of their strongest opponents, the Ahl al-Bayt (‘as), and they completely and finally eliminated their call. They thought that they have reached the pinnacle and obtained the highest degrees of glory and honour... just as Mu‘āwiyah had previously imagined, when he made a pact with Imam al-Ḥasan (‘a). For this reason, we see Imam al-Sajjād (‘a) wearing a ring engraved with the same phrase that was engraved on the ring of his uncle, Imam al-Ḥasan (‘a), which is:

الْعِزَّةُ لِلَّهِ

“Might belongs to God”⁴⁸

Imam al-Sajjād (‘a) took upon himself the task of reviving the religion in circumstances that were among the most difficult and harsh, especially since the people, after the martyrdom of his father, and for various reasons that we explained in our article, “Imam al-Sajjād (‘a), the Resurrector of Islam,”⁴⁹ had abandoned the Ahl al-Bayt (‘as), and turned away from them, until no one recognized the *Imāmah* of Imam al-Sajjād (‘a) except for three people.⁵⁰

This made it necessary for Imam al-Sajjād (‘a) to begin a new stage of jihad, full of troubles and dangers, and requiring more work

⁴⁷ al-Kāfi, vol. 6, p. 473; ‘Uyūn Akhbār al-Riḍā vol. 2, p. 56; al-Amālī of al-Ṣadūq, p. 116; al-Wasā’il, vol. 3, p. 410; al-Biḥār, vol. 3, p. 247; vol. 46, p. 5; Musnad al-Imam al-Riḍā (‘a), vol. 2, p. 365.

⁴⁸ Qurb al-Isnād, p. 31, and al-Biḥār, vol. 46, p. 7, and vol. 42, p. 68.

⁴⁹ See our book Studies and Researches in History and Islam, vol. 1

⁵⁰ See al-Kashhi, pp. 115 and 123, and others.

and follow-up, more strenuous effort, and divine guidance. The inscription on his ring was:

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ

“And my success is only from God”⁵¹

God Almighty granted him success in that great struggle and prepared the appropriate ground for the emergence of the school of the two A’immah, al-Bāqir and al-Ṣādiq (‘as) after him. And all the arrogance and tyranny of the Umayyads and their supporters could not hinder or prevent the fulfillment of the duty, for God is the Most High, and He is the One deserving of praise for His successes and blessings. Therefore, the inscription on the other ring that he wore said:

الْحَمْدُ لِلَّهِ عَلِيِّ الْعَظِيمِ

“Praise be to God, the Most High, the Almighty.”⁵²

Imam al-Sajjād (‘a) lived in a time dominated by ignorance of divine teachings, to the point that many of the Hashemites—let alone others—did not know how to pray, nor how to perform *Hajj*.⁵³ So it was necessary to announce the call to knowledge, so that if a person acquired it, then to act upon it was the most important and first priority. So, the inscription on his ring was:

عَلِمْتَ فَأَعْمَلْ

“You have learned, so act”⁵⁴

⁵¹ Nūr al-Absār, p. 139, and al-Fuṣūl al-Muhimmah by Ibn al-Sabbāgh, p. 187.

⁵² al-Kāfi, vol. 6, p. 473, and al-Bihār, vol. 46, p.5.

⁵³ Kashf al-Qinā’ an Ḥujjiyyat al-Ijmā’, p. 67.

⁵⁴ ‘Uyūn al-Akhbār by Ibn Qutaybah, vol. 1, p. 302.

7 - Imam al-Bāqir (‘as)

We find a similarity in some stages and circumstances of Imam al-Bāqir (‘a)’s life, with the life and circumstances of Imam al-Ḥasan (‘a), then Imam al-Ḥusayn (‘as) and then Imam al-Sajjād (‘a) after him.

This similarity is indicated by the words of Imam al-Sajjād (‘a) to Qāsim: “Beware of saddling a mount and traveling here to seek knowledge, until the passage of seven *Hajj* after my death.”⁵⁵

Therefore, it is natural that he would wear a ring with the same engraving as the ring of Imam al-Ḥasan (‘a) and another with the same engraving as the ring of Imam al-Ḥusayn and his son al-Sajjād (‘as).

His ring was not the ring of his grandfather Ḥusayn (‘a) on which was engraved:

*“Indeed, Allah will accomplish His purpose”*⁵⁶

because there was a continuous need to remind the nation of the status of the pure A’immah, and to focus completely on the position of the Ahl al-Bayt (‘as) in Islam, and then to praise the pioneering stance of Imam al-Ḥusayn (‘a). He reminded them of the heinous crime committed by the Umayyads against him, his family, and his companions, while hinting that there is an insistence on continuing the march, preserving, protecting, and saving this religion that was intended to be buried, with more confidence in God’s kindness and care, and a lot of optimism about its new beginning, Indeed, God will accomplish His purpose and will perfect His light, and will reserve His victory for His righteous servants. No matter how difficult the circumstances are, no matter how hard the enemies of God and

⁵⁵ *Kashf al-Qinā‘ ‘an Hujjiyyat al-Imā‘*, p. 66.

⁵⁶ See the sources of the ḥadīth mentioned above on the authority of Imam al-Riḍā (‘a). In addition to *al-Bihār*, vol. 46, p. 221; and *Ḥayāt al-Imam al-Bāqir* by al-Qurashi, vol. 1, p. 28; and *A’yān al-Shī‘ah*, vol. 1, p. 169; and *al-Kāfī* and others.

humanity strive, and despite all the calamities and disasters that their oppression and tyranny bring, all of that is nothing but like a mirage,

And the revolution of Ḥusayn (‘a) was that pioneering beginning, and the firm step on the path to achieving the divine goals, for God will accomplish His purpose.

“If the religion of Muḥammad (ṣawa) was not established except by killing me, O swords, take me.”

This is precisely what also explains to us his sealing with a ring engraved on it:

ظَنِّي بِاللّٰهِ حَسَنٌ وَبِنَبِيِّ مُّؤْتَمَنٍ وَبِالْوَصِيِّ ذُو مَنِّنٍ وَبِالْحُسَيْنِ وَالْحَسَنِ

“My opinion of God is good, and of the Prophet, the trusted one,⁵⁷ and of the Successor, the bountiful, and of Ḥusayn and Ḥasan.”

Although this includes a serious political and ideological challenge in terms of openly stating that the *Imāmah* and *Wilāyah* belong to the Commander of the Faithful and the A‘immah from his descendants (‘as). This means that everyone other than him, who has assumed and is assuming the leadership of the nation, is an aggressor and a usurper. In addition to that, he wore the ring of Imam al-Ḥusayn (‘a) whose inscription was:

لَا إِلَهَ إِلَّا اللَّهُ عُدَّةٌ لِلِقَاءِ اللَّهِ

“‘There is no god but Allah’ is a provision for meeting Allah”⁵⁸

And it is the ring of all the A‘immah (‘as) before him...

It is clear that Imam al-Bāqir (‘a) was a contemporary of the tyrants of the Umayyads who were conquering countries and humiliating the people, and they believed that the matter of the Ahl al-

⁵⁷ See *Kaṣḥf al-Ghummah*, Vol. 2, p. 322, and *Nūr al-Absār*, p. 143; both from al-Tha‘labī’s *Tafsīr*, and *al-Bihār*, Vol. 46, p. 221; and from *‘Uyūn Akhbār al-Riḍā* Vol. 2, p. 27; and *Makārim al-Akhlāq*, p. 92; and *Musnad al-Imam al-Riḍā (‘a)*, Vol. 2 pp. 364 and 368; and *al-Wasā’il*, Vol. 3, p. 411; and from *Maṭālib al-Su‘ul*, p. 80

⁵⁸ *al-Amālī* of al-Ṣadūq, p. 128; and *al-Bihār*, vol. 43, pp. 247/248, and *Safīnat al-Bihār*, vol. 1, p. 377.

Bayt (‘as) had ended and their complaints had been answered, according to their claim. They believed that they had reached the highest levels of glory and greatness, and had attained - also according to their claim - all the manifestations of honour, power, and strength that could be attained

It is therefore natural that the Imam (‘a) would, in response, raise a strong slogan that condemns that deviant thought, challenges all those concepts, and shakes them to their core. The inscription on his ring is sometimes the same as the inscription on Imam al-Ḥasan (‘a)’s ring from before, which is:

الْعِزَّةُ لِلَّهِ

*“Might belongs to God”*⁵⁹

Another word which he adds to it in a ring of his—a word that has an important significance in contrast to the tyrants of the Umayyads—and it is the word “all together.” So, the inscription on the ring became:

الْعِزَّةُ لِلَّهِ جَمِيعًا

All Might belongs to God”.⁶⁰

This word “all together” in circumstances like these is worth pondering over.

And Third: The inscription on his ring is:

الْقُوَّةُ لِلَّهِ جَمِيعًا

*“All Power is for God”*⁶¹

⁵⁹ al-Kāfi, vol. 6, p. 473; and al-Bihār, vol. 46, pp. 222/223; and al-Wasā’il, vol. 3, p. 408,409; and Makārim al-Akhlāq, p. 89.

⁶⁰ al-Tahdhīb by Shaykh al-Tūsī, Vol. 1, p. 32; al-Istibṣār, Vol. 1, p. 48; Qurb al-Isnād, p. 72; al-Bihār, Vol. 46, p. 223; al-Wasā’il, Vol. 1, p. 234; Sunan al-Bayhaqī, Vol. 4, p. 143.

⁶¹ Hilyat al-Awliyā’, Vol. 3, p. 186; Tārīkh Jurjān, p. 419; and footnote of al-Bihār, Vol. 46, p. 423. It is possible that the word “القوة” is a misspelling of the word “الْعِزَّة”.

If it is necessary to continue the journey with more determination, and with more confidence in the victory of God Almighty, whatever the circumstances, and no matter how great the challenges and if he needs a helper and supporter for that, then we find him wearing another ring, the inscription of which is:

رَبِّ لَا تَذَرْنِي فَرْدًا

“O Lord, do not leave me alone”⁶²

⁶² al-Fuṣūl al-Muhimmah by Ibn al-Sabbāgh al-Mālikī, p. 197, and Nūr al-Absār, p. 143

8 - Imam al-Şādiq (‘a)

Imam al-Şādiq (‘a) lived during the period of relative weakness of the Umayyads, and their preoccupation with the wars of the Khawārij and others. These wars undermined them and shook the firm pillars of their rule. He also witnessed the launch of the Abbasid call, which was able to overthrow the crumbling Umayyad throne, destroy it, and shatter it once and for all. The Abbasids sat on the throne of power and authority and began to consolidate the foundations of their rule with all their might.

Then, when their rule was firmly established, they turned against their cousins, the A’immah of the Ahl al-Bayt (‘as) and their Shias, killing, oppressing, and displacing them. They saw in them a danger that threatened their very existence in power.

After this, an explanation of the inscriptions of the various rings that Imam al-Şādiq (‘a) wore in different circumstances can be as follows:

1 - Imam al-Şādiq (‘a) lived through the period of weakness of the Umayyads, the decline of their power, and the period of the rise of the Abbasid state, which was also suffering from weakness and instability in its early stages. That is, the former had weakened, and the latter had not yet grown strong. For this reason, we note that he did not wear a ring at that time, whose inscription was:

الْعِزَّةُ لِلَّهِ

“Might belongs to God” or

الْعِزَّةُ لِلَّهِ جَمِيعًا

“All Might belongs to God”

Rather, his attention was directed towards reminding people of the heinous crime of the Umayyads against the Fifth of the People of the Cloak (‘as). He strove to set a living example for the nation, and to declare that if a ruler does not adhere to religion and does not adhere to

conscience, then he is the most ferocious and shameful of creatures, and is prepared to commit any crime and every great sin for the sake of his personal purposes, his inhuman aims and goals, and that the entire nation, will bear the devastation of allowing the likes of these people to control its destiny and dominate its affairs.

Perhaps this is some of what he ('a) intended by wearing the ring of his grandfather, Imam al-Ḥusayn ('a) on which was engraved:

لَا إِلَهَ إِلَّا اللَّهُ عِدَّةٌ لِلْقَاءِ اللَّهِ

*“There is no god but Allah’, is a provision for the meeting Allah”*⁶³

As for why he did not wear his other ring, on which was engraved:

إِنَّ اللَّهَ بَالِغُ أَمْرِهِ

“God will accomplish His purpose”

maybe it is because the volatile political conditions that the nation was suffering from required greater connection to God and an emphasis on His Oneness, glory be to Him. This is so that people understand that this pure monotheism is what determines the correct attitude, which bestows true life in its highest meanings on all people. When people stray from this meaning, they must bear the bitterness of the deviation that they themselves contribute to creating, or at least to strengthening and continuing it.

As the Umayyads were entangled in their wars with the Kharijites and others, any change in the existing affairs was not in their interest. Then the Abbasids raised the slogans of taking revenge for the Alawites and calling for the approval of the family of Muḥammad (ṣawa). An objective study of matters indicates that matters were heading towards profound changes and important transformations, on the political, intellectual, social, and other levels.

⁶³ al-Amālī of al-Ṣadūq, p. 116; see p. 128; al-Bihār, vol. 43, pp. 247 and 248; Safīnat al-Bihār, vol. 1, p. 377.

But in any case, these transformations were not in the interest of the Ahl al-Bayt (‘as), who represent the true and conscious divine leadership of the nation... even if many people assumed that.

As for the apparent inclination of the people towards the Ahl al-Bayt (‘as), it cannot represent a force reliable enough to carry out a reform movement, aimed at radically correcting the situation, for the benefit of religion and the nation. The reason is that it did not arise from a focused ideological awareness, but rather was sometimes due to sincere emotions, and sometimes insincere, based on backgrounds of a personal or tribal nature etc.

It was therefore not strong enough to erect a principled and ideological challenge. Most probably, it would collapse in the face of an opposition and result in destroyed efforts and withered hopes. Thus, the apparent power of popularity of the Imam, among the masses, could not suffice as a support, as it was not based on sincerity and piety. Thus, it is clear that there is no power except with God.

These circumstances were full of temptations, rich in what would fuel ambition to enter the mire of politics, especially of many political offers—from the Abbasid preachers and their enticements—imposed with compelling justifications, some of which we explained in our book: The Political Life of Imam al-Riḍā (‘a). So, it was necessary for a person, who is concerned about Islam and knows that aspirations for attaining power will not lead to what benefits Islam and humanity. So, he curbs them by resorting to God and asking for His forgiveness, glory be to Him...

And through all of this we deeply understand the significance of the inscription on his ring, being the following three phrases:

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ أَسْتَغْفِرُ اللَّهَ

“[I submit to] whatever Allah wills, there is no power except with Allah, I seek forgiveness from Allah”

And the other inscription on his ring was:

اللَّهُ خَالِقُ كُلِّ شَيْءٍ

“God is the Creator of all things”⁶⁴

It was necessary for Imam al-Ṣādiq (‘a) to continue to bear the burdens of spreading Islam and teaching people the rulings. He had the opportunity more than other A’immah (‘as), due to the weakness of the two states that he lived during and witnessed the period of their decline and rise.

It is natural for him to call upon God, Glory be to Him, who is his trust and refuge in important tasks, to make this task easy for him and to protect him from the evil of enemies, so the inscription on his ring was:

رَبِّ يَسِّرْ لِي، أَنْتَ ثِقَّتِي، فَتَنِي شَرَّ خَلْقِكَ

“O Lord, make it easy for me, You are my trust, so protect me from the evil of Your creation”⁶⁵

Since it was necessary to reject the authority of the tyrant, and to adhere only to the authority of God Almighty, and the Abbasids, after they acquired power and eliminated the Umayyads, established their affairs, and consolidated the foundations of their kingdom. They turned their attention to their cousins, the family of Ali (‘as) and to their Shias. Their concern was to get rid of them. Even Imam al-Ṣādiq (‘a) was subjected to much harassment, threats, and serious attempts by Manṣūr [al-Dawānīqī] al-‘Abbāsī to get rid of him, even physically, which he finally succeeded in.

We find that the inscription on his ring was in harmony with all of that, and it is:

اللَّهُ وَلِيِّي وَهُوَ عِصْمَتِي مِنْ خُلُقِهِ

⁶⁴ al-Kāfi, Vol. 6, p. 473; al-Wasā’il, Vol. 3, p. 408; and al-Bihār, Vol. 47, p. 10; from Miṣbāḥ al-Kafa’ mī, p. 522.

⁶⁵ Da’ā’im al-Islām, Vol. 2, p. 165.

*“God is my guardian, and He is my protection from His creation”*⁶⁶

In some texts:

اللَّهُمَّ أَنْتَ ثِقَتِي فَقِنِي شَرَّ خَلْقِكَ

*“O God, You are my trust, protect me from the evil of Your creation”*⁶⁷

⁶⁶ See the sources of the comprehensive ḥadīth mentioned above on the authority of Imam al-Riḍā (‘a), at the beginning of this research, in addition to al-Biḥār, vol. 47, p. 8.

⁶⁷ al-Biḥār, vol. 47, pp. 10 and 11, on the authority of al-‘Adad and others, and Makārim al-Akhlāq, pp. 89 and 91, and al-Kāfi, vol. 6, p. 473, and al-Wasā’il, vol. 3, p. 410, and Musnad al-Imam al-Riḍā vol. 2, p. 363, and Tārīkh Jurjān, p. 418.

9 - Imam al-Kāẓim (‘a)

Imam al-Kāẓim (‘a) lived during a period in which the Abbasids felt that their kingdom was stable and their authority was firm. This feeling began to crystallize in the second half of Maṣṣūr’s caliphate, that is, after he eliminated the movement of the Banī al-Ḥasan, his transfer of the capital of the Caliphate to Baghdad, and other measures which made him relatively reassured about the future of the Abbasids in power.

Then his son, Mahdi, completed the mission his father had begun, namely, eliminating opponents of the government, under the banner of accusations of heresy and other slogans. After him came Hādī al-‘Abbāsī, who was also able to quell the revolt of Ḥusayn ibn Ali, the master of Fakh, may God Almighty be pleased with him... and other matters which cannot be discussed in this brief work.

The situation and circumstances were very similar to those experienced by the Commander of the Faithful (‘a) in the period immediately following the death of the Noble Prophet (ṣawa) when that emerging government, which had usurped the position of the Caliphate from him, took many measures that reassured them of its stability and steadfastness. Perhaps the circumstances experienced by the Commander of the Faithful (‘a) with the Umayyad government during its emergence, and their relative control of the matter were not much different from this period either.

All of this may explain to us the secret of Imam al-Kāẓim (‘a) wearing the ring of his grandfather, the Commander of the Faithful (‘a) on which was engraved the phrase:

الْمُلْكُ لِلَّهِ

“The Kingdom belongs to God,” or

اللَّهُ الْمَلِكُ

“God is the King”⁶⁸

Then came the Caliphate of al-Rashīd al-‘Abbāsī, who would lie on his back and look at the cloud carrying rain, and say: Go wherever you wish, and your tax will come to me.⁶⁹ A statement that expresses excessive pride in his authority and the vastness of his kingdom.

Yes... the Caliphate of al-Rashīd came, and with it more manifestations of luxury and extravagance, a life of bliss and comfort and reassurance about the future. There is no doubt that this feeling had reached its peak when the government was able to besiege the Ahl al-Bayt (‘as), and limit their activity with the repressive measures it took against them, and against their master and great one, Imam al-Kāzīm (‘a).

Imam al-Kāzīm (‘a) spared no effort in confronting and resisting that arrogance, and outlining the correct and sound path for the nation, and left no stone unturned in propagating his righteous stance by launching the realistic and correct slogan at every occasion.

Especially with regard to his view of authority and rulers, even the inscription on his ring is the same as the previous inscription, with the addition of one word, so it becomes:

الْمُلْكُ لِلَّهِ وَحْدَهُ

“The kingdom belongs to God alone”⁷⁰

Then he and his followers faced the tyranny and oppression of the Abbasids, and spent long years in the depths of prisons, and endured more calamities and pains from them. The matter ended with

⁶⁸ See al-Bihār, vol. 62, pp. 69 and 70, vol. 16, p. 122; Thawāb al-A‘māl, pp. 209 and 210; al-Kāfī, vol. 6, p. 472; Makārim al-Akhlāq, p. 89; and al-Wasā’il, vol 3, pp. 405.

⁶⁹ Ma‘āthir al-Ināfah, Vol. 1, p. 194.

⁷⁰ See al-Bihār, Vol. 48, p. 11, and al-Fuṣūl al-Muhimmah by Ibn al-Sabbāgh, p. 218; and Nūr al-Abṣār, p. 148; and Ḥayat al-Imam Mūsā ibn Ja‘far by al-Qurashi, Vol. 1, p. 48; from Akhhār al-Duwal, p. 112.

his martyrdom, by the order of the chief of tyrants, at the hands of their evil executioners.

He also found that the people of his time were either turning away from the Ahl al-Bayt ('as), or that their position was characterized by weakness, indifference, subservience and submission to unjust rulers, and inclining towards worldly life, being engrossed in its adornments and glitter, and heedless of their sensitive issues, which are the issues of religion and the nation. Thus, we find that the inscription on his ring is

حَسْبِيَ اللَّهُ

“Allah is sufficient for me”

It had a rose and a crescent above it.⁷¹ Perhaps the rose indicates the cultural openness that has begun to appear in broad sectors of the nation, and is a sign of the blessed spread of the lofty Islamic meanings

As for the crescent, perhaps it refers to the hope for the rebirth of light, and the emergence of its overwhelming beam in a circular form, traversing its path of perfection until it becomes a full moon, when it reaches fourteen, the number of the fourteen infallible ones, the last of whom is the promised Mahdi, “who will fill the earth with justice and equity after it has been filled with oppression and injustice.”

Please note that the first to adopt the crescent as a symbol was the Great Prophet (ṣawa). Al-‘Asqalānī narrated, in the biography of Sa‘d ibn Mālik ibn al-Azdī, he said: *“Ibn Yūnus said: He visited the Great Prophet (ṣawa) and he gave him a black banner for his people, with a white crescent on it, and he witnessed the conquest of Egypt...”*⁷²

The claim of some that the Ottomans took the crescent moon as an official symbol from the Caesars, and that it originated from

⁷¹ See al-Kāfi, vol. 6, p. 473; Makārim al-Akhlāq, pp. 90 and 92; al-Biḥār, vol. 48, p. 10; al-Wasā'il, vol. 3, p. 410; and Musnad al-Imam al-Riḍā ('a), vol. 2, p. 363.

⁷² al-Iṣābah, vol. 2, p. 32, and al-Tarātib al-Idāriyyah, vol. 1, p. 320.

Philip, the father of Alexander the Great, is an incorrect and unacceptable claim.⁷³

⁷³ See al-Tarātib al-Idāriyyah, vol. 1, p. 320, about Wafāyat al-Assalad, p. 380.

10 - Imam al-Riḍā ('a)

As for the inscription on the ring that Imam al-Riḍā ('a) used to wear, we say: He ('a) lived since the death of his father, in tragic circumstances, not very different from the circumstances of his father, Imam al-Kāẓim ('a), with whom he shared in his concerns, and a large part of his activity was accomplishing what needed to be accomplished in the interest of religion and the world, for the people of faith.

He was singled out for torment and great hardships, the bitterness of which was no less significant than what preceded it. For this reason, we find him wearing his father's ring, which indicates these pains and those troubles. He himself, announces this and draws attention to it, saying: *"The inscription on my father's ring was:*

حَسْبِيَ اللَّهُ

'Allah is sufficient for me,'

*and it is what I used to wear."*⁷⁴

These torments reached their peak during the reign of Ma'mūn al-'Abbāsī. It has even been narrated that when Imam al-Riḍā ('a) returned from Friday prayers, he would pray for his own death, to free himself from what he was undergoing.⁷⁵ This is because the Imam's life with Ma'mūn was a life of estrangement, pain, and bitterness, to the point that death was easier for him than to bear it, even though the conditions apparently indicated the opposite to the simple and naive people.

We can liken this period of time in terms of its conditions and political phenomena, to the period in which Imam al-Ṣādiq ('a) lived, as he witnessed the dangerous transformations that the nation was

⁷⁴ See the sources of the comprehensive ḥadīth mentioned earlier in the beginning of this research on Imam al-Riḍā ('a) in addition to al-Kāfi, Vol. 6, p. 473; al-Bihār, Vol. 48, p. 11, Vol. 49, p. 9; al-Wasā'il, Vol. 3, p. 410; Musnad al-Imam al-Riḍā ('a) Vol. 2, p. 363; Nūr al-Abṣār, p. 152; and al-Fuṣūl al-Muḥimmah by Ibn al-Sabbāgh, p. 430.

⁷⁵ 'Uyūn Akhbār al-Riḍā ('a) vol. 2, p. 15; and al-Bihār, vol. 49, p. 140. See also The Political Life of Imam al-Riḍā ('a), pp. 325 and 346.

undergoing, and which he knew would have an important and decisive impact on its future. This is because Ma'mūn al-'Abbāsī—as we have explained elsewhere⁷⁶—was suffering from conditions similar to those of the Umayyads in their final days.

Even Ma'mūn found himself forced to seek help from non-Arabs to confront his brother Amīn in a fierce war, which ended with his brother's murder. This weakened his position among the people in general and caused many question marks to be placed on the truth of his intentions and goals. On the other hand, he noticed that sympathy for the family of Ali was growing stronger and more widespread, day by day. Other factors placed him in dire need of searching for moral cover to bolster his position and preserve his status and continuity in power. The environment was changing, and sympathy for the Alawites had begun to appear like a powerful current that could shake many entrenched edifices and move in a direction more in line with desires and inclinations. The temptations were increasing day by day, to the point that one might imagine that the opportunity is ripe for some kind of change—because there is sufficient and reliable power to launch and sustain the movement toward comprehensive transformation.

The temptations and offers, and even Ma'mūn's pressures—on him to accept the caliphate at one time and the crown princeship at another—began to loom on the near horizon. The Imam ('a) knew the truth of Ma'mūn's intentions and goals in this, especially after the degree of insistence on him reached the point of death threats, giving clear indications of the extent of the conspiracy and that the target is the matter of *Imāmah*. Actually, the intention was to consolidate matters towards its abolition, to undermine its status, and the preservation of the rule of the tyrants at the expense of the Ahl al-Bayt ('as) and at the expense of Islam as a whole.

If we wanted to be more specific in our presentation of the reality of the circumstances at that time, we would say:

⁷⁶ See our book The Political Life of Imam al-Riḍā ('a).

The opportunity arose for Imam al-Bāqir and al-Ṣādiq (‘as) to play their pioneering role in raising the educated and aware vanguard of the nation, to the point that it could be said that this vanguard represented the general trend that dominated—almost—its various sectors. The situation continued in this manner until the era of Imam al-Riḍā (‘a).

This matter had an undeniable effect on the intellectual and emotional formation among people in general. But it was an effect that did not go beyond the emotional and superficial intellectual dimension, and did not reach the level of solid doctrinal formation, which would make living thought interact with sincere emotion within the person, to become a living conscience capable of translating to the level of movement and action.

Therefore, it was not possible to rely on this awareness, nor on that emotion, to carry out a radical and decisive movement of change, especially with the observation of a strong inclination towards comfort and worldly life. This surrender to a life of luxury and pleasure entails weakness and stagnation, and fear of undertaking any movement of change that aims to disturb the comfortable status quo.

Even if we assume that—in the midst of their emotional turmoil—they succeeded in resolving the situation favourably, the lack of an ideological dimension and a sense of sacrifice, will not be able to protect the continuity of the movement with safety and clarity, nor to bear its responsibilities for a change of their situation.

Rather, this movement will turn on itself, consuming its children, overthrowing its principles, and eradicating the pulses of life within it. This is because the passion will fade, as long as there is nothing left to excite and inflame it. Thought will become dry, inert rubble when the winds of interests, whims, and desires blow upon it, turning it into chaff that the winds will scatter. This is unless it can be used as fuel, working to reclaim it, direct it, and prepare the opportunity to benefit from it in the most complete and perfect manner.

All of this... if the movement could reach a decisive point towards the desired goal, but it is a remote possibility—a very remote one—as repeated experiences over more than a century have proven.

We have clearly seen how many Zaydi movements failed, and how easy it was for the rulers to eliminate them, until they became a thing of the past, as if nothing had happened. This was despite the vast influence of the Zaydis at various levels and in various fields, and despite their complete control, at the time over matters: politically, in the media, culturally, emotionally, and otherwise, as we explained in our book: “The Political Life of Imam al-Riḍā (‘a)”.

This is only because the Zaydi movements were primarily political movements and did not have a solid intellectual and ideological authenticity emanating from the spirit and the conscience. Rather, they relied on that tremendous emotional tide and that dry cultural awareness that did not reach the point of blending emotion with thought, and mixing thought with conscience, to produce an ideological position for which they would bear hardships and sacrifice their lives. Rather, they encountered obstacles and impediments stemming from within themselves, making reliance on them a mirage.

This is what explains to us how, when people faced matters seriously, and when the torrent reached unbearable levels and things did not return to their normal course, they returned to their worldly life and settled into a life of safety and ease, according to their imagination and in harmony with their desires. They did not care about what would happen next, nor what the results would be.

In this case, the A’immah (‘as) had no right to risk people’s lives in circumstances like these, because that meant that their matter would end, easily and simply, exactly as the Zaydis and their ilk did.

And after all of that... the Imam (‘a) was supervising all of this, he dealt with that reality with confidence and responsibility, and with the message of the unique leader and the witnessing Imam. It is not

surprising if we see him record all of that, and allude to its results and data with two phrases only, so that the inscription on his ring is:

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

“[I submit to] whatever God wills, there is no power except with God”⁷⁷

And this is almost the same as what was written on the ring of Imam al-Ṣādiq (‘a).

Yes... and these two statements are in complete harmony with the situation of Ma’mūn’s reality and ambitions, as well as with the reality in which the Imam (‘a) lived and his responsibilities, and finally with the circumstances of the nation and its capabilities, on all levels and in various fields...

It is noteworthy that this period seemed to be a period of relative relief for the Ahl al-Bayt (‘as) and their Shias, as the government was no longer openly and blatantly insulting the Ahl al-Bayt (‘as) and their Shias. Rather, it pretended to love and be loyal to them, and showed more appreciation, honour, and hospitality to their leader, even though it secretly sought to harm them and worked in various ways to eradicate their influence and uproot them.

For this reason, we do not find in this period—of Imam al-Riḍā (‘a)’s life, or the life of Imam al-Jawād (‘a) after him—talk from them (‘as) about the trials and pains that they and their Shias were exposed to, because reminding people of this matter would not be understood and might not even be acceptable. But we find them raising the other slogan mentioned above, to indicate that the will is from God Almighty, and with Him and to Him is power and might. No one should be deceived by what he sees of deceptive appearances, but rather he should deal with matters with awareness, depth, foresight, and responsibility, as was previously indicated.

⁷⁷ al-Kāfi, vol. 6, pp. 473 and 474; al-Wasā’il, vol. 3, p. 410; al-Bihār, vol. 49, p. 2; Musnad al-Imam al-Riḍā (‘a), vol. 2, p. 363.

11 - Imam al-Jawād (‘a)

After Ma’mūn was able to change the course of events in his favour, and in favour of consolidating the pillars of Abbasid rule, by forcing Imam al-Riḍā (‘a) to accept the position of crown prince and the people’s allegiance to him, then he was able to get rid of the Imam (‘a) by poisoning him.

And after the revolutions were extinguished, all voices were stifled, and the matters returned to their course between Ma’mūn and his father’s Abbasids. It was natural for Ma’mūn, the Abbasids, and their supporters to feel that by emerging safely from their dangerous adventure with Imam al-Riḍā (‘a), they had achieved the ultimate in their hopes and obtained their most precious and valuable desires, namely, consolidating the pillars of their kingdom and strengthening the foundations of their authority, as there was no longer any force that could stand in the face of their tyranny and confront their outrageous oppression...

After all of this, we note that the inscription on the ring of Imam al-Jawād (‘a) challenges all of their notions and condemns all manifestations of their transgression and injustice. Thus, it is:

نِعْمَ الْقَادِرُ اللَّهُ

*“Excellent is Allah the All-Powerful.”*⁷⁸

It is the same inscription on one of the rings that belonged to the Commander of the Faithful (‘a) before.

⁷⁸ al-Fuṣūl al-Muhimmah by Ibn al-Sabbāgh, p. 252; and al-Biḥār, vol. 50, p. 15.

12 - Imam al-Hādī (‘a)

As for the inscription on the ring of Imam al-Hādī (‘a), we note the following:

He lived at a time when the Abbasids’ hostility to the Ahl al-Bayt (‘as) had turned against him openly and blatantly. This was at a time when the power of the Ahl al-Ḥadīth had returned, known for their hostility and enmity towards the Commander of the Faithful (‘a), and his pure family (‘as). The Mu‘tazilah’s power had weakened, their strength had faded, and their opponents among the Ahl al-Ḥadīth had regained power. This power had begun to grow until it reached its peak after the emergence of Mutawakkil al-‘Abbāsī, who was one of the most hostile and vehement people towards Ali and his family (‘as).

Aḥmad ibn Ḥanbal was the leader of the Ahl al-Ḥadīth in their beliefs in his time, and there was complete harmony between Mutawakkil and Ibn Ḥanbal. The Abbasids were once again reassured of their strength and stability after they had eliminated the Mu‘tazilah. However, they realized that the real danger threatened them from the Ahl al-Bayt (‘as). They directed all their attention to harassing the pure A’immah (‘as), and persecuting their righteous Shias, may God be pleased with them, in every way they could.

This period was somewhat similar in its fluctuations and transformations—in terms of the transfer of power from one group to another, then this group’s reassurance about its future in power, and its turning to the A’immah (‘as), to eliminate the pulse of life in their movements and positions, considering them the real source of danger threatening its rule and continuation—to some stages of Imam al-Ṣādiq (‘a)’s life which is the stage he lived with Manṣūr al-‘Abbāsī.

Imam al-Hādī (‘a) was exposed to house arrest and various types of plots and deceit, with the aim of eliminating his existence. Mutawakkil outwardly honoured Imam al-Hādī (‘a) while inwardly

seeking to harm him, as stated by Ibn al-Sabbāgh al-Mālikī and others.⁷⁹

So, it is natural that the inscription on his ring, in circumstances such as these, would be:

اللَّهُ رَبِّي وَهُوَ عِصْمَتِي مِنْ خُلُقِهِ

“God is my Lord, and He is my protection from His creation”⁸⁰

And it is the same as the inscription on the ring of Imam al-Ṣādiq (‘a) as mentioned above

On the other hand, a new phase has begun, which must be dealt with, with a new vision, which is the psychological preparation and readiness of the nation to face the event of the occultation of the Twelfth Imam (‘a), as all signs indicated that Imam al-Jawād (‘a) would not be able to continue his efforts publicly.

This phase, of the *Imāmah* of Imam al-Jawād (‘a), while he was young, can be considered similar to the *Imāmah* of Imam al-Hādī (‘a) while he was also young, which helps in understanding some of its very important aspects...

In such circumstances, the believing nation must be reminded that it must keep the line and adhere to and fulfill what it has pledged to itself of submission, belief, and obedience to His commands, His judgment, and His will. They must not be overwhelmed by the confusion of misguidance, nor surrender to delusions and baseless and irrational accusations. They must also not align with the popular sentiment, nor rely on the world and its adornments, nor surrender to their whims and immediate interests at the expense of the supreme interest of Islam and its great cause.

⁷⁹ *al-Fuṣūl al-Muḥimmah* by Ibn al-Sabbāgh, p. 226; *al-Irshād* by al-Mufīd, p. 314; and *al-Bihār*, vol. 50, pp. 263-264.

⁸⁰ *al-Fuṣūl al-Muḥimmah*, p. 263, and *al-Bihār*, vol. 50, p117/116.

Rather, they must defend Prophet Muḥammad (ṣawa), his family, his religion, and his Quran. They must also adopt the divine morals, for as stated in the inscription on the ring of Imam al-Hādī (‘a):

حِفْظُ الْعُهُودِ مِنْ أَخْلَاقِ الْمَعْبُودِ

*“Keeping covenants is one of the morals of the worshipped One,”*⁸¹

⁸¹ al-Biḥār, vol. 50, p. 117, from Miṣbāḥ al-Kafʿ amī.

13 - Imam al-‘Askarī (‘a)

It was necessary for Imam al-‘Askarī (‘a) to announce to them in a clear and explicit manner that the Imam after him would not be present among them, and that they must prepare themselves to face a situation like this, and that they must keep in mind the fact that his occultation does not mean that everything has ended, because God is the Watcher and the Witness over them, according to the Almighty’s saying, narrating from ‘Īsā (‘a):

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَ كُنْتُ عَلَيْهِمْ شَهِيداً مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

“I said to them nothing except what You commanded me: ‘Worship God, my Lord and your Lord.’ And I was a Witness over them as long as I was among them. But when You took me up, You were the Watcher over them, and You are Witness over all things.”⁸²

There are many verses that mention the testimony of God, the Prophets, and others against people.⁸³ Yes... and the inscription on the ring of Imam Ḥasan al-‘Askarī (‘a) comes to confirm this fact and deal with it, and it is:

أَنَا اللَّهُ الشَّهِيدُ

“I am God, The Witness”⁸⁴

What is mentioned in another text is completely consistent with this report, as it was mentioned that the inscription on his ring is:

سُبْحَانَ مَنْ لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ

“Glory be to He who has the keys to the heavens and the earth”⁸⁵

⁸² Sūrah al-Mā'idah, Verse 117.

⁸³ See “al-Mu‘jam al-Mufharas” under the entry “witness”.

⁸⁴ al-Biḥār, vol. 50, p. 238, from Miṣbāḥ al-Kafa‘mī.

⁸⁵ al-Fuṣūl al-Muhimmah, p. 270 and al-Biḥār, vol. 50, p. 238.

14 - The Imam al-Mahdi ('a)

As for the inscription on the ring of the Imam al-Mahdi—may God Almighty hasten his noble reappearance and make us among his supporters and helpers, and those martyred in his presence—I have only found what is mentioned by al-Kaf'amī in al-Miṣbāḥ⁸⁶, which is his saying:

أَنَا حُجَّةُ اللَّهِ وَخَاصَّتُهُ

"I am God's proof and His Chosen One"

This concept is consistent with the new circumstances and conditions, as he explained that people must pay attention to what their intellect confirms regarding the necessity of the existence of the Imam and the proof. This validates the point that his occultation does not mean that he is not present at all, and it does not prevent him from establishing proof over people, as every situation has its own means suitable to it.

Likewise, this occultation does not relieve people of their responsibility to search for him, connect with him, and deal with him, according to the new circumstances. In addition to that, him being God Almighty's proof obligates people to fulfill their duty toward the one who is a proof among them and over them.

This is with regard to people's relationship with him ('a) during the time of occultation. As for his relationship with God Almighty, he also made clear that he is not merely a conveyor of His rulings and a teacher of His laws, but rather he is the Chosen One of Allah, glory be to Him, the Most High. So, people must be connected to him. It imposes a spiritual connection with its unique conditions, its peculiarities, and its appropriate aspects, and a hint is sufficient for the free man.

⁸⁶ al-Miṣbāḥ by al-Kaf'amī, p. 692, printed in 1414 AH. al-A'lamī Foundation, Beirut.

We ask God Almighty to make us among his supporters, helpers, and martyrs in his presence. Indeed, He is a powerful guardian.

Praise be to God, and prayers and peace be upon Muḥammad and his pure and immaculate family.

Conclusion

Finally, this was a brief study of the inscriptions on the rings of the Prophet (ṣawa) and the pure A'immaḥ (‘as). I do not claim that I was able to comprehend everything related to this topic, as that is impossible, or rather difficult, at least in my present circumstances. But doubtless, this research is considered an encouraging and satisfactory beginning on the path to a complete and comprehensive discussion of the circumstances and conditions surrounding this topic.

In conclusion, I ask God Almighty to grant us success in further serious and diligent work in order to uncover the various aspects of the lives of the A'immaḥ (‘as), and to benefit from them as much as possible in our lives and situations... God willing, He is the best hope and the most generous of those to be asked... And God is the Granter of success and guidance, and He is the Helper and Guide.

Ja‘far Murtaḍā al-‘Āmilī

Appendix

1. Akhbār al-Duwal, al-Qirmānī, published as margin of al-Kāmil fī al-Tārīkh, First published in 1301 H., Egypt.
2. A‘yān al-Shī‘ah, Sayyid Ḥasan al-Amīn, pub. in 1403 H., Dār al-Ta‘āruf, Beirut, Lebanon.
3. al-Amālī al-Ṣadūq, Shaykh al-Ṣadūq, pub. by al-Maṭba‘ah al-Ḥaydariyyah, 1389 H., Najaf al-Ashraf, Iraq.
4. al-Amān Min Akhtār al-Zamān, Sayyid Ibn Ṭāwūs, pub. in Najaf al-Ashraf, Iraq.
5. al-Irshād, Shaykh al-Mufīd, pub. 1382 H., al-Maṭba‘ah al-Ḥaydariyyah, Najaf al-Ashraf, Iraq.
6. al-Istibṣār, Shaykh al-Ṭūsī, pub. 1376 H., Najaf al-Ashraf, Iraq.
7. al-Iṣābah Fī Tamyīz al-Ṣaḥābah, Ibn Ḥajar al-‘Asqalānī, pub. 1328 H., Egypt.
8. Bihār al-Anwār, ‘Allāmah al-Majlisī, pub. Beirut, Mu‘assasat al-Wafā’, Lebanon.
9. Bahr al-Zakhār, Ibn al-Murtaḍā, pub. 1366 H., Iraq.
10. al-Bidāyah Wa al-Nihāyah, Ibn Kathīr, pub. 1966 M., Maktabah al-Ma‘ārif, Beirut, Lebanon and Dār Ihya’ al-Turāth al-‘Arabī, Beirut, Lebanon.
11. Tārīkh Ibn Kathīr (al-Bidāyah Wa al-Nihāyah), pub. 1966 M., Maktabah al-Ma‘ārif, Beirut, Lebanon.
12. Tārīkh Ibn Khaldūn, pub. 1383 H., Egypt.
13. Tārīkh al-Khamīs, al-Dayārbakrī al-Kabīr, pub. 1383 H., Egypt.
14. Tārīkh Jurjān, al-Sahmī, pub. 1387 H., Ḥydarābād, India.
15. al-Tarātīb al-Idāriyyah, al-Kattānī, pub. Dār Ihya’ al-Turāth al-‘Arabī, Beirut, Lebanon.

16. Tafsīr al-Tha‘labī, manuscript.
17. al-Tahdhīb, Shaykh al-Ṭūsī, ṭ. Najaf al-Ashraf, Iraq.
18. Thawāb al-A‘māl, Shaykh al-Ṣadūq, pub. Baghdād.
19. Jawāhir al-Akhhbār wa al-Āthār al-Mustakhrajah, Lujjat al-Baḥr al-Zakhār.
20. Ḥilyat al-Awliyā’, Abī Nu‘aym. Dār al-Kitāb al-‘Arabī, pub.1387 H., Beirut, Lebanon
21. Ḥayāt al-Imām al-Bāqir (‘a), al-Qurashī.
22. Ḥayāt al-Imām Mūsā ibn Ja‘far (‘as), al-Qurashī.
23. al-Ḥayāt al-Siyāsiyyah al-Imām al-Hasan (‘a), the author.
24. al-Khiṣāl, Shaykh al-Ṣadūq, pub.1403 H., Jamā‘at al-Mudarrisīn, Qum, Iran.
25. Dirāsāt Wa Buḥūth Fī al-Tārīkh wa al-Islām, pub. Markaz Jawād li al-Ṭabā‘ah wa an-Nashr, Beirut, Lebanon.
26. Da‘ā’im al-Islam, Qāḍī al-Nu‘mān, pub.1383 H., Dār al-Ma‘ārif, Beirut, Lebanon.
27. Safīnat al-Biḥār, Shaykh ‘Abbās al-Qummī, pub. Mu‘assasat Intishārāt Farāhānī, Iran.
28. al-Sunan al-Kubrā, al-Bayhaqī, pub.1344 H., India.
29. Sharḥ Nahj al-Balāghah, Ibn Abī al-Ḥadīd, pub.1407 H., Dār al-Kutub al-‘Ilmiyyah, Beirut, Lebanon.
30. Ṣaḥīḥ al-Bukhārī, pub.1309 H., pub. Muḥammad Ali Ṣabīḥ wa Awlādih, Egypt.
31. Ṣaḥīḥ Muslim, pub.1334 H., Q., Muḥammad Ali Ṣabīḥ wa Awlādih, Egypt.
32. Saḥīḥ Min Sīrat al-Nabī al-A‘zam (sawa), the author, Dār al-Sīrah, Beirut, Lebanon, pub. Jāmi‘at al-Mudarrisīn, Qum, Iran.

33. al-Ṭabaqāt al-Kubrā, Ibn Saʿd, pub. Dār Ṣādir, Beirut, Lebanon.
34. ʿĀshūrāʾ Bayn al-Ṣulḥ al-Ḥasanī Wa al-Kayd al-Sufyānī, the author, pub. al-Markaz al-Islāmī lil Dirāsāt, 1424 H.
35. al-ʿIlal al-Sharāʾiʿ, Shaykh al-Ṣadūq, pub. al-Maṭbaʿah al-Ḥaydariyyah, 1385 H., Najaf al-Ashraf, Iraq.
36. ʿUnwān al-Maʿārif Fī Dhikr al-Khulafāʾ al-Ṣaḥābah, Ṣāhib Ibn ʿAbbād, pub.1385 H., Maṭbaʿat al-Irshād, Baghdād, Iraq.
37. ʿUyūn al-Akḥbār, Ibn Qutaybah, pub.1383 H., al-Muʿassasah al-Miṣriyyah al-ʿĀmmah, Egypt.
38. ʿUyūn Akḥbār al-Ridā (ʿa), Shaykh al-Ṣadūq, pub.1377 H., Qum, Iran.
39. al-Fuṣūl al-Muhimmah, Ibn aṣ-Ṣabbāgh al-Mālikī.
40. Qurb al-Isnād al-Ḥimyarī, pub, al-Ḥaydariyyah.
41. al-Kāfi (al-Uṣūl), Shaykh al-Kulaynī, Dār al-Kutub al-Islāmiyyah, pub.1388 H., Maṭbaʿah al-Ḥaydariyyah, Tehran, Iran, and al-Kāfi (al-Furūʿ), pub.1377 H., Maṭbaʿah al-Ḥaydariyyah, Tehran, Iran.
42. Kashf al-Ghummah al-Irbilī, Dār al-Aḏwāʾ, Beirut, Lebanon, al-Maṭbaʿah al-ʿIlmiyyah, 1381 H., Qum, Iran.
43. Kashf al-Qināʿ ʿan Ḥujjiyyat al-Ijmāʿ, al-Muhaqqiq al-Kāzīmī, pub.1316 H., Qum, Iran.
44. Maʾāthar al-Ināfah, al-Qalfāshandī, pub.1964 M., al-Kuwait.
45. Mukhtaṣar al-Tārīkh, Ibn al-Kāzirūnī, pub.1390 H., Maṭbaʿat al-Ḥukūmah, Baghdād, Irāq.
46. Musnad al-Imām al-Ridā (ʿa), al-ʿAṭṭārīdī, pub.1406 H., Mashhad, Iran.
47. Miṣbāḥ, al-Kāfī amī, pub. Hijriyyah.

48. Maṭālib al-Su'al, Ibn Ṭalḥah.
49. Mu'jam al-Mufahras li Alfāz al-Qur'ān al-Karīm.
50. Makārim al-Akhlāq, al-Ṭabrisī.
51. Manāqib, Ibn Shahrāshūb, pub. al-Muṣṭafawī, al-Maṭba'ah al-'Ilmiyyah, Qum, Iran.
52. Nahj al-Balāghah, compiled by Sharīf al-Raḍī, commentary by Shaykh Muḥammad 'Abduh, pub. al-Istiḳāmah, Egypt and Dār al-Ma'ārif, Beirut.
53. Nūr al-Absār, Shablinjī al-Shāfi'ī, al-Maṭba'ah al-Yūsufiyyah, pub. Maktabat al-Jamhuriyyah, Egypt.
54. Wasā'il al-Shī'ah, al-Ḥurr al-'Āmilī, al-Maktabah al-Islāmiyyah, pub. 1385 H., Qum, Iran.
55. Wifāyat al-Assallāf.

Other works by the Author

1. al-Ādāb al-Ṭibbiyyah Fī al-Islām
2. Ibn ‘Abbās wa Amwāl al-Baṣrah (revised and expanded edition)
3. Ibn ‘Arabī Sunnī Muta‘assib
4. Idārat al-Ḥaramayn al-Sharīfayn Fī al-Qur’ān al-Karīm
5. al-Islām wa Mabda’ al-Muqābalah bil Mithl
6. Aḥyū Amranā
7. Akdhūbāt Ḥawl al-Sharīf al-Raḍī (Second expanded and revised edition)
8. Afalā Tadhakkurūn (Ḥiwārāt Fī al-Dīn Wa al-‘Aqīdah)
9. Ahl al-Bayt (‘as) Fī Āyat at-Tathīr (Second expanded and revised edition)
10. Barā’ah Ādam Ḥaqīqah Qur’āniyyah (Second expanded and revised edition)
11. Banāt al-Nabī (ṣawa) Am Rabā’ibahu (Second expanded and revised edition)
12. Bayān al-A’immah wa Khutbat al-Bayān Fī al-Mīzān
13. Tafsīr Sūrat al-Fātiḥah
14. Tafsīr Sūrat al-Kawthar
15. Tafsīr Sūrat al-Mā‘ūn
16. Tafsīr Sūrat al-Nās
17. Tafsīr Sūrah Hal Atā (1/2)
18. Ḥadīth al-Ifk
19. Ḥaqā’iq Hāmah Ḥawl al-Qur’ān al-Karīm

20. al-Hayāt al-Siyāsiyyah lil Imām al-Jawād (‘a) (Second expanded and revised edition)
21. al-Hayāt al-Siyāsiyyah lil Imām al-Hasan (‘a)
22. al-Hayāt al-Siyāsiyyah lil Imām al-Ridā (‘a) (Second expanded and revised edition)
23. Khalafīyyāt Kitāb Ma’sāt al-Zahrā’ (sa) 1/6
24. Dirāsāt Wa Buhūth Fī al-Tārīkh Wa al-Islām 1/4
25. Dirāsah Fī ‘Alāmāt al-Zuhūr Wa al-Jazīrah al-Khadrā’
26. Dirāsah Fī ‘Alāmāt al-Zuhūr
27. Radd al-Shams Li ‘Alī (‘a)
28. Zawāj al-Mut‘ah (Tahqīq wa Dirāsah) 1/3
29. al-Zawāj al-Mu’aqqat Fī al-Islām (al-Mut‘ah)
30. Salmān al-Fārisī Fī Muwājahat al-Taḥaddī
31. Sanābil al-Majd (Qaṣidah Ilā Rūḥ al-Imām al-Khumaynī)
32. al-Sūq Fī Zill al-Dawlat al-Islāmiyyah
33. al-Shahādah al-Thālithah Fī al-Adhān Wa al-Iqāmah
34. al-Ṣaḥīḥ Min Sīrat al-Nabī al-A‘zam (ṣawa) 1/6
35. Ṣirā‘ al-Hurriyyah Fī ‘Aṣr al-Shaykh al-Mufīd
36. Zāhirat al-Qāruniyah: ‘Min Ayna Wa Ila Ayna?
37. Zalāmat Abī Tālib (‘a)
38. Zalāmah Umm Kulthūm (sa)
39. ‘Āshūrā’ Bayna al-Ṣulḥ al-Ḥasanī Wa al-Kayd al-Sufyānī
40. ‘Alī (‘a) Wa al-Khawārij 1/2
41. al-Ghadīr Wa al-Ma‘āridūn (Third expanded and revised edition)

42. al-Qawl al-Ṣāib Fī Ithbāt al-Rabā'ib
43. Karbalā' Fawq al-Shubuhāt (Second expanded and revised edition)
44. Lasta Bi Fawq An Akhta' Min Kalāmi 'Alī ('a)
45. Limādha Kitāb Ma'sāt al-Zahrā' (sa)
46. Ma'sāt al-Zahrā' (sa) - Shubuhāt Wa Rudūd 1/2
47. Mādha 'An al-Jazīrat al-Khaḍrā' Wa Muthallath Barmūdā!?
48. Mukhtaṣar Mufīd (As'alah Wa Ajwabah Fī al-Dīn Wa al-'Aqīdah) 1/11
49. Marāsim 'Āshūrā' (Shubuhāt Wa Rudūd) (Second expanded and revised edition)
50. al-Madkhal Li Dirāsāt al-Sīrah al-Nabawiyyat al-Mubārakah
51. al-Masjid al-Aqṣā Ayna?
52. Maqālāt Wa Dirāsāt
53. Mantalaqāt al-Baḥth al-'Ilmī Fī al-Sīrah al-Nabawiyyah
54. al-Mawāsim Wa al-Marāsim
55. Mawqī' Wilāyat al-Faqīh Min Nazariyyat al-Hukm Fī al-Islām
56. Mawqif 'Alī ('a) Fī al-Hudaybiyyah
57. Naqsh al-Khawātīm Ladā al-A'imma ('as)
58. Wilāyat al-Tashrī'iyyah
59. Wilāyat al-Faqīh fī Saḥīḥat 'Umar ibn Ḥanzalah.