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Chapter 32: On Ar-Ridha"s Words on the Reasons for Various Things

32–1 Muhammad ibn Ibrahim ibn Ishaq al-Taliqani – may God be pleased with him – narrated that Ahmad ibn Muhammad ibn Sa'eed al-Kufi quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father, "I asked Abil Hassan Ar-Ridha' (a.s.), 'O son of God's Prophet! Why did the Honorable the Exalted God create all things

عنبسة قالَ: حَدَّثنا دارِم بْنِ قبيصة قالَ: حَدَّثنا عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ عَنْ أَبيهِ عَنْ آبائِهِ عَنْأَبي طالِب عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: اطلبوا الخَيْر عِنْدَ حِسان الوُجُوه فَإِنَّ فعالَهُمْ أُحرى أَن تكون عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: اطلبوا الخَيْر عِنْدَ حِسان الوُجُوه فَإِنَّ فعالَهُمْ أُحرى أَن تكون .حسنا

. وَبِهِذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنَا خاتَم النَّبِيّين وَعَلِيّ خاتَم الوَصِيّين _ 347

. وَبِهِذَا الإسناد قالَ: قالَ رَسُولَ اللَّه صلَّى اللهُ عَلَيْه وَآله: لا تفرد وَالجُمْعَة بصوم _ 348

. وَبِهِذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: التائب من الذنب كَمَنْ لا ذنب لَهُ _ 349

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بابُ فِي ذكر ما جاءً عَن الرِّضا عَلَيْهِ السَّلامُ مِنَ العِلَل

حَدَّثَنا مُحَمَّدِ بْنِ إِبْراهيمِ بْنِ إِسْحاق الطَّالِقانِيُّ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ سَعِيدُ الكُوفِيّ، عَنْ ـ 1 عَلِيّ بْنِ الحَسَنِ بْنِ عَلِيّ بْنِ فضال، عَنْ أَبيهِ، عَنْ أَبي الحَسَن الرِّضا عَلَيْهِ السَّلامُ قالَ: قُلْتُ لَهُ: لِمَ خَلَقَ اللَّهُ عَزَّ عَلِيّ بْنِ الحَسَنِ بْنِ عَلِيّ بْنِ فضال، عَنْ أَبيهِ، عَنْ أَبي الحَسَن الرِّضا عَلَيْهِ السَّلامُ قالَ: قُلْتُ لَهُ: لِمَ خَلَقَ اللَّهُ عَزَّ عَلَي أَنْوَاع شَتَّى وَجَلَّ الْخَلْقَ عَلَى أَنْوَاع شَتَّى

to be the same way? Why did He not create everything to be of the same kind?' Ar-Ridha' (a.s.) replied, 'That was so that they do not think that He is incapable, and nothing can come to an atheist's mind which the Honorable the Exalted God has not created. That was so that they cannot ask whether or not the Honorable the Exalted God is able to create such and such a creature, since the Blessed the Sublime has already created it. And considering all the varieties of creatures that He has created, they realize that He has power over all things."

32–2 Ahmad ibn Ziyad ibn Ja'far al-Hamadani – may God be pleased with him – narrated that Ibrahim ibn Hashem quoted on the authority of his father that Abdul Salam ibn Salih al-Harawi told Ar-Ridha' (a.s.), "O son of God's Prophet! Why did the Honorable the Exalted God immerse all the dry land in water at the time of Noah and drown all the innocent people and children there?" The Prophet (S) replied, "There were no children among them since the Honorable the Exalted God had made all the men and the women of the people of Noah sterile from forty years ago. Thus their generation was cut off and they were all drowned with no children among them. The Honorable the Exalted God will not punish the innocent for the sins of the sinners. However, some of Noah's people that had remained were drowned for denying the Prophethood of Noah before God. Others were drowned because they were in agreement with the denial of the ones who denied, since if someone does not do something but agrees with it, it is like one who has actually done that."

32–3 (The author of the book narrated) my father – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa that Al–Hassan ibn Ali al–Washsha' said that he had heard Ar–Ridha' (a.s.) say, "My father (a.s.) narrated that Abu Abdullah (a.s.) said that the Honorable the Exalted God told Noah, '...O Noah! He is not of thy family...' The reason for this was that Noah's son was opposed to Noah. God considered those who followed Noah (a.s.) to be of his family." Al–Washsha' said that the Imam (a.s.) asked him, "How is this verse about Noah's son recited?" Al–Washsha' answered, "The people recite it in two different ways one form of which implies that he was not Noah's son." The Imam (a.s.) said, "No, they are liars. He was Noah's son. However, the Honorable the Exalted God denounced him from being Noah's son due to his opposition to Noah's

وَلَمْ يَخْلُقْهُمْ نَوْعاً وَاحِداً. فَقَالَ: لِئَلا يَقَعَ فِي الأَوْهَامِ أَنَّهُ عَاجِزٌ فَلا تَقَعُ صُورَةٌ فِي وَهْمِ مُلْحِد إِلا وَقَدْ خَلَقَ اللَّهُ عَزَّ وَجَلَّ عَلَى عَلَيْهَا خَلْقاً وَلا يَقُولُ قَائِلٌ هَلْ يَقْدِرُ اللَّهُ عَزَّ وَجَلَّ عَلَى أَنْ يَخْلُقَ عَلَى صُورَةِ كَذَا وَكَذَا إِلا وَجَدَ ذَلِكَ فِي خَلْقِهِ تَبَارَكَ عَلَيْهَا خَلْقاً وَلا يَقُولُ قَائِلٌ هَلْ يَقْدِرُ اللَّهُ عَزَّ وَجَلَّ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

حَدَّثَنَا أَحْمَد بْنِ زِياد بْنِ جَعْفَر الْهُمَذَانيّ رَضِىَ اللهُ عَنْهُ قَالَ: حَدَّثَنَا إِبْراهِيمٍ بْنِ هاشِمٍ، عَنْ أَبِيهِ، عَنْ عَبْدُ السَّلامُ اللَّهُ عَنْهُ قَالَ: كُلَّهَا بْنِ رَسُولَ اللَّهِ لَايِّ عِلَّةٍ أَغْرَقَ اللَّهُ عَزَّ وَجَلَّ الدُّنْيَا كُلَّهَا فِي رَمَنِ نُوحٍ عَلَيْهِ السَّلامُ وَفِيهِمُ الأَطْفَالُ وَفِيهِمْ مَنْ لا ذَنْبَ لَهُ فَقَالَ عَلَيْهِ السَّلامُ مَا كَانَ فِيهِمُ الأَطْفَالُ لانَّ اللَّهَ عَزَّ وَجَلَّ اللَّهُ عَنَّ وَمَا كَانَ فِيهِمُ الأَطْفَالُ لانَّ اللَّهَ عَزَّ وَجَلَّ أَعْقَمَ أَصْلابَ قَوْمٍ نُوحٍ عَلَيْهِ السَّلامُ وَأَرْحَامَ نِسَائِهِمْ أَرْبَعِينَ عَاماً فَانْقَطَعَ نَسْلُهُمْ فَغَرِقُوا وَلا طِفْلَ فِيهِمْ وَمَا كَانَ وَجَلَّ اللَّهُ عَزَّ وَجَلَّ لِيَهْلِكَ بِعَدَابِهِ مَنْ لا ذَنْبَ لَهُ وَأَمَّا الْبَاقُونَ مِنْ قَوْمٍ نُوحٍ عَلَيْهِ السَّلامُ وَسَائِهِمْ أَنْ اللَّهُ نُوحٍ عَلَيْهِ السَّلامُ وَسَائِهِمْ أَنْ عَلَيْهِ السَّلامُ وَسَائِهُمْ أَعْرَقُوا بَرضَاهُمْ بَتَكُذيبِهِمْ أَرْبَعِينَ عَاماً فَانْقَطَعَ نَسْلُهُمْ فَغُرِقُوا وَلا طِفْلَ فِيهِمْ وَمَا كَانَ اللَّهُ عَزَ وَجَلَّ لِيَهْلِكَ بِعَدَابِهِ مِنْ لا ذَنْبَ لَهُ وَأَمَّا الْبَاقُونَ مِنْ قَوْمٍ نُوحٍ عَلَيْهِ السَّلامُ وَسَائِهُمْ أَغُرْقُوا لِتكْذيبِهِمْ لِنَبِيّ اللَّهِ نُوحٍ عَلَيْهِ السَّلامُ وَسَائِومُ أَغْرَقُوا برضَاهُمْ بتكَذيبِهِمْ لِنَهِمْ وَمَا كَانَ كَمَنْ شَهَدُهُ وَأَتَاهُ . السَّلامُ وَسَائِومُ مُ أَعْرِقُوا برضَاهُمْ بتكذيب الْمُكَذّبينَ وَمَنْ غَابَ مِنْ أَمْرِ فَرَضِيَ بِهِ كَانَ كَمَنْ شَهَدُهُ وَأَتَاهُ .

حَدَّثَنَا أَبِي رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنَا سَعْدِ بْنِ عَبْدِ اللَّه، عَنْ أَحْمَدِ بْنِ مِحَمَّدِ بْنِ عِيسَى، عَنْ الحَسَن بن عَلِيِّ ـ 3 الوَشَّاء، عَنِ الرِّضا عَلَيْهِ السَّلامُ قالَ: سَمِعْتُهُ يَقُولُ قالَ أَبِي عَلَيْهِ السَّلامُ قالَ أَبُو عَبْدِ اللَّه عَلَيْهِ السَّلامُ: إِنَّ اللَّهَ عَزَ وَجَلَّ قَالَ يا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ لانَّهُ كَانَ مُخَالِفاً لَهُ وَجَعَلَ مَنِ اتَّبَعَهُ مِنْ أَهْلِهِ قَالَ وَسَأَلَنِي كَيْفَ يَقْرَءُونَ هَذِهِ الاَّيَةَ وَجَعَلَ مَنِ اتَّبَعَهُ مِنْ أَهْلِهِ قَالَ وَسَأَلَنِي كَيْفَ يَقْرَءُونَ هَذِهِ الاَّيَةَ وَكَنَّ اللَّهَ عَمْلٌ غَيْرُ صَالِحٍ وَإِنَّهُ عَمِلَ غَيْرَ صَالِحٍ فَقَالَ كَذَبُوا هُوَابْنُهُ وَلَكِنَّ اللَّهَ فِي ابْنِ نُوحٍ فَقُلْتُ يَقْرَوُهُا النَّاسُ عَلَى وَجْهَيْنِ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ وَإِنَّهُ عَمِلَ غَيْرَ صَالِحٍ فَقَالَ كَذَبُوا هُوَابْنُهُ وَلَكِنَّ اللَّهَ فِي ابْنِ نُوحٍ فَقُلْتُ يَقُرُوهُمَا النَّاسُ عَلَى وَجْهَيْنِ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ وَإِنَّهُ عَمِلَ غَيْرَ صَالِحٍ فَقَالَ كَذَبُوا هُوَابْنُهُ وَلَكِنَّ اللَّهَ عَمْلَ عَيْرُ فَعَ فَي دِينِهِ فَي دِينِهِ فَي دِينِهِ

32–4 Ahmad ibn Ziyad ibn Ja'far al-Hamadani – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Ali ibn Ma'bad, on the authority of Al-Husayn ibn Khalid, on the authority of Abil Hassan Ar–Ridha' (a.s.) that he (a.s.) heard his father (a.s.) say, "The Honorable the Exalted God chose Abraham (a.s.) as His friend since he never turned down any needy person without fulfilling his need, and never asked anyone but God for the fulfillment of his own needs."

32–5 Al-Mudhaffar ibn Ja'far Al-Mudhaffar Al-Alawi As-Samarqandi – may God be pleased with him – narrated that Ja'far ibn Muhammad ibn Mas'ood quoted on the authority of his father, on the authority of Ahmad ibn Abdullah al-Alawi al-Umari, on the authority of Isma'il ibn Humam, "Ar-Ridha' (a.s.) said the following regarding the Honorable the Exalted God's words, 'They said, If he steals, there was a brother of his who did steal before (him). But these things did Joseph keep locked in his heart, revealing not the secrets to them....'2 The Prophet Isaac (a.s.) had a belt which he (a.s.) had inherited from the great Prophets. That belt and Yusuf (Joseph) were both with Joseph's aunt. She really liked Joseph. Jacob (a.s.) sent her a message to return the child the following day. She told Jacob's messenger, 'Return and tell him to let me keep the boy with me for tonight. I will return him tomorrow.' When the morning arrived, she undressed him, put the belt on him and then put his shirt on him and sent him to his father. When Joseph (a.s.) left, she started to look for the belt saying that it had been stolen. They found it on Joseph

and it was a custom then that if the theft of someone was proved at that time they would give the thief to the owner of the stolen property to be his/her slave."

32–6 Al-Mudhaffar ibn Ja'far ibn Mudhaffar al-Alawi narrated that Ja'far ibn Muhammad ibn Mas'ood quoted on the authority of his father, on the authority of Ubaydillah ibn Muhammad ibn Khalid, on the authority of Al-Hassan ibn Ali al-Washsha', "I heard Ali ibn Musa Ar-Ridha' (a.s.) say, 'During the rule of the Children of Israel, if someone stole something, he would become the slave of the owner of that stolen property. Joseph (a.s.) was with his aunt when he was small. She really liked him. The Prophet Isaac (a.s.) had a belt which he (a.s.) had put on Jacob (a.s.). That belt was with Isaac's daughter (Joseph's aunt). Jacob (a.s.) asked her to return Joseph (a.s.). She got sad about this and sent him a message that she would return the

حَدَّثَنا أَحْمَدِ بْنِ زِيادِ بْنِ جَعْفَرِ الْهَمَذانيّ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيّ بْنِ إِبراهِيمِ بْنِ هاشِمٍ، عَنْ عَلِيّ بْنِ معبد، ـ 4 عَنْ الْجَسَنِ الرِّضِا عَلَيْهِ السَّلامُ قالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَبِيهِ عَلَيْهِ السَّلامُ أَنَّهُ قَالَ إِنَّمَا عَنْ الجُسَيْنِ بْنِ خَالِد، عَنْ أَبِيهِ عَلَيْهِ السَّلامُ أَنَّهُ قَالَ إِنَّمَا اللَّهُ عَنْ وَجَلَّ اللَّهُ عَنْ وَجَلَّ .

حَدَّثَنَا المُظَفَّر بْنِ جَعْفَر بْنِ المُظَفَّر العَلَوِي السَمَرْقَدْدِيُّ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنَا جَعْفَر بْنِ مَسْعُود، عَنْ أَبِيهِ _ 5 قالَ: حَدَّثَنَا أَحْمَد بْنِ عَبْدِ اللَّه العَلَوِيِّ قالَ: حَدَّثَنِي عَلِيِّ بْنِ مُحَمَّد العَلَوِيِّ العُمَرِي قالَ: حَدَّثَنِي إِسْمَاعِيل بْنِ هَمّامِ قالَ: حَدَّثَنَا أَحْمَد العَلَوِيِّ العُمَرِي قالَ: قالَ الرِّضَا عَلَيْهِ السَّلامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ قالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسَرَّها يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِها لَهُمْ قَالَ كَانَت لاسْحَاقَ النَّبِي عَلَيْهِ السَّلامُ مِنْطَقَةٌ تَتَوَارَثُهُا الأَنْبِياءُ الأَكْابِرُ وَكَانَت عِنْدَ عَمَّةٍ يُوسُفَ وَكَانَ يُوسُفَ وَكَانَ يُوسُفَ عَنْدَها وَكَانَت عُنْدَيَ اللَّيْلَةَ أَشُمَّهُ ثُمَّ أُرْسِلَهُ إِلَيْكَ فَبَعَثَتْ إِلَيْهِ دَعْهُ عِنْدِيَ اللَّيْلَةَ أَشُمَّهُ ثُمَّ أُرْسِلَهُ إِلَيْكَ فَبَعَثَتْ إِلَيْهِ فَلَمَّا خَرَجَ مِنْ عِنْدِها غَدَاتًا قَالَ فَلَمَّا أَخَذَتِ الْمِنْطَقَةَ فَشَدَّتُهَا فِي وَسَطِهِ تَحْتَ الْبَيْلَا وَبَعْتِي اللَّيْلَة وَكَانَ عِبْدَها لِكُونَ المَنْطَقَة فَوَجَدَت الْمِنْطَقَة فَكَانَ إِذَا سَرَقَ أَحَدٌ فِي ذَلِكَ الزَّمَانِ دُفِعَ إِلَى طَاعِيهِ فَكَانَ عَبْدَهَا عَلَيْهِ فَكَانَ عَبْدَها عَلَيْه وَكَانَ إِذَا سَرَقَ أَحَدٌ فِي ذَلِكَ الزَّمَانِ دُفِعَ إِلَى طَلَعِة فَكَانَ عَبْدَهَا عَلَيْه وَكَانَ عَبْدَهُ

حَدَّثَنا المُظَفَّر بْنِ جَعْفَرِ بْنِ مُظُفَّر العَلَوِيِّ قالَ: حَدَّثَنا جَعْفَرِ بْنِ مُحَمَّد بْنِ مَسْعُود، عَنْ أَبِيهِ، عَنْ عُبِيْداللَّه بْنِ ـ 6 مُحَمَّد بْنِ خالِد قالَ: حَدَّثَني الحَسَن بْنِ عَلِى الوَشَّاء قالَ: سَمِعْتُ عَلَىّ بْنِ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ: كَانَتِ الْحُكُومَةُ فَحَمَّد بْنِ خالِد قالَ: حَدَّثَني الحَسَن بْنِ عَلِى الوَشَّاء قالَ: سَمِعْتُ عَلَيّ بْنِ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ: كَانَتِ الْحُكُومَةُ فِي بَنِي إِسْرَائِيلَ إِذَا سَرَقَ أَحَدٌ شَيْئاً اسْتُرِقَّ بِهِ وَكَانَ يُوسُفُ عِنْدَ عَمَّتِهِ وَهُوصَغِيرٌ وَكَانَتْ تُحِبُّهُ وَكَانَتْ لاسْحَاقَ مِنْ عَمْتِه فَاغْتَمَّتْ لِذَكِكَ مِنْ عَمْتِهِ فَاغْتَمَّتْ لِذَلِكَ مِنْ عَمْتِهِ فَاغْتَمَّتْ لِذَلِكَ

child later. When she wanted to send him back, she undressed him, put the belt on him and then put his shirt on him and sent him to his father. When Joseph (a.s.) reached Jacob, she arrived there also claiming that the belt had been lost. They searched Joseph's body and found the belt on him. That was why when Joseph (a.s.) found the drinking cup in his brother's saddle-bag which he himself had hidden there, his brothers said, '...If he steals, there was a brother of his who did steal before (him). '3 Then Joseph (a.s.) asked them, 'What is the punishment of the one in whose saddle-bag the drinking cup is found?' They said, 'The penalty should be that he in whose saddle-bag it is found, should be held (as bondman) to atone for the (crime)...' as it is our tradition. Then 'So he began (the search) with their

baggage, before (he came to) the baggage of his brother: at length he brought it out of his brother's baggage...'4 That is why Joseph's brothers said, 'If he steals, there was a brother of his who did steal before (him).' 5 They were referring to that belt. '...But these things did Joseph keep locked in his heart, revealing not the secrets to them.'"6

32–7 Abdul Wahid Muhammad ibn Ubdoos al-Neishaboori al-Attar – may God be pleased with him – narrated that Ali ibn Muhammad ibn Qutayba quoted on the authority of Hamdan ibn Soleiman al-Neishaboori, on the authority of Ibrahim ibn Muhammad al-Hamadani who asked Abil Hassan Ali ibn Musa Ar-Ridha' (a.s.), 'Why did the Honorable the Exalted God drown Pharaoh, even though he believed in Him and confessed to His Unity?' The Imam (a.s.) replied, 'That was because he believed only when he saw the punishment, and believing when you see the punishment is not acceptable. This has been the Sublime God's decree in the past and it will be so for the future as the Honorable the Exalted God said, 'But when they saw Our Punishment, they said, We believe in God – the one God – and we reject the partners we used to join with Him.' But their professing the Faith when they (actually) saw Our Punishment was not going to profit them. (a.s. uch has been) God's Way of dealing with His Servants (from the most ancient times). And even thus did the Rejecters of God perish (utterly)!7' And the Honorable the Exalted God has also said, '...the day that certain of the signs of thy Lord do come, no good will it do to a soul to believe in them then; if he believed not before nor earned righteousness through its faith. Say: Wait ye: we too are waiting.'8 When Pharaoh was about to drown '...he said, I believe that

وَقَالَتْ دَعْهُ حَتَّى أُرْسِلَهُ إِلَيْكَ وَأَخَذَت الْمِنْطَقَةَ وَشَدَّتْ بِهَا وَسْطَهُ تَحْتَ الثِّيَابِ فَلَمَّا أَتَى يُوسُفُ أَبَاهُ جَاءَتْ وَقَالَتْ قَدْ سُرِقَتِ الْمِنْطَقَةُ فَفَتَّشَتْهُ فَوَجَدَتْهَا مَعَهُ فِي وَسْطِهِ فَلِذَلِكَ قَالَتْ إِخْوَةُ يُوسُفَ لَمَّا حَبَسَ يُوسُفُ أَخَاهُ حَيْثُ جَعَلَ الصَّاعَ سُرِقَتِ الْمِنْطَقَةُ فَفَتَّشَتْهُ لَقَوْمُ السُّنَّةُ الَّتِي تَجْرِي فِيهِمْ فَلِذَلِكَ قَالَ إِخْوَةُ فِي رَحْلِهِ قَالُوا هُوَجَزَاؤُهُ السُّنَّةُ الَّتِي تَجْرِي فِيهِمْ فَلِذَلِكَ قَالَ إِخْوَةُ فِي وَعْلَ الصَّاعَ فِي وَعْلَ المَّانَةُ اللَّيْقَةُ اللَّيْ الْمُؤْمُ السُّنَّةُ اللَّتِي تَجْرِي فِيهِمْ فَلِذَلِكَ قَالَ إِخْوَةُ وَلَا لَهُمْ وَعَاءِ أَخِيهِ فَقَالَ يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِها لَهُمْ اللَّهُ مَنْ قَبْلُ فَأَسَرَّها يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِها لَهُمْ

حَدَّثَنَا عَبْد الواحِدِ بْنِ مُحَمَّد بْنِ عَبْدُوسِ النِيْسابُورِي العَطَّارِ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّد بْنِ قُتَيْبَةَ، عَنْ -7 حَمْدانَ بْنِ سُلَيْمان النِيْسابُورِي قالَ: حَدَّثَنِي إِبْراهِيم بْنِ مُحَمَّد الهَمْدانِيَّ قُلْتُ لِلرِّضَا عَلَيْهِ السَّلامُ لايِّ عِلَّةٍ أَغْرَقَ اللَّهُ فِرْعَوْنَ وَقَدْ آمَنَ بِهِ وَأَقَرَّ بِتَوْحِيدِهِ قَالَ لاَنَّهُ آمَنَ عِنْدَ رُوْيَةٍ الْبَأْسِ وَالإِيمَانُ عِنْدَ رُوْيَةٍ الْبَأْسِ وَالإِيمَانُ عِنْدَ رُوْيَةٍ الْبَأْسِ غَيْرُ مَقْبُولٍ وَذَلِكَ حُكُمُ اللَّهِ وَحُدَهُ وَكَفَرْنا بِما كُنَّا بِهِ تَعَالَى ذِكْرُهُ فِي السَّلَفَ وَالْحَلَفِ قَالَ اللَّهُ عَزَّ وَجَلَّ: (فَلَمَّا رَأُوا بَأْسَنا قالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنا بِما كُنَّا بِهِ مُشْرِكِينَ. فَلَمْ يَكُ يَنْفَعُهُمْ إِيمانُهُمْ لَمَّا رَأُوا بَأْسَنا.) وَقَالَ عَزَّ وَجَلَّ: (يَوْمَ يَأْتِي بَعْضُ آيات رَبِّكَ لا يَنْفَعُ نَفْساً إِيمانُها لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمانِها خَيْراً.) وَهَكَذَا فِرْعَوْنُ لَمَّا أَدْرَكَهُ الْغَرَقُ قَالَ: آمَنْتُ أَنَّهُ لا إِلهَ إِلا الَّذِي آمَنَتْ بَانُهُ هُ بَالَا اللّهُ عَرْمُونُ لَمَّا أَدْرَكَهُ الْغَرَقُ قَالَ: آمَنْتُ أَنَّهُ لا إِلهَ إِلا الَّذِي آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمانِها خَيْراً.) وَهَكَذَا فِرْعَوْنُ لَمَّا أَدْرَكَهُ الْغَرَقُ قَالَ: آمَنْتُ أَنَّهُ لا إِلهَ إِلا الَّذِي آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمانِها خَيْراً.) وَهَكَذَا فِرْعَوْنُ لَمَّا أَدْرَكَهُ الْغَرَقُ قَالَ: آمَنْتُ أَنَّهُ لا إِلهَ إِلا الَّذِي آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمانِها خَيْراً.) وَهَكَذَا فِرْعُونُ لَمَّا أَدْرَكَهُ الْغَرَقُ قَالَ: آمَنْتُ أَنَّهُ لا إِلهَ إِللهَ إِللهَ إِللهَ إِللهَ إِللهَ إِلهَ إِلهَ بَا لَوْمَوْنُ لَوْ يَقُولُوا بَالْعَرِقُ الْعَلَى الْعَرَقُ عَلَى الْعَلَعُ لَهُ إِلْهِ اللْهُ لَمَا أَوْنُ الْعَرَقُ الْقَالُ عَنْ الْعَرَقُ الْعَرَقُ عَلَى الْعَلَى الْعَرَقُ الْعَلَى الْعَلْمَ أَيْمُ الْعَلَى الْعَلَى الْعَلَى الْقَبْلُ الْعُلَالَةُ فِي الْمَالِهُ الْعَلَى اللْعَرَاقُ الْعُولُ الْعُولُ الْمَلَا أَنْ فَلَ اللْهُ الْمَا أَنْ الْعُرَاقُ الْعُلْمُ اللَّهِ الْع

there is no god except Him Whom the Children of Israel believe in: I am of those who submit (to God in Islam). '9 It was said to him, 'Ah now! But a little while before, wast thou in rebellion! And thou didst mischief (and violence)! This day shall We save thee in the body, that thou mayest be a sign to those who come after thee! But verily, many among mankind are heedless of Our Signs!' 10 Pharaoh was

armed to the teeth wearing iron armor. When he was drowned, God threw him up on a high piece of land so that he would be a sign for the people who came later. They could see him on the high land with all his heavy iron weapons. Iron is heavy and it will naturally submerge. That is why this in itself was a sign. Another reason that the Honorable the Exalted God drowned Pharaoh was that he sought help from Moses when he realized that he was going to be drowned, and he did not seek God's help. Then the Honorable the Exalted God revealed to Moses (a.s.), 'O Moses! You did not help Pharaoh since you had not created him. Had he asked Me for help, I would have saved him.'"

32–8 Abdullah ibn Muhammad ibn Abdul Wahab al–Qurashi narrated that Mansoor ibn Abdullah al–Isbahani al–Sufi quoted on the authority of Ali ibn Mehrayat al–Qazvini, on the authority of Dawood ibn Soleiman al–Qadhi, "I heard Ali ibn Musa Ar–Ridha' (a.s.) narrate the following on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.) regarding the Honorable the Exalted God's words, 'So he smiled, amused at her speech....'11 God was referring to the ant's words when it said, 'O ye ants, get into your habitations, lest Solomon and his hosts crush you (under foot) without knowing it. '12 The wind that was blowing in the air brought the ant's voice to Solomon. Solomon stopped and called in that ant and asked it, 'Don't you know that I am God's Prophet and I will not oppress anyone?' The ant said, 'Yes.' Solomon (a.s.) said, 'Then why did you make them afraid of me oppressing them?' The ant said, 'I feared that they might see Your Majesty and get so attracted to you that they forget the Sublime God's remembrance.' Then the ant asked, 'Is your rank higher or that of your father David?' Solomon (a.s.) said, 'My father David!' The ant said, 'However, your name has one more letter than your father's name David 13. Doesn't it?' Solomon said, 'I have no knowledge of this.' The ant said, 'No. Your father David's name was actually 'Davi jorha (meaning that David heals). Then he was called David. I hope you can

إِسْرائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ فَقِيلَ لَهُ آلاُنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً وَقَدْ كَانَ فِرْعَوْنُ مِنْ قَرْنِهِ إِلَى قَدَمِهِ فِي الْحَديد قَدْ لَبِسَهُ عَلَى بَدَنِهِ فَلَمَّا غَرِقَ أَلْقَاهُ اللَّهُ تَعَالَى عَلَى نَجْوَةٍ مِنَ الأَرْضِ بِبَدَنِهِ لِيَكُونَ لِمَنْ بَعْدَهُ عَلَامَةً فَيَرَوْنَهُ مَعَ تَتَقُلِّهِ بِالْحَديدِ عَلَى مُرْتَفِعٍ مِنَ الأَرْضِ وَسَبِيلُ الثَّقِيلِ أَنْ يَرْسُبَ وَلا الأَرْضِ بِبَدَنِهِ لِيَكُونَ لِمَنْ بَعْدَهُ عَلَامَةً فَيَرَوْنَهُ مَعَ تَتَقُلُهِ بِالْحَديدِ عَلَى مُرْتَفِعٍ مِنَ الأَرْضِ وَسَبِيلُ الثَّقِيلِ أَنْ يَرْسُبَ وَلا يَرْتُفِع مَنَ الأَرْضِ وَسَبِيلُ الثَّقِيلِ أَنْ يَرْسُبَ وَلا يَرْتَفِع مَنَ الأَرْضِ وَسَبِيلُ الثَّقِيلِ أَنْ يَرْسُبَ وَلا يَرْتَفِع مِنَ الأَرْضِ وَسَبِيلُ الثَّقِيلِ أَنْ يَرْسُبَ وَلا يَرْتُفِع مِنَ الأَرْضِ وَسَبِيلُ الثَّقِيلِ أَنْ يَرْسُبَ وَلا يَرْتَفِع مِنَ الأَرْضِ وَسَبِيلُ الثَّقِيلِ أَنْ يَرْسُبَ وَلا يَوْمِي أَنَّهُ اسْتَغَاثَ بِمُوسَى لَمَّا أَدْرَكُهُ الْغَرَقُ وَلَمْ يَسْتَغِثُ يَرْفُونَ لَانَكَ لَمْ تَخْلُقُهُ وَلُو اسْتَغَاثَ بِي لاغَثْتُهُ وَلَقِكَ لَمْ تَعْدُقُ وَلُو اسْتَغَاثَ بِي لاغَثْتُهُ إِلَيْهِ يَا مُوسَى لَمْ قُرْعُونَ لاَنَّكَ لَمْ تَخْلُقُهُ وَلُو اسْتَغَاثَ بِي لاغَثْتُهُ

حَدَّثَنا عَبْدِ اللَّه بْنِ مُحَمَّدِ بْنِ عَبْدِ الوَهَّابِ القُرَشِي قالَ: حَدَّثَنا مَنْصُورِ بْنِ الأصبهانِي الصُّوفيِّ قالَ: حَدَّثَنا داؤد بْنِ سُلَيْمانِ الغازيِ قالَ: سَمِعْتُ عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ يَقُولُ عَنْ أَبِيهِ جَعْفَرِ بْنِ سُلَيْمانِ الغازيِ قالَ: سَمِعْتُ عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ نَيْ قَوْلِهِ عَنَّ وَجَلَّ فَتَبَسَّمَ ضاحِكاً مِنْ قَوْلِها قَالَ لَمَّا قَالَتِ النَّمْلَةُ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَساكِنَكُمْ لا يَحْطِمَنَّكُمْ سُلَيْمانُ وَجُنُودُهُ حَمَلَت الرِّيحُ صَوْتَ النَّمْلَةَ إِلَى سُلَيْمانَ وَهُوَمَارٌ فِي الْهَوَاءِ وَالرِّيحُ قَدْ حَمَلَتُهُ فَوَقَفَ وَقَالَ عَلَيَّ بِالنَّمْلَةِ فَلَمَّا أُتِي بِهَا قَالَ سُلَيْمانُ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَساكِنَكُمْ لا يَحْطِمَنَّكُمْ سُلَيْمانُ وَجُنُودُهُ حَمَلَت الرِّيحُ صَوْتَ النَّمْلَةُ إِلَى سُلَيْمانَ وَهُوَمَارٌ فِي الْهُوَاءِ وَالرِّيحُ قَدْ حَمَلَتُهُ فَوَقَفَ وَقَالَ عَلَيَّ بِالنَّمْلَةِ فَلَمَا أُتِي بِهَا قَالَ سُلَيْمانُ يَا أَيْمَلُ ادْخُلُوا عَلَيْهِ مُ طُلُمِي وَقُلْتِ يَا أَيْمَلُ الْدُخُلُوا عَلَى نَعْمُونُ وَقُلْ اللَّهِ وَأَنِي لاَ أَطْلِمُ أَحَداً قَالَتِ النَّمْلَةُ بَلَى قَالَ سُلَيْمانُ فَلِمَ حَذَرْتِنِيهِمْ ظُلُمِي وَقُلْتِ يا أَيْمُلُ ادْخُلُوا مَسَاكِنَكُمْ فَاتَنُوا بِهَا فَيَبْعُدُوا عَنِ اللَّهِ تَعَالَى ذِكْرُهُ. ثُمَّ قَالَت النَّمْلُةُ اللَّهُ تَعَالَى ذِكْرُهُ. ثُمَّ قَالَت النَّمْلَةُ وَلَمْ رَيَدَ فِي حُرُوفَ اسْمِكَ حَرْفٌ عَلَى اللَّهُ لَعُلُولُ عَلَى اللَّهُ يَعُلُقُ لَيْمُ اللَّهُ مُلُولًا اللَّهُ وَلَوْدُ عَلَى اللَّهُ عَلَقِلَ اللَّهُ اللَّهُ الْمُلَقُ وَلَمُ وَلَوْدُ اللَّهُ وَلَا اللَّهُ وَلُولُ اللَّهُ وَلَوْدُ اللَّهُ السَّلَامُ اللَّهُ السَّلَامُ اللَّهُ السَّهُ السَّهُ السَّهُ عَلَى اللَّهُ وَلَمْ رَيَدَ فِي حُرُوفُ اسْمِكَ حَرْفٌ عَلَى اللَّهُ الْمُلُولُ عَلَيْهُ السَّلَامُ اللَّهُ الْمَلَامُ اللَّهُ الْمُلَامُ الْمُلَامُ الْمُلِهُ الْمُلِهُ السَّهُ الْمَلْهُ عَلَلْتُ اللَّهُ الْمَالُولُ الْمُلْمُ الْمُلِهُ الْمَلْمُ الْمُلِهُ الْمُلْمُ الْمُلِهُ السَّهُ الْمُلْمُ اللِهُ الْمُلْمُ الْمُلِهُ السَّلَامُ اللْمُلِهُ الْمُلِهُ الْ

حُرُوفِ اسْمِ أَبِيكَ دَاوُدَ؟ قَالَ سُلَيَّمانُ: مَا لِي بِهَذَا عِلْمٌ. قَالَتِ الَّنمْلَةُ: لأَنَّ أَبَاكَ دَاوُدَ دَاوَى جُرْحَهُ بِوُدِّ فَسُمِّيَ دَاوُدَ، وَأَنْتَ يَا سُلَيَّمانُ أَرْجُو أَنْ

reach the rank of your father.' Then the ant added, 'Do you know why God did not make things other than the wind subservient to you in His Kingdom?' Solomon said, 'I do not know.' The ant said, 'The Honorable the Exalted God wanted to teach you that if He had made everything else subservient to you, they would also end as fast as the wind does, and you would lose them as fast as the wind.' Solomon (a.s.) laughed at this."14

32–9 (The author of the book narrated) my father – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of Yaqoob ibn Yazid, on the authority of Ali ibn Ahmad ibn Ashyam, on the authority of Soleiman al–Ja'fari that Abil Hassan Ar–Ridha' (a.s.) told him, 'Do you know why Ishmael was called *strictly true*?' 15 He said, 'No.' Imam Ar–Ridha' (a.s.) said, 'It was because he made an appointment with someone and waited for him to come for one year.'

32–10 Abul Abbas Muhammad ibn Ibrahim ibn Ishaq al-Taleqani – may God be pleased with him – narrated that Ahmad ibn Muhammad ibn Sa'eed al-Kufi quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father, 'I asked Abil Hassan Ar-Ridha' (a.s.): Why were the disciples (of Jesus) called the *Hawariyoon*? He (a.s.) said, 'They were called the *Hawariyoon* by the people since they used to wash clothes. They cleansed the filth and dirt from clothes. Another reason is that the word *Hawariyoon* is derived from the word *Hawar* (bread) that is a form of bread made with sieved flour. We call them this because they cleansed themselves and others by means of the advice they gave.' Ali ibn Al-Hassan ibn Ali ibn Fadhdhal asked, 'Why were the Christians called the *Nasara*. The Imam (a.s.) said, 'Since they came from a town called *Nasereh* that was one of the towns in Syria. After Mary (a.s.) and Jesus (a.s.) returned from Egypt, they settled down there."

32–11 (The author of the book narrated) my father – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Abi Abdillah, on the authority of someone else, on the authority of Abi Tahir ibn Abi Hamza that Abil Hassan Ar–Ridha' (a.s.) said, "There are four kinds of temperaments. One is phlegm that is a stubborn enemy. Then there is blood which is like Ethiopian servants who often kill their masters. The third one is the wind which is a king who puts up with his people and treats them gently. The last one is 'Safra which is like the Earthquake which will make everything on the Earth tremble when it occurs.'"

تَلْحَقَ بِأَبِيكَ. ثُمَّ قَالَتِ الَّنَمْلَةُ هَلْ تَدْرِي لِمَ سُخِّرَتْ لَكَ الرِّيحُ مِنْ بَيْنِ سَائِرِ الْمَمْلَكَةِ قَالَ سُلَيَّمانُ مَا لِي بِهِذَا عِلْمٌ قَالَتِ النَّمْلَكَةِ كَمَا سَخَّرْتُ لَكَ هَذِهِ الرِّيحَ لَكَانَ زَوَالُهَا مِنْ يَدِكَ كَزَوَالِ النَّمْلَكَةِ كَمَا سَخَّرْتُ لَكَ هَذِهِ الرِّيحَ لَكَانَ زَوَالُهَا مِنْ يَدِكَ كَزَوَالِ النَّامْلَةُ يَعْنِي عَزَّ وَجَلَّ بِذَلِكَ لَوْ سَخَرْتُ لَكَ جَمِيعَ الْمَمْلَكَةِ كَمَا سَخَّرْتُ لَكَ هَذِهِ الرِّيحَ لَكَانَ زَوَالُهَا مِنْ يَدِكَ كَزَوَالِ

حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْد بْنِ عَبْدِ اللَّه، عَنْ يَعْقُوبِ بْنِ يَزِيد، عَنْ عَلَى بْن أَشيم، عَنْ سُلَيْمان _ 9

الجَعْفَرِيِّ، عَنْ أَبِي الحَسَن الرِّضا عَلَيْهِ السَّلامُ قالَ: أَتَدْرِي لَمْ سُمِّيَ إِسْمَاعِيل صادِقَ الوَعْدِ؟ قالَ: قُلْتُ: لا أَدْرِي، .فَقالَ: وَعَدَ رَجُلاً فَجَلَسَ لَهُ حَوِلاً يَنتَظرُهُ

حَدَّثَنا أَبُو العَبَّاسِ مُحَمَّد بْنِ إِبْراهيم بْنِ إِسْحاق الطَّالِقانِيُّ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَد بْنِ مُحَمَّد بْنِ سَعِيدُ _ 10 الكُوفِيِّ قالَ: حَدَّثَنا عَلِيِّ بْنِ الحَسَنِ بْنِ عَلِيِّ بْنِ فضال، عَنْ أَبِيهِ قالَ: قُلْتُ لِلرِّضَا عَلَيْهِ السَّلامُ لِمَ سُمِّيَ الْحَوَارِيُّونَ الْكُوفِيِّ قالَ أَمَّا عِنْدَ النَّاسِ فَإِنَّهُمْ سُمُّوْا حَوَارِيِّينَ لاَنَّهُمْ كَانُوا قَصَّارِينَ يُخَلِّصُونَ الثِّيَابَ مِنَ الْوَسَخِ بِالْغَسُلِ وَهُوَاسُمٌ مُشْتَقٌ مِنَ الْخُبْزِ الْحُوَّارِي وَأَمَّا عِنْدَنَا فَسُمِّيَ الْحَوَارِيِّينَ لاَنَّهُمْ كَانُوا مُخْلَصِينَ فِي أَنْفُسِهِمْ وَهُوَاسُمٌ مُشْتَقٌ مِنَ الْخُبْزِ الْحُوَّارَى وَأَمَّا عِنْدَنَا فَسُمِّيَ الْحَوَارِيِّينَ لاَنَّهُمْ كَانُوا مُخْلَصِينَ فِي أَنْفُسِهِمْ وَمُخْلِصِينَ لِغَيْرِهِمْ مِنْ أَوْسَاخِ الذُّنُوبِ بِالْوَعْظِ وَالتَّذْكِيرِ قَالَ فَقُلْتُ لَهُ قَلْمَ سُمِّيَ النَّصَارَى نَصَارَى قَالَ لاَنَّهُمْ مِنْ قَرْيَةٍ وَمُحْلِصِينَ لِغَيْرِهِمْ مِنْ أَوْسَاخِ الذُّنُوبِ بِالْوَعْظِ وَالتَّذْكِيرِ قَالَ فَقُلْتَ لَهُ فَلِمَ سُمِّيَ النَّصَارَى نَصَارَى قَالَ لاَنَّهُمْ مِنْ قَرْيَةٍ وَمُحْلِ مَنْ الْمُهُمْ مِنْ أَوْسَاخِ الذُّنُوبِ بِالْوَعْظِ وَالتَّذْكِيرِ قَالَ فَقُلْتُ لَهُ عَلْمَ سُمِّيَ السَّلامُ بَعْدَ رُجُوعِهِمَا مِنْ مِصْرَى أَلَهُمْ مَنْ أَوْسَاخِ السَّلامُ بَعْدَ رُجُوعِهِمَا مِنْ مِصْرَ

حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه قالَ: حَدَّثَنا أَحْمَدِ بْنِ أَبِي عَبْدِ اللَّه عَنْ واحِدٍ، عَنْ أَبِي لَامُ قَالَ: الطَّبَائِغُ أَرْبَعٌ فَمِنْهُنَّ الْبَلْغَمُ وَهُوَخَصَّمٌ جَدِلٌ وَمِنْهُنَّ الطَّبَائِغُ أَرْبَعٌ فَمِنْهُنَّ الْبَلْغَمُ وَهُوَخَصَّمٌ جَدِلٌ وَمِنْهُنَّ الطَّبَائِغُ أَرْبَعٌ فَمِنْهُنَّ الْبَلْغَمُ وَهُوَخَصَّمٌ جَدِلٌ وَمِنْهُنَّ اللَّمُ وَهُوَعَابِدٌ وَرُبَّمَا قَتَلَ الْعَبْدُ سَيِّدَهُ وَمِنْهُنَّ الرِّيحُ وَهُوَمَلِكٌ يُدَارَى وَمِنْهُنَّ الْمِرَّةُ وَهَيْهَاتَ وَهَيْهَاتَ وَهَيْهَاتَ هِيَ الأَرْضُ إِذَا اللَّهُ فَعَرْبُهُ وَهُوَمَلِكٌ يُدَارَى وَمِنْهُنَّ الْمِرَّةُ وَهَيْهَاتَ وَهَيْهَاتَ وَهَيْهَاتَ هِيَ الأَرْضُ إِذَا

32-12 Ja'far ibn Muhammad ibn Masroor - may God be pleased with him - narrated that Al-Husayn ibn Muhammad ibn Aamir quoted on the authority of Abu Abdullah al-Sayyari, on the authority of Abi Yagoob ibn al-Baghdadi that Ibn al-Sikkit asked Abil Hassan Ar-Ridha' (a.s.), "Why did the Honorable the Exalted God send Moses (a.s.) with the miracles of the rod (turning into a serpent), a white hand 16, the means of magic and sent Jesus (a.s.) with the miracles of medicine, but sent Muhammad (a.s.) with speech and eloquence. Abul Hassan Ar-Ridha' (a.s.) told him, "Indeed magic was popular when the Blessed the Sublime God appointed Moses (a.s.). That is why he was given the miracle of negating the effect of magic by the Honorable the Exalted God, which the people did not possess. There was none like it within their powers. Therefore, he nullified their magic and proved his rightfulness to them. The Blessed the Sublime God appointed Jesus (a.s.) at a time when untreatable illnesses existed and the people needed medicine and a doctor. Therefore he gave them what they did not have the like of from the Honorable the Exalted God with which he (Jesus (a.s.)) brought their dead back to life, gave sight to those born blind, and treated those suffering from elephantiasis and leprosy17, all with God's permission and thereby proving his rightfulness to them. And the Blessed the Sublime God appointed Muhammad (a.s.) at a time when eloquent speech was common. I think he also added in poetry. Therefore he used the Honorable the Exalted God's Book with its wise sayings, decrees, disproof of the claims of the atheists, and the proof of his own claims and perfected his proof for them." Ibn al-Sikkit said, 'I swear by God that I have never seen anyone like you in these times. Tell me, who is the Proof of God for the creatures today.' Imam Ar-Ridha' (a.s.) said, "It is the intellect which can recognize him who tells the truth about God, acknowledges Him, and recognizes and denounces one who lies about God." Then Ibn al-Sikkit said, 'I swear by God that this is the correct answer."

32–13 Muhammad ibn Ibrahim ibn Ishaq al-Taliqani – may God be pleased with him – narrated that Ahmad ibn Muhammad ibn Sa'eed al-Kufi al-Hamdani quoted on the authority of Ali ibn Al-Hassan ibn Fadhdhal, on the authority of his father that Abil Hassan Ar-Ridha' (a.s.) said, "Why were the Best Messengers called the *'Ulul-Azm*?" 18 The Imam (a.s.) answered, 'They were called the *'Ulu-Azm* since they had laws and regulations. The Prophets that came after Noah (a.s.) all followed the

حَدَّتُنا جَعْفُرِ بْنِ مُحَمَّدِ بْنِ مَسْرُورِ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّتُنا الحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عامِرٍ حَدَّتُنا أَبُو عَبْدِ اللَّهِ - 11 السَيِّارِي، عَنْ أَبِي يَعْقُوبِ البَغَدْادِيِّ قَالَ ابْنُ السِّكِيتِ لابِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ لِمَا ذَا بَعَثَ اللَّهُ مُوسَى بْنَ عِمْرَانَ بِيدِهِ الْبَيْضَاءِ وَالْعَصَا وَآلَةِ السِّحْرِ وَبَعَثَ عَيِسَى بِالطِّبِ وَبَعَثَ مُحَمَّداً بِالْكَلامِ وَالْخُطَبِ فَقَالَ لَهُ أَبُو الْحَسَنِ عَيْهِ السَّلامُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمَّا بَعَثَ مُوسَى عَلَيْهِ السَّلامُ كَانَ الأَعْلَبُ عَلَى أَمْلِ عَصْرِهِ السِّحْرَ فَأَتَاهُمْ مِنْ عِنْدِ اللَّهِ عَزَى وَجَلَّ بِمَا لَمْ يَكُنْ فِي وُسْعِ الْقَوْمِ مِثْلُهُ وَبِمَا أَبْطَلَ بِهِ سِحْرَهُمُ وَأَثْبَتَ بِهِ الْحُجَّةَ عَلَيْهِمْ وَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى اللَّهِ عَزَّ وَجَلَّ بِمَا لَمْ يَكُنْ فِي وُسْعِ الْقُومِ مِثْلُهُ وَبِمَا أَبْطَلَ بِهِ سِحْرَهُمْ وَأَثْبَتَ بِهِ الْحُجَّةَ عَلَيْهِمْ وَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى بَعَثَ عِيسَى فِي وَقْتَ ظَهَرَتْ فِيهِ الزَّمَانَاتُ وَاحْتَاجَ النَّاسُ إِلَى الطِّبِ فَأَتَاهُمْ مِنْ عِنْدِ اللَّهِ عَزَّ وَجَلَّ مِمَا لَمْ يَكُنْ عِنْدَهُمْ مَنْ عِنْدِ اللَّهِ عَزَّ وَجَلَّ مِمَا أَحْيَا لَهُمُ الْمُوتَى وَأَبْرَأَ الأَكْمَةَ وَالأَبْرَصَ بِإِذْنِ اللَّهِ وَأَثْبُتَ بِهِ الْحُجَّةَ عَلَيْهِمْ وَإِنَّ اللَّهُ تَبَارَكَ وَتَعَالَى بَعَثَ مُثَوْلِ الْمُوتَى وَقُت كَانَ الأَعْفِرَ أَوْلَكُمْهَ وَالأَبْرَصَ بِإِذْنِ اللَّهِ وَأَقْلُكُمْ وَالْمُولَى الْمَوْتَى وَأَبْرَأَ الْأَكُمْمَةُ وَالْأَلْبُونُ وَالْكُومَ وَالْعُلْ بَعْ وَالْمُ مُولُولُ الْمَوْمَ فَقَالَ الْمُ السِّكِيتِ تَاللَّهِ مَا أَبْطُلَ بِهِ قَوْلَهُمْ وَأَثْبُتُ الْحُجُّةَ عَلَيْهِمْ فَالَ الْهِ الْحَلْقِ اللَّهِ فَتُصَدِّقُ وَلُكُمْ وَالْعُلُتُ الْمُلْكُومُ وَلَا لَهُ الْمُولُ وَالْمَا اللَّهِ فَتُصَدِقُهُ وَالْكَالِمُ وَالْمُولُ الْمُولُ الْمُولُ وَلَا لَهُ الصَّوْقُ عِلْهُ الْمَالِقُ وَلَا اللَّهِ الْمُعَلِّ فَقَالَ الْهُ الْمُتَّ وَلَا اللَّهِ الْمُولُولُ الْمُولُ الْمُولُولُ الْمُولُولُ الْمُولُولُ الْمُؤَلِّ اللَّهُ الْمُولُولُ وَالْمُولُ اللَّهُ ا

حَدَّثَنا مُحَمَّد بْنِ إِبْراهيم بْنِ إِسْحاق الطَّالِقانِيُّ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَد بْنِ مُحَمَّد بْنِ سَعِيد الكُوفِيِّ ــ 13 الهَمْدانِيُّ قالَ: حَدَّثَنا عَلِيٌ بْنِ الحَسَنِ بْنِ عَلِيِّ بْنِ فضال، عَنْ أَبِيهِ، عَنْ أَبِي الحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ قالَ: إِنَّمَا سُمِّيَ الهَمْدانِيُّ قالَ: حَدَّثَنا عَلِيِّ بْنِ الحَسَنِ بْنِ عَلِيِّ بْنِ فضال، عَنْ أَبِيهِ، عَنْ أَبِي الحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ قالَ: إِنَّمَا سُمِّيَ الْهَدْانِيِّ قَالَ: إِنَّمَا سُمِيعَ فَلَكَ أَنُوا أَصْحَابَ الْعَزَائِمِ وَالشَّرَائِعِ وَذَلِكَ أَنَّ كُلَّ نَبِيٍّ كَانَ بَعْدَ نُوحٍ كَانَ عَلَى شَرِيعَتِهِ وَمِنْهَاجِهِ وَمِنْهَاجِهِ

laws of Noah (a.s.), and followed him. The Prophets (a.s.) that came after Noah all followed his Book until Abraham (a.s.) came. The Prophets (a.s.) that came after Abraham (a.s.) all followed Abraham's laws. The laws and the ways of Abraham were followed by all the Prophets that came after Abraham (a.s.) until Moses (a.s.). Then after Moses (a.s.), the Prophets followed his laws and ways and adhered to his Book until the time of Jesus (a.s.) and after him followed his laws and ways and adhered to his Book until the time of our Prophet Muhammad (S). Therefore, these five Prophets are the *'Ulul-Azm'* and are the best of the Prophets and Messengers. The laws of Muhammad (a.s.) will not be voided until the Resurrection Day. No Prophet will ever come after him until the Resurrection Day. It is incumbent to kill whoever claims Prophethood after him (a.s.) or brings a book after the Qur'an for anyone who hears his claim."

32–14 Al-Mudhaffar ibn Ja'far Al-Mudhaffar al-Alawi As-Samarqandi narrated that Ja'far ibn Muhammad ibn Mas'ood quoted on the authority of his father – Abil Nasr Muhammad ibn Masood al-Ayyashi, on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of Muhammad ibn al-Waleed, on the authority of Al-Abbas ibn Hilal, on the authority of Ali ibn Musa Ar-Ridha' (a.s.), on

the authority of his father Musa (a.s.), on the authority of his father Ja'far (a.s.), on the authority of his father Muhammad (a.s.), on the authority of Ali ibn Al-Husayn (a.s.), on the authority of his father Ali ibn Abi Talib (a.s.) that God's Prophet (S) said, "There are five things which I will not quit doing until I die: eating food, sitting on the ground along with the slaves, riding animals using a saddle, milking goats using my own hands, wearing rough clothes and greeting children. These will become traditions after me."

32–15 Muhammad ibn Ibrahim ibn Ishaq al-Taliqani – may God be pleased with him – narrated that Ahmad ibn Muhammad ibn Sa'eed al-Kufi quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father, "I asked Abil Hassan Ar-Ridha' (a.s.), 'Why did the people quit making pledges of allegiance to the Commander of the Faithful (a.s.) and were attracted to other people, even though they knew the Commander of the Faithful (a.s.) was superior and they knew his rank in the presence of the Prophet of God (a.s.)?' He (a.s.) replied, 'They quit making pledges of allegiance to the Commander of the Faithful (a.s.) and were attracted to other people, even though they knew he was

وَتَابِعاً لِكِتَابِهِ إِلَى زَمَنِ إِبْرَاهِيمَ الْخَلِيلِ وَكُلَّ نَبِيِّ كَانَ فِي أَيَّامِ إِبْرَاهِيمَ وَبَعْدَهُ كَانَ عَلَى شَرِيعَةِ مُوسَى وَمِنْهَا جِهِ وَتَابِعاً لِكِتَابِهِ إِلَى أَيَّامِ لِكِتَابِهِ إِلَى زَمَنِ مُوسَى وَكُلَّ نَبِيِّ كَانَ فِي زَمَن مُوسَى وَبَعْدَهُ كَانَ عَلَى مِنْهَاجٍ عِيسَى وَشَرِيعَتِهِ وَتَابِعاً لِكِتَابِهِ إِلَى زَمَن نَبِيِّنَا مُحَمَّد صَلَّى عِيسَى وَكُلَّ نَبِيٍّ كَانَ فِي أَيَّامٍ عِيسَى وَبَعْدَهُ كَانَ عَلَى مِنْهَاجٍ عِيسَى وَشَرِيعَتِهِ وَتَابِعاً لِكِتَابِهِ إِلَى زَمَن نَبِيِّنَا مُحَمَّد صَلَّى عِيسَى وَكُلَّ نَبِي كَانَ فِي أَيَّامٍ عِيسَى وَبَعْدَهُ كَانَ عَلَى مِنْهَاجٍ عِيسَى وَشَرِيعَتِهِ وَتَابِعاً لِكِتَابِهِ إِلَى زَمَن نَبِيِّنَا مُحَمَّد صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَهَوُّلاءِ الْخَمْسَةُ أُولُو الْعَزْمِ وَهُمْ أَفْضَلُ الأَنْبِيَاءِ وَالرُّسُلِ عَلَيْهِ السَّلامُ وَشَرِيعَةُ مُحَمَّد لا تُنْسَخُ إِلَى يَوْمِ الْقَيَامَةِ فَمَن الْعَزْمِ وَهُمْ أَفْضَلُ الْأَنْبِيَاءِ وَالرُّسُلِ عَلَيْهِ السَّلامُ وَشَرِيعَةُ مُحَمَّد لا تُنْسَخُ إِلَى يَوْمِ الْقِيَامَةِ فَمَن الْعَرْمِ وَهُمْ أَفْضَلُ الْأَنْبِيَاءِ وَالرُّسُلِ عَلَيْهِ السَّلامُ وَشَرِيعَةُ مُبَاحٌ لِكُلِّ مَنْ سَمِعَ ذَلِكَ الْقَيَامَةِ وَلا نَبِيَّ بَعْدَهُ إِلَى يَوْمٍ الْقِيَامَةِ فَمَن الْعَدْهُ نُبُوّةً أَوْ أَتَى بَعْدَ الْقُرْآنِ بِكِتَابٍ فَدَمُهُ مُبَاحٌ لِكُلِّ مَنْ سَمِعَ ذَلِكَ

حَدَّثَنا المُظَفَّر بْنِ جَعْفَرِ بْنِ المُظَفَّر العَلَوِيّ السَمَرْقَنْدِيُّ قالَ: حَدَّثَنا جَعْفَرِ بْنِ مَسْعُودِ، عَنْ أَبِيهِ أَبِي النَصْر _ 14 مُحَمَّد بْنِ مَسْعُودِ العَيَّاشِيُّ قالَ: حَدَّثَنا عَلِيّ بْنِ الحَسَنِ بْنِ عَلِيّ بْنِ فَضال قالَ: حَدَّثَنا مُحَمَّد بْنِ الوَلِيد، عَنْ العَبَّاسِ مُحَمَّد بْنِ الوَلِيد، عَنْ العَبَّاسِ بْنِ هِلالٍ ، عَنْ عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَنْ أَبِيهِ مُوسَى، عَنْ أَبِيهِ جَعْفَر، عَنْ أَبِيهِ مُحَمَّد، عَنْ أَبِيهِ عَلِيّ بْنِ الحُسَيْن، عَنْ أَبِيهِ عَلِيّ بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ الصَّيْن، عَنْ أَبِيهِ عَلَى بْنِ أَبِي طالِب عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَالْجِيدِ وَرُكُوبِيَ الْحِمَارَ مُؤْكَفاً وَحَلْبِيَ الْعَنْز بِيدِي وَلَكُوبَيَ الْحِمَارَ مُؤْكَفاً وَحَلْبِيَ الْعَنْز بَيدِي وَلَكُوبَ سُنَّةً مِنْ بَعْدي وَلَكُونَ سُنَّةً مِنْ بَعْدي . وَلُكُوبَيَ الْصَبِّبْيَان لِتَكُونَ سُنَّةً مِنْ بَعْدي

حَدَّثَنا مُحَمَّد بْنِ إِبْراهيم بْنِ إِسْحاق الطَّالِقانِيُّ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَد بْنِ مُحَمَّد بْنِ سَعِيدُ الكُوفِيِّ _ 15 قالَ: حَدَّثَنا عَلِيِّ بْنِ الحَسَنِ بْنِ عَلِيِّ بْنِ فضال، عَنْ أَبِيهِ، عَنْ أَبِي الحَسَنِ الرِّضا عَلَيْهِ السَّلامُ قالَ: سَأَلْته عَنْ أَمِيرُ قَالَ: صَلَّى اللهُ المُؤْمِنِين عَلَيْهِ السَّلامُ: كَيْفَ مَالَ النَّاسُ عَنْهُ إِلَى غَيْرِهِ وَقَدْ عَرَفُوا فَضْلَهُ وَسَابِقَتَهُ وَمَكَانَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَلَهِ. فَقَالَ عَلَيْهِ وَآلِه. فَقَالَ

superior and they knew his rank in the presence of the Prophet of God (a.s.), since the Commander of the Faithful (a.s.) had killed many of their fathers, uncles, and other relatives who were the enemies of God's Prophet (S). That is why they disliked him in their hearts. They did not like him to be their master.

They did not have such a feeling in their heart towards others, since others were not like Ali (a.s.) in the battles. They had not seen from them what they had seen from Ali (a.s.) in the battles. That is why they turned away from Ali (a.s.) and became inclined towards others."

32–16 Muhammad ibn Ibrahim ibn Ishaq al-Taliqani – may God be pleased with him – narrated that Abu Sa'eed Al-Husayn ibn Ali al-Adawi quoted that al-Haytham ibn Abdullah al-Romani asked Ali ibn Musa Ar-Ridha' (a.s.), "O son of God's Prophet! Why didn't Ali ibn Abi Talib (a.s.) fight his enemies for twenty-five years after God's Prophet (S), and then started fighting during his (own) rule?" The Imam (a.s.) replied, "Ali (a.s.) followed God's Prophet (S) as his model in this regard. Ali (a.s.) had not fought with the pagans for thirteen years in Mecca and nine months after his migration to Medina, because he had very few followers and he did not have the power to overcome his enemies. Ali (a.s.) did the same and put off fighting his enemies due to having few supporters. The Prophethood of the Prophet of God (a.s.) was not nullified by putting off a Holy War for thirteen years and nine months. The same holds for Ali (a.s.). His Trusteeship was not nullified by putting off the Holy War for twenty-five years. Both of them had obstacles. Neither one's mission was voided. They both had the same reason."

32–17 Ali ibn Ahmad ibn Abdillah ibn Ahmad ibn Abi Abdillah al-Barqi, may God be pleased with him – narrated that his father quoted on the authority of his grandfather, on the authority of Ahmad ibn Abi Abdillah al-Barqi, on the authority of Muhammad ibn Isa that Muhammad ibn Abi Yaqoob al-Balkhi asked Abal Hassan Ar-Ridha' (a.s.), "Why is Divine Leadership in the lineage of Al-Husayn, and not that of Al-Hassan?" Ar-Ridha' (a.s.) replied, "Indeed the Honorable the Exalted God established Divine Leadership in the lineage of Al-Husayn (a.s.), and God cannot be questioned regarding what He does."

إِنَّمَا مَالُوا عَنْهُ إِلَى غَيْرِهِ وَقَدْ عَرَفُوا فَصْلُهُ لاَنَّهُ قَدْ كَانَ قَتَلَ مِنْ آبَائِهِمْ وَأَجْدَادِهِمْ وَإِخْوَانِهِمْ وَأَعْمَامِهِمْ وَأَخْوَالِهِمْ وَأَجْوَالِهِمْ وَأَجْدَادِهِمْ وَأَجْدَادِهِمْ وَإِخْوَانِهِمْ وَأَعْمَامِهِمْ وَأَعْرِبَائِهِمُ اللّهِ مَلَدِّهِ إِلنَّهِمُ، وَلَمْ يَكُنْ وَكَانَ حِقْدُهُمْ عَلَيْهِ لِذَلِكَ فِي قُلُوبِهِمْ فَلَمْ يُحِبُّوا أَنْ يَتَوَلَّى عَلَيْهِمْ، وَلَمْ يَكُنْ فَلِذَلِكَ فِي قُلُوبِهِمْ عَلَى غَيْرِهِ مِثْلُ ذَلِكَ، لَانَّهُ لَمْ يَكُنْ لَهُ فِي الْجِهَادِ بَيْنَ يَدَيْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِثْلُ مَا كَانَ، فَلِذَلِكَ فِي قُلُوبِهِمْ عَلَى غَيْرِهِ مِثْلُ ذَلِكَ، لَانَّهُ لَمْ يَكُنْ لَهُ فِي الْجِهَادِ بَيْنَ يَدَيْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِثْلُ مَا كَانَ، فَلِذَلِكَ فِي قُلُوبِهِمْ عَلَى غَيْرِهِ مِثْلُ ذَلِكَ، لَانَّهُ لَمْ يَكُنْ لَهُ فِي الْجِهَادِ بَيْنَ يَدَيْ رَسُولِ اللّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِثْلُ مَا كَانَ، فَلِذَلِكَ

حَدَّثَنَا مُحَمَّدِ بْنِ إِبْراهِيمِ بْنِ إِسْحَاق الطَّالِقانِيُّ رَضِىَ اللهُ عَنْهُ قَالَ: حَدَّثَنَا الهِيْثَم بْنِ عِبْدِ اللَّه الرمانِي قالَ: سَأَلْتُ الرِّضَا عَلَيْهِ السَّلامُ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَخْبِرْنِي عَنْ عَلِي عَلَيْهِ السَّلامُ لِمَ لَمْ يُجَاهِدْ أَعْدَاءَهُ خَمْساً وَعِشْرِينَ سَنَةً بَعْدَ رَسُولِ اللَّهِ ثُمَّ جَاهَدَ فِي أَيَّامٍ وَلاَيَتِهِ فَقَالَ لاَنَّهُ اقْتَدَى بِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِي تَرْكِهِ جِهَادَ الْمُشْرِكِينَ بِمَكَّة بَعْدَ النُّبُوَّةِ ثَلاثَ عَشْرَةَ سَنَةً وَبِالْمَدِينَةِ تِسْعَةَ عَشَرَ شَهْراً وَذَلِكَ اللهُ عَلَيْهِ وَآلِهِ فِي تَرْكِهِ جِهَادَ الْمُشْرِكِينَ بِمَكَّة بَعْدَ النُّبُوَّةِ ثَلاثَ عَشْرَةَ سَنَةً وَبِالْمَدِينَةِ وَبَالْمَدِينَةِ وَبَسُعَةً عَشَرَ شَهْراً وَذَلِكَ عَلَيْهِ السَّلامُ تَرك مُجَاهَدَةً أَعْدَائِهِ لِقِلَّةٍ أَعْوَانِهِ عَلَيْهِمْ، فَلَمَّا لَمْ بَبْطُلُ نُبُوَّةً رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مَعَ تَرْكِهِ الْجِهَادَ ثَلاثَ عَشْرَةً سَنَةً وَتِسْعَةَ عَشَرَ شَهْراً، كَذَلِكَ لَمْ تَبْطُلُ إِمَامَةً عَلَي عَلَيْهِ السَّلامُ مَعَ مَشَرَقَ سَنَةً وَتِسْعَةَ عَشَرَ شَهْراً، كَذَلِكَ لَمْ تَبْطُلُ إِمَامَةً عَلَي عَلَيْهِ السَّلامُ مَعَ مَرْكِهِ الْجِهَادَ ثَلاثَ عَشْرَقِنَ سَنَةً وَتِسْعَةً عَشَرَ شَهْراً، كَذَلِكَ لَمْ تَبْطُلُ إِمَامَةً عَلَي عَلَيْهِ السَّلامُ مَعَ مَنْ الْجِهَادِ وَاحِدَةً

حَدَّثَنا عَلِيِّ بْنِ أَحْمَدِ بْنِ عَبْدِ اللَّه بْنِ أَحْمَدِ بْنِ أَبِي عَبْدِ اللَّه البَرْقِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَبِي عَنْ جَدِّي ــ 17 أَحْمَدِ بْنِ أَبِي يَعْقُوبِ البلخي قالَ: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا أَحْمَدِ بْنِ أَبِي يَعْقُوبِ البلخي قالَ: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا

عَلَيْهِ السَّلامُ قُلْتُ لَهُ لايِّ عِلَّةٍ صَارَتِ الإِمَامَةُ فِي وُلْدِ الْحُسَيْنِ دُونَ وُلْدِ الْحَسَنِ عَلَيْهِ السَّلامُ قَالَ لانَّ اللَّهَ عَزَّ وَجَلَّ عَلَيْهِ السَّلامُ قَالَ لانَّ اللَّهَ عَزَّ وَجَلَّ عَمَّا يَفْعَلُ . . جَعَلَهَا فِي وُلْد الْحُسَيْنِ وَلَمْ يَجْعَلُهَا فِي وُلْد الْحَسَنِ وَاللَّهُ لا يُسْتَلُ عَمَّا يَفْعَلُ

32–18 (The author of the book narrated) my father – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Isa, on the authority of Dorost, on the authority of Ibrahim ibn Abdul Hamid that Abil Hassan (Ar–Ridha') (a.s.) said, "God's Prophet (S) went to see Ayesha when she was putting her bulging long–necked bottle in the sun. He (a.s.) said, "O Homayra (Aa'isha)! What is this?" She said, "I want to wash my head and body." 19 He (a.s.) said, "Do not do this again since it will cause elephantiasis."

The author of this book (a.s.heikh Sadooq) – may God forgive him – said, "What is meant by Abil Hassan (a.s.) in this tradition is Ar–Ridha' (a.s.) or it could refer to his father Musa ibn Ja'far (a.s.), since Ibrahim ibn Abdul Hamid has narrated this tradition from both of them. Therefore this is one of the 'mirasil traditions.20

32–19 Al-Husayn ibn Ahmad ibn Idris – may God be pleased with him – narrated that his father quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn al-Nadhr that he had asked Abal Hassan Ar-Ridha' (a.s.), "Imagine that two people are on a journey. One of them passes away and the other one is in a state of major ritual impurity21. There is only enough water for making the ablution of the corpse or the ablution of the person in a state of major ritual impurity. What should the water be used for?" Ar-Ridha' (a.s.) replied, "The person who is in a state of major ritual impurity should use the water for making ablutions, since this is an obligatory act. He should leave the dead, since making the ablutions for the dead is a part of the tradition (of the Prophet (S) and is not obligatory)."

32–20 Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed – may God be pleased with him – narrated that Muhammad ibn Al-Hassan al-Saffar quoted on the authority of Muhammad ibn Isa that Al-Hassan al-Nadhr asked Ar-Ridha' (a.s.), "What is the reason they say the phrase *God is the Greatest* five times over a person's corpse?" He (a.s.) said, "On the surface it seems that this is because it has been taken from the five daily prayers. However, there is another reason for that. Indeed the Honorable the Exalted God has made it incumbent upon His servants to perform five obligatory deeds: praying, paying the alms-tax, fasting, going on the *Hajj* pilgrimage, and accepting the Mastery (of the Immaculate Imams). Therefore, He has established saying *God is the Greatest* once for each

حَدَّثَنا أَبِي رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَني سَعْدِ بْنِ عَبْدِ اللَّه قالَ: حَدَّثَنا مُحَمَّدِ بْنِ عِيسَى، عَنْ دُرُست، عَنْ إِبْراهيمِ ــ 18 بْنِ عَبْدِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَلَى عَائِشَةَ وَقَدْ وَضَعَتْ بْنِ عَبْدِ الحَمِيدَ، عَنْ أَبِي الحَسَن عَلَيْهِ السَّلامُ قالَ: دَخَلَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَلَى عَائِشَةَ وَقَدْ وَضَعَتْ بُنِ عَبْدِ الحَمِيدَ، عَنْ أَبِي الحَسَن عَلَيْهِ السَّلامُ قَالَ: دَخَلَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَلَى عَائِشَةَ وَقَدْ وَضَعَتْ . قُدُمُ يُرَاءُ مَا هَذَا قَالَتْ أَغْسِلُ رَأْسِي وَجَسَدِي قَالَ لا تَعُودِي فَإِنَّهُ يُورِثُ الْبَرَصِ

قالَ مُصنَيِّفُ هذا الْكِتابرحمه الله: أَبُو الحَسَن صاحِبُ الْحَدِيث يَجُوزُ أَنْ يَكُونَ الرِّضا، وَيَجُوز أَنْ يَكُونَ مُوسَى بْنِ

. جَعْفَر عَلَيْهِمَا السَّلاَمُ لانَّ إِبْراهيم بْنِ عَبْد الحَمِيدَ لَقيَهُما جَمِيعاً وَهذا الْحَديثُ مِنَ المَراسِيلِ

حَدَّثَنا الحُسَيْنِ بْنِ أَحْمَد بْنِ إِدْرِيس رَضِيَ اللهُ عَنْهُ قالَ: أَخْبَرنا أَبِي، عَنْ أَبِيهِ، عَنْ أَحْمَد بْنِ عِيسَى، عَنْ ـ 19 الحَسَن بْنِ النَّضر قالَ: سَأَلْتُ أَبًا الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ عَنِ الْقَوْمِ يَكُونُونَ فِي السَّفَرِ فَيَمُوتُ مِنْهُمْ مَيِّتٌ وَمَعَهُمْ الْحَسَن بْنِ النَّضر قالَ: سَأَنَّتُ الْمَيِّتُ لاَنَّهُ هَذَا فَريضَةٌ وَهَذَا سُنَّةٌ . جُنُبٌ وَمَعَهُمْ مَاءٌ قَلِيلٌ قَدْرَ مَا يَكْفِي أَحَدَهُمْ أَيُّهُمْ يَبْدَأُ بِهِ قَالَ يَغْتَسِلُ الْجُنُبُ وَيُثَرِّكُ الْمَيِّتُ لاَنَّهُ هَذَا فَريضَةٌ وَهَذَا سَنَّةٌ

حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِيد رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن الصَفَّار، عَنْ مُحَمَّدِ ـ 20 بْنِ عِيسَى، عَنِ الحَسَن النَّضر قالَ: قُلْتُ لِلرِّضا عَلَيْهِ السَّلامُ: مَا الْعِلَّةُ فِي التَّكْبِيرِ عَلَى الْمَيِّتِ خَمْسُ تَكْبِيراتِ قُلْتُ رُبِيراتِ قُلْتُ رَوَوْا أَنَّهَا قَدِ الشَّقُتُ مِنْ خَمْسِ صَلَوَاتِ فَقَالَ هَذَا ظَاهِرُ الْحَدِيثِ فَأَمَّا بَاطِئُهُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ عَلَى الْعِبَادِ خَمْسَ فَرَائِضَ الصَّلاةً وَالرَّكَاةَ وَالصِيِّيَامَ وَالْحَيِيَامَ وَالْوَلايَةَ فَجَعَلَ لِلْمَيِّتِ مِنْ كُلِّ فَرِيضَةٍ تَكْبِيرَةً

of the obligatory deeds. If he has accepted the Mastery (of the Immaculate Imams), then it should be said five times. However, if he has not accepted it, the phrase *God is the Greatest* should be said only four times. That is why when one of you (the Shiites) die, the phrase is said five times. However, when one who disagrees with you (i.e. is not one of the Shiites) dies, the phrase is said only four times.

32–21 Ali ibn Ahmad ibn Muhammad ibn Imran ad–Daqqaq – may God be pleased with him – narrated that Abul Husayn Muhammad ibn Ja'far al–Asadi quoted on the authority of Sahl ibn Ziyad al–Adami, on the authority of Ja'far ibn Uthman al–Daremi that Soleiman ibn Ja'far asked Abal Hassan Ar–Ridha' (a.s.), "What is 'Talbiyeh22? And what are the reasons for it?" Ar–Ridha' (a.s.) said, "When the servants (people) enter the state of ritual consecration for the Hajj the Honorable the Exalted God addresses them and says, 'O My servants and slaves! I forbid the Fire from you as you forbade things for yourselves.' Then they say 'Labbayk Allahuma Labbayk' implying that they have accepted God's call and are responding to it."

32–22 My father – may God have Mercy upon him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Ali ibn Ma'bad that Al–Husayn ibn Khalid asked Abil Hassan Ar–Ridha' (a.s.), "For how many people is the offering of a camel (for sacrifice on the 'Eid ul–Adha) enough of an offering?" Ar–Ridha' (a.s.) replied, "One." Then he asked, "What about offering a cow?" Ar–Ridha' (a.s.) replied, "For five individuals it is enough, if they spend and eat together." Then he asked, "Why does offering one cow suffice for five people while offering a camel does not?" Ar–Ridha' (a.s.) replied, "It is because of the reason there lies behind a camel which does not lie behind a cow. The people of the Children of Israel who invited the people to worship the calf were five. They were all from the same home and they all ate together. They were Azinooneh, his brother Mabzooneh, his brother's son, his daughter and his wife.23 They were the ones who invited the people to worship the calf. They were the same ones who killed the cow which God had ordered to be offered for sacrifice."24

32-23 Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God have Mercy upon him -

narrated that Muhammad ibn Al-Hassan al-Saffar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority

وَاحِدَةً فَمَنْ قَبِلَ الْوَلايَةَ كَبَّرَ خَمْساً وَمَنْ لَمْ يَقْبَلِ الْوَلايَةَ كَبَّرَ أَرْبَعاً فَمِنْ أَجْلِ ذَلِكَ تُكَبِّرُونَ خَمْساً وَمَنْ خَالَفَكُمْ يُكَبِّرُ أَرْبَعاً

حَدَّثَنا عَلِيِّ بْنِ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِمْران الدَّقَاق رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَبُو الحُسَيْن جَعْفَرِ الأَسَدِيُّ، عَنْ _ 21 سَهْل بْنِ زِياد الأَدَمِي، عَنْ جَعْفَرِ بْنِ عُثْمان الدَّارِمي، عَنْ سُلَيْمان بْنِ جَعفَرٍ قالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلامُ عَنِ التَّلْبِيَةِ وَعِلَّتِهَا فَقَالَ إِنَّ النَّاسَ إِذَا أَحْرَمُوا نَادَاهُمُ اللَّهُ تَبَارِكَ وَتَعَالَى فَقَالَ يَا عِبَادِي وَإِمَائِي لاحَرِّمَنَّكُمْ عَلَى النَّارِ كَمَا التَّلْبِيَةِ وَعِلَّتِهَا فَقَالَ إِنَّ النَّاسَ إِذَا أَحْرَمُوا نَادَاهُمُ اللَّهُ تَبَارِكَ وَتَعَالَى فَقَالَ يَا عِبَادِي وَإِمَائِي لاحَرِّمَنَّكُمْ عَلَى النَّارِ كَمَا . أَحْرَمْتُمْ لِى فَيَقُولُونَ لَبَيْكَ اللَّهُمَّ لَبَيْكَ إِجَابَةً لِلَّهِ عَزَّ وَجَلَّ عَلَى نِدَائِهِ إِيَّاهُمْ

حَدَّثَنا أَبِي رحمه الله قالَ: حَدَّثَنا عَلِيّ بْنِ إِبراهِيم بْنِ هاشِم، عَنْ أَبيهِ، عَنْ عَلِيّ بْنِ معبد، عَنْ الحُسَيْنِ بْنِ خالِد، _ 22 عَنْ خَمْسَةٍ عَنْ أَبِي الحَسَنِ عَلَيْهِ السَّلامُ قالَ: قُلْتُ لَهُ كُمْ تُجْزِي الْبَدَنَةُ قَالَ عَنْ نَفْسٍ وَاحِدَةٍ قُلْتُ فَالْبَقَرَةُ قَالَ تُجْزِي عَنْ خَمْسَةٍ قَالَ إِذَا كَانُوا يَأْكُلُونَ عَلَى مَائِدَةٍ وَاحِدَةٍ قُلْتُ كَيْفَ صَارَتِ الْبَدَنَةُ لا تُجْزِي إِلا عَنْ وَاحِدَةٍ وَالْبَقَرَةُ تُجْزِي عَنْ خَمْسَةٍ قَالَ لاَنَّ الْبَدَنَةَ لَمْ يَكُنْ فِيهَا مِنَ الْعِلَّةِ مَا كَانَ فِي الْبَقَرَةِ إِنَّ النَّذِينَ أَمَرُوا قَوْمَ مُوسَى عَلَيْهِ السَّلامُ بِعِبَادَةِ الْعِجْلِ كَانُوا خَمْسَةَ الْفَيْنَ أَمْرُوا قَوْمَ مُوسَى عَلَيْهِ السَّلامُ بِعِبَادَةِ الْعِجْلِ كَانُوا خَمْسَةَ أَنْفُسٍ وَكَانُوا أَهْلَ بَيْتٍ يَأْكُلُونَ عَلَى خِوَانٍ وَاحِدٍ وَهُمْ أَذِينَوه وَأَخُوهُ ميذويه وَابْنُ أَجِيهِ وَابْنَتُهُ وَامْرَأَتُهُ وَهُمُ الَّذِينَ أَمَرُوا أَهُلَ بَيْتٍ يَأْكُلُونَ عَلَى خِوَانٍ وَاحِدٍ وَهُمْ أَذِينَوه وَأَخُوهُ ميذويه وَابْنُ أَجْدِهِ وَابْنَتُ أَمُرُوا الْبَقَرَةَ الْتِي أَمْرُوا الْبَقَرَةَ الْتِي أَمْرُوا الْبَقَرَةَ الْتِي أَمْرُوا الْبَقَرَةَ الْتِي أَمْرُوا الْبَقَرَةُ الْتَعْرِقُ الْلَهُ عَنَّ وَجَلَّ بَذَبْحِهَا اللّهُ عَنَّ وَجَلَا عَلْ وَهُمُ الَّذِينَ نَبُحُوا الْبَقَرَةَ الْتِي أَمْرُوا الْبَقَرَةَ الْتِي أَمُولُ الْلُهُ عَنَّ وَجَلَا فَهُ وَامْرَأَتُهُ وَهُمُ الَّذِينَ نَبُحُوا الْبَقَرَةَ الْتِي أَمْرُوا الْبَقَرَةَ الْتِي الْمَوْرِقِ الْمَالِي الْمَالَةِ الْعَالَةِ الْمَالِدَةُ عَلَى عَلَى مَنْ الْعَجْلُ وَهُمُ اللّذِينَ ذَبُولُ الْمَالِقَالَ الْمَالَمُ اللّهُ عَنْ وَمَلَ اللّهُ السَّامُ اللّهُ عَنْ وَجَلَا لَا لَاللّهُ عَنْ وَامْرَأَتُهُ اللّهُ الْمَالِلَةُ عَلَى عَلَى اللّهُ الْمَالِقَالَ الْعَالَالُهُ عَلَى الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ وَالْمُولَةُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الْمُولَا أَلْمُ اللّهُ الللللّهُ اللللّهُ اللّهُ الللللّهُ الللهُ اللّهُ اللّهُ اللّهُ اللّهُ ال

حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِيدرحمه الله قالَ: حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن الصَفَّار، عَنْ أَحْمَدِ بْنِ الوَلِيدرحمه الله قالَ: حَدَّثَنا مُحَمَّدِ بْنِ عِيسَى، عَنْ أَبِيهِ، عَن الحُسَيْنِ بْنِ خالِد قالَ: قُلْتُ لأبِي

of his father that Al-Husayn ibn Khalid asked Abil Hassan Ar-Ridha' (a.s.), "Why is it that the sins of one who goes on the *Hajj* pilgrimage are not recorded for four months?" Ar-Ridha' (a.s.) replied, "It is because the Sublime God has forbidden the entry of the atheists into the Shrine for four months as He says, 'Go ye, then, for four months, backwards and forwards, (as ye will), throughout the land...'25 That is whenever one of the believers goes to visit the Holy House (of God), his sins will not be recorded for four months."

32–24 (The author of the book narrated) my father – may God have mercy upon him – narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al–Ash'ari, on the authority of Muhammad ibn Ma'roof, on the authority of his brother, on the authority of Ja'far ibn Oyayna that Abil Hassan Ar–Ridha' (a.s.) said, "Indeed after the migration from Mecca (to Medina), Ali (a.s.) never spent the night in Mecca until the Honorable the Exalted God took back his soul." Ar–Ridha' (a.s.) was asked, "Why?" Ar–Ridha' (a.s.) said, "Ali (a.s.) disliked to stay overnight in the land from which God's Prophet (S) had migrated. He (a.s.) usually said his afternoon prayer there and set out to spend the night elsewhere."

32–25 Muhammad ibn Ali Majilawayh – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Ali ibn Ma'bad that Al–Husayn ibn Khalid asked Abal Hassan Ar–Ridha' (a.s.), "Why is the nuptial gift five hundred *Dirhams*?" He (a.s.) replied, "It is because the Blessed the Sublime God made it incumbent upon Himself that if any believer says *God is the Greatest* one hundred times, *Praise be to God* one hundred times; *Glory be to God* one hundred times; *There is no god but God* one hundred times; *Blessings be upon Muhammad and his Household* one–hundred times; and *O my God! Please marry off one of the houris to me* God will marry off one of the houris from Paradise to him, and set these words of remembrance that he has uttered as her nuptial gift. That is why the Honorable the Exalted God revealed to His Prophet (S) to make it a tradition for the nuptial gift of the believing women to be five–hundred *Dirhams* and God's Prophet (S) did so."

الْحَسَنِ عَلَيْهِ السَّلامُ لايِّ شَيْءٍ صَارَ الْحَاجُّ لا يُكْتَبُ عَلَيْهِ ذَنْبٌ أَرْبَعَةَ أَشْهُرٍ قَالَ لانَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَبَاحَ لِلْمُشْرِكِينَ الْمُشْرِكِينَ الْمُشْرِكِينَ الْمُوْمِنِينَ الْبَيْتَ الذُّنُوبَ أَرْبَعَةَ أَشْهُرٍ فَمِنْ ثَمَّ وَهَبَ لِمَنْ حَجَّ مِنَ الْمُوْمِنِينَ الْبَيْتَ الذُّنُوبَ أَرْبَعَةَ الشَّهُرِ فَمِنْ ثَمَّ وَهَبَ لِمَنْ حَجَّ مِنَ الْمُوْمِنِينَ الْبَيْتَ الذُّنُوبَ أَرْبَعَةَ أَشْهُرٍ فَمِنْ ثَمَّ وَهَبَ لِمَنْ حَجَّ مِنَ الْمُومِّمِنِينَ الْبَيْتَ الذُّنُوبَ أَرْبَعَةَ السَّهُرِ الْمَوْمِنِينَ الْبَيْتَ الذُّنُوبَ أَرْبَعَةَ أَشْهُرٍ إِذْ يَقُولُ فَسِيحُوا فِي الأَرْضِ أَرْبَعَةَ أَشْهُرٍ فَمِنْ ثَمَّ وَهَبَ لِمَنْ حَجَّ مِنَ الْمُومُ مِنِينَ الْبَيْتَ الذَّنُوبَ أَرْبَعَةَ أَشْهُرٍ إِنْ يَقُولُ فَسِيحُوا فِي الأَرْضِ أَرْبَعَةَ أَشْهُرٍ فَمَنْ ثَمَّ وَهَبَ لِمَانَ حَبَيْنَ الْبَيْتَ الذَّنُوبَ أَرْبُعَةً أَسْهُرٍ إِنْ يَقُولُ فَسِيحُوا فِي الأَرْضِ أَرْبَعَةَ أَشْهُرٍ فَمِنْ ثَمَّ وَهَبَ لِمَنْ حَجَّ مِنَ الْمُونُمِنِينَ الْبَيْتَ الذَّنُوبَ أَرْبَعَةَ أَسْهُرٍ إِنْ يَقُولُ فَسِيحُوا فِي الأَرْضِ أَرْبُعَةً أَسْهُرِ إِنْ يَقُولُ لَاللَّهُ وَاللَّهُ مَا اللَّهُ مُشْرِكُونَ أَنْهُمُ لِي إِنْ يَقُولُ لَنْ اللَّهُ مِنْ الْمُؤْمِنِ إِنْ يَعْلَقُ أَلْمُ اللَّهُ لَعْمُ لَهُمْ وَهُمْ لِمُنْ عَمْ مِنْ الْمُؤْمِنِينَ الْبَيْتَ اللَّهُ لَا اللَّهُ الْمُؤْمِنِينَ الْمَائِينَ الْمَائِمُ مُنْ اللَّهُ الْمُؤْمِنِينَ الْبَيْتَ اللَّهُ اللْأَلُولَ اللَّهُ الْمُؤْمِنِينَ الْمَائِلُولُ اللَّهُ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الللَّهُ الْمَائِهُ الْمَائِقُولُ اللَّهُ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمَائِمُ الْمُؤْمِنِينَ الْمُؤْمِنُولُ الْمُؤْمِنُ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمَائِمُ الْمُؤْمِنِينَ الْمُنْتُولِينَ الْمُؤْمِنِينَ الْمُؤْمِينِ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُونَ اللَّهُ الْمُؤْمِنُ الل

حَدَّثَنا أَبِي رحمه الله قالَ: حَدَّثَنا أَحْمَد بْنِ إِدْرِيس عَنْ مُحَمَّد بْنِ أَحْمَد بْنِ يَحْيَى بْنِ عِمْران الأَشْعُرِيِّ عَنْ مُحَمَّد بِنِ أَحْمَد بْنِ يَحْيَى بْنِ عِمْران الأَشْعُرِيِّ عَنْ مُحَمَّد بِنِ مِكَّة بْنِ معروف عَنْ أَخِيهِ عمر عَنْ جَعْفَر بْنِ عِينة عَنْ أَبِي الحَسَن عَلَيْهِ السَّلامُ قالَ: إِنَّ عَلِيًا عَلَيْهِ السَّلامُ لَمْ يَبِتْ بِمَكَّة بَعْدَ إِذْ هَاجَرَ مِنْهَا حَتَّى قَبَضَهُ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ قَالَ قُلْتُ وَلِمَ ذَلِكَ قَالَ يَكْرَهُ أَنْ يَبِيتَ بِأَرْضٍ هَاجَرَ مِنْهَا رَسُولُ اللَّهِ بَعْدَ إِذْ هَاجَرَ مِنْهَا وَيَبِيتُ بِغَيْرِهَا . صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَكَانَ يُصَلِّى الْعُصْرُ وَيَخْرُجُ مِنْهَا وَيَبِيتُ بِغَيْرِهَا .

حَدَّثَنَا مُحَمَّدِ بْنِ عَلِى ماجِيلوَيْه قالَ: حَدَّثَنا عَلِيّ بْنِ إِبراهِيمِ بْنِ هاشِم، عَنْ أَبيهِ، عَن عَلِيّ بْنِ معبد، عَن الحُسَيْنِ _ 25 بْنِ خالِد قالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلامُ، عَن مَهْرِ السُّنَّةِ كَيْفَ صَارَ خَمْسَمائَةِ دِرْهُمٍ فَقَالَ إِنَّ اللَّهَ تَبَارِكَ وَتَعَالَى بْنِ خالِد قالَ: سَأَلْتُ أَبًا الْحَسَنِ عَلَيْهِ السَّلامُ، عَن مَهْرِ السُّنَّةِ كَيْفَ صَارَ خَمْسَمائَةِ دِرْهُمٍ فَقَالَ إِنَّ اللَّهَ تَبَارِكَ وَتَعَالَى أَوْجَبَ عَلَى نَفْسِهِ أَنْ لا يُكَبِّرَهُ مُؤُمِنٌ مِائَةَ تَكْبِيرَةٍ وَيُحَمِّدَهُ مِائَةَ تَحْمِيدَةٍ وَيُسَبِّحَهُ مِائَةَ تَسْبِيحَةٍ وَيُهَلِّلُهُ مِائَةَ تَهْلِيلَةٍ وَيُصَلِّي عَلَى نَفْسِهِ أَنْ لا يُكَبِّرَهُ مُؤْمِن مَائَة تَكْبِيرَةٍ وَيُحْتِي مِنَ الْحُورِ الْعِينِ إِلا زَوَّجَهُ اللَّهُ حَوْرَاءَ مِنَ الْجَنَّةِ وَجَعَلَ ذَلِكَ عَلَى مُحَمَّد وَآلِ مُحَمَّد وَآلِ مُحَمَّد مِائَةَ مَرَّةٍ ثُمَّ يَقُولَ: اللَّهُمَّ زَوِّجْنِي مِنَ الْحُورِ الْعِينِ إِلا زَوَّجَهُ اللَّهُ حَوْرَاءَ مِنَ الْجَنَّةِ وَجَعَلَ ذَلِكَ مَهُرَهَا فَمِنْ ثَمَّ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى نَبِيّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِأَنْ يَسُنَّ مُهُورَ الْمُؤْمِنَاتِ خَمْسَمِأَتَة دِرْهُم فَعَلَ ذَلِكَ مَهُورَ الْمُؤْمِنَاتِ خَمْسَمَائَةِ دِرْهُم فَعَلَ ذَلِكَ مَهُورَ الْمُؤْمِنَاتِ خَمْسَمَائَةِ دِرْهُم فَعَلَ ذَلِكَ مَهُورَ الْمُؤْمِنَاتِ خَمْسَمَائَةِ دِرْهُم فَعَلَ ذَلِكَ

32–26 Al–Husayn ibn Ahmad ibn Idris – may God be pleased with him – narrated that his father quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ibn Abi Nasr that Al–Husayn ibn Khalid asked Abil Hassan Ar–Ridha' (a.s.), "May I be your ransom! Why is it that the nuptial gift for women is set at five–hundred *Dirhams* equivalent to 12.5 Okes26." Ar–Ridha' (a.s.) replied, "The Honorable the Exalted God has made it incumbent upon Himself that if any believer says *God is the Greatest* one hundred times; *Praise be to God* one hundred times; *Glory be to God* one hundred times; *There is no god but God* one hundred times; *Blessings be upon Muhammad and his Household* one–hundred times; and *O my God! Please marry off one of the houris to me*, God will marry off one of the houris to him. That is why the nuptial gift of the believing women has been determined to be five–

hundred *Dirhams*. If anyone turns down the request of a believing courter who wants to marry a woman with the nuptial gift of five-hundred *Dirhams*, and then he does not marry her off to the courter, has indeed harmed him. Then it is the right of the Honorable the Exalted God not to marry off a houri to him."

32–27 Muhammad ibn Ibrahim ibn Ishaq al-Taliqani – may God be pleased with him – narrated that Ahmad ibn Muhammad ibn Sa'eed al-Hamadani quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father, "I asked Ar-Ridha' (a.s.) about the reason why a woman who has been divorced three times cannot be married to her original husband again, until after she marries someone else (and her new husband either dies or divorces her before she can be married). 28 Ar-Ridha' (a.s.) replied, 'The Blessed the Sublime God has only granted the permission for divorce (and return) twice as the Honorable the Exalted God says, 'A divorce is only permissible twice: after that, the parties should either hold together on equitable terms, or separate with kindness...'29 Therefore, if a man divorces his wife for the third time which God dislikes, God makes that woman unlawful for him. She will no longer be legitimate for him until after she marries someone else. This is established so that the people do not underestimate divorce and do not misuse women."30

32–28 Muhammad ibn Ali Majilawayh – may God be pleased with him – narrated that Muhammad ibn Yahya al-At'tar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ja'far ibn Muhammad

حَدَّثَنَا الحُسَيْنِ بْنِ أَحْمَدِ بْنِ إِدْرِيس، عَن أَبِهِ، عَن أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِيسَى، عَن ابْنِ أَبِي نصر، عَن الحُسَيْنِ _ 26 بْنِ خَالِد قالَ: قُلْتُ لابِي الْحَسَنِ عَلَيْهِ السَّلامُ جُعِلْتُ فِدَاكَ كَيْفَ صَارَ مَهْرُ النِّسَاءِ خَمْسَمِائَةِ دِرْهَمِ اثْنَتَيْ عَشْرَةَ أُوقِيَّةً وَنَسُ [نَشَّأً] قَالَ: إِنَّ اللَّهُ تَبَارَكَ وَتَعَالَى أَوْجَبَ عَلَى نَفْسِهِ أَنْ لا يُكَبِّرَهُ مُؤْمِنٌ مِائَةَ تَكْبِيرَةٍ وَيُسَبِّحَهُ مِائَةَ مَرَّةٍ وَيُصَلِّي عَلَى مُحَمَّدٍ وَآلِهِ مِائَةَ مَرَّةٍ ثُمَّ يَقُولَ اللَّهُمَّ زَوِّجْنِي مِنَ الْحُورِ الْعِينِ إِلا زَوَّجَهُ اللَّهُ عَزَّ وَجَلَّ فَمِنْ تَمَّ جُعِلَ مَهْرُ النِّسَاءِ خَمْسَمِائَةِ دِرْهَمٍ وَأَيُّمَا مُؤْمِنِ خَطَبَ إِلَى أَخِيهِ حُرْمَةً وَيَذَلَ لَهُ خَمْسَمِائَةِ دِرْهَمٍ وَأَيُّمَا مُؤْمِنِ خَطَبَ إِلَى أَخِيهِ حُرْمَةً وَيَذَلَ لَهُ خَمْسَمِائَةِ دِرْهَمٍ وَأَيُّمَا مُؤْمِنِ خَطَبَ إِلَى أَخِيهِ حُرْمَةً وَيَذَلَ لَهُ خَمْسَمِائَةِ دِرْهَمٍ وَأَيُّمَا مُؤْمِن خَطَبَ إِلَى أَخِيهِ حُرْمَةً وَيَذَلَ لَهُ خَمْسَمِائَةِ دِرْهَمٍ وَأَيُّمَا مُؤْمِن خَطَبَ إِلَى أَخِيهِ حُرْمَةً وَيَذَلَ لَهُ خَمْسَمِائَةِ دِرْهَمٍ وَأَيُّمَا مُؤْمِن خَطَبَ إِلَى أَخِيهِ حُرْمَةً وَيَذَلَ لَهُ خَمْسَمِائَة دِرْهَمٍ وَأَيُّمَا مُؤْمِن خَطَبَ إِلَى أَخِيهِ حُرْمَةً وَيَذَلَ لَهُ خَمْسَمِائَةِ دِرْهَمٍ وَأَيُّمَا مُؤْمِن خَطَبَ إِلَى أَخِيهِ حُرْمَةً وَيَذَلَ لَهُ خَمْسَمِائَة دِرْهَمٍ وَلَيْ الْدَاهُ عَقَدُ وَاسْتَحَقَّ مِنَ اللَّهُ عَزَّ وَجَلَّ أَنْ لا يُزَوَّجُهُ حَوْلَا

حَدَّثَنَا مُحَمَّد بْنِ إِبْراهِيم بْنِ إِسْحَاق الطَّالِقَانِيُّ رَضِىَ اللهُ عَنْهُ قَالَ: حَدَّثَنَا أَحْمَد بْنِ مُحَمَّد بْنِ سَعِيدُ الهَمْدانِيَّ، _ 27 عَن عَلِيِّ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَال، عَن أَبِيهِ قَالَ: سَأَلْتُ الرِّضَا عَلَيْهِ السَّلامُ عَنِ الْعِلَّةِ الَّتِي مِنْ أَجْلِهَا لا تَحِلُّ الْمُطَلَّقَةُ لِلْعِدَّةِ لِزَوْجِهَا حَتَّى تَنْكِحَ زَوْجاً غَيْرَهُ فَقَالَ إِنَّ اللَّهُ تَبَارِكَ وَتَعَالَى إِنَّمَا أَذِنَ فِي الطَّلاقِ مَرَّتَيْنِ فَقَالَ اللَّهُ عَزَّ وَجَلَّ اللَّهُ عَزَّ وَجَلَّ اللَّهُ عَزَّ وَجَلَّ لَهُ وَعَمَل كَرِهَ اللَّهُ عَزَّ وَجَلَّ لَهُ وَعَلَى اللَّهُ عَزَّ وَجَلَّ لَهُ مِنْ الطَّلاقِ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ يَعْنِي فِي التَّطْلِيقَةِ التَّالِثَةِ وَلِدُخُولِهِ فِيَمَا كَرِهَ اللَّهُ عَزَّ وَجَلَّ لَهُ وَكَلَّ لَهُ مَنَّ الطَّلاقِ التَّالِثَةِ وَلِدُخُولِهِ فِيَمَا كَرِهَ اللَّهُ عَزَّ وَجَلَّ لَهُ مَنَ الطَّلاقِ التَّالِثَةِ وَلِدُخُولِهِ فِيَمَا كَرِهَ اللَّهُ عَزَّ وَجَلَّ لَهُ اللَّهُ عَلَى الطَّلاقِ التَّالِثَةِ وَلِدُخُولِهِ فِيمَا كَرِهُ اللَّهُ عَنَّ وَجَلَّ لَهُ اللَّهُ عَلْمَهُ اللَّهُ عَلَى الطَّلاقِ التَّالِثِ مَرَّانِ فَاللَّالِ الطَّلاقِ وَلا يُضَارُوا اللَّلَالِي الطَّلاقِ التَّالِثِ حَرَّمَهَا عَلَيْهِ فَلا تَحِلُّ لَهُ أَنْ اللَّهُ عَيْرَهُ لِيَّلا يُوقِعَ النَّاسَ الاسْتِخْفَافُ بِالطَّلاقِ وَلا يُضَارُوا السَّلَاقِ التَّالِثِ مَوْمَا عَلَيْهِ فَلا تَحِلُّ لُكُ أَلُكُ مَا عَلْيَامِ اللَّالِي الللْهَ الْعَلَقِ اللَّهُ الْعَلَالَ اللَّهُ اللَّهُ الْمَالِقُ اللَّهُ الْعَلَالُ اللَّالِ اللَّهُ اللللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمَالِقُ اللَّهُ الْمُعَلِي الْمُؤْلِقِ الللَّهُ الْمُعَلِي الللَّهُ اللَّهُ الللْمُلْولِ اللللْولِ الللَّهُ اللَّهُ الْمُسَاءِ الللَّهُ اللْعَلْمُ الللَّهُ اللَّهُ اللَّهُ الْمُؤْلِقُ الْمُؤْلِقُ الللَّهُ الْمُؤَلِّ الللَّهُ اللَّهُ الْمُؤْلِقُ الللَّهُ الللْمُؤْلِقُ اللْمُؤْلِقُ اللللَّهُ الللَّهُ اللَّهُ الْمُؤْلِقُ الللَّهُ اللَّهُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُ اللَّهُ اللَّهُ الللَّهُ الللَّهُ الللَّهُ الللللَّهُ اللللَّهُ الللَّهُ اللَّهُ اللَّه

حَدَّثَنا مُحَمَّدِ بْنِ عَلِى ماجِيلوَيْه قالَ: حَدَّثَنا مُحَمَّدِ بْنِ يَحْيَى العَطَّارِ، عَن أَحْمَد بْنِ عِيسَى عَنْ جَعْفَرِ بْنِ مُحَمَّد ـ 28 الأَشْعَرِيِّ عَن أَبيهِ قالَ: سَأَلْتُ الرِّضَا عَلَيْهِ السَّلامُ، عَن تَزْوِيج

al-Ash'ari, on the authority of his father that he had asked Abal Hassan Ar-Ridha' (a.s.) about marrying women who have been divorced thrice. Ar-Ridha' (a.s.) said, "The women divorced thrice by you (the Shiites) are not legitimate for others, but the non-Shiite's divorced women are legitimate for you. This is because you do not consider their divorcing thrice to be right, but they consider yours to be right."

32-29 Muhammad ibn Ibrahim ibn Ishaq al-Taligani - may God be pleased with him - narrated that Ahmad ibn Muhammad ibn Sa'eed al-Kufi quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father: I asked Abal Hassan Ar-Ridha' (a.s.), "Why was the Prophet's (a.s.) nickname Abul Qasim?" Ar-Ridha' (a.s.) said, "It was because he had a son named Qasim. That was why his nickname was Abul Qasim." I asked him, "O son of God's Prophet (S)! Do you consider me worthy of more explanation?" Ar-Ridha' (a.s.) said, "Yes. Don't you know that God's Prophet (S) said?, "Ali and I are the fathers of this nation." I said, "Yes, I do." Ar-Ridha' (a.s.) said, "Don't you know that God's Prophet (S) is the father of all the nation, and Ali is one of the members of this nation?" I said, "Yes." Ar-Ridha' (a.s.) said, "Don't you know that Ali (a.s.) is the 'Qasim' or the one who divides up Paradise and Hell?" I replied, "Yes." Ar-Ridha' (a.s.) said, "Then that is why the Prophet (S) is called Abul Qasim - as he is the father of the one who divides up Paradise and Hell." I asked, "What does this mean?" Ar-Ridha' (a.s.) replied, "The kindness of the Prophet (S) for his nation is like that of a father for his children. The noblest member of his nation is Ali (a.s.). And after him the kindness of Ali (a.s.) for them is like the kindness of the Prophet (S), since he is the Prophet's (a.s.) Trustee, Successor and the Divine Leader after the Prophet (S). That is why the Prophet (S) said, "Ali and I are the two fathers of this nation." God's Prophet (S) climbed up the pulpit and said, "Whoever leaves behind a debt or a wife, I must repay his debt and pay for the living expenses of his wife. Whoever leaves behind some property, that property will belong to his inheritors." That is why the Prophet (S) was superior to their fathers, mothers and even themselves. The same thing held true for the Commander of the Faithful (a.s.) after God's Prophet (S)."

32–30 Tamim ibn Abdullah ibn Tamim al-Qurashi narrated that his father quoted on the authority of Ahmad ibn Ali Al-Ansari, that Abi Salt al-Harawi said, "One day Al-Ma'mun told Ar-Ridha' (a.s.), 'O Abal Hassan Al-

الْمُطَلَّقَاتِ ثَلاثاً فَقَالَ لِي إِنَّ طَلاقَكُمُ الثَّلاثَ لا يَحِلُّ لِغَيْرِكُمْ وَطَلاقَهُمْ يَحِلُّ لَكُمْ لاتَّكُمْ لا تَرَوْنَ الثَّلاثَ شَيْئاً وَهُمْ للمُطَلَّقَاتِ ثَلاثاً فَقَالَ لِي إِنَّ طَلاقَكُمُ الثَّلاثَ شَيئاً وَهُمْ . يُوجِبُونَهَا

حَدَّثَنَا مُحَمَّد بْنِ إِبْراهِيم بْنِ إِسْحَاق الطَّالِقانِيُّ رَضِىَ اللهُ عَنْهُ قَالَ: حَدَّثَنَا أَحْمَد بْنِ مُحَمَّد بْنِ سَعِيدُ الكُوفِي _ 29 قَالَ: حَدَّثَنَا عَلِيِّ بْنِ الحَسَنِ بْنِ عَلِيِّ بْنِ فضال، عَن أَبِيهِ قالَ: سَأَلْتُ الرِّضَا عَلَيْهِ السَّلامُ فَقُلْتُ لَهُ لِمَ كُنِّيَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِأَبِي الْقَاسِمِ فَقَالَ لاَنَّهُ كَانَ لَهُ ابْنٌ يُقَالُ لَهُ قَاسِمٌ فَكُنِّيَ بِهِ قَالَ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ فَهَلْ تَرَانِي أَهْلاً لللهُ عَلَيْهِ وَآلِهِ فَالَ أَنَا وَعَلِيٍّ أَبُوا هَذِهِ الأُمَّةِ قُلْتُ بَلَى قَالَ أَمَّا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ أَنَا وَعَلِيٍّ أَبُوا هَذِهِ الأُمَّةِ قُلْتُ بَلَى قَالَ أَمَّا عَلِمْتَ أَنَّ عَلِياً قَاسِمُ الْجَنَّةِ وَالنَّارِ فَقُلْتُ بَلَى قَالَ أَمَّا عَلِمْتَ أَنَّ عَلِياً قَاسِمُ الْجَنَّة وَالنَّارِ فَقُلْتُ لَهُ وَمَا مَعْنَى ذَلِكَ فَقَالَ إِنَّ شَفَقَةَ الرَّسُولِ وَالنَّارِ فَقُلْتُ لَهُ وَمَا مَعْنَى ذَلِكَ فَقَالَ إِنَّ شَفَقَةَ الرَّسُولِ وَالنَّارِ فَقُلْتُ لَهُ وَمَا مَعْنَى ذَلِكَ فَقَالَ إِنَّ شَفَقَةَ الرَّسُولِ وَالنَّارِ فَقُلْتُ لَهُ وَمَا مَعْنَى ذَلِكَ فَقَالَ إِنَّ شَفَقَةَ الرَّسُولِ وَالنَّارِ فَقُلْتُ لَهُ وَمَا مَعْنَى ذَلِكَ فَقَالَ إِنَّ شَفَقَةَ الرَّسُولِ

عَلَى أُمَّتِهِ شَفَقَةُ الآبَاءِ عَلَى أَلأَوْلادِ وَأَفْضَلُ أُمَّتِهِ عَلِيٌ عَلَيْهِ السَّلامُ وَمِنْ بَعْدِهِ شَفَقَةُ عَلِي عَلَيْهِ السَّلامُ عَلَيْهِ وَآلِهِ أَنَا وَعَلِيٌّ أَبُوا هَذِهِ الْأُمَّةِ وَصَعِدَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَا وَعَلِيٌّ أَبُوا هَذِهِ الْأُمَّةِ وَصَعِدَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَا وَعَلِيٌّ أَبُوا هَذِهِ الأُمَّةِ وَصَعِدَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَا وَعَلِيٌّ أَبُوا هَذِهِ الأُمَّةِ وَصَعَدَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَا وَعَلِيٌّ أَبُوا هَذِهِ الْأُمَّةِ وَصَعَدَ النَّبِي صَلَّى اللهُ عَلَيْهِ وَأَلِهِ السَّلامُ بَعْدَهُ جَرَى لَهُ مِثْلُ مَا جَرَى لِرَسُولِ اللَّهِ صَلَّى اللهُ وَصَارَ أَوْلَى بِهِمْ مِنْ آبَائِهِمْ وَكَذَلِكَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ بَعْدَهُ جَرَى لَهُ مِثْلُ مَا جَرَى لِرَسُولِ اللَّهِ صَلَّى اللهُ وَصَارَ أَوْلَى بِهِمْ مِنْهُمْ بِأَنْفُسِهِمْ وَكَذَلِكَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ بَعْدَهُ جَرَى لَهُ مِثْلُ مَا جَرَى لِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَاللهَ عَلَيْهِ وَآلِهِ وَاللّهُ عَلَيْهِ وَالِهِ السَّهُ عَلَيْهِ وَلَهُ عَلَيْهِ وَلَا لَاهُ مِثْلُ مَا جَرَى لِهُ مَا لِيَّهُ مَا إِنْفُسِهِمْ وَكَذَلِكَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ بَعْدَهُ جَرَى لَهُ مِثْلُ مَا جَرَى لِرَسُولِ اللّهِ صَلَلَى اللهُ عَلَيْهِ وَآلِهِ السَّلَامُ لَيْ الْمَائِمُ اللهُ الْمُؤْمِنِينَ عَلَيْهِ وَالْمَالِمُ اللهُ الْمَالِمُ الْمَائِهِ وَآلِهِ السَّالِمُ اللهُ الْمَائِهِ وَآلِهِ السَّالِمُ اللهُ اللهُ اللهُ اللهُ السَّالِمُ اللهُ السَّالِهُ السَّالِي السَّالِمُ السَّالِمُ السَّامِ اللهُ اللهُ السَالِهُ السَالِي السَّامِ السَّهُ الْمُؤْمِنِينَ عَلَيْهِ السَّامِ اللّهِ السَّالِي السَّامِ السَّلَى الْمَائِمُ الْمَائِهِ السَالَامُ السَّهُ الْمُؤْمِنِينَ عَلَيْهِ السَّالِي السَّلَامُ السَّهُ الْمَائِلُ الْمَوْمِ السَّهُ السَّلَامُ السَالِي السَالِمُ السَالِي السَالَةُ الللهُ السَالِي السَالِهُ السَالَمُ السَالَمُ الْمِنْ السَالَةُ السَالِمُ السَالَةُ اللهُ اللّهُ السَالِمُ الللّهُ السَالِلَةِ السَالَةُ الللهُ اللّهُ السَالِهُ اللّهُ السَالَةُ اللّهُ اللّ

حَدَّثَنا تَمِيمُ بْنِ عَبْدِ اللَّه بْنِ تَمِيمُ القُرَشِي قالَ حَدَّثَني أَبي، عَن أَحْمَدِ بْنِ عَلِى الأَنْصارِي عَنْ أَبي الصَّلْتِ ـ 30 الهَرَوِيِّ قالَ: قَالَ الْمَأْمُونُ يَوْماً لِلرِّضَا عَلَيْهِ السَّلامُ: يَا أَبًا

Ridha' (a.s.)! Tell me, why is it that your grandfather Ali – the Commander of the Faithful (a.s.) became the one to divide up Paradise and Hell. What is meant by this? I have thought a lot about this." Then Ar-Ridha' (a.s.) told him, "O Commander of the Faithful (i.e. Al-Ma'mun)! Has it not been narrated by your father, on the authority of your forefathers, on the authority of Abdullah ibn Abbas to have said that he had heard God's Prophet (S) say, "Liking Ali is the same as faith, and despising him is the same as atheism." Al-Ma'mun said, "Yes." Then Ar-Ridha' (a.s.) added, "Therefore, he is the one who divides up Paradise and Hell as it is loving him which equals faith, and despising him which equals atheism." Then Al-Ma'mun said, "O Abal Hassan (Ar-Ridha')! May God not let me live after you! I testify that you are the inheritor of the knowledge of God's Prophet (S)." Abi Salt (al-Harawi) added, "When Ar-Ridha' (a.s.) returned home, I went to see him (a.s.) and said, "O son of God's Prophet! How nice did you respond to the Commander of the Faithful's (al-Ma'mun) question!" Ar-Ridha' (a.s.) said, "O Aba Salt! I answered him using the same way that he was reasoning. I heard my father (a.s.) narrate on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) told him, "O Ali! You are the one to divide up Paradise and Fire on the Resurrection Day. You will order the Fire to let go of some saying that they are yours, and tell the Fire that some are for the Fire to capture and they belong to it."

32–31 Abu Ali Ahmad ibn Al-Hassan al-Qattan narrated that Ahmad ibn Muhammad ibn Sa'eed al-Hamadani quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father, "I asked Abil Hassan Ar-Ridha' (a.s.), 'Why did the Commander of the Faithful (Imam Ali) (a.s.) not return Fadak to its true owner after he (a.s.) took charge of the people?'31 Ar-Ridha' (a.s.) said, 'That is because the Honorable the Exalted God has granted us the Mastery. Therefore, no one but Him will seize our due rights from those who oppressed us. We are the Members of the Holy Household who rule over the people and judge about them, and seize back what is rightfully theirs from those who have oppressively captured their property. However, we (the Members of the Holy Household of the Prophet (S)) never seize back our own rights."

(The author of the book has said) I have presented other aspects of this issue in my book Illal Ul–Sharaye'a from the traditions. In this book, I have just sufficed with this tradition that was narrated on the authority of Ar–Ridha' (a.s.).

الْحَسَنِ أَخْبِرْنِي، عَن جَدِّكَ أَمِيرِ الْمُؤْمِنِينَ عَلِيّ بْنِ أَبِي طَالِبِ عَلَيْهِ السَّلامُ بِأَيِّ وَجْهٍ هُوَقَسِيمُ الْجَنَّةِ وَالنَّارِ وَبِأَيِّ مَعْنَى فَقَدْ كَثُرُ فِكْرِي فِي ذَلِكَ فَقَالَ لَهُ الرِّضَا عَلَيْهِ السَّلامُ يَا أَمِيرَ الْمُؤْمِنِينَ أَلَمْ تُرُوعَنْ أَبِيكَ، عَن آبَائِهِ، عَن عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ حُبُّ عَلِيٍّ إِيمَانٌ وَبُغْضُهُ كُفْرٌ فَقَالَ بَلَى فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ فَقِسْمَةُ الْجَنَّةِ وَالنَّارِ إِذَا كَانَتْ عَلَى حُبِّهِ وَبُغْضِهِ فَهُوهَسِيمُ الْجَنَّةِ وَالنَّارِ فَقَالَ الْمَأْمُونِ لاَ أَبْقَانِيَ اللَّهُ بَعْدَكَ يَا أَبَا السَّلامُ فَقِسْمَةُ الْجَنَّةِ وَالنَّارِ إِذَا كَانَتْ عَلَى حُبِّهِ وَبَغْضِهِ فَهُوهَقَسِيمُ الْجَنَّةِ وَالنَّارِ فَقَالَ الْمَأْمُونِ لاَ أَبْقَانِيَ اللَّهُ بَعْدَكَ يَا أَبَا السَّلامُ فَقَالَ الْمَرْوِيُّ فَلَمَّا انْصَرَفَ الرِّضَا إِلَى مَنْزِلِهِ الْحَسَّنَ أَشْهَدُ أَنَّكَ وَارِثُ عِلْمٍ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ أَبُو الصَّلْتِ الْهَرَوِيُّ فَلَمَّا انْصَرَفَ الرِّضَا إِلَى مَنْزِلِهِ أَنْتُ وَارِثُ عِلْمٍ رَسُولِ اللَّهِ مَا أَجَبْتَ بِهِ أَمِيرَ الْمُؤْمِنِينَ فَقَالَ لِي الرِّضَا عَلَيْهِ السَّلامُ أَنَّهُ مَنْ اللهُ عَلَيْهِ السَّلامُ أَنَّهُ قَالَ لِي الرِّضَا عَلَيْهِ السَّلامُ أَنَّهُ قَالَ: قالَ لِي رَسُولُ اللَّه صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ الْعَوْلَ لَكَ عَلَيْهِ وَآلِهِ قَالَا لِي وَهَذَا لَكَ

حَدَّثَنا أَحْمَدِ بْنِ الحَسَن القَطَّانُ قالَ: حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ سَعِيدُ الهَمْدانِيَ حَدَّثَنا عَلِيّ بْنِ الحَسَنِ بْنِ عَلِيّ بْنِ عَلِيّ بْنِ عَلِيّ بْنِ الحَسَنِ الرِّضا عَلَيْهِ السَّلامُ قالَ: سَأَلْتُهُ عَنْ أَمِيرِ الْمُؤُمِنِينَ عَلَيْهِ السَّلامُ لِمَ لَمْ يَسْتَرْجِعْ فَضال، عَن أَبِي الحَسَنِ الرِّضا عَلَيْهِ السَّلامُ قالَ: سَأَلْتُهُ عَنْ أَمِيرِ الْمُؤُمِنِينَ عَلَيْهِ السَّلامُ لِمَ لَمْ يَسْتَرْجِعْ فَدَكَ لَمَّا وَلِيَ النَّاسَ فَقَالَ لانَّا أَهْلُ بَيْتِ وَلِيُّنَا اللَّهُ عَنَّ وَجَلَّ لا يَأْخُذُ لَنَا حُقُوقَنَا مِمَّنْ يَظْلِمُهُمْ، وَلا نَأْخُذُ لانْفُسِنَا . الْمُؤْمِنِينَ، إِنَّمَا نَحْكُمُ لَهُمْ وَنَأْخُذُ حُقُوقَةَهُمْ مِمَّنْ يَظْلِمُهُمْ، وَلا نَأْخُذُ لانْفُسِنَا

وَقَدْ أَخْرَجْتُ لِذلِكَ عِلَل فِي كِتاب عِلَلُ الشَّرائِع الأَحْكامِ وَالأَسبابِ، وَاقتَصَرتُ فِي هذا الْكِتابِ عَلَى ما رَوى فِيهِ عَنِ الرّضا عَلَيْهِ السَّلامُ.

32–32 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Al-Qasim ibn Isma'il Abi Zakwan: I heard Ibrahim ibn Al-Abbas narrate that Ar-Ridha' (a.s.) quoted on the authority of his father Musa ibn Ja'far (a.s.) that a man asked Aba Abdullah (as-Sadiq) (a.s.), "What is the reason that propagating or studying the Qur'an always adds freshness (to life)?" Imam As-Sadiq (a.s.) replied, "It is because the Qur'an has not been revealed for a certain time, or to a certain people. It is fresh at any time and for any people all the way up until the end of time and the Resurrection Day."

33–33 Al–Hakim Abu Ali Al–Husayn ibn Ahmad al–Bayhaqi narrated that Muhammad ibn Yahya al–Sowli quoted on the authority of Abu Abdullah Muhammad ibn Musa ibn Nasr al–Razi, on the authority of his father, "I asked Ar–Ridha' (a.s.) about what the Prophet (S) meant when he (a.s.) said, 'My companions are like the stars. Whichever one you follow will guide you.' And I asked about what the Prophet (S) meant when he (a.s.) said, 'Leave my companions to me.' Ar–Ridha' (a.s.) replied, 'That is right. 'Companions' in these traditions refers to those who did not themselves change later, and did not change what was said about the religion.' I asked, 'How can we tell that they themselves changed or changed the religion?' Ar–Ridha' (a.s.) said, 'That is because the Prophet (S) himself said, 'Some of my companions will be forbidden from approaching my Pool on the Resurrection Day, just as people push others' camels away from drinking water. I will say: O Lord! They are from my companions! My companions! I will be told, 'Don't you know what they did after you?' They will be grabbed and directed to the left. They will be told, 'This is due to the lies which you ascribed.' Then Imam Ar–Ridha' (a.s.)

added, 'Are they not those who changed themselves and changed the religion?"

32–34 Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Ahmad ibn Muhammad ibn Ishaq al-Taliqani, on the authority of his father, "A man in Khorasan claimed that Mo'awiya was not one of the companions of God's Prophet (S). He swore that his wife would be illegal for him, if his claim turned out to be false. This happened during the time Ar-Ridha' (a.s.) was there. The jurists around there had issued a decree that that man's wife was illegal for him. The people asked Ar-Ridha' (a.s.) if that man's wife was illegal for him or not. The Imam (a.s.) replied, "No, she is not illegal." All the jurists wrote him a letter in which it was written, "O son of God's

حَدَّثَنَا الْحَاكِمِ أَبُو عَلِي الحُسَيْنِ بْنِ أَحْمَد الْبِيْهَقِيُّ قَالَ: حَدَّثَنَا مُحَمَّدِ بْنِ يَحْيَى الصُّولِيُّ قَالَ حَدَّثَنَى القاسِم بْنِ ـ 32 إِسْمَاعِيل أَبِي دَكُوان قَالَ سَمِعْتُ إِبْراهيم بْنِ العَبَّاسِ يَحْدُثَ عَنْ الرضا، عَن أبيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِمُ السَّلاَمُ ؛ أَنَّ رَجُلاً سَأَلَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلامُ مَا بَالُ الْقُرْآنِ لا يَزْدَادُ عَلَى النَّشْرِ وَالدَّرْسِ إِلا غَضَاضَةً فَقَالَ إِنَّ اللَّهَ تَبَارَكَ رَجُلاً سَأَلَ أَبًا عَبْدِ اللَّهِ عَلَيْهِ السَّلامُ مَا بَالُ الْقُرْآنِ لا يَزْدَادُ عَلَى النَّشْرِ وَالدَّرْسِ إِلا غَضَاضَةً فَقَالَ إِنَّ اللَّهَ تَبَارَكَ . وَتَعَالَى لَمْ يَجْعَلُهُ لِزَمَانٍ دُونَ زَمَانٍ وَلِنَاسٍ دُونَ نَاسٍ فَهُوَفِي كُلِّ زَمَانٍ جَدِيدٌ وَعِنْدَ كُلِّ قَوْمٍ غَضٌّ إِلَى يَوْمِ الْقِيَامَةِ

حَدَّثَنَا الْحَاكِمِ أَبُّو عَلِي الحُسَيْنِ بْنِ أَحْمَد الْبِيْهَقِيُّ قالَ: حَدَّثَنِي مُحَمَّد بْنِ يَحْيَى الصُّولِيُّ قالَ حَدَّثَني مُحَمَّد بْنِ عَلِيهِ السَّلامُ عَنْ قَوْلَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَصْحَابِي مُوسَى بْنِ نَصْرِ الرَّازِيُّ قالَ حَدَّثَني أَبِي قالَ سَئَلَ الرِّضا عَلَيْهِ السَّلامُ عَنْ قَوْلِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ دَعُوا لِي أَصْحَابِي فَقَالَ هَذَا صَحِيحٌ يُرِيدُ مَنْ لَمْ يُغَيِّرْ كَالنَّجُومِ بِأَيِّهِمُ اقْتَدَيْتُمُ اهْتَدَيْتُمُ أَقَهُمْ قَدْ غَيَّرُوا وَبَدِّلُوا قَالَ لِمَا يَرْوُونَهُ مِنْ أَنَّهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ لَيُذَادَنَّ رِجَالٌ مِنْ بَعْدَهُ وَلَمْ يُبَدِّلْ قِيلَ وَكَيْفَ نَعْلَمُ أَنَّهُمْ قَدْ غَيَّرُوا وَبَدِّلُوا قَالَ لِمَا يَرْوُونَهُ مِنْ أَنَّهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ لَيُدَالُ مِنْ أَنَّهُم قَلْ وَلَمْ يُبِدِّلُ قِيلَ وَكَيْفَ نَعْلَمُ أَنَّهُمْ قَدْ غَيَّرُوا وَبَدِّلُوا قَالَ لِمَا يَرْوُونَهُ مِنْ أَنَّهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ لَيُذَادَنَّ رِجَالٌ مِنْ أَنَّهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ لَيُ إِلَى إِنَّكُ لا مَنْ عَنْ الْمَاءِ فَأَقُولُ يَا رَبِّ أَصْحَابِي قَوْمُ الْقِيَامَةِ عَنْ حَوْضِي كَمَا تُذَاكُ غَرَائِبُ الإِبلِ عَنِ الْمَاءِ فَأَقُولُ يَا رَبِّ أَصِيْحَالِي عَلْوَلُ لَمُ يُعَيِّرُ وَلَمْ يُعَلِّى وَلَمْ يَعْلَمُ لَهُ اللهُ عَلَيْهِ وَلَهُ الْمَنْ لَمْ يُغَيِّرُ وَلَمْ يُبَدِلُ عَنَا أَفُولُ يُعْتَلِى هَا أَفْوَلُ بُعْداً لَهُمْ وَسُحُقًا أَفْوَلُ يُعْتَلِ وَلَهُ مَا لَهُمْ وَسُحَدُوا بَعْدَلَى هَنُولُ لَهُمْ وَسُحُوالًا أَقَالُ لَوْلُوا قَالُ لَمَا يُعْقِرُ وَلَهُ الْقَلَى الْمَاءِ فَأَقُولُ لَهُ الْمَاءِ فَاللهُ عَلَى الْمَاءِ فَالْعُولُ وَلَا لَمُ يُعْتَلِ وَلِي الْمَاءِ فَالَمُ لَا لَهُمْ وَسُحُولُ الْمَاءِ فَأَلُولُ اللهُ عَلَى الْوَلِهُ عَلَى اللهُ عَلَى اللهُ عَلَى الْمَاءِ فَلَا لِمَنْ لَا لَوْمَا لَا اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَيْهُ اللّهُ عَلَى اللهُ عَلَيْهِ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَيْكُ

حَدَّثَنَا الْحَاكِمِ أَبُو عَلِي الحُسَيْنِ بْنِ أَحْمَدِ الْبِيْهَةِيُّ قَالَ: حَدَّثَني مُحَمَّدِ بْنِ يَحْيَى الصُّولِيُّ قَالَ حَدَّثَني أَحْمَدِ بْنِ يَحْيَى الصُّولِيُّ قَالَ حَدَّثَني أَبِي قَالَ: حَلَفَ رَجُلٌ بِخُرَاسَانَ بِالطَّلاقِ أَنَّ مُعَاوِيَةَ لَيْسَ مِنْ أَصْحَابِ رَسُولِ مُحَمَّدِ بْنِ إِسْحَاقِ الطَّالِقَانِيُّ قَالَ: حَدَّثَني أَبِي قَالَ: حَلَفَ رَجُلٌ بِخُرَاسَانَ بِالطَّلاقِ أَنَّ مُعَاوِيَةَ لَيْسَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِأَيَّامَ كَانَ الرِّضَا عَلَيْهِ السَّلامُ بِهَا فَأَفْتَى الْفُقَهَاءُ بِطَلاقِهَا فَسُئِلَ الرِّضَا عَلَيْهِ السَّلامُ فَأَفْتَى أَنْهَا لا للهُ عَلَيْهِ وَآلِهِأَيَّامَ كَانَ الرِّضَا عَلَيْهِ السَّلامُ لَهُ فَذُوهَا إِلَيْهِ وَقَالُوا لَهُ مِنْ أَيْنَ قُلْتَ يَا ابْنَ رَسُولِ اللّهِ صَلَّى اللهُ لللهُ لللهُ عَلَيْهِ السَّلامُ لَللهُ عَلَيْهِ وَقَالُوا لَهُ مِنْ أَيْنَ قُلْتَ يَا ابْنَ رَسُولِ اللَّهِ صَلَّى اللهُ

Prophet! How and why do you consider her not to be illegal for him." The Imam (a.s.) wrote the following in a corner of their letter, "This is based on the tradition which you yourselves have narrated on the authority of Sa'eed al–Khodri in which it is narrated that after the conquest of Mecca, God's Prophet (S) expressed that 'You are of the good ones, and my companions are of the good ones' to those who expressed submission to God and became Muslim when many of them had gathered around the Prophet (S). However, the Prophet (S) said, 'There will be no migration after victory.' Thus the Prophet (S) abolished migration after the victory of Mecca, and considered them (including Mo'awiya) not to be his companions." When the jurists read the answer they changed their decree to that of Imam Ar–Ridha' (a.s.).

32–35 Muhammad ibn Yahya al–Sowli narrated that Oan ibn Muhammad quoted on the authority of Sahl ibn al–Qasim, "Ar–Ridha' (a.s.) heard one of his companions say: May God damn those who fought the Commander of the Faithful (a.s.)." Then Ar–Ridha' (a.s.) told him, "Say: except for those who have repented and improved themselves." Ar–Ridha' (a.s.) then added, "The sin of those who disobeyed him (i.e. Imam Ali (a.s.)) and did not accompany him to fight corruption and the corrupt ones is even greater than that of those who fought him and then repented. And God made them succeed in repenting."

- 1. "He said, 'O Noah! He is not of thy family: For his conduct is unrighteous. So ask not of Me that of which thou hast no knowledge! I give thee counsel, lest thou act like the ignorant!" [Qur'an, 11:46]. He here refers to Noah's son.
- 2. Qur'an, 12:77
- 3. Qur'an, 12:77
- 4. Qur'an, 12:76
- 5. Qur'an, 12:77
- 6. Ibid.
- 7. Qur'an, 40:84-85
- 8. Qur'an, 6:158
- 9. Qur'an, 10:90
- 10. Qur'an, 10:91-92
- 11. Qur'an, 27:19
- 12. At length, when they came to a (lowly) valley of ants, one of the ants said, "O ye ants, get into your habitations, lest Solomon and his hosts crush you (under foot) without knowing it." [Qur'an, 27:18]
- 13. In Hebrew
- 14. It seems that this is not an authentic tradition. It seems that some things have been said by the Imam (a.s.) in this regard, but the things narrated are not all proper.
- 15. "Also mention in the Book (the story of) Isma'il: He was (a.s.trictly) true to what he promised, and he was an Apostle (and) a Prophet." [Qur'an, Maryam 19:34]
- 16. "Now draw thy hand close to thy side: It shall come forth white (and shining), without harm (or stain), as another Sign." [Qur'an, 20:22]
- 17. Elephantiasis is a species of leprosy that pervaded throughout Europe in the latter part of the Middle Ages. It is a certain disease arising from the spreading of the black bile throughout the whole person, so that it corrupts the temperament of the body members, and the external conditions thereof; and sometimes in the dissundering, or corrosion of the body members and their falling off, in consequence of ulceration, so called because it dissunders the flesh, and causes it to fall off; or because the fingers, or toes become cut–off. It is a cracking of the skin, and a dissundering and gradual falling off of the flesh. However, leprosy is a well–known disease, which is white patches occuring on the skin and appears upon the exterior of the body by reason of a corrupt state of constitution.
- 18. The 'Ulul-Azm are the Prophets Noah (a.s.), Abraham (a.s.), Moses (a.s.), Jesus (a.s.) and Muhammad (a.s.), as we read in the following verse, "And remember We took from the Prophets their covenant: As (We did) from thee: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn covenant." [Qur'an, 33:7].
- 19. With the water heated in the sun.
- 20. Since it is directly quoted without any chain being mentioned.
- 21. 'janabah; The state of ceremonial impurity, or 'janabah, occurs as a result of ejaculation, whether involuntary, as in the case of a wet dream, or deliberate, or as a result of sexual intercourse. To remove it, one has to take a complete bath, washing his head and every part of his body with water. So a shower without soap is sufficient. It is not possible to offer prayers while a person is in a state of ceremonial impurity. Therefore, it is strongly recommended to remove that state by taking a shower or a bath immediately. It is not good to put it off. However, there is nothing sinful in putting it off, unless that leads to missing an obligatory prayer. If one happens to get into this state two or three times a day, it may not be easy for him to take so many showers. Therefore, he should make sure that removing that state is easy before one gets into it. If it

happens two or three times, without taking a shower in between, then one shower would remove it all. Suppose a person goes to sleep after he has said the Morning Prayer, and on waking up he discovers that he has had a wet dream. He realizes that he must leave home immediately because he is late for work. That is appropriate, if he knows that he will return before the time for the noon prayer and he will be able to take his shower and say the noon prayer. Similarly, if one has more than one time of intercourse with his wife during the night, he can have one shower for all. He is recommended, however, to have washed himself in between. Involuntary discharge of urine is an illness which can be treated. For the purposes of prayer, however, one should make sure that the urine does not fall on his clothes or his body. [A urinal discharge does not cause ceremonial impurity and needs washing of the affected areas of the body only.] What he should do is to tie a polyethylene bag with a piece of cotton or tissue paper in it. When he wants to make ablutions and pray, he replaces it with a clean one and makes his ablutions. He only needs to make another ablution for every prayer, repeating the same method for cleanliness.

- 22. Saying, "Labbayk.. Allahuma Labbayk. La Sharika Laka Labbayk."
- 23. The spelling of the name of Mabzooneh is Mabzooyeh in the book Man La Yahzaro ul-Faqih.
- 24. Ali Akbar Ghaffari comments that this is a weak tradition and its chain of transmission is not reliable.
- 25. Qur'an, 9:2
- 26. Dirham is silver currency. Oke refers to any of three units of weight varying around 2.8 pounds and used respectively in Greece, Turkey and Egypt. in silver
- 27. Ali ibn Hamran narrated on the authority of his father that Imam As–Sadiq (a.s.) said, "One day I left the house with my father, and saw some of our companions who were between the grave and the pulpit. My father approached them and said, "I swear by God that I like your smell and your breath. Please assist us with your piety and hard work. Beware that no one can attain our friendship except through piety and hard work. Whenever you decide to follow someone you must act like him. You are God's followers; you are God's soldiers. You are God's helpers. You are the first and the last forerunners. In this world, you are the first forerunners to attain our friendship, and in the Hereafter you are the forerunners towards Heaven. We guarantee Heaven to you through the guarantees of God and God's Prophet (S). You are the pure ones. Your women are pure. Any believing woman is one of the houris of Heaven, and any believing man is honest in his speech."[Mishkat ul–Anwar Fi Ghurar il–Akhbar, The Lamp Niche for the Best Traditions, Tradition no. 444]
- 28. "So if a husband divorces his wife (irrevocably), he cannot, after that, re- marry her until after she has married another husband and he has divorced her. In that case, there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by God. Such are the limits ordained by God, which He makes plain to those who understand." [Qur'an, Bagara 2:230]
- 29. Qur'an, Baqara 2:229
- <u>30.</u> It should be mentioned that the marriage with another man should be consummated. It should be done with the intentions of a permanent marriage. Then if the man dies, or they cannot live together and the man divorces her, she can be remarried to her first husband again. It is also not allowed that he marries the divorced woman, and then after consummating the marriage he divorces her so as to facilitate the first husband in re-marry his divorced wife.
- 31. Why did Imam Ali (a.s.) not take back Fadak when he (a.s.) became the ruler of the State?

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