

Infallibility of Prophets^{as}

On Infallibility of Prophets^{as}:

All Prophets^{as} and their^{as} successors^{as} are infallible (Masoom), including the last Prophet Mohammed^{saww} and his^{saww} successors^{asws}. However, some Muslims who superficially read and interpret Holy Quran raise some questions on the infallibilities of the Prophets^{as}. A centuries old topic, which was discussed in the court of Al-Ma'mum Al-Rashid (an Abbasi Caliph) when he invited some Muslim scholars to question Imam Ali^{asws} ibn Musa Al-Reza^{asws} regarding the infallibility of Prophet^{as}. Prior to presenting the debate we start with a Holy Verse and some Ahadith in its explanation, the Holy Verse is frequently quoted by some Muslims in opposition to the infallibility of the Prophet Mohammed^{saww}.

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَبِئْسَ نِعْمَتُهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا
مُسْتَقِيمًا {2}

For Allah to Forgive you (your community) what has preceded from your (community's) sins and what is delayed, and Complete His Favour upon you and Guide you on a Straight Path [48:2]

في كتاب الخصال عن الاعمش عن جعفر بن محمد عليهما السلام قال: هذا شرايع الدين إلى ان قال عليه السلام: والانبيا واولياؤهم لا ذنوب لهم، لانهم معصومون مطهرون.

In the book Al-Khisal, from Al-Amsh,

'Ja'far Bin Muhammad^{asws} has said: 'These are the Laws of the Religion' – until he^{asws} said: 'And the Prophets^{as}, and their^{as} successors^{as}, there are no sins to them, because they^{as} are (all) Infallible, Purified'.¹

علي بن إبراهيم: حدثنا محمد بن جعفر، قال: حدثنا محمد بن أحمد، عن محمد بن الحسين، عن علي بن النعمان، عن علي بن أيوب، عن عمر بن يزيد بياع السابري، قال: قلت لأبي عبد الله (عليه السلام): قول الله في كتابه: لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، قال: «ما كان له ذنب، و لا هم بذنب، و لكن الله حملة ذنوب شيعته ثم غفرها له».

Ali Bin Ibrahim, from Muhammad Bin Ja'far, from Muhammad Bin Ahmad, from Muhammad Bin Al-Husayn, from Ali Bin Al-No'man, from Ali Bin Ayoub, from Umar Bin Yazeed who said,

'I said to Abu Abdullah^{asws}, '(What about) the Words of Allah^{azwj} in His^{azwj} Book ***For Allah to Forgive you what has preceded from your sins and what is delayed [48:2]***. He^{asws}

¹ Tafseer Noor Al Saqalayn – CH 48 H 19

said: 'There was no sin on him^{saww}, nor was he^{saww} with a sin, but Allah^{azwj} burdened him^{saww} with the sins of his^{saww} Shias, then Forgave them for his^{saww} sake'.²

قال شرف الدين النجفي: و يؤيده ما روي مرفوعا عن أبي الحسن الثالث (عليه السلام): أنه سئل عن قول الله عز و جل: لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ، فقال (عليه السلام): و أي ذنب كان لرسول الله (صلى الله عليه و آله) متقدما أو متأخرا؟ و إنما حملة الله ذنوب شيعة علي (عليه السلام)، من مضى منهم و من بقي، ثم غفرها له.

Sharaf Al-Deen Al-Najafi said,

'And it is supported by what has been reported from Abu Al-Hassan^{asws} the Third having said about the Words of Allah^{azwj} Mighty and Majestic: **For Allah to Forgive you what has preceded from your sins and what is delayed [48:2]**, so he^{asws} said: 'And which sin was committed by Rasool-Allah^{saww}, before or after?' But rather, Allah^{azwj} Burdened him^{saww} with the sins of the Shias of Ali^{asws}, from the past among them and the ones who remain, then Forgave them on his^{saww} behalf'.³

الطبرسي: روى المفضل بن عمر، عن الصادق (عليه السلام)، قال: سأله رجل، عن هذه الآية، فقال: «و الله ما كان له ذنب، و لكن الله سبحانه ضمن له أن يغفر ذنوب شيعة علي (عليه السلام) ما تقدم من ذنبهم و ما تأخر».

Al-Tabarsy – It has been reported by Al-Mufazzal-Bin Umar,

'A man asked Al-Sadiq^{asws} about this Verse, so he^{asws} said: 'By Allah^{azwj}, there was no sin for him^{saww}, but Allah^{azwj} the Glorious, Guaranteed him^{saww} that He^{azwj} would Forgive the sins of the Shias of Ali^{asws}, whatever had preceded from their sins and whatever is to follow'.⁴

The Debate of Imam Ali^{asws} ibn Musa Al-Reza^{asws} with Muslim scholars on infallibility of Prophet^{as}

حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه و الحسين بن إبراهيم بن أحمد بن هشام المكتب و علي بن عبد الله الوراق رضي الله عنهم قالوا حدثنا علي بن إبراهيم بن هاشم قال حدثنا القاسم بن محمد البرمكي قال حدثنا أبو الصلت الهروي قال لما جمع المأمون لعلي بن موسى الرضا ع أهل المقالات من أهل الإسلام و الديانات من اليهود و النصارى و الجوس و الصابئين و سائر أهل المقالات فلم يقيم أحد إلا و قد ألزمه حجته كأنه ألقم حجرا قام إليه علي بن محمد بن الجهم فقال له يا ابن رسول الله أ تقول بعصمة الأنبياء قال نعم قال فما تعمل في قول الله عز و جل وَ عَصَى آدَمُ رَبَّهُ

² تفسير القمي 2: 314.

³ تأويل الآيات 2: 4 / 593.

⁴ مجمع البيان 9: 168.

فَعَوَى وَ فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ وَ فِي قَوْلِهِ عَزَّ وَ جَلَّ فِي يَوْسُفَ عَ وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِهَا وَ فِي قَوْلِهِ عَزَّ وَ جَلَّ فِي دَاوُدَ ظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ وَ قَوْلِهِ تَعَالَى فِي نَبِيِّ مُحَمَّدٍ صَ وَ تُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ فَقَالَ الرُّضَاعُ وَ يَجْحَكُ يَا عَلِيُّ اتَّقِ اللَّهَ وَ لَا تَنْسَبْ إِلَى أَنْبِيَاءِ اللَّهِ الْفَوَاحِشَ وَ لَا تَتَأَوَّلْ كِتَابَ اللَّهِ بَرَأَيْكَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ قَالَ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ وَ أَمَا قَوْلُهُ عَزَّ وَ جَلَّ فِي آدَمَ وَ عَصَى آدَمَ رَبَّهُ فَعَوَى فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ آدَمَ حِجَّةً فِي أَرْضِهِ وَ خَلِيفَةً فِي بِلَادِهِ لَمْ يَخْلُقْهُ لِلْحِنَّةِ وَ كَانَتْ الْمَعْصِيَةُ مِنْ آدَمَ فِي الْجَنَّةِ لَا فِي الْأَرْضِ وَ عَصَمْتَهُ تَجِبَ أَنْ يَكُونَ فِي الْأَرْضِ لَيْتِمَ مَقَادِيرَ أَمْرَ اللَّهِ فَلَمَّا أَهْبَطَ إِلَى الْأَرْضِ وَ جَعَلَ حِجَّةً وَ خَلِيفَةً عَصَمَ بِقَوْلِهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ وَ أَمَا قَوْلُهُ عَزَّ وَ جَلَّ وَ ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ إِنَّمَا ظَنَّ بِمَعْنَى اسْتَيْقِنَ أَنَّ اللَّهَ لَنْ يَضِيقَ عَلَيْهِ رِزْقَهُ أَوْ لَا تَسْمَعُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ وَ أَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ أَيْ ضِيقَ عَلَيْهِ رِزْقَهُ وَ لَوْ ظَنَّ أَنَّ اللَّهَ لَا يَقْدِرُ عَلَيْهِ لَكَانَ قَدْ كَفَرَ وَ أَمَا قَوْلُهُ عَزَّ وَ جَلَّ فِي يَوْسُفَ وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِهَا فَإِنَّمَا هَمَّتْ بِالْمَعْصِيَةِ وَ هَمَّ يَوْسُفَ بِقَتْلِهَا إِنْ أَجْبَرَتْهُ لِعَظْمِ مَا تَدَاخَلَهُ فَصَرَفَ اللَّهُ عَنْهُ قَتْلَهَا وَ الْفَاحِشَةَ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَ الْفَحْشَاءَ يَعْنِي الْقَتْلَ وَ الزِّنَاءَ وَ أَمَا دَاوُدَ عَ فَمَا يَقُولُ مِنْ قَبْلِكُمْ فِيهِ فَقَالَ عَلِيُّ بْنُ مُحَمَّدِ بْنِ الْجَهْمِ يَقُولُونَ إِنَّ دَاوُدَ عَ كَانَ فِي مُحْرَابِهِ يَصَلِّي فَتَصَوَّرَ لَهُ إِبْلِيسُ عَلَى صُورَةِ طَيْرٍ أَحْسَنَ مَا يَكُونُ مِنَ الطَّيْرِ فَقَطَعَ دَاوُدَ صَلَاتَهُ وَ قَامَ لِيَأْخُذَ الطَّيْرَ فَخَرَجَ الطَّيْرَ إِلَى الدَّارِ فَخَرَجَ الطَّيْرَ إِلَى السُّطْحِ فَصَعِدَ فِي طَلْبِهِ فَسَقَطَ الطَّيْرُ فِي دَارِ أَوْرِيَا بْنِ حَنَّانٍ فَاطَّلَعَ دَاوُدَ فِي أَثَرِ الطَّيْرِ إِذَا بَامْرَأَةَ أَوْرِيَا تَغْتَسِلُ فَلَمَّا نَظَرَ إِلَيْهَا هَوَّاهَا وَ كَانَ قَدْ أَخْرَجَ أَوْرِيَا فِي بَعْضِ غَزَوَاتِهِ فَكَتَبَ إِلَى صَاحِبِهِ أَنَّ قَدَمَ أَوْرِيَا أَمَامَ التَّابُوتِ فَقَدِمَ فَظَفَرَ أَوْرِيَا بِالْمُشْرِكِينَ فَصَعِبَ ذَلِكَ عَلَى دَاوُدَ فَكَتَبَ إِلَيْهِ ثَانِيَةً أَنَّ قَدَمَهُ أَمَامَ التَّابُوتِ فَقَدِمَ فَقَتَلَ أَوْرِيَا فَتَزَوَّجَ دَاوُدَ بَامْرَأَتِهِ قَالَ فَضَرَبَ الرُّضَاعُ بِيَدِهِ عَلَى جَبْهَتِهِ وَ قَالَ إِنْ لَمْ يَكُنْ اللَّهُ وَ إِنْ لَمْ يَكُنْ رَاجِعُونَ لَقَدْ نَسَبْتُمْ نَبِيًّا مِنْ أَنْبِيَاءِ اللَّهِ إِلَى التَّهْوَانِ بِصَلَاتِهِ حَتَّى خَرَجَ فِي أَثَرِ الطَّيْرِ ثُمَّ بِالْفَاحِشَةِ ثُمَّ بِالْقَتْلِ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ فَمَا كَانَ خَطِيئَتُهُ فَقَالَ وَ يَجْحَكُ إِنَّ دَاوُدَ إِنَّمَا ظَنَّ أَنَّ مَا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ خَلَقًا هُوَ أَعْلَمُ مِنْهُ فَبِعَثَّ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ الْمَلِكِينَ فَتَسَوَّرَا الْمِحْرَابَ فَقَالَ خَصْمَانِ بَعَى بَعْضُنَا عَلَى بَعْضٍ فَأَحْكُمْ بَيْنَنَا بِالْحَقِّ وَ لَا تُشْطِطْ وَ أِهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ إِنَّ هَذَا أَخِي لَهُ تَسْعُ وَ تِسْعُونَ نَعَجَةً وَ لِي نَعَجَةٌ وَاحِدَةٌ فَقَالَ أَكْفَلْنِيهَا وَ عَزَّيْنِي فِي الْحُطَابِ فَعَجَّلَ دَاوُدَ عَ عَلَى الْمُدْعَى عَلَيْهِ فَقَالَ لَقَدْ ظَلَمْتُكَ بِسُؤَالِ نَعَجَتِكَ إِلَى نِعَاجِهِ وَ لَمْ يَسْأَلِ الْمُدْعَى الْبَيْنَةَ عَلَى ذَلِكَ وَ لَمْ يَقْبَلِ عَلَى الْمُدْعَى عَلَيْهِ فَيَقُولُ لَهُ مَا تَقُولُ فَكَانَ هَذَا خَطِيئَتُهُ رَسْمَ الْحَكْمِ لَا مَا ذَهَبْتُمْ إِلَيْهِ أَوْ لَا تَسْمَعُ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ يَا دَاوُدُ إِنَّمَا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَأَحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَ لَا تَتَّبِعِ الْهَوَى إِلَى آخِرِ الْآيَةِ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ فَمَا قَصَدْتَهُ مَعَ أَوْرِيَا فَقَالَ الرُّضَاعُ عَ إِنْ الْمَرْأَةَ فِي أَيَّامِ دَاوُدَ عَ كَانَتْ إِذَا مَاتَ بَعْلُهَا أَوْ قَتَلَ لَا تَتَزَوَّجُ بَعْدَهُ أَبَدًا وَ أَوَّلُ مَنْ أَبَاحَ اللَّهُ لَهُ أَنْ يَتَزَوَّجَ بَامْرَأَةَ قَتَلَ بَعْلَهَا كَانَ دَاوُدَ عَ فَتَزَوَّجَ بَامْرَأَةَ أَوْرِيَا لَمَّا قَتَلَ وَ انْقَضَتْ عِدَّتُهَا مِنْهُ فَذَلِكَ الَّذِي شَقَّ عَلَى النَّاسِ مِنْ قَبْلِ أَوْرِيَا وَ أَمَا مُحَمَّدٌ صَ وَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ تُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَ تَخْشَى النَّاسَ وَ اللَّهَ أَحَقُّ أَنْ تَخْشَاهُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ عَرَفَ نَبِيَّهُ صَ أَسْمَاءَ أَزْوَاجِهِ فِي دَارِ الدُّنْيَا وَ أَسْمَاءَ أَزْوَاجِهِ فِي دَارِ الْآخِرَةِ وَ إِنَّهُنَّ أَمَهَاتُ الْمُؤْمِنِينَ وَ إِحْدَاهُنَّ مِنْ سَمِيِّ لَهْ زَيْنَبُ بِنْتُ جَحْشٍ وَ هِيَ يَوْمئِذٍ تَحْتَ زَيْدِ بْنِ حَارِثَةَ فَأَخْفَى اسْمَهَا فِي نَفْسِهِ وَ لَمْ يَبْدِهِ لِكَيْلَا يَقُولَ أَحَدٌ مِنَ الْمُنَافِقِينَ إِنَّهُ قَالَ فِي امْرَأَةٍ فِي بَيْتِ رَجُلٍ إِنَّهَا إِحْدَى أَزْوَاجِهِ مِنَ أَمَهَاتِ الْمُؤْمِنِينَ وَ خَشِيَ قَوْلَ الْمُنَافِقِينَ فَقَالَ اللَّهُ عَزَّ وَ جَلَّ وَ تَخْشَى النَّاسَ وَ اللَّهَ أَحَقُّ أَنْ تَخْشَاهُ يَعْنِي فِي نَفْسِكَ وَ إِنْ اللَّهُ عَزَّ وَ جَلَّ مَا تَوَلَّى تَزْوِيجَ أَحَدٍ مِنْ خَلْقِهِ إِلَّا تَزْوِيجَ حَوَاءَ مِنْ آدَمَ عَ وَ زَيْنَبَ مِنْ رَسُولِ اللَّهِ صَ بِقَوْلِهِ فَلَمَّا قَضَى زَيْدٌ مِنْهَا

وَطَرًا زَوَّجْنَاكُمُ الْآيَةَ وَ فَاطِمَةَ مِنْ عَلِيٍّ ع قَالَ فَبَكَى عَلِيٌّ بِنَ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْجَهْمِ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ أَنَا تَائِبٌ إِلَى اللَّهِ عَزَّ وَ
جَلَّ مِنْ أَنْ أَنْطِقَ فِي أَنْبِيَاءِ اللَّهِ ع بَعْدَ يَوْمِي هَذَا إِلَّا بِمَا ذَكَرْتَهُ

Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may Allah^{azwj} be Pleased with him, Al-Hussein ibn Ibrahim ibn Ahmad ibn Hisham al-Mokattib and Ali ibn Abdullah al-Warraq -may Allah^{azwj} be Pleased with them, narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Al-Qasim ibn Muhammad al-Barmaki on the authority of Abu Salt al- Harawi:

'When Al-Ma'mun gathered together the rhetoricians and men of religions from the Jews, the Christians, the Magi, the Sabians, and other scholars around Ali^{asws} ibn Musa Al-Reza^{asws}, each person stood up to ask a question, got a firm answer, and received such an answer that he got quiet as if they had put a stone in his mouth.

Then Ali ibn Muhammad ibn Al-Jahm stood up and asked, 'O son of the Prophet of Allah^{asws}! Do you believe in the Infallibility of the Prophets^{as}?' 'Yes,' replied the Imam^{asws}.

He said, 'Then what do you have to say about the following Verses? what do you have to say about what the Honourable the Exalted Allah^{azwj} said, '... **Thus did Adam disobey his Lord, and allow himself to be seduced (20:121)**; and about what the Honourable the Exalted Allah^{azwj} said, '**And remember Thun-nun (Yunus-Jonah), when he departed in wrath: He imagined that We had no power over him! (21:87)**, and about what the Honourable the Exalted Allah^{azwj} Told Joseph^{as}, '**And (with passion) did she desire him, and he would have desired her .(12:24)**

And about what the Honourable the Exalted Allah^{azwj} told David (s), '**and David gathered that We had tried him .(38:24)**.. , and about what the Sublime (Allah^{azwj}) told His Prophet Muhammad^{saww}, '... **But thou didst hide in thy heart that which Allah was about to make manifest ... (33:37)**

Al-Reza^{asws} said, 'Woe be to you! Fear Allah^{azwj}. Do not ascribe transgressions to the Prophets^{as}, and do not interpret Allah^{azwj}'s Book according to your own opinion. Indeed the Honourable the Exalted Allah^{azwj} said, '... **but no one knows its hidden meanings except Allah^{azwj}. And those who are firmly grounded in knowledge ... ,(3:7)** And regarding His^{azwj} Words about Adam, '... **Thus did Adam disobey his Lord, and allow himself to be seduced ,(20:121)** it must be noted that the Honourable the Exalted Allah^{azwj} Created Adam^{as} as His^{azwj} Proof on Earth, and as His^{azwj} Successor in the towns.

However, Allah^{azwj} had not created Adam for Paradise and Adam^{as}'s act of disobedience occurred in Paradise, not on the Earth. Adam^{as}'s being Infallible was a must for him^{as} to fully implement the Decrees of Allah^{azwj}. Once he^{as} was sent down to the Earth as Allah^{azwj}'s Proof and Successor, he^{as} was Infallible according to what the Honourable the Exalted Allah^{azwj} said, '**Allah did Choose Adam and Noah, the family of Abraham, and the family of Imran above all people. (3:33)** And regarding the Honourable the Exalted

Allah^{azwj}'s Words, ***'And remember Thun-noon (Jonah), when he departed in wrath: He imagined that We had no power over him! (21:87)***

Here what is meant by 'imagine' is 'to be sure.' That means 'We will not restrict his sustenance.' Have you not heard the Honourable the Exalted Allah^{azwj}'s Words, ***'But when He tried him, restricting his subsistence for him ... (89:16)***. This means Allah^{azwj} will Restrict his sustenance. Had Yunus thought that Allah had no power over him, he would certainly have turned into an atheist.

And regarding what the Honourable the Exalted Allah^{azwj} said about Joseph^{as}, ***'And (with passion) did she desire him, and he would have desired her ...*** ' This means that he^{as} got upset and decided that if she tries to force him to commit sin, he would try to kill her. Then Allah^{azwj} Changed his (Joseph's) mind and turned him away from killing her and all shameful deeds. This is what is meant by the Honourable the Exalted Allah's words, • ... ***thus (did We order) that We might turn away from him (all) evil and shameful deeds ... (12:24)*** meaning killing and adultery.

The Imam^{asws} said, 'And regarding David^{as}, what do the people on your side say about him? Ali ibn Muhammad ibn Al-Jahm said, 'They say that David^{as} was in his praying niche when Satan appeared in front of him in the form of a very beautiful bird. David^{as} stopped praying and stood up to go catch the bird. The bird left the room and went into the courtyard. Then it flew up to the top of the house. David climbed up to the roof looking for it. Then the bird flew into the house of Uryah ibn Hannan. David followed the bird with his eyes, and suddenly saw Uryah's wife who was making major ritual ablutions. Once he looked at her, he fell in love with her. As for Uryah, he had been sent to a battle. David^{as} wrote to his commander, 'Place Uryah in front of the coffin.' Thus he was placed in front of it. Uryah defeated the pagans. That was hard on David, so he wrote to his commander again and ordered him to place Uryah ahead of the coffin. Then Uryah was placed ahead of it and was killed. Then David^{as} married his wife.'

The narrator added, 'Al-Reza^{asws} hit himself on the forehead and said, 'From Allah^{azwj} we are, and unto Him^{azwj} is our return! You have ascribed neglecting prayers and going out and looking for the bird's tracks, fornication and killing to one of the Prophets of Allah^{azwj}.''' Ali ibn Al-Jahm said, 'O son of the Prophet of Allah^{asws}! Then what was his sin?'

The Imam^{asws} said, 'Woe be to you! David thought that the Honourable the Exalted Allah^{azwj} had not Created anyone more learned than himself. Therefore, the Honourable the Exalted Allah^{azwj} sent two angels towards him^{as} who climbed up the walls of the prayer niche and said, ' ... ***Fear not: we are two disputants, one of whom has wronged the other: Decide now between us with truth, and treat us not with injustice, but guide us to the even Path. This man is my brother: He has nine and ninety ewes, and I have (but) one: Yet he says, 'commit her to my care,' and is (moreover) harsh to me in speech. (38:22-23)***

Then David turned to the one against whom a claim was made and said, ***'He (Dawood) said: 'He has wronged you by asking for your ewe to (be added) to his ewes, ... (38:24)*** He did not turn to the claimant to ask him for any evidence. Thus, this was just a fault in the way he judged, not a fault in the way you think about it. Have you ever heard that the Honourable the Exalted Allah^{azwj} said, ***"O Dawood! Surely, We Made you a Caliph in the earth, therefore judge between the people with the Truth and do not follow the vain desires, for you will stray from the Way of Allah. Surely, those who stray from the way of Allah, for them is a severe Punishment due to their forgetting the Day of Reckoning!" (38:26)***

He then asked: 'O son of the Prophet of Allah^{asws}! What was behind the story of Uryah?'

Al-Reza^{asws} said, 'When a woman's husband died or got killed during the time of David^{as}, she never married again. The first man who was permitted to marry a widow whose husband was killed was David^{as}. He married Uryah's wife when after Uryah's husband got killed and after her waiting period was over. This was what was hard on the people regarding Uryah.'

And regarding Muhammad^{saww} and the Honourable the Exalted Allah^{azwj}'s Words, ***'and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him. (33:37)***

The Honourable the Exalted Allah^{azwj} had already informed His Prophet^{saww} about the names of his wives in this world, and the names of his wives in the Hereafter, and that they will be the mothers of the believers. One of them was called Zaynab - the daughter of Jahsh who was married to Zayd ibn Haritha at that time. The Prophet^{saww} kept her name a secret to himself and did not say anything fearing that the hypocrites might say that Muhammad^{saww} considers a married woman to be his own wife and one of the mothers of the believers.

He^{saww} feared what the hypocrites might say. The Honourable the Exalted Allah^{azwj} said, ***'and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him (33:37)*** meaning in himself. And the Honourable the Exalted Allah^{azwj} has not Taken charge of marrying off any of His^{azwj} creatures Himself except for the marriage of Eve with Adam, and Zaynab with Allah's Prophet^{saww} as He^{azwj} said, ***' ... Then when Zayd had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to you . ' (33:37) So did We^{azwj} Join (the Blessed Lady) Fatima^{asws} in marriage to Ali^{asws}.***

The narrator added, 'Then Ali ibn Muhammad ibn Al-Jahm cried and said, 'O son of the Prophet of Allah^{asws}! I turn to the Honourable the Exalted Allah^{azwj} in repentance and

from now on will never say anything about the Prophets^{as} of Allah^{azwj} other than what you have mentioned.⁵

⁵ عيون أخبار الرضا (ع) ج : 1 ص : 192