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Chapter 15: Another Session with Al-Ridha' (a.s.) and Al-Ma'mun on the Infallibility of the Prophets

15–1 Tamim ibn Abdullah ibn Tamim al-Qurashi – may God be pleased with him – narrated that his father quoted on the authority of Hamdan ibn Soleiman al-Neishaboori, on the authority of Ali ibn Muhammad ibn Al-Jahm that he entered a session held by Al-Ma'mun. Ali ibn Musa Al-Ridha' (a.s.) was also there. Al-Ma'mun asked him, "O Son of the Prophet! Don't you say that the Prophets (a.s.) are innocent?"

Imam Al-Ridha' (a.s.) replied, "Yes."

Al-Ma'mun asked, "Then what is meant by the following Quranic verse, '... Thus did Adam disobey his Lord, and allow himself to be seduced.'1"

Imam Al-Ridha' (a.s.) said, "The Almighty God told Adam, 'Dwell thou and thy wife in the Garden. And eat of the beautiful things therein as (where and when) ye will, but approach not this tree.' He pointed to the wheat tree. God added, 'Or ye run into harm and transgression.' God did not tell them, 'Do not eat of this tree and other trees of the same type.'

. أَزْوَاجِهِ مِنْ أُمَّهَات الْمُؤْمِنِينَ، وَخَشِيَ قَوْلَ الْمُنَافِقِينَ. قَالَ اللَّهُ عَزَّ وَجَلَّ: (وَاللَّهُ أَحَقُّ أَنْ تَخْشاهُ) فِي نَفْسِكَ

وَإِنَّ اللَّهَ عَزَّ وَجَلَّ مَا تَوَلَّى تَزْوِيجَ أَحَدٍ مِنْ خَلْقِهِ إِلا تَزْوِيجَ حَوَّاءَ مِنْ آدَمَ وَزَيْنَبَ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَفَاطِمَةَ مِنْ عَلِي عَلَيْهِ السَّلامُ.

قَالَ: فَبَكَى عَلِيُّ بْنُ الْجَهْم وَقَالَ: يَا بْنَ رَسُولِ اللَّهِ، أَنَا تَائِبٌ إِلَى اللَّهِ عَزَّ وَجَلَّ أَنْ أَنْطِقَ فِي أَنْبِيَاءِ اللَّهِ عَزَّ وَجَلَّ بَعْدَ

بابُ ذِكْنِ مَجْلِسَ آخَرَ لِلرِّضا عَلَيْهِ السَّلامُ عِنْدَ الْمَأْمُونَ فِي عِصمَةِ الأَنْبِياءِ عَلَيْهِمُ السَّلاَمُ

حَدَّثَنا تَمِيمُ بْنِ عَبْدِ اللَّه بْنِ تَمِيمُ القُرَشِي رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَني أَبِي عَنْ حَمْدانَ بْنِ سُلَيْمان النِيْسابُوريُّ، ـ 1 عَن عَلِيٌّ بْنِ مُحَمَّدِ بْنِ الجَهْمِ قالَ حَضَرْتُ مَجْلِسَ الْمَأْمُونِ وَعِنْدَهُ الرِّضَا عَلِيُّ بْنُ مُوسَى عَلَيْهِ السَّلامُ، فَقَالَ لَهُ الرَّضَا عَلِيٌّ بْنُ مُوسَى عَلَيْهِ السَّلامُ، فَقَالَ لَهُ المَّامُونَ؛ يَا بْنَ رَسُولَ اللَّهِ، أَلَيْسَ مِنْ قَوْلِكَ أَنَّ الأَنْبِيَاءَ مَعْصُومُونَ؟

.قَالَ: بَلَى

قَالَ: فَمَا مَعْنَى قَوْلِ اللَّهِ عَزَّ وَجَلَّ (وَعَصى آدَهُ رَبَّهُ فَغُوى)؟

فَقَالَ عَلَيْهِ السَّلامُ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَالَ لِآدَمَ: (اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلا مِنْها رَغَداً حَيْثُ شِئْتُما وَلا تَقْرَبا هَذِهِ السَّجَرَةَ وَلَا مِنَ الظَّالِمِينَ) وَلَمْ يَقُلْ لَهُمَا: لا تَأْكُلا مِنْ هَذِهِ الشَّجَرَةِ وَلا مِمَّا هَذِهِ الشَّجَرَةَ وَلا مِمَّا مَنْ جَنْسَهَا كَانَ مِنْ جَنْسَهَا . كَانَ مِنْ جِنْسَهَا .

The two of them did not approach that tree, nor did they eat from it. However, after being tempted by Satan they ate from another tree. Satan told them, '... Your Lord only forbade you this tree, lest you should become angels or such beings as live forever. Satan swore to them that he was their sincere advisor. Adam and Eve had never seen anyone falsely swear to God before. So by deceit he brought about their fall... Thus trusting his oath they ate from the tree. This happened before Adam's Prophethood. It was not a major sin to make him deserve to enter the Fire. But it was a minor sin which God forgives. Such sins are also permitted for the Prophets before their appointment. Once God appointed Muhammad (a.s.) to Prophethood, he became innocent and did not commit any minor or major sins. God says, '... Thus did Adam disobey his Lord, and allowed himself to be seduced. But his Lord chose him (for His Grace): He turned to him, and gave him guidance. God also says, 'God did choose Adam and Noah, the family of Abraham, and the family of Imran above all people."

Al-Ma'mun asked, "What is then meant by the saying of the Almighty God, 'But when He giveth them a goodly child, they ascribe to others a share in the gift they have received..." 11

Then Imam Al-Ridha' (a.s.) said, "Then Eve delivered five hundred times for Adam – each time a boy and a girl. Adam (a.s.) and Eve made a covenant with the Almighty God that they would be grateful if

God gave them a healthy child. '... If Thou givest us a goodly child, we vow we shall (ever) be grateful.' 12 But when God granted them a healthy generation lacking any illnesses, that generation set up others that God had given them as partners to God. They did not thank God the Almighty as their parents had. The Almighty God said, '... But God is Exalted High above the partners they ascribe to Him.'"13

Then Al-Ma'mun said, "I testify that you are truly the son of God's Prophet. Then tell me about the meaning of the Almighty God's words about Abraham (a.s.), 'When the night covered him over, he saw a star. He said, 'This is my Lord'...'"14

Then Imam Al-Ridha' (a.s.) said, "In fact, Abraham (a.s.) had to deal with three groups (of people). One group worshipped Venus (a planet). Another group worshipped the moon, and the third group worshipped the sun. This happened when he left his underground hiding – the place that

فَلَمْ يَقْرَبَا تِلْكَ الشَّجَرَةَ، وَإِنَّمَا أَكَلا مِنْ غَيْرِهَا لَمَّا أَنْ وَسُوسَ الشَّيْطَانُ إِلَيْهِمَا وَقالَ: مَا نَهاكُما عَنْ هذهِ الشَّجَرَةِ، وَإِنَّمَا نَهَاكُما أَنْ تَقْرَبَا غَيْرِهَا وَلَمْ يَنْهَكُمَا عَنِ الأَكْلِ مِنْهَا (إِلاَّ أَنْ تَكُونا مَلَكَيْنِ أَوْ تَكُونا مِنَ الْخَالِدِينَ وَقَاسَمَهُما إِنِّي لَكُما لَمِنَ النَّاصِحِينَ). وَلَمْ يَكُنْ آدَمُ وَحَوَّاءُ شَاهَدَا قَبْلَ ذَلِكَ مَنْ يَحْلِفُ بِاللَّهِ كَاذِباً، فَدَلاهُما بِغُرُورٍ وَقَاسَمَهُما إِنِّي لَكُما لَمِنَ النَّاصِحِينَ). وَلَمْ يَكُنْ آدَمُ وَحَوَّاءُ شَاهَدَا قَبْلَ ذَلِكَ مَنْ يَحْلِفُ بِاللَّهِ وَكَانَ ذَلِكَ مِنْ آدَمَ قَبْلَ النَّبُوّةِ وَلَمْ يَكُنْ ذَلِكَ بِذَنْبٍ كَبِيرٍ اسْتَحَقَّ بِهِ دُخُولَ النَّارِ، وَإِنَّمَا كَانَ مَعْصُوماً لا فَأَيْ المَّوْهُوبَةِ الَّتِي تَجُوزُ عَلَى الأَنْبِيَاءِ قَبْلَ نُزُولِ الْوَحْي عَلَيْهِمْ. فَلَمَّا اجْتَبَاهُ اللَّهُ وَجَعَلَهُ نَبِيًا كَانَ مَعْصُوماً لا يُذْنِبُ صَغِيرَةً وَلا كَبِيرَةً. قَالَ اللَّهُ عَزَّ وَجَلَّ: (وعَصى آدَمُ رَبَّهُ فَغَوى. ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدى) وَقَالَ عَزَ وَجَلَّ: ((إِنَّ اللَّهُ اصْطُفَى آدَمَ وَنُوحاً وَآلَ إِبْراهِيمَ وَآلَ عِمْرانَ عَلَى الْعَالَمِينَ أَنْ إِبْراهِيمَ وَآلَ عِمْرانَ عَلَى الْعَالَمِينَ أَلَا اللَّهُ عَرْ وَجَلَّ. ((إِنَّ اللَّهُ اصْطُفَى آدَمَ وَنُوحاً وَآلَ إِبْراهِيمَ وَآلَ عِمْرانَ عَلَى الْعالَمِينَ

فَقَالَ لَهُ الْمَأْمُونُ: فَمَا مَعْنَى قَوْلِ اللَّهِ عَزَّ وَجَلَّ (فَلَمَّا آتاهُما صالحاً جَعَلا لَهُ شُركاءَ فيما آتاهُما)؟

فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ: إِنَّ حَوَّاءَ وَلَدَتْ لِآدَمَ خَمْسَمِائَةِ بَطْنِ فِي كُلِّ بَطْنِ ذَكَراً وَأُنثَى وَإِنَّ آدَمَ وَحَوَّاءَ عَاهَدَا اللَّهَ عَزَّ وَجَلَّ وَدَعَوَاهُ وَقَالا (لَئِنْ آتَيْتَنا صِالِحاً لَنَكُونَنَّ مِنَ الشَّاكِرِينَ فَلَمَّا آتَاهُمَا صِالِحاً) مِنَ النَّسُلِ خَلْقاً سَوِيًا بَرِيئاً مِنَ الرَّمَانَةِ وَالْعَاهَةِ كَانَ مَا آتَاهُمَا صِنْفَا نُكُرَاناً وَصِنْفاً إِنَاتاً، فَجَعَلَ الصِنْفَانِ لِلَّهِ تَعَالَى ذِكْرُهُ شُرَكَاءَ فِيما آتَاهُمَا (وَلَمْ يَشْكُرُاهُ كَشُكُرُ أَبُويُهِمَا لَهُ عَزَّ وَجَلَّ اللَّهُ عَزَّ وَجَلَّ: (فَتَعالَى اللَّهُ عَمَّا يُشْرِكُونَ (لِلَّهُ عَمَّا يُشْرِكُونَ

فَقَالَ الْمَأْمُونُ: أَشْهَدُ أَنَّكَ ابْنُ رَسُولِ اللَّهِ حَقّاً. فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فِي إِبْرَاهِيمَ عَلَيْهِ السَّلامُ: (فَلَمَّا جَنَّ فَقَالَ الْمَأْمُونُ: أَشْهَدُ أَنَّكَ ابْنُ رَأَى كَوْكَباً قالَ هذا رَبِّي

فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ: إِنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلامُ وَقَعَ إِلَى ثَلاثَةِ أَصْنَاف؛ صِنْف يَعْبُدُ الزُّهْرَةَ وَصِنْف يَعْبُدُ الْقَمَرَ وَصِنْفٍ يَعْبُدُ الشَّمْسَ، وَذَلِكَ حِيْنَ خَرَجَ مِنَ السَّرَبِ الَّذِي أُخْفِيَ

'When the night covered him over, he saw a star. He asked, 'Is this my Lord?' He saw Venus. He asked 'Is this my Lord?' in the form of questioning and denying. 'But when it set, he said, 'I love not those that set. "15 He said this since setting is one of the characteristics of the created, not one of the characteristics of the Eternal. 'When he saw the moon rising in splendour, he said, 'This is my Lord." 16 He asked 'Is this my Lord?' in the form of questioning and denying. 'But when the moon set, he said, 'Unless my Lord quide me, I shall surely be among those who go astray."17 He meant that he would have gone astray, if his Lord had not guided him. On the next morning, 'When he saw the sun rising in splendour, he said (in a questioning and denying manner,) 'This is my Lord. This is the greatest (of all). But when the sun set'18, he faced the three groups of people and said, 'O my people! I am indeed free from your (quilt) of setting partners for God. For me I have set my face, firmly and truly, towards Him Who created the heavens and the Earth, and never shall I set partners for God. '19 Abraham (a.s.) said this to clarify for them the wrongness of their beliefs. He wanted to prove to them that it is not right to worship things like Venus, the moon or the sun, but their (Venus, the moon and the sun) Creator - the Creator of the heavens and the Earth deserves to be worshipped. The reasons which he presented to his people were God the Almighty's revelations. God had revealed them to Abraham (a.s.) as the Almighty God says, 'That was the reasoning about us, which We gave to Abraham (to use) against his people."20

Then Al-Ma'mun said, "O son of the Prophet of God! How excellent! Let me know about the meaning of what Abraham said, '... 'My Lord! Show me how Thou givest life to the dead.' He said, 'Dost thou not then believe?' He said, 'Yea! But to satisfy my own understanding.""21

Imam Al-Ridha' (a.s.) replied, "The Almighty God revealed to Abraham, 'I will choose a friend for Me from among My servants such that I will even revive the dead for him if he asks Me to do so.' Then Abraham (a.s.) thought that he was that friend. Thus he said, 'My Lord! Show me how Thou givest life to the dead?' He said, 'Dost thou not then believe?' He said, 'Yea! But to satisfy my own understanding.' Here Abraham (a.s.) meant that he wanted to satisfy himself as to his being God's friend. Then God said, 'Take four birds. Tame them to turn to thee. Put a portion of them on every hill and call out to them. They will come to thee (flying) with speed. Then know that God is Exalted in Power, Wise.'22

فِيهِ. فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ فَرَأَى الزُّهْرَةَ فَقَالَ: هَذَا رَبِّي، عَلَى الإِنْكَارِ وَالاسْتِخْبَارِ، فَلَمَّا أَفَلَ الْكُوْكَبُ قالَ: لا أُحِبُّ الأَقْلِينَ، لأَنَّ الأَقُولَ مِنْ صِفَات الْحَدَث لا مِنْ صِفَات الْقِدَم.

فَلَمَّا رَأَى الْقَمَرَ بازِغاً قالَ: هذا رَبِّي، عَلَى الإِنْكَارِ وَالاسْتِخْبَارِ، فَلَمَّا أَفَلَ قالَ: لَئِنْ لَمْ يَهْدِنِي رَبِّي لاكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ. يَقُولُ لَوْ لَمْ يَهْدِنِي رَبِّي لَكُنْتُ مِنَ الْقَوْمِ الضَّالِّينَ.

فَلَمَّا أَصْبَحَ وَرَأَى الشَّمْسَ بازِغَةً قالَ: هذا رَبِّي، هذا أَكْبَرُ مِنَ الزُّهْرَةِ وَالْقَمَرِ، عَلَى الإِنْكَارِ وَالاسْتِخْبَارِ لا عَلَى الإِخْبَارِ وَالإِقْرَارِ، فَلَمَّا أَفَلَتْ قالَ لِلأَصْنَافِ الثَّلاثَةِ مِنْ عَبَدَةِ الزُّهْرَةِ وَالْقَمَرِ وَالشَّمْسِ: (يا قَوْم إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّماواتِ وَالأَرْضَ حَنِيفاً وَما أَنَا مِنَ الْمُشْرِكِينَ) وَإِنَّمَا أَرَادَ إِبْرَاهِيمُ بِمَا قَالَ أَنْ يُبَيِّنَ لَهُمْ بُطْلانَ دِينِهِمْ وَيُثْبِتَ عِنْدَهُمْ أَنَّ الْعِبَادَةَ لا تَحِقُّ لِمَا كَانَ بِصِفَةِ الزُّهْرَةِ وَالْقَمَرِ وَالشَّمْسِ وَإِنَّمَا تَحِقُّ الْعِبَادَةُ لِخَالِقِهَا وَخَالِقِ السَّمَاوَاتِ وَالأَرْضِ وَكَانَ مَا احْتَجَّ بِهِ عَلَى قَوْمِهِ بِمَا أَلْهَمَهُ اللَّهُ عَزَّ وَجَلَّ وَآتَاهُ كُمَا قَالَ عَزَّ وَجَلَّ: (وَتِلْكَ رَجُجَّتُناهَا إِبْراهِيمَ عَلَى قَوْمِهِ

فَقَالَ الْمَأْمُونُ لِلَّهِ دَرُّكَ يَا بْنَ رَسُولِ اللَّهِ! فَأَخْبِرْنِي عَنْ قَوْلِ إِبْرَاهِيمَ (رَبِّ أَرِنِي كَيْفَ تُحْيِ الْمَوْتى قالَ أَوَلَمْ تُوْمِنْ قالَ (بَلَى وَلكِنْ لِيَطْمَئِنَّ قَلْبي.

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى كَانَ أَوْحَى إِلَى إِبْرَاهِيمَ عَلَيْهِ السَّلامُ أَنِي مُتَّخِذٌ مِنْ عِبَادِي خَلِيلاً إِنْ سَأَلْنِي إِحْيَاءَ الْمَوْتَى أَجَبْتُهُ، فَوَقَعَ فِي نَفْسِ إِبْرَاهِيمَ عَلَيْهِ السَّلامُ أَنَّهُ ذَلِكَ الْخَلِيلُ، فَقَالَ: (رَبِّ أَرِنِي كَيْفَ تُحْيِ الْمَوْتَى سَأَلْنِي إِحْيَاءَ الْمَوْتَى أَجْبُتُهُ، فَوَقَعَ فِي نَفْسِ إِبْرَاهِيمَ عَلَيْهِ السَّلامُ أَنَّهُ ذَلِكَ الْخَلِيلُ، فَقَالَ: (رَبِّ أَرِنِي كَيْفَ تُحْيِ الْمَوْتَى قَالَمَ إِنْ لَيَطْمَئِنَّ قَلْبِي) عَلَى الْخَلَّةِ (قالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصِرُهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ قَالَمُ أَنْ اللَّهَ عَزِيزٌ حَكِيمٌ (رَبِّعَلَ الْعَلْمُ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (رَبِّعَلَ الْعَلْمُ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (رَبِّعَلْمُ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Then Abraham (a.s.) took an eagle, a peacock, a duck and a rooster. He chopped them into pieces and mixed them up. He then placed a part of their mixed flesh on top of (each of) the ten hills around there. He held each bird's beak in his hand. He placed some seeds and water near himself and called out to them. The various parts of each bird started to fly towards each other and formed a perfect body. Each body went towards its own head and joined it to become a live bird. Then Abraham (a.s.) let their beaks go. The birds flew and then landed. They drank the water and ate some seeds and said, 'O Prophet of God! You have revived us. May God revive you.' Abraham (a.s.) said, 'It is God who revives and takes away life. He has power over all things.'"

Then Al-Ma'mun said, "Excellent! O Abul Hassan! Then tell me about the Almighty God's saying, '... And Moses struck him with his fist and made an end of him. He said, This is a work of Evil (a.s.atan).'23"

Imam Al-Ridha' (a.s.) said, "Moses entered one of the towns of Pharaoh without them knowing about his coming there. This happened between the evening and the night. '... And he found there two men fighting, one of his own religion appealed to him against his foe.' 24 Then according to the decree of God, Moses (a.s.) ruled against the enemy and hit him with his fist causing the foe to die. Then Moses said, 'This is the work of Satan.' He was referring to the fighting between the two men. He was not referring to the killing of that man. That is, '... For he is an enemy that manifestly misleads!'25"

Then Al-Ma'mun asked, "Then what do the following words of Moses (a.s.) mean?, 'O My Lord! I have indeed wronged my soul!"26

Then the Imam (a.s.) said, "He meant by entering that town that he had placed himself in a condition which he should not have. Then when he said 'Faghfirly'27 he meant hide me from my enemies so that they do not find me and kill me. ('Faghfirly' in the Quranic verse ('So (God) forgave him28 for He is the

Oft-Forgiving, Most Merciful. '29) has been translated by Yusuf Ali as "then forgive me." The real meaning of 'Ghufran in Arabic is hiding. It seems that it must have been that he said 'Aqfirny.) Then Moses (a.s.) said, 'O My Lord! For that Thou hath bestowed Thy Grace on me ... '30 with a power such that I can kill a man with a blow of my fist, 'never shall I be a help to those who sin!'31 But I will strive in your way with this power so as to please You. 'So he saw the

فَأَخَذَ إِبْرَاهِيمُ عَلَيْهِ السَّلامُ نَسْراً وَبَطَّاً وَطَاوُساً وَدِيكاً، فَقَطَّعَهُنَّ وَخَلَطَهُنَ ثُمَّ جَعَلَ عَلَى كُلِّ جَبَل مِنَ الْجِبَالِ الَّتِي حَوْلَهُ، وَكَانَتْ عَشَرَةً مِنْهُنَّ جُزْءاً، وَجَعَلَ مَنَاقِيرَهُنَّ بَيْنَ أَصَابِعِهِ، ثُمَّ دَعَاهُنَّ بِأَسْمَائِهِنَّ، وَوَضَعَ عِنْدَهُ حَبًّا وَمَاءً، فَخَلَّى خَوْلَهُ، وَكَانَتْ عَشَرَةً مِنْهُنَّ إِلَى رَقَبَتِهِ وَرَأْسِهِ، فَخَلَّى فَتَطَايرَتْ تِلْكَ الأَجْزَاءُ بَعْضُهَا إِلَى بَعْضِ حَتَّى اسْتَوَتِ الأَبْدَانُ، وَجَاءَ كُلُّ بَدَنٍ حَتَّى انْضَمَّ إِلَى رَقَبَتِهِ وَرَأْسِهِ، فَخَلَّى فَتَطَايرَتْ تِلْكَ الْأَجْزَاءُ بَعْضٍ حَتَّى اسْتَوَتِ الأَبْدَانُ، وَجَاءَ كُلُّ بَدَنٍ حَتَّى انْضَمَّ إِلَى رَقَبَتِهِ وَرَأُسِهِ، فَخَلَّى إِبْرَاهِيمُ عَلَيْهِ السَّلامُ عَنْ مَنَاقِيرِهِنَّ، فَطِرْنَ ثُمَّ وَقَعْنَ، فَشَرِيْنَ مِنْ ذَلِكَ الْمَاءِ وَالْتَقَطُّنَ مِنْ ذَلِكَ الْحَبِّ وَقُلْنَ: يَا نَبِيَّ اللَّهِ، إِبْرَاهِيمُ عَلَيْهِ السَّلامُ عَنْ مَنَاقِيرِهِنَّ، فَطِرْنَ ثُمَّ وَقَعْنَ، فَشَرِيْنَ مِنْ ذَلِكَ الْمَاءِ وَالْتَقَطُّنَ مِنْ ذَلِكَ الْمَاءِ وَالْتَقَطُّنَ مِنْ ذَلِكَ الْحَبِّ وَقُلْنَ: يَا نَبِيَّ اللَّهُ إِلَى السَّلامُ عَنْ مَنَاقِيرِهِنَّ، فَطِرْنَ ثُمَّ وَقَعْنَ، فَشَرِيْنَ مِنْ ذَلِكَ الْمَاءِ وَالْتَقَطُّنَ مِنْ ذَلِكَ الْمَاءِ عَلَيْهُ السَّلامُ عَنْ مَنَاقِيرِهِنَّ، فَطِرْنَ ثُمَّ وَقَعْنَ، فَشَرِيْنَ مِنْ ذَلِكَ الْمَاءِ وَالْتَقَطُّنَ مِنْ ذَلِكَ الْمَاءِ وَالْتَقَطُّنَ مِنْ ذَلِكَ الْتَلْكَ اللّهُ الْمَاءِ فَالْتَقَلَّ لَا مُ حَتَّى الْتَوْتُ الْبَيْانَ الْمَاءِ عَلْ الْتَهُ مِنْ ذَلِكَ الْمَاءِ وَلَالَةً مُونَ الْعَلَى الْمَاءِ وَالْمَاءِ وَالْمَاءِ وَالْمَاءِ مَا لَاللّهُ السَّوْلِ الْعَلَالُ اللّهُ الْمَاءِ مَنْ مَنْ الْمَاءِ مَا لِلْ الْمَاءِ وَالْمَاءِ مَا لَاللّهُ الْمَاءِ مَا لَكُونَ السَالِيْ الْمَاءِ وَالْمَامِ مَنْ فَلَالَ الْمَاءِ وَالْمَاءِ مَا مَنْ مَلْكُولُ الْمَاءِ وَالْتَقَلْنَ مِنْ ذَلِكَ الْمُعَالِقُولُ الْمَاءِ مَنْ اللّهُ الْمَاءِ مَا مُعَلَّى مَا السَالَةُ مَا مُنْ الْمِيْنَ الْمَاءِ مُلْمَا مَا مُنْ الْمَاءِ مَا مُنْ الْمُعْمَالَ الْمَاعَالَ اللّهَ الْمَلْمُ الْمَاءِ مَا مَا مُلْمُ اللّهُ الْم

. فَقَالَ إِبْرَاهِيمُ عَلَيْهِ السَّلامُ: بَلِ اللَّهُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

قَالَ الْمَأْمُونُ: بَارَكَ اللَّهُ فِيكَ يَا أَبَا الْحَسَنِ. فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ (فَوَكَزَهُ مُوسى فَقَضى عَلَيْهِ قالَ هذا مِنْ قَالَ الْمَأْمُونُ: بَارَكَ اللَّهُ فِيكَ يَا أَبَا الْحَسَنِ. فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ (فَوَكَزَهُ مُوسى فَقَضى عَلَيْهِ قالَ هذا مِنْ

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: إِنَّ مُوسَى عَلَيْهِ السَّلامُ دَخَلَ مَدينَةً مِنْ مَدَائِنِ فِرْعَوْنَ عَلَى حِينِ غَفْلَةٍ مِنْ أَهْلِهَا وَذَلِكَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ (فَوَجَدَ فِيها رَجُلَيْنِ يَقْتَتِلانِ هذا مِنْ شِيعَتِهِ وَهذا مِنْ عَدُوّهِ فَاسْتَغَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوّهِ فَاسْتَغَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الْذِي مِنْ عَمَلِ الشَّيْطانِ) يَعْنِي عَدُوّهِ) فَقَضَى مُوسَى عَلَيْهِ السَّلامُ عَلَى الْعَدُوّ بِحُكْمِ اللَّهِ تَعَالَى ذِكْرُهُ فَوَكَزَهُ فَمَاتَ (قالَ هذا مِنْ عَمَلِ الشَّيْطانِ) يَعْنِي عَدُوّهِ) (الاقْتِتَالَ الَّذِي كَانَ وَقَعَ بَيْنَ الرَّجُلَيْنِ لا مَا فَعَلَهُ مُوسَى عَلَيْهِ السَّلامُ مِنْ قَتْلِهِ (إِنَّهُ) يَعْنِي الشَّيْطَانَ (عَدُقٌ مُضِلِّ مُبِنٌ

قَالَ الْمَأْمُونُ: فَمَا مَعْنَى قَوْلِ مُوسَى (رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي)؟

قَالَ: يَقُولُ إِنِّي وَضَعْتُ نَفْسِي غَيْرَ مَوْضِعِهَا بِدُخُولِي هَذِهِ الْمَدِينَةَ فَاغْفِرْ لِي أَيِ اسْتُرْنِي مِنْ أَعْدَائِكَ لِئَلا يَظْفَرُوا بِي فَقَتَلُونِي (فَغَفَرَ لَهُ إِنَّهُ هُوَالْغَفُورُ الرَّحِيمُ) قالَ مُوسَى (رَبِّ بِما أَنْعَمْتَ عَلَيَّ) مِنَ الْقُوَّةِ حَتَّى قَتَلْتُ رَجُلاً بِوَكْزَةٍ (فَلَنْ أَكُونَ ظَهِيراً لِلْمُجْرِمِين) بَلْ أُجَاهِدُ فِي سَبِيلِكَ

morning... '32 and Moses (a.s.) was in the town, 'looking about, in a state of fear, when behold, the man who had, the day before, sought his help called aloud for his help (again). Moses said to him, 'Thou art truly, it is clear a quarrelsome fellow." 33 You were fighting with a man yesterday and you are fighting with someone else today. I will discipline you. He decided to hit him. 'Then, when he decided to lay hold of the man who was an enemy to both of them, that man' – the one who was his follower – said, 'O Moses! Is it thy intention to slay me as thou slewest a man yesterday? Thy intention is none other than

to become a powerful violent man in the land, and not to be one who sets things right!34""

Al-Ma'mun said, "O Abul Hassan! May God grant you good through His Prophets. What is the meaning of what Moses told Pharaoh, 'I did it then, when I was in error. 35"

Imam Al-Ridha' (a.s.) said, "When Moses (a.s.) returned to Pharaoh, Pharaoh told him, 'And thou didst a deed of thine which (thou knowest) thou didst, and thou art an ungrateful (wretch)!36' However, Moses (a.s.) replied to Pharaoh, 'That happened when I feared you and fled. However, my Lord granted me Wisdom and appointed me as one of His Messengers.'"

Al-Ridha' added, "(One can cite similar instances. For example) When the Honorable the Exalted God asked his Prophet Muhammad (S), 'Did He not find thee an orphan and give thee shelter (and care)?'37 it means, 'Did not God find you alone and guide the people towards you?' Moreover, 'And He found thee wandering...'38 means you were lost while being near your own tribe. Also '...and He gave thee guidance'39 means He guided them towards recognizing you. 'And He found thee in need, and made thee independent'40 means He fulfilled your prayers, thus He made you independent."

Al-Ma'mun said, "O son of the Prophet of God! How excellent! Let me know about the meaning of what the Honorable the Exalted God said, 'When Moses came to the place appointed by Us, and his Lord addressed him, he said, 'O my Lord! show (Thyself) to me, that I may look upon thee." 41 How could it be the case that Moses, the son of Imran (a.s.), who is the interlocutor of God did not know that the Blessed the Sublime God is not visible and ask such a question?"

بِهِذِهِ الْقُوَّةِ حَتَّى تَرْضَى. فَأَصْبَحَ مُوسَى فِي الْمَدِينَةِ (خائِفاً يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالأَمْسِ يَسْتَصْرِخُهُ) عَلَى آخَرَ قَالَ لَهُ مُوسَى (إِنَّكَ لَغُوِيٌّ مُبِينٌ) قَاتَلْتَ رَجُلاً بِالأَمْسِ وَتُقَاتِلُ هَذَا الْيَوْمَ، لأَوَّدَبَنَّكَ. وَأَرَادَ أَنْ يَبْطِشَ بِهِ فَلَمَّا أَنْ أَرادَ أَنْ يَبْطِشَ بِاللَّهُ مُوسَى أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتُلْتَ نَفْساً بِالأَمْسِ إِنْ تُرِيدُ إِلا أَنْ تَكُونَ يَبْطِشَ بِاللَّذِي هُوَعَدُقٌ لَهُما وَهُومِنْ شِيعَتِهِ (قالَ يا مُوسَى أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْساً بِالأَمْسِ إِنْ تُرِيدُ إِلا أَنْ تَكُونَ يَبْطِشَ بِاللَّهُ مِنَ الْمُصْلِحِينَ . (جَبَّاراً فِي الأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ

(قَالَ الْمَأْمُونُ: جَزَاكَ اللَّهُ خَيْراً يَا أَبَا الْحَسَنِ. فَمَا مَعْنَى قَوْل مُوسَى لِفِرْعَوْنَ (فَعَلْتُها إِذاً وَأَنَا مِنَ الضَّالِّينَ

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: إِنَّ فِرْعَوْنَ قَالَ لِمُوسَى لَمَّا أَتَاهُ (وَفَعَلْتَ فَعْلَتَكَ الَّتِي فَعَلَتَ وَأَنتَ مِنَ الكافِرِينَ) بي قالَ مُوسَى (فَعَلْتُها إِذاً وَأَنَا مِنَ الضَّالِينَ) عَنِ الطَّرِيقِ بِوُقُوعِي إِلَى مَدِينَةٍ مِنْ مَدَائِنِكَ (فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي مُوسَى (فَعَلْتُها إِذاً وَأَنَا مِنَ الضَّالِينَ) وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ لِنَبِيهِ مُحَمَّد صَلَّى اللهُ عَلَيْهِ وَآلِهِ: (أَلَمْ يَجِدْكَ يَتِيماً فَآوى) يَقُولُ أَلَمْ يَجِدْكَ وَحِيداً فَآوَى إِلَيْكَ النَّاسَ (وَوَجَدَكَ ضَالاً) يَعْنِي عِنْدَ قَوْمِكَ فَهَدى أَيْ هَذَاهُمْ إِلَى مَعْرِفَتِكَ (وَوَجَدَكَ ضَالاً) يَعْنِي عِنْدَ قَوْمِكَ فَهَدى أَيْ هَذَاهُمْ إِلَى مَعْرِفَتِكَ (وَوَجَدَكَ عَنَالاً عَنْ عَلْمُ لَعَاءَكَ مُسْتَجَاباً .

قَالَ الْمَأْمُونُ: بَارَكَ اللَّهُ فِيكَ يَا بْنَ رَسُولِ اللَّهِ. فَمَا مَعْنَى قَوْلِ اللَّهِ عَزَّ وَجَلَّ (وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ

رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي وَلَكِنْ انظُرْ إِلَى الْجَبَلِ فَإِنْ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ)، كَيْفَ يَجُوزُ أَنْ يَكُونَ كَلِيمُ اللَّهِ مُوسَى بْنُ عِمْرَانَ لا يَعْلَمُ أَنَّ اللَّهَ تَعَالَى ذكْرُهُ لا تَجُوزُ عَلَيْهِ الرُّوْيَةُ حَتَّى يَسْأَلَهُ هَذَا السُّوَّالَ؟

Al-Ridha' (a.s.) said, "The fact is that Moses, the son of Imran (a.s.), who is the interlocutor of God knows that the Sublime God is more majestic than to be seen by the human eyes. The Honorable the Exalted God spoke to him (a.s.), 'and made him draw near to Himself for mystic (converse). '42 However, when Moses (a.s.) returned to his people and informed them that the Honorable the Exalted God had spoken to him, 'and made him draw near to Himself for mystic (converse)', they told him, '... We shall never believe in thee... '43 until we hear His Words just as you did. There were seven-hundred thousand people in his nation. Moses (a.s.) chose seventy-thousand of them. He then chose seven-thousand people from this seventy-thousand chosen ones. Finally, Moses (a.s.) chose seventy of them to take along with him to meet His Lord. He went to Mount Sinai with them. He made them stay at the foot of the mountain. Moses climbed the mountain and asked the Sublime God to speak to him and make them hear His Words. Then the Sublime God spoke to him, and they heard His Words from the top, the bottom, the left, the right, from the back, and from the front. That was because the Honorable the Exalted God created His Words in the Tree and made the sound come out of the Tree to the extent that they heard it from all directions. "... We shall never believe in thee..." that what we heard are God's words 'until we see Allah manifestly...'44 When they said this haughty statement and became arrogant and tyrannical, God sent down upon them a thunderbolt which overtook them because of their transgression. They died. Then Moses (a.s.) said, 'O My Lord! How shall I answer the Children of Israel when I return to them and they say, 'You took them along and killed them, for you were not truthful when you claimed that the Honorable the Exalted God had invited you to Himself for mystic (converse)." Then God brought them back to life and sent them along with Moses. They said, 'If you ask God to let you see him, He will fulfill your request. Then you can tell us how He looks so that we get to know him well.' Moses (a.s.) said, 'O my people! The Sublime God cannot be perceived by the eyes. He has no quality (of being). Rather, He is recognized through His signs and is known through symbols. 'When Moses came to the place appointed by Us, and his Lord addressed him, He said, 'O my Lord! show (Thyself) to me, that I may look upon thee.' Allah said, 'By no means canst thou see Me (direct); But look upon the mount; if it abide in its place, then shalt thou see Me." However, they said, ... We shall never believe in thee... 45 until you ask Him. Then Moses (a.s.) said, 'O Lord!

فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ: إِنَّ كَلِيمَ اللَّهِ مُوسَى بْنَ عِمْرَانَ عَلَيْهِ السَّلامُ عَلِمَ أَنَّ اللَّهَ تَعَالَى أَعَزُّ مِنْ أَنْ يُرَى بِالأَبْصَارِ، وَلَكِنَّهُ لَمَّا كَلَّمَهُ اللَّهُ عَزَّ وَجَلَّ وَقَرَّبَهُ نَجِيّاً رَجَعَ إِلَى قَوْمِهِ فَأَخْبَرَهُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ كَلَّمَهُ وَقَرَّبَهُ وَنَاجَاهُ، فَقَالُوا (لَنْ . نُوْمِنَ لَكَ) حَتَّى نَسْمَعَ كَلامَهُ كَمَا سَمِعْتَ

وَكَانَ الْقَوْمُ سَبْعَمِائَةِ أَلْفِ رَجُلِ فَاخْتَارَ مِنْهُمْ سَبْعِينَ أَلْفاً ثُمَّ اخْتَارَ مِنْهُمْ سَبْعَةَ آلاف ثُمَّ اخْتَارَ مِنْهُمْ سَبْعَمائَةٍ ثُمَّ اخْتَارَ مِنْهُمْ سَبْعَمائَةٍ ثُمَّ اخْتَارَ مِنْهُمْ سَبْعِينَ رَجُلاً لِمِيقَات رَبِّهِ، فَخَرَجَ بِهِمْ إِلَى طُور سَيْنَاءَ فَأَقَامَهُمْ فِي سَفْح الْجَبَل. وَصَعِدَ مُوسَى عَلَيْهِ السَّلامُ إِلَى

الطُّورِ وَسَأَلَ اللَّهَ تَبَارَكَ وَتَعَالَى أَنْ يُكَلِّمَهُ وَيُسْمِعَهُمْ كَلامَهُ، فَكَلَّمَهُ اللَّهُ تَعَالَى ذِكْرُهُ وَسَمِعُوا كَلامَهُ مِنْ فَوْقٍ وَأَسْفَلِ وَيَراءٍ وَأَمَامٍ، لأَنَّ اللَّهَ عَزَّ وَجَلَّ أَحْدَثَهُ فِي الشَّجَرَةِ وَجَعَلَهُ مُنْبَعِثًا مِنْهَا حَتَّى سَمِعُوهُ مِنْ جَمِيعِ الْوُجُوهِ، وَيَمِينٍ وَشِمَالٍ وَوَرَاءٍ وَأَمَامٍ، لأَنَّ اللَّهَ عَزَّ وَجَلَّ أَحْدَثَهُ فِي الشَّجَرَةِ وَجَعَلَهُ مُنْبَعِثًا مِنْهَا حَتَّى سَمِعُوهُ مِنْ جَمِيعِ الْوُجُوهِ، فَقَالُوا (لَنْ نُوْمِنَ لَكَ) بِأَنَّ هذا الّذي سَمِعناهُ كَلامَ اللَّه (حَتَّى نَرَى اللَّهَ جَهْرَةً) فَلَمَّا قَالُوا هَذَا الْقَوْلَ الْعَظِيمَ وَاسْتَكُبْرُوا . وَعَتَوْا، بَعَثَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِمْ صَاعِقَةً فَأَخَذَتْهُمْ بِظُلُمِهِمْ فَمَاتُوا

فَقَالَ مُوسَى: يَا رَبِّ مَا أَقُولُ لِبَنِي إِسْرَائِيلَ إِذَا رَجَعْتُ إِلَيْهِمْ وَقَالُوا إِنَّكَ ذَهَبْتَ بِهِمْ فَقَتَلْتَهُمْ لأَنَّكَ لَمْ تَكُنْ صَادِقًا فِيَما النَّهِ إِيَّاكَ؟ التَّعَيْتَ مِنْ مُنَاجَاةِ اللَّهِ إِيَّاكَ؟

فَأَحْيَاهُمُ اللَّهُ وَيَعَتَّهُمْ مَعَهُ، فَقَالُوا إِنَّكَ لَوْ سَأَلْتَ اللَّهَ أَنْ يُرِيَكَ تَنْظُرُ إِلَيْهِ لأَجَابَكَ وَكُنْتَ تُخْبِرُنَا كَيْفَ هُوَ نَعْرِفُهُ حَقَّ مَعْرِفَتِهِ. فَقَالَ مُوسَى عَلَيْهِ السَّلامُ: يَا قَوْمِ إِنَّ اللَّهَ لا يُرَى بِالأَبْصَارِ، وَلا كَيْفِيَّةَ لَهُ، وَإِنَّمَا يُعْرَفُ بِآيَاتِهِ وَيُعْلَمُ بِأَعْلامِهِ. . فَقَالَ مُوسَى عَلَيْهِ السَّلامُ: يَا قَوْمِ إِنَّ اللَّهَ لا يُرَى بِالأَبْصَارِ، وَلا كَيْفِيَّةَ لَهُ، وَإِنَّمَا يُعْرَفُ بِآيَاتِهِ وَيُعْلَمُ بِأَعْلامِهِ. . فَقَالُوا (لَنْ نُوْمِنَ لَكَ) حَتَّى تَسْأَلُهُ

فَقَالَ مُوسَى عَلَيْهِ السَّلامُ: يَا رَبّ، إنَّكَ قَدْ سَمِعْتَ مَقَالَةَ بَنِي إِسْرَائِيلَ، وَأَنْتَ أَعْلَمُ

You heard what the Children of Israel say. You know best what is good for them.' Then God – the Exalted the Magnificent – revealed to him, 'O Moses! Ask Me what they have asked you, for I will not hold you responsible for their ignorance. It was then that Moses (a.s.) said, '...O my Lord! show (Thyself) to me, that I may look upon thee.' Allah said, 'By no means canst thou see Me (direct); But look upon the mount; if it abide in its place, '46 (Moses (a.s.) had by then climbed down the mountain), 'then shalt thou see Me.'47 Using one of His many Signs, 'when his Lord manifested His Glory on the Mount, He made it as dust. And Moses fell down in a swoon. When he recovered his senses he said, 'Glory be to Thee! to Thee I turn in repentance...'48 Moses (a.s.) meant 'I will return from my state of ignorance of my people to the state of Your recognition, and I am the first to believe'49 that You cannot be seen."

Al-Ma'mun said, "O son of the Prophet of God! How excellent! Let me know about the meaning of what the Honorable the Exalted God said, 'And (with passion) did she desire him, and he would have desired her, but that he saw the evidence of his Lord...'50"

Al-Ridha' (a.s.) said, "She tried to seduce Joseph (a.s.). Were it not that he had seen the manifest evidence of his Lord, he would have done to her just as what she had done to him. However, Joseph (a.s.) was Immaculate, and the Immaculate neither commit sins nor think of committing them. Indeed my father As-Sadiq (a.s.) told me that she intended to do it, but he decided not to."

Al-Ma'mun said, "O son of the Prophet of God! How excellent! Let me know about the meaning of what the Honorable the Exalted God said, 'And remember Thun-nun, when he departed in wrath: He imagined that We had no power over him!...'51

Al-Ridha' (a.s.) said, "This refers to Yunus ibn Matta (Jonah). He departed from his nation in anger. "He imagined," means "he was sure", and 'He imagined that We had no power over him!...'52 means "We would not restrict his daily sustenance". There is a similar meaning in what the Honorable the Exalted God said in the following verse, 'But when He trieth him, restricting his subsistence for him...'53 So he called out among the shadows, namely the shadows of the sea and of the stomach of the whale. There is no god but You! Glory belongs to You; I was indeed wrong in my leaving this worship by which You have given me free time

بِصَلاحِهِمْ. فَأَوْحَى اللَّهُ جَلَّ جَلالُهُ إِلَيْهِ: يَا مُوسَى سَلْنِي مَا سَأَلُوكَ، فَلَنْ أُوَّاخِذَكَ بِجَهْلِهِمْ. فَعِنْدَ ذَلِكَ قَالَ مُوسَى: (رَبِّ أَرْنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرانِي فَلَكِنِ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ) وَهُوَ يَهْوِي (فَسَوْفَ تَرانِي فَلَمَّا تَجَلَّى رَبُّهُ أَرْنِي أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكانَهُ) وَهُوَ يَهْوِي (فَسَوْفَ تَرانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ) وَهُوَ يَهُوي (فَسَوْفَ تَرانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ) بِآيَةٍ مِنْ آيَاتِهِ (جَعَلَهُ دَكَاً وَخَرَّ مُوسَى صَعِقاً فَلَمَّا أَفَاقَ قَالَ سُبْحانَكَ تُبْتُ إِلَيْكَ)، يَقُولُ رَجَعْتُ إِلَى مَعْرِفَتِي بِكَ لِلْجَبَلِ) بِآيَةٍ مِنْ آيَاتِهِ (جَعَلَهُ دَكَاً وَخَرَّ مُوسَى صَعِقاً فَلَمَّا أَفَاقَ قَالَ سُبْحانَكَ تُبْتُ إِلَيْكَ)، يَقُولُ رَجَعْتُ إِلَى مَعْرِفَتِي بِكَ لِلْجَبَلِ فَإِن مَعْرِفَتِي إِلَى الْجَبَلِ فَإِن السَّعَقَرِ مَنْ آيَاتِهِ (جَعَلَهُ دَكَاً وَخَرَّ مُوسَى صَعِقاً فَلَمَّا أَفَاقَ قَالَ سُبْحانَكَ تُبْتُ إِلَيْكَ)، يَقُولُ رَجَعْتُ إِلَى مَعْرِفَتِي بِكَ .

فَقَالَ الْمَأْمُونُ: لِلَّهِ دَرُّكَ يَا أَبَا الْحَسَنِ. فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ (وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهِا لَوْ لا أَنْ رَأَى بُرْهانَ رَبّهِ.

فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ: لَقَدْ هَمَّتْ بِهِ وَلَوْ لا أَنْ رَأَى بُرْهَانَ رَبِّهِ لَهَمَّ بِهَا كَمَا هَمَّتْ، لَكِنَّهُ كَانَ مَعْصُوماً وَالْمَعْصُومُ لا يَهُمُّ بِذَنْبِ وَلا يَأْتِيهِ.

. وَلَقَدْ حَدَّثَنِي أَبِي عَن أَبِيهِ الصَّادِقِ عَلَيْهِ السَّلامُ أَنَّهُ قَالَ هَمَّتْ بأَنْ تَفْعَلَ وَهَمَّ بأَنْ لا يَفْعَلَ

فَقَالَ الْمَأْمُونُ: لِلَّهِ دَرُّكَ يَا أَبَا الْحَسَنِ. فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ (وَذَا النُّونِ إِذْ ذَهَبَ مُغاضِباً فَظَنَّ أَنْ لَنْ نَقْدِرَ عَنْ عَوْلِ اللَّهِ عَزَّ وَجَلَّ (وَذَا النُّونِ إِذْ ذَهَبَ مُغاضِباً فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ)؟ عَلَيْه)؟

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: ذَاكَ يُونُسُ بْنُ مَتَّى عَلَيْهِ السَّلامُ؛ ذَهَبَ مُغاضِباً لِقَوْمِهِ فَظَنَّ بِمَعْنَى اسْتَيْقَنَ أَنْ لَنْ نَقْدِرَ عَلَيْهِ: أَنْ لَنْ نُضَيِّقَ عَلَيْهِ رِزْقَهُ. وَمِنْهُ قَوْلُ اللَّهِ عَزَّ وَجَلَّ (وَأَمَّا إِذَا مَا ابْتَلاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ) أَيْ ضَيَّقَ وَقَتَرَ (فَنادى فِي الظُّلُمات) ظُلُمَةِ اللَّيْل وَظُلُمَةِ الْبَحْر وَظُلُمَةِ

in the stomach of the whale. So Allah answered him, and He, the Great and Almighty, said, 'But had it not been that he was of those who glorify (Us), he would certainly have tarried in its stomach to the day when they are raised. 2'

"... But he cried through the depths of darkness' 54. That is he called out among the shadows, namely the shadows of the sea and of the whale's stomach, that There is no god but Thou: glory be to Thee: I was

indeed wrong! '55 for abandoning such acts of worship whose means of performing You have provided for me here in the stomach of the whale. Then God accepted his prayers and the Honorable the Exalted God said, 'Had it not been that he (repented and) glorified Allah, he would certainly have remained inside the fish till the Day of Resurrection.'56

Al-Ma'mun said, "O son of the Prophet of God! How excellent! Let me know about the meaning of what the Honorable the Exalted God said, '(Respite will be granted) until, when the apostles give up hope (of their people) and (come to) think that they were treated as liars, there reaches them Our help..."57

Al-Ridha' (a.s.) said that the Honorable the Exalted God said, "Our help will come when the apostles give up hope (of their people)... and the people consider the Prophets to be liars..."58

Al-Ma'mun said, 'O son of the Prophet of God! How excellent! Let me know about the meaning of what the Honorable the Exalted God said, 'That Allah may forgive thee thy faults of the past and those to follow..."59

Al-Ridha' (a.s.) said, "In the eyes of the Meccan atheists, no one was more sinful than God's Prophet (S)60, since they used to worship three-hundred and sixty idols before the Prophet's appointment to the Prophethood when Muhammad (a.s.) began to invite them to say, 'There is no god but God.' This was hard for them to bear and they said, 'Has he made the gods (all) into one Allah? Truly this is a wonderful thing! And the leader among them went away (impatiently), (a.s.aying), 'Walk ye away, and remain constant to your gods! For this is truly a thing designed (against you)! We never heard (the like) of this among the people of these latter days: this is nothing but a made-up tale!"61 But when the Honorable the Exalted God conquered Mecca for His Prophet (S), God told him (a.s.), 'O Muhammad! Verily We have granted thee a

بَطْنِ الْحُوتِ (أَنْ لا إِلهَ إِلاَ أَنْتَ سُبُحانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ) بِتَرْكِي مِثْلَ هَذهِ الْعِبَادَةِ الَّتِي قَدْ فَرَّغْتَنِي لَهَا فِي بَطْنِ الْمُوبَ اللَّهُ لَهُ وَقَالَ عَزَّ وَجَلَّ (فَلَوْ لا أَنَّهُ كانَ مِنَ الْمُسَبِّحِينَ الْمُسَبِّحِينَ

(لَلَبِثَ فِي بَطْنِهِ إِلى يَوْم يُبْعَثُونَ .

فَقَالَ الْمَأْمُونُ: لِلَّهِ دَرُّكَ يَا أَبَا الْحَسَنِ. فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ (حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذَبُوا (جاءَهُمْ نَصْرُنا

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: يَقُولُ عَزَّ وَجَلَّ (حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ) مِنْ قَوْمِهِمْ وَظَنَّ قَوْمُهُمْ أَنَّ الرُّسُلَ قَدْ كُذِبُوا جَاءَ الرِّضَا عَلَيْهِ السَّلامُ: يَقُولُ عَزَّ وَجَلَّ (حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ) مِنْ قَوْمِهِمْ وَظَنَّ قَوْمُهُمْ أَنَّ الرُّسُلَ قَدْ كُذِبُوا جَاءَ الرِّسُلُ لَعَدْنَا الرَّسُلُ لَعَدْنَا الرَّسُلُ لَعَدْنَا الرَّسُلُ لَعَدْنَا الرَّسُلُ لَعَدْنَا اللهِ سُلَ لَعَدْنَا اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ

.(فَقَالَ الْمَأْمُونُ: لِلَّهِ دَرُّكَ يَا أَبَا الْحَسَنِ. فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ (لِيَغْفِرَ لَكَ اللَّهُ ما تَقَدَّمَ مِنْ ذَنْبِكَ وَما تَأَخَّر

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: لَمْ يَكُنْ أَحَدٌ عِنْدَ مُشْرِكِي أَهْلِ مَكَّةَ أَعْظَمَ ذَنْباً مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، لأَنَّهُمْ كَانُوا يَعْبُدُونَ مِنْ دُونِ اللَّهِ ثَلاثَمِائَةٍ وَسِتِّينَ صَنَماً، فَلَمَّا جَاءَهُمْ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِالدَّعْوَةِ إِلَى كَلِمَةِ الإِخْلاصِ كَبُرَ كَانُوا يَعْبُدُونَ مِنْ دُونِ اللَّهِ ثَلاثَمِائَةٍ وَسِتِّينَ صَنَماً، فَلَمَّا جَاءَهُمْ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِالدَّعْوَةِ إِلَى كَلِمَةِ الإِخْلاصِ كَبُرَ ذَلِكَ عَلَيْهِمْ وَعَظُمَ، وَقَالُوا (أَجَعَلَ الْأَلِهَةَ إِلها واحِداً إِنَّ هذا لَشَيْءٌ عُجابٌ وَانْطَلَقَ الْمَلأُ مِنْهُمْ أَنِ امْشُوا وَاصْبِرُوا عَلَى ذَلِكَ عَلَيْهِمْ وَعَظُمَ، وَقَالُوا (أَجَعَلَ الْأَلِهَةَ إِلها واحِداً إِنَّ هذا لَشَيْءٌ يُرادُ ما سَمِعْنا بِهذا فِي الْمِلَّةِ الأَخِرَةِ إِنْ هذا إِلا اخْتِلاقٌ

فَلَمَّا فَتَحَ اللَّهُ عَزَّ وَجَلَّ عَلَى نَبِيِّهِ مَكَّةَ قَالَ لَهُ يَا مُحَمَّدُ (إِنَّا فَتَحْنا لَكَ) مَكَّةَ (فَتْحاً مُبِيناً لِيَغْفِرَ

manifest Victory that Allah may forgive thee thy faults of the past and those to follow; fulfill His favour to thee; and guide thee on the Straight Way. '62 That was the same thing that was considered to be a sin (a.s.aying There is no god but God) by the Meccans before, and even then. Only some of the atheists in Mecca accepted Islam while others left Mecca. Those who remained in Mecca were not able to object to the Prophet of God (a.s.) about the principle of Unity when he (a.s.) invited the people to declare the Unity of God, since once the Prophet (S) overcame the atheists by conquering Mecca what they previously considered to be a sin (a.s.aying There is no god but God) was longer considered to be a sin.

Al-Ma'mun said, "O son of the Prophet of God! How excellent! Let me know about the meaning of what the Honorable the Exalted God said, 'Allah give thee grace! Why didst thou grant them until..."63

Al-Ridha' (a.s.) said, 'This is a case of addressing someone in speaking while actually intending to have someone else hear what you are saying. In this verse, God seems to be addressing His Prophet (S), but the real intention is for the nation of Islam to hear. That is similar to the following two verses in which the Sublime God says, '...If thou wert to join (gods with Allah, truly fruitless will be thy work (in life), and thou wilt surely be in the ranks of those who lose (all spiritual good). '64 and what the Honorable the Exalted (God) said, 'And had We not given thee strength, thou wouldst nearly have inclined to them a little.'"65

Al-Ma'mun said, "O son of the Prophet of God! You are right. Please tell me what is meant by what the Honorable the Exalted God said, 'Behold! Thou didst say to one who had received the grace of Allah and thy favour: 'Retain thou (in wedlock) thy wife, and fear Allah.' But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah...'"66

Al-Ridha' (a.s.) said, "God's Prophet (S) went to the house of Zayd ibn Haritha ibn Sharahil al-Kalbi for some reason. He saw his wife making ablutions and told her, 'Glory belongs to Him who has created you!' By that he meant to make it clear that the claim of those who think that the angels are the daughters of God does not apply to the Creator, the Honorable the Exalted. The Honorable the Exalted God said, 'Has then your Lord (O Pagans!) preferred for you sons, and taken for Himself

لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ) عِنْدَ مُشْرِكِي أَهْلِ مَكَّةَ بِدُعَائِكَ إِلَى تَوْحِيدِ اللَّهِ فِيَمَا تَقَدَّمَ وَمَا تَأَخَّرَ لأَنَّ مُشْرِكِي مَنْهُمْ لَمْ يَقْدِرْ عَلَى إِنْكَارِ التَّوْحِيدِ عَلَيْهِ إِذَا دَعَا النَّاسَ إِلَيْهِ، مَكَّةَ أَسْلَمَ بَعْضُهُمْ وَخَرَجَ بَعْضُهُمْ عَنْ مَكَّةً، وَمَنْ بَقِيَ مِنْهُمْ لَمْ يَقْدِرْ عَلَى إِنْكَارِ التَّوْحِيدِ عَلَيْهِ إِذَا دَعَا النَّاسَ إِلَيْهِ، مَكَّةً أَسْلَمَ بَعْضُهُمْ فِي ذَلِكَ مَعْفُوراً بِظُهُورِهِ عَلَيْهِمْ.

. (فَقَالَ الْمَأْمُونُ: لِلَّهِ دَرُّكَ يَا أَبَا الْحَسَنِ. فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ (عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: هَذَا مِمَّا نَزَلَ (إِيَّاكِ أَعْنِي وَاسْمَعِي يَا جَارَةِ) خَاطَبَ اللَّهُ عَنَّ وَجَلَّ بِذَلِكَ نَبِيَّهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَأَرَادَ بِهِ أُمَّتَهُ فَكَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ (لَئِنْ أَشْرَكُتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخاسِرِينَ) وَقَوْلُهُ عَزَّ وَجَلَّ (وَلَوْ لا وَآلِهِ وَأَرَادَ بِهِ أُمَّتَهُ فَكَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ (لَئِنْ أَشْرَكُتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخاسِرِينَ) وَقَوْلُهُ عَزَّ وَجَلَّ (وَلَوْ لا وَلَوْ لا وَلَوْ لا يَعْبَوْنَاكَ لَقَدْ كَدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئاً قَلِيلاً

قَالَ: صَدَقْتَ يَا بْنَ رَسُولِ اللَّهِ، فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ (وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ . (عَلَيْكَ زَوْجَكَ وَاتَّق اللَّهَ وَتُخْفِى فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشاهُ

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَصَدَ دَارَ زَيْدِ بْنِ حَارِثَةَ بْنِ شَرَاجِيلَ الْكَلْبِيِّ فِي أَمْرِ أَرَادَهُ، فَرَأَى امْرَأَتَهُ تَغْتَسِلُ، فَقَالَ لَهَا: سُبْحَانَ الَّذِي خَلَقَكِ، وَإِنَّمَا أَرَادَ بِذَلِكَ تَنْزِيهَ اللَّهِ تَبَارَكَ وَتَعَالَى عَنْ قَوْلِ مَنْ زَعَمَ أَرَادَهُ، فَرَأَى امْرَأَتَهُ تَغْتَسِلُ، فَقَالَ لَهَا: سُبْحَانَ اللَّهِ عَزَّ وَجَلَّ (أَفَأَصنْفَاكُمْ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلائِكَةِ إِناتًا إِنَّكُمْ لَتَقُولُونَ قَوْلاً أَنَّ الْمَلائِكَةَ بِنَاتُ اللَّهِ. فَقَالَ اللَّهُ عَزَّ وَجَلَّ (أَفَأَصنْفَاكُمْ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلائِكَةِ إِناتًا إِنَّكُمْ لَتَقُولُونَ قَوْلاً عَلَيْهِ مَلَى

daughters among the angels? Truly ye utter a most dreadful saying!'67

God's Prophet (S) had seen her making ablutions and told her, 'Glory belongs to Him who has created you!' Muhammad (a.s.) meant that God is not one to have children who are in need of purification as she was. When Zayd came home, she told him about the Prophet (S) coming there and saying to her 'Glory belongs to Him who created you.'" Zayd did not understand what the Prophet (S) meant by that. He thought that the Prophet (S) had said that because he (a.s.) admired her beauty. So he went to the Prophet (S) and told him (a.s.), 'O Prophet of God! My wife has a bad temper, and I want to divorce her.' Then the Prophet (S) told him, '…Retain thou (in wedlock) thy wife, and fear Allah…'68

The Honorable the Exalted God had already informed Muhammad (a.s.) about the number of his wives, and that this woman was to be one of them. The Prophet (S) kept this to himself and did not say anything to Zayd fearing that the people might say that Muhammad orders the slave which he himself has freed, 'your wife will be mine!', and thus blame the Prophet (S). Thus the Honorable the Exalted God revealed, 'Behold! Thou didst say to one who had received the grace of Allah...' that means by Islam, 'and thy favour' that means by freeing him, '...Retain thou (in wedlock) thy wife, and fear Allah.' But thou (Muhammad) didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah...'69

Then Zayd ibn Ha'ritha divorced her and she completed her waiting period. Then the Honorable the Exalted God married her off to His Prophet Muhammad (S), and revealed (the following verse in) the Qur'an in this regard. The Honorable the Exalted (God) said, '... Then when Zayd had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allah's command must be fulfilled. '70

The Honorable the Exalted God knew that the hypocrites would criticize the Prophet for marrying her, so the Sublime God revealed, 'There can be no difficulty to the Prophet in what Allah has indicated to him as a duty...'71

.اللهُ عَلَيْهِ وَآلِهِ لَمَّا رَآهَا تَغْتَسِلُ: سُبْحَانَ الَّذِي خَلَقَكِ أَنْ يَتَّخِذْ وَلَداً يَحْتَاجُ إِلَى هَذَا التَّطْهِيرِ وَالاغْتِسَالِ

فَلَمَّا عَادَ زَيْدٌ إِلَى مَنْزِلِهِ أَخْبَرِتُهُ امْرَأَتُهُ بِمَجِيءِ رَسُولِ اللَّهِ صَلِّى اللهُ عَلَيْهِ وَآلِهِ وَقَوْلِهِ لَهَا (سُبْحَانَ الَّذِي خَلَقَكِ)، فَلَمْ يَعْلَمْ زَيْدٌ مَا أَرَادَ بِذَلِكَ وَظَنَّ أَنَهُ قَالَ ذَلِكَ لِمَا أَعْجَبَهُ مِنْ حُسْنِهَا، فَجَاءَ إِلَى النَّبِي فَقَالَ لَهُ: يَا رَسُولَ اللَّهِ، إِنَّ امْرَأَتِي فِي خُلُقِهَا سُوءٌ وَإِنِي أُرِيدُ طَلاقَهَا. فَقَالَ لَهُ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: (أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّه) وَقَدْ كَانَ اللَّهُ عَزَّ وَجَلَّ عَرَفَهُ عَدَدَ أَزْوَاجِهِ وَأَنَّ تِلْكَ الْمَرْأَةَ مِنْهُنَّ، فَأَخْفَى ذَلِكَ فِي نَفْسِهِ وَلَمْ يُبْدِهِ لِزَيْدٍ وَخَشِي النَّاسَ أَنْ يَقُولُوا إِنَّ مُحَمَّدًا يَقُولُ لِمَوْلَا إِنَّ امْرَأَتَكَ سَتَكُونُ لِي زَوْجَةً فَيَعِيبُونَهُ بِذَلِكَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ وَرَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَتَخْشَى مَا اللَّهُ مُبْدِيهِ وَتَخْشَى بِالْإِسْلامِ (وَأَنْعَمْتَ عَلَيْهِ) يَعْنِي بِالْعِتْقِ (أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى يَعْنِي بِالْإِسْلامِ (وَأَنْعَمْتَ عَلَيْهِ) يَعْنِي بِالْإِسْلامِ (وَأَنْعَمْتَ عَلَيْهِ) يَعْنِي بِالْعِتْقِ (أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى . (النَّاسَ وَاللَّهُ أَحَى أَنْ تَخْشَاهُ .

ثُمَّ إِنَّ زَيْدَ بْنَ حَارِثَةَ طَلَقَهَا وَاعْتَدَّتْ مِنْهُ، فَزَوَّجَهَا اللَّهُ عَزَّ وَجَلَّ مِنْ نَبِيّهِ مُحَمَّد صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَأَنْزَلَ بِذَلِكَ قُرْآناً فَقَالَ عَزَّ وَجَلَّ: (فَلَمَّا قَضَى زَيْدٌ مِنْها وَطَراً زَوَّجْناكَها لِكَيْ لا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْواجٍ أَدْعِيائِهِمْ إِذا قَضَوْا فَقَالَ عَزَّ وَجَلَّ أَنْ الْمُنَافِقِينَ سَيَعِيبُونَهُ بِتَزْوِيجِهَا فَأَنْزُلَ (ما كانَ عَلَى النَّبِيِّ مِنْ مِنْهُنَّ وَطَراً وَكانَ أَمْرُ اللَّهِ مَفْعُولاً). ثُمَّ عَلِمَ عَزَّ وَجَلَّ أَنْ الْمُنَافِقِينَ سَيَعِيبُونَهُ بِتَزْوِيجِهَا فَأَنْزُلَ (ما كانَ عَلَى النَّبِيِّ مِنْ مِنْهُنَّ وَطَرَأً وَكَانَ أَمْرُ اللَّهِ مَفْعُولاً). ثُمَّ عَلَى النَّبِيِّ اللهُ لَهُ لَهُ اللَّهُ لَهُ لَهُ اللهُ عَلَى اللَّهُ لَهُ لَهُ اللهُ عَلَى اللَّهُ لَهُ لَهُ اللهُ عَلَى اللّهُ عَلَيْ عَلَى اللّهِ عَلَى اللّهُ عَلْمَ عَلَى اللّهُ اللّهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللهُ اللهِ عَلَى اللهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى الل

Al-Ma'mun said, "O son of the Messenger of God! You have calmed me down and clarified what I had doubts about. May God reward you well on behalf of His Prophets and Islam.'

Ali ibn Muhammad ibn Al-Jahm added, "Then Al-Ma'mun stood for the prayer. He took Muhammad ibn Ja'far ibn Muhammad's hand who was also present in that meeting, and took him out along with him. Al-Ma'mun asked him, 'How did you find your nephew?' Muhammad (ibn Ja'far ibn Muhammad) said, 'He is a scholar. I have never seen him associate with any of the men of knowledge before."

Al-Ma'mun said, "Surely, your nephew is from among the Household of the Prophet (S) about whom the Prophet (S) has said, 'Verily, the pious ones of my family and the good ones of my offspring are the most forbearing of the people when they are young and the most knowledgeable of the people when

they are old; therefore, do not teach them, for they are more learned than you are. They do not bring you out of guidance; nor do they make you enter a door to loss."

Then Al-Ridha' (a.s.) went home. The following morning I went to his house and told him (a.s.) about what Al-Ma'mun had said and the answers of his uncle Muhammad ibn Ja'far. Then Al-Ridha' (a.s.) smiled and said, "O Obn Al-Jahm! Do not be fooled by what you heard. Al-Ma'mun will kill me, and the Sublime God will take my revenge against him."

The author of this book (a.s.heikh Sadooq) said, This is a strange tradition narrated on the authority of Ali ibn Muhammad ibn Al–Jahm due to his being one of the *Nasibites*72, and his hatred and animosity with the Members of the Holy Household (a.s.).

- 1. Qur'an, 20:121
- 2. Qur'an, 2:35
- 3. It may have mistakenly been referred to as a wheat tree. We know that there is no wheat tree. However, the Quran clearly stated 'tree.'
- 4. Qur'an, 2:35
- 5. The verses of the Quran seem to refer to the same tree in both instances. See, for example, verses 19–22 of the Chapter A'raf.
- 6. Qur'an, 7:20
- 7. Qur'an, 7:22
- 8. This tradition has been narrated by Tamim ibn Abdullah ibn Tamim al–Qurashi. It was previously stated that Alameh may God bless him said that this makes this a weak tradition. We should also note that this tradition has been quoted on the authority of Ali ibn Muhammad ibn al–Jahm. He was one of the Nasebites as stated by Abul Faraj Isfahani. Therefore, his statements are not credible. Therefore, we will only accept the parts of this tradition that are in agreement with correct traditions, and reject what is only in this tradition but is not seen in any other places. If this Ali ibn Muhammad ibn al–Jahm is someone other than that who is mentioned by Abul Faraj Isfahani, then his identity is not recognizable, hence this traditions lacks credibility.
- 9. Qur'an, 20:121-122
- 10. Qur'an, Imran 3:33
- 11. Qur'an, 7:190
- 12. Qur'an, 7:189
- 13. Qur'an, 7:190
- 14. Qur'an, 6:76
- 15. Qur'an, 6:76
- 16. Qur'an, 6:77
- 17. Ibid.
- 18. Qur'an, 6:78
- 19. Qur'an, 6:78-79
- 20. Qur'an, 6:83
- 21. Qur'an, 2:260
- 22. Ibid
- 23. Qur'an, 28:15
- 24. Ibid
- 25. Ibid
- 26. Qur'an, 28:16
- 27. That is translated by Yusuf Ali as "then forgive me." The real meaning of 'Qufran in Arabic is hiding. It seems that it

must have been that he said 'Aqfirny.
28. Or hid him according to what was said above.
29. Qur'an, 28:16
30. Qur'an, 28:17
31. Ibid
32. Qur'an, 28:18
33. Ibid.
34. Qur'an, 28:19
35. Qur'an, 26:20
36. Qur'an, 26:19
37. Qur'an, 93:6
38. Qur'an, 93:7
39. Ibid.
40. Qur'an, 93:8
41. Qur'an, 7:143
42. And we called him from the right side of Mount (a.s.inai), and made him draw near to Us, for mystic (converse).[Qur'an,
43. Qur'an, 2:55
44. Ibid.
45. Qur'an, 2:55
<u>46.</u> Qur'an, 7:143
<u>47.</u> Ibid.
<u>48.</u> Ibid.
<u>49.</u> Ibid.
50. Qur'an, 12:24
<u>51.</u> Qur'an, 21:87
<u>52.</u> Ibid.
53. Qur'an, 89:16
<u>54.</u> Qur'an, 21:87
<u>55.</u> Ibid
<u>56.</u> Qur'an, 37:143–144
<u>57.</u> Qur'an, 12:110
<u>58.</u> lbid.
<u>59.</u> Qur'an, 48:2
60. Because Muhammad (a.s.) did not worship what they worshipped.
<u>61.</u> Qur'an, 38:5–7
<u>62.</u> Qur'an, 48:1–2
<u>63.</u> Qur'an, 9:43
<u>64.</u> Qur'an, 39:65
<u>65.</u> Qur'an, 17:74
<u>66.</u> Qur'an, 33:37
<u>67.</u> Qur'an, 17:40
<u>68.</u> Qur'an, 33:37
<u>69.</u> Ibid.
<u>70.</u> lbid.
<u>71.</u> Qur'an, 33:38
72. Nasibites are Muslims who are enemies of Imam Ali (a.s.). This word does not apply to any specific sect, rather it has

been used for those who were opposed to Imam Ali (a.s.), or those who swore at him – mostly from the Kharajites who

appeared after the Battle of Siffin in which Mo'awiya put the Quran on spears and they stopped fighting him. Later on they turned against Imam Ali (a.s.) and became organized.

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