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CHAPTER 2

AL-BAQARAH

(286 VERSES)

PART TWO – VERSES 62 - 132

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSE 62

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {62}

[2:62] Surely those who believe, and those who are Jews, and the Christians, and the Sabeans, whoever believes in Allah and the Last Day and does righteous deeds, their Recompense is with their Lord, and there would be no fear for them, nor shall they be grieving

ثم قال الله تعالى: "إن الذين آمنوا" بالله وبما فرض عليهم الايمان به من الولاية لعلي بن أبي طالب والطيبين من آله. "والذين هادوا" يعني اليهود "والنصارى" الذين زعموا أنهم في دين الله متناصرون "والصابئين" الذين زعموا أنهم صلبوا إلى دين (الله، وهم بقولهم) كاذبون. (من آمن بالله) من هؤلاء الكفار، ونزع عن كفره، ومن آمن من هؤلاء المؤمنين في مستقبل أعمارهم، وأخلص وفي بالعهد والميثاق المأخوذين عليه لمحمد وعلي وخلفائهما الطاهرين (وعمل صالحا) - ومن عمل صالحا - من هؤلاء المؤمنين. (فلهم أجرهم) ثوابهم (عند ربهم) في الآخرة (ولا خوف عليهم) هناك حين يخاف الفاسقون (ولا هم يحزنون) إذا حزن المخالفون، لانهم لا يعملوا من مخالفة الله ما يخاف من فعله، ولا يحزن له.

Allah^{azwj} Said: **[2:62] Surely those who believe** In Allah^{azwj} and what He^{azwj} has Made obligatory on him to have faith in the Wilayah of Ali Bin Abu Talib^{asws} and goodly from his^{asws} Progeny^{asws} **and those who are Jews** meaning the Jews **and the Christians** those that claim to be the helpers in the Religion of Allah^{azwj} **and the Sabeans** Who claim to be on the path of Religion of Allah^{azwj}, and they are false in this claim of theirs **whoever believes in Allah** from these infidels who become free from their disbelief, and those who will remain on their belief, from among these Believers, in the future lives of theirs, and are sincere in their oath and covenant that was taken from them of Muhammad^{saww} and Ali^{asws} and their Purified Caliphs^{asws} **and does righteous deeds** and does good deeds from these Believers **their Recompense** their rewards **is with their Lord** in the Hereafter **and there would be no fear for them** over there, there will be no fear from the mischief makers **nor shall they be grieving** grief from the adversaries, because they did not act in opposition to Allah^{azwj} and therefore they will have no fear or grief about those.¹

VERSE 63

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ {63}

¹ Tafseer Imam Hassan Al Askari^{asws} – S 133

[2:63] And when We Took a Covenant from you and Raised the Toor (mountain) above you: Take hold of what We have Given you with firmness and remember what is in it, perhaps you may fear

134 قال الامام (عليه السلام): قال الله عز وجل لهم: و - اذكروا - إذ (أخذنا ميثاقكم) وعهودكم أن تعملوا بما في التوراة، وما في الفرقان الذي أعطيته موسى مع الكتاب المخصوص بذكر محمد وعلي والطيبين من آلهم، بأنهم سادة الخلق، والقوامون بالحق وإذ أخذنا ميثاقكم أن تقرروا به، وأن تؤدوه إلى أخلافكم، وتأمروهم أن يؤدوه إلى أخلافهم إلى آخر مقدراتي في الدنيا، ليؤمنن بمحمد نبي الله، ويسلمن له ما يأمرهم - به - في علي ولي الله عن الله، وما يخبرهم به - عنه - من أحوال خلفائه بعده القوامين بحق الله، فأبيتم قبول ذلك واستكبرتموه. (ورفعنا فوقكم الطور) الجبل، أمرنا جبرئيل أن يقطع من " جبل فلسطين " قطعة على قدر معسكر أسلافكم فرسخا في فرسخ، فقطعها، وجاء بها، فرفعها فوق رؤوسهم.

Imam Hassan Al-Askari^{asws} said: 'Allah^{azwj} Mighty and Majestic Said to them, Reminded them **[2:63] And when We Took a Covenant from you** and taken oaths from them that you will believe whatever is in the Torah, and what was in the Criterion that was Given to Musa^{as} along with the Book especially the remembrance of Muhammad^{saww} and Ali^{asws} and the goodly from among their^{asws} Progeny^{asws}, for they^{asws} are the Masters of the creation, and are firmly on the truth, and the Covenant was taken from you that you will accept them^{asws}, and transfer this in your generations until the end of times in this world, that they will believe in Muhammad^{saww} the Prophet of Allah^{azwj}, and submit to him^{saww} in whatever orders he^{saww} may issue to you in the matter of Ali^{asws} the Guardian from Allah^{azwj} and the news he^{saww} gives about him^{asws} to you about the Caliphs^{asws} after him^{asws} who are firmly on the Truth of Allah^{azwj}. But, they did not agree to this and became arrogant over it. **and Raised the Toor (mountain) above you** The mountain of Toor, which the Angel Jibraeel^{asws} cut off from 'The mountain of Palestine' and cut off a piece of it which was one Farsakh by one Farsakh in size, cut it and took it and lifted it over their heads.

فقال موسى (عليه السلام) لهم: إما أن تأخذوا بما امرتم به فيه، وإما أن القي عليكم هذا الجبل. فالجنوا إلى قبوله كارهين إلا من عصمه الله من العناد، فانه قبله طائعا مختارا. ثم لما قبلوه، سجدوا وعفروا، وكثير منهم عفر خديه لا لارادة الخضوع لله، ولكن نظر إلى الجبل هل يقع أم لا، وآخرون سجدوا طائعين مختارين.

Musa^{as} said to them: 'Either you accept what I^{asws} have ordered you to do or else this mountain will be made to fall over you.' They accepted it reluctantly except for those who were kept away from the enmity by Allah^{azwj}, they accepted it willingly and by choice. Then, those who had accepted it went into prostration and placed their cheeks on the ground, and most of them did not do this in submission to Allah^{azwj}, but wanted to see whether the mountain will fall over them or not, but the others prostrated in obedience and by choice'.

ثم قال (عليه السلام) - فقال رسول الله (صلى الله عليه وآله): احمدا الله معاشر شيعتنا على توفيقه إياكم، فانكم تعفرون في سجدكم لا كما عفره كفرة بني إسرائيل، ولكن كما عفره خيارهم.

Then Imam Hassan Al-Askari^{asws} said: 'Rasool-Allah^{saww} said: 'Praise Allah^{azwj}, group of our^{asws} Shias, for the inclination that He^{azwj} has Given you, that you do not place your cheeks on the ground during prostration like the disbelievers from the Children of Israel, but you do it like the good ones from among them'.

قال الله عزوجل: (خذوا ما آتيناكم بقوة) من هذه الاوامر والنواهي من هذا الامر الجليل من ذكر محمد وعلي وآلهما الطيبين. (واذكروا ما فيه) فيما آتيناكم، اذكروا جزيل ثوابنا على قيامكم به، وشديد عقابنا على إبانكم له. (لعلكم تتقون) لتتقوا المخالفة الموجبة للعقاب، فتستحقوا بذلك جزيل الثواب.

Allah the Almighty Said: **Take hold of what We have Given you with firmness** from these orders and the prohibitions, and this glorious Order of the remembrance of Muhammad^{saww} and Ali^{asws} and their^{asws} goodly Progeny^{asws}. **and remember what is in it** in what has been Given to you. Call to mind the great rewards that have been allocated for holding on to this firmly, and the harsh punishments that have been allocated for its abandonment **perhaps you may fear** so that you may remain safe from these punishments and become deserving of those great Rewards'.²

أحمد بن محمد بن خالد البرقي: [عن أبيه] عن ابن أبي عمير، عن أبي المغرا «4»، عن إسحاق ابن عمار، و يونس، قال: سألت أبا عبد الله (عليه السلام) عن قوله عز و جل: خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ أَوْ قُوَّةٍ [في] الأبدان، أو قُوَّةٍ [في] القلب؟ قال: «فيهما جميعاً».

Ahmad Bin Muhammad Khalid Al Barqy, from his father, from Ibn Abu Umeyr, from Abu Al Magra, from Is'haq Ibn Amaar, and Yunus who said,

'I asked Abu Abdullah^{asws} from the Words of the Mighty and Majestic [2:63] **Take hold of what We have Given you with firmness** – strength in the bodies or strength in the heart?' He^{asws} said: 'In both of these together'.³

عن محمد بن أبي حمزة، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ قال: «السجود، و وضع اليدين على الركبتين في الصلاة و أنت راکع».

From Muhammad Bin Abu Hamza, from some of our companions,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [2:63] **Take hold of what We have Given you with firmness**, said: 'The Prostrations, and placed the two hands upon the two knees in the Salat, whilst you are bowing'.⁴

VERSE 64

ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ {64}

[2:64] Then you turned back after that; so were it not for the Grace of Allah and His Mercy upon you, you would have been among the losers

قال الله عزوجل - لهم -: (ثم توليتم) يعني تولى أسلافكم (من بعد ذلك) عن القيام به، والوفاء بما عاهدوا عليه. (فلو لا فضل الله عليكم ورحمته) يعني على أسلافكم، لو لا فضل الله عليكم بامهاله إياهم للتوبة، وإنظارهم لمحو الخطيئة بالانابة (لكنتم من الخاسرين) المغبونين، قد خسرتم الآخرة والدنيا، لأن الآخرة - قد - فسدت عليكم بكفركم، والدنيا كان لا يحصل لكم نعيمها لاخترامنا لكم، وتبقى عليكم حسرات نفوسكم وأمانيتكم التي قد اقتطعتم دونها. ولكنا أمهلناكم للتوبة، وأنظرناكم للانابة، أي فعلنا ذلك بأسلافكم فتأب من تاب منهم، فسعد، وخرج من صلبه من قدر أن يخرج منه الذرية الطيبة التي تطيب في الدنيا - بالله تعالى - معيشتها، وتشرف في الآخرة - بطاعة الله - مرتبتها.

² Tafseer Imam Hassan Al Askari^{asws} – S 134

³ علل الشرائع: 1/67

⁴ تفسير العياشي 1: 54/45.

Allah^{azwj} Mighty and Majestic Said to them: **[2:64] Then you turned back** Meaning - your ancestors turned back **after that** after being firmly on it and being faithful to the oaths taken from them **so were it not for the Grace of Allah and His Mercy upon you** Meaning - upon your ancestors, for having given them the time to repent, and express regret over their mistakes **you would have been among the losers** become disadvantaged by incurring loss in the Hereafter as well as in this world. As for the Hereafter, you would have wasted it due to your disbelief, and as for the world, you would not have been the recipients of the bounties, and what would have remained with you would be regretting over yourselves and the aspirations which would have been cut off. But, you were Given time to repent and turn back, meaning your ancestors, some of whom repented and turned back and became good, and the good children that came out from their progeny, which would do good deeds in this world, by Allah^{azwj}, in their lives, and be honoured in the Hereafter for their obedience to Allah^{azwj} by been given high ranks.

وقال الحسين بن علي (عليهما السلام): أما إنهم لو كانوا دعوا الله بمحمد وآله الطيبين بصدق من نياتهم، وصحة اعتقادهم من قلوبهم أن يعصمهم حتى لا يعاندوه بعد مشاهدة تلك المعجزات الباهرات، لفعل ذلك بجوده وكرمه. ولكنهم قصرُوا، وآثروا الهوى بنا ومضوا مع الهوى في طلب لذاتهم.

Imam Hassan Bin Ali Al-Askari^{asws} said: 'If from among them, they would have supplicated to Allah^{azwj} by Muhammad^{saww} and his^{saww} Progeny^{asws} with true intentions of theirs and the correct beliefs in their hearts, and without raising objections or opposition, after having witnessed these convincing miracles, then Allah^{azwj} would have Granted it to them by His^{azwj} Generosity and Prestige. But, they fell short of it, and they gave preference to their desires over us^{asws} and became involved in their personal pleasures'.⁵

VERSES 65 & 66

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ {65} فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ {66}

[2:65] And you have known those among you who exceeded the limits of the Sabbath, so We Said to them: Become apes, despised [2:66] So We Made them to be an example to those who were in front of them and those who followed them in posterity, and as an Advice to those fear

ثم قال الله عز وجل: (ولقد علمتم الذين اعتدوا منكم في السبت) لما اصطادوا السموك فيه (فقلنا لهم كونوا قردة خاسئين) مبعدين عن كل خير (فجعلناها) - أي - جعلنا تلك المسخة التي أخرجناهم ولعنناهم بها (نكالا) عقابا وردعا (لما بين يديها) بين يدي المسخة من ذنوبهم الموبقات التي استحقوا بها العقوبات (رما خلفها) للقوم الذين شاهدوهم بعد مسخهم يرتدعون عن مثل أفعالهم لما شاهدوا ما حل بهم من عقابنا (وموعظة للمتقين) يتعظون بها، فيفارقون المخزيات ويعظون - بها - الناس، ويحذرونهم المرديات.

Then Allah^{azwj} Mighty and Majestic Said **[2:65] And you have known those among you who exceeded the limits of the Sabbath** When they fished for the fish in it **so We Said to them: Become apes, despised** excluded from all good **[2:66] So We Made them** meaning – made these transformed ones, by the curses on them **to be an example** a punishment that came to them **to those who were in front of them**

⁵ Tafseer Imam Hassan Al Askari^{asws} – S 135

those apes who were present there and their sins which brought upon them what they deserved of the punishment **and those who followed them in posterity** the people who saw them after they had turned into apes to stay away from those deeds of theirs that they saw which incurred them this punishment of theirs **and as an Advice to those fear** so that they learn a lesson from this and preach to the people to stay away from these actions.

وقال على بن الحسين (عليهما السلام): كان هؤلاء قوما يسكنون على شاطئ بحر، نهاهم الله وأنبيأوه عن اصطلياد السمك في يوم السبت. فتوصلوا إلى حيلة ليحلوا بها لأنفسهم ما حرم الله، فخذوا أخاديد، وعملوا طرقاً تؤدي إلى حياض، يتهياً للحيتان الدخول فيها من تلك الطرق، ولا يتهياً لها الخروج إذا همت بالرجوع - منها إلى اللجج -.

Imam Ali Bin Al Husayn^{asws} said: 'These were people who used to live by the sea shore. Allah^{azwj} and His^{azwj} Prophet^{asws} had forbidden them to catch fish on the day of Saturday. They found for themselves a trick to permit them by it which Allah^{azwj} had Forbidden. They dug up some grooves which led to ditches so that the fish would swim across into it but would get trapped in the ditches and would not be able to swim back into the sea.

فجاءت الحيتان يوم السبت جارية على أمان الله - لها - فدخلت الاخاديد وحصلت في الحياض والغدران. فلما كانت عشية اليوم همت بالرجوع منها إلى اللجج لتأمن صائدها، فرامت الرجوع فلم تقدر، وابقيت ليلتها في مكان يتهياً أخذها - يوم الاحد - بلا اصطلياد لاسترسالها فيه، وعجزها عن الامتناع لمنع المكان لها.

The fish used to swim into these grooves on the day of Saturday, being in the safety of Allah^{azwj} to them, and end up in those ditches that had been dug up. When the evening would come and they wanted to swim back into the sea, they could not do it, and they would become trapped overnight in those ditches until Sunday, and were in a position that they could easily be caught by hand without the use of nets, which had been prohibited for them.

فكانوا يأخذونها يوم الاحد، ويقولون: ما اصطدنا يوم السبت، إنما اصطدنا في الاحد، وكذب أعداء الله بل كانوا آخذين لها بأخاديدهم التي عملوها يوم السبت حتى كثر من ذلك مالهم واثراؤهم، وتغنموا بالنساء وغيرهن لاتساع أيديهم به.

They used to take them on Sunday and used to say: 'We did not catch them on Saturday, but we caught them on Sunday. And they lied, these enemies of Allah^{azwj}, but they had caught them by the ditches which they had dug up on the day of Saturday until they had amassed a lot of wealth by this, and had lots of women and other luxuries and their hands became free (from poverty).

وكانوا في المدينة نيفا وثمانين ألفاً، فعل هذا منهم سبعون ألفاً، وأنكر عليهم الباقيون، كما قص الله تعالى (وسئلهم عن القرية التي كانت حاضرة البحر) الآية. وذلك أن طائفة منهم وعظومهم وزجروهم، ومن عذاب الله خوفهم، ومن انتقامه وشديد بأسه حذروهم، فأجابوهم عن وعظهم (لم تعظون قوما الله مهلكهم) بذنوبهم هلاك الاصطلام (أو معذبهم عذاباً شديداً).

They used to live in the city of Naifa with a population of eighty thousand, seventy thousand of whom were involved in this activity, but the rest of them refrained from it, as Allah^{azwj} has Explained in the Verse [7:163] **And ask them about the town which stood by the sea**. And a group of them preached to them and warned them to fear Allah^{azwj} lest they become engulfed in harsh punishments. They replied to them [7:164] **Why do you preach a people whom Allah will Destroy** due to their sins which we want to uproot **or Punish with a severe Punishment?**

فأجابوا القائلين لهم هذا: (معذرة إلى ربكم) - هذا القول منا لهم معذرة إلى ربكم - إذ كلفنا الأمر بالمعروف والنهي عن المنكر، فنحن ننهي عن المنكر ليعلم ربنا مخالفتنا لهم، وكراهنّا لفعلهم. قالوا: (ولعلمهم يتقون) ونعظهم أيضا لعلهم تتجمع فيهم المواعظ، فيتقوا هذه الموبقة، ويحذروا عقوبتها.

The preachers said to the violators: **They said: To be free from blame before your Lord** These words of ours that we are forbidding you with, is because we want to be free from blame in front of our Lord^{azwj}, for He^{azwj} has told us to enjoin good and forbid evil, and we are forbidding you to do evil so that our Lord^{azwj} will Know that we abhor your activities'. **and that they may fear** and we preach them so that they may listen to our preaching and observe piety and fear the repercussions of their actions.

قال الله عزوجل: (فلما عتوا) حادوا وأعرضوا وتكبروا عن قبولهم الزجر (عن ما نهوا عنه قلنا لهم كونوا قردة خاسئين) مبعدين عن الخير، مقصين.

Allah^{azwj} Mighty and Majestic Says: **[2:65] so We Said to them:** When they strayed away and became arrogant and did not accept the preaching **Become apes, despised** banished from all good.

قال فلما نظر العشرة الآلاف والنيف أن السبعين ألفا لا يقبلون مواعظهم، ولا يحفلون بتخويفهم إياهم وتحذيرهم لهم، اعتزلوهم إلى قرية أخرى قريبة من قريتهم وقالوا: نكره أن ينزل بهم عذاب الله ونحن في خلاهم.

Imam Ali Bin Al Husayn^{asws} said: 'When the preachers, who were more than ten thousand in number, saw that the violators who were seventy thousand, are not listening to their preaching, they decided not to bother with them anymore and moved out to another town nearby and said: 'We do not want to be included in the Punishment of Allah^{azwj} when it descends upon this town.'

فأمسوا ليلة، فمسخهم الله تعالى كلهم قردة - خاسئين -، وبقي باب المدينة مغلقا لا يخرج منه أحد - ولا يدخله أحد - وتسامع بذلك أهل القرى فقصدوهم، وتسمنوا حيطان البلد، فاطلعوا عليهم فاذا هم كلهم رجالهم ونساؤهم قردة يمج بعضهم في بعض يعرف هؤلاء الناظرون معارفهم وقرباتهم وخطأهم، يقول المطلع لبعضهم: أنت فلان؟ أنت فلانة؟ فتدمع عينه، ويؤمي برأسه (بلا، أو نعم).

They left at night, and Allah^{azwj} Converted all of those in the township into apes – despised – and the door of the town remained closed so that nobody entered into it and no one could get out of it. The people of the other towns came to hear about it, they climbed over the wall of the town and saw that all the men and women had become like monkeys, and they recognized some of them that they saw to be their near ones and they asked some of them: 'Are you that person?' Tears rolled out of their cheeks, and they nodded with their heads to indicate yes or no.

فما زالوا كذلك ثلاثة أيام، ثم بعث الله عزوجل - عليهم - مطرا وريحا فجرفهم إلى البحر، وما بقي مسخ بعد ثلاثة أيام، وإنما الذين ترون من هذه المصورات بصورها فانما هي أشباهها، لا هي بأعينها ولا من نسلها.

After three days had passed, then Allah^{azwj} Sent rain and wind over them which swept them away into the sea and not one of the apes remained after three days. And when you see these faces (of apes today) they are their likeness, and they are neither those ones nor are they from their progenies.⁶

⁶ Tafseer Imam Hassan Al Askari^{asws} – S 136

VERSE 67

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَنْتَخَذْنَا هُزُؤًا فَقَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ {67}

[2:67] And when Musa said to his people: Surely Allah Commands you that you should sacrifice a cow; they said: Are you taking us to be a laughing stock? He said: I seek Refuge with Allah from being one of the ignorant ones

قال الامام: قال الله عزوجل ليهود المدينة: واذكروا (إذ قال موسى لقومه إن الله يأمركم أن تذبحوا بقرة) تضربون ببعضها هذا المقتول بين أظهركم ليقوم حيا سويا باذن الله عزوجل، ويخبركم بقاتله. وذلك حين القي القتيل بين أظهرهم، فألزم موسى (عليه السلام) أهل القبيلة بأمر الله تعالى أن يحلف خمسون من أمثالهم بالله القوي الشديد إليه - موسى و - بني إسرائيل، مفضل محمد وآله الطيبين على البرايا أجمعين - إنا - ما قتلناه، ولا علمنا له قاتلا، فان حلفوا بذلك غرموا دية المقتول، وإن نكلوا نصوا على القاتل أو أقر القاتل فيقاد منه فان لم يفعلوا حبسوا في محبس ضنك إلى أن يحلفوا أو يقرروا أو يشهدوا على القاتل.

Imam Hassan Al-Askari^{asws} said: 'Allah^{azwj} Mighty and Majestic Said to the Jews of Medina: 'Remember "[2:67] And when Musa said to his people: Surely Allah Commands you that you should sacrifice a cow And take a part of it and strike the body of this killed person among you, and he will stand up alive by the Permission of Allah the Almighty, and inform you about his murderer'. And that was when they had delivered the body of the slain person among them, and Musa^{as} had forced the people of the tribe, by the Command of Allah^{azwj}, that fifty of their strong men from the Children of Israel, who extol the virtues of Muhammad^{saww} and his^{saww} Progeny^{asws} as the best of all, should swear that they did not kill him, and that they do not know who has done it, so they should pay the penalty of blood-money to the family of the killed person, or if they do not swear, and if they do not reveal the identity of the killer, then they should be held captive, until such time as they either swear, or accept the killing or testify to the killer.

فقالوا: يا نبي الله أما وقت أيماننا أموالنا و - لا - أموالنا أيماننا؟ قال: لا، هكذا حكم الله. وكان السبب: أن امرأة حسناء ذات جمال وخلق كامل، وفضل بارع، ونسب شريف وستر ثخين كثر خطابها، وكان لها بنو أعمام ثلاثة، فرضيت بأفضلهم علما وأنجنهم سترا، وأرادت التزويج به، فاشتد حسد ابني عمه الآخرين له - غيضا، و غبطاه عليها لا يثارها إياه فعمدا إلى ابن عمهما المريض، فأخذه إلى دعوتهما، ثم قتلاه وحمله إلى محلة تشتمل على أكثر قبيلة في بني إسرائيل، فألقياه بين أظهرهم ليلا. فلما أصبحوا وجدوا القتيل هناك، فعرف حاله، فجاء ابنا عمه القاتلان له، فمزقا - ثيابهما - على أنفسهما، وحثيا التراب على رؤوسهما، واستعديا عليهما، فأحضرهم موسى (عليه السلام) وسألهم، فأنكروا أن يكونوا قتلوه، أو علموا قاتله.

They said: 'O Prophet of Allah^{azwj}! Will our wealth not save us from this swear nor will our swearing save us from our wealth?' Musa^{as} said: 'This is the Command of Allah^{azwj}. The reason for this is that there was a very beautiful woman who was well known for her virtues, and her lineage was honourable and used to be veiled, and a lot of men wanted to marry her, and she had three cousins, and she agreed to marry one of them who were the most virtuous. This led to the other two brothers to envy him, and so one day they invited him to a meal, and then killed him and dumped his body in the area of a well known clan of the Children of Israel in the middle of the night. When it was morning, they saw the body over there and understood his condition that he was murdered. The two cousins, who had killed him, tore their clothes, placed dust on their faces and came over to demand compensation for him. Musa^{as} questioned the clan, but they denied that they had killed him or that they knew the identity of the killer.

فقال: فحكم الله عزوجل على من فعل هذه الحادثة ما عرفتموه، فالتزموه. فقالوا: يا موسى أي نفع في أيماننا - لنا - إذا لم ندرأ عنا الغرامة الثقيلة؟ أم أي نفع في غرامتنا لنا إذا لم ندرأ عنا الايمان؟ فقال موسى (عليه السلام): كل النفع في طاعة الله والايتمار لامره، والانتهاه عما نهى عنه.

Musa^{as} said: 'The Command of Allah^{azwj} regarding this deed has been narrated to you and you are aware of it, so act accordingly'. They said: 'O Musa^{as}! Where is the advantage in swearing when we have to pay such a heavy penalty? And what is the advantage in paying this penalty when we have to swear that we did not do it?' Musa^{as} said: 'All the advantages are that you will be obeying Allah^{azwj} and accepting His^{azwj} Command, and not to do that which is forbidden to you.

فقالوا: يا نبي الله غرم ثقيل ولا جناية لنا، وأيمان غليظة ولا حق في رقابنا - لو - أن الله عرفنا قاتله بعينه، وكفانا مؤنته، فادع لنا ربك يبين لنا هذا القاتل لتنزل به ما يستحقه من العقاب، وينكشف أمره لذوي الالباب.

They said: 'O Prophet of Allah^{azwj}! This is a heavy penalty and we are not the felons, and the swearing is difficult and it is not right for it to be on our necks. Can't Allah^{azwj} Make it known to us who the killer is and we can punish him accordingly. Supplicate to your^{asws} Lord^{azwj} that deserving punishment should descend on this killer and His^{azwj} Command would be a lesson for the people of understanding'.

فقال موسى (عليه السلام): إن الله عزوجل قد بين ما أحكم به في هذا، فليس لي أن أقترح عليه غير ما حكم، ولا أعترض عليه فيما أمر. ألا ترون أنه لما حرم العمل في يوم السبت، وحرم لحم الجمل لم يكن لنا أن نقترح عليه أن يغير ما حكم به علينا من ذلك، بل علينا أن نسلم له حكمه، ونلتزم ما ألزمننا، وهم بأن يحكم عليهم بالذي كان يحكم به على غيرهم في مثل حادثهم

Musa^{as} said: 'Allah the Almighty has Commanded me^{asws} in such a manner, It is not appropriate for me to issue an order different to this, nor to raise any objection to Him^{azwj} in this Command. Do you not see how He^{azwj} Prohibited the fishing on Saturdays, and Prohibited the meat of the camel, and so it is not appropriate for us to act differently to what we have been Commanded to do, but it is for us to submit to Him^{azwj} in His^{azwj} Command, but in fact we are Obligated to act according to the Command and consider all of His^{azwj} Orders to be Obligatory upon us, similarly.

فأوحى الله عزوجل إليه: يا موسى أجيبهم إلى ما اقترحوا، وسلني أن ابين لهم القاتل ليقتل، ويسلم غيره من التهمة والغرامة، فاني إنما اريد باجابتهم إلى ما اقترحوا توسعة الرزق على رجل من خيار امتك، دينه الصلاة على محمد وآله الطيبين، والتفضيل لمحمد (صلى الله عليه وآله) وعلي بعده على سائر البرايا، اغنية في الدنيا في هذه القضية، ليكون بعض ثوابه عن تعظيمه لمحمد وآله.

Allah^{azwj} Revealed to him^{asws}: 'O Musa^{as}! Accept their request and ask me^{azwj} to Reveal the identity of the killer so that the others would be safe from accusations and the penalty. I^{azwj} Intend to Answer this request of theirs, and to Allocate sustenance to the man who is the best of your community, and his religion is to send salutations on Muhammad^{saww} and his^{saww} goodly Progeny^{asws} and to give preference to Muhammad^{saww} and Ali^{asws} after him^{saww} over all the rest of the people. I^{azwj} Want to enrich him in this world by this Command, by giving him some rewards for his reverence to Muhammad^{saww} and his^{saww} Progeny^{asws}.

فقال موسى: يا رب بين لنا قاتله. فأوحى الله تعالى إليه: قل لبني إسرائيل إن الله يبين لكم ذلك بأن يأمركم أن تذبحوا بقرة، فتضربوا ببعضها المقتول فيحيى فتسلمون لرب العالمين ذلك، وإلا فكفوا عن المسألة؛ والتزموا ظاهر حكمي.

Musa^{as} said: 'O Lord, Tell me^{asws} who killed him!' Allah^{azwj} Revealed to him^{asws}: 'Say to the Children of Israel! Allah^{azwj} will Reveal the identity of the killer provided you slaughter a cow in sacrifice and strike a piece of it on the body of the slain person, and the Lord of the Worlds will Make him alive again, otherwise act upon the previous Command'.

فذلك ما حكى الله عز وجل: (وإذ قال موسى لقومه إن الله يأمركم - أي سيأمركم - أن تذبحوا بقرة) إن أردتم الوقوف على القاتل، وتضربوا المقتول ببعضها ليحيى ويخبر بالقاتل (قالوا - يا موسى - أتتخذنا هزوا) - و - سخرية؟ تزعم أن الله يأمرنا أن نذبح بقرة، ونأخذ قطعة من ميت، ونضرب بها ميتاً، فيحيى أحد الميتين بملاقات بعض الميت الآخر - له - فكيف يكون هذا؟ (قال - موسى - أعوذ بالله أن أكون من الجاهلين) أنسب إلى الله تعالى ما لم يقل لي، وأن أكون من الجاهلين، اعارض أمر الله بقياسي على ما شاهدت، دافعا لقول الله عز وجل وأمره.

That is what Allah^{azwj} Tells us **[2:67] And when Musa said to his people** meaning, Orders all of you **Surely Allah Commands you that you should sacrifice a cow** if you want to identify the killer, then strike the slain person's body with a piece of it, and he will become alive and inform about his killer **Are you taking us** O Musa^{as}! **to be a laughing stock?** mocking us? You^{asws} are telling us that Allah^{azwj} has Commanded us to slaughter a cow, and we should take a piece of the dead and strike the body of the dead with it, and that one of the dead will become alive when it comes into contact with the other dead. How is this possible? **He said: I seek Refuge with Allah from being one of the ignorant ones** that I^{asws} should associate to Allah^{azwj} that which He^{azwj} has not Said, and I^{asws} am not of the ignorant that I should raise objections to the Command of Allah^{azwj} by my^{asws} analogy over what I have witnessed, and reject the Words of Allah the Mighty and Majestic and His^{azwj} Order'.

ثم قال موسى (عليه السلام): أو ليس ماء الرجل نطفة ميتة، وماء المرأة كذلك، ميتان يلتقيان فيحدث الله تعالى من التقاء الميتين بشرا حيا سويا؟ أو ليس بذوركم التي تزرعونها في أرضيكم تنفسخ وتتعفن وهي ميتة، ثم يخرج الله منها هذه السنابل الحسنة البهيجة وهذه الاشجار الباسقة المونقة؟

Then Musa^{as} said: 'Is not the sperm of a male dead and so is the fluid of the female, these two dead things meet, Allah^{azwj} Produces from these two dead things a live person? Or is not your agriculture which you see that your earth and the seed that you plant are dead, then Allah^{azwj} Brings out from these two good things and these are the trees which are alive?'⁷

VERSES 68 - 71

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ {68}

[2:68] They said: Call on your Lord for our sake to make it plain to us what it is. Musa said: He says, Surely, it is a cow neither advanced in age nor too young, of middle age between that (and this); therefore do what you are Commanded for

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْثُهَا ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْتُهَا تَسُرُّ النَّظِيرِينَ {69} قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ {70}

⁷ Tafseer Imam Hassan Al Askari^{asws} – S 140

[2:69] They said: Call on your Lord for our sake to make it plain to us what its colour is. Musa said: He says, Surely it is a yellow cow; its colour is yellow, giving delight to the beholders [2:70] They said: Call upon your Lord for our sake to make it plain to us what it is, for surely to us the cows are all alike, and if Allah so Desires it, we shall surely be guided aright

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِئَةَ فِيهَا ۚ قَالُوا الْآنَ جِئْتَ بِالْحَقِّ ۚ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ {71}

[2:71] Musa said: He Says, Surely it is a cow not made submissive that it should plough the land, nor does it irrigate the farm; sound, without a blemish in it. They said: Now you have brought the Truth; so they sacrificed it, though they almost did not do it

فلما بهرهم موسى (عليه السلام) قالوا له: يا موسى (ادع لنا ربك يبين لنا ما هي) - أي - ما صفتها لنقف عليها. فسأل موسى ربه عز وجل، فقال: (إنها بقرة لا فارض) كبيرة (ولا بكر) صغيرة - لم تغبط - (عوان) وسط (بين ذلك) بين الفارض والبكر (فافعلوا ما تؤمرون) إذا امرتم به.

When Musa^{as} had made them speechless they said to him^{asws}: 'O Musa^{as} **[2:68] Call on your Lord for our sake to make it plain to us what it is** meaning, describe the qualities to them. Musa^{as} supplicated to his^{asws} Lord^{azwj} the Mighty and Majestic **Musa said: He says, Surely it is a cow neither advanced in age (and this) big nor too young, small, of middle age medium between that** in between the two ages **therefore do what you are Commanded for** what you have been Ordered to do.

(قالوا - يا موسى - ادع لنا ربك يبين لنا ما لونها) أي لون هذه البقرة التي تريد أن تأمرنا بذبحها. قال - موسى - عن الله بعد السؤال والجواب - (إنها بقرة صفراء فاقع) حسن الصفرة ليس بناقص يضرب إلى البياض، ولا بمشبع يضرب إلى السواد (لونها) هكذا فاقع (تسر - البقرة - الناظرين) إليها لبهجتها وحسنها وبريقها.

[2:69] They said: Call on your Lord for our sake to make it plain to us what its colour is. Musa said: – after the question and Answer from Allah^{azwj} He says, Surely it is a yellow cow; beautiful yellow, without any blemish, inclining to pale and not towards dark black **its colour is yellow,** that is brightness **giving delight to the beholders** Giving joy with its beauty and its youth.

(قالوا ادع لنا ربك يبين لنا ما هي) ما صفتها؟ - يزيد في صفتها -. (قال - عن الله تعالى - إنه يقول إنها بقرة لا ذلول تثير الأرض) لم تذلل لاثارة الأرض ولم ترض بها (ولا تسقي الحرت) ولا هي مما تجر الدلاء، ولا تدبر النواكير قد أعفيت من ذلك أجمع (مسلمة) من العيوب كلها، لا عيب فيها (لاشية فيها) لا لون فيها من غيرها.

[2:70] They said: Call upon your Lord for our sake to make it plain to us what it is, for surely to us the cows are all alike, and if Allah so Desires it, we shall surely be guided aright what are her qualities? Tell us more about her qualities **[2:71] Musa said: He Says, Surely it is a cow not made submissive that it should plough the land,** has not been used to work for ploughing **nor does it irrigate the farm;** Nor has she been made to carry the buckets to water the crops

and is exempted from all those works **sound**, without any defects at all, physical defects **without a blemish in it** is not of a different colour over her original one.⁸

عن الفضل بن شاذان، عن بعض أصحابنا، رفعه إلى أبي عبد الله (عليه السلام)، أنه قال: «من لبس نعلا صفراء لم يزل مسرورا حتى يبليها، كما قال الله: صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّظِيرِينَ». و قال: «من لبس نعلا صفراء لم يبليها حتى يستفيد علما أو مالا».

From Al Fazal Bin Shazaan, from some of our companions, raising it to

Abu Abdullah^{asws} having said: 'The one who wears yellow slippers (shoes), would not cease to be happy until they are worn out, just as Allah^{azwj} has Said **[2:69] its colour is yellow, giving delight to the beholders**'. And he^{asws} said: 'The one who wears yellow slippers (shoes), they would not get worn out until he benefits (from) knowledge or wealth'.⁹

VERSES 72 & 73

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ {72} فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۚ كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ {73}

[2:72] And when you killed a man, then you disagreed with respect to that, and Allah was to Bring forth that which you were concealing [2:73] So We Said: Strike the (dead body) with part of the (Sacrificed cow), thus Allah Brings the dead to life, and He Shows you His Signs so that you may understand

فذلك ما قال الله عز وجل: (وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا) اختلفتم فيها وتدارأتم، ألقى بعضكم الذنب في قتل المقتول على بعض، ودرأه عن نفسه وذويه (والله مخرج) مظهر (ما كنتم تكتُمون) ما كان من خبر القاتل، وما كنتم تكتُمون من إرادة تكذيب موسى (عليه السلام) باقتراحكم عليه ما قدرتم أن ربه لا يجيبه إليه.

And similarly Allah the Almighty Said: **[2:72] And when you killed a man, then you disagreed with respect to that**, They differed in this and some tried to shift the blame onto the others and push the guilt away from himself **and Allah was to Bring forth** make apparent **that which you were concealing** that was the information on the killer, and what you were hiding in their intentions to falsify Musa^{as} in what was ordered to them to the extent to what his^{asws} Lord^{azwj} did not Answer to him^{asws}.

(فقلنا اضربوه ببعضها) ببعض البقرة (كذلك يحيي الله الموتى) في الدنيا والاخرة كما أحى الميت بملاقاة ميت آخر له. أما في الدنيا فيلاقي ماء الرجل ماء المرأة فيحيي الله الذي كان في الاصلاب والارحام حيا. وأما في الاخرة فان الله تعالى ينزل بين نفختي الصور - بعد ما ينفخ النفخة الاولى من دوين السماء الدنيا - من البحر المسجور الذي قال الله تعالى - فيه - (والبحر المسجور) وهي مني كمني الرجال، فيمطر ذلك على الارض فيلقى الماء المني مع الاموات البالية فينبئون من الارض ويحيون.

[2:73] So We Said: Strike the (dead body) with part of the (Sacrificed cow), thus Allah Brings the dead to life in this world and in the Hereafter like when the dead meet the dead. As for this world, the man meets the woman and Allah^{azwj} Brings to life that which is in his back and her womb. As for the Hereafter, in the period in between the blowing of the two Trumpets, after the blowing of the first Trumpet,

⁸ Tafseer Imam Hassan Al Askari^{asws} – S 140

⁹ تفسير العياشي 1: 47/ 59 و 60.

Allah^{azwj} will Make Descend from other than the sky of the world, from the swollen sea which Allah^{azwj} has Mentioned **[52:6] And the swollen sea** semen like the semen of men, which will rain over the earth and the semen will meet the dead particles. Make them grow and will then come out of the earth alive'.

ثم قال الله عزوجل: (ويريكم آياته) سائر آياته سوى هذه الدلالات على توحيدة ونبوة موسى (عليه السلام) نبيه، وفضل محمد (صلى الله عليه وآله) على الخلائق سيد إمامه وعبيده، وتبيينه فضله وفضل آلّه الطيبين على سائر خلق الله أجمعين. (لعلكم تعقلون) - تعتبرون و - تتفكرون أن الذي يفعل هذه العجائب لا يأمر الخلق إلا بالحكمة، ولا يختار محمدا وآله إلا لانهم أفضل ذوي الالباب.

Then Allah^{azwj} Mighty and Majestic Said **and He Shows you His Signs** All the Signs in these proofs for His^{azwj} Unity, and the Prophet-hood of Musa^{as} being His^{azwj} Prophet, and the preference of Muhammad^{saww} over the creation being the Chief of all people and His^{azwj} servant, and the proofs of his^{saww} preference and the preference of his^{saww} goodly Progeny^{asws} over all the creation altogether **so that you may understand** Ponder and think that the One Who Displayed all these Miracles will not Order the creation without there being Wisdom in it, and did not Place Muhammad^{saww} and his^{saww} Progeny^{asws} in charge except that they^{asws} are superior to the people of intellect'.¹⁰

VERSE 74

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ {74}

[2:74] Then your hearts hardened after that, so that they were like rocks, or worse in hardness; and surely there are some rocks from which streams burst forth, and surely there are some of them which split asunder so water comes out from them, and surely there are some of them which fall down from fear of Allah, and Allah is not at all heedless of what you are doing

قال الامام (عليه السلام): قال الله عزوجل: (ثم قست قلوبكم) عست وجفت وبيست من الخير والرحمة - قلوبكم - معاشر اليهود (من بعد ذلك) من بعد ما بينت من الايات الباهرات في زمان موسى (عليه السلام)، ومن الايات المعجزات التي شاهدتموها من محمد. (فهي كالحجارة) اليابسة لا ترشح برطوبة، ولا ينتفض منها ما ينتفع به، أي أنكم لا حق الله تعالى تؤدون، ولا - من - أموالكم ولا من مواشيها تتصدقون، ولا بالمعروف تتكرمون وتجدون، ولا الضيف تقرأون، ولا مكروبا تغثون، ولا بشئ من الانسانية تعاشرن وتعاملون.

Imam Hassan Al-Askari^{asws} said: 'Allah Mighty and Majestic Says **[2:74] Then your hearts hardened after that** blind and dried up and withered away from good and Mercy, your hearts, O group of Jews **after that** after having been shown convincing signs in the time of Musa^{as}, and from the Signs and Miracles which you witnessed from Muhammad^{saww} **so that they were like rocks** completely dry with no moisture on it and nothing comes out of it which is of any benefit; meaning, neither do you fulfill the Right of Allah^{azwj}, and nor do you do you give charity in your lives from your wealth, nor do you enjoin the doing of good and honour anyone, nor help the weak, nor help your near ones in their lives, nor do you do any humanitarian deeds'.

¹⁰ Tafseer Imam Hassan Al Askari^{asws} – S 140

(أو أشد قسوة) إنما هي في قساوة الاحجار (أو أشد قسوة) أبهم على السامعين ولم يبين لهم، كما يقول القائل: أكلت خبزاً أو لحماً، وهو لا يريد به أني لا أدري ما أكلت، بل يريد - به - أن يبهم على السامع حتى لا يعلم ماذا أكل، وإن كان يعلم أنه قد أكل. وليس معناه: بل أشد قسوة، لأن هذا استدراك غلط، وهو عزوجل يرتفع - عن - أن يغلط في خبر ثم يستدرك على نفسه الغلط، لأنه العالم بما كان وبما يكون وبما لا يكون أن لو كان كيف كان يكون، وإنما يستدرك الغلط على نفسه المخلوق المنقوص.

or worse in hardness These are as hard as stones **or worse in hardness** these have been Placed in front of the listeners and is not a proof for them, just like a persons says, 'I have eaten bread or meat'. He does not mean by this that he did not know what he ate, but he means by this to place this in front of the listeners until they do not know what he has eaten, and he knows what he has eaten. And this is not the meaning of **or worse in hardness** but it conveys a mistake and He^{azwj} the Almighty is Higher than this that He^{azwj} should Make a mistake in Informing, and then Corrects His^{azwj} Own Mistake. This is because He^{azwj} is such a Knower that He^{azwj} Knows what has happened, and what will happen, and what will not happen, or why it did happen, and the correction of mistakes is for the creatures who are deficient'.

ولا يريد به أيضاً: فهي كالحجارة أو أشد أي وأشد قسوة، لأن هذا تكذيب الاول بالثاني، لأنه قال: (فهي كالحجارة) في الشدة لا أشد منها ولا ألين، فإذا قال بعد ذلك: (أو أشد) فقد رجع عن قوله الاول: أنها ليست بأشد، وهذا مثل أن يقول: لا يجئ من قلوبكم خير لا قليل ولا كثير. فأبهم عزوجل في الاول حيث قال: (أو أشد). وبين في الثاني أن قلوبهم أشد قسوة من الحجارة لا بقوله: (أو أشد قسوة) ولكن بقوله تعالى: (وإن من الحجارة لما يتفجر منه الأنهار) أي فهي في القساوة بحيث لا يجئ منها الخير - يا يهود - وفي الحجارة ما يتفجر منه الأنهار فيجئ بالخير والغيث لبني آدم.

And He^{azwj} does not Mean by this, as well, that these are like stones or harder, meaning more hard, for the first would be falsified by the second statement, because He^{azwj} Said **so that they were like rocks** in hardness, meaning, neither harder nor softer, and then Said after that **or worse in hardness** and Referred to the first Statement. This is like when someone says, 'There does not come out of your hearts good, not little and not more'. This is how Allah^{azwj} Mighty and Majestic Said **or worse in hardness** between this second Statement and their hearts, their hearts were harder than the stones **or worse in hardness** and Said **and surely there are some rocks from which streams burst forth** meaning, from these hearts of yours goodness does not come out of it, O Jews, and from the stones springs burst out is which is goodness for the Children of Adam^{asws}.

(وإن منها) من الحجارة (لما يشقق فيخرج منه الماء) وهو ما يقطر منه الماء فهو خير منها دون الأنهار التي يتفجر من بعضها، وقلوبهم لا يتفجر منها الخيرات ولا يشقق فيخرج - منها - قليل من الخيرات، وإن لم يكن كثيراً. ثم قال الله تعالى: (وإن منها) يعني من الحجارة (لما يهبط من خشية الله) إذا أقسم عليها باسم الله وبأسامي أوليائه: محمد وعلي وفاطمة والحسن والحسين والطيبين من ألهم صلى الله عليهم، وليس في قلوبكم شيء من هذه الخيرات. (وما الله بغافل عما تعملون) بل عالم به، يجازيكم عنه بما هو به عادل عليكم وليس بظالم لكم، يشدد حسابكم، ويؤلم عقابكم.

and surely there are some of them which split asunder so water comes out from them Water comes out of them in drips, apart from those springs which come out of other rocks, and from their hearts, neither does good come out abundantly nor does a little good come out of them. Then Allah^{azwj} Says **and surely there are some of them** some of the rocks **which fall down from fear of Allah** when Allah^{azwj}'s Name or the names of His^{azwj} friends – Muhammad^{saww}, and Ali^{asws}, and Fatima^{asws} and Al Hassan^{asws} and Al-Husayn^{asws} and the goodly from their^{asws} Progeny^{asws} are recited on them, but, nothing from this goodness is to be found in their hearts **and Allah is not at all heedless of what you are doing** but is Aware of this, and will

Reward you accordingly for He^{azwj} is Just towards you and is not Unjust towards you by being Harsh in your Accounting and hurt you by Punishment'.¹¹

VERSES 75 - 77

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يَحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ {75}

[2:75] Do you then hope that they would believe in you, and a party from among them indeed used to listen to the Speech of Allah, then altered it after having understood it, and they are knowing (of this)

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِبَعْضِهِمْ إِلَىٰ بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ {76} أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ {77}

[2:76] And when they meet those who believe they say: We believe, and when they are alone one with another they say: Do you talk to them of what Allah has Disclosed to you that they may contend with you by this before your Lord? Do you not then understand? [2:77] Do they not know that Allah Knows what they keep secret and what they make known?

فقال عزوجل: يا محمد (أفتطمعون) أنت وأصحابك من علي وآله الطيبين (أن يؤمنوا لكم) هؤلاء اليهود الذين هم بحجج الله قد بهرتموهم، وبآيات الله ودلائله الواضحة قد قهرتموهم، أن يؤمنوا لكم، ويصدقكم بقلوبهم، ويبدوا في الخلوات لشياطينهم شريف أحوالكم.

The Mighty and Majestic Said: 'O Muhammad^{saww}! **[2:75] Do you then hope** You^{saww} and your^{saww} companions from Ali^{asws} and his^{asws} goodly Progeny^{asws} **that they would believe in you** these Jews who were bedazzled by the Proofs of Allah^{azwj} and the Signs of Allah^{azwj} and His^{azwj} clear Evidence, that they will believe in you^{saww} and will bear your^{saww} testimony in their hearts, and will relate to their friends from among the Satans, the honourable condition of yours^{saww}?

(وقد كان فريق منهم) يعني من هؤلاء اليهود من بني إسرائيل (يسمعون كلام الله) في أصل جبل طور سيناء، وأوامره ونواهيه (ثم يحرفونه) عما سمعوه إذا أدوه إلى من وراءهم من سائر بني إسرائيل (من بعد ما عقلوه) وعلموا أنهم فيما يقولونه كاذبون (وهم يعلمون) أنهم في قلوبهم كاذبون. وذلك أنهم لما صاروا مع موسى إلى الجبل، فسمعوا كلام الله، ووقفوا على أوامره، ونواهيه، رجعوا فأدوه إلى من بعدهم فشق عليهم، فأما المؤمنون منهم فثبتوا على إيمانهم وصدقوا في نياتهم.

and a party from among them meaning, some from these Jews from the Children of Israel **indeed used to listen to the Speech of Allah** originally on the mount of Toor of Sinai, His^{azwj} Orders and Prohibitions **then altered it** after listening they would relate to the Children of Israel in its altered state **after having understood it** realising that what they are saying to them is false **and they are knowing (of this)** that what they are saying is false. And so when they accompanied Musa^{as} to the mountain, they heard the Speech of Allah^{azwj}, and they were aware of His^{azwj} Orders and His^{azwj} Prohibitions, then returned and related it to the rest of the people, they found it to be abhorrent, but the believers from among them remained steadfast on their beliefs and sincere in their intentions.

¹¹ Tafseer Imam Hassan Al Askari^{asws} – S 141

وأما أسلاف هؤلاء اليهود الذين نافقوا رسول الله (صلى الله عليه وآله) في هذه القضية فانهم قالوا لبني إسرائيل: إن الله تعالى قال لنا هذا، وأمرنا بما ذكرناه لكم ونهانا، وأتبع ذلك بأنكم إن صعب عليكم ما أمرتكم به فلا عليكم أن - لا تفعلوه، وإن صعب عليكم ما عنه نهيتكم فلا عليكم أن - ترتكبوه وتوافقوه. - هذا - وهم يعلمون أنهم بقولهم هذا كاذبون.

As for the ancestors of these Jews who were hypocritical to Rasool-Allah^{azwj} in this matter, said to the Children of Israel: 'Allah^{azwj} has Said to you this, and Ordered to us what we are telling you and Prohibited us, and so obey that which you do not find it to be abhorrent from these Orders, but if you do find it to be so then do not do it, and if you find any of the Prohibitions to be difficult for you then it does not matter if you indulge in these. They knew this, but what they are saying, is false.

ثم أظهر الله تعالى (على نفاقهم الآخر) مع جهلهم. فقال عزوجل: (وإذا لقوا الذين آمنوا قالوا آمنا) كانوا إذا لقوا سلمان والمقداد وأبازر وعمارا قالوا آمنا كإيمانكم، إيماننا بنبوة محمد (صلى الله عليه وآله)، مقرونا - بالإيمان - بامامة أخيه علي بن أبي طالب (عليه السلام)، وبأنه أخوه الهادي، ووزيره - الموالي - وخليفته على أمته ومنجز عده، والوفاي بدمته والناهض بأعباء سياسته، وقيم الخلق، والذائد لهم عن سخط الرحمن الموجب لهم - إن أطاعوه - رضى الرحمن. وأن خلفاء من بعده هم النجوم الزاهرة، والاقمار المنيرة، والشموس المضئية الباهرة، وأن أوليائهم أولياء الله، وأن أعداءهم أعداء الله.

Then Allah^{azwj} Displayed, to the other hypocrites, their ignorance. Allah the Almighty Said: **[2:76] And when they meet those who believe they say** When they used to meet Salman^{as} and Miqdad^{as} and Abu Dharr^{as} and Ammar^{as} they used to say, 'We believe as you believe. We have belief on the Prophet-hood of Muhammad^{saww} and we accept with our faith in the Imamate of his^{saww} brother Ali Bin Abu Talib^{asws}, and that this brother^{asws} of his^{saww} is the Guide, and his^{saww} successor – our friend – and his^{saww} Caliph on his^{saww} community and the fulfiller of his^{saww} promises, and the one who frees him^{saww} from responsibilities, and the bearer of the burden of his^{saww} policies, and the representative of the people such that opposition to him^{asws} will result in Harshness from the Beneficent^{azwj} being obligatory upon them and in obedience to whom^{asws} will obligate Pleasure of the Beneficent^{azwj}; and his^{saww} Caliphs after him^{saww} are the brilliant stars and reflective moons and bright and brilliant suns, and the friends of his^{asws} are the friends of Allah^{azwj} and the enemies of his^{asws} are the enemies of Allah^{azwj}.

فلما أفضى بعض هؤلاء اليهود إلى بعض قالوا: أي شئ صنعتكم؟ أخبرتموهم بما فتح الله عليكم من الدلالات على صدق نبوة محمد (صلى الله عليه وآله)، وإمامة أخيه علي (عليه السلام) (ليحاجوكم به عند ريكم) بأنكم كنتم قد علمتم هذا وشاهدتموه فلم تؤمنوا به ولم تطيعوه. وقدروا بجهلهم أنهم إن لم يخبروهم بتلك الآيات لم يكن له عليهم حجة في غيرها

When some those Jews used to meet some of them used to say: 'What have you done? You are informing your people **Do you talk to them of what Allah has Disclosed to you** from the evidence on the truthfulness of the Prophet-hood of Muhammad^{saww} and the Imamate of his^{saww} brother Ali^{asws} **that they may contend with you by this before your Lord?** That you knew about this and had witnessed it and still did not believe in him^{saww} and refused to obey him^{saww}?' They thought in their ignorance that if they do not disclose to their people these Signs (parchments in their sleeves) then there will be no proof over them for it.

ثم قال عزوجل: (أفلا تعقلون) أن - هذا - الذي تخبرونهم - به - مما فتح الله عليكم من دلائل نبوة محمد (صلى الله عليه وآله) حجة عليكم عند ربكم؟! قال الله عزوجل: (أولا يعلمون)؟ يعني أولا يعلم هؤلاء القائلون لاخوانهم: " أتحدثونهم بما فتح الله عليكم ": (أن الله يعلم ما يسرون) من عداوة محمد (صلى الله عليه وآله) ويضمرونه من أن إظهارهم الإيمان به أمكن لهم من اصطلامه وإبارة أصحابه (وما يعلنون) من الإيمان ظاهرا ليؤنسوهم، ويقفوا به على أسرارهم فيذيعوها

بحضرة من يضرهم. وأن الله لما علم ذلك دبر لمحمد تمام أمره، وبلوغ غاية ما أراد الله بيعته وأنه يتم أمره، وأن نفاقهم وكياهم لا يضره.

Then Allah^{azwj} Mighty and Majestic Said **Do you not then understand?** What you have been informed about that Allah^{azwj} Disclosed to you the evidence of the Prophet-hood of Muhammad^{saww} is proof over you with your Lord^{azwj}? Allah^{azwj} the Almighty Said **[2:77] Do they not know** Meaning, what they are saying to their brethren **that Allah Knows what they keep secret** the enmity towards Muhammad^{saww} and what is in their minds when they apparently express their belief in him^{saww} and the possibility of being a lesson for his^{saww} companions **and what they make known?** The expression of their apparent belief, so that they may come to know their secrets and adversely affect them by these. And when Allah^{azwj} Disclosed this to Muhammad^{saww} all their affairs and Told him^{saww} that Allah^{azwj} will Make His^{azwj} Order reach to its completion, and their hypocrisy will not adversely affect him the least.¹²

قال أبو علي الطبرسي في (مجمع البيان): روي عن أبي جعفر الباقر (عليه السلام) أنه قال: «كان قوم من اليهود ليسوا من المعاندين المتواطئين، إذا لقوا المسلمين حدثهم بما في التوراة من صفة محمد (صلى الله عليه وآله)، فنهاهم كبراً عن ذلك، وقالوا: لا تخبروهم بما في التوراة من صفة محمد فيحاجوكم به عند ربكم، فنزلت الآية».

Abu Ali Al Tabarsy said in Majma Al Bayaan,

'It has been reported from Abu Ja'far Al-Baqir^{asws} having said: 'There was a group of Jews who were neither from the obstinate collaborators. Whenever they used to meet the Muslims, they would discuss with them what was in the Torah from the description of Muhammad^{saww}. So their elders forbid them from that, and said, 'Do not bring out to them what is in the Torah from the description of Muhammad^{saww}, for they would argue against you by in the Presence of their Lord^{azwj}'. So the Verse was Revealed'.¹³

VERSE 78

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنْ هُمْ إِلَّا يَظُنُّونَ {78}

[2:78] And there are among them illiterates who are not knowing the Book except for hearsay, and they do but conjecture

قال الامام (عليه السلام): - ثم - قال الله عز وجل: يا محمد ومن هؤلاء اليهود (اميون) لا يقرؤون - الكتاب - ولا يكتبون، كالامي منسوب إلى امه أي هو كما خرج من بطن امه لا يقرأ ولا يكتب (لا يعلمون الكتاب) المنزل من السماء ولا المكذب به، ولا يميزون بينهما (إلا أمانى) أي إلا أن يقرأ عليهم ويقال لهم: - إن - هذا كتاب الله وكلامه، لا يعرفون إن قرئ من الكتاب خلاف مافيه (وإن هم إلا يظنون)، أي مايقول لهم رؤسائهم من تكذيب محمد (صلى الله عليه وآله) في نبوته، وإمامة علي (عليه السلام) سيد عترته، وهم يقلدونهم مع أنه محرم عليهم تقليدهم.

The Holy Imam Hassan Al-Askari^{asws} said: 'Then Allah the Almighty Said "O Muhammad^{saww}! And among these Jews are **[2:78] illiterates** who do not know how to read or write just like an 'Ummi', which is actually associated with 'Umm', that is as if one has just been born and he does not know how to read or write **who are not**

¹² Tafseer Imam Hassan Al Askari^{asws} – S 142

¹³ مجمع البيان 1: 286

knowing the Book the one which has come down from the sky and what it falsifies and cannot differentiate between the two **except for hearsay** meaning, unless someone reads it for him and says to him that this is the Book of Allah^{azwj} and His^{azwj} Word, he does not know whether that which is being read to him is opposite to what is in the Book or not **and they do but conjecture** meaning, what these chiefs are saying to him in falsification of Muhammad^{saww} in his^{saww} Prophet-hood, and the Imamate of Ali^{asws} the Imam of his^{saww} Progeny^{asws}, and they are emulating the chiefs (doing Taqleed of) although it is forbidden to them to be in their Taqleed.

قال: فقال رجل للصادق (عليه السلام): فإذا كان هؤلاء العوام من اليهود لا يعرفون الكتاب إلا بما يسمعون من علمائهم لا سبيل لهم إلى غيره، فكيف ذمهم بتقليدهم والقبول من علمائهم؟ وهل عوام اليهود إلا كعوامنا يقلدون علماءهم؟ فإن لم يجز لأولئك القبول من علمائهم، لم يجز لهؤلاء القبول من علمائهم.

The Holy Imam Hassan Al-Askari^{asws} said: 'A person said to Al-Sadiq^{asws}: 'These general people from among the Jews did not know the Book until such time as it is read out to them from their Priests and they do not have any way other than this, what is the reason for their condemnation of being in Taqleed and accepting (fatwa) of their Priests? Are these generality of Jews not as our people who also do Taqleed of their Priests? For if it is not permissible for them to accept what they get from their Priests, then it is not permissible for us to accept what we get from our priests.'

فقال (عليه السلام): بين عوامنا وعلمائنا وبين عوام اليهود وعلمائهم فرق من جهة وتسوية من جهة، أما من حيث أنهم استنوا، فإن الله قد ذم عوامنا بتقليدهم علماءهم كما - قد - ذم عوامهم. وأما من حيث أنهم افترقوا فلا.

Imam Hassan Al-Askari^{asws} said: 'In between our people and our priests, and their people and their priests, there is a difference as well as a similarity. For what is similar between the two, Allah^{azwj} has also condemned the Muslims for emulating their priests just like their people having been condemned, whether there is a difference between them or not.

قال: بين لي ذلك يا بن رسول الله (صلى الله عليه وآله)! قال (عليه السلام): إن عوام اليهود كانوا قد عرفوا علماءهم بالكذب الصراح، وبأكل الحرام وبالرشاء، وبتغيير الأحكام عن واجبها بالشفاعات والعنايات والمصانعات. وعرفوهم بالتعصب الشديد الذي يفارقون به أديانهم، وأنهم إذا تعصبوا أزالوا حقوق من تعصبوا عليه، وأعطوا ما لا يستحقه من تعصبوا له من أموال غيرهم وظلموهم من أجلهم.

He said: 'Explain this to me O son^{asws} of Rasool-Allah^{saww}. Imam^{asws} said: 'The generality of the Jews used to be aware that their Priests normally used to lie to them, and eat that which is unlawful and take bribes and amend the Orders of obligations by someone's intercession or as a favour to someone. They knew them that they used to be extremely prejudicial against their enemies, and the one that they were prejudicial against, they would disgrace him and deprive him of his rights, and the one they used to be prejudicial for, they would give him wealth that he did not deserve from the wealth of others who they were prejudicial against, and were unjust and oppressive to him.'

وعرفوهم بأنهم يقارفون المحرمات، واضطروا بمعارف قلوبهم إلى أن من فعل ما يفعلونه فهو فاسق، لا يجوز أن يصدق على الله، ولا على الوسائط بين الخلق وبين الله، فلذلك ذمهم - الله - لما قلدوا من قد عرفوا، ومن قد علموا أنه لا يجوز قبول خبره، ولا تصديقه في حكايته، ولا العمل بما يؤديه إليهم عن لم يشاهدوه، ووجب عليهم النظر بأنفسهم في أمر رسول الله (صلى الله عليه وآله) إذ كانت دلائله أوضح من أن تخفى، وأشهر من أن لاتظهر لهم.

They knew them that they used to be unlawful in their deeds, and they also knew in their hearts that their deeds are mischievous, and there is no Permission for it to be true with Allah^{azwj}, and they did not accept the intermediacy of the Prophet^{saww} between people and Allah^{azwj}, and that is why they were condemned by Allah^{azwj} when they did Taqleed even being aware of the (corruption) of their scholars as well as that they were not permitted to take news (decrees/fatwa) from them, nor were they allowed to verify their speech about one^{saww} whom they had not seen, and it was obligatory for them to see for themselves in the affair of the Messenger of Allah^{saww} whether the evidence was clear or deficient, whether it was apparent or not clear to them.

وكذلك عوام امتنا إذا عرفوا من فقهاءهم الفسق الظاهر، والعصبية الشديدة والتكالب على حطام الدنيا وحرمانها، وإهلاك من يتعصبون عليه إن كان لأصلاح أمره مستحقاً، وبالتفرق بالبر والاحسان على من تعصبوا له، وإن كان للالذال والإهانة مستحقاً. فمن قلد من عوامنا - من - مثل هؤلاء الفقهاء فهم مثل اليهود الذين ذمهم الله تعالى بالتقليد لفسقة فقهاءهم.

And it is the same for the people when they are aware that their Jurists are indulging in open mischief, and are extremely prejudicial and scramble for this world and its prohibition, and destroy those whom they are prejudicial against although he was deserving to be corrected by good advice; and the one they are prejudicial to, they treat him with goodness and favours although he is deserving to be disgraced and punished. Whoever from the people were to do Taqleed of these kind of Jurists are like those Jews who have been condemned by Allah^{azwj} for doing Taqleed of their mischievous Jurists.

فأما من كان من الفقهاء صائناً لنفسه، حافظاً لدينه، مخالفاً لهواه، مطيعاً لأمر مولاه فللعوام أن يقلدوه. وذلك لا يكون إلا - في - بعض فقهاء الشيعة لا جميعهم، فإن من ركب من القبانح والفواحش مراكب فسقة فقهاء العامة فلا تقبلوا منهم عنا شيئاً، ولا كرامة لهم، وإنما كثر التخليط فيما يتحمل عنا أهل البيت لذلك، لأن الفسقة يتحملون عنا، فهم يحرفونه بأسره لجهلهم، ويضعون الأشياء على غير - مواضعها و - وجوها لقلّة معرفتهم وآخرين يتعمدون الكذب علينا ليجروا من عرض الدنيا ما هو زادهم إلى نار جهنم.

But whoever from the Jurists who control his self, protects his religion, opposes his desires, is obedient to the order of his Master^{asws} then the people should consult him (for obtaining traditions of Masomeen^{asws}) And this is not but for some of the Fugaha of the Shias and not all of them (Fugaha are those who narrate traditions of Mosomeen^{asws14}). And those of them, who indulge in ugly deeds and immorality like the mischievous Jurists of the Muslims, do not accept anything from him, nor give him any reverence. There are many of them who have mixed their words with ours^{asws}, the People of the Household^{asws}. When our^{asws} words reach them, they alter them by their ignorance, and they place them wrongly due to their deficient understanding whilst the others deliberately forge lies against us in order to accumulate from this world, and this will be their provision to the Fire of Hell.

ومنهم قوم نصاب لا يقدرّون على القدر فينا، يتعلمون بعض علومنا الصحيحة فيتوجهون به عند شيعتنا، وينتقصون - بنا - عند نصابنا ثم يضيفون إليه أضعافه وأضعاف أضعافه من الأكاذيب علينا التي نحن براء منها، فيتقبله - المسلمون - المستسلمون من شيعتنا على أنه من علومنا فضلوها وأصلوهم.

¹⁴ Imam Jafar-Al-Sadiq^{asws} says: 'We^{asws} don't consider a 'Al-Faqih' (the jurist) from them as 'Al Faqih' until he is the 'Mohaddith' (narrator of Hadeeth), 27 149 11 وسائل الشيعة 2 82 . بحار الأنوار

And among them is a group of *Nasibis* who have no power over our authority. They learn some of our^{asws} knowledge correctly, and then take it to our^{asws} Shias. They fault us^{asws} when they are with those who hate us^{asws}, then they make additions to it and additions to the additions by attributing lies to us^{asws} from which we^{asws} distance ourselves^{asws}. The Muslims accept this from them and these lies are accepted by our Shias as being from our^{asws} knowledge. And so, they go astray and lead others astray.

وهم أضر على ضعفاء شيعتنا من جيش يزيد على الحسين بن علي (عليهما السلام) وأصحابه فانهم يسلبونهم الارواح والاموال، وللمسلوبين عند الله أفضل الاحوال لما لحقهم من أعدائهم.

And they damage our weak minded Shias more than the damage that was done by the army of Yazeed to Al-Husayn Bin Ali^{asws} and to his^{asws} companions, for they took their souls and their wealth, and this destruction, with Allah^{azwj}, is greater in condition by the loss of their rights from their enemies.

وهؤلاء علماء السوء الناصبون المشبهون بأنهم لنا موالون، ولاعدائنا معادون يدخلون الشك والشبهة على ضعفاء شيعتنا، فيضلونهم ويمنعونهم عن قصد الحق المصيب. - لا جرم - أن من علم الله من قلبه - من هؤلاء العوام - أنه لا يريد إلا صيانة دينه وتعظيم وليه، لم يتركه في يد هذا الملبس الكافر. ولكنه يقيض له مؤمنا يقف به على الصواب، ثم يوفقه الله تعالى للقبول منه فيجمع له بذلك خير الدنيا والآخرة، ويجمع على من أضله لعن الدنيا وعذاب الآخرة.

These evils scholars of the *Nasibis*, who portray themselves as our^{asws} friends and the enemies of our^{asws} enemies, create doubts and confusion in our^{asws} Shias with infirm faith and lead them astray and prevent them from walking on the right path. But, about whom Allah^{azwj} Knows what is in their hearts, from these common people, that he does not want anything, except to safeguard his religion and revere his Guardian^{asws}, He^{azwj} does not leave him in the hands of these infidels in disguise. But, He^{azwj} Sends to him a Believer who shows him the right way, and then Allah^{azwj} Inclines him to accept his advice, and then Collects for him for this good of this world and the hereafter, and Collects for the one who led him astray, Curses in this world and Punishment in the hereafter.

ثم قال: - قال - رسول الله (صلى الله عليه وآله): شرار علماء امتنا المضلون عنا، القاطعون للطرق إلينا، المسمون أصدادنا بأسمائنا، الملقبون أصدادنا بألقابنا، يصلون عليهم وهم لعن مستحقون، ويلعنوننا ونحن بكرامات الله مغمورون، وبصلوات الله وصلوات ملائكته المقربين علينا - عن صلواتهم علينا - مستغنون.

Then the Holy Imam Hassan Al-Askari^{asws} said: 'Rasool-Allah^{asws} said: The mischievous scholar is the one who leads people away from us^{asws} and cuts off from our^{asws} ways, calls our^{asws} adversaries with our^{asws} names, refers to our adversaries with our^{asws} titles, sends salutations upon them when they are deserving of curses, and curses us^{asws} when we^{asws} have been Honoured by Allah^{asws} by the Salutations of Allah^{asws} and the salutations of His^{asws} Angels of Proximity on us^{asws} – and we are unconcerned with their salutations to us^{asws} 15

VERSE 79

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ {79}

¹⁵ Tafseer Imam Hassan Al Askari^{asws} – S 143

[2:79] So woe be unto those who write the Book with their hands and then are saying: This is from Allah, so that they may take for it a small price for it; therefore woe unto them for what their hands have written and woe unto them for what they are earning

ثم - قال: - قيل لامير المؤمنين (عليه السلام): من خير خلق الله بعد أئمة الهدى ومصابيح الدجى؟ قال: العلماء إذا صلحوا. قيل: فمن شر خلق الله بعد إبليس وفرعون ونمرود، وبعد المتسمين بأسمائكم والمتلقين بألقابكم، والآخذين لامكتنكم، والمتأمرين في ممالككم؟ قال: العلماء إذا فسدوا، هم المظهرون للباطيل، الكاتمون للحقائق، وفيهم قال الله عزوجل: (اولئك يلعنهم الله ويلعنهم اللاعنون إلا الذين تابوا) الآية. ثم قال الله عزوجل: " فويل للذين يكتبون الكتاب بأيديهم ثم يقولون هذا من عند الله ليشتروا به ثمنا قليلا " الآية.

Then Imam Hassan Al-Askari^{asws} said: 'A person asked Amir-ul-Momineen^{asws}: 'Who is better from the creation of Allah^{azwj} after the Imams^{asws} of Guidance who^{asws} are like torches in darkness?' He^{asws} said: 'The scholars who are righteous'. He asked: 'Who is the most evil from the creation of Allah^{azwj} after Iblees^{la} and Pharaoh^{la} and Nimrod^{la} and those who adopted your^{asws} names as their names and your^{asws} titles for themselves, who took your^{asws} places, and are issuing orders in your jurisdiction?' He^{asws} said: 'The scholars who get corrupted, who display the invalid orders and hide the truth and for them Allah^{azwj} Says **[2:159] these it is whom Allah shall curse, and those who curse shall curse them (too) [2:160] Except those who repent** The Verse. Then Allah^{azwj} Says **[2:79] So woe be unto those who write the Book with their hands and then are saying: This is from Allah, so that they may take for it a small price for it.**

145 - قال الامام (عليه السلام): قال الله عزوجل - هذا - لقوم من هؤلاء اليهود كتبوا صفة زعموا أنها صفة النبي (صلى الله عليه وآله) وهو خلاف صفته، وقالوا للمستضعفين - منهم - هذه صفة النبي المبعوث في آخر الزمان: إنه طويل، عظيم البدن والبطن، أصهب الشعر، ومحمد (صلى الله عليه وآله) بخلافه، وهو يجي بعد هذا الزمان بخمسمائة سنة. وإنما أرادوا بذلك لتبقى لهم على ضعفائهم رياستهم، وتدوم لهم منهم إصابتهم ويكفوا أنفسهم مؤنة خدمة رسول الله (صلى الله عليه وآله) - وخدمة علي (عليه السلام) - وأهل خاصته.

The Imam Hassan Al-Askari^{asws} said: 'Allah^{azwj} Mighty and Majestic Said to those group of Jews who had written up the characteristics which they thought were the characteristics of the Prophet^{saww} and these were opposite to his^{saww} characteristics, and they said to the weak ones among them: 'These are the characteristics of the Prophet^{saww} who will be coming at the end of times – that he^{saww} will be tall, heavily built and with a huge belly and red hair, and Muhammad^{saww} is different from this, and he^{saww} will be coming five hundred years from now;. They wanted all these infirm-faith Jews to keep on following their established government and that the income they receive from them would be maintained and is directed in the service of the Messenger of Allah^{saww} and the service of Ali^{asws} and their^{asws} special ones^{asws}.

فقال الله تعالى: (فويل لهم مما كتبت أيديهم) من هذه الصفات المحرفات المخالفات لصفة محمد (صلى الله عليه وآله) وعلي (عليه السلام)، الشدة لهم من العذاب في أسوأ بقاع جهنم (وويل لهم) الشدة (لهم من) العذاب ثانية مضافة إلى الأولى (مما يكسبون) من الاموال التي يأخذونها إذا أثبتوا عوامهم على الكفر بمحمد رسول الله، والجحد لوصيه: أخيه علي ولي الله (عليهما السلام).

Allah^{azwj} Said **[2:79] So woe be unto those who write the Book with their hands** from these characteristics which they altered and were opposite to the characteristics of Muhammad^{saww} and Ali^{asws}, and they will remain in harsh Punishments in the worst parts of Hell **woe be unto those** harsh "to those who" will

bear a second Punishment on top of the first **for what they are earning** from the wealth which they take from them after making them steadfast on the disbelief in Muhammad^{saww} the Messenger of Allah^{azwj}, and the denial of his^{saww} Trustee^{asws}, his^{saww} brother Ali^{asws} the Guardian from Allah^{azwj}.¹⁶

العياشي: عن محمد بن سالم، عن أبي بصير، قال: قال جعفر بن محمد (عليه السلام): «خرج عبدالله ابن عمرو بن العاص من عند عثمان، فلقي أمير المؤمنين (عليه السلام)، فقال له: يا علي، بيتنا الليلة في أمر، نرجو أن يثبت الله هذه الأمة. فقال أمير المؤمنين (عليه السلام): لن يخفى علي ما بيتهم فيه، حرفتم و غيرتم و بدلتم تسعمائة حرف: ثلاثمائة حرفتم، و ثلاثمائة بدلتم فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ» إلى آخر الآية.

Al Ayyashi, from Muhammad Bin Muslim, from Abu Baseer who said,

‘Ja’far Bin Muhammad^{asws} said: ‘Abdullah Ibn Amro Bin Al Aas came out from the presence of Usmaan, so he met Amir-ul-Momineen^{asws}. So he said to him^{asws}, ‘O Ali^{asws}! We were in our house tonight regarding this matter (Collection of the Quran). We hope that Allah^{azwj} would Affirm this community’. So Amir-ul-Momineen^{asws} said: ‘It is not hidden from me^{asws} what has taken place in it. You have altered, and replaced, and changed nine hundred letters – three hundred you have altered, and three hundred you have replaced, and three hundred you have changed [2:79] **So woe be unto those who write the Book with their hands and then are saying: This is from Allah**’ – up to the end of the Verse’.¹⁷

VERSE 80

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُمْ أَتَمَّ يَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ {80}

[2:80] And they say: Fire shall not touch us except for a number of days. Say: Have you received a Promise from Allah, then Allah will not fail to Fulfill His Promise, or do you speak against Allah what you do not know?

قال الامام (عليه السلام): قال الله عزوجل: (وقالوا) يعني اليهود - المصرون - المظهرون للايمان، المسرون للنفاق، المدبرون على رسول الله (صلى الله عليه وآله) وذويه بما يظنون أن فيه عطبيهم (لن تمسنا النار إلا أياما معدودة) وذلك أنه كان لهم أصهار وإخوه رضاع من المسلمين يسرون كفرهم عن محمد (صلى الله عليه وآله) وصحبه، وإن كانوا به عارفين، صيانة لهم لارحامهم وأصهارهم.

The Holy Imam Hassan Al-Askari^{asws} said: 'Allah the Almighty Said **[2:80] And they say** Meaning, the Jews who were determines, and displayed belief and kept a secret of their hypocrisy, the plotters against Rasool-Allah^{saww} and his^{saww} Household^{asws} in the hope that they would destroy them^{asws} **Fire shall not touch us except for a number of days** and that their in-laws and brothers from among the Muslims who kept their disbelief a secret from Muhammad^{saww} and his^{saww} companions, although they were aware of their condition.

قال لهم هؤلاء: لم تفعلون هذا النفاق الذي تعلمون أنكم به عند الله مسخوط عليكم معذبون؟ أجابهم هؤلاء اليهود: بأن مدة ذلك العذاب الذي نعذب به لهذه الذنوب (أياماً معدودة) تنقضي، ثم نصير بعد في النعمة في الجنان، فلا نتعجل المكروه

¹⁶ Tafseer Imam Hassan Al Askari^{asws} – S 144 & 145

¹⁷ تفسير العياشي 1: 62 / 47.

في الدنيا للعذاب الذي - هو - بقدر أيام ذنوبنا، فانها تقضى وتنقضي، ونكون قد حصلنا لذات الحرية من الخدمة ولذات نعمة الدنيا، ثم لا نبالي بما يصيبنا بعد فانه إذا لم يكن دائما فكأنه قد فنى.

The Muslims said to these Jews: 'Why do you act hypocritically which you know will lead you to Punishment with Allah^{azwj}?' These Jews answered back: 'The duration of this punishment for these sins will expire in **a number of days** then, after this we will go to Paradise, and we are in no hurry to avert the punishment which will be according to the number of days that we have sinned in this world, and then the time will expire, and we will achieve the pleasure of freedom from serving and the pleasure of the bounties of this world, then we do not care what happens afterwards for it will not be eternal and will eventually come to an end'.

فقال الله عزوجل: (قل - يا محمد - أتخذتم عند الله عهدا) أن عذابكم على كفركم بمحمد ودفعكم لآياته في نفسه، وفي علي وسائر خلفائه وأوليائه منقطع غير دائم؟ بل ما هو إلا عذاب دائم لا نفاذ له، فلا تجتروا على الآثام والقبائح من الكفر بالله وبرسوله وبوليّه المنصوب بعده على أمته، ليسوسهم ويرعاهم سياسة الوالد الشفيق الرحيم - الكريم - لولده، ورعاية الحبيب المشفق على خاصته (فلن يخلف الله عهده) فكذلك أنتم بما تدعون من فناء عذاب ذنوبكم هذه في حرز (أم تقولون على الله ما لا تعلمون) اتخذتم عهدا؟ أم تقولون؟ بل أنتم في أيهما ادعيتكم كاذبون.

Allah^{azwj} Mighty and Majestic Says **Say: O Muhammad^{saww} Have you received a Promise from Allah** That your Punishment for the disbelief in Muhammad^{saww} and your rejection of his^{saww} Signs for himself^{saww} and for Ali^{asws} and the other Caliphs^{asws} and Guardians^{asws}, will be cut off and not be permanent? But, it will not be so but an eternal Punishment that will never stop for them, so you better not commit sins of ugliness by your disbelief in Allah^{azwj} and His^{azwj} Messenger^{saww} and the Guardian^{asws} from Him^{azwj} who^{asws} has been appointed over his^{saww} community, so that he^{asws} would look after their affairs like the father looks after his son with compassion and mercy, and care for them like his own **then Allah will not fail to Fulfill His Promise** and so you are claiming for the punishment of your sins to be perishable, and in this is your safety **or do you speak against Allah what you do not know?** Have you taken such a Covenant? Or you are only saying this? But, in both of these cases you are liars'.¹⁸

VERSE 81

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَاطِئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ {81}

[2:81] Yes! Whoever earns evil and his sins beset him on every side, so these are the inmates of the Fire; in it they shall be abiding

ثم قال الله عزوجل ردا عليهم: (بلى من كسب سيئة وأحاطت به خطيئته فأولئك أصحاب النار هم فيها خالدون):

The Allah the Almighty Says **[2:81] Yes! Whoever earns evil and his sins beset him on every side, so these are the inmates of the Fire; in it they shall be abiding.**

قال الامام (عليه السلام): السيئة المحيطة به هي التي تخرجه عن جملة دين الله وتنزعه عن ولاية الله وترميه في سخط الله - و - هي الشرك بالله، والكفر به، والكفر بنبوة محمد رسول الله (صلى الله عليه وآله)، والكفر بولاية علي بن أبي

¹⁸ Tafseer Imam Hassan Al Askari^{asws} – S 146

طالب (عليه السلام) كل واحد من هذه سيئة تحيط به، أي تحيط بأعماله فتبطلها وتمحقها (فأولئك) عاملوا هذه السيئة المحيطة (أصحاب النار هم فيها خالدون).

Imam Hassan Al-Askari^{asws}: 'The despicable sins (surround one from every side) is one which takes one out from the whole of the religion of Allah^{azwj} and takes away from the Friendship of Allah^{azwj} and involves one in the Punishment of Allah^{azwj} and this is associating a partner with Allah^{azwj}, and disbelief in Him^{azwj} and the Prophet-hood of Muhammad^{saww} the Messenger of Allah^{azwj}, and disbelief in the Friendship of Ali Bin Abu Talib^{asws}. Each one of these sins is a despicable one and the deeds will be despicable and destroyed by these **so these are** those who commit such sins **the inmates of the Fire**'.¹⁹

محمد بن يعقوب: عن محمد بن يحيى، عن حمدان بن سليمان، عن عبدالله بن محمد اليماني، عن منيع بن الحجاج، عن يونس، عن صباح المزني، عن أبي حمزة، عن أحدهما (عليهما السلام) في قول الله عز و جل: بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ قَالَ: «إذا جحدوا إمامة أمير المؤمنين (عليه السلام) فأولئك أصحاب النار هم فيها خالدون».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Hamdan Bin Suleyman, from Abdullah Bin Muhammad Al Yamani, from Mani'e Bin Al Hajaj, from Yunus, from Sabah Al Mazny, from Abu Hamza,

(It has been narrated) from one of them^{asws} (5th or 6th Imam^{asws}) regarding the Words of Allah^{azwj} Mighty and Majestic **[2:81] Yes! Whoever earns evil and his sins beset him on every side**, said: 'When they fight against the Imamate of Amir-ul-Momineen^{asws} so these are the inmates of the Fire; in it they shall be abiding'.²⁰

الشيخ في (أماليه) بإسناده عن علي (عليه السلام)، عن النبي (صلى الله عليه و آله) أنه تلا هذه الآية: فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ قِيلَ: يا رسول الله، من أصحاب النار؟ قال: «من قاتل عليا بعدي، فأولئك أصحاب النار مع الكفار، فقد كفروا بالحق لما جاءهم، ألا و إن عليا بضعة مني، فمن حاربه فقد حاربني و أسخط ربي». ثم دعا عليا فقال: «يا علي، حاربك حربي، و سلمك سلمتي، و أنت العلم فيما بيني و بين أمتي».

Al Sheykh in his Amaali, by his chain,

(It has been narrated) from Ali^{asws}, from the Prophet^{saww} having recited this Verse **[2:81] so these are the inmates of the Fire; in it they shall be abiding**. So it was said, 'O Rasool-Allah^{saww}! Who are the inmates of the Fire?' He^{saww} said: 'The ones who will fight (against) Ali^{asws} after me^{saww}, so they are the inmates of the Fire along with the Infidels, for they would have disbelieved in the Truth with what I^{saww} came to them. Indeed! Ali^{asws} is a part of me^{saww}, so the one who is at war with him^{asws}, so he is at war with me^{saww} and has Angered my^{saww} Lord^{azwj}. Then he^{saww} called Ali^{asws}, so he^{saww} said: 'O Ali^{asws}! Your^{asws} war is my^{saww} war, and your^{asws} peace is my^{saww} peace, and you^{asws} are the Flag in what is between me^{saww} and my^{saww} community'.²¹

VERSE 82

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ {82}

¹⁹ Tafseer Imam Hassan Al Askari^{asws} – S 147

²⁰ الكافي 1: 82 / 355.

²¹ الأمالي 1: 374.

[2:82] And those who believe and do righteous deeds, these are the dwellers of the Paradise; in it they shall be abiding

قال أبويعقوب يوسف بن زياد وعلي بن سيار (رض): حضرنا ليلة على غرفة الحسن بن علي بن محمد (عليهم السلام) وقد كان ملك الزمان له معظما، وحاشيته له مبجلين، إذ مر علينا والي البلد - والي الجسرين - ومعه رجل مكتوف، والحسن ابن علي (عليهما السلام) مشرف من روزنته. فلما رآه والي ترجل عن دابته إجلالا له. فقال الحسن بن علي (عليهما السلام): عد إلى موضعك. فعاد، وهو معظم له، وقال: يابن رسول الله، أخذت هذا، في هذه الليلة، على باب حانوت صيرفي، فاتهمته بأنه يريد نفيه والسرقة منه. فقبضت عليه، فلما هممت أن أضربه خمسمائة - سوط - وهذا سبيلي فيمن أتهمه ممن أخذه - ليكون قد شقى ببعض ذنوبه قبل أن يأتيني - ويسألني فيه - من لا أطيق مدافعتة.

Abu Yaqoub Yusuf Bin Ziyad and Ali Bin Siyar said: 'We were present at the house of Imam Ali^{asws} Bin Hassan Al-Askari^{asws} one night, and the ruler of the time who used to honour him^{asws}, passed by with his entourage outside the house, and with him was a captive person. Imam Al-Hassan Bin Ali^{asws} was looking outside from his house. When the governor saw him^{asws}, he dismounted from his horse in respect. Imam Al-Hassan Bin Ali^{asws} said: 'Get back on your horse'. He mounted on it, and said: 'O son^{asws} of Rasool-Allah^{saww}! I have taken this man captive this night from the door of the money changer under suspicion of theft. I captured him and will have him flogged five hundred times and this is the way I deal with those who have been accused as such, so that it would be a lesson for him for some of his sins. Before I could have him flogged, he asked me something which I could not defend against'.

فقال لي: اتق الله ولا تتعرض لسخط الله، فاني من شيعة أمير المؤمنين علي بن أبي طالب (عليه السلام) وشيعة هذا الامام - أبي - القائم بأمر الله (عليه السلام). فكففت عنه، وقلت: أنا مار بك عليه، فان عرفك بالشيعة أطلقت عنك، وإلا قطعت يدك ورجلك، بعد أن أجلك ألف سوط. وقد جئت بك - به - يا بن رسول الله فهل هو من شيعة علي (عليه السلام) كما ادعى؟

He said to me: 'Have fear of Allah^{azwj} and do not be subject to the Wrath of Allah^{azwj} for I am from the Shias of Amir-ul-Momineen Ali Bin Abu Talib^{asws} and the Shias of this Imam^{asws} the father of Al-Qaim^{ajfj} (The One^{asws} who will rise by the Order of Allah^{azwj}). So I stayed away from him and said: I will take you to him^{asws} and if he^{asws} were to recognize you as one of his^{asws} Shias then I shall let you go, but if he^{asws} does not then I shall cut off your hands and feet after flogging you a thousand lashes. I have brought him to you^{asws}, O son^{asws} of Rasool-Allah^{saww}! Is he one of your^{asws} Shias as he claims to be?'

فقال الحسن بن علي (عليهما السلام): معاذ الله، ما هذا من شيعة علي (عليه السلام)، وإنما ابتلاه الله في يدك، لا اعتقاده في نفسه أنه من شيعة علي (عليه السلام) فقال والي: الآن كفيتني مؤنته، الآن أضربه خمسمائة - ضربة - لا حرج علي فيها. فلما نجاه بعيدا، قال: ابطحوه، فبطحوه وأقام عليه جلادين، واحدا عن يمينه، وآخر عن شماله، وقال: أوجعاه. فأهويا إليه بعصيهما فكانا لا يصيبان إسته شيئا إنما يصيبان الأرض. فضجر من ذلك، وقال: ويلكما تضربان الأرض؟ اضربا إسته. - فذهبا يضربان إسته - فعدلت أيديهما فجعلا يضرب بعضهما بعضا ويصيح ويتأوه.

Imam Al-Hasan Bin Ali^{asws} said: 'Allah^{azwj} Forbid! He is not from the Shias of Ali^{asws}, but Allah^{azwj} afflicted him by your hand for his belief for himself that he is from the Shias of Ali^{asws}. The governor said: 'I will now have him flogged five hundred lashes which are not fatal, then I shall have his hands cut off'. He said to the attendants: 'Lie him on the ground!' They made him lie on the ground and two executioners stood by him, one on his right and one on his left, and then he said: 'Flog him!' They took out their lashes and started whipping him but their strikes used to hit the ground and not on his back. He said: 'Woe be on you two, you are striking the earth? Strike on his

back'. They tried to strike his back but ended up striking each other, and started shouting and moaning.

فقال: ويحكماء، أمجنونان أنتما يضرب بعضكما بعضاً؟! اضربا الرجل. فقالوا: ما نضرب إلا الرجل، وما نقصد سواه، ولكن تعدل أيدينا حتى يضرب بعضنا بعضاً. قال: فقال: يا فلان ويا فلان حتى دعا أربعة وصاروا مع الأولين ستة، وقال: أحيطوا به، فأحاطوا به، فكان يعدل بأيديهم، وترفع عصيهم إلى فوق، فكانت لا تقع إلا بالوالي فسقط عن دابته، وقال: قتلتموني، قتلكم الله، ما هذا؟! فقالوا: ما ضربنا إلا إياه! ثم قال لغيرهم: تعالوا فاضربوا هذا. فجاءوا، فضربوه بعد فقال: ويلكم إياي تضربون؟! فقالوا: لا والله، ما نضرب إلا الرجل!

He said: Woe be on you two. Have you both gone mad that you are hitting each other? Hit the man'. They said: 'We are not striking but at the man, and nothing apart from that, but our hands get diverted until we end up hitting each other'. He said: 'O you, and O you!' Until he called over four more to be with the first two and said: 'Surround him'. They surround him and started hitting him, but their hands used to get diverted upwards until they ended up hitting the governor who fell down from his horse and said: 'You are killing me, may Allah^{azwj} kill you! What is this?' They said: 'We are not hitting except him!' Then another one of them said: 'Come, let us go and hit him'. He went and ended up striking the other one. He said: 'Woe be on you! Who are you striking at?' They said: 'No, By Allah^{azwj}, we are not hitting but the man!'

قال الوالي: فمن أين لي هذه الشجاعت برأسي ووجهي وبدني، إن لم تكونوا تضربوني؟! فقالوا: شئت أيماننا إن كنا - قد - قصدناك بضرب. فقال الرجل للوالي: يا عبدالله أما تعتبر بهذه اللطاف التي بها يصرف عني هذا الضرب، ويلك ردني إلى الامام، وامتنل في أمره.

The governor said: 'So then, how come there are these wounds on my head, and my face and my body, if you did not inflict them upon me?' They said: 'May our hands be paralysed we had no intention to strike at you'. The man said to the governor: 'O servant of Allah^{azwj}! Learn a lesson from this, by which these strikes have been diverted away from me. Woe be on you! Return me to the Imam^{asws}, and act according to his^{asws} order'.

قال: فرده الوالي بعد - إلى - بين يدي الحسن بن علي (عليهما السلام). فقال: يابن رسول الله، عجبنا لهذا، أنكرت أن يكون من شيعتكم ومن لم يكن من شيعتكم، فهو من شيعة إبليس، وهو في النار، وقد رأيت له من المعجزات ما لا يكون إلا للأنبياء. فقال الحسن بن علي (عليهما السلام): قل: أو للأوصياء. - فقال: أو للأوصياء -.

After this, the governor returned to the Imam Al Hassan Bin Ali^{asws} with him and said: 'O son^{asws} of Rasool-Allah^{saww}! This is strange! You^{asws} denied that he was one of your^{asws} Shias, and the one who is not one of your^{asws} Shias is the Shias of Iblees^{la}, and he will be in the Fire; and I have seen miracles from him that can only be seen from the Prophets^{asws}. Imam Al-Hassan Bin Ali^{asws} said: 'Say: Or from their^{asws} Trustees^{asws}'. He said: 'Or from their^{asws} Trustees^{asws}'.

فقال الحسن بن علي (عليهما السلام) للوالي: يا عبدالله إنه كذب في دعواه - أنه من شيعتنا - كذبة لو عرفها ثم تعمد لها لا بتلى بجميع عذابك له، وليقي في المطبق ثلاثين سنة، ولكن الله تعالى رحمه لا يطلق كلمة على ما عني لا على تعمد كذب وأنت يا عبدالله، فاعلم أن الله عز وجل قد خلصه من يدك، خل عنه فانه من موالينا ومحبينا، وليس من شيعتنا.

Imam Al-Hassan Bin Ali^{asws} said to the governor: O servant of Allah^{azwj}! He was false in making of his claim that he was from our^{asws} Shias. He lied, if he was aware of it then he would have been deserving off all your punishments and would have remained in prison for a period of thirty years, but Allah^{azwj} was Merciful to him for the

words that he did not understand it to be false. And you, O servant of Allah^{azwj}, know that Allah^{azwj} the Almighty has Rescued him from your hands, so overlook his faults for he is from our^{asws} friends and those that love us^{asws}, but he is not from our^{asws} Shias'.

فقال الوالي: ماكان هذا كله عندنا إلا سواء، فما الفرق؟ قال له الامام (عليه السلام): الفرق أن شيعتنا هم الذين يتبعون آثارنا، ويطيعونا في جميع أوامرنا ونواهيها، فاولئك - من - شيعتنا. فأما من خالفنا في كثير مما فرضه الله عليه فليسوا من شيعتنا.

The governor said: 'With us all of them are the same. What is the difference between them?' The Imam^{asws} said to him: 'The difference is that our Shias are those who follow our^{asws} footsteps and are obedient to all of our^{asws} orders and prohibitions, and they are from our^{asws} Shias. Those who act opposite to most of what Allah^{azwj} has Obligated to them are not from our Shias'.

قال الامام (عليه السلام) للوالي: وأنت قد كذبت كذبة لو تعمدتها وكذبتها لايتلاك الله عزوجل بضرب ألف سوط، وسجن ثلاثين سنة في المطبق. قال: وما هي يا بن رسول الله؟ قال: بزعمك أنك رأيت له معجزات، إن المعجزات ليست له إنما هي لنا أظهرها الله تعالى فيه أبانة لحجتنا وإيضاحا لجلالتنا وشرفنا، ولو قلت: شاهدت فيه معجزات، لم أنكره عليك، أليس إحياء عيسى (عليه السلام) الميت معجزة؟ أهي للميت أم لعيسى؟ أو ليس خلق من الطين كهية الطير فصار طيرا باذن الله - معجزة - أهي للطائر أو لعيسى؟ أو ليس الذين جعلوا قردة خاسنين معجزة، أهي للقردة؟ أو لنبي ذلك الزمان؟ فقال الوالي: أستغفر الله - ربي - وأتوب إليه.

The Imam^{asws} said to the governor: 'You have spoken a lie, which if it had been knowingly spoken, then Allah^{azwj} the Almighty would have subjected you to a thousand lashes and thirty years of imprisonment'. He said: 'And what is that O son^{asws} of Rasool-Allah^{saww}?'. He^{asws} said: 'Your conjecture that you have seen miracles from him, for these miracles were not from him, but Allah^{azwj} had Manifested them to Demonstrate our^{asws} proofs and our^{asws} glory and our^{asws} prestige. And if you still say that these miracles were from him, and then was not bringing the dead back to life by Isa^{asws} a miracle? Was this from the dead body or from Isa^{asws}? Or was not the creation from the mud a likeness of a bird and for it to fly by the Permission of Allah^{azwj} a miracle, from the bird or from Isa^{asws}? Or was not the conversion into apes a miracle, from the apes or from the Prophet^{asws} of the time?' The governor said: 'I seek forgiveness from Allah^{azwj} and I repent to Him^{azwj}'.

ثم قال الحسن بن علي (عليهما السلام) للرجل الذي قال إنه من شيعة علي (عليه السلام) يا عبدالله لست من شيعة علي (عليه السلام)، إنما أنت من محبيه، وإنما شيعة علي (عليه السلام) الذين قال عزوجل فيهم: (والذين آمنوا وعملوا الصالحات أولئك أصحاب الجنة هم فيها خالدون). هم الذين آمنوا بالله ووصفوه بصفاته، ونزهوه عن خلاف صفاته، وصدقوا محمدا في أقواله، وصوبوه في كل أفعاله، ورأوا عليا بعده سيدا إماما، وقرما هماما لا يعدله من أمة محمد أحد، ولا كلهم إذا اجتمعوا في كفة يوزنون بوزنه، بل يرجح عليهم كما ترجح السماء والارض على الذرة.

Then Al-Hassan Bin Ali^{asws} said to the man who had claimed to be a Shias of Ali^{asws}: 'O servant of Allah^{azwj}! You are not from the Shias of Ali^{asws}, but you are from those that love him^{asws}. The Shias of Ali^{asws} are those about whom Allah the Almighty has Said [2:82] **And those who believe and do righteous deeds, these are the dwellers of the Paradise; in it they shall be abiding** They are those who have believed in Allah^{azwj} and have characterized Him^{azwj} with His^{azwj} Characteristics and kept away from what are not His^{azwj} Characteristics, and ratified Muhammad^{saww} in whatever he^{saww} said, and considered all of his^{saww} actions to be correct, and accept Ali^{asws} to be the Chiefs of the Imams^{asws} after him^{saww}, and consider that not one or all

of the community of Muhammad^{saww} can be of equal weight to him^{asws}, but on the scale it will be like the sky and the earth on one hand and a (weight of) a particle on the other'.

وشيعه علي (عليه السلام) هم الذين لا يباليون في سبيل الله أوقع الموت عليهم، أو وقعوا على الموت. وشيعه علي (عليه السلام) هم الذين يؤثرون إخوانهم على أنفسهم، ولو كان بهم خصاصة وهم الذين لا يراهم الله حيث نهاهم، ولا يفقدهم من حيث أمرهم. وشيعه علي (عليه السلام) هم الذين يقتدون بعلي في إكرام إخوانهم المؤمنين.

And the Shias of Ali^{asws} are those who, on the Way of Allah^{azwj}, do not care whether death comes to them or they go towards it. And the Shias of Ali^{asws} are those who prefer their brothers over themselves, although they may be in adversities, and they do not look towards that which they have been Prohibited from and do not stay away from that which they have been Ordered to. And the Shias of Ali^{asws} are those what keep in mind Ali^{asws} when they honour their believing brothers'.

ما عن قولي أقول لك هذا، بل أقوله عن قول محمد (صلى الله عليه وآله)، فذلك قوله تعالى: (وعملوا الصالحات) قضوا الفرائض كلها، بعد التوحيد واعتقاد النبوة والامامة وأعظمها - فرضا - : قضاء حقوق الاخوان في الله، واستعمال التقية من أعداء الله عزوجل - في وجوب الاهتمام بالتقية وقضاء حقوق المؤمنين: -

'This is not from my^{asws} speech but I^{asws} am speaking from the speech of Muhammad^{saww} and the Speech of Allah^{azwj} **and do righteous deeds** fulfill all obligations, after believing in the Unity of Allah^{azwj} and the Prophet-hood and the Imamate, and the greater obligations – the fulfillment of the rights of the brothers in Allah^{azwj} and acting according to dissimulation, from the enemies of Allah^{azwj} the Almighty in the obligation of paying attention to the dissimulation, and the fulfillment of the rights of the Believers'.²²

VERSE 83

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ {83}

[2:83] And when We Took a Covenant with the Children of Israel: You shall not worship any but Allah and the goodness to the two parents, and to the near of kin and to the orphans and the poor, and you shall speak to the people good words and establish the Salat and give the Zakat. Then you turned back except a few of you and (now too) you are turning away.

قال الامام (عليه السلام): قال الله عزوجل لبني إسرائيل: واذكروا (إذ أخذنا ميثاق بني إسرائيل) عهدهم المؤكد عليهم (لا تعبدون إلا الله): أي لا يشبهوه بخلقه، ولا يجوروه في حكمه، ولا يعملوا ما يراد به - وجهه يريدون به - وجه غيره.

The Imam Hassan Al-Askari^{asws} said: 'Allah^{azwj} Mighty and Majestic Said to the children of Israel: Remember **[2:83] And when We Took a Covenant with the Children of Israel** A certain oath to them **You shall not worship any but Allah** meaning that they will not make resemblance of Him^{azwj} with His^{azwj} creatures, Him^{azwj} nor be compulsive in His^{azwj} Judgements, nor act opposite to what He^{azwj} Wants, nor Divert what He^{azwj} Wants to someone else.

²² Tafseer Imam Hassan Al Askari^{asws} – S 161

(وبالوالدين إحساناً) وأخذنا ميثاقهم بأن يعملوا بوالديهم إحساناً، مكافأة على إنعامهما عليهم، وإحسانهما إليهم، واحتمال المكروه الغليظ فيهم لترفيهم وتوديعهم (وذي القربى) قرابات الوالدين بأن يحسنوا إليهم لكرامة الوالدين.

and the goodness to the two parents And the Covenant was taken from them that they shall behave goodly to their parents, for the gifts that they gave them, and the goodness that they had done to them, and the difficulties that they bore for them for their lives **and to the near of kin** the relatives of the parents, due to the goodness done to them by their parents.

(واليتامى) أي: وأن يحسنوا إلى اليتامى الذين فقدوا آباءهم الكافلين لهم أمورهم، السابقين إليهم غذاءهم وقوتهم، المصلحين لهم معاشهم. (وقولوا للناس) الذين لا مؤونة لهم عليكم (حسناً) عاملوهم بخلق جميل.

and to the orphans meaning, the orphans for whom their fathers had the responsibility to look after their affairs and used to feed them and correct them in their lives **and you shall speak to the people** those for whom you do not have the responsibility of, **good words** - act with them with beautiful etiquettes.

(وأقيموا الصلاة) الخمس، وأقيموا أيضاً الصلاة على محمد وآل محمد الطيبين عند أحوال غضبكم ورضاكم، وشدتكم ورخاكم، وهمومكم المعلقة لقلوبكم (ثم توليتهم) أيها اليهود عن الوفاء بما قد نقل إليكم من العهد الذي أداه أسلافكم إليكم (وأنتم معرضون) عن ذلك العهد، تاركين له، غافلين عنه.

and establish the Salat And keep up as well the salutations on Muhammad^{saww} and his^{saww} goodly Progeny in your situation of anger and happiness and difficulties and ease and keep them^{asws} in your hearts **Then you turned back** O you Jews, from your faithfulness of the Covenant which your ancestors made to reach you **and (now too) you are turning away** from that Covenant you avoided and become heedless of.

قال الامام (عليه السلام): أما قوله تعالى (لا تعبدون إلا الله) فان رسول الله (صلى الله عليه وآله) قال: من شغلته عبادة الله عن مسألته، أعطاه الله أفضل ما يعطي السائلين.

The Holy Imam Hassan Al-Askari^{asws} said: 'As for the Words of the High^{azwj} **You shall not worship any but Allah**, Rasool-Allah^{saww} said: 'Any one who is too busy in the worship of Allah^{azwj} to ask from Him^{azwj}, then Allah^{azwj} Gives him more than what he would have asked for'.²³

ابن الفارسي في (روضة الواعظين) قال: قال الصادق (عليه السلام) قوله تعالى: وَ بِالْوَالِدَيْنِ إِحْسَانًا قَالَ: «الوالدان محمد و علي (عليهما السلام)».

Ibn Al Farsy, in Rowzat Al Waaizeen, said,

'Al-Sadiq^{asws} said regarding the Words of the High **[2:83] and the goodness to the two parents – The two parents – Muhammad^{saww} and Ali^{asws}**.²⁴

محمد بن يعقوب: بسنده عن ابن فضال، عن ثعلبة بن ميمون، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: وَ قُولُوا لِلنَّاسِ حُسْنًا. قَالَ: «قولوا للناس حسناً، و لا تقولوا إلا خيراً حتى تعلموا ما هو».

²³ Tafseer Imam Hassan Al Askari^{asws} – S 174

²⁴ روضة الواعظين 1: 105.

Muhammad Bin Yaqoub, by his chain from Ibn Fazaal, from Sa'alba Bin Maymoun, from Muawiya Bin Amaar,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[2:83] and you shall speak to the people good words to the people.** Said: 'Speak good words to the people, and do not be saying except what is good until you know what it is'.²⁵

و عنه: بسنده عن ابن أبي نجران، عن أبي جميلة المفضل بن صالح، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، في قول الله تعالى: وَ قُولُوا لِلنَّاسِ حُسْنًا. قال: «قولوا للناس أحسن ما تحبون أن يقال فيكم».

And from him (Al Kulayni), by his chain from Ibn Abu Najran, from Abu Jameela Al Mufazzal Bin Salih, from Jabir Bin Yazeed,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the High **[2:83] and you shall speak to the people good words**, said: 'Speak such good words to the people, what you would like that they should speak about you'.²⁶

و عنه: عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن حريز، عن سدير الصيرفي، قال: قلت لأبي عبد الله (عليه السلام): أطعم سائلاً لا أعرفه مسلماً؟ فقال: «نعم، أعط من لا تعرفه بولاية و لا عداوة للحق، إن الله عز و جل يقول: وَ قُولُوا لِلنَّاسِ حُسْنًا و لا تعط من نصب لشيء من الحق، أو دعا إلى شيء من الباطل».

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Hamaad Bin Isa, from Hareyz, from Sudeyr Al Sayrafi who said,

'I said to Abu Abdullah^{asws}, 'Shall I feed a beggar if I do not know whether he is a Muslim?' So he^{asws} said: 'Yes, give to the one whom you do not know whether he is with the Wilayah and has not enmity to the Truth. Allah^{azwj} Mighty and Majestic is Saying **[2:83] and you shall speak to the people good words to the people.** And do not give (feed) the one who is Hostile (Nasibi) to something from the Truth, or calls to something from the Falsehood'.²⁷

عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: سمعته يقول: «اتقوا الله و لا تحملوا الناس على أكتافكم، إن الله يقول في كتابه وَ قُولُوا لِلنَّاسِ حُسْنًا. قال:- و عودوا مرضاهم، و اشهدوا جنازتهم، و صلوا معهم في مساجدهم حتى ينقطع النفس، و حتى تكون المباينة».

From Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'Fear Allah^{azwj} and do not burden the people upon your shoulders. Allah^{azwj} is Saying in His^{azwj} Book **[2:83] and you shall speak to the people good words to the people.** And visit their sick ones, and be present at their funerals, and Pray along with them in their Masjids to the extent that your soul is cut-off, and to the extent that you become the difference'.²⁸

²⁵ الكافي 2: 10 / 132.

²⁶ الكافي 2: 1 / 132.

²⁷ الكافي 4: 1 / 13.

²⁸ تفسير العياشي 1: 65 / 48.

عن حفص بن غياث، عن جعفر بن محمد (عليه السلام)، قال: «إن الله بعث محمدا (صلى الله عليه وآله) بخمسة أسيايف ... فسيف على أهل الذمة، قال الله: وَ قُولُوا لِلنَّاسِ حُسْنًا نزلت في أهل الذمة، ثم نسختها أخرى، قوله: قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ» الآية.

From Hafs Bin Ghayas,

(It has been narrated) from Ja'far Bin Muhammad^{asws} having said: 'Allah^{azwj} Sent Muhammad^{saww} with five swords' 'So the sword upon the Protected People (أهل الذمة), Allah^{azwj} Says **[2:83] and you shall speak to the people good words to the people**. It was Revealed regarding the Protected People (أهل الذمة). Then it was Abrogated by another **[9:29] Fight those who do not believe in Allah** – the Verse'.²⁹

وقال على بن أبي طالب (عليه السلام): سمعت رسول الله (صلى الله عليه وآله) يقول: أنا وعلي أبو هذه الأمة، ولحقنا عليهم أعظم من حق أبي ولادتهم، فانا ننقذهم - إن أطاعونا - من النار إلى دار القرار، ونلحقهم من العبودية بخيار الأحرار.

And Ali^{asws} Bin Abu Talib^{asws} said: 'I^{asws} heard from Rasool-Allah^{saww} that: 'I^{saww} and Ali^{asws} are the fathers of this community, and our^{asws} rights are higher than those of their fathers who gave them birth, for we^{asws} save them, due to their obedience, from the Fire and take them to the Place of happiness, and take them out of slavery and place them with the good free ones'.³⁰

وقال الحسن بن علي (عليهما السلام): من أثر طاعة أبي دينه: محمد وعلي (عليهما السلام) على طاعة أبي نسيبه. قال الله عز وجل له: لاؤثرنك كما أثرتني ولا شرفنك بحضرة أبي دينك، كما شرفت نفسك بإيثار جبهما على حب أبي نسيبك.

And Imam Hassan^{asws} Bin Ali Al-Askari^{asws} said: 'Whoever were to obediently follow the religious fathers Muhammad^{saww} and Ali^{asws} more than his biological father, Allah^{azwj} Mighty and Majestic will Say to him: 'You have followed them as I^{azwj} have Told you to follow them^{asws}, I^{azwj} will Honour you by their^{asws} presence as you have honoured yourself by following them by your love over the love of your father'.

وأما قوله عز وجل: (وذي القربى) فهم من قراباتك من أبيك وأمك، قيل لك: اعرف حقهم كما أخذ العهد به على بني إسرائيل، وأخذ عليكم معاشر أمة محمد (صلى الله عليه وآله) بمعرفة حق قرابات محمد (صلى الله عليه وآله) الذين هم الأئمة بعده، ومن يليهم بعد من خيار أهل دينهم.

And in relation to the Words of the Almighty **[2:83] and to the near of kin** And these are the relatives of your father and mother. It has been said to you: Understand the rights just as the covenant was taken from the Children of Israel, and the covenant that has been taken from you as well group of the community of Muhammad^{saww} to understand the rights of the relatives of Muhammad^{saww} who are the Imams^{asws} after him^{saww}, and from the good ones^{asws} of their^{asws} religion'.³¹

وقال الامام (عليه السلام): وأما قوله عز وجل: (واليتامى) فان رسول الله (صلى الله عليه وآله) قال: حث الله عز وجل على بر اليتامى لانقطاعهم عن آبائهم. فمن صانهم صانه الله، ومن أكرمهم أكرمه الله، ومن مسح يده برأس يتيم رفقا به

²⁹ تفسير العياشي 1: 48 / 66.

³⁰ Tafseer Imam Hassan Al Askari^{asws} – S 190

³¹ Tafseer Imam Hassan Al Askari^{asws} – S 201

جعل الله له في الجنة بكل شعرة مرت تحت يده قصرا أوسع من الدنيا بما فيها وفيها ما تشتهي الانفس وتلذ الاعين، وهم فيها خالدون.

And the Imam Hassan Al-Askari^{asws} said: 'As for the Words of the Mighty and Majestic **[2:83] and to the orphans** Rasool-Allah^{saww} said: 'Allah^{azwj} has Urged you to be good to orphans for they have been cut off from their fathers. The one who guards them will be Guarded by Allah^{azwj} and the one who honours them will be Honoured by Allah^{azwj}, and the one who wipes the head of the orphan with a consoling hand with friendship, Allah^{azwj} will Give him in Paradise for each of the hair that came under his hand, a palace wider than the world and what is in it. **[43:71] and therein shall be what their souls yearn after and (wherein) the eyes shall delight, and you shall abide therein for all eternity**'.

وقال الامام (عليه السلام): وأشد من يتم هذا اليتيم، يتيم - ينقطع - عن إمامه لا يقدر على الوصول إليه، ولا يدري كيف حكمه فيما يتتلى به من شرايع دينه. ألا فمن كان من شيعتنا عالما بعلومنا، وهذا الجاهل بشريعتنا المنقطع عن مشاهدتنا يتيم في حجره، ألا فمن هداه وأرشده وعلمه شريعتنا كان معنا في الرفيق الأعلى. حدثني بذلك أبي، عن آبائه، عن رسول الله (صلى الله عليه وآله).

And the Imam Hassan Al-Askari^{asws} said: 'And the one who is more an orphan than these orphans is the one who is cut-off from his Imam^{asws} and does not have the power to go to him^{asws} and does not know how to acquire his^{asws} orders in the Law of his Religion. It is for our Shias who are knowledgeable with our^{asws} knowledge to teach the one who is ignorant of our Law and is cut-off from seeing us^{asws} in his separation, and guide him and teach him our^{asws} Law like a friend. This has been narrated to me^{asws} from my^{asws} father^{asws} from his^{asws} forefathers^{asws}, from Rasool-Allah^{saww}.

وقال على بن أبي طالب (عليه السلام): من كان من شيعتنا عالما بشريعتنا، وأخرج ضعفاء شيعتنا من ظلمة جهلهم إلى نور العلم الذي حبونه - به - جاء يوم القيامة وعلى رأسه تاج من نور يضيء لاهل جميع تلك العرصات، و - عليه - حلة لا يقوم لأقل سلك منها الدنيا بحذاقيرها. ثم ينادي مناد - من عند الله -: يا عباد الله هذا عالم من بعض تلامذة آل محمد ألا فمن أخرجه في الدنيا من حيرة جهله فليتشبث بنوره، ليخرجه من حيرة ظلمة هذه العرصات إلى نزه الجنان. فيخرج كل من كان علمه في الدنيا خيرا، أو فتح عن قلبه من الجهل قفلا، أو أوضح له عن شبهة.

Imam Ali Bin Abu Talib^{asws} said: 'If there is from our^{asws} Shias one who is knowledgeable of our^{asws} Law, and expels the weak of our^{asws} Shias from the darkness of their ignorance towards the light of the knowledge which we^{asws} have endowed him with, will come on the Day of Judgment with a crown of light on his head, the illumination of which will reach all of those on the plains and will be suited in a garment for which there is no comparison in this world. Then a caller will call out from Allah^{azwj}: 'O servants of Allah^{azwj}! This is a scholar from some of the students of the Progeny^{asws} of Muhammad^{saww}. In the world, whosoever has been taken out from the confusion of his ignorance to the clearance of his light, he will be taken out from the confusion of the darkness of these plains towards the light of the Gardens. He will then take out all of those that he helped in the world with his knowledge and unlocked the locks of ignorance in their hearts or cleared from them their doubts'.³²

وأما قوله عزوجل: (والمساكين) فهو من سكن الضر والفقر حركته. ألا فمن وإساهم بحواشي ماله، وسمع الله عليه جنانه، وأناله غفرانه ورضوانه.

³² Tafseer Imam Hassan Al Askari^{asws} – S 213 - 215

And as for the Words of the Almighty **[2:83] and the poor** - he is the distressed and is poor in his movement. Whoever expands his situation with wealth, Allah^{azwj} will Expand for him His^{azwj} Garden, and His^{azwj} Forgiveness and His^{azwj} Pleasure'.³³

قال الصادق (عليه السلام): (وقولوا للناس) كلهم (حسنا) مؤمنهم ومخالفهم: أما المؤمنون فيبسط لهم وجهه وبشره. وأما المخالفون فيكلمهم بالمدارة لاجتنابهم إلى الايمان، فان يبأس من ذلك يكف شرورهم عن نفسه، وعن إخوانه المؤمنين.

Imam Ja'far Al-Sadiq^{asws} said: **[2:83] and you shall speak to the people good words to the people** – all of them - to the Believers as well as the adversaries. To the Believers on their face with good etiquettes, and to the adversaries speak to them by concealing from them the faith, and they despair from that as to how to be mischievous to them and their believing brothers'.³⁴

وأما قوله عز وجل: (أقيموا الصلوة) فهو أقيموا الصلاة بتمام ركوعها وسجودها و - حفظ - مواقيتها، وأداء حقوقها التي إذا لم تؤد لم يتقبلها رب الخلائق أتدرون ما تلك الحقوق؟ فهي إتباعها بالصلاة على محمد وعلي وآلهما (عليهم السلام) منطويا على الاعتقاد بأنهم أفضل خيرة الله، والقوام بحقوق الله، والنصار لدين الله.

And as for the Words of the Almighty **[2:83] and establish the Salat** At this is the establishment of Salat with all the bowings and prostrations and keeping to its timings, and the fulfillment of its rights without which the Lord^{azwj} of creation does not Accept them. Do you know what those rights are? These are the salutations on Muhammad^{saww} and Ali^{asws} and their Progeny^{asws} and to have belief that they^{asws} are the best of the creation of Allah^{azwj} and the establishers of the Rights of Allah^{azwj} and the helpers of the Religion of Allah^{azwj}.

" وأتوا الزكاة " من المال والجاه وقوة البدن: فمن المال مواصلة إخوانكم المؤمنين، ومن الجاه إيصالهم إلى ما يتقاعسون عنه لضعفهم عن حوائجهم المترددة في صدورهم. وبالقوة معونة أخ لك قد سقط حماره أو جملة في صحراء أو طريق، وهو يستغيث فلا يغاث تعيينه حتى حمل عليه متاعه، وتركبه - عليه - وتنهضه حتى تلحقه القافلة، وأنت في ذلك كله معتقد لموالاة محمد وآله الطيبين. فان الله يزكي أعمالك ويضاعفها بموالاةك لهم، وبرائك من أعدائهم.

and give the Zakat from the wealth and status and the strength of the body. From the wealth is equality with your believing brothers, and from the status is to help them to achieve their heart's desires which they are frustrated from reaching, and from bodily strength help your brother physically, for example if his donkey is trapped in a groove or in the desert or a road, and he cries out for help and no one comes to his aid, you help him and get him together again with his people, and you in all this should have the belief in the friendship of Muhammad^{saww} and his^{saww} Progeny^{asws} and that Allah^{azwj} will Purify your deeds and Increase them by your friendship with them^{asws} and distancing yourself from their^{asws} enemies.

قال الله تعالى: (ثم توليتم إلا قليلا منكم) يا معاشر اليهود المأخوذ عليكم من هذه العهود كما أخذ على أسلافكم (وأنتم معرضون) عن أمر الله عز وجل الذي فرضه.

Allah^{azwj} Says **Then you turned back except a few of you** O you group of Jews from whom this covenant has been taken as was taken with your ancestors **and**

³³ Tafseer Imam Hassan Al Askari – S 226

³⁴ Tafseer Imam Hassan Al Askari^{asws} – S 240

(now too) you are **turning away** from the Command of Allah^{azwj} the Almighty which is Obligatory for you.³⁵

VERSE 84

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَسْهَوُونَ {84}

[2:84] And when We Took a Covenant with you: You shall not shed your blood and you shall not throw your people out of your houses; then you gave a promise while you witnessed

قال الامام (عليه السلام): (وَإِذْ أَخَذْنَا مِيثَاقَكُمْ) واذكروا يا بني إسرائيل حين أخذنا ميثاقكم - أي أخذنا ميثاقكم - على أسلافكم، وعلى كل من يصل إليه الخبر بذلك من أخلافهم الذين أنتم منهم (لَا تَسْفِكُونَ دِمَاءَكُمْ) لَا يَسْفِكُ بَعْضُكُمْ دِمَاءَ بَعْضٍ (وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ) وَلَا يَخْرِجُ بَعْضُكُمْ بَعْضًا مِنْ دِيَارِهِمْ (ثُمَّ أَقْرَرْتُمْ) بِذَلِكَ الْمِيثَاقِ كَمَا أَقْرَبَ بِهِمْ (وَأَنْتُمْ تَسْهَوُونَ) وَأَنْتُمْ تَسْهَوُونَ بِذَلِكَ عَلَى أَسْلَافِكُمْ وَأَنْفُسِكُمْ.

Imam Hassan Al-Askari^{asws} said: 'As for **[2:84] And when We Took a Covenant with you** Remember O Children of Israel, the Covenant which was taken from you, meaning, from your ancestors, and all those to whom that news had reached from their progenies and you are among them **You shall not shed your blood** do not shed blood of some of you by others **and you shall not throw your people out of your houses** do not exile some of you from their homes **then you gave a promise** as your ancestors had promised by the Covenant, which you boycotted as they had boycotted **while you witnessed** their ancestors as well as themselves'.³⁶

VERSE 85

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتِوكُمْ أُسَارَى تَفَادَوْهُمْ وَهَوْ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ {85}

[2:85] Then you are those who kill your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits; and if they were to come to you as captives, you would ransom them - while their very turning out was unlawful for you. Do you then believe in a part of the Book and disbelieve in the other? What then is the Recompense of such among you as do this except for disgrace in the life of the world, and on the Day of Resurrection they shall be Sent back to the most grievous Punishment, and Allah is not at all heedless of what you are doing

(ثم أنتم) معاشر اليهود (تقتلون أنفسكم) يقتل بعضكم بعضا - على إخراج من يخرجونه من ديارهم - (وتخرجون فريقتا منكم من ديارهم) غصبا وقهرا (تظاهرون عليهم) تظاهر بعضكم بعضا على إخراج من يخرجونه من ديارهم، وقتل من تقتلونه منهم بغير حق (بالإثم والعدوان) بالتعدي تتعاونون وتتظاهرون.

[2:85] Then you Group of Jews **are those who kill your people** some of you kill the others on exiling them from their homes **and turn a party from among you out of their homes** in anger and revenge **backing each other up against them**

³⁵ Tafseer Imam Hassan Al Askari – S 253 - 255

³⁶ Tafseer Imam Hassan askar^{asws} – S 257

unlawfully helping those who exile them and helping them to kill others undeservedly **and exceeding the limits** infringing upon their rights and collaborating against them'.

(وإن يأتوكم) يعني هؤلاء الذين تخرجونهم - أن تروموا إخراجهم وقتلهم ظلما - إن يأتوكم (أسارى) قدأسرهم أعداؤكم وأعداؤهم (تفادوهم) من الاعداء بأموالكم (وهو محرم عليكم إخراجهم) أعاد قوله عزوجل (إخراجهم) ولم يقتصر على أن يقول: "وهو محرم عليكم" لأنه لو قال ذلك لرأى أن المحرم إنما هو مفاداتهم.

and if they were to come to you meaning, those that you exiled, got thrown out or killed by the unjust and they come back to you **as captives** captured by your enemies and their enemies **you would ransom them** by paying the redemption penalty for them **while their very turning out was unlawful for you** the Words that Mighty and Majestic Used here **their very turning out** and did not Use **"and it was unlawful for you"** because that would convey the meaning that it was unlawful for them to redeem the captivated ones'.

ثم قال عزوجل: (أفتؤمنون ببعض الكتاب) وهو الذي أوجب عليكم المفادات (وتكفرون ببعض) وهو الذي حرم قتلهم وإخراجهم، فقال: فإذا كان قد حرم الكتاب قتل النفوس والخراج من الديار كما فرض فداء الاسراء، فما بالكم تطيعون في بعض، وتعضون في بعض؟ كأنكم ببعض كافرون، وببعض مؤمنون.

Then the Mighty and Majestic Said **Do you then believe in a part of the Book** and it is more than obligatory for you to redeem them **and disbelieve in the other?** and it is prohibited for you to kill them and exile them. The Book has prohibited you to kill your people and exile them as it has made it obligatory for you to redeem them from captivity. You obey some Orders and rebel against the other ones? It is as if you are believers in some orders and unbelievers in the other orders'.

ثم قال عزوجل: (فما جزاء من يفعل ذلك منكم) يا معاشر اليهود (إلا خزي) ذل (في الحياة الدنيا) جزية تضرب عليه، يذل بها (ويوم القيامة يردون إلى أشد العذاب) إلى جنس أشد العذاب، يتفاوت ذلك على قدر تفاوت معاصيهم (وما الله بغافل عما تعملون) يعمل هؤلاء اليهود.

Then the Mighty and Majestic Said **What then is the Recompense of such among you as do this** O group of Jews **except for** abasement **in the life of the world** disgrace that you have been hit with and you are abased by it **and on the Day of Resurrection they shall be Sent back to the most grievous Punishment** the harshness of which will be proportionate to the sins committed **and Allah is not at all heedless of what you are doing** - the deeds of these Jews'.³⁷

VERSE 86

أُولَئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۖ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ {86}

[2:86] These are they who buy the life of the world for the Hereafter, so their Punishment shall not be Lightened nor shall they be Helped

ثم وصفهم فقال عزوجل: (أولئك الذين اشتروا الحياة الدنيا بالآخرة) رضوا بالدنيا وحطامها بدلا من نعيم الجنان المستحق بطاعات الله (فلا يخفف عنهم العذاب ولا هم ينصرون) لا ينصرهم أحد يرفع عنهم العذاب.

³⁷ Tafseer Imam Hassan askari^{asws} – S 257

Then the Mighty and Majestic Described them **[2:86] These are they who buy the life of the world for the Hereafter** happy with the world and its debris instead of the Bounties of the Gardens which they would have deserved by obedience to Allah^{azwj} **so their Punishment shall not be Lightened nor shall they be Helped** there will be no one who can help them by alleviating the punishment from them'.³⁸

VERSE 87

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۖ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ {87}

[2:87] And We had Given Musa the Book and We Sent successive Rasools after him; and We gave Isa, the son of Maryam, clear Arguments and Strengthened him with the Holy Spirit. What! Whenever a Rasool came to you with that which your souls did not desire, you were arrogant so you belied a group and a group you slew?

قال الامام (عليه السلام): قال الله عزوجل - وهو يخاطب هؤلاء اليهود الذين أظهر محمد (صلى الله عليه وآله) المعجزات لهم عند تلك الجبال ويوبخهم -: (ولقد آتينا موسى الكتاب) التوراة المشتمل على أحكامنا، وعلى ذكر فضل محمد وعلي وآلهما الطيبين، وإمامة علي بن أبي طالب (عليه السلام) وخلفائه بعده، وشرف أحوال المسلمين له، وسوء أحوال المخالفين عليه.

Imam Hassan Al-Askari^{asws} said: 'Allah^{azwj} the Mighty and Majestic Said and He^{azwj} was Addressing those Jews to whom Muhammad^{saww} had shown the miracles to, of the mountain: **[2:87] And We had Given Musa the Book** The Torah containing Judgments and the mention of the preference of Muhammad^{saww} and Ali^{asws} and their^{asws} goodly Progeny^{asws}, and the Imamate of Ali Bin Abu Talib^{asws} and the Caliphs^{asws} after him^{asws}, and the honourable condition of those that submit to them^{asws} and the evil condition of those who oppose them^{asws}.

(وقفينا من بعده بالرسل) جعلنا رسولا في أثر رسول. (وآتينا) أعطينا (عيسى ابن مريم البينات) الايات الواضحات - مثل -: إحياء الموتى، وإبراء الاكمه والابرص، والانباء بما يأكلون وما يدخرون في بيوتهم (وأيديناه بروح القدس) وهو جبرئيل (عليه السلام)، وذلك حين رفعه من روضة بيته إلى السماء، وألقى شبهه على من رام قتله فقتل بدلا منه، وقيل: هو المسيح.

and We Sent successive Rasools after him Sent Rasools^{asws} one behind the other. **and We gave Isa, the son of Maryam, clear Arguments** Clear Signs, for example, giving life to the dead, curing of the blind and the lepers, and the news of the hidden in the caves and houses **and Strengthened him with the Holy Spirit** and he is Jibrael^{as}, and he lifted him^{as} up into the sky from his^{as} house, and gave the likeness of his^{as} face to the one who intended to kill him^{as} and they said: 'He is the Messiah!'³⁹

ثم وجه الله العذل نحو اليهود - المذكورين - في قوله تعالى: (ثم قست قلوبكم) (أفكلما جاءكم رسول بما لا تهوى أنفسكم) فأخذ عهودكم وموائيقكم بما لا تحبون من بذل الطاعة لاولياء الله الافضلين وعباده المنتجبين محمد وآله الطاهرين لما قالوا لكم كما أداه إليكم أسلافكم الذين قيل لهم: إن ولاية محمد - وآل محمد - هي الغرض الاقصى والمراد الافضل، ما

³⁸ Tafseer Imam Hassan askari^{asws} – S 257

³⁹ Tafseer Imam Hassan Al Askari^{asws} – S 260

خلق الله أحدا من خلقه ولا يعث أحدا من رسله إلا ليدعوهم إلى ولاية محمد وعلي وخلفائه (عليهم السلام) ويأخذ به عليهم العهد ليقيموا عليه وليعمل به سائر عوام الامم.

Then Allah^{azwj} Addresses those Jews who have been mentioned in the Words of the High **[2:74] Then your hearts hardened after that : [2:87] What! Whenever a Rasool came to you with that which your souls did not desire** The oath and covenant was taken from you which you did not like from the obedience to the preferable Guardians from Allah^{azwj} and His^{azwj} Chosen servants Muhammad^{saww} and his^{saww} Purified Progeny^{asws} as had been taken from your ancestors who were told: 'The Mastership of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} is the highest purpose. Allah^{azwj} has not Created any one from His^{azwj} creation and has not Sent any of His^{azwj} Messengers^{asws} except Invited them to the Mastership of Muhammad^{saww} and Ali^{asws} and their^{asws} Caliphs^{asws} and taken from them the oath and established it to them and that all the nations will act on it'.

فلهذا (استكبرتم) كما استكبر أولئككم حتى قتلوا زكريا ويحيى، واستكبرتم أنتم حتى رمت قتل محمد وعلي (عليهما السلام) فخبب الله تعالى سعيكم ورد في نحوركم كيدكم وأما قوله عزوجل: (تقتلون) فمعناه قتلتم، كما تقول من توبخه ويلك كم تكذب وكم تمخرق؟ ولا تريد ما - لم - يفعله بعد، وإنما تريد: كم فعلت، وأنت عليه موطن.

And about this **you were arrogant** as were arrogant your formers ones until they killed Zakariya^{as} and Yahya^{as}, so were you arrogant until you intended to kill Muhammad^{saww} and Ali^{asws} but Allah^{azwj} frustrated your efforts and overturned your plots against you. And as for the Words of the Mighty and Majestic **and a group you slew?** the meaning of it is that they killed them. It is as you sometimes say to the one who chides you: 'How long will you lie and for how long will you chide me?' And he does not mean what he will be doing next, but the act that he has already performed and is still happy with it'.⁴⁰

العباشي: عن جابر، عن أبي جعفر (عليه السلام)، قال: أما قوله: أ فكلما جاءكم رسول بما لا تهوى أنفسكم قال أبو جعفر: «ذلك مثل موسى و الرسل من بعده و عيسى (صلوات الله عليهم)، ضرب مثلا لأمة محمد (صلى الله عليه و آله)، فقال الله لهم: فإن جاءكم محمد بما لا تهوى أنفسكم بموالاة علي استكبرتم ففريقا من آل محمد كذبتهم، و فريقا تقتلون، فذلك تفسيرها في الباطن».

Al Ayyashi, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'As for His^{azwj} Words **[2:87] What! Whenever a Rasool came to you with that which your souls did not desire**: 'That is an Example for Musa^{as} and the Rasools^{as} from after him^{as}, and Isa^{as}. An example is struck for the community of Muhammad^{saww}, so Allah^{azwj} Said to them: "So when Muhammad^{saww} comes to you with what your hearts do not desire, with the Wilayah of Ali^{asws}, **you were arrogant so you belied a group** from the Progeny^{asws} of Muhammad^{saww} **and a group you slew?** So that is its esoteric interpretation'.⁴¹

VERSE 88

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ {88}

⁴⁰ Tafseer Imam Hassan Al Askari^{asws} – S 264

⁴¹ تفسير العياشي 1: 68 / 49.

[2:88] And they say: Our hearts are sealed. But, Allah has Cursed them on account of their unbelief; so little it is what they believe

قال الامام (عليه السلام): قال الله عزوجل: (وقالوا) يعنى هؤلاء اليهود الذين اراهم رسول الله (صلى الله عليه وآله) المعجزات المذكورات - عند قوله: (فهى كالحجارة) الآية - (قلوبنا غلف) أوعية للخير، والعلوم قد أحاطت بها واشتملت عليها، ثم هي مع ذلك لا تعرف لك يا محمد فضلا مذكورا في شئ من كتب الله، ولا على لسان أحد من أنبياء الله.

The Holy Imam Hassan Al-Askari^{asws} said: 'Allah^{azwj} the Almighty Said **[2:88] And they say** meaning those Jews who had been shown the aforementioned miracles by Rasool-Allah^{saww} during the Words **[2:74] so that they were like rocks** in the Verse **Our hearts are sealed** containers of good and the knowledge which is in them. Despite this claim they do not recognise your^{saww} virtues, O Muhammad^{saww}, which have been mentioned in the Book of Allah^{azwj} or from the tongue of any of the Prophets^{asws}.

فقال الله تعالى ردا عليهم: (بل) ليس كما يقولون أوعية العلوم ولكن قد (لعنهم الله) أبعدهم من الخير (فقليل ما يؤمنون) قليل إيمانهم، يؤمنون ببعض ما أنزل الله تعالى ويكفرون ببعض، فإذا كذبوا محمدا (صلى الله عليه وآله) في سائر ما يقول، فقد صار ما كذبوا به أكثر، وما صدقوا به أقل. وإذا قرئ (غلف) فانهم قالوا: قلوبنا - غلف - في غطاء، فلا نفهم كلامك وحديثك. نحو ما قال الله تعالى: (وقالوا قلوبنا في أكنة مما تدعونا إليه وفي آذاننا وقر ومن بيننا وبينك حجاب). وكلا القراءتين حق، وقد قالوا بهذا وبهذا جميعا.

Allah^{azwj} Said in Response to them: **But** This is not as they say being containers of knowledge but **Allah has Cursed them** they are far from good **so little it is what they believe** little faith, They believe in some of what has been Sent down from Allah^{azwj} and disbelieve in some of it. They falsify Muhammad^{saww} in the rest of what he^{saww} says, and they reject most of it and ratify only a little. And if you were to read the words **Our hearts are sealed** then it would mean their hearts are covered and cannot understand your^{saww} words and your^{saww} Hadeeth. Allah^{azwj} Said about this **[41:5] And they say: Our hearts are under coverings from that to which you call us, and there is a heaviness in our ears, and a veil hangs between us and you** And both the readings are correct, whether you say it like this or like that, together'.

ثم قال رسول الله (صلى الله عليه وآله): معاشر اليهود تعاندون رسول الله رب العالمين وتأبون الاعتراف بأنكم كنتم بذنوبكم من الجاهلين، إن الله لا يعذب بها، أحدا ولا يزل عن فاعل هذا عذابه أبدا، إن آدم (عليه السلام) لم يقترح على ربه المغفرة لذنبه إلا بالتوبة، فكيف تقترحونها أنتم مع عنادكم.

Then Rasool-Allah^{saww} said: 'Group of Jews! You are being inimical to Rasool-Allah^{azwj} the Lord of the worlds and yet you admit that you are ignorant of your sins. Allah^{azwj} does not Punish for all the sins nor does He^{azwj} Stop Punishing for this enmity ever. Had Adam^{asws} not turned towards his^{asws} Lord^{azwj} for forgiveness for his^{asws} sins except by repentance, so how do see your fate with this enmity?'⁴²

VERSE 89

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ {89}

⁴² Tafseer Imam Hassan Al Askari^{asws} – S 266

[2:89] And when there came to them a Book from Allah Verifying that which was with them, and beforehand they used to pray for victory against those who disbelieve, but when there came to them what they recognised, they disbelieved in it; so the Curse of Allah is on the unbelievers

قال الامام (عليه السلام): ذم الله تعالى اليهود فقال: (ولما جاءهم) يعني هؤلاء اليهود - الذين تقدم ذكرهم - وإخوانهم من اليهود، جاءهم (كتاب من عند الله) القرآن (مصدق) ذلك الكتاب (لما معهم) من التوراة التي بين فيها أن محمداً الامي من ولد إسماعيل، المؤيد بخير خلق الله بعده: علي ولي الله. (وكانوا) يعني هؤلاء اليهود (من قبل) ظهور محمد (صلى الله عليه وآله) بالرسالة (يستفتحون) يسألون الله الفتح والظفر (على الذين كفروا) من أعدائهم والمنافقين لهم، فكان الله يفتح لهم وينصرهم.

Imam Hassan Al-Askari^{asws} said: 'Allah^{azwj} the High Said in Condemnation of the Jews **[2:89] And when there came to them** meaning to those Jews who have been mentioned before and their Jewish brothers, there came to them **a Book from Allah** the Quran **Verifying** that Book **that which was with them** The Torah which contains in it the information that Muhammad^{saww} the Meccan will be from the Children of Ismail^{asws} and the best of the creation of Allah^{azwj} after him^{saww}, Ali^{asws} the Guardian from Allah^{azwj}. **and beforehand** meaning those Jews before the coming of Muhammad^{saww} by his^{saww} Prophet-hood **they used to pray** ask Allah^{azwj} for victory and success **for victory against those who disbelieve** from their enemies and adversaries, and Allah^{azwj} used to Grant them victory and Help them'

قال الله تعالى: (فلما جاءهم) جاء هؤلاء اليهود (ما عرفوا) من نعت محمد (صلى الله عليه وآله) (كفروا به) وجدحوا نبوته حسداً له وبغياً عليه. قال الله عز وجل: (فلعنة الله على الكافرين). - توسل اليهود أيام موسى (عليه السلام) بمحمد وآله صلوات الله عليهم أجمعين: -

Allah^{azwj} Said **but when there came to them** came to those Jews **what they recognised** the attributes of Muhammad^{saww} **they disbelieved in it** and they struggled against his^{saww} Prophet-hood and envied him^{saww} and were stubborn against him^{saww}. Allah^{azwj} Mighty and Majestic Said **so the Curse of Allah is on the unbelievers**. The Jews, in the days of Musa^{asws}, used to make intermediaries of Muhammad^{saww} and his^{saww} Progeny^{asws}, may Allah^{azwj}'s Salutations be upon them^{asws} all'.

قال امير المؤمنين (عليه السلام): إن الله تعالى أخبر رسوله بما كان من إيمان اليهود بمحمد (صلى الله عليه وآله) قبل ظهوره، ومن استفتاحهم على أعدائهم بذكره، والصلاة عليه وعلى آله.

Amir-ul-Momineen^{asws} said: 'Allah^{azwj} Informed Rasool-Allah^{saww} the belief that the Jews used to have about Muhammad^{saww} before his^{saww} appearance, and used to pray for his^{saww} victory over his^{saww} enemies and the sending of the salutations on him^{saww} and his^{saww} Progeny^{asws}.'

قال (عليه السلام): وكان الله عز وجل أمر اليهود في أيام موسى وبعده إذا دهمهم أمر، ودهتهم داهية أن يدعوا الله عز وجل بمحمد وآله الطيبين، وأن يستنصروا بهم، وكانوا يفعلون ذلك حتى كانت اليهود من أهل المدينة قبل ظهور محمد (صلى الله عليه وآله) بسنين كثيرة يفعلون ذلك، فيكفون البلاء والدماء والداهية.

Imam Ali^{asws} said: 'And Allah^{azwj} Mighty and Majestic had Commanded the Jews In the time of Musa^{as} and after him^{as}, that if in any of their affairs they come across any difficulty, they should supplicate to Allah^{azwj} by Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, and seek help by them^{asws}, and that is what they used to do up until the

time of the Jews just before the appearance of Muhammad^{saww}. This was done for many years in order to avert afflictions and extreme difficulties'.

وكانت اليهود قبل ظهور محمد النبي (صلى الله عليه وآله) بعشر سنين يعاديهم أسد وغطفان - قوم من المشركين - ويقصدون أذاهم، وكانوا يستدفعون شرورهم وبلاءهم بسؤالهم ربهم بمحمد وآله الطيبين، حتى قصدهم في بعض الاوقات أسد وغطفان في ثلاثة آلاف فارس إلى بعض قرى اليهود حوالي المدينة، فتلقاهم اليهود وهم ثلاثمائة فارس، ودعوا الله بمحمد وآله الطيبين الطاهرين فهزمهم وقطعوهم.

'And it was ten years before the appearance of Muhammad^{saww}, the Jews had enemies from the clan of Asad and the clan of Ghatfaan, the clans of the polytheists, whose mischief and adverse effects they averted by supplicating to their Lord^{azwj} by Muhammad^{saww} and his^{saww} goodly Progeny^{asws}. The clans of Asad and Ghaftaan attacked them in a particular area around Medina with three thousand horsemen. The Jews mustered up three hundred horsemen for their defence and they supplicated to Allah^{azwj} by Muhammad^{saww} and his^{saww} goodly and Purified Progeny^{asws}. The Jews defeated them and hacked them to death'.

فقال أسد وغطفان لبعضهما لبعض: تعالوا نستعين عليهم بسائر القبائل. فاستعانوا عليهم بالقبائل وأكثروا حتى اجتمعوا قدر ثلاثين ألفاً، وقصدوا هؤلاء الثلاثمائة في قريتهم، فألجأهم إلى بيوتها وقطعوا عنها المياه الجارية التي كانت تدخل إلى قراهم، ومنعوا عنهم الطعام، واستأمن اليهود منهم فلم يؤمنوهم، وقالوا: لا، إلا أن نقتلكم ونسبيكم ونهبيكم.

From the clans of Asad and Ghaftaan, some of them said to some others: 'Come, let us take the help of the rest of the tribes against them'. They took so much help from the tribes that they gathered together thirty thousand soldiers, and came to battle against the three hundred (Jews). The Jews hid in their homes out of fear, and the soldiers cut off the running water from the rivers, which used to flow into the villages and denied them food. The Jews pleaded for peace, which was also denied, to them and they said: 'We will kill you and make captives of you and plunder you'.

فقالت اليهود بعضها لبعض: كيف نصنع؟ فقال لهم أمثالهم وذوو الرأي منهم: أما أمر موسى (عليه السلام) أسلافكم ومن بعدهم بالاستنصار بمحمد وآله؟ أما أمركم بالابتغال إلى الله تعالى عند الشدائد بهم؟ قالوا: بلى. قالوا: فافعلوا. فقالوا: اللهم بجاه محمد وآله الطيبين لما سقيتنا، فقد قطعت الظلمة عنا المياه حتى ضعف شباننا، وتماوتت ولداننا، وأشرفنا على الهلكة.

Some of the Jews said to the others: 'How do we get out of this predicament?' Their elders and advisers said: 'Did not Musa^{asws} order your ancestors and those after them to seek help by Muhammad^{saww} and his^{saww} Progeny^{asws}? Did he^{asws} not order you to supplicate to Allah^{azwj} by them^{asws}?' They said: 'Yes'. The adviser said: 'Then do it'. They said: 'Our Lord^{azwj}! By the sake of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, quench our thirst, the unjust ones have cut off the water from us until our youth have become weak and our children are dying and we have come to our doom'.

فبعث الله تعالى لهم وابلا هطلا سحا أملا حياضهم وآبارهم وأنهارهم وأوعيتهم وظروفهم فقالوا: هذه إحدى الحسنين: ثم أشرفوا من سطوحهم على العساكر المحيطة بهم، فإذا المطر قد أذاهم غاية الاذى، وأفسد - عليهم - أمتعتهم وأسلحتهم وأموالهم. فانصرف عنهم لذلك بعضهم، وذلك أن المطر أتاهاهم في غير أوانه - في حمارة القيظ حين لا يكون مطر - فقال الباقر من العساكر: هيكم سقيتم، فمن أين تأكلون؟ ولئن انصرف عنكم هؤلاء فلسنا ننصرف حتى نقهركم على أنفسكم وعيالاتكم وأهاليكم وأموالكم، ونشفي غيظنا منكم.

Allah^{azwj} Sent to them a torrential downpour of rain which filled up their wells and their rivers and utensils and containers and they said: 'This is one of the two goals achieved'. Then they climbed on their rooftops to look at the state of the soldiers that had been overwhelmed by. The rain had affected them severely by damaging their belongings and weapons and wealth. Some of the soldiers went away from them for that rain was out of season in the summer heat. The remaining soldiers said: 'Now that your thirst has been quenched, where will you get the food? Although these soldiers have gone away from us, we will not go away from you until after overcoming you and your children and your families and your wealth and take our anger out on you'.

فقال اليهود: إن الذي سقانا بدعائنا بمحمد وآله قادر على أن يطعمنا، وإن الذي صرف عنا من صرفه قادر على أن يصرف الباقيين. ثم دعوا الله بمحمد وآله أن يطعمهم. فجاءت قافلة عظيمة من قوافل الطعام قدر ألفي جمل وبغل وحمار موقرة حنطة ودقيقا، وهم لا يشعرون بالعساكر فانتبهوا إليهم وهم نيام، ولم يشعروا بهم، لأن الله تعالى ثقل نومهم حتى دخلوا القرية، ولم يمنعهم، وطرحوا فيها أمتعتهم وباعوها منهم فأنصرفوا وأبعدوا، وتركوا العساكر نائمة ليس في أهلها عين تطرف، فلما أبعدوا انتبهوا، وناذبوا اليهود الحرب، وجعل يقول بعضهم لبعض: الوحا، الوحا فان هؤلاء اشتد بهم الجوع وسيدلون لنا.

The Jews said: 'The One Who Quenched our thirst by our supplication by Muhammad^{saww} and his^{saww} Progeny^{asws} Holds Power over our food and He^{azwj} Who has made some of your soldiers to go away also Holds the Power over the remaining ones to go away from us'. Then they supplicated by Muhammad^{saww} and his^{saww} Progeny^{asws} for their food. A great caravan from the caravans, came by with two thousand camels and mules and donkey laden with wheat and provisions and were unaware of the soldiers who did not stop them for they were fast asleep and not one of them could open their eyes. The caravan offloaded their provisions in the village and left and reached far away from the village before the soldiers could open their eyes. The soldiers decided to attack the Jews and said to each other: 'Hurry up, hurry up! Their hunger would be intense and we will vanquish them'.

قال لهم اليهود: هيهات بل قد أطعمنا ربنا وكنتم نياما: جاءنا من الطعام كذا وكذا، ولو أردنا قتالكم في حال نومكم لتهدأ لنا ولكنا كرهنا البغي عليكم، فأنصرفوا عنا وإلا دعونا عليكم بمحمد وآله، واستنصرنا بهم أن يخزيكم كما قد أطعمنا وأسقانا. فأبوا إلا طغيانا فدعوا الله بمحمد وآله واستنصروا بهم.

The Jews said to them: 'Never can you do that for our Lord^{azwj} has fed us whilst you were fast asleep. There came to us such and such food, and had we wanted to, we would have killed you in your sleep, but we found it to be abhorrent to be unjust to you. Turn away from us otherwise we will supplicate against you by Muhammad^{saww} and his^{saww} Progeny^{asws}, and He^{azwj} will Help us and have you disgraced, just like He^{azwj} Fed us and Quenched our thirst'. But, they refused in their arrogance. The Jews supplicated to Allah^{azwj} by Muhammad^{saww} and his^{saww} Progeny^{asws} and sought help by them^{asws}.

ثم برز الثلاثمائة إلى (الناس للقاء) فقتلوا منهم وأسروا، وطحطحوهم واستوثقوا منهم بأسرائهم، فكانوا لا ينداهم مكروه من جهتهم لخوفهم على من لهم في أيدي اليهود. فلما ظهر محمد (صلى الله عليه وآله) حسده، إذ كان من العرب، فكذبوه.

Then the three hundred Jews attacked the enemy soldiers, killing some of them and captivating some and defeated them. They took a covenant from the captives and that is why these clans never conspired against the Jews for fear of their captives

with them. When the advent of Muhammad^{saww} took place, they envied him^{saww} for being from the Arabs, and so falsified him^{saww}.⁴³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَقَالَ كَانَتْ الْيَهُودُ تَحْدُ فِي كُنْهَافِهَا أَنَّ مُهَاجِرَ مُحَمَّدٍ (صلى الله عليه وآله) مَا بَيْنَ عَيْرٍ وَ أَحَدٍ فَخَرَجُوا يَطْلُبُونَ الْمَوْضِعَ فَمَرُّوا بِجَبَلٍ يُسَمَّى حَدَادًا فَقَالُوا حَدَادٌ وَ أَحَدٌ سَوَاءٌ فَتَفَرَّقُوا عِنْدَهُ فَتَزَلَّ بَعْضُهُمْ بِتَيْمَاءَ وَ بَعْضُهُمْ بِفَدَكٍ وَ بَعْضُهُمْ بِخَيْبَرٍ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Zur'at Bin Muhammad, from Abu Baseer, who has said:

Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic: **[2:89] and beforehand they used to pray for victory against those who disbelieve.** He^{asws} said: 'The Jews had found in their Book that Muhammad^{saww} would emigrate between Ayr and Ohad, so they went out look for these places. They passed by a mountain called Hadaad, so they said, 'Hadaad and Ohad are one and the same'. So they dispersed upon that. Some of them encamped at Tayma and some of them at Fadak, and some of them at Khyber'.

فَاسْتَأَقَ الَّذِينَ بِتَيْمَاءَ إِلَى بَعْضِ إِخْوَانِهِمْ فَمَرَّ بِهِمْ أَعْرَابِيٌّ مِنْ قَيْسٍ فَتَكَارَوْا مِنْهُ وَ قَالَ لَهُمْ أَمْرٌ بِكُمْ مَا بَيْنَ عَيْرٍ وَ أَحَدٍ فَقَالُوا لَهُ إِذَا مَرَرْتَ بِهِمَا فَادْنَا بِهِمَا فَلَمَّا تَوَسَّطَ بِهِمْ أَرْضَ الْمَدِينَةِ قَالَ لَهُمْ ذَلِكَ عَيْرٌ وَ هَذَا أَحَدٌ فَتَزَلُّوا عَنْ ظَهْرِ إِبِلِهِ وَ قَالُوا قَدْ أَصَبْنَا بُغْيَتَنَا فَلَا حَاجَةَ لَنَا فِي إِبِلِكَ فَادْهَبْ حَيْثُ شِئْتَ وَ كَتَبُوا إِلَى إِخْوَانِهِمْ الَّذِينَ بِفَدَكٍ وَ خَيْبَرٍ أَنَا قَدْ أَصَبْنَا الْمَوْضِعَ فَهَلُمُّوا إِلَيْنَا فَكَتَبُوا إِلَيْهِمْ أَنَا قَدْ اسْتَقَرَّتْ بِنَا الدَّارُ وَ اتَّخَذْنَا الْأَمْوَالَ وَ مَا أَقْرَبْنَا مِنْكُمْ فَإِذَا كَانَ ذَلِكَ فَمَا أَسْرَعْنَا إِلَيْكُمْ

The ones who were at Tayma longed to be with some of their brothers. A Bedouin from Qays, passed by them so they hired (a camel) from him and he said to them, 'I shall pass with you in between Ayr and Ohad'. They said to him, 'When you pass by these two, point these two places out to us. So when he was in the middle of the land of Al-Medina, he said to them, 'That is Ayr and this is Ohad'. So they descended from the backs of his camels and said, 'We have reached where we wanted to be, therefore we do not have any need for your camels, and so you can go to wherever you like'. And they wrote to their brothers who were at Fadak and Khyber, 'We have got to the place so come to us'. They wrote back to them, 'We have settled in the houses and acquired assets, and there is no one closer to us than you are. So when that event transpires, we would quickly come to you'.

فَاتَّخَذُوا بِأَرْضِ الْمَدِينَةِ الْأَمْوَالَ فَلَمَّا كَثُرَتْ أَمْوَالُهُمْ بَلَغَ تَبَعٌ فَعَزَّاهُمْ فَتَحَصَّنُوا مِنْهُ فَحَاصَرَهُمْ وَ كَانُوا يَرْقُوقُونَ لِضُعْفَاءِ أَصْحَابِ تَبَعٍ فَيَلْقَوْنَ إِلَيْهِمُ بِاللَّيْلِ التَّمَرِ وَ الشَّعِيرِ فَلَبَّغَ ذَلِكَ تَبَعٌ فَرَّقَ لَهُمْ وَ آمَنَهُمْ فَتَزَلُّوا إِلَيْهِ فَقَالَ لَهُمْ إِنِّي قَدْ اسْتَطْبَيْتُ بِلَادَكُمْ وَ لَا أَرَانِي إِلَّا مُقِيمًا فِيكُمْ فَقَالُوا لَهُ إِنَّهُ لَيْسَ ذَلِكَ إِنَّهَا مُهَاجِرُ نَبِيِّ وَ لَيْسَ ذَلِكَ لِأَحَدٍ حَتَّى يَكُونَ ذَلِكَ فَقَالَ لَهُمْ إِنِّي مُخَلَّفٌ فِيكُمْ مِنْ أَسْرَتِي مَنْ إِذَا كَانَ ذَلِكَ سَاعَدَهُ وَ نَصَرَهُ

They acquired assets in the land of Al-Medina. When their wealth increased, it (news) reached Tubba and he attacked them. They fortified themselves from him, so he surrounded them. They felt sympathetic towards the weak ones of Tubba and they would throw the dates and the barley towards them at night. So (the news of) that reached Tubba, and he sympathised with them and granted them amnesty. They came down to him. He said to them, 'I have come to like your city and would like to reside among you'. So they said to him, 'It is not for you to dwell in that place, for a Prophet^{saww} would be emigrating and that is not for anyone until that happens'.

⁴³ Tafseer Imam Hassan Al Askari^{asws} – S 268

He said to them, 'I will leave behind among you members of my family, so when that happens, they would support him^{saww} and help him^{saww}'.

فَخَلَفَ حَيَّينَ الْأَوْسَ وَالْخَزْرَجَ فَلَمَّا كَثُرُوا بِهَا كَانُوا يَتَنَاقَلُونَ أَمْوَالَ الْيَهُودِ وَكَانَتِ الْيَهُودُ تَقُولُ لَهُمْ أَمَا لَوْ قَدْ بُعِثَ مُحَمَّدٌ لِيُخْرِجَكُمْ مِنْ دِيَارِنَا وَ أَمْوَالِنَا فَلَمَّا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ مُحَمَّدًا (صلى الله عليه وآله) آمَنَتْ بِهِ الْأَنْصَارُ وَ كَفَرَتْ بِهِ الْيَهُودُ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ كَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ.

So he left behind two tribes, Al-Aws and Al-Khazraj. So when they multiplied, they used to take the wealth of the Jews and the Jews used to say to them, 'But, when Muhammad^{saww} is Sent, he^{saww} would take you all out from our houses and our wealth'. So when Allah^{azwj} Mighty and Majestic Sent Muhammad^{saww}, the Helpers believed in him^{saww}, but the Jews denied him^{saww}, and these are the Words of Allah^{azwj} Mighty and Majestic: **[2:89] and beforehand they used to pray for victory against those who disbelieve, but when there came to them what they recognised, they disbelieved in it; so the Curse of Allah is on the unbelievers**.⁴⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ كَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ قَالَ كَانَ قَوْمٌ فِيمَا بَيْنَ مُحَمَّدٍ وَ عِيسَى صَلَّى اللَّهُ عَلَيْهِمَا وَ كَانُوا يَتَوَعَّدُونَ أَهْلَ الْأَصْنَامِ بِالنَّبِيِّ (صلى الله عليه وآله) وَ يَقُولُونَ لِيُخْرِجَنَّ نَبِيٌّ فَلْيَكْسِرَنَّ أَصْنَامَكُمْ وَ لِيَفْعَلَنَّ بِكُمْ [وَ لِيَفْعَلَنَّ] فَلَمَّا خَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) كَفَرُوا بِهِ.

Ali Bin Ibrahim, from his father, from Safwan Bin Yahya, from Is'haq Bin Ammar who said:

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Blessed and High: **[2:89] and beforehand they used to pray for victory against those who disbelieve, but when there came to them what they recognised, they disbelieved in it**. He^{asws} said: 'A people who were in between (the era of) Muhammad^{saww} and Isa^{as}, and they would inform the idol worshippers about the promised Prophet^{saww}, and they were saying, 'When the Prophet^{saww} comes out, he^{saww} would break your idols, and will do this with you, and that with you'. However, when the Rasool Allah^{saww} came out, they denied him^{saww}'.⁴⁵

العباشي: عن جابر، قال: سألت أبا جعفر (عليه السلام) عن هذه الآية، عن قول الله: فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ. قال: «تفسيرها في الباطن: لما جاءهم ما عرفوا في علي (عليه السلام) كفروا به، فقال الله فيهم: فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ في باطن القرآن». قال أبو جعفر (عليه السلام): «يعني بني أمية، هم الكافرون في باطن القرآن».

Al Ayyashi, from Jabir who said,

'I asked Abu Ja'far^{asws} about this Verse, from the Words of Allah^{azwj} **[2:89] but when there came to them what they recognised, they disbelieved in it**. He^{asws} said: 'Its interpretation in the esoteric (Meaning) – When there came to them what they recognised regarding Ali^{asws}, they disbelieved in it. So Allah^{azwj} Said regarding them **so the Curse of Allah is on the unbelievers** – in the esoteric (Meaning) of the

⁴⁴ Al Kafi – H 14929

⁴⁵ Al Kafi – H 14930

Quran'. Abu Ja'far^{asws} said: 'It Means the Clan of Umayya, they are the unbelievers, in the esoteric (Meaning) of the Quran'.⁴⁶

VERSE 90

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنزَلَ اللَّهُ بَغْيًا أَنْ يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ فَتَبَاءُؤُوا بِغَضَبٍ عَلَى غَضَبٍ ۖ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ {90}

[2:90] Evil is that for which they have sold their souls - that they should deny what Allah has Revealed, out of envy that Allah should Send down of His Grace on whomsoever of His servants He so Desires to; thus they have made themselves deserving of Wrath upon Wrath, and for the unbelievers there is a disgraceful Punishment

قال الامام (عليه السلام): ذم الله تعالى اليهود، وعاب فعلهم في كفرهم بمحمد (صلى الله عليه وآله) فقال: (بئسما اشتروا به أنفسهم) أي اشتروها بالهدايا والفضول التي كانت تصل إليهم، وكان الله أمرهم بشرائها من الله بطاعتهم له ليجعل لهم أنفسهم والانتفاع بها دائما في نعيم الآخرة فلم يشتروها، بل اشتروها بما أنفقوه في عداوة رسول الله (صلى الله عليه وآله) ليبقى لهم عزهم في الدنيا، ورياستهم على الجاهل، وينالوا المحرمات، وأصابوا الفضولات من السفلة وصرفوهم عن سبيل الرشاد، ووقفوهم على طريق الضلالات.

Imam Hassan Al-Askari^{asws} said: 'Allah^{azwj}, in Condemnation of the Jews, and in faulting their deed in their disbelief in Muhammad^{saww} Said: **[2:90] Evil is that for which they have sold their souls** meaning, sold the guidance in exchange for frivolous activities, and Allah^{azwj} had Commanded them to secure from Allah^{azwj} through their obedience to Him^{azwj}, so that they would remain in eternal bliss in the Hereafter but they did not do so, instead they bought the enmity of Rasool-Allah^{saww} to keep their pride in the world, and their governance over the ignorant ones, and engaged in prohibited activities, and misled the people away from the way of guidance and established them on the road of darkness'.

ثم قال عزوجل: (أن يكفروا بما أنزل الله بغيا) أي بما أنزل على موسى (عليه السلام) من تصديق محمد (صلى الله عليه وآله) بغيا (أن ينزل الله من فضله على من يشاء من عباده). قال: وإنما كان كفرهم لبغيهم وحسدهم له لما أنزل الله من فضله عليه وهو القرآن الذي أبان فيه نبوته وأظهر به آيته ومعجزته.

Then the Mighty and Majestic Said **that they should deny what Allah has Revealed** meaning, that which was revealed unto Musa^{as} for the ratification of Muhammad^{saww}, they rebelled against it **out of envy that Allah should Send down of His Grace on whomsoever of His servants He so Desires to**. But rather they disbelieved by their rebellion and their envy of him^{saww} of what Allah^{azwj} Sent down to him^{saww} and that is the Quran which proclaims his^{saww} Prophet-hood and Manifested by it his^{saww} Signs and his^{saww} miracles'.

ثم قال: (فبأو بغضب على غضب) يعني رجعوا وعليهم الغضب من الله على غضب في أثر غضب، والغضب الاول حين كذبوا بعيسى بن مريم، والغضب الثاني حين كذبوا بمحمد (صلى الله عليه وآله). قال: والغضب الاول أن جعلهم قررة خاسئين، ولعنهم على لسان عيسى (عليه السلام) والغضب الثاني حين سلط الله عليهم سيوف محمد وآله وأصحابه وامته حتى ذلهم بها فاما دخلوا في الاسلام طائعين، وإما أدوا الجزية صاغرين داخرين.

⁴⁶ تفسير العيّاشي 1: 70 / 50.

Then Said **thus they have made themselves deserving of Wrath upon Wrath** meaning, there was upon them Wrath from Allah^{azwj} on top of Wrath. The first Wrath was when they falsified Isa Bin Maryam^{as}, and the second was their falsifying of Muhammad^{saww}. In the first Wrath they were converted into monkeys and disgraced, and Allah^{azwj} Cursed them by the tongue of Isa^{as}. And in the second Wrath they were overcome by the swords of Muhammad^{saww} and his^{saww} Progeny^{asws} and his^{saww} companions and his^{saww} community until they were humiliated by it and they entered into the fold of Islam disobediently, and they were belittled by having had to pay tax and were disgraced'.⁴⁷

محمد بن يعقوب: عن علي بن إبراهيم، عن أحمد بن محمد البرقي، عن أبيه، عن محمد بن سنان، عن عمار بن مروان، عن المنخل، عن جابر، عن أبي جعفر (عليه السلام)، قال: «نزل جبرئيل (عليه السلام) بهذه الآية على محمد (صلى الله عليه وآله) هكذا: بئسما اشتروا به أنفسهم أن يكفروا بما أنزل الله **في علي** بغيا».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Ahmad Bin Muhammad Al Barqy, from his father, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Al Mankhal, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: Jibraeel^{as} descended with this Verse upon Muhammad^{saww} like this **[2:90] Evil is that for which they have sold their souls - that they should deny what Allah has Revealed regarding Ali out of envy**.⁴⁸

العباشي: قال أبو جعفر (عليه السلام): «نزلت هذه الآية على رسول الله (صلى الله عليه وآله) [هكذا]: بئسما اشتروا به أنفسهم أن يكفروا بما أنزل الله **في علي** بغيا و قال الله في علي (عليه السلام): أن يُزَلَّ اللهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ يَعْنِي عَلِيًّا، قَالَ اللهُ: فَبَاؤُا بِغَضَبٍ عَلَى غَضَبٍ يَعْنِي بَنِي أُمَيَّةَ وَ لِلْكَافِرِينَ يَعْنِي بَنِي أُمَيَّةَ عَذَابٌ مُهِينٌ».

Al Ayyashi –

'Abu Ja'far^{asws} said: 'This Verse was Revealed upon Rasool-Allah^{saww} like this: **[2:90] Evil is that for which they have sold their souls - that they should deny what Allah has Revealed regarding Ali out of envy**, and Allah^{azwj} Said regarding Ali^{asws} **that Allah should Send down of His Grace on whomsoever of His servants He so Desires to** – Meaning Ali^{asws}. Allah^{azwj} Said **thus they have made themselves deserving of Wrath upon Wrath** – Meaning the Clan of Umayya **and for the unbelievers** – Meaning the Clan of Umayya **there is a disgraceful Punishment**.⁴⁹

VERSE 91

وَإِذَا قِيلَ لَهُمْ آمَنُوا بِمَا أَنزَلَ اللَّهُ قَالُوا تَأْمَنُوا وَنُؤْمِنُ بِمَا أَنزَلَ عَلَيْنَا وَنُكْفِرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ {91}

[2:91] And when it is said to them, Believe in what Allah has Revealed, they say: We believe in that which was Revealed to us; and they deny what is besides that, and it is the Truth Verifying what is with them. Say: So why then did you kill Allah's Prophets before if you were Believers?

⁴⁷ Tafseer Imam Hassan Al Askari^{asws} – S 272

⁴⁸ الكافي 1: 25 / 345.

⁴⁹ تفسير العياشي 1: 70 / 50.

قال الامام (عليه السلام): (وإذا قيل) لهؤلاء اليهود الذين تقدم ذكرهم: (آمنوا بما أنزل الله) على محمد من القرآن المشتمل على الحلال والحرام والفرائض والاحكام. (قالوا نؤمن بما أنزل علينا) وهو التوراة (ويكفرون بما وراءه) يعني ما سواه لا يؤمنون به (وهو الحق) والذي يقول هؤلاء اليهود " إنه وراءه " هو الحق! لانه هو الناسخ للمنسوخ الذي قدمه الله تعالى.

Imam Hassan Al-Askari^{asws} said: **[2:91] And when it is said to them To those** aforementioned Jews **Believe in what Allah has Revealed** In Muhammad^{saww} from the Quran which contains the Permissible and the Prohibited and the Obligations and the Orders. **they say: We believe in that which was Revealed to us** And that is the Torah **and they deny what is besides that** meaning, they will not believe in anything else **and it is the Truth** and that is what is Said to those Jews, 'they deny that which is the Truth' because this Abrogates that one which Allah^{azwj} Sent before'.

قال الله تعالى: (قل فلم تقتلون) لم كان يقتل أسلافكم (أنبياء الله من قبل إن كنتم مؤمنين) بالتوراة، أي (ليس في التوراة الامر) بقتل الانبياء، فاذا كنتم تقتلون الانبياء، فما آمنتم بما أنزل عليكم من التوراة، لان فيها تحريم قتل الانبياء. وكذلك إذا لم تؤمنوا بمحمد، وبما أنزل عليه وهو القرآن - وفيه الامر بالايمان به - فأنتم ما آمنتم بعد بالتوراة.

Allah^{azwj} Said: **Say: So why then did you kill Those**^{asws} that were killed by your ancestors **Allah's Prophets before if you were Believers?** By the Torah, in which there is not such Order for the killing of the Prophets^{asws}, and you killed the Prophets^{asws}. You do not believe in what has been Sent down to you in the Torah, because in it is the prohibition of killing the Prophets^{as}. And similarly, you do not believe in Muhammad^{saww} and what has been Sent down upon him^{saww} and that is the Quran, and in the Torah was the Order to believe in him^{saww}. You are still not having belief in the Torah, even now.

قال رسول الله (صلى الله عليه وآله): أخبر الله تعالى أن من لا يؤمن بالقرآن، فما آمن بالتوراة، لان الله تعالى أخذ عليهم الايمان بهما، لا يقبل الايمان بأحدهما إلا مع الايمان بالآخر. فكذلك فرض الله الايمان بولاية علي بن أبي طالب (عليه السلام) كما فرض الايمان بمحمد فمن قال: آمنت بنبوته محمد وكفرت بولاية علي (عليه السلام) فما آمن بنبوته محمد.

Rasool-Allah^{saww} said: 'Allah^{azwj} has Informed that the one who does not believe in the Quran, has not believed in the Torah because Allah^{azwj} has Told them to have faith in both of them, and will not Accept belief in only one of them except when it is with the other as well. Similarly, Allah^{azwj} has Obligated belief in the Wilayah of Ali Bin Abu Talib^{asws} just as He^{azwj} has Obligated belief in Muhammad^{saww}. If one says that he believes in the Prophet-hood of Muhammad^{saww} and does not believe in the Wilayah of Ali^{asws}, has not believed in the Prophet-hood of Muhammad^{saww}.⁵⁰

العياشي: قال جابر: قال أبو جعفر (عليه السلام): «نزلت هذه الآية على محمد (صلى الله عليه وآله) هكذا والله (وإذا قيل لهم ما ذا أنزل ربكم في علي) يعني بني أمية، قالوا نؤمن بما أنزل علينا يعني في قلوبهم، بما أنزل الله عليه و يكفرون بما وراءه بما أنزل الله في علي وهو الحق مصدقاً لما معهم يعني علياً».

Al Ayyashi – Jabir said,

‘Abu Ja’far^{asws} said: ‘By Allah^{azwj}! This Verse was Revealed upon Muhammad^{saww} like this: **[2:91] And when it is said to them, what was that which was Revealed regarding Ali** Meaning (Addressing) the Clan of Umayya. **they say: We believe in that which was Revealed to us** – Meaning in their hearts in what Allah^{azwj} Revealed

⁵⁰ Tafseer Imam Hassan Al Askari^{asws} – S 275 & 276

to him^{saww} **and they deny what is besides that** with what Allah^{azwj} Revealed regarding Ali^{asws} **and it is the Truth Verifying what is with them** – Meaning Ali^{asws}, 51

عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام)، قال: «قال الله في كتابه يحكى قول اليهود: إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّى يَأْتِينَا بِقُرْبَانٍ الْآيَةِ، وَ قَالَ: فَلَمْ تَقْتُلُوا أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ وَ إِنَّمَا أَنْزَلَ هَذَا فِي قَوْمٍ يَهُودَ، وَ كَانُوا عَلَى عَهْدِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) لَمْ يَقْتُلُوا أَنْبِيَاءَ اللَّهِ بِأَيْدِيهِمْ، وَ لَا كَانُوا فِي زَمَانِهِمْ، وَ إِنَّمَا قَتَلَ أَوَائِلَهُمُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ، فَزَلُّوا بِهِمْ أَوْلَئِكَ الْقَتْلَةَ، فَجَعَلَهُمُ اللَّهُ مِنْهُمْ، وَ أَضَافَ إِلَيْهِمْ فَعَلَ أَوَائِلَهُمْ بِمَا تَبِعُوهُمْ وَ تَوَلَّوْهُمْ».

From Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Says in His^{azwj} Book Relating the speech of the Jews [3:183] **Surely Allah has Enjoined us that we should not believe in any Rasool until he brings us an offering** – the Verse. And He^{azwj} Said [2:91] **So why then did you kill Allah's Prophets before if you were Believers?** But rather, this was Revealed regarding the Jewish people, and they were on a Covenant of Muhammad^{saww} that they shall not kill the Prophets^{as} of Allah^{azwj} with their hands. And that (killing) did not take place in their era, but rather, it was their parents who were before them (ancestors), so that killing descended upon them. So Allah^{azwj} Made them to be from those ones, and Increased to them the deeds of their (ancestral) parents, due to their having followed them and having supported their deeds'.⁵²

VERSE 92

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ {92}

[2:92] And Musa had come to you with clear arguments, then you took to the calf from after him and you were unjust

قال الامام (عليه السلام): قال الله عزوجل لليهود الذين تقدم ذكرهم: (ولقد جاءكم موسى بالبينات) الدلالات على نبوته، وعلى ما وصفه من فضل محمد وشرفه على الخلائق، وأبان عنه من خلافة علي ووصيته، وأمر خلفائه بعده. (ثم اتخذتم العجل - إلها - من بعده) بعد انطلاقه إلى الجبل، وخالفتم خليفته الذي نص عليه وتركه عليكم، وهو هارون (عليه السلام) (وأنتم ظالمون) كفارون بما فعلتم من ذلك.

Imam Hassan Al-Askari^{asws} said: 'Allah the Almighty Said to the aforementioned Jews [2:92] **And Musa had come to you with clear arguments** the evidence on his^{asws} Prophet-hood and the characteristics of the preference of Muhammad^{saww} and his^{saww} honour over all creation, and explanation of the Caliphate of Ali^{asws} and his^{asws} Trusteeship and the matter of the Caliphs^{asws} after him^{asws}. [2:92] **And Musa had come to you with clear arguments** after he^{asws} went to the mountain and appointed a Caliph over you whom you turned away from, and he was Haroun^{asws} " **and you were unjust** and became unbelievers for that actions of yours'.⁵³

⁵¹ تفسير العياشي 1: 71 / 51.

⁵² تفسير العياشي 1: 27 / 51.

⁵³ Tafseer Imam Hassan Al Askari^{asws} – S 278

VERSE 93

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ {93}

[2:93] And when We Took a Covenant with you and raised the mountain over you: Grab hold of what We have Given you with firmness and be obedient. They said: We hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief. Say: Evil is that which your belief bids you if you are Believers

قال الامام (عليه السلام): قال الله عزوجل: واذكروا إذ فعلنا ذلك بأسلافكم لما أبوا قبول ما جاءهم به موسى (عليه السلام): من دين الله وأحكامه، ومن الامر بتفضيل محمد وعلي صلوات الله عليهما وخلفائهما على سائر الخلق (خذوا ما آتيناكم) قلنا لهم: خذوا ما آتيناكم من هذه الفرائض (بقوة) قد جعلناها لكم، مكناكم بها، وأزحنا عنكم في تركيبها فيكم (واسمعوا) ما يقال لكم و - ما - تؤمرون به.

Imam Hassan Al-Askari^{asws} said: 'Allah^{azwj} Mighty and Majestic Says: 'Remember what your ancestors did when Musa^{asws} came to them the Order from the Religion of Allah^{azwj} to give preference to Muhammad^{saww} and Ali^{asws} and their^{asws} Caliphs, over the rest of the creation **[2:93] And when We Took a Covenant with you and raised the mountain over you: Grab hold of what We have Given you** Saying to them to hold with firmness this obligation **with firmness** that which has been brought to you, establish it within you and dispel the illnesses from you **and be obedient** to what has been said to you and act according to it.

(قالوا سمعنا) قولك (وعصينا) أمرك، أي إنهم عصوا بعد، وأضمرنا في الحال أيضا العصيان (واشربوا في قلوبهم العجل) امروا بشرب العجل الذي كان قد ذرأت سحالته في الماء الذي امروا بشربه ليتبين من عبده ممن لم يعبد (بكفرهم) لاجل كفرهم امروا بذلك.

They said: We hear your words and disobey your order; meaning, they would disobey afterwards after having heard presently and hidden their disobedience **And they were made to imbibe (the love of) the calf into their hearts** As they had drunk the love of the calf, they were ordered to drink the water so that the worshippers of the calf could be distinguished from between them **on account of their unbelief** they had disbelieved in the order by taking to the calf'.

(قل) يا محمد: (بئسما يأمركم به إيمانكم) بموسى كفركم بمحمد وعلي وأولياء الله من أهلها (إن كنتم مؤمنين) بتوراة موسى، ولكن معاذ الله لا يأمركم إيمانكم بالتوراة الكفر بمحمد وعلي (عليهما السلام).

"Say" O Muhammad^{saww}! **Say: Evil is that which your belief bids you** Your belief in Musa^{asws} but disbelief in Muhammad^{saww} and Ali^{asws} and the Guardians from Allah^{azwj} from their Progeny^{asws} **if you are Believers** The Torah of Musa^{asws}, God Forbid, does not order you to disbelieve in Muhammad^{saww} and Ali^{asws}.

قال الامام (عليه السلام): قال أمير المؤمنين (عليه السلام): إن الله تعالى ذكر بني إسرائيل في عصر محمد (صلى الله عليه وآله) أحوال آبائهم الذين كانوا في أيام موسى (عليه السلام) كيف أخذ عليهم العهد والميثاق لمحمد وعلي وآلهما الطيبين المنتجبين للخلافة على الخلق ولأصحابهما وشيعتهما وسائر أمة محمد (صلى الله عليه وآله)

Imam Hassan Al-Askari^{asws} said: 'Amir-ul-Momineen^{asws} said: 'Allah^{azwj} Reminded the Children of Israel in the matter of Muhammad^{saww} the condition of their forefathers

from whom the oath and the Covenant which had been taken at the time of Musa^{as}, for Muhammad^{saww} and Ali^{asws} and their^{asws} goodly and chosen Progeny^{asws} as Caliphs for the people and for their^{asws} companions and their^{asws} Shias and the rest of the community of Muhammad^{saww}.

فقال: (وإذ أخذنا ميثاقكم) اذكروا إذ أخذنا ميثاق آبائكم (ورفعنا فوقكم الطور) الجبل لما أبوا قبول ما أريد منهم والاعتراف به (خذوا ما آتيناكم) أعطيناكم (بقوة) - يعني - بالقوة التي أعطيناكم تصلح - لكم - لذلك (واسمعوا) أي أطيعوا فيه.

Imam Hassan Al-Askari^{asws} said: **[2:93] And when We Took a Covenant with you Remember the covenant which was taken from your forefathers and raised the mountain over you** The mountain, when they refused to accept what was intended from them and did not recognise it **Grab hold of what We have Given you with firmness** meaning, by the firmness that which has been given to you for your correctness **and be obedient** meaning, be obedient in that'.

(قالوا سمعنا) بآذاننا (وعصينا) بقلوبنا. فأما في الظاهر فأعطوا كلهم الطاعة داخرين صاغرين، ثم قال: (واشربوا في قلوبهم العجل بكفرهم) عرضوا لشرب العجل الذي عبده حتى وصل ما شربوه من ذلك إلى قلوبهم.

They said: We hear By their ears **and disobey** by their hearts. In outwardly appearance, they accept obedience to all of it but inwardly they belittle it. Then Said **And they were made to imbibe (the love of) the calf into their hearts** They were offered to drink the calf by their worship of it until they drank it into their hearts.

وقال: إن بني إسرائيل لما رجع إليهم موسى - وقد عبدوا العجل - تلقوه بالرجوع عن ذلك، فقال لهم موسى: من الذي عبده منكم حتى أنفذ فيه حكم الله؟ خافوا من حكم الله الذي ينفذه فيهم، فجددوا أن يكونوا عبده، وجعل كل واحد منهم يقول: أنا لم أعبده وإنما عبده غيري ووشى بعضهم ببعض.

Imam Hassan Al-Askari^{asws} said: 'When Musa^{asws} returned back to the Children of Israel, they had worshipped the calf in his^{asws} absence but turned away from it, he^{asws} asked them: 'Which ones of you worshipped it so that I^{asws} can issue the Order of Allah^{azwj} on them?' In fear of the Order of Allah^{azwj} which would be issued on them, each one of them denied it and blamed the others: 'I did not worship it, but the others did'. They passed the blame around on each other'.

فذلك ما حكى الله عز وجل عن موسى من قوله للسامري: (وانظر إلى إلهك الذي ظلت عليه عاكفا لنحرقنه ثم لننسفه في اليم نسفا) - فأمره الله، فبرده بالمبارد، وأخذ سحالبه فذراها في البحر العذب، ثم قال لهم: اشربوا منه. فشربوا، فكل من كان عبده اسودت شفتاه وأنفه (ممن كان أبيض اللون ومن كان منهم أسود اللون) ابيضت شفتاه وأنفه، فعند ذلك أنفذ فيهم حكم الله.

And this is how Allah^{azwj} the Almighty Says of what Musa^{asws} said to Samiri^{la} **[20:97] and look at your god to whom you were devoted to; we will burn it, then we will scatter it in the sea with a scattering** Allah^{azwj} ordered for the calf to be smashed into smithereens and flung into the sweet water, and Ordered them to drink from it. They drank, and whoever had worshipped it, their lips and noses became black, and those whose lips and noses were black from before, turned white. Then the Order of Allah^{azwj} was issued on the guilty ones.

ثم قال الله تعالى للموجودين من بني إسرائيل في عصر محمد (صلى الله عليه وآله) على لسانه: (قل) يا محمد لهؤلاء المكذبين بك بعد سماعهم ما أخذ على أولئهم لك ولاخيك علي ولألكما ولشيعتكما: (بنسما يأمركم به إيمانكم) أن تكفروا -

بمحمد (صلى الله عليه وآله) - وتستخفوا بحق علي وآله وشيعته (إن كنتم مؤمنين) كما تزعمون بموسى (عليه السلام) والتوراة.

Then Allah^{azwj} Said to those Children of Israel who were present in the era of Muhammad^{saww} by his^{saww} tongue: **Say:** O Muhammad^{saww}! To these who falsify you^{saww} after having heard of the covenant taken for your^{saww} Wilayah and of your^{saww} brother Ali^{asws} and of your^{asws} Progeny^{asws} and your^{asws} Shias **Evil is that which your belief bids you** in your disbelief of Muhammad^{saww} and your belittling of the right of Ali^{asws} and his^{asws} Progeny^{asws} and his^{asws} Shias **if you are Believers** as you claim to be believers in Musa^{asws} and the Torah.

قال (عليه السلام): وذلك أن موسى (عليه السلام) - كان - وعد بني إسرائيل أنه يأتيهم من عند الله بكتاب يشتمل على أوامره ونواهيه وحدوده وفرائضه بعد أن ينجيهم الله تعالى من فرعون وقومه، فلما نجاهم الله وصاروا بقرب الشام، جاءهم بالكتاب من عند الله كما وعدهم وكان فيه: "إني لا أتقبل عملاً ممن لم يعظم محمداً وعلياً وألهم الطيبين ولم يكرم أصحابهما وشيعتهما ومحبيهما؟؟؟ حق تكريمهم، يا عبادي ألا فاشهدوا بأن محمداً خير خليقتي، وأفضل بريتي، وأن علياً أخوه وصفيه ووراث علمه، خليفته في أمته وخير من يخلفه بعده، وأن آل محمد أفضل آل النبيين، وأصحاب محمد (صلى الله عليه وآله) أفضل أصحاب المرسلين، وأمة محمد (صلى الله عليه وآله) خير الأمم أجمعين".

Imam Hassan Al-Askari^{asws} said: 'And similarly from Musa^{as}, who had promised the Children of Israel that he^{as} would bring a Book from Allah^{azwj} which would include in it the Orders and the Prohibitions and the Limits and the Obligations, after they had attained salvation from Pharaoh^{la} and his^{la} people. When Allah^{azwj} Saved them and they came near to Damascus, he^{as} came to them with the Book from Allah^{azwj} as he^{as} had promised them and in it was "I^{azwj} do not Accept the deed of any one who does not magnify Muhammad^{saww} and Ali^{asws} and their^{asws} goodly Progeny^{asws} and does not honour their^{asws} companions and their Shias and those that love them^{asws} as is their right to be honoured. O My^{azwj} servants! Bear witness to Muhammad^{saww} being the best of My^{azwj} creation and the best of the people, and to Ali^{asws} his^{saww} brother, who^{asws} has his^{saww} qualities, and the inheritor of his^{saww} knowledge, his^{saww} Caliph in his^{saww} community and the best of the Caliphs^{asws} after him^{asws}, and that the Progeny^{asws} of Muhammad^{saww} is preferable to the Prophets^{as} and the companions of Muhammad^{saww} are preferable to the companions of the Messengers, and the community of Muhammad^{saww} is better than all the other communities'.

فقال بنو إسرائيل: لا نقبل هذا يا موسى، هذا عظيم، ثقيل علينا، بل نقبل من هذه الشرائع ما يخف علينا، وإذا قبلناها قلنا: إن نبينا أفضل نبي، وآله أفضل آل وصحابته أفضل صحابة، ونحن أمته أفضل من أمة محمد، ولسنا نعترف لقوم بالفصل لأنراهم ولا نعرفهم.

The Children of Israel said: 'We do not accept this O Musa^{as}! This is too much, and heavy for us. But, we accept those laws from this that we find easy and we accept in saying: 'Our Prophet^{as} is the best Prophet^{as}, and his^{as} progeny is the preferable progeny and his^{as} companions are the preferable companions, and we as a community, are higher than the community of Muhammad^{saww}. We do not recognise the preference of a community that we have not seen or know them'.

فأمر الله تعالى جبرئيل، فقطع بجناح من أجنحته من جبل من جبال فلسطين على قدر معسكر موسى (عليه السلام) وكان طوله في عرضه فرسخاً في فرسخ. ثم جاء به فوقه على رؤوسهم، وقال: إما أن تقبلوا ما أتاكم به موسى (عليه السلام)، وإما وضعت عليكم الجبل فطحطحكم تحته. فلحقهم من الجزع والهلع ما يلحق أمثالهم ممن قوبل هذه المقابلة، فقالوا: يا موسى كيف نصنع؟ قال موسى: اسجدوا لله على جباهكم، ثم عفروا خدودكم اليمنى ثم اليسرى في التراب، وقولوا: يا ربنا سمعنا وأطعنا وقبلنا واعترفنا وسلمنا ورضينا".

Allah^{azwj} Ordered Jibraeel^{as} who cut off a part of mountain by his wings, a mountain from the mountains of Palestine appropriate in size to the army of Musa^{as}, one Farsakh by one Farsakh. Then Jibraeel^{as} went with it and let it hang in the air over their heads and said: 'Either you accept what Musa^{as} has given you or I^{as} will let this mountain drop on you and you will be crushed under it'. They were overcome with anxiety and panic on having to accept this acceptance. They said: 'O Musa^{as}! How do we do this?' Musa^{as} said: 'Prostrate to Allah^{azwj} by your foreheads, then place your right cheeks on the ground and then the left cheeks and say: 'O our Lord^{azwj}! We hear and we obey and we accept and we testify to it and we submit to it and we are happy with it'.

قال: ففعلوا هذا الذي قال لهم موسى قولاً وفعلوا، غير أن كثيراً منهم خالف قلبه ظاهر أفعاله وقال بقلبه "سمعنا وعصينا" مخالفاً لما قاله بلسانه، وعفروا خدودهم اليمنى - بالتراب - وليس قصدهم التذلل لله عزوجل، والندم على ما كان منهم من الخلاف ولكنهم فعلوا ذلك ينظرون هل يقع عليهم الجبل أم لا، ثم عفروا خدودهم اليسرى ينظرون كذلك، ولم يفعلوا ذلك كما امروا.

Imam Hassan Al-Askari^{asws} said: 'They did what Musa^{as} had told them to do with their speech and actions, but many of them opposed in their hearts which they did openly and said to themselves in their hearts **[2:93] They said: We hear and disobey** They opposed in their hearts what they said by their tongues, and their placing of their right cheeks on the earth, and they did not want to humiliate themselves before Allah^{azwj} the Almighty. Those who were opposed to this done it with regret and to see whether the mountain comes crashing down on them or not. Then they placed their left cheeks on the ground to see the same, and did not do this act as they had been Ordered to do'.

فقال جبرئيل لموسى (عليه السلام) أما إن أكثرهم لله تعالى عاصون، ولكن الله عزوجل أمرني أن الزيل عنهم هذا الجبل عند ظاهر اعترافهم في الدنيا، فإن الله تعالى إنما يطالبهم في الدنيا بظواهرهم لحقن دمائهم، وإبقاء الذمة لهم، وإنما أمرهم إلى الله في الآخرة يعذبهم على عقودهم وضمائرهم.

Jibraeel^{as} said to Musa^{as}: 'Most of them are obedient, but Allah^{azwj} has Told me to take this mountain away from them for their apparent acceptance in this world. Allah^{azwj} Deals with them in this world by their apparent deeds to preserve their blood and their progenies, but in the hereafter, Allah^{azwj} will Punish them on the basis of their beliefs and their consciences'.⁵⁴

العباشي: عن أبي بصير، عن أبي جعفر (عليه السلام)، في قول الله عز وجل: وَ أَشْرَبُوا فِي قُلُوبِهِمُ الْعُجْلَ بِكُفْرِهِمْ. قال: «لما ناجى موسى (عليه السلام)، ربه أوحى إليه: أن يا موسى، قد فتنت قومك. قال: و بماذا، يا رب؟ قال: بالسامري. قال: و ما [فعل] السامري؟ قال: صاغ لهم من حلبيهم عجلاً.

Al Ayashi, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[2:93] And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief.** He^{asws} said: 'When Musa^{as} whispered to his^{as} Lord^{azwj}, He^{azwj} Revealed unto him^{as}: "O Musa^{as}! Your community has been tempted". He^{as} said: 'With what, O Lord^{azwj}?' He^{azwj} Said: "By the Samiri^{la}". He^{as} said: 'And what was the deed of Samiri^{la}?' He^{azwj} Said: "He^{la} forged their ornaments into a calf".

⁵⁴ Tafseer Imam Hassan Al Askari^{asws} – S 290 & 291

قال: يا رب، إن حليهم لتحتمل [أن يصاغ] منها غزال أو تمثال أو عجل، فكيف يفتنهم؟ قال: إنه صاغ لهم عجلا فخار. قال: يا رب، و من أخاره؟ قال: أنا. فقال عندها موسى: إِنَّ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَنْ تَشَاءُ وَ تَهْدِي مَنْ تَشَاءُ

He^{as} said: 'O Lord^{azwj}! Their jewellery which he^{la} forged, into a gazelle, or an image, or a calf, so how did he^{la} tempt them?' He^{azwj} Said: "He^{la} forged for them a calf, so it mooed". He^{as} said: 'O Lord^{azwj}! And who Made it moo?' He^{azwj} Said: "I^{azwj} did". So during that, Musa^{as} said: '**[7:155] You Make err with it whom You so desire to and Guide whom You so Desire to**'.

- قال:- فلما انتهى موسى إلى قومه و رءاهم يعبدون العجل، ألقى الألواح من يده فتكسرت».

He^{asws} said: 'So when Musa^{as} ended up to his^{as} people and saw them worshipping the calf, threw down the Tablets from his^{as} hands, so they broke'.

قال أبو جعفر (عليه السلام): «كان ينبغي أن يكون ذلك عند إخبار الله إياه- قال:- فعمد موسى فبرد العجل من أنفه إلى طرف ذنبه، ثم أحرقه بالنار فذره في اليم، فكان أحدهم ليقع في الماء و ما به إليه من حاجة، فيتعرض بذلك للرماد فيشربه، و هو قول الله: وَ أَشْرَبُوا فِي قُلُوبِهِمُ الْعُجْلَ بِكُفْرِهِمْ».

Abu Ja'far^{asws} said: 'It was befitting for that to happen due to the News Given to him^{as} by Allah^{azwj}. So Musa^{as} cooled down the calf from its nose to its tail, then incinerated it in the fire, and scattered its remnants into the river. So whenever one of them came to the water due to his need, so he ended up drinking its ashes (mixed with the water), and these are the Words of Allah^{azwj} **[2:93] And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief**.⁵⁵

VERSES 94 – 96

قُلْ إِنْ كَانَتْ لَكُمْ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ {94} وَلَنْ يَتَمَنَّوَهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ {95}

[2:94] Say: If the house of the Hereafter with Allah is specially for you to the exclusion of the (other) people, then long for death if you are truthful [2:95] And they will never long for it on account of what their hands have sent before, and Allah Knows the unjust

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرَحِّزِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ {96}

[2:96] And you will find them to be the greediest of men for life (even greedier) than those who are Polytheists; every one of them loves if he could live for a thousand years, and that would not remove him from the Punishment if he were to live (for so long), and Allah Sees what they are doing

قال الامام (عليه السلام): قال الحسن بن علي بن أبي طالب (عليهما السلام): إن الله تعالى لما وبخ - هؤلاء - اليهود على لسان رسوله محمد (صلى الله عليه وآله) وقطع معاذيرهم، وأقام عليهم الحجج الواضحة بأن محمد (صلى الله عليه وآله) سيد النبيين وخير الخلائق أجمعين، وأن عليا سيد الوصيين، وخير من يخلفه بعده في المسلمين، وأن الطيبين من آلهم القوام بدين الله والأئمة لعباد الله عز وجل، وانقطعت معاذيرهم وهم لا يمكنهم إيراد حجة ولا شبهة، فجاءوا إلى أن كابروا، فقالوا: لاندري ما تقول، ولكننا نقول إن الجنة خالصة لنا من دونك يا محمد ودون علي ودون أهل دينك وامتك

⁵⁵ تفسير العياشي 1: 73 / 51

وإننا بكم مبتلون - و - ممتحنون، ونحن أولياء الله المخلصون وعباده الخيرون، ومستجاب دعاؤنا، غير مردود علينا بشئ من سؤالنا ربنا.

Imam Hassan Al-Askari^{asws} said that the Imam Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} said: 'When Allah^{azwj} Rebuked these Jews by the tongue of Rasool-Allah^{saww} and cut off their excuses, and established upon them the manifest proofs that Muhammad^{saww} is the Chief of the Prophets^{asws} and the best of all creation, and that Ali^{asws} is the Chief of the Trustees, and the best after him^{saww} among the Muslims, and the goodly from among his^{asws} Progeny^{asws} are the establishers of the religion of Allah^{azwj} and the Imams to the slaves of Allah^{azwj} Mighty and Majestic, and cut off their excuses and it was not possible for them to present any counter proofs, they became arrogant and said: 'We do not know what you^{saww} are saying. But, we are saying that the Paradise is exclusively for us apart from you O Muhammad^{saww} and apart from O Ali^{asws} and apart from those on your^{saww} religion and your^{saww} community, and you^{saww} have involved us in a test, and we are the sincere friends of Allah^{azwj}, and the best of those that worship Him^{azwj}, and all our supplications get Answered and nothing gets rejected to us from what we ask from our Lord^{azwj}'.

فلما قالوا ذلك قال الله تعالى لنبيه (صلى الله عليه وآله): (قل) يا محمد لهؤلاء اليهود: (إن كانت لكم الدار الآخرة) الجنة ونعيمها (خالصة من دون الناس) محمد وعلي والأئمة، وسائر الأصحاب ومؤمني الأمة، وأنكم بمحمد وذريته ممتحنون، وأن دعاءكم مستجاب غير مردود (فتمنوا الموت) للكاذبين منكم ومن مخالفكم، فإن محمدا وعلي وذويهما يقولون: "إنهم هم أولياء الله عز وجل من دون الناس الذين يخالفونهم في دينهم، وهم المجاب دعاؤهم" فإن كنتم معاشر اليهود كما تدعون، فتمنوا الموت للكاذبين منكم ومن مخالفكم. (إن كنتم صادقين) بأنكم أنتم المحقون، المجاب دعاؤكم على مخالفكم، فقولوا: "اللهم أمت الكاذب منا ومن مخالفينا" ليستريح منه الصادقون، ولتزداد حجتكم وضوحا بعد أن قد صحت ووجبت.

When they said, Allah^{azwj} Said to His^{azwj} Prophet^{saww}: "Say" O Muhammad^{saww} to these Jews [2:94] **Say: If the house of the Hereafter with Allah** Paradise and its Bounties **is specially for you to the exclusion of the (other) people** Muhammad^{saww} and Ali^{asws} and the Imams^{asws} and the rest of the companions and the believers in the community, and that you have been tested by Muhammad^{saww} and his^{saww} Progeny^{asws}, and that your supplications always get Answered and are never rejected **then long for death** upon the liars among you and your adversaries, for Muhammad^{saww} and Ali^{asws} are saying that they^{asws} are the friends of Allah^{azwj} the Almighty apart from other people who oppose them^{asws} in their^{asws} religion and it is their^{asws} supplications that get Answered. And if you, group of Jews, are as you are claiming to be, invoke death upon those that belie you and oppose you. **if you are truthful** If you are on the right and your supplications get Answered against your adversaries, say "Our Allah^{azwj}, death be upon those that belie us and who opposes us" and the truthful among you can be veiled from them and it will increase your proof after it becomes true and it will become obligatory.

ثم قال لهم رسول الله (صلى الله عليه وآله) بعد ما عرض هذا عليهم: لا يقولها أحد منكم إلا غص بريقه فمات مكانه. وكانت اليهود علماء بأنهم هم الكاذبون، وأن محمدا (صلى الله عليه وآله) وعلي (عليه السلام) ومصديقهما هم الصادقون، فلم يجسروا أن يدعوا بذلك لعلمهم بأنهم إن دعوا فهم الميتون.

Then Rasool-Allah^{azwj} said to them after they could find no excuse: 'Not one of them will ever say this, but his saliva will get stuck in his throat and he will die in his place'. And the Jews knew full well that they themselves are the liars, and that

Muhammad^{saww} and Ali^{asws} are truthful in what they^{asws} say and that they themselves will incur losses if they were to supplicate like this and will meet their death'.

فقال الله تعالى: (ولن يتمنوه أبدا بما قدمت أيديهم) يعني اليهود لن يتمنوا الموت بما قدمت أيديهم من كفرهم بالله، وبمحمد رسول الله ونبيه وصفيه، وبعلي أخي نبيه ووصيه وبالطاهرين من الأئمة المنتجبين.

Allah^{azwj} Said: **[2:95] And they will never long for it on account of what their hands have sent before** Meaning, the Jews will not desire death due to their past actions from their disbelief in Allah^{azwj}, and in Muhammad^{saww} the Messenger of Allah^{azwj}, His^{azwj} Prophet^{saww}, one with His^{azwj} attributes, and in Ali^{asws} the brother of His^{azwj} Prophet^{saww} and His^{azwj} Trustee, and in the purified from the chosen Imams^{asws}.

قال الله تعالى: (والله عليم بالظالمين) اليهود أنهم لا يجسرون أن يتمنوا الموت للكاذب، لعلمهم بأنهم هم الكاذبون، ولذلك أمرك أن تبهرهم بحجتك وتأمرهم أن يدعوا على الكاذب، ليمتنعوا من الدعاء، ويتبين للضعفاء أنهم هم الكاذبون، ثم قال: يا محمد (ولتجدنهم) يعني تجد هؤلاء اليهود (أحرص الناس على حياة) وذلك لئأسهم من نعيم الآخرة - لانهمأهم في كفرهم - الذي يعلمون أنه لاحظ لهم معه في شئ من خيرات الجنة.

Allah^{azwj} Said: **and Allah Knows the unjust** The Jews do not want to incur loss by invoking death upon the liars, for they know that they themselves are the liars, and that is why I^{azwj} have Ordered you^{saww} to silence them with convincing proofs and Ordered them to invoke death upon the liars, and due to this supplication, it will become clear to the weak ones that they themselves are the liars'. Then Said **[2:96] And you will find them** meaning, find these Jews to be **to be the greediest of men for life** and that they have despaired from the Bounties of the Hereafter, which they have destroyed due to their disbelief, and they know that they will not get anything from the good things of Paradise.

(ومن الذين أشركوا) قال - تعالى - : هؤلاء اليهود (أحرص الناس على حياة) وأحرص (من الذين أشركوا) على حياة يعني المجوس لانهم لا يرون النعيم إلا في الدنيا، ولا يأملون خيرا في الآخرة، فلذلك هم أشد الناس حرصا على حياة.

(even greedier) than those who are Polytheists These Jews are the greediest of men for life and greedier than the polytheists for their desire to live. Meaning, the Magians (*Majoosi*) have not seen bounties except in this world, and they do not do good for the hereafter, and that is why they are the greediest of the people for life.

ثم وصف اليهود فقال: (يود - يتمنى - أحدهم لو يعمر ألف سنة وماهو - التعمير ألف سنة - بمزحزه - بمباعده - من العذاب أن يعمر) - تعميره - وإنما قال: (وما هو بمزحزه - من العذاب - أن يعمر) ولم يقل: (وما هو بمزحزه) فقط لانه لو قال (وما هو بمزحزه - من العذاب - والله بصير) لكان يحتتمل أن يكون (وما هو) يعني وده وتمنيه (بمزحزه) فلما أراد: وما تعميره، قال: (وما هو بمزحزه أن يعمر). ثم قال: (والله بصير بما يعملون) فعلى حسبه يجازيهم ويعدل عليهم ولا يظلمهم.

Then in characterisation of the Jews, Said: **every one of them loves if he could live for a thousand years, and that would not remove him from the Punishment** He^{azwj} did not Say that they will be Granted a long life, and only Said **if he were to live (for so long)**, but it is to display their desire for a long life, but it will not be Given

to them and Said **and Allah Sees what they are doing** It suffices them that He^{azwj} will deal with them with Justice and will not be Unjust to them.⁵⁶

VERSES 97 & 98

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ {97} مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ {98}

[2:97] Say: Who would be an enemy to Jibreel - for he Revealed it to your heart by Permission of Allah, verifying that which was before it and a Guidance and good news for the Believers [2:98] Whoever was the enemy of Allah and His Angels and His Rasools and Jibreel and Meekaeel, so surely Allah is the enemy of the unbelievers

قال الامام (عليه السلام): قال الحسن بن علي (عليهما السلام): إن الله تعالى ذم اليهود في بغضهم لجبرئيل الذي كان ينفذ قضاء الله فيهم بما يكرهون، وضمهم أيضا وذم النواصب في بغضهم لجبرئيل وميكائيل وملائكة الله النازلين لتأييد علي بن أبي طالب (عليه السلام) على الكافرين حتى أذلهم بسيفه الصارم، فقال: قل يا محمد: (من كان عدوا لجبرئيل) من اليهود لدفعه عن " بخت نصر " أن يقتله " دانيال " من غير ذنب كان جناه " بخت نصر " حتى بلغ كتاب الله في اليهود أجله، وحل بهم ما جرى في سابق علمه.

Imam Hassan Al-Askari^{asws} said that Imam Hassan^{asws} Bin Ali^{asws} said: 'Allah^{azwj} has Condemned the Jews for their hatred of Jibraeel^{as} for carrying out the Judgment of Allah^{azwj} for them which they found it to be abhorrent, and also Condemns the Nasibis in their hatred for Jibraeel^{as} and Mikaeel^{as} and the Angels of Allah^{azwj} that descended for the support of Ali^{asws} Bin Abu Talib^{asws} against the infidels until they were humiliated by his^{asws} strict sword. Allah^{azwj} Said: **[2:97] Say O Muhammad^{saww}! Who would be an enemy to Jibreel** from the Jews who stopped Daniel^{as} from killing Bakht Nasar from whom the sin was not apparent until the Command of Allah^{azwj} Came in the Book of Allah^{azwj} for the Jews, and whatever they had in their knowledge from beforehand, transpired upon them'

ومن كان أيضا عدوا لجبرئيل من سائر الكافرين، ومن أعداء محمد وعلي المناصبين، لان الله تعالى بعث جبرئيل لعلي (عليه السلام) مؤيدا، وله على أعدائه ناصرا. ومن كان عدوا لجبرئيل لمظاهرتهم محمدا وعلي (عليهما السلام) ومعاونته لهما وانفاذه لقضاء ربه عزوجل في إهلاك أعدائه على يد من يشاء من عبادته. (فانه) يعني جبرئيل (نزل) يعني نزل هذا القرآن (على قلبك) يا محمد (بإذن الله) بأمر الله، وهو كقوله: (نزل به الروح الامين. على قلبك لتكون من المنذرين. بلسان عربي مبين). (مصدقاً - موافقا - لما بين يديه) - نزل هذا القرآن جبرئيل على قلبك يا محمد مصدقا موافقا لما بين يديه - من التوراة والانجيل والزبور وصحف إبراهيم وكتب شيث وغيرهم من الانبياء. - في فضائل القرآن، وفضل تعلمه وتعليمه: -

And the one who, as well, was the enemy of Jibraeel^{as} from the rest of the unbelievers, and from the enemies of Muhammad^{saww} and Ali^{asws} - they were the Nasibis. This was, because Allah^{azwj} Sent Jibraeel^{as} to support Ali^{asws} and Ali^{asws} was victorious against his^{asws} enemies and against the one who was the enemy of Jibraeel^{as} too, so Jibraeel^{as} assisted Muhammad^{saww} and Ali^{asws} in the establishment of the Judgment of their Lord^{azwj} the Almighty in the destruction of their^{asws} enemies by their^{asws} hands whoever from His^{azwj} servants. **for he** meaning Jibraeel^{as} **Revealed it** meaning brought down this Quran **to your heart** O Muhammad^{saww} **by Permission of Allah** by the Command of Allah^{azwj} and that is as He^{azwj} has Said

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[26:193] The Trustworthy Spirit has descended with it [26:194] Upon your heart that you may become from the warners [26:195] In clear Arabic language.

[2:97] verifying that which was before it Jibraeel^{as} brought down this Quran upon your^{saww} heart, O Muhammad^{saww} verifying that which has been brought down before, from the Torah, and the Evangel, and the Psalms and the Parchments of Ibrahim^{as} and the Books of Shees^{as} and other Prophets^{as} – regarding the merits of the Quran and its learning and the teaching of it.

قال رسول الله (صلى الله عليه وآله): إن هذا القرآن هو النور المبين، والحبل المتين، والعروة الوثقى، والدرجة العليا، والشفاء الأشفي، والفضيلة الكبرى، والسعادة العظمى، من استضاء به نوره الله، ومن اعتقد به في أموره عصمه الله، ومن تمسك به أنقذه الله، ومن لم يفارق أحكامه رفعه الله، ومن استشفى به شفاه الله، ومن أثره على ما سواه هداه الله، ومن طلب الهدى في غيره أضله الله، ومن جعله شعاره ودثاره أسعده الله، ومن جعله إمامه الذي يقتدي به ومعوله الذي ينتهي إليه، أداه الله إلى جنات النعيم، والعيش السليم، فلذلك قال: (هدى) يعني هذا القرآن هدى (وبشرى للمؤمنين) يعني بشارة لهم في الآخرة.

Rasool-Allah^{saww} said: 'This Quran is the manifest light, and the strong rope, and the firmest handle, and the highest station, and the best healing, and the great virtue, and the great happiness. Whoever seeks by it gets the Lights of Allah^{azwj}, and one who believes by it in its Commands will be Protected by Allah^{azwj}, and whoever attaches himself to it will be Saved by Allah^{azwj}, and the one who does not regress from its Laws will be Elevated by Allah^{azwj}, and the one who seeks to be cured by it will be Cured by Allah^{azwj}, and the one who Prefers it over all other will be Guided by Allah^{azwj}, and the one who seeks guidance from other than it will be Left astray by Allah^{azwj}, and the one makes it his garment will be Made successful by Allah^{azwj}, and the one who makes it his Imam and his model will be Granted blissful Gardens, and a peaceful life'. And that is what He^{azwj} Said: **a Guidance** meaning this Quran is the guidance **and good news for the Believers** meaning, gives the good news to them of the Hereafter'.

وذلك أن القرآن يأتي يوم القيامة بالرجل الشاحب يقول لربه عزوجل: - يا رب - هذا أظمأت نهاره، وأسهرت ليله، وقويت في رحمتك طمعه، وفسحت في مغفرتك أمله، فكن عند ظني - فيك - وظنه. يقول الله تعالى: أعطوه الملك يمينه، والخلد بشماله، وأفرنوه بأزواجه من الحور العين، واكسوا والديه حلة لا تقوم لها الدنيا بما فيها. فينظر إليهما الخلائق فيعظمونهما وينظران إلى أنفسهما فيعجبان منها ويقولان: يا ربنا أنى لنا هذه ولم تبلغها أعمالنا؟ فيقول الله تعالى: ومع هذا تاج الكرامة، لم ير مثله الراؤن، ولا يسمع بمثله السامعون، ولا يتفكر في مثله المتفكرون.

And that the Quran will come on the Day of Judgment with the pale man saying to its Lord^{azwj} the Almighty: 'O Lord^{azwj}! This man was thirsty during the day and stayed awake at night due to his reading of me, and I strengthened his desire for Your^{azwj} Mercy, and widened his deeds for Your^{azwj} Forgiveness, which is what I had thought about him'. Allah^{azwj} will Say: 'Give him a kingdom in his right hand and eternal life in his left hand, and congratulate him for his marriage with the virgin Houries, and clothe his parents in such a garment that is not to be found in the world'. The people will look at him and consider their greatness and they will be surprised at themselves and will both say: 'O our Lord^{azwj}! This has been given to us but our deeds were not such as to deserve this!' Allah^{azwj} will Say: 'And along with that give them the crown of prestige the like of which has never been seen, nor heard of, nor has anyone ever contemplated as such'.

فيقال: هذا بتعليمكما ولدكما القرآن، وتبصير كما إياه بدين الاسلام ورياضتكما إياه على حب محمد رسول الله وعلي ولي الله، وتفقيهما إياه بفقههما لأنهما اللذان لا يقبل الله لاحد إلا بولايتهما ومعاداة أعدائهما عملاً، وإن كان ملء ما بين الثرى

إلى العرش ذهباً تصدق به في سبيل الله. فتلك من البشارات التي يبشرون بها، وذلك قوله عز وجل: (وبشرى للمؤمنين) شيعه محمد وعلي ومن تبعهم من أخلافهم وذرائعهم.

Allah^{azwj} will Say: 'This is due to your teaching to your son the Quran, and giving him the vision of the religion of Islam and making him happy on the love of Muhammad^{saww} Rasool-Allah^{saww} and Ali^{asws} the Guardian^{asws} from Allah^{azwj}, and gave him their^{asws} understanding that Allah^{azwj} does not Accept the deeds of any one except by their^{asws} Wilayah and the enmity to their^{asws} enemies even if he were to give in charity, a heap of gold from the earth to the Throne, in the way of Allah^{azwj}.' And this is from the good news which has been Given in the Words of Allah^{azwj} **and good news for the Believers** The Shias of Muhammad^{saww} and Ali^{asws}, the ones obedient to their^{asws} Progeny^{asws}.

ثم قال: (من كان عدوا لله) لانعامه على محمد وعلي وعلى آلهم الطيبين، وهؤلاء الذين بلغ من جهلهم أن قالوا: نحن نبغض الله الذي أكرم محمداً وعلياً بما يدعيان. (وجبريل) ومن كان عدواً لجبريل، لأن الله جعله ظهيراً لمحمد وعلي (عليهما السلام) على أعداء الله، وظهيراً لسائر الأنبياء والمرسلين كذلك. (وملائكته) يعني ومن كان عدواً لملائكة الله المبعوثين لنصرة دين الله، وتأييد أولياء الله، وذلك قول بعض النصاب المعاندين: برئت من جبرئيل الناصر لعلي. وقوله تعالى (ورسله) ومن كان عدواً لرسل الله موسى وعيسى وسائر الأنبياء الذين دعوا إلى نبوة محمد وإمامة علي، وذلك قول النواصب: برئنا من هؤلاء الرسل الذين دعوا إلى إمامة علي.

Then He^{azwj} Said: **[2:98] Whoever was the enemy of Allah** Enmity to Muhammad^{saww} and Ali^{asws} and their^{asws} goodly Progeny^{asws}, and these are the ones who say from their ignorance: 'We hate Allah^{azwj} who honoured Muhammad^{saww} and Ali^{asws} for His^{azwj} having Helped them. **and Jibreel** and we are the enemies of Jibraeel^{as} because Allah^{azwj} Sent him to Muhammad^{saww} and Ali^{asws} against the enemies of Allah^{azwj}, and Aided the other Prophets^{as} and Messengers^{as} as well. **and Meekaeel** meaning, and we are the enemies of the Angels of Allah^{azwj} for having been Sent to support the religion of Allah^{azwj}, and helping the friends of Allah^{azwj}, and these are the words of some *Nasibis* - the enemies: 'We are away from Jibraeel^{as} for having helped Ali^{asws}. And the Words of Allah^{azwj}: **and His Rasools** and the one who was the enemy of Rasool-Allah^{saww}, Musa^{as} and Isa^{as} and the rest of the Prophets^{as} who called to the Prophet-hood of Muhammad^{saww} and the Imamate of Ali^{asws}. And that is the words of the *Nasibis*: 'We are away from these Rasools^{as} for their having called to the Imamate of Ali^{asws}.

ثم قال: (وجبريل وميكائيل) أي من كان عدواً لجبرئيل وميكائيل، وذلك كقول من قال من النواصب لما قال النبي (صلى الله عليه وآله) في علي (عليه السلام): "جبرئيل عن يمينه، وميكائيل عن يساره وإسرافيل من خلفه، وملك الموت أمامه، والله تعالى من فوق عرشه ناظر بالرضوان إليه ناصره".

Then He^{azwj} Said: **and Jibreel and Meekaeel** meaning, one who was the enemy of Jibraeel^{as} and Mikaeel^{as} in the words of the *Nasibis*, for the words of the Holy Prophet^{saww} when he^{saww} said to Ali^{asws}: 'Jibraeel is on your^{asws} right, and Mikaeel^{as} on your^{asws} left and Israfeel^{as} is behind you^{asws} and the Angel of Death is in front of you^{asws}, and Allah^{azwj} Looks from the top of the Throne towards you^{asws} with Pleasure at their help'.

قال بعض النواصب: فأنا أبرأ من الله و - من - جبرئيل وميكائيل والملائكة الذين حالهم مع علي ما قاله محمد. فقال: من كان عدواً لهؤلاء تعصبا على علي بن أبي طالب (عليه السلام) (فإن الله عدو للكافرين) فاعل بهم ما يفعل العدو بالعدو من إحلال النقمات وتشديد العقوبات.

A *Nasibi* said: 'I am away from Allah^{azwj} and from Jibraeel^{as} and Mikaeel^{as} and the Angels who are with Ali^{asws} as per the saying of Muhammad^{saww}. He^{saww} said: 'If any one is the enemy of these in his hatred of Ali^{asws} Bin Abu Talib^{asws} **so surely Allah is the enemy of the unbelievers** will Deal with them like the enemy deals with an enemy by Engulfing them with harsh Punishments'.

وكان سبب نزول هاتين الآيتين ما كان من اليهود أعداء الله من قول سئ في جبرئيل وميكائيل - وسائر ملائكة الله - وما كان من أعداء الله النصاب من قول أسوء منه في الله وفي جبرئيل وميكائيل، وسائر ملائكة الله: أما ما كان من النصاب، فهو أن رسول الله (صلى الله عليه وآله) لما كان لا يزال يقول في علي (عليه السلام) الفضائل التي خصه الله عز وجل بها، والشرف الذي أهله الله تعالى له، وكان في كل ذلك يقول: "أخبرني به جبرئيل عن الله" ويقول في بعض ذلك: "جبرئيل عن يمينه، وميكائيل عن يساره، ويفتخر جبرئيل على ميكائيل في أنه عن يمين علي (عليه السلام) الذي هو أفضل من اليسار، كما يفخر نديم ملك عظيم في الدنيا يجلسه - الملك - عن يمينه على النديم الآخر الذي يجلسه على يساره، ويفتخران على إسرائيل الذي خلفه بالخدمة، وملك الموت الذي أمامه بالخدمة، وأن اليمين والشمال أشرف من ذلك كافتخار حاشية الملك على زيادة قرب محله من ملكهم".

And the reason for the Revelation of these two Verses was the speech of the Jews, the enemies of Allah^{azwj}, the evil speech about Jibraeel^{as} and Mikaeel^{as} and the other Angels of Allah^{azwj}. And more evil was the speech of the *Nasibis*, the enemies of Allah^{azwj}, in which they spoke about Allah^{azwj} and Jibraeel^{as} and Mikaeel^{as} and other Angels of Allah^{azwj}. As for the *Nasibis*, it was because the Messenger of Allah^{saww} never stopped extolling the virtues of Ali^{asws} which were specially from Allah^{azwj} the Almighty for him^{asws}, and honoured him^{asws} which he^{asws} was deserving of from Allah^{azwj}, and was in all of his^{saww} speech: "Jibraeel^{as} has informed me^{saww} from Allah^{azwj}" and sometimes he^{saww} used to say: "Jibraeel^{as} is on his^{asws} right, and Mikaeel^{as} is on his^{asws} left, and Jibraeel^{as} prides himself over Mikaeel^{as} for being on the right of Ali^{asws} for that is being higher than being on the left, like the pride felt by a person who has been seated on the right hand side of the king over the one who has been placed on the left hand side of him. They^{as} both pride themselves over Israfeel^{as} who provides his service for him^{asws} from behind him^{asws}, and over the Angel of death who provides service for him^{asws} in front of him^{asws}. The right side and left side are more preferable to those, like the pride felt by the ones who are near to the king over those that are far away from him.

وكان رسول الله (صلى الله عليه وآله) يقول في بعض أحاديثه: إن الملائكة أشرفها عند الله أشدها لعلي بن أبي طالب (عليه السلام) حبا، وإن قسم الملائكة فيما بينهم: والذي شرف عليا (عليه السلام) على جميع الوري بعد محمد المصطفى. "ويقول مرة - أخرى -: "إن ملائكة السماوات والحجب ليشتاقون إلى رؤية علي ابن أبي طالب (عليه السلام) كما تشتاق الوالدة الشفيقة إلى ولدها البار الشفيق آخر من بقي عليها بعد عشرة دفنتهم"

And Rasool-Allah^{saww} used to say in some of his narrations: 'The most prestigious Angel with Allah^{azwj} is the one who loves Ali Bin Abu Talib^{asws} the most, and the Angels swear between them in this manner: 'By the One^{azwj} Who has Honoured Ali^{asws} over all others, after Muhammad Mustafa^{saww}. And he^{saww} sometimes used to say: 'The Angels of the heavens and the Veils yearn to see Ali^{asws} Bin Abu Talib^{asws} just like a mother desires to see her good son, who has survived after ten other sons of her have died'.

فكان هؤلاء النصاب يقولون: إلى متى يقول محمد: جبرئيل وميكائيل والملائكة كل ذلك تفخيم لعلي وتعظيم لشأنه؟ ويقول الله تعالى لعلي خاص من دون سائر الخلق؟ برئنا من رب ومن ملائكة ومن جبرئيل وميكائيل هم لعلي بعد محمد مفضلون. وبرئنا من رسل الله الذين هم لعلي بن أبي طالب بعد محمد مفضلون.

And those *Nasibis* used to say: 'For how long will Muhammad^{saww} keep talking about Jibraeel^{as} and Mikaeel^{as} and all those Angels^{as}. All this is only to magnify Ali^{asws} and increase his^{asws} glory? Allah^{azwj} Talks especially about Ali^{asws} apart from the rest of the people? We distance ourselves from such a Lord^{azwj} and such Angels and from Jibraeel^{as} and Mikaeel^{as} who give preference to Ali^{asws} after Muhammad^{saww}. And we distance ourselves from the Rasools^{as} of Allah^{azwj} who give preference to Ali^{asws} Bin Abu Talib^{asws}.

قال: ثم تناول رسول الله (صلى الله عليه وآله) الحسن وبهيمنه والحسين بشماله، فوضع هذا على كاهله الايمن، وهذا على كاهله الايسر، ثم وضعهما على الارض، فمشى بعضهما إلى بعض يتجاذبان، ثم اضطربا، فجعل رسول الله (صلى الله عليه وآله) يقول للحسن: "إيها - يا - أبا محمد" فيقوى الحسن، ويكاد يغلب الحسين - ثم يقوى الحسين (عليه السلام) فيقاومه -.

Then Rasool-Allah^{saww} placed Al-Hassan^{asws} on his^{saww} right and Al-Husayn^{asws} on his^{saww} left and lifted both of them^{asws} up on his^{saww} shoulders and then placed them both^{asws} on the ground. Each of them^{asws} started wrestling with the other, and the Messenger of Allah^{saww} went and encouragingly said to Al-Hassan^{asws}: 'Come on, O Abu Muhammad^{asws}', and strengthened Al-Hassan^{asws} who almost overcame Al-Husayn^{asws}, then Al-Husayn^{asws} became stronger and almost overcame him^{asws} too.

فقاتل فاطمة (عليها السلام): يا رسول الله أتشجع الكبير على الصغير؟ فقال لها رسول الله (صلى الله عليه وآله): يا فاطمة أما إن جبرئيل وميكائيل كما قلت للحسن: "إيها - يا - أبا محمد" قالوا للحسين: "إيها - يا - أبا عبدالله" فذلك تقاوما وتساويا - أما إن الحسن والحسين حين كان يقول رسول الله (صلى الله عليه وآله) للحسن: "إيها أبا محمد" ويقول جبرئيل: "إيها أبا عبدالله" لو رام كل واحد منهما حمل الارض بما عليها من جبالها وبحارها وتلالها، وسائر ما على ظهرها لكان أخف عليهما من شعرة على أبدانها، وإنما تقاوما لأن كل واحد منهما نظير الآخر - هذان قرنا عيني، هذان ثمرتا فؤادي، هذان سندا ظهري، هذان سيدا شباب أهل الجنة من الاولين والآخرين وأبوهما خير منهما، وجدهما رسول الله خيرهم أجمعين.

Fatima^{asws} said: 'O Rasool-Allah^{saww}! You^{saww} are encouraging the elder one^{asws} against the little one^{asws}? Rasool-Allah^{saww} said to her^{asws}: 'O Fatima^{asws}! As soon as I^{saww} say to Al-Hassan^{asws}: "Come on, O Abu Muhammad^{asws}!", Jibraeel^{as} and Mikaeel^{as} say to Al-Husayn^{asws}: "Come on, O Abu Abdullah^{asws}!" If any one of them^{asws} wanted to lift anything from the earth of its mountains, and seas, and hills and the rest of it, it would be lighter for them^{asws} than a single hair on their^{asws} bodies. Each one of them^{asws} is an equal match in strength to the other. They both^{asws} are the coolness for my^{saww} eyes, they are both^{asws} the fruit of my^{saww} heart, they are both^{asws} support for my^{saww} back, they are both^{asws} the Chiefs of the youths of Paradise for the formers ones and the later ones and their^{asws} father^{asws} is better than them^{asws}, and their^{asws} grandfather^{saww} is better than all^{asws}.

فلما قال ذلك رسول الله (صلى الله عليه وآله) قالت اليهود والنواصب: إلى الآن كنا نبغض جبرئيل وحده، والآن قد صرنا نبغض ميكائيل أيضا لادعائهما لمحمد وعلي إياهما ولولديه . فقال الله عزوجل: (من كان عدوا لله وملائكته ورسوله وجبريل وميكال فإن الله عدو للكافرين " .

When Rasool-Allah^{saww} said that, the Jews and the *Nasibis* said: 'Until now we used to consider Jibraeel^{as} as our enemy alone, but now we have to hate Mikaeel^{as} as well for being the supporter of Muhammad^{saww} and his^{saww} two (Grand) sons^{asws}. Allah^{azwj} the Almighty Said: **[2:98] Whoever was the enemy of Allah and His Angels and**

His Rasools and Jibreel and Meekaeel, so surely Allah is the enemy of the unbelievers'.⁵⁷

VERSE 99

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ {99}

[2:99] And We have Revealed to you clear Signs and none disbelieve in these except for the transgressors

قال الامام (عليه السلام) قال الله تعالى: (ولقد أنزلنا إليك) يا محمد (آيات بينات) دالات على صدقك في نبوتك، مبيّنات عن إمامة علي أخيك ووصيك ووصفيك موضحات عن كفر من شك فيك أو في أخيك، أو قابل أمر كل واحد منكما بخلاف القبول والتسليم. ثم قال: (وما يكفر بها) بهذه الآيات الدالات على تفضيلك وتفضيل علي بعدك على جميع الوري (إلا الفاسقون) - الخارجون - عن دين الله وطاعته، من اليهود الكاذبين، والنواصب المتسمين بالمسلمين

Imam Hassan Al-Askari^{asws} said: 'Allah^{azwj} Said ***[2:99] And We have Revealed to you O Muhammad^{saww} clear Signs*** evidence on your^{saww} truthfulness of your^{saww} Prophet-hood, clarification of the Imamate of your^{saww} brother Ali^{asws}, your^{saww} Trustee and the one^{asws} with your^{saww} qualities, illustrating the infidelity of any one who doubts you^{saww} or your^{saww} brother, or accepts every order issued by the two of you^{asws} with opposition to acceptance and submission. Then He^{azwj} Says ***and none disbelieve in these*** by these Verses which are evidence of your^{saww} preference and that of Ali^{asws} after you^{saww} over all mankind ***except for the transgressors*** The ones who have exited from the Religion of Allah^{azwj} and obedience, from the Jewish liars, and the Nasibis who call themselves Muslims.⁵⁸

VERSE 100

أَوْكَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ {100}

[2:100] What! Whenever they make a Covenant, a party of them casts it aside? But, most of them are not believing

قال الامام (عليه السلام): قال الباقر (عليه السلام): قال الله عز وجل وهو يوبخ هؤلاء اليهود الذين تقدم ذكر عنادهم، وهؤلاء النصاب الذين نكثوا ما اخذ من العهد عليهم فقال: (أو كلما عاهدوا عهدا) واثقوا وعاهدوا ليكونوا لمحمد طائعين، ولعلي بعده مؤتمرين، وإلى أمره صابرين (نبذه) نبذ العهد (فريق منهم) وخالفه. قال الله: (بل أكثرهم) أكثر هؤلاء اليهود والنواصب (لا يؤمنون) أي في مستقبل أعمارهم لا يراعون، ولا يتوبون مع مشاهدتهم للآيات ومعابنتهم للدلالات.

Imam Hassan Al-Askari^{asws} said that Al-Baqir^{asws} said: 'Allah^{azwj} Mighty and Majestic, in Reprimanding those Jews whose enmity has been mentioned before, and those Nasibis who reneged on the covenant that had been taken from them, Said: ***[2:100] What! Whenever they make a Covenant*** the oath that they would believe and be obedient to Muhammad^{saww} and after him^{saww} accept Ali^{asws} and be patient on his^{asws} orders ***casts it aside*** cast aside the covenant ***a party of them*** and opposed it. Allah^{azwj} Said: ***But, most of them*** Most of these Jews and Nasibis ***are not believing***

⁵⁷ Tafseer Imam Hassan Al Askari – S 296 - 299

⁵⁸ Tafseer Imam Hassan Al Askari^{asws} – S 300

meaning, in their future lives, nor will they repent after having witnessed the signs and evidence'.⁵⁹

VERSES 101 - 103

وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ {101}

[2:101] And when there came to them a Rasool from Allah verifying that which was with them, a party of those who were Given the Book threw the Book of Allah behind their backs as if they knew nothing

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ۚ وَلَبِئْسَ مَا شَرُّوا بِهِ أَنفُسَهُمْ ۚ لَوْ كَانُوا يَعْلَمُونَ {102}

[2:102] And what they followed was what the Satans recited in the reign of Sulaiman, and Sulaiman did not disbelieve, but the Satans disbelieved, they taught the people sorcery and what was Revealed unto to the two Angels at Babel, Harut and Marut, yet these two taught no one until they had said, "But rather, we are only a trial, therefore do not be a disbeliever." Even then they learnt from these two, what might cause a separation between a man and his wife; and they cannot hurt with it any one except with Allah's Permission, and they learnt what harmed them and did not profit them, and they knew that he who bought it would have no share in the Hereafter, and evil was the price for which they sold their selves, had they but known this

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِنْ عِنْدِ اللَّهِ خَيْرٌ لَّو كَانُوا يَعْلَمُونَ {103}

[2:103] And if they had believed and feared, a Reward from Allah would have been better; had they but known (this)

قال الامام (عليه السلام): قال الصادق (عليه السلام): (ولما جاءهم) جاء هؤلاء اليهود ومن يليهم من النواصب (رسول من عند الله - مصدق لما معهم -) القرآن مشتملا على - وصف - فضل محمد وعلي، وإيجاب ولايتهم، وولاية أوليائهم، وعداوة أعدائهم (نابذ فريق من الذين أوتوا الكتاب - كتاب الله -) اليهود التوراة وكتب أنبياء الله (عليهم السلام) (وراء ظهورهم) وتركوا العمل بما فيها وحسدوا محمدا على نبوته، وعليها على وصيته، وجحدوا على ما وقفوا عليه من فضائلهما (كانهم لا يعلمون) فعلوا من جحد ذلك والرد له فعل من لا يعلم، مع علمهم بأنه حق.

Imam Hassan Al-Askari^{asws} said: 'Imam Al-Sadiq^{asws} said: **[2:101] And when there came to them** Came to these Jews and the Nasibis **a Rasool from Allah verifying that which was with them** The Quran which contains the qualities and virtues of Muhammad^{saww} and Ali^{asws}, obligating their^{asws} Wilayah and the friendship of their^{asws} friends, and the enmity to their^{asws} enemies **a party of those who were Given the Book threw the Book of Allah** The Jews, threw the Torah and the Books of the Prophet^{asws} of Allah^{azwj} **behind their backs** and avoided acting upon that which was in it, and envied Muhammad^{saww} on his^{saww} Prophet-hood, and Ali^{asws} on his^{asws} Trusteeship, and struggled against what they knew about their^{asws} preferences (over

⁵⁹ Tafseer Imam Hassan Al Askari^{asws} – S 302

other Divine Representatives^{as}) **as if they knew nothing** their strived against them^{asws}, and denied them^{asws} by their actions that they pretended that they did not know these, although they knew fully about the true'.

(واتبعوا) هؤلاء اليهود والنواصب (ما تتلوا) ما تقرأ (الشياطين على ملك سليمان) وزعموا أن "سليمان" بذلك السحر والنيرنجات نال ماناله من الملك العظيم قصدوهم به عن كتاب الله، وذلك أن اليهود الملحدين والنواصب المشاركين لهم في إلحادهم لما سمعوا من رسول الله (صلى الله عليه وآله) فضائل علي بن أبي طالب (عليه السلام)، وشاهدوا منه ومن علي (عليه السلام) المعجزات التي أظهرها الله تعالى لهم على أيديهما، أفضى بعض اليهود والنواصب إلى بعض وقالوا: ما محمد إلا طالب دنيا بحيل ومخاريق وسحر ونيرنجات تعلمها، وعلم عليا (عليه السلام) بعضها، فهو يريد أن يتملك علينا في حياته، ويعقد الملك لعل بعدة، وليس مايقوله عن الله تعالى بشئ، إنما هو قوله فيعقد علينا وعلى ضعفاء عباد الله بالسحر والنيرنجات التي يستعملها، وأوفر الناس كان حظا من هذا السحر "سليمان بن داود" الذي ملك بسحره الدنيا كلها من الجن والانس والشياطين، ونحن إذا تعلمنا بعض ماكان تعلمه سليمان، تمكنا من إظهار مثل ما يظهره محمد وعلي، وادعينا لانفسنا ما يجعله محمد لعل، وقد استغنيا عن الانقياد لعل.

[2:102] And what they followed These Jews and *Nasibis* **was what the Satans recited in the reign of Sulaiman** what they had read, and thought that Suleyman^{asws} had created this great kingdom based on sorcery taken from the Book of Allah^{azwj}, and that these Jews and *Nasibis* who were partners with them in this. When they heard from Rasool-Allah^{saww} the virtues of Ali^{asws} Bin Abu Talib^{asws}, and having witnessed the miracles which Allah^{azwj} Manifested by the hands of both of them^{asws}. Some of the Jews and the *Nasibis* said to each other: 'Muhammad^{saww} is only seeking this world by using this as an excuse, and the charms and sorcery is what he^{saww} has learnt and has also taught Ali^{asws} some of that. He^{saww} wants to be a king over us during his^{saww} lifetime, and intends to hand over the kingdom to Ali^{asws} after him^{saww}. There is nothing of that which he^{saww} is saying is from Allah^{azwj}. His^{saww} words that he^{saww} is using against us and the weak servants of Allah^{azwj}, are sorcery and charms. And more people have been fortunate to have this sorcery. Suleyman^{asws} Bin Dawood^{asws} created a kingdom by sorcery over the whole world, from the Jinn, and the people, and the devils. If we were to learn some of the sorcery of Suleyman^{asws}, it is possible that we also would manifest the like of what Muhammad^{saww} and Ali^{asws} have manifested, and call the people back to us, who have gone to Muhammad^{saww} and Ali^{asws}, and we will be free from following Ali^{asws}.

فحينئذ ذم الله تعالى الجميع من اليهود والنواصب فقال الله عزوجل: (نبذوا كتاب الله) الأمر بولاية محمد وعلي (وراء ظهورهم) فلم يعملوا به (واتبعوا ما تتلوا) كفرة (الشياطين) من السحر والنيرنجات (على ملك سليمان) الذين يزعمون أن سليمان به ملك ونحن أيضا به نظهر العجائب حتى ينقاد لنا الناس ونستغني عن الانقياد لعل (عليه السلام).

Allah^{azwj} Condemned all of the Jews and the *Nasibis*. Allah^{azwj} Said: **threw the Book of Allah** the Order of the Wilayah of Muhammad^{saww} and Ali^{asws} **behind their backs** and did not act upon it **[2:102] And what they followed was what the Satans recited** the blasphemy from the sorcery and charms **in the reign of Sulaiman** they thought that this is how Suleyman^{as} got the kingdom and that we also would be able to manifest strange things by it, until the time that the people would listen to us and then we would be free from following Ali^{asws}.

قالوا: وكان سليمان كافرا ساحرا ماهرا، بسحره ملك ماملك، وقدر على ما قدر فرد الله تعالى عليهم فقال: (وما كفر سليمان) ولا استعمل السحر كما قال هؤلاء الكافرون (ولكن الشياطين كفروا يعلمون الناس السحر) أي بتعليمهم الناس السحر الذي نسيوه إلى سليمان كفروا، ثم قال: (وما أنزل على الملكين ببابل هاروت وماروت) قال: كفر الشياطين بتعليمهم الناس السحر، وبتعليمهم إياهم بما أنزل الله على الملكين ببابل هاروت وماروت - اسم الملكين -.

They said: 'Suleyman^{as} was an expert sorcerer, and became the king of the kingdom by sorcery and had power over that which he had'. Allah^{azwj} Refuted them by Saying: **and Sulaiman did not disbelieve** he^{asws} did not use sorcery, as these infidels are talking about **but the Satans disbelieved, they taught the people sorcery** meaning, by teaching people the magic that they were associating to Suleyman^{asws}, they disbelieved. Then He^{azwj} Said: **and what was Revealed unto to the two Angels at Babel, Harut and Marut** The devils disbelieved by their teaching of magic to the people, and by their teaching of that which was Sent down by Allah^{azwj} to the two Angels at Babel, Harut and Marut - the names of the Angels.

قال الصادق (عليه السلام): وكان بعد نوح (عليه السلام) قد كثرت السحرة والموهون، فبعث الله تعالى ملكين إلى نبي ذلك الزمان بذكر ما يبطل به سحرهم ويرد به كيدهم. فتلقيه النبي عن الملكين وأداه إلى عباد الله بأمر الله، وأمرهم أن يققوا به على السحر وأن يبطلوه، ونهاهم أن يسحروا به الناس. وهذا كما يدل على السم ماهو، وعلى ما يدفع به غائلة السم، ثم يقال للمتعليم ذلك: هذا السم، فمن رأيت سم فادفع غائلته بكذا، وإياك أن تقتل بالسم أحدا.

Imam Al Sadiq^{asws} said: 'And it was after the time of Noah^{asws}, that there were numerous magicians and impersonators. Allah^{azwj} Sent two Angels to the Prophet^{asws} of the time who taught him^{asws} how the magic was being done by the magicians and told him how to invalidate their magic and repel its effects. The Prophet^{asws} learnt this from the two Angels and taught it to the servants of Allah^{azwj} by the Order of Allah^{azwj}, and instructed them to familiarize themselves with the magic and how to invalidate it, and prohibited them to use magic against the people. And this is like learning about poison and how to repel its effects and then tell the students: 'This is the poison, and if you see someone with its effects, then dispel its effects in this manner, and beware not to poison anyone!'

ثم قال: (وما يعلمان من أحد) وهو أن ذلك النبي أمر الملكين أن يظهر للناس بصورة بشرين ويعلمانهم ما علمهما الله تعالى من ذلك ويعظاهم فقال الله تعالى: (وما يعلمان من أحد) ذلك السحر وإبطاله (حتى يقولوا) للمتعليم: (إنما نحن فتننة): إمتحان. للعباد ليطيعوا الله عزوجل فيما يتعلمون من هذا، ويبطلوا به كيد الساحر، ولا يسحروا لهم. (فلا تكفر) باستعمال هذا السحر وطلب الأضرار به ودعاء الناس إلى أن يعتقدوا - بك - أنك به تحيي وتميت، وتفعل مالا يقدر عليه إلا الله تعالى، فان ذلك كفر.

Then He^{azwj} Said: **yet these two taught no one** And that Prophet^{asws} ordered the two Angels to appear in front of the people as two men and teach them what Allah^{azwj} had taught them from that and test them. Allah^{azwj} Said: **yet these two taught no one** that magic and how to invalidate it **until they had said** to the students **But rather, we are only a trial** examination, whether they will be obedient to Allah^{azwj} the Almighty in what they have learnt from this, and invalidate with it the effects of the magic, and will not use it on others **therefore do not be a disbeliever** by the utilisation of this magic and seek to hurt by it, and claim to the people to believe that you are the one who give life and death, and do things who no one has the power to do except Allah^{azwj}, for that is disbelief.

قال الله تعالى: (فيتعلمون) يعني طالبي السحر (منهما) يعني مما كتبت الشياطين على ملك سليمان من النيرنجات، وما انزل على الملكين ببابل هاروت وماروت، يتعلمون من هذين الصنفين. (ما يفرقون به بين المرء وزوجه) هذا من يتعلم للأضرار بالناس، يتعلمون التفريق بضروب الحيل والتمايم والايهام أنه قد دفن - كذا - وعمل كذا ليحلب قلب المرأة عن الرجل، وقلب الرجل عن المرأة، ويؤدي إلى الفراق بينهما.

Allah^{azwj} Said: **Even then they learnt from these two** Meaning the learning of magic **from these two** meaning, from what the devils had written on the kingdom of

Suleyman^{asws} from the charms, and what the two Angels, Harut and Marut, descended with on Babel, they learnt from these two **what might cause a separation between a man and his wife** they learnt from this to hurt the people, and cause separation by tricks and amulets which they buried, and certain actions that they took, by which the heart of the woman would turn against the man and the heart of the man would turn against the woman, and they would achieve separation between them.

ثم قال الله عز وجل: (وما هم بضارين به من أحد إلا بأذن الله) أي ما المتعلمون لذلك بضارين به من أحد إلا بأذن الله، بتخليئة الله وعلمه، فانه لو شاء لمنعهم بالجبر والقهر. ثم قال: (ويتعلمون ما يضرهم ولا ينفعهم) لانهم إذا تعلموا ذلك السحر ليسحروا به ويضروا، فقد تعلموا ما يضرهم في دينهم ولا ينفعهم فيه، بل ينسلخون عن دين الله بذلك. (ولقد علموا) هؤلاء المتعلمون (لمن اشترى) بدينه الذي ينسلخ عنه بتعلمه (ماله في الآخرة من خلاق) من نصيب في ثواب الجنة (ولبئس ما شروا به أنفسهم) ورهنوها بالعذاب (لو كانوا يعلمون) أي لو كانوا يعلمون أنهم قد باعوا الآخرة، وتركوا نصيبهم من الجنة، لان المتعلمين لهذا السحر هم الذين يعتقدون أن لا رسول، ولا إله، ولا بعث، ولا نشور.

Then Allah^{azwj} the Almighty Said: **and they cannot hurt with it any one except with Allah's Permission** Meaning, what they had learnt, they could not hurt anyone with except by the Permission of Allah^{azwj}, and Allah^{azwj} was Aware of them but He^{azwj} Left them alone and did not Stop them by Compulsion and Force. Then He^{azwj} Said: **and they learnt what harmed them and did not profit them** because they learnt that magic that they could use adversely on others. Their learning, in fact affected themselves adversely in religion and did not profit them in this, and they exited from the religion of Allah^{azwj} by that. **and they knew** these students **that he who bought it** exited from their religion by this learning **would have no share in the Hereafter** share of the Rewards of Paradise **and evil was the price for which they sold their selves**, and attained the Punishment **had they but known this** meaning, had they but known that they had sold their hereafter, and avoided their share in Paradise, by the learning of this magic, they believed that there was no Rasool^{asws} Sent to them, and no God, and no resurrection.

فقال: (ولقد علموا لمن اشتراه ماله في الآخرة من خلاق) لانهم يعتقدون أن لا آخرة، فهم يعتقدون أنها إذا لم تكن آخرة فلا خلاق لهم في دار بعد الدنيا، وإن كان - بعد الدنيا - آخرة فهم مع كفرهم بها لا خلاق لهم فيها. ثم قال: (ولبئس ما شروا به أنفسهم) باعوا به أنفسهم بالعذاب، إذا باعوا الآخرة بالدنيا ورهنوا بالعذاب - الدائم - أنفسهم (لو كانوا يعلمون) أنهم قد باعوا أنفسهم بالعذاب ولكن لا يعلمون ذلك لكفرهم به. فلما تركوا النظر في حجج الله حتى يعلموا، عذبهم على اعتقادهم الباطل وجحدهم الحق.

He^{azwj} Said: **and they knew that he who bought it would have no share in the Hereafter** because they believed that there is no Hereafter and there is no afterlife, they will have no share in it after this world. Then He^{azwj} Said: **and evil was the price for which they sold their selves** they bought Punishment for themselves, they bought this world for the hereafter, and will remain in the Punishment, eternally **had they but known this** they bought for themselves the Punishment but they did not know that it is due to their infidelity. When they avoided looking at the Proofs of Allah^{azwj} until they knew it, they will be punished for their false beliefs and their struggling against the truth.⁶⁰

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن أبان بن عثمان، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: «إن سليمان بن داود (عليهما السلام) أمر الجن أن يبنوا له بيتاً من قوارير - قال: - فبينما هو متكئ على عصاه ينظر

⁶⁰ Tafseer Imam Hassan Al Askari^{asws} – S 304

إلى الشياطين كيف يعملون، و ينظرون إليه إذ حانت منه التفاتة، فإذا هو برجل معه في القبة ففرع منه، و قال: من أنت؟ قال: أنا الذي لا أقبل الرشأ، و لا أهاب الملوك، أنا ملك الموت، فقبضه و هو متكئ على عصاه.

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Abaan Bin Usmaan, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Suleyman Bin Dawood^{as} ordered the Jinn that they should build for him a house from glass. So when they were in the middle of that, he^{as} was leaning upon his^{as} staff overseeing the Satans how they were working, and they were looking at him^{as}, when there was some noise. He^{as} turned and there was a man with him^{as} in the dome. So he^{as} panicked from him and said: 'Who are you?' He said: 'I am the one who does not accept bribes, nor frightened of the kings. I am the Angel of Death'. So he captured him^{as} (His^{as} soul) whilst he^{as} was leaning upon his^{as} staff.

فمكثوا سنة بينون و ينظرون إليه، و يدانون له، و يعملون حتى بعث الله الأرضة، فأكلت منسأته- و هي العصا- فلما خر تبينت الإنس أن لو كان الجن يعلمون الغيب، ما لبثوا سنة في العذاب المهين، فالجن تشكر الأرضة بما عملت بعصا سليمان، فلا تكاد تراها في مكان إلا وجد عندها ماء و طين.

So that (situation) remained for a year and they were looking at him^{as}, not approaching him^{as}, and they were working until Allah^{azwj} Sent the woodworm and it ate away at his^{as} stick – and it is the staff. So when he^{as} fell down, the human beings came to know that if the Jinn had the knowledge of the unseen, they would not have remained in the humiliating punishment for a year. So the Jinn wanted to thank the woodworm for what it had done with the staff of Suleyman^{as}. So when they went there to see it, they did not see in its place except for water and clay.

فلما هلك سليمان وضع إبليس السحر و كتبه في كتاب، ثم طواه و كتب على ظهره: هذا ما وضع آصف بن برخيا للملك سليمان بن داود من ذخائر كنوز العلم، و من أراد كذا و كذا فليفعل «1» كذا و كذا، ثم دفنه تحت السرير، ثم استناره لهم فقرأه فقال الكافرون: ما كان سليمان يغلبنا إلا بهذا، و قال المؤمنون: بل هو عيد الله و نبيه، فقال الله جل ذكره: وَ اتَّبِعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَ مَا كَفَرَ سُلَيْمَانُ وَ لَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السَّحَرَ وَ مَا أَنْزَلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَ مَارُوتَ- إلى قوله: فَيَنْعَلِمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَ زَوْجِهِ وَ مَا هُمْ بِضَارِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ».

So when Suleyman^{as}, Iblees^{la} compiled the sorcery and wrote it down in a book. Then he^{la} folded it and wrote upon its back, 'This is what Aasif Bin Barkhiya compiled for the kingdom of Suleyman Bin Dawood^{as} from the hoarded treasures of the knowledge. And the one who intends such and such, so he should do such and such'. Then he^{la} buried it under the bed, then gestured it to them. So it was read, and the unbelievers said, 'Suleyman^{as} did not overcome us except by this'. And the Believers said, 'But, he^{as} was a servant of Allah^{azwj} and His^{azwj} Prophet^{as}'. Thus, Allah^{azwj} Mighty and Majestic Said [2:102] ***And what they followed was what the Satans recited in the reign of Sulaiman, and Sulaiman did not disbelieve, but the Satans disbelieved, they taught the people sorcery and what was Revealed unto to the two Angels at Babel, Harut and Marut - up to His^{azwj} Words Even then they learnt from these two, what might cause a separation between a man and his wife; and they cannot hurt with it any one except with Allah's Permission***.⁶¹

⁶¹ تفسير القمي 1: 54

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عبد العظيم بن عبد الله الحسني، قال: حدثني أبو جعفر الثاني (عليه السلام)، [قال: «سمعت أبي» يقول: سمعت أبي موسى بن جعفر (عليه السلام) يقول: دخل عمرو بن عبيد على أبي عبد الله (عليه السلام)، فلما سلم و جلس تلا هذه الآية الَّذِينَ يَجْتَئِبُونَ كِبَارَ الْإِثْمِ وَالْفَوَاحِشَ ثَمَّ أَمْسَكَ، فقال له أبو عبد الله (عليه السلام): ما أسكتك؟ قال: أحب أن أعرف الكبائر من كتاب الله عز و جل.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al-Hasany who said,

‘Abu Ja’far^{asws} the Second narrated to me saying: ‘I^{asws} heard my^{asws} father^{asws} saying, ‘I^{asws} heard my^{asws} father^{asws} Musa^{asws} Bin Ja’far^{asws} saying; ‘Amro Bin Ubeyd came up to Abu Abdullah^{asws}. So when he had greeted, and was seated, he recited this Verse **[53:32] Those who keep aloof from the great sins and the immoralities**, then held back. So Abu Abdullah^{asws} said to him: ‘What made you withhold?’ He said, ‘I would love to understand the major sins from the Book of Allah^{azwj} Mighty and Majestic’.

فقال: نعم- يا عمرو-

So he^{asws} said: ‘Yes – O Amro –

و السحر، لأن الله عز و جل يقول: وَ لَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ،

And the sorcery, because Allah^{azwj} Mighty and Majestic **[2:102] and they knew that he who bought it (sorcery) would have no share in the Hereafter**.⁶²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ اتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ بِوَلَايَةِ الشَّيَاطِينِ عَلَىٰ مُلْكِ سُلَيْمَانَ وَ يَقْرَأُ أَيْضًا سَلَّ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُم مِّنْ آيَةٍ بَيِّنَةٍ فَمِنْهُمْ مَّنْ أَمَنَ وَ مِنْهُمْ مَّنْ جَدَّ وَ مِنْهُمْ مَّنْ أَقَرَّ وَ مِنْهُمْ مَّنْ بَدَّلَ وَ مَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.

Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from Ali Bin Abu Hamza, from Baseer, who has narrated the following:

Abu Abdullah^{asws} said: “[2:102] **And they followed what the Shaitans chanted of sorcery with the Wilayah of the Satans in the reign of Sulaiman**”. And he^{asws} also recited “[2:211] **Ask the Israelites how many a clear sign have We given them; (and among them were ones who believed, and among them were ones who fought against there, and among them were ones who accepted, and among them were ones who altered them) and whoever changes the favour of Allah after it has come to him, then surely Allah is severe in requiting (evil)**.”⁶³

VERSE 104

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا لِلْكَافِرِينَ عَذَابٌ أَلِيمٌ {104}

[2:104] O you who believe! Do not say ‘Raina’ and say ‘Unzurna’ and listen, and for the unbelievers there is a painful Punishment

⁶² Al Kafi – H 2454 (Extract)

⁶³ Al Kafi – H 14888

وقال موسى بن جعفر (عليهما السلام): وكانت هذه اللفظة: (راعنا) من ألفاظ المسلمين الذين يخاطبون بها رسول الله (صلى الله عليه وآله) يقولون: راعنا، أي إرع أحوالنا، واسمع منا كما نسمع منك. وكان في لغة اليهود معناها: اسمع. لا سمعت.

Imam Musa^{asws} Bin Ja'far^{asws} said: 'And this word *'Raina'* was used by the Muslims with which they used to address Rasool-Allah^{saww}. They used to say: *'Raina'*, meaning look at our condition, and hear about us like we hear from you^{saww}. And in the language of the Jews its meaning used to be: 'Listen. Not-heard you'.

فلما سمع اليهود، المسلمين يخاطبون بها رسول الله (صلى الله عليه وآله) يقولون: راعنا ويخاطبون بها، قالوا: إنا كنا نشتم محمداً إلى الآن سرا، فتعالوا الآن نشتمه جهرا. وكانوا يخاطبون رسول الله (صلى الله عليه وآله) ويقولون: راعنا، ويريدون شتمه.

When the Jews heard that Muslims used to use the word *'Raina'* when addressing Rasool-Allah^{saww}, they said: 'We used to insult Muhammad^{asws} secretly until now, come, we will now insult him openly'. And they used to address Rasool-Allah^{saww} and used to say *'Raina'*, intending it to be an insult to him^{saww}.

ففتن لهم سعد بن معاذ الانصاري، فقال: يا أعداء الله عليكم لعنة الله، أراكم تريدون سب رسول الله (صلى الله عليه وآله) وتوهمونا أنكم تجرون في مخاطبته مجرانا، والله لاسمعتها من أحد منكم إلا ضربت عنقه، ولو لا أنني أكره أن أقدم عليكم قبل التقدم والاستيذان له ولاخيه ووصيه على بن أبي طالب (عليه السلام) القيم بأمور الأمة نائبا عنه فيها، لضربت عنق من قد سمعته منكم يقول هذا.

Sa'd Bin Muaz^{ar} said to them: 'O enemies of Allah^{azwj}, may the Curse of Allah^{azwj} be upon you! I see that you intend to swear at Rasool-Allah^{saww} and insult him^{saww} openly when you address him^{saww}. By Allah^{azwj}! If I hear this from any one of you I will strike his neck. And were I not to find it abhorrent in preceding him^{saww} and his^{saww} brother and his^{asws} Trustee Ali^{asws} Bin Abu Talib^{asws}, his^{saww} representative in the establishment of his^{saww} affairs, I would have struck at you, at hearing this from you'.

فأنزل الله: يا محمد (من الذين هادوا يحرقون الكلم عن مواضعه ويقولون سمعنا وعصينا واسمع غير مسمع وراعنا ليا بألسنتهم وطعنا في الدين - إلى قوله - فلا يؤمنون إلا قليلا). وأنزل (يا أيها الذين آمنوا لا تقولوا راعنا) يعني فانها لفظة يتوصل بها أعداؤكم من اليهود إلى شتم رسول الله (صلى الله عليه وآله) وشتمكم.

Allah^{azwj} Sent down **[4:46] Of those who are Jews (there are those who) alter words from their places and say: We have heard and we disobey and: Hear, may you not be made to hear! and: Raina, distorting (the word) with their tongues and taunting about religion; and if they had said (instead): We have heard and we obey, and hearken, and unturn it would have been better for them and more upright; but Allah has Cursed them on account of their unbelief, so they do not believe but a little. And Revealed [2:104] O you who believe! Do not say 'Raina'** meaning, these Jews who are your enemies are taking the meaning of insult to Rasool-Allah^{saww} and you all.

وقولوا: (انظرونا)، أي قولوا بهذه اللفظة، لا بلفظة راعنا، فإنه ليس فيها ما في قولكم: راعنا، ولا يمكنهم أن يتوصلوا بها إلى الشتم كما يمكنهم بقولهم راعنا (واسمعوا) إذا قال لكم رسول الله (صلى الله عليه وآله) قولاً وأطيعوا. (وللكافرين) يعني اليهود الشاتميين لرسول الله (صلى الله عليه وآله) (عذاب أليم) وجيع في الدنيا إن عادوا بشتهم، وفي الآخرة بالخلود في النار.

and say 'Unzurna' Meaning, speak by using this word, and not by the word 'Raina', for this is not from their language and it is not possible for them to use it in an insulting manner like they do with 'Raina'. **and listen** to what Rasool-Allah^{saww} is saying to you and obey him^{saww}. **and for the unbelievers** meaning the Jews who were insulting Rasool-Allah^{saww} **there is a painful Punishment** they will face in this world, if they keep on insulting, extended to the Hereafter- living eternally in the Fire.⁶⁴

VERSE 105

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {105}

[2:105] Those who disbelieve from among the People of the Book do not like, nor do the Polytheists, that there should be Revealed unto you, good from your Lord, and Allah Chooses especially for His Mercy whomsoever He so Desires to, and Allah is the Lord of Mighty Grace

قال الامام (عليه السلام): قال علي بن موسى الرضا (عليهما السلام): إن الله تعالى ذم اليهود - والنصارى - والمشركين والنواصب فقال: (ما يود الذين كفروا من أهل الكتاب) اليهود والنصارى (ولا المشركين) ولا من المشركين الذين هم نواصب يفتاؤون لذكر الله وذكر محمد وفضائل علي (عليه السلام) وإبائته عن شريف - فضله و - محله (أن ينزل عليكم) - لا يودون أن ينزل عليكم - (من خير من ربكم) من الآيات الزائدات في شرف محمد وعلي وآلهما الطيبين (عليهم السلام) ولا يودون أن ينزل دليل معجز من السماء يبين عن محمد وعلي وآلهما.

Imam Hassan Al-Askari^{asws} said that the Imam Ali^{asws} Bin Musa Al-Reza^{asws} said: 'Allah^{azwj}, in Condemnation of the Jews, and the Christians and the Polytheists and the Nasibis, Said: **[2:105] Those who disbelieve from among the People of the Book do not like**, the Polytheists here are the Nasibis who get angry at the Mentioning by Allah^{azwj} of Muhammad^{saww} and the Preference of Ali^{asws} and his^{asws} honour and status **that there should be Revealed unto you, good** they do not like what has been sent down to you^{saww} **good from your Lord** from the Verses in honour of Muhammad^{saww} and Ali^{asws} and their^{asws} goodly Progeny^{asws} and they do not like the descent of miraculous evidence from the sky in the proof for Muhammad^{saww} and Ali^{asws} and their^{asws} Progeny^{asws}.

فهم لاجل ذلك يمنعون أهل دينهم من أن يحاجوك مخافة أن تبهرهم حجتك وتفهمهم معجزتك، فيؤمن بك عوامهم، ويضطربون على رؤسائهم. فلذلك يصدون من يريد لقاءك يا محمد، ليعرف أمرك بأنه لطيف خلاق سار اللسان، لا تراه ولا يراك خير لك وأسلم لدينك ودنياك. فهم بمثل هذا يصدون العوام عنك.

They are prohibiting the people of their religion from debating with you^{saww} in the fear that your^{saww} arguments would make them speechless and they would end-up believing in you^{saww}, and turn away from their Chiefs. And they also prevent anyone who wishes to meet with you^{saww} O Muhammad^{saww}, in order to know your^{saww} affair by saying that: 'He^{saww} is eloquent with his^{saww} tongue. It is better for you if you do not go to see him^{saww} nor let him^{saww} see you, and your religion and the world will be safe'. And this is how they prevent the people from you^{saww}.

⁶⁴ Tafseer Imam Hassan Al Askari – S 305

ثم قال الله تعالى: (والله يختص برحمته) وتوفيقه لدين الاسلام وموالاة محمد وعلي (عليهما السلام) (من يشاء والله ذو الفضل العظيم) على من يوفقه لدينه ويهديه لموالاة أخيك علي بن أبي طالب (عليه السلام).

Then Allah^{azwj} Said: **and Allah Chooses especially for His Mercy** By Giving one the inclination towards the religion, Islam, and the Mastership of Muhammad^{saww} and Ali^{asws} **whomsoever He so Desires to, and Allah is the Lord of Mighty Grace** By Inclining one towards His^{azwj} Religion and your^{saww} Mastership and the Mastership of your^{asws} brother Ali^{asws} Bin Abu Talib^{asws}.⁶⁵

الحسن بن أبي الحسن الديلمي: عن رواه، بإسناده عن أبي صالح، عن حماد بن عثمان، عن أبي الحسن الرضا، عن أبيه موسى، عن أبيه جعفر (صلوات الله عليهم أجمعين)، في قوله تعالى: يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ. قال: «المختصون بالرحمة نبي الله و وصيه و عترتهما، إن الله تعالى خلق مائة رحمة، فتسع و تسعون رحمة عنده مذخورة لمحمد و علي و عترتهما، و رحمة واحدة مبسوطة على سائر الموجودين».

Al Hassan Bin Abu Al Hassan Al Daylami, from the one who reported it, by his chain, from Abu Salih, from Hamaad Bin Usmaan,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, from his^{asws} father^{asws} Musa^{asws}, from his^{asws} father^{asws} Ja'far^{asws} regarding the Words of the High [2:105] **and Allah Chooses especially for His Mercy whomsoever He so Desires to.** He^{asws} said: 'The Choosing especially (المختصون) with the Mercy is for the Prophet^{saww} of Allah^{azwj}, and his^{saww} successor^{asws}, and their^{asws} Family^{asws}. Allah^{azwj} Created one hundred Mercies, so ninety nine of the Mercies in His^{azwj} Presence are hoarded for Muhammad^{saww}, and Ali^{asws}, and their^{asws} Family^{asws}, and one Mercy is Out-stretched to the rest of the existing ones'.⁶⁶

VERSES 106 & 107

مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {106} أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {107}

[2:106] Whatever from a Verse We Abrogate or cause it to be forgotten, We Come with one better than it or the like of it. Do you not know that Allah has Power over all things? [2:107] Do you not know that Allah's is the Kingdom of the skies and the earth? And there is none for you besides Allah, a Guardian or a Helper

قال الامام (عليه السلام): قال محمد بن علي بن موسى الرضا (عليهم السلام): (ما ننسخ من آية) بأن نرفع حكمها (أو ننسها) بأن نرفع رسمها، ونزيل عن القلوب حفظها وعن قلبك يا محمد كما قال الله تعالى (سنقرئك فلا تنسى إلا ما شاء الله) أن ينسبك فرفع ذكره عن قلبك. (نأت بخير منها) يعني بخير لكم، فهذه الثانية أعظم لثوابكم، وأجل لصالحكم من الآية الاولى المنسوخة (أو مثلها) من الصلاح لكم، أي إنا لا ننسخ ولا نبذل إلا و غرضنا في ذلك مصالحكم.

Imam Hassan Al-Askari^{asws} said that Imam Muhammad Bin Ali Bin Musa Al-Reza^{asws} said: **[2:106] Whatever from a Verse We Abrogate** We Lift the Orders **or cause it to be forgotten** or Lift the tradition and remove its memorization from the hearts, and from your^{saww} heart, O Muhammad^{saww} as Allah^{azwj} has Said **[87:6] We will make you recite so you shall not forget, [87:7] Except what Allah pleases** and

⁶⁵ Tafseer Imam Hassan Al Askari^{asws} – S 310

⁶⁶ تأويل الآيات 1: 55 / 77

its remembrance will be lifted from your^{saww} heart. **We Come with one better than it** meaning, better for you, and this second one is greater in reward for you, and more corrective for you than the first abrogated Verse **or the like of it** for your correction, meaning, that it has not been abrogated or changed, but that it is for your betterment.

ثم قال: يا محمد (ألم تعلم أن الله على كل شيء قدير) فانه قدير يقدر على النسخ وغيره. (ألم تعلم - يا محمد - أن الله له ملك السماوات والارض) وهو العالم بتدبيرها ومصالحها فهو يدبركم بعلمه (وما لكم من دون الله من ولي) يلي صلاحكم إذ كان العالم بالمصالح هو الله عز وجل دون غيره (ولا نصير) ومالككم - من - ناصر ينصركم من مكروه إن أراد - الله - إنزاله بكم، أو عقاب إن أراد إحلاله بكم.

Then He^{azwj} Said: **Do you not know that Allah has Power over all things?** For He^{azwj} is Powerful, and has the Power to abrogate etc. **[2:107] Do you not know O Muhammad^{saww}! that Allah's is the Kingdom of the skies and the earth?** and He^{azwj} Knows its Plan and its betterment and He^{azwj} Plans for you by His^{azwj} Knowledge **And there is none for you besides Allah, a Guardian** for your betterment as He^{azwj}, Allah^{azwj} the Almighty used to have the Knowledge apart from the others **or a Helper** there is no helper to come for your help from what you abhor, if Allah^{azwj} Intends to Send it down on you, or from the Punishment, if Allah^{azwj} Intends to Destroy you by it.

وقال محمد بن علي (عليهما السلام): وربما قدر عليه النسخ والتبديل لمصالحكم ومنافعكم، لتؤمنوا بها، ويتوفر عليكم الثواب بالتصديق بها، فهو يفعل من ذلك ما فيه صلاحكم والخيرة لكم. ثم قال: (ألم تعلم - يا محمد - أن الله له ملك السماوات والارض) فهو يملكها بقدرته ويصرفها بحسب مشيئته لا مقدم لما آخر، ولا مؤخر لما قدم. ثم قال: (ومالككم) يا معشر اليهود والمكذابين بمحمد (صلى الله عليه وآله) والجاحدين بنسخ الشرائع (من دون الله) سوى الله (من ولي) يلي مصالحكم إن لم يل لكم ربكم المصالح (ولا نصير) ينصركم من دون الله فيدفع عنكم عذابه.

Imam Muhammad Bin Ali Al-Baqir^{asws} said: 'And our Lord^{azwj} Abrogates or Alters for your correction and betterment, so that you may believe by it, and increases the Rewards for you due to your ratification of it, for He^{azwj} does that which is for your correction and interests. Then He^{azwj} Said: **[2:107] Do you not know O Muhammad^{saww}! that Allah's is the Kingdom of the skies and the earth?** He^{azwj} Rules over them by His^{azwj} Power and does whatever He^{azwj} so desires. No one can make it earlier, that which He^{azwj} Delays, and none can delay that which He^{azwj} Brings it forward.

Then He^{azwj} Said: **And there is none for you** O group of Jews and those that falsify Muhammad^{asws} and fight against the Abrogation of Laws **besides Allah**, except for Allah^{azwj} **a Guardian** that will follow your interests if your Lord^{azwj} does not Do that which is **or a Helper** a helper for you from other than Allah^{azwj} who can dispel from you His^{azwj} Punishment.⁶⁷

العياشي: عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، في قوله: ما ننسخ من آية أو ننسها نأت بخير منها أو مثلها. قال: «الناسخ ما حول، و ما ينسها مثل الغيب الذي لم يكن بعد، كقوله: يَمْحُوا اللَّهُ مَا يَشَاءُ وَ يُثْبِتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ». قال: «فيفعل الله ما يشاء و يحول ما يشاء، مثل قوم يونس إذ بدا له فرحمهم، و مثل قوله: فَتَوَلَّى عَنْهُمْ فَلَمَّا أَنْتَ بِمَلُومٍ - قال:- أدركمهم برحمته».

Al Ayyashi, from Muhammad Bin Muslim,

⁶⁷ Tafseer Imam Hassan Al Askari^{asws} – S 311

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **[2:106] Whatever from a Verse We Abrogate or cause it to be forgotten, We Come with one better than it or the like of it.** He^{asws} said: 'The Abrogating (Verse) is what is around, and what it Abrogates, is like the unseen which has not happened yet. It is like His^{azwj} Words **[13:39] Allah Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book**'. He^{asws} said: 'Thus, Allah^{azwj} does whatever He^{azwj} so Desires to and Keeps around whatever He^{azwj} so Desires to, like the people of Yunus^{as}, when He^{azwj} Changed for him^{as}, so He^{azwj} was Merciful to him^{as}, and like His^{azwj} Words **[51:54] Then turn your back upon them for you are not to blame**'. He^{asws} said: 'Made them aware of His^{azwj} Mercy'.⁶⁸

عن عمر بن يزيد، قال: سألت أبا عبد الله (عليه السلام)، عن قول الله: ما ننسخ من آية أو ننسها نأت بخير منها أو مثلها؟ فقال: «كذبوا ما هكذا هي، إذا كان ينسخها و يأتي بمثلها لم ينسخها». قلت: هكذا قال الله! قال: «ليس هكذا قال تبارك و تعالى». قلت: فكيف؟ قال: «ليس فيها ألف و لا واو، قال: (ما ننسخ من آية أو ننسها نأت بخير منها مثلها)، يقول: ما نميت من إمام أو ننس ذكره نأت بخير منه من صلبه مثله».

From Umar Bin Yazeed, who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} **[2:106] Whatever from a Verse We Abrogate or cause it to be forgotten, We Come with one better than it or the like of it**, so he^{asws} said: 'They are lying! It is not like this! If it was Abrogated, and He^{azwj} Comes with the like of it, He^{azwj} has not Abrogated it!' I said, 'This is what Allah^{azwj} has Said!' He^{asws} said: 'Allah^{azwj} Blessed and High has not Said it like this'. I said: 'So how (has He^{azwj} Said it)?' He^{asws} said: 'There is neither 'Alif' or 'Waaw' (letters)'. He^{asws} said: '**[2:106] Whatever from a Verse We Abrogate or cause it to be forgotten, We Come with one better than the like of it.** He^{azwj} is Saying: "We^{azwj} do not Cause an Imam^{asws} to pass away, or his^{as} remembrance to be forgotten, We^{azwj} Come with better than it from his^{as} progeny, the like of him^{asws}".⁶⁹

VERSE 108

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ ۚ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ {108}

[2:108] Or are you intending to put questions to your Rasool, as Musa was questioned before; and whoever exchanges the belief with the unbelief, so he has strayed from the right Way

قال الامام (عليه السلام): قال علي بن محمد بن علي بن موسى الرضا (عليهم السلام): (أَمْ تُرِيدُونَ) بَلْ تُرِيدُونَ يَا كُفَّارَ قُرَيْشَ وَالْيَهُودَ (أَنْ تَسْأَلُوا رَسُولَكُمْ) مَا تَقْتَرِحُونَهُ مِنَ الْآيَاتِ الَّتِي لَا تَعْلَمُونَ هَلْ فِيهَا صِلَاكُمْ أَوْ فَسَادُكُمْ (كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ) واقترح عليه لما قيل له (لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكَ الصَّاعِقَةُ).

Imam Hassan Al-Askari^{asws} said that Imam Ali^{asws} Bin Muhammad^{asws} Bin Ali^{asws} Bin Musa^{asws} Al-Reza^{asws} said: **[2:108] Or are you intending** the infidels of Qureish and the Jews **to put questions to your Rasool** for the miracles as a result of which you do not know whether you will be corrected by them or resort to mischief **as Musa was questioned before** as was suggested to him^{saww} "And when you said: **[2:55]**

⁶⁸ تفسير العياشي 1: 77 / 55.

⁶⁹ تفسير العياشي 1: 78 / 56.

And when you said: O Musa! We will not believe in you until we see Allah manifestly, so the thunderbolt seized you'.

(ومن يتبدل الكفر بالإيمان) بعد جواب الرسول له إن ما سأله لا يصلح إقتراحه على الله وبعدما يظهر الله تعالى له ما اقترح إن كان صواباً. "ومن يتبدل الكفر بالإيمان" بأن لا يؤمن عند مشاهدة ما يقترح من الآيات أو لا يؤمن إذا عرف أنه ليس له أن يقترح، وأنه يجب أن يكتفي بما قد أقامه الله تعالى من الدلالات، وأوضحه من الآيات البينات، فيتبدل الكفر بالإيمان بأن يعاند ولا يلتزم الحجة القائمة عليه (فقد ضل سواء السبيل) أخطأ قصد الطرق المؤدية إلى الجنان، وأخذ في الطرق المؤدية إلى النيران.

and whoever exchanges the belief with the unbelief Rasool-Allah^{saww} answered them, after having been questioned, that what they are suggesting him^{saww} to ask Allah^{azwj} to show to them, it does not befit Him^{azwj}. ***and whoever exchanges the belief with the unbelief*** for they will not believe what they have witnessed from what they had suggested, or will not believe when they think that this is not what they had asked for, and that it is satisfactory for him, the evidence that Allah^{azwj} has Established, and Manifested the clear Signs, will exchange his faith for disbelief by his enmity and will not consider the proofs that have been established against him as an obligation ***so he has strayed from the right Way*** mistaken in having left the road which was taking him to Gardens, and instead took the road which was taking him to the Fires.⁷⁰

VERSE 109

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {109}

[2:109] Many of the People of the Book wish that they could turn you back into unbelievers after your faith, out of envy from themselves, (even) after the truth has become Manifest to them; but pardon and forgive, until Allah Brings His Command; surely Allah has Power over all things

قال الامام الحسن بن علي أبو القائم (عليهما السلام): في قوله تعالى: (ود كثير من أهل الكتاب لو يردونكم من بعد إيمانكم كفاراً) بما يوردونه عليكم من الشبه (حسداً من عند أنفسهم) لكم بأن أكرمكم بمحمد وعلي وآلهما الطيبين الطاهرين (من بعد ما تبين لهم الحق) بالمعجزات الدالات على صدق محمد وفضل علي وآلهما الطيبين من بعده. (فاعفوا واصفحوا) عن جهلهم، وقابلوهم بحجج الله، وادفعوا بها أباطيلهم (حتى يأتي الله بأمره) فيهم بالقتل يوم فتح مكة، فحينئذ تجلّونهم من بلد مكة ومن جزيرة العرب، ولا تقرون بها كافراً. (إن الله على كل شيء قدير) ولقدرته على الأشياء قدر ما هو أصلح لكم في تعبه إياكم من مداراتهم ومقابلتهم بالجدال بالتي هي أحسن.

Imam Hassan^{asws} Bin Ali^{asws} Abu Al-Qaim^{asws} said, regarding the Words of the High ***[2:109] Many of the People of the Book wish that they could turn you back into unbelievers after your faith*** This is what they want as one of their wishes ***out of envy from themselves*** Envyng you for having been honoured by Muhammad^{saww} and Ali^{asws} and their^{asws} goodly and Purified Progeny^{asws} ***(even) after the truth has become Manifest to them*** by the miracles which were evidence for the truth of Muhammad^{saww} and the preference of Ali^{asws} and their^{asws} goodly Progeny^{asws} after him^{asws}. ***but pardon and forgive*** their ignorance, and confront them by the Proofs of Allah^{azwj} and dispel by these their falsehood ***until Allah Brings His Command*** the killing of the day of the Victory over Mecca, and exiling them from Mecca and the

⁷⁰ Tafseer Imam Hassan Al Askari^{asws} – S 313

Arabian Peninsula. They will not be able to stay there with their infidelity. **surely Allah has Power over all things** He^{azwj} has Power over things according to what is better for you, and has given you^{asws} the power to argue with the Polytheists in a manner which is beautiful.⁷¹

VERSE 110

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۚ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ ۚ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ {110}

[2:110] And establish the Salat and give the Zakat, and whatever good you send ahead for yourselves, you shall find it with Allah; surely Allah Sees what you do

قال الامام (عليه السلام): (أقيموا الصلاة) باتمام وضوئها وتكبيراتها وقيامها وقراءتها وركوعها وسجوها وحدودها. (وآتوا الزكاة) مستحقيها، لا تؤتوها كافرا ولا مناصبا.

Imam Hassan Al-Askari^{asws} said: **[2:110] And establish the Salat** by completing its ablutions, and its *Takbeers*, and its standings, and its readings, and its bowings, and its prostrations and its limits. **and give the Zakat** to the deserving ones, not giving it to the infidels and the *Nasibis*.

قال رسول الله (صلى الله عليه وآله): " المتصدق على أعدائنا كالسارق في حرم الله ". (وما تقدموا لانفسكم من خير) من مال تنفقونه في طاعة الله، فان لم يكن لكم مال، فمن جاهكم تبذلونه لآخوانكم المؤمنين، تجرون به إليهم المنافع، وتدفعون به عنهم المضار.

The Messenger of Allah^{saww} said: 'The giver of charity to our^{asws} enemies is like a thief stealing in the Kabah'. and whatever good you send ahead for yourselves from the wealth that you spend in the obedience to Allah^{azwj}, and if you do not have the wealth, the efforts you make for your believing brothers, in gaining them some benefits or dispelling from them any losses.

(تجدوه عند الله) ينفعكم الله تعالى بجاه محمد وعلي وآلهما يوم القيامة فيحط به سيئاتكم، ويضاعف به حسناتكم، ويرفع به درجاتكم فقال: " تجدوه عند الله " (إن الله بما تعلمون بصير) عالم ليس يخفى عليه شيء ظاهر فعل، ولا باطن ضمير، فهو يجازيكم على حسب اعتقاداتكم ونياتكم، وليس هو كملوك الدنيا الذي يلتبس على بعضهم، فينسب فعل بعضهم إلى غير فاعله، وجناية بعضهم إلى غير جانيه فيقع ثوابه وعقابه - بجهله بما لبس عليه - بغير مستحقه.

you shall find it with Allah Allah^{azwj} will Give them benefits for the sake of Muhammad^{saww} and Ali^{asws} and their^{asws} Progeny^{asws} on the Day of Judgment will eradicate your sins and increase your good deeds, and will Increase by them^{asws} your levels. He^{azwj} Said: **surely Allah Sees what you do** Knows, and there is nothing hidden from Him^{azwj}, neither the apparent deeds nor the hidden intentions. He^{azwj} will Reward in accordance with your beliefs and intentions, and He^{azwj} is not like the kings of this world who erroneously reward some, or reward someone else for someone else's deeds, and defrauds some others, for they do this due to their ignorance and give it to the undeserving one.

⁷¹ Tafseer Imam Hassan Al Askari^{asws} – S 315

وقال رسول الله (صلى الله عليه وآله): مفتاح الصلاة الطهور، وتحريمها التكبير، وتحليلها التسليم، ولا يقبل الله صلاة بغير طهور، ولا صدقة من غلول. وإن أعظم ظهور الصلاة - التي لا يقبل الصلاة إلا به، ولا شئ من الطاعات مع فقهه - موالاة محمد، وأنه سيد المرسلين، وموالاة علي، وأنه سيد الوصيين وموالاة أوليائهما، ومعاداة أعدائهما.

And the Messenger of Allah^{saww} said: 'The key to Salat is purification, and its intention is *Takbeer*, and its conclusion is the salutations. And, Allah^{azwj} does not Accept the Salat without purification, nor does He^{zwy} accept charity from the fraudster. The greatest in Salats is purification for He^{azwj} does not Accept Salat without it, nor anything from deeds of obedience without the Mastership of Muhammad^{saww} for he^{saww} is the Chief of the Rasools^{asws}, and the Wilayah of Ali^{asws} and he^{asws} is the Chief of the Trustees^{asws}, and the friendship of their^{asws} friends and the enmity of their^{asws} enemies.⁷²

VERSES 111 & 112

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ {111} بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {112}

[2:111] And they say: None shall enter the Paradise except one who is a Jew or a Christian. These are their aspirations. Say: Bring your proof if you are truthful [2:112] Yes! Whoever submits himself entirely to Allah and he is the doer of good (to others) would have his Recompense with his Lord, and there would be no fear for him nor shall he be grieving

قال الامام (عليه السلام): قال أمير المؤمنين (عليه السلام) " وقالوا " يعني اليهود والنصارى: قالت اليهود " لن يدخل الجنة إلا من كان هودا " أي يهوديا. وقوله " أو نصارى " يعني وقالت النصارى: لن يدخل الجنة إلا من كان نصرانيا.

Imam Hassan Al-Askari^{asws} said that Amir-ul-Momineen^{asws} said: **[2:111] And they say** Meaning, the Jews and the Christians. The Jews say **None shall enter the Paradise except one who is a Jew** meaning the Jews. And the Words **or a Christian** means, and the Christians say: 'None shall enter Paradise except if he is a Christian'.

قال امير المؤمنين (عليه السلام): وقد قال غيرهم: قالت الدهرية: الاشياء لا بدء لها، وهي دائمة، ومن خالفنا في هذا ضال مخطئ - مفصل - وقالت الثنوية: النور والظلمة هما المديران، ومن خالفنا في هذا ضل. وقال مشركو العرب: إن أوثاننا آلهة، من خالفنا في هذا ضل. فقال الله تعالى: " تلك أمانيتهم " التي يتمنونها " قل - لهم - هاتوا برهانكم " على مقالكم " إن كنتم صادقين ".

Amir-ul-Momineen^{asws} said: 'And this was said by others as well. The *Dahriyya* (Eternalists) said: 'The things have no beginning, and everything is eternal, and whoever opposes us in this has gone astray and is in error in every detail. The *Thanawiyya* (Dualists) said: 'Light and darkness are the only two controlling the affairs, and whoever opposes us in this has strayed. And the Arab Polytheists said: 'Our idols are gods, and whoever opposes us in this has strayed. Allah^{azwj} Said **These are their aspirations** which they desire **Say:** to them **Bring your proof** on what you are saying **if you are truthful**.

⁷² Tafseer Imam Hassan Al Askari^{asws} – S 318

قال: فقال رسول الله (صلى الله عليه وآله) لأصحابه: قولوا: (إياك نعبد) أي نعبد واحدا لا نقول كما قالت الدهرية: ان الأشياء لا بدء لها وهي دائمة، ولا كما قالت الثنوية الذين قالوا: ان النور والظلمة هما المدبران، ولا كما قال مشركو العرب: ان أوثاننا آلهة، فلا تشرك بك شيئا، ولا ندعو من دونك الها كما يقول هؤلاء الكفار، ولا نقول كما قالت اليهود والنصارى: ان لك ولدا، تعاليت عن ذلك - علوا كبيرا - قال: فذلك قوله: (وقالوا لن يدخل الجنة الا من كان هودا أو نصارى).

Imam Al-Sadiq^{asws} said that Rasool-Allah^{saww} said to his^{saww} companions: **[2:111] *Thee do we worship*** meaning, we worship One, and we do not say what the 'Eternalists' say that all things have no beginning and they are eternal, and not as the Dualists who say that light and darkness are the governing forces, and not like what the Arab Polytheists say that they idols are the gods. We do not associate with You^{azwj} anything, and do not seek from a god other than You^{azwj}, as the saying of these infidels, and we do not say as the Jews and the Christians do, that You^{azwj} have a son, Exalted from all that, Higher and Greater'. He^{asws} said: 'And similarly is His^{azwj} Words **[2:111] And they say: None shall enter the Paradise except one who is a Jew or a Christian**'.

وقال غيرهم من هؤلاء الكفار ما قالوا، قال الله تعالى: يا محمد (تلك أمانيتهم) التي يتمنونها بلا حجة (قل هاتوا برهانكم) و حجتكم على دعواكم (ان كنتم صادقين) كما أتى محمد ببراهينه التي سمعتموها. ثم قال: (بلى من أسلم وجهه لله) يعنى كما فعل هؤلاء الذين آمنوا برسول الله (صلى الله عليه وآله) لما سمعوا ببراهينه وحججه (وهو محسن) في عمله لله. (فله أجره - ثوابه - عند ربه) يوم فصل القضاء (ولا خوف عليهم) حين يخاف الكافرون مما يشاهدونه من العقاب (ولا هم يحزنون) عند الموت لان البشارة بالجنان تأتيهم.

And when other than these infidels said what they did say, Allah^{azwj} Said: ***These are their aspirations*** which they desire without any proof **Say: Bring your proof** and your proofs of your claims **if you are truthful** just like the proofs that Muhammad^{saww} has presented which you have heard.

Then He^{azwj} Said: **[2:112] Yes! Whoever submits himself entirely to Allah** meaning, just like how these believers have acted by the Messenger of Allah^{saww} when they heard his^{saww} evidence and proofs **and he is the doer of good (to others)** in his action for Allah^{azwj}. **would have his Recompense with his Lord** on the Day of Judgment **and there would be no fear for him** the fear that the infidels will have when they witness the Punishment **nor shall he be grieving** at the time of death for he will be given the good news of the Paradise.⁷³

VERSE 113

وَقَالَتِ الْيَهُودُ لَيْسَتْ النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصَارَىٰ لَيْسَتْ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ ۚ كَذَٰلِكَ قَالَ الَّذِينَ لَا يَرْفَعُونَ مِثْلَ قَوْلِهِمْ ۖ قَالَ اللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ {113}

[2:113] And the Jews say: The Christians are not upon anything, and the Christians say: The Jews are not upon anything, while they (both) recite the Book. Even thus say those who have no knowledge, similar to what they say; so Allah shall Judge between them on the Day of Judgement in what they are differing

⁷³ Tafseer Imam Hassan Al Askari^{asws} – S 321 & 324

قال الامام (عليه السلام): قال الله تعالى (وقالت اليهود ليست النصرى على شئ) من الدين بل دينهم باطل وكفر، (وقالت النصرى ليست اليهود على شئ) من الدين بل دينهم باطل وكفر (وهم يتلون - اليهود - الكتاب) التوراة.

Imam Hassan Al-Askari^{asws} said: 'Allah^{azwj} Said: **[2:113] And the Jews say: The Christians are not upon anything** from the Religion, in fact their Religion is false and infidelity, **and the Christians say: The Jews are not upon anything** from the Religion, in fact their religion is false and infidelity **while they (both) the Jews recite the Book - the Torah**'.

فقال: هؤلاء وهؤلاء مقلدون بلا حجة وهم يتلون الكتاب فلا يتأملونه ليعملوا بما يوجبهم فيتخلصوا من الضلالة. ثم قال (كذلك قال الذين لا يعلمون) الحق ولم ينظروا فيه من حيث أمرهم الله فقال بعضهم لبعض - وهم مختلفون - كقول اليهود والنصارى بعضهم لبعض، هؤلاء يكفر هؤلاء، هؤلاء يكفر هؤلاء. ثم قال الله تعالى (فالله يحكم بينهم يوم القيامة فيما كانوا فيه يختلفون) في الدنيا يبين ضلالهم وفسقهم، ويجازي كل واحد منهم بقدر استحقاقه.

These ones and those ones are emulating (false leaders) without proof, and they read the Book, but they do not ponder over it so that they can act on what it obligates them to do, so that they are liberated from the falsehood. Then He^{azwj} Said: "**Even Even thus say those who have no knowledge, similar to what they say** the truth, and they do not look at what Allah^{azwj} has Ordered them.

Some of them said to the others, and they had differed, like the saying of the Jews and the Christians said some of them to some others, these ones have disbelieved, those ones have disbelieved. Then Allah^{azwj} Said: **so Allah shall Judge between them on the Day of Judgement in what they are differing** in the world, and Expose their straying and their mischief, and Recompense each one of them according to what they deserve.

وقال الحسن بن علي بن أبي طالب (عليهما السلام): انما انزلت الآية لان قوما من اليهود، وقوما من النصرى جاءوا إلى رسول الله (صلى الله عليه وآله) فقالوا: يا محمد اقض بيننا. فقال (صلى الله عليه وآله): قصوا علي قصتكم. فقالت اليهود: نحن المؤمنون بالاله الواحد الحكيم وأوليائه، وليست النصرى على شئ من الدين والحق. وقالت النصرى: بل نحن المؤمنون بالاله الواحد الحكيم وأوليائه وليست هؤلاء اليهود على شئ من الحق والدين.

And Imam Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} said: 'This Verse was Revealed when a group from the Jews and a group from the Christians came over to the Messenger of Allah^{saww} and said: 'O Muhammad^{saww}! Judge between us'. He^{saww} said: 'Relate to me^{saww} your stories'. The Jews said: 'We are believers of One God, the Wise, and His^{azwj} friends^{as}', and the Christians are not on anything from the religion and the truth'. And the Christians said: 'In fact, we are believers of One God, the Wise, and His^{azwj} friends^{asws}', and these Jews are not on anything from the truth and the religion'.

فقال رسول الله (صلى الله عليه وآله): كلكم مخطئون مبطلون فاسقون عن دين الله وأمره. فقالت اليهود: كيف نكون كافرين وفيما كتاب الله التوراة نقرأه؟ وقالت النصرى: كيف نكون كافرين وفيما كتاب الله الانجيل نقرأه؟ فقال رسول الله (صلى الله عليه وآله): انكم خالفتم أيها اليهود والنصارى كتاب الله ولم تعملوا به، فلو كنتم عاملين بالكتابين لما كفر بعضكم بعضا بغير حجة، لان كتب الله أنزلها شفاء من العمى، وبياناً من الضلالة، يهدي العاملين بها إلى صراط مستقيم، كتاب الله اذا لم تعملوا به كان وبالا عليكم، وحجة الله اذا لم تنقادوا لها كنتم لله عاصين ولسخطه متعرضين.

Rasool-Allah^{saww} said: 'All of you have erred, and are false ones and mischief makers from the religion of Allah^{azwj} and His^{azwj} Orders'. The Jews said: 'How can we be disbelievers and with us is the Book of Allah^{azwj}, the Torah, which we read?' And the

Christians said: 'How can we be disbelievers, and with us is the Book of Allah^{azwj}, the Evangel, which we read?'

Rasool-Allah^{saww} said: 'O Jews and Christians! You are going against the Book of Allah^{azwj} and are not acting in accordance with it. If you were acting in accordance with these two Books, why would you declare each other to be infidels without proof? This is because the Books of Allah^{azwj} have been Sent down as a healing for the communities, and Expose the straying and guide those who act in accordance with them on the Straight Path. If you do not act in accordance with the Book of Allah^{azwj}, it would be a scourge on you, and if are not led by the proof of Allah^{azwj}, you will become disobedient to Allah^{azwj} and be subject to His Wrath'.⁷⁴

VERSE 114

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا ۚ أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ {114}

[2:114] And who is more unjust than one who prevents (people) from the Masjids of Allah, that His Name should be remembered in them, and strives to ruin them? (As for) these, it was not proper for them that they should have entered them except in fear; for them in the world is disgrace, and for them in the Hereafter is a grievous Punishment

قال: فذلك قوله: (ومن أظلم ممن منع مساجد الله أن يذكر فيها اسمه). وهي مساجد خيار المؤمنين بمكة لما منعهم من التعبد فيها بأن أُلجأوا رسول الله (صلى الله عليه وآله) إلى الخروج عن مكة (وسعى في خرابها) خراب تلك المساجد لئلا تعمر بطاعة الله، قال الله تعالى (أولئك ماكان لهم أن يدخلوها الا خائفين) أن يدخلوا بقاع تلك المساجد في الحرم الا خائفين من عدله وحكمه النافذ عليهم - أن يدخلوها كافرين - بسيوفه وسياطه (لهم) لهؤلاء المشركين في (الدنيا خزي) وهو طرده إياهم عن الحرم، ومنعهم أن يعودوا اليه (ولهم في الآخرة عذاب عظيم).

Imam Hassan Al-Askari^{asws} said: 'And these are is His^{azwj} Words **[2:114] And who is more unjust than one who prevents (people) from the Masjids of Allah, that His Name should be remembered in them**, And these were the Mosques that the good Muslims had built in Mecca, that they were prevented from worshipping therein and Rasool-Allah^{saww} had to leave from Mecca **and strives to ruin them?** Ruin those Mosques, which were built in disobedience of Allah^{azwj}. Allah^{azwj} Said: **(As for) these, it was not proper for them that they should have entered them except in fear;** These people will not be able to enter these Mosques except in fear now and the judgment will be enforced on them - the entering of the infidels - by the swords, for these Ploytheists **for them in the world is disgrace**, those who expelled them from the Sanctuary and prevented them to go back to him^{saww} **and for them in the Hereafter is a grievous Punishment**'.⁷⁵

أبو علي الطبرسي- في معنى الآية- عن أبي عبد الله (عليه السلام): «أنهم قرئش حين منعوا رسول الله (صلى الله عليه وآله) دخول مكة والمسجد الحرام».

Abu Ali Al Tabarsy –

⁷⁴ Tafseer Imam Hassan Al Askari^{asws} – S 325

⁷⁵ Tafseer Imam Hassan Al Askari^{asws} – S 330

(It has been narrated) regarding the Meaning of the Verse – from Abu Abdullah^{asws} having said: ‘These were the Qureysh where they were preventing Rasool-Allah^{saww} entering Makkah and the Sacred Masjid’.⁷⁶

VERSE 115

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ {115}

[2:115] And for Allah is the East and the West, therefore wherever you turn would be the Face of Allah; surely Allah is Capacious, Knowing

قال: و يؤيد هذا ما رواه أبو جعفر الطوسي بإسناده إلى الفضل بن شاذان، عن داود بن كثير، قال: قلت لأبي عبدالله (عليه السلام) أنتم الصلاة في كتاب الله عز وجل، وأنتم الزكاة، وأنتم الحج؟ فقال: «يا داود، نحن الصلاة في كتاب الله عز وجل، ونحن الزكاة، ونحن الصيام، ونحن الحج، ونحن الشهر الحرام، ونحن البلد الحرام، ونحن كعبة الله، ونحن قبلة الله، ونحن وجه الله، قال الله تعالى: فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُ اللَّهِ، ونحن الآيات، ونحن البيئات.

And it is supported by this, what has been reported Abu Ja'far Al-Tusi by his chain going up to Al-Fazl Bin Shazaan, from Dawood Bin Kaseer who said:

‘I said to Abu Abdullah^{asws}, ‘You^{asws} (Imams^{asws}) are the Salat in the Book of Allah^{azwj} Mighty and Majestic, and your^{asws} are the Zakat, and you^{asws} are the Pilgrimage?’ He^{asws} said: ‘O Dawood! We^{asws} are the Salat in the Book of Allah^{azwj} Mighty and Majestic, and we^{asws} are the Zakat, and we^{asws} are the Fasts, and we^{asws} are the Pilgrimage, and we^{asws} are the Sacred Months, and we^{asws} are the Sacred cities, and we^{asws} are the Kabah of Allah^{azwj}, and we^{asws} are the direction (Qiblah) of Allah^{azwj}, and we^{asws} are the Face of Allah^{azwj}. Allah^{azwj} Said: **[2:115] therefore wherever you turn would be the Face of Allah**, and we^{asws} are the Signs, and we^{asws} are the Evidence’.

و عدونا في كتاب الله: الفحشاء والمنكر والبغي، والخمر والميسر، والأنصاب والأزلام، والأصنام والأوثان، والجبت والطاغوت، والميتة والدم ولحم الخنزير.

And our^{asws} enemies in the Book of Allah^{azwj} are: - The immoral, and the deniers, and the oppressors, and the intoxicants, and the gambling, and the stone altars, and the divining arrows, and the idols, and the images, and the false deities, and the dead and the blood, and the flesh of the swine’.⁷⁷

علي بن إبراهيم: قال العالم (عليه السلام): «فإنها نزلت في صلاة النافلة، فصلها حيث توجهت إذا كنت في سفر، وأما الفرائض فقله: وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ يعني الفرائض، لا تصلّيها إلا إلى القبلة».

Ali Bin Ibrahim said,

‘The Knowledgeable One^{asws} said: ‘So it was Revealed regarding the optional Salat, therefore Pray in whichever direction when you are in your travels. And as for the Obligatory (Salat) **[2:144] and wherever you are, turn your face towards it** – Meaning the Obligatory (Salat). Do not Pray it except towards the Qiblah’.⁷⁸

⁷⁶ مجمع البيان 1: 361

⁷⁷ (تأويل الآيات 1: 2/19)

⁷⁸ تفسير القمي 1: 59.

ابن بابويه، قال: حدثنا جعفر بن محمد بن مسرور (رحمه الله)، قال: حدثنا الحسين بن محمد بن عامر، عن عمه عبد الله بن عامر، عن محمد بن أبي عمير، عن حماد، عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: سألته عن الرجل يقرأ السجدة و هو على ظهر دابته؟ قال: «يسجد حيث توجهت به، فإن رسول الله (صلى الله عليه و آله) كان يصلي على ناقته و هو مستقبل المدينة، يقول الله عز و جل: فَأَيْنَمَا تُولُوا فَتَمَّ وَجْهُ اللَّهِ».

Ibn Babuwayh said, 'Ja'far Bin Muhammad Bin Masroor narrated to us, from Al Husayn Bin Muhammad Bin Aamir, from his uncle Abdullah Bin Aamir, from Muhammad Bin Abu Umeyr, from Hamaad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the man who Prostrates whilst being on the back of his animal?' He^{asws} said: 'He can Prostrate facing whichever direction, for Rasool-Allah^{saww} was Praying upon his^{saww} she-camel whilst he^{saww} was facing towards Al-Medina. Allah^{azwj} Mighty and Majestic is Saying **[2:115] therefore wherever you turn would be the Face of Allah**'.⁷⁹

العياشي: عن حريز، قال: قال أبو جعفر (عليه السلام): «أنزل الله هذه الآية في التطوع خاصة فَأَيْنَمَا تُولُوا فَتَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ وَ صَلَّى رَسُولُ اللَّهِ (صلى الله عليه و آله) إيماء على راحلته أينما توجهت به حين «3» خرج إلى خيبر، و حين رجع من مكة، و جعل الكعبة خلف ظهره».

Al Ayyashi, from Hareez who said,

'Abu Ja'far^{asws} said: 'This Verse was Revealed especially regarding the Voluntary (optional) Salats **[2:115] therefore wherever you turn would be the Face of Allah; surely Allah is Capacious, Knowing**, and Rasool-Allah^{saww} upon his^{saww} camel wherever it went, when he^{saww} went out to Khaybar, and when he^{saww} returned from Makkah, and made the Kabah to be behind his^{saww} back'.⁸⁰

VERSE 116

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ بَلْ لَّهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَانِتُونَ {116}

[2:116] And they say: Allah has Taken a son. Glory be to Him; But, for Him is whatever is in the skies and the earth; all are obedient to Him

محمد بن يعقوب: عن أحمد بن مهران، عن عبد العظيم بن عبد الله الحسني، عن علي بن أسباط، عن سليمان مولى طربال، عن هشام الجواليقي، قال: سألت أبا عبد الله (عليه السلام) عن قول: سبحان الله «2»، ما يعني به؟ قال: «تنزيهه».

Muhammad Bin Yaqoub, from Ahmad Bin Mahran, from Abdul Azeem Bin Abdullah Al Hasany, from Ali Bin Asbaat, from Suleyman a slave of Tarbaal, from Hisham Al Jawalayqi who said,

'I asked Abu Abdullah^{asws} about the Words **[2:116] Glory be to Him**, what is Meant by it?' He^{asws} said: 'He^{asws} is above it'.⁸¹

VERSE 117

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ هُنَّ فَيَكُونُ {117}

⁷⁹ علل الشرائع: 1/358.

⁸⁰ تفسير العياشي 1: 80/56.

⁸¹ الكافي 1: 11/92.

[2:117] Originator of the skies and the earth, and when He Decrees a matter, He says to it, Be, so it becomes

حدثنا احمد بن محمد عن الحسن بن محبوب عن علي بن رثاب عن سدير قال سمعت حمرا بن اعين يسئل عن ابي جعفر عليه السلام عن قول الله تعالى بديع السموات والارض قال أبو جعفر ان الله ابتدع الاشياء كلها على غير مثال كان قبله وابتدع السموات والارض ولم يكن قبلهن سموات والارضون اما تسمع لقوله تعالى وكان عرشه على الماء

Narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ab, from Sudeyr who said:

'I heard Hamraan Bin Ayn ask Abu Ja'far^{asws} about the Words of Allah^{azwj} the High **[2:117] Originator of the skies and the earth**'. Abu Ja'far^{asws} said: 'The beginning of all things for which there were no examples for from before, and the beginning of the heavens and the Earth and there were no heavens and the planets (Earths) before. Have you not heard the Words of the High **[11:7] and His Throne was upon the water?**'

فقال له حمرا بن اعين ارأيت قوله عالم الغيب فلا يظهر على غيبه احدا فقال له أبو جعفر عليه السلام الا من ارتضى من رسول فانه يسلك بين يديه ومن خلفه رصدا وكان والله محمد ممن ارتضى واما قوله عالم الغيب فان الله تبارك وتعالى عالم بما غاب عن خلقه فما يقدر من شئ ويقضيه في علمه قبل ان يخلقه وقبل ان يقضيه إلى الملائكة فذلك يا حمرا علم موقوف عنده إليه فيه المشية فيقضيه إذا اراد ويبدو له فيه فلا يمضيه فاما العلم الذي يقدره الله ويمضيه فهو العلم الذي انتهى إلى رسول الله صلى الله عليه وآله ثم الينا

Hamraan Bin Ayn said to him^{asws}, 'What do you^{asws} think about His^{azwj} Words **[72:26] The Knower of the unseen! So He does not Reveal His secrets to any**' Abu Ja'far^{asws} said to him: **[72:27] Except to him whom He Chooses from the Rasool; for surely He makes a guard to march before him and after him**, and Rasool-Allah^{saww} was, by Allah^{azwj}, from the chosen ones, and as for His^{azwj} Words **[72:26] The Knower of the unseen!** Surely, Allah^{azwj} Blessed and High Knows all that which is hidden from His^{azwj} creation. So whatever is Measured out from everything, would already be in His^{azwj} Knowledge before He^{azwj} Created it, and before Giving it into the custody of the Angels. Now that, O Hamraan, is Knowledge which is Reserved with Him^{azwj} and within it is His^{azwj} Desire. He^{azwj} Makes it happen, and if He^{azwj} Intends to, will Amend it and it will not happen. As for the Knowledge, which Allah^{azwj} has already Decreed it to happen, it is the Knowledge which ends up to Rasool-Allah^{saww}, then to us^{asws}.⁸²

محمد بن يعقوب: عن محمد بن يحيى، عن عبد الله بن محمد بن عيسى، عن الحسن بن محبوب، عن علي بن رثاب، عن سدير الصيرفي، قال: سمعت حمرا بن أعين يسأل أبا جعفر (عليه السلام) عن قول الله عز وجل: بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ؟ فقال أبو جعفر (عليه السلام): «إن الله عز وجل ابتدع الأشياء كلها بعلمه على غير مثال كان قبله، فابتدع السماوات والأرضين ولم يكن قبلهن سموات ولا أرضون، أما تسمع لقوله: وَكَانَ عَرْشُهُ عَلَى الْمَاءِ».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Ali Bin Ra'ib, from Sudeyr Al Sayrafi who said,

'I heard Hamran Bin Ayn ask Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[2:117] Originator of the skies and the earth**? So Abu Ja'far^{asws} said: 'Allah^{azwj} Mighty and Majestic Began all of the things upon other than an example which was before it. So He^{azwj} Began the skies and the firmaments, and there were

⁸² Basaair Al Darajaat – P 2 Ch 21 (Rare) H 1

no skies and the firmaments before these. Have you not listened to His ^{azwj} Words **[11:7] and His Throne was upon the water**.⁸³

محمد بن يعقوب: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى، قال: قلت لأبي الحسن (عليه السلام): أخبرني عن الإرادة من الله و من الخلق؟ قال: فقال: «الإرادة من الخلق الضمير، و ما يبدو لهم بعد ذلك من الفعل، و أما من الله تعالى فأرادته للفعل إحدائه لا غير ذلك، لأنه لا يروي و لا يهيم و لا يتفكر، و هذه الصفات منفية عنه، و هي صفات الخلق، فأرادة الله الفعل لا غير ذلك، يقول له: كن فيكون بلا لفظ و لا نطق بلسان، و لا همة و لا تفكر، و لا كيف لذلك، كما أنه لا كيف له».

Muhammad Bin Yaqoub, from Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya who said,

'I said to Abu Al-Hassan^{asws}, 'Inform me about the Intention (Will) of Allah^{azwj}, and of the Creation?' So he^{asws} said: 'The Intention from the creatures is the conscience, and whatever begins for them after that is the deed. And as from Allah^{azwj} the High, so His^{azwj} Intention is the Deed itself and is not apart from that, because He^{azwj} neither Narrates, not Concern, nor Contemplates, and these are the qualities denied from it, and these are the qualities of the creatures. So the Intention of Allah^{azwj} is the Deed, and not other than that. **[2:117] He says to it, Be, so it becomes**, without a Word or having Spoken by the tongue, (Utilising) energy or thought, and there is no condition for that, just as there is no condition for Him^{azwj} (to exist)'.⁸⁴

VERSES 118 - 121

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ {118}

[2:118] And those who have no knowledge say: Why does not Allah Speak to us or a Sign comes to us? Even thus said those before them, similar to what they are saying; their hearts are all similar. We have Clarified the Signs for a people who are certain

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ {119} وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى وَلَئِنَّ آتِيتَهُمْ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {120}

[2:119] We have Sent you with the Truth as a bearer of good news and as a Warner, and you shall not be called upon to answer for the companions of the Blazing Fire [2:120] And the Jews will not be pleased with you, nor the Christians until you follow their creed. Say: Surely Allah's Guidance, it is the Guidance. And if you follow their desires after the Knowledge that has come to you, you shall have no guardian from Allah, nor any helper

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ الْخَاسِرُونَ {121}

⁸³ الكافي 1: 200 / 2.

⁸⁴ الكافي 1: 85 / 3.

[2:121] Those to whom We have Given the Book recite it as it ought to be recited. They believe in it; and whoever disbelieves in it, these it is that are the losers

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن أبي ولاد، قال: سألت أبا عبد الله (عليه السلام) عن قوله عز وجل: الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ؟ قال: «هم الأئمة (عليهم السلام)».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Walaad who said,

'I asked Abu Abdullah^{asws} about the Words of the Mighty and Majestic **[2:121] Those to whom We have Given the Book recite it as it ought to be recited. They believe in it?** He^{asws} said: 'They^{asws} are the Imams^{asws}'⁸⁵.

الحسن بن أبي الحسن الديلمي: عن جعفر بن محمد الصادق (عليه السلام)، في قوله تعالى: الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ. قال: «يرتلون آياته، و يتفقهون به، و يعملون بأحكامه، و يرجون وعده، و يخافون وعيده، و يعتبرون بقصصه، و يأترون بأوامره، و ينتهون بنواهيها ما هو- و الله- حفظ آياته، و درس حروفه، و تلاوة سوره، و درس أعضاره و أخماسه، حفظوا حروفه و أضاعوا حدوده، و إنما هو تدبر آياته و العمل بأحكامه، قال الله تعالى: كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ».

Al Hassan Bin Abu Al Hassan Al Daylami,

(It has been narrated) from Ja'far^{asws} Bin Muhammad Al-Sadiq^{asws} regarding the Words of the High **[2:121] Those to whom We have Given the Book recite it as it ought to be recited.** He^{asws} said: 'They are reciting the Verses with deliberation, and they are pondering over it, and acting in accordance with its Judgements, and hoping for its Promises, and are fearing its Threats, and relying upon its stories, and enjoining by its Orders, and forbidding by its Prohibitions. By Allah^{azwj}! It is not the memorising of its Verses, and learning of its letters, and recitation of its Chapters, and learning a tenth of it and a fifth of it. The memorised its letters and wasted its Limits. But rather, it is the pondering over its Verses and the acting by its Judgements. Allah^{azwj} Says **[38:29] (It is) a Book We have Revealed to you, Blessed, that they may ponder over its Verses'**⁸⁶.

VERSES 122 & 123

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ {122} وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ {123}

[2:122] O Children of Israel, Remember My Favour which I Bestowed on you and that I made you excel the nations [2:123] And fear a Day when no soul shall avail another in the least neither shall any compensation be accepted from it, nor shall intercession profit it, nor shall they be helped

ثم قال الله عز وجل: (واتقوا يوما لا تجزي نفس عن نفس شيئا) لا تدفع عنها عذابا قد استحقته عند النزاع. (ولا يقبل منها شفاعة) يشفع لها بتأخير الموت عنها. (ولا يؤخذ منها عدل) لا يقبل - منها - فداء - ب - مكانه يمات ويترك هو.

⁸⁵ الكافي 1: 4 / 168

⁸⁶ إرشاد القلوب: 78.

Then Allah the Mighty and Majestic Says: **[2:123] And fear a Day when one soul shall not avail another in the least** - Will not be able to dispel the punishment which he deserves at the time of death **neither shall intercession on its behalf be Accepted** Interceding for the delaying the time of his **nor shall any compensation be Taken from it** No scapegoat or replacement will be accepted in his place to die, and that he himself should be left alone'.⁸⁷

في تفسير على بن ابراهيم قوله: واتقوا يوما لاتجزى نفس عن نفس شيئا ولا يقبل منها شفاعه وهو قوله عليه السلام، والله لو ان كل ملك مقرب وكل نبي مرسل شفعا في ناصب ما شفعا.

In the Tafseer of Ali Bin Ibrahim of His^{azwj} Words **[2:123] And fear a Day when one soul shall not avail another in the least, neither shall intercession on its behalf be Accepted** and these are his^{asws} words, 'By Allah^{azwj}! Even if all the Angels of Proximity and all the Mursil Prophets^{asws} were to intercede for the Hostile One (Nasib), it will not be accepted'.⁸⁸

عن ابراهيم بن الفضيل، عن أبي عبد الله (عليه السلام)، قال: «العدل في قول أبي جعفر (عليه السلام): الفداء».

From Ibrahim Bin Al Fazeyl,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The **[2:123] compensation** in the words of Abu Ja'far^{asws} – the sacrifice'.⁸⁹

VERSE 124

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِنْ ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ {124}

[2:124] And when his Lord Tested Ibrahim with certain words, so He Completed them. He Said: I will Make you an Imam of the people. Ibrahim said: And from my offspring? He Said: My Covenant cannot be attained by the unjust

حدثنا محمد بن هارون عن ابي يحيى الواسطي عن هشام بن سالم ودرست بن ابي منصور الواسطي عنهما عليهما السلام قال الانبياء والمرسلون على اربع طبقات فنبى منبأ في نفسه لا يعدو غيرها ونبي يرى في النوم ويسمع الصوت ولا يعاين في اليقظة ولم يبعث إلى احد وعليه امام مثل ماكان ابراهيم على لوط ونبي يرى في منامه ويسمع الصوت و يعاين الملك وقد ارسل إلى طائفة قلوا أو كثروا كما قال الله فارسلناه إلى مائة الف أو يزيدون قال يزيدون ثلثين الفا ونبي يرى في نومه ويسمع الصوت ويعاين في اليقظة و هو امام مثل اولى العزم وقد كان ابراهيم نبيا وليس بامام حتى قال الله انى جاعلك للناس اماما قال ومن ذريتي بانه يكون في ولده كلهم قال لا ينال عهدي الظالمين أي من عبد صنما أو وثنا.

It has been narrated to us by Muhammad Bin Haroun, from Abu Yahya Al-Wasity, from Hashaam bin Saalim and Darsat Bin Abu Mansour Al-Wasity, who has said:

The both of them^{asws} having said: 'The Prophets^{as} and the Rasools^{as} are on four levels. A Prophet^{as} who gets the News in his^{as} self not with the aid of other than it, and the Nabi^{as} who sees in his^{as} dream and hears the voice, and does not see with his^{as} eyes during the delivery (of the Message) no one is Sent to any of them^{asws} at

⁸⁷ Tafseer Imam Hassan Al Askari^{asws} – S 119

⁸⁸ Tafseer Noor Al Saqalayn – H 184

⁸⁹ تفسير العياشي 1: 86 / 57

all as an Imam^{asws}, like the example of what was Ibrahim^{as}, on Lut^{as}, and a Prophet^{as} who sees in his^{as} dream, and hears the voice, and sees the Angel with his^{as} eyes, and has been Sent a wide range of Messages, or a lot, as Allah^{azwj} has Said: **“[37:147] And We sent him to a hundred thousand, rather they exceeded”** He^{asws} said: ‘They exceeded by thirty thousand. And a Prophet^{as} who sees in his^{as} sleep, and hears the voice, and sees with his^{as} eyes during the deliver (of the Message), and he^{asws} is the Imam^{asws} like the Determined Ones (Ul Al Azm Rasools^{as}). And Ibrahim^{as} was a Prophet^{as} and he^{as} was not an Imam until Allah^{azwj} Said: **[2:124] He Said: I will Make you an Imam of the people. Ibrahim said: And from my offspring?** By that it would include all of his^{as} sons. He^{azwj} Said **“My Covenant cannot be attained by the unjust,** meaning ones who worship the images and idols’.⁹⁰

حدثنا محمد بن عبد الجبار عن ابي عبد الله البرقي عن فضالة عن عبد الحميد بن نصر قال قال أبو عبد الله ينكرون الامام المفترض الطاعة ويجحدون به والله ما في الارض منزلة اعظم عند الله من مفترض الطاعة وقد كان ابراهيم دهرًا ينزل عليه الامر من الله وما كان مفترض الطاعة حتى بدا لله ان يكرمه ويعظمه فقال اني جاعلك للناس اماما فعرف ابراهيم ما فيها من الفضل قال ومن ذريتي فقال لا ينال عهدي الظالمين قال أبو عبد الله أي انما هي في ذريتك لا يكون في غيرهم.

It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abu Abdullah Al-Barqy, from Fazaalat, from Abdul Hameed Bin Nasr who said:

‘Abu Abdullah^{asws} said: ‘They are denying the obligatory obedience to the Imam^{asws}, and they are fighting against it. By Allah^{azwj}, there is nothing in the earth greater in the Presence of Allah^{azwj} than the obligatory obedience, and Ibrahim^{as} was around for a long time. The Command Descended upon him^{as} from Allah^{azwj}, and there was no obligatory obedience until Allah^{azwj} Honoured him^{as} and Made him^{as} greater. He^{azwj} Said: **[2:124] He Said: I will Make you an Imam of the people** Ibrahim^{as} realised what it contained of the preference. He^{as} said: **‘And from my offspring? My Covenant cannot be attained by the unjust.** Abu Abdullah^{asws} said: ‘But it is to be in his^{as} (Holy) descendants, and it will not be (reach) in others’.⁹¹

محمد بن علي بن بابويه قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق «1» (رضي الله عنه)، قال: حدثنا حمزة بن القاسم العلوي العباسي، قال: حدثنا جعفر بن محمد بن مالك الكوفي الفزاري، قال: حدثنا محمد بن الحسين بن زيد الزيات، قال: حدثنا محمد بن زياد الأزدي، عن المفضل بن عمر، عن الصادق جعفر بن محمد (عليه السلام)، قال: سألته عن قول الله عز وجل: **وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ مَا هَذِهِ الْكَلِمَاتُ؟** قال: «هي الكلمات التي تلقاها آدم من ربه فتاب عليه، و هو أنه قال: يا رب، أسألك بحق محمد و علي و فاطمة و الحسن و الحسين إلا تبنت علي فتاب الله عليه إنه هو التواب الرحيم».

Muhammad Bin Ali Bin Babuwayh said, ‘Ali Bin Ahmad Bin Muhammad Bin Imran Al Daqaaq narrated to us, from Hamza Bin Al Qasim Al Alawy Al Abaasy, from Ja’far Bin Muhammad Bin Maalik Al Kufy Al Fazary, from Muhammad Bin Al Husayn Bin Zayd Al Ziyaat, from Muhammad Bin Ziyad Al Azdy, from Al Mufazzal Bin Umar,

(It has been narrated) from Al-Sadiq Ja’far Bin Muhammad^{asws}, said, ‘I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[2:124] And when his Lord Tested Ibrahim with certain words,** what are these words?’ He^{asws} said: ‘These are the (same) words which Adam^{as} received from his^{as} Lord^{azwj}, so He^{azwj} Turned

⁹⁰ Basaair Al Darajaat – P 8 Ch 1 H 20

⁹¹ Basaair Al Darajaat – P 10 Ch 18 H 12

(Mercifully) to him^{as}, and it is that he^{as} said: 'O Lord^{azwj}! I^{as} ask You^{azwj} by the right of Muhammad^{saww}, and Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, so Turn towards me^{as}'. Therefore Allah^{azwj} Turned to him^{as} (Mercifully) for He^{azwj} is the Oft-returning, the Merciful'.

فقلت له: يا ابن رسول الله، فما يعني عز و جل بقوله: فَأَتَمَّنْ؟ قال: «يعني فأتَمَّنْهْن إلى القائم (عليه السلام) اثني عشر إماماً، تسعة من ولد الحسين (عليه السلام)».

So I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! So what does the Mighty and Majestic Mean by His^{azwj} Words **[2:124] And when his Lord Tested Ibrahim with certain words, so He Completed them?**' He^{asws} said: 'It Means – So He^{azwj} Completed these to Al-Qaim^{ajfj}, twelve Imams^{asws}, nine from the sons^{asws} of Al-Husayn^{asws}'.

قال المفضل: فقلت له: يا ابن رسول الله، فأخبرني عن قول الله عز و جل: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ ؟ قال: «يعني بذلك الإمامة، جعلها الله في عقب الحسين إلى يوم القيامة».

Al-Mufazzal said, 'So I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Inform me about the Words of Allah^{azwj} Mighty and Majestic **[43:28] And He Made it a Word to continue in his posterity?**' He^{asws} said: 'It Means by that, the Imamate. Allah^{azwj} Made it to be in the posterity of Al Husayn^{asws} up to the Day of Judgement'.

قال: فقلت له: يا ابن رسول الله، فكيف صارت الإمامة في ولد الحسين دون ولد الحسن، و هما جميعاً ولدا رسول الله (صلى الله عليه و آله) و سبطاه، و سيدا شباب أهل الجنة؟ فقال (عليه السلام): «إن موسى و هارون كانا نبيين مرسلين أخوين، فجعل الله النبوة في صلب هارون دون صلب موسى، و لم يكن لأحد أن يقول: لم فعل الله ذلك؟ و إن الإمامة خلافة الله عز و جل، ليس لأحد أن يقول: لم جعلها الله في صلب الحسين دون صلب الحسن؟ لأن الله هو الحكيم في أفعاله لا يُسألُ عَمَّا يَفْعَلُ وَ هُمْ يُسْأَلُونَ».

He (Al-Mufazzal) said, 'So I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! So how did the Imamate come to be in the sons^{asws} of Al-Husayn^{asws} besides the sons^{asws} of Al-Hassan^{asws}, and they^{asws} both are the sons^{asws} of Rasool-Allah^{saww} and his^{saww} grandsons^{asws}, and the Chiefs of the youths of the people of the Paradise?' So he^{asws} said: 'Musa^{as} and Haroun^{as} were both Prophets^{as}, Rasools^{as}, brothers. So Allah^{azwj} Made the Prophet-hood to be in the posterity of Haroun^{as} beside the posterity of Musa^{as}, and it was not for anyone to ask, 'Why did Allah^{azwj} do that?' And the Imamate is the Caliphate of Allah^{azwj} Mighty and Majestic, and it is not for anyone that he should be saying, 'Why did He^{azwj} Make it to be in the posterity of Al Husayn^{asws} besides the posterity of Al-Hassan^{asws}?' This is because He^{azwj} is Allah^{azwj}. He^{azwj} is the Wise in His^{azwj} Deeds **[21:23] He cannot be questioned concerning what He Does and they shall be questioned**'.⁹²

عنه: عن محمد بن الحسن، عن ذكره، عن محمد بن خالد، عن محمد بن سنان، عن زيد الشحام، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله تبارك و تعالى اتخذ إبراهيم (عليه السلام) عبداً قبل أن يتخذه نبياً، و إن الله اتخذ نبياً قبل أن يتخذه رسولاً، و إن الله اتخذ رسولاً قبل أن يتخذه خليلاً، و إن الله اتخذ خليلاً قبل أن يتخذه إماماً، فلما جمع له الأشياء قال: إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَاماً».

From him (Al Kulayni), from Muhammad Bin Al Hassan, from the one who mentioned it, from Muhammad Bin Khalid, from Muhammad Bin Sinan, from Zayd Al Shahaam who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Blessed and High Took Ibrahim^{as} as a servant before He^{azwj} Took him^{as} as a Prophet^{as}, and that Allah^{azwj} Took him^{as} as a Prophet^{as} before He^{azwj} Took him^{as} as a Rasool^{as}, and that Allah^{azwj} Took him^{as} as a Rasool^{as} before He^{azwj} Took him^{as} as a Friend, and that Allah^{azwj} Took him^{as} as a Friend before He^{azwj} Took him^{as} as an Imam. Therefore, when the things were gathered for him^{as}, He^{azwj} Said **[2:124] I will Make you an Imam of the people**'.

قال: «فمن عظمها في عين إبراهيم (عليه السلام): قَالَ وَ مِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ- قال:- لا يكون السفية إمام النقي».

He^{asws} said: 'So from its greatness in the eyes of Ibrahim^{as} **[2:124] Ibrahim said: And from my offspring? He Said: My Covenant cannot be attained by the unjust**. The foolish one cannot become the Imam of the pious'.⁹³

VERSE 125

وَأَدْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهَّرَا بَيْتِي لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ {125}

[2:125] And when We Made the House (Kabah) a Pilgrimage for the people and a (place of) security, and: Take for yourselves a place of Salat on the standing-place of Ibrahim. And We Covenanted with Ibrahim and Ismail saying: Purify My House for those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves

618 / [2]- محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن إسماعيل، عن محمد بن الفضيل، عن أبي الصباح الكناني، قال: سألت أبا عبد الله (عليه السلام) عن رجل نسي أن يصلي الركعتين عند مقام إبراهيم (عليه السلام) في طواف الحج و العمرة؟ فقال: «إن كان بالبلد صلى الركعتين عند مقام إبراهيم (عليه السلام)، فإن الله عز و جل يقول: وَ اتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى و إن كان قد ارتحل فلا أمره أن يرجع».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Fazeyl, from Abu Al Sabaah Al Kanany who said,

'I asked Abu Abdullah^{asws} about a man who forgot to Pray two Cycles at the standing place of Ibrahim^{as} during the circumambulation of the Hajj and the Umra?' So he^{asws} said: 'If he was in the city, he should Pray two Cycles at the standing place of Ibrahim^{as}, for Allah^{azwj} Mighty and Majestic is Saying **[2:125] and take for yourselves a place of Salat on the standing-place of Ibrahim**. And if he has not journeyed (back) so he is ordered to return'.⁹⁴

عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: سألته عن رجل طاف بالبيت طواف الفريضة، في حج كان أو عمرة، و جهل أن يصلي ركعتين عند مقام إبراهيم (عليه السلام). قال: «يصليها و لو بعد أيام، لأن الله يقول: وَ اتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى».

From Al Halby,

⁹³ الكافي 1: 133 / 2.

⁹⁴ الكافي 4: 425 / 1

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about a man who circumambulated the House, the Obligatory Circumambulation during Hajj or Umra, and was ignorant of the fact that he should Pray two Cycles at the standing place of Ibrahim^{as}'. The Imam^{asws} said: 'He should Pray these two Cycles even if it is after (some) days, because Allah^{azwj} is Saying **[2:125] and take for yourselves a place of Salat on the standing-place of Ibrahim**'.⁹⁵

علي بن إبراهيم: قال الصادق (عليه السلام): «يعني نحيا عنه المشركين». و قال: «لما بنى إبراهيم البيت و حج الناس، شكت الكعبة إلى الله تبارك و تعالى ما تلقاه من أيدي المشركين و أنفاسهم، فأوحى الله إليها، قري كعبتي، فإني أبعث في آخر الزمان قوما ينتظفون بقضبان الشجر و يتخللون».

Ali Bin Ibrahim –

Al-Sadiq^{asws} said: 'It Means by it that the Polytheists used to live around it'. And he^{asws} said: 'When Ibrahim^{as} built the House (Kabah) and the people went for Hajj, the Kabah complained to Allah^{azwj} Blessed and High what it had faced from the hands of the Polytheists and their breaths. So Allah^{azwj} Revealed unto it: "Soon, My^{azwj} Kabah, I^{azwj} shall Send at the end of the times a people who would be cleaning with the trunks of the trees and intervening'.⁹⁶

محمد بن يعقوب: عن حميد بن زياد، عن ابن سماعة، عن غير واحد، عن أبان بن عثمان، عن محمد بن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «إن الله عز و جل يقول في كتابه: طَهَّرَا بَيْتِي لِلطَّائِفِينَ وَ الْعَاكِفِينَ وَ الرُّكَّعِ السُّجُودِ فَيَنْبَغِي لِلْعَبْدِ أَنْ لَا يَدْخُلَ مَكَّةَ إِلَّا وَ هُوَ طَاهِرٌ، قَدْ غَسَلَ عِرْقَهُ وَ الْأَذَى وَ تَطَهَّرَ».

Muhammad Bin yaqoub, from Hameed Bin Ziyad, from Ibn Sama'at, from someone else, from Abaan Bin Usmaan, from Muhammad Bin Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic is Saying in His^{azwj} Book **[2:125] Purify My House for those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves**. Thus it is befitting that the servant should not enter Makka unless he is clean, and has washed his sweat, and his body parts, and is clean'.⁹⁷

VERSE 126

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ {126}

[2:126] And when Ibrahim said: My Lord, Make this city a secure one and provide its people with fruits, such of them as believe in Allah and the Last Day. He said: And whoever disbelieves, I will Grant him enjoyment for a short while, then I will Drive him to the Punishment of the Fire; and it is an evil destination

عن عبد الله بن غالب، عن أبيه، عن رجل، قال: سألت علي بن الحسين (عليه السلام) عن قول الله: وَ لَا يَزَالُونَ مُخْتَلِفِينَ قال: «عنى بذلك من خالفنا من هذه الامة، و كلهم يخالف بعضهم بعضا في دينهم،

⁹⁵ تفسير العياشي 1: 92 / 58.

⁹⁶ تفسير القمي 1: 59.

⁹⁷ الكافي 4: 400 / 3.

From Abdullah Bin Ghalib, from his father, from a man who said,

'I asked Ali^{asws} Bin Al-Husayn^{asws} about the Words of Allah^{azwj} **[11:118] and they will not stop differing.** He^{asws} said: 'It Means by that the ones from this community who opposed us^{asws}, and all of them are differing with each other in their Religion.

و أما قوله: إِلَّا مَنْ رَجِمَ رَبُّكَ وَ لَئِكَ خَلَقَهُمْ فَأُولَئِكَ أَوْلِيَاؤُنَا مِنَ الْمُؤْمِنِينَ، و لذلك خلقهم من الطينة الطيبة، أما تسمع لقول إبراهيم: رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَ ارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ - قال- إيانا عنى و أوليائه و شيعته و شيعة وصيه، قال: وَ مَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ - قال- عنى بذلك و الله من جدد وصيه و لم يتبعه من أمته، و كذلك و الله حال هذه الامة».

And as for His^{azwj} Words **[11:119] Except for those on whom your Lord has Mercy; and it is for that did He Create them**, so they are our^{asws} friends from the Believers, and it is for that reason He^{azwj} Created them from the good clay. Have you not heard the Words of Ibrahim^{as} **[2:126] My Lord, My Lord, Make this cilty a secure one and provide its people with fruits, such of them as believe in Allah?** It Means us^{asws} and his^{as} friends, and his^{as} Shias and the Shias of his^{as} successor^{as}. **He said: And whoever disbelieves, I will Grant him enjoyment for a short while, then I will Drive him to the Punishment of the Fire.** By Allah^{azwj}! It Means by that the ones who fought against him^{as} and his^{as} successor^{as} and did not follow him^{as} from his^{as} community. And similar to that is the state of this community'.⁹⁸

أبو علي الطبرسي في (مجمع البيان)، قال: روي عن أبي جعفر (عليه السلام): «أن المراد بذلك أن الثمرات تحمل إليهم من الآفاق».

Abu Ali Al Tabarsy, in Majma Al Bayaan, said,

'It has been reported from Abu Ja'far^{asws}: 'What is intended by that are the fruits being carried to him from the horizons'.

وروي عن الصادق (عليه السلام) أنه قال: «إنما هي ثمرات القلوب، أي حبيبهم إلى الناس ليثوبوا إليهم».

And it has been reported from Al-Sadiq^{asws} having said: 'But rather, these are the fruits of the heart, i.e., to be beloved to the people who would gather and come to them'.⁹⁹

VERSES 127 - 129

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ {127} رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ {128}

[2:127] And when Ibrahim and Ismail raised the foundations of the House (Kabah): Our Lord! Accept from us; surely You are the Hearing, the Knowing [2:128] Our Lord! And Make us both submissive to You and (raise) from our offspring a community submitting to You, and Show us our rituals and Turn to us (Mercifully), surely You are the Oft-returning (to Mercy), the Merciful

⁹⁸ تفسير العياشي 2: 82 / 164

⁹⁹ مجمع البيان 1: 387.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ {129}

[2:129] Our Lord! And Send in them a Rasool from among them who shall recite to them Your Verses and (You) Teach them the Book and the Wisdom, and Purify them; surely You are the Mighty, the Wise

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، والحسين بن محمد، عن عبدويه بن عامر، و محمد بن يحيى، عن أحمد بن محمد، جميعاً، عن أحمد بن محمد بن أبي نصر، عن أبان بن عثمان، عن عتبة ابن بشير، عن أحدهما (عليهما السلام)، قال: «إن الله عز و جل أمر إبراهيم (عليه السلام) ببناء الكعبة، و أن يرفع قواعدها و يري الناس مناسكهم، فبنى إبراهيم و إسماعيل (عليهما السلام) البيت كل يوم سافاً حتى انتهى إلى موضع الحجر الأسود».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Al Husayn Bin Muhammad, from Abduweyhu Bin Aamir, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan Bin Usmaan, from Uqba Ibn Basheer,

(It has been narrated) from one of them^{asws} (5th or 6th Imam^{asws}), having said: 'Allah^{azwj} Mighty and Majestic Commanded Ibrahim^{as} to build the Kabah, and raise its foundations, and show the people their rituals. So Ibrahim^{as} and Ismail^{as} built the House every day until they ended up at the place of the Black Stone'.

و قال أبو جعفر (عليه السلام) «فنادى أبو قبيس إبراهيم (عليه السلام): أن لك عندي وديعة فأعطاه الحجر، فوضعه موضعه، ثم إن إبراهيم (عليه السلام) أذن في الناس بالحج، فقال: أيها الناس، إني إبراهيم خليل الله، و إن الله يأمركم أن تحجوا هذا البيت فحجوه، فأجابه من يحج إلى يوم القيامة، و كان أول من أجابه من أهل اليمن».

And Abu Ja'far^{asws} said: 'So Ibrahim^{as} called Abu Qubays: 'In my^{as} possession for you is a deposit'. So they brought (carried) the Stone for him^{as}. So he^{as} placed it in its place. Then Ibrahim^{as} proclaimed among the people for the Hajj: 'O you people! I^{as} am Ibrahim^{as}, the Friend of Allah^{azwj}! And Allah^{azwj} has Commanded you that you should perform Hajj of this House, so perform it!'. Thus, everyone who performs Hajj^{as} up to the Day of Judgement is answering him. And the first one to answer him^{as} were the people of Yemen'¹⁰⁰

العياشي: عن المنذر الثوري، عن أبي جعفر (عليه السلام)، قال: سألته عن الحجر. فقال: «نزلت ثلاثة أحجار من الجنة: الحجر الأسود استودعه إبراهيم (عليه السلام)، و مقام إبراهيم، و حجر بني إسرائيل».

Al-Ayyashi, from Al-Manzar Al-Sowry, from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the (Black) Stone, so he^{asws} said: 'Three stones descended from the Paradise – the Stone entrusted by Ibrahim^{as}, and the standing place of Ibrahim^{as}, and the stone of the Children of Israel'.

قال أبو جعفر (عليه السلام): «إن الله استودع إبراهيم الحجر الأبيض، و كان أشد بياضاً من القراطيس، فاسود من خطايا بني آدم».

Abu Ja'far^{asws} said: 'Allah^{azwj} Entrusted Ibrahim^{as} with the White Stone, and it was intensely whiter than the paper, but it blackened due to the sins of the Children of Adam^{as}'¹⁰¹

¹⁰⁰ (Extract) الكافي 4: 205 / 4.

¹⁰¹ تفسير العياشي 1: 93 / 59.

عن أبي سلمة، عن أبي عبد الله (عليه السلام): «أن الله أنزل الحجر الأسود من الجنة لآدم، و كان البيت درة بيضاء فرفعه الله إلى السماء و بقي أساسه، فهو حيال هذا البيت».

From Abu Salma,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Sent down the Black Stone from the Paradise for Adam^{as}, and the House was a white pearl. So Allah^{azwj} Raised it to the sky and there (only) remained its remnants (basis), so it is around this House (Kabah)'.

و قال: «يدخله كل يوم سبعون ألف ملك، لا يرجعون إليه أبدا، فأمر الله إبراهيم و إسماعيل (عليهما السلام) أن يبنيا البيت على القواعد».

And he^{asws} said: 'Every day seventy thousand Angels enter it, not returning back to Him^{azwj} ever. So Allah^{azwj} Commanded Ibrahim^{as} and Ismail^{as} they^{as} should build the House upon the foundation'.¹⁰²

عن أبي الوراق، قال: قلت لعلي بن أبي طالب (عليه السلام) أول شيء نزل من السماء، ما هو؟ قال: «أول شيء نزل من السماء إلى الأرض فهو البيت الذي بمكة، أنزله الله ياقوته حمراء، ففسق قوم نوح في الأرض، فرفعه حيث يقول: وَ إِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَ إِسْمَاعِيلُ».

And Abu Al Warqa said,

'I said to Ali^{asws} Bin Abu Talib^{asws}, 'The first thing which descended from the sky, what was it?' He^{asws} said: 'The first thing which descended from the sky to the earth, so it is the House which is at Makkah (Kabah). Allah^{azwj} Sent it down as red Sapphire. So the people of Noah^{as} transgressed in the earth, so He^{azwj} Raised it up, where He^{azwj} is Saying **[2:127] And when Ibrahim and Ismail raised the foundations of the House (Kabah)**'.¹⁰³

عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام)، قال: قلت له: أخبرني عن أمة محمد (عليه الصلاة و السلام)، من هم؟ قال: «أمة محمد بنو هاشم خاصة». قلت: فما الحجة في أمة محمد أنهم أهل بيته الذين ذكرت دون غيرهم؟ قال: «قول الله: وَ إِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَ إِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ رَبَّنَا وَ اجْعَلْنَا مُسْلِمِينَ لَكَ وَ مِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَ آَرِنَا مَنَاسِكَنَا وَ تَبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

From Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'Inform me about the community of Muhammad^{saww}, who are they?' He^{asws} said: 'The community of Muhammad^{saww}, is the Clan of Hashim^{as} in particular'. I said, 'So what is the proof in the community of Muhammad^{saww} and they are the People^{asws} of his^{saww} Household who are Mentioned apart from the others?' He^{asws} said: 'The Words of Allah^{azwj} **[2:127] And when Ibrahim and Ismail raised the foundations of the House (Kabah): Our Lord! Accept from us; surely You are the Hearing, the Knowing [2:128] Our Lord! And Make us both submissive to You and (raise) from our offspring a community submitting to You, and Show us our rituals and Turn to us (Mercifully), surely You are the Oft-returning (to Mercy), the Merciful.**

¹⁰² تفسير العياشي 1: 60 / 98.

¹⁰³ تفسير العياشي 1: 60 / 100.

فلما أجاب الله إبراهيم وإسماعيل، و جعل من ذريتهم أمة مسلمة، و بعث فيها رسولا منها- يعني من تلك الامة- يتلو عليهم آياته و يزكيهم و يعلمهم الكتاب و الحكمة، ردف إبراهيم (عليه السلام) دعوته الاولى بدعوته الاخرى، فسأل لهم تطهيراً من الشرك و من عبادة الأصنام، ليصح أمره فيهم، و لا يتبعوا غيرهم، فقال: وَ اجْتَنِبِي وَ بَنِيَّ أَنْ تَعْبُدُوا الْأَصْنَامَ رَبِّ إِنَّهُمْ أَضَلُّوا كَثِيرًا مِنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَ مَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ ففي هذه دلالة على أنه لا تكون الأئمة و الامة المسلمة التي بعث فيها محمدا (صلى الله عليه و آله) إلا من ذرية إبراهيم (عليه السلام)، لقوله: اجْتَنِبِي وَ بَنِيَّ أَنْ تَعْبُدُوا الْأَصْنَامَ».

So when Allah^{azwj} Answered Ibrahim^{as} and Ismail^{as}, and Made from their^{as} offspring a Muslim (submissive) community, and Sent among them a Rasool^{saww} from among them – Meaning from that very community – reciting to them His^{azwj} Verses, and purifying them, and teaching them the Book and the Wisdom, so Ibrahim^{as} succeeded in his^{as} first call by the second call. So he^{as} asked for them to be Purified from the Polytheism and from worshipping of the idols, and the correction of their affairs, and they do not follow others. So he^{as} said **[14:35] and Keep me and my sons away from worshiping the idols [14:36] Lord! Surely they have led many of the people astray; so the one who follows me, he is from me, and the one who disobeys me, so You are Forgiving, Merciful.** So, in this is the evidence upon the fact that they would not become Imams and the community of Muslims (submitters) in which Muhammad^{saww} was to be Sent, except from the offspring of Ibrahim^{as}, due to His^{azwj} Words **[14:35] and Keep me and my sons away from worshiping the idols'**.¹⁰⁴

VERSES 130 - 132

وَمَنْ يَرْغُبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ {130} إِذْ قَالَ لَهُ رَبُّهُ أَسْلَمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ {131} وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ {132}

[2:130] And who shuns the religion of Ibrahim but he who makes a fool of himself, and We Chose him in the world, and in the Hereafter he would be among the righteous [2:131] When his Lord said to him: Submit, he said: I submit myself to the Lord of the worlds [2:132] And the same did Ibrahim bequeath to his sons and (so did) Yaqoub. O my sons! Surely Allah has Chosen for you the Religion, therefore die not unless you are Muslims (submitters)

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رضي الله عنه)، قال: حدثنا حمزة ابن القاسم العلوي العباسي، قال: حدثنا جعفر بن محمد بن مالك الكوفي الفزاري، قال: حدثنا محمد بن الحسين بن زيد الزيات، عن محمد بن زياد الأزدي، عن المفضل بن عمر، عن الصادق جعفر بن محمد (عليه السلام)- في حديث له [ذكر فيه الكلمات التي ابتلى الله بهن إبراهيم (عليه السلام)]- قال: [«ثم استجابة الله دعوته حين قال: رَبِّ أَرْنِي كَيْفَ تُخَيِّمُ الْمَوْتَى وَ هَذِهِ آيَةٌ مُتَشَابِهَةٌ، وَ معناها أنه سأل عن الكيفية، و الكيفية من فعل الله عز و جل، متى لم يعلمها العالم لم يلحقه عيب، و لا عرض في توحيده نقص، فقال الله عز و جل: أَوْ لَمْ تُؤْمِنْ قَالَ بَلَى.

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Muhammad Bin Imran Al Daqaaq narrated to us, from Hamza Ibn Al Qasim Al Alawy Al Abaasy, from Ja'far Bin Muhammad Bin Maalik Al Kufy Al Fazary, from Muhammad Bin Al Husayn Bin Zayd Al Ziyaat, from Muhammad Bin Ziyad Al Azdy, from Al Mufazzal Bin Umar,

¹⁰⁴ تفسير العياشي 1: 60 / 101.

(It has been narrated) from Al-Sadiq Ja'far Bin Muhammad^{asws} – in a Hadeeth of his^{asws} in which is mentioned the word which Allah^{azwj} Tested Ibrahim^{as} with – said: 'Then Allah^{azwj} Answered his^{as} call where he^{as} said **[2:260] And when Ibrahim said: My Lord! Show me how You Give life to the dead** – and this is an Allegorical Verse, and its Meaning is that he^{as} asked about the modality, and the Modality from the Deed of Allah^{azwj} Mighty and Majestic, when the Knowledgeable One did not Teach him^{as}, did not fault Him^{azwj} nor did he^{as} find any deficiency in His^{azwj} Oneness. So Allah^{azwj} Mighty and Majestic Said **He said: What! And do you not believe? He said: Yes (I do)!**

هذه شرط عام، لمن آمن به، متى سئل واحد منهم: أ و لم تؤمن؟ وجب أن يقول: بلى، كما قال إبراهيم (عليه السلام)، و لما قال الله عز و جل لجميع أرواح بني آدم: أ لَسْتُ بِرَبِّكُمْ قَالُوا بلى، كان أول من قال بلى، محمد (صلى الله عليه و آله)، فصار بسبقه إلى بلى سيد الأولين و الآخرين، و أفضل النبيين و المرسلين، فمن لم يجب عن هذه المسألة بجواب إبراهيم فقد رغب عن ملته، قال الله عز و جل: وَ مَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ.

This is a general condition of the one who believes in it, when one from them asks, **What! And do you not believe?** It is Obligatory that he^{as} says: 'Yes', just as Ibrahim^{as} had said, and when Allah^{azwj} Mighty and Majestic Said to the souls of the Children of Adam^{as} **[7:172] Am I not your Lord? They said: Yes!** The first one to say 'Yes', was Muhammad^{saww}. Thus he^{as} became, by being the first, the Chief of the Former ones and the Later ones, and the highest of the Prophets^{as} and the Rasools^{as}. So the one who does not answer to this question with the answer of Ibrahim^{as}, so he has shunned away from his^{as} nation. Allah^{azwj} Mighty and Majestic Says **[2:130] And who shuns the religion of Ibrahim but he who makes a fool of himself.**

ثم اصطفا الله عز و جل إياه في الدنيا، ثم شهادته له في العاقبة أنه من الصالحين في قوله عز و جل: وَ لَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَ إِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ. و الصالحون هم النبي و الأئمة (صلوات الله عليهم)، الأخذون عن الله أمره و نهيه، و الملتزمون الصلاح من عنده، و المجتنبون للرأي و القياس في دينه في قوله عز و جل: إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ.

Then Allah^{azwj} Mighty and Majestic Chose him^{as} in the world, then testified for him^{as} regarding the Hereafter that he^{as} would be from the righteous in His^{azwj} Words, the Mighty and Majestic **and We Chose him in the world, and in the Hereafter he would be among the righteous.** And the righteous, they are the Prophets^{as} and the Imams^{asws} who are taking from Allah^{azwj}, His^{azwj} Commands and Prohibitions, and are the recipients of righteousness from Him^{azwj} and keeping aside from the opinions and the analogies in His^{azwj} Religion, in his^{azwj} Words, the Mighty and Majestic **[2:131] When his Lord said to him: Submit, he said: I submit myself to the Lord of the worlds.**

ثم اقتداء من بعده من الأنبياء (عليهم السلام) به في قوله عز و جل: وَ وَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَ يُعْقِبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ.

Then the following the example from after him^{as} from the Prophets^{as}, regarding the Words of the Mighty and Majestic **[2:132] And the same did Ibrahim bequeath to**

his sons and (so did) Yaqoub. O my sons! Surely Allah has Chosen for you the Religion, therefore die not unless you are Muslims (submitters)'.¹⁰⁵

ابن شهر آشوب و غيره، عن صاحب (شرح الأخبار) قال أبو جعفر (عليه السلام) في قوله تعالى: وَوَصَّي بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ قَالَ: «بولاية علي (عليه السلام)».

Ibn Shehr Ashub and someone else, from the author of Sharah Al Akhbaar –

Abu Ja'far^{asws} said regarding the Words of the High [2:132] **And the same did Ibrahim bequeath to his sons and (so did) Yaqoub. O my sons! Surely Allah has Chosen for you the Religion, therefore die not unless you are Muslims (submitters): 'to the Wilayah of Ali^{asws},¹⁰⁶**

¹⁰⁵ الخصال: 84 / 308

¹⁰⁶ المناقب 3: 95، شرح الأخبار 1: 236 / 238