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CHAPTER 2

AL-BAQARAH

(286 VERSES)

PART THREE – VERSES 45 - 74

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSES 45 & 46

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ {45}

And seek Assistance through the patience and the Salat, and it is certainly a difficult thing except upon the humble ones [2:45].

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ {46}

Those who are thinking that they would be meeting their Lord, and they would be returning to Him [2:46]

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ لِسَائِرِ الْيَهُودِ وَالْكَافِرِينَ الْمُظْهِرِينَ: وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ [أَيَّ الصَّبْرِ] عَنِ الْحَرَامِ [و] عَلَى تَأْدِيَةِ الْأَمَانَاتِ، وَبِالصَّبْرِ عَلَى الرِّئَاسَاتِ الْبَاطِلَةِ، وَعَلَى الْإِعْرَافِ لِمُحَمَّدٍ بِنُبُوتِهِ وَ لِعَلِيٍّ بِوَصِيَّتِهِ.

Then Allah^{azwj} Mighty and Majestic Said to the rest of the Jews and the unbelievers, the endorsers **And seek Assistance through the patience and the Salat [2:45]** – i.e., by the patience about the Prohibitions and upon the paying back of the entrustments, and by the patience upon the governments of the falsehood, and upon the acknowledgment to Muhammad^{saww} of his^{saww} Prophet-hood, and to Ali^{asws} of his^{saww} successorship.

وَاسْتَعِينُوا بِالصَّبْرِ عَلَى خِدْمَتِهِمَا، وَ خِدْمَةِ مَنْ يَأْمُرَانِكُمْ بِخِدْمَتِهِ- عَلَى اسْتِحْقَاقِ الرِّضْوَانِ وَالْعُفْرَانِ- وَ دَائِمِ نَعِيمِ الْجَنَانِ فِي جِوَارِ الرَّحْمَنِ، وَ مُرَافَقَةِ خَيْرِ الْمُؤْمِنِينَ، وَ التَّمَنُّعِ بِالنَّظَرِ إِلَى عِزَّةِ مُحَمَّدٍ سَيِّدِ الْأَوَّلِينَ وَالْآخِرِينَ، وَ عَلَيٍّ سَيِّدِ الْوَصِيِّينَ وَالسَّادَةِ الْأَخْيَارِ الْمُنتَجِبِينَ، فَإِنَّ ذَلِكَ أَقْرُ لِعُيُونِكُمْ، وَ أَتَمُّ لِسُرُورِكُمْ، وَ أَكْمَلُ لِهِدَايَتِكُمْ مِنْ سَائِرِ نَعِيمِ الْجَنَانِ.

And seek Assistance through the patience [2:45] on serving both of them^{asws} and serving the one that they^{asws} order you with serving him to be deserving of the Divine Pleasure and the Forgiveness, and the eternal Bliss of the Gardens in the vicinity of the Beneficent, and the friendship of the best of the *Momineen*, and the enjoyment of looking at the honour (Bestowed upon) Muhammad^{saww}, the Chief of the former ones and the latter ones, and (looking at) Ali^{asws}, the Chief of the successors^{as} and the Chiefs (Imams^{asws}), the best of the Chosen ones^{asws}, for that would be delightful to your eyes and completion of your joyfulness, and the most perfect of your gifts than the rest of the Bounties of the Gardens.

وَاسْتَعِينُوا أَيْضاً بِالصَّلَوَاتِ الْخَمْسِ، وَبِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ (عَلَى قُرْبِ الْوُصُولِ إِلَى جَنَّاتِ النَّعِيمِ). وَ إِنَّهَا أَيُّ هَذِهِ الْفَعْلَةُ مِنَ الصَّلَوَاتِ الْخَمْسِ، وَ [مِنْ] الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ- مَعَ الْإِنْفِيَادِ لِأَوْامِرِهِمْ وَ الْإِيمَانِ بِسِرِّهِمْ وَ

عَلَانِيَتِهِمْ- وَ تَرَكْ مُعَارَضَتِهِمْ بِلَمْ وَ كَيْفَ لَكَبِيرَةٌ لَعَظِيمَةٌ إِلَّا عَلَى الْخَاشِعِينَ الْخَائِفِينَ مِنْ عِقَابِ اللَّهِ- فِي مُخَالَفَتِهِ فِي أَعْظَمَ فَرَائِضِهِ.

And seek Assistance as well with the five (daily) *Salat* and with the *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws} (upon the nearness of the access to the Gardens of Bliss). **and it** – i.e., the performance of the five (daily) *Salat*, and the *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, along with the submission to their^{asws} orders, and the Eman in their^{asws} secrets and their^{asws} public notifications, and leaving out the objections to them^{asws} with (asking), ‘Why?’, and ‘How?’ **is certainly a difficult thing** – grievous - **except upon the humble ones**, the ones fearing from the Punishment of Allah^{azwj} in opposing Him^{azwj} in the greatest of His^{azwj} Obligations.

ثُمَّ وَصَفَ الْخَاشِعِينَ فَقَالَ: «الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ- وَ أَنَّهُمْ إِلَيْهِ رَاجِعُونَ» الَّذِينَ يَدْرُونَ أَنَّهُمْ يَلْقَوْنَ رَبَّهُمْ، اللَّقَاءَ الَّذِي هُوَ أَعْظَمُ كَرَامَاتِهِ لِعِبَادِهِ وَ إِنَّمَا قَالَ: يَظُنُّونَ لِأَنَّهُمْ لَا يَدْرُونَ بِمَاذَا يُحْتَمُّ لَهُمْ وَ الْعَاقِبَةُ مَسْئُورَةٌ عَنْهُمْ وَ أَنَّهُمْ إِلَيْهِ رَاجِعُونَ إِلَى كَرَامَاتِهِ وَ نَعِيمِ جَنَّتِهِ، لِإِيمَانِهِمْ وَ خُشُوعِهِمْ، لَا يَعْلَمُونَ ذَلِكَ يَقِينًا- لِأَنَّهُمْ لَا يَأْمَنُونَ أَنْ يُغَيَّرُوا وَ يُبَدَّلُوا.

Then He^{azwj} Described the humble ones, so He^{azwj} Said: **Those who are thinking that they would be meeting their Lord, and they would be returning to Him [2:46]**. They are appreciation the worth of their meeting their Lord^{azwj}, the meeting which is the greatest of His^{azwj} Prestige; and rather He^{azwj} Said **are thinking**, because they are not knowing with that ending for them and the result is veiled from them **and they would be returning to Him [2:46]** – to His^{azwj} Prestige and the Bliss of His^{azwj} Gardens. Due to their Eman (faith) and their humbleness, they do not know that with certainty, because they are not secure that it could be altered and replaced.¹

ابن شهر آشوب: عن الباقر (عليه السلام) في قوله: وَ اسْتَعِينُوا بِالصَّبْرِ وَ الصَّلَاةِ وَ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ «الخاشع: الذليل في صلاته المقبل عليها، يعني رسول الله و أمير المؤمنين (عليهما السلام)».

Ibn Shehr Ashub,

From Al-Baqir^{asws} regarding His^{azwj} Words **And seek Assistance through the patience and the Salat, and it is certainly a difficult thing except upon the humble ones [2:45]**, said: ‘The humble – the humiliated during his *Salat*, the attentive upon it – meaning (by submitting to) Rasool-Allah^{saww} and Amir-Al-Momineen^{asws},²

عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سُلَيْمَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ اسْتَعِينُوا بِالصَّبْرِ قَالَ الصَّبْرُ الصِّيَامُ وَ قَالَ إِذَا نَزَلَتْ بِالرَّجُلِ النَّازِلَةُ وَ الشَّدِيدَةُ فَلْيَصُمْ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ اسْتَعِينُوا بِالصَّبْرِ يَعْنِي الصِّيَامَ .

Ali, from his father, from Ibn Abu Umeyr, from Suleyman, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[2:45] And seek Assistance with the patience**, he^{asws} said: ‘The patience (is a reference to) the Fasts’. And he^{asws} said: ‘When there descends upon the man the descending (afflictions) and the difficulties, so let him Fast, for Allah^{azwj}

¹ Tafseer Imam Hassan Al Askari^{asws} – S 115 & 116

² المناقب 1: 20، تفسير الحبري: 6/238.

Mighty and Majestic is Saying **[2:45] And seek Assistance with the patience, Meaning the Fasts**.³

العياشي: عن مسمع، قال: قال أبو عبد الله (عليه السلام): «يا مسمع، ما يمنع أحدكم إذا دخل عليه غم من غموم الدنيا أن يتوضأ، ثم يدخل مسجده فيركع ركعتين فيدعو الله فيهما؟ أما سمعت الله يقول: وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ».

Al Ayyashi – From Misma'a who said

'Abu Abdullah^{asws} said: 'O Misma'a! What prevents one of you when a sorrow from the sorrow of the world enters upon him, that he should perform *Wuzu*, then enter his Masjid and he prays two Cycles (of *Salat*), and he supplicates to Allah^{azwj} in these two? Have you not heard Allah^{azwj} Saying **And seek Assistance through the patience and the Salat [2:45]**?'⁴

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ شُعَيْبِ بْنِ الْعَقْرِقُوفِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيٌّ (عليه السلام) إِذَا هَالَهُ شَيْءٌ فَرَعَ إِلَى الصَّلَاةِ ثُمَّ تَلَا هَذِهِ الْآيَةَ وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ.

Muhammad Bin Ismail, from Al-Fazl Bin Shazaan , from Hammad Bin Isa, from Shuayb Al-Aqarquqy, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was so that whenever something dismayed Ali^{asws}, he^{asws} hastened to the *Salāt*, then recited this Verse **[2:45] And seek Assistance through the patience and the Salāt**.⁵

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان (رحمه الله)، قال: حدثنا أحمد بن يحيى، عن بكر بن عبد الله بن حبيب، قال: حدثني أحمد بن يعقوب بن مطر، قال: حدثني محمد بن الحسن بن عبد العزيز الأحدب الجنديسابوري، قال: وجدت في كتاب أبي بخطه: حدثنا طلحة بن زيد، عن عبيد الله بن عبيد، عن أبي معمر السعداني،

Ibn Babuwayh said, 'It was narrated to us by Ahmad Bin Al Hassan Al Qatan, from Ahmad Bin Yahya, from Bakr Bin Abdullah Bin Habeeb, from Ahmad Bin Yaqoub Bin Matar, from Muhammad Bin Al Hassan Bin Abdul Aziz Al Ahdab Al Jandaysapoury who said, 'I found in the book of my father in his own handwriting, 'It was narrated to us by Talha Bin Zayd, from Ubeydullah Bin Ubeyd from Abu Ma'mar Al Sa'adany,

عن أمير المؤمنين (عليه السلام)، في قوله تعالى: الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ «يعني يوقنون أنهم يبعثون و يحشرون و يحاسبون، و يجزون بالثواب و العقاب، و الظن ها هنا اليقين».

From Amir Al-Momineen^{asws} regarding the Words of the Exalted **Those who are thinking that they would be meeting their Lord Him [2:46]**: 'Meaning, they are convince that they would be Resurrected, and they would be Gathered, and they would be Reckoned with, and they would be Rewarded with the Rewards and the Punishments. And the 'thinking' over here, is 'اليقين' the conviction".

³ Al Kafi – V 4 – The Book of Fasts Ch 1 H 7

⁴ تفسير العياشي 1: 39 /43

⁵ Al Kafi V 3 – The Book Of *Salāt* CH 96 H 1

VERSE 47

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ {47}

O Children of Israel! Recall My Favour which I Bestowed upon you and I had Graced you all in the two worlds (Religion and world) [2:47]

قَالَ الْإِمَامُ ع قَالَ: اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ أَنْ بَعَثْتُ مُوسَى وَ هَارُونَ إِلَى أَسْلَافِكُمْ بِالنَّبُوءَةِ، فَهَدَيْنَاهُمْ إِلَى نُبُوءَةِ مُحَمَّدٍ ص وَ وَصِيَّةِ [عَلِي] وَ إِمَامَةِ عِتْرَتِهِ الطَّيِّبِينَ. وَ أَخَذْنَا عَلَيْكُمْ بِذَلِكَ الْعُهُودِ- وَ الْمَوَاقِيثِ الَّتِي إِنْ وَفَيْتُمْ بِهَا كُنْتُمْ مُلُوكًا فِي جَنَّاتِهِ مُسْتَحْفِينَ لِكِرَامَاتِهِ وَ رِضْوَانِهِ.

The Imam (Hassan Al-Askari^{asws}) said: ‘He^{azwj} Said **Recall My Favour which I Bestowed upon you**, by Sending Musa^{as} and Haroun^{as} to your ancestors, with the Prophet-hood. So they^{as} guided them to the Prophet-hood of Muhammad^{saww} and the successorship of Ali^{asws} and the Imamate of the his^{saww} goodly family. And We^{azwj} Took upon you all the Pacts with that and the Covenant - which, if you had fulfilled these, your would have been kings in His^{azwj} Gardens, deserving of His^{azwj} Prestige and His^{azwj} Pleasure.

وَ أَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ هُنَاكَ، أَيَّ فَعَلْتُهُ بِأَسْلَافِكُمْ، فَصَلَّيْتُهُمْ دِينًا وَ دُنْيَا: أَمَا تَفْضِيلُهُمْ فِي الدِّينِ فَلِقَبُولِهِمْ نُبُوءَةَ مُحَمَّدٍ [وَ وَلايَةِ عَلِي] وَ آلِهِمَا الطَّيِّبِينَ.

And I had Graced you all in the two worlds [2:47] - over there, i.e., ‘I^{azwj} Did it with your ancestors, Gracing them the Religion and the world. As for their Grace in the Religion, it was for their acceptance of the Prophet-hood of Muhammad^{saww} and the Wilayah of Ali^{asws} and their^{asws} goodly Progeny^{asws}.

وَ أَمَا [تَفْضِيلُهُمْ] فِي الدُّنْيَا فَبِأَنَّ ظَلَّلْتُ عَلَيْهِمُ الْعَمَامَ، وَ أَنْزَلْتُ عَلَيْهِمُ الْمَنَّ وَ السَّلْوَى وَ سَقَيْتُهُمْ مِنْ حَجَرٍ مَاءً عَذْبًا، وَ فَلَاقَتْ لَهُمُ الْبِحْرَ، فَانْجَبَتْهُمْ- وَ أَعْرَقْتُ أَعْدَاءَهُمْ فِرْعَوْنَ وَ قَوْمَهُ، وَ فَضَّلْتُهُمْ بِذَلِكَ [عَلَى] عَالَمِي زَمَانِهِمُ الَّذِينَ خَالَفُوا طَرَائِقَهُمْ، وَ حَادُوا عَنْ سَبِيلِهِمْ

And as for their Gracing them in the word, it was by Shading the clouds upon them, and Sending down upon them the Manna and quails, and Quenching them with fresh water from a rock, and Parting the sea for them. Thus I^{azwj} Rescued them and Drowned their enemies, Pharaoh^{la} and his^{la} people. And I^{azwj} Excelled them upon the communities of their era which opposed their ways and guided away from their way.

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ [لَهُمْ]: فَإِذَا كُنْتُ [قَدْ] فَعَلْتُ هَذَا بِأَسْلَافِكُمْ فِي ذَلِكَ الزَّمَانِ لِقَبُولِهِمْ وَلايَةَ مُحَمَّدٍ وَ آلِهِ، فَبِالْحَرِيِّ أَنْ أَرِيدَكُمْ فَضْلًا فِي هَذَا الزَّمَانِ- إِذَا أَنْتُمْ وَفَيْتُمْ بِمَا أَخَذْتُمْ مِنَ الْعُهُودِ وَ الْمِيثَاقِ عَلَيْكُمْ.

Then Allah^{azwj} Mighty and Majestic Said to them: “So when I^{azwj} have Done this with your ancestors during that era for their acceptance of the Wilayah of Muhammad^{saww} and his^{saww} Progeny^{asws}, so rather I^{asws} will Increase you all in Grace during this era when you fulfil was I^{azwj} Took from the Pact and the Covenant upon you.”⁶

⁶ Tafseer Imam Hassan Al Askari^{asws} – S 118

Meaning of 'The Children of Israel'

1 – Exoteric Meaning

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا الحسن بن علي السكري، قال: حدثنا محمد بن زكريا الجوهري، قال: حدثنا جعفر بن محمد بن عمارة، عن أبيه، عن أبي عبد الله (عليه السلام)، قال: «كان يعقوب و عيص توأمين، فولد عيص ثم ولد يعقوب، فسمي يعقوب لأنه خرج بعقب أخيه عيص، و يعقوب هو إسرائيل، و معنى إسرائيل عبد الله، لأن (إسرا) هو عبد، و (ئيل) هو الله عز و جل».

Ibn Babuwayh said, 'It was narrated to us by Ahmad Bin Al Hassan Al Qatan, from Al Hassan Bin Ali Al Sakry, from Muhammad Zakariyya Al Jowhary, from Ja'far Bin Muhammad Bin Amarat, from his father,

From Abu Abdullah^{asws} having said: 'It was so that Yaqoub^{as} and Ays were twins, and Ays was born then Yaqoub^{as} was born. Therefore Yaqoub^{as} was named as such because he^{as} came after his^{as} brother Ays. And Yaqoub^{as}, he^{as} is Israel, and the meaning of 'Israel' is 'servant of Allah^{azwj}'. 'Isra' (means) servant, and 'El' means Allah^{azwj} Mighty and Majestic".⁷

2 – Esoteric Meaning

عن أبي داود، عن سمع رسول الله (صلى الله عليه و آله) يقول: «أنا عبد الله اسمي أحمد، و أنا عبد الله اسمي إسرائيل، فما أمره فقد أمرني، و ما عناه فقد عناني».

From Abu Dawood, from the one who heard Rasool-Allah^{saww} saying: 'I^{saww} am a servant of Allah^{azwj} and my^{saww} name is Ahmad, and I^{saww} am a servant of Allah^{azwj} and my^{saww} name is Israel. Thus, whatever He^{azwj} Commanded it, so He^{azwj} has Commanded me^{saww}, and whatever He^{azwj} has Meant it, so He^{azwj} has Meant me^{saww}'.⁸

عن محمد بن علي، عن أبي عبد الله (عليه السلام)، قال: سألته عن قوله تعالى: يا بَنِي إِسْرَائِيلَ. قال: «هي خاصة بآل محمد».

From Muhammad Bin Ali, from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of the Exalted **O Children of Israel! [2:47]**. He^{asws} said: 'It is particular for the Progeny^{asws} of Muhammad^{saww}'.⁹

VERSE 48

وَأَتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ {48}

And fear a Day no soul would be recompensed anything from a soul, nor would intercession be Accepted from it, nor would a compensation be Taken from it, nor would they be helping (each other) [2:48]

⁷ علل الشرائع: 1 / 43

⁸ تفسير العياشي 1: 45 / 44

⁹ تفسير العياشي 1: 44 / 44

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ: وَ اتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا لَا تَدْفَعُ عَنْهَا عَذَابًا قَدِ اسْتَحَقَّتْهُ عِنْدَ النَّزْعِ وَ لَا يُقْبَلُ مِنْهَا شَفَاعَةٌ يَسْفَعُ لَهَا بِتَأْخِيرِ الْمَوْتِ عَنْهَا وَ لَا يُؤْخَذُ مِنْهَا عَدْلٌ لَا يُقْبَلُ [مِنْهَا] فِدَاءٌ [بِمَكَانِهِ] مَكَانَهُ يُمَاتُ وَ يُتْرَكُ هُوَ.

Then Allah^{azwj} the Mighty and Majestic Says: **[2:48] 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 ransom or replacement will be accepted in his place to die, and that he himself should be left alone'.¹⁰

في تفسير علي بن ابراهيم قوله: واتقوا يوما لا تجزي نفس عن نفس شيئا ولا يقبل منها شفاعاة 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 (Tafseer Qummi) regarding His^{azwj} Words **And fear a Day no soul would be recompensed anything from a soul, nor would intercession be Accepted from it [2:48]** - and these are his^{asws} words, 'By Allah^{azwj}! Even if all the Angels of Proximity and all the *Mursil* Prophets^{as} were to intercede for the Hostile One (*Nasibi*), they would not be interceded for.'¹¹

قَالَ الصَّادِقُ ع وَ هَذَا [الْيَوْمُ] يَوْمُ الْمَوْتِ، فَإِنَّ الشَّفَاعَةَ وَ الْفِدَاءَ لَا يُغْنِي عَنْهُ. فَأَمَّا فِي الْقِيَامَةِ، فَأَنَا وَ أَهْلُنَا نَجْزِي عَنْ شِيعَتِنَا كُلِّ جَزَاءٍ، لَيُكُونَنَّ عَلَى الْأَعْرَافِ بَيْنَ الْجَنَّةِ وَ النَّارِ «مُحَمَّدٌ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع وَ الطَّيِّبُونَ مِنْ آلِهِمْ»

(Imam Hassan Al-Askari^{asws} said: 'Al-Sadiq^{asws} said: 'And this - the day (in the above Verse) – is the day of death, so the intercession and the substitution (from not dying) would not be availed from. But, as for during the Day of Judgment, So we^{asws} and our^{asws} family members, we^{asws} would recompense our^{asws} Shias with every recompense. We^{asws} would certainly be upon the Heights (A'raaf) between the Paradise and the Fire – Muhammad^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws}, and the goodly ones^{asws} from their^{asws} Progeny^{asws}.

فَنَرَى بَعْضَ شِيعَتِنَا فِي تِلْكَ الْعَرَصَاتِ- مِمَّنْ كَانَ مِنْهُمْ مُقَصِّرًا فِي بَعْضِ شِدَائِدِهَا- فَنَبْعَثُ عَلَيْهِمْ خِيَارَ شِيعَتِنَا كَسَلْمَانَ وَ الْمُقَدَّادِ وَ أَبِي ذَرٍّ وَ عَمَّارَ وَ نَظَائِرِهِمْ فِي الْعَصْرِ الَّذِي يَلِيهِمْ، ثُمَّ فِي كُلِّ عَصْرٍ إِلَى يَوْمِ الْقِيَامَةِ، فَيَنْفَضُونَ عَلَيْهِمْ كَالْبِرَاةِ وَ الصُّفُورِ وَ يَنْتَابِلُونَهُمْ كَمَا تَنْتَابِلُ الْبِرَاةُ وَ الصُّفُورُ صَيْدَهَا، فَيُرْفُونَهُمْ إِلَى الْجَنَّةِ رَفًا.

So we^{asws} would see one of our^{asws} Shias in those plains – from the ones who were derogators from them – in one of its difficulties, so we^{asws} would send the best of our^{asws} Shias, like Salman^{as}, and Al-Miqdad^{as}, and Abu Zarr^{as}, and Ammar^{as}, and their peers in the time period which followed them^{as}, then in every time period up to the Day of Judgment. So they^{as} would be swooping upon them like the buzzards and the hawks, and they would be snatching them just as the buzzard and the hawk snatches its prey, and they^{as} would be bringing them to the Paradise hurriedly.

وَ إِنَّا لَنَبْعَثُ عَلَى آخَرِينَ مِنْ مُحِبِّينَا- مِنْ خِيَارِ شِيعَتِنَا كَالْحَمَامِ فَيَلْتَقِطُونَهُمْ مِنَ الْعَرَصَاتِ كَمَا يَلْتَقِطُ الطَّيْرُ الْحَبَّ، وَ يَنْفُلُونَهُمْ إِلَى الْجَنَّةِ بِحَضْرَتِنَا.

¹⁰ Tafseer Imam Hassan Al Askari^{asws} – S 119

¹¹ Tafseer Noor Al Saqalayn – H 184

And we^{asws} would certainly send upon the others from those that love us^{asws}, from the best of our^{asws} Shias, like the doves, so they would be cutting them out from the plains just as the bird cuts out the seed, and they would be transferring them to the Gardens in our^{asws} Presence.

وَسَيُؤْتَى بِالْوَالِدِ مِنْ مَّقْصَرِي شَيْعَتِنَا فِي أَعْمَالِهِ، بَعْدَ أَنْ قَدْ حَازَ الْوَلَايَةَ وَ التَّقِيَّةَ وَ حُفُوقَ إِخْوَانِهِ، وَ يُوقَفُ بِإِرَائِهِ مَا بَيْنَ مِائَةِ وَ أَكْثَرَ مِنْ ذَلِكَ- إِلَى مِائَةِ أَلْفٍ مِنَ النَّصَابِ فَيُقَالُ لَهُ: هُوَ لَاءٌ فِدَاؤُكَ مِنَ النَّارِ. فَيَدْخُلُ هُوَ لَاءُ الْمُؤْمِنُونَ الْجَنَّةَ، وَ أَوْلِيكَ النَّصَابُ النَّارَ.

And they would be coming with one from our^{asws} Shias deficient in his deeds, after his having earned the Wilayah, and (performed) the dissimulation, and (fulfilled) the rights of his brethren, and he would be paused in front of what is between one hundred, and more than that up to one hundred thousand from the *Nasibis* (Hostile ones), and it would be said to him: 'They are your expiation from the Fire (as replacements). Thus, these *Momineen* would be entering the Paradise, and those *Nasibis* (into the) Fire.

وَ ذَلِكَ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ: رُبَمَا يَوَدُّ الَّذِينَ كَفَرُوا بِالْوَلَايَةِ لَوْ كَانُوا مُسْلِمِينَ فِي الدُّنْيَا مُنْقَادِينَ لِلْإِمَامَةِ، لِيُجْعَلَ مَخَالِفُهُمْ فِدَاءَهُمْ مِنَ النَّارِ.

And that is what Allah^{azwj} Mighty and Majestic Said: **Sometimes they wish, those who disbelieve** – meaning in the Wilayah – **if only they had been submissive [15:2]** – in the world as being led to the Imamate, in order for their adversaries to be their expiation from the Fire'.¹²

ابن بابويه، بإسناده عن أمية بن يزيد القرشي، قال: قيل لرسول الله (صلى الله عليه و آله): ما العدل، يا رسول الله؟ قال: «الفدية».

Ibn Babuwayh, by his chain, from Ameyt Bin Yazeed Al Qarshy who said,

'It was said to Rasool-Allah^{saww}, 'What is the justice, O Rasool-Allah^{saww}? He^{saww} said: 'The ransoming'.¹³

VERSE 49

وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَ فِي ذَلِكَ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ
{49}

And when We Rescued you from Pharaoh's people, who were afflicting you with evil punishments. They were slaughtering your sons and were letting your women live; and during that you were in an enormous Trial from your Lord. [2:49]

قَالَ الْإِمَامُ ع قَالَ تَعَالَى: وَ أذْكَرُوا يَا بَنِي إِسْرَائِيلَ إِذْ نَجَّيْنَاكُمْ أَنْجَيْنَا أَسْلَافَكُمْ مِنْ آلِ فِرْعَوْنَ وَ هُمُ الَّذِينَ كَانُوا يَدْنُونَ إِلَيْهِ بِقَرَابَتِهِ وَ بَدِينِهِ وَ مَذْهَبِهِ يَسُومُونَكُمْ كَانُوا يُعَذِّبُونَكُمْ سُوءَ الْعَذَابِ شِدَّةَ الْعَذَابِ كَانُوا يَحْمِلُونَهُ عَلَيْكُمْ.

¹² Tafseer Imam Hassan Al Askari^{asws} – S 119

¹³ معاني الأخبار: 2 / 265

The Imam (Hassan Al-Askari^{asws}) said: ‘The Exalted Said: “And recall, O Children of Israel **And when We Rescued you [2:49]** – Rescued your ancestors **from Pharaoh’s people** – and there were those who are going closer to him^{la}, his^{la} nearness, and his^{as} religion, and his^{la} doctrine **who were afflicting you** – they were punishing you all **with evil punishments** – the intensity of the punishment which they were loading upon you all’.

قَالَ: وَ كَانَ مِنْ عَذَابِهِمُ الشَّدِيدِ- أَنَّهُ كَانَ فِرْعَوْنُ يُكَلِّفُهُمْ عَمَلَ الْبِنَاءِ وَال طِينِ- وَ يُخَافُ أَنْ يَهْرَبُوا عَنِ الْعَمَلِ، فَأَمَرَ بِتَقْيِيدِهِمْ فَكَانُوا يَنْقُلُونَ ذَلِكَ الطِّينَ عَلَى السَّلَالِيمِ إِلَى السُّطُوحِ، فَرُبَّمَا سَقَطَ الْوَاحِدُ مِنْهُمْ فَمَاتَ أَوْ زَمِنَ وَ لَا يَحْفَلُونَ بِهِمْ إِلَى أَنْ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى ع: قُلْ لَهُمْ: لَا يَبْتَدِءُونَ عَمَلًا- إِلَّا بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ لِيَخَفَ عَلَيْهِمْ.

He^{asws} said: ‘And it was from their severe punishments, that Pharaoh^{la} was encumbering them the construction work and the mud (bricks for the building), and he^{la} feared that they might be fleeing from the work, so he^{la} ordered with imprisoning them. So they used to transfer that mud upon the baskets to the ceilings. Sometimes one of them would fall and die or be crippled, and they would not be sympathising with him, until Allah^{azwj} Mighty and Majestic Revealed unto Musa^{as}: “Say to them that they should not begin work except with the *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, so it would be lightened upon them”. So they were doing that, and it was easier upon them.

فَكَانُوا يَفْعَلُونَ ذَلِكَ، فَيَخَفُ عَلَيْهِمْ. وَ أَمَرَ كُلَّ مَنْ سَقَطَ وَ زَمِنَ- مِمَّنْ نَسِيَ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ- أَنْ يَقُولَهَا عَلَى نَفْسِهِ إِنْ أَمَكَّنَهُ- أَي الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ أَوْ يُقَالَ عَلَيْهِ إِنْ لَمْ يُمَكَّنْهُ، فَإِنَّهُ يَقُومُ وَ لَا يَضُرُّهُ ذَلِكَ فَفَعَلُوا فَسَلِمُوا.

“And instruct everyone who falls and is cripples, from the ones who forgot the *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, that he should be saying it upon himself, if he is able to – i.e., the *Salat* upon Muhammad^{saww} and his^{saww} Progeny^{asws} – or it should be said upon him if he is not able to, for he would stand, and that (fall) would not harm him”. So, they did that, and were safe.

يُدَبِّحُونَ أَبْنَاءَكُمْ وَ ذَلِكَ لَمَّا قِيلَ لِفِرْعَوْنَ: أَنَّهُ يُؤَدُّ فِي بَنِي إِسْرَائِيلَ مَوْلُودٌ يَكُونُ عَلَى يَدِهِ هَلَاكُكَ، وَ زَوَالُ مُلْكِكَ. فَأَمَرَ بِدَبْحِ أَبْنَائِهِمْ،

They were slaughtering your sons – and that was due to what was said to Pharaoh^{la}, ‘There would be born among the Children of Israel, a new-born, upon whose hand would be your^{la} destruction and the decline of your^{la} kingdom’. So he^{la} ordered with the slaughter of your sons.

فَكَانَتِ الْوَاحِدَةُ [مِنْهُنَّ] تُصَانِعُ الْقَوَائِلَ عَنْ نَفْسِهَا- لِئَلَّا يَنِمَّ عَلَيْهَا [وَ يَنِمَّ] حَمْلُهَا، ثُمَّ تُتَّقِي وَ لَدَهَا فِي صَحْرَاءٍ، أَوْ غَارِ جَبَلٍ، أَوْ مَكَانٍ غَامِضٍ وَ تَقُولُ عَلَيْهِ عَشْرَ مَرَّاتٍ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ، فَيَقْبِضُ اللَّهُ [لَهُ] مَلَكًا يَرَبِّيهِ، وَ يُدِرُّ مِنْ إِبْصَعٍ لَهُ لَبَنًا يَعْصُهُ، وَ مِنْ إِبْصَعٍ طَعَامًا [لَيْبًا] يَتَغَدَّاهُ إِلَى أَنْ تَشَأَ بَنُو إِسْرَائِيلَ وَ كَانَ مِنْ سَلَمٍ مِنْهُمْ وَ تَشَأَ أَكْثَرَ مِمَّنْ قُتِلَ.

And it was so that one of them (women) would bribe the midwives from herself, lest she would betray her, and complete her pregnancy. Then she would cast her son in the desert, or a mountain cave, or a hidden place, and she would be saying upon him ten times, the *Salawat* upon Muhammad^{saww} and his^{saww} Progeny^{asws}. So Allah^{azwj} would (then) Allocate and Angel for him to nourish him, and milk would flow from his finger for him to lick from, and soft food from a (another) finger to provide him, until the Children of Israel grew, and it was so that the ones who were safe from them were more than the ones who were killed.

وَيَسْتَحْيُونَ نِسَاءَكُمْ يُفْقَهُنَّ وَيَتَّخِذُونَهُنَّ إِمَاءً، فَضَجُّوا إِلَى مُوسَى وَقَالُوا: يَفْتَرِ عُونَ بَنَاتِنَا وَ أَخَوَاتِنَا.

And were letting your women live – They were letting them remain and were taking them as maids. So they were vociferous to Musa^{as} and they said: ‘Our daughter and our sisters are languishing!’

فَأَمَرَ اللَّهُ تِلْكَ الْبَنَاتِ كُلَّمَا رَابَهْنَ رَبِّبٌ مِنْ ذَلِكَ- صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ فَكَانَ اللَّهُ يَرُدُّ عَنْهُنَّ أَوْلِيَّكَ الرَّجَالَ، إِمَّا بِشُغْلٍ أَوْ مَرَضٍ أَوْ زَمَانَةٍ أَوْ لُطْفٍ مِنْ أَلْفَافِهِ فَلَمْ يَفْتَرِشْ مِنْهُنَّ امْرَأَةً، بَلْ دَفَعَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ عَنْهُنَّ- بِصَلَاتِيهِنَّ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ.

So Allah^{azwj} Commanded those daughters that every time they were suspicious and doubting from that, they should be sending *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}. And it was so that Allah^{azwj} Repelled those (Pharaoh's^{la}) men from them by their sending *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}.

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ فِي ذَلِكُمْ أَيُّ فِي ذَلِكِ الْإِنجَاءِ- الَّذِي أَنْجَاكُمْ مِنْهُمْ رَبُّكُمْ بِلَاءٍ نِعْمَةٌ مِنْ رَبِّكُمْ عَظِيمٌ كَبِيرٌ.

Then Allah^{azwj} Mighty and Majestic Said: **And during that you were in** – i.e., during that rescuing which your Lord^{azwj} Rescued you all **an enormous Trial** – a great Favour - **from your Lord**.

قَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا بَنِي إِسْرَائِيلَ اذْكُرُوا إِذْ كَانَ الْبَلَاءُ يُصْرَفُ عَنْ أَسْلَافِكُمْ- وَ يَخْفُفُ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، أَمَا تَعْلَمُونَ أَنَّكُمْ إِذَا شَاهَدْتُمُوهُ، وَ آمَنْتُمْ بِهِ كَانَتْ النُّعْمَةُ عَلَيْكُمْ أَعْظَمَ [وَ أَفْضَلَ] وَ فَضْلُ اللَّهِ عَلَيْكُمْ [أَكْثَرَ] وَ أَحْزَلَ.

Allah^{azwj} Mighty and Majestic Said: “**O Children of Israel! Recall**, when the affliction was diverted away from your ancestors and lightened by the sending of *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}. So, are you not knowing that you all, when you witnessed it and believed in it, that the Favour upon you is greater and more superior – and the Grace of Allah^{azwj} upon you – is abundant - and more liberal”¹⁴

VERSE 50

وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ {50}

And when We Parted the sea for you, so We Rescued you and We Drowned the People of Pharaoh and you were looking on.[2:50]

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ اذْكُرُوا إِذْ جَعَلْنَا مَاءَ الْبَحْرِ فَرَقًا- يَنْقَطِعُ بَعْضُهُ مِنْ بَعْضٍ. «فَأَنْجَيْنَاكُمْ» هُنَاكَ وَ أَغْرَقْنَا فِرْعَوْنَ وَ قَوْمَهُ «وَ أَنْتُمْ تَنْظُرُونَ» إِلَيْهِمْ وَ هُمْ يُعْرِفُونَ.

The Imam (Hassan Al-Askari^{asws}) said: ‘Allah^{azwj} Mighty and Majestic Said: “And recall, when We^{azwj} Made the water of the sea to part, cutting off part of it from the other **so We Rescued you** over there and We^{azwj} Drowned Pharaoh^{la} and his^{la} people **and you were looking on** at them, while they were drowning.

¹⁴ Tafseer Imam Hassan Al Askari^{asws} – S 120

وَذَلِكَ أَنَّ مُوسَى ع لَمَّا انْتَهَى إِلَى الْبَحْرِ، أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ: قُلْ لِبَنِي إِسْرَائِيلَ: جَدِّدُوا تَوْحِيدِي- وَ أَمْرُوا بِقُلُوبِكُمْ ذِكْرَ مُحَمَّدٍ سَيِّدِ عِبِيدِي وَ إِمَائِي، وَ أَعِيدُوا عَلَيَّ أَنْفُسِكُمْ الْوَلَايَةَ لِعَلِّي أَخِي مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، وَ قُولُوا: اللَّهُمَّ بِجَاهِهِمْ جَوِّزْنَا عَلَى مَتْنِ هَذَا الْمَاءِ. فَإِنَّ الْمَاءَ يَنْحَوِلُ لَكُمْ أَرْضًا.

And that was when Musa^{as} ended up to the sea, Allah^{azwj} Mighty and Majestic Revealed unto him^{as}: “Say to the Children of Israel: ‘Renew My^{azwj} *Tawheed* (Oneness), and instruct your hearts to mention Muhammad^{saww}, the Chief of My^{azwj} servants and My^{azwj} maids, and prepare upon yourself the Wilayah of Ali^{asws}, brother of Muhammad^{saww}, and his^{saww} goodly Progeny^{asws}, and be saying: ‘O Allah^{azwj}! By their^{asws} virtue, Make us cross upon the back of this water’, so the water would be transformed for you all as land”.

فَقَالَ لَهُمْ مُوسَى ذَلِكَ. فَقَالُوا: أ تُؤَرِّدُ عَلَيْنَا مَا نَكْرَهُ، وَ هَلْ فَرَرْنَا مِنْ [إِل] فِرْعَوْنَ إِلَّا مِنْ خَوْفِ الْمَوْتِ وَ أَنْتَ تَقْتَحِمُ بِنَا هَذَا الْمَاءَ الْعَمْرَ بِهَذِهِ الْكَلِمَاتِ، وَ مَا يُدْرِينَا مَا يَحْدُثُ مِنْ هَذِهِ عَلَيْنَا

So Musa^{as} said that to them, and they said: ‘Are you^{as} implementing upon us what we dislike, and did we flee from the people of Pharaoh^{la} except out of fear of death (in the first place)? And you^{as} want to invade this water with us to be immersing in it with these words? And what are you^{as} intending what would be occurring upon us, from this?’

فَقَالَ لِمُوسَى ع كَالْبُ بْنُ يُوْحَنَّا وَ هُوَ عَلَى دَابَّةٍ لَهُ، وَ كَانَ ذَلِكَ الْخَلِيجُ أَرْبَعَةَ فَرَاسِخٍ-: يَا نَبِيَّ اللَّهِ أَمَرَكَ اللَّهُ بِهَذَا أَنْ تَقُولَهُ وَ نَدْخُلَ الْمَاءَ فَقَالَ: نَعَمْ. قَالَ: وَ أَنْتَ تَأْمُرُنِي بِهِ قَالَ: بَلَى.

So Kalb Bin Yohanna said to Musa^{as}, and he was upon a horse of his, and that gulf was of four Farsakhs (approximately 24 kilometres), ‘O Prophet^{as} of Allah^{azwj}! Allah^{azwj} Commands you^{as} with this that we should be saying and entering the water?’ He^{as} said: ‘Yes’. He said, ‘Are you^{as} ordering us with it?’ He^{as} said: ‘Yes’.

[قَالَ:] فَوَقَفَ وَ جَدَّدَ عَلَى نَفْسِهِ مِنْ تَوْحِيدِ اللَّهِ- وَ نُبُوَّةِ مُحَمَّدٍ وَ وَلايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ الطَّيِّبِينَ مِنْ آلِهِمَا مَا أَمَرَهُ بِهِ، ثُمَّ قَالَ: اللَّهُمَّ بِجَاهِهِمْ جَوِّزْنِي عَلَى مَتْنِ هَذَا الْمَاءِ. ثُمَّ أَقْحَمَ فَرَسَهُ، فَرَكَّضَ عَلَى مَتْنِ الْمَاءِ، وَ إِذَا الْمَاءُ مِنْ تَحْتِهِ كَأَرْضٍ لَيِّنَةٍ حَتَّى بَلَغَ آخِرَ الْخَلِيجِ،

He^{asws} said: ‘So he paused and renewing upon himself the *Tawheed* of Allah^{azwj}, and the Prophet-hood of Muhammad^{saww}, and the Wilayah of Ali^{asws} Bin Abu Talib^{asws}, and the goodly ones^{asws} from their Progeny^{asws}, what he had been instructed with. Then he said, ‘O Allah^{azwj}! By their^{asws} virtue, Cause me to cross upon the back of this water!’ Then he spurred his horse and galloped upon the back of the water, and the water from beneath him was like the soft ground, until he reached the end of the gulf.

ثُمَّ عَادَ رَاكِبًا، ثُمَّ قَالَ لِبَنِي إِسْرَائِيلَ: يَا بَنِي إِسْرَائِيلَ أَطِيعُوا مُوسَى فَمَا هَذَا الدُّعَاءُ إِلَّا مِفْتَاحُ أَبْوَابِ الْجَنَانِ، وَ مَعَالِيْقُ أَبْوَابِ النَّبِرَانِ، وَ مُنْزَلُ الْأَرْزَاقِ، وَ جَالِبُ عَلَى عِبَادِ اللَّهِ وَ إِمَائِهِ رِضَى [الرَّحْمَنِ] الْمُهَيِّمِينَ الْخَلَاقِ. فَأَبَوْا، وَ قَالُوا: [نَحْنُ] لَا نَسِيرُ إِلَّا عَلَى الْأَرْضِ.

Then he returned galloping, then said to the Children of Israel, ‘O Children of Israel! Obey Musa^{as}, for this supplication is nothing except keys to the doors of the Gardens, and locks upon the doors of the Fires, and descended of the sustenance, and a fetcher upon the servants of Allah^{azwj} and His^{azwj} maids of the Mercy of the

Beneficent, the Compeller, the Creator'. But they refused, and said, 'We will not travel except upon the ground'.

فَأَوْحَى اللَّهُ إِلَى مُوسَى: أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ وَ قُلْ: اللَّهُمَّ بِجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ لَمَّا فَلَقْتُهُ. فَفَعَلَ، فَانْفَلَقَ، وَ ظَهَرَتْ الْأَرْضُ إِلَى آخِرِ الْخَلِيجِ. فَقَالَ مُوسَى ع: ادْخُلُوهَا. قَالُوا: الْأَرْضُ وَحِلَّةٌ نَخَافُ أَنْ نَرْسُبَ فِيهَا.

So Allah^{azwj} Revealed unto Musa^{as} **Strike the sea with your staff [26:63]** and say: 'O Allah^{azwj}! By the virtue of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, part it!' So, he^{as} did, and it parted, and the ground appeared up to the end of the gulf. Musa^{as} said: 'Enter it!' They said: 'The ground is soggy. We fear that we might get bogged down in it'.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا مُوسَى قُلْ: اللَّهُمَّ بِحَقِّ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ جَفَّفْهَا. فَقَالَهَا، فَأَرْسَلَ اللَّهُ عَلَيْهَا رِيحَ الصَّبَا فَجَفَّتْ. وَ قَالَ مُوسَى: ادْخُلُوهَا.

So Allah^{azwj} Mighty and Majestic Said: 'O Musa^{as}! O Allah^{azwj}! By the virtue of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, Dry it!' So, he^{as} said it, and Allah^{azwj} Sent the Al-Saba wind over it, and it dried out'. And Musa^{as} said: 'Enter it!'

فَقَالُوا: يَا نَبِيَّ اللَّهِ- نَحْنُ اثْنَا عَشْرَةَ قَبِيلَةً بَنُو اثْنَيْ عَشَرَ أَبًا، وَ إِنْ دَخَلْنَا رَامَ كُلِّ فَرِيقٍ مِنَّا تَقَدَّمَ صَاحِبِهِ، وَ لَا نَأْمَنُ وَفُوعَ الشَّرِّ بَيْنَنَا، فَلَوْ كَانَ لِكُلِّ فَرِيقٍ مِنَّا طَرِيقٌ عَلَى حِدَةٍ لَأَمْنَا مَا نَخَافُهُ.

So they said: 'O Prophet^{as} of Allah^{azwj}! We are twelve tribes or twelve fathers, and if we enter, every group of us would want to precede the other, and we are not safe from the occurrence of evil between us. So, if only there was a path for every group of us to tread upon, we would be safe from what we fear'.

فَأَمَرَ اللَّهُ مُوسَى أَنْ يَضْرِبَ الْبَحْرَ- بِعَدَدِهِمْ اثْنَيْ عَشْرَةَ ضَرْبَةً فِي اثْنَيْ عَشَرَ مَوْضِعًا إِلَى جَانِبِ ذَلِكَ الْمَوْضِعِ، وَ يَقُولُ: اللَّهُمَّ بِجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ- بَيِّنِ الْأَرْضَ لَنَا وَ أَمِطِ الْمَاءَ عَنَّا. فَصَارَ فِيهِ تَمَامُ اثْنَيْ عَشَرَ طَرِيقًا، وَ جَفَّتْ قَرَارُ الْأَرْضِ بِرِيحِ الصَّبَا فَقَالَ: ادْخُلُوهَا. فَقَالُوا: كُلُّ فَرِيقٍ مِنَّا يَدْخُلُ سِكَّةً مِنْ هَذِهِ السَّكِكِ- لَا يَدْرِي مَا يَخْدُثُ عَلَى الْآخَرِينَ.

So Allah^{azwj} Commanded Musa^{as} that he^{as} strike the sea with their number, twelve strikes in twelve (different) places, to the side of that place, and he^{as} should be saying: 'O Allah^{azwj}! By the virtue of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}! Expose the ground for us and pattern the water from us'. So there came to be in it, twelve complete paths, and the surface of the ground was dried out by the Al-Saba wind, and he^{as} said: 'Enter it!'. They said, 'Every group of us would enter a path from these paths not knowing what is happening upon the others'.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: فَاضْرِبْ كُلَّ طَوْدٍ مِنَ الْمَاءِ بَيِّنِ هَذِهِ السَّكِكِ. فَضْرَبَ وَ قَالَ: اللَّهُمَّ بِجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ- لَمَّا جَعَلَتْ فِي هَذَا الْمَاءِ طَبِيقَانَا وَاسِعَةً- يَرَى بَعْضُهُمْ بَعْضًا [مِنْهَا]. فَحَدَّثَتْ طَبِيقَانِ وَاسِعَةً يَرَى بَعْضُهُمْ بَعْضًا [مِنْهَا] ثُمَّ دَخَلُوهَا.

So Allah^{azwj} Mighty and Majestic Said: "Strike each mountain of water, a path between this'. So he^{as} struck and said, 'O Allah^{azwj}! By the virtue of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}! Make a vast opening to be in this water, so some of them can see the others from it'. So, openings occurred, vast enough from some of them to see the others from it. Then they entered it.

فَلَمَّا بَلَّغُوا آخِرَهَا جَاءَ فِرْعَوْنُ وَ قَوْمُهُ، فَدَخَلَ بَعْضُهُمْ، فَلَمَّا دَخَلَ آخِرُهُمْ، وَ هُمْ أَوْلَاهُمْ بِالْخُرُوجِ أَمَرَ اللَّهُ تَعَالَى الْبَحْرَ فَانْطَبَقَ عَلَيْهِمْ، وَ فَعَرَفُوا، وَ أَصْحَابُ مُوسَى يَنْظُرُونَ إِلَيْهِمْ- فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ: وَ أَعْرَفْنَا آلَ فِرْعَوْنَ وَ أَنْتُمْ تَنْظُرُونَ إِلَيْهِمْ.

So, when they reached the end of it, Pharaoh^{la} came over with his^{as} people. So, some of them entered. So when the last of them had entered, and they were the first ones with the exiting, Allah^{azwj} the Exalted Commanded the sea, and it formed Layers upon them, and they drowned while the companions of Musa^{as} were looking at them. So that is the Speech of Allah^{azwj} Mighty and Majestic **and We Drowned the People of Pharaoh and you were looking on – at them**”.

قَالَ اللَّهُ عَزَّ وَجَلَّ لِبَنِي إِسْرَائِيلَ فِي عَهْدِ مُحَمَّدٍ ص: فَإِذَا كَانَ اللَّهُ تَعَالَى فَعَلَ هَذَا كُلَّهُ بِأَسْلَافِكُمْ- لِكِرَامَةِ مُحَمَّدٍ ص، وَ دُعَاءِ مُوسَى، دُعَاءَ تَقَرُّبٍ بِهِمْ [إِلَى اللَّهِ] أَمْ فَلَا تَعُولُونَ أَنْ عَلَيْكُمْ الْإِيمَانَ بِمُحَمَّدٍ وَ إِلَيْهِ إِذْ [قَدْ] شَاهَدْتُمُوهُ الْآنَ.

Allah^{azwj} Mighty and Majestic Said to the Children of Israel regarding the era of Musa^{as}: ‘So when Allah^{azwj} Exalted Did all of this with your ancestors for the prestige of Muhammad^{saww}, and the supplication of Musa^{as} – and he^{as} supplicated to be closer to Allah^{azwj} through them^{asws} – are you not using your intellect that upon you is to believe in Muhammad^{saww} and his^{saww} Progeny^{asws} now, when you have witnessed it?’¹⁵

VERSE 51

وَإِذْ وَاَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ {51}

And when We Promised Musa forty nights, then you took the calf from after it and you were unjust. [2:51]

قَالَ الْإِمَامُ ع: كَانَ مُوسَىٰ بِنُ عِمْرَانَ ع يَقُولُ لِبَنِي إِسْرَائِيلَ: إِذَا فَرَّجَ اللَّهُ عَنْكُمْ وَ أَهْلَكَ أَعْدَاءَكُمْ- آتِيكُمْ بِكِتَابٍ مِنْ رَبِّكُمْ، يَسْتَمِلُ عَلَىٰ أَوْامِرِهِ وَ نَوَاهِيهِ وَ مَوَاعِظِهِ وَ عِبْرِهِ وَ أَمْثَالِهِ.

The Imam (Hassan Al-Askari^{asws}) said: ‘It was so that Musa^{as} Bin Imran^{as} was saying to the Children of Israel: ‘When Allah^{azwj} has Relieves from you and Destroyed your enemies, I^{as} shall come to you with a Book from your Lord^{azwj} including His^{azwj} Commands and His^{azwj} Prohibition, and His^{azwj} Exhortations, and His^{azwj} Lessons, and His^{azwj} Examples’.

فَلَمَّا فَرَّجَ اللَّهُ تَعَالَى عَنْهُمْ، أَمَرَهُ اللَّهُ عَزَّ وَجَلَّ أَنْ يَأْتِيَ لِلْمِيعَادِ، وَ يَصُومَ ثَلَاثِينَ يَوْمًا عِنْدَ أَصْلِ الْجَبَلِ، وَ ظَنَّ مُوسَىٰ أَنَّهُ بَعْدَ ذَلِكَ يُعْطِيهِ الْكِتَابَ.

So when Allah^{azwj} had relieved from them, Allah^{azwj} Mighty and Majestic Commanded him^{as} that he^{as} should come to the appointed (time and place), and he^{as} should Fast for thirty days at the base of the mountain, and Musa^{as} thought that after that, He^{azwj} would Give him^{as} the Book.

فَصَامَ مُوسَىٰ ثَلَاثِينَ يَوْمًا [عِنْدَ أَصْلِ الْجَبَلِ] فَلَمَّا كَانَ فِي آخِرِ الْأَيَّامِ اسْتَأْذَنَ قَبْلَ الْفِطْرِ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ [إِلَيْهِ] يَا مُوسَىٰ أَمَا عَلِمْتَ أَنْ خُلُوفَ فَمِ الصَّائِمِ أَطْيَبُ عِنْدِي مِنْ رِيحِ الْمَسْكِ صُمْ عَشْرًا أُخْرَ وَ لَا تَسْتَكْ عِنْدَ الْإِفْطَارِ. فَفَعَلَ ذَلِكَ مُوسَىٰ ع.

¹⁵ Tafseer Imam Hassan Al Askari^{asws} – S 121

So Musa^{as} Fasted for thirty days, at the base of the mountain. So when it was during the last of the days, he^{as} brushed his^{as} teeth before the breaking of the Fast. So Allah^{azwj} Mighty and Majestic Revealed unto him^{as}: “O Musa^{as}! But, do you^{as} not know that the breath of the mouth of a fasting one is more aromatic in My^{azwj} Presence than the smell of musk? Fast for another ten days, and do not brush your^{as} teeth during the breaking of the Fast”. So, Musa^{as} did that.

وَ كَانَ وَعَدَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعْطِيَهُ الْكِتَابَ بَعْدَ أَرْبَعِينَ لَيْلَةً، فَأَعْطَاهُ إِيَّاهُ. فَجَاءَ السَّامِرِيُّ فَسَبَّهَ عَلَى مُسْتَضْعَفِي بَنِي إِسْرَائِيلَ، وَ قَالَ: وَ عَدَّكُمْ مُوسَى أَنْ يَرْجِعَ إِلَيْكُمْ بَعْدَ أَرْبَعِينَ لَيْلَةً، وَ هَذِهِ عَشْرُونَ لَيْلَةً وَ عَشْرُونَ يَوْمًا تَمَّتْ أَرْبَعُونَ أَخْطَا مُوسَى رَبِّيهِ، وَ قَدْ أَتَاكُمْ رَبُّكُمْ، أَرَادَ أَنْ يَرْبِكُمْ: أَنَّهُ قَادِرٌ عَلَى أَنْ يَدْعُوَكُمْ إِلَى نَفْسِهِ بِنَفْسِهِ- وَ أَنَّهُ لَمْ يَبْعَثْ مُوسَى لِحَاجَةٍ مِنْهُ إِلَيْهِ.

And Allah^{azwj} Mighty and Majestic has Promised that He^{azwj} would Give him^{as} the Book after forty nights, so He^{azwj} Gave it to him^{as}. So Al-Samiri came and caused doubts upon the weak ones of the Children of Israel and said: ‘Musa^{as} promised you all that he^{as} would be returning to you all after forty nights, and these are twenty night and twenty days completing forty. Musa^{as} mistook his^{as} Lord^{azwj}, and your Lord^{azwj} has come to you, intending to show Himself^{azwj} to you that He^{azwj} is Able upon Calling you all to Himself^{azwj}, by Himself^{azwj}, and that He^{azwj} did not Send Musa^{as} for there being a need from Him^{azwj} to him^{as}’.

فَاطْهَرَهُ لَهُمُ الْعِجْلَ الَّذِي كَانَ عَمَلَهُ- فَقَالُوا لَهُ: فَكَيْفَ يَكُونُ الْعِجْلُ إِلَيْنَا قَالَ لَهُمْ: إِنَّمَا هَذَا الْعِجْلُ يُكَلِّمُكُمْ مِنْهُ رَبُّكُمْ- كَمَا كَلَّمَ مُوسَى مِنَ الشَّجَرَةِ فَالْإِلَهَ فِي الْعِجْلِ- كَمَا كَانَ فِي الشَّجَرَةِ. فَضَلُّوا بِذَلِكَ وَ اضَلُّوا.

So, he displayed the calf to them which he had made, and they said to him, ‘So how can the calf happen to be our Lord^{azwj}?’ He said to them, ‘But rather, this calf would be speaking to you, your Lord^{azwj} Speaking from it, just as He^{azwj} Spoke to Musa^{as} from the tree. Thus, his^{as} God is in the calf just as He^{azwj} is in the tree’. So they strayed by that and strayed (others as well).

إِذْ قَلَّمَ رَجَعَ مُوسَى إِلَى قَوْمِهِ قَالَ: يَا أَيُّهَا الْعِجْلُ- أ كَانَ فِيكَ رَبُّنَا كَمَا يَزْعُمُ هَؤُلَاءِ فَتَنَقَّ الْعِجْلُ وَ قَالَ: عَزَّ رَبُّنَا عَنْ أَنْ يَكُونَ الْعِجْلُ حَاقِبًا لَهُ، أَوْ شَيْءٌ مِنَ الشَّجَرَةِ وَ الْأَمْكِنَةِ عَلَيْهِ مُسْتَمَلًا، لَا وَ اللَّهُ يَا مُوسَى وَ لَكِنَّ السَّامِرِيَّ نَصَبَ عِجْلًا- مُؤَخَّرَةً إِلَى الْحَائِطِ وَ حَفَرَ فِي الْجَانِبِ الْأَخْرَى فِي الْأَرْضِ، وَ أَجْلَسَ فِيهِ بَعْضُ مَرَدِّهِ فَهُوَ الَّذِي وَضَعَ فَاهُ عَلَى دُبُرِهِ، وَ تَكَلَّمَ بِمَا تَكَلَّمَ- لَمَّا قَالَ: هَذَا إِلَهُكُمْ وَ إِلَهُ مُوسَى

So when Musa^{as} returned to his^{as} people, he^{as} said: ‘O you calf! Was there our Lord^{azwj} inside you just as they are claiming?’ So the calf spoke and said, ‘Our Lord^{azwj} is Mightier than the calf to be encompassing to Him^{azwj}, or something from the tree and the places to be inclusive upon Him^{azwj}. No, by Allah^{azwj}, O Musa^{as}! But, Al-Samiri established a calf with its back to the wall, and drilled a hole in another side in the ground, and got one of his apostates so it inside it. Thus, he was the one who placed his mouth upon its behind and spoke with what it spoke saying **This is your god and the god of Musa [20:88]**.

يَا مُوسَى بِنَ عِمْرَانَ مَا خَدَلَ هَؤُلَاءِ بِعِبَادَتِي وَ اتَّخَاذِي إِلَهًا- إِلَّا لِتَهَابُونَهُمْ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ إِلِهِ الطَّيِّبِينَ، وَ جُحُودِهِمْ بِمُؤَالَاتِهِمْ وَ بِنُبُوءَةِ النَّبِيِّ مُحَمَّدٍ وَ وَصِيَّةِ الْوَصِيِّ حَتَّى آدَاهُمْ إِلَى أَنْ اتَّخَذُونِي إِلَهًا.

(The calf said): O Musa^{as} Bin Imran^{as}! Nothing disgraced them by worshipping me and taking me as a god, except of their complacency (self-satisfaction) with the sending of *Salawat* upon Muhammad^{saww} and his^{as} goodly Progeny^{asws}, and their

rejecting of their^{asws} Wilayah and the Prophet-hood of the Prophet Muhammad^{saww} and the successorship of the successor^{asws}, until they were inimical to them^{asws} up to their taking me as a god’.

قَالَ اللَّهُ عَزَّ وَجَلَّ: فَإِذَا كَانَ اللَّهُ تَعَالَى إِنَّمَا خَذَلَ عَبْدَهُ الْعِجْلَ- لِيَتَهَاوَنَهُمْ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَوَصِيِّهِ عَلِيٍّ فَمَا تَخَافُونَ مِنْ الْخِذْلَانِ الْأَكْبَرِ- فِي مُعَانَدَتِكُمْ لِمُحَمَّدٍ وَعَلِيٍّ وَفَدَّ شَاهِدْتُمُوهُمَا، وَتَبَيَّنْتُمْ آيَاتِهِمَا وَدَلَّيْتُمَهُمَا

Allah^{azwj} Mighty and Majestic Said: “So when Allah^{azwj} the Exalted, rather, Disgraced the worshippers of the calf due to their self-satisfaction with the sending of *Salawat* upon Muhammad^{saww} and his^{saww} successor Ali^{asws}, so are you not fearing the great disgrace in your enmity to Muhammad^{saww} and Ali^{asws}, and you have witnessed both of them^{asws}, and their signs and their^{asws} proofs have appeared to you?”¹⁶

العباشي: عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، في قوله: وَإِذْ وَاغْدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً. قَالَ: «كَانَ فِي الْعِلْمِ وَالتَّقْدِيرِ ثَلَاثِينَ لَيْلَةً، ثُمَّ بَدَأَ اللَّهُ فَزَادَ عَشْرًا، فَتَمَّ مِيقَاتُ رَبِّهِ الْأَوَّلِ وَالْآخِرِ أَرْبَعِينَ لَيْلَةً».

Al Ayyashi, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far^{asws} regarding His^{azwj} Words **[2:51] And when We Promised Musa forty nights**. He^{asws} said: ‘In the Knowledge and the Ordainment it was for thirty night. Then Allah^{azwj} Changed and Increased ten, so the complete term of his^{as} Lord^{azwj}, the first (thirty) and the last (ten), were forty nights”¹⁷.

VERSE 52

ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ {52}

Then We Pardoned you from after that so that you might be grateful [2:52]

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ: ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ- لَعَلَّكُمْ تَشْكُرُونَ أَيْ عَفَوْنَا عَنْ أَوْلَادِكُمْ عِبَادَتَهُمُ الْعِجْلَ، لَعَلَّكُمْ يَا أَيُّهَا الْكَافِرُونَ فِي عَصْرِ مُحَمَّدٍ مِنْ بَنِي إِسْرَائِيلَ تَشْكُرُونَ تِلْكَ النِّعْمَةَ عَلَىٰ أَسْلَابِكُمْ وَعَلَيْكُمْ بَعْدَهُمْ.

Then Allah^{azwj} Mighty and Majestic Said ***Then We Pardoned you from after that so that you might be grateful [2:52]*** – i.e., We^{azwj} Pardoned your former ones for having worshipped the calf, so that perhaps, O you who are existing in the era of Muhammad^{saww}, from the Children of Israel, you would be thanking for those Bounties upon your ancestors and upon you from after them.

[ثُمَّ] قَالَ ع: وَ إِنَّمَا عَفَا اللَّهُ عَزَّ وَجَلَّ عَنْهُمْ- لِأَنَّهُمْ دَعَوْا اللَّهَ بِمُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَ جَدُّوْا عَلَىٰ أَنْفُسِهِمُ الْوَلَايَةَ لِمُحَمَّدٍ وَعَلِيٍّ وَ آلِهِمَا الطَّيِّبِينَ. فَعِنْدَ ذَلِكَ رَحِمَهُمُ اللَّهُ وَ عَفَا عَنْهُمْ.

Then he^{asws} said: ‘And rather, Allah^{azwj} Mighty and Majestic Pardoned them because they supplicated to Allah^{azwj} through Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, and they renewed upon their hearts the Wilayah of Muhammad^{saww} and Ali^{asws} and

¹⁶ Tafseer Imam Hassan Al Askari^{asws} – S 122

¹⁷ تفسير العياشي 1: 46 / 44.

their^{asws} goodly Progeny^{asws}. Thus, during that, Allah^{azwj} have Mercy them and Pardoned (their sins) from them”.¹⁸

VERSE 53

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ {53}

And when We gave Musa the Book and the Furqan so that you might be rightly Guided [2:53]

قَالَ الْإِمَامُ ع: وَ اذْكُرُوا إِذْ آتَيْنَا مُوسَى الْكِتَابَ- وَ هُوَ التَّوْرَةُ الَّتِي أَخَذَ عَلَى بَنِي إِسْرَائِيلَ الْإِيمَانَ بِهِ، وَ الْإِنْقِيَادَ لِمَا يُوجِبُهُ، وَ الْفُرْقَانَ آتَيْنَاهُ أَيْضاً فَرَّقَ بِهِ [مَا] بَيْنَ الْحَقِّ وَ الْبَاطِلِ، وَ فَرَّقَ [مَا] بَيْنَ الْمُحَقِّقِينَ وَ الْمُبْطِلِينَ.

Then Allah^{azwj} Mighty and Majestic Said: **[2:53] And when We gave Musa the Book and the Furqan so that you might be rightly Guided.** The Imam (Hassan Al-Askari^{asws}) said: ‘And recall, when We^{azwj} Gave Musa^{as} the Book – and it is the Torah which was Taken upon the Children of Israel to believe in it, and the submission to what it Obligated; and the *Furqan* (Criterion), We^{azwj} Gave it as well to differentiate by it what is between the Truth and the falsehood, and differentiate what is between the people of the Truth and the people of the falsehood.

وَ ذَلِكَ أَنَّهُ لَمَّا أَكْرَمَهُمُ اللَّهُ تَعَالَى بِالْكِتَابِ وَ الْإِيمَانَ بِهِ، وَ الْإِنْقِيَادَ لَهُ، أَوْحَى اللَّهُ بَعْدَ ذَلِكَ إِلَى مُوسَى ع: يَا مُوسَى هَذَا الْكِتَابُ قَدْ أَقْرَأُوا بِهِ، وَ قَدْ بَقِيَ الْفُرْقَانُ، فَرَّقَ مَا بَيْنَ الْمُؤْمِنِينَ وَ الْكَافِرِينَ، وَ الْمُحَقِّقِينَ وَ الْمُبْطِلِينَ، فَجَدَّدَ عَلَيْهِمُ الْعَهْدَ بِهِ، فَإِنِّي قَدْ آلَيْتُ عَلَى نَفْسِي قَسماً حَقّاً- لَا أَتَقَبَّلُ مِنْ أَحَدٍ إِيْمَاناً وَ لَا عَمَلاً إِلَّا مَعَ الْإِيمَانِ بِهِ.

And that is, when Allah^{azwj} the Exalted had Honoured them with the Book and the belief in it, and the submission to it, Allah^{azwj} Revealed after that unto Musa^{as}: “O Musa^{as}! This is the Book you have accepted it, and there remains the *Furqan*, differentiating what is between the *Momineen* and the unbelievers, and the people of the Truth and the people of the falsehood. Therefore, renew the pact upon them^{asws} with it, for I^{azwj} have Sworn upon Myself^{azwj} a Vow that I^{azwj} will not Accept from anyone, neither belief nor a deed, except along with the belief in it.

قَالَ مُوسَى ع: مَا هُوَ يَا رَبِّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا مُوسَى تَأْخُذُ عَلَى بَنِي إِسْرَائِيلَ: أَنْ مُحَمَّدًا خَيْرُ الْبَشَرِ وَ سَيِّدُ الْمُرْسَلِينَ. وَ أَنْ أَحَاهُ وَ وَصِيَّهُ عَلِيًّا خَيْرُ الْوَصِيِّينَ. وَ أَنْ أَوْلِيَاءَهُ الَّذِينَ يُفِيهِمْ سَادَةُ الْخَلْقِ. وَ أَنْ شِيَعَتَهُ الْمُتَقَاتِلِينَ لَهُ، الْمُسْلِمِينَ لَهُ وَ لِأَوَامِرِهِ وَ نَوَاهِيهِ وَ لِخُلَفَائِهِ، نُجُومَ الْفِرْدَوْسِ الْأَعْلَى وَ مَلُوكِ جَنَّاتِ عَدْنِ.

Musa^{as} said: ‘What is it (the *Furqan*), O Lord^{azwj}! Allah^{azwj} Mighty and Majestic Said: “O Musa^{as}! Take to the Children of Israel that – Muhammad^{saww} is ‘خير البشر وسيد المرسلين’ the best of the people (A *Noor* Sent in the outfit of flesh – the *Bashar*) and the Chief of the *Mursils*^{as}; and that his^{saww} brother and his^{saww} successor^{asws} Ali^{asws} is the best of the successors^{as}; and that His^{azwj} Guardians^{asws}, those whom He^{azwj} Established, are the chiefs of the people; and that the Shias are the ones obedient to him^{saww}, the submitters to him^{saww} and to his^{saww} orders, and to his^{saww} prohibitions, and to his^{saww} Caliphs. They^{asws} are the lofty stars of Al-Firdous (Paradise), and kings of the Gardens of Eden.

¹⁸ Tafseer Imam Hassan Al Askari^{asws} – S 122

قَالَ: فَأَخَذَ عَلَيْهِمْ مُوسَىٰ عَظْمًا مِّنَ الْعِزَّةِ لِيَكُونَ لَكُمْ آيَةً ۚ وَمَنِ اتَّبَعْتَهُ فَلَمْ يَأْكُلْ مِنْهَا ۖ وَإِنِّي أَخَافُ عَلَيْكُمْ عِزًّا مِّنَ رَبِّكُمْ ۖ فَخَلَّ سَوِيًّا مِّنْهُمْ ۖ وَرَدَّ مُوسَىٰ عَلَيْهِمْ جُنُودَهُ لِيُحِيطُوا بِمَنَازِلِهِمْ ۖ فَزَبَعُوا حَتَّىٰ جَعَلُوا لِكُلِّ سِبْطٍ مِّنْهُم حَقًّا ۚ فَلَمَّا كَفَرَ الْكُفْرَاءَ إِذْ يُصِرُّونَ لِآيَاتِهِ لِيَحْبُوهُمْ شِئْرًا ۖ فَلَمَّا جَاءَهُم مُّوسَىٰ عِزًّا مِّنَ رَبِّكُمْ فَقَالَ لَكُمُ الْعَذَابُ الَّذِي لَكُم بِمَا كُنتُمْ تَعْمَلُونَ ۚ

He^{asws} said: ‘So Musa^{as} took that to them, and from them was one who believed in it as true, and from them was one who gave him^{as} (acceptance) by his tongue besides his heart. It was so that the one from them who believed in it as true had a shining light manifesting upon his forehead, and the one who accepted by his tongue besides his heart, that light wasn’t for him.

فَذَلِكَ الْفُرْقَانُ الَّذِي آعطَاهُ اللَّهُ عَزَّ وَجَلَّ مُوسَىٰ ع وَهُوَ فَرَقَ [مَا] بَيْنَ الْمُحَقِّقِينَ وَ الْمُبْطِلِينَ.

Thus, that was the Criterion, which Allah^{azwj} Mighty and Majestic Gave Musa^{as}, and it is the differentiator what is between the people of the Truth and the people of the falsehood.

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ: لَعَلَّكُمْ تَهْتَدُونَ أَي لَعَلَّكُمْ تَعْلَمُونَ أَنَّ الَّذِي [بِهِ] يُشْرَفُ الْعَبْدُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ- هُوَ اعْتِقَادُ الْوَلَايَةِ، كَمَا شَرَفَ بِهِ أَسْلَافَكُمْ.

Then Allah^{azwj} Mighty and Majestic Said **so that you might rightly Guided** – i.e., perhaps you would come to know that by which the servant is ennobled in the Presence of Allah^{azwj} Mighty and Majestic, it is the belief of the Wilayah, just as your ancestors had been ennobled by it”.¹⁹

VERSE 54

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ أَوَلَمْ يَأْتِكُمْ آيَاتُ الْمَلَكِ الْمَكِينِ ۚ وَإِذْ أَخَذْنَا مِنَ النَّارِ لَكُمْ مِيثَاقًا ۚ فَمَنْ كَفَرَ بَعْدَ مَا نَسَّأَ الْوَيْعَ إِذْ أَخَذْتُمُ الْعَهْدَ ۖ فَلَكُمْ عَذَابٌ أَلِيمٌ ۚ

And when Musa said to his people: O people! You have been unjust to yourselves by your taking the calf, therefore repent to your Creator, and kill yourselves, that would be better for you in the Presence of your Creator: so He Turned to you for surely He is the Oft-turning the Merciful [2:54]

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَجَلَّ: وَ اذْكُرُوا يَا بَنِي إِسْرَائِيلَ إِذْ قَالَ مُوسَىٰ لِقَوْمِهِ عِبَادَةُ الْعِجْلِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ أَصْرَرْتُمْ بِهَا بِاتِّخَاذِكُمُ الْعِجْلَ إِلَهًا فَتَوْبُوا إِلَىٰ بَارِيكُمْ الَّذِي بَرَأَكُمْ وَ صَوَّرَكُمْ فَأَقْتُلُوا أَنْفُسَكُمْ بِقَتْلِ بَعْضِكُمْ بَعْضًا، يَقْتُلُ مَنْ لَمْ يَعْبُدِ الْعِجْلَ مَنْ عَبَدَهُ

The Imam (Hassan Al-Askari^{asws}) said: ‘Allah^{azwj} Mighty and Majestic Said: “And recall, O Children of Israel, **And when Musa said to his people**, the worshippers of the calf, **O people! You have been unjust to yourselves** - harming yourselves by it **by your taking the calf**, as a god, **therefore repent to your Creator** - Who Created you and Shaped you, **and kill yourselves**, by some of you killing the others - the ones who did not worship the calf to kill the ones who worshipped it,

ذَلِكَ خَيْرٌ لَّكُمْ مِنَ الْقَتْلِ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ مِنْ أَنْ تَعِيشُوا فِي الدُّنْيَا وَ هُوَ لَمْ يَعْفِرْ لَكُمْ، فَيَتِمَّ فِي الْحَيَاةِ الدُّنْيَا حَيَاتِكُمْ وَ يَكُونُ إِلَى النَّارِ مَصِيرِكُمْ، وَ إِذَا قُتِلْتُمْ وَ أَنْتُمْ تَائِبُونَ- جَعَلَ اللَّهُ عَزَّ وَجَلَّ الْقَتْلَ كَفَارَتِكُمْ، وَ جَعَلَ الْجَنَّةَ مَنْزِلَتِكُمْ وَ مَقِيلَتِكُمْ.

¹⁹ Tafseer Imam Hassan Al Askari^{asws} – S 123

that would be better for you, that killing would be better for you **in the Presence of your Creator**, than if you were to live in the world when He^{azwj} has not Forgiven you, and you will complete your lives - the life of the world then your arrival would happen to be into the Fire. And when you do kill and are repentant, Allah^{azwj} would Make the killing as your expiations, and Make the Paradise as your destination and your resting place.

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ فَتَابَ عَلَيْكُمْ قَبْلَ تَوْبَتِكُمْ، قَبْلَ اسْتِيفَاءِ الْقَتْلِ لِحِمَاةِكُمْ وَ قَبْلَ إِيْتَانِهِ عَلَي كَافَتِكُمْ، وَ أَمَهَلَكُمُ لِلتَّوْبَةِ وَ اسْتَبْقَاكُمْ لِلطَّاعَةِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Then Allah^{azwj} Mighty and Majestic Said: **So He Turned to you**, before your repentance (was completed), before the fulfilment of the killing of your community and before it came to be upon sufficiency, and He^{azwj} Respited you for the repentance and Let you to remain for the obedience **surely He is the Oft-turning the Merciful**.

قَالَ: وَ ذَلِكَ أَنَّ مُوسَى ع لَمَّا أَبْطَلَ اللَّهُ عَزَّ وَجَلَّ عَلَي يَدَيْهِ أَمْرَ الْعُجْلِ، فَانطَقَهُ بِالْخَبْرِ عَن تَمُويهِ السَّامِرِيِّ، فَأَمَرَ مُوسَى ع أَنْ يُقْتَلَ مَنْ لَمْ يَعْبُدْهُ مَن عَبَدَهُ، نَبْرًا أَكْثَرُهُمْ وَ قَالُوا: لَمْ نَعْبُدْهُ.

He^{asws} said: 'And that Musa^{as}, when Allah^{azwj} had Invalidated the falsehood upon his^{as} hands, Commanded the calf to speak with the news about the pretence (deceit) of Al-Samiri. So Musa^{as} ordered that the ones who did not worship it should kill the ones who had worshipped it. Most of them disavowed and said, 'We did not worship it'.

فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِمُوسَى ع: ابْرُدْ هَذَا الْعُجْلَ الذَّهَبَ بِالْحَدِيدِ بَرْدًا، ثُمَّ ذُرَّهُ فِي الْبَحْرِ، فَمَنْ شَرِبَ مِنْ مَائِهِ اسْوَدَّتْ شَفَتَاهُ وَ أَنْفُهُ، وَ بَانَ ذَنْبُهُ. فَفَعَلَ قَبَانَ الْعَابِدُونَ لِلْعُجْلِ. فَأَمَرَ اللَّهُ اثْنَيْ عَشَرَ أَلْفًا أَنْ يَخْرُجُوا عَلَي الْبَاقِيْنَ شَاهِرِينَ السُّيُوفَ يَقْتُلُونَهُمْ.

So Allah^{azwj} Mighty and Majestic Said to Musa^{as}: "Fragment this golden calf with the iron, into fragments, then throw these into the sea. So the one who drinks from it was, his lips and his nose would blacken, and his sin would be manifested". So, he^{as} did, and the worshippers of the calf were manifested. Allah^{azwj} Commanded twelve thousand that they should go out upon the rest of them, brandishing the swords, killing them.

وَ نَادَى مُنَادِيهِ: أَلَا لَعَنَ اللَّهُ أَحَدًا أَبْقَاهُمْ بِيَدٍ أَوْ رِجْلٍ، وَ لَعَنَ اللَّهُ مَنْ تَأَمَّلَ الْمُقْتُولَ لَعْلَهُ تَبَيَّنَهُ حَمِيمًا أَوْ قَرِيْبًا فَيَتَوَقَّاهُ، وَ يَتَعَدَّاهُ إِلَى الْأَجْنَبِيِّ، فَاسْتَسَلَمَ الْمُقْتُولُونَ.

A Caller Called out: 'Indeed! The Curse of Allah^{azwj} would be on anyone who defends them by a hand or a leg, and Curse of Allah^{azwj} would be on the one who hesitates from the one to be killed, perhaps he displays his friendship or a relationship, so he saves him, and he extends to the stranger!' So the ones to be killed, submitted.

فَقَالَ الْقَاتِلُونَ: نَحْنُ أَعْظَمُ مُصِيبَةٍ مِنْهُمْ، نَقْتُلُ بِأَيْدِينَا آبَاءَنَا [وَ أُمَّهَاتِنَا] وَ أَبْنَاءَنَا وَ إِخْوَانَنَا وَ قَرَابَاتِنَا، وَ نَحْنُ لَمْ نَعْبُدْ، فَقَدْ سَاوَى بَيْنَنَا وَ بَيْنَهُمْ فِي الْمُصِيبَةِ. فَأَوْحَى اللَّهُ تَعَالَى إِلَى مُوسَى: يَا مُوسَى [إِنِّي] إِنَّمَا امْتَحَنْتُهُمْ بِذَلِكَ لِأَنَّهُمْ (مَا اعْتَرَلُوهُمْ لَمَّا عَبَدُوا الْعُجْلَ، وَ لَمْ يَهْجُرُوهُمْ، وَ لَمْ يُعَادُوهُمْ عَلَي ذَلِكَ).

The killing ones said, 'We are in a great difficulty from them. We have to kill with our hands, our own fathers, and our mothers, and our sons, and our brothers, and our relatives, and we did not worship, and there is equality between us and them

regarding the difficulties'. So Allah^{azwj} the Exalted Revealed unto Musa^{as}: "O Musa^{as}! [azwj], rather am Examining them by that, because they did not withdraw from them due to their worshipping the calf, and did not emigrate from them, and inimical to them upon that.

قُلْ لَهُمْ: مَنْ دَعَا اللَّهَ بِمُحَمَّدٍ وَ إِلِهِ الطَّيِّبِينَ، يُسَهِّلُ عَلَيْهِ قَتْلَ الْمُسْتَحَقِّينَ لِلْقَتْلِ بِذُنُوبِهِمْ. فَقَالُوا، فَسَهِّلْ عَلَيْهِمْ [ذَلِكَ]، وَ لَمْ يَجِدُوا لِقَتْلِهِمْ لَهُمْ أَلْماً.

He^{as} said to them: 'The one who supplicated to Allah^{azwj} by Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, it would be easy upon him killing the deserving one of the killing due to their sins'. So they said it, and that made easier upon them, and they did not find any pain due to their killing them".²⁰

VERSES 55 & 56

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ بِكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ {55}

And when you said: O Musa! We will never believe in you until we see Allah manifestly, so the thunderbolt seized you and you were looking on [2:55].

ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ {56}

Then We Resurrected you from after your death that you may be grateful [2:56]

قَالَ: أَسْلَافُكُمْ فَأَخَذَتْكُمُ الصَّاعِقَةُ أَخَذَتْ أَسْلَافَكُمْ [الصَّاعِقَةُ] وَ أَنْتُمْ تَنْظُرُونَ إِلَيْهِمْ ثُمَّ بَعَثْنَاكُمْ بَعَثْنَا أَسْلَافَكُمْ مِّن بَعْدِ مَوْتِكُمْ مِّن بَعْدِ مَوْتِ أَسْلَافِكُمْ لَعَلَّكُمْ تَشْكُرُونَ [الْحَيَاةَ] أَي لَعَلَّ أَسْلَافَكُمْ يَشْكُرُونَ الْحَيَاةَ، الَّتِي فِيهَا يُتَوَبُونَ وَ يُفْلَعُونَ، وَ إِلَى رَبِّهِمْ يُبَيِّبُونَ، لَمْ يُدِمَّ عَلَيْهِمْ ذَلِكَ الْمَوْتُ فَيَكُونُ إِلَى النَّارِ مَصِيرُهُمْ، وَ هُمْ فِيهَا خَالِدُونَ.

He (Imam Hassan Al-Askari^{asws}) said: 'You ancestors, **so the thunderbolt seized you**, seizing your ancestors – the thunderbolt - **and you were looking on**, at them. **Then We Resurrected you**, Resurrected you ancestors **from after your death**, from after the death of your ancestors **that you may be grateful** (for) the life. i.e., perhaps your ancestors would be grateful for the life in which they would be repenting and turning back, and being repentant to their Lord^{azwj}. That deed did not last upon them, so their destination would have happened to be in the Fire, and they would be in it eternally.

قَالَ [الْإِمَامُ ع:] وَ ذَلِكَ أَنَّ مُوسَىٰ ع لَمَّا أَرَادَ أَنْ يَأْخُذَ عَلَيْهِمْ عَهْدًا بِالْفُرْقَانِ [فَرَّقَ] مَا بَيْنَ الْمُحَقِّينَ وَ الْمُبْطِلِينَ لِمُحَمَّدٍ ص بِنُبُوَّتِهِ- وَ لِعَلِيٍّ ع بِإِمَامَتِهِ، وَ لِلْأَنْبِيَاءِ الطَّاهِرِينَ بِإِمَامَتِهِمْ، فَقَالُوا: لَنْ نُؤْمِنَ بِكَ أَنْ هَذَا أَمْرُ رَبِّكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً عَيْنَانَا يُخْبِرُنَا بِذَلِكَ. فَأَخَذَتْكُمُ الصَّاعِقَةُ مُعَابِنَةً- وَ هُمْ يَنْظُرُونَ إِلَى الصَّاعِقَةِ تَنْزِيلُ عَلَيْهِمْ.

The Imam (Hassan Al-Askari^{asws}) said: 'And that was because when Musa^{as} intended to take the pact upon them, a covenant with the Criterion, differentiating between what is between the ratifiers and the falsifiers to Muhammad^{saww} with his^{saww} Prophet-hood, and to Ali^{asws} with his^{asws} Imamate, and to the Pure Imams^{asws} with their^{asws} Imamate, they said: '**We will never believe in you**, that this is a Command

²⁰ Tafseer Imam Hassan Al Askari^{asws} – S 123

of your^{as} Lord^{azwj} **until we see Allah manifestly**, visually Informing us with that'. So the thunderbolt seized them in view, and they were looking towards the thunderbolt descending upon them”²¹.

وَقَالَ اللَّهُ عَزَّ وَجَلَّ: يَا مُوسَى إِنِّي أَنَا الْمَكْرَمُ لِأَوْلِيَائِي، الْمُصَدِّقِينَ بِأَصْفِيَائِي وَ لَا أَبَالِي، وَ كَذَلِكَ أَنَا الْمُعَذِّبُ لِأَعْدَائِي، الدَّافِعِينَ حُقُوقَ أَصْفِيَائِي وَ لَا أَبَالِي.

And Allah^{azwj} Mighty and Majestic Said: “O Musa^{as}! I^{azwj} am Honouring to My^{azwj} friends, the ratifiers of My^{azwj} elites^{asws}, and I^{azwj} don't Mind, and similar to that I^{azwj} am Wrathful to My^{azwj} enemies, the repellers of the rights of My^{azwj} elites^{asws}, and I^{azwj} don't Mind!”

فَقَالَ مُوسَى عَ لِلْبَاقِينَ الَّذِينَ لَمْ يَصْعُقُوا: مَاذَا تَقُولُونَ أَوْ تَقْبَلُونَ وَ تَعْتَرِفُونَ وَ إِلَّا فَأَنْتُمْ بِهِؤْلَاءِ لِأَحْقُونَ.

So Musa^{as} said to the remaining ones who were not struck by the thunderbolt: ‘What is that you are saying? Are you accepting and acknowledging? O else you would be joining with them’.

قَالُوا: يَا مُوسَى لَا نَدْرِي مَا حَلَّ بِهِمْ وَ لِمَاذَا أَصَابَتْهُمْ كَانَتِ الصَّاعِقَةُ مَا أَصَابَتْهُمْ لِأَجْلِكَ، إِلَّا أَنَّهُ كَانَتْ نَكْبَةً مِنْ نَكَبَاتِ الدَّهْرِ - تُصِيبُ الْبِرَّ وَ الْفَاجِرَ،

So they said, ‘O Musa^{as}! We don't know what happened with them and for what they were struck? It was so that the thunderbolt did not strike them due to you^{as}, except that it was a catastrophe from the catastrophes of the time which hits the righteous and the immoral (as well).

فَإِنْ كَانَتْ كَانَتْ إِذْ أَصَابَتْهُمْ لِرَدِّهِمْ عَلَيْكَ - فِي أَمْرٍ مُحَمَّدٍ وَ عَلِيٍّ وَ إِلَيْهِمَا فَاسْأَلِ اللَّهَ رَبَّكَ بِمُحَمَّدٍ وَ إِلَيْهِ هُوَ لِأَنَّ الَّذِينَ تَدْعُونَا إِلَيْهِمْ - أَنْ يُحْيِيَ هُوَ لِأَنَّ الْمُصْعُوقِينَ لِنَسْأَلَهُمْ لِمَاذَا أَصَابَهُمْ [مَا أَصَابَهُمْ].

So if it was rather, that they were struck to their rejection upon you^{as} with the matter of Muhammad^{saww} and Ali^{asws} and their^{asws} Progeny^{asws}, then ask Allah^{azwj} your^{saww} Lord^{azwj}, by Muhammad^{saww} and his^{saww} Progeny^{asws}, those whom you^{as} calling us towards them^{asws}, that He^{azwj} should Revive those who have been struck, so that we can ask them, for what they had been struck, (and) what hit them.

فَدَعَا اللَّهَ عَزَّ وَ جَلَّ بِهِمْ مُوسَى عَ، فَأَحْيَاهُمْ اللَّهُ عَزَّ وَ جَلَّ فَقَالَ مُوسَى عَ: سَلُّوهُمْ لِمَاذَا أَصَابَهُمْ فَسَأَلُوهُمْ، فَقَالُوا: يَا بَنِي إِسْرَائِيلَ أَصَابَنَا مَا أَصَابَنَا لِإِبَائِنَا - اعْتِقَادَ إِمَامَةِ عَلِيٍّ بَعْدَ اعْتِقَادِنَا بِنُبُوءَةِ مُحَمَّدٍ ص

So, Musa^{as} supplicated to Allah^{azwj} by them^{asws}, and Allah^{azwj} Mighty and Majestic Revived them. Musa^{as} said: ‘Ask them, for what they were struck?’ So, they asked them, and they said, ‘O Children of Israel! It hit us, what hit us, due to our refusal of believing the Imamate of Ali^{asws} after our belief in the Prophet-hood of Muhammad^{saww}.

لَقَدْ رَأَيْنَا بَعْدَ مَوْتِنَا هَذَا مَمَالِكَ رَبِّنَا مِنْ سَمَوَاتِهِ وَ حُجْبِهِ - وَ عَرَشِهِ وَ كُرْسِيِّهِ وَ جَنَانِهِ وَ نِيرَانِهِ، فَمَا رَأَيْنَا أَنْفَذَ أَمْرًا فِي جَمِيعِ تِلْكَ الْمَمَالِكِ - وَ أَعْظَمَ سُلْطَانًا مِنْ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ عَ،

²¹ Tafseer Imam Hassan Al Askari^{asws} – S 124

We, have been shown, after the death of ours, the kingdoms of our Lord^{azwj} from His^{azwj} skies, and His^{azwj} Veils, and His^{azwj} Throne, and His^{azwj} Chair, and His^{azwj} Gardens. So, we did not see the implementation of orders in the entirety of those kingdoms, as being of greater authority than Muhammad^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}.

وَ إِنَّا لَمَّا مِتْنَا بِهَذِهِ الصَّاعِقَةِ دُهِبَ بِنَا إِلَى النَّبْرَانِ. فَنَادَاهُمْ مُحَمَّدٌ وَ عَلِيٌّ ع: كُفُّوا عَن هَؤُلَاءِ عَذَابِكُمْ، فَهَؤُلَاءِ يُحْيُونَ بِمَسْأَلَةِ سَائِلٍ [يَسْأَلُ] رَبَّنَا عَزَّ وَ جَلَّ بِنَا وَ بِآلِنَا الطَّيِّبِينَ. وَ ذَلِكَ حِينَ لَمْ يَفْدُونَا [بَعْدُ] فِي الْهَآوِيَةِ، وَ أَحْرُونَا إِلَى أَنْ بُعِثْنَا بِدُعَائِكَ يَا مُوسَى بِنَ عِمْرَانَ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ.

And us, when we died by this thunderbolt, they went with us to the Fires, but Muhammad^{asws} and Ali^{asws}, may the *Salawat* and the greetings be upon them, called out to them: ‘Pause from them, their Punishments, for they would be living (again) by the asking of an asker – asking our^{asws} Lord^{azwj} Mighty and Majestic, by us^{asws} and by our^{asws} goodly Progeny^{asws}!’ And that is when they did not fling us afterwards, into the abyss, and delayed us until we were Resurrected by your^{as} supplication, O Musa^{as} Bin Imran^{as}, by Muhammad^{saww} and his^{saww} goodly Progeny^{asws}.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ لِأَهْلِ عَصْرِ مُحَمَّدٍ ص: فَإِذَا كَانَ بِالْدُّعَاءِ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ نَشَرَ ظُلمَةُ أَسْلَافِكُمْ الْمَصْعُوقِينَ بِظُلمِهِمْ- أَمَا يَجِبُ عَلَيْكُمْ أَنْ لَا تَتَعَرَّضُوا لِمِثْلِ مَا هَلَكُوا بِهِ- إِلَى أَنْ أَحْيَاهُمْ اللَّهُ عَزَّ وَ جَلَّ.

Allah^{azwj} Mighty and Majestic Said to the people in the era of Muhammad^{saww}: “So when it was so by the supplication by Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, the injustices spread by your ancestors, the ones struck by the lightning due to their injustices was diffused, so what would be Obligated upon you all if you are objecting similarly to what they were destroyed with, up to their revival by Allah^{azwj} Mighty and Majestic?”²²

سعد بن عبد الله: عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن الحسين بن علوان، عن محمد بن داود العدي، عن الأصبع بن نباتة،

Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazaalm, from Al Husayn Bin alwaan, from Muhammad Bin Dawood Al Abady, from Al Asbagh Bin Nabata,

عن أمير المؤمنين (عليه السلام)- في كلامه لابن الكواء- قال له: «اسأل عما بدا لك». فقال: نعم، إن أناسا من أصحابك يزعمون أنهم يردون بعد الموت؟ فقال أمير المؤمنين (عليه السلام): «نعم، تكلم بما سمعت، و لا تزيد في الكلام، فما قلت لهم».

(It has been narrated) from Amir-Al-Momineen^{asws} – in a speech of his^{asws} to Ibn Al-Kawa – said to him, ‘Ask whatever occurs to you’. So he said, ‘Yes. Some people from your^{asws} companions are alleging that they would be returning after the death?’ So Amir-Al-Momineen^{asws} said: ‘Yes. Speak with what you heard, and do not increase in the speech. So, what did you say to them?’

قال: قلت: لا أومن بشيء مما قلت؟ فقال له أمير المؤمنين (صلوات الله عليه): «ويلك، إن الله عز و جل ابتلى قوما بما كان من ذنوبهم، فأماهم قبل آجالهم التي سميت لهم، ثم ردهم إلى الدنيا ليستوفوا رزقهم، ثم أماتهم بعد ذلك».

²² Tafseer Imam Hassan Al Askari^{asws} – S 125

He (Ibn Al Kawa) said, 'I said, 'I do not believe in anything from what you are saying?' So Amir-Al-Momineen^{asws} said: 'Woe be unto you! Allah^{azwj} Mighty and Majestic Tried a people due what was from their sins, so he^{azwj} Killed them before their term which was specified for them, then Returned them to the world in order to fulfil their sustenance, then Killed them after that'.

قال: فكبر على ابن الكواء و لم يهتد له، فقال له أمير المؤمنين: «ويلك تعلم أن الله عز و جل قال في كتابه: وَ اخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا فَاَنْطَلَقَ بِهِمْ لِيَشْهَدُوا لَهُ إِذَا رَجَعُوا عِنْدَ الْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ أَنْ رَبِّي قَدْ كَلَّمَنِي،

He (the narrator) said, 'So that was grievous upon Ibn Al-Kawa, and (he) was not Guided to it. So Amir-Al-Momineen^{asws} said to him: 'Woe be unto you! Do you know that Allah^{azwj} Mighty and Majestic Says in His^{azwj} Book: **And Musa chose out of his people seventy men for Our Appointment [7:155].** So, he^{as} went with them in order for them to witness for him^{as} when they return in the presence of the assembly from the Children of Israel - (Musa^{as} said) that, 'My^{as} Lord^{azwj} has Spoken to me^{as}'.

فلو أنهم سلموا ذلك له و صدقوه لكان خيرا لهم، و لكنهم قالوا لموسى (عليه السلام): لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً قال الله عز و جل: فَأَخَذْنَاكَمُ الصَّاعِقَةُ يَعْنِي الْمَوْتَ وَ أَنْتُمْ تَنْظُرُونَ ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ فترى- يا ابن الكواء- أن هؤلاء رجعوا إلى منازلهم بعد ما ماتوا؟».

Had they submitted to that and ratified him^{as}, it would have been better for them, but they said to Musa^{as}: **And when you said: O Musa! We will never believe in you until we see Allah manifestly, so the thunderbolt seized you and you were looking on [2:55]. Then We Resurrected you from after your death that you may be grateful [2:56].** So you see - O Ibn Al-Kawa – that they returned to their houses after having died?'

فقال ابن الكواء: و ما ذلك، ثم أماتهم مكانهم؟ فقال له أمير المؤمنين (عليه السلام): «لا، ويلك! أ و ليس قد أخبرك في كتاب الله حيث يقول: وَ ظَلَّلْنَا عَلَيْكُمُ الْعَمَامَ وَ أَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَ السَّلْوى؟ فهذا بعد الموت إذ بعثهم».

So Ibn Al-Kawa said, 'And what was that, then that killed them in their places?' So Amir-Al-Momineen^{asws} said to him: 'No, woe be unto you! Or hasn't He^{azwj} Informed you in the Book of Allah^{azwj} where He^{azwj} is Saying [2:57] **And We Shaded upon you the clouds and We Sent to you manna and quails?** So this is after the death, when He^{azwj} Resurrected them'.²³

VERSE 57

وَظَلَّلْنَا عَلَيْكُمُ الْعَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ {57}

And We Shaded upon you the clouds and We Sent down to you manna and quail: Eat of the good things that We have Graced you; and they were not unjust to Us but they were being unjust to themselves. [2:57]

²³ مختصر بصائر الدرجات: 22

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَجَلَّ: «وَأَذْكُرُوا يَا بَنِي إِسْرَائِيلَ إِذْ ظَلَّلْنَا عَلَيْكُمُ الْعَمَامَ لَمَّا كُنْتُمْ فِي النَّبِيِّ [التَّيْبَةِ] يَبِيحُكُمْ حَرَّ الشَّمْسِ وَبَرْدَ الْقَمَرِ.

The Imam (Hassan Al-Askari^{asws}) said: ‘Allah^{azwj} Mighty and Majestic Said: “And recall, O Children of Israel, when **We Shaded upon you the clouds, [2:57]** - due to what you were in the wilderness, saving you from the heat of the sun and the cold of the moon.

وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى الْمَنَّاءَ: التَّرَنْجِبِيُّ كَانَ يَسْقُطُ عَلَى شَجَرِهِمْ فَيَنْتَابُونَ وَ السَّلْوَى: السَّمَانَى طَيْرٌ، أَطْيَبُ طَيْرٍ لَحْمًا، يَسْتَرْسِلُ لَهُمْ فَيَصْطَادُونَهُ.

and We Sent down to you manna and quail – the manna is the truffle which would fall upon their trees, so they were taking it; and the quail is the bobwhite bird, delicious bird of flesh, were being sent to them, and they were catching it.

قَالَ اللَّهُ عَزَّ وَجَلَّ [لَهُمْ]: كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَ اشْكُرُوا نِعْمَتِي وَ عَظِّمُوا مَنْ عَظَّمْتُهُ، وَ وَقَرُّوا مَنْ وَقَرْتُهُ- مِمَّنْ أَخَذْتُ عَلَيْكُمُ الْعَهْدَ وَ الْمَوَاقِفَ [لَهُمْ] مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ.

Allah^{azwj} the Almighty Said to them: **Eat of the good things that We have Graced you** and give thanks for My^{azwj} Bounties and consider great the one whom I^{azwj} have Made him^{asws} as great, and respect the one whom I^{azwj} respect from the ones I^{azwj} have Taken the Pact upon you all, and the Covenants for them^{asws} – Muhammad^{saww} and his^{saww} goodly Progeny^{asws}.

قَالَ اللَّهُ عَزَّ وَجَلَّ: «وَمَا ظَلَمُونَا» لَمَّا بَدَّلُوا، وَ قَالُوا غَيْرَ مَا أَمَرُوا [بِهِ] وَ لَمْ يَفُوا بِمَا عَلَيْهِ عَاهِدُوا، لِأَنَّ كُفْرَ الْكَافِرِ لَا يَقْدَحُ فِي سُلْطَانِنَا وَ مَمَالِكِنَا، كَمَا أَنَّ إِيمَانَ الْمُؤْمِنِ لَا يَزِيدُ فِي سُلْطَانِنَا «وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ» يَضُرُّونَ بِهَا بِكُفْرِهِمْ وَ تَبْدِيلِهِمْ.

Allah^{azwj} the Almighty Said **and they were not unjust to Us** - When they replaced it and said something other than what they had been Commanded with and did fulfil with what was upon them of the Covenants, because the *Kufr* (unbelief) of the unbeliever up to their covenants, and the disbelief of the disbelievers does not detract Our^{azwj} Authority and Our^{azwj} Kingdoms, just like the Eman of the Momin does not add anything to Our^{azwj} Authority **but they were unjust to themselves** - They were being harmed themselves by their *Kufr* and their replacements.

ثُمَّ [قَالَ ع:] قَالَ رَسُولُ اللَّهِ ص: عِبَادَ اللَّهِ عَلَيْكُمْ بِاعْتِقَادِ وَلَا بِنَبَاتِ أَهْلِ الْبَيْتِ وَ [أَنْ] لَا تُفَرِّقُوا بَيْنَنَا، وَ انظُرُوا كَيْفَ وَسَّعَ اللَّهُ عَلَيْكُمْ حَيْثُ أَوْضَحَ لَكُمْ الْحُجَّةَ- لِيَسْهَلَ عَلَيْكُمْ مَعْرِفَةُ الْحَقِّ، ثُمَّ وَسَّعَ لَكُمْ فِي النَّفْيَةِ لِتَسْلَمُوا مِنْ شُرُورِ الْخَلْقِ، ثُمَّ إِنَّ بَدَلْتُمْ وَ غَيَّرْتُمْ- عَرْضَ عَلَيْكُمُ التَّوْبَةَ وَ قَبِلَهَا مِنْكُمْ، فَكُونُوا لِلنَّعْمَاءِ اللَّهِ شَاكِرِينَ.

Then he^{asws} said: ‘Rasool-Allah^{saww} said: ‘Servants of Allah^{azwj}! Upon you all is with the faith in our^{asws} Wilayah, the People^{asws} of the Household, and that you will not be differentiating between us^{asws}, and look how extensive Allah^{azwj} is upon you where He^{azwj} Clarified the proofs for you in order to ease upon you the recognition of the Truth. Then He^{azwj} Gave leeway for you regarding the dissimulation in order to you to be safe from the evils of the people. Then if you replace and change, He^{azwj} Presents

the repentance upon you and Accepts from you, therefore become thankful for the Bounties of Allah^{azwj}.²⁴

ابن بابويه: عن محمد بن أحمد بن الحسين بن يوسف البغدادي، قال: حدثنا علي بن محمد بن عنبسة «، قال: حدثنا دارم بن قبيصة، قال:

Ibn Babuwayh, from Muhammad Bin Ahmad Bin Al Husayn Bin Yunus Al Baghdady, from Ali bin Muhammad Bin Anbasa, from Daram Bin Qubeysa,

حدثنا علي بن موسى الرضا، عن أبيه، عن آباءه، عن علي بن أبي طالب (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه وآله): الكمأة من المن الذي نزل على بني إسرائيل، وهي شفاء للعين والعجوة التي من البرني من الجنة، وهي شفاء من السم».

It has been narrated to us from Ali^{asws} Bin Musa Al-Reza^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} Bin Abu Talib^{asws} having said: 'Rasool-Allah^{saww} said: 'The truffle is from the manna which descended upon the Children of Israel, and it is a healing for the eyes; and the Ajwa is the finest type of the dates from the Paradise, and it is a healing from the poison'.²⁵

محمد بن يعقوب: عن عدة من أصحابنا، عن محمد بن عبد الله، عن عبد الوهاب بن بشير، عن موسى بن قادم، عن سليمان، عن زرارة، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز وجل: «وَ مَا ظَلَمُونَا وَ لَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ». قال: «إن الله أعظم وأعز وأجل وأمنع من أن يظلم، ولكنه خلطنا بنفسه، فجعل ظلمنا ظلمه، ولايتنا ولايته، حيث يقول: إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا يَعْنِي الْأُمَّةَ مِنَّا».

Muhammad Bin Yaqoub, from a number of our companions, from Muhammad Bin Abdullah, from Abdul Wahab Bin Basheer, from Musa Bin Qadaam, from Suleyman, from Zarara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **and they were not unjust to Us but they were being unjust to themselves [2:57]**. He^{asws} said: 'Surely, Allah^{azwj} is Greater, and Mightier, and more Majestic, and more Fortified than to be oppressed, but He^{azwj} Mixed us^{asws} with Himself^{saww}, so He^{azwj} made oppression to us^{asws} as oppression upon Himself^{azwj}, and our^{asws} Wilayah as His^{azwj} Wilayah, where He^{azwj} is Saying **[5:55] But rather, your Guardian is Allah and His Rasool and those who believe** – Meaning the Imams^{asws} from us^{asws}.²⁶

الشيخ: مرسل عن الصادق (عليه السلام)، قال: «نومة الغداة مشؤومة تطرد الرزق، و تصفر اللون، و تقبحه و تغيره، و هو نوم كل مشؤوم، إن الله تعالى قسم الأرزاق ما بين طلوع الفجر إلى طلوع الشمس،

The Sheikh (Toosy), with and unbroken chain,

From Al-Sadiq^{asws} having said: 'The morning sleep is inauspicious as it repels the sustenance, and pales the (skin) colour and makes it ugly and changes it, and it is a sleep of all inauspiciousness. Allah^{azwj} the Exalted Distributes the sustenance in what is between the emergence of the *Fajr* (Dawn *Salat*) up to the emergence of the sun.

²⁴ Tafseer Imam Hassan Al Askari^{asws} – S 126

²⁵ عيون أخبار الرضا (عليه السلام) 1: 349 / 75.

²⁶ الكافي 1: 113 / 11.

و إياكم و تلك النومه، و كان المن و السلوى ينزل على بني إسرائيل ما بين طلوع الفجر إلى طلوع الشمس، فمن نام تلك الساعة لم ينزل نصيبه، و كان إذا انتبه فلا يرى نصيبه احتاج إلى السؤال و الطلب».

And Beware of that sleep. It was so that the manna and the quails which descended upon the Children of Israel was during what is between the emergence of the dawn up to the emergence of the sun. Therefore, the one who sleeps during that time, his share would not descend, and when he would wake up, he would not see his share, being needy to the asking and the seeking”.²⁷

VERSE 58

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً نَغْفِرْ لَكُمْ خَطَايَاكُمْ^ع وَسَنَزِيدُ الْمُحْسِنِينَ {58}

And when We said: “Enter this town, so eat from it plentifully wherever you so desire to, and enter the gate in Sajdah, and be saying, ‘Hitta’. We will Forgive you (for) your wrongs and would Increase (for) the good doers” [2:58]

قَالَ الْإِمَامُ ع قَالَ اللَّهُ تَعَالَى: وَ اذْكُرُوا يَا بَنِي إِسْرَائِيلَ «إِذْ قُلْنَا» لِأَسْلَافِكُمْ: «ادْخُلُوا هَذِهِ الْقَرْيَةَ»- وَ هِيَ «أَرِيحَا» مِنْ بِلَادِ الشَّامِ، وَ ذَلِكَ حِينَ خَرَجُوا مِنَ النَّبِيهِ «فَكُلُوا مِنْهَا» مِنَ الْقَرْيَةِ- «حَيْثُ شِئْتُمْ رَغَدًا» وَاسِعًا، بِلَا تَعَبٍ [وَ لَا نَصَبٍ] «وَ ادْخُلُوا الْبَابَ» بَابَ الْقَرْيَةِ «سُجَّدًا».

The Imam (Hassan Al-Askari^{asws}) said: ‘Allah^{azwj} Exalted Said: ‘And recall, O Children of Israel **when We said** – to your ancestors, **Enter this town** - and it is Areyha, from the cities of Syria, and that is when they had come out from the wilderness **so eat from it** – from the town, **plentifully wherever you so desire to**, extensive, without fatigue, and without hostility, **and enter the gate** – the gate of the town, **in Sajdah**.

مَثَلُ اللَّهِ تَعَالَى عَلَى الْبَابِ مِثَالِ مُحَمَّدٍ ص وَ عَلِيِّ ع وَ أَمْرُهُمْ أَنْ يَسْجُدُوا تَعْظِيمًا لِذَلِكَ الْمَثَالِ، وَ يُجَدِّدُوا عَلَى أَنْفُسِهِمْ بَيْعَتَهُمَا وَ يَذْكُرُوا مَوَالِيَتَهُمَا، وَ لِيَذْكُرُوا الْعَهْدَ وَ الْمِيثَاقَ الْمَأْخُودِينَ عَلَيْهِمْ لَهُمَا.

Allah^{azwj} the Exalted Placed upon the gate, resemblances of Muhammad^{saww} and Ali^{asws}, and Commanded them that they should perform Sajdah of reverence to that resemblance, and they should renew upon themselves the allegiance to them^{asws} both, and mention their^{asws} Mastership, and they should remember the pact and the Covenant which were Taken upon them all for them^{asws} both.

«وَ قُولُوا حِطَّةً» أَي قُولُوا: إِنَّ سُجُودَنَا لِلَّهِ تَعَالَى- تَعْظِيمًا لِمِثَالِ مُحَمَّدٍ وَ عَلِيِّ وَ اعْتِقَادَنَا لَوْلَايَتِهِمَا- حِطَّةً لِذُنُوبِنَا وَ مَحْوً لِسَيِّئَاتِنَا. قَالَ اللَّهُ عَزَّ وَ جَلَّ: «نَغْفِرْ لَكُمْ» [أَي] بِهَذَا الْفِعْلِ «خَطَايَاكُمْ» السَّالِفَةَ، وَ نُزِيلُ عَنْكُمْ آثَامَكُمْ الْمَاضِيَةَ.

And be saying, ‘Hitta’ – Meaning, ‘Say, ‘We are doing Sajdah to Allah^{azwj} the Exalted, in reverence to the resemblances of Muhammad^{saww} and Ali^{asws} and our belief in their^{asws} Wilayah, Forgive our sins and Delete our mistakes.’ Allah^{azwj} Mighty and Majestic Says: **We will Forgive you** – i.e., due to this deed (**for**) **your wrongs** - the previous ones, and Remove from you - your sins of the past.

²⁷ التَّهْذِيبُ 2: 139 / 540

«وَسَنَزِيدُ الْمُحْسِنِينَ» مَنْ كَانَ مِنْكُمْ لَمْ يُقَارِفِ الذُّنُوبَ الَّتِي قَارَفَهَا مَنْ خَالَفَ الْوَلَايَةَ، وَإِذْ تَبَّتْ عَلَى مَا أُعْطِيَ اللَّهُ مِنْ نَفْسِهِ مِنْ عَهْدِ الْوَلَايَةِ فَإِنَّا نَزِيدُهُمْ بِهَذَا الْفِعْلِ زِيَادَةَ دَرَجَاتٍ وَ مَثُوبَاتٍ- وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ «وَسَنَزِيدُ الْمُحْسِنِينَ».

And would Increase (for) the good doers – The ones from you who were not going near the sins which were perpetrated by the ones who opposed the Wilayah – and be steadfast upon what Allah^{azwj} has Given from Himself^{azwj}, from the pact of the Wilayah – Thus, We^{azwj} would Increase, due to this deeds, and increase of the levels and the Rewards. And that is His^{azwj} Speech, the Mighty and Majestic **and would Increase (for) the good doers**”.²⁸

عن سليمان الجعفري قال: سمعت أبا الحسن الرضا عليه السلام في قول الله " وقولوا حطة نغفر لكم خطاياكم " قال: فقال أبو جعفر عليه السلام نحن باب حطتكم

From Suleyman Al Ja'fari who said,

I heard Abu Al-Hassan Al-Reza^{asws} regarding the Words of Allah^{azwj} **and be saying, 'Hitta'. We will Forgive you your wrongs [2:58]**, he^{asws} said: 'Abu Ja'far^{asws} said: 'We^{asws} are the Door of Hitta for you’”.²⁹

VERSE 59

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ {59}

But those who were unjust replaced it for a word other than that which had been Said to them, so We Sent upon those who were unjust, a plague from the sky, due to what they were corrupting [2:59]

قَوْلُهُ عَزَّ وَ جَلَّ: «فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ» إِنَّهُمْ لَمْ يَسْجُدُوا كَمَا أُمِرُوا، وَ لَا قَالُوا مَا أُمِرُوا، وَ لَكِنْ دَخَلُوا مُسْتَقْبَلِهَا بِأَسْمَائِهِمْ وَ قَالُوا: هَذَا سَمَقَانَا- أَيْ حِنْطَةٌ حَمْرَاءُ تَنْقَوُّنَهَا أَحَبُّ إِلَيْنَا مِنْ هَذَا الْفِعْلِ وَ هَذَا الْقَوْلِ.

The Words of the Mighty and Majestic **But those who were unjust replaced it for a word other than that which had been Said to them** – They were not doing Sajdah as they had been Commanded with, nor were they saying what they had been Commanded to, but they were entering it backwards turning around, and they were saying, 'Hitta Samqana' – i.e. 'Red wheat we are speaking' (meaningless words) – is more beloved to us that this deed and this word (Hitta)”.

قَالَ اللَّهُ تَعَالَى: فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا غَيْرُوا وَ بَدَّلُوا مَا قِيلَ لَهُمْ، وَ لَمْ يَنْفَعُوا لَوَلَايَةِ مُحَمَّدٍ وَ عَلِيِّ وَ آلِهِمَا الطَّيِّبِينَ الطَّاهِرِينَ. رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ يَخْرُجُونَ عَنْ أَمْرِ اللَّهِ وَ طَاعَتِهِ.

Allah^{azwj} the Exalted Said **so We Sent upon those who were unjust** – changed and replaced what was Said to them (to be saying), and they did not believe in the Wilayah of Muhammad^{saww} and Ali^{asws} and their^{asws} goodly Progeny^{asws}, the Pure, **a plague from the sky, due to what they were corrupting** – exiting from the Command of Allah^{azwj} and His^{azwj} obedience.

²⁸ Tafseer Imam Hassan Al Askari^{asws} – S 127

²⁹ Tafseer Al Ayyashi – H 47

قَالَ: وَ الرَّجْزُ الَّذِي أَصَابَهُمْ أَنَّهُ مَاتَ مِنْهُمْ بِالطَّاعُونَ- فِي بَعْضِ يَوْمِ مِائَةٍ وَ عِشْرُونَ أَلْفًا، وَ هُمْ مِنْ عِلْمِ اللَّهِ تَعَالَى مِنْهُمْ أَنَّهُمْ لَا يُؤْمِنُونَ وَ لَا يُتُوبُونَ، وَ لَمْ يَنْزِلْ هَذَا الرَّجْزُ عَلَى مَنْ عِلْمٌ أَنَّهُ يُتُوبُ، أَوْ يَخْرُجُ مِنْ صُلْبِهِ ذُرِّيَّةٌ طَيِّبَةٌ تُوَحِّدُ اللَّهَ، وَ تُؤْمِنُ بِمُحَمَّدٍ وَ تَعْرِفُ مُوَالَاةَ عَلِيٍّ وَصِيَّهِ وَ أَخِيهِ.

He^{asws} said: 'And the torment which struck them, was that there died one hundred and twenty thousand of them due to the plague in part of a day, and they, in the Knowledge of Allah^{azwj} the Exalted, were from those that they would not be believing nor would they be repenting. And this torment did not descend upon the ones whom He^{azwj} Knew that they would be repenting, or they would be coming out from his loins, an offspring who would profess the *Tawheed* (Oneness) of Allah^{azwj}, and believe in the Muhammad^{saww} and acknowledge the Wilayah of Ali^{asws}, his^{saww} successor^{asws} and his^{saww} brother^{asws} 30.

محمد بن يعقوب: عن أحمد بن مهران، عن عبد العظيم بن عبد الله، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: «نزل جبرئيل بهذه الآية على محمد (صلى الله عليه و آله) هكذا: فبدل الذين ظلموا آل محمد حقهم قولاً غير الذي قيل لهم، فأنزلنا على الذين ظلموا آل محمد حقهم رجلاً من السماء بما كانوا يفسقون».

Muhammad Bin Yaqoub, from Ahmad Bin Mahran, from Abdul Azeem Bin Abdullah, from Muhammad Bin Al Fazeyl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Jibraeel^{as} descended with this Verse upon Muhammad^{saww}, like this ***But those who were unjust to the Progeny of Muhammad of their rights replaced it for a word other than that which had been Said to them, so We Sent upon those who were unjust to the Progeny of Muhammad of their rights, a plague from the sky, due to what they were corrupting [2:59]*** 31.

VERSE 60

وَ إِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ تَكُنُوا وَ اشْرَبُوا مِنْ رِزْقِ اللَّهِ وَ لَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ {60}

And when Musa prayed for the rain for his people, so We Said: "Strike the rock with your Staff!" So there gushed out from it twelve springs; each group knew its drinking place: "Eat and drink from the Grace of Allah and do not mischievous in the land, as transgressors" [2:60]

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ إِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ قَالَ: وَ اذْكُرُوا يَا بَنِي إِسْرَائِيلَ إِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ، طَلَبَ لَهُمُ السُّفْيَا، لَمَّا لَحِقَهُمُ الْعَطَشُ فِي النَّبِيِّ، وَ ضَجُّوا بِالْبُكَاءِ إِلَىٰ مُوسَى، وَ قَالُوا: أَهْلَكْنَا الْعَطَشُ.

Then Allah^{azwj} Mighty and Majestic Said: ***And when Musa prayed for the rain for his people.*** He^{azwj} Said: "Recall, O Children of Israel, ***when Musa prayed for the rain for his people***, seeking for them the quenching, due to the thirst which faced them in the wilderness, and they raised a clamour to Musa^{as}, and they said: 'The thirst is killing us!'

30 Tafseer Imam Hassan Al Askari^{asws} – S 128

31 الكافي 1: 58 / 350.

فَقَالَ مُوسَى: اللَّهُمَّ بِحَقِّ مُحَمَّدٍ سَيِّدِ الْأَنْبِيَاءِ، وَبِحَقِّ عَلِيِّ سَيِّدِ الْأَوْصِيَاءِ وَبِحَقِّ فَاطِمَةَ سَيِّدَةِ النَّسَاءِ، وَبِحَقِّ الْحَسَنِ سَيِّدِ الْأَوْلِيَاءِ، وَبِحَقِّ الْحُسَيْنِ سَيِّدِ الشُّهَدَاءِ وَبِحَقِّ عَنُرَتِهِمْ وَخَلْفَائِهِمْ سَادَةِ الْأَرْكَبَاءِ- لَمَّا سَفَيْتَ عِبَادَكَ هَؤُلَاءِ.

So Musa^{as} said: 'O Allah^{azwj}! By the right of Muhammad^{saww}, Chief of the Prophets^{as}, and by the right of Ali^{asws}, Chief of the successors^{as}, and by the right of (Syeda) Fatima^{asws}, Chieftess of the women, and by the right of Al Hassan^{asws}, Chief of the Guardians^{asws}, and by the right of Al Husayn^{asws}, Chief of the martyrs, and by the right of their^{asws} family, and their^{asws} Caliphs^{asws}, the Chiefs of the Intelligent ones, Quench them, Your^{azwj} servants!'

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ: يَا مُوسَى «اضْرِبْ بِعَصَاكَ الْحَجَرَ». فَضْرَبَهُ بِهَا فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا. قَدْ عَلِمَ كُلُّ أُنَاسٍ كُلُّ قَبِيلَةٍ مِنْ بَنِي أَبِي مِنْ أَوْلَادٍ يَعُفُونَ مَشْرِبَهُمْ فَلَا يُزَاحِمُ الْأَحْرِبِينَ فِي مَشْرِبِهِمْ.

So Allah^{azwj} the Exalted Revealed unto him^{as}: "O Musa^{as}! **Strike the rock with your Staff!** So he^{as} struck with it, **So there gushed out from it twelve springs; each group knew** – each tribe from the sons of a father from the children of Yaqoub^{as} **its drinking place**. Thus, the others did not horde them in their drinking place.

قَالَ اللَّهُ عَزَّ وَجَلَّ: كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ الَّذِي آتَاكُمْوَهُ وَ لَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ وَ لَا تَسْعُوا فِيهَا وَ أَنْتُمْ مُفْسِدُونَ عَاصُونَ.

Allah^{azwj} Mighty and Majestic Said **Eat and drink from the Grace of Allah** – which He^{azwj} has Given you all **and do not mischievous in the land, as transgressors** – and do not go about in it and you are corrupting, disobeying".³²

VERSE 61

وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَآئِهَا وَفُومِهَا وَعَدَسِيهَا وَبَصَلِهَا^{٦١} قَالَ أَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ^{٦٢} وَضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ^{٦٣} ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ^{٦٤} ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ {61}

And when you said: 'O Musa! We can never be patient upon one food, therefore supplicate for us to your Lord to bring forth for us out of what the earth grows, of its herbs, and its cucumbers, and its garlic, and its lentils, and its onions'. He said: 'Will you be replacing by that which is worse, for that which is better? Go down to a city, so there would be for you what you are asking for!'

And there was struck upon them, the disgrace, and the destitution, and epidemic, being a Wrath from Allah. That was due to their disbelieving in the Signs of Allah, and their killing the Prophets without the right. That was due to their disobeying, and they were transgressing [2:61]

³² Tafseer Imam Hassan Al Askari^{asws} - S 129

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ: وَ إِذْ قُلْتُمْ يَا مُوسَى لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ: الْمَنَّٰ وَ السَّلْوَىٰ، وَ لَا بُدَّ لَنَا مِنْ خَلْطٍ مَعَهُ. فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ- مِنْ بَقْلِهَا وَ قِثَائِهَا وَ فُومِهَا وَ عَدْسِهَا وَ بَصْلِهَا. قَالَ مُوسَىٰ أَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ يُرِيدُ: أَسْتَدْعُونَ الْأَدْنَىٰ لِيَكُونَ لَكُمْ بَدَلًا مِنَ الْأَفْضَلِ

Then Allah^{azwj} Mighty and Majestic Said: **And when you said: O Musa! We can never be patient upon one food** – And recall when your ancestors said, ‘We can never be patient upon one food – the manna and salva, and it is inevitable for us to mix (something else) with it. **Therefore, supplicate for us to your Lord to bring forth for us out of what the earth grows, of its herbs, and its cucumbers, and its garlic, and its lentils, and its onions.** Musa^{as} said: ‘**Will you be replacing by that which is worse, for that which is better?** – He^{as} meant - ‘Are you calling for the lowly to happen to be for you in replacement from the superior?’

ثُمَّ قَالَ: اهْبِطُوا مِصْرًا [مِنَ الْأَمْصَارِ] مِنْ هَذَا النَّيِّهِ «فَإِنَّ لَكُمْ مَا سَأَلْتُمْ» فِي الْمِصْرِ.

Then He^{azwj} Said **Go down to a city** – from the cities – from this wilderness **so there would be for you what you are asking for!** – in the city.

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ: وَ ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ الْجَزِيَّةُ أَخْزَوْا بِهَا عِنْدَ رَبِّهِمْ وَ عِنْدَ مُؤْمِنِي عِبَادِهِ، «وَ الْمَسْكَنَةُ» هِيَ الْفَقْرُ وَ الذَّلَّةُ «وَ بَأُوْ بَعْضِ مِنَ اللَّهِ» اخْتَمَلُوا الْغَضَبَ وَ اللَّعْنَةَ مِنَ اللَّهِ «ذَلِكَ بِأَنَّهُمْ كَانُوا» بِذَلِكَ الَّذِي لَحَقَهُمْ مِنَ الذَّلَّةِ وَ الْمَسْكَنَةِ وَ اخْتَمَلُوهُ مِنْ غَضَبِ اللَّهِ، ذَلِكَ بِأَنَّهُمْ كَانُوا «يَكْفُرُونَ بِآيَاتِ اللَّهِ» قَبْلَ أَنْ تُضْرَبَ عَلَيْهِمْ هَذِهِ الذَّلَّةُ وَ الْمَسْكَنَةُ

Then Allah^{azwj} Mighty and Majestic Said: **And there was struck upon them, the disgrace** – the taxation they were seized with in the presence of their Lord^{azwj}, and with His^{azwj} Momin servants; **and the destitution** – it is the poverty and the humiliation; **and epidemic, being a Wrath from Allah** – they were loaded with the Wrath and the Curse from Allah^{azwj}; **That was due to their disbelieving in the Signs of Allah** – before there was struck upon them, this disgrace and the destitution.

وَ يَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ وَ كَانُوا يَقْتُلُونَهُمْ بِغَيْرِ حَقٍّ بِلَا جُرْمٍ كَانَ مِنْهُمْ إِلَيْهِمْ وَ لَا إِلَىٰ غَيْرِهِمْ «ذَلِكَ بِمَا عَصَوْا» ذَلِكَ الْخِذْلَانُ الَّذِي اسْتَوْلَىٰ عَلَيْهِمْ- حَتَّىٰ فَعَلُوا الْآثَامَ- الَّتِي مِنْ أَجْلِهَا ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ وَ الْمَسْكَنَةُ، وَ بَأُوْ بَعْضِ مِنَ اللَّهِ [بِمَا عَصَوْا] «وَ كَانُوا يَعْتَدُونَ» [أَي] يَتَجَاوَزُونَ أَمْرَ اللَّهِ إِلَىٰ أَمْرِ إِبْلِيسَ.

And their killing the Prophets without the right – and they were killing them^{as} without a right, without a crime from them^{as} against them, nor to others. **That was due to their disobeying** – that is the abandonment which pre-occupied them until they committed those sins due to which the disgrace and the destitution was struck upon them, and epidemic being a Wrath from Allah^{azwj} – due to what they disobeyed, **and they were transgressing** – i.e. they were exceeding the Commands of Allah^{azwj} under the instructions of Iblees^{la}.³³

محمد بن يعقوب: بإسناده، عن يونس، عن ابن سنان، عن إسحاق بن عمار،

Muhammad Bin Yaqoub, by his chain, from Yunus, from Ibn Sinan, from Is'haq Bin Amaar,

³³ Tafseer Imam Hassan Al Askari^{asws} – S 130

عن أبي عبد الله (عليه السلام)، و تلا هذه الآية: ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَ يَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَ كَانُوا يَعْتَدُونَ. قال: «و الله، ما قتلوهم بأيديهم، و لا ضربوهم بأسياهم، و لكن سمعوا أحاديثهم فأذاعوها، فأخذوا عليها، فقتلوا، فصار قتلا و اعتداء و معصية».

(It has been narrated) from Abu Abdullah^{asws}, and recited this Verse ***That was due to their disbelieving in the Signs of Allah, and their killing the Prophets without the right. That was due to their disobeying, and they were transgressing [2:61].*** He^{asws} said: ‘By Allah^{azwj}! They did not kill them^{as} by their hands, nor did they strike them^{as} with their swords, but they heard their^{as} Ahadeeth and they broadcast these. So that was taken against them^{as}, and so they^{as} were killed. Thus, it became killing, and transgression, and disobedience’.³⁴

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}

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

ثُمَّ قَالَ اللَّهُ تَعَالَى: «إِنَّ الَّذِينَ آمَنُوا» بِاللَّهِ- وَ بِمَا فَرَضَ عَلَيْهِمُ الْإِيمَانَ بِهِ- مِنَ الْوَلَايَةِ لِعَلِي بْنِ أَبِي طَالِبٍ وَ الطَّبِيبِينَ مِنْ آلِهِ. «وَالَّذِينَ هَادُوا» يَعْنِي الْيَهُودَ «وَالنَّصَارَى» الَّذِينَ زَعَمُوا أَنَّهُمْ فِي دِينِ اللَّهِ مُتَنَاصِرُونَ «وَالصَّابِئِينَ» الَّذِينَ زَعَمُوا أَنَّهُمْ صَبُّوا إِلَى دِينِ (اللَّهِ، وَ هُمْ يَقُولُهُمْ) كَادِبُونَ.

(Imam Hassan Al-Askari^{asws} said): ‘Then Allah^{azwj} the Exalted Said ***Surely those who are believing***, in Allah^{azwj} and in what Allah^{azwj} Imposed upon them to have the Eman in it, from the Wilayah of Ali^{asws} Bin Abu Talib^{asws} and the goodly ones from his^{asws} Progeny^{asws}, ***and those who became Jews*** - meaning the Jews, ***and the Christians*** - those who are alleging that they are the helpers in the Religion of Allah^{azwj}, ***and the Sabeans*** – those who are claiming that they are correct to the Religion of Allah^{azwj}, and they are liars in their words.

مَنْ آمَنَ بِاللَّهِ مِنْ هُوَ لَاءِ الْكُفَّارِ، وَ نَزَعَ عَنْ كُفْرِهِ، وَ مَنْ آمَنَ مِنْ هُوَ لَاءِ الْمُؤْمِنِينَ فِي مُسْتَقْبَلِ أَعْمَارِهِمْ، وَ أَخْلَصَ وَ وَفَى بِالْعَهْدِ وَ الْمِيثَاقِ الْمَآخُودِينَ عَلَيْهِ لِمُحَمَّدٍ وَ عَلِيٍّ وَ خُلَفَائِهِمَا الطَّاهِرِينَ وَ عَمِلَ صَالِحًا [وَ مَنْ عَمِلَ صَالِحًا] مِنْ هُوَ لَاءِ الْمُؤْمِنِينَ.

The ones who believe in Allah – from those unbelievers who were removed from their *Kufr*, and the ones who believe from those *Momineen* in the future lives of theirs, and are sincere and loyal with the pact and the Covenants Taken upon them for Muhammad^{saww} and Ali^{asws} and their^{asws} Pure Caliphs ***and do righteous deeds*** – from those *Momineen*.

فَلَهُمْ أَجْرُهُمْ تَوَابُهُمْ عِنْدَ رَبِّهِمْ فِي الْآخِرَةِ وَ لَا خَوْفٌ عَلَيْهِمْ هُنَاكَ حِينَ يَخَافُ الْفَاسِقُونَ وَ لَا هُمْ يَحْزَنُونَ إِذَا حَزَنَ الْمُخَالِفُونَ، لِأَنَّهُمْ لَمْ يَعْمَلُوا مِنْ مُخَالَفَةِ اللَّهِ مَا يَخَافُ مِنْ فِعْلِهِ، وَ لَا يَحْزَنُ لَهُ.

³⁴ الكافي 2: 6 / 275

so for them, their Recompense – their Reward **is with their Lord** in the Hereafter, **and there would be no fear for them**, over there when they used to fear the mischief makers (in the world) **nor would they be grieving**, when the adversaries grieved them, because they were nor acting in opposition to Allah^{azwj}, fearing the one who did so, nor would they be grief for him”.³⁵

VERSE 63

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

And when We Took a Covenant from you and We Raised the (Mount) Toor above you: “Grab what We have Given you with strength and remember what is in it, so you may be fearing” [2:63]

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَجَلَّ لَهُمْ: وَ [اذْكُرُوا] إِذْ أَخَذْنَا مِيثَاقَكُمْ وَ عَاهَدَكُمْ أَنْ تَعْمَلُوا بِمَا فِي التَّوْرَةِ، وَ مَا فِي الْفُرْقَانِ الَّذِي أُعْطِيَتْهُ مُوسَى مَعَ الْكِتَابِ الْمَخْصُوصِ بِذِكْرِ مُحَمَّدٍ وَ عَلِيٍّ وَ الطَّيِّبِينَ مِنْ آلِهِمَا، بِأَنَّهُمْ سَادَةُ الْخَلْقِ، وَ الْقَوَّامُونَ بِالْحَقِّ

The Imam (Hassan Al-Askari^{asws}) said: ‘Allah^{azwj} Mighty and Majestic Said to them (the Children of Israel) – And recall – when **And when We Took a Covenant from you [2:63]**, and your pacts, that you would be performing with whatever is in the Torah and what is in the Furqan (Criterion) which I^{azwj} Gave to Musa^{as} along with the Book, particularised with the mention of Muhammad^{saww} and Ali^{asws}, and the goodly from their^{asws} Progeny^{asws}, that they^{asws} are the Chiefs of the people, and the ones standing by the Truth.

وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ أَنْ تُقْرُوا بِهِ، وَ أَنْ تُؤَدُّوهُ إِلَىٰ أَخْلَافِكُمْ، وَ تَأْمُرُوهُمْ أَنْ يُؤَدُّوهُ إِلَىٰ أَخْلَافِهِمْ- إِلَىٰ آخِرِ مُقَدَّرَاتِي فِي الدُّنْيَا، لِئُؤْمِنُنَّ بِمُحَمَّدٍ نَبِيِّ اللَّهِ، وَ يُسَلِّمَنَّ لَهُ مَا يَأْمُرُهُمْ [بِهِ] فِي عَلِيٍّ وَ لِيَّ اللَّهُ عَنِ اللَّهِ، وَ مَا يُخْبِرُهُمْ بِهِ [عَنْهُ] مِنْ أحوالِ خَلْفَائِهِ بَعْدَهُ- الْقَوَّامِينَ بِحَقِّ اللَّهِ، فَأَبَيْنُمْ قَبُولَ ذَلِكَ وَ اسْتَكْبَرْتُمُوهُ.

And when We Took a Covenant from you [2:63] that you would be acknowledging with it, and that you would be depositing it to your posterity and instructing them that they should be depositing it to their posterities up to the last of My^{azwj} Ordainment in the world, that they would be believing in Muhammad^{asws} as a Prophet^{saww} of Allah^{azwj}, and they would be submitting to him^{saww} whatever he^{saww} orders them with – regarding Ali^{asws} being a Guardian of Allah^{azwj}, from Allah^{azwj}, and whatever he^{saww} informs them with it on His^{azwj} behalf – from the situation His^{azwj} Caliphs after him^{saww}, the ones standing by the Rights of Allah^{azwj}. But, you refused the acceptance of that and you became arrogant.

وَ رَفَعْنَا فَوْقَكُمُ الطُّورَ الْجَبَلِ، أَمَرْنَا جِبْرَائِيلَ أَنْ يَقَطَعَ مِنْ «جَبَلِ فِلِسْطِينَ» قِطْعَةً عَلَىٰ قَدْرِ مُعْسَكِرِ أَسْلَافِكُمْ فَرَسَخًا فِي فَرَسَخٍ، فَقَطَعَهَا وَ جَاءَ بِهَا، فَرَفَعَهَا فَوْقَ رُءُوسِهِمْ.

And We Raised the (Mount) Toor above you – the mountain. We^{azwj} Commanded Jibraeel^{as} that he^{as} cuts off a piece of it – the mountain of Palestine – in accordance to the encampment of your ancestors, one Farsakh by one Farsakh (10km. by 10 km.). So he^{as} cut it and came over with it, and he^{as} raised it above their heads.

³⁵ Tafseer Imam Hassan Al Askari^{asws} – S 133

فَقَالَ مُوسَىٰ ع لَهُمْ: إِمَّا أَنْ تَأْخُذُوا بِمَا أَمَرْتُمْ بِهِ فِيهِ، وَ إِمَّا أَنْ أُلْقِيَ عَلَيْكُمْ هَذَا الْجَبَلِ. فَالْجُنُودَ إِلَىٰ قَبُولِهِ كَارِهِينَ إِلَّا مَنْ عَصَمَهُ اللَّهُ مِنَ الْعِنَادِ، فَإِنَّهُ قَبِلَهُ طَائِعًا مُخْتَارًا. ثُمَّ لَمَّا قَبِلُوهُ سَجَدُوا وَعَفَّرُوا، وَ كَثِيرٌ مِنْهُمْ عَفَّرَ خَدَيْهِ لَا لِإِرَادَةِ الْخُضُوعِ بِاللَّهِ، وَ لَكِنْ نَظَرَ إِلَىٰ الْجَبَلِ هَلْ يَقَعُ أَمْ لَا، وَ آخَرُونَ سَجَدُوا طَائِعِينَ مُخْتَارِينَ.

Musa^{as} said to them: 'Either you take to whatever you are being Commanded with in it, or else this mountain would be thrown upon you'. So they sought refuge to it acceptance unwillingly, except for the one Allah^{azwj} Saved from the obstinacy, for he accepted it willingly, by choice. Then, when they had accepted it, they performed Sajdah and covered themselves with the soil; and most of them covered their cheeks with it, not intending the submission to Allah^{azwj}, but they looked at the mountain, whether it would fall or not; and the others performed Sajdah willingly, by choice.

ثُمَّ قَالَ ع [فَقَالَ رَسُولُ اللَّهِ ص: اْحْمَدُوا اللَّهَ مَعَاشِرَ شَيْعَتِنَا عَلَىٰ تَوْفِيْقِهِ إِيَّاكُمْ، فَإِنَّكُمْ تُعَفَّرُونَ فِي سُجُودِكُمْ- لَا كَمَا عَفَّرَهُ كَفَرَةُ بَنِي إِسْرَائِيلَ، وَ لَكِنْ كَمَا عَفَّرَهُ خَيْرُهُمْ.

Then he^{asws} said: 'Rasool-Allah^{saww} said: 'Be praising Allah^{azwj}, group of our^{asws} Shias, upon His^{azwj} Inclination Give to you all, so you should be placing your cheeks in the ground during your Sajdahs, not like that done by the disbelievers of the Children of Israel, but just as their good ones had done it (by choice)'.
 قَالَ اللَّهُ عَزَّ وَ جَلَّ: خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ مِنْ هَذِهِ الْأَوَامِرِ وَ النَّوَاهِي مِنْ هَذَا الْأَمْرِ الْجَلِيلِ- مِنْ ذِكْرِ مُحَمَّدٍ وَ عَلِيٍّ وَ إِلَيْهِمَا الطَّيِّبِينَ.

Allah^{azwj} Mighty and Majestic Said **Grab what We have Given you with strength** – from these orders and prohibitions from this majestic matter of the mention of Muhammad^{asws} and Ali^{asws} and their^{asws} goodly Progeny^{asws}.

وَ اذْكُرُوا مَا فِيهِ فِيمَا آتَيْنَاكُمْ، اذْكُرُوا جَزِيلَ ثَوَابِنَا عَلَىٰ قِيَامِكُمْ بِهِ، وَ شَدِيدَ عِقَابِنَا عَلَىٰ إِيَابِكُمْ لَهُ.

And remember what is in it – regarding what We^{azwj} have Given you, and remember the Our^{azwj} abundant Rewards upon your standing by it, and the intensity of Our^{azwj} Punishment upon your refusals of it.

لَعَلَّكُمْ تَتَّقُونَ لِتَتَّقُوا الْمُخَالَفَةَ الْمُوجِبَةَ لِلْعِقَابِ، فَتَسْتَجِئُوا بِذَلِكَ جَزِيلَ الثَّوَابِ.

so you may be fearing – in order for you to be fearing the opposition, being obligated of the Punishment, and you would end up being deserving of the abundant Rewards".³⁶

أحمد بن محمد بن خالد البرقي: [عن أبيه] عن ابن أبي عمير، عن أبي المغراء، عن إسحاق ابن عمار، و يونس، قال:

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,

سألت أبا عبد الله (عليه السلام) عن قوله عز و جل: خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ أَوْ قُوَّةٍ [في] الأبدان، أَوْ قُوَّةٍ [في] القلب؟ قال: «فيهما جميعاً».

'I asked Abu Abdullah^{asws} about the Words of the Mighty and Majestic "**Grab what We have Given you with strength**" [2:63] – (strength) in the bodies or (strength) in the heart?' He^{asws} said: 'In both of these together'.³⁷

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

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

From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic "**Grab what We have Given you with strength**" [2:63], said: 'The Sajdahs, and placing the two hands upon the two knees during the *Salat*, whilst you are performing *Ruku*'.³⁸

VERSE 64

ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ قَلِيلًا فَضَلَّ اللَّهُ عَلَيْكُمْ وَرَحْمَتُهُ لَكُمْ مِنَ الْخَاسِرِينَ {64}

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

قَالَ اللَّهُ عَزَّ وَ جَلَّ [لَهُمْ]: ثُمَّ تَوَلَّيْتُمْ بَعْنِي تَوَلَّى أَسْلَافَكُمْ مِنْ بَعْدِ ذَلِكَ عَنِ الْقِيَامِ بِهِ، وَ الْوَفَاءِ بِمَا عُوْهُدُوا عَلَيْهِ. قَلَوْ لَا فَضَّلَ اللَّهُ عَلَيْكُمْ وَ رَحْمَتُهُ يَعْنِي عَلَى أَسْلَافِكُمْ، لَوْ لَا فَضَّلَ اللَّهُ عَلَيْهِمْ بِإِمْمَالِهِ إِيَّاهُمْ لِلتَّوْبَةِ، وَ إِنظَارِهِمْ لِمَحْوِ الْخَطِيئَةِ بِالْإِنَابَةِ

Allah^{azwj} Mighty and Majestic Said to them: **Then you turned back**– meaning the turning back of your ancestors, **from after that** - from the standing by it and fulfilling with what they had been Covenanted upon. **So had it not been for the Grace of Allah and His Mercy upon you** – meaning upon your ancestors. Had it not been for the Grace of Allah^{azwj} upon you with respiting them for the repentance, and Considering them for the deletion of the mistakes with the Conferment;

لَكُنْتُمْ مِنَ الْخَاسِرِينَ الْمَغْبُونِينَ، قَدْ خَسِرْتُمْ الْآخِرَةَ وَ الدُّنْيَا، لِأَنَّ الْآخِرَةَ [قَدْ] فَسَدَتْ عَلَيْكُمْ بِكُفْرِكُمْ، وَ الدُّنْيَا كَانَ لَا يَحْصُلُ لَكُمْ نَعِيمُهَا لِاخْتِرَامِنَا لَكُمْ، وَ نَبَقَى عَلَيْكُمْ حَسْرَاتٌ نَفُوسِكُمْ- وَ أَمَانِيكُمْ الَّتِي قَدْ اقْتَطَعْتُمْ دُونَهَا.

You would have been from the losers – the disadvantaged ones. You would have incurred losses of the Hereafter and the world, because the Hereafter had already been spoilt upon you due to your disbelief, and the world, you would not have achieved for yourselves its bounties We had Chosen for you all, and there would have remained upon you the regrets upon yourselves and your aspiration which would have been cut off besides these.

وَ لَكِنَّا أَمْهَلْنَاكُمْ لِلتَّوْبَةِ، وَ أَنْظَرْنَاكُمْ لِلْإِنَابَةِ، أَيْ فَعَلْنَا ذَلِكَ بِأَسْلَافِكُمْ قِتَابَ مَنْ تَابَ مِنْهُمْ، فَسَعِدَ، وَ خَرَجَ مِنْ صُلْبِهِ مَنْ قُدِّرَ أَنْ يَخْرُجَ مِنْهُ الدَّرِيءُ الطَّيِّبُ- الَّتِي تَطْيَبُ فِي الدُّنْيَا [بِاللَّهِ تَعَالَى] مَعِيشَتُهَا، وَ تَشْرَفُ فِي الْآخِرَةِ- بِطَاعَةِ اللَّهِ- مَرَّتَبَتُهَا.

³⁷ علل الشرائع: 1 / 67

³⁸ تفسير العياشي 1: 54 / 45.

But, We^{azwj} Respited you for the repentance, and Waited for you for the Conferment – i.e. We^{azwj} Did that with your ancestors, so the one who repented, repented and was fortunate, and there came out from his loins the one who was Ordained that he comes out from him, the goodly offspring which was good in the world – with Allah^{azwj} the Exalted – in their lives, and the nobility in the Hereafter – due to the obedience of Allah^{azwj} – of its ranks.

وَقَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع: أَمَا إِنَّهُمْ لَوْ كَانُوا دَعَوْا اللَّهَ بِمُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ بِصِدْقٍ مِنْ نِيَّاتِهِمْ، وَصِحَّةِ اعْتِقَادِهِمْ مِنْ قُلُوبِهِمْ أَنْ يَعْصِمَهُمْ- حَتَّى لَا يَعَانِدُوهُ بَعْدَ مُشَاهَدَةِ تِلْكَ الْمُعْجَزَاتِ الْبَاهِرَاتِ، لَفَعَلَ ذَلِكَ بِجُودِهِ وَكَرَمِهِ. وَ لَكِنَّهُمْ قَصَرُوا، وَ أَتَرُوا الْهُوَى بِنَا وَ مَضَوْا مَعَ الْهُوَى فِي طَلَبِ لَذَاتِهِمْ.

And Al-Husayn^{asws} Bin Ali^{asws} said: ‘But they, had they supplicated to Allah^{azwj} by Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, with the sincerity of their intentions, and the correctness of their beliefs from their hearts, that He^{azwj} Safeguards them until they do not defy Him^{azwj} after their witnessing those convincing miracles, He^{azwj} would have Done that due to His^{azwj} Generosity and His^{azwj} Benevolence. But, they were deficient, and preferred the personal desires with us^{asws}, and they went along with the personal desire, in seeking the pleasures’.³⁹

VERSES 65 & 66

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ {65}

And you have known those among you who transgressed during the Saturday, so We Said to them: “Become apes, despised!” [2:65].

فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ {66}

Thus We Made it to be an example for those who were in front of them and those who followed them in posterity, and as an Advice for the fearful [2:66]

ثم قال الله عزوجل: (ولقد علمتم الذين اعتدوا منكم في السبت) لما اصطادوا السموك فيه (فقلنا لهم كونوا قردة خاسئين) مبعدين عن كل خير

Then the Mighty and Majestic Said: **And you have known those among you who transgressed during the Saturday** – due to their catching fishes during it, **so We Said to them: “Become apes, despised!” [2:65]** - remote from every goodness.

فَجَعَلْنَاهَا [أَي] جَعَلْنَا تِلْكَ الْمُسَخَّةَ- الَّتِي أَخْرَجْنَاهُمْ وَ لَعْنَاهُمْ بِهَا نَكَالًا عِقَابًا وَ رَدْعًا لِمَا بَيْنَ يَدَيْهَا بَيْنَ يَدَيِ الْمُسَخَّةِ مِنْ ذُنُوبِهِمْ- الْمَوْعِظَاتِ الَّتِي اسْتَحَقُّوا بِهَا الْعُقُوبَاتِ وَ مَا خَلْفَهَا لِلْقَوْمِ الَّذِينَ شَاهَدُوهُمْ بَعْدَ مَسْخِهِمْ- يَرْتَدِّعُونَ عَنْ مِثْلِ أَعْمَالِهِمْ لِمَا شَاهَدُوا مَا حَلَّ بِهِمْ مِنْ عِقَابِنَا وَ مَوْعِظَةً لِّلْمُتَّقِينَ يَنْعُظُونَ بِهَا، فَيَفَارِقُونَ الْمُخْزِيَاتِ وَ يَعْطُونَ [بِهَا] النَّاسَ، وَ يُحَدِّرُونَهُمُ الْمُرْدِيَاتِ.

Thus We Made it – i.e. We^{azwj} Made those metamorphosed ones whom We^{azwj} Shamed them and Cursed them by it, **to be an example** – a punishment and a deterrence **for those who were in front of them** – in front of the metamorphosed

³⁹ Tafseer Imam Hassan Al Askari^{asws} – S 135

ones, from their grave sins by which they were deserving the punishments, **and those who followed them in posterity** – for the people who had witnessed them after their transformation, that they would be deterred from the likes of their deeds due to what they witnessed, what would have been Released with them from Our^{asws} Punishments, **and as an Advice for the fearful [2:66]**– they would be taking a lesson by it, and they would be separating from the disgrace, advising the (other) people by it, and they would be cautioning them to refrain.

وَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: كَانَ هَؤُلَاءِ قَوْمًا يَسْكُنُونَ عَلَى شَاطِئِ بَحْرٍ، نَهَاَهُمُ اللَّهُ وَ أَنْبِيَآؤُهُ عَنِ اصْطِيَادِ السَّمَكِ فِي يَوْمِ السَّبْتِ. فَتَوَصَّلُوا إِلَى حِيلَةٍ لِيُجْلُوا بِهَا لِأَنْفُسِهِمْ مَا حَرَّمَ اللَّهُ، فَحَدُّوا أَحَادِيدَ وَ عَمَلُوا طُرُقًا تُؤَدِّي إِلَى حِيَاضٍ، يَنْهَيَا لِلْحَيْتَانِ الدُّخُولَ فِيهَا مِنْ تِلْكَ الطَّرِيقِ، وَ لَا يَنْهَيَا لَهَا الخُرُوجَ إِذَا هَمَّتْ بِالرُّجُوعِ [مِنْهَا إِلَى اللُّجَجِ].

And Ali^{asws} Bin Al-Husayn^{asws} said: ‘They were a people who were settled upon the shore of a sea. Allah^{azwj} and His^{azwj} Prophets^{as} had forbidden them from catching the fish during the day of Saturday. So they arrived to a ploy in order to permit by it for themselves what Allah^{azwj} had Prohibited. They dug up grooves and worked out a path to lead to ditches, to receive the fishes to enter into these from that path, and did not prepare a way-out for these, when they thought of getting out from it to the deep waters.

فَجَاءَتِ الْحَيْتَانُ يَوْمَ السَّبْتِ جَارِيَةً عَلَى أَمَانِ اللَّهِ [لَهَا] فَدَخَلَتِ الْأَحَادِيدَ وَ حَصَلَتْ فِي الْحِيَاضِ وَ الْعُذْرَانَ. فَلَمَّا كَانَتْ عَشِيَّةَ الْيَوْمِ- هَمَّتْ بِالرُّجُوعِ مِنْهَا إِلَى اللُّجَجِ لِتَأْمَنَ صَائِدَهَا، فَرَامَتْ الرُّجُوعَ فَلَمْ تَقْدِرْ، وَ أَبْقَيْتْ لَيْلَتَهَا فِي مَكَانٍ يَنْهَيَا أَخْذَهَا [يَوْمَ الْأَحَدِ] بِلَا اصْطِيَادٍ لِاسْتِرْسَالِهَا فِيهِ، وَ عَجَزَهَا عَنِ الْإِمْتِنَاعِ لِمَنْعِ الْمَكَانِ لَهَا.

So the fishes came on the day of Saturday swimming upon the security of Allah^{azwj} for it (Prohibition Order of fishing), and entered the grooves and the ditches. So when it was evening of the day (of Saturday), they thought of returning from it to the deep waters in order to be safe from being hunted. So they desired to return, but were not able, and remained there during the night in a place prepared for their seizure – on the day of Sunday – without the fishing, due to their being lured into it, and their (fishermen’s) frustration from the prohibition preventing the placing of these.

فَكَانُوا يَأْخُذُونَهَا يَوْمَ الْأَحَدِ، وَ يَقُولُونَ: مَا اصْطَدْنَا يَوْمَ السَّبْتِ، إِنَّمَا اصْطَدْنَا فِي الْأَحَدِ، وَ كَذَبَ أَعْدَاءُ اللَّهِ بَلْ كَانُوا آخِذِينَ لَهَا بِأَحَادِيدِهِمْ- الَّتِي عَمَلُوا يَوْمَ السَّبْتِ حَتَّى كَثُرَ مِنْ ذَلِكَ مَا لَهُمْ وَ ثَرَاؤُهُمْ، وَ تَنَعَّمُوا بِالنِّسَاءِ وَ غَيْرِهِنَّ لِاتِّسَاعِ أَيْدِيهِمْ بِهِ.

So they used to seize them on the day of Sunday, and they were saying, ‘We did not hunt on the day of Saturday, but rather, we hunted during the Sunday’, and they lied, enemies of Allah^{azwj}. But, they were seizers of these (fishes) by their grooves which they had dug out on the day of Saturday, to the extent that there was an abundance in their wealth and their prosperities, and they enjoyed with the women and others things due to the capacity of their hands with it.

وَ كَانُوا فِي الْمَدِينَةِ نَيْفًا وَ ثَمَانِينَ أَلْفًا، فَعَلَ هَذَا مِنْهُمْ سَبْعُونَ أَلْفًا، وَ أَنْكَرَ عَلَيْهِمُ الْبَاقُونَ، كَمَا قَصَّ اللَّهُ تَعَالَى وَ سَلَّطَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاصِرَةَ الْبَحْرِ الْآيَةِ. وَ ذَلِكَ أَنَّ طَائِفَةً مِنْهُمْ وَ عَظْمَاهُمْ وَ رَجْرُوهُمْ، وَ مِنْ عَذَابِ اللَّهِ خَوْفُهُمْ، وَ مِنْ انْتِقَامِهِ وَ شَدِيدِ بَأْسِهِ حَذْرُهُمْ، فَاجَابُوهُمْ عَنْ وَ عَظْمِهِمْ لَمْ تَعْطُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ بِدُنُوبِهِمْ هَلَكَ الْإِصْطِلَامِ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا

And they were in the city of Naifa, eighty thousand. Seventy thousands of them did this deed, and the remainder denied upon them, just as Allah^{azwj} the Exalted has

Related their story **And ask them about the town which was present by the sea [7:163]** - the Verse. And that is, a group of them advised them and rebuked them, and scared them from the Punishment of Allah^{azwj}, and from His^{azwj} Vengeance, and cautioned them of the intensity of its evil. But, they answered them about their advice **Why are you advising a people whom Allah will be Destroying [7:164]** – due to their sins, the uprooting destruction, **or Punish them with a severe Punishment? [7:164]**.

فَأَجَابُوا الْقَائِلِينَ لَهُمْ هَذَا: مَعْذِرَةٌ إِلَى رَبِّكُمْ [هَذَا الْقَوْلُ مِنَّا لَهُمْ مَعْذِرَةٌ إِلَى رَبِّكُمْ] إِذْ كَلَّفْنَا الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ، فَحَنُّ نَهْيِ عَنِ الْمُنْكَرِ- لِيَعْلَمَ رَبُّنَا مُحَالَفَتَنَا لَهُمْ، وَ كَرَاهَتَنَا لِفِعْلِهِمْ.

So, they speakers replied to them, **This is an excuse to your Lord [7:164]** – these words from us to them are an excuse to your Lord^{azwj} – when we are encumbered with enjoining the good and forbidding from the evil. Thus, we are forbidding from the evil, for our Lord^{azwj} to Know of our opposition to them, and our abhorrence to their deeds.

قَالُوا: وَ لَعَلَّهُمْ يَنْفَوْنَ وَ نَعِظُهُمْ أَيْضاً- لَعَلَّهُمْ تَنْجَعُ فِيهِمْ الْمَوَاعِظُ، فَيَنْفَقُوا هَذِهِ الْمَوْبِقَةَ، وَ يَحْدَرُوا عُقُوبَتَهَا.

They said: **And perhaps they would be fearing [7:164]** – And we are advising them as well, perhaps the advice would be effective among them, so they would be fearing these grave sins and be cautious of its consequential punishment.

قَالَ اللَّهُ عَزَّ وَ جَلَّ: فَلَمَّا عَتَوْا حَادُوا وَ أَعْرَضُوا وَ تَكَبَّرُوا عَنْ قَبُولِهِمُ الزَّجَرَ عَنْ مَا نُهَوُا عَنْهُ فَلْنَا لَهُمْ كُونُوا قِرْدَةً خَاسِيئِينَ مُبْعَدِينَ عَنِ الْخَيْرِ، مُفْصِيئِينَ.

Allah^{azwj} Mighty and Majestic Said: **“So when they were insolent [7:166]** – They deviated, and turned away, and were arrogant about their acceptance of the rebuke **from what We had Forbidden from it, We Said to them: “Become apes, despised!” [7:166]** – banished from the goodness, short’.

قَالَ فَلَمَّا نَظَرَ الْعَشْرَةَ الْأَلَابِ وَ النَّيْفِ- أَنْ السَّبْعِينَ أَلْفًا لَا يَقْبَلُونَ مَوَاعِظُهُمْ، وَ لَا يَحْفَلُونَ بِنُحُوفِهِمْ إِيَّاهُمْ وَ تَحْذِيرِهِمْ لَهُمْ، اغْتَرَلَوْهُمْ إِلَى قَرِيَةٍ أُخْرَى قَرِيبَةٍ مِنْ قَرِيَّتِهِمْ وَ قَالُوا: نَكَرَهُ أَنْ يَنْزِلَ بِهِمْ عَذَابُ اللَّهِ وَ نَحْنُ فِي خِلَالِهِمْ.

He^{asws} said: ‘So when the ten thousand and more looked at the seventy thousand that they were neither accepting their advice, nor were they concerned of their scaring them and cautioning to them, they isolated from them to a another town nearby from their town, and they said, ‘We dislike it that a Punishment of Allah^{azwj} would descend with them and we would be in their midst’.

فَأَمْسُوا لَيْلَهُ، فَسَخَّهَهُمُ اللَّهُ تَعَالَى كُلَّهُمْ قِرْدَةً [خَاسِيئِينَ]، وَ بَقِيَ بَابُ الْمَدِينَةِ مُعْلَقًا لَا يَخْرُجُ مِنْهُ أَحَدٌ [وَ لَا يَدْخُلُهُ أَحَدٌ]. وَ تَسَامَعَ بِذَلِكَ أَهْلُ الْقَرْيِ فَقَصَدُوهُمْ، وَ تَسَنَّمُوا حَيْطَانَ الْبَلَدِ، فَاطَّلَعُوا عَلَيْهِمْ فَإِذَا هُمْ كُلُّهُمْ رَجَالُهُمْ وَ نِسَاؤُهُمْ قِرْدَةً- يَمْوُجُ بَعْضُهُمْ فِي بَعْضٍ- يَعْرِفُ هُوَ لِأَنَّ النَّاطِرُونَ مَعَارِفُهُمْ وَ قَرَابَاتِهِمْ وَ خُلَطَاءَهُمْ، يَقُولُ الْمَطْلَعُ لِبَعْضِهِمْ: أَنْتَ فَلَانٌ أَنْتَ فَلَانَةٌ فَتَدْمَعُ عَيْنُهُ، وَ يُومِئُ بِرَأْسِهِ (بِلا، أَوْ نَعَمْ).

So, they left the night before, and Allah^{azwj} the Exalted Transformed all of them as apes – despised – and the gate of the city remained locked, no one coming out from it nor anyone entering into it. And the people of the town came to hear about that, so they went over and climbed over the wall of the town, and noticed them, that all of them, their men and their women were apes waving to each other. These onlookers

recognised their known ones, and their relatives, and the ones who used to mingle with them. The onlookers said to one of them, 'Are you so and so? Are you so and so?' So, his eyes filled up with tears, and he gestured with his head (with 'yes', or 'no').

فَمَا زَالُوا كَذَلِكَ ثَلَاثَةَ أَيَّامٍ، ثُمَّ بَعَثَ اللَّهُ عَزَّ وَجَلَّ [عَلَيْهِمْ] مَطْرًا وَرِيحًا- فَجَرَفَهُمْ إِلَى الْبَحْرِ، وَ مَا بَقِيَ مَسْخٌ بَعْدَ ثَلَاثَةِ أَيَّامٍ، وَإِنَّمَا الَّذِينَ تَرَوْنَ مِنْ هَذِهِ الْمَصَوِّرَاتِ بِصُورِهَا- فَإِنَّمَا هِيَ أَشْبَاهُهَا، لَا هِيَ بِأَعْيَانِهَا وَ لَا مِنْ نَسْلِهَا.

They did not cease to be like that for three days. Then Allah^{azwj} Mighty and Majestic Sent upon them, rain and wind which swept them away into the sea, and there did not remain a transformed one after three days. And rather, those whom you are seeing from these faces with these images (of apes today), it is their resemblance. It is neither these ones exactly, nor from their lineage".⁴⁰

حدثنا محمد بن علي بن بشار القزويني رضى الله عنه قال: حدثنا ابو الفرج المظفر بن احمد القزويني قال: حدثنا محمد بن جعفر الكوفي الاسدي قال: حدثنا سهل بن زياد الأدمي قال: حدثنا سليمان بن عبد الله الخزاز الكوفي قال: حدثنا عبد الله بن الفضل الهاشمي

Muhammad Bin Ali Bin Bashaar Al Qazwimy narrated to us, from Abu Al Faraj Al Muzaffar Bin Ahmad Al Qazwiny, from Muhammad Bin Ja'far Al Kufy Al Asady, from Sahl Bin Ziyad Al Admy, from Suleyman Bin Abdullah Al Khazaz Al Kufy, from Abdullah Bin Al Fazal Al Hashmy who said,

قال: قلت لابي عبد الله جعفر بن محمد الصادق " ع " فقول الله تعالى (ولقد علمتم الذين اعتدوا منكم في السبت فقلنا لهم كونوا قردة خاسئين) قال: ان اولئك مسخوا ثلاثة ايام ثم ماتوا ولم يتناسلوا، وان القردة اليوم مثل أولئك، وكذلك الخنازير وسائر المسوخ، ما وجد منها اليوم من شئ فهو مثله لا يحل ان يؤكل لحمه.

'I said to Abu Abdullah Ja'far^{asws} Bin Muhammad Al-Sadiq^{asws}, '(What about) The words of Allah^{azwj} the High **And you have known those among you who transgressed during the Saturday, so We Said to them: "Become apes, despised!" [2:65]?**' He (Abu Abdullah^{asws}) said: 'They were metamorphosed for three days, then died, and did not produce offspring, and that the monkeys today are similar to those ones, and such is the case of the pigs and the rest of the metamorphosed ones. Nothing can be found from these. Since they are similar to it, it is not Permissible to eat their flesh'.⁴¹

عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ وَ كَانَ مِنَ السُّنَّةِ وَ السَّبِيلِ الَّتِي أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهَا مُوسَى (عَلَيْهِ السَّلَام) أَنْ جَعَلَ اللَّهُ عَلَيْهِمُ السَّبْتَ وَ كَانَ مِنْ أَكْثَرِ السُّنَنِ وَ لَمْ يَسْتَحِلَّ أَنْ يَفْعَلَ ذَلِكَ مِنْ خَشْيَةِ اللَّهِ أَدْخَلَهُ اللَّهُ الْجَنَّةَ وَ مَنْ اسْتَخَفَّ بِحَقِّهِ وَ اسْتَحَلَّ مَا حَرَّمَ اللَّهُ عَلَيْهِ مِنَ الْعَمَلِ الَّذِي نَهَاهُ اللَّهُ عَنْهُ فِيهِ أَدْخَلَهُ اللَّهُ عَزَّ وَ جَلَّ النَّارَ وَ ذَلِكَ حَيْثُ اسْتَحَلُّوا الْحَيْثَانَ وَ احْتَبَسُوهَا وَ أَكَلُوهَا يَوْمَ السَّبْتِ

(It has been narrated) from Abu Ja'far^{asws} having said: 'And it was from the Sunnah and the Way which Allah^{azwj} Mighty and Majestic Commanded Musa^{as} with, that Allah^{azwj} Made the Sabbath to be upon them, and it was from the reverence of the Sabbath and (the one who) did not Legalise (fishing during it). If he did that (reverence) from fear of Allah^{azwj}, Allah^{azwj} would Enter him into the Paradise, but the one who takes its right lightly and legalizes what Allah^{azwj} Prohibited upon him, from the deed which Allah^{azwj} had Forbidden from, Allah^{azwj} Mighty and Majestic would

⁴⁰ Tafseer Imam Hassan Al Askari^{asws} – S 136

⁴¹ Al Illal Al Sharaie – V 1 Ch 162 H 1

Enter him into the Fire; and that was where they legalized the fish and they ensnared these and ate these on the day of the Sabbath.

عَضِبَ اللَّهُ عَلَيْهِمْ مِنْ غَيْرِ أَنْ يَكُونُوا أَشْرَكُوا بِالرَّحْمَنِ وَ لَا شَكُّوا فِي شَيْءٍ مِمَّا جَاءَ بِهِ مُوسَى (عليه السلام) قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لَقَدْ عَلِمْتُمْ الَّذِينَ اعْتَدُوا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ

Allah^{azwj} was Angered upon them from without them having associated with the Beneficent nor having doubted in anything from what Musa^{as} had come with. Allah^{azwj} Mighty and Majestic Said [2:65] **And you have known those among you who exceeded the limits of the Sabbath, so We Said to them: “Become apes, despised!”**⁴²

VERSE 67

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً فَقَالُوا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ {67}

And when Musa said to his people: ‘Allah is Commanding you that you should be slaughtering a cow’. They said: ‘Are you taking us for mockery?’ He said: ‘I seek Refuge with Allah from becoming one of the ignorant ones’. [2:67]

قَالَ الْإِمَامُ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِيَهُودِ الْمَدِينَةِ: وَ اذْكُرُوا إِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً تَضْرِبُونَ بِبَعْضِهَا هَذَا الْمَقْتُولَ بَيْنَ أَظْهُرِكُمْ لِيَقُومَ حَيًّا سَوِيًّا بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ، وَ يُخْبِرُكُمْ بِقَاتِلِهِ.

The Imam (Hassan Al-Askari^{asws}) said: ‘Allah^{azwj} Mighty and Majestic Said to the Jews of Al-Medina: “And recall **when Musa said to his people: Allah is Commanding you that you should be slaughtering a cow** – to be striking with a part of it, this murdered one who is between you apparently, for him to be standing up alive, complete, by the Permission of Allah^{azwj} Mighty and Majestic, and he would inform you all with his murderer”.

وَ ذَلِكَ حِينَ أَلْفَى الْقَتِيلُ بَيْنَ أَظْهُرِهِمْ، فَأَلْزَمَ مُوسَى عَ أَهْلِ الْقَبِيلَةِ بِأَمْرِ اللَّهِ تَعَالَى أَنْ يَحْلِفَ خَمْسُونَ مِنْ أَمَاةِلِهِمْ بِاللَّهِ الْقَوِيِّ السَّدِيدِ- إِلَهَ [مُوسَى وَ] بَنِي إِسْرَائِيلَ، مُفَضِّلِ مُحَمَّدٍ وَ إِلَهِ الطَّيِّبِينَ عَلَى الْبَرَايَا أَجْمَعِينَ [إِنَّا] مَا قَتَلْنَاهُ، وَ لَا عَلِمْنَا لَهُ قَاتِلًا،

And that was when the (body of) the murdered one was thrown in their midst. So Musa^{as} necessitated the people of the tribe, by the Command of Allah^{azwj} the Exalted, that fifty of their like should take an oath with Allah^{azwj}, the intensely strong ones, to (swear) to him^{as} – Musa^{asws} – and to the Children of Israel, extolling the merits of Muhammad^{saww} and his^{saww} goodly Progeny^{asws} upon the absolution of the entirety of them that, ‘We did not kill him, nor do we know for him, a killer’.

فَإِنْ حَلَفُوا بِذَلِكَ غَرِمُوا دِيَّةَ الْمَقْتُولِ، وَ إِنْ نَكَلُوا نَصُوا عَلَى الْقَاتِلِ أَوْ أَقْرَ الْقَاتِلِ فَيَقَادُ مِنْهُ فَإِنْ لَمْ يَفْعَلُوا حُبِسُوا فِي مَحْبَسٍ صَنْكٍ- إِلَى أَنْ يَحْلِفُوا أَوْ يَقْرُوا أَوْ يَشْهَدُوا عَلَى الْقَاتِلِ.

Thus, if they do swear with that, they would be fined the wergild of the killed one. And if they state the identity of the murderer, or acknowledge the killing, so he would

⁴² Al Kafi V 2 – The Book Of Belief and Disbelief CH 17 H 1

be led from it. But, if they do not do it, they would be imprisoned in a narrow prison until they either swear, or acknowledge, or testify upon the killer.

فَقَالُوا: يَا نَبِيَّ اللَّهِ- أَمَا وَقَّتْ أَيْمَانُنَا أَمْوَالَنَا وَ [لَا] أَمْوَالُنَا أَيْمَانَنَا قَالَ: لَا، هَكَذَا حَكَمَ اللَّهُ. وَ كَانَ السَّبَبُ: أَنَّ امْرَأَةً حَسَنَاءَ ذَاتَ جَمَالٍ وَ خَلْقٍ كَامِلٍ، وَ فَضْلٍ بَارِعٍ، وَ نَسَبٍ شَرِيفٍ وَ سِتْرٍ ثَخِينٍ كَثُرَ خُطَابُهَا، وَ كَانَ لَهَا بَنُو أَعْمَامٍ ثَلَاثَةٌ، فَرَضِيَتْ بِأَفْضَلِهِمْ عِلْمًا وَ أَتَخْنَهُمْ سِتْرًا، وَ أَرَادَتْ التَّرْوِيجَ بِهِ،

So they said, ‘O Prophet^{as} of Allah^{azwj}! Will our wealth not save us from our oaths nor our oaths, our wealth?’ He^{as} said: ‘No! Such is the Decision of Allah^{azwj}’. And the reason was, that there was a beautiful woman, with grave and perfect morals, and righteous merits, and noble lineage, and thick veils, abundant proposals. And there were three sons of her paternal uncles. So she agreed to the most superior of them in knowledge and the most veiling of them, and intended the marriage with him.

فَأَشْتَدَّ حَسَدُ ابْنَيْ عَمِّهِ الْأَخْرَيْنِ لَهُ [عَيْظًا]، وَ عَيْظَاهُ عَلَيَّهَا لِإِيثَارِهَا إِيَّاهُ فَعَمَدَا إِلَى ابْنِ عَمِّهِمَا الْمَرْضِيِّ، فَأَخَذَاهُ إِلَى دَعْوَتِهِمَا، ثُمَّ قَتَلَاهُ وَ حَمَلَاهُ إِلَى مَحَلَّةٍ تَسْتَمِلُ عَلَى أَكْثَرِ قَبِيلَةٍ فِي بَنِي إِسْرَائِيلَ، فَأَلْفَيَاهُ بَيْنَ أَظْهُرِهِمْ لَيْلًا.

So the envy of the other two sons of her uncle intensified to him their fury, and envied him upon it for her preferring him. So they both deliberated to the son of her uncle, the agreed, took him to an invitation of theirs, then killed him, and carried him to an area containing most of a (particular) tribe among the Children of Israel, and they threw him between their midst at night.

فَلَمَّا أَصْبَحُوا وَجَدُوا الْقَتِيلَ هُنَاكَ، فَعُرِفَ حَالُهُ، فَجَاءَ ابْنَا عَمِّهِ الْقَاتِلَانِ لَهُ، فَمَرَقَا [تِيَابَهُمَا] عَلَى أَنْفُسِهِمَا، وَ حَتَّيَا التَّرَابَ عَلَى رُءُوسِهِمَا، وَ اسْتَعَدَّيَا عَلَيْهِمْ،

So when they woke up in the morning, they found the murdered one over there, and they recognised his state. So the two sons of his uncle came over, the two killers of his, and they tore their clothes upon themselves, and spread the dust upon their heads, and demanded the wergild upon them.

فَأَحْضَرَهُمْ مُوسَى ع وَ سَأَلَهُمْ، فَأَنْكَرُوا أَنْ يَكُونُوا قَتَلُوهُ أَوْ عَلِمُوا قَاتِلَهُ. فَقَالَ: فَحَكَمَ اللَّهُ عَزَّ وَ جَلَّ عَلَى مَنْ فَعَلَ هَذِهِ الْحَادِثَةَ- مَا عَرَفْتُمُوهُ فَالْتَزَمُوهُ.

So Musa^{as} presented them and asked them, but they denied that they happened to be his killers, or that they knew his killer. He^{as} said: ‘The Decision of Allah^{azwj} Mighty and Majestic upon the one who perpetrated this event is what you have been familiarized with and necessitated with’.

فَقَالُوا: يَا مُوسَى أَيُّ نَفْعٍ فِي أَيْمَانِنَا [لَنَا] إِذَا لَمْ تَذَرْنَا عَنَّا الْعَرَامَةَ الثَّقِيلَةَ أَمْ أَيُّ نَفْعٍ فِي عَرَامَتِنَا لَنَا- إِذَا لَمْ تَذَرْنَا عَنَّا الْأَيْمَانَ فَقَالَ مُوسَى ع: كُلُّ النَّفْعِ فِي طَاعَةِ اللَّهِ- وَ الْإِيْتِمَارِ لِأَمْرِهِ، وَ الْإِنْتِهَاءِ عَمَّا نَهَى عَنْهُ.

They said, ‘O Musa^{as}! Which benefit is there in our oaths for us, when it does not stave from us the heavy penalty? Or which benefit is there for us in paying our fine when it does not stave us from the oath?’ So Musa^{as} said: ‘All the benefits are in obedience to Allah^{azwj} and the implementation of His^{azwj} Command, and the ending from what He^{azwj} has Forbidden from.

فَقَالُوا: يَا نَبِيَّ اللَّهِ عُرْمٌ ثَقِيلٌ وَ لَا جَنَابَةَ لَنَا، وَ أَيْمَانٌ غَلِيظَةٌ وَ لَا حَقٌّ فِي رِقَابِنَا [لَوْ] أَنَّ اللَّهَ عَرَفَنَا فَاتِلَهُ بِعَيْنِهِ، وَ كَفَانَا مُؤَنَّتَهُ، فَادْعُ لَنَا رَبِّكَ يُبَيِّنْ لَنَا هَذَا الْقَاتِلَ- لِنُنْزِلَ بِهِ مَا يَسْتَحِقُّهُ مِنَ الْعِقَابِ، وَ يَنْكَشِفُ أَمْرَهُ لِذَوِي الْأَلْبَابِ.

So they said, 'O Prophet^{as} of Allah^{azwj}! The penalty is heavy, and there is no crime for us, and the oathing is harsh and there is no right in our necks – if only Allah^{azwj} would Introduce us to his killer exactly, we would suffice his punishment. Therefore, supplicate for us to your^{as} Lord^{azwj} to Expose this killer to us, for there to descend with him what he would be deserving from the punishment, and He^{azwj} should Uncover his matter for the ones with understanding'.

فَقَالَ مُوسَىٰ ع: إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ بَيَّنَّ مَا أَحْكُمُ بِهِ فِي هَذَا، فَلَيْسَ لِي أَنْ أَقْتَرِحَ عَلَيْهِ غَيْرَ مَا حَكَمَ، وَلَا أَعْتَرِضُ عَلَيْهِ فِيمَا أَمَرَ. أَلَا تَرَوْنَ أَنَّهُ لَمَّا حَرَّمَ الْعَمَلَ فِي يَوْمِ السَّبْتِ، وَحَرَّمَ لَحْمَ الْجَمَلِ- لَمْ يَكُنْ لَنَا أَنْ نَقْتَرِحَ عَلَيْهِ- أَنْ يُعَيِّرَ مَا حَكَمَ بِهِ عَلَيْنَا مِنْ ذَلِكَ، بَلْ عَلَيْنَا أَنْ نُسَلِّمَ لَهُ حُكْمَهُ، وَنَلْتَزِمَ مَا أَلْزَمَنَا، وَهَمْ بِأَنْ يَحْكُمَ عَلَيْهِمُ بِالَّذِي كَانَ يَحْكُمُ بِهِ عَلَىٰ غَيْرِهِمْ- فِي مِثْلِ حَادِثِهِمْ

So Musa^{as} said: 'Allah^{azwj} Mighty and Majestic Has Explained what He^{azwj} has Decided with regards to this, so there isn't for me^{as} that I^{as} should suggest to Him^{azwj} other than what He^{azwj} has Decided with, nor raise an objection to Him^{azwj} regarding what He^{azwj} has Commanded. Indeed! Are you not seeing that He^{azwj}, when He^{azwj} Prohibited the deed during the day of Saturday, and Prohibited the flesh of the camel, there did not happen to be for us that we suggest to Him^{azwj} that He^{azwj} Changes what He^{azwj} had Decided with upon us from that. But, upon us is that we submit to Him^{azwj}, (to) His^{azwj} Decision, and necessitate (for us) what He^{azwj} has Necessitated upon us'. And they were worried if he^{as} decides upon them by that which He^{azwj} had Decided with upon others in (a situation) similar to their event.

فَأَوْحَىٰ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ: يَا مُوسَىٰ أَجِبُهُمْ إِلَىٰ مَا اقْتَرَحُوا، وَ سَلِّني أَنْ أُبَيِّنَ لَهُمُ الْقَاتِلَ لِيُقْتَلَ، وَ يَسَلِّمَ غَيْرُهُ مِنَ النَّهْمَةِ وَ الْعَرَامَةِ، فَإِنَّمَا أُرِيدُ بِاجَابَتِهِمْ إِلَىٰ مَا اقْتَرَحُوا- تَوْسِيعَةَ الرِّزْقِ عَلَىٰ رَجُلٍ مِنْ خِيَارِ أُمَّتِكَ، دِينُهُ الصَّلَاةُ عَلَىٰ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، وَ التَّفْضِيلَ لِمُحَمَّدٍ ص وَ عَلِيٍّ بَعْدَهُ عَلَىٰ سَائِرِ الْبَرِيَاءِ، أَعْنِيهِ فِي الدُّنْيَا فِي هَذِهِ الْفَضِيَّةِ، لِيَكُونَ بَعْضُ ثَوَابِهِ عَن تَعْظِيمِهِ لِمُحَمَّدٍ وَ آلِهِ.

So Allah^{azwj} Mighty and Mighty Revealed to him: "O Musa^{as}! Respond to them to what they are suggesting, and ask Me^{azwj} that I^{azwj} Manifest to them the killer, for him to be killed, and the others would be safe from the accusation and the penalty. I^{azwj}, rather, Want to Answer them to what they are suggesting, Expanding the sustenance upon a man (who is) the best of your^{as} community. His Religion is the sending of Salawat upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, and the preference to Muhammad^{saww} and Ali^{asws} after him^{saww}, upon the rest of the beings. I^{azwj} shall enrich him in the word during this Judgment, for it to happen to be part of his Rewards for his reverence to Muhammad^{saww} and his^{saww} Progeny^{asws}."

فَقَالَ مُوسَىٰ: يَا رَبِّ بَيِّنْ لَنَا قَاتِلَهُ. فَأَوْحَىٰ اللَّهُ تَعَالَىٰ إِلَيْهِ: قُلْ لِبَنِي إِسْرَائِيلَ إِنَّ اللَّهَ يَبَيِّنُ لَكُمْ ذَلِكَ بِأَنْ يَأْمُرَكُمْ أَنْ تَتَدَبَّحُوا بِقَرَّةٍ، فَتَضْرِبُوا بِبَعْضِهَا الْمُقْتُولَ فَيَحْيَا- فَتُسَلِّمُونَ لِرَبِّ الْعَالَمِينَ ذَلِكَ، وَ إِلَّا فَكُفُّوا عَنِ الْمَسْأَلَةِ، وَ التَّرْجُمُوا ظَاهِرَ حُكْمِي.

Musa^{as} said: 'O Lord^{azwj}! Expose his killer for us'. So, Allah^{azwj} the Exalted Revealed unto him^{as}: "Say to the Children of Israel that Allah^{azwj} would Expose that to you all, by His^{azwj} Commanding you that you should be slaughtering a cow. So, you should strike by part of it upon the killed one, so he would be revived. So, you should be submitting to the Lord^{azwj} of the worlds, of that, or else stop from the questioning, and Necessitate the apparent of My^{azwj} Decision!"

فَذَلِكَ مَا حَكَى اللهُ عَزَّ وَجَلَّ: وَ إِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً إِنْ أَرَدْتُمْ أَنْ تَقُومُوا عَلَى الْفَاتِلِ، وَ تَضْرِبُوا الْمُقْتُولَ بِبَعْضِهَا لِيَحْيَا وَ يُخْبِرَ بِالْقَاتِلِ قَالُوا يَا مُوسَى أ تَتَّخِذُنَا هُزُوعًا [وَ] سُخْرِيَّةً نَزَعُمْ أَنَّ اللَّهَ يَأْمُرُنَا أَنْ نَذْبَحَ بَقْرَةً، وَ نَأْخُذَ قِطْعَةً مِنْ مَيْتٍ، وَ نَضْرِبَ بِهَا مَيِّتًا، فَيَحْيَا أَحَدُ الْمَيِّتِينَ بِمِلَاقَاةِ بَعْضِ الْمَيِّتِ الْآخِرِ [لَهُ]، فَكَيْفَ يَكُونُ هَذَا

Thus, that was what Allah^{azwj} Mighty and Majestic Relates **And when Musa said to his people: Allah is Commanding you** – i.e. would be Commanding you - **that you should be slaughtering a cow**, if you wanted the pausing upon the killer, and you should strike the killed one with part of it, in order for him to live (again) and inform you of the killer, **They said: Are you taking us for mockery?** – and a ridicule?. You^{as} are claiming that Allah^{azwj} Commands us that we slaughter a cow, and we take a piece from a dead (cow), and we strike a dead (human) with it, so one of the two dead ones would like by the part of the dead touching the other – so how can this happen to be?.

قَالَ مُوسَى أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ أَنْسَبُ إِلَى اللَّهِ تَعَالَى مَا لَمْ يَقُلْ لِي، وَ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ، أَعَارِضَ أَمْرَ اللَّهِ بِقِيَابِسِي عَلَى مَا شَاهَدْتُ، دَافِعًا لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ أَمْرِهِ.

He said – Musa^{as} – **'I seek Refuge with Allah from becoming one of the ignorant ones [2:67]**, that I^{as} would link to Allah^{azwj} Exalted what He^{azwj} did not Say to me^{as}, and that I^{as} would become from the ignorant ones objecting to a Command of Allah^{azwj} by my^{as} analogy upon what I^{as} witnessed, is repelling to the Words of Allah^{azwj} Mighty and Majestic and His^{azwj} Command'.

ثُمَّ قَالَ مُوسَى ع: أ وَ لَيْسَ مَاءُ الرَّجُلِ نُطْفَةً مَيِّتَةً، وَ مَاءُ الْمَرْأَةِ كَذَلِكَ، مَيِّتَانِ يَلْتَقِيَانِ- فَيَحْيِي اللهُ تَعَالَى مِنَ النِّقَاءِ الْمَيِّتَيْنِ بَشَرًا حَيًّا سَوِيًّا أ وَ لَيْسَ بِذُرِّكُمْ الَّتِي تَزْرَعُونَهَا فِي أَرْضِيكُمْ- تَنْفَسُخُ وَ تَنْعَفَسُ وَ هِيَ مَيِّتَةٌ، ثُمَّ يُخْرِجُ اللهُ مِنْهَا هَذِهِ السَّنَابِلَ الْحَسَنَةَ الْبَهِيجَةَ- وَ هَذِهِ الْأَشْجَارَ الْبَاسِقَةَ الْمُؤِنِقَةَ

Then Musa^{as} said: 'Or isn't the water of the man a dead drop, and the water of the woman similar to that? Two dead things meet, and Allah^{azwj} the Exalted Innovates from that meetings of the two dead things, a living mortal, complete? Or, isn't by your cultivation which you are cultivating in your lands, disintegrates and rots, and it is dead. Then Allah^{azwj} Brings out from it these beautiful ears (of corn), giving joy, and these trees, the tall, the living?'.⁴³

VERSES 68 - 71

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ^ع قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ {68}

They said: 'Supplicate for us to your Lord to clarify for us what it is'. He said: He is Saying, "It is a cow neither with calves nor a virgin, of an age between that; therefore do what you are being Commanded". [2:68]

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْهَا^ع قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّظِيرِينَ

⁴³ Tafseer Imam Hassan Al Askari^{asws} – S 140

They said: ‘Supplicate for us to your Lord to Clarify for us what its colour is’. He said, ‘He^{azwj} is Saying: “It is bright yellow, such that its colour delighting the beholders”. [2:69]

{69} قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ {70}

They said: ‘Supplicate for us to your Lord to Clarify for us what it is. The cows are alike upon us, and we will, if Allah so Desires, be guided aright. [2:70]

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

He said: ‘He is Saying: “It is neither a cow trained to plough the land, nor irrigate the farm, sound, there being no blemish in it”. They said: ‘Now you have come with the Truth’. So they slaughtered it, and they were almost not doing it. [2:71]

فَلَمَّا بَهَرَهُمُ مُوسَىٰ ع قَالُوا لَهُ: يَا مُوسَىٰ ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ [أَيُّ] مَا صَفَّيْتَهَا لِنَقْفَ عَلَيْهَا. فَسَأَلَ مُوسَىٰ رَبَّهُ عَزَّ وَجَلَّ، فَقَالَ: إِنَّهَا بَقَرَةٌ لَا فَارِضٌ كَبِيرَةٌ وَلَا بَكْرٌ صَغِيرَةٌ [لَمْ تَغْبَطْ] عَوَانٌ وَسَطٌ بَيْنَ ذَلِكَ بَيْنَ الْفَارِضِ وَالْبَكْرِ فَافْعَلُوا مَا تُؤْمَرُونَ إِذَا أَمَرْتُمْ بِهِ.

(Imam Hassan Al-Askari^{asws} said: ‘So when Musa^{as} dazzled them, they said to him^{as}, ‘O Musa^{as}! ‘**Supplicate for us to your Lord to clarify for us what it is**’- i.e. What its description is for us to pause upon it. So Musa^{as} asked his^{as} Lord^{azwj} Mighty and Majestic, and He^{azwj} Said **“It is a cow neither with calves – too old, nor a virgin – too young, - not envied - of an age – middle - between that – in between the one with the calves and the virgin, therefore do what you are being Commanded” – when you are Commanded with it.**

قَالُوا يَا مُوسَىٰ ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْئِهَا أَيُّ لَوْنٌ هَذِهِ الْبَقَرَةُ الَّتِي تُرِيدُ أَنْ تَأْمُرَنَا بِذَبْحِهَا. قَالَ [مُوسَىٰ] عَنِ اللَّهِ بَعْدَ السُّؤَالِ وَالْجَوَابِ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ حَسَنُ الصُّفْرَةِ لَيْسَ بِنَاقِصٍ يَضْرِبُ إِلَى الْبَيَاضِ، وَلَا بِمُشْبِعٍ يَضْرِبُ إِلَى السَّوَادِ لَوْئِهَا هَكَذَا فَاقِعٌ تَسُرُّ الْبَقَرَةَ النَّاطِرِينَ إِلَيْهَا- لِبَهْجَتِهَا وَحُسْنِهَا وَبَرِيقِهَا.

They said: ‘Supplicate for us to your Lord to Clarify for us what its colour is’ – i.e. the colour of this cow which you^{as} want to order us with its slaughter. He said – on behalf of Allah^{azwj}, after the question and the answer - **“It is bright yellow – Beautiful yellow, without a deficiency striking to the whiteness, nor saturated with striking towards the blackness its colour is bright like this delighting – the cow - the beholders” looking at it for its joy, and its beauty and its lustre.**

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ مَا صَفَّيْتَهَا [بِرِيدٍ فِي صِفَتِهَا]. قَالَ عَنِ اللَّهِ تَعَالَىٰ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ لَمْ تُذَلَّلْ لِإِتَارَةِ الْأَرْضِ وَلَا تُرَضَّ بِهَا وَلَا تَسْقِي الْحَرْثَ وَلَا هِيَ مِمَّا تَجْرُ الدَّلَاءُ، وَلَا تُدِيرُ النَّوَاعِيرَ قَدْ أَعْفَيْتَ مِنْ ذَلِكَ أَجْمَعُ مُسَلَّمَةٌ مِنَ الْعُيُوبِ كُلِّهَا، لَا عَيْبَ فِيهَا لَا شِيَةَ فِيهَا لَا لَوْنٌ فِيهَا مِنْ غَيْرِهَا.

They said: ‘Supplicate for us to your Lord to Clarify for us what it is - what are its qualities? – increase in its description - The cows are alike upon us, and we will, if Allah so Desires, be guided aright. He said – on behalf of Allah^{azwj} the Exalted ‘He is Saying: “It is neither a cow trained to plough the land – not trained for ploughing the land and not dissatisfied with it, nor irrigate the farm – neither carrying the buckets, nor going around for managing, being excused from the

entirety of that, **sound** – from the faults, all of them, there being no faults in it **there being no blemish in it** – nor any colour in it apart from it (bright yellow)".⁴⁴

عن الفضل بن شاذان، عن بعض أصحابنا، رفعه إلى

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

أبي عبدالله (عليه السلام)، أنه قال: «من لبس نعلا صفراء لم يزل مسرورا حتى يبليها، كما قال الله: صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسْرُّ النَّاطِرِينَ». و قال: «من لبس نعلا صفراء لم يبليها حتى يستفيد علما أو مالا».

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 **"It is bright yellow, such that its colour delighting the beholders"**. [2:69]. And he^{asws} said: 'The one who wears yellow slippers (shoes), they would not get worn out until he benefits (from either) knowledge or wealth'.⁴⁵

العياشي: عن الحسن بن علي بن فضال، قال: سمعت أبا الحسن (عليه السلام) يقول: «إن الله أمر بني إسرائيل أن يذبحوا بقرة، و إنما كانوا يحتاجون إلى ذنبها، فشدوا، فشد الله عليهم».

Al Ayyashi, from Al Hassan Bin Ali Bin Fazal who said,

'I heard Abu Al-Hassan^{asws} saying: 'Allah^{azwj} Commanded the Children of Israel that they should slaughter a cow, and rather they were arguing to its slaughter. So they were difficult, and Allah^{azwj} was Difficult upon them".⁴⁶

ابن بابويه، قال: حدثني أبي (رضي الله عنه)، قال: حدثنا علي بن موسى بن جعفر بن أبي جعفر الكمندانى، و محمد بن يحيى العطار، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر البرنطي،

Ibn Babuwayh said, 'My father narrated to me, from Ali Bin Musa Bin Ja'far Bin Abu Ja'far Al Kamandany, and Muhammad Bin Yahya Al Ataar, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty who said,

قال: سمعت الرضا (عليه السلام) يقول: «إن رجلا من بني إسرائيل قتل قرابة له «1»، ثم أخذه و طرحه على طريق أفضل سبط من أسباط بني إسرائيل، ثم جاء يطلب بدمه. فقالوا لموسى (عليه السلام): إن سبط آل فلان قتلوا فلانا، فأخبرنا من قتله».

'I heard Al-Reza^{asws} saying: 'A man from the Children of Israel killed a relative of his. Then he took him and threw him upon a road of the most superior tribe from the tribes of the Children of Israel, then went over seeking his blood (wergild). So they said to Musa^{as}, 'A tribe from the family of so and so killed so and so, inform us who killed him?'

قال: انتوني ببقرة. قالوا أ تَنَحُّدْنَا هُرُوًّا قَالَ أَعُوذُ بِاللهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ و لو أنهم عمدوا إلى أي بقرة أجزأتهم، و لكن شددوا فشد الله عليهم.

He^{as} said: 'Bring me a cow'. They said, '**They said: Are you taking us for mockery? He said: I seek Refuge with Allah from becoming one of the ignorant**

⁴⁴ Tafseer Imam Hassan Al Askari^{asws} – S 140

⁴⁵ تفسير العياشي 1: 59 / 47 و 60.

⁴⁶ تفسير العياشي 1: 58 / 47.

ones [2:67]. And, had they deliberated (at that point), to whichever cow, it would have sufficed them, but they were difficult, so Allah^{azwj} was Difficult upon them.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ يَعْنِي لَا صَغِيرَةٌ وَلَا كَبِيرَةٌ عَوَانٌ بَيْنَ ذَلِكَ وَ لَوْ أَنَّهُمْ عَمَدُوا إِلَىٰ أَيِّ بَقْرَةٍ أَجْرَأْتَهُمْ، وَ لَكِنْ شَدَّدُوا فَشَدَّدَ اللَّهُ عَلَيْهِمْ.

They said: ‘Supplicate for us to your Lord to clarify for us what it is’. He said: He is Saying, “It is a cow neither with calves nor a virgin – meaning neither too young nor too old, of an age between that; therefore do what you are being Commanded”. [2:68] And had they deliberated to whichever cow, it would have suffice them, but they were difficult, so Allah^{azwj} was Difficult upon them.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءُ فَاقْعَ لَوْنُهَا تَسْرُ النَّاطِرِينَ وَ لَوْ أَنَّهُمْ عَمَدُوا إِلَىٰ بَقْرَةٍ لِأَجْرَأْتَهُمْ، وَ لَكِنْ شَدَّدُوا فَشَدَّدَ اللَّهُ عَلَيْهِمْ.

They said: ‘Supplicate for us to your Lord to Clarify for us what its colour is’. He said, ‘He^{azwj} is Saying: “It is bright yellow, such that its colour delighting the beholders”. [2:69] And had they deliberated to a cow, it would have suffice them, but they were difficult, so Allah^{azwj} was Difficult upon them.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقْرَ تَشَابَهَ عَلَيْنَا وَ إِنَّا إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَ لَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا الْآنَ جِئْتُ بِالْحَقِّ.

They said: ‘Supplicate for us to your Lord to Clarify for us what it is. The cows are alike upon us, and we will, if Allah so Desires, be guided aright. [2:70] He said: ‘He is Saying: “It is neither a cow trained to plough the land, nor irrigate the farm, sound, there being no blemish in it”. They said: ‘Now you have come with the Truth’. [2:71]

فَطَلَبُوهَا، فَوَجَدَهَا عِنْدَ فَتَىٰ مِنْ بَنِي إِسْرَائِيلَ، فَقَالَ: لَا أُبِيعُهَا إِلَّا بِمَلَأَ مَسْكَ ذَهَبًا. فَجَاءُوا إِلَىٰ مُوسَىٰ، وَ قَالُوا لَهُ ذَلِكَ، فَقَالَ: اشْتَرُوهَا. فَاشْتَرَوْهَا وَ جَاءُوا بِهَا، فَأَمَرَ بِذَبْحِهَا، ثُمَّ أَمَرَ أَنْ يُضْرَبُوا الْمَيْتَ بِذَنْبِهَا، فَلَمَّا فَعَلُوا ذَلِكَ حَبِي الْمَقْتُولِ، وَ قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ ابْنَ عَمِّي قَتَلَنِي دُونَ مَنْ يَدْعِي عَلَيْهِ قَتَلَنِي فَعَلِمُوا بِذَلِكَ قَاتَلَهُ.

So they sought it and they found it in the presence of a youth from the Children of Israel. But he said, ‘I will not sell it with except for a bull skin filled with gold’. So they came over to Musa^{as} and they said that to him^{as}. He^{as} said: ‘Buy it’. So they bought it and came over with it. He^{as} ordered them with slaughtering it, then instructed that they strike the deceased with its tail. So when they did that, the killed ones (became) alive and said, ‘O Rasool^{as} of Allah^{azwj}! A son of my uncle killed me besides the one who invited me over it for my killing’. Thus, they knew by that, his killer.

فَقَالَ لِرَسُولِ اللَّهِ مُوسَىٰ (عَلَيْهِ السَّلَامُ) بَعْضُ أَصْحَابِهِ: إِنَّ هَذِهِ الْبَقْرَةَ لَهَا نَبَأٌ. فَقَالَ: وَ مَا هُوَ؟ قَالُوا: إِنَّ فَتَىٰ مِنْ بَنِي إِسْرَائِيلَ كَانَ بَارًا بِأَبِيهِ، وَ إِنَّهُ اشْتَرَىٰ بِبَيْعِ فَجَاءَ إِلَىٰ أَبِيهِ وَ الْأَقَالِيدَ تَحْتَ رَأْسِهِ، فَكَرِهَ أَنْ يَوْقِظَهُ، فَتَرَكَ ذَلِكَ الْبَيْعَ، فَاسْتَبْقِظَ أَبُوهُ، فَأَخْبِرَهُ، فَقَالَ لَهُ: أَحْسَنْتَ، خَذْ هَذِهِ الْبَقْرَةَ فَهِيَ لَكَ عَوْضًا لِمَا فَاتَكَ-

So, some of his^{as} companions said to Rasool^{as} of Allah^{azwj} Musa^{as}: ‘This cow, there is some news for it?’ He^{as} said, ‘And what is it?’. They said, ‘A youth from the Children of Israel was rightful with his father, and he had bought something. So he came over to his father and the keys (to the money) was beneath his head, and he disliked waking him. So he left that sale. His father woke up (later one), and he informed him.

So he said to him, 'Excellent! Take this cow, for it is for you instead of what (deal) you lost'.

قال- فقال له رسول الله موسى (عليه السلام): انظر إلى البير ما بلغ أهله!». .

He^{asws} said: 'So Rasool^{as} of Allah^{azwj} Musa^{as} said to him: 'Look at the righteousness, what (benefits) reach its performer!''.⁴⁷

VERSES 72 & 73

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ {72}

[2:72] And when you killed a soul, so you disputed with regards to it, and Allah was to Bring forth what you were concealing [2:73]

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۗ كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ {73}

So We Said: Strike it with part of it. Thus Allah Revives the dead, and He Shows you His Signs so that you may be minding

فَذَلِكَ مَا قَالَ اللَّهُ عَزَّ وَجَلَّ: وَ إِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا اخْتَلَفْتُمْ فِيهَا وَ تَدَّارَأْتُمْ، أَلْقَى بَعْضُكُمُ الدَّنْبَ فِي قَتْلِ الْمَقْتُولِ عَلَى بَعْضٍ، وَ دَرَأَهُ عَنِ نَفْسِهِ وَ دَوِيهِ وَ اللَّهُ مُخْرِجٌ مُظْهِرٌ مَا كُنْتُمْ تَكْتُمُونَ مَا كَانَ مِنْ خَبَرِ الْقَاتِلِ، وَ مَا كُنْتُمْ تَكْتُمُونَ مِنْ إِرَادَةِ تَكْذِيبِ مُوسَىٰ عَ بِاقْتِرَاحِكُمْ عَلَيْهِ مَا قَدَرْتُمْ أَنَّ رَبَّهُ لَا يُجِيبُهُ إِلَيْهِ.

(Imam Hassan Al-Askari^{asws} said): 'So that is what Allah^{azwj} Mighty and Majestic Said **[2:72] And when you killed a soul, so you disputed with regards to it** – You differed with regards to it and investigated. One of you cast the sin regarding the murder of the killed one, upon the other, and disputed it from himself and impeded it, **and Allah was to Bring forth** – Manifest **what you were concealing** – whatever was from the news of the killer, and what you were concealing from the intention of belying Musa^{as} by suggesting to him^{as} what you were reckoning that his^{as} Lord^{azwj} would not Answer to him^{as}.

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا بِبَعْضِ النَّبْرَةِ كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ فِي الدُّنْيَا وَ الْآخِرَةِ- كَمَا أَحْيَا الْمَيِّتَ بِمُلَاقَاةِ مَيِّتٍ آخَرَ لَهُ. أَمَا فِي الدُّنْيَا فَيَلْقَى مَاءَ الرَّجُلِ مَاءَ الْمَرْأَةِ- فَيَحْيِي اللَّهُ الَّذِي كَانَ فِي الْأَصْلَابِ وَ الْأَرْحَامِ حَيًّا.

So We Said: Strike it with part of it – with a part of the cow. **Thus, Allah Revives the dead** – in the world and the Hereafter, just as dead is revived by a dead one meeting another dead one of it. As for in the world – so the water of the man meets the water of the woman, and Allah^{azwj} Revives which was in the loins and the wombs as alive.

وَ أَمَا فِي الْآخِرَةِ فَإِنَّ اللَّهَ تَعَالَىٰ يُنْزِلُ بَيْنَ نَفْخَتِي الصُّورِ- بَعْدَ مَا يُنْفَخُ النَّفْخَةُ الْأُولَىٰ مِنْ دُوَيْنِ السَّمَاءِ الدُّنْيَا- مِنَ الْبَحْرِ الْمَسْجُورِ الَّذِي قَالَ اللَّهُ تَعَالَىٰ [فِيهِ] وَ الْبَحْرِ الْمَسْجُورِ وَ هِيَ مَنِي كَمَنِي الرَّجَالِ، فَيَمْطَرُ ذَلِكَ عَلَى الْأَرْضِ فَيَلْقَى الْمَاءَ الْمَنِي مَعَ الْأَمْوَاتِ الْبَالِيَةِ فَيَنْبُتُونَ مِنَ الْأَرْضِ وَ يُحْيُونَ.

⁴⁷ عيون أخبار الرضا (عليه السلام): 2: 13 / 31

And as for in the Hereafter, so Allah^{azwj} the Exalted would Send down between the two blowing of the trumpet – after the first blowing of the trumpet, from the reverberations of the sky of the world – from the swollen seas which Allah^{azwj} the Exalted Said regarding it **And the swollen sea [52:6]** and it would be semen like the semen of the man. So that would rain upon the earth and the water of the semen would meet with the worn out dead ones, so they would be growing from the earth and be living.

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ: وَ يُرِيكُمْ آيَاتِهِ سَائِرَ آيَاتِهِ سِوَى هَذِهِ الدَّلَالَاتِ عَلَى تَوْحِيدِهِ وَ نُبُوَّةِ مُوسَى ع نَبِيِّهِ، وَ فَضْلِ مُحَمَّدٍ ص عَلَى الْخَلَائِقِ سَيِّدِ إِمَائِهِ وَ عِبِيدِهِ، وَ تَبْيِينِهِ فَضْلَهُ وَ فَضْلَ إِلِهِ الطَّيِّبِينَ- عَلَى سَائِرِ خَلْقِ اللَّهِ أَجْمَعِينَ.

Then Allah^{azwj} Mighty and Majestic Said **and He Shows you His Signs** – the rest of His^{azwj} Signs besides the proofs upon His^{azwj} Tawheed (Oneness), and the Prophet-hood of Musa^{as} His^{azwj} Prophet^{as}, and the merits of Muhammad^{saww} upon the creatures as the Chief of His^{azwj} maids and His^{azwj} servants, and His^{azwj} Manifesting his^{saww} merits and the merits of his^{saww} goodly Progeny^{asws} over the rest of the creatures of Allah^{azwj}, altogether.

أَعَلَّكُمْ تَعْمَلُونَ [تَعْتَبِرُونَ- وَ تَتَفَكَّرُونَ] أَنْ الَّذِي يَفْعَلُ هَذِهِ الْعَجَائِبِ- لَا يَأْمُرُ الْخَلْقَ إِلَّا بِالْحِكْمَةِ، وَ لَا يَخْتَارُ مُحَمَّدًا وَ آلَهُ إِلَّا لِأَنَّهُمْ أَفْضَلُ ذَوِي الْأَلْبَابِ.

so that you may be minding – taking a lesson – and pondering that the One^{azwj} Who Does these wonders would not Command the creatures except with the Wisdom, nor would He^{azwj} have Chosen Muhammad^{saww} and his^{saww} Progeny^{asws} except that they are the most superior of the ones with the intellect.”⁴⁸

VERSE 74

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

Then your hearts hardened from after that, so these were like rocks, or more intense in hardness; and from the rocks there are (some) from which rivers burst forth, and from these there are (some) which split asunder so the water comes out from them, and from these there are some which fall down out of fear of Allah, and Allah is not heedless of what you are doing [2:74]

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَجَلَّ: ثُمَّ قَسَتْ قُلُوبُكُمْ عَسَتْ وَ جَفَّتْ وَ بَيَّسَتْ مِنَ الْخَيْرِ وَ الرَّحْمَةِ [قُلُوبُكُمْ] مَعَاشِيرَ الْيَهُودِ مِنْ بَعْدِ ذَلِكَ مِنْ بَعْدِ مَا بَيَّنَّتْ مِنَ الْآيَاتِ الْبَاهِرَاتِ فِي زَمَانِ مُوسَى ع، وَ مِنَ الْآيَاتِ الْمُعْجَزَاتِ- الَّتِي شَاهَدْتُمُوهَا مِنْ مُحَمَّدٍ.

The Imam (Hassan Al-Askari^{asws}) said: ‘Allah^{azwj} Mighty and Majestic Says **[2:74] Then your hearts hardened** – tired, and dried, and withered from the goodness and the mercy – your hearts – group of Jews, **from after that** – from after what had been Manifested from the compelling Signs during the era of Musa^{as}, and from the Signs, the miracles which you have witnessed from Muhammad^{saww}.

⁴⁸ Tafseer Imam Hassan Al Askari^{asws} – S 140

فَهِيَ كَالْحِجَارَةِ الْيَابِسَةِ لَا تَرْتُشِحُ بِرُطُوبَةٍ، وَ لَا يَنْتَفِضُ مِنْهَا مَا يُنْتَفَعُ بِهِ، أَيَّ أَنْكُمْ لَا حَقَّ لِلَّهِ تَعَالَى تُؤَدُّونَ، وَ لَا [مِنْ] أَمْوَالِكُمْ وَ لَا مِنْ مَوَاشِيهَا تَتَصَدَّقُونَ، وَ لَا بِالْمَعْرُوفِ تَتَكَرَّمُونَ وَ تَجُودُونَ، وَ لَا الصَّيْفَ تُفْرُونَ، وَ لَا مَكْرُوباً تُغِيثُونَ، وَ لَا بِشَيْءٍ مِنَ الْإِنْسَانِيَّةِ تُعَاشِرُونَ وَ تُعَامِلُونَ.

So these were like rocks – the dried, not being sprinkled with moisture, nor giving rise from it what could be benefitted with, i.e., you are not discharging the rights of Allah^{azwj} the Exalted, neither from your wealth nor from your lives are you giving charity, nor honouring with the enjoining of the good and being benevolent, nor are you assisting the weak, nor helping the distressed, nor are you associating and doing anything from the humanitarian deeds.

أَوْ أَشَدُّ قَسْوَةً إِنَّمَا هِيَ فِي قَسَاوَةِ الْأَحْجَارِ أَوْ أَشَدُّ قَسْوَةً أَبْهَمَ عَلَى السَّمِيعِينَ وَ لَمْ يُبَيِّنْ لَهُمْ، كَمَا يَقُولُ الْقَائِلُ: أَكَلْتُ خُبْزاً أَوْ لَحْمًا، وَ هُوَ لَا يُرِيدُ بِهِ أَنِّي لَا أُدْرِي مَا أَكَلْتُ، بَلْ يُرِيدُ [بِهِ] أَنْ يُبَيِّنَ عَلَى السَّمِيعِ- حَتَّى لَا يَعْلَمَ مَا ذَا أَكَلِ، وَ إِنْ كَانَ يَعْلَمُ أَنَّهُ قَدْ أَكَلَ.

Or more intense in hardness – but rather it is in the hardness of the rocks **or more intense in hardness** – ambiguous upon the listeners and it's not clear for them, just as the speaker is saying, 'I ate bread or meat', and he does not intend by it, 'I don't know what I ate', but he intends by it to be ambiguous upon the listener until he does not know what he ate, and even though he knew what he had eaten.

وَ لَيْسَ مَعْنَاهُ: بَلْ أَشَدُّ قَسْوَةً، لِأَنَّ هَذَا اسْتِنْدْرَاكٌ غَلَطٌ، وَ هُوَ عَرَّ وَ جَلَّ يَرْتَفِعُ [عَنْ] أَنْ يَغْلَطَ فِي خَيْرٍ- ثُمَّ يَسْتَنْدِرُكَ عَلَى نَفْسِهِ الْغَلَطُ، لِأَنَّهُ الْعَالِمُ بِمَا كَانَ وَ بِمَا يَكُونُ- وَ بِمَا لَا يَكُونُ أَنْ لَوْ كَانَ كَيْفَ كَانَ يَكُونُ، وَ إِنَّمَا يَسْتَنْدِرُكَ الْغَلَطُ عَلَى نَفْسِهِ الْمَخْلُوقِ الْمَنْقُوصِ.

And it isn't its meaning **or more intense in hardness**, because this is the wrong correction, and He^{azwj} is the Mighty and Majestic, Loftier than being wrong in information, then correct the mistake upon Himself^{azwj}, because He^{azwj} is the Knower with what has existed and with what would be existing, that if it did come into existence, how its existence would be. And rather, the correction of the mistake upon himself is for the creatures, the deficient ones.

وَ لَا يُرِيدُ بِهِ أَيْضًا: فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ- أَيَّ وَ أَشَدُّ قَسْوَةً لِأَنَّ هَذَا تَكْذِيبُ الْأَوَّلِ بِالثَّانِي، لِأَنَّهُ قَالَ: فَهِيَ كَالْحِجَارَةِ فِي الشَّدَّةِ- لَا أَشَدُّ مِنْهَا وَ لَا أَلْيَنُ، فَإِذَا قَالَ بَعْدَ ذَلِكَ: أَوْ أَشَدُّ فَقَدْ رَجَعَ عَنْ قَوْلِهِ الْأَوَّلِ: إِنَّهَا لَيْسَتْ بِأَشَدَّ، وَ هَذَا مِثْلُ أَنْ يَقُولَ: لَا يَجِيءُ مِنْ قُلُوبِكُمْ خَيْرٌ لَا قَلِيلٌ وَ لَا كَثِيرٌ.

And He^{azwj} does not Intend by it, as well **so these were like rocks, or more intense** - i.e. worse **in hardness**, because this is a falsification of the first by the second, because He^{azwj} Said **so these were like rocks** regarding the hardness, not being harder than it nor softer. So when He^{azwj} Said after that **or more intense**, so He^{azwj} has Retracted from His^{azwj} first Words that these aren't with any more hardness. And this is an example that He^{azwj} is Saying: "There would not be coming from their hearts, any goodness, neither little nor more".

فَأَبْهَمَ عَرَّ وَ جَلَّ فِي الْأَوَّلِ حَيْثُ قَالَ: أَوْ أَشَدُّ. وَ بَيَّنَّ فِي الثَّانِي أَنْ قُلُوبَهُمْ أَشَدُّ قَسْوَةً مِنَ الْحِجَارَةِ- لَا يَقُولِي: أَوْ أَشَدُّ قَسْوَةً وَ لَكِنْ يَقُولِي تَعَالَى: وَ إِنْ مِنَ الْحِجَارَةِ لَمَا يَنْفَجِرُ مِنْهُ الْأَنْهَارُ أَيَّ فَهِيَ فِي الْقَسَاوَةِ بِحَيْثُ لَا يَجِيءُ مِنْهَا الْخَيْرُ [يَا يَهُودُ] وَ فِي الْحِجَارَةِ مَا يَنْفَجِرُ مِنْهُ الْأَنْهَارُ- فَيَجِيءُ بِالْخَيْرِ وَ الْغِيَاثِ لِيَنِي أَدَمَ.

So the Mighty and Majestic did not Reveal in the first instance where He^{azwj} Said **or Intense**, and Explained during the second that their hearts were intensely harder

than the rocks, not by His^{azwj} Words **or more intense in hardness**, but by His^{azwj} Words **and from the rocks there are (some) from which rivers burst forth** – i.e. So it is regarding the hardness by where there would not be coming any goodness from it – O Jews – and among the rocks there are (some) from which rivers burst forth, so he would come with the goodness and to the help of the sons of Adam^{as}.

وَ إِنَّ مِنْهَا مِنَ الْحَجَارَةِ لَمَا يَشَقُّ فَيَخْرُجُ مِنْهُ الْمَاءُ وَ هُوَ مَا يَقَطُرُ مِنْهُ الْمَاءُ فَهُوَ خَيْرٌ مِنْهَا- دُونَ الْأَنْهَارِ الَّتِي يَتَفَجَّرُ مِنْ بَعْضِهَا، وَ قُلُوبُهُمْ لَا يَتَفَجَّرُ مِنْهَا الْخَيْرَاتِ وَ لَا يَشَقُّ فَيَخْرُجُ [مِنْهَا] قَلِيلٌ مِنَ الْخَيْرَاتِ، وَ إِنَّ لَمْ يَكُنْ كَثِيرًا.

And from these – from the rocks **there are (some) which split asunder so the water comes out from them**, and it is what the water drips from, so it is better one of these, besides the ones from which the rivers burst out of, and their hearts are such that the goodness does not burst out from it, nor do they split so there would come out from these, a little from the goodness, and even if it does not happen to be a lot.

ثُمَّ قَالَ اللَّهُ تَعَالَى: وَ إِنَّ مِنْهَا يَعْنِي مِنَ الْحَجَارَةِ لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ إِذَا أَقْسَمَ عَلَيْهَا بِاسْمِ اللَّهِ وَ بِأَسْمَاءِ أَوْلِيَائِهِ: مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ الطَّيِّبِينَ مِنْ آلِهِمْ ص، وَ لَيْسَ فِي قُلُوبِكُمْ شَيْءٌ مِنْ هَذِهِ الْخَيْرَاتِ.

Then Allah^{azwj} the Exalted Said **and from these** – meaning from the rocks, **there are (some) which fall down out of fear of Allah**, when there is sworn upon it with the Name of Allah^{azwj} and with the Names of His^{azwj} Guardians – Muhammad^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the goodly ones from their^{asws} Progeny^{asws}, but there isn't in their hearts anything from this goodness.

وَ مَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ بَلْ عَلِيمٌ بِهِ، يُجَازِيكُمْ عَنْهُ بِمَا هُوَ بِهِ عَادِلٌ عَلَيْكُمْ وَ لَيْسَ بِظَالِمٍ لَكُمْ، يُشَدِّدُ حِسَابَكُمْ، وَ يُؤَلِّمُ عِقَابَكُمْ.

And Allah is not heedless of what you are doing – But He^{azwj} is a Knower with it. He^{azwj} would Rewarding you about it with what He^{azwj} would be Just with it upon you all, and He^{azwj} wouldn't be the least unjust to you by being Harsh in your Reckoning and Pain you in your Punishments⁴⁹.

⁴⁹ Tafseer Imam Hassan Al Askari^{asws} – S 141