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## CHAPTER 2

### AL-BAQARAH

#### (286 VERSES)

#### PART FOUR – VERSES 75 - 96

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### VERSE 75

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

***Are you wishing that they would be believing in you all, and there was a party from among them hearing the Speech of Allah, then they were altering it from after having understood it, while they were knowing? [2:75]***

فَقَالَ عَزَّ وَ جَلَّ: يَا مُحَمَّدُ أَ تَطْمَعُونَ أَنْتَ وَ أَصْحَابُكَ - مِنْ عَلِيِّ وَ آلِهِ الطَّيِّبِينَ أَنْ يُؤْمِنُوا لَكُمْ هَؤُلَاءِ الْيَهُودُ الَّذِينَ هُمْ بِحُجَجِ  
اللَّهِ قَدْ بَهَرْتُمُوهُمْ، وَ بَايَاتِ اللَّهِ وَ دَلَائِلِهِ الْوَاضِحَةِ قَدْ فَهَرْتُمُوهُمْ، أَنْ يُؤْمِنُوا لَكُمْ، وَ يُصَدِّقُوكُمْ بِقُلُوبِهِمْ، وَ يُبْدُوا فِي الْخَلَوَاتِ  
لِشَيَاطِينِهِمْ شَرِيفَ أَحْوَالِكُمْ.

(The Imam Hassan Al-Askari<sup>asws</sup> said): ‘So The Mighty and Majestic Said: O Muhammad<sup>saww</sup>! ***Are you wishing*** – you<sup>saww</sup> and your<sup>saww</sup> companions from Ali<sup>asws</sup> and his<sup>asws</sup> goodly Progeny<sup>asws</sup> ***that they would be believing in you all*** – these Jews, those whom you<sup>saww</sup> have impressed, and by the Signs of Allah<sup>azwj</sup> and His<sup>azwj</sup> clear proofs you<sup>saww</sup> have overcome them – that they would be believing in you<sup>saww</sup> and they would be ratifying you<sup>saww</sup> with their hearts, but they (in fact ally with) Satans<sup>la</sup> in the privacies then (how) would they be admitting to your<sup>asws</sup> nobility?

وَ قَدْ كَانَ فَرِيقٌ مِنْهُمْ يَعْنِي مِنْ هَؤُلَاءِ الْيَهُودِ مِنْ بَنِي إِسْرَائِيلَ يَسْمَعُونَ كَلَامَ اللَّهِ فِي أَصْلِ جَبَلِ طُورِ سَيْنَاءَ، وَ أَوَامِرِهِ وَ نَوَاهِيهِ ثُمَّ  
يُحَرِّفُونَهُ عَمَّا سَمِعُوهُ - إِذَا أَدَّوهُ إِلَى مَنْ وَرَاءَهُمْ مِنْ سَائِرِ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مَا عَقَلُوهُ وَ عَلِمُوا أَنََّّهُمْ فِيَمَا يَقُولُونَهُ كَاذِبُونَ وَ هُمْ  
يَعْلَمُونَ أَنََّّهُمْ فِي قُلُوبِهِمْ كَاذِبُونَ.

***And there was a party from among them*** – meaning the Jews from the Children of Israel, ***hearing the Speech of Allah*** – at the base of the Mount Toor of Sinai, and its Commandments and its Prohibitions, ***then they were altering it*** – from what they had heard it, when they repeated it to the ones (left) behind them from the Children of Israel, ***from after having understood it***, and they were knowing (full well) that with their words, they are lying, ***while they were knowing*** – in their hearts that they are lying.

وَذَلِكَ أَنَّهُمْ لَمَّا صَارُوا مَعَ مُوسَى إِلَى الْجَبَلِ، فَسَمِعُوا كَلَامَ اللَّهِ، وَ وَقَفُوا عَلَى أَوَامِرِهِ وَ نَوَاهِيهِ، رَجَعُوا فَأَذَوْهُ إِلَى مَنْ بَعْدَهُمْ فَشَقَّ عَلَيْهِمْ، فَأَمَّا الْمُؤْمِنُونَ مِنْهُمْ فَتَبَتُوا عَلَى إِيْمَانِهِمْ - وَ صَدَقُوا فِي نِيَّاتِهِمْ.

And that is, when they came to be with Musa<sup>as</sup> at the mountain so they heard the Speech of Allah<sup>azwj</sup>, and they were pausing upon His<sup>azwj</sup> Commands and His<sup>azwj</sup> Prohibitions, they returned and repeated it to the ones after them. So it was grievous upon them. But, as for the *Momineen* from them, they were steadfast upon their *Eman*, and they were being truthful in their intentions.

وَأَمَّا أَسْلَافُ هَؤُلَاءِ الْيَهُودِ الَّذِينَ نَافَقُوا رَسُولَ اللَّهِ ص فِي هَذِهِ الْقَضِيَّةِ - فَإِنَّهُمْ قَالُوا لِبَنِي إِسْرَائِيلَ: إِنَّ اللَّهَ تَعَالَى قَالَ لَنَا هَذَا، وَ أَمَرَنَا بِمَا ذَكَرْنَاهُ لَكُمْ وَ نَهَاَنَا، وَ اتَّبَعْنَا ذَلِكَ بِأَنَّا كُنَّا إِِنْ صَعِبَ عَلَيْكُمْ مَا أَمَرْتُمْ بِهِ - فَلَا عَلَيْنَا أَنْ [لَا تَفْعَلُوهُ - وَ إِنْ صَعِبَ عَلَيْكُمْ مَا عَنْهُ نَهَيْتُمْكُمْ - فَلَا عَلَيْنَا أَنْ] تَرْكِبُوهُ وَ تُؤَاقِعُوهُ. [هَذَا] وَ هُمْ يَعْلَمُونَ أَنَّهُمْ يَقُولُهُمْ هَذَا كَاذِبُونَ.

As for the ancestor of these Jews, those who were hypocritical to Rasool-Allah<sup>saww</sup> in these Judgments, they said to the Children of Israel, 'Surely, Allah<sup>azwj</sup> the Exalted Said this to us, and Commanded us and Prohibited us with what we are mentioning to you all, and obey that. If it turns out that it is difficult upon you what you are being Commanded with, so it is not (Obligatory) upon you that you should be doing it; and if it is difficult upon you what we are prohibiting you from, so it is not upon you that you should be leaving it and be indulging in it – this – and they were knowing (full well) that they, by this speech of theirs, were lying.<sup>1</sup>

## VERSES 76 & 77

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِغَضِهمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ ۖ أَفَلَا تَعْقِلُونَ {76}

***And when they are meeting those who are believing they are saying: 'We believe!', and when they are alone with each other they are saying: 'Are you narrating them with what Allah has Disclosed upon you in order for them to argue with you by it in the Presence of your Lord? Are you not understanding? [2:76]***

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ {77}

***Or are they not knowing that Allah Knows what they are keeping as secret and what they are announcing? [2:77]***

<sup>1</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 142

ثُمَّ أَظْهَرَ اللَّهُ تَعَالَى (عَلَى نِفَاقِهِمُ الْآخِرِ) مَعَ جَهْلِهِمْ. فَقَالَ عَزَّ وَ جَلَّ: وَ إِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا كَانُوا إِذَا لَقُوا سَلَمَانَ وَ الْمِقْدَادَ وَ أَبَا ذَرٍّ وَ عَمَّاراً قَالُوا آمَنَّا كَيْفَإِنكُمْ، إِيْمَاناً بِنُبُوَّةِ مُحَمَّدٍ ص، مَقْرُوناً [بِالْإِيْمَانِ] بِإِمَامَةِ أَخِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع، وَ بِأَنَّهُ أَخُوهُ الْهَادِي، وَ وَزِيرُهُ [الْمُوَالِي] وَ خَلِيفَتُهُ عَلَى أُمَّتِهِ وَ مُنْجِزُ عِدَّتِهِ، وَ الْوَالِي بِدِمَّتِهِ وَ النَّاهِضُ بِأَعْبَاءِ سِيَاسَتِهِ، وَ قَيِّمُ الْخَلْقِ، وَ الدَّائِدُ لَهُمْ عَنْ سَخَطِ الرَّحْمَنِ - الْمَوْجِبُ لَهُمْ - إِنْ أَطَاعُوهُ - رَضَى الرَّحْمَنُ.

(The Imam Hassan Al-Askari<sup>asws</sup> said): 'Then (during the time of Rasool Allah<sup>saww</sup>) Allah<sup>azwj</sup> the Exalted Manifested the extent of their hypocrisy, along with their ignorance, so the Mighty and Majestic Said: **And when they are meeting those who are believing they are saying: 'We believe!'** - It was so that when they (the hypocrites among Muslims) were meeting Salman<sup>as</sup>, and Al-Miqdad<sup>as</sup>, and Abu Zarr<sup>as</sup>, and Ammar<sup>as</sup>, they were saying, 'We believe!' just like your *Emans* – *Eman* in the Prophet-hood of Muhammad<sup>saww</sup> paired with the *Eman* in the Imamate of his<sup>saww</sup> brother Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and that he<sup>asws</sup> is his<sup>saww</sup> brother, the Guide, and his<sup>saww</sup> Vizier – the Master – and his<sup>saww</sup> Caliph upon his<sup>saww</sup> community, and the fulfiller of his<sup>saww</sup> promises, and the fulfiller of his<sup>saww</sup> guarantees, and the implementer of his<sup>saww</sup> rules, and custodian of the people, and their saviour from the Wrath of the Beneficent Obligated for them – if they were to obey him<sup>asws</sup> – (the would achieve) the Pleasure of the Beneficent.

وَ أَنَّ خُلَفَاءَهُ مِنْ بَعْدِهِ هُمُ النُّجُومُ الرَّاهِرَةُ، وَ الْأَقْمَارُ الْمُنِيرَةُ، وَ الشَّمْسُ الْمُضِيئَةُ الْبَاهِرَةُ، وَ أَنَّ أَوْلِيَاءَهُمْ أَوْلِيَاءُ اللَّهِ، وَ أَنَّ أَعْدَاءَهُمْ أَعْدَاءُ اللَّهِ.

And that his<sup>saww</sup> Caliphs from after him<sup>saww</sup>, they<sup>asws</sup> are the luminous stars, the radiant moons, and the dazzling bright suns, and that their<sup>asws</sup> friends are the friends of Allah<sup>azwj</sup>, and that their<sup>asws</sup> enemies are the enemies of Allah<sup>azwj</sup>.

فَلَمَّا أَفْضَى بَعْضُ هَؤُلَاءِ الْيَهُودِ إِلَى بَعْضٍ - قَالُوا: أَيُّ شَيْءٍ صَنَعْتُمْ أَخْبَرْتُمُوهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ - مِنَ الدَّلَالَةِ عَلَى صِدْقِ نُبُوَّةِ مُحَمَّدٍ ص، وَ إِمَامَةِ أَخِيهِ عَلِيِّ ع لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ بِأَنَّكُمْ كُنْتُمْ قَدْ عَلِمْتُمْ هَذَا وَ شَاهَدْتُمُوهُ - فَلَمْ تُؤْمِنُوا بِهِ وَ لَمْ تُطِيعُوهُ.

So, when these Jews arrived to the others (hypocrites), they (Jews) said, 'Which thing did you do? **'Are you narrating them with what Allah has Disclosed upon you** - from the proofs upon the truthfulness of the Prophet-hood of Muhammad<sup>saww</sup> and the Imamate of his<sup>saww</sup> brother Ali<sup>asws</sup> **in order for them to argue with you by it in the Presence of your Lord?**' – that you have known this and witnessed it, but did not believe in it and did not obey it'.

وَ قَدَرُوا بِجَهْلِهِمْ أَنَّهُمْ إِنْ لَمْ يُخْبَرُوا بِتِلْكَ الْآيَاتِ - لَمْ يَكُنْ لَهُ عَلَيْهِمْ حُجَّةٌ فِي غَيْرِهَا

And they (Jews at the time of Prophet Musa<sup>as</sup>) reckoned in their ignorance, that they, if they do not inform them (the generality of the Jews) with those Signs, there would not be an argument for it upon them regarding others.

ثُمَّ قَالَ عَزَّ وَ جَلَّ: أَمْ فَلَا تَعْقِلُونَ أَنَّ [هَذَا] الَّذِي تُخْبِرُونَهُمْ [بِهِ] بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ - مِنْ دَلَائِلِ نُبُوَّةِ مُحَمَّدٍ ص حُجَّةٌ عَلَيْكُمْ عِنْدَ رَبِّكُمْ!

Then Allah<sup>azwj</sup> Mighty and Majestic Said: **Are you not understanding?** – that this, which you are informing with, is from **what Allah has Disclosed upon you**, from the proofs of the Prophet-hood of Muhammad<sup>saww</sup>, and is an argument against you **in the Presence of your Lord?**

قَالَ اللَّهُ عَزَّ وَ جَلَّ: أَمْ لَا يَعْلَمُونَ يَعْنِي أَوْ لَا يَعْلَمُ هَؤُلَاءِ الْقَائِلُونَ لِإِخْوَانِهِمْ: «أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ»: أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ مِنْ عَدَاوَةِ مُحَمَّدٍ ص وَ يُضْمِرُونَهُ مِنْ أَنَّ إِظْهَارَهُمُ الْإِيمَانَ بِهِ - أَمْكُنْ لَهُمْ مِنْ اصْطِلَامِهِ وَ إِبَارَةِ أَصْحَابِهِ وَ مَا يُعْلِنُونَ مِنَ الْإِيمَانِ ظَاهِرًا لِلْإِنْسَانِ، وَ يَقِفُوا بِهِ عَلَى أَسْرَارِهِمْ فَيُذَيِّعُوهَا بِحَضْرَةِ مَنْ يَضُرُّهُمْ.

Then Allah<sup>azwj</sup> Mighty and Majestic Said: **Or are they not knowing?** – meaning, ‘Or are they not knowing, those speakers to their brethren, **‘Are you narrating them with what Allah has Disclosed upon you’, that Allah Knows what they are keeping as secret** – from the enmity to Muhammad<sup>saww</sup>, and are keeping it in their consciences from their displaying of the *Eman* in it and the possibility of it being a lesson for his<sup>as</sup> companions, **and what they are announcing?** – from the apparent *Eman* in order to get their sympathy, and they are refraining with it from their secrets. Thus, they are wasting it in the presence of the one who would harm them.

وَ أَنَّ اللَّهَ لَمَّا عَلِمَ ذَلِكَ دَبَّرَ لِمُحَمَّدٍ تَمَامَ أَمْرِهِ، وَ بُلُوغَ غَايَةِ مَا أَرَادَهُ اللَّهُ بِبَعْثِهِ وَ أَنَّهُ يُسَمُّ أَمْرَهُ، وَ أَنَّ نِفَاقَهُمْ وَ كَيْدَهُمْ لَا يَضُرُّهُ.

And that Allah<sup>azwj</sup>, Let Muhammad<sup>saww</sup> know that, what they were contriving, the complete of his<sup>saww</sup> matters, and it reached the peak what Allah<sup>azwj</sup> Intended by Sending him<sup>saww</sup>, and he<sup>saww</sup> completed his<sup>saww</sup> matters, and that they hypocrisies and their plots did not harm him<sup>saww</sup>.<sup>2</sup>

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

Abu Ali Al Tabarsy said in Majma Al Bayaan,

‘It has been reported from Abu Ja’far Al-Baqir<sup>asws</sup> having said: ‘There was a group of Jews who weren’t from the obstinate collaborators. When they used to meet the Muslims, they would discuss with them what was in the Torah from the description of Muhammad<sup>saww</sup>. So their elders forbid them from that, and said, ‘Do not bring out to them what is in the Torah from the description of Muhammad<sup>saww</sup>, for they would argue against you by in the Presence of their Lord<sup>azwj</sup>. Thus, the Verses (2:76-77) were Revealed’.<sup>3</sup>

<sup>2</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 142

<sup>3</sup> مجمع البيان 1: 286

## VERSE 78

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

**And from them there are illiterates, not knowing the Book except for wishful thinking, and they are only guessing [2:78]**

قَالَ الْإِمَامُ ع [ثُمَّ] قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا مُحَمَّدُ وَمَنْ هَؤُلَاءِ الْيَهُودُ أُمِّيُونَ لَا يَقْرَءُونَ [الْكِتَابَ] وَلَا يَكْتُبُونَ، كَالْأُمِّيِّ مَنْسُوبٍ إِلَى أُمِّهِ أَيْ هُوَ كَمَا خَرَجَ مِنْ بَطْنِ أُمِّهِ لَا يَقْرَأُ وَلَا يَكْتُبُ

The Imam (Hassan Al-Askari<sup>asws</sup>) said: ‘Then Allah<sup>azwj</sup> the Mighty and Majestic Said: “O Muhammad<sup>saww</sup>! And from these Jews **there are illiterates** – they are neither reading the Book, nor are they writing, just like the illiterate one linked to his mother – i.e., he is just as he came out from the belly of his mother, neither can he read nor write.

لَا يَعْلَمُونَ الْكِتَابَ الْمُنَزَّلَ مِنَ السَّمَاءِ وَلَا الْمَكْتُوبَ بِهِ، وَلَا يُمَيِّزُونَ بَيْنَهُمَا إِلَّا أَمَانِيٍّ أَيْ إِلَّا أَنْ يُقْرَأَ عَلَيْهِمْ وَ يُقَالَ لَهُمْ: [إِنْ] هَذَا كِتَابُ اللَّهِ وَ كَلَامُهُ، لَا يَعْرِفُونَ إِنْ قُرِئَ مِنَ الْكِتَابِ خِلَافُ مَا فِيهِ

**‘Not knowing the Book** – the one Sent down from the sky, nor belying with it, nor are they differentiating between the two **except for wishful thinking** – i.e., except if it is read out upon them, and it is said to them, ‘This is the Book of Allah<sup>azwj</sup> and His<sup>azwj</sup> Speech. They would not be recognising if it is read out to them from the Book differently to what is (actually) in it.

وَ إِنْ هُمْ إِلَّا يَظُنُّونَ أَيْ مَا يَقُولُ هُمْ زُوسَاؤُهُمْ- مِنْ تَكْذِيبِ مُحَمَّدٍ ص فِي بُبُوَّتِهِ، وَ إِمَامَةِ عَلِيِّ ع سَيِّدِ عِزَّتِهِ، وَ هُمْ يُقَلِّدُونَهُمْ مَعَ أَنَّهُ مُحَرَّمٌ عَلَيْهِمْ تَقْلِيدُهُمْ.

**And they are only guessing** – i.e., what their chiefs are saying to them from the belying of Muhammad<sup>saww</sup> regarding his<sup>saww</sup> Prophet-hood, and the Imamate of Ali<sup>asws</sup>, chief of his<sup>saww</sup> family, but they are emulating them (doing the *Taqleed* of their chiefs – the Kafirs), along with (the fact) that being in their *Taqleed* is Forbidden upon them’.

قَالَ: فَقَالَ رَجُلٌ لِلصَّادِقِ ع: فَإِذَا كَانَ هَؤُلَاءِ الْعَوَامُّ مِنَ الْيَهُودِ لَا يَعْرِفُونَ الْكِتَابَ إِلَّا بِمَا يَسْمَعُونَهُ مِنْ عُلَمَائِهِمْ- لَا سَبِيلَ لَهُمْ إِلَى عَزْرِهِ، فَكَيْفَ دَمَّهْمُ بِتَقْلِيدِهِمْ وَ الْقَبُولِ مِنْ عُلَمَائِهِمْ وَ هَلْ عَوَامُّ الْيَهُودِ إِلَّا كَعَوَامَّنَا يُقَلِّدُونَ عُلَمَاءَهُمْ فَإِنْ لَمْ يَجْزِ لِأَوْلِيكَ الْقَبُولِ مِنْ عُلَمَائِهِمْ، لَمْ يَجْزِ لَهُؤُلَاءِ الْقَبُولِ مِنْ عُلَمَائِهِمْ.

He (Imam Hassan Al-Askari<sup>asws</sup>) said, ‘A man said to Al-Sadiq<sup>asws</sup>, ‘So when it was such that these generality of the people from the Jews were not understanding the Book except with what they were hearing from their priests, there not being a way for them to others, so how come they are condemned for being in their *Taqleed* and for accepting from their priests? And are the generality of the Jews except like our own general people (Muslims), being in the *Taqleed* of their priests? So if it is not allowed

for them (Jews), the acceptance from their priests, it is (also) not allowed for them (Muslims), the acceptance from their priests!'

فَقَالَ ع: بَيْنَ عَوَامِنَا وَ عُلَمَائِنَا وَ بَيْنَ عَوَامِّ الْيَهُودِ وَ عُلَمَائِهِمْ فَرْقٌ مِنْ جِهَةٍ وَ تَسْوِيَةٌ مِنْ جِهَةٍ، أَمَّا مِنْ حَيْثُ إِنَّهُمْ اسْتَوَوْا، فَإِنَّ اللَّهَ قَدْ ذَمَّ عَوَامَّنَا بِتَغْلِيلِهِمْ عُلَمَاءَهُمْ كَمَا [قَدْ] ذَمَّ عَوَامَّهُمْ. وَ أَمَّا مِنْ حَيْثُ إِنَّهُمْ افْتَرَقُوا فَلَا.

So he<sup>asws</sup> said: 'Between our generality and our priests, and between the generality of the Jews and their priests, is a difference from one aspect and equality from one aspect. As for from where they the same, So Allah<sup>azwj</sup> has Condemned our generality of being in the *Taqleed* of their priests, just as He<sup>azwj</sup> has Condemned their generalities. And as for from where they are different, so no'.

قَالَ: بَيَّنُّ لِي ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ ص! قَالَ ع: إِنَّ عَوَامَّ الْيَهُودِ كَانُوا قَدْ عَرَفُوا عُلَمَاءَهُمْ بِالْكَذِبِ الصَّرَاحِ، وَ بِأَكْلِ الْحَرَامِ وَ بِالرِّشَا، وَ بِتَغْيِيرِ الْأَحْكَامِ عَنْ وَاجِبِهَا - بِالشَّفَاعَاتِ وَ الْعِنَايَاتِ وَ الْمُصَانَعَاتِ. وَ عَرَفُوهُمْ بِالتَّعَصُّبِ الشَّدِيدِ - الَّذِي يُقَارِفُونَ بِهِ أَذْيَانَهُمْ - وَ أَنَّهُمْ، إِذَا تَعَصَّبُوا أَزَالُوا حُقُوقَ مَنْ تَعَصَّبُوا عَلَيْهِ، وَ أَعْطَوْا مَا لَا يَسْتَحِقُّهُ مَنْ تَعَصَّبُوا لَهُ - مِنْ أَمْوَالِ غَيْرِهِمْ وَ ظَلَمُوهُمْ مِنْ أَجْلِهِمْ.

He said, 'Clarify that for me, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! He<sup>asws</sup> said: 'The generality of the Jews had recognised their priests as being with the blatant lying and consuming the Prohibited, and with the bribery, and the changing of the rulings from its obligations by the intercession, and the favouritism and the fabrications. And they (also) recognised them with the intense prejudices by which they were separating their religions, and they (priests), when they were prejudicial, they declined the rights of the one whom they were prejudicial against, and gave to the one whom they were prejudicial for, what he was not rightful of, from the wealth of the others, and they oppressed them from their reason.

وَ عَرَفُوهُمْ بِأَنَّهُمْ يُقَارِفُونَ الْمُحَرَّمَاتِ، وَ اضْطَرُّوا بِمَعَارِفِ قُلُوبِهِمْ - إِلَى أَنَّ مَنْ فَعَلَ مَا يَفْعَلُونَهُ فَهُوَ فَاسِقٌ، لَا يَجُوزُ أَنْ يُصَدَّقَ عَلَى اللَّهِ، وَ لَا عَلَى الْوَسَائِطِ بَيْنَ الْخَلْقِ وَ بَيْنَ اللَّهِ،

And they (general) recognised them (priests) that they were committing the Prohibitions and were coercive, by the recognition of their hearts that the one who does what they are doing, so he would be a mischief maker. It would not be allowed that he be ratified upon Allah<sup>azwj</sup>, nor upon the arguments between the people and Allah<sup>azwj</sup>.

فَلِذَلِكَ ذَمَّهُمْ [اللَّهُ] لَمَّا قَالُوا مَنْ قَدْ عَرَفُوا، وَ مَنْ قَدْ عَلِمُوا أَنَّهُ لَا يَجُوزُ قَبُولُ خَبَرِهِ، وَ لَا تَصْدِيقُهُ فِي حِكَايَتِهِ، وَ لَا الْعَمَلُ بِمَا يُؤَدِّيهِ إِلَيْهِمْ عَمَّنْ لَمْ يُشَاهِدُوهُ، وَ وَجَبَ عَلَيْهِمُ النَّظَرُ بِأَنْفُسِهِمْ فِي أَمْرِ رَسُولِ اللَّهِ ص إِذْ كَانَتْ دَلَالَتُهُ أَوْضَحَ مِنْ أَنْ تَخْفَى، وَ أَشْهَرُ مِنْ أَنْ لَا تَظْهَرَ لَهُمْ.

Thus, due to that, Allah<sup>azwj</sup> Condemned them, due to their doing *Taqleed* of the one who they recognised (as being such), and the one who had known that it is not allowed to accept his information, nor should he be ratified in his narrations, nor the acting by what they are leading about the one whom they had not witnessed him<sup>as</sup>,

and the obligation upon them of the looking by their own selves regarding the matter of Rasool-Allah<sup>saww</sup>, when his<sup>saww</sup> proofs were more clear than they were concealed, and more publicised than what they had been shown to them.

وَكَذَلِكَ عَوَامٌ أُمِّتْنَا - إِذَا عَرَفُوا مِنْ فُقَهَائِهِمُ الْفُسْقَ الظَّاهِرَ، وَ الْعَصِيَّةَ الشَّدِيدَةَ وَ التَّكَلُّبَ عَلَى حُطَامِ الدُّنْيَا وَ حَرَامِهَا، وَ إِهْلَاكَ مَنْ يَتَعَصَّبُونَ عَلَيْهِ - وَ إِنْ كَانَ لِإِصْلَاحِ أَمْرِهِ مُسْتَحَقًّا، وَ بِالرَّفْقِ بِالرِّبِّ وَ الْإِحْسَانِ عَلَى مَنْ تَعَصَّبُوا لَهُ، وَ إِنْ كَانَ لِلْإِذْلَالِ وَ الْإِهَانَةِ مُسْتَحَقًّا.

And similar to that are the generality of our community, when they are recognising from their high priests (*Fuqahas*), the open mischief, and the intense prejudices, and their snapping up the debris of the world and its Prohibitions, and the destruction of the one they were prejudicial against, even though the correction of his affairs was more deserving, and by the kindness, and the gifting, and the favours upon the one they were prejudicial for, and even though the humiliation and the disgrace is what he was deserving of.

فَمَنْ قَلَّدَ مِنْ عَوَامِنَا [مَنْ] مِثْلَ هَؤُلَاءِ الْفُقَهَاءِ - فَهُمْ مِثْلُ الْيَهُودِ الَّذِينَ دَمَّهُمُ اللَّهُ تَعَالَى بِالتَّقْلِيدِ - لِفَسَقَةِ فُقَهَائِهِمْ.

Thus, the one from our generality who emulates (does the *Taqleed* of) the one like these high priests, so they are like the Jews whom Allah<sup>azwj</sup> the Exalted Condemned for being in the *Taqleed* of their mischievous high priests.

فَأَمَّا مَنْ كَانَ مِنَ الْفُقَهَاءِ صَائِنًا لِنَفْسِهِ، حَافِظًا لِدِينِهِ، مُخَالِفًا لِهَوَاهُ، مُطِيعًا لِأَمْرِ مَوْلَاهُ فَلِلْعَوَامِ أَنْ يُقَلَّدُوهُ. وَ ذَلِكَ لَا يَكُونُ إِلَّا [فِي] بَعْضِ فُقَهَاءِ الشَّيْعَةِ لَا جَمِيعِهِمْ،

But as for the one who was from the high priests (*Fuqaha*), controlling of his self, protective of his Religion, opposed to his personal desires, obedient to the orders of his Master (Imam<sup>asws</sup>), so it is for the generality that he should be referred to (regarding Ahadith). And that does not happen to be except regarding some of the high priests of the Shias, not the entirety of them.

فَإِنَّ مَنْ رَكِبَ مِنَ الْقَبَائِحِ وَ الْفَوَاحِشِ - مَرَائِبَ فَسَقَةِ فُقَهَاءِ الْعَامَّةِ فَلَا تَقْبَلُوا مِنْهُمْ عَنَّا شَيْئًا، وَ لَا كَرَامَةً لَهُمْ، وَ إِنَّمَا كَثُرَ التَّخْلِيطُ - فِيمَا يَتَحَمَّلُ عَنَّا أَهْلُ الْبَيْتِ لِذَلِكَ، لِأَنَّ الْفُسْقَةَ يَتَحَمَّلُونَ عَنَّا، فَهُمْ يُحَرِّفُونَهُ بِأَسَرِّهِ لِحُطْلِهِمْ، وَ يَضْعُونَ الْأَشْيَاءَ عَلَى غَيْرِ [مَوَاضِعِهَا] وَ يُجَوِّهَهَا - لِقَلَّةِ مَعْرِفَتِهِمْ وَ آخِرِينَ يَتَعَمَّدُونَ الْكَذِبَ عَلَيْنَا - لِيُحَرِّفُوا مِنْ عَرَضِ الدُّنْيَا - مَا هُوَ زَادُهُمْ إِلَى نَارِ جَهَنَّمَ.

So if one perpetrates from the ugliness and the immoralities like that perpetrated by the mischievous high priests of the general Muslims, then do not be accepting from them anything about us<sup>asws</sup> (our<sup>asws</sup> Ahadith) nor is there any prestige for them. But rather, a lot is mixed up regarding what is being carried from us<sup>asws</sup>, the People<sup>asws</sup> of the Household for that, because the mischief makers are carrying from us<sup>asws</sup>. So, they are altering it in its entirety due to their ignorance, and they are placing things upon other than this (rightful) place, and it's (correct) perspective, due to the scarcity of their understanding. And the others are deliberating the lies upon us<sup>asws</sup> in order to

pull from the displays of the world, what would be their provision other than the Fire of Hell?

وَمِنْهُمْ قَوْمٌ نَصَابٌ لَا يَقْدِرُونَ عَلَى الْقَدْحِ فِينَا، يَتَعَلَّمُونَ بَعْضَ عُلُومِنَا الصَّحِيحَةِ فَيَتَوَجَّهُونَ بِهِ عِنْدَ شِيعَتِنَا، وَ يَنْتَقِصُونَ [بِنَا] عِنْدَ نَصَابِنَا ثُمَّ يُضَيِّقُونَ إِلَيْهِ أَضْعَافَهُ وَ أَضْعَافَ أَضْعَافِهِ - مِنَ الْأَكَاذِبِ عَلَيْنَا الَّتِي نَحْنُ بِرَاءٍ مِنْهَا، فَيَتَقَبَّلُهُ [الْمُسْلِمُونَ] الْمُسْتَسْلِمُونَ مِنْ شِيعَتِنَا عَلَى أَنَّهُ مِنْ عُلُومِنَا فَضَلُّوا وَ أَضَلُّوهُمْ.

And from them is a group of the *Nasibis* (Hostile ones), not being able upon the libelling regarding us<sup>asws</sup>. They are learning part of our<sup>asws</sup> correct knowledge, and they are diverting with it in the presence of our<sup>asws</sup> Shias and they are derogating with us<sup>asws</sup> during their hostility with us<sup>asws</sup>. Then they are adding to it an addition, and additions to the additions from the lies against us<sup>asws</sup> which we<sup>asws</sup> strong condemn. So the submitter – the submitters from our<sup>asws</sup> Shias are accepting it upon (the understanding) that it is from our<sup>asws</sup> knowledges. Thus, they are going astray and straying (others).

وَ هُمْ أَضَرُّ عَلَى ضُعَفَاءِ شِيعَتِنَا مِنْ جَيْشِ يَزِيدَ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع وَ أَصْحَابِهِ فَإِنَّهُمْ يَسْلُبُونَهُمُ الْأَرْوَاحَ وَ الْأَمْوَالَ، وَ لِلْمُسْلُوبِينَ عِنْدَ اللَّهِ أَفْضَلُ الْأَحْوَالِ - لِمَا لِحَقِّهِمْ مِنْ أَعْدَائِهِمْ.

And they are more harming upon the weak ones of our<sup>asws</sup> Shias than the army of Yazeed<sup>la</sup> was upon Al-Husayn Bin Ali<sup>asws</sup> and his<sup>asws</sup> companions, as they are plundering the souls and the wealth; and for the plundered ones, in the Presence of Allah<sup>azwj</sup>, are in superior conditions (in the Hereafter) to what they are facing from their enemies.

وَ هَؤُلَاءِ عُلَمَاءُ السَّوِّ النَّاصِبُونَ - الْمُشَبِّهُونَ بِأَنَّهُمْ لَنَا مُوَالُونَ، وَ لِأَعْدَائِنَا مُعَادُونَ يُدْخِلُونَ الشَّكَّ وَ الشُّبُهَةَ عَلَى ضُعَفَاءِ شِيعَتِنَا، فَيُضِلُّونَهُمْ وَ يَمْنَعُونَهُمْ عَنِ فَصْدِ الْحَقِّ الْمُصِيبِ.

And they are the evil priests, the hostile ones (*Nasibis*), the portrayers that they are our<sup>asws</sup> friends and are inimical towards our<sup>asws</sup> enemies. They are entering the doubts and the confusion upon the weak ones of our<sup>asws</sup> Shias. Thus, they are straying them and are preventing them from aiming for the truth, the correct.

[لَا حَرَمَ] أَنْ مَنْ عَلِمَ اللَّهَ مِنْ قَلْبِهِ - مِنْ هَؤُلَاءِ الْعَوَامِّ - أَنَّهُ لَا يُرِيدُ إِلَّا صِيَانَةَ دِينِهِ وَ تَعْظِيمَ وَلِيِّهِ، لَمْ يَتْرِكْهُ فِي يَدِ هَذَا الْمَلْبَسِ الْكَافِرِ. وَ لَكِنَّهُ يَقْبِضُ لَهُ مُؤَمَّنًا يَقِفُ بِهِ عَلَى الصَّوَابِ، ثُمَّ يُوقِفُهُ اللَّهَ تَعَالَى لِلْقَبُولِ مِنْهُ، فَيَجْمَعُ لَهُ بِذَلِكَ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ، وَ يَجْمَعُ عَلَى مَنْ أَضَلَّهُ لَعْنُ الدُّنْيَا وَ عَذَابُ الْآخِرَةِ.

There is no doubt, that the one for whom Allah<sup>azwj</sup> Knows from his heart – from this generality of the people – that he does not want except to safeguard his Religion and revere His<sup>azwj</sup> Guardian<sup>asws</sup> – He<sup>azwj</sup> will not Leave him in the hands of this disguised infidel. But, He<sup>azwj</sup> would Send a *Momin* for him who would pause with him upon the correctness. Then Allah<sup>azwj</sup> the Exalted would Harmonise him with the acceptance from him, thus Gathering for him, due to that, the goodness of the world and the Hereafter, and Gather for the one who strayed him, the Curse of the world and the Punishment of the Hereafter’.

ثُمَّ قَالَ: [قَالَ] رَسُولُ اللَّهِ ص: شَرَّاءُ عُلَمَاءِ أُمَّتِنَا الْمُضِلُّونَ عَنَّا، الْقَاطِعُونَ لِلطَّرِيقِ إِلَيْنَا، الْمُسْمُونَ أَضْدَادَنَا بِأَسْمَائِنَا، الْمَلْقَبُونَ أَضْدَادَنَا بِأَلْقَابِنَا، يُصَلُّونَ عَلَيْهِمْ وَهُمْ لِلْعَنِ مُسْتَحِقُّونَ، وَ يَلْعَنُونَنَا وَ نَحْنُ بِكَرَامَاتِ اللَّهِ مَعْمُورُونَ، وَ يَصَلُّوَاتِ اللَّهِ وَ صَلَوَاتِ مَلَائِكَتِهِ الْمُقَرَّبِينَ عَلَيْنَا - عَنْ صَلَوَاتِهِمْ عَلَيْنَا - مُسْتَعْنُونَ.

Then he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'The most evil of the priests of our community are the ones who stray others away from us<sup>asws</sup>, the bandits on the road towards us<sup>asws</sup>, the ones who are naming our<sup>asws</sup> adversaries with our<sup>asws</sup> names, the ones entitling our<sup>asws</sup> adversaries with our<sup>asws</sup> titles, sending blessings upon them while they are deserving of the curses, and they are cursing us<sup>asws</sup> and we<sup>asws</sup> are overwhelmed by the Prestige of Allah<sup>azwj</sup>, and by the Salawat of Allah<sup>azwj</sup> and the Salawat of His<sup>azwj</sup> Angels of Proximity upon us<sup>asws</sup> - (and as for) from their Salawat upon us<sup>asws</sup> - we<sup>asws</sup> are needless.<sup>4</sup>

## VERSE 79

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

***So woe be unto those who are writing the Book with their own hands, then they are saying, 'This is from the Presence of Allah<sup>azwj</sup>', in order to be taking a small price through it. So, woe is for them from what they hands wrote, and woe is for them from what they are earning [2:79]***

ثُمَّ [قَالَ قِيلَ] لِأَمِيرِ الْمُؤْمِنِينَ ع: مَنْ خَيْرُ خَلْقِ اللَّهِ بَعْدَ أَيْمَةِ الْهُدَى وَ مَصَابِيحِ الدُّجَى قَالَ: الْعُلَمَاءُ إِذَا صَلَحُوا. قِيلَ: فَمَنْ شَرُّ خَلْقِ اللَّهِ بَعْدَ إِبْلِيسَ وَ فِرْعَوْنَ وَ نُمُودَ، وَ بَعْدَ الْمُتَسَمِّينَ بِأَسْمَائِكُمْ وَ الْمُتَلَقِّينَ بِأَلْقَابِكُمْ، وَ الْآخِذِينَ لِأَمْكَتِيكُمْ، وَ الْمُتَأَمِّرِينَ فِي مَمَالِكِكُمْ

Then he (Imam Hassan Al-Askari<sup>asws</sup>) said: 'It was said to Amir Al-Momineen<sup>asws</sup>, 'Who is the best of the creatures of Allah<sup>azwj</sup> after the Imams<sup>asws</sup> of Guidance and the lamps in the darkness?' The scholars when they are righteous'. It was said, 'So who is the most evil of the creatures of Allah<sup>azwj</sup> after Iblees<sup>la</sup>, and Pharaoh<sup>la</sup>, and Nimrod<sup>la</sup>, and after the ones named with your<sup>asws</sup> names, and the ones entitling with your<sup>asws</sup> titles, and the seizers of your<sup>asws</sup> places, and the rulers in your<sup>asws</sup> kingdoms?'

قَالَ: الْعُلَمَاءُ إِذَا فَسَدُوا، هُمْ الْمُظْهَرُونَ لِلْأَبَاطِيلِ، الْكَاتِمُونَ لِلْحَقَائِقِ، وَ فِيهِمْ قَالَ اللَّهُ عَزَّ وَ جَلَّ: أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَ يَلْعَنُهُمُ الْأَعْنُونَ - إِلَّا الَّذِينَ تَابُوا إِلَى آيَةِ.

<sup>4</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> - S 143

He<sup>asws</sup> said: 'The scholars, when they are corrupt. They are the displayers of the falsehoods and the concealers of the realities, and regarding them, Allah<sup>azwj</sup> Mighty and Majestic said **They, Allah Curses them and the cursing ones curse them [2:159] except for those that repent [2:160]** – the Verse. Then Allah<sup>azwj</sup> Mighty and Majestic Said **So woe be unto those who are writing the Book with their own hands, then they are saying, 'This is from the Presence of Allah<sup>azwj</sup>', in order to be taking a small price by with it [2:79]** – the Verse.

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ [هَذَا] لِقَوْمٍ مِنْ هَؤُلَاءِ الْيَهُودِ كَتَبُوا صِفَةً رَعَمُوا أَنَّهَا صِفَةُ النَّبِيِّ ص وَ هُوَ خِلَافٌ صِفَتِهِ، وَ قَالُوا لِلْمُسْتَضْعَفِينَ [مِنْهُمْ]: هَذِهِ صِفَةُ النَّبِيِّ الْمُبْعُوثِ فِي آخِرِ الزَّمَانِ: إِنَّهُ طَوِيلٌ، عَظِيمُ الْبَدَنِ وَ الْبُطْنِ، أَصْهَبُ الشَّعْرِ، وَ مُحَمَّدٌ ص بِخِلَافِهِ، وَ هُوَ يَجِيءُ بَعْدَ هَذَا الزَّمَانِ بِخَمْسِمِائَةِ سَنَةٍ.

The Imam (Hassan Al-Askari<sup>asws</sup>) said: 'Allah<sup>azwj</sup> Mighty and Majestic Said **This** – to a group of these Jews who had written the description, claiming that it was the description of the Prophet<sup>saww</sup>, and it was different to his<sup>saww</sup> (actual) description, and they said to the weak ones of them, 'This here is the description of the Prophet<sup>saww</sup> who would be Sent at the end of times. He would be tall, large of body and the belly, red hair, and Muhammad<sup>saww</sup> is different to it, and he would be coming five hundred years after this time period'.

وَ إِنَّمَا أَرَادُوا بِذَلِكَ لِيَتَنَبَّى لَهُمْ عَلَى ضِعْفَائِهِمْ رِئَاسَتُهُمْ، وَ تَدْوَمَ لَهُمْ مِنْهُمْ إِصَابَتُهُمْ وَ يَكْفُوا أَنْفُسَهُمْ مَقْنُونَةً خِدْمَةِ رَسُولِ اللَّهِ ص [وَ خِدْمَةِ عَلِيٍّ ع] وَ أَهْلِ خَاصَّتِهِ.

And rather, they intended by that for their governance to remain upon their weak ones, and their earnings from them to be perpetual for them, and withhold for themselves the assistance (which would have been) for the service of Rasool-Allah<sup>saww</sup>, and service of Ali<sup>asws</sup>, and his<sup>asws</sup> special people.

فَقَالَ اللَّهُ تَعَالَى: فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ مِنْ هَذِهِ الصِّفَاتِ الْمُحَرَّفَاتِ لِصِفَةِ مُحَمَّدٍ ص وَ عَلِيٍّ ع، الشَّدَّةُ لَهُمْ مِنَ الْعَذَابِ فِي أَسْوَأِ بَقَاعِ جَهَنَّمَ وَ وَيْلٌ لَهُمْ الشَّدَّةُ (لَهُمْ مِنَ) الْعَذَابِ ثَانِيَةً – مُضَافَةً إِلَى الْأُولَى مِمَّا يَكْسِبُونَ مِنَ الْأَمْوَالِ الَّتِي يَأْخُذُونَهَا – إِذَا أَتَبَتُوا عَوَامَّهُمْ عَلَى الْكُفْرِ بِمُحَمَّدٍ رَسُولِ اللَّهِ، وَ الْجَحْدِ لَوْصِيَّةِ: أَخِيهِ عَلِيٍّ وَلِيِّ اللَّهِ ع.

So, Allah<sup>azwj</sup> the Exalted Said **So woe be unto those who are writing the Book with their own hands** – from these descriptions, the altered, the different to the description of Muhammad<sup>saww</sup> and Ali<sup>asws</sup>, of the severity for them from the Punishment in the most evil of spots of Hell. **So woe is for them** – of the severity **for them from** – from the second Punishment, in addition to the first **from what they are earning** – from the wealth which they are seizing, when their generality of people are affirmed upon the *Kufr* with Muhammad<sup>saww</sup> as Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, and the rejection of his<sup>saww</sup> successor<sup>asws</sup>, his<sup>saww</sup> brother Ali<sup>asws</sup>, as Guardian<sup>asws</sup> of Allah<sup>azwj</sup>,<sup>5</sup>

<sup>5</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 144 & 145

العباشي: عن محمد بن سالم، عن أبي بصير، قال: قال جعفر بن محمد (عليه السلام): «خرج عبدالله ابن عمرو بن العاص من عند عثمان، فلقي أمير المؤمنين (عليه السلام)، فقال له: يا علي، بيتنا الليلة في أمر، نرجو أن يثبت الله هذه الأمة.

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

‘Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup> said: ‘Abdullah Ibn Amro Bin Al-Aas came out from the presence of Usman, so he met Amir-Al-Momineen<sup>asws</sup>, and he said to him<sup>asws</sup>, ‘O Ali<sup>asws</sup>! We were in our house tonight regarding a matter (Collection of the Quran). We hope that Allah<sup>azwj</sup> would Affirm this community’.

فقال أمير المؤمنين (عليه السلام): لن يخفى علي ما يتم فيه، حرفتم و غيرتم و بدلتم تسعمائة حرف: ثلاثمائة حرفتم، و ثلاثمائة غيرتم، و ثلاثمائة بدلتم فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ» إلى آخر الآية.

So Amir-Al-Momineen<sup>asws</sup> said: ‘It will never be hidden upon me<sup>asws</sup> regarding what you spent the night. You altered, and changed, and replaced nine hundred sentences – three hundred you altered, and three hundred you changed, and three hundred you replaced **So woe be unto those who are writing the Book with their own hands, then they are saying, ‘This is from the Presence of Allah<sup>azwj</sup>’ [2:79]** – up to the end of the Verse.<sup>6</sup>

و رَوَى عَنْ أَبِي جَعْفَرٍ فِي هَذِهِ الْآيَةِ قَالَ: كَانَ حُبِّي بِنُ أَحْطَبَ وَ كَعْبُ بْنُ الْأَشْرَفِ وَ آخَرُونَ مِنَ الْيَهُودِ هُمْ مَا كَلَّ عَلَى الْيَهُودِ فِي كُلِّ سَنَةٍ، فَكَرَهُوا بَطْلَانَهَا بِأَمْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ فَحَرَّفُوا لِدَلِيلِ آيَاتٍ، مِنَ التَّوْرَةِ فِيهَا صِفَتُهُ وَ ذِكْرُهُ، فَذَلِكَ التَّمْنُ الَّذِي أُرِيدَ فِي الْآيَةِ،

And it is reported from Abu Ja’far<sup>asws</sup> regarding this Verse. He<sup>asws</sup> said: ‘It was so that Huyyun Bin Akhtab, and Ka’ab Bin Al-Ashraf, and others from the Jews, there used to be a feast for them upon the Jews every year. So they disliked its invalidation by the orders of the Prophet<sup>saww</sup>, thus, due to that, they altered Verses from the Torah wherein was his<sup>saww</sup> description and his<sup>saww</sup> mention. So, that was the price which is meant in this Verse”.<sup>7</sup>

## VERSE 80

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً ۖ قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۖ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ {80}

**And they are saying, ‘Fire will never touch us except for a number of days’. Say: ‘Have you taken an agreement with Allah, then Allah will never Break His Agreement; or are you saying upon Allah what you are not knowing?’. [2:80]**

<sup>6</sup> تفسير العياشي 1: 47 / 62.

<sup>7</sup> Tafseer Noor Al Saqalayn – V 1 P 73 H 164 – Re Verse 79

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ قَالُوا يُعْنَى الْيَهُودُ [الْمُصِرُّونَ] الْمُظْهَرُونَ لِلْإِيمَانِ، الْمُسِرُّونَ لِلنِّفَاقِ، الْمُدْبِرُونَ عَلَى رَسُولِ اللَّهِ ص وَ ذَوِيهِ- بِمَا يَظُنُّونَ أَنَّ فِيهِ عَطْبُهُمْ لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّاماً مَعْدُودَةً وَ ذَلِكَ أَنَّهُ كَانَ لَهُمْ أَصْهَارٌ وَ إِخْوَةٌ رِضَاعٍ مِنَ الْمُسْلِمِينَ يُسِرُّونَ كُفْرَهُمْ عَنْ مُحَمَّدٍ ص وَ صَحْبِهِ، وَ إِنْ كَانُوا بِهِ عَارِفِينَ، صِيَانَةً لَهُمْ لِأَرْحَامِهِمْ وَ أَصْهَارِهِمْ.

The Imam (Hassan Al-Askari<sup>asws</sup>) said: 'Allah<sup>azwj</sup> Mighty and Majestic Said: **And they are saying** - meaning the Jews, the persistent ones, the displayers of the *Eman*, the concealers of the hypocrisy, and the plotters against Rasool-Allah<sup>saww</sup> and impeding him<sup>saww</sup> with what they are thinking that in it would be their damage, **'Fire will never touch us except for a number of days'**, and that is because there used to be in-laws and brothers by breastfeeding for them from the Muslims, concealing their *Kufr* (disbelief) from Muhammad<sup>saww</sup> and his<sup>saww</sup> companions, and even though they were aware, pretending for them, for their relatives and their in-laws.

قَالَ لَهُمْ هَؤُلَاءِ: لَمْ تَفْعَلُوا هَذَا النِّفَاقَ- الَّذِي تَعْلَمُونَ أَنَّكُمْ بِهِ عِنْدَ اللَّهِ مَسْخُوطٌ عَلَيْكُمْ مُعَذِّبُونَ أَجَابَهُمْ هَؤُلَاءِ الْيَهُودُ: بِأَنَّ مَدَّةَ ذَلِكَ الْعَذَابِ الَّذِي تُعَذِّبُ بِهِ لِهَذِهِ الذُّنُوبِ أَيَّاماً مَعْدُودَةً تَنْقُضِي، ثُمَّ نَصِيرُ بَعْدَ فِي النِّعْمَةِ فِي الْجَنَانِ،

They said to them, 'Why are you doing this hypocrisy which you know that by it you would be Angered upon in the Presence of Allah<sup>azwj</sup>, being Punished?' Those Jews replied to them, 'But the term of that Punishment which we would be Punished with for these sins would be expiring in **a number of days**. Then, after that, we would come to be in the Bounties in the Gardens.

فَلَا نَتَعَجَّلُ الْمَكْرُوهَ فِي الدُّنْيَا- لِلْعَذَابِ الَّذِي [هُوَ] بِقَدْرِ أَيَّامِ ذُنُوبِنَا، فَإِنَّهَا تَفْتَنِي وَ تَنْقُضِي، وَ نَكُونُ قَدْ حَصَلْنَا لَذَاتِ الْحُرِّيَّةِ- مِنَ الْحِدْمَةِ وَ لَذَاتِ نِعْمَةِ الدُّنْيَا، ثُمَّ لَا نُبَالِي بِمَا يُصِيبُنَا بَعْدَ فَإِنَّهُ إِذَا لَمْ يَكُنْ دَائِماً فَكَأَنَّهُ قَدْ فَنِيَ.

Therefore, we are in no hurry to avoid in the world the abhorrence of the Punishment, which would be in accordance to the days of our sins. It would finish and expire, and we would have happened to achieve the freedom from the service and the pleasures of the world. Then, we don't care what would be hitting us afterwards, for it (the Punishment), when it does not happen to be forever, so it is as if it has already finished'.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: قُلْ يَا مُحَمَّدُ أَخَذْتُكُمْ عِنْدَ اللَّهِ عَهْداً إِنَّ عَذَابَكُمْ عَلَى كُفْرِكُمْ بِمُحَمَّدٍ وَ دَفْعِكُمْ لِآيَاتِهِ فِي نَفْسِهِ، وَ فِي عَلَيٍّ وَ سَائِرِ خُلَفَائِهِ وَ أَوْلِيَائِهِ- مُنْقَطِعٌ غَيْرُ دَائِمٍ بَلْ مَا هُوَ إِلَّا عَذَابٌ دَائِمٌ لَا نَقَادَ لَهُ،

Allah<sup>azwj</sup> Mighty and Majestic Said: **Say**: - O Muhammad<sup>saww</sup> (to them) – **'Have you taken an agreement with Allah** that your Punishment upon your *Kufr* (disbelief) in Muhammad<sup>saww</sup>, and your repelling his<sup>saww</sup> Signs regarding himself<sup>saww</sup> and regarding Ali<sup>asws</sup> and the rest of his<sup>saww</sup> Caliphs and His<sup>azwj</sup> Guardians would be interrupted, without being perpetual? But, it is not except for eternal Punishment with no depletion for it.

فَلَا تَجْعَلُوا عَلَى الْأَثَامِ وَ الْقَبَائِحِ- مِنَ الْكُفْرِ بِاللَّهِ وَ بِرَسُولِهِ وَ بِوَلِيِّهِ الْمَنْصُوبِ بَعْدَهُ عَلَى أَمَّتِهِ، لِيُسَوِّسَهُمْ وَ يَزَعَاهُمْ- سِيَاسَةَ الْوَالِدِ الشَّقِيقِ الرَّحِيمِ [الْكَرِيمِ] لَوْلَدِهِ، وَ رِعَايَةَ الْحَدَبِ الْمُشْفِقِ عَلَى خَاصَّتِهِ

Therefore, do not be audacious upon the sins and the ugliness from the *Kufr* with Allah<sup>azwj</sup> and with His<sup>azwj</sup> Rasool<sup>saww</sup>, and with His<sup>azwj</sup> Guardian<sup>asws</sup>, and one nominated after him<sup>saww</sup> upon his<sup>saww</sup> community, in order to lead them and care for them, the care of the father, the kind, the merciful, the benevolent to his children, the care of the shepherd caring upon his flock.

فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ فَكَذَلِكَ أَنْتُمْ - بِمَا تَدْعُونَ مِنْ فَنَاءِ عَذَابٍ دُئِبَكُمْ هَذِهِ فِي حِزْرِ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ اتَّخَذْتُمْ عَهْدًا أَمْ تَقُولُونَ بَلْ أَنْتُمْ فِي آيِهِمَا ادَّعَيْتُمْ كَاذِبُونَ.

**Then Allah will never Break His Agreement** – So, similar to that are you with your claim for the ending of the Punishment of these sins of yours, being in protection **or are you saying upon Allah what you are not knowing?** – have you taken an agreement? Or are you (just) saying? But, you are, in whichever of these two claims, liars”.<sup>8</sup>

## VERSE 81

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

**Yes! The one who earns evil and his sins surround him, so they are the inmates of the Fire; they would be in it eternally [2:81]**

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

(Imam Hassan Al-Askari<sup>asws</sup> said: ‘Then the Mighty and Majestic Said in rebuttal against them: **Yes! The one who earns evil and his sins surround him, so they are the inmates of the Fire; they would be in it eternally**’ [2:81].

قَالَ الْإِمَامُ ع السَّيِّئَةُ الْمُحِيطَةُ بِهِ هِيَ الَّتِي تُخْرِجُهُ عَنْ جُمْلَةِ دِينِ اللَّهِ وَ تَنْزِعُهُ عَنْ وَلَايَةِ اللَّهِ وَ تَرْمِيهِ فِي سَخَطِ اللَّهِ [و] هِيَ الشَّرْكَ بِاللَّهِ وَ الْكُفْرُ بِهِ، وَ الْكُفْرُ بِبُيُوتِ مُحَمَّدٍ رَسُولِ اللَّهِ ص، وَ الْكُفْرُ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع كُلُّ وَاحِدٍ مِنْ هَذِهِ سَيِّئَةٌ تُحِيطُ بِهِ، أَيْ تُحِيطُ بِأَعْمَالِهِ فَتُبْطِلُهَا وَ تَمَحَقُّهَا فَأُولَٰئِكَ عَامِلُو هَذِهِ السَّيِّئَةِ الْمُحِيطَةِ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ.

The Imam<sup>asws</sup> said: ‘The evil Deeds he is surround with, it is those which exit him from the whole of the Religion of Allah<sup>azwj</sup> and remove him from the Wilayah of Allah<sup>azwj</sup>, and throw him into the Wrath of Allah<sup>azwj</sup> – and it is *Shirk* (association) with Allah<sup>azwj</sup>, and the *Kufr* (disbelief) in Him<sup>azwj</sup>, and the *Kufr* in the Prophet-hood of Rasool-Allah<sup>saww</sup>, and the *Kufr* in the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. Each one of these is an evil deed he would be surrounded with – i.e., it surrounds his deeds and

<sup>8</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 146

invalidates it and deletes it, **so they**, the ones who do this surrounding evil deeds **are the inmates of the Fire; they would be in it eternally**'.<sup>9</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن حمدان بن سليمان، عن عبدالله بن محمد اليماني، عن منيع بن الحجاج، عن يونس، عن صباح المزني، عن أبي حمزة،

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

عن أحدهما (عليهما السلام) في قول الله عز و جل: بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ قَالَ: «إذا جحدوا إمامة أمير المؤمنين (عليه السلام) فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ».

(It has been narrated) from one of them<sup>asws</sup> (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Yes! The one who earns evil and his sins surround him**, said: 'When they reject the Imamate of Amir-Al-Momineen<sup>asws</sup> **so they are the inmates of the Fire; they would be in it eternally [2:81]**'.<sup>10</sup>

الشيخ في (أماليه) بإسناده عن علي (عليه السلام)، عن النبي (صلى الله عليه و آله) أنه تلا هذه الآية: فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ قِيلَ: يا رسول الله، من أصحاب النار؟ قال: «من قاتل عليا بعدي، فأولئك أصحاب النار مع الكفار، فقد كفروا بالحق لما جاءهم، ألا و إن عليا بضعة مني، فمن حاربه فقد حاربنى و أسخط ربي».

Al Sheikh in his Amaali, by his chain,

(It has been narrated) from Ali<sup>asws</sup>, from the Prophet<sup>saww</sup> having recited this Verse: **So they are the inmates of the Fire; they would be in it eternally [2:81]**. It was said, 'O Rasool-Allah<sup>saww</sup>! Who are the inmates of the Fire?' He<sup>saww</sup> said: 'The ones who will fight (against) Ali<sup>asws</sup> after me<sup>saww</sup>, so they are the inmates of the Fire along with the Infidels, for they would have disbelieved in the Truth when it came to them. Indeed! Ali<sup>asws</sup> is a part of me<sup>saww</sup>, so the one who is at war with him<sup>asws</sup>, so he is at war with me<sup>saww</sup> and has Angered my<sup>saww</sup> Lord<sup>azwj</sup>'.

ثم دعا عليا فقال: «يا علي، حريك حربي، و سلمك سلمي، و أنت العلم فيما بيني و بين أمتي».

Then he<sup>saww</sup> called Ali<sup>asws</sup>, so he<sup>saww</sup> said: 'O Ali<sup>asws</sup>! Your<sup>asws</sup> war is my<sup>saww</sup> war, and your<sup>asws</sup> peace is my<sup>saww</sup> peace, and you<sup>asws</sup> are the Flag in what is between me<sup>saww</sup> and my<sup>saww</sup> community'.<sup>11</sup>

<sup>9</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 147

<sup>10</sup> الكافي 1: 82 / 355.

<sup>11</sup> الأمالي 1: 374.

## VERSE 82

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

**And those who are believing and doing righteous deeds, they are the dwellers of the Paradise; they would be in it eternally [2:82]**

قَالَ أَبُو يَعْقُوبَ يُوسُفُ بْنُ زِيَادٍ وَعَلِيُّ بْنُ سَيَّارٍ (رض) حَضَرْنَا لَيْلَةً عَلَى عُزْفَةِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ ع وَ قَدْ كَانَ مَلِكُ الزَّمَانِ لَهُ مُعْظَمًا، وَ حَاشِيَتُهُ لَهُ مُبْجَلِينَ، إِذْ مَرَّ عَلَيْنَا وَآلِي الْبَلَدِ - وَآلِي الْجُسْرَيْنِ - وَمَعَهُ رَجُلٌ مَكْتُوفٌ، وَ الْحَسَنُ بْنُ عَلِيٍّ ع مُشْرِفٌ مِنْ رُوزَنَّتِهِ.

Abu Ayoub Yusuf Bin Ziyad and Ali Bin Sayyar said, 'We were present in the chamber of Al Hassan Ali Bin Muhammad<sup>asws</sup>, and the king of the time used to have reverence for him<sup>asws</sup>, and his entourage used to adore him<sup>asws</sup>, when the governor of the city passed by us – and with him was a chained man, and Al-Hassan<sup>asws</sup> Ibn Ali<sup>asws</sup> as looking out from his<sup>asws</sup> window.

فَلَمَّا رَأَاهُ الْوَالِي تَرَجَّلَ عَنْ دَابَّتِهِ إِخْلَالًا لَهُ. فَقَالَ الْحَسَنُ بْنُ عَلِيٍّ ع: عُذُّ إِلَى مُوْضِعِكَ. فَعَادَ، وَ هُوَ مُعْظَمٌ لَهُ، وَ قَالَ: يَا ابْنَ رَسُولِ اللَّهِ، أَخَذْتُ هَذَا، فِي هَذِهِ اللَّيْلَةِ، عَلَى بَابِ حَانُوتِ صَبْرِي، فَاتَّهَمْتُهُ بِأَنَّهُ يُرِيدُ نَقْبَهُ وَ السَّرِقَةَ مِنْهُ. فَتَبَضُّتُ عَلَيْهِ، فَلَمَّا هَمَمْتُ أَنْ أَضْرِبَهُ خَمْسِمِائَةَ [سَوْطٍ] وَ هَذَا سَبِيلِي فِيمَنْ أَتَّهَمُهُ مِمَّنْ أَخَذُهُ لِيَكُونَ قَدْ شَقِيَ بِبَعْضِ ذُنُوبِهِ - قَبْلَ أَنْ يَأْتِيَنِي [وَيَسْأَلَنِي فِيهِ] مَنْ لَا أَطِيقُ مُدَافَعَتَهُ.

When the governor saw him<sup>asws</sup>, dismounted from his animal in respect for him<sup>asws</sup>. So Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> said: 'Return to your place'. So he returned, and he was revering to him<sup>asws</sup> and said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! I seized this one during this night, at the door of Hanout the money-changer, and he accused him that he wanted to pry and steal from him. So, I captured him. But, when I thought of striking him five hundred lashes – and this is my way regarding the ones I accuse from the ones I seize – in order to make him wretched with part of his sins, before he came to me, and he asked me regarding it – (something) which I could not stand to defend it'.

فَقَالَ لِي: اتَّقِ اللَّهَ وَ لَا تَتَعَرَّضْ لِسَخَطِ اللَّهِ - فَإِنِّي مِنْ شِيعَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ شِيعَةِ هَذَا الْإِمَامِ [أَبِي] الْقَائِمِ بِأَمْرِ اللَّهِ ع. فَكَفَفْتُ عَنْهُ، وَ قُلْتُ: أَنَا مَارٌّ بِكَ عَلَيْهِ، فَإِنْ عَرَفَكَ بِالتَّشْيِيعِ أَطْلَقْتُ عَنْكَ، وَ إِلَّا قَطَعْتُ يَدَكَ وَ رِجْلَكَ، بَعْدَ أَنْ أَجْلِدُكَ أَلْفَ سَوْطٍ، وَ قَدْ جِئْتُكَ [بِهِ] يَا ابْنَ رَسُولِ اللَّهِ فَهَلْ هُوَ مِنْ شِيعَةِ عَلِيٍّ ع كَمَا ادَّعَى

He said to me, 'Fear Allah<sup>azwj</sup> and do not be exposed to the Wrath of Allah<sup>azwj</sup>, for I am from the Shias of Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and the Shias of this Imam<sup>asws</sup> – the father<sup>asws</sup> – of Al-Qaim<sup>asws</sup> – the one who would be rising with the Commands of Allah<sup>azwj</sup>'. So, I refrained from him, and I said, 'I shall pass by with you to him<sup>asws</sup>. If he<sup>asws</sup> recognises you as being a Shia, I shall free you, or else I shall cut off your hand and your leg, after having whipped you a thousand lashes'. And I have come to you<sup>asws</sup> – with him – O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! So, is he from the Shias of Ali<sup>asws</sup> just as he claims to be?

فَقَالَ الْحَسَنُ بْنُ عَلِيٍّ ع: مَعَاذَ اللَّهِ، مَا هَذَا مِنْ شِيعَةِ عَلِيٍّ ع، وَ إِنَّمَا ابْتَلَاهُ اللَّهُ فِي يَدِكَ، لِاعْتِقَادِهِ فِي نَفْسِهِ أَنَّهُ مِنْ شِيعَةِ عَلِيٍّ ع. فَقَالَ الْوَلِي: الْآنَ كَفَيْتَنِي مُثُونَتَهُ، الْآنَ أَضْرِبُهُ حَمْسِمِائَةً [ضَرْبَةً] لَا حَرَجَ عَلَيَّ فِيهَا.

Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> said: 'Allah<sup>azwj</sup> Forbid! This one is not from the Shias of Ali<sup>asws</sup>, and rather, Allah<sup>azwj</sup> will Invalidate him in your hands, of his belief in himself that he is from the Shias of Ali<sup>asws</sup>. So the governor said, 'Now you<sup>asws</sup> have sufficed me of his custody. Now I shall strike him five hundred lashes – there being no hesitations upon me with regards to it'.

فَلَمَّا نَحَّاهُ بَعِيداً، قَالَ: ابْطَحُوهُ، فَبَطَحُوهُ وَأَقَامَ عَلَيْهِ جَلَّادَيْنِ، وَاحِداً عَنْ يَمِينِهِ، وَ آخَرَ عَنْ شِمَالِهِ، وَ قَالَ: أَوْجَعَاهُ. فَأَهْوَا إِلَيْهِ بِعَصِيَّتَيْهِمَا فَكَانَا لَا يُصِيبَانِ اسْتَهُ شَيْئاً إِنَّمَا يُصِيبَانِ الْأَرْضَ. فَضَحَرَ مِنْ ذَلِكَ، وَ قَالَ: وَيْلَكُمَا تَضْرِبَانِ الْأَرْضَ اضْرِبَا اسْتَهُ. [فَدَهَبَا يَضْرِبَانِ اسْتَهُ] فَعَدَلَتْ أَيْدِيهِمَا فَجَعَلَا يَضْرِبُ بَعْضُهُمَا بَعْضاً وَ يَصِيحُ وَ يَتَأَوُّهُ.

So, when he took him far, he said, 'Lie him (on the ground)!'. So, they lied him down, and two executioners stood over him, one on his right and the other one on his left, and he said, 'Inflict pain on him!' So they both swung their whips at him, but it was so that they were not hitting anything of his body. But rather, they were hitting the ground. So he rebuked them from that and said, 'Woe be unto you both! You are striking the ground? Strike his body!' So they both went to strike his body, but their hands altered (the direction) and they ended up striking each other, and they were shouting and groaning.

فَقَالَ: وَيْحَكُمَا، أَ مَجْنُونَانِ أَنْتُمَا- يَضْرِبُ بَعْضُكُمَا بَعْضاً! اضْرِبَا الرَّجُلَ. فَقَالَا: مَا نَضْرِبُ إِلَّا الرَّجُلَ، وَ مَا نَقْصِدُ سِوَاهُ، وَ لَكِنْ تَعْدِلُ أَيْدِينَا حَتَّى يَضْرِبَ بَعْضُنَا بَعْضاً.

So he said, 'Woe be unto you both! Are you both mad? You are striking each other! Strike the man'. They both said, 'We are not striking except at the man, and we are not aiming besides him. But, our hands are altering (direction) to the extent that we end up striking each other'.

قَالَ: فَقَالَ: يَا فُلَانُ وَ يَا فُلَانُ حَتَّى دَعَا أَرْبَعَةً- وَ صَارُوا مَعَ الْأَوَّلَيْنِ سِتَّةً، وَ قَالَ: أَحِيطُوا بِهِ. فَأَحَاطُوا بِهِ، فَكَانَ يَعْدِلُ بِأَيْدِيهِمْ، وَ تَرَفَّعَ عَصِيَّتُهُمْ إِلَى فَوْقِ، فَكَانَتْ لَا تَقَعُ إِلَّا بِالْوَلِيِّ فَسَقَطَ عَنْ دَائِيهِ، وَ قَالَ: فَتَلْتُمُونِي، فَتَلْكُمُ اللَّهُ، مَا هَذَا! فَقَالُوا: مَا ضَرَبْنَا إِلَّا إِيَّاهُ!

He<sup>asws</sup> said: 'So he (governor) said, 'O so and so! O so and so!', until he had called four, and they came to be six (of them) along with the first two, and he said, 'Surround him!' So, they surrounded him, and it was so that their hands altered (direction) and they raised their sticks up, and these did not fall except upon the governor. So, he fell off from his animal, and said, 'You are killing me, may Allah<sup>azwj</sup> Kill you! What is this?' They said, 'We are not striking except him!'

ثُمَّ قَالَ لِعَبِيدِهِمْ: تَعَالَوْا فَاضْرِبُوا هَذَا. فَجَاءُوا، فَضَرَبُوهُ بَعْدُ فَقَالَ: وَيْلَكُمُ إِيَّايَ تَضْرِبُون! فَقَالُوا: لَا وَ اللَّهُ، مَا نَضْرِبُ إِلَّا الرَّجُلَ!

Then he said to the others, 'Come over and strike this one'. So they came and struck him even more. He said, 'Woe be unto you! (Why) is it me you are striking at?' They said, 'No, by Allah<sup>azwj</sup>! We are not striking except for the man!'

قَالَ الْوَالِي: فَمَنْ أَيْنَ لِي هَذِهِ الشَّجَاتُ بِرَأْسِي وَ وَجْهِي وَ بَدَنِي، إِنْ لَمْ تَكُونُوا تَضْرِبُونِي! فَقَالُوا: شَلَّتْ أَيْمَانُنَا إِنْ كُنَّا [قَدْ] قَصَدْنَاكَ بِضَرْبٍ. فَقَالَ الرَّجُلُ لِلْوَالِي: يَا عَبْدَ اللَّهِ- أَمَا تَعْتَبِرُ بِهَذِهِ الْأَلْطَافِ الَّتِي هِيَ يُصْرَفُ عَنِّي هَذَا الضَّرْبُ، وَبِكَ رُدَّنِي إِلَى الْإِمَامِ، وَ امْتَثِلْ فِي أَمْرِهِ.

The governor said, 'So from where are these wound in my head, and my face, and my body, if you did not happen to strike me?' They said, 'May our hands be crippled if we have aimed you with the strikes'. The man said to the governor, 'O servant of Allah<sup>azwj</sup>! But, learn a lesson by these subtleties by which these strikes are diverted away from me. Woe be unto you! Return me to the Imam<sup>asws</sup>, and obey his<sup>asws</sup> orders'.

قَالَ: فَزِدْهُ الْوَالِي بَعْدَ [إِلَى] بَيْنَ يَدَيِ الْحَسَنِ بْنِ عَلِيٍّ ع. فَقَالَ: يَا ابْنَ رَسُولِ اللَّهِ، عَجِبْنَا لِهَذَا، أَنْكَرْتَ أَنْ يَكُونَ مِنْ شِيعَتِكُمْ وَ مَنْ لَمْ يَكُنْ مِنْ شِيعَتِكُمْ، فَهُوَ مِنْ شِيعَةِ إِبْلِيسَ، وَ هُوَ فِي النَّارِ، وَ قَدْ رَأَيْتَ لَهُ مِنَ الْمُعْجَزَاتِ مَا لَا يَكُونُ إِلَّا لِلْأَنْبيَاءِ. فَقَالَ الْحَسَنُ بْنُ عَلِيٍّ ع: قُلْ: أَوْ لِلْأَوْصِيَاءِ. [فَقَالَ: أَوْ لِلْأَوْصِيَاءِ].

He<sup>asws</sup> said: 'So the governor returned him to be in front of Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, and he said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! We are astounded at this! You<sup>asws</sup> denied that he happens to be from your<sup>asws</sup> Shias, and the one who does not happen to be from your<sup>asws</sup> Shias is from the adherents of Iblees<sup>la</sup>, and he would be in the Fire. And I have seen the miracles for him what do not happen except for the Prophets<sup>as</sup>'. So Al-Hassan Bin Ali<sup>asws</sup> said: 'Say, 'Or for the successors<sup>as</sup>'. So he said, 'Or, for the successors<sup>asws</sup>'.

فَقَالَ الْحَسَنُ بْنُ عَلِيٍّ ع لِلْوَالِي: يَا عَبْدَ اللَّهِ- إِنَّهُ كَذَبَ فِي دَعْوَاهُ- أَنَّهُ مِنْ شِيعَتِنَا كَذِبَةٌ- لَوْ عَرَفَهَا ثُمَّ تَعَمَّدَهَا لَا بُدَّ لِي بِجَمِيعِ عَذَابِكَ لَهُ، وَ لَبَقِيَ فِي الْمَطْبَقِ ثَلَاثِينَ سَنَةً، وَ لَكِنَّ اللَّهَ تَعَالَى رَحِمَهُ لِإِطْلَاقِ كَلِمَةٍ عَلَى مَا عَنَى لَا عَلَى تَعْمُدِ كَذِبٍ وَ أَنْتَ يَا عَبْدَ اللَّهِ، فَاعْلَمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ خَلَصَهُ مِنْ يَدَيْكَ، خَلَّ عَنْهُ فَإِنَّهُ مِنْ مُوَالِينَا وَ مُحِبِّينَا، وَ لَيْسَ مِنْ شِيعَتِنَا.

So Al-Hassan Bin Ali<sup>asws</sup> said to the governor: 'O servant of Allah<sup>azwj</sup>! He is false in his claim – that he is from our<sup>asws</sup> Shias – a liar. Had he recognised it, then deliberated it, he would have been afflicted with the entirety of your punishments for him, and he would have remained in the prison for thirty years. But, Allah<sup>azwj</sup> the Exalted was Merciful to him for releasing the words upon what he neither meant nor was deliberately a liar. And you, O servant of Allah<sup>azwj</sup>! Know that Allah<sup>azwj</sup> Mighty and Majestic has Finished him from your hands. Free him, for he is from our<sup>asws</sup> friends and those that love us<sup>asws</sup>, but he isn't from our<sup>asws</sup> Shias.

فَقَالَ الْوَالِي: مَا كَانَ هَذَا كُلُّهُ عِنْدَنَا إِلَّا سَوَاءً، فَمَا الْفَرْقُ قَالَ لَهُ الْإِمَامُ ع: الْفَرْقُ أَنَّ شِيعَتَنَا هُمُ الَّذِينَ يَتَّبِعُونَ آثَارَنَا، وَ يُطِيعُونَنَا فِي جَمِيعِ أَوَامِرِنَا وَ نَوَاهِينَا، فَأُولَئِكَ [مِنْ] شِيعَتِنَا.

So the governor said, 'All of this isn't with us except for the same. So what is the difference?' The Imam<sup>asws</sup> said to him: 'The difference is that our<sup>asws</sup> Shias, they are those who are following our Ahadeeth, and they are obeying us<sup>asws</sup> in the entirety of our<sup>asws</sup> orders and prohibitions. So they are from our<sup>asws</sup> Shias. But, as for the one who opposes us<sup>asws</sup> in most of what Allah<sup>azwj</sup> has Imposed upon him, so he isn't from our<sup>asws</sup> Shias'.

فَأَمَّا مَنْ خَالَفَنَا فِي كَثِيرٍ مِمَّا فَرَضَهُ اللَّهُ عَلَيْهِ - فَلْيَسُوا مِنْ شِيعَتِنَا. قَالَ الْإِمَامُ ع لِلْوَالِي: وَ أَنْتَ قَدْ كَذَبْتَ كَذِبَةً لَوْ تَعَمَّدَتْهَا وَ كَذَبْتَهَا - لَا بُدَّ لَكَ اللَّهُ عَزَّ وَ جَلَّ بِضَرْبِ أَلْفِ سَوْطٍ، وَ سَجْنِ ثَلَاثِينَ سَنَةً فِي الْمُطْبَقِ. قَالَ: وَ مَا هِيَ يَا ابْنَ رَسُولِ اللَّهِ

The Imam<sup>asws</sup> said to the governor: 'And you have lied such a lie that if you had deliberated it and lied it (deliberately), Allah<sup>azwj</sup> Mighty and Majestic would have Afflicted you with a thousand lashes, and imprisonment of thirty years in the dungeon'. He said, 'And what is it (the lie), O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>?'

قَالَ: بِرَعْمِكَ أَنْتَ رَأَيْتَ لَهُ مُعْجَزَاتٍ، إِنَّ الْمُعْجَزَاتِ لَيْسَتْ لَهُ إِنَّمَا هِيَ لَنَا أَظْهَرَهَا اللَّهُ تَعَالَى فِيهِ إِبَانَةً لِحُجَّتِنَا وَ إِضَاحًا لِحَالَتِنَا وَ شَرَفِنَا، وَ لَوْ قُلْتَ: شَاهَدْتُ فِيهِ مُعْجَزَاتٍ، لَمْ تُنْكِرْهُ عَلَيْكَ، أَلَيْسَ إِخْيَاءُ عِيسَى ع الْمَيِّتِ مُعْجَزَةً أَمْ هِيَ لِلْمَيِّتِ أَمْ لِعِيسَى أَوْ لَيْسَ خَلْقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ - فَصَارَ طَيْرًا بِإِذْنِ اللَّهِ [مُعْجَزَةً] أَمْ هِيَ لِلطَّائِرِ أَوْ لِعِيسَى أَوْ لَيْسَ الَّذِينَ جُعِلُوا قِرَدَةً خَاسِئِينَ مُعْجَزَةً، أَمْ هِيَ لِلْقِرَدَةِ أَوْ لِنَبِيِّ ذَلِكَ الزَّمَانِ

He<sup>asws</sup> said: 'By your claim that you saw miracles for him. The miracles weren't for him. But rather these are for us<sup>asws</sup>. Allah<sup>azwj</sup> the Exalted Manifests these to clarify our<sup>asws</sup> proofs, and clarify our<sup>asws</sup> majesty and our<sup>asws</sup> nobility. And if you had said, 'I saw miracles regarding him', it would not have been denied upon you. Wasn't the revival of the dead by Isa<sup>as</sup> not a miracle? Was it for the deceased or for Isa<sup>as</sup>? Or didn't he<sup>as</sup> created from the clay as if it was the bird, so it became a bird by the Permission of Allah<sup>azwj</sup> – a miracle – was it for the bird or for Isa<sup>as</sup>? Or wasn't the Making of those (Jews) as despised apes a miracle? Was it for the monkeys, or for the Prophet of that time?'

فَقَالَ الْوَالِي: أَسْتَغْفِرُ اللَّهَ [رَبِّي] وَ أَتُوبُ إِلَيْهِ.

So the governor said, 'I seek Forgiveness of Allah<sup>azwj</sup>, my Lord<sup>azwj</sup>, and I repent to Him<sup>azwj</sup>'.

ثُمَّ قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع لِلرَّجُلِ الَّذِي قَالَ إِنَّهُ مِنْ شِيعَةِ عَلِيٍّ ع: يَا عَبْدَ اللَّهِ لَسْتَ مِنْ شِيعَةِ عَلِيٍّ ع، إِنَّمَا أَنْتَ مِنْ حُبِّبِهِ، وَ إِنَّمَا شِيعَةُ عَلِيٍّ ع الَّذِينَ قَالَ عَزَّ وَ جَلَّ فِيهِمْ: وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ - أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ.

Then Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> said to the man who had said that he was from the Shias of Ali<sup>asws</sup>: 'O servant of Allah<sup>azwj</sup>! You aren't from the Shias of Ali<sup>asws</sup>. But rather, you are from those that love him<sup>asws</sup>. And rather the Shias of Ali<sup>asws</sup> are those for whom Allah<sup>azwj</sup> Mighty and Majestic Said regarding them: **And those who are believing and doing righteous deeds, they are the dwellers of the Paradise; they would be in it eternally [2:82].**

هُمُ الَّذِينَ آمَنُوا بِاللَّهِ وَ وَصَفُوهُ بِصِفَاتِهِ، وَ نَزَّهُوهُ عَنْ خِلَافِ صِفَاتِهِ، وَ صَدَّقُوا مُحَمَّدًا فِي أَقْوَالِهِ، وَ صَوَّبُوهُ فِي كُلِّ أَعْمَالِهِ، وَ رَأَوْا عَلِيًّا بَعْدَهُ سَيِّدًا إِمَامًا، وَ قَرَّمَا هُمَا لَا يَغْدِلُهُ مِنْ أُمَّةٍ مُحَمَّدٍ أَحَدٌ، وَ لَا كُلُّهُمْ إِذَا اجْتَمَعُوا فِي كَيْفَةٍ يُوزَنُونَ بِوِزْنِهِ، بَلْ يَرَجَحُ عَلَيْهِمْ - كَمَا تَرَجَحُ السَّمَاءُ وَ الْأَرْضُ عَلَى الذَّرَّةِ.

They are those who are believing in Allah<sup>azwj</sup> and His<sup>azwj</sup> Attributes and describe Him<sup>azwj</sup> by His<sup>azwj</sup> own Attributes, and keep away from the opposite of His<sup>azwj</sup> Attributes, and they are ratifying Muhammad<sup>saww</sup> in his<sup>saww</sup> words, and are considering him<sup>saww</sup> as being correct in all of his<sup>saww</sup> deeds, and are viewing Ali<sup>asws</sup> after him<sup>saww</sup> as the Chief of the Imams<sup>asws</sup>, and consider that there is none who can equal him<sup>asws</sup> from the community of Muhammad<sup>saww</sup>, nor can all of them (even) when they are gathered in one hand of a scale. But, he<sup>asws</sup> would outweigh against them just as the sky and the earth would outweigh against a particle.

وَ شِيعَةُ عَلِيٍّ ع هُمُ الَّذِينَ لَا يُبَالُونَ فِي سَبِيلِ اللَّهِ - أَوْ وَقَعَ الْمَوْتُ عَلَيْهِمْ، أَوْ وَقَعُوا عَلَى الْمَوْتِ. وَ شِيعَةُ عَلِيٍّ ع هُمُ الَّذِينَ يُؤَثِّرُونَ إِخْوَانَهُمْ عَلَى أَنْفُسِهِمْ، وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ وَ هُمُ الَّذِينَ لَا يَرَاهُمُ اللَّهُ حَيْثُ نَهَاهُمْ، وَ لَا يَقْدَهُهُمْ مِنْ حَيْثُ أَمَرَهُمْ. وَ شِيعَةُ عَلِيٍّ ع هُمُ الَّذِينَ يَقْتَدُونَ بِعَلِيٍّ فِي إِكْرَامِ إِخْوَانِهِمُ الْمُؤْمِنِينَ.

And the Shias of Ali<sup>asws</sup> they are those not caring, in the Way of Allah<sup>azwj</sup>, whether the death falls upon them or they fall upon the death. And the Shias of Ali<sup>asws</sup>, they are those who are preferring their brethren upon their own selves, and even though there was adversity with them. And they are those whom Allah<sup>azwj</sup> does not See them where He<sup>azwj</sup> has Prohibited them to be, nor does He<sup>azwj</sup> Miss them from where He<sup>azwj</sup> has Commanded them to be. And the Shias of Ali<sup>asws</sup>, they are those who are imitating Ali<sup>asws</sup> in honouring their Momineen brothers.

مَا عَنْ قَوْلِي أَقُولُ لَكَ هَذَا، بَلْ أَقُولُهُ عَنْ قَوْلِ مُحَمَّدٍ ص، فَذَلِكَ قَوْلُهُ تَعَالَى: وَ عَمِلُوا الصَّالِحَاتِ فَضْوَ الْفَرَايِضَ كُلَّهَا، بَعْدَ التَّوْحِيدِ وَ اغْتِقَادِ النُّبُوَّةِ وَ الْإِمَامَةِ وَ أَغْظَمُهَا [فَرْضًا] فَضَاءُ حُقُوقِ الْإِخْوَانِ فِي اللَّهِ، وَ اسْتِعْمَالِ التَّقِيَّةِ مِنْ أَعْدَاءِ اللَّهِ عَزَّ وَ جَلَّ.

It is nor from my<sup>asws</sup> words that I<sup>asws</sup> am saying this. But I<sup>asws</sup> am saying it from the words of Muhammad<sup>saww</sup>, and these are the Words of Allah<sup>azwj</sup> **and doing righteous deeds**. They are fulling the Obligations, all of them, after the *Tawheed* (Oneness), and believing in the Prophet-hood and the Imamate. And the greatest of the Obligations is the fulfilment of the rights of the brethren for the Sake of Allah<sup>azwj</sup>, and utilising the dissimulation from the enemies of Allah<sup>azwj</sup> Mighty and Majestic".<sup>12</sup>

### المؤمن والكافر والمستضعف

### **The Momin, and the Kafir, and the weak one**

فقلت: أصلحك الله، أيدخل النار المؤمن العارف الداعي؟ قال عليه السلام: لا. قلت: أيدخل الجنة من لا يعرف إمامه؟ قال عليه السلام: لا، إلا أن يشاء الله. قلت: أيدخل الجنة كافر أو مشرك؟ قال: لا يدخل النار إلا كافر، إلا أن يشاء الله.

<sup>12</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 161

I (Suleym Bin Qays) said, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well, will the *Momin* who recognises his caller<sup>asws</sup>, enter the Fire?' He (Amir Al-Momineen<sup>asws</sup>) said: 'No'. I said, 'Will the one who does not recognise his Imam<sup>asws</sup>, enter the Paradise?' He<sup>asws</sup> said: 'No, except if Allah<sup>azwj</sup> so Desires'. I said, 'Will the infidel (Kafir) or the Polytheist (Mushrik) enter the Paradise?' He<sup>asws</sup> said, 'None shall enter the Fire except for the Kafir, except for what Allah<sup>azwj</sup> so Desires'.

قلت: أصلحك الله، فمن لقي الله مؤمناً عارفاً بإمامه مطيعاً له، أمن أهل الجنة هو؟ قال: نعم إذا لقي الله وهو مؤمن من الذين قال الله عز وجل: (الذين آمنوا وعملوا الصالحات)، (الذين آمنوا وكانوا يتقون)، (الذين آمنوا ولم يلبسوا إيمانهم بظلم).

I said, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well, the one who meets Allah<sup>azwj</sup> as a *Momin*, having recognised his Imam<sup>asws</sup> and having been obedient to him<sup>asws</sup>, is one of the people of the Paradise?' He<sup>asws</sup> said: 'Yes, if he meets Allah<sup>azwj</sup>, and he is a *Momin* for whom Allah<sup>azwj</sup> has Said: **And those who are believing and doing righteous deeds [2:82], Those who are believing and were certain [10:63], Those who are believing and are not clothing their Eman with injustice [6:82].**

قلت: فمن لقي الله منهم على الكبائر؟ قال: هو في مشيئته، إن عذبه فبذنبه وإن تجاوز عنه فبرحمته.

I said, 'If one of them meets Allah<sup>azwj</sup> having committed major sins?' He<sup>asws</sup> said: 'He will be at Allah<sup>azwj</sup>'s Desire. If He<sup>azwj</sup> Punishes him, it will be due to his sins, and if He<sup>azwj</sup> Overlooks from him, it would be due to His<sup>azwj</sup> Mercy'.

قلت: فيدخله النار وهو مؤمن؟ قال: نعم بذنبه، لأنه ليس من المؤمنين الذين عني الله (أنه ولي المؤمنين)، لأن الذين عني الله (أنه لهم ولي) و(أنه لا خوف عليهم ولا هم يحزنون)، هم المؤمنون (الذين يتقون الله والذين عملوا الصالحات والذين لم يلبسوا إيمانهم بظلم).

I said, 'He will enter the Fire, and he is a *Momin*?' He<sup>asws</sup> said: 'Yes, due to his sins, because he is not from those *Momineen* about whom Allah<sup>azwj</sup> has Said: **Allah is the Guardian of the Momineen [3:68]**, because those Allah<sup>azwj</sup> Means **they will be no fear upon them nor will they be grieving [10:62]**, they are the *Momineen* - **Those who are fearing Allah and those who are doing the righteous deeds, and those who do not clothed their Eman with injustice [6:82]**'.<sup>13</sup>

حَدَّثَنَا عَنْ أَبِي بَكْرٍ السَّيِّعِيِّ قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ مُحَمَّدٍ بْنِ مُحَمَّدٍ، وَحُسَيْنُ بْنُ إِبْرَاهِيمَ الْجَصَّاصُ قَالَا: حَدَّثَنَا حُسَيْنُ بْنُ الْحَكَمِ قَالَ: حَدَّثَنَا حَسَنُ بْنُ حُسَيْنٍ قَالَ: حَدَّثَنَا جَبَّانٌ، عَنْ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنْ ابْنِ عَبَّاسٍ قَالَ:

It was narrated to us from Abu Bakr Al Sabi'e, from Ali Bin Muhammad Bin Makhlad, and Husayn Bin Ibrahim Al Jassas, from Husayn Bin Al Hakam, from Hasan Bin Husayn, from Hibban, from Al Kalby, from Abu Salih, from Ibn Abbas who said,

بِمَا نَزَلَ مِنَ الْقُرْآنِ خَاصَّةً فِي رَسُولِ اللَّهِ وَ عَلِيٍّ وَ أَهْلِ بَيْتِهِ مِنْ سُورَةِ الْبَقَرَةِ [قَوْلُهُ تَعَالَى:] وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ - أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ نَزَلَتْ فِي عَلِيٍّ خَاصَّةً وَ هُوَ أَوَّلُ مُؤْمِنٍ - وَ أَوَّلُ مُصَلٍّ بَعْدَ رَسُولِ اللَّهِ ص.

<sup>13</sup> Kitab Suleym Bin Qays Al Hilaly – H 7 (Extract)

'From what is Revealed from the Quran especially regarding Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup> and the People of his<sup>saww</sup> Household from Surah Baqarah, are the Words of the Exalted: **And those who are believing and doing righteous deeds, they are the dwellers of the Paradise; they would be in it eternally [2:82]**. It was Revealed regarding Ali<sup>asws</sup> in particular, and he<sup>asws</sup> was the first *Momin* and the first one to pray *Salat* after Rasool-Allah<sup>saww</sup>,<sup>14</sup>

## VERSE 83

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

**And when We Took a Covenant with the Children of Israel: “You will not be worshipping but Allah, and the kindness with the parents, and the ones with relationship, and the orphans, and the poor, and you would be saying to the people good words, and will be establishing the Salat, and be giving the Zakat. Then you turned around, except for a few of you, and (now even) you are turning around”. [2:83]**

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَجَلَّ لِبَنِي إِسْرَائِيلَ: وَادْكُرُوا إِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ عَهْدَهُمُ الْمُؤَكَّدَ عَلَيْهِمْ لَا تَعْبُدُونَ إِلَّا اللَّهَ: أَيُّ لَا يُشَبِّهُهُ بِخَلْقِهِ، وَ لَا يُجَوِّزُهُ فِي حُكْمِهِ، وَ لَا يَعْمَلُوا مَا يُرَادُّ بِهِ [وجهه - يريدون به] وَجْهٌ غَيْرُهُ.

The Imam (Hassan Al-Askari<sup>asws</sup>) said: ‘Allah<sup>azwj</sup> Mighty and Majestic Said to the Children of Israel: “And recall **when We Took a Covenant with the Children of Israel**, their agreement confirmed upon them **You will not be worshipping but Allah** – i.e., that they would not be resembling Him<sup>azwj</sup> with His<sup>azwj</sup> creatures, nor would they be considering Him<sup>azwj</sup> as Tyrannous in His<sup>azwj</sup> Decisions, nor be doing what is intended by it His<sup>azwj</sup> Face Intending by it – a face other than His<sup>azwj</sup>’.

وَ بِالْوَالِدَيْنِ إِحْسَانًا وَ أَخَذْنَا مِيثَاقَهُمْ بِأَنْ يَعْمَلُوا بِوَالِدَيْهِمْ إِحْسَانًا، مُكَافَأَةً عَلَىٰ إِنْعَامِهِمَا عَلَيْهِمْ، وَ إِحْسَانِهِمَا إِلَيْهِمْ، وَ احْتِمَالِ الْمَكْرُودِ الْغَلِيظِ فِيهِمْ لِتَرْفِيهِهِمْ وَ تَوَدِّعِهِمْ

**And the kindness with the parents** – And We Took their Covenant that they would be acting in kindness with the parents, as a reward for both their bounties upon them, and their being good to them, and the hardship they bore regarding them in order to raise them and provide (provision to) them.

وَ ذِي الْقُرْبَىٰ قَرَابَاتِ الْوَالِدَيْنِ - بِأَنْ يُحْسِنُوا إِلَيْهِمْ لِكِرَامَةِ الْوَالِدَيْنِ.

<sup>14</sup> شواهد التنزيل لقواعد التفضيل V 1 P 117 H 127

**And the ones with relationship** – the relatives of the parents for being good to them in honour of the parents.

وَ الْيَتَامَى أَيُّ: وَ أَنَّ يُحْسِنُوا إِلَى الْيَتَامَى - الَّذِينَ فَقَدُوا آبَاءَهُمْ الْكَافِلِينَ هُمْ أُمُورُهُمْ، السَّائِقِينَ إِلَيْهِمْ غَدَاءَهُمْ وَ قُوتَهُمْ، الْمُصْلِحِينَ هُمْ مَعَاشُهُمْ.

**And the orphans** – i.e. they should be good to the orphans, those who have lost their fathers, the ones responsible for them during their lives, the preceding to them their provisions and their livelihoods, being righteous to them during their lives.

وَ قُولُوا لِلنَّاسِ الَّذِينَ لَا مَثْوَى لَهُمْ عَلَيْكُمْ حُسْنًا عَامِلُوهُمْ بِخُلُقٍ جَمِيلٍ.

**And you would be saying to the people** – those who do not have provisions for them, upon you are **good words** – dealing with them with beautiful manners.

وَ أَقِيمُوا الصَّلَاةَ الْحَمْسَ، وَ أَقِيمُوا أَيْضًا الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الطَّيِّبِينَ - عِنْدَ أَحْوَالِ غَضَبِكُمْ وَ رِضَاكُمْ، وَ شِدَّتِكُمْ وَ رَخَاكُم، وَ هُمُومِكُمْ الْمُعَلَّقَةَ لِقُلُوبِكُمْ

**And will be establishing the Salat** – the five (daily), and be establishing as well the *Salawat* upon Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, the goodly ones during the states of your anger, and your pleasure, and your adversity, and your prosperity, and your concerns hanging (remaining persistent) in your hearts.

ثُمَّ تَوَلَّيْتُمْ أَيُّهَا الْيَهُودُ عَنِ الْوَفَاءِ - بِمَا قَدْ نُقِلَ إِلَيْكُمْ مِنَ الْعَهْدِ - الَّذِي آدَاهُ أَسْلَافُكُمْ إِلَيْكُمْ وَ أَنْتُمْ مُعْرِضُونَ عَنْ ذَلِكَ الْعَهْدِ، تَارِكِينَ لَهُ، غَافِلِينَ عَنْهُ.

**Then you turned around** – O you Jews, from the loyalty with what had been transmitted to you, from the agreement which your ancestors deposited to you, **and (now even) you are turning around**, from that pact, being neglectful of it, heedless from it.

قَالَ الْإِمَامُ عَ أَمَّا قَوْلُهُ تَعَالَى لَا تَعْبُدُونَ إِلَّا اللَّهَ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ: مَنْ شَعَلَتْهُ عِبَادَةُ اللَّهِ عَنْ مَسْأَلَتِهِ، أَعْطَاهُ اللَّهُ أَفْضَلَ مَا يُعْطِي السَّائِلِينَ.

The Imam<sup>asws</sup> said: 'As for the Words of the Exalted **You will not be worshipping but Allah**, so Rasool-Allah<sup>saww</sup> said: 'The one whom the worship of Allah<sup>azwj</sup> pre-occupies him from asking Him<sup>azwj</sup>, Allah<sup>azwj</sup> would Give him the best (Reward from) that what He<sup>azwj</sup> Gives to the askers'.<sup>15</sup>

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

Ibn Al Farsy, in Rowzat Al Waaizeen, said,

<sup>15</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 174

'Al-Sadiq<sup>asws</sup> said regarding the Words of the High **and the kindness with the parents [2:83]** – The two parents are Muhammad<sup>saww</sup> and Ali<sup>asws</sup>.<sup>16</sup>

محمد بن يعقوب: بسنده عن ابن فضال، عن ثعلبة بن ميمون، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: «قُولُوا لِلنَّاسِ حُسْنًا. قَالَ: «قُولُوا لِلنَّاسِ حَسَنًا، وَ لَا تَقُولُوا إِلَّا خَيْرًا حَتَّى تَعْلَمُوا مَا هُوَ».

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **and you would be saying to the people good words [2:83]**. Said: 'But saying good words to the people, and do not be saying anything except for good until you learn what it is (which is inappropriate)'.<sup>17</sup>

فِي تَهْذِيبِ الْأَحْكَامِ أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَبِي عَلِيٍّ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَقَالَ رَجُلٌ: جُعِلْتُ فِدَاكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ: «وَقُولُوا لِلنَّاسِ حُسْنًا» هُوَ لِلنَّاسِ جَمِيعًا فَضَحَكَ وَ قَالَ: لَا، عَنِّي قُولُوا، مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ وَ عَلَى أَهْلِ بَيْتِهِ عَلَيْهِمُ السَّلَامُ

In Tehzeeb Al Ahkam – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Abu Ali who said,

'We were in the presence of Abu Abdullah<sup>asws</sup>, so a man said, 'May I be sacrificed for you<sup>asws</sup>! (What about) the Words of Allah<sup>azwj</sup> Mighty and Majestic **and you would be saying to the people good words [2:83]**, it is for the people altogether?' So he<sup>asws</sup> smiled and said: 'No! It means, 'Be saying, 'Muhammad<sup>saww</sup> the Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, Blessings be upon him<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, and greetings, and upon the People<sup>asws</sup> of his<sup>saww</sup> Household, upon them<sup>asws</sup> be the greetings'.<sup>18</sup>

و عنه: بسنده عن ابن أبي نجران، عن أبي جميلة المفضل بن صالح، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، في قول الله تعالى: «قُولُوا لِلنَّاسِ حُسْنًا. قَالَ: «قُولُوا لِلنَّاسِ أَحْسَنَ مَا تَحِبُّونَ أَنْ يَقَالَ فِيكُمْ».

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of the High **and you would be saying to the people good words [2:83]**, said: 'Be saying to the people good words what you would love to be said regarding you'.<sup>19</sup>

ابن بابويه: عن محمد بن علي ما جيلويه، قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن محمد بن خالد، عن علي بن الحكم، عن المفضل، عن جابر، عن أبي جعفر الباقر (عليه السلام)، في قول الله عز و جل: «قُولُوا لِلنَّاسِ حُسْنًا. قَالَ: «قُولُوا لِلنَّاسِ أَحْسَنَ مَا تَحِبُّونَ أَنْ يَقَالَ لَكُمْ، فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَغْضُ اللَّعَانَ السَّبَابِ، الطَّعَانَ عَلَى الْمُؤْمِنِينَ، الْفَاحِشَ الْمُتَفَحِّشَ، السَّائِلَ الْمُلْحَفَ، وَ يَحِبُّ الْحَيَّيَّ الْحَلِيمَ، الْعَفِيفَ الْمُتَعَفِّفَ».

<sup>16</sup> روضة الواعظين 1: 105.

<sup>17</sup> الكافي 2: 10 / 132.

<sup>18</sup> Tafseer Noor Al Saqalayn V 1 P 73 H 261

<sup>19</sup> الكافي 2: 1 / 132.

Ibn Babuwayh, from Muhammad Bin Ali Majaylawiya who said, 'It was narrated to me by my uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Al Mufazzal, from Jabir,

From Abu Ja'far Al-Baqir<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **and you would be saying to the people good words [2:83]**. He<sup>asws</sup> said: 'Be saying good words to the people what you are loving that these be said to you, for Allah<sup>azwj</sup> Mighty and Majestic Hates the curse, the (verbal) abuse, the slur upon the Momineen, obscene vulgarity, the persistent beggar; and He<sup>azwj</sup> Loves the bashfulness, the forbearance, the chastity, and the chaste abstemious one'.<sup>20</sup>

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

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

'I said to Abu Abdullah<sup>asws</sup>, 'Shall I feed a beggar if I do not know whether he is a Muslim?' So he<sup>asws</sup> said: 'Yes, give to the one whom you do not know whether he is with the Wilayah and has no enmity to the Truth. Allah<sup>azwj</sup> Mighty and Majestic is Saying **and you would be saying to the people good words [2:83]**. And do not give (feed) the one who is Hostile (Nasibi) to anything from the Truth, or calls to something from the Falsehood'.<sup>21</sup>

عنه، عن ابن محبوب، عن عبد الله بن سنان، قال: سمعت أبا عبد الله (ع) يقول: أوصيكم بتقوى الله، ولا تحملوا الناس على أكتافكم فتذلوا، إن الله تبارك وتعالى يقول في كتابه: " وقولوا للناس حسنا "

From him, from Ibn Mahboub, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'I<sup>asws</sup> bequest you all to fear Allah<sup>azwj</sup>, and do not carry the people upon your shoulders, (or else) you will be humiliated. Allah<sup>azwj</sup> Blessed and High is Saying in His<sup>azwj</sup> Book **[2:83] and you shall speak to the people good words**.

ثم قال: عودوا مرضاهم، واشهدوا جنائزهم، واشهدوا لهم وعليهم، وصلوا معهم في مساجدهم

Then he<sup>asws</sup> said: 'Console their sick ones (from the general Muslims), and attend their funerals, and testify for them and against them, and Pray *Salat* with them in their Masjids'.<sup>22</sup>

عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: سمعته يقول: «اتقوا الله و لا تحملوا الناس على أكتافكم، إن الله يقول في كتابه وَ قُولُوا لِلنَّاسِ حُسْنًا-

<sup>20</sup> الأماي: 4 / 210.

<sup>21</sup> الكافي 4: 13 / 1.

<sup>22</sup> تفسير العياني 1: 65 / 48.

From Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'Fear Allah<sup>azwj</sup> and do not burden the people upon your shoulders. Allah<sup>azwj</sup> is Saying in His<sup>azwj</sup> Book **and you would be saying to the people good words [2:83]**.'

قال:- و عودوا مرضاهم، و اشهدوا جنازتهم، و صلوا معهم في مساجدهم حتى [ينقطع] النفس، و حتى تكون المباينة».

He<sup>asws</sup> said: 'And visit their sick ones, and attend their funerals, and Pray *Salat* with them in their Masjids to the extent that your breath is cut-off, and to the extent that you are being differentiated (from the bad ones)'.<sup>23</sup>

وَ بِإِسْنَادِهِ عَنِ الْمُنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلَ رَجُلٌ أَبِي ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) عَنْ حُرُوبِ أَمِيرِ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) وَ كَانَ السَّائِلُ مِنْ مُحِبِّينَا فَقَالَ لَهُ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) بَعَثَ اللَّهُ مُحَمَّدًا ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) بِخَمْسَةِ أَسْيَافٍ ثَلَاثَةٌ مِنْهَا شَاهِرَةٌ فَلَا تُعْمَدُ حَتَّى تَضَعَ الْحَرْبُ أَوَارَهَا وَ لَنْ تَضَعَ الْحَرْبُ أَوَارَهَا حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَإِذَا طَلَعَتِ الشَّمْسُ مِنْ مَغْرِبِهَا آمَنَ النَّاسُ كُلُّهُمْ فِي ذَلِكَ الْيَوْمِ فَيَوْمَئِذٍ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا وَ سَيْفٌ مِنْهَا مَكْفُوفٌ وَ سَيْفٌ مِنْهَا مُعْمُودٌ سَلُّهُ إِلَى غَيْرِنَا وَ حُكْمُهُ إِلَيْنَا

And by his chain, form Al Minqary, from Hafs Bin Giyas,

(It has been narrated) from Abu Abdullah<sup>asws</sup> who said, 'A man asked my<sup>asws</sup> father<sup>asws</sup> about the wars of Amir Al-Momineen<sup>asws</sup>, and the questioner was from those that love us<sup>asws</sup>, so Abu Ja'far<sup>asws</sup> said to him: 'Allah<sup>azwj</sup> Sent Muhammad<sup>saww</sup> with five swords, three of these were brandished (waved), so they would not be sheathed until the wars come to an end, and the wars will never come to an end until the sun emerges from its west (the time of re-appearance of the 12<sup>th</sup> Imam<sup>asws</sup>). So when the sun emerges from its west, the people would be in safety, all of them, during that day. So in those days no soul would benefit from its Belief if it had not believed from beforehand, or goodness achieved from its belief; and a sword from these is restrained, and a sword from these is sheathed and would be unsheathed to other than us<sup>asws</sup>, and its decision is for us<sup>asws</sup> (to make)'.<sup>23</sup>

وَ السَّيْفُ الثَّانِي عَلَى أَهْلِ الذِّمَّةِ قَالَ اللَّهُ تَعَالَى وَ قُولُوا لِلنَّاسِ حُسْنًا نَزَلَتْ هَذِهِ الْآيَةُ فِي أَهْلِ الذِّمَّةِ ثُمَّ نَسَخَهَا قَوْلُهُ عَزَّ وَ جَلَّ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَ لَا بِالْيَوْمِ الْآخِرِ وَ لَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَ رَسُولُهُ وَ لَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَ هُمْ صَاغِرُونَ

And the second sword is upon the people under the responsibility (*Ahl Al-Zimma*). Allah<sup>azwj</sup> the Exalted Says **and you shall speak to the people good words [2:83]**. This Verse was Revealed regarding the *Ahl Al-Zimma*, then it was Abrogated by the Words of the Mighty and Majestic ***Fight those who are neither believing in Allah nor in the Last Day nor are they sanctifying what Allah and His Rasool have sanctified, nor are they making the Religion of Truth to be their Religion, from those who have been Given the Book, until they are paying the tax by hand and they are humiliated [9:29]***.

<sup>23</sup> تفسير العياشي 1: 48 / 65.

فَمَنْ كَانَ مِنْهُمْ فِي دَارِ الْإِسْلَامِ فَلَنْ يُقْبَلَ مِنْهُمْ إِلَّا الْجَزْيَةُ أَوْ الْقَتْلُ وَ مَا لَهُمْ فِيَّ وَ ذَرَارِيُّهُمْ سَبِيٍّ وَ إِذَا قَبِلُوا الْجَزْيَةَ عَلَى أَنْفُسِهِمْ حُرِّمَ عَلَيْنَا سَبْيُهُمْ وَ حُرِّمَتْ أَمْوَالُهُمْ وَ حَلَّتْ لَنَا مُنَاكَحَتُهُمْ وَ مَنْ كَانَ مِنْهُمْ فِي دَارِ الْحَرْبِ حَلَّ لَنَا سَبْيُهُمْ وَ أَمْوَالُهُمْ وَ لَمْ تَحِلَّ لَنَا مُنَاكَحَتُهُمْ وَ لَمْ يُقْبَلْ مِنْهُمْ إِلَّا الدُّخُولُ فِي دَارِ الْإِسْلَامِ أَوْ الْجَزْيَةُ أَوْ الْقَتْلُ

So (with the Just Imam<sup>asws</sup>, i.e., the time of Amir-Al-Momineen<sup>asws</sup>) as for the ones who were from them in the house of Al-Islam, nothing would be accepted from them except for the taxation, or the killing, and their wealth would be *Fey* (war booty), and their offspring would be made captives. So when they accept the taxation upon themselves, their captives would be Prohibited unto us, and their wealth would be Prohibited, and marrying them would be Permissible for us. And the ones from them who were in the house of the war, it would be Permissible for us to make them captives, and their wealth, and it would not be Permissible for us to marry them, and nothing would be accepted from them except for the entry into the house of Al-Islam, or the taxation, or the killing.<sup>24</sup>

وَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَنَا وَ عَلِيُّ أَبَا هَذِهِ الْأُمَّةِ، وَ لَحَقْنَا عَلَيْهِمْ أَكْثَرُ مِنْ حَقِّ أَبِي نُوحٍ وَ لَا ذَرِيَّةَ، فَإِنَّا نُنْقِذُهُمْ - إِنْ أَطَاعُونَا - مِنَ النَّارِ إِلَى دَارِ الْقَرَارِ، وَ نُلْحِقُهُمْ مِنَ الْعُبُودِيَّةِ بِخِيَارِ الْأَحْرَارِ.

And Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said: 'I<sup>asws</sup> heard Rasool-Allah<sup>saww</sup> saying: 'I<sup>saww</sup> and Ali<sup>asws</sup> are two fathers of this community, and our<sup>asws</sup> rights are higher upon them than those of the father who gave them birth, for we<sup>asws</sup> would fling them – if they obey us<sup>asws</sup> – from the Fire into the House of rest, and (take them out) from the slavery and join them with the good ones, the free ones'.<sup>25</sup>

وَ قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع مَنْ آثَرَ طَاعَةَ أَبِي نُوَيْ دِينِهِ: مُحَمَّدٌ وَ عَلِيٌّ ع عَلَى طَاعَةِ أَبِي نُوَيْ نَسَبِهِ، قَالَ اللَّهُ عَزَّ وَ جَلَّ لَهُ: لَا وَثَرَتَكَ كَمَا آثَرْتَنِي وَ لَا شَرَفَتَكَ بِحَضْرَةِ أَبِي نُوَيْ دِينِكَ، كَمَا شَرَفْتَ نَفْسَكَ بِإِيثَارِ حُبِّهِمَا - عَلَى حُبِّ أَبِي نُوَيْ نَسَبِكَ.

(Imam Hassan Al-Askari<sup>asws</sup> said): 'And Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> said: 'The one who prefers the obedience to the two fathers<sup>asws</sup> of his Religion – Muhammad<sup>saww</sup> and Ali<sup>asws</sup>, over the obedience of the father linked to him (biologically), Allah<sup>azwj</sup> Mighty and Majestic Says to him: "I<sup>azwj</sup> shall Prefer you just as you preferred Me<sup>azwj</sup> and I<sup>azwj</sup> shall Ennoble you by the presence of the two fathers<sup>asws</sup> of your Religion, just as you ennoble yourself by preferring their<sup>asws</sup> love over the love of the father linked to you".

وَ أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ: وَ ذِي الْقُرْبَىٰ فَهُمْ مِنْ قَرَابَاتِكَ مِنْ أَبِيكَ وَ أُمِّكَ، قِيلَ لَكَ: اعْرِفْ حَقَّهُمْ كَمَا أَخَذَ الْعَهْدُ بِهِ عَلَىٰ بَنِي إِسْرَائِيلَ، وَ أَخَذَ عَلَيْكُمْ مَعَاشِرَ أُمَّةٍ مُحَمَّدٍ ص بِمَعْرِفَةِ حَقِّ قَرَابَاتِ مُحَمَّدٍ ص الَّذِينَ هُمُ الْأَيْمَةُ بَعْدَهُ، وَ مَنْ يَلِيهِمْ بَعْدُ مِنْ خِيَارِ أَهْلِ دِينِهِمْ.

And as for His<sup>azwj</sup> Words, the Mighty and Majestic **and the ones with relationship [2:83]** – so they are from your relatives of your father and your mother. He<sup>azwj</sup> Said to you – recognise their<sup>asws</sup> rights just as the Covenant was Taken upon the Children of

<sup>24</sup> Al Kafi – V 5 – The Book of Jihaad Ch 3 H 2 (Extract)

<sup>25</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 190

Israel, and Taken upon you all, group of community of Muhammad<sup>saww</sup>, with recognising the rights of the relatives of Muhammad<sup>saww</sup>, they are the Imams<sup>asws</sup> from after him<sup>saww</sup>, and ones who follow them afterwards, from the good people of their<sup>asws</sup> Religion”.<sup>26</sup>

وَقَالَ الْإِمَامُ ع وَ أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ: وَ الْيَتَامَى فَإِنَّ رَسُولَ اللَّهِ ص قَالَ: حَتَّى اللَّهُ عَزَّ وَ جَلَّ عَلَى بَرِّ الْيَتَامَى - لَا يُقْطَعِيهِمْ عَنْ آبَائِهِمْ.

And the Imam (Hassan Al-Askari<sup>asws</sup>) said: ‘And as for the Words of the Mighty and Majestic **and the orphans [2:83]**, so Rasool-Allah<sup>saww</sup> said: ‘Allah<sup>azwj</sup> Mighty and Majestic Urged upon the goodness with the orphans due to their being cut off their fathers.

فَمَنْ صَانَهُمُ صَانَهُ اللَّهُ، وَ مَنْ أَكْرَمَهُمْ أَكْرَمَهُ اللَّهُ، وَ مَنْ مَسَحَ يَدَهُ بِرَأْسِ يَتِيمٍ رَفَعَهُ بِهِ - جَعَلَ اللَّهُ لَهُ فِي الْجَنَّةِ بِكُلِّ شَعْرَةٍ مَرَّتْ تَحْتَ يَدِهِ قَصْرًا - أَوْسَعَ مِنَ الدُّنْيَا بِمَا فِيهَا وَ فِيهَا مَا تَشْتَهِي الْأَنْفُسُ وَ تَلَذُّ الْأَعْيُنُ، وَ هُمْ فِيهَا خَالِدُونَ.

So, the one who guards them, Allah<sup>azwj</sup> would Guard him, and the one who honours them, Allah<sup>azwj</sup> would Honour him, and the one who wipes his hand on a head of an orphan, being kind with him, Allah<sup>azwj</sup> would Make for him in the Paradise, for every hair which passed under his hand, a castle more expansive than the world and what is in it: **And therein would be what the soul would yearn for and brings pleasure to the eyes, and they would be in it eternally. [43:71].**

وَقَالَ الْإِمَامُ ع وَ أَشَدُّ مِنْ يُتَمِّ هَذَا الْيَتِيمِ، يَتِيمٌ [يَنْقَطِعُ] عَنْ إِمَامِهِ لَا يَقْدِرُ عَلَى الْوُصُولِ إِلَيْهِ، وَ لَا يَدْرِي كَيْفَ حُكْمُهُ فِيمَا يُبْتَكَى بِهِ مِنْ شَرَائِعِ دِينِهِ.

And the Imam (Hassan Al-Askari<sup>asws</sup>) said: And the one who is more an orphan than this orphan, is an orphan cut off from his Imam<sup>asws</sup>, unable upon arriving to him<sup>asws</sup>, and he does not know how his<sup>asws</sup> decision is regarding what he is involved with from the legislation of his Religion.

أَلَا فَمَنْ كَانَ مِنْ شَيْعَتِنَا عَالِمًا بِعُلُومِنَا، وَ هَذَا الْجَاهِلُ بِشَرِيعَتِنَا - الْمُنْقَطِعُ عَنْ مُشَاهَدَتِنَا يَتِيمٌ فِي حَجَرِهِ، أَلَا فَمَنْ هَدَاهُ وَ أَرْشَدَهُ وَ عَلَّمَهُ شَرِيعَتَنَا - كَانَ مَعَنَا فِي الرَّفِيقِ الْأَعْلَى.

Indeed! So the one who was from our<sup>asws</sup> Shias, knowing our<sup>asws</sup> knowledges, and this (other) one is the ignorant of our<sup>asws</sup> legislation, the one cut off from seeing us<sup>asws</sup>, is an orphan in his lap. Indeed! So the one who guides him and sets his aright, and teaches him our<sup>asws</sup> legislation, would be with us among the lofty friends.

حَدَّثَنِي بِذَلِكَ أَبِي، عَنْ آبَائِهِ، عَنْ رَسُولِ اللَّهِ ص.

My<sup>asws</sup> father<sup>asws</sup> narrated to me<sup>asws</sup> with that, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Rasool-Allah<sup>saww</sup>.

<sup>26</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 201

وَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع مَنْ كَانَ مِنْ شِيعَتِنَا عَالِمًا بِشَرِيعَتِنَا، وَ أَخْرَجَ ضَعْفَاءَ شِيعَتِنَا مِنْ ظُلْمَةِ جَهْلِهِمْ - إِلَى نُورِ الْعِلْمِ الَّذِي حَبَوْنَاهُ [بِهِ] جَاءَ يَوْمَ الْقِيَامَةِ وَ عَلَى رَأْسِهِ تَاجٌ مِنْ نُورٍ - يُضِيءُ لِأَهْلِ جَمِيعِ تِلْكَ الْعَرَصَاتِ، وَ [عَلَيْهِ] حُلَّةٌ لَا يَقُومُ لِأَقْلٍ سِلْكٍ مِنْهَا الدُّنْيَا بِحَذَائِيرِهَا.

And Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said: 'The one who was from our<sup>asws</sup> Shias, a knower of our<sup>asws</sup> legislation, and extracts our<sup>asws</sup> weak Shias from the darkness of their ignorance to the light of the knowledge which we<sup>asws</sup> have gifted him with, would come on the Day of Judgment, and upon his head would be a crown of light shining for the entirety of the people of that plain, and upon him<sup>asws</sup> would be such as ornament that the least of the thread from it would be worth the world in its entirety.

ثُمَّ يَنَادِي مُنَادٍ [مِنْ عِنْدِ اللَّهِ]: يَا عِبَادَ اللَّهِ - هَذَا عَالِمٌ مِنْ بَعْضِ تَلَامِذَةِ آلِ مُحَمَّدٍ أَلَا فَمَنْ أَخْرَجَهُ فِي الدُّنْيَا مِنْ حَيْرَةِ جَهْلِهِ - فَلْيَسْتَبِثْ بُنُورَهُ، لِيُخْرِجَهُ مِنْ حَيْرَةِ ظُلْمَةِ هَذِهِ الْعَرَصَاتِ إِلَى نَزْوِ الْجَنَانِ. فَيُخْرِجُ كُلَّ مَنْ كَانَ عِلْمُهُ فِي الدُّنْيَا خَيْرًا، أَوْ فَتَحَ عَنْ قَلْبِهِ مِنَ الْجَهْلِ قُفْلًا، أَوْ أَوْضَحَ لَهُ عَنْ شُبْهَةٍ.

Then a Caller would Call out – from the Presence of Allah<sup>azwj</sup> - : “O servants of Allah<sup>azwj</sup>! This is a teacher of some of the pupils of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>. Indeed! So the one whom he had extracted in the world, from the confusion of his ignorance, so let him cling to his light, in order for him to extract him from the darkness of these plains to the promenades of the Gardens!”. Thus, (all of those) would be extracted, everyone whom he had taught goodness in the world, or had opened a lock of ignorance from his heart, or had clarified a confusion for him”.<sup>27</sup>

وَأَمَّا قَوْلُهُ عَزَّ وَ جَلَّ: وَ الْمَسَاكِينِ فَهُوَ مَنْ سَكَنَ الضُّرَّ وَ الْفَقْرَ حَرَكَتَهُ. أَلَا فَمَنْ وَاسَاهُمْ بِخَوَاشِي مَالِهِ، وَسَعَّ اللَّهُ عَلَيْهِ جَنَانَهُ، وَ أَنَالَهُ غُفْرَانَهُ وَ رِضْوَانَهُ.

(Imam Hassan Al-Askari<sup>asws</sup> said): ‘And as for His<sup>azwj</sup> Words, the Mighty and Majestic **and the poor [2:83]** – so he is the one settled in misfortune and the poverty is his movement. Indeed! So the one who contributes to them with the fringes of his wealth, Allah<sup>azwj</sup> would be Capacious upon him in His<sup>azwj</sup> Gardens, and Grant him His<sup>azwj</sup> Forgiveness and His<sup>azwj</sup> Pleasure”.<sup>28</sup>

قَالَ الصَّادِقُ ع وَ قُولُوا لِلنَّاسِ كُلِّهِمْ حُسْنًا مُؤْمِنِهِمْ وَ مُخَالِفِهِمْ: أَمَّا الْمُؤْمِنُونَ فَيَبْسُطُ لَهُمْ وَجْهَهُ وَ بَشْرُهُ. وَ أَمَّا الْمُخَالِفُونَ فَيَكْلُمُهُمْ بِالْمَدَارَةِ - لِاجْتِنَادِهِمْ إِلَى الْإِيمَانِ، فَإِنْ يَتَأَسَّ مِنْ ذَلِكَ يَكْفُ شُرُورُهُمْ عَنْ نَفْسِهِ، وَ عَنْ إِخْوَانِهِ الْمُؤْمِنِينَ.

(Imam Hassan Al-Askari<sup>asws</sup> said): ‘Al-Sadiq<sup>asws</sup> said: **‘and you would be saying to the people good words [2:83]** – to all of them – good words – their *Momineen* and their adversaries. As for the *Momineen*, so he extends to them his face and his body (make efforts for them), and as for the adversaries, so he speaks to them with the

<sup>27</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 213 - 215

<sup>28</sup> Tafseer Imam Hassan Al Askari – S 226

politeness in order to attract them to the *Eman*. But if he despairs from that, he stops their evil from himself, and from his *Momineen* brothers”.<sup>29</sup>

وَأَمَّا قَوْلُهُ عَزَّ وَ جَلَّ: أَقِيمُوا الصَّلَاةَ فَهُوَ أَقِيمُوا الصَّلَاةَ بِتَمَامِ رُكُوعِهَا وَ سُجُودِهَا- وَ [حِفْظُ] مَوَاقِيْتِهَا، وَ أَدَاءِ حُقُوقِهَا- الَّتِي إِذَا لَمْ تُؤَدَّ لَمْ يَتَقَبَّلْهَا رَبُّ الْخَلَائِقِ أَ تَذَرُونَ مَا تَلْكَ الْحُقُوقُ فَيَهِيَ أَتْبَاعُهَا بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ عَلِيٍّ وَ أَهْلِمَا عَ مَنْطُوبًا عَلَى الْإِعْتِقَادِ بِأَنَّهُمْ أَفْضَلُ خِيَرَةِ اللَّهِ، وَ الْقَوَامُ بِحُقُوقِ اللَّهِ، وَ النَّصَارُ لِدِينِ اللَّهِ.

(Imam Hassan Al-Askari<sup>asws</sup> said): ‘And as for His<sup>azwj</sup> Words, Mighty and Majestic: **And will be establishing the Salat [2:83]** – so he would be establishing the *Salat* with the completion of its *Rukus* and its *Sajdahs* and preserves its (Prescribed) timings – and fulfil its rights which when they are not fulfilled, the Lord<sup>azwj</sup> of the creation would not Accept it. Are you knowing what those rights are? It is the beginning with the *Salawat* upon Muhammad<sup>saww</sup> and Ali<sup>asws</sup> and their<sup>asws</sup> Progeny<sup>asws</sup>, enclosing upon the belief that they<sup>asws</sup> are the most superior of the Choice of Allah<sup>azwj</sup>, and the custodians of the rights of Allah<sup>azwj</sup>, and the helpers of the Religion of Allah<sup>azwj</sup>.

«وَأَتُوا الزَّكَاةَ» مِنَ الْمَالِ وَ الْجَاهِ وَ قُوَّةِ الْبَدَنِ: فَمِنَ الْمَالِ مُوَسَّاتُهُ إِخْوَانُكُمْ الْمُؤْمِنِينَ، وَ مِنَ الْجَاهِ إِيْصَانُهُمْ إِلَى مَا يَتَقَاعُونَ عَنْهُ- لِضَعْفِهِمْ عَنْ حَوَائِجِهِمْ الْمَتَرَدَّةِ فِي صُدُورِهِمْ. وَ بِالْقُوَّةِ مَعُونَةُ أَخٍ لَكَ قَدْ سَقَطَ جَمَارُهُ- أَوْ جَمَلُهُ فِي صَحْرَاءٍ أَوْ طَرِيقٍ، وَ هُوَ يَسْتَعِيْثُ فَلَا يُعَاثُ تُعِيْنُهُ حَتَّى يَحْمِلَ عَلَيْهِ مَتَاعَهُ، وَ تُرْكِبُهُ [عَلَيْهِ] وَ تُنْهَضُهُ حَتَّى تُلْحِقَهُ الْقَافِلَةَ، وَ أَنْتَ فِي ذَلِكَ كُلِّهِ مُعْتَقِدٌ لِمَوْلَاةِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ. فَإِنَّ اللَّهَ يُزَكِّي أَعْمَالَكَ وَ يُضَاعِفُهَا بِمُؤَالَاتِكَ لَهُمْ، وَ بِرَاءَتِكَ مِنْ أَعْدَائِهِمْ.

**And be giving the Zakat [2:83]** – From the wealth and the power and the strength of the body. So, from the wealth is the consolation with your *Momineen* brothers; and from the power is helping them to what they are failing from due to their weakness, from achieving their needs, hesitant in their chests; and with the strength is assisting a brother of yours who has fallen from his donkey or his camel in the desert or a road, and he is seeking help and is not being helped, (and) you assist him to the extent that you carry his luggage to him, and make him ride upon it and escort him until he joins up with the caravan, and you should, during all that, believe in the Wilayah of Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup>. So Allah<sup>azwj</sup> would Purify your deeds, and multiply it due to your friendship with them<sup>asws</sup> and your disavowing from their<sup>asws</sup> enemies.

قَالَ اللَّهُ تَعَالَى: ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ يَا مَعْاشِرَ الْيَهُودِ الْمَأْخُودَ عَلَيْكُمْ مِنْ هَذِهِ الْعَهْدِ- كَمَا أَخَذَ عَلَى أَسْلَافِكُمْ وَ أَنْتُمْ مُعْرِضُونَ عَنْ أَمْرِ اللَّهِ عَزَّ وَ جَلَّ الَّذِي فَرَضَهُ.

Allah<sup>azwj</sup> the Exalted Said: **Then you turned around, except for a few of you** – O group of Jews, the ones seized upon from these Covenants, just as it was Taken upon your ancestors **and (now even) you are turning around**”. [2:83] from the Commands of Allah<sup>azwj</sup> Mighty and Majestic which He<sup>azwj</sup> has Necessitated it.<sup>30</sup>

<sup>29</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 240

<sup>30</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 253 - 255

## VERSE 84

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

**And when We Took your Covenant: You will not be shedding your blood nor will you be expelling your people out from their houses. Then you accepted and you were testifying. [2:84]**

قَالَ الْإِمَامُ ع وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ وَ ادْكُرُوا يَا بَنِي إِسْرَائِيلَ حِينَ أَخَذْنَا مِيثَاقَكُمْ [أَيَّ أَخَذْنَا مِيثَاقَكُمْ] عَلَى أَسْلَافِكُمْ - وَ عَلَى كُلِّ مَنْ يَصِلُ إِلَيْهِ الْخَبَرُ بِذَلِكَ مِنْ أَخْلَافِهِمْ - الَّذِينَ أَنْتُمْ مِنْهُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ لَا يَسْفِكُ بَعْضُكُمْ دِمَاءَ بَعْضٍ وَ لَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ وَ لَا يُخْرِجُ بَعْضُكُمْ بَعْضًا مِنْ دِيَارِهِمْ ثُمَّ أَقْرَرْتُمْ بِذَلِكَ الْمِيثَاقِ كَمَا أَقَرَّ بِهِ أَسْلَافُكُمْ، وَ التَّرْتُمُوهُ كَمَا التَّرْتُمُوهُ وَ أَنْتُمْ تَشْهَدُونَ بِذَلِكَ عَلَى أَسْلَافِكُمْ وَ أَنْفُسِكُمْ.

The Imam (Hassan Al-Askari<sup>asws</sup>) said: '**And when We Took your Covenant** – And recall, O Children of Israel, **when We Took your Covenant** – i.e., We<sup>azwj</sup> Took your Covenant – upon your ancestors, and upon everyone to whom the news arrives from their posterity, those you are from, **You will not be shedding your blood** – not shedding the blood of each other, **nor will you be expelling your people out from their houses** – and some of you will not be expelling the others out from their houses, **Then you accepted** – that Covenant just as your ancestors has accepted it, and you necessitated it just as they had necessitated it, **and you were testifying** with that upon your ancestors and yourselves'.<sup>31</sup>

## VERSE 85

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

**Then you are those who are killing yourselves, and are expelling a group of yours from their houses, backing each other against them with the sins and the aggression. And if they are coming to you as captives, you are ransoming them, and it was Prohibited upon you, their expulsion. Are you believing in part of the Book and disbelieving in a part (of it)? So what is a Recompense of the one from you who does that except disgrace in the life of the world? And**

<sup>31</sup> Tafseer Imam Hassan Askari<sup>asws</sup> – S 257

**on the Day of Judgment he would be Driven to the severe Punishment; and Allah is not heedless from what you are doing. [2:85]**

ثُمَّ أَنْتُمْ مَعَاشِرَ الْيَهُودِ تَقْتُلُونَ أَنْفُسَكُمْ بَعْضًا عَلَى إِخْرَاجِ مَنْ يُخْرِجُونَهُ مِنْ دِيَارِهِمْ] وَ تُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ غَضَبًا وَ قَهْرًا تَظَاهَرُونَ عَلَيْهِمْ تَظَاهَرُ بَعْضُكُمْ بِغَضْأٍ عَلَى إِخْرَاجِ مَنْ يُخْرِجُونَهُ مِنْ دِيَارِهِمْ، وَ قَتَلَ مَنْ تَقْتُلُونَهُ مِنْهُمْ بِغَيْرِ حَقٍّ بِالْإِثْمِ وَ الْعُدْوَانِ بِالتَّعَدِّي تَتَعَاوَنُونَ وَ تَتَظَاهَرُونَ.

(Imam Hassan Al-Askari<sup>asws</sup> said): '**Then you** – group of Jews, **are killing yourselves** – some of you killing the others – upon the expulsion of the ones you are expelling from their houses - **and are expelling a group of yours from their houses** – usurping, and coercing, **backing each other against them** – backing each other upon the expulsion of the ones you are expelling from their houses, and killing the ones you are killing from them without a right, **with the sins and the aggression** – with the infringement you are collaborating and backing each other.

وَ إِنْ يَأْتُوكُمْ بَعْضُ هَؤُلَاءِ الَّذِينَ تُخْرِجُونَهُمْ- أَنْ تَرْمُوا إِخْرَاجَهُمْ وَ قَتَلَهُمْ ظُلْمًا- إِنْ يَأْتُوكُمْ أُسَارَى قَدْ أَسْرَهُمْ أَعْدَاؤُكُمْ وَ أَعْدَاؤُهُمْ تُفَادُوهُمْ مِنَ الْأَعْدَاءِ بِأَمْوَالِكُمْ وَ هُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَعَادَ قَوْلُهُ عَزَّ وَ جَلَّ إِخْرَاجَهُمْ وَ لَمْ يَقْتَصِرْ عَلَى أَنْ يَقُولَ: «وَ هُوَ مُحَرَّمٌ عَلَيْكُمْ» لِأَنَّهُ لَوْ قَالَ ذَلِكَ لَرَأَى أَنَّ الْمُحَرَّمَ إِنَّمَا هُوَ مُفَادَاتُهُمْ.

**And if they are coming to you** – meaning those whom you expelled – if you are viewing their expulsion and their killing as injustice – if they are coming to you **as captives**, having been captured by your enemies and their enemies **you are ransoming them** – from the enemies with your wealth, **and it was Prohibited upon you, their expulsion**. The repetition of His<sup>azwj</sup> Words, Mighty and Majestic, **their expulsion**, and He<sup>azwj</sup> did not shorten it Saying **and it was Prohibited upon you**, because He<sup>azwj</sup>, had He<sup>azwj</sup> Said that, it would have been viewed that the Prohibition, rather, it was their ransoming.

ثُمَّ قَالَ عَزَّ وَ جَلَّ: أَمْ تَقُولُونَ بَعْضُ الْكِتَابِ وَ هُوَ الَّذِي أَوْجَبَ عَلَيْكُمْ الْمَفَادَةَ وَ تَكْفُرُونَ بِبَعْضٍ وَ هُوَ الَّذِي حَرَّمَ قَتْلَهُمْ وَ إِخْرَاجَهُمْ، فَقَالَ: فَإِذَا كَانَ قَدْ حَرَّمَ الْكِتَابُ قَتْلَ النَّفْسِ- وَ الْإِخْرَاجَ مِنَ الدِّيَارِ- كَمَا فَرَضَ فِدَاءَ الْأَسْرَاءِ، فَمَا بَالُكُمْ تُطِيعُونَ فِي بَعْضٍ، وَ تَعْصُونَ فِي بَعْضٍ كَأَنَّكُمْ بِبَعْضٍ كَافِرُونَ، وَ بِبَعْضٍ مُؤْمِنُونَ.

Then Allah<sup>azwj</sup> Mighty and Majestic Said: **Are you believing in part of the Book** – and it is which is Obligatory upon you, the ransoming, **and disbelieving in a part (of it)** – and it is which is Prohibited, killing them and expelling them. So He<sup>azwj</sup> Said: “So when it was such that the Book Prohibits killing the souls and the expulsion from the houses, just as it Imposes the ransoming of the captives, so what is the matter with you all obeying in part and disobeying in part? It is as if you are disbelieving in part, and believing in part”.

ثُمَّ قَالَ عَزَّ وَ جَلَّ: فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ يَا مَعَاشِرَ الْيَهُودِ إِلَّا خِزْيٌ ذُلٌّ فِي الْحَيَاةِ الدُّنْيَا جَزِيَّةٌ تُضْرَبُ عَلَيْهِ يَذُلُّ بِهَا وَ يَوْمَ الْقِيَامَةِ يُرْذَوْنَ إِلَى أَشَدِّ الْعَذَابِ إِلَى جَنْسِ أَشَدِّ الْعَذَابِ، يَتَفَاوَتْ ذَلِكَ عَلَى قَدَرِ تَفَاوَتْ مَعَاصِيهِمْ وَ مَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ يَعْمَلُ هَؤُلَاءِ الْيَهُودِ.

Then Allah<sup>azwj</sup> Mighty and Majestic **So what is a Recompense of the one from you who does that** – O group of Jews, **except disgrace** – humiliation, **in the life of the world** – penalty struck upon him, being humiliated by it, **and on the Day of Judgment he would be Driven to the severe Punishment** - to the variety of severe Punishments, that being varied upon in accordance of their various disobediences, **and Allah is not heedless from what you are doing** – the doings of these Jews”.<sup>32</sup>

## VERSE 86

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

**They are those who are buying the life of the world with (selling) the Hereafter, so the Punishment would not be Lightened from them nor will they be Helped [2:86]**

ثُمَّ وَصَفَهُمْ فَقَالَ عَزَّ وَجَلَّ: أُولَئِكَ الَّذِينَ اشْتَرَوْا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ رَضُوا بِالدُّنْيَا وَخُطِئَ بِهَا - بَدَلًا مِنْ نَعِيمِ الْجَنَّةِ الْمُسْتَحَقِّ بِطَاعَةِ اللَّهِ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ لَا يُنصَرُهُمْ أَحَدٌ يَرْفَعُ عَنْهُمْ الْعَذَابَ.

(Imam Hassan Al-Askari<sup>asws</sup> said): ‘Then He<sup>azwj</sup> Described them, so the Mighty and Majestic Said: **They are those who are buying the life of the world with (selling) the Hereafter** – Being pleased with the world and its debris in replacement of the Bliss of the Gardens, deserved with the obedience of Allah<sup>azwj</sup>, **so the Punishment would not be Lightened from them nor will they be Helped** – No one will help them by alleviating the Punishment from them’.<sup>33</sup>

## VERSE 87

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

**And We had Given Musa the Book and We Followed it up from after him, with the Rasools; and We Gave Isa Ibn Maryam, clear proofs and Supported him with the Holy Spirit. Is it not so that every time the Rasools came to you with**

<sup>32</sup> Tafseer Imam Hassan Askari<sup>asws</sup> – S 257

<sup>33</sup> Tafseer Imam Hassan Askari<sup>asws</sup> – S 257

**what your souls did not desire, you were arrogant, so a group you belied and a group you are killing [2:87]**

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ - وَ هُوَ يُخَاطَبُ هَؤُلَاءِ الْيَهُودَ الَّذِينَ أَظْهَرَ مُحَمَّدٌ ص الْمُعْجَزَاتِ لَهُمْ - عِنْدَ تِلْكَ الْجِبَالِ وَ يُؤَيِّدُهُمْ -: وَ لَقَدْ آتَيْنَا مُوسَى الْكِتَابَ التَّوْرَةَ الْمُشْتَمِلَ عَلَى أَحْكَامِنَا، وَ عَلَى ذِكْرِ فَضْلِ مُحَمَّدٍ وَ عَلِيِّ وَ أَهْلِمَا الطَّيِّبِينَ، وَ إِمَامَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ خُلَفَائِهِ بَعْدَهُ، وَ شَرَفِ أَحْوَالِ الْمُسْلِمِينَ لَهُ، وَ سُوءِ أَحْوَالِ الْمُخَالِفِينَ عَلَيْهِ.

The Imam (Hassan Al-Askari<sup>asws</sup>) said: ‘Allah<sup>azwj</sup> Mighty and Majestic Said – and He<sup>azwj</sup> was Addressing those Jews to whom Muhammad<sup>saww</sup> displayed the miracles to them at that mountain and Rebuked them, **And We had Given Musa the Book** – The Torah, the inclusive upon Our<sup>azwj</sup> Judgments, and upon the mention of the merits of Muhammad<sup>saww</sup> and Ali<sup>asws</sup> and their<sup>asws</sup> goodly Progeny<sup>asws</sup>, and Imamate of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and his<sup>saww</sup> Caliphs after him<sup>asws</sup>, and the nobility of the states of the submitters to him<sup>asws</sup>, and the evil states of the adversaries against him<sup>asws</sup>.

وَ قَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ جَعَلْنَا رَسُولًا فِي أَثَرِ رَسُولٍ. وَ آتَيْنَا أُعْطَيْنَا عِيسَى ابْنَ مَرْيَمَ الْيَسَّاتِ الْآيَاتِ الْوَاضِحَاتِ [مَثَلٌ]: إِخْيَاءَ الْمَوْتَى، وَ إِبْرَاءِ الْأَكْمَةِ وَ الْأَبْرَصِ، وَ الْإِنْبَاءِ بِمَا يَأْكُلُونَ وَ مَا يَدَّخِرُونَ فِي بُيُوتِهِمْ وَ أَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَ هُوَ جَبْرِئِيلُ ع، وَ ذَلِكَ حِينَ رَفَعَهُ مِنْ رُوزَنَةِ بَيْتِهِ إِلَى السَّمَاءِ، وَ أَلْقَى شِبْهَهُ عَلَى مَنْ رَامَ قَتْلَهُ فَقُتِلَ بَدَلًا مِنْهُ، وَ قِيلَ: هُوَ الْمَسِيحُ.

**And We Followed it up from after him, with the Rasools** – We<sup>azwj</sup> Made a Rasool<sup>as</sup> in the footsteps of a Rasool<sup>as</sup>, **and We Gave Isa Ibn Maryam, clear proofs** – the clear Signs – e.g., reviving the dead, and curing the blindness and the leprosy, and the informing with that they had eaten and what they were hoarding in their houses, **and Supported him with the Holy Spirit** – and he<sup>as</sup> is Jibraeel<sup>as</sup>, and that is where he<sup>as</sup> raised him<sup>as</sup> from the window of his<sup>as</sup> house, to the sky, and cast his<sup>as</sup> resemblance upon the one who desired his<sup>as</sup> killing, in replacement from him<sup>as</sup>; and it was said, ‘He is the Messiah!’<sup>34</sup>

ثُمَّ وَجَّهَ اللَّهُ الْعَدَلَ نَحْوَ الْيَهُودِ الْمَذْكُورِينَ - فِي قَوْلِهِ تَعَالَى: ثُمَّ قَسَتْ قُلُوبُكُمْ: أَ فَكَلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ فَأَخَذَ عُهُودَكُمْ وَ مَوَاقِفَكُمْ بِمَا لَا تُحِبُّونَ - مِنْ بَذْلِ الطَّاعَةِ لِأَوْلِيَاءِ اللَّهِ الْأَفْضَلِينَ - وَ عِبَادِهِ الْمُتَّحِبِينَ مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ لَمَّا قَالُوا لَكُمْ كَمَا أَدَّاهُ إِلَيْكُمْ أَسْلَافُكُمْ - الَّذِينَ قِيلَ لَهُمْ: إِنَّ وَلَايَةَ مُحَمَّدٍ [وَ آلِ مُحَمَّدٍ] هِيَ الْعَرْضُ الْأَفْصَى - وَ الْمُرَادُ الْأَفْضَلُ،

(Imam Hassan Al-Askari<sup>asws</sup> said): ‘Then Allah<sup>azwj</sup> Diverted the Rebuke towards the Jews – mentioned – in the Words of the Exalted: **Then your hearts hardened after that - Is it not so that every time the Rasools came to you with what your souls did not desire [2:74]** – So I<sup>azwj</sup> Took your agreements and your Covenants with what you are not liking, from being obedient to the Guardians<sup>asws</sup> of Allah<sup>azwj</sup>, the superior ones, and His<sup>azwj</sup> Chosen servants, Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup> due to what they<sup>asws</sup> said to you, just as your ancestors had passed it on to you, those to whom it was said that the Wilayah of Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, it is the purpose, the ultimate, the intended, the superior.

<sup>34</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 260

مَا خَلَقَ اللَّهُ أَحَدًا مِنْ خَلْقِهِ وَ لَا بَعَثَ أَحَدًا مِنْ رُسُلِهِ إِلَّا لِيَدْعُوهُمْ إِلَىٰ وَلايَةِ مُحَمَّدٍ وَ عَلِيٍّ وَ خُلَفَائِهِ ع- وَ يَأْخُذَ بِهِ عَلَيْهِمُ الْعَهْدَ لِيَتَّبِعُوا عَلَيْهِ وَ لِيَعْمَلَ بِهِ سَائِرُ عَوَامِّ الْأُمَمِ.

Allah<sup>azwj</sup> did not Create anyone from His<sup>azwj</sup> creation, nor did He<sup>azwj</sup> Send anyone from His<sup>azwj</sup> Rasools<sup>as</sup> except he<sup>as</sup> called them to the Wilayah of Muhammad<sup>saww</sup>, and Ali<sup>asws</sup> and his<sup>asws</sup> Caliphs<sup>asws</sup>, and He<sup>azwj</sup> Took upon them the pact in order for them to be standing by it and to be acted in accordance to it by the rest of the generalities of the communities.

فَلِهَذَا اسْتَكْبَرْتُمْ كَمَا اسْتَكْبَرَ أَوَائِلُكُمْ- حَتَّى قَتَلُوا زَكَرِيَّا وَ يَحْيَى، وَ اسْتَكْبَرْتُمْ أَنْتُمْ حَتَّى رُمْتُمْ قَتْلَ مُحَمَّدٍ وَ عَلِيٍّ ع فَخَيَّبَ اللَّهُ تَعَالَى سَعْيَكُمْ وَ رَدَّ فِي نُحُورِكُمْ كَيْدَكُمْ

Therefore, due to this, **you were arrogant** – Just as your former ones were arrogant until they killed Zakariyya<sup>as</sup> Bin Yahya<sup>as</sup>, and you are being arrogant to the extent that you intended to kill Muhammad<sup>saww</sup> and Ali<sup>asws</sup>. But, Allah<sup>azwj</sup> the Exalted Defeated your efforts and Repelled your plots in your cunningness.

وَ أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ: تَقْتُلُونَ فَمَعْنَاهُ قَتَلْتُمْ، كَمَا تَقُولُ لِمَنْ تُؤَيِّجُهُ وَ يَلْكَ كَمْ تَكْذِبُ وَ كَمْ تُمَحْرِقُ وَ لَا تُرِيدُ مَا [لَمْ] يَفْعَلْهُ بَعْدُ، وَ إِنَّمَا تُرِيدُ: كَمْ فَعَلْتَ، وَ أَنْتَ عَلَيْهِ مُوَطَّنٌ.

And as for His<sup>azwj</sup> Words, Mighty and Majestic **you are killing** – so its meaning is, ‘you killed’, just as you are saying to the one whom you rebuke, ‘Woe be unto you! How much you lie and how much you chide?’ And you do not mean what he would be doing afterwards. But rather, you mean, ‘How much you have done, and you are habitual upon it’.<sup>35</sup>

العياشي: عن جابر، عن أبي جعفر (عليه السلام)، قال: أما قوله: أ فُكِّلَ مَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ قال أبو جعفر: «ذلك مثل موسى و الرسل من بعده و عيسى (صلوات الله عليهم)، ضرب مثلاً لأمة محمد (صلى الله عليه و آله)، فقال الله لهم: فإن جاءكم محمد بما لا تهوى أنفسكم بموالاته علي استكبرتم ففريقاً من آل محمد كذبتم، و فريقاً تقتلون، فذلك تفسيرها في الباطن».

Al Ayyashi, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: ‘As for His<sup>azwj</sup> Words: **Is it not so that every time the Rasools came to you with what your souls did not desire [2:87]:** ‘That is an Example for Musa<sup>as</sup> and the Rasools<sup>as</sup> from after him<sup>as</sup>, and Isa<sup>as</sup>. An example is struck for the community of Muhammad<sup>saww</sup>, so Allah<sup>azwj</sup> Said to them: “So when Muhammad<sup>saww</sup> came to you with what your hearts do not desire, with the Wilayah of Ali<sup>asws</sup>, **you were arrogant so you belied a group** from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> **and a group you are killing?** So that is its esoteric interpretation’.<sup>36</sup>

<sup>35</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 264

<sup>36</sup> تفسير العياشي 1: 68 / 49.

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ مُنْخَلٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ أَفَكُلَّمَا جَاءَكُمْ مُحَمَّدٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ بِمُؤَالَاةِ عَلِيٍّ فَاسْتَكْبَرْتُمْ فَفَرِيقًا مِنْ آلِ مُحَمَّدٍ كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ .

Ahmad Bin Idrees, from Muhammad Bin Hassan, from Muhammad Bin Ali, from Ammar Bin Marwan, from Munakhhal, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: **Is it not so that every time Muhammad came to you with that which your souls did not desire regarding Wilayah of Ali you were arrogant so a group you belied from the Progeny of Muhammad, and a group you are killing?** [2:87].<sup>37</sup>

## VERSE 88

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

**And they are saying: Our hearts are covered. But, Allah Cursed them due to their Kufr; so little it is what they are believing [2:88]**

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ قَالُوا يَعْنِي هَؤُلَاءِ الْيَهُودَ الَّذِينَ أَرَاهُمْ رَسُولُ اللَّهِ ص الْمُعْجَزَاتِ الْمَذْكُورَاتِ - عِنْدَ قَوْلِهِ: فَهِيَ كَالْحِجَارَةِ الْآيَةِ- «قُلُوبُنَا غُلْفٌ أَوْعِيَةٌ لِلْخَيْرِ، وَ الْعُلُومُ قَدْ أَحَاطَتْ بِهَا وَ اشْتَمَلَتْ عَلَيْهَا، ثُمَّ هِيَ مَعَ ذَلِكَ لَا تَعْرِفُ لَكَ يَا مُحَمَّدُ فَضْلًا- مَذْكُورًا فِي شَيْءٍ مِنْ كُتُبِ اللَّهِ، وَ لَا عَلَى لِسَانِ أَحَدٍ مِنْ أَنْبِيَاءِ اللَّهِ.

The Imam (Hassan Al-Askari<sup>asws</sup>) said: 'Allah<sup>azwj</sup> Mighty and Majestic Said: **And they are saying** – meaning those Jews whom Rasool-Allah<sup>saww</sup> showed the mentioned miracles, during His<sup>azwj</sup> Words **so these were like rocks [2:74]** – the Verse, **Our hearts are covered** – containers of the goodness and the knowledge having encompassed by these and inclusive over it. Then along with that, they are not recognising for you<sup>saww</sup>, O Muhammad<sup>saww</sup>, merits regarding something from the Books of Allah<sup>azwj</sup>, nor upon the tongue of anyone from the Prophets<sup>as</sup> of Allah<sup>azwj</sup>.

فَقَالَ اللَّهُ تَعَالَى رَدًّا عَلَيْهِمْ: بَلْ لَيْسَ كَمَا يَقُولُونَ أَوْعِيَةُ الْعُلُومِ- وَ لَكِنْ قَدْ لَعَنَهُمُ اللَّهُ أَبْعَدَهُمْ مِنَ الْخَيْرِ فَقَلِيلًا مَّا يُؤْمِنُونَ قَلِيلٌ إِيْمَانُهُمْ، يُؤْمِنُونَ بِبَعْضِ مَا أَنْزَلَ اللَّهُ تَعَالَى وَ يَكْفُرُونَ بِبَعْضٍ، فَإِذَا كَذَّبُوا مُحَمَّدًا ص فِي سَائِرِ مَا يَقُولُ، فَقَدْ صَارَ مَا كَذَّبُوا بِهِ أَكْثَرَ، وَ مَا صَدَّقُوا بِهِ أَقَلَّ.

So Allah<sup>azwj</sup> the Exalted Said in response to them: **But**, - it isn't as they are saying, 'containers of knowledge', but **Allah** (has) **Cursed them** – distancing them from the goodness, **so little it is what they are believing** – little is their *Eman*, believing in part of what Allah<sup>azwj</sup> the Exalted Revealed and disbelieving in part. So when they are belying Muhammad<sup>saww</sup> in the rest of what he<sup>saww</sup> is saying, so what they are belying has come to be more, and what they are ratifying with, (has come to be) little.

<sup>37</sup> Al-Kafi V 1 – The Book Of Divine Authority CH 108 H 31

وَ إِذَا قُرِئَ غُلْفٌ فَإِنَّهُمْ قَالُوا: قُلُوبُنَا [غُلْفٌ] فِي غِطَاءٍ، فَلَا نَفْهَمُ كَلَامَكَ وَ حَدِيثَكَ. نَحْوُ مَا قَالَ اللَّهُ تَعَالَى: وَ قَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ - وَ فِي آذَانِنَا وَقْرٌ وَ مِنْ بَيْنِنَا وَ بَيْنَكَ حِجَابٌ وَ كِلَا الْقَرَاءَتَيْنِ حَقٌّ، وَ قَدْ قَالُوا بِهَذَا وَ بِهَذَا جَمِيعاً.

And when you read (our hearts are) **covered**, so they are saying – a covering – in a lid. Therefore your<sup>saww</sup> speech and your<sup>saww</sup> Ahadeeth will not benefit them, approximate to what Allah<sup>azwj</sup> the Exalted Said: **And they are saying, 'Our hearts are in a covering from what you are inviting us to, and in our ears is a deafness, and from between us and you is a veil [41:5].** And both these recitations are true, and they had said with this, and this, both together.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص مَعَاشِرَ الْيَهُودِ تُعَانِدُونَ رَسُولَ اللَّهِ رَبَّ الْعَالَمِينَ وَ تَأْبُونَ الْإِعْتِرَافَ بِأَنِّكُمْ كُنْتُمْ بِذُنُوبِكُمْ مِنَ الْجَاهِلِينَ، إِنَّ اللَّهَ لَا يُعَذِّبُ بِهَا أَحَدًا وَ لَا يُزِيلُ عَنْ فَاعِلٍ هَذَا عَذَابُهُ أَبَدًا، إِنَّ آدَمَ ع لَمْ يَفْتَرِخْ عَلَى رَبِّهِ الْمَغْفِرَةَ لِدُنْبِهِ إِلَّا بِالتَّوْبَةِ، فَكَيْفَ تَفْتَرِحُونَهَا أَنْتُمْ مَعَ عِنَادِكُمْ.

Then Rasool-Allah<sup>saww</sup> said: 'Group of Jews! You are being inimical to a Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, the Lord<sup>azwj</sup> of the worlds, and you are refusing the acknowledgment that you were ignorant of your sins. Allah<sup>azwj</sup> does not Punish anyone with it, nor does He<sup>azwj</sup> Ceased with Punishing the doer of this, ever! Adam<sup>as</sup> did not suggest the Forgiveness to his<sup>as</sup> Lord<sup>azwj</sup> for his<sup>as</sup> fault except with the repentance. So how can you be suggesting it (when) you are with your enmity?'<sup>38</sup>

## VERSE 89

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

**And when there came to them a Book from the Presence of Allah Verifying what was with them - and they had been from before praying for victory over those who disbelieved – so when there came to them what they recognised, they disbelieved in it. Therefore, the Curse of Allah is upon the unbelievers [2:89]**

قَالَ الْإِمَامُ ع دَمَ اللَّهُ تَعَالَى الْيَهُودَ فَقَالَ: وَ لَمَّا جَاءَهُمْ يَعْنِي هَؤُلَاءِ الْيَهُودَ الَّذِينَ تَقَدَّمَ ذِكْرُهُمْ - وَ إِخْوَانُهُمْ مِنَ الْيَهُودِ، جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ الْفُرْأَنُ مُصَدِّقٌ ذَلِكَ الْكِتَابُ لِمَا مَعَهُمْ مِنَ التَّوْرَةِ الَّتِي بُيِّنَ فِيهَا أَنَّ مُحَمَّدًا الْأُمِّيَّ مِنْ وَلَدِ إِسْمَاعِيلَ، الْمُؤَيَّدُ بِخَيْرِ خَلْقِي اللَّهِ بَعْدَهُ: عَلِيِّ وَلِيِّ اللَّهِ.

The Imam (Hassan Al-Askari<sup>asws</sup>) said: 'Allah<sup>azwj</sup> the Exalted Condemned the Jews, so He<sup>azwj</sup> Said **[2:89] And when there came to them** – meaning those Jews – those mentioned previously –and their brethren from the Jews, there came to them **a Book**

<sup>38</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 266

**from the Presence of Allah** – the Quran, **Verifying** – that Book, **what was with them** – from the Torah in which was clarified that Muhammad<sup>saww</sup>, the Ummiy<sup>39</sup> from the children of Ismail<sup>as</sup>, the one supported by the best of the creatures of Allah<sup>azwj</sup> after him<sup>saww</sup>, Ali<sup>asws</sup>, the Guardian of Allah<sup>azwj</sup>.

وَكَانُوا يَعْجَبُونَ هَؤُلَاءِ الْيَهُودَ مِنْ قَبْلِ ظُهُورِ مُحَمَّدٍ ص بِالرَّسَالَةِ يَسْتَفْتِحُونَ يَسْأَلُونَ اللَّهَ الْفَتْحَ وَالظَّفَرَ عَلَى الَّذِينَ كَفَرُوا مِنْ أَعْدَائِهِمْ وَالْمُنَافِقِينَ هُمْ، فَكَانَ اللَّهُ يَفْتَحُ لَهُمْ وَيَنْصُرُهُمْ.

**And they had been** – meaning those Jews, **from before** – the appearance of Muhammad<sup>saww</sup> with the Message, **praying for victory** – asking Allah<sup>azwj</sup> for the victory and the success, **over those who disbelieved** – from their enemies and adversaries of theirs, so that Allah<sup>azwj</sup> would Grant victory to them and Help them.

قَالَ اللَّهُ تَعَالَى: فَلَمَّا جَاءَهُمْ جَاءَ هَؤُلَاءِ الْيَهُودَ مَا عَرَفُوا مِنْ نَعْتِ مُحَمَّدٍ ص وَصِفَتِهِ كَفَرُوا بِهِ وَحَدَّوْا بُيُوتَهُ حَسَدًا لَهُ وَبَغْيًا عَلَيْهِ.

Allah<sup>azwj</sup> the Exalted Said **so when there came to them** – came to those Jews, **what they recognised** – from the attributes of Muhammad<sup>saww</sup>, **they disbelieved in it**, and they rejected his<sup>saww</sup> Prophet-hood in envy to him<sup>saww</sup> and rebelling against him<sup>saww</sup>.

قَالَ اللَّهُ عَزَّ وَجَلَّ: فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ.

Allah<sup>azwj</sup> Mighty and Majestic Said: **Therefore, the Curse of Allah is upon the unbelievers**

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ تَعَالَى أَخْبَرَ رَسُولَهُ بِمَا كَانَ مِنْ إِيمَانِ الْيَهُودِ بِمُحَمَّدٍ ص قَبْلَ ظُهُورِهِ، وَ مِنْ اسْتِفْتَا حَيْهِمْ عَلَى أَعْدَائِهِمْ بِذِكْرِهِ، وَالصَّلَاةِ عَلَيْهِ وَعَلَى آلِهِ.

Amir Al-Momineen<sup>asws</sup> said: 'Allah<sup>azwj</sup> the Exalted Informed His<sup>azwj</sup> Rasool<sup>saww</sup> with what was from the *Eman* of the Jews in Muhammad<sup>saww</sup> before his<sup>saww</sup> appearance, and the ones who were praying for victory upon their enemies by mentioning him<sup>saww</sup>, and the Sending of *Salawat* upon him<sup>saww</sup> and upon his<sup>saww</sup> Progeny<sup>asws</sup>.

قَالَ ع: وَكَانَ اللَّهُ عَزَّ وَجَلَّ أَمَرَ الْيَهُودَ فِي أَيَّامِ مُوسَى وَبَعْدَهُ إِذَا دَهَمَهُمْ أَمْرٌ، وَ دَهَنَهُمْ دَاهِيَةٌ – أَنْ يَدْعُوا اللَّهَ عَزَّ وَجَلَّ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، وَأَنْ يَسْتَنْصِرُوا بِهِمْ، وَكَانُوا يَفْعَلُونَ ذَلِكَ – حَتَّى كَانَتِ الْيَهُودُ مِنْ أَهْلِ الْمَدِينَةِ قَبْلَ ظُهُورِ مُحَمَّدٍ ص بِسِنِينَ كَثِيرَةٍ يَفْعَلُونَ ذَلِكَ، فَيَكْفُمُونَ الْبَلَاءَ وَالْدَّهْمَاءَ وَالْدَّاهِيَةَ.

He<sup>asws</sup> said: 'And it was so that Allah<sup>azwj</sup> Mighty and Majestic Commanded the Jews during the days of Musa<sup>as</sup> and after him<sup>as</sup> when a matter surprised them, and a disaster befell them, that they should be supplicating to Allah<sup>azwj</sup> Mighty and Majestic by Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup>, and they should be seeking help by them<sup>asws</sup>. And they were doing that to the extent that the Jews from the

<sup>39</sup> Resident of Makka

inhabitants of Al-Medina, before the appearance of Muhammad<sup>saww</sup> by many years, were doing that, and they were being sufficed for the afflictions, and the disasters, and misfortunes.<sup>40</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ عَنْ أَبِي بصيرٍ

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

عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ كَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَقَالَ كَانَتْ الْيَهُودُ بَجْدٍ فِي كُتُبِهَا أَنَّ مُهَاجِرَ مُحَمَّدٍ (صلى الله عليه وآله) مَا بَيْنَ عَيْرٍ وَ أُحُدٍ فَخَرَجُوا يَطْلُبُونَ الْمَوْضِعَ فَمَرُّوا بِجَبَلٍ يُسَمَّى حَدَادًا فَقَالُوا حَدَادٌ وَ أُحُدٌ سَوَاءٌ فَتَفَرَّقُوا عِنْدَهُ فَنَزَلَ بَعْضُهُمْ بِتَيْمَاءَ وَ بَعْضُهُمْ بِقَدَاقَ وَ بَعْضُهُمْ بِخَيْبَرَ

From Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **and they had been from before praying for victory over those who disbelieved [2:89]**. He<sup>asws</sup> said: 'The Jews had found in their Book that Muhammad<sup>saww</sup> would emigrate between Ayr and Ohad, so they went out to look for these places. They passed by a mountain called Hadaad, so they said, 'Hadaad and Ohad are one and the same'. So they dispersed at that. Some of them settled at Tayma and some of them at Fadak, and some of them at Khyber'.

فَاشْتَقَ الَّذِينَ بِتَيْمَاءَ إِلَى بَعْضِ إِخْوَانِهِمْ فَمَرَّ بِهِمْ أَعْرَابِيٌّ مِنْ قَيْسٍ فَتَكَارَوْا مِنْهُ وَ قَالَ هُمْ أَمْرٌ بِكُمْ مَا بَيْنَ عَيْرٍ وَ أُحُدٍ فَقَالُوا لَهُ إِذَا مَرَرْتَ بِهِمَا فَادِنَا بِهِمَا فَلَمَّا تَوَسَّطَ بِهِمْ أَرْضَ الْمَدِينَةِ قَالَ هُمْ ذَاكَ عَيْرٍ وَ هَذَا أُحُدٌ فَتَزَلُّوا عَنْ ظَهْرِ إِبِلِهِ وَ قَالُوا قَدْ أَصَبْنَا بُعَيْنًا فَلَا حَاجَةَ لَنَا فِي إِبِلِكَ فَادْهَبْ حَيْثُ شِئْتَ وَ كَتَبُوا إِلَى إِخْوَانِهِمُ الَّذِينَ بِقَدَاقَ وَ خَيْرٌ أَنَّا قَدْ أَصَبْنَا الْمَوْضِعَ فَهَلُمُّوا إِلَيْنَا فَكَتَبُوا إِلَيْهِمْ أَنَّا قَدْ اسْتَقَرَّتْ بِنَا الدَّارُ وَ اتَّخَذْنَا الْأَمْوَالَ وَ مَا أَفْرَيْنَا مِنْكُمْ فَإِذَا كَانَ ذَلِكَ فَمَا أَسْرَعْنَا إِلَيْكُمْ

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

فَاتَّخَذُوا بِأَرْضِ الْمَدِينَةِ الْأَمْوَالَ فَلَمَّا كَثُرَتْ أَمْوَالُهُمْ بَلَغَ تَبَعُ فَعَزَاهُمْ فَتَحَصَّنُوا مِنْهُ فَحَاصِرُهُمْ وَ كَانُوا يَرْقُونَ لِضُعَفَاءِ أَصْحَابِ تَبَعٍ فَيَلْمُونَ إِلَيْهِمْ بِاللَّيْلِ التَّمَرِ وَ الشَّعِيرِ فَلَمَّا بَلَغَ ذَلِكَ تَبَعٌ فَرَّقَ هُمْ وَ أَمَنَهُمْ فَتَزَلُّوا إِلَيْهِ فَقَالَ هُمْ إِنِّي قَدْ اسْتَطَبْتُ بِلَادَكُمْ وَ لَا أَرَانِي إِلَّا مُقِيمًا فِيكُمْ فَقَالُوا لَهُ إِنَّهُ لَيْسَ ذَاكَ لَكُ إِنَّهَا مُهَاجِرٌ نَبِيٍّ وَ لَيْسَ ذَلِكَ لِأَحَدٍ حَتَّى يَكُونَ ذَلِكَ فَقَالَ هُمْ إِنِّي مُخَلَّفٌ فِيكُمْ مِنْ أَسْرَتِي مَنْ إِذَا كَانَ ذَلِكَ سَاعَدَهُ وَ نَصَرَهُ

<sup>40</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 268

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

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

So he left behind two tribes, Al-Aws and Al-Khazraj. So when they multiplied, they used to take the wealth of the Jews and the Jews used to say to them, 'But, when Muhammad<sup>saww</sup> is Sent, he<sup>saww</sup> would take you all out from our houses and our wealth'. So when Allah<sup>azwj</sup> Mighty and Majestic Sent Muhammad<sup>saww</sup>, the Helpers believed in him<sup>saww</sup>, but the Jews denied him<sup>saww</sup>, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic: **and they had been from before praying for victory over those who disbelieved – so when there came to them what they recognised, they disbelieved in it. Therefore, the Curse of Allah is upon the unbelievers [2:89]**.<sup>41</sup>

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

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

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Blessed and High: **and they had been from before praying for victory over those who disbelieved – so when there came to them what they recognised, they disbelieved in it. [2:89]**. He<sup>asws</sup> said: 'A people who were in between (the era of) Muhammad<sup>saww</sup> and Isa<sup>as</sup>, and they would inform the idol worshippers about the promised Prophet<sup>saww</sup>, and they were saying, 'When the Prophet<sup>saww</sup> comes out, he<sup>saww</sup> would break your idols, and will do this with you, and that with you'. However, when the Rasool Allah<sup>saww</sup> came out, they disbelieved in him<sup>saww</sup>'.<sup>42</sup>

<sup>41</sup> Al Kafi – H 14929

<sup>42</sup> Al Kafi – H 14930

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

Al Ayyashi, from Jabir who said,

'I asked Abu Ja'far<sup>asws</sup> about this Verse, from the Words of Allah<sup>azwj</sup> **so when there came to them what they recognised, they disbelieved in it. [2:89]**. He<sup>asws</sup> said: 'Its interpretation in the esoteric (Meaning) – When there came to them what they recognised regarding Ali<sup>asws</sup>, they disbelieved in it. So, Allah<sup>azwj</sup> Said regarding them **Therefore, the Curse of Allah is upon the unbelievers** – in the esoteric (Meaning) of the Quran'. Abu Ja'far<sup>asws</sup> said: 'It Means the Clan of Umayya, they are the disbelievers, in the esoteric (Meaning) of the Quran'.<sup>43</sup>

## VERSE 90

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَعِيًّا أَنْ يُنْزَلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ ۖ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ {90}

**Evil is what they are buying by (selling) their souls – that they are disbelieving in what Allah Revealed, out of every envy that Allah Sends down from His Grace upon the one whom He so Desires from His servants. Thus, they are incurring Wrath upon Wrath. And for the unbelievers there is a disgraceful Punishment. [2:90]**

قَالَ الْإِمَامُ ع دَمَّ اللَّهُ تَعَالَى الْيَهُودَ، وَ غَابَ فِعْلُهُمْ فِي كُفْرِهِمْ بِمُحَمَّدٍ ص فَقَالَ: بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَيْ اشْتَرَوْهَا بِالْهَدَايَا - وَ الْفُضُولِ الَّتِي كَانَتْ تَصِلُ إِلَيْهِمْ،

The Imam (Hassan Al-Askari<sup>asws</sup>) said: 'Allah<sup>azwj</sup> Condemned the Jews and Faulted their deeds regarding their *Kufr* with Muhammad<sup>saww</sup>, so He<sup>azwj</sup> Said: **'Evil is what they are buying by (selling) their souls** – i.e., they are buying it, the gifts and frivolities which used to arrive to them.

وَ كَانَ اللَّهُ أَمَرَهُمْ بِشِرَائِهَا مِنَ اللَّهِ بِطَاعَتِهِمْ لَهُ - لِيَجْعَلَ لَهُمْ أَنْفُسَهُمْ وَ الْإِنْتِفَاعَ بِهَا دَائِمًا فِي نَعِيمِ الْآخِرَةِ - فَلَمْ يَشْتَرَوْهَا، بَلِ اشْتَرَوْهَا بِمَا أَنْفَقُوهُ فِي عَدَاوَةِ رَسُولِ اللَّهِ ص لِيَقْمِيَ لَهُمْ عَرْهُمُ فِي الدُّنْيَا، وَ رِئَاسَتُهُمْ عَلَى الْجُهَالِ، وَ يَنَالُوا الْمُحَرَّمَاتِ، وَ أَصَابُوا الْفُضُولَاتِ مِنَ السَّفَلَةِ - وَ صَرَفُوهُمْ عَنْ سَبِيلِ الرَّشَادِ، وَ وَقَفُوهُمْ عَلَى طَرِيقِ الضَّلَالَاتِ.

And Allah<sup>azwj</sup> had Commanded them with buying it from Allah<sup>azwj</sup> by their obedience to Him<sup>azwj</sup> in order to Make for them their own souls and benefit by these forever in the Bliss of the Hereafter. But, they did not buy it, but they exchanged it by what

<sup>43</sup> تفسير العياشي 1: 70 / 50.

would have benefited it in the enmity of Rasool-Allah<sup>saww</sup> in order for their respect to remain for them in the world, and their governance upon the ignorant ones, and they engaged in the Prohibited matters and achieved the frivolities from the lowly ones and diverted them away from the way of rightful guidance, and paused them upon the road of straying.

ثُمَّ قَالَ عَزَّ وَ جَلَّ: أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَيَّ بِمَا أَنْزَلَ عَلَى مُوسَى ع مِنْ تَصْدِيقِ مُحَمَّدٍ ص بَغْيًا أَنْ يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ. قَالَ: وَ إِنَّمَا كَانَ كُفْرُهُمْ لِبَغْيِهِمْ وَ حَسَدِهِمْ لَهُ- لِمَا أَنْزَلَ اللَّهُ مِنْ فَضْلِهِ عَلَيْهِ وَ هُوَ الْقُرْآنُ الَّذِي أَبَانَ فِيهِ نُبُوَّتُهُ وَ أَظْهَرَ بِهِ آيَتَهُ وَ مُعْجَزَتَهُ.

Then the Mighty and Majestic Said **that they are disbelieving in what Allah Revealed, out of every envy** - meaning, (disbelieving) in what was Revealed unto Musa<sup>as</sup> from the ratification of Muhammad<sup>saww</sup> in envy **that Allah Sends down from His Grace upon the one whom He so Desires from His servants**. And rather, it was their *Kufr*, their rebellion, and their envy for him<sup>saww</sup> for what Allah<sup>azwj</sup> has Revealed from his<sup>saww</sup> merits upon him<sup>saww</sup>, and it is the Quran wherein is clarified his<sup>saww</sup> Prophet-hood, and by it appeared his<sup>saww</sup> Signs and his<sup>saww</sup> miracles.

ثُمَّ قَالَ: فَبَاؤُ بِغَضَبٍ عَلَى غَضَبٍ يَغْنِي رَجْعُوا وَ عَلَيْهِمُ الْغَضَبُ مِنَ اللَّهِ عَلَى غَضَبٍ فِي أَنْزَرِ غَضَبٍ، وَ الْغَضَبُ الْأَوَّلُ حِينَ كَذَبُوا بَعِيسَى ابْنَ مَرْيَمَ، وَ الْغَضَبُ الثَّانِي حِينَ كَذَبُوا مُحَمَّدًا ص.

Then (Allah<sup>azwj</sup>) Said: **Thus they are incurring Wrath upon Wrath** – Meaning, they returned, and upon them was the Wrath from Allah<sup>azwj</sup> upon Wrath, in the footsteps of Wrath. And the first Wrath was when they belied Isa<sup>as</sup> Bin Maryam<sup>as</sup>; and the second Wrath was when they belied Muhammad<sup>saww</sup>.

قَالَ: وَ الْغَضَبُ الْأَوَّلُ أَنْ جَعَلَهُمْ قِرَدَةً خَاسِيَيْنَ، وَ لَعَنَهُمْ عَلَى لِسَانِ عِيسَى ع وَ الْغَضَبُ الثَّانِي - حِينَ سَلَّطَ اللَّهُ عَلَيْهِمْ سُيُوفَ مُحَمَّدٍ وَ آلِهِ وَ أَصْحَابِهِ وَ أُمَّتِهِ حَتَّى ذَلَّلَهُمْ بِهَا- فِيمَا دَخَلُوا فِي الْإِسْلَامِ طَائِعِينَ، وَ إِمَّا أَدَّوْا الْجَزِيَّةَ صَاحِرِينَ دَاحِرِينَ.

He<sup>asws</sup> said: 'And the first Wrath was that they were made to be despised apes, and were Cursed upon the tongue of Isa<sup>as</sup>; and the second Wrath was when Allah<sup>azwj</sup> Caused the swords of Muhammad<sup>saww</sup> and his<sup>saww</sup> companions and his<sup>saww</sup> community to overcome upon them, until they were disgraced by it. So either they had to enter into Al-Islam willingly, or they had to pay the taxation, being submissive, disgraced".<sup>44</sup>

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

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

<sup>44</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 272

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: Jibraeel<sup>as</sup> descended with this Verse upon Muhammad<sup>saww</sup> like this: **Evil is what they are buying by (selling) their souls – that they are disbelieving in what Allah Revealed regarding Ali, out of every envy [2:90]**.<sup>45</sup>

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْعَبَّاسِ بْنِ عَمْرٍو عَنْ هِشَامِ بْنِ الْحَكَمِ فِي حَدِيثِ الرَّنْدِيقِ الَّذِي سَأَلَ أَبَا عَبْدِ اللَّهِ (عليه السلام) فَكَانَ مِنْ سُؤَالِهِ أَنْ قَالَ لَهُ فَلَهُ رِضًا وَ سَخَطٌ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) نَعَمْ وَ لَكِنْ لَيْسَ ذَلِكَ عَلَى مَا يُؤْخَذُ مِنَ الْمَخْلُوقِينَ وَ ذَلِكَ أَنَّ الرِّضَا حَالٌ تَدْخُلُ عَلَيْهِ فَتَنْقُلُهُ مِنْ حَالٍ إِلَى حَالٍ لِأَنَّ الْمَخْلُوقَ أَجُوفٌ مُعْتَمِلٌ مُرَكَّبٌ لِلْأَشْيَاءِ فِيهِ مَدْخَلٌ وَ خَالِقُنَا لَا مَدْخَلَ لِلْأَشْيَاءِ فِيهِ لِأَنَّهُ وَاحِدٌ وَاحِدِيٌّ الذَّاتِ وَاحِدِيٌّ الْمَعْنَى

Ali Bin Ibrahim, from his father, from Al Abbas Bin Amro,

(It has been narrated) from Hisham Bin Al-Hakam in a Hadeeth of the atheist who questioned Abu Abdullah<sup>asws</sup>. So, it was from his questions that he said to him<sup>asws</sup>, 'So, for Him<sup>azwj</sup> is Pleasure and Anger?' So Abu Abdullah<sup>asws</sup> said: 'Yes, but that is not upon what is found from the creatures, and that is because the pleasure is a state entered upon, so you would be transferred from a state into a state, because the creature is hollow, active, compound of the things. In him is an entrance, and our Creator has no entrance for the things in Him<sup>azwj</sup>, because He<sup>azwj</sup> is the One<sup>azwj</sup>. The One<sup>azwj</sup> in the Self and One in the Meaning.

فَرِضَاهُ ثَوَابُهُ وَ سَخَطُهُ عِقَابُهُ مِنْ غَيْرِ شَيْءٍ يَتَدَاخَلُهُ فَيُهَيِّجُهُ وَ يَنْقُلُهُ مِنْ حَالٍ إِلَى حَالٍ لِأَنَّ ذَلِكَ مِنْ صِفَةِ الْمَخْلُوقِينَ الْعَاجِزِينَ الْمُحْتَاجِينَ .

Thus, His<sup>azwj</sup> Pleasure is His<sup>azwj</sup> Rewarding, and His<sup>azwj</sup> Anger is His<sup>azwj</sup> Punishment from without anything having entered Him<sup>azwj</sup>, so it would provoke Him<sup>azwj</sup> and He<sup>azwj</sup> would change from a state to a state, because that is from the attributes of the creatures, the frustrated, and the needy'.<sup>46</sup>

العياشي: قال أبو جعفر (عليه السلام): «نزلت هذه الآية على رسول الله (صلى الله عليه و آله) [هكذا]: بئسما اشتروا به أنفسهم أن يكفروا بما أنزل الله في علي بغيا و قال الله في علي (عليه السلام): أَنْ يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ يعني عليا، قال الله: فَبَاؤُا بِغَضَبٍ عَلَى غَضَبٍ يعني بني أمية و لِلْكَافِرِينَ يعني بني أمية عَذَابٌ مُهِينٌ».

Al Ayyashi –

'Abu Ja'far<sup>asws</sup> said: 'This Verse was Revealed upon Rasool-Allah<sup>saww</sup> like this: **Evil is what they are buying by (selling) their souls – that they are disbelieving in what Allah Revealed regarding Ali, out of every envy [2:90]**, and Allah<sup>azwj</sup> Said regarding Ali<sup>asws</sup> **that Allah Sends down from His Grace upon the one whom He so Desires from His servants** – Meaning Ali<sup>asws</sup>. Allah<sup>azwj</sup> Said: **Thus they are incurring Wrath upon Wrath** – Meaning the Clan of Umayya **And for the**

<sup>45</sup> الكافي 1: 25 / 345

<sup>46</sup> Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah<sup>azwj</sup>) CH 14 H 6

**unbelievers** – Meaning the Clan of Umayya **there is a disgraceful Punishment [2:90]**.<sup>47</sup>

## VERSE 91

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أُنزِلَ اللَّهُ قَالُوا نُؤْمِنُ بِمَا أُنزِلَ عَلَيْنَا وَيكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ ۚ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ {91}

**And when it is said to them, ‘Believe in what Allah Revealed’, they are saying, ‘We are believing in what is Revealed upon us’, and they are disbelieving in what is after it, and it is the Truth, in Verification to what is with them. Say: ‘So why are you killing the Prophets of Allah from before, if you are believers?’ [2:91]**

قَالَ الْإِمَامُ ع وَ إِذَا قِيلَ لَهُوْلَاءِ الْيَهُودِ الَّذِينَ تَقَدَّمَ ذِكْرُهُمْ: آمِنُوا بِمَا أُنزِلَ اللَّهُ عَلَى مُحَمَّدٍ مِنَ الْقُرْآنِ الْمُشْتَمِلِ عَلَى الْحَلَالِ وَ الْحَرَامِ وَ الْفَرَائِضِ وَ الْأَحْكَامِ. قَالُوا نُؤْمِنُ بِمَا أُنزِلَ عَلَيْنَا وَ هُوَ التَّوْرَةُ وَ يَكْفُرُونَ بِمَا وَرَاءَهُ يَعْنِي مَا سِوَاهُ لَا يُؤْمِنُونَ بِهِ وَ هُوَ الْحَقُّ وَ الَّذِي يَقُولُ هُوْلَاءِ الْيَهُودُ «أَنَّهُ وَرَاءَهُ» هُوَ الْحَقُّ! لِأَنَّهُ هُوَ النَّاسِخُ لِلْمَنْسُوخِ الَّذِي قَدَّمَهُ اللَّهُ تَعَالَى.

The Imam (Hassan Al-Askari<sup>asws</sup>) said: ‘**And when it is said** – to these Jews, those mentioned previously, ‘**Believe in what Allah Revealed**’ – upon Muhammad<sup>saww</sup> from the Quran, inclusive upon the Permissible and the Prohibitions, and the Obligations, and the Ordinances, **they are saying, ‘We are believing in what is Revealed upon us’** – and it is the Torah, **and they are disbelieving in what is after it** – meaning, whatever is besides it, they are not believing in it, **and it is the Truth** – and which these Jews are saying, ‘It is after it’, it is the Truth!, because it Abrogates the Abrogated which Allah<sup>azwj</sup> the Exalted Preceded (with).

قَالَ اللَّهُ تَعَالَى: قُلْ فَلِمَ تَقْتُلُونَ لِمَ كَانَ يَقْتُلُ أَسْلَافُكُمْ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ بِالتَّوْرَةِ، أَيْ (لَيْسَ فِي التَّوْرَةِ الْأَمْرُ) بِقَتْلِ الْأَنْبِيَاءِ، فَإِذَا كُنْتُمْ تَقْتُلُونَ الْأَنْبِيَاءَ، فَمَا آمَنْتُمْ بِمَا أُنزِلَ عَلَيْكُمْ مِنَ التَّوْرَةِ، لِأَنَّ فِيهَا تَحْرِيمَ قَتْلِ الْأَنْبِيَاءِ. وَ كَذَلِكَ إِذَا لَمْ تُؤْمِنُوا بِمُحَمَّدٍ، وَ بِمَا أُنزِلَ عَلَيْهِ وَ هُوَ الْقُرْآنُ وَ فِيهِ الْأَمْرُ بِالْإِيمَانِ بِهِ – فَأَنْتُمْ مَا آمَنْتُمْ بَعْدُ بِالتَّوْرَةِ.

Allah<sup>azwj</sup> Exalted Said **Say: ‘So why are you killing** – Why did your ancestors kill **the Prophets of Allah from before, if you are believers** in the Torah? i.e., There is no Commandment in the Torah with the killing of the Prophets<sup>as</sup>. So when you are killing the Prophets<sup>as</sup>, then you are not believing in what Allah<sup>azwj</sup> Revealed upon you from the Torah, because therein is a Prohibition of killing the Prophets<sup>as</sup>. And similar to that, when you are not believing in Muhammad<sup>saww</sup>, and in what is Revealed upon him<sup>asws</sup>, and it is the Quran – and therein is the Command with the *Eman* with – so you are not believing afterwards, the Torah (as well).

<sup>47</sup> تفسير العيّاشي 1: 70 / 50.

قَالَ رَسُولُ اللَّهِ ص أَخْبَرَ اللَّهُ تَعَالَى أَنَّ مَنْ لَا يُؤْمِنُ بِالْقُرْآنِ، فَمَا آمَنَ بِالتَّوْرَةِ، لِأَنَّ اللَّهَ تَعَالَى أَخَذَ عَلَيْهِمُ الْإِيمَانَ بِهِمَا، لَا يَقْبَلُ الْإِيمَانَ بِأَحَدِهِمَا إِلَّا مَعَ الْإِيمَانِ بِالْآخَرِ. فَكَذَلِكَ فَرَضَ اللَّهُ الْإِيمَانَ بِوَلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع كَمَا فَرَضَ الْإِيمَانَ بِمُحَمَّدٍ فَمَنْ قَالَ: آمَنْتُ بِنُبُوءَةِ مُحَمَّدٍ وَكَفَرْتُ بِوَلَايَةِ عَلِيٍّ ع فَمَا آمَنَ بِنُبُوءَةِ مُحَمَّدٍ.

Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> the Exalted Informed that the one who does not believe in the Quran, so he did not believe in the Torah, because Allah<sup>azwj</sup> the Exalted Took upon them (an oath) of the *Eman* in both these. The *Eman* is not Accepted in one of the two except with the *Eman* in the other. Similar to that, Allah<sup>azwj</sup> Necessitated the *Eman* in the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, just as He<sup>azwj</sup> Necessitated the *Eman* in Muhammad<sup>saww</sup>. So the one who said, 'I believe in the Prophet-hood and disbelieves in the Wilayah of Ali<sup>asws</sup>, so he did not believe in the Prophet-hood of Muhammad<sup>saww</sup>.'<sup>48</sup>

العياشي: قال جابر: قال أبو جعفر (عليه السلام): «نزلت هذه الآية على محمد (صلى الله عليه وآله) هكذا والله (و إذا قيل لهم ما ذا أنزل ربكم في علي) يعني بني أمية، قالوا نُؤْمِنُ بِمَا أَنْزَلَ عَلَيْنَا يعني في قلوبهم، بما أنزل الله عليه وَ يَكْفُرُونَ بِمَا وَرَاءَهُ بما أنزل الله في علي وَ هُوَ الْحَقُّ مُصَدِّقاً لِمَا مَعَهُمْ يعني علياً».

Al Ayyashi – Jabir said,

'Abu Ja'far<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! This Verse was Revealed upon Muhammad<sup>saww</sup> like this: **And when it is said to them, what was that which was Revealed regarding Ali - Meaning (Addressing) the Clan of Umayya. *they are saying, 'We are believing in what is Revealed upon us'* – meaning in their hearts, in what Allah<sup>azwj</sup> Revealed upon it *and they are disbelieving in what is after it* – in what Allah<sup>azwj</sup> Revealed regarding Ali<sup>asws</sup>, **and it is the Truth, in Verification to what is with them [2:91]**– meaning Ali<sup>asws</sup>.'<sup>49</sup>**

عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام)، قال: «قال الله في كتابه يحكى قول اليهود: إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّى يَأْتِيَنَا بِقُرْبَانٍ الْآيَةِ، وَ قَالَ: فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ

From Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Says in His<sup>azwj</sup> Book Relating the words of the Jews '**Allah<sup>azwj</sup> Enjoined to us that we should not believe in a Rasool until he comes to us with an offering' [3:183]** – the Verse. And Said Say: '**So why are you killing the Prophets of Allah from before, if you are believers?**' [2:91].

و إنما أنزل هذا في قوم يهود، و كانوا على عهد محمد (صلى الله عليه وآله) لم يقتلوا أنبياء الله بأيديهم، و لا كانوا في زمانهم، و إنما قتل أوائلهم الذين كانوا من قبلهم، فنزلوا بهم أولئك القتل، فجعلهم الله منهم، و أضاف إليهم فعل أوائلهم بما تبعوهم و تولوهم».

<sup>48</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 275 & 276

<sup>49</sup> تفسير العياشي 1: 71 / 51.

And rather, this was Revealed regarding the Jewish people, and they, in the era of Muhammad<sup>saww</sup>, were not killing the Prophets<sup>as</sup> of Allah<sup>azwj</sup> with their hands, nor were they (doing so) in their<sup>as</sup> eras. But rather, their former ones killed those who were from before them, so the killing of those descended with them, and Allah<sup>azwj</sup> Made them to be from them, and Added to them the deeds of their former ones due to following them and befriending them”.<sup>50</sup>

## VERSE 92

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

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

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ لِلْيَهُودِ الَّذِينَ تَقَدَّمْ دِكْرُهُمْ: وَ لَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ الدَّلَالَاتِ عَلَىٰ نُبُوَّتِهِ، وَ عَلَىٰ مَا وَصَفَهُ مِنْ فَضْلِ مُحَمَّدٍ وَ شَرَفِهِ عَلَىٰ الْخَلَائِقِ، وَ أَبَانَ عَنْهُ مِنْ خِلَافَةِ عَلِيٍّ وَ وَصِيَّتِهِ، وَ أَمْرٍ خُلَفَائِهِ بَعْدَهُ.

The Imam (Hassan Al-Askari<sup>asws</sup>) said: ‘Allah<sup>azwj</sup> Mighty and Majestic Said to the Jews, those mentioned previously: **And Musa had come to you with clear proofs** – the evidence upon his<sup>saww</sup> Prophet-hood, and what he<sup>as</sup> described from the merits of Muhammad<sup>saww</sup> and his<sup>saww</sup> nobility upon the creatures, and clarified on his<sup>saww</sup> behalf the Caliphate of Ali<sup>asws</sup>, his<sup>saww</sup> successor and the command of his<sup>saww</sup> Caliphs after him<sup>asws</sup>.

ثُمَّ اتَّخَذْتُمُ الْعِجْلَ إِهْمًا مِنْ بَعْدِهِ بَعْدَ انْطِلَاقِهِ إِلَى الْجَبَلِ، وَ خَالَفْتُمْ خَلِيفَتَهُ الَّذِي نَصَّ عَلَيْهِ- وَ تَرَكْتُمْ عَلَيْكُمْ، وَ هُوَ هَازُونَ ع، وَ أَنْتُمْ ظَالِمُونَ كَافِرُونَ بِمَا فَعَلْتُمْ مِنْ ذَلِكَ.

**then you took the calf** – as god - **from after it** – after his<sup>as</sup> going to the mountain, and you opposed his<sup>as</sup> Caliph which he<sup>as</sup> appointed and left his<sup>as</sup> upon you all, and he<sup>as</sup> is Haroun, **and you were unjust** – disbelieving due to what you did from that”.<sup>51</sup>

## VERSE 93

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

<sup>50</sup> تفسیر العیاشی 1: 27 / 51.

<sup>51</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 278

**And when We Took your Covenant and We Raised above you the (Mount) Toor: “Grab what We have Given you with strength and listen!” They said: ‘We hear and we disobey’. And they imbibed the calf into their hearts due to their Kufr. Say: Evil is what your Eman is instructing you if you are Momineen. [2:93]**

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ ادْكُرُوا إِذْ فَعَلْنَا ذَلِكَ بِأَسْلَافِكُمْ - لَمَّا أَبَوْا قَبُولَ مَا جَاءَهُمْ بِهِ مُوسَى ع مِنْ دِينِ اللَّهِ وَ أَحْكَامِهِ، وَ مِنَ الْأَمْرِ بِتَفْضِيلِ مُحَمَّدٍ وَ عَلِيِّ ص وَ خُلَفَائِهِمَا عَلَى سَائِرِ الْخَلْقِ

The Imam (Hassan Al-Askari<sup>asws</sup>) said: ‘Allah (s.w.t. Mighty and Majestic Said: “And recall, when We<sup>azwj</sup> Did that with your ancestors due to what they refused, the acceptance of what Musa<sup>as</sup> came with, from the Religion of Allah<sup>azwj</sup> and its Ordinances, and from the Command of preferring Muhammad<sup>saww</sup> and Ali<sup>asws</sup>, and their<sup>asws</sup> Caliphs over the rest of the creatures.

خُذُوا مَا آتَيْنَاكُمْ فَلَنَّا لَهُمْ: خُذُوا مَا آتَيْنَاكُمْ مِنْ هَذِهِ الْفَرَائِضِ بِقُوَّةٍ قَدْ جَعَلْنَاهَا لَكُمْ، مَكَّنَّاكُمْ بِهَا، وَ أَرْحَنَّا عَلَيْكُمْ فِي تَرْكِيبِهَا فَيْكُمْ وَ اسْمَعُوا مَا يُقَالُ لَكُمْ وَ [مَا] تُؤْمَرُونَ بِهِ.

We Said to them: ‘**Grab what We have Given you** – from these Obligations, **with strength**. We<sup>azwj</sup> had Made these to be for you all, to become strong by it, and We<sup>azwj</sup> Dispelled your ailments (which were) prevalent among you, **and listen!** – to what is being said to you, and what you are being instructed with.

قَالُوا سَمِعْنَا قَوْلَكَ وَ عَصَيْنَا أَمْرَكَ، أَيْ إِنَّهُمْ عَصَوْا بَعْدَ، وَ أَضْمَرُوا فِي الْحَالِ أَيْضاً الْعَصِيَانَ وَ أَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ أَمَرُوا بِشَرْبِ الْعِجْلِ - الَّذِي كَانَ قَدْ دُرِثَتْ سُحَالَتُهُ فِي الْمَاءِ - الَّذِي أَمَرُوا بِشَرْبِهِ لِيَسْبِيَنَّ مَنْ عَبْدَهُ مِمَّنْ لَمْ يَعْبُدْهُ بِكُفْرِهِمْ لِأَجْلِ كُفْرِهِمْ أَمَرُوا بِذَلِكَ.

**They said: ‘We hear** - your<sup>as</sup> words, **and we disobey**’ – your<sup>as</sup> order. i.e., they would be disobeying afterwards, and they are harbouring the disobedience in the present as well, **And they imbibed the calf into their hearts** – they were instructed with drinking the calf (melted calf) the fragments of which had been scattered in the water which they had been instructed to drink it, in order to clarify the one who worshipped it from the one who did not worship it **due to their Kufr** – it was due to their **Kufr** they had been instructed with that.

قُلْ يَا مُحَمَّدُ: بِسْمَا يَأْمُرُكُمْ بِهِ إِمَائِكُمْ بِمُوسَى كُفْرُكُمْ بِمُحَمَّدٍ وَ عَلِيِّ وَ أَوْلِيَاءِ اللَّهِ مِنْ أَهْلِهِمَا إِنْ كُنْتُمْ مُؤْمِنِينَ بِتَوْرَةِ مُوسَى، وَ لَكِنْ مَعَاذَ اللَّهِ لَا يَأْمُرُكُمْ إِمَائِكُمْ بِالتَّوْرَةِ الْكُفْرِ بِمُحَمَّدٍ وَ عَلِيِّ ع.

**Say:** - O Muhammad<sup>saww</sup>, ‘**Evil is what your Eman is instructing you** with Musa<sup>as</sup>, your disbelief in Muhammad<sup>saww</sup> and Ali<sup>asws</sup> and the Guardians<sup>asws</sup> of Allah<sup>azwj</sup> from their<sup>asws</sup> family **if you are Momineen** – in the Torah of Musa<sup>as</sup>. But, Allah<sup>azwj</sup> Forbid, your **Eman** is not instructing you with the Torah, for the **Kufr** with Muhammad<sup>saww</sup> and Ali<sup>asws</sup>.

قَالَ الْإِمَامُ ع: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ تَعَالَى ذَكَرَ بَنِي إِسْرَائِيلَ فِي عَصْرِ مُحَمَّدٍ ص أَحْوَالَ آبَائِهِمُ الَّذِينَ كَانُوا فِي أَيَّامِ مُوسَى ع كَيْفَ أَخَذَ عَلَيْهِمُ الْعَهْدَ وَ الْمِيثَاقَ لِمُحَمَّدٍ وَ عَلِيٍّ وَ آهِمَا الطَّيِّبِينَ الْمُتَّحِينَ لِلْخِلَافَةِ عَلَى الْخَلَائِقِ - وَ لِأَصْحَابِهِمَا وَ شِيعَتِهِمَا وَ سَائِرِ أُمَّةٍ مُحَمَّدٍ ص

The Imam (Hassan Al-Askari<sup>asws</sup>) said: ‘Amir Al-Momineen<sup>asws</sup> said: ‘Allah<sup>azwj</sup> the Exalted Mentioned the Children of Israel during the era of Muhammad<sup>saww</sup>, the conditions of your forefathers which were during the days of Musa<sup>as</sup>, how the pact and the Covenant was Taken upon them for Muhammad<sup>saww</sup> and Ali<sup>asws</sup> and their<sup>asws</sup> Progeny<sup>asws</sup>, the goodly, the Chosen for the Caliphate upon the creatures, and for their<sup>asws</sup> companions, and their<sup>asws</sup> Shias, and the rest of the community of Muhammad<sup>saww</sup>.

فَقَالَ: وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ اذْكُرُوا إِذْ أَخَذْنَا مِيثَاقَ آبَائِكُمْ وَ رَفَعْنَا فَوْقَكُمْ الطُّورَ الْجَبَلَ - لَمَّا أَبَوْا قَبُولَ مَا أُرِيدَ مِنْهُمْ وَ الْإِعْزَافَ بِهِ خُذُوا مَا آتَيْنَاكُمْ أَغْطَيْنَاكُمْ بِقُوَّةٍ [يَعْنِي] بِالْقُوَّةِ الَّتِي أَعْطَيْنَاكُمْ تَصْلُحُ [لَكُمْ] لِذَلِكَ وَ اسْمَعُوا أَيَّ أَطِيعُوا فِيهِ.

So He<sup>azwj</sup> Said: **And when We Took your Covenant** – Recall when We<sup>azwj</sup> Took the Covenant of your forefathers, **and We Raised above you the (Mount) Toor** – the mountain, due to their refusal of accepting what was required from them and the acknowledge with it, **“Grab what We have Given you** – Granted you, **with strength** – meaning, with the strength which We<sup>azwj</sup> Granted you – suitable for you all with that, **and listen!** – i.e., be obedient with regards to it.

قَالُوا سَمِعْنَا بِأَذَانِنَا وَ عَصَيْنَا بِقُلُوبِنَا. فَأَمَّا فِي الظَّاهِرِ فَأَعْطَوْا كُلَّهُمُ الطَّاعَةَ دَاحِرِينَ صَاحِرِينَ،

**They said: ‘We hear** – with our ears, **and we disobey’** – with our hearts. So, as for in the apparent, they were obeying, all of them, humiliated, belittled.

ثُمَّ قَالَ: وَ أَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ غُرِضُوا لِشَرْبِ الْعِجْلِ الَّذِي عَبْدُوهُ - حَتَّى وَصَلَ مَا شَرِبُوهُ مِنْ ذَلِكَ إِلَى قُلُوبِهِمْ.

Then He<sup>azwj</sup> Said: **And they imbibed the calf into their hearts due to their Kufr** – they presented themselves for drinking (the love of) the calf which they had worshipped it, until what they were drinking from that arrived into their hearts’.

وَ قَالَ: إِنَّ بَنِي إِسْرَائِيلَ لَمَّا رَجَعَ إِلَيْهِمْ مُوسَى وَ قَدْ عَبْدُوا الْعِجْلَ - تَلَقَّوهُ بِالرُّجُوعِ عَنْ ذَلِكَ، فَقَالَ لَهُمْ مُوسَى: مَنْ الَّذِي عَبْدَهُ مِنْكُمْ حَتَّى أَتَفَدَّ فِيهِ حُكْمَ اللَّهِ خَافُوا مِنْ حُكْمِ اللَّهِ الَّذِي يُنْفِذُهُ فِيهِمْ، فَجَحَدُوا أَنْ يَكُونُوا عَبْدُوهُ، وَ جَعَلَ كُلُّ وَاحِدٍ مِنْهُمْ يَقُولُ: أَنَا لَمْ أَعْبُدْهُ وَ إِنَّمَا عَبْدَهُ غَيْرِي - وَ وَشَى بَعْضُهُمْ بَعْضًا.

And he<sup>asws</sup> said: ‘The Children of Israel, when Musa<sup>as</sup> returned to them – and they had already worshipped the calf – they met him<sup>as</sup> with the retracting from that. So Musa<sup>as</sup> said to them: ‘Who is the one who worshipped it from you until a Judgment of Allah<sup>azwj</sup> was Implemented with regards to it?’ They feared from the Judgment of Allah<sup>azwj</sup> which had been Implemented regarding them, so they rejected that they happened to have worshipped it, and each one of them went on to say, ‘I did not worship it. But rather, others worshipped it’. And they maligned each other.

– فَكَذَلِكَ مَا حَكَى اللَّهُ عَزَّ وَ جَلَّ عَنْ مُوسَى مِنْ قَوْلِهِ لِلْسَامِرِيِّ: وَ انْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا– لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا فَأَمَرَ اللَّهُ، فَبَرَدَهُ بِالْمَبَارِدِ، وَ أَخَذَ سُحَالَتَهُ فَذَرَأَهَا فِي الْبَحْرِ الْعَذْبِ، ثُمَّ قَالَ لَهُمْ: اشْرَبُوا مِنْهُ. فَشَرَبُوا، فَكُلُّ مَنْ كَانَ عَبْدَهُ اسْوَدَّتْ شَفَتَاهُ وَ أَنْفُهُ (مَنْ كَانَ أَبْيَضَ اللَّوْنِ وَ مَنْ كَانَ مِنْهُمْ أَسْوَدَ اللَّوْنِ) ابْيَضَّتْ شَفَتَاهُ وَ أَنْفُهُ، فَعِنْدَ ذَلِكَ أَنْفَذَ فِيهِمْ حُكْمَ اللَّهِ.

So that is what Allah<sup>azwj</sup> Mighty and Majestic Related about Musa<sup>as</sup>, from his<sup>as</sup> words to Al-Samiri: **And look at your god which you had remained devoted to. We shall incinerate it, then we will scatter it in the river with a scattering. [20:97].** So Allah<sup>azwj</sup> Commanded him<sup>as</sup>, and he<sup>as</sup> sawed it with the saw, and took its fragments and scattered it into the fresh river. Then he<sup>as</sup> said to them: 'Drink from it!' So each one who had worshipped it, his lips and his nose blackened from the ones who was of the white complexion, and from the one from them who was of dark complexion, his lips and his nose whitened. Thus, during that, the Judgment of Allah<sup>azwj</sup> was Implemented.

ثُمَّ قَالَ اللَّهُ تَعَالَى لِلْمُؤْمِنِينَ مِنْ بَنِي إِسْرَائِيلَ فِي عَصْرِ مُحَمَّدٍ ص عَلَى لِسَانِهِ: قُلْ يَا مُحَمَّدُ هَؤُلَاءِ الْمُكَذِّبِينَ بِكَ- بَعْدَ سَمَاعِهِمْ مَا أُحْدِثَ عَلَى أَوَائِلِهِمْ لَكَ وَ لِأَخِيكَ عَلِيٍّ وَ لِأَلِكُمْ وَ لِشِيعَتِكُمْ: بِسْمَا يَأْمُرُكُمْ بِهِ إِيْمَانُكُمْ أَنْ تَكْفُرُوا [مُحَمَّدٍ ص] وَ تَسْتَحْفُوا بِحَقِّ عَلِيٍّ وَ آلِهِ وَ شِيعَتِهِ إِنْ كُنْتُمْ مُؤْمِنِينَ كَمَا تَزْعُمُونَ بِمُوسَى ع وَ التَّوْرَةِ.

Then Allah<sup>azwj</sup> the Exalted Said to the existing ones from the Children of Israel in the era of Muhammad<sup>saww</sup> and upon his<sup>saww</sup> tongue: **Say: - O Muhammad<sup>saww</sup>**, to these Jews, the beliers in you<sup>saww</sup> after hearing what was Taken upon their former ones for you<sup>asws</sup> and for your<sup>saww</sup> brother Ali<sup>asws</sup> and for your<sup>asws</sup> Progeny<sup>asws</sup>, and for your<sup>asws</sup> Shias **Evil is what your Eman is instructing you** – that you should be disbelieving in Muhammad<sup>saww</sup> and be taking it lightly with the right of Ali<sup>asws</sup> and his<sup>asws</sup> Progeny<sup>asws</sup> and his<sup>asws</sup> Shias, **if you are Momineen. [2:93]** – just as you are pretending with Musa<sup>asws</sup> and the Torah'.

قَالَ ع: وَ ذَلِكَ أَنَّ مُوسَى ع [كَانَ] وَعَدَ بَنِي إِسْرَائِيلَ أَنَّهُ يَأْتِيهِمْ مِنْ عِنْدِ اللَّهِ بِكِتَابٍ يَشْتَمِلُ عَلَى أَوَامِرِهِ وَ نَوَاهِيهِ- وَ خُطُودِهِ وَ فَرَائِضِهِ- بَعْدَ أَنْ يُنْجِيَهُمُ اللَّهُ تَعَالَى مِنْ فِرْعَوْنَ وَ قَوْمِهِ،

He<sup>asws</sup> said: 'And that is, that Musa<sup>as</sup> has promised the Children of Israel that he<sup>as</sup> would be coming to them from the Presence of Allah<sup>azwj</sup> with a Book, inclusive of His<sup>azwj</sup> Commands, and His<sup>azwj</sup> Prohibitions, and His<sup>azwj</sup> Legal Penalties, and His<sup>azwj</sup> Obligations, after Allah<sup>azwj</sup> has Rescued them from Pharaoh<sup>la</sup> and his<sup>la</sup> people.

فَلَمَّا نَجَّاهُمُ اللَّهُ وَ صَارُوا بِقُرْبِ الشَّامِ، جَاءَهُمْ بِالْكِتَابِ مِنْ عِنْدِ اللَّهِ كَمَا وَعَدَهُمْ وَ كَانَ فِيهِ: «إِنِّي لَا أَتَقَبَّلُ عَمَلًا مِنْ لَمْ يُعْظَمْ مُحَمَّدًا وَ عَلِيًّا وَ آلَهُمَا الطَّيِّبِينَ وَ لَمْ يُكْرَمْ أَصْحَابُهُمَا وَ شِيعَتُهُمَا- وَ مُحِبَّيْهِمَا حَقَّ تَكْرِيمِهِمْ،

So when Allah<sup>azwj</sup> had Rescued them, and they came to be near Syria, he<sup>as</sup> came to them with the Book from the Presence of Allah<sup>azwj</sup>, just as he<sup>as</sup> had promised them; and there was in it: "I<sup>azwj</sup> do not Accept a deed from the one who does not revere Muhammad<sup>saww</sup> and Ali<sup>asws</sup> and their<sup>asws</sup> goodly Progeny<sup>asws</sup>, and does not honour

their<sup>asws</sup> companions and their<sup>asws</sup> Shias and those that love them<sup>asws</sup> with the right of their<sup>asws</sup> prestige.

يَا عِبَادِي أَلَا فَاشْهَدُوا بِأَنَّ مُحَمَّدًا خَيْرُ خَلِيقَتِي، وَأَفْضَلُ بَرِيَّتِي، وَأَنَّ عَلِيًّا أَخُوهُ وَصَفِيُّهُ وَوَارِثُ عِلْمِهِ، وَخَلِيفَتُهُ فِي أُمَّتِهِ وَخَيْرُ مَنْ يَخْلُفُهُ بَعْدَهُ، وَأَنَّ آلَ مُحَمَّدٍ أَفْضَلُ آلِ النَّبِيِّينَ، وَأَصْحَابُ مُحَمَّدٍ صَ أَفْضَلُ أَصْحَابِ الْمُرْسَلِينَ، وَأُمَّةُ مُحَمَّدٍ صَ خَيْرُ الْأُمَمِ أَجْمَعِينَ».

O My<sup>azwj</sup> servants! Indeed! So, testify that Muhammad<sup>saww</sup> is the best of My<sup>azwj</sup> creation, and the most superior of My<sup>azwj</sup> Created beings, and that Ali<sup>asws</sup> is his<sup>saww</sup> brother, and his<sup>saww</sup> elite and the inheritor of his<sup>saww</sup> knowledge, his<sup>saww</sup> Caliph among his<sup>saww</sup> community, and the best of the one to replace him<sup>saww</sup> after him<sup>saww</sup>, and that the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> is the most superior of the progenies of the (rest of the) Prophets<sup>as</sup>, and the companions of Muhammad<sup>saww</sup> are the most superior of the companions of the Mursils<sup>as</sup>, and the community of Muhammad<sup>saww</sup> is the most superior of the communities in their entirety”.

فَقَالَ بَنُو إِسْرَائِيلَ: لَا نَقْبَلُ هَذَا يَا مُوسَى، هَذَا عَظِيمٌ ثَقِيلٌ عَلَيْنَا، بَلْ نَقْبَلُ مِنْ هَذِهِ الشَّرَائِعِ مَا يَخِفُّ عَلَيْنَا، وَإِذَا قِيلَ لَنَا قُلْنَا: إِنَّ نَبِيَّنَا أَفْضَلُ نَبِيٍّ، وَ آلُهُ أَفْضَلُ آلٍ وَ صَحَابَتُهُ أَفْضَلُ صَحَابَةٍ، وَ نَحْنُ أُمَّتُهُ أَفْضَلُ مِنْ أُمَّةٍ مُحَمَّدٍ، وَ لَسْنَا نَعْتَرِفُ لِقَوْمٍ بِالْفَضْلِ لَا نَرَاهُمْ وَ لَا نَعْرِفُهُمْ.

So the Children of Israel said, ‘We do not accept this, O Musa<sup>as</sup>. This is too much, too heavy upon us. But we accept from this the Laws what are light upon us. And when we accept it, we say, ‘Our Prophet<sup>as</sup> is the most superior of the Prophets<sup>as</sup>, and his<sup>as</sup> Progeny is the most superior of the progenies, and his<sup>as</sup> companions are the most superior of the companions, and we, his<sup>as</sup> community, are the most superior than the community of Muhammad<sup>saww</sup>, and we can’t acknowledge superiority for a people we have neither seen them nor recognise them’.

فَأَمَرَ اللَّهُ تَعَالَى جِبْرَائِيلَ، فَمَطَّعَ بِجَنَاحٍ مِنْ أَجْنِحَتِهِ - مِنْ جَبَلٍ مِنْ جِبَالِ فَلَسْطِينَ عَلَى قَدْرِ مُعَسْكَرِ مُوسَى عَ وَ كَانَ طُولُهُ فِي عَرْضِهِ فَرْسَخًا فِي فَرْسَخٍ. ثُمَّ جَاءَ بِهِ فَوْقَهُ عَلَى رُؤُوسِهِمْ، وَ قَالَ: إِنَّمَا أَنْ تَقْبَلُوا مَا أَنَاكُمْ بِهِ مُوسَى عَ، وَإِنَّمَا وَضَعْتُ عَلَيْكُمْ الْجَبَلَ فَطَحَطَخْتُكُمْ تَحْتَهُ.

So Allah<sup>azwj</sup> the Exalted Commanded Jibraeel<sup>as</sup>, so he cut out from a mountain from the mountains of Palestine by a wing from his wings, upon a measurement of the encampment of Musa<sup>as</sup>; and it length by its width was one *Farsakh* by one *Farsakh* (10 km by 10 km). Then he<sup>as</sup> came with it above their heads and said: ‘Either you accept what Musa<sup>as</sup> came to you with, or I<sup>as</sup> will drop the mountain upon you, so you will be crushed under it.

فَلَجَّحَهُمْ مِنَ الْجَزَعِ وَ الْهَلَعِ مَا يَلْحَقُ أُمَّتَاهُمْ مِنْ قُوبَلِ هَذِهِ الْمُقَابَلَةِ، فَقَالُوا: يَا مُوسَى كَيْفَ نَصْنَعُ قَالَ مُوسَى: اسْجُدُوا لِلَّهِ عَلَى جِبَاهِكُمْ، ثُمَّ عَقُّوا خُدُودَكُمْ الِئِمْنَى ثُمَّ الْيُسْرَى فِي التُّرَابِ، وَ قُولُوا: «يَا رَبَّنَا سَمِعْنَا وَ أَطَعْنَا وَ قَبِلْنَا - وَ اعْتَرَفْنَا وَ سَلَّمْنَا وَ رَضِينَا».

So they were hit from the panic and the terror what hit their likes from the ones who faced this in their faces, and they said, ‘O Musa<sup>as</sup>! How should we do it?’ Musa<sup>as</sup>

said: 'Do Sajdah to Allah<sup>azwj</sup> upon your foreheads, then rub your right cheek, then the left cheek in the soil, and be saying, 'O our Lord<sup>azwj</sup>! We hear, and we obey, and we accept, and we acknowledge, and we submit, and we agree'.

قَالَ: فَفَعَلُوا هَذَا الَّذِي قَالَ لَهُمْ مُوسَى قَوْلًا وَفِعْلًا، غَيْرَ أَنَّ كَثِيرًا مِنْهُمْ خَالَفَ قَلْبُهُ ظَاهِرَ أَفْعَالِهِ - وَقَالَ بِقَلْبِهِ «سَمِعْنَا وَعَصَيْنَا» مُخَالِفًا لِمَا قَالَهُ بِلِسَانِهِ، وَعَقَرُوا خُدُودَهُمْ الْيُمْنَى [بِالْتُّرَابِ] وَ لَيْسَ قَصْدُهُمْ التَّذَلُّلَ لِلَّهِ عَزَّ وَ جَلَّ، وَ التَّذَمُّ عَلَى مَا كَانَ مِنْهُمْ مِنَ الْخِلَافِ وَ لَكِنَّهُمْ فَعَلُوا ذَلِكَ يَنْظُرُونَ هَلْ يَقَعُ عَلَيْهِمُ الْجَبَلُ أَمْ لَا، ثُمَّ عَقَرُوا خُدُودَهُمْ الْيُسْرَى يَنْظُرُونَ كَذَلِكَ، وَ لَمْ يَفْعَلُوا ذَلِكَ كَمَا أُمِرُوا.

He<sup>asws</sup> said: 'So they did this, which Musa<sup>as</sup> had told them to, by word and deed, apart from that most of them opposed by their hearts the apparent of their deeds, and said in their hearts, '**We hear and we disobey**', in opposition to what they said by their tongues, and they rubbed their right cheeks in the soil, and their aim wasn't the humbleness to Allah<sup>azwj</sup> Mighty and Majestic and the regret upon what had happened from them from the opposition, but they did that awaiting to see whether the mountain would fall upon them or not. Then they rubbed their left cheeks like that, and they did not do that just as they had been ordered to.

فَقَالَ جِبْرِئِيلُ لِمُوسَى ع: أَمَا إِنَّ أَكْثَرَهُمْ لِلَّهِ تَعَالَى عَاصُونَ، وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَنِي أَنْ أُزِيلَ عَنْهُمْ هَذَا الْجَبَلَ - عِنْدَ ظَاهِرِ اعْتِرَافِهِمْ فِي الدُّنْيَا، فَإِنَّ اللَّهَ تَعَالَى إِنَّمَا يُطَالِبُهُمْ فِي الدُّنْيَا بِظَوَاهِرِهِمْ لِحَقِّنْ دِمَائِهِمْ، وَ إِنْبَاءِ الدِّمَةِ لَهُمْ، وَ إِنَّمَا أَمَرُهُمْ إِلَى اللَّهِ فِي الْآخِرَةِ يُعَذِّبُهُمْ - عَلَى عُقُودِهِمْ وَ صَمَائِرِهِمْ.

So Jibraeel<sup>as</sup> said to Musa<sup>as</sup>: 'As for most of them, they are disobedient to Allah<sup>azwj</sup> the Exalted, but Allah<sup>azwj</sup> Mighty and Majestic Commanded me<sup>as</sup> that I<sup>as</sup> decline this mountain from them in the presence of their apparent acknowledgment in the world. But, Allah<sup>azwj</sup> the Exalted, rather, would be Seeking them in the world by their appearances of their to save their blood, and the condemnation would remain for them. And rather, their matter is to Allah<sup>azwj</sup> in the Hereafter. He<sup>azwj</sup> would be Punishing them upon their beliefs and their consciences".<sup>52</sup>

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

Al Ayashi, from Abu Baseer,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **And they imbibed the calf into their hearts due to their Kufr**. He<sup>asws</sup> said: 'When Musa<sup>as</sup> whispered to his<sup>as</sup> Lord<sup>azwj</sup>, He<sup>azwj</sup> Revealed unto him<sup>as</sup>: "O Musa<sup>as</sup>! Your community has been tempted". He<sup>as</sup> said: 'With what, O Lord<sup>azwj</sup>?' He<sup>azwj</sup> Said: "By the Samiri<sup>la</sup>". He<sup>as</sup> said: 'And what was the deed of Samiri<sup>la</sup>?' He<sup>azwj</sup> Said: "He<sup>la</sup> forged a calf from their ornaments".

<sup>52</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 290 & 291

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

He<sup>as</sup> said: 'O Lord<sup>azwj</sup>! Their jewellery which he<sup>la</sup> forged, into a gazelle, or an image, or a calf, so how did he<sup>la</sup> tempt them?' He<sup>azwj</sup> Said: "He<sup>la</sup> forged for them a calf, so it mooded". He<sup>as</sup> said: 'O Lord<sup>azwj</sup>! And who Made it moo?' He<sup>azwj</sup> Said: "I<sup>azwj</sup> did". So during that, Musa<sup>as</sup> said: ***It is not except Your Trial. You Let stray by it the one You so Desire to and Guide the one You so Desire to [7:155]***.

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

He<sup>asws</sup> said: 'So when Musa<sup>as</sup> ended up to his<sup>as</sup> people and saw them worshipping the calf, threw down the Tablets from his<sup>as</sup> hands, and they broke'.

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

Abu Ja'far<sup>asws</sup> said: 'It was befitting for that to happen during Allah<sup>azwj</sup> Informing him<sup>as</sup>. So Musa<sup>as</sup> sawed the calf from its nose to the side of its tail, then burned it with the fire, and scattered it in the sea. Thus, it was so that one of them would fall into the water and whatever his need would be to it, and he would be exposed with those remnants, so he would drink it. And these are the Words of Allah<sup>azwj</sup>: ***And they imbibed the calf into their hearts due to their Kufr [2:93]***'.<sup>53</sup>

## VERSES 94 – 96

قُلْ إِنْ كَانَتْ لَكُمُ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ {94}

***Say: 'If the house of the Hereafter with Allah was for you especially from besides the (other) people, then wish for death if you are truthful' [2:94]***

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ {95}

***And they will never be wishing for it, ever, due to what account of what their hands have sent forward; and Allah is a Knower of the unjust [2:95]***

<sup>53</sup> تفسير العياشي 1: 73 / 51

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

**And you will find them as greediest of the people upon the life and (even) more than those who are associating; (each) one of them hopes if he could live for a thousand years, and it would not remove him from the Punishment (even) if he does live; and Allah Sees what they are doing [2:96]**

قَالَ الْإِمَامُ ع: قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع إِنَّ اللَّهَ تَعَالَى لَمَّا وَبَّحَ [هَؤُلَاءِ] الْيَهُودَ عَلَى لِسَانِ رَسُولِهِ مُحَمَّدٍ ص وَ قَطَعَ  
مَعَاذِيَهُمْ، وَ أَقَامَ عَلَيْهِمُ الْحُجَجَ الْوَاضِحَةَ - بِأَنَّ مُحَمَّدًا ص سَيِّدُ النَّبِيِّينَ وَ خَيْرُ الْخَلَائِقِ أَجْمَعِينَ، وَ أَنَّ عَلِيًّا سَيِّدُ الْوَصِيِّينَ، وَ خَيْرُ  
مَنْ يَخْلُقُهُ بَعْدَهُ فِي الْمُسْلِمِينَ، وَ أَنَّ الطَّيِّبِينَ مِنْ آلِهِ هُمُ الْقَوَامُ بِدِينِ اللَّهِ - وَ الْأَئِمَّةُ لِعِبَادِ اللَّهِ عَزَّ وَ جَلَّ، وَ انْقَطَعَتْ مَعَاذِيَهُمْ -  
وَ هُمْ لَا يُمْكِنُهُمْ إِزَادُ حُجَّةٍ وَ لَا شُبْهَةٍ،

The Imam (Hassan Al-Askari<sup>asws</sup>) said: 'Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said: 'Allah<sup>azwj</sup> the Exalted, when He<sup>azwj</sup> Rebuked those Jews upon the tongue of His<sup>azwj</sup> Rasool<sup>saww</sup> Muhammad<sup>saww</sup>, and Cut-off their excuses, and Established the clear proofs upon them that Muhammad<sup>saww</sup> is the Chief of the Prophets<sup>as</sup> and the best of the creatures altogether, and that Ali<sup>asws</sup> is the Chief of the successors<sup>as</sup> and the best one to replace him<sup>saww</sup> after him<sup>saww</sup> among the Muslims, and that the goodly ones from his<sup>saww</sup> Progeny<sup>asws</sup>, they are the custodians of the Religion of Allah<sup>azwj</sup> and the Imams<sup>asws</sup> for the servants of Allah<sup>azwj</sup> Mighty and Majestic, and they were not able to bring an argument nor a compromise.

فَجَاءُوا إِلَى أَنْ كَابَرُوا، فَقَالُوا: لَا نَدْرِي مَا تَقُولُ، وَ لَكِنَّا نَقُولُ إِنَّ الْجَنَّةَ خَالِصَةٌ لَنَا - مِنْ ذُنُوبِكَ يَا مُحَمَّدُ وَ ذُنُوبِ عَلِيٍّ وَ ذُنُوبِ أَهْلِ  
دِينِكَ وَ أُمَّتِكَ وَ إِنَّا بِكُمْ مُبْتَلَوْنَ [وَ] مُتَحَنُّونَ، وَ نَحْنُ أَوْلِيَاءُ اللَّهِ الْمُخْلِصُونَ وَ عِبَادُهُ الْحَيُّونَ، وَ مُسْتَجَابُ دُعَاؤُنَا، غَيْرُ مَرْدُودٍ  
عَلَيْنَا بِشَيْءٍ مِنْ سُؤْلِنَا رَبَّنَا.

So they came until they were arrogant, and they said, 'We don't know what you<sup>saww</sup> are saying, but, we are saying that the Paradise is especially for us besides you<sup>saww</sup>, O Muhammad<sup>saww</sup>, and besides Ali<sup>asws</sup>, and besides the people of your<sup>saww</sup> Religion and your<sup>saww</sup> community, and we are being Tried and Examined, and we are the sincere friends of Allah<sup>azwj</sup> and His<sup>azwj</sup> best worshippers, and our supplications get Answered without being returned upon us with anything from our asking our Lord<sup>azwj</sup>.

فَلَمَّا قَالُوا ذَلِكَ قَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ ص: قُلْ يَا مُحَمَّدُ هَؤُلَاءِ الْيَهُودُ: إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ الْجَنَّةُ وَ نَعِيمُهَا خَالِصَةً مِنْ ذُنُوبِ  
النَّاسِ مُحَمَّدٍ وَ عَلِيٍّ وَ الْأَئِمَّةِ، وَ سَائِرِ الْأَصْحَابِ وَ مُؤْمِنِي الْأُمَّةِ، وَ أَنْتُمْ بِمُحَمَّدٍ وَ ذُرِّيَّتِهِ مُتَحَنُّونَ، وَ أَنَّ دُعَاءَكُمْ مُسْتَجَابٌ غَيْرُ  
مَرْدُودٍ فَتَمَتُّوا الْمَوْتَ لِلْكَافِرِينَ مِنْكُمْ وَ مِنْ مُخَالِفِيكُمْ،

So, when they said that, Allah<sup>azwj</sup> the Exalted Said to His<sup>azwj</sup> Prophet<sup>saww</sup>: **Say: - O Muhammad<sup>saww</sup>, to these Jews, Say: 'If the house of the Hereafter with Allah was for you – the Paradise and its Bounties, especially from besides the (other) people – Muhammad<sup>saww</sup>, and Ali<sup>asws</sup> and the Imams<sup>asws</sup>, and the rest of the**

companions and the Momineen of the community, and you are being Examined by Muhammad<sup>saww</sup> and his<sup>saww</sup> offspring, and that your supplication get Answered without being rejected, **then wish for death** – to be for the beliers from you and from your adversaries.

فَإِنَّ مُحَمَّدًا وَ عَلِيًّا وَ ذَوَيْهِمَا يَقُولُونَ: «إِنَّهُمْ هُمْ أَوْلِيَاءُ اللَّهِ عَزَّ وَ جَلَّ مِنْ دُونِ النَّاسِ - الَّذِينَ يُخَالِفُونَهُمْ فِي دِينِهِمْ، وَ هُمْ الْمُجَابُ دُعَاؤُهُمْ» فَإِنْ كُنْتُمْ مَعَاشِرَ الْيَهُودِ كَمَا تَدْعُونَ، فَتَمَنُّوا الْمَوْتَ لِلْكَاذِبِينَ مِنْكُمْ وَ مِنْ مُخَالِفِيكُمْ. إِنْ كُنْتُمْ صَادِقِينَ بِأَنْتُمْ أَنْتُمْ الْمُحَقُّونَ، الْمُجَابُ دُعَاؤُكُمْ عَلَى مُخَالِفِيكُمْ،

For Muhammad<sup>saww</sup> and Ali<sup>asws</sup> and those with them<sup>asws</sup> are saying, they are the friends of Allah<sup>azwj</sup> Mighty and Majestic from besides the people, those who are opposing them in their<sup>asws</sup> Religion, and they get Answered in their supplication. So if you, O group of Jews, were just as you are claiming, **then wish for death** – to the beliers from you and from your adversaries, **if you are truthful' [2:94]** that you are the rightful ones, your supplications get Answered upon your adversaries'.

فَقُولُوا: «اللَّهُمَّ أَمِتِ الْكَاذِبَ مِنَّا وَ مِنْ مُخَالِفِينَا» لِيَسْتَرِيحَ مِنْهُ الصَّادِقُونَ، وَ لِيَتَزَادَ حُجَّتُكُمْ وَضُوحًا بَعْدَ أَنْ قَدْ صَحَّتْ وَ وَجَبَتْ.

Therefore, you should be saying, 'O Allah<sup>azwj</sup>! Cause to die, the liars from us and from our adversaries', in order for the truthful ones can get rest from it, and in order to increase your proofs clearly after it has been proven true and Answered.

ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ ص بَعْدَ مَا عَرَضَ هَذَا عَلَيْهِمْ: لَا يَقُولُهَا أَحَدٌ مِنْكُمْ إِلَّا غُصَّ بِرِيقِهِ فَمَاتَ مَكَانَهُ. وَ كَانَتْ الْيَهُودُ عُلَمَاءَ بِأَنَّهُمْ هُمْ الْكَاذِبُونَ، وَ أَنَّ مُحَمَّدًا ص وَ عَلِيًّا ع وَ مُصَدِّقَيْهِمَا هُمُ الصَّادِقُونَ، فَلَمْ يَجْسُرُوا أَنْ يَدْعُوا بِذَلِكَ - لِعِلْمِهِمْ بِأَنَّهُمْ إِنْ دَعَوْا فَهُمْ الْمَيِّتُونَ.

Then Rasool-Allah<sup>saww</sup> said to them after having presented this upon them: 'Not one of you would be saying it except his saliva would get stuck in his throat, and he would die in his place'. And it was so that the Jews knew full well that they are the liars, and that Muhammad<sup>saww</sup> and Ali<sup>asws</sup> would be ratified that they are the truthful. So they were not daring to be supplicating with that, due to their knowledge that if they were to supplicate, they would be the ones dying.

فَقَالَ اللَّهُ تَعَالَى: وَ لَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمْتَ أَيْدِيَهُمْ يَعْنِي الْيَهُودَ لَنْ يَتَمَنَّوْا الْمَوْتَ بِمَا قَدَّمْتَ أَيْدِيَهُمْ - مِنْ كُفْرِهِمْ بِاللَّهِ، وَ بِمُحَمَّدٍ رَسُولِ اللَّهِ وَ نَبِيِّهِ وَ صَفِيِّهِ، وَ بِعَلِيِّ أَحْيَى نَبِيِّهِ وَ وَصِيِّهِ وَ بِالطَّاهِرِينَ مِنَ الْأَئِمَّةِ الْمُتَتَجِبِينَ.

So Allah<sup>azwj</sup> the Exalted Said **And they will never be wishing for it ,ever, due to what account of what their hands have sent forward** – meaning the Jews will never be wishing for the death due to what their hands have sent forward, from their Kufr with Allah<sup>azwj</sup>, and with Muhammad<sup>saww</sup> as Rasool<sup>saww</sup> of Allah<sup>azwj</sup> and His<sup>azwj</sup> Prophet<sup>saww</sup> and His<sup>azwj</sup> Elite, and with Ali<sup>asws</sup> as brother of His<sup>azwj</sup> Prophet<sup>saww</sup> and his<sup>saww</sup> successor<sup>asws</sup>, and with the Pure ones from the Imams<sup>asws</sup>, the Chosen ones.

قَالَ اللَّهُ تَعَالَى: وَ اللَّهُ عَلِيمٌ بِالظَّالِمِينَ الْيَهُودَ إِنَّهُمْ لَا يَجْسُرُونَ أَنْ يَتَمَنَّوْا الْمَوْتَ لِلْكَاذِبِ، لِعِلْمِهِمْ بِأَنَّهُمْ هُمُ الْكَاذِبُونَ، وَ لِدَلِيلِكَ أَمْرِكَ أَنْ تُبْهَرَهُمْ بِمُحَاجَّتِكَ وَ تَأْمُرَهُمْ أَنْ يَدْعُوا عَلَى الْكَاذِبِ، لِيَمْتَنِعُوا مِنَ الدُّعَاءِ، وَ يَتَبَيَّنَ لِلضَّعَفَاءِ أَنَّهُمْ هُمُ الْكَاذِبُونَ.

Allah<sup>azwj</sup> the Exalted Said: **and Allah is a Knower of the unjust [2:95]** – The Jews, they are not daring to be wishing for the death to the liars, due to their knowledge that they (themselves) are the liars, and due to that I<sup>azwj</sup> Commanded you<sup>saww</sup> that you<sup>saww</sup> dazzle them with your<sup>saww</sup> arguments and instruct them that they should be supplicating upon the liars, so that they would be refraining from the supplication and it would clarify for the weak ones that they are the liars.

ثُمَّ قَالَ: يَا مُحَمَّدُ وَ لَتَجِدَنَّاهُمْ يُعْنِي بَحْدَ هَؤُلَاءِ الْيَهُودَ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَ ذَلِكَ لِأَسْهَمِهِمْ مِنْ نَعِيمِ الْآخِرَةِ- لِأَهْمَاكِهِمْ فِي كُفْرِهِمْ- الَّذِي يَعْلَمُونَ أَنَّهُ لَا حَظَّ لَهُمْ مَعَهُ- فِي شَيْءٍ مِنْ خَيْرَاتِ الْجَنَّةِ.

Then He<sup>azwj</sup> Said: “O Muhammad<sup>saww</sup>! **And you will find them** – meaning find these Jews, **as greediest of the people upon the life** – and that would despair them from the Bounties of the Hereafter – due to their being engrossed in their *Kufr* – which they are knowing that it would be a deprivation for them regarding something from the goodness of the Paradise.

وَ مِنَ الَّذِينَ أَشْرَكُوا قَالَ [تَعَالَى]: هَؤُلَاءِ الْيَهُودُ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَ أَحْرَصُ مِنَ الَّذِينَ أَشْرَكُوا عَلَى حَيَاةٍ- يَعْنِي الْمَجُوسَ لِأَنَّهُمْ لَا يَرَوْنَ النَّعِيمَ إِلَّا فِي الدُّنْيَا، وَ لَا يَأْمَلُونَ خَيْرًا فِي الْآخِرَةِ، فَلِذَلِكَ هُمْ أَشَدُّ النَّاسِ حِرْصًا عَلَى حَيَاةٍ.

**And (even) more than those who are associating** – The Exalted Said – These Jews are **greediest of the people upon the life**, and (even) greedier **than those who are associating** (committing Shirk), upon the life – meaning the Magians, because they are not seeing the Bounties except in the world, and they are not doing good works regarding the Hereafter. Thus, due to that, they are more intensely greedier of the people upon the life.

ثُمَّ وَصَفَ الْيَهُودَ فَقَالَ: يَوَدُّ يَتَمَتَّى أَحَدُهُمْ- لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَ مَا هُوَ التَّعْمِيرُ أَلْفَ سَنَةٍ بِمُخْرَجِهِ بِمُبَاعِدِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ [نَعْمِيرُهُ] وَ إِنَّمَا قَالَ: وَ مَا هُوَ بِمُخْرَجِهِ [مِنَ الْعَذَابِ] أَنْ يُعَمَّرَ وَ لَمْ يَقُلْ وَ مَا هُوَ بِمُخْرَجِهِ فَقَطَّ

Then He<sup>azwj</sup> Described the (characteristics of the) Jews, so He<sup>azwj</sup> Said: **(each) one of them hopes** – wishes - **if he could live for a thousand years – then it would not** (happen)! – (the death is) **removed from him - the Punishment (will befall) if he does live** (thousand years) – his age – and rather He<sup>azwj</sup> Said: **and it would not remove him from the Punishment (even) if he does live**, but He<sup>azwj</sup> did not Say **and it would not remove him**, only.

لِأَنَّهُ لَوْ قَالَ وَ مَا هُوَ بِمُخْرَجِهِ [مِنَ الْعَذَابِ] وَ اللَّهُ بَصِيرٌ- لَكَانَ يَحْتَمِلُ أَنْ يَكُونَ وَ مَا هُوَ يَعْنِي وَدَّ وَ تَمَنَّى بِمُخْرَجِهِ فَلَمَّا أَرَادَ: وَ مَا نَعْمِيرُهُ، قَالَ: وَ مَا هُوَ بِمُخْرَجِهِ ... أَنْ يُعَمَّرَ.

Because if He<sup>azwj</sup> had said (the way they – the Jews are saying) **and it would not remove him from the Punishment - and Allah Sees**, it does happen, **and it would not (as they claim)**, meaning his hope and his wish, **remove him (from**

**Punishment).** So when He<sup>azwj</sup> Intended (Punishment for their Kufr): ‘And what his age would be, He<sup>azwj</sup> Said: **and it would not remove him from the Punishment (even) if he does live** (a longer life in the world).

ثُمَّ قَالَ: وَاللَّهِ بَصِيرٌ بِمَا يَعْمَلُونَ فَعَلَى حَسْبِهِ يُجَازِيهِمْ وَ يَعْدِلُ عَلَيْهِمْ وَ لَا يَظْلُمُهُمْ.»

Then He<sup>azwj</sup> Said **and Allah Sees what they are doing [2:96]** – So upon His<sup>azwj</sup> Reckoning, He<sup>azwj</sup> would Recompense them and be Just upon them and not be unjust to them”.<sup>54</sup>

<sup>54</sup> Tafseer Imam Hassan Al Askari – S 294