

## تفسير الإمام العسكري (عليه السلام)

TAFSEER OF IMAM AL-ASKARI<sup>asws</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful

قَوْلُهُ عَزَّ وَجَلَّ وَ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ وَ عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبَ السَّمَاوَاتِ وَ الْأَرْضِ وَ أَعْلَمُ مَا تُبْدُونَ وَ مَا كُنْتُمْ تَكْتُمُونَ

The Words of the Mighty and Majestic: **And when your Lord said to the Angels: “I am going to Make a Caliph in the earth”**. They said: **‘Are You going to Make in it one who will make mischief therein and shed the blood, and we Glorify with Your Praise and we extol Your Holiness?’**. He said: **“I Know what you are not knowing”**. [2:30]

**And He Taught Adam the names, all of them, then presented them to the Angels, and He Said: “Tell Me their names if you were truthful”**. [2:31]

**They said: ‘Glory be to You! There is no knowledge for us except what You Taught us; surely You are the Knowing, the Wise’**. [2:32]

**He said: “O Adam! Inform them of their names”**. Then when he had informed them of their names, He said: **“Did I not Say to you that I Know unseen of the skies and the earth and I know what you are manifesting and what you have been concealing?”** [2:33]

100 قَالَ الْإِمَامُ ع لَمَّا قِيلَ لَهُمْ هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعاً الْآيَةَ، قَالُوا: مَتَى كَانَ هَذَا فَقَالَ اللَّهُ عَزَّ وَجَلَّ حِينَ قَالَ رَبُّكَ لِلْمَلَائِكَةِ- الَّذِينَ كَانُوا فِي الْأَرْضِ مَعَ إِبْلِيسَ وَ قَدْ طَرَدُوا عَنْهَا الْجِنَّ بَنِي الْجَانِّ، وَ حَفَّتِ الْعِبَادَةُ: إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً بَدَلًا مِنْكُمْ وَ رَافِعَكُمْ مِنْهَا فَاشْتَدَّ ذَلِكَ عَلَيْهِمْ- لِأَنَّ الْعِبَادَةَ عِنْدَ رُجُوعِهِمْ إِلَى السَّمَاءِ تَكُونُ أَثْقَلًا عَلَيْهِمْ.

**S 100** - The Imam (Hassan Al-Askari<sup>asws</sup>) said: ‘When it is said to them **He it is Who Created for you the entirety of what is in the earth [2:29]** – the Verse, they are saying, ‘When was this?’ So Allah<sup>azwj</sup> Mighty and Majestic Said **when your Lord said to the Angels** those who were in the earth along with Iblees<sup>la</sup>, and the Jinns from the Clan of Al-Jaan had been expelled from it, and the worship was light (easy) - **I am going to Make a Caliph in the earth** as a replacement from you all and will be Raising you from it. So that was grievous upon them, because the worship during their return to the sky would have become heavier upon them.

فَقَالُوا رَبَّنَا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ كَمَا فَعَلْتَهُ الْجِنَّ بَنُو الْجَانِّ الَّذِينَ قَدْ طَرَدْنَاهُمْ عَنْ هَذِهِ الْأَرْضِ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ نُنَزِّهُكَ عَمَّا لَا يَلِيقُ بِكَ مِنَ الصِّفَاتِ وَ نُقَدِّسُ لَكَ نُظْرًا أَرْضَكَ مِمَّنْ يَعْصِيكَ.

So **they said: Are You going to Make in it one who will make mischief therein and shed the blood** – just as the Jinn of the Clan of Al-Jaan had done, those whom we had expelled from this earth **and we Glorify with Your Praise** – we are far above from what is not worthy of Your<sup>azwj</sup> Attributes **and we extol Your Holiness** – We cleanse the Your<sup>azwj</sup> earth from the ones who disobey You<sup>azwj</sup>.

قَالَ اللَّهُ تَعَالَى: إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ إِنِّي أَعْلَمُ مِنَ الصَّلَاحِ الْكَائِنِ- فَيَمَنْ أَجْعَلُهُ بَدَلًا مِنْكُمْ مَا لَا تَعْلَمُونَ. وَ أَعْلَمُ أَيْضًا أَنَّ فَيْكُمْ مَنْ هُوَ كَافِرٌ فِي بَاطِنِهِ [مَا] لَا تَعْلَمُونَهُ- وَ هُوَ إِبْلِيسُ لَعْنَةُ اللَّهِ-

Allah<sup>azwj</sup> the Exalted Said **I Know what you are not knowing** – I<sup>azwj</sup> Know from the correctness of the existing beings among the ones I<sup>azwj</sup> would Make him as a replacement from you all **what you are not knowing**. And I<sup>azwj</sup> Know as well that among you all there is one who is an unbeliever inwardly - **what you are not knowing** – it, and he is Iblees<sup>la</sup>, may Allah<sup>azwj</sup> Curse him<sup>la</sup>.

ثُمَّ قَالَ: وَ عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا أَسْمَاءَ أَنْبِيَاءِ اللَّهِ، وَ أَسْمَاءَ مُحَمَّدٍ ص وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ، وَ الطَّيِّبِينَ مِنْ آلِهِمَا، وَ أَسْمَاءَ خِيَارِ شِيعَتِهِمْ وَ عُنَاةَ أَعْدَائِهِمْ ثُمَّ عَرَضَهُمْ عَرَضَ مُحَمَّدًا وَ عَلِيًّا وَ الْأَيْمَةَ عَلَى الْمَلَائِكَةِ أَيَّ عَرَضَ أَشْبَاحَهُمْ وَ هُمْ أَنْوَارٌ فِي الْأُظْلَمَةِ.

Then He<sup>azwj</sup> Said **And He Taught Adam the names, all of them** - The names of the Prophets<sup>as</sup> of Allah<sup>azwj</sup> and the names of Muhammad<sup>saww</sup> and Ali<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup> and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> and the goodly from their<sup>asws</sup> Progeny<sup>asws</sup> and good Shias of theirs<sup>asws</sup> and their<sup>asws</sup> hardened enemies **then presented them** - presented Muhammad<sup>saww</sup> and Ali<sup>asws</sup> and the Imams<sup>asws</sup> **to the Angels** – i.e., their<sup>asws</sup> resemblances, and they<sup>asws</sup> were 'Anwaar' Lights in the shadows.

فَقَالَ أَنْبِيُّونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ إِنْ جَمِيعَكُمْ تُسَبِّحُونَ وَ تَقْدِّسُونَ وَ إِنْ تَرَكْتُمْ هَاهُنَا أَصْلَحُ مِنْ إِبْرَادٍ مَنْ بَعَدَكُمْ أَيَّ فَكَمَا لَمْ تَعْرِفُوا غَيْبَ مَنْ [فِي] خِلَالِكُمْ- فَالْحَرِي أَنْ لَا تَعْرِفُوا الْغَيْبَ الَّذِي لَمْ يَكُنْ، كَمَا لَا تَعْرِفُونَ أَسْمَاءَ أَشْخَاصٍ تَرَوْنَهَا.

**And He Said: Tell Me their names if you were truthful** – The entirety of you are glorifying and extolling the Holiness and you are neglecting over here the suitability of the ones after you – i.e., so just as you are not recognising the unseen – the one who in your midst (Iblees<sup>la</sup>) – it is appropriate that you will not be recognising the unseen which has yet to come into existence, just as you are not recognising the names of the personalities<sup>asws</sup> you are seeing.

قَالَتِ الْمَلَائِكَةُ: سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا- إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ [الْعَلِيمُ] بِكُلِّ شَيْءٍ، الْحَكِيمُ الْمُصِيبُ فِي كُلِّ فِعْلٍ.

The Angels said: **They said: Glory be to You! There is no knowledge for us except what You Taught us; surely You are the Knowing, the Wise [2:32]** - The Knower of everything, the Wise, the Correct in all His<sup>azwj</sup> Deeds.

قَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا آدَمُ أَنْبِئْ هَؤُلَاءِ الْمَلَائِكَةَ بِأَسْمَائِهِمْ: أَسْمَاءَ الْأَنْبِيَاءِ وَ الْأَيْمَةَ فَلَمَّا أَنْبَأَهُمْ فَعَرَفُوا هَا أَخَذَ عَلَيْهِمُ الْعَهْدَ، وَ الْمِيثَاقَ بِالْإِيمَانِ بِهِمْ، وَ التَّفْضِيلَ لَهُمْ.

Allah<sup>azwj</sup> the Mighty and Majestic (Said): **O Adam! Inform them of their names** - The names of the Prophets<sup>as</sup> and the Imams<sup>asws</sup>. **Then when he had informed**

**them of their names**, they recognised them<sup>asws</sup> and the Pact was Taken upon them, and the Covenant, with the believing in them<sup>asws</sup> and of preferring them<sup>asws</sup>.

قَالَ اللَّهُ تَعَالَى عِنْدَ ذَلِكَ: أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ - سِرَّهُمَا وَ أَعْلَمُ مَا تُبْدُونَ وَ مَا كُنْتُمْ تَكْتُمُونَ [و] مَا كَانَ يَعْتَقِدُهُ إِبْلِيسُ مِنَ الْإِبَاءِ عَلَى آدَمَ إِنَّ أَمْرَ بَطَاعَتِهِ، وَ إِهْلَاكِهِ إِنْ سُلِّطَ عَلَيْهِ. وَ مِنْ أَعْتِقَادِكُمْ أَنَّهُ لَا أَحَدٌ يَأْتِي بَعْدَكُمْ إِلَّا وَ أَنْتُمْ أَفْضَلُ مِنْهُ. بَلْ مُحَمَّدٌ وَ آلُهُ الطَّيِّبُونَ أَفْضَلُ مِنْكُمْ، الَّذِينَ أَنْبَأَكُمْ آدَمَ بِأَسْمَائِهِمْ.

Allah<sup>azwj</sup> the Exalted Said during that **Did I not Say to you that I Know unseen of the skies and the earth** – their secrets - **and I know what you are manifesting and what you have been concealing?** – and what Iblees<sup>la</sup> believed in from the refusal upon Adam<sup>as</sup> if I<sup>azwj</sup> were to Command with obeying him<sup>as</sup>, and his<sup>as</sup> destroying him<sup>as</sup> if he<sup>la</sup> was to (allowed to) overcome upon him<sup>as</sup>, and from your beliefs that there would be no one coming after you all except and you would be superior than him. But, Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup> are superior than you all, those whom Adam<sup>as</sup> informed you with their<sup>asws</sup> names.

قَوْلُهُ عَزَّ وَ جَلَّ وَ إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَ اسْتَكْبَرَ وَ كَانَ مِنَ الْكَافِرِينَ

The Words of the Mighty and Majestic: **And when We Said to the Angels: Perform Sajdah to Adam! So they (all) performed Sajdah except Iblees. He refused and was arrogant, and he was from the unbelievers [2:34]**

101 قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ: كَانَ خَلَقَ اللَّهُ لَكُمْ مَا فِي الْأَرْضِ جَمِيعاً إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ أَيَّ فِي ذَلِكَ الْوَقْتِ خَلَقَ لَكُمْ.

**S 101** - The Imam (Hassan Al-Askari<sup>asws</sup>) said: ‘Allah<sup>azwj</sup> Mighty and Majestic Created for you all whatever is in the earth in its entirety. **[And when We Said to the Angels: Perform Sajdah to Adam! [2:34]** i.e., during that time (everything was) Created for you.

قَالَ ع: وَ لَمَّا امْتُحِنَ الْحُسَيْنُ ع وَ مِنْ مَعَهُ بِالْعَسْكَرِ الَّذِينَ قَتَلُوهُ، وَ حَمَلُوا رَأْسَهُ قَالَ لِعَسْكَرِهِ: أَنْتُمْ مِنْ بَيْعَتِي فِي حِلٍّ، فَالْحَقُّوا بِعَشَائِرِكُمْ وَ مَوَالِيكُمْ.

He<sup>asws</sup> said: ‘And when the Test (regarding) Al-Husayn<sup>asws</sup> happened (Battle of Karbala 61 A.H.), and the ones who were in the army, those that killed him<sup>asws</sup> and carried his<sup>asws</sup> head, he<sup>asws</sup> said to his<sup>asws</sup> soldiers: ‘You are free from my<sup>asws</sup> allegiance, therefore you can join up with your clans and your friends’.

وَ قَالَ لِأَهْلِ بَيْتِهِ: قَدْ جَعَلْتُكُمْ فِي حِلٍّ مِنْ مَفَارِقَتِي، فَإِنَّكُمْ لَا تُطِيفُونَهُمْ لِتَصَاعُفِ أَعْدَادِهِمْ وَ قُوَاهُمْ، وَ مَا الْمَقْصُودُ غَيْرِي، فَذَعُونِي وَ الْقَوْمَ، فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُعِينُنِي وَ لَا يُخْلِينِي مِنْ [حُسْنِ] نَظَرِهِ، كَعَادَتِهِ فِي أَسْلَافِنَا الطَّيِّبِينَ.

And he<sup>asws</sup> said to his<sup>asws</sup> friends, ‘I<sup>asws</sup> am making you all free from separating from me<sup>asws</sup>, therefore if you are not able to endure them due to their increased numbers and their (military) might, and they are not aiming for other than me<sup>asws</sup>, therefore leave me<sup>asws</sup> and the people (Yazeed<sup>la</sup>’s army) - for Allah<sup>azwj</sup> would Assist me<sup>asws</sup> and will not Leave me<sup>asws</sup> alone from His<sup>azwj</sup> Goodly Consideration as usual, like He<sup>azwj</sup> Did among our goodly ancestors’.

فَأَمَّا عَسْكَرُهُ فَفَارَقُوهُ. وَ أَمَّا أَهْلُهُ [و] الْأَدْنَوْنَ مِنْ أَقْرَبَائِهِ فَأَبَوْا، وَ قَالُوا: لَا نَفَارِقُكَ، وَ يَحِلُّ بِنَا مَا يَحِلُّ بِكَ، وَ يَحْزُنُنَا مَا يَحْزُنُكَ، وَ يُصِيبُنَا مَا يُصِيبُكَ، وَ إِنَّا أَقْرَبُ مَا نَكُونُ إِلَى اللَّهِ إِذَا كُنَّا مَعَكَ.

So as for his<sup>asws</sup> soldiers, they separated (left) from him<sup>asws</sup>, and as for his<sup>asws</sup> family members and the near ones from his<sup>asws</sup> relatives, they refused and they said, 'We will not separate from you<sup>asws</sup>, and it would happen with us whatever would happen with you<sup>asws</sup>, it would grieves us whatever would grieve you<sup>asws</sup>, and it would hit us whatever would hit you<sup>asws</sup>, we happen to be closer to Allah<sup>azwj</sup>, when we happen to be with you<sup>asws</sup>.'

فَقَالَ لَهُمْ: فَإِنْ كُنْتُمْ قَدْ وَطَنْتُمْ أَنْفُسَكُمْ- عَلَى مَا وَطَّنتُ نَفْسِي عَلَيْهِ، فَاعْلَمُوا أَنَّ اللَّهَ إِنَّمَا يَهَبُ الْمَنَازِلَ الشَّرِيفَةَ لِعِبَادِهِ [لِصَبْرِ هُمْ] بِأَحْتِمَالِ الْمَكَارِهِ.

So he<sup>asws</sup> said to them: 'So if you have resolved yourselves upon what I<sup>asws</sup> have resolved myself upon, then know that Allah<sup>azwj</sup> rather Endows the nobles status to His<sup>azwj</sup> servants due to their patience in bearing the abhorrence.

وَ إِنَّ اللَّهَ وَ إِنَّ كَانَ خَصَّنِي- مَعَ مَنْ مَضَى مِنْ أَهْلِي- الَّذِينَ أَنَا آخِرُهُمْ بَقَاءً فِي الدُّنْيَا مِنَ الْكَرَامَاتِ بِمَا يَسْهَلُ مَعَهَا عَلَى أَحْتِمَالِ الْكَرِيهَاتِ فَإِنَّ لَكُمْ شَطْرَ ذَلِكَ مِنْ كَرَامَاتِ اللَّهِ تَعَالَى.

And that Allah<sup>azwj</sup>, and if He<sup>azwj</sup> was to Particularise me<sup>asws</sup> - with the ones past from my<sup>asws</sup> (five Holy) family members<sup>asws</sup> – those ones whom I<sup>asws</sup> am the last of, remaining in the world – from the Prestige with what it would be easy upon bearing the abhorrence, so for you all is that direction (to take), towards the Prestige of Allah<sup>azwj</sup> the Exalted.

وَ اعْلَمُوا أَنَّ الدُّنْيَا حُلُومًا وَ مَرَّهَا حُلْمٌ، وَ الْإِنْتِبَاهَ فِي الْآخِرَةِ، وَ الْفَائِزَ مَنْ فَازَ فِيهَا، وَ الشَّقِيَّ مَنْ شَقِيَ فِيهَا أَوْ لَا أَحَدْتُمْ بِأَوَّلِ أَمْرِنَا وَ أَمْرِكُمْ مَعَاشِرَ أَوْلِيَانَا- وَ مُحِبِّينَا، وَ الْمُعْتَصِمِينَ بِنَا لِيَسْهَلَ عَلَيْكُمْ أَحْتِمَالَ مَا أَنْتُمْ لَهُ مُعْرَضُونَ قَالُوا: بَلَى يَا ابْنَ رَسُولِ اللَّهِ.

And know that the world, its sweetness and its bitterness are (in fact like) a dream, so pay attention to the Hereafter, and a successful one is the one who is successful therein, and a wretched is the one who is wretched therein. Or, shall I<sup>asws</sup> narrate to you with the first of our<sup>asws</sup> matters and your matters, O group of our<sup>asws</sup> friends, and those that loves us<sup>asws</sup>, those hanging tightly with us<sup>asws</sup>, in order to ease upon you the enduring what you are being exposed to?' They said, 'Yes, O son<sup>asws</sup> of Rasool-Allah<sup>sawwj</sup>!'

### [سُجُودُ الْمَلَائِكَةِ لِآدَمَ ع، وَ مَعْنَاهُ:]

## The Sajdas of the Angels to Adam<sup>as</sup> and its meaning

قَالَ: إِنَّ اللَّهَ تَعَالَى لَمَّا خَلَقَ آدَمَ، وَ سَوَّاهُ، وَ عَلَّمَهُ أَسْمَاءَ كُلِّ شَيْءٍ وَ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ، جَعَلَ مُحَمَّدًا وَ عَلِيًّا وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ عَ أَشْبَاحًا خَمْسَةً فِي ظَهْرِ آدَمَ، وَ كَانَتْ أَنْوَارُهُمْ تُضِيءُ فِي الْأَفَاقِ- مِنَ السَّمَاوَاتِ وَ الْحُجُبِ وَ الْجِنَانِ وَ الْكُرْسِيِّ وَ الْعَرْشِ،

He<sup>asws</sup> said: 'Allah<sup>azwj</sup> The Exalted, when He<sup>azwj</sup> Created Adam<sup>as</sup> and Made him<sup>as</sup> complete, and Informed him<sup>as</sup> the names of all things and presented them to the Angels, Made Muhammad<sup>sawwj</sup> and Ali<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup> and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> as five resemblances in the back of Adam<sup>as</sup>, and it was so that

their<sup>asws</sup> Lights were shining in the horizons of the skies, and the Veils, and the Gardens and the Chair, and the Throne.

فَأَمَرَ اللَّهُ تَعَالَى الْمَلَائِكَةَ بِالسُّجُودِ لِآدَمَ، تَعْظِيماً لَهُ أَنَّهُ قَدْ فَضَّلَهُ بِأَنْ جَعَلَهُ وَعَاءً لِنُورِكَ الْأَشْبَاحِ- الَّتِي قَدْ عَمَّ أَنْوَارُهَا الْأَفَاقَ.

So Allah<sup>azwj</sup> the Exalted Commanded the Angels with the *Sajdah* to Adam<sup>as</sup> as a reverence for him<sup>as</sup>, as he<sup>as</sup> had been Graced by him<sup>as</sup> having been made a receptacle for those resemblances the light of which had prevailed the horizons.

فَسَجَدُوا [لِآدَمَ] إِلَّا إِبْلِيسَ أَبِي أَنْ يَتَوَاضَعَ لِجَلَالِ عَظَمَةِ اللَّهِ، وَ أَنْ يَتَوَاضَعَ لِأَنْوَارِنَا أَهْلِ الْبَيْتِ، وَ قَدْ تَوَاضَعَتْ لَهَا الْمَلَائِكَةُ كُلُّهَا وَ اسْتَكْبَرَ، وَ تَرَفَّعَ وَ كَانَ بِبَيِّئِهِ ذَلِكَ وَ تَكْبَرِهِ مِنَ الْكَافِرِينَ.

**So they (all) performed Sajdah – to Adam<sup>as</sup> – except Iblees.** He<sup>la</sup> refused to be humble to the Majesty of the Magnificence of Allah<sup>azwj</sup>, and to humble to our<sup>asws</sup> Lights of the People<sup>asws</sup> of the Household, and the Angels had humbled to it, all of them, and he<sup>la</sup> **was arrogant**, and raised (considered himself<sup>la</sup> higher), **and he was**, due to that refusal of his<sup>la</sup> and his arrogance, (became) **from the Kafirs [2:34]**.

102 وَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: حَدَّثَنِي أَبِي عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ ص [قَالَ]: يَا عِبَادَ اللَّهِ إِنَّ آدَمَ لَمَّا رَأَى النُّورَ سَاطِعاً مِنْ صُلْبِهِ، إِذْ كَانَ اللَّهُ قَدْ نَقَلَ أَشْبَاحَنَا مِنْ ذُرْوَةِ الْعَرْشِ إِلَى ظَهْرِهِ، رَأَى النُّورَ، وَ لَمْ يَتَبَيَّنِ الْأَشْبَاحَ.

**S 102 –** And Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'My<sup>asws</sup> father<sup>asws</sup> narrated to me<sup>asws</sup> from his<sup>asws</sup> father<sup>asws</sup>, from Rasool-Allah<sup>saww</sup> having said: 'O servants of Allah<sup>azwj</sup>! When Adam<sup>as</sup> saw the light shining from his<sup>as</sup> forehead, when Allah<sup>azwj</sup> had Transferred our<sup>asws</sup> resemblances from the peak of the Throne to his<sup>asws</sup> forehead, saw the light but could not clarify the resemblances.

فَقَالَ: يَا رَبِّ مَا هَذِهِ الْأَنْوَارُ قَالَ اللَّهُ عَزَّ وَ جَلَّ: أَنْوَارُ أَشْبَاحٍ- نَقَلْتُهُمْ مِنْ أَشْرَفِ بَقَاعِ عَرْشِي إِلَى ظَهْرِكَ- وَ لِذَلِكَ أَمَرْتُ الْمَلَائِكَةَ بِالسُّجُودِ لَكَ، إِذْ كُنْتَ وَعَاءً لِنُورِكَ الْأَشْبَاحِ.

So he<sup>as</sup> said: 'O Lord! What are these lights?' Allah<sup>azwj</sup> Mighty and Majestic Said: 'Lights of resemblances transferred from the most noble spot of My<sup>azwj</sup> Throne to your<sup>as</sup> forehead, and due to that I<sup>azwj</sup> Commanded the Angels with the *Sajdah* to you<sup>as</sup>, when you<sup>as</sup> happened to be a receptacle for those resemblances”.

فَقَالَ آدَمُ: يَا رَبِّ لَوْ بَيَّنَّنَهَا لِي فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: أَنْظِرْ يَا آدَمُ إِلَى ذُرْوَةِ الْعَرْشِ.

So Adam<sup>as</sup> said: 'O Lord<sup>azwj</sup>! If only You<sup>azwj</sup> would Clarify these for me<sup>as</sup>?’ So Allah<sup>azwj</sup> Mighty and Majestic Said: “Look, O Adam<sup>as</sup>, at the peak of the Throne!”

فَنظَرَ آدَمُ، وَ وَقَعَ نُورُ أَشْبَاحِنَا مِنْ ظَهْرِ آدَمَ عَلَى ذُرْوَةِ الْعَرْشِ، فَانطَبَعَ فِيهِ صُورُ أَنْوَارِ أَشْبَاحِنَا الَّتِي فِي ظَهْرِهِ- كَمَا يَنْطَبِعُ وَجْهُ الْإِنْسَانِ فِي الْمِرْآةِ الصَّافِيَةِ فَرَأَى أَشْبَاحَنَا. فَقَالَ: يَا رَبِّ مَا هَذِهِ الْأَشْبَاحُ

So Adam<sup>as</sup> looked, and the light of our<sup>asws</sup> resemblances fell from the forehead of Adam<sup>as</sup> to the peak of the Throne, and there became impressed in it the images of the lights of our<sup>asws</sup> resemblances which were in his<sup>as</sup> forehead, just as the face of the human being becomes impressed in a clear mirror. Thus, he<sup>as</sup> saw our<sup>asws</sup> resemblances, and he<sup>as</sup> said: 'O Lord<sup>azwj</sup>! What are these resemblances?’

قَالَ اللَّهُ تَعَالَى: يَا آدَمُ هَذِهِ أَسْبَاحُ أَفْضَلِ خَلَائِقِي وَ بَرِيَّاتِي: هَذَا مُحَمَّدٌ وَ أَنَا الْمَحْمُودُ الْحَمِيدُ فِي أَفْعَالِي، شَقَقْتُ لَهُ اسْمًا مِنْ اسْمِي. وَ هَذَا عَلِيٌّ، وَ أَنَا الْعَلِيُّ الْعَظِيمُ، شَقَقْتُ لَهُ اسْمًا مِنْ اسْمِي.

Allah<sup>azwj</sup> the Exalted Said: 'O Adam<sup>as</sup>! These are the resemblances of the most superior of My<sup>azwj</sup> creation, and My<sup>azwj</sup> created beings – This is Muhammad<sup>saww</sup>, and I<sup>azwj</sup> am 'Al-Mahmoud' (The most-Praised One), the Praised in My<sup>azwj</sup> deeds. I<sup>saww</sup> Derives for him<sup>saww</sup> a name from My<sup>azwj</sup> Names. And this is Ali<sup>asws</sup>, and I<sup>azwj</sup> am the 'Al-Ali Al-Azeem' (The Exalted, the Magnificent). I<sup>azwj</sup> Derived for him<sup>asws</sup> a name from My<sup>azwj</sup> Names.

وَ هَذِهِ فَاطِمَةُ وَ أَنَا فَاطِرُ السَّمَاوَاتِ وَ الْأَرْضِ، فَاطِمٌ أَعْدَائِي عَنْ رَحْمَتِي يَوْمَ فَصَلِ قَضَائِي، وَ فَاطِمٌ أَوْلِيَائِي عَمَّا يَعْرُهُمْ وَ يُسِيئُهُمْ فَشَقَقْتُ لَهَا اسْمًا مِنْ اسْمِي.

And this is (Syeda) Fatima<sup>asws</sup>, and I<sup>azwj</sup> am the Originator (Fatir) of the skies and the earth. She<sup>asws</sup> will be separating My<sup>azwj</sup> enemies from My<sup>azwj</sup> Mercy on the Day of the Decision of My<sup>azwj</sup> Judgments, and she<sup>asws</sup> will be separating My<sup>azwj</sup> friends from whatever would disgrace them and is bad for them. So, I<sup>azwj</sup> Derived for her<sup>asws</sup> a name from My<sup>azwj</sup> Names.

وَ هَذَانِ الْحَسَنُ وَ الْحُسَيْنُ وَ أَنَا الْمُحْسِنُ [وَ] الْمُجْمَلُ- شَقَقْتُ اسْمَيْهِمَا مِنْ اسْمِي هُوَ لَاءِ خِيَارِ خَلِيقَتِي وَ كِرَامِ بَرِيَّتِي، بِهِمْ أَخَذُ، وَ بِهِمْ أُعْطِي، وَ بِهِمْ أَعَاقِبُ، وَ بِهِمْ أَثِيبُ، فَتَوَسَّلَ إِلَيَّ بِهِمْ. يَا آدَمُ،

And these two are Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and I<sup>azwj</sup> am (Al-Mohsin) the overall Benefactor. I<sup>azwj</sup> Derived both their<sup>asws</sup> names from My<sup>azwj</sup> Name. They are the best of My<sup>azwj</sup> creation, the most prestigious of My<sup>azwj</sup> created beings. By them<sup>asws</sup> I<sup>azwj</sup> Take, and by them<sup>asws</sup> I<sup>azwj</sup> Give, and by them<sup>asws</sup> I<sup>azwj</sup> Punish, and by them<sup>asws</sup> I<sup>azwj</sup> Affirm, therefore use the Means to Me<sup>azwj</sup> by them<sup>asws</sup>, O Adam<sup>as</sup>!

وَ إِذَا دَهَنَكَ دَاهِيَةٌ، فَاجْعَلْهُمْ إِلَيَّ شَفَعَاءَكَ، فَإِنِّي لَأَلِيْتُ عَلَى نَفْسِي قَسَمًا حَقًّا [أَنْ] لَا أُخَيِّبُ بِهِمْ أَمَلًا، وَ لَا أَرُدُّ بِهِمْ سَائِلًا. فَلِذَلِكَ حِينَ زَلَّتْ مِنْهُ الْخَطِيئَةُ، دَعَا اللَّهَ عَزَّ وَ جَلَّ بِهِمْ فَتَابَ عَلَيْهِ وَ غَفَرَ لَهُ.

And whenever a disaster strikes you<sup>as</sup>, so make them<sup>asws</sup> as your<sup>as</sup> intercessors to Me<sup>azwj</sup>, for I<sup>azwj</sup> have Sworn upon Myself<sup>azwj</sup> a true vow that I<sup>azwj</sup> will not Disappoint a worker (approaching Me<sup>azwj</sup>) through them<sup>asws</sup>, nor will I<sup>azwj</sup> Reject a beggar (approaching Me<sup>azwj</sup>) through them<sup>asws</sup>! So that is when erroneous slip was made from him<sup>as</sup>, he<sup>as</sup> supplicated to Allah<sup>azwj</sup> Mighty and Majestic by them<sup>asws</sup>, and He<sup>azwj</sup> Turned towards him<sup>saww</sup>, and Forgave him<sup>as</sup>.

قَوْلِهِ عَزَّ وَ جَلَّ وَ قُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَ زَوْجُكَ الْجَنَّةَ وَ كُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَ قُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَ لَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَ مَتَاعٌ إِلَى حِينٍ فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ وَ الَّذِينَ كَفَرُوا وَ كَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

The Words of the Mighty and Majestic: **And We said: "O Adam! You and your wife dwell in the Garden and eat from it a plenteous (food) wherever you two wish to and do not approach this tree, for then you will become of the unjust". [2:35]**

**But the Satan had them removed from it and exited from what they used to be in; and We said: "Go down, some of you being the enemies of others! And there is for you in the earth an abode and a provision for a while". [2:36]**

**Then Adam received (certain) Words from his Lord, so He Turned to him (Mercifully); surely He is Oft-Turning, the Merciful [2:37].**

**We said: “Go down from it altogether; and when there comes to you a Guidance from Me, so the ones who follow My Guidance, there shall be no fear upon them, nor shall they be grieving”. [2:38]**

**And those who are disbelieving and belying our Signs they are the inmates of the Fire, they would be abiding in it eternally [2:39]**

103 قَالَ الْإِمَامُ ع إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا لَعَنَ إِبْلِيسَ بِإِيبَائِهِ، وَ أَكْرَمَ الْمَلَائِكَةَ بِسُجُودِهَا لِأَدَمَ، وَ طَاعَتِهِمْ لِلَّهِ عَزَّ وَجَلَّ أَمَرَ بِأَدَمَ وَ حَوَاءَ إِلَى الْجَنَّةِ وَ قَالَ: يَا أَدَمُ اسْكُنْ أَنْتَ وَ زَوْجُكَ الْجَنَّةَ وَ كُلَا مِنْهَا مِنَ الْجَنَّةِ رَغَدًا وَ أَسِعَا حَيْثُ شِئْتُمَا بِلَا تَعَبٍ.

**S 103 - The Imam (Hassan Al-Askari<sup>asws</sup>) said: ‘When Allah<sup>azwj</sup> Mighty and Majestic Cursed Iblees<sup>la</sup> for his refusal and Honoured the Angels for their *Sajdah* to Adam<sup>as</sup> and their obedience to Allah<sup>azwj</sup>, the Mighty and Majestic Commanded Adam<sup>as</sup> and Eve<sup>as</sup> to go to the Garden and Said **And We said: O Adam! You and your wife dwell in the Garden and eat from it from the Garden a plenteous (food) Wide variety wherever you two wish to** without tiredness.**

[الشَّجَرَةُ الَّتِي نَهَى اللَّهُ عَنْهَا، وَ أَنَّهَا شَجَرَةُ عِلْمٍ مُحَمَّدٍ ص:] وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ [شَجَرَةُ الْعِلْمِ] شَجَرَةَ عِلْمٍ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ص الَّذِينَ آتَرَهُمُ اللَّهُ عَزَّ وَجَلَّ بِهَا دُونَ سَائِرِ خَلْقِهِ.

The tree which Allah<sup>azwj</sup> Prohibited them from was the tree of the knowledge of Muhammad<sup>saww</sup> : - **and do not approach this tree.** The tree of knowledge – The tree of knowledge of Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup> which Allah<sup>azwj</sup> had kept it exclusively for them<sup>asws</sup> besides the rest His<sup>azwj</sup> creatures.

فَقَالَ اللَّهُ تَعَالَى: وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ شَجَرَةَ الْعِلْمِ فَإِنَّهَا لِمُحَمَّدٍ وَ آلِهِ خَاصَّةٌ دُونَ غَيْرِهِمْ، وَ لَا يَتَنَاوَلُ مِنْهَا بِأَمْرِ اللَّهِ إِلَّا هُمْ، وَ مِنْهَا مَا كَانَ يَتَنَاوَلُهُ النَّبِيُّ ص وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحُسَيْنُ وَ الْحُسَيْنُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ- بَعْدَ إِطْعَامِهِمُ الْمُسْكِينِ وَ الْيَتِيمِ وَ الْأَسِيرِ- حَتَّى لَمْ يُحْسُوا بَعْدَ بَجُوعٍ وَ لَا عَطَشٍ وَ لَا تَعَبٍ وَ لَا نَصَبٍ.

Allah<sup>azwj</sup> the Exalted Said: **and do not approach this tree** - the tree of knowledge, as it is for Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup> in particular besides the others, nobody can take from this by the Command of Allah<sup>azwj</sup> except for them<sup>asws</sup>. And there had taken from it, the Prophet<sup>saww</sup> and Ali<sup>asws</sup> and Fatima<sup>asws</sup> and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> *Salawat* be upon all of them<sup>asws</sup> after their<sup>asws</sup> feeding the poor and the orphan and the captive until they were never bothered with hunger any more nor thirst nor fatigue nor difficulty.

وَ هِيَ شَجَرَةٌ تَمَيَّزَتْ مِنْ بَيْنِ أَشْجَارِ الْجَنَّةِ. إِنَّ سَائِرَ أَشْجَارِ الْجَنَّةِ [كَانَ] كُلُّ نَوْعٍ مِنْهَا يَحْمِلُ نَوْعًا مِنَ الثَّمَارِ وَ الْمَأْكُولِ وَ كَانَتْ هَذِهِ الشَّجَرَةُ وَ جِنْسُهَا تَحْمِلُ الْبُرِّ- وَ الْعَنْبِ وَ التَّيْنِ وَ الْعُنَابِ- وَ سَائِرَ أَنْوَاعِ الثَّمَارِ وَ الْفَوَاكِهِ وَ الْأَطْعِمَةِ. فَلِذَلِكَ اخْتَلَفَ الْحَاكُونَ لِتِلْكَ الشَّجَرَةِ، فَقَالَ بَعْضُهُمْ: هِيَ بُرَّةٌ. وَ قَالَ آخَرُونَ: هِيَ عُنَابَةٌ. وَ قَالَ آخَرُونَ: هِيَ تَيْنَةٌ. وَ قَالَ آخَرُونَ: هِيَ عُنَابَةٌ.

This tree is distinguished from between the (other) trees of Paradise. The rest of the trees of Paradise each bear one type of fruit and edibles whilst this tree bears the wheat, and the grapes, and the figs, and the jujube berries, and rest of the varieties of the fruits and berries and edibles. This is where relaters differed with regards to

this tree. So some of them said, 'It is of wheat', and the others said, 'It is of grapes', and the others said, 'It is of figs', and the others said, 'It is of berries'.

قَالَ اللَّهُ تَعَالَى: وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ تَلْتَمَسَانِ بِذَلِكَ دَرَجَةً مُحَمَّدٍ [وَ آلِ مُحَمَّدٍ] فِي فَضْلِهِمْ، فَإِنَّ اللَّهَ تَعَالَى خَصَّهُمْ بِهَذِهِ الدَّرَجَةِ دُونَ غَيْرِهِمْ، وَ هِيَ الشَّجَرَةُ الَّتِي مَنْ تَنَاوَلَ مِنْهَا بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ- أَلْهِمَ عِلْمَ الْأَوَّلِينَ وَ الْآخِرِينَ مِنْ غَيْرِ تَعْلَمٍ، وَ مَنْ تَنَاوَلَ [مِنْهَا] بِغَيْرِ إِذْنِ اللَّهِ- خَابَ مِنْ مُرَادِهِ وَ عَصَى رَبَّهُ

Allah<sup>azwj</sup> the Exalted Said: **And do not approach this tree** - seeking by that the rank of Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> regarding their merits, for Allah<sup>azwj</sup> that Exalted has particularised them with this rank besides the others and this tree is the tree that they<sup>asws</sup> eat from by the Permission of Allah<sup>azwj</sup> the Almighty, get inspired with the knowledge of the former ones and the latter ones without being taught; and the one who takes from it without the Permission of Allah<sup>azwj</sup> would lose from his intended purpose and would have disobeyed his Lord.

فَنَكُونَا مِنَ الظَّالِمِينَ بِمَعْصِيَتِكُمَا وَ التَّمَاكُكُمَا دَرَجَةً قَدْ أُوتِيَ بِهَا غَيْرُكُمَا- إِذَا أَرَدْتُمَاهَا بِغَيْرِ حُكْمِ اللَّهِ.

**For then you will become of the unjust** - by your disobedience and your seeking the rank which has been exclusively allocated for others, just as when you both intend it without the Decision of Allah<sup>azwj</sup>.

### [وَسُوسَةَ الشَّيْطَانِ وَ ارْتِكَابُ الْمَعْصِيَةِ:]

## Insinuations of the Satan<sup>la</sup> and indulgence in the (acts of) disobedience

104 قَالَ اللَّهُ تَعَالَى: فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا عَنِ الْجَنَّةِ بَوَسْوَسَتِهِ وَ خَدِيعَتِهِ وَ إِبْهَامِهِ [وَ عَدَاوَتِهِ] وَ غُرُورِهِ، بَأَنَّ بَدَأَ بِآدَمَ فَقَالَ: مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ إِنْ تَنَاوَلْتُمَا مِنْهَا تَعْلَمَانِ الْعُيُوبَ، وَ تَقْدِرَانِ عَلَى مَا يَفْعَلُ عَلَيْهِ مَنْ خَصَّهُ اللَّهُ تَعَالَى بِالْقُدْرَةِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ لَا تَمُوتَانِ أَبَدًا.

**S 104** - Allah<sup>azwj</sup> Said **But the Satan had them removed from it [2:36]** from the Garden by his<sup>la</sup> whisperings and deceptions and illusions and his<sup>la</sup> enmity and his<sup>la</sup> ego and he<sup>la</sup> began with Adam<sup>as</sup> and he<sup>la</sup> said: **Your Lord has not forbidden you this tree except that you may not both become two Angels [7:20]** And if you were to take from it then you will come to have the knowledge of the unseen and have the power of those special ones<sup>asws</sup> who have been Endowed with such powers by Allah<sup>azwj</sup> the Exalted **or that you may become of the immortals** not dying, ever!

وَ قَاسَمَهُمَا خَافَ لَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ [الصَّالِحِينَ]. وَ كَانَ إِبْلِيسُ بَيْنَ لَحْيَيْ الْحَيَّةِ أَدْخَلَتْهُ الْجَنَّةَ، وَ كَانَ آدَمُ يَطْلُؤُ أَنْ الْحَيَّةَ هِيَ الَّتِي تُخَاطِبُهُ، وَ لَمْ يَعْلَمْ أَنَّ إِبْلِيسَ قَدْ اخْتَبَأَ بَيْنَ لَحْيَيْهَا.

**And he swore to them both**, taking oath to them<sup>as</sup> **Most surely I am a sincere adviser to you [7:21]** – the correcting one. And it was so that Iblees<sup>la</sup> was in the mouth of a serpent by way of which he<sup>la</sup> had entered the Garden, and Adam<sup>as</sup> thought that it was the serpent that was talking to him<sup>as</sup>, and he<sup>as</sup> did not know that it was Iblees<sup>la</sup> who was talking from inside the serpent.

فَرَدَّ آدَمُ عَلَى الْحَيَّةِ: أَيُّهَا الْحَيَّةُ- هَذَا مِنْ غُرُورِ إِبْلِيسَ لَعَنَهُ اللَّهُ- كَيْفَ يَخُونُنَا رَبُّنَا أَمْ كَيْفَ تُعْظِمِينَ اللَّهَ بِالْقَسَمِ بِهِ- وَ أَنْتِ تَنْسُبِينَهُ إِلَى الْخِيَانَةِ وَ سُوءِ النَّظَرِ، وَ هُوَ أَكْرَمُ الْأَكْرَمِينَ أَمْ كَيْفَ أَرُومُ التَّوَصَّلِ إِلَى مَا مَنَعَنِي مِنْهُ رَبِّي عَزَّ وَ جَلَّ، وَ أَعْطَاهُ بِغَيْرِ حِكْمَةٍ

Adam<sup>as</sup> retorted upon the serpent: ‘O you serpent! This is from the deception of Iblees<sup>la</sup> may Allah<sup>azwj</sup> Curse him<sup>la</sup>. How can our Lord<sup>azwj</sup> defraud us? How can you<sup>la</sup> be revering Allah<sup>azwj</sup> by swearing by Him<sup>azwj</sup>, and you are linking Him<sup>azwj</sup> to the betrayal and the evil thinking, and He<sup>azwj</sup> is the most Benevolent of the benevolent ones?’ Why should I<sup>asws</sup> incline towards that deed which has been forbidden unto me<sup>as</sup> by my<sup>as</sup> Lord<sup>azwj</sup> Mighty and Majestic and wrong Him<sup>azwj</sup> without wisdom?’

فَلَمَّا أَيْسَ إِبْلِيسُ مِنْ قَبُولِ آدَمَ مِنْهُ، عَادَ ثَانِيَةً بَيْنَ لَحْيَيْ الْحَيَّةِ فَخَاطَبَ حَوَاءَ مِنْ حَيْثُ بُوْهِمَهَا أَنَّ الْحَيَّةَ هِيَ الَّتِي تُخَاطِبُهَا، وَ قَالَ: يَا حَوَاءُ أَرَأَيْتِ هَذِهِ الشَّجَرَةَ الَّتِي كَانَ اللَّهُ عَزَّ وَ جَلَّ حَرَّمَهَا عَلَيْكُمَا، فَذَ أَحَلَّهَا لَكُمَا بَعْدَ تَحْرِيمِهَا لِمَا عَرَفَ مِنْ حُسْنِ طَاعَتِكُمَا لَهُ، وَ تَوْقِيرِكُمَا إِيَّاهُ

So when Iblees<sup>la</sup> despaired from the acceptance of Adam<sup>as</sup> from him<sup>la</sup>, he<sup>la</sup> returned for the second time to be between the lips of the serpent, and he<sup>la</sup> addressed Hawwa<sup>as</sup> from where they<sup>as</sup> would think that the serpent it is which is addressing them<sup>as</sup>, and he<sup>la</sup> said, ‘O Hawwa<sup>as</sup>! Do you<sup>as</sup> see this tree, which Allah<sup>azwj</sup> Mighty and Majestic had Prohibited upon you<sup>as</sup> two? He<sup>azwj</sup> has (now) Permitted it to you<sup>as</sup> after Prohibiting you<sup>as</sup>, due to recognition of the goodly obedience of both of you<sup>as</sup> to Him<sup>azwj</sup> and your<sup>as</sup> reverence to Him<sup>azwj</sup>.

وَ ذَلِكَ أَنَّ الْمَلَائِكَةَ الْمُوَكَّلِينَ بِالشَّجَرَةِ الَّذِينَ مَعَهُمْ جَرَابٌ- يَدْفَعُونَ عَنْهَا سَائِرَ حَيَوَانَ الْجَنَّةِ لَا تَدْفَعُكَ عَنْهَا إِنْ رُمْتَهَا فَاغْلَمِي بِذَلِكَ أَنَّهُ قَدْ أَحَلَّ لَكَ، وَ أَبْشِرِي بِأَنَّكَ إِنْ تَنَاوَلْتَهَا قَبْلَ آدَمَ كُنْتَ أَنْتِ الْمُسَلِّطَةَ عَلَيْهِ، الْأَمْرَةَ النَّاهِيَةَ قَوْفَهُ.

And that is because the Angels Allocated with the tree – those with whom were weapon to repel the rest of the animal of the Paradise from it – would not be repelling you<sup>as</sup> from it, so you<sup>as</sup> would know by that, that it is (now) Permissible for you<sup>as</sup>; and receive glad tidings that you<sup>as</sup>, if you<sup>as</sup> were to take it before Adam<sup>as</sup> does, you<sup>as</sup> would overcome upon him<sup>as</sup>. The Order is (now) above its Prohibition’.

فَقَالَتْ حَوَاءُ: سَوْفَ أَجْرُبُ هَذَا. فَرَامَتِ الشَّجَرَةَ- فَارَادَتِ الْمَلَائِكَةُ أَنْ تَدْفَعَهَا عَنْهَا بِجَرَابِهَا.

So Hawwa<sup>as</sup> said: ‘Soon I<sup>as</sup> shall be trying this’. So she<sup>as</sup> approached the tree and the Angels wanted to repel her<sup>as</sup> from it by their weapons.

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهَا: إِنَّمَا تَدْفَعُونَ بِجَرَابِكُمْ مَنْ لَا عَقْلَ لَهُ يَزْجُرُهُ، فَأَمَّا مَنْ جَعَلْتُهُ مُمْكِنًا مُمَيَّزًا مُحْتَارًا، فَكَلُوهُ إِلَى عَقْلِهِ الَّذِي جَعَلْتُهُ حُجَّةً عَلَيْهِ، فَإِنْ أَطَاعَ اسْتَحَقَّ ثَوَابِي، وَ إِنْ عَصَى وَ خَالَفَ [أَمْرِي] اسْتَحَقَّ عِقَابِي وَ جَزَائِي.

But, Allah<sup>azwj</sup> the Exalted Revealed to them: “But rather you should be repelling with your weapons the one who has no intellect for him, ousting him. But, as for the one Whom I<sup>azwj</sup> have Made him with possibilities, discernment, choice, so leave him to his intellect which I<sup>azwj</sup> have Made it to be an argument upon him. So, if he obeys, he would be deserving of My<sup>azwj</sup> Rewards, and if he disobeys and opposes My<sup>azwj</sup> Command, he would be deserving of My<sup>azwj</sup> Punishment and My<sup>azwj</sup> Penalty”.

فَتَرَكُوهَُا وَ لَمْ يَتَعَرَّضُوا لَهَا، بَعْدَ مَا هُمُوا بِمَنْعِهَا بِجَرَابِهِمْ. فَظَنَّتْ أَنَّ اللَّهَ نَهَاهُمْ عَنْ مَنَعِهَا- لِأَنَّهُ قَدْ أَحَلَّهَا بَعْدَ مَا حَرَّمَهَا.

So they left her and did not confront her<sup>as</sup>, after having thought of preventing her<sup>as</sup> with their weapons. So she<sup>as</sup> thought that Allah<sup>azwj</sup> had Forbidden them from preventing her<sup>as</sup> because He<sup>azwj</sup> has Permitted it after having Prohibited it.

فَقَالَتْ: صَدَقْتَ الْحَيَّةُ، وَظَنَنْتُ أَنَّ الْمُخَاطَبَ لَهَا هِيَ الْحَيَّةُ، فَتَنَاوَلْتُ مِنْهَا وَ لَمْ تَنْكُرْ مِنْ نَفْسِهَا شَيْئاً. فَقَالَتْ لِآدَمَ: أَلَمْ تَعْلَمْ أَنَّ الشَّجَرَةَ الْمُحْرَمَةَ عَلَيْنَا قَدْ أُبِيحَتْ لَنَا تَنَاوَلْتُ مِنْهَا فَلَمْ تَمْنَعْنِي أَمْلَاكُهَا، وَ لَمْ أَنْكُرْ شَيْئاً مِنْ حَالِي

So she<sup>as</sup> said: 'The serpent spoke the truth', and she<sup>as</sup> thought that the one who had addressed her<sup>as</sup> was the serpent (and not Iblees<sup>la</sup>). So she<sup>as</sup> took from it and did not affect anything from herself<sup>as</sup>. She<sup>as</sup> said to Adam<sup>as</sup>: 'Do you<sup>as</sup> know that the tree Prohibited upon us<sup>as</sup> has (now) been Permitted to us<sup>as</sup>? I<sup>as</sup> took from it, and its Angels did not prevent me<sup>as</sup>, and it did not affect anything from my<sup>as</sup> state'.

(فَذَلِكَ حِينٌ) اغْتَرَّ آدَمُ وَ غَلِطَ فَتَنَاوَلَ- فَأَصَابَهُمَا [مَا] قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ: فَازَلَهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا يَوْسُوسَتِهِ وَ غُرُورِهِ مِمَّا كَانَا فِيهِ مِنَ النِّعَمِ

That is when Adam<sup>as</sup> got deceived and went wrong. So he<sup>as</sup> took and it hit them both<sup>as</sup> what Allah<sup>azwj</sup> the Exalted Says in His<sup>azwj</sup> Book **But the Satan had them removed from it and exited [2:36]** – by his<sup>la</sup> whispering and his<sup>la</sup> deception **from what they used to be in** – from the Bounties.

وَ قُلْنَا يَا آدَمُ وَ يَا حَوَاءَ وَ يَا أَيُّهَا الْحَيَّةُ وَ يَا إِبْلِيسُ اهْبُطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ آدَمُ وَ حَوَاءُ وَ وُلْدُهُمَا عَدُوٌّ لِلْحَيَّةِ، وَ إِبْلِيسُ وَ الْحَيَّةُ وَ أَوْلَادُهُمَا أَعْدَاؤُكُمْ وَ لَكُمْ فِي الْأَرْضِ مُسَقَّرٌ مِّنْزِلٍ وَ مَقَرٌّ لِّلْمَعَاشِ وَ مَتَاعٌ مُنْفَعَةٌ إِلَى حِينِ الْمَوْتِ.

**and We said:** O Adam<sup>as</sup>, and O Hawwa<sup>as</sup>, and O you serpent, and O Iblees<sup>la</sup>! **Go down, some of you being the enemies of others!** – Adam<sup>as</sup> and Hawwa<sup>as</sup> as enemies of the serpent, and Iblees<sup>la</sup> and the serpent and their children as your<sup>as</sup> enemies -**And there is for you in the earth an abode** – a lodging and abode for living **and a provision** – benefits **for a while** – death”.

105 قَالَ اللَّهُ تَعَالَى: فَتَلَفَى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ يُقُولُهَا، فَقَالَهَا قَتَابَ اللَّهُ عَلَيْهِ بِهَا إِنَّهُ هُوَ التَّوَابُ الرَّحِيمُ [التَّوَابُ] الْقَابِلُ لِلتَّوَابَاتِ، الرَّحِيمُ بِالنَّائِبِينَ

**S 105** - Allah<sup>azwj</sup> Said: **Then Adam received (certain) Words from his Lord**, to be saying these. So he<sup>as</sup> said these; **so He Turned to him (Mercifully) [2:37]**. Allah<sup>azwj</sup>, due to these words: **surely He is Oft-Turning, the Merciful** - The Forgiver, the Acceptor of repentances, the Merciful towards the repentant.

قُلْنَا اهْبُطُوا مِنْهَا جَمِيعاً كَانَ أَمْرٌ فِي الْأَوَّلِ أَنْ يَهْبِطَا، وَ فِي الثَّانِي أَمَرَهُمْ أَنْ يَهْبِطُوا جَمِيعاً، لَا يَتَقَدَّمُ أَحَدُهُمُ الْآخَرَ. وَ الْهُبُوطُ إِنَّمَا كَانَ هُبُوطَ آدَمَ وَ حَوَاءَ مِنَ الْجَنَّةِ، وَ هُبُوطَ الْحَيَّةِ أَيْضاً مِنْهَا فَإِنَّهَا كَانَتْ مِنْ أَحْسَنِ دَوَابِّهَا، وَ هُبُوطَ إِبْلِيسَ مِنْ حَوَائِجِهَا، فَإِنَّهُ كَانَ مُحْرَماً عَلَيْهِ دُخُولُ الْجَنَّةِ.

**We said: Go down from it altogether [2:38]** – He<sup>azwj</sup> had Commanded formerly that they both<sup>as</sup> go down, and during the second, He<sup>azwj</sup> Commanded that they all go down, not one of them preceding the other. And the descending, rather, was the descent of Adam<sup>as</sup> and Hawwa<sup>as</sup> from the Garden, and the descent of the snake as well from it, for it was from the most excellent of its animals, and the descent of Iblees<sup>la</sup> from its surroundings, for it was Prohibited unto him<sup>la</sup>, the entry into the Paradise.

فَأَمَّا يَا تَبِيئَكُمْ مِنِّي هُدًى يَأْتِيكُمْ وَ أَوْلَادَكُمْ مِنْ بَعْدِكُمْ- مِنِّي هُدًى. يَا آدَمُ وَ يَا إِبْلِيسُ فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفَ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ لَا خَوْفَ عَلَيْهِمْ حِينَ يَخَافُ الْمَخَالِفُونَ، وَ لَا هُمْ يَحْزَنُونَ إِذَا يَحْزَنُونَ.

**And when there comes to you a Guidance from Me** – There will be coming to you<sup>as</sup> – and to your children from after you<sup>as</sup> – A Guidance from Me<sup>azwj</sup>. **So the ones who follow My Guidance, there shall be no fear upon them, nor shall they be grieving** – no fear upon them where they used to fear the adversaries, nor would they be grieving, (like) they used to be grieving (before).

**تَوَسَّلْ آدَمَ عَ بِمُحَمَّدٍ صَ وَ آلِهِ وَ قَبُولُ تَوْبَتِهِ بِهِمْ ع:**

**The beseeching of Adam<sup>as</sup> by Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, and the Acceptance of his<sup>saww</sup> repentance due to them<sup>asws</sup>**

قَالَ ع فَلَمَّا زَلَّتْ مِنْ آدَمَ الْخَطِيئَةُ، وَ اعْتَذَرَ إِلَى رَبِّهِ عَزَّ وَ جَلَّ، قَالَ: يَا رَبُّ نُبِّ عَلَيَّ، وَ أَقْبِلْ مَعْذِرَتِي، وَ أَعِدْنِي إِلَى مَرَاتِبِي، وَ أَرْفَعْ لَدَيْكَ دَرَجَتِي فَلَقَدْ تَبَيَّنَ نَقْصُ الْخَطِيئَةِ- وَ ذَلُّهَا فِي أَعْضَائِي وَ سَائِرِ بَدَنِي.

He (Imam Hassan Al-Askari<sup>asws</sup>) said: ‘So when the mistake was committed from Adam<sup>as</sup>, and he<sup>as</sup> apologised to his<sup>as</sup> Lord<sup>azwj</sup> Mighty and Majestic, said: ‘O Lord<sup>azwj</sup>! Turn to Me<sup>as</sup> and Accept my<sup>as</sup> excuse, and Return me<sup>as</sup> to my<sup>as</sup> (former) rank, and let my<sup>as</sup> level be raised, for the negative effects of the mistake have permeated into my<sup>as</sup> body parts and the rest of my<sup>as</sup> body’.

قَالَ اللَّهُ تَعَالَى: يَا آدَمُ أَمَا تَذَكُرُ أَمْرِي إِيَّاكَ- بَأَنْ تُدْعُوَنِي بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ عِنْدَ شِدَائِكَ وَ دَوَاهِيكَ، وَ فِي النَّوَازِلِ [الَّتِي] تَبْهَطُكَ قَالَ آدَمُ: يَا رَبِّ بَلَى. قَالَ اللَّهُ عَزَّ وَ جَلَّ (لَهُ: فَتَوَسَّلْ بِمُحَمَّدٍ) وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ خُصُوصًا، فَادْعُنِي أُجِبْكَ إِلَى مُلْتَمَسِكَ، وَ أَرْزُوكَ فَوْقَ مُرَادِكَ.

Allah<sup>azwj</sup> the Exalted Said: ‘O Adam<sup>as</sup>! Do you<sup>as</sup> remember my Command to you<sup>as</sup> that you<sup>as</sup> should supplicate to Me<sup>azwj</sup> by Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup> when during your<sup>as</sup> difficulties and your<sup>as</sup> afflictions and chaos – which weigh heavily on you<sup>as</sup>?’ Adam<sup>as</sup> said: ‘O Lord, yes.’ Allah<sup>azwj</sup> Mighty and Majestic Said to him<sup>as</sup>: “Make intermediaries of Muhammad<sup>saww</sup> and Ali<sup>asws</sup> and Fatima<sup>asws</sup> and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> especially, supplicate to Me<sup>azwj</sup> and I<sup>azwj</sup> will Answer you<sup>as</sup> to your<sup>as</sup> request and Increase for you<sup>as</sup> above what you<sup>as</sup> intended for.”

فَقَالَ آدَمُ: يَا رَبِّ، يَا إِلَهِي وَ قَدْ بَلَغَ عِنْدَكَ مِنْ مَحَلِّهِمْ- أَنَّكَ بِالتَّوَسُّلِ [إِلَيْكَ] بِهِمْ تَقْبَلُ تَوْبَتِي وَ تَغْفِرُ خَطِيئَتِي، وَ أَنَا الَّذِي أَسْجَدْتُ لَهُ مَلَائِكَتَكَ، وَ أَبْحَنُهُ جَنَّتَكَ وَ زَوَّجْتَهُ حَوَاءَ أُمَّتِكَ، وَ أَحْدَمْتُهُ كِرَامَ مَلَائِكَتِكَ!

Adam<sup>as</sup> said: ‘O Lord! O My God<sup>azwj</sup>! And It has reached from You<sup>azwj</sup>, from their<sup>asws</sup> positions that You<sup>azwj</sup>, by the Means to You<sup>azwj</sup> through them<sup>asws</sup>, would be Accepting my<sup>as</sup> repentance and Forgive my<sup>as</sup> mistake, and I<sup>as</sup> am the one to whom the Angels were made to do *Sajdah* and to whom Your<sup>azwj</sup> Garden was Gifted, and Your<sup>azwj</sup> maid Hawwa<sup>as</sup> was married to (me), and the honourable ones of Your<sup>azwj</sup> served to!’.

قَالَ اللَّهُ تَعَالَى: يَا آدَمُ إِنَّمَا أَمَرْتُ الْمَلَائِكَةَ بِتَعْظِيمِكَ [وَ] بِالسُّجُودِ [لَكَ] إِذْ كُنْتَ وَعَاءً لِهَذِهِ الْأَنْوَارِ، وَ لَوْ كُنْتَ سَأَلْتَنِي بِهِمْ قَبْلَ خَطِيئَتِكَ أَنْ أَعْصِمَكَ مِنْهَا، وَ أَنْ أَفْطَنَكَ لِذَوَاعِي عَدْوِكَ إِبْلِيسَ حَتَّى تُحْتَرِرَ مِنْهُ لَكُنْتُ قَدْ جَعَلْتُ ذَلِكَ، وَ لَكِنَّ الْمَعْلُومَ فِي سَابِقِ عِلْمِي بِجَرِي مُوَافِقاً لِعِلْمِي، فَالآنَ فِيهِمْ فَادْعُنِي لِأَجْبِكَ [لِأَجْبِيكَ].

Allah<sup>azwj</sup> the Exalted Said: “O Adam<sup>as</sup>! But rather, I<sup>azwj</sup> Commanded the Angels to respect you<sup>as</sup> – and by the *Sajdah* to you<sup>as</sup> - because you<sup>as</sup> were a receptacle of these lights, and if you<sup>as</sup> had asked Me<sup>azwj</sup>, by them<sup>asws</sup> before your<sup>as</sup> commission of the error, I<sup>azwj</sup> would have Protected you<sup>as</sup> from it and Cause you<sup>as</sup> to be more aware of Iblees<sup>la</sup> inviting you<sup>as</sup>, until you<sup>as</sup> would have protected yourself from him<sup>la</sup>, I<sup>azwj</sup> would have Made that to be for you<sup>as</sup>. But, it was the Known matter in the precedence of My<sup>azwj</sup> Knowledge. It (therefore) transpired in accordance to My<sup>azwj</sup> Knowledge. Thus, for now, supplicate to Me<sup>azwj</sup>, I<sup>azwj</sup> shall Answer you<sup>as</sup>”.

فَعِنْدَ ذَلِكَ قَالَ آدَمُ: «اللَّهُمَّ [بِحَاثِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ] بِحَاثِ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ، وَ الْحَسَنِ وَ الْحُسَيْنِ وَ الطَّيِّبِينَ مِنْ آلِهِمْ- لَمَّا تَفَضَّلْتَ [عَلَيَّ] بِقَبُولِ تَوْبَتِي وَ غُفْرَانِ رَلَّتِي وَ إِعَادَتِي مِنْ كَرَامَاتِكَ إِلَى مَرْتَبَتِي».

So during that, Adam<sup>as</sup> said: ‘O Allah<sup>azwj</sup>! By the virtue of Muhammad<sup>saww</sup> and the goodly Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>! By the virtue of Muhammad<sup>saww</sup>, and Ali<sup>asws</sup>, and Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and the goodly ones from their<sup>asws</sup> Progeny to what You<sup>azwj</sup> have Preferred upon me<sup>as</sup>, with the Acceptance of my<sup>as</sup> repentance, and the Forgiveness of my<sup>as</sup> error, and my<sup>as</sup> returning from You<sup>azwj</sup> Prestige to my<sup>as</sup> (former) rank’.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: قَدْ قَبِلْتُ تَوْبَتَكَ، وَ أَقْبَلْتُ بِرِضْوَانِي عَلَيْكَ، وَ صَرَفْتُ آلَائِي وَ نِعْمَائِي إِلَيْكَ، وَ أَعَدْتُكَ إِلَى مَرْتَبَتِكَ مِنْ كَرَامَاتِي، وَ وَفَّرْتُ نَصِيبَكَ مِنْ رَحْمَاتِي. فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ: فَتَلَقَى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ- فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَابُ الرَّحِيمُ.

So Allah<sup>azwj</sup> Mighty and Majestic Said: “I<sup>azwj</sup> have Accepted your<sup>as</sup> repentance, and Accepted with My<sup>azwj</sup> being Pleased upon you<sup>as</sup>, and Diversion of My<sup>azwj</sup> Favours and My<sup>azwj</sup> Bounties towards you<sup>as</sup>, and Return you<sup>as</sup> to your<sup>as</sup> (former) rank from My<sup>azwj</sup> Benevolence, and Preserve your<sup>as</sup> share of My<sup>azwj</sup> Mercy”. Thus, that is (in) His<sup>azwj</sup> Words, the Mighty and Majestic: ***Then Adam received (certain) Words from his Lord, so He Turned to him (Mercifully); surely He is Oft-Turning, the Merciful [2:37]***’.

106 تَمَّ قَالَ عَزَّ وَ جَلَّ: لِلَّذِينَ أَهْبَطَهُمْ- مِنْ آدَمَ وَ حَوَاءَ وَ إِبْلِيسَ وَ الْحَيَّةِ- وَ لَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ مَقَامٌ فِيهَا تَعْبُسُونَ، وَ تَحْتَكُمُ لَيَالِيهَا وَ أَيَّامَهَا إِلَى السَّعْيِ لِلْآخِرَةِ، فَطُوبَى لِمَنْ (تَزَوَّدَ مِنْهَا) لِإِدَارِ الْبَقَاءِ وَ مَتَاعٍ إِلَى جِبْنِ لَكُمْ فِي الْأَرْضِ مُنْفَعَةٌ إِلَى حِينِ مَوْتِكُمْ، لِأَنَّ اللَّهَ تَعَالَى مِنْهَا يُخْرِجُ زُرُوعَكُمْ وَ ثِمَارَكُمْ، وَ بِهَا يُنَزِّلُكُمْ وَ يُنْعِمُكُمْ، وَ فِيهَا أَيْضاً بِالْبَلَايَا يَمْتَحِنُكُمْ.

**S 106** – Then the Mighty and Majestic Said to those Whom He<sup>azwj</sup> had Made to descend – from Adam<sup>as</sup>, and Hawwa<sup>as</sup>, and Iblees<sup>la</sup> – ***and for you all in there earth, there is a dwelling [7:24]*** – a place wherein you would be living, and you are being Urged, to be striving for the Hereafter during its nights and its days. Therefore, beatitude is for the one who provides from these for the Remaining House (Hereafter) ***and a provision for a while [7:24]*** for you all in the earth, a benefit up to the time of your deaths, because Allah<sup>azwj</sup> the Exalted would Bring forth your vegetation and your fruits, and by these He<sup>azwj</sup> would be Toiling you and Facilitating you (with bounties), and during these as well, He<sup>azwj</sup> would be Trying you with the afflictions.

يُذَذِّكُمْ بِنَعِيمِ الدُّنْيَا تَارَةً- لِيَذِّكْرَكُمْ نَعِيمَ الْآخِرَةِ الْخَالِصَ، مِمَّا يَنْقُصُ نَعِيمَ الدُّنْيَا وَيُبْطِلُهُ، وَيُرْهِدُ فِيهِ وَيُصْعِرُهُ وَيُحَقِّرُهُ.

He<sup>azwj</sup> would be Letting you derives the pleasures with your bounties at times it order for you to remember the pure Bounties of the Hereafters, from what he can derogate the bounties of the world, and invalidate it, and abstain from it, and belittle it, and consider it irrelevant.

وَبِمَتَحْنِكُمْ تَارَةً بِلَايَا الدُّنْيَا- الَّتِي [قَدْ] تَكُونُ فِي خِلَالِهَا (الرَّحْمَاتُ، وَ فِي تَضَاعِيفِهَا النَّعْمُ- الَّتِي) تُدْفَعُ عَنِ الْمُبْتَلَى بِهَا مَكَارِهَا- لِيُحَذِّرَكُمْ بِذَلِكَ عَذَابِ الْآبِدِ الَّذِي لَا يَشُوبُهُ عَافِيَةٌ، وَلَا يَقَعُ فِي تَضَاعِيفِهِ رَاحَةٌ وَلَا رَحْمَةٌ.

And He<sup>azwj</sup> would be Testing you at times with the afflictions of the world – which there would happen to be in these, the Mercies, and bounties in its contents which repel from the afflictions (of the Hereafter) and its abhorrence – in order to stave you with that eternal Punishment which nothing can resemble it, nor would there be occurring during its increment, a rest nor a mercy.

«فَتَلَقَى آدَمُ» قَدْ فَسَّرَ. «وَقُلْنَا اهْبِطُوا» قَدْ فَسَّرَ.

**Then Adam received [2:37]** - so we<sup>asws</sup> have explained (it). And: **We said: “Go down [2:38]** – so we<sup>asws</sup> have explained (it).

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ: وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا: الدَّالَاتِ عَلَى صِدْقِ مُحَمَّدٍ ص عَلَى مَا جَاءَ بِهِ- مِنْ أَخْبَارِ الْقُرُونِ السَّالِفَةِ، وَ عَلَى مَا آذَاهُ إِلَى عِبَادِ اللَّهِ مِنْ ذِكْرِ تَفْضِيلِهِ لِعَلِيِّ ع وَ آلِهِ الطَّيِّبِينَ خَيْرِ الْفَاضِلِينَ وَ الْفَاضِلَاتِ بَعْدَ مُحَمَّدٍ سَيِّدِ النَّبِيِّاتِ

Then Allah<sup>azwj</sup> Mighty and Majestic Said: **And those who are disbelieving and belying our Signs [2:39]** – the evidence upon the truthfulness of Muhammad<sup>saww</sup> upon whatever he<sup>saww</sup> came with – from the news of the previous generations, and upon what he<sup>saww</sup> deposited to the servants of Allah<sup>azwj</sup> from the mentioned of the merits of Ali<sup>asws</sup> and his<sup>asws</sup> goodly Progeny<sup>asws</sup>, the best of the meritorious ones, and the most meritorious after Muhammad<sup>saww</sup>, Chief of the righteous ones.

أُولَئِكَ الدَّافِعُونَ لِصِدْقِ مُحَمَّدٍ فِي إِنْبَائِهِ [وَ الْمُكَذِّبُونَ لَهُ فِي نَصْبِهِ لِأَوْلِيَائِهِ] عَلِيِّ سَيِّدِ الْأَوْصِيَاءِ، وَ الْمُتَنْجِبِينَ مِنْ ذُرِّيَّتِهِ الطَّيِّبِينَ الطَّاهِرِينَ أَصْحَابِ النَّارِ هُمْ فِيهَا خَالِدُونَ.

**They** – the rejecters of the truthfulness of Muhammad<sup>saww</sup> regarding his<sup>saww</sup> news, and the beliers regarding his<sup>saww</sup> appointing for his<sup>saww</sup> friends, Ali<sup>asws</sup> as the chief of the successors<sup>asws</sup>, and the chosen ones from his<sup>saww</sup> offspring, the goodly, the clean - **are the inmates of the Fire, they would be abiding in it eternally [2:39].**

قَوْلُهُ عَزَّ وَجَلَّ يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَ أَوْفُوا بِعَهْدِي أَوْفَ بِعَهْدِكُمْ وَ إِيَّاي فَارْهَبُونِ

The Words of the Mighty and Majestic **O Children of Israel! Recall My Bounties which I Bestowed upon you and fulfil My Covenant, I will Fulfil My Covenant with you; Me alone, you should be fearing [2:40]**

107 قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا بَنِي إِسْرَائِيلَ وَ لَدَ يَعْقُوبَ إِسْرَائِيلَ اللَّهُ اذْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ لَمَّا بَعَثْتُ مُحَمَّدًا ص، وَ أَقْرَرْتُهُ فِي مَدِينَتِكُمْ، وَ لَمْ أَجْسِمُكُمْ الْحَطَّ وَ التَّرْحَالَ إِلَيْهِ، وَ أَوْضَحْتُ عَلَامَاتِهِ وَ دَلَائِلَ صِدْقِهِ لِنَلَا يَشْتَبِهَ عَلَيْكُمْ حَالَهُ.

**S 107** – The Imam (Hassan Al-Askari<sup>asws</sup>) said: ‘Allah Mighty and Majestic Said: **O Children of Israel!** The children of Yaqoub<sup>as</sup>, the Israelites of Allah<sup>azwj</sup> - **Recall My Bounties which I Bestowed upon you** – when I<sup>azwj</sup> Sent Muhammad<sup>saww</sup> and Settled him<sup>saww</sup> in your city, and did you trouble your bodies and travelling to him<sup>saww</sup>, and Clarified his<sup>saww</sup> Signs and Proofs of his<sup>saww</sup> truthfulness, so that his<sup>saww</sup> state would not be confusing upon you.

وَأَوْفُوا بَعَهْدِي الَّذِي أَخَذْتُهُ عَلَىٰ أَسْلَافِكُمْ، أَنْبِيَاؤُهُمْ وَأَمْرُهُمْ أَنْ يُؤَدُّوهُ إِلَىٰ أَخْلَافِهِمْ- لِيُؤْمِنُوا بِمُحَمَّدِ الْعَرَبِيِّ [الْقُرَشِيِّ] الْهَاشِمِيِّ، الْمُبَانَ بِالْآيَاتِ، وَالْمُؤَيَّدِ بِالْمُعْجَزَاتِ- الَّتِي مِنْهَا: أَنْ كَلَّمْتَهُ ذِرَاعٌ مَسْمُومَةٌ، وَ نَاطِقَةٌ ذَنْبٌ، وَ حَنَّ إِلَيْهِ عُودُ الْمُنْبِرِ وَ كَثُرَ اللَّهُ لَهُ الْقَلِيلُ مِنَ الطَّعَامِ، وَ الْآنَ لَهُ الصُّلْبُ مِنَ الْأَجَارِ، وَ صَلَبَ لَهُ الْمِيَاةَ السِّيَالَةَ وَ لَمْ يُؤَيِّدْ نَبِيًّا مِنْ أَنْبِيَائِهِ بِدَلَالَةٍ- إِلَّا جَعَلَ لَهُ مِثْلَهَا أَوْ أَفْضَلَ مِنْهَا.

**And fulfil My Covenant** which I<sup>azwj</sup> Took from your ancestors, Informing them and Commanding them that they should be performing it to their descendants to be believing in Muhammad<sup>saww</sup> the Arabian, the Qureyshite, the Hashemite, the Manifested with the Signs, and the Assisted with the miracles from which are: - the speaking to him<sup>saww</sup> of the poisoned arm (of the sheep), and the talking wolf, and the wailing to him<sup>saww</sup> of the wood of the Pulpit, and Allah<sup>azwj</sup> Multiplying for him<sup>saww</sup> the little of the food, and the softening for him<sup>saww</sup> of the hard rocks, and hardening for him<sup>saww</sup> of the flowing waters, and no Prophet<sup>saww</sup> from His<sup>azwj</sup> Prophets<sup>as</sup> was Assisted with a proof except similar to it was made to be for him<sup>saww</sup>, or superior than it.

وَالَّذِي جُعِلَ مِنْ أَكْبَرِ آيَاتِهِ عَلَيَّ بِنُ أَبِي طَالِبٍ ع شَقِيقُهُ وَ رَفِيقُهُ، عَقْلُهُ مِنْ عَقْلِهِ وَ عِلْمُهُ مِنْ عِلْمِهِ، [وَ حُكْمُهُ مِنْ حُكْمِهِ] وَ حِلْمُهُ مِنْ حِلْمِهِ، مُؤَيِّدٌ دِينَهُ بِسَيِّئِهِ الْبَاتِرِ بَعْدَ أَنْ قَطَعَ مَعَاذِيرَ الْمُعَاذِيَيْنِ بِدَلِيلِهِ الْقَاهِرِ، وَ عِلْمِهِ الْفَاضِلِ، وَ فَضْلِهِ الْكَامِلِ.

And that which was made as the greatest of his<sup>saww</sup> Signs was Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, his<sup>saww</sup> brother, his<sup>saww</sup> friend, his<sup>asws</sup> intellect being from his<sup>saww</sup> intellect, and his<sup>asws</sup> knowledge being from his<sup>saww</sup> knowledge, and his<sup>asws</sup> wisdom being from his<sup>saww</sup> wisdom, and his<sup>asws</sup> forbearance being from his<sup>saww</sup> forbearance. Assisting his<sup>saww</sup> Religion by his<sup>asws</sup> sharply cutting sword after having cut off the excuses of the obstinate ones by compelling proofs, and his<sup>asws</sup> superior intellect, and his<sup>asws</sup> perfect merits.

أَوْفِ بَعَهْدِكُمْ الَّذِي أَوْجَبْتُ بِهِ لَكُمْ نَعِيمَ الْأَبَدِ- فِي دَارِ الْكَرَامَةِ وَ مُسْتَقَرِّ الرَّحْمَةِ. وَ إِيَّايَ فَارْهَبُونَ فِي مَخَالَفَةِ مُحَمَّدٍ ص، فَإِنِّي الْقَادِرُ عَلَىٰ صَرْفِ بَلَاءٍ مَنْ يُعَادِيكُمْ عَلَىٰ مُوَافَقَتِي، وَ هُمْ لَا يَفْدِرُونَ عَلَىٰ صَرْفِ انْتِقَامِي عَنْكُمْ- إِذَا أَتَرْتُمْ مَخَالَفَتِي.

**I will Fulfil My Covenant with you** – by which I<sup>azwj</sup> Obligated for you all the eternal Bounties in the House of Prestige (Paradise), and stable Mercy. **Me alone, you should be fearing**, for I<sup>azwj</sup> am the One Able upon Turning away the afflictions antagonising you upon My<sup>azwj</sup> consent, and they are not able upon turning away My<sup>azwj</sup> Vengeance from you when you oppose Me<sup>azwj</sup>”.

قَوْلُهُ عَزَّ وَ جَلَّ وَ آمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَ لَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَ لَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَ إِيَّايَ فَاتَّقُونِ

And the Words of the Mighty and Majestic: **And believe in what I have Revealed, a ratification of what is with you, and do not become the first disbeliever by it, and do not be exchanging My verses for a small price; and from Me you should be fearing [2:41]**

108 قَالَ الْإِمَامُ ع [ثُمَّ] قَالَ اللَّهُ عَزَّ وَجَلَّ لِلْيَهُودِ: وَآمَنُوا أَيُّهَا الْيَهُودُ بِمَا أَنْزَلْتُ عَلَى مُحَمَّدٍ [نَبِيِّ] مِنْ ذِكْرِ نُبُوَّتِهِ، وَ أَنْبَاءِ إِمَامَةِ أَخِيهِ عَلِيِّ ع وَ عَثْرَتِهِ [الطَّيِّبِينَ] الطَّاهِرِينَ مُصَدِّقاً لِمَا مَعَكُمْ فَإِنَّ مَثَلَ هَذَا الذِّكْرِ فِي كِتَابِكُمْ- أَنَّ مُحَمَّدَ النَّبِيِّ سَيِّدَ الْأَوْلِيَيْنِ وَ الْأَخْرِيِّينَ- الْمُؤَيَّدُ بِسَيِّدِ الْوَصِيِّينَ وَ خَلِيفَةُ رَسُولِ رَبِّ الْعَالَمِينَ فَارُوقِ هَذِهِ الْأُمَّةَ، وَ بَابِ مَدِينَةِ الْحِكْمَةِ، وَ وَصِيَّ رَسُولِ [رَبِّ] الرَّحْمَةِ.

**S 108** - The Imam (Hassan Al-Askari<sup>asws</sup>) said: 'Then Allah<sup>azwj</sup> Mighty and Majestic Said to the Jews **And believe** O you Jews! **in what I have Revealed** unto Muhammad<sup>saww</sup> My<sup>azwj</sup> Prophet<sup>saww</sup> from the mention of his<sup>saww</sup> Prophet-hood and the news of the Imamate of his<sup>saww</sup> brother Ali<sup>asws</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup>, the purified, **a ratification of what is with you**, for the example of this Remembrance in your Books that Muhammad<sup>saww</sup> is the Chief of the former ones and the latter ones, the one supported by the Chief of the successors<sup>as</sup>, the Caliph of the Rasool<sup>saww</sup> of the Lord<sup>azwj</sup> of the Worlds, the differentiator of this community, the door to the city of wisdom, and the Successor<sup>asws</sup> of the Rasool<sup>saww</sup> of the Lord<sup>azwj</sup> of Mercy.'

وَ لَا تَسْتَنْتَرُوا بِآيَاتِي الْمُنْزَلَةِ لِنُبُوَّةِ مُحَمَّدٍ ص، وَ إِمَامَةِ عَلِيِّ ع، وَ الطَّيِّبِينَ مِنْ عَثْرَتِهِ تَمَنَّا قَلِيلاً بِأَنْ تَجْحَدُوا نُبُوَّةَ النَّبِيِّ [مُحَمَّدٍ] ص وَ إِمَامَةَ الْإِمَامِ [عَلِيِّ] ع [وَ إِلَيْهِمَا] وَ نَعْتَاضُوا عَنْهَا عَرْضَ الدُّنْيَا، فَإِنَّ ذَلِكَ وَ إِنَّ كَثْرَ فِالِي نَفَادٍ وَ خَسَارٍ وَ بَوَارٍ.

**And do not be exchanging My verses** - the Revelation of the Prophet-hood of Muhammad<sup>saww</sup> and the Imamate of Ali<sup>asws</sup> and the goodly from his<sup>saww</sup> Family<sup>asws</sup> **for a small price** – by your rejecting the Prophet-hood of the Prophet Muhammad<sup>saww</sup>, and the Imamate of Imam Ali<sup>asws</sup> and their<sup>asws</sup> Progeny<sup>asws</sup> – and be substituting instead the display of the world, for that, even if it is a lot, it would enter you into losses and failures.

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ: وَ آيَاتِي فَاتَّقُونِ فِي كِتْمَانِ أَمْرِ مُحَمَّدٍ ص وَ أَمْرِ وَصِيِّهِ ع. فَإِنَّكُمْ إِنْ تَنَفَّوْا لَمْ تَقْدَحُوا فِي نُبُوَّةِ النَّبِيِّ وَ لَا فِي وَصِيَّةِ الْوَصِيِّ، بَلْ حُجِّجَ اللَّهُ عَلَيْكُمْ قَائِمُهُ، وَ بَرَاهِينُهُ بِذَلِكَ وَاضِحَةٌ، قَدْ قَطَعْتَ مَعَاذِيرَكُمْ، وَ أَبْطَلْتَ تَمْوِيهِكُمْ.

Then the Mighty and Majestic Said: **And from Me you should be fearing** in the concealment of the matter of Muhammad<sup>saww</sup> and the matter of his<sup>saww</sup> successor<sup>asws</sup>. So if you are fearing, you will not be slandering regarding the Prophet-hood of the Prophet<sup>saww</sup>, nor regarding the successorship of the successor<sup>asws</sup>. But, the arguments have been established upon you all, and His<sup>saww</sup> proofs with that are clear. Your excuses have been cut off and your camouflage has been invalidated.

وَ هُوَ لَا يَهُودُ الْمَدِينَةَ جَحَدُوا نُبُوَّةَ مُحَمَّدٍ ص وَ خَانُوهُ، وَ قَالُوا: نَحْنُ نَعْلَمُ أَنَّ مُحَمَّدًا نَبِيٌّ، وَ أَنَّ عَلِيًّا وَصِيُّهُ، وَ لَكِنْ لَسْنَا أَنْتَ ذَلِكَ وَ لَا هَذَا- يُشِيرُونَ إِلَى عَلِيِّ ع

And those Jews of Al Medina rejected the Prophet-hood of Muhammad<sup>saww</sup> and betrayed him<sup>saww</sup>, and they said, 'We know that Muhammad<sup>saww</sup> is a Prophet<sup>saww</sup>, and that Ali<sup>asws</sup> is his<sup>saww</sup> successor<sup>asws</sup>, you<sup>saww</sup> aren't that one, nor is he<sup>asws</sup> this one' – gesturing towards Ali<sup>asws</sup>.

فَأَنطَقَ اللَّهُ تَعَالَى ثِيَابَهُمُ الَّتِي عَلَيْهِمْ، وَ خِفَافَهُمُ الَّتِي فِي أَرْجُلِهِمْ، يَقُولُ كُلُّ وَاحِدٍ مِنْهَا لِإِلَاسِهِ: كَذَبْتَ يَا عَدُوَّ اللَّهِ، بَلِ النَّبِيُّ مُحَمَّدٌ ص هَذَا، وَ الْوَصِيُّ عَلِيُّ هَذَا، وَ لَوْ أَدْرَأَ اللَّهُ لَنَا- لَصَغَطْنَاكُمْ وَ عَقَرْنَاكُمْ وَ قَتَلْنَاكُمْ.

So Allah<sup>azwj</sup> Caused their clothes which were upon them, and their shoes which were in their legs to speak, each one saying to its wearer, 'You are lying, O enemy of Allah<sup>azwj</sup>! But, the Prophet<sup>saww</sup> Muhammad<sup>saww</sup>, is this one, and the successor Ali<sup>asws</sup>

is this one, and had Allah<sup>azwj</sup> Permitted us we would have squeezed you, and cut you, and killed you’.

فَقَالَ رَسُولُ اللَّهِ ص: إِنَّ اللَّهَ عَزَّ وَجَلَّ يُمُولُهُمْ- لِعِلْمِهِ بِأَنَّهُ سَيَخْرُجُ مِنْ أَصْلَابِهِمْ ذُرِّيَّاتٌ طَيِّبَاتٌ مُؤْمِنَاتٌ. وَ لَوْ تَرَى لَوْ لَعَذَّبَ [اللَّهُ] هَؤُلَاءِ عَذَابًا أَلِيمًا، إِنَّمَا يَعَجَلُ مَنْ يَخَافُ الْفَوْتَ.

So Rasool-Allah<sup>saww</sup> said: ‘Allah<sup>azwj</sup> Mighty and Majestic Respited them to His<sup>azwj</sup> Knowledge that He<sup>azwj</sup> would be Bringing out from their backs, goodly offspring, *Momineen*. And had they slipped, Allah<sup>azwj</sup> could have Punished them with a painful Punishment. But rather, hasty is the one who fears the loss of opportunity’.

قَوْلُهُ عَزَّ وَجَلَّ وَ لَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَ تَكْتُمُوا الْحَقَّ وَ أَنْتُمْ تَعْلَمُونَ وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ وَ ارْكَعُوا مَعَ الرَّاكِعِينَ أ تَأْمُرُونَ النَّاسَ بِالْبِرِّ وَ تَنْسَوْنَ أَنْفُسَكُمْ وَ أَنْتُمْ تَتْلُونَ الْكِتَابَ أَ فَلَا تَعْقِلُونَ وَ اسْتَعِينُوا بِالصَّبْرِ وَ الصَّلَاةِ وَ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَ أَنَّهُمْ إِلَيْهِ رَاغِبُونَ يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَ أَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ وَ اتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَ لَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَ لَا يُؤْخَذُ مِنْهَا عَدْلٌ وَ لَا هُمْ يُنصَرُونَ وَ إِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَ يُسَنِّحُونَ نِسَاءَكُمْ وَ فِي ذَلِكَ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ

The Words of the Mighty and Majestic: ***And do not be mixing the Truth with the falsehood and you are concealing the Truth and you are knowing [2:42]***

***And establish the Salat and give the Zakat and perform Ruku with the Ruku performers [2:43]***

***You are instructing the people with the righteousness and are forgetting yourselves and you are reciting the Book. Are you not using your intellects? [2:44]***

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

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

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

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

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

109 قَالَ الْإِمَامُ ع خَاطَبَ اللَّهُ بِهَا قَوْمًا مِنَ الْيَهُودِ لَبَسُوا الْحَقَّ بِالْبَاطِلِ بِأَن زَعَمُوا أَنَّ مُحَمَّدًا ص نَبِيٌّ، وَ أَنَّ عَلِيًّا وَصِيٌّ، وَ لَكِنَّهُمَا يَأْتِيَانِ بَعْدَ وَفَاتِنَا هَذَا بِخَمْسِمِائَةِ سَنَةٍ.

**S 109** - The Imam (Hassan Al-Askari<sup>asws</sup>) said: ‘Allah<sup>azwj</sup> is Addressing a group of Jews who used to clothe the truth with falsehood by claiming that Muhammad<sup>saww</sup> is a Prophet and Ali<sup>asws</sup> is a successor<sup>asws</sup> but they<sup>asws</sup> will both be coming after this time of ours by five hundred years.

فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص: أ تَرْضَوْنَ التَّوْرَةَ بَيْنِي وَ بَيْنَكُمْ حَكْمًا قَالُوا: بَلَى.

Rasool-Allah<sup>saww</sup> said to them: ‘Are you pleased with the Torah being a judge between me<sup>saww</sup> and you all?’ They said, ‘Yes’.

فَجَاءُوا بِهَا، وَ جَعَلُوا يَقْرَءُونَ مِنْهَا خِلَافَ مَا فِيهَا، فَقَالَ اللَّهُ عَزَّ وَ جَلَّ الطُّومَارَ الَّذِي كَانُوا مِنْهُ يَقْرَءُونَ، وَ هُوَ فِي يَدِ قَرَاءَيْنِ مِنْهُمْ، مَعَ أَحَدِهِمَا أَوْلَاهُ، وَ مَعَ الْآخَرِ آخِرُهُ فَانْقَلَبَ نُعْبَانًا لَهُ رَأْسَانِ، [وَ] تَنَاولَ كُلُّ رَأْسٍ مِنْهُمَا يَمِينِ مَنْ هُوَ فِي يَدِهِ، وَ جَعَلَ يُرَضِّضُهُ وَ يُهَشِّمُهُ، وَ يَصِيحُ الرَّجُلَانِ وَ يَصْرُخَانِ.

So they came over with it and went on reciting from it different to what was in it’. So Allah<sup>azwj</sup> Mighty and Majestic Transformed the scrolls which they were reading from, and it was in the hand of the reciters from them, its first being with one of the two, and its end being with the other one (holding the scrolls), and it was transformed into a serpent having two heads for it, and each head of it grabbed the hand of the one in whose hand it was, and went on to crush it and devour it, and the two men were shouting and screaming.

وَ كَانَتْ هُنَاكَ طُومِيرُ أُخْرُ فَتَطَقَتْ وَ قَالَتْ: لَا تَزَالَانِ فِي هَذَا الْعَذَابِ حَتَّى تَقْرَأَا مَا فِيهَا- مِنْ صِفَةِ مُحَمَّدٍ ص وَ نُبُوَّتِهِ، وَ صِفَةِ عَلِيِّ ع وَ إِمَامَتِهِ- عَلَى مَا أَنْزَلَ اللَّهُ تَعَالَى فِيهَا.

And it was so that there was another scroll over there, and it said, ‘They will not cease to be in this Punishment until they read what is (actually) in it – from the description of Muhammad<sup>saww</sup> and his<sup>saww</sup> Prophet-hood, and description of Ali<sup>asws</sup> and his<sup>asws</sup> Imamate – upon what Allah<sup>azwj</sup> the Exalted Revealed in it’.

فَقَرَأَهُ صَاحِبًا، وَ آمَنَّا بِرَسُولِ اللَّهِ ص وَ اعْتَقَدْنَا إِمَامَةَ عَلِيِّ وَ لِيِّ اللَّهِ وَ وَصِيِّ رَسُولِ اللَّهِ.

So they read it correctly and believed in Rasool-Allah<sup>saww</sup> and believed in the Imamate of Ali<sup>asws</sup> as being Guardian<sup>asws</sup> of Allah<sup>azwj</sup> and successor of Rasool-Allah<sup>saww</sup>.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لَا تَلْبَسُوا الْحَقَّ بِالْبَاطِلِ بَانَ تُورُوا بِمُحَمَّدٍ وَ عَلِيِّ مِنْ وَجْهِ وَ تَجَحَدُوا لَهُمَا مِنْ وَجْهِ وَ تَكْتُمُوا الْحَقَّ مِنْ نُبُوَّةِ هَذَا، وَ إِمَامَةِ هَذَا وَ أَنْتُمْ تَعْلَمُونَ أَنَّكُمْ تَكْتُمُونَهُ وَ تُكَابِرُونَ عُلُومَكُمْ وَ عُقُولَكُمْ،

Allah<sup>azwj</sup> the Mighty and Majestic Said: **And do not be mixing the Truth with the falsehood [2:42]**, by (the fact that) you are acknowledging Muhammad<sup>saww</sup> and Ali<sup>asws</sup> from an aspect and you are rejecting them from an aspect; **and you are concealing the Truth** – The Prophet-hood of this one<sup>saww</sup> and the Imamate of this one<sup>asws</sup> **and you are knowing** that you are concealing it while your knowledges and your intellects are professing it.

فَإِنَّ اللَّهَ إِذَا كَانَ قَدْ جَعَلَ أَخْبَارَكُمْ حُجَّةً، ثُمَّ جَحَدْتُمْ لَمْ يُصَيِّعْ [هُوَ] حُجَّتَهُ، بَلْ يُعَيِّمُهَا مِنْ غَيْرِ جِهَتِكُمْ فَلَا تَقْدِرُوا أَنْكُمْ تُعَالِيُونَ رَبَّكُمْ وَ تُفَاهِرُونَهُ.

But Allah<sup>azwj</sup>, when He<sup>azwj</sup> has already Made Informing you all as a proof, then you are rejecting, would not be (able to) waste it that it is His<sup>azwj</sup> proof, but He<sup>azwj</sup> would be Establish it from other than your aspect, so you would not be able upon overcoming your Lord<sup>azwj</sup> and coercing (bullying) Him<sup>azwj</sup>”.

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ لَهُؤُلَاءِ: وَ أَقِيمُوا الصَّلَاةَ وَ اتُوا الزَّكَاةَ- وَ ارْكَعُوا مَعَ الرَّكَعِينَ.

Then Allah<sup>azwj</sup> Mighty and Majestic Said to them: **And establish the Salat and give the Zakat and perform Ruku with the Ruku performers [2:43]**

110 قَالَ: أَقِيمُوا الصَّلَاةَ الْمَكْتُوبَاتِ الَّتِي جَاءَ بِهَا مُحَمَّدٌ ص، وَ أَقِيمُوا أَيْضاً الصَّلَاةَ عَلَى مُحَمَّدٍ وَ إِلَيْهِ الطَّيِّبِينَ الطَّاهِرِينَ- الَّذِينَ عَلَيَّ سَيِّدُهُمْ وَ فَاضِلُهُمْ.

**S 110** - He (Imam Hassan Al-Askari<sup>asws</sup>) said: **And establish the Salat [2:43]** - The prescribed ones which Muhammad<sup>saww</sup> came with, and establish as well the *Salawat* upon Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup>, the clean ones<sup>asws</sup> - who Ali<sup>asws</sup> is their<sup>asws</sup> Chief and their<sup>asws</sup> superior.

وَ اتُوا الزَّكَاةَ مِنْ أَمْوَالِكُمْ إِذَا وَجِبَتْ، وَ مِنْ أَبْدَانِكُمْ إِذَا لَزِمَتْ، وَ مِنْ مَعُونَتِكُمْ إِذَا التَّمَسَّتْ.

**And give the Zakat** – from your wealth when you can find it, and from your bodies when required, and from your assistances when sought.

وَ ارْكَعُوا مَعَ الرَّكَعِينَ تَوَاضَعُوا مَعَ الْمُتَوَاضِعِينَ لِعَظَمَةِ اللَّهِ عَزَّ وَجَلَّ- فِي الْإِنْفِيَادِ لِأَوْلِيَاءِ اللَّهِ: لِمُحَمَّدٍ نَبِيِّ اللَّهِ، وَ لِعَلِيِّ وَلِيِّ اللَّهِ، وَ لِلْأَيْمَةِ بَعْدَهُمَا سَادَةَ أَصْفِيَاءِ اللَّهِ.

**And perform Ruku with the Ruku performers** – In reverence along with the revering ones to the Magnificence of Allah<sup>azwj</sup> Mighty and Majestic in subjugation to the Guardians<sup>asws</sup> of Allah<sup>azwj</sup> – to Muhammad<sup>saww</sup> the Prophet<sup>saww</sup> of Allah<sup>azwj</sup>, and to Ali<sup>asws</sup> the Guardian<sup>asws</sup> of Allah<sup>azwj</sup>, and to the Imams<sup>asws</sup> after them<sup>asws</sup>, being the Chiefs of the elites of Allah<sup>azwj</sup>”.

### **[حَدِيثُ أَنَّ الصَّلَوَاتِ الْخَمْسَ كَفَّارَةٌ لِلذُّنُوبِ:]**

**Hadeeth – The five (daily) Salats are an expiation for the sins**

111 قَالَ رَسُولُ اللَّهِ ص مَنْ صَلَّى الْخَمْسَ- كَفَّرَ اللَّهُ عَنْهُ مِنَ الذُّنُوبِ مَا بَيْنَ كُلِّ صَلَاتَيْنِ، وَ كَانَ كَمَنْ عَلَى بَابِهِ نَهْرٌ جَارٍ- يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ [و] لَا يُبْقِي عَلَيْهِ مِنَ الدَّرَنِ شَيْئاً- إِلَّا الْمُوبِقَاتِ الَّتِي هِيَ جَحْدُ النُّبُوَّةِ وَ الْإِمَامَةِ- أَوْ ظَلَمَ إِخْوَانِهِ الْمُؤْمِنِينَ أَوْ تَرَكَ التَّقِيَّةَ- حَتَّى يَضُرَّ بِنَفْسِهِ وَ بِإِخْوَانِهِ الْمُؤْمِنِينَ.

**S 111** – Rasool-Allah<sup>saww</sup> said: 'One who offers the five *Salats*, Allah<sup>azwj</sup> would Expiate from him, from the sins what are between every two *Salats*, and he would be like the one upon his door is a rive. He bathes in it five times every day – and there would not remain upon him anything from the filth except for the grave sins which are – rejecting the Prophet-hood and the Imamate, or oppressing his brethren, the *Momineen*, or neglecting the dissimulation to the extent that he harms himself and his Momin brothers”.

**[فَضْلُ الزَّكَاةِ:]****Merits of the Zakat**

112 وَ مَنْ أَدَّى الزَّكَاةَ مِنْ مَالِهِ طَهَّرَ مِنْ ذُنُوبِهِ. وَ مَنْ أَدَّى الزَّكَاةَ مِنْ بَدَنِهِ- فِي دَفْعِ ظُلْمِ قَاهِرٍ عَنْ أَخِيهِ، أَوْ مَعُونَتِهِ عَلَى مَرْكُوبٍ لَهُ [قَدْ] سَقَطَ عَنْهُ مَتَاعٌ لَا يَأْمَنُ تَلْفَهُ، أَوْ الصَّرَرَ الشَّدِيدَ عَلَيْهِ [بِهِ] قَبِضَ اللَّهُ لَهُ فِي عَرَصَاتِ الْقِيَامَةِ مَلَائِكَةً- يُدْفَعُونَ عَنْهُ نَفَحَاتِ النَّيِّرَانِ، وَ يُحْيُونَهُ بِنَحِيَّاتِ أَهْلِ الْجَنَانِ، وَ يَرْفَعُونَهُ إِلَى مَحَلِّ الرَّحْمَةِ وَ الرِّضْوَانِ.

**S 112 –** And the one who pays the *Zakat* from his wealth would be cleaned from his sins. And the one who pays the *Zakat* from his body – in defending an injustice of a tyrant from his brother, or assisting him upon a ride of his he has fallen from, or belongings which are not safe from being damaged, or the severe harm upon him, Allah<sup>azwj</sup> would Ordain Angels for him in the plains of (the Day of) Judgment – who would be defending from him the scorching of the Fires, and welcoming him with the greetings of the inhabitants of the Gardens, and they would be raising him to a place of the Mercy and the (Divine) Pleasure.

وَ مَنْ أَدَّى زَكَاةَ جَاهِهِ- بِحَاجَةٍ يَلْتَمِسُهَا لِأَخِيهِ فَقُضِيَتْ لَهُ، أَوْ كَلَبَ سَفِيهِ (يُظْهِرُ) عَبِيَّتَهُ- فَأَلْقَمَ ذَلِكَ الْكَلْبُ بِجَاهِهِ حَجْرًا، بَعَثَ اللَّهُ عَلَيْهِ فِي عَرَصَاتِ الْقِيَامَةِ مَلَائِكَةً عَدَدًا كَثِيرًا وَ جَمًّا غَيْرًا لَا يَعْرِفُ عَدَدَهُمْ إِلَّا اللَّهُ، يَحْسُنُ فِيهِ بِحَضْرَةِ الْمَلِكِ الْجَبَّارِ الْكَرِيمِ الْغَفَّارِ مُحَاضِرُهُمْ- وَ يَجْمَلُ فِيهِ قَوْلَهُمْ، وَ يَكْتُرُ عَلَيْهِ تَنَاوُهُمْ. وَ أَوْجَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِكُلِّ قَوْلٍ مِنْ ذَلِكَ- مَا هُوَ أَكْثَرُ مِنْ مُلْكِ الدُّنْيَا بِحَدَائِيرِهَا مِائَةَ أَلْفِ مَرَّةٍ.

And the one who pays the *Zakat* of his influence – by a need sought for his brother, so he fulfils it for him (by using his influence), or a foolish dog exposing him during his absence – so he pelts that dog by stones – Allah<sup>azwj</sup> would Send Angels upon him, in the plains of the (Day of the) Judgment, of a great number and myriads of them, their number not known except to Allah<sup>azwj</sup>, orating him in the Presence of the King, the Compeller, the Benevolent, the Forgiver, for the proceedings – and they would beautify their words regarding him, and frequent their praises upon him, and Allah<sup>azwj</sup> Mighty and Majestic would Obligate for him, with every word from that – what is more than the kingdom of the world in its entirety, one hundred thousand times over.

**[حَدِيثٌ مَنْ تَوَاضَعَ لِإِخْوَانِهِ الْمُؤْمِنِينَ:]****Hadeeth – The one who is humble to his Momineen brethren**

113 وَ مَنْ تَوَاضَعَ مَعَ الْمُتَوَاضِعِينَ، فَاعْتَرَفَ بِنُبُوَّةِ مُحَمَّدٍ ص وَ وِلَايَةِ عَلِيِّ وَ الطَّبِيبِينَ مِنَ الْهَمَاءِ، ثُمَّ تَوَاضَعَ لِإِخْوَانِهِ وَ بَسَطَهُمْ وَ أَنَسَهُمْ، كُلَّمَا أَرَادَ بِهِمْ بَرًّا أَرَادَ لَهُمْ اسْتِينِاسًا وَ تَوَاضَعًا، بَاهَى اللَّهُ عَزَّ وَ جَلَّ بِهِ كِرَامَ مَلَائِكَتِهِ- مِنْ حَمَلَةِ عَرْشِهِ وَ الطَّائِفِينَ بِهِ

**S 113 –** And the one who humbles along with the humbles ones, so he acknowledges with the Prophet-hood of Muhammad<sup>saww</sup>, and Wilayah of Ali<sup>asws</sup> and the goodly ones from their<sup>asws</sup> Progeny<sup>asws</sup>, then humbles to his brethren and generous to them and is affectionate to them, every time he increase the

righteousness with them, he increases for them affection and humbleness, Allah<sup>azwj</sup> Mighty and Majestic Glorifies him with the prestigious ones of His<sup>azwj</sup> Angels – from the bearers of His<sup>azwj</sup> Throne and the performers of the Tawaaf with it.

فَقَالَ لَهُمْ: أَمَا تَرَوْنَ عَبْدِي هَذَا- الْمُتَوَاضِعَ لَجَلَالِ عَظَمَتِي سَاوَى نَفْسِهِ بِأَخِيهِ الْمُؤْمِنِ الْفَقِيرِ، وَ بَسَطَهُ فَهُوَ لَا يَزِدَادُ بِهِ بَرًّا إِلَّا أَزَادَ لَهُ تَوَاضُعًا

He<sup>azwj</sup> Says to them: “Are you not seeing this servant of mine – the one humbled to the Majesty of My<sup>azwj</sup> Magnificence, equalising his own self with his brother *Momin*, the poor, and extends (generosity) to him? He does not increase righteousness with him except it increases the humbleness for him.

أَشْهَدُكُمْ أَنِّي قَدْ أَوْحَيْتُ لَهُ جِنَانِي، وَ مِنْ رَحْمَتِي وَ رِضْوَانِي مَا يَقْصُرُ عَنْهُ أَمَانِي الْمَتَمَنِّي. وَ لِأَرْزُقَنَّهُ مِنْ مُحَمَّدٍ سَيِّدِ الْوَرَى، وَ مِنْ عَلِيٍّ الْمُرْتَضَى، وَ مِنْ خِيَارِ عَشْرَتِهِ مَصَابِيحِ الدَّجَى، الْإِنْسَانَ وَ الْبَرَكَةَ فِي جِنَانِي، وَ ذَلِكَ أَحَبُّ إِلَيْهِ مِنْ نَعِيمِ الْجَنَانِ وَ لَوْ تَضَاعَفَ أَلْفَ أَلْفِ ضِعْفِهَا، جَزَاءً عَلَى تَوَاضُعِهِ لِأَخِيهِ الْمُؤْمِنِ.

I<sup>azwj</sup> Keep you as witnesses that I<sup>azwj</sup> have Obligated My<sup>azwj</sup> Gardens for him, and My<sup>azwj</sup> Pleasure from My<sup>azwj</sup> Mercy, what the wishes of the wishing ones would fall short of. And I<sup>azwj</sup> shall Increase for him, from Muhammad<sup>saww</sup> the chief of the living beings, and from Ali<sup>asws</sup> Al-Murtaza, and from the best of his<sup>asws</sup> offspring, the lanterns in the darkness, (increase for him) the affections and the Blessings in My<sup>azwj</sup> Gardens, and that would be more beloved to him than the Bliss of the Gardens, and even if it was multiplied by a thousand thousand (million) times, as a Recompense upon his humbleness to his Momin brother’.

114 ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ- لِقَوْمٍ مِنْ مَرَدَةِ الْيَهُودِ وَ مُنَافِقِيهِمْ- الْمُحْتَجِّينَ لِأَمْوَالِ الْفُقَرَاءِ، الْمُسْتَأْكِلِينَ لِلْأَغْنِيَاءِ الَّذِينَ يَأْمُرُونَ بِالْخَيْرِ وَ يَنْهَوْنَ عَنِ الشَّرِّ وَ يَزُكُّونَهُ، وَ يَنْهَوْنَ عَنِ الشَّرِّ وَ يَزُكُّونَهُ، قَالَ: يَا مَعْاشِرَ الْيَهُودِ أ تَأْمُرُونَ النَّاسَ بِالْبِرِّ بِالصَّدَقَاتِ وَ آدَاءِ الْأَمَانَاتِ وَ تَنْسَوْنَ أَنْفُسَكُمْ

**S 114** - Then Allah<sup>azwj</sup> Mighty and Majestic Said to a group of apostate Jews and hypocrite, the withholders of the wealth of the poor, the devourers for the rich, those who were instructing (others) with the goodness and were neglecting it (themselves), and were forbidding (others) from the evil and they were indulging in it (themselves): “O group of Jews! **You are instructing the people with the righteousness [2:44]** – with the giving of charities, and paying back the entrustments **and are forgetting yourselves**.

أَفَلَا تَعْقِلُونَ مَا بِهِ تَأْمُرُونَ وَ أَنْتُمْ تَنْتَلُونَ الْكِتَابَ: التَّوْرَةَ الْأَمْرَةَ بِالْخَيْرَاتِ النَّاهِيَةَ عَنِ الْمُنْكَرَاتِ، الْمُخْبِرَةَ عَنِ عِقَابِ الْمُتَمَرِّدِينَ، وَ عَنِ عَظِيمِ الشَّرْفِ- الَّذِي يَنْطَوِّلُ اللَّهُ بِهِ عَلَى الطَّائِعِينَ الْمُجْتَهِدِينَ.

Are you not understanding what you are instructing with **and you are reciting the Book** – The Torah, the Enjoiner of the goodness and the Forbidder of the evil, and Informer of the consequential Punishment of the apostates, and about the great nobility which Allah<sup>azwj</sup> would be Extending upon the obedient ones, the strivers.

أَفَلَا تَعْقِلُونَ مَا عَلَيْكُمْ مِنْ عِقَابِ اللَّهِ عَزَّ وَ جَلَّ- فِي أَمْرِكُمْ بِمَا بِهِ لَا تَأْخُذُونَ، وَ فِي نَهْيِكُمْ عَمَّا أَنْتُمْ فِيهِ مُنْهَمِكُونَ. وَ كَانَ هَؤُلَاءِ قَوْمٌ مِنْ رُؤَسَاءِ الْيَهُودِ وَ عُلَمَائِهِمْ- احْتَجَبُوا أَمْوَالَ الصَّدَقَاتِ وَ الْمَبْرَاتِ، فَكَلَّوْهَا وَ اقْتَطَعُوهَا،

**Are you not using your intellects** - what is upon you from the Punishment of Allah<sup>azwj</sup> Mighty and Majestic regarding your instructing with what you are not taking

to, and your forbidding from what you are occupied in. And it was so that they were a group of the chiefs of the Jews and their scholars, withholding the wealth of the charities and handouts, and they were consuming these cutting these off (from the poor).

ثُمَّ حَضَرُوا رَسُولَ اللَّهِ صَ وَ قَدْ حَسَرُوا عَلَيْهِ عَوَامَهُمْ يَقُولُونَ: إِنَّ مُحَمَّدًا صَ تَعَدَّى طَوْرَهُ، وَ ادَّعَى مَا لَيْسَ لَهُ. فَجَاءُوا بِأَجْمَعِهِمْ إِلَى حَضْرَتِهِ صَ- وَ قَدْ اِعْتَقَدَ عَامَّتُهُمْ أَنْ يَقْعُوا بِرَسُولِ اللَّهِ صَ فَيَقْتُلُوهُ، وَ لَوْ أَنَّهُ فِي جَمَاهِيرِ أَصْحَابِهِ، لَا يُبَالُونَ بِمَا أَنَاهُمْ بِهِ الدَّهْرَ. فَلَمَّا حَضَرُوا رَسُولَ اللَّهِ صَ وَ كَانُوا بَيْنَ يَدَيْهِ، قَالَ لَهُمْ رَسُولُهُمْ- وَ قَدْ وَاطَنُوا عَوَامَهُمْ- عَلَى أَنَّهُمْ إِذَا أَفْحَمُوا مُحَمَّدًا وَضَعُوا عَلَيْهِ سُبُوفَهُمْ.

Then they (decided to) present themselves to Rasool-Allah<sup>saww</sup>, and they had instigated their people against him<sup>saww</sup> by saying, ‘Muhammad<sup>saww</sup> has exceeded his<sup>saww</sup> bounds and is claiming what isn’t for him’. So they came in their entirety to his<sup>saww</sup> presence – and their generality had resolved upon that they would attack Rasool-Allah<sup>saww</sup> and kill him<sup>saww</sup>, and even if he<sup>saww</sup> is among the multitude of his<sup>saww</sup> companions, not caring with what consequences the times might bring. So when they presented themselves to Rasool-Allah<sup>saww</sup>, and were in front of him<sup>saww</sup>, their chiefs spoke – and they had agreed their people upon that when they confound Muhammad<sup>saww</sup>, they should unleash their swords upon him<sup>saww</sup>.

فَقَالَ رَسُولُهُمْ: يَا مُحَمَّدُ تَزْعُمُ أَنَّكَ رَسُولُ رَبِّ الْعَالَمِينَ نَظِيرُ مُوسَى وَ سَائِرِ الْأَنْبِيَاءِ عَ الْمُتَقَدِّمِينَ فَقَالَ رَسُولُ اللَّهِ صَ: أَمَّا قَوْلِي إِنِّي رَسُولُ اللَّهِ فَتَعْمَ، وَ أَمَّا أَنْ أَقُولَ إِنِّي نَظِيرُ مُوسَى وَ [سَائِرِ] الْأَنْبِيَاءِ- فَمَا أَقُولُ هَذَا، وَ مَا كُنْتُ لِأَصْعَرَ مَا [قَدْ] عَظَّمَهُ اللَّهُ تَعَالَى مِنْ قُدْرِي،

So their chiefs said, ‘O Muhammad<sup>saww</sup>! You<sup>asws</sup> are claiming that you<sup>saww</sup> are a Rasool<sup>saww</sup> of the Lord<sup>azwj</sup> of the worlds, an equal of Musa<sup>as</sup> and the rest of the Prophets<sup>as</sup>, the preceding ones?’ Rasool-Allah<sup>saww</sup> said: ‘As for my<sup>saww</sup> words that I<sup>saww</sup> am a Rasool-Allah<sup>saww</sup>, so yes. And as for that I<sup>saww</sup> am saying that I<sup>saww</sup> am an equal of Musa<sup>as</sup> and the rest of the Prophets – so I<sup>saww</sup> did not say this, and I<sup>saww</sup> would not belittle what Allah<sup>azwj</sup> the Exalted has Magnified from my<sup>saww</sup> worth.

بَلْ قَالَ رَبِّي: يَا مُحَمَّدُ إِنَّ فَضْلَكَ عَلَى جَمِيعِ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ الْمَلَائِكَةِ الْمُقَرَّبِينَ- كَفَضْلِي- وَ أَنَا رَبُّ الْعِزَّةِ- عَلَى سَائِرِ الْخَلْقِ أَجْمَعِينَ. وَ كَذَلِكَ قَالَ اللَّهُ تَعَالَى لِمُوسَى عَ لَمَّا ظَنَّ أَنَّهُ قَدْ فَضَّلَهُ عَلَى جَمِيعِ الْعَالَمِينَ.

But, my<sup>saww</sup> Lord<sup>azwj</sup> said: “O Muhammad<sup>saww</sup>! Your<sup>saww</sup> superiority upon the entirety of the Prophets<sup>as</sup> and the Mursils<sup>as</sup> and the Angels of Proximity – is like My<sup>azwj</sup> superiority – and I<sup>azwj</sup> am the Lord<sup>azwj</sup> of Might – upon the rest of the creatures in their entirety”. And similar to that is what Allah<sup>azwj</sup> the Exalted Said to Musa<sup>as</sup> when he<sup>as</sup> thought that he<sup>as</sup> had been made superior upon the entirety of the worlds’.

فَعَلَّظَ ذَلِكَ عَلَى الْيَهُودِ، وَ هَمُوا بِقَتْلِهِ، فَذَهَبُوا يَسْأَلُونَ سُيُوفَهُمْ، فَمَا مِنْهُمْ أَحَدٌ إِلَّا وَجَدَ يَدَيْهِ إِلَى خَلْفِهِ كَالْمَكْتُوفِ، يَابِسًا لَا يَقْدِرُ أَنْ يُحَرِّكَهَا، وَ تَحَيَّرُوا.

So that was grievous upon the Jews and they thought of killing him<sup>saww</sup>, and they went to unsheathe their swords, but there was not one of them except he found his hand to be behind him as if tied up, not able upon moving it. And they were confused.

فَقَالَ رَسُولُ اللَّهِ صَ وَ [قَدْ] رَأَى مَا بِهِمْ مِنَ الْحَيْرَةِ-: لَا تَجَزَعُوا فَخَيْرٌ أَرَادَهُ اللَّهُ تَعَالَى بِكُمْ، مَنَعَكُمْ مِنَ الْوُثُوبِ عَلَى وَلِيِّهِ، وَ حَبَسَكُمْ عَلَى اسْتِمَاعِ حُجَّتِهِ فِي نُبُوَّةِ مُحَمَّدٍ وَ وَصِيَّةِ أَخِيهِ عَلِيٍّ.

So Rasool-Allah<sup>saww</sup> said, and he<sup>saww</sup> had seen what was with them, from the confusion: 'Do not panic, from Allah<sup>azwj</sup> the Exalted Intends good with you, Preventing you from leaping upon His<sup>azwj</sup> Guardian<sup>asws</sup>, and Withholding you all upon listening to his<sup>saww</sup> Divine Authority regarding the Prophet-hood of Muhammad<sup>saww</sup> and the successorship of his<sup>saww</sup> brother Ali<sup>asws</sup>'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: [يَا] مَعَايِرَ الْيَهُودِ هُوَ لَاءِ رُؤْسَاؤِكُمْ كَافِرُونَ وَ لِأَمْوَالِكُمْ مُحْتَجِنُونَ- وَ لِحُقُوقِكُمْ بَاخِسُونَ، وَ لَكُمْ- فِي قِسْمَةٍ مِنْ بَعْدِ مَا اقْتَضَعُوهُ- ظَالِمُونَ يَخْفِضُونَ، وَ يَرْفَعُونَ.

Then Rasool-Allah<sup>saww</sup> said: 'O community of Jews! These chiefs of yours are Kafirs, for your wealth they are embezzlers, and for your rights they a reducers, and for you, in the apportionment after having deducted from it, they are being unjust, lowering (one), and raising (one)'.

فَقَالَتْ رُؤْسَاءُ الْيَهُودِ: حَدِّثْ عَنْ مَوَاضِعِ الْحُجَّةِ، أَمْ حُجَّةٌ نُبِّئْتِكَ وَ وَصِيَّةٌ عَلَيَّ أَخِيكَ هَذَا، دَعْوَاكَ الْأَبَاطِيلَ، وَ إِرْعَاؤَكَ قَوْمَنَا بِنَا

So the chiefs of the Jews said, 'Discuss the subject about the proofs. Is there a proof of your<sup>saww</sup> Prophet-hood and the successorship of Ali<sup>asws</sup>, this brother<sup>asws</sup> of yours<sup>saww</sup>? Your<sup>saww</sup> claim is false, and you<sup>saww</sup> are deceiving our people with us'.

فَقَالَ رَسُولُ اللَّهِ ص: [لَا] وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ أَدْنَى لِنَبِيِّهِ أَنْ يَدْعُو بِالْأَمْوَالِ الَّتِي خُنْتُمُوهَا بِهِمْ لَاءِ الضُّعَفَاءِ، وَ مَنْ يَلِيهِمْ، فَيُخْضِرُهَا هَاهُنَا بَيْنَ يَدَيْهِ، وَ كَذَلِكَ يَدْعُو حُسْبَانَاتِكُمْ فَيُخْضِرُهَا لَدَيْهِ، وَ يَدْعُو مَنْ وَاطَأْتُمُوهُ عَلَى اقْتِطَاعِ أَمْوَالِ الضُّعَفَاءِ فَيَنْطِقُ بِاقْتِطَاعِهِمْ جَوَارِحَهُمْ، وَ كَذَلِكَ يَنْطِقُ بِاقْتِطَاعِكُمْ جَوَارِحَكُمْ.

So Rasool-Allah<sup>saww</sup> said: 'But Allah<sup>azwj</sup> Mighty and Majestic has Permitted for His<sup>azwj</sup> Prophet<sup>saww</sup> that he<sup>saww</sup> demands (back) the wealth which you are concealing it, of these weak ones and the ones who follow them, so it should be presented over here in front of him<sup>saww</sup>. And similar to that, he<sup>saww</sup> is demanding your accounts, therefore present it in front of him<sup>saww</sup>; and he<sup>saww</sup> is demanding, the vulnerable ones upon the deduction of the wealth of the weak ones, so their limbs would speak of their deductions, and similar to that your limbs would speak of their deductions'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: يَا مَلَائِكَةَ رَبِّي- أَحْضِرُونِي أَصْنَافَ الْأَمْوَالِ- الَّتِي اقْتَضَعَهَا هُوَ لَاءِ الظَّالِمُونَ لِعَوَامِهِمْ. فَإِذَا الدَّرَاهِمُ فِي الْأَكْيَاسِ وَ الدَّنَانِيرُ، وَ إِذَا التِّيَابُ وَ الْحَيَوَانَاتُ وَ أَصْنَافُ الْأَمْوَالِ مُنْحَدِرَةٌ عَلَيْهِمْ [مِنْ حَالِقٍ] حَتَّى اسْتَقَرَّتْ بَيْنَ أَيْدِيهِمْ.

Then Rasool-Allah<sup>saww</sup> said: 'O Angels of my<sup>saww</sup> Lord<sup>azwj</sup>! Present to me<sup>saww</sup> the varieties of the wealth which were deducted by these unjust ones from their people!' And there were Dirhams and the Dinars in the bags, and there were clothes, and the animal, and the varieties of the wealth descended upon them from all direction, until they settled in front of them.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: انْتُوا بِحُسْبَانَاتِ هُوَ لَاءِ الظَّالِمِينَ- الَّذِينَ غَالَطُوا بِهَا هُوَ لَاءِ الْفُقَرَاءِ فَإِذَا الْأَدْرَاجُ تَنْزِلُ عَلَيْهِمْ، فَلَمَّا اسْتَقَرَّتْ عَلَى الْأَرْضِ، قَالَ: خَذُوهَا. فَأَخَذُوهَا فَقَرَعُوا فِيهَا: نَصِيبَ كُلِّ قَوْمٍ كَذَا وَ كَذَا.

Then Rasool-Allah<sup>saww</sup> said: 'Come to me<sup>saww</sup> with the accounts of these oppressors – those who these poor ones are mistaken with!' So the records descended upon them. When these had settled upon the ground, he<sup>saww</sup> said: 'Take it!'. So they read (what was recorded) in these – a share of each group being such and such, and they took it.

فَقَالَ رَسُولُ اللَّهِ ص: يَا مَلَائِكَةَ رَبِّي- اكْتُبُوا تَحْتَ اسْمِ كُلِّ وَاحِدٍ مِنْ هَؤُلَاءِ مَا سَرَقُوهُ مِنْهُ وَبَيَّنُّوهُ. فَظَهَرَتْ كِتَابَةٌ بَيِّنَةٌ: لَا بَلْ نَصِيبُ كُلِّ وَاحِدٍ كَذَا وَكَذَا. فَإِذَا هُمْ قَدْ خَانُوا عَشْرَةَ أَمْثَالِ مَا دَفَعُوا إِلَيْهِمْ.

Rasool-Allah<sup>saww</sup> said: 'O Angels of my<sup>saww</sup> Lord<sup>azwj</sup>! Write beneath the name of every one of them, what they have stolen from it and expose it!' So the writing manifested clearly, 'No, but the share of each one is such and such'. And it was so that they had embezzled ten times the like of what they had actually handed over to them.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: يَا مَلَائِكَةَ رَبِّي- مَيِّزُوا بَيْنَ هَذِهِ الْأَمْوَالِ الْحَاصِرَةِ [فِي] كُلِّ مَا فَضَلَ، عَمَّا بَيَّنَّهُ هَؤُلَاءِ الظَّالِمُونَ لِتُوَدَّى إِلَى مُسْتَحِقِّهِ.

Then Rasool-Allah<sup>saww</sup> said: 'O Angels of my<sup>saww</sup> Lord<sup>azwj</sup>! Differentiate between this wealth present here regarding what is extra, from what these oppressors have displayed, in order to pay back to its rightful (owners)!'

فَاضْطَرَبَتْ تِلْكَ الْأَمْوَالُ، وَجَعَلَتْ تَنْفَصِلُ بَعْضُهَا مِنْ بَعْضٍ، حَتَّى تَمَيَّزَتْ أَجْزَاءُ كَمَا ظَهَرَ فِي الْكُتَابِ الْمَكْتُوبِ، وَبَيَّنَّ أَنَّهُمْ سَرَقُوهُ وَاقْتَطَعُوهُ، فَدَفَعَ رَسُولُ اللَّهِ ص إِلَى مَنْ حَضَرَ مِنْ عَوَامِهِمْ نَصِيبَهُ، وَبَعَثَ إِلَى مَنْ غَابَ [مِنْهُمْ] فَأَعْطَاهُ، وَ أَعْطَى وَرَثَةَ مَنْ قَدْ مَاتَ، وَ فَضَحَ اللَّهُ رُؤْسَاءَ الْيَهُودِ وَ غَلَبَ الشَّقَاءَ عَلَى بَعْضِهِمْ وَ بَعْضَ الْعَوَامِ وَ وَفَّقَ اللَّهُ بَعْضَهُمْ.

So those belongings stirred and went on to join up with each other until the parts were differentiated just as had been displayed in the written books, and it became clear that they had been stealing and deducting it. So Rasool-Allah<sup>saww</sup> handed over the shares to the ones who were present, and sent a message to the ones absent from them, and they came over, and he<sup>saww</sup> gave to the heirs of the ones who had died. And Allah<sup>azwj</sup> Unmasked the chiefs of the Jews, and the wretchedness over came upon some of them (chiefs) and some of the people, and Allah<sup>azwj</sup> Inclined some of them

فَقَالَ [لَهُ] الرُّؤْسَاءُ الَّذِينَ هُمُوا بِالْإِسْلَامِ: نَشْهَدُ يَا مُحَمَّدُ أَنَّكَ النَّبِيُّ الْأَفْضَلُ، وَ أَنَّ أَخَاكَ هَذَا [هُوَ] الْوَصِيُّ الْأَجَلُّ الْأَكْمَلُ فَذَنْ فَضَحْنَا اللَّهُ بِدُنُوبِنَا، أَرَأَيْتَ إِنْ تَبْنَا [عَمَّا اقْتَطَعْنَا] وَ أَقْلَعْنَا مَا دَا تَكُونُ حَالَنَا

So the chiefs of the Jews said to those who had thought of accepting Al Islam, 'We testify that you<sup>saww</sup> are the Prophet<sup>saww</sup>, the most superior, and your<sup>saww</sup> brother<sup>asws</sup>, this one is the successor<sup>asws</sup>, the most majestic, the most perfect, for Allah<sup>azwj</sup> has Unmasked us due to our sins. What is your<sup>asws</sup> view if we repent from what we have deducted and relinquished, what is that which would become of our state?'

قَالَ رَسُولُ اللَّهِ: إِذَنْ أَنْتُمْ فِي الْجَنَانِ رُفَقَاؤُنَا، وَ فِي الدُّنْيَا [و] فِي دِينِ اللَّهِ إِخْوَانُنَا وَ يُوسِعُ اللَّهُ تَعَالَى أَرْزَاقَكُمْ، وَ تَجِدُونَ فِي مَوَاضِعِ هَذِهِ الْأَمْوَالِ- الَّتِي أَحْدَثَ مِنْكُمْ أضعافها، وَ يَنْسَى هَؤُلَاءِ الخَلْقَ فَضِيحَتَكُمْ- حَتَّى لَا يَذْكُرَهَا أَحَدٌ مِنْهُمْ.

Rasool-Allah<sup>saww</sup> said: 'Then you would be in the Gardens along with your friends, and in the world and in the Religion of Allah<sup>azwj</sup>, you would be our brothers, and Allah<sup>azwj</sup> would Expand your sustenance (s) and you will be finding, in place of these wealth – which has been seized from you all, double, and those people would forget your unmasking – to the extent that no one of them would be remembering it'.

فَقَالُوا: فَإِنَّا نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ- وَحْدَهُ لَا شَرِيكَ لَهُ، وَ أَنَّكَ يَا مُحَمَّدُ عَبْدُهُ وَ رَسُولُهُ وَ صَفِيُّهُ وَ خَلِيلُهُ، وَ أَنَّ عَلِيًّا أَخُوكَ وَ وَزِيرُكَ، وَ الْقَيْمُ بِدِينِكَ، وَ النَّائِبُ عَنْكَ وَ الْمُقَاتِلُ دُونِكَ، وَ هُوَ مِنْكَ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدَكَ.

So they said, 'Then we testify that there is no god except Allah<sup>azwj</sup>, Alone, there being no associates for Him<sup>azwj</sup>, and that you<sup>saww</sup> Muhammad<sup>saww</sup> are His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>saww</sup>, and His<sup>azwj</sup> Elite, and His<sup>azwj</sup> Elite, and that Ali<sup>asws</sup> is your<sup>saww</sup> brother<sup>asws</sup> and your<sup>saww</sup> Vizier, and the custodian of your<sup>saww</sup> Religion, and the representative from you<sup>saww</sup>, and the fighter on your<sup>saww</sup> behalf, and he<sup>asws</sup> is from you<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>, except that there would be no Prophet<sup>as</sup> after you<sup>saww</sup>'.

فَقَالَ رَسُولُ اللَّهِ ص: فَأَنْتُمْ الْمُفْلِحُونَ.

So Rasool-Allah<sup>saww</sup> said: 'Then you are the successful ones'.

115 ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ لِسَائِرِ الْيَهُودِ وَالْكَافِرِينَ الْمُظْهِرِينَ: وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ [أَيَّ بِالصَّبْرِ] عَنِ الْحَرَامِ [و] عَلَى تَأْيِيدِ الْأَمَانَاتِ، وَبِالصَّبْرِ عَلَى الرِّئَاسَاتِ الْبَاطِلَةِ، وَ عَلَى الْإِعْتِرَافِ لِمُحَمَّدٍ بِنُبُوَّتِهِ وَ لِعَلِيِّ بِوَصِيَّتِهِ.

**S 115** - Then Allah<sup>azwj</sup> Mighty and Majestic Said to the rest of the Jews and the unbelievers, the endorsers **And seek Assistance through the patience and the Salat [2:45]** – i.e., by the patience about the Prohibitions and upon the paying back of the entrustments, and by the patience upon the governments of the falsehood, and upon the acknowledgment to Muhammad<sup>saww</sup> of his<sup>saww</sup> Prophet-hood, and to Ali<sup>asws</sup> of his<sup>saww</sup> successorship.

وَاسْتَعِينُوا بِالصَّبْرِ عَلَى خِدْمَتِهِمَا، وَ خِدْمَةِ مَنْ يَأْمُرُكُمْ بِخِدْمَتِهِ- عَلَى اسْتِحْقَاقِ الرِّضْوَانِ وَالْغُفْرَانِ- وَ دَائِمِ نَعِيمِ الْجَنَانِ فِي جِوَارِ الرَّحْمَنِ، وَ مُرَاقَفَةِ خَيْرِ الْمُؤْمِنِينَ، وَ النَّمْتَعِ بِالنَّظَرِ إِلَى عِزَّةِ مُحَمَّدٍ سَيِّدِ الْأَوَّلِينَ وَالْآخِرِينَ، وَ عَلِيِّ سَيِّدِ الْوَصِيِّينَ وَ السَّادَةِ الْأَخْيَارِ الْمُنْتَجِبِينَ، فَإِنَّ ذَلِكَ أَقْرَبُ لِعُيُونِكُمْ، وَ أَتَمُّ لِسُرُورِكُمْ، وَ أَكْمَلُ لِهَدَايَتِكُمْ مِنْ سَائِرِ نَعِيمِ الْجَنَانِ.

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

وَاسْتَعِينُوا أَيْضاً بِالصَّلَوَاتِ الْخَمْسِ، وَ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ (عَلَى قُرْبِ الْوُصُولِ إِلَى جَنَّاتِ النَّعِيمِ). وَ إِنَّهَا أَيُّ هَذِهِ الْفَعْلَةُ مِنَ الصَّلَوَاتِ الْخَمْسِ، وَ [مِنْ] الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ- مَعَ الْإِنْفِيَادِ لِأَوْامِرِهِمْ وَ الْإِيمَانِ بِسِرِّهِمْ وَ عِلَاقَتِهِمْ- وَ تَرْكِ مُعَارَضَتِهِمْ بِلَمْ وَ كَيْفٍ لِكَبِيرَةٍ لِعَظِيمَةٍ إِلَّا عَلَى الْخَاشِعِينَ الْخَائِفِينَ مِنْ عِقَابِ اللَّهِ- فِي مُخَالَفَتِهِ فِي أَعْظَمِ فَرَائِضِهِ.

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

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

**S 116** - Then He<sup>azwj</sup> Described the humble ones, so He<sup>azwj</sup> Said: **Those who are thinking that they would be meeting their Lord, and they would be returning to Him [2:46]**. They are appreciation the worth of their meeting their Lord<sup>azwj</sup>, the meeting which is the greatest of His<sup>azwj</sup> Prestige; and rather He<sup>azwj</sup> Said **are thinking**, because they are not knowing with that ending for them and the result is veiled from them **and they would be returning to Him [2:46]** – to His<sup>azwj</sup> Prestige and the Bliss of His<sup>azwj</sup> Gardens. Due to their Eman (faith) and their humbleness, they are not knowing that with certainty, because they are not secure that it could be altered and replaced.’

### [وَرُودُ مَلَكِ الْمَوْتِ عَلَى الْمُؤْمِنِ، وَ إِزَاعَتُهُ مَنَازِلَهُ وَ سَادَتَهُ:]

## **Advent of the Angel of death upon the Momin, and showing him his status and his Masters<sup>asws</sup>**

117 قَالَ رَسُولُ اللَّهِ ص لَا يَزَالُ الْمُؤْمِنُ خَائِفًا مِنْ سُوءِ الْعَاقِبَةِ، لَا يَتَيَقَّنُ الْوُصُولَ إِلَى رِضْوَانِ اللَّهِ- حَتَّى يَكُونَ وَقْتُ نَزْعِ رُوحِهِ وَ ظُهُورِ مَلَكِ الْمَوْتِ لَهُ.

**S 117** – Rasool-Allah<sup>saww</sup> said: ‘The Momin does not cease to be fearing from the evil consequences, nor is he convinced of the arrival to the Pleasure of Allah<sup>azwj</sup> – until it happens to be the time of snatching of his soul and the appearance of the Angel of death to him.

وَ ذَلِكَ أَنَّ مَلَكَ الْمَوْتِ يَرُدُّ عَلَى الْمُؤْمِنِ- وَ هُوَ فِي شِدَّةٍ عَلَيْهِ، وَ عَظِيمِ ضَيْقٍ صَدْرِهِ بِمَا يُخَلِّفُهُ مِنْ أَمْوَالِهِ، وَ لِمَا هُوَ عَلَيْهِ مِنْ [شِدَّةٍ] اضْطِرَابِ أحوالِهِ- فِي مُعَامَلِيهِ وَ عِيَالِهِ [و] قَدْ بَقِيَتْ فِي نَفْسِهِ حَسْرَاتُهَا، وَ اقْتَطَعَ دُونَ أَمَانِيهِ فَلَمْ يَنْلُهَا.

And that is that the Angel of death comes unto the Momin – and he is in the severity of his illness and great constriction of his chest with what he is leaving behind from his wealth, and due to what he is upon from the severity of the desperation of his state – in his affairs and his dependants, and there remains within himself the impact of its regret, and the cutting off of his wishes and he did not attain these.

فَيَقُولُ لَهُ مَلَكُ الْمَوْتِ: مَا لَكَ تَجَرَّعَ غُصَصِكَ فَيَقُولُ: لِاضْطِرَابِ أحوالِي، وَ اقْتِطَاعِكَ لِي دُونَ [أموالي وَ] آمالي.

So the Angel of death is saying to him, ‘What is the matter with you ruminating angrily?’ So he is saying, ‘Due to the desperation of my state, and your cutting off to me to be without my wealth and my aspirations’.

فَيَقُولُ لَهُ مَلَكُ الْمَوْتِ: وَ هَلْ يَحْزَنُ عَاقِلٌ مِنْ فَقْدِ دِرْهَمٍ زَائِفٍ- وَ اعْتِيَاضِ أَلْفِ أَلْفِ ضِعْفِ الدُّنْيَا فَيَقُولُ لَا.

So the Angel of death is saying to him, ‘And would a sensible one grieve from the loss of a fake Dirham and being compensated by a thousand thousand (million) fold multiple of the world?’ So he is saying, ‘No’.

فَيَقُولُ مَلَكُ الْمَوْتِ: فَانظُرْ فَوْقَكَ. فَيَنْظُرُ، فَيَرَى دَرَجَاتِ الْجَنَّانِ وَ قُصُورَهَا الَّتِي تَقْصُرُ دُونَهَا الْأَمَانِيُّ، فَيَقُولُ مَلَكُ الْمَوْتِ: تِلْكَ مَنَازِلُكَ وَ نِعْمَتُكَ- وَ أَمْوَالُكَ وَ أَهْلُكَ وَ عِيَالُكَ وَ مَنْ كَانَ مِنْ أَهْلِكَ هَاهُنَا وَ ذُرِّيَّتِكَ صَالِحًا، فَهُمْ هُنَاكَ مَعَكَ أَ قَتَرَضَى بِهِ بَدَلًا مِمَّا هُنَاكَ فَيَقُولُ: بَلَى وَ اللَّهُ.

So the Angel of death is saying, 'Then look above you!'. So he looks and he sees levels of the Gardens and its castles which his own aspirations fell short of, and the Angel of death is saying, 'Those are your houses and your bounties – and your wealth, and your family, and your dependants, and the ones who were from your family over here and your righteous offspring, so they would be there with you over there. Are you (now) please with it in exchange from what is over here?' So he is saying, 'Yes, by Allah<sup>azwj</sup>'

ثُمَّ يَقُولُ: انظُرْ. فَيَنْظُرُ، فَيَرَى مُحَمَّدًا وَ عَلِيًّا وَ الطَّيِّبِينَ مِنْ آلِهِمَا فِي أَعْلَى عِلِّيِّينَ فَيَقُولُ [لَهُ]: أَوْ تَرَاهُمْ هُوَ لَاءِ سَادَاتِكَ وَ أَيْمَتِكَ، هُمْ هُنَاكَ جُلَّاسُكَ وَ أَنَا سُكَ [أ] فَمَا تَرْضَى بِهِمْ بَدَلًا مِمَّا تَفَارِقُ هَاهُنَا فَيَقُولُ: بَلَى وَ رَبِّي.

Then he is saying, 'Look!' So he looks and he sees Muhammad<sup>saww</sup>, and Ali<sup>asws</sup>, and the goodly ones from their<sup>asws</sup> Progeny<sup>asws</sup> in the lofty Illiyyees. Then he is saying to him, 'Do you see them<sup>asws</sup>? They are your Masters<sup>asws</sup> and your<sup>asws</sup> Imams<sup>asws</sup>. They<sup>asws</sup>, over there, would be your companions and your comforters. So are you not pleased with them<sup>asws</sup> in exchange from what you are being separated from over here?' So he would be saying, 'Yes, by my Lord<sup>azwj</sup>'.

فَلَيْكَ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ: إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا- تَنْزَلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَ لَا تَحْزَنُوا فَمَا أَمَامَكُمْ مِنَ الْأَهْوَالِ فَقَدْ كُفِّبَتْ مَوَاهِبُهَا وَ لَا تَحْزَنُوا عَلَى مَا تَخْلَفُونَهُ مِنَ الدَّرَارِيِّ وَ الْعِيَالِ [وَ الْأَمْوَالِ]، فَهَذَا الَّذِي شَاهَدْتُمُوهُ فِي الْجَنَانِ بَدَلًا مِنْهُمْ وَ أَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ هَذِهِ مَنَازِلُكُمْ وَ هُوَ لَاءِ سَادَاتِكُمْ وَ أَنَا سُكُمْ وَ جُلَّاسِكُمْ.

So that is what Allah<sup>azwj</sup> Mighty and Majestic Says: Those that are saying, '**Our Lord is Allah<sup>azwj</sup>!**' **Then they are steadfast – the Angels would be descending unto them saying, 'Do not be fearing nor be grieving [41:30]** – for whatever is in front of you from the states, so you would be sufficed (with) these, and do not be grieving upon what you are leaving behind from the offspring and the dependants, and the wealth, for this, which you are witnessing to be in the Gardens, is in exchange from them **and receive glad tidings of the Paradise which you were Promised [41:30]**. These are your dwelling, and they<sup>asws</sup> are your Masters<sup>asws</sup> and your comforters, and your companions'.

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: « يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَ أَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ».

Then Allah<sup>azwj</sup> Mighty and Majestic Said: **O Children of Israel! Recall My Favour which I Bestowed upon you and I had Graced you all in the two worlds (Religion and world) [2:47]**

118 قَالَ الْإِمَامُ ع قَالَ: اذْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ أَنْ بَعَثْتُ مُوسَى وَ هَارُونَ إِلَى أَسْلَافِكُمْ بِالنَّبُوَّةِ، فَهَدَيْتَاهُمْ إِلَى نُبُوَّةِ مُحَمَّدٍ ص وَ وَصِيَّةِ [عَلِي] وَ إِمَامَةِ عَتْرَتِهِ الطَّيِّبِينَ. وَ أَخَذْنَا عَلَيْكُمْ بِذَلِكَ الْعَهْدِ- وَ الْمَوَاقِيقِ الَّتِي إِنْ وَقَيْتُمْ بِهَا كُنْتُمْ مُلُوكًا فِي جَنَّاتِهِ مُسْتَحْقِّينَ لِكِرَامَاتِهِ وَ رِضْوَانِهِ.

**S 118 - The Imam (Hassan Al-Askari<sup>asws</sup>) said: 'He<sup>azwj</sup> Said Recall My Favour which I Bestowed upon you, by Sending Musa<sup>as</sup> and Haroun<sup>as</sup> to your ancestors, with the Prophet-hood. So they<sup>as</sup> guided them to the Prophet-hood of Muhammad<sup>saww</sup> and the successorship of Ali<sup>asws</sup> and the Imamate of the his<sup>saww</sup> goodly family. And We<sup>azwj</sup>**

Took upon you all the Pacts with that and the Covenant - which, if you had fulfilled these, your would have been kings in His<sup>azwj</sup> Gardens, deserving of His<sup>azwj</sup> Prestige and His<sup>azwj</sup> Pleasure.

وَ أَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ هُنَاكَ، أَيَّ فَعَلْتُهُ بِأَسْلَافِكُمْ، فَضَّلْتُهُمْ دِينًا وَ دُنْيَا: أَمَا تَفْضِيلُهُمْ فِي الدِّينِ فَلِقَبُولِهِمْ نُبُوَّةَ مُحَمَّدٍ [وَ وِلَايَةَ عَلِيٍّ] وَ آلِهِمَا الطَّيِّبِينَ.

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

وَ أَمَا تَفْضِيلُهُمْ فِي الدُّنْيَا فَبِأَنَّ ظَلَّلْتُ عَلَيْهِمُ الْعَمَامَ، وَ أَنْزَلْتُ عَلَيْهِمُ الْمَنَّ وَ السَّلْوَى وَ سَقَيْتُهُمْ مِنْ حَجَرٍ مَاءً عَذْبًا، وَ فَالَقْتُ لَهُمُ الْبَحْرَ، فَاتَّجَبْتُهُمْ- وَ أَعْرَقْتُ أَعْدَاءَهُمْ فِرْعَوْنَ وَ قَوْمَهُ، وَ فَضَّلْتُهُمْ بِذَلِكَ [عَلَى] عَالَمِي زَمَانِهِمُ الدِّينِ خَالَفُوا طَرَائِفَهُمْ، وَ حَادُوا عَنْ سَبِيلِهِمْ

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

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ [لَهُمْ]: فَإِذَا كُنْتُ [قَدْ] فَعَلْتُ هَذَا بِأَسْلَافِكُمْ فِي ذَلِكَ الزَّمَانِ لِقَبُولِهِمْ وَ وِلَايَةَ مُحَمَّدٍ وَ آلِهِ، فَبِالْحَرِيِّ أَنْ أُرِيدَكُمْ فَضْلًا فِي هَذَا الزَّمَانِ- إِذَا أَنْتُمْ وَ قِيْتُمْ بِمَا أَخَذْتُمْ مِنَ الْعَهْدِ وَ الْمِيثَاقِ عَلَيَّكُمْ.

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

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ اتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَ لَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَ لَا يُؤْخَذُ مِنْهَا عَدْلٌ وَ لَا هُمْ يُنصَرُونَ {48}

The Allah<sup>azwj</sup> Mighty and Majestic Says: **And fear a Day no soul would be recompensed anything from a soul, nor would intercession be Accepted from it, nor would a compensation be Taken from it, nor would they be helping (each other) [2:48]**

119 ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ اتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا لَا تَنْدَفَعُ عَنْهَا عَذَابًا قَدْ اسْتَحَقَّتْهُ عِنْدَ النَّزْعِ وَ لَا يُقْبَلُ مِنْهَا شَفَاعَةٌ يَشْفَعُ لَهَا بِتَأْخِيرِ الْمَوْتِ عَنْهَا وَ لَا يُؤْخَذُ مِنْهَا عَدْلٌ لَا يُقْبَلُ [مِنْهَا] فِدَاءٌ [بِمَكَانِهِ] مَكَانَهُ يُمَاتُ وَ يَتْرَكَ هُوَ.

**S 119** - Then Allah<sup>azwj</sup> the Mighty and Majestic Says: **[2:48] And fear a Day when one soul shall not avail another in the least** - Will not be able to dispel the punishment which he deserves at the time of death **neither shall intercession on its behalf be Accepted** - Interceding for the delaying the time of his **nor shall any compensation be Taken from it** - No ransom or replacement will be accepted in his place to die, and that he himself should be left alone'.

### بَيَانُ الْأَعْرَافِ، وَ وَقُوفُ الْمَعْصُومِينَ عَلَيْهِ:

## Explanation of Al'araaf (The Heights), and the pausing of the Masumeen<sup>asws</sup> upon it

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

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

فَرَرَى بَعْضَ شِيعَتِنَا فِي تِلْكَ الْعَرَصَاتِ- مِمَّنْ كَانَ مِنْهُمْ مُقْصِرًا فِي بَعْضِ شِدَائِدِهَا- فَنَبَعَثُ عَلَيْهِمْ خِيَارَ شِيعَتِنَا كَسَلْمَانَ وَ الْمُقْدَادِ وَ أَبِي ذَرٍّ وَ عَمَّارَ وَ نَظَائِرَهُمْ فِي الْعَصْرِ الَّذِي يَلِيهِمْ، ثُمَّ فِي كُلِّ عَصْرٍ إِلَى يَوْمِ الْقِيَامَةِ، فَيَنْقُضُونَ عَلَيْهِمْ كَالْبُرَاةِ وَ الصُّفُورِ وَ يَتَنَاوَلُونَهُمْ كَمَا تَتَنَاوَلُ الْبُرَاةُ وَ الصُّفُورُ صَيْدَهَا، فَيُرْفُونَهُمْ إِلَى الْجَنَّةِ رَفًا.

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

وَ إِنَّا لَنَبَعَثُ عَلَى آخَرِينَ مِنْ مُحِبِّينَا- مِنْ خِيَارِ شِيعَتِنَا كَالْحَمَامِ فَيَلْتَقِطُونَهُمْ مِنَ الْعَرَصَاتِ كَمَا يَلْتَقِطُ الطَّيْرُ الْحَبَّ، وَ يَنْقُلُونَهُمْ إِلَى الْجَنَانِ بِحَضْرَتِنَا.

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

وَ سَيُؤْتَى بِالْوَاحِدِ مِنْ مُقْصِرِي شِيعَتِنَا فِي أَعْمَالِهِ، بَعْدَ أَنْ قَدْ حَازَ الْوَلَايَةَ وَ التَّقِيَّةَ وَ حُقُوقَ إِخْوَانِهِ، وَ يَوْقَفُ بِأَزَائِهِ مَا بَيْنَ مِائَةٍ وَ أَكْثَرَ مِنْ ذَلِكَ- إِلَى مِائَةِ أَلْفٍ مِنَ النَّصَابِ فَيُقَالُ لَهُ: هُوَ لَاءٌ فِدَاؤُكَ مِنَ النَّارِ. فَيَدْخُلُ هُوَ لَاءِ الْمُؤْمِنُونَ الْجَنَّةَ، وَ أَوْلِيكَ النَّصَابُ النَّارَ.

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

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

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

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ: «وَأِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ- وَ فِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ»

The Allah<sup>azwj</sup> Mighty and Majestic Says: **And when We Rescued you from Pharaoh's people, who were afflicting you with evil punishments. They were slaughtering your sons and were letting your women live; and during that you were in an enormous Trial from your Lord. [2:49]**

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

S 120 - The Imam (Hassan Al-Askari<sup>asws</sup>) said: 'The Exalted Said: "And recall, O Children of Israel **And when We Rescued you [2:49]** – Rescued your ancestors **from Pharaoh's people** – and there were those who are going closer to him<sup>la</sup>, his<sup>la</sup> nearness, and his<sup>la</sup> religion, and his<sup>la</sup> doctrine **who were afflicting you** – they were punishing you all **with evil punishments** – the intensity of the punishment which they were loading upon you all'.

### [فَضْلُ الصَّلَاةِ عَلَى النَّبِيِّ وَ آلِهِ ص:]

## Merits of the **Salawat** upon the Prophet<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>

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

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

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

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

يُذَبِّحُونَ أَبْنَاءَكُمْ وَ ذَلِكَ لَمَّا قِيلَ لِفِرْعَوْنَ: أَنَّهُ يُؤَلَّدُ فِي بَنِي إِسْرَائِيلَ مَوْلُودٌ يَكُونُ عَلَى يَدِهِ هَلَاكُكَ، وَ زَوَالُ مُلْكِكَ. فَأَمَرَ بِذَبْحِ  
أَبْنَائِهِمْ،

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

فَكَانَتْ الْوَأَحِدَةُ [مِنْهُنَّ] تُصَانِعُ الْفَوَائِلَ عَنْ نَفْسِهَا- لِئَلَّا يَنِمَّ عَلَيْهَا [وَ يَنِمَّ] حَمْلُهَا، ثُمَّ تُلْقِي وَ لَدَهَا فِي صَحْرَاءَ، أَوْ غَارِ جَبَلٍ، أَوْ مَكَانٍ غَامِضٍ وَ تَقُولُ عَلَيْهِ عَشْرَ مَرَّاتٍ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ، فَيَقْبِضُ اللَّهُ [لَهُ] مَلَكًا يَرَبِّيهِ، وَ يُدِرُّ مِنْ إِبْصَعٍ لَهُ لَبَنًا يَصُصُّهُ، وَ مِنْ إِبْصَعٍ طَعَامًا [لِلْبَنِي] يَتَغَذَّاهُ إِلَى أَنْ نَشَأَ بَنُو إِسْرَائِيلَ وَ كَانَ مِنْ سَلِيمٍ مِنْهُمْ وَ نَشَأَ أَكْثَرَ مِمَّنْ قُتِلَ.

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

وَ يَسْتَحْيُونَ نِسَاءَكُمْ يُفْقِرْنَ عَنْهُمْ وَ يَتَّخِذُونَهُنَّ إِمَاءً، فَضَجُّوا إِلَى مُوسَى وَ قَالُوا: يَفْتَرِ عُونَ بَنَاتِنَا وَ أَحْوَاتِنَا.

**And were letting your women live** – They were letting them remain and were taking them as maids. So they were vociferous to Musa<sup>as</sup> and they said: ‘Our daughter and our sisters are languishing!’

فَأَمَرَ اللَّهُ تِلْكَ الْبَنَاتِ كُلَّمَا رَابِهْنَ رَبِّبٌ مِنْ ذَلِكَ- صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ فَكَانَ اللَّهُ يَرُدُّ عَنْهُنَّ أَوْلِيَاءَ الرِّجَالِ، إِمَّا بِشُغْلٍ أَوْ مَرَضٍ أَوْ زَمَانَةٍ أَوْ لُطْفٍ مِنْ أَلطَافِهِ فَلَمْ يَفْتَرِشْ مِنْهُنَّ امْرَأَةً، بَلْ دَفَعَ اللَّهُ عَرَّ وَ جَلَّ ذَلِكَ عَنْهُنَّ- بِصَلَاتِهِنَّ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ.

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

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

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

قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا بَنِي إِسْرَائِيلَ اذْكُرُوا إِذْ كَانَ الْبَلَاءُ يُصْرَفُ عَنْ أَسْلَافِكُمْ- وَ يَخِفُّ بِالصَّلَاةِ عَلَيَّ مُحَمَّدٌ وَ آلِهِ الطَّيِّبِينَ، أَمَا تَعْلَمُونَ أَنَّكُمْ إِذَا شَاهَدْتُمُوهُ، وَ آمَنْتُمْ بِهِ كَانَتْ النِّعْمَةُ عَلَيْكُمْ أَكْثَرَ [وَ أَفْضَلَ] وَ فَضْلُ اللَّهِ عَلَيْكُمْ [أَكْثَرَ] وَ أَجْزَلَ.

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

قَوْلُهُ عَزَّ وَجَلَّ وَ إِذْ فَرَقْنَا بَيْنَكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَ أَعْرَفْنَا آلَ فِرْعَوْنَ وَ أَنْتُمْ تَنْظُرُونَ وَ إِذْ وَعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَ أَنْتُمْ ظَالِمُونَ ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ وَ إِذْ آتَيْنَا مُوسَى الْكِتَابَ وَ الْفُرْقَانَ لَعَلَّكُمْ يَهْتَدُونَ

The Words of the Mighty and Majestic **And when We Parted the sea for you, so We Rescued you and We Drowned the People of Pharaoh and you were looking on [2:50] And when We Promised Musa forty nights, then you took the calf from after it and you were unjust. [2:51] Then We Pardoned you from after that so that you might be grateful [2:52] And when We gave Musa the Book and the Furqan so that you might be rightly Guided [2:53]**

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

**S 121** - The Imam (Hassan Al-Askari<sup>asws</sup>) said: ‘Allah<sup>azwj</sup> Mighty and Majestic Said: “And recall, when We<sup>azwj</sup> Made the water of the sea to part, cutting off part of it from the other **so We Rescued you** over there and We<sup>azwj</sup> Drowned Pharaoh<sup>la</sup> and his<sup>la</sup> people **and you were looking on** at them, while they were drowning.

### إِنجَاءُ بَنِي إِسْرَائِيلَ لِأَقْرَابِهِمْ- وَ لآيَةِ مُحَمَّدٍ ص وَ آلِهِ، وَ تَجْدِيدِهَا:

**Rescuing of the Children of Israel (was) due to their acknowledgement of Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, and its renewal**

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

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

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

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

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

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

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

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

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

Then he returned galloping, then said to the Children of Israel, 'O Children of Israel! Obey Musa<sup>as</sup>, for this supplication is nothing except keys to the doors of the Gardens, and locks upon the doors of the Fires, and descended of the sustenance, and a fetcher upon the servants of Allah<sup>azwj</sup> and His<sup>azwj</sup> maids of the Mercy of the Beneficent, the Compeller, the Creator'. But they refused, and said, 'We will not travel except upon the ground'.

فَأَوْحَى اللَّهُ إِلَى مُوسَى: أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ وَ قُلْ: اللَّهُمَّ بَجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ لَمَّا فَلَقْتَهُ. فَفَعَلَ، فَانْفَلَقَ، وَ ظَهَرَتِ الْأَرْضُ إِلَى آخِرِ الْخَلِيجِ. فَقَالَ مُوسَى ع: ادْخُلُوهَا. قَالُوا: الْأَرْضُ وَحَلَّةٌ نَخَافُ أَنْ نَرْسُبَ فِيهَا.

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

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

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

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

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

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

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

فَقَالَ اللَّهُ عَزَّ وَجَلَّ: فَاضْرِبْ كُلَّ طَوْدٍ مِنَ الْمَاءِ بَيْنَ هَذِهِ السَّكِكِ. فَضْرَبَ وَ قَالَ: اللَّهُمَّ بِجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ- لَمَا جَعَلْتَ فِي هَذَا الْمَاءِ طَيِّقَانًا وَاسِعَةً- يَرَى بَعْضُهُمْ بَعْضًا [مِنْهَا]. فَحَدَّثَتْ طَيِّقَانٌ وَاسِعَةً يَرَى بَعْضُهُمْ بَعْضًا [مِنْهَا] ثُمَّ دَخَلُوهَا.

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

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

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

قَالَ اللَّهُ عَزَّ وَجَلَّ لِبَنِي إِسْرَائِيلَ فِي عَهْدِ مُحَمَّدٍ ص: فَإِذَا كَانَ اللَّهُ تَعَالَى فَعَلَ هَذَا كُلَّهُ بِأَسْلَافِكُمْ- لِكِرَامَةِ مُحَمَّدٍ ص، وَ دُعَاءِ مُوسَى، دُعَاءَ تَقَرُّبٍ بِهِمْ [إِلَى اللَّهِ] أ فَلَا تَعُولُونَ أَنْ عَلَيْكُمْ الْإِيمَانُ بِمُحَمَّدٍ وَ آلِهِ إِذْ [قَدْ] سَاهَدْتُمُوهُ الْأَنْ.

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

122 ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ: وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً- ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ.

Then Allah<sup>azwj</sup> Mighty and Majestic Said: ***And when We Promised Musa forty nights, then you took the calf from after it and you were unjust. [2:51]***

قَالَ الْإِمَامُ ع: كَانَ مُوسَىٰ بْنُ عِمْرَانَ ع يَقُولُ لِبنِي إِسْرَائِيلَ: إِذَا فَرَّجَ اللَّهُ عَنْكُمْ وَأَهْلَكَ أَعْدَاءَكُمْ- آتِيكُمْ بِكِتَابٍ مِنْ رَبِّكُمْ، يَشْتَمِلُ عَلَىٰ أَوْامِرِهِ وَنَوَاهِيهِ وَمَوَاعِظِهِ وَعِبْرِهِ وَأَمْثَالِهِ.

**S 122** - The Imam (Hassan Al-Askari<sup>asws</sup>) said: ‘It was so that Musa<sup>as</sup> Bin Imran<sup>as</sup> was saying to the Children of Israel: ‘When Allah<sup>azwj</sup> has Relieves from you and Destroyed your enemies, I<sup>as</sup> shall come to you with a Book from your Lord<sup>azwj</sup> including His<sup>azwj</sup> Commands and His<sup>azwj</sup> Prohibition, and His<sup>azwj</sup> Exhortations, and His<sup>azwj</sup> Lessons, and His<sup>azwj</sup> Examples’.

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

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

فَصَامَ مُوسَىٰ ثَلَاثِينَ يَوْمًا [عِنْدَ أَصْلِ الْجَبَلِ] فَلَمَّا كَانَ فِي آخِرِ الْأَيَّامِ اسْتَاكَ قَبْلَ الْفِطْرِ فَأَوْحَىٰ اللَّهُ عَزَّ وَجَلَّ [إِلَيْهِ] يَا مُوسَىٰ أَمَا عَلِمْتَ أَنَّ خُلُوفَ فَمِ الصَّائِمِ أَطْيَبُ عِنْدِي مِنْ رِيحِ الْمَسْكِ صُمَّ عَشْرًا آخَرَ وَ لَا تَسْتَاكَ عِنْدَ الْإِفْطَارِ. فَفَعَلَ ذَلِكَ مُوسَىٰ ع.

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

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

And Allah<sup>azwj</sup> Mighty and Majestic has Promised that He<sup>azwj</sup> would Give him<sup>as</sup> the Book after forty nights, so He<sup>azwj</sup> Gave it to him<sup>as</sup>. So Al-Samiri came and caused doubts upon the weak ones of the Children of Israel and said: ‘Musa<sup>as</sup> promised you all that he<sup>as</sup> would be returning to you all after forty nights, and these are twenty night and twenty days completing forty. Musa<sup>as</sup> mistook his<sup>as</sup> Lord<sup>azwj</sup>, and your Lord<sup>azwj</sup>

has come to you, intending to show Himself<sup>azwj</sup> to you that He<sup>azwj</sup> is Able upon Calling you all to Himself<sup>azwj</sup>, by Himself<sup>azwj</sup>, and that He<sup>azwj</sup> did not Send Musa<sup>as</sup> for there being a need from Him<sup>azwj</sup> to him<sup>as</sup>.

فَظَهَرَ لَهُمُ الْعِجْلَ الَّذِي كَانَ عَمَلَهُ- فَقَالُوا لَهُ: فَكَيْفَ يَكُونُ الْعِجْلُ إِلَهُنَا قَالَ لَهُمْ: إِنَّمَا هَذَا الْعِجْلُ يُكَلِّمُكُمْ مِنْهُ رَبُّكُمْ- كَمَا كَلَّمَ مُوسَى مِنَ الشَّجَرَةِ فَإِلَهُ فِي الْعِجْلِ- كَمَا كَانَ فِي الشَّجَرَةِ. فَضَلُّوا بِذَلِكَ وَ أَضَلُّوا.

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

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

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

يَا مُوسَى بَنَ عِمْرَانَ مَا خَذَلَ هَؤُلَاءِ بَعِبَادَتِي وَ اتَّخَاذِي إِلَهًا- إِلَّا لِيَتَهَؤُنَهُمْ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ إِلِهِ الطَّيِّبِينَ، وَ جُحُودِهِمْ بِمَوَالِيهِمْ وَ بِنُبُوءَةِ النَّبِيِّ مُحَمَّدٍ وَ وَصِيَّةِ الْوَصِيِّ حَتَّى آدَاهُمْ إِلَى أَنْ اتَّخَذُونِي إِلَهًا.

(The calf said): O Musa<sup>as</sup> Bin Imran<sup>as</sup>! Nothing disgraced them by worshipping me and taking me as a god, except of their complacency (self-satisfaction) with the sending of *Salawat* upon Muhammad<sup>saww</sup> and his<sup>as</sup> goodly Progeny<sup>asws</sup>, and their rejecting of their<sup>asws</sup> Wilayah and the Prophet-hood of the Prophet Muhammad<sup>saww</sup> and the successorship of the successor<sup>asws</sup>, until they were inimical to them<sup>asws</sup> up to their taking me as a god’.

قَالَ اللَّهُ عَزَّ وَ جَلَّ: فَإِذَا كَانَ اللَّهُ تَعَالَى إِنَّمَا خَذَلَ عِبْدَةَ الْعِجْلِ- لِيَتَهَؤُنَهُمْ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ وَصِيَّةِ عَلِيٍّ فَمَا تَخَافُونَ مِنَ الْخِذْلَانِ الْأَكْبَرِ- فِي مُعَانِدَتِكُمْ لِمُحَمَّدٍ وَ عَلِيٍّ وَ قَدْ شَاهَدْتُمُوهُمَا، وَ تَبَيَّنْتُمْ آيَاتِهِمَا وَ دَلَّيْتُمَا

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

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ- لَعَلَّكُمْ تَشْكُرُونَ أَيَّ عَفَوْنَا عَنْ أَوْلِيائِكُمْ عِبَادَتَهُمُ الْعِجْلَ، لَعَلَّكُمْ يَا أَيُّهَا الْكَافِرُونَ فِي عَصْرِ مُحَمَّدٍ مِنْ بَنِي إِسْرَائِيلَ تَشْكُرُونَ تِلْكَ النِّعْمَةَ عَلَى أَسْلَافِكُمْ وَ عَلَيْكُمْ بَعْدَهُمْ.

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

ثُمَّ قَالَ ع: وَ إِنَّمَا عَفَا اللَّهُ عَزَّ وَ جَلَّ عَنْهُمْ- لِأَنَّهُمْ دَعَوْا اللَّهَ بِمُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَ جَدَّدُوا عَلَى أَنفُسِهِمُ الْوَلَايَةَ لِمُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا الطَّيِّبِينَ. فَعَدَدَ ذَلِكَ رَحْمَةً مِنَ اللَّهِ وَ عَفَا عَنْهُمْ.

Then he<sup>asws</sup> said: ‘And rather, Allah<sup>azwj</sup> Mighty and Majestic Pardoned them because they supplicated to Allah<sup>azwj</sup> through Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup>, and they renewed upon their hearts the Wilayah of Muhammad<sup>saww</sup> and Ali<sup>asws</sup> and their<sup>asws</sup> goodly Progeny<sup>asws</sup>. Thus, during that, Allah<sup>azwj</sup> had a Mercy on them and Pardoned (their sins) from them”.

123 ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ إِذْ آتَيْنَا مُوسَى الْكِتَابَ وَ الْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ

**S 123 - Then Allah<sup>azwj</sup> Mighty and Majestic Said: *And when We gave Musa the Book and the Furqan so that you might be rightly Guided [2:53]***

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

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

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

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

قَالَ مُوسَى ع: مَا هُوَ يَا رَبِّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا مُوسَى تَأْخُذُ عَلَى بَنِي إِسْرَائِيلَ: أَنْ مُحَمَّدًا خَيْرُ الْبَشَرِ وَ سَيِّدُ الْمُرْسَلِينَ. وَ أَنْ أَحَاهُ وَ وَصِيَّهُ عَلِيًّا خَيْرُ الْوَصِيِّينَ. وَ أَنْ أَوْلِيَاءَهُ الَّذِينَ يُفِيْمُهُمْ سَادَةُ الْخَلْقِ. وَ أَنْ شَيْعَتَهُ الْمُتَقَاتِبِينَ لَهُ، الْمُسْلِمِينَ لَهُ وَ لِأَوْلَامِرِهِ وَ نَوَاهِيهِ وَ لِخُلُقَاتِهِ، نُجُومُ الْفِرْدَوْسِ الْأَعْلَى وَ مُلُوكُ جَنَاتِ عَدْنِ.

Musa<sup>as</sup> said: ‘What is it (the *Furqan*), O Lord<sup>azwj</sup>! Allah<sup>azwj</sup> Mighty and Majestic Said: “O Musa<sup>as</sup>! Take to the Children of Israel that – Muhammad<sup>saww</sup> is ‘خير البشر وسيد المرسلين’ the best of the people (A *Noor* Sent in the outfit of flesh – the *Bashar*) and the Chief

of the *Mursils*<sup>as</sup>; and that his<sup>saww</sup> brother and his<sup>saww</sup> successor<sup>asws</sup> Ali<sup>asws</sup> is the best of the successors<sup>as</sup>; and that His<sup>azwj</sup> Guardians<sup>asws</sup>, those whom He<sup>azwj</sup> Established, are the chiefs of the people; and that the Shias are the ones obedient to him<sup>saww</sup>, the submitters to him<sup>saww</sup> and to his<sup>saww</sup> orders, and to his<sup>saww</sup> prohibitions, and to his<sup>saww</sup> Caliphs. They<sup>asws</sup> are the lofty stars of Al-Firdows (Paradise), and kings of the Gardens of Eden.

قَالَ: فَأَخَذَ عَلَيْهِمْ مُوسَىٰ عَ دَلِكْ، فَمِنْهُمْ مَنَ اعْتَقَدَهُ حَقًّا، وَ مِنْهُمْ مَنَ أَعْطَاهُ بِلِسَانِهِ دُونَ قَلْبِهِ، فَكَانَ الْمُعْتَقِدُ مِنْهُمْ حَقًّا يَلُوحُ عَلَىٰ جَبِينِهِ نُورٌ مُّبِينٌ وَ مَنَ أَعْطَىٰ بِلِسَانِهِ دُونَ قَلْبِهِ لَيْسَ لَهُ ذَلِكَ النُّورُ.

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

فَذَلِكَ الْفُرْقَانُ الَّذِي أَعْطَاهُ اللَّهُ عَزَّ وَ جَلَّ مُوسَىٰ ع وَ هُوَ فَرَقَ [مَا] بَيْنَ الْمُحَقِّقِينَ وَ الْمُنْطَلِقِينَ.

Thus, that was the Criterion (الْفُرْقَانُ), which Allah<sup>azwj</sup> Mighty and Majestic Gave Musa<sup>as</sup>, and it differentiates (فَرَقَ) what is between the people of the Truth and the people of the falsehood.

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

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

قَوْلُهُ عَزَّ وَ جَلَّ وَ إِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكَ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ فَنَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَابُ الرَّحِيمُ وَ إِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذْنَاكُمُ الصَّاعِقَةَ وَ أَنْتُمْ تَنْظُرُونَ ثُمَّ بَعَثْنَاكُم مِّنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ

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

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

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

124 قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ اذْكُرُوا يَا بَنِي إِسْرَائِيلَ إِذْ قَالَ مُوسَىٰ لِقَوْمِهِ عِبَادَةَ الْعِجْلِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ أَضْرَرْتُمْ بِهَا بِاتِّخَاذِكُمُ الْعِجْلَ إِلَيْهَا فَتُوبُوا إِلَىٰ بَارِيكُمْ الَّذِي بَرَّأكُمْ وَ صَوَّرَكُمْ فَأَقْتُلُوا أَنْفُسَكُمْ بِقَتْلِ بَعْضِكُمْ بَعْضًا، يَقْتُلُ مَنْ لَمْ يَعْْبُدِ الْعِجْلَ مِنْ عِبَادِهِ

**S 124** - The Imam (Hassan Al-Askari<sup>asws</sup>) said: ‘Allah<sup>azwj</sup> Mighty and Majestic Said: “And recall, O Children of Israel, **And when Musa said to his people**, the worshippers of the calf, **O people! You have been unjust to yourselves** - harming yourselves by it **by your taking the calf**, as a god, **therefore repent to your Creator** - Who Created you and Shaped you, **and kill yourselves**, by some of you killing the others - the ones who did not worship the calf to kill the ones who worshipped it.

ذَلِكُمْ خَيْرٌ لَّكُمْ دَلِكُمْ الْقَتْلُ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ مِنْ أَنْ تَعِيشُوا فِي الدُّنْيَا وَ هُوَ لَمْ يَغْفِرْ لَكُمْ، فَيَتِمَّ فِي الْحَيَاةِ الدُّنْيَا حَيَاتِكُمْ وَ يَكُونُ إِلَى النَّارِ مَصِيرُكُمْ، وَ إِذَا قُتِلْتُمْ وَ أَنْتُمْ تَائِبُونَ- جَعَلَ اللَّهُ عَزَّ وَ جَلَّ الْقَتْلَ كَفَّارَتِكُمْ، وَ جَعَلَ الْجَنَّةَ مَنْزِلَتِكُمْ وَ مَقِيلَتِكُمْ.

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

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَتَابَ عَلَيْكُمْ قَبْلَ تَوْبَتِكُمْ، قَبْلَ اسْتِيفَاءِ الْقَتْلِ لِمَجَاعَتِكُمْ وَ قَبْلَ إِيْتَانِهِ عَلَى كَافَتِكُمْ، وَ أَمَهَلَكُمْ لِلتَّوْبَةِ وَ اسْتَبْقَاكُمْ لِلطَّاعَةِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

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

قَالَ: وَ ذَلِكَ أَنَّ مُوسَى ع لَمَّا أَبْطَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَى يَدَيْهِ أَمْرَ الْعِجْلِ، فَأَنْطَقَهُ بِالْخَبْرِ عَنْ تَمُوبِهِ السَّامِرِيِّ، فَأَمَرَ مُوسَى ع أَنْ يَقْتُلَ مَنْ لَمْ يَعْبُدْهُ مِنْ عَبَدِهِ، تَبَرَّأَ أَكْثَرُهُمْ وَ قَالُوا: لَمْ نَعْبُدْهُ.

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

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ لِمُوسَى ع: اِبْرُدْ هَذَا الْعِجْلَ الذَّهَبَ بِالْحَدِيدِ بَرْدًا، ثُمَّ ذَرَّهُ فِي الْبَحْرِ، فَمَنْ شَرِبَ مِنْ مَائِهِ اسْوَدَّتْ شَفَتَاهُ وَ أَنْفُهُ، وَ بَانَ دَنْبُهُ. فَفَعَلَ قَبَانَ الْعَابِدُونَ لِلْعِجْلِ. فَأَمَرَ اللَّهُ اثْنِي عَشَرَ أَلْفًا أَنْ يَخْرُجُوا عَلَى الْبَاقِيْنَ شَاهِرِينَ السُّيُوفَ يَقْتُلُونَهُمْ.

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

وَ نَادَى مُنَادِيهِ: أَلَا لَعَنَ اللَّهُ أَحَدًا أَبْقَاهُمْ بِيَدٍ أَوْ رِجْلٍ، وَ لَعَنَ اللَّهُ مَنْ تَأَمَّلَ الْمَقْتُولَ لَعَلَّهُ تَبَيَّنَتْهُ حَمِيمًا أَوْ قَرِيبًا فَيَتَوَقَّاهُ، وَ يَتَعَدَّاهُ إِلَى الْأَجْنَبِيِّ، فَاسْتَسَلَّمَ الْمَقْتُولُونَ.

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

فَقَالَ الْقَاتِلُونَ: نَحْنُ أَكْثَرُ مُصِيبَةٍ مِنْهُمْ، نَقْتُلُ بِأَيْدِينَا آبَاءَنَا [وَ أُمَّهَاتِنَا] وَ أَبْنَاءَنَا وَ إِخْوَانَنَا وَ قَرَابَاتِنَا، وَ نَحْنُ لَمْ نَعْبُدْ، فَذَّ سَاوَى بَيْنَنَا وَ بَيْنَهُمْ فِي الْمُصِيبَةِ. فَأَوْحَى اللَّهُ تَعَالَى إِلَى مُوسَى: يَا مُوسَى [إِنِّي] إِنَّمَا امْتَحَنْتُهُمْ بِذَلِكَ لِأَنَّهُمْ (مَا اعْتَزَلُوهُمْ لَمَّا عَبَدُوا الْعِجْلَ، وَ لَمْ يَهْجُرُوهُمْ، وَ لَمْ يُعَادُوهُمْ عَلَى ذَلِكَ.

The killing ones said, 'We are in a great difficulty from them. We have to kill with our hands, our own fathers, and our mothers, and our sons, and our brothers, and our relatives, and we did not worship, and there is equality between us and them regarding the difficulties'. So Allah<sup>azwj</sup> the Exalted Revealed unto Musa<sup>as</sup>: "O Musa<sup>as</sup>! I<sup>azwj</sup>, rather am Examining them by that, because they did not withdraw from them due to their worshipping the calf, and did not emigrate from them, and inimical to them upon that.

قُلْ لَهُمْ: مَنْ دَعَا اللَّهَ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، يُسَهِّلُ عَلَيْهِ قَتْلَ الْمُسْتَحِقِّينَ لِلْقَتْلِ بِذُنُوبِهِمْ. فَقَالُوا، فَسَهِّلْ عَلَيْهِمْ [ذَلِكَ]، وَ لَمْ يَجِدُوا لِقَاتِلِهِمْ لَهُمْ أَلَمًا.

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

### [ارْتِفَاعُ الْقَتْلِ عَنْ بَنِي إِسْرَائِيلَ بِتَوْسُّلِهِمْ بِمُحَمَّدٍ وَ آلِهِ:]

**The Lifting of the killing from the Children of Israel by their by their beseeching through Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>**

فَلَمَّا اسْتَحَرَّ الْقَتْلُ فِيهِمْ، وَ هُمْ سِتْمَانَةَ أَلْفٍ إِلَّا اثْنَيْ عَشَرَ أَلْفًا- الَّذِينَ لَمْ يَعْبُدُوا الْعِجْلَ، وَفَقَّ اللَّهُ بَعْضَهُمْ- فَقَالَ لِبَعْضِهِمْ وَ الْقَتْلُ لَمْ يُفِضْ بَعْدَ إِلَيْهِمْ. فَقَالَ: أَوْ لَيْسَ اللَّهُ قَدْ جَعَلَ التَّوَسُّلَ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ- أَمْراً لَا يَخِيبُ مَعَهُ طَلِبَةٌ وَ لَا يُرَدُّ بِهِ مَسْأَلَةٌ وَ هَكَذَا تَوَسَّلَتِ الْأَنْبِيَاءُ وَ الرُّسُلُ، فَمَا لَنَا لَا نَتَوَسَّلُ [بِهِمْ]!

So when the killing intensified among them, and they were six hundred thousand except for twelve thousand who had not worshipped the calf, and Allah<sup>azwj</sup> Inclined one of them, so he said to some of them, and the killing had not yet reached to them, saying, 'Or hasn't Allah<sup>azwj</sup> Made the beseeching by Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup> such a matter than a seeker would not be disappointed with it, nor would his asking be returned to him, and like that is how the Prophets<sup>as</sup> and the Rasools<sup>as</sup> beseeched (before)? So what is the matter with us that we are not beseeching by them<sup>asws</sup>?'

قَالَ: فَاجْتَمِعُوا وَ ضَجُّوا: يَا رَبَّنَا بِجَاهِ مُحَمَّدٍ الْأَكْرَمِ، وَ بِجَاهِ عَلِيِّ الْأَفْضَلِ الْأَعْظَمِ، وَ بِجَاهِ فَاطِمَةَ الْفَضْلَى، وَ بِجَاهِ الْحَسَنِ وَ الْحُسَيْنِ سِبْطِي سَيِّدِ النَّبِيِّينَ، وَ سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ أَجْمَعِينَ، وَ بِجَاهِ الذَّرِّيَّةِ الطَّيِّبِينَ الطَّاهِرِينَ مِنْ آلِ طَهٍ وَ يسَ لَمَّا عَفَرْتَ لَنَا ذُنُوبَنَا، وَ عَفَرْتَ لَنَا هَفَوَاتِنَا، وَ أَرَلْتَ هَذَا الْقَتْلَ عَنَّا.

He<sup>asws</sup> said: ‘So they gathered and raised a clamour, ‘O our Lord<sup>azwj</sup>! By the virtue of Muhammad<sup>saww</sup> the prestigious, and by the virtue of Ali<sup>asws</sup> the superior, the magnificent, and by the virtue of Fatima<sup>asws</sup> the meritorious, and by the virtue of Al Hassan<sup>asws</sup> and Al Husayn<sup>asws</sup>, two grandsons of the Chief of the Prophets<sup>as</sup>, and chief of the youths of the inhabitants of the Paradise in their entirety, and by the virtue of the goodly offspring, the clan from the Progeny<sup>asws</sup> of Taha, and Yaseen (Names of Rasool-Allah<sup>saww</sup>), so when will You<sup>azwj</sup> Forgive our sins for us, and Forgive our lapses for us, and remove this killing from us?’.

فَذَاكَ حِينَ نُودِيَ مُوسَىٰ عَ مِنَ السَّمَاءِ: أَنْ كُفَّ الْقَتْلَ، فَقَدْ سَأَلَنِي بَعْضُهُمْ مَسْأَلَةً وَ أَقْسَمَ عَلَيَّ قَسَمًا، لَوْ أَقْسَمَ بِهِ هُوَ لَأَيُّ الْعَابِدُونَ لِلْعَجَلِ، وَ سَأَلُوا الْعِصْمَةَ لِعَصْمَتِهِمْ حَتَّىٰ لَا يَعْبُدُوهُ. وَ لَوْ أَقْسَمَ عَلَيَّ بِهَا إِبْلِيسُ لَهَدَيْتُهُ. وَ لَوْ أَقْسَمَ بِهَا [عَلَيَّ] نُمْرُودُ [أَوْ] وَ فِرْعَوْنُ لَنَجَّيْتُهُ.

So that is where there was a call for Musa<sup>as</sup> from the sky: ‘Stop the killing, for some of them has asked Me<sup>azwj</sup> such an asking, and I<sup>azwj</sup> have Vowed upon Myself<sup>azwj</sup> with a vow, (even) if they who had been worshipping the calf had asked Me<sup>azwj</sup>, and they had asked for the protection, I<sup>azwj</sup> would have Protected them until they would not have worshipped it (in the first place). And had Iblees<sup>la</sup> vowed upon Me<sup>azwj</sup> by it, I<sup>azwj</sup> would have Granted it to him<sup>la</sup>. and has Nimrod<sup>la</sup> and Pharaoh<sup>la</sup> vowed upon Me<sup>azwj</sup> by it, I<sup>azwj</sup> would have Rescued him<sup>la</sup>’.

فَرَفَعَ عَنْهُمْ الْقَتْلَ، فَجَعَلُوا يَقُولُونَ: يَا حَسْرَتَنَا- أَيَّنَ كُنَّا عَنْ هَذَا الدَّعَاءِ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ- حَتَّىٰ كَانَ اللَّهُ يَقِينًا شَرَّ الْفِتْنَةِ، وَ يَعِصِمُنَا بِأَفْضَلِ الْعِصْمَةِ.

So the killing was Lifted from them, and they went on saying, ‘O our regret! Where were we from this supplication by Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup>, until Allah<sup>azwj</sup> had Prevented from us the evil of the strive, and Protected us with the most superior of the protections?’.

125 ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: «وَ إِذِ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً»

Then Allah<sup>azwj</sup> Mighty and Majestic Said: **And when you said: O Musa! We will never believe in you until we see Allah manifestly, so the thunderbolt seized you and you were looking on [2:55].**

قَالَ: أَسْلَافُكُمْ فَأَخَذَتْكُمُ الصَّاعِقَةُ أَخَذَتْ أَسْلَافَكُمْ [الصَّاعِقَةُ] وَ أَنْتُمْ تَنْظُرُونَ إِلَيْهِمْ ثُمَّ بَعَثْنَا أَسْلَافَكُمْ مِنْ بَعْدِ مَوْتِكُمْ مِنْ بَعْدِ مَوْتِ أَسْلَافِكُمْ لَعَلَّكُمْ تَشْكُرُونَ [الْحَيَاةَ] أَيْ لَعَلَّ أَسْلَافَكُمْ يَشْكُرُونَ الْحَيَاةَ، الَّتِي فِيهَا يُتُوبُونَ وَ يُقْلِعُونَ، وَ إِلَىٰ رَبِّهِمْ يُنِيبُونَ، لَمْ يُدِمْ عَلَيْهِمْ ذَلِكَ الْمَوْتُ فَيَكُونُوا إِلَى النَّارِ مَصِيرُهُمْ، وَ هُمْ فِيهَا خَالِدُونَ.

**S 125** - He (Imam Hassan Al-Askari<sup>asws</sup>) said: ‘You ancestors, **so the thunderbolt seized you**, seizing your ancestors – the thunderbolt - **and you were looking on**, at them. **Then We Resurrected you**, Resurrected you ancestors **from after your death**, from after the death of your ancestors **that you may be grateful** (for) the life. i.e., perhaps your ancestors would be grateful for the life in which they would be repenting and turning back, and being repentant to their Lord<sup>azwj</sup>. That deed did not last upon them, so their destination would have happened to be in the Fire, and they would be in it eternally.

قَالَ [الإمام ع:] وَ ذَلِكَ أَنَّ مُوسَى ع لَمَّا أَرَادَ أَنْ يَأْخُذَ عَلَيْهِمْ عَهْدًا بِالْفِرْقَانِ [فِرْقَان] مَا بَيْنَ الْمُحَقِّقِينَ وَ الْمُبْطِلِينَ لِمُحَمَّدٍ ص بِنُبُوَّتِهِ- وَ لِعَلِّي ع بِإِمَامَتِهِ، وَ لِإِلِيمَةِ الطَّاهِرِينَ بِإِمَامَتِهِمْ، قَالُوا: لَنْ نُؤْمِنَ لَكَ أَنْ هَذَا أَمْرُ رَبِّكَ حَتَّى نَرَى اللَّهَ جَهْرَةً عَيْنَانَا يُخْبِرُنَا بِذَلِكَ. فَأَخَذْنَاهُمُ الصَّاعِقَةَ مُعَايَنَةً- وَ هُمْ يَنْظُرُونَ إِلَى الصَّاعِقَةِ تَنْزِلُ عَلَيْهِمْ.

The Imam (Hassan Al-Askari<sup>asws</sup>) said: ‘And that was because when Musa<sup>as</sup> intended to take the pact upon them, a covenant with the Criterion, differentiating between what is between the ratifiers and the falsifiers to Muhammad<sup>saww</sup> with his<sup>saww</sup> Prophet-hood, and to Ali<sup>asws</sup> with his<sup>asws</sup> Imamate, and to the Pure Imams<sup>asws</sup> with their<sup>asws</sup> Imamate, they said: ‘**We will never believe in you**, that this is a Command of your<sup>as</sup> Lord<sup>azwj</sup> **until we see Allah manifestly**, visually Informing us with that’. So the thunderbolt seized them in view, and they were looking towards the thunderbolt descending upon them”.

وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا مُوسَى إِنِّي أَنَا الْمُكْرَمُ لِأَوْلِيَائِي، الْمُصَدِّقِينَ بِأَصْفِيَائِي وَ لَا أَبَالِي، وَ كَذَلِكَ أَنَا الْمُعَذِّبُ لِأَعْدَائِي، الدَّافِعِينَ حُقُوقَ أَصْفِيَائِي وَ لَا أَبَالِي.

And Allah<sup>azwj</sup> Mighty and Majestic Said: “O Musa<sup>as</sup>! I<sup>azwj</sup> am Honouring to My<sup>azwj</sup> friends, the ratifiers of My<sup>azwj</sup> elites<sup>asws</sup>, and I<sup>azwj</sup> don’t Mind, and similar to that I<sup>azwj</sup> am Wrathful to My<sup>azwj</sup> enemies, the repellers of the rights of My<sup>azwj</sup> elites<sup>asws</sup>, and I<sup>azwj</sup> don’t Mind!”

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

So Musa<sup>as</sup> said to the remaining ones who were not struck by the thunderbolt: ‘What is that you are saying? Are you accepting and acknowledging? O else you would be joining with them (the ones struck by the lightning)’.

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

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

فَإِنْ كَانَتْ كَانَتْ إِنَّمَا أَصَابَتْهُمْ لِرَدِّهِمْ عَلَيْكَ- فِي أَمْرٍ مُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا فَاسْأَلِ اللَّهَ رَبَّكَ بِمُحَمَّدٍ وَ آلِهِ هُوَ لَاءِ الَّذِينَ تَدْعُونَا إِلَيْهِمْ- أَنْ يُحْيِيَ هُوَ لَاءِ الْمُصْعُوقِينَ لِنَسْأَلَهُمْ لِمَاذَا أَصَابَهُمْ [مَا أَصَابَهُمْ].

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

فَدَعَا اللَّهُ عَزَّ وَ جَلَّ بِهِمْ مُوسَى ع، فَأَحْيَاهُمْ اللَّهُ عَزَّ وَ جَلَّ فَقَالَ مُوسَى ع: سَلُوهُمْ لِمَاذَا أَصَابَهُمْ فَسَأَلُوهُمْ،

So, Musa<sup>as</sup> supplicated to Allah<sup>azwj</sup> by them<sup>asws</sup>, and Allah<sup>azwj</sup> Mighty and Majestic Revived them. Musa<sup>as</sup> said: ‘Ask them, for what they were struck?’

فَقَالُوا: يَا بَنِي إِسْرَائِيلَ أَصَابَنَا مَا أَصَابَنَا لِإِبَائِنَا- اعْتِقَادَ إِمَامَةِ عَلِيٍّ بَعْدَ اعْتِقَادِنَا بِنُبُوَّةِ مُحَمَّدٍ ص

So, they asked them, and they said, 'O Children of Israel! It hit us, what hit us, due to our refusal of believing the Imamate of Ali<sup>asws</sup> after our belief in the Prophet-hood of Muhammad<sup>saww</sup>.

لَقَدْ رَأَيْنَا بَعْدَ مَوْتِنَا هَذَا مَمَالِكَ رَبِّنَا مِنْ سَمَاوَاتِهِ وَ حُجْبِهِ- وَ عَرْشِهِ وَ كُرْسِيِّهِ وَ جَنَانِهِ وَ نِيرَانِهِ، فَمَا رَأَيْنَا أَنْفَذَ أَمْرًا فِي جَمِيعِ تِلْكَ الْمَمَالِكِ- وَ أَعْظَمَ سُلْطَانًا مِنْ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ ع،

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

وَ إِنَّا لَمَّا مِتْنَا بِهَذِهِ الصَّاعِقَةِ دُهِبَ بِنَا إِلَى النَّيِّرَانِ. فَنَادَاهُمْ مُحَمَّدٌ وَ عَلِيٌّ ع: كُفُّوا عَنْ هَؤُلَاءِ عَذَابِكُمْ، فَهَؤُلَاءِ يُحْيُونَ بِمَسْأَلَةِ سَائِلٍ [يَسْأَلُ] رَبَّنَا عَزَّ وَ جَلَّ بِنَا وَ بِآلِنَا الطَّيِّبِينَ.

And us, when we died by this thunderbolt, they went with us to the Fires, but Muhammad<sup>asws</sup> and Ali<sup>asws</sup>, may the *Salawat* and the greetings be upon them, called out to them: 'Pause from them, their Punishments, for they would be living (again) by the asking of an asker – asking our<sup>asws</sup> Lord<sup>azwj</sup> Mighty and Majestic, by us<sup>asws</sup> and by our<sup>asws</sup> goodly Progeny<sup>asws</sup>!

وَ ذَلِكَ حِينَ لَمْ يَفْذُقُونَا [بَعْدُ] فِي الْهَآوِيَةِ، وَ أَخْرُونَا إِلَى أَنْ بُعِثْنَا بِدُعَايِكَ يَا مُوسَى بْنِ عِمْرَانَ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ.

And that is when they did not fling us afterwards, into the abyss, and delayed us until we were Resurrected by your<sup>as</sup> supplication, O Musa<sup>as</sup> Bin Imran<sup>as</sup>, by Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup>.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ لِأَهْلِ عَصْرِ مُحَمَّدٍ ص: فَإِذَا كَانَ بِالْأَدْعَاءِ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ نَسَرَ ظُلْمَهُ أَسْلَافِكُمْ الْمَصْعُوقِينَ بِظُلْمِهِمْ- أَمَا يَجِبُ عَلَيْكُمْ أَنْ لَا تَتَعَرَّضُوا لِمِثْلِ مَا هَلَكُوا بِهِ- إِلَى أَنْ أَحْبَاهُمْ اللَّهُ عَزَّ وَ جَلَّ.

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

قَوْلُهُ عَزَّ وَ جَلَّ وَ ظَلَّلْنَا عَلَيْكُمُ الْعَمَامَ وَ أَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَ السَّلْوَى كُلُّوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَ مَا ظَلَمُونَا وَ لَكِنْ كَانُوا أَنْفُسُهُمْ يَظْلِمُونَ

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

126 قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ: «وَ» اذْكُرُوا يَا بَنِي إِسْرَائِيلَ إِذْ ظَلَّلْنَا عَلَيْكُمُ الْعَمَامَ لَمَّا كُنْتُمْ فِي النَّبِيِّ [النَّبِيهِ] بَيْنَكُمْ حَرَّ الشَّمْسِ وَ بَرَدَ الْقَمَرِ.

**S 126** - The Imam (Hassan Al-Askari<sup>asws</sup>) said: ‘Allah<sup>azwj</sup> Mighty and Majestic Said: “And recall, O Children of Israel, when **We Shaded upon you the clouds, [2:57]** - due to what you were in the wilderness, saving you from the heat of the sun and the cold of the moon. **and We Sent down to you manna and quail** – the manna is the truffle which would fall upon their trees, so they were taking it; and the quail is the bobwhite bird, delicious bird of flesh, were being sent to them, and they were catching it.

وَ أَنْزَلْنَا عَلَيْكُمُ الْمَنَّٰ وَ السَّلْوٰى الْمَنَّٰ: التَّرَنُّجِبِيُّنْ كَانَ يَسْقُطُ عَلَى شَجَرِهِمْ فَيَنْتَاقُوْنَهُ وَ السَّلْوٰى: السَّمَائٰى طَيْرٌ، أَطْيَبُ طَيْرٍ لَحْمًا، يَسْتَرْسِلُ لَهُمْ فَيَصْطَادُوْنَهُ.

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

قَالَ اللهُ عَزَّ وَ جَلَّ [لَهُمْ]: كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَ اشْكُرُوا لِعَمَّتِي وَ عَظُمُوا مِنْ عَظْمَتِهِ، وَ وَقَرُّوا مِنْ وَقَرَّتْهُ- مِمَّنْ أَخَذَتْ عَلَيْكُمُ الْعَهْودَ وَ الْمَوَاقِيظَ [لَهُمْ] مُحَمَّدٍ وَ إِلَيْهِ الطَّيِّبِينَ. قَالَ اللهُ عَزَّ وَ جَلَّ: «وَ مَا ظَلَمُونَا» لَمَّا بَدَلُوا، وَ قَالُوا غَيْرَ مَا أَمَرُوا [بِهِ] وَ لَمْ يَفُوا بِمَا عَلَيْهِ غُوْهُدُوا، لِأَنَّ كُفْرَ الْكَافِرِ لَا يَفْدُخُ فِي سُلْطَانِنَا وَ مَمَالِكِنَا، كَمَا أَنَّ إِيْمَانَ الْمُؤْمِنِ لَا يَزِيدُ فِي سُلْطَانِنَا «وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ» يَضُرُّونَ بِهَا بِكُفْرِهِمْ وَ تَبْدِيلِهِمْ.

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

ثُمَّ إِقَالَ ع: قَالَ رَسُولُ اللهِ ص: عِبَادَ اللهِ عَلَيْكُمْ بِاعْتِقَادِ وَ لَا يَبْتِنَا أَهْلَ الْبَيْتِ وَ [أَنْ] لَا تُفَرِّقُوا بَيْنَنَا، وَ أَنْظُرُوا كَيْفَ وَسَّعَ اللهُ عَلَيْكُمْ حَيْثُ أَوْصَحَ لَكُمْ الْحُجَّةَ- لِيَسْهَلَ عَلَيْكُمْ مَعْرِفَةُ الْحَقِّ، ثُمَّ وَسَّعَ لَكُمْ فِي التَّقِيَّةِ لِتَسْلَمُوا مِنْ شُرُورِ الْخَلْقِ، ثُمَّ إِنْ بَدَلْتُمْ وَ غَيَّرْتُمْ- عَرْضَ عَلَيْكُمْ التَّوْبَةَ وَ قَبِلَهَا مِنْكُمْ، فَكُونُوا لِتَعْمَاءِ اللهِ شَاكِرِينَ.

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

قَوْلُهُ عَزَّ وَ جَلَّ وَ إِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَ ادْخُلُوا الْبَابَ سُجَّدًا وَ قُولُوا حِطَّةً نَعْفِرْ لَكُمْ حَطَابَاكُمْ وَ سَنَزَيْدُ الْمُحْسِنِينَ قَبْدَلِ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ وَ إِذِ اسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ كُلُّوا وَ اشْرَبُوا مِنْ رِزْقِ اللهِ وَ لَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ وَ إِذْ قُلْتُمْ يَا مُوسَى لَنْ نَصْبِرَ عَلَى طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَ قِثَائِهَا وَ قَوْمِهَا وَ عَدْسِهَا وَ بَصَلِهَا قَالَ أَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ وَ ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ وَ الْمَسْكَنَةُ وَ بَاؤُ بِعَصَابٍ مِنَ اللهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يُكْفَرُونَ بِآيَاتِ اللهِ

وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ إِنَّ الَّذِينَ آمَنُوا وَ الَّذِينَ هَادُوا وَ النَّصَارَى وَ الصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ عَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

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

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

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

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

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

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

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

**S 127 - The Imam (Hassan Al-Askari<sup>asws</sup>) said: ‘Allah<sup>azwj</sup> Exalted Said: ‘And recall, O Children of Israel **when We said** – to your ancestors, **Enter this town** - and it is Areyha, from the cities of Syria, and that is when they had come out from the wilderness **so eat from it** – from the town, **plentifully wherever you so desire to**, extensive, without fatigue, and without hostility, **and enter the gate** – the gate of the town, **in Sajdah**.**

مَثَلُ اللَّهِ تَعَالَى عَلَى الْبَابِ مِثَالُ مُحَمَّدٍ ص وَ عَلِيٍّ ع وَ أَمْرُهُمْ أَنْ يَسْجُدُوا تَعْظِيمًا لِذَلِكَ الْمَثَالِ، وَ يُجَدِّدُوا عَلَى أَنْفُسِهِمْ بِيَعْتَهُمَا وَ ذَكَرَ مَوَالِيَهُمَا، وَ لِيَذْكُرُوا الْعَهْدَ وَ الْمِيثَاقَ الْمَأْخُودِينَ عَلَيْهِمْ لَهُمَا.

Allah<sup>azwj</sup> the Exalted Placed upon the gate, resemblances of Muhammad<sup>saww</sup> and Ali<sup>asws</sup>, and Commanded them that they should perform Sajdah of reverence to that

resemblance, and they should renew upon themselves the allegiance to them<sup>asws</sup> both, and mention their<sup>asws</sup> Master-ship, and they should remember the pact and the Covenant which were Taken upon them all for them<sup>asws</sup> both.

«وَقُولُوا حِطَّةً» أَي قُولُوا: إِنَّ سُجُودَنَا لِلَّهِ تَعَالَى - تَعْظِيمًا لِمِثَالِ مُحَمَّدٍ وَعَلِيِّ وَاعْتِقَادًا لَوْلَايَتِهِمَا - حِطَّةً لِذُنُوبِنَا وَمَحْوً لِسَيِّئَاتِنَا. قَالَ اللَّهُ عَزَّ وَجَلَّ: «نَعْفِرْ لَكُمْ» [أَي] بِهَذَا الْفِعْلِ «حَطَايَاكُمْ» السَّالِفَةَ، وَ نَزِيلٌ عَنْكُمْ أَاتَمَّكُمْ الْمَاضِيَةَ.

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

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

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

128 قَوْلُهُ عَزَّ وَجَلَّ: «فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ» إِنَّهُمْ لَمْ يَسْجُدُوا كَمَا أُمِرُوا، وَ لَا قَالُوا مَا أُمِرُوا، وَ لَكِنْ دَخَلُوا مُسْتَقْبَلِيهَا بِأَسْمَائِهِمْ وَ قَالُوا: هَطَا سَمَقَانَا - أَي حِطَّةً حَمْرَاءَ نَنْقُوتُهَا أَحَبُّ إِلَيْنَا مِنْ هَذَا الْفِعْلِ وَ هَذَا الْقَوْلِ.

**S 128 - The Words of the Mighty and Majestic But those who were unjust replaced it for a word other than that which had been Said to them** – They were not doing Sajdah as they had been Commanded with, nor were they saying what they had been Commanded to, but they were entering it backwards turning around, and they were saying, 'Hitta Samqana' – i.e., 'Red wheat we are speaking' (meaningless words) – is more beloved to us that this deed and this word (Hitta)".

قَالَ اللَّهُ تَعَالَى: فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُوا غَيْرُوا وَ بَدَّلُوا مَا قِيلَ لَهُمْ، وَ لَمْ يَنْقَادُوا لَوْلَايَةِ مُحَمَّدٍ وَعَلِيِّ وَ آلِهِمَا الطَّيِّبِينَ الطَّاهِرِينَ. رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ يَخْرُجُونَ عَنْ أَمْرِ اللَّهِ وَ طَاعَتِهِ.

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

قَالَ: وَ الرَّجْزُ الَّذِي أَصَابَهُمْ أَنَّهُ مَاتَ مِنْهُمْ بِالطَّاعُونَ - فِي بَعْضِ يَوْمٍ مِائَةً وَ عِشْرُونَ أَلْفًا، وَ هُمْ مِنْ عِلْمِ اللَّهِ تَعَالَى مِنْهُمْ أَنَّهُمْ لَا يُؤْمِنُونَ وَ لَا يُتُوبُونَ، وَ لَمْ يَنْزِلْ هَذَا الرَّجْزُ عَلَى مَنْ عِلْمٌ أَنَّهُ يُتُوبُ، أَوْ يَخْرُجُ مِنْ صَلَاتِهِ ذَرْبَةً طَيِّبَةً تَوْحَدُ اللَّهُ، وَ تُؤْمِنُ بِمُحَمَّدٍ وَ تَعْرِفُ مَوْلَاةَ عَلِيِّ وَ صِيبِهِ وَ أَخِيهِ.

He<sup>asws</sup> said: 'And the torment which struck them, was that there died one hundred and twenty thousand of them due to the plague in part of a day, and they, in the Knowledge of Allah<sup>azwj</sup> the Exalted, were from those that they would not be believing nor would they be repenting. And this torment did not descend upon the ones whom

He<sup>azwj</sup> Knew that they would be repenting, or they would be coming out from his loins, an offspring who would profess the *Tawheed* (Oneness) of Allah<sup>azwj</sup>, and believe in the Muhammad<sup>saww</sup> and acknowledge the Wilayah of Ali<sup>asws</sup>, his<sup>azwj</sup> successor<sup>asws</sup> and his<sup>azwj</sup> brother<sup>asws</sup>.

129 ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ: وَإِذِ اسْتَسْقَى مُوسَى لِقَوْمِهِ قَال: وَ اذْكُرُوا يَا بَنِي إِسْرَائِيلَ إِذِ اسْتَسْقَى مُوسَى لِقَوْمِهِ، طَلَبَ لَهُمُ السُّقْيَا، لَمَّا لَحِقَهُمُ الْعَطْشُ فِي النَّبِيِّ، وَ صَجُّوا بِالْبُكَاءِ إِلَى مُوسَى، وَ قَالُوا: أَهْلَكْنَا الْعَطْشُ.

**S 129 - Then Allah<sup>azwj</sup> Mighty and Majestic Said: *And when Musa prayed for the rain for his people.* He<sup>azwj</sup> Said: “Recall, O Children of Israel, *when Musa prayed for the rain for his people*, seeking for them the quenching, due to the thirst which faced them in the wilderness, and they raised a clamour to Musa<sup>as</sup>, and they said: ‘The thirst is killing us!’.**

فَقَالَ مُوسَى: اللَّهُمَّ بِحَقِّ مُحَمَّدٍ سَيِّدِ الْأَنْبِيَاءِ، وَ بِحَقِّ عَلِيِّ سَيِّدِ الْأَوْصِيَاءِ وَ بِحَقِّ فَاطِمَةَ سَيِّدَةِ النِّسَاءِ، وَ بِحَقِّ الْحَسَنِ سَيِّدِ الْأَوْلِيَاءِ، وَ بِحَقِّ الْحُسَيْنِ سَيِّدِ الشُّهَدَاءِ وَ بِحَقِّ عَنُرَتِهِمْ وَ خُلَفَائِهِمْ سَادَةِ الْأَرْكَانِ- لَمَّا سَقَيْتَ عِبَادَكَ هَؤُلَاءِ.

So Musa<sup>as</sup> said: ‘O Allah<sup>azwj</sup>! By the right of Muhammad<sup>saww</sup>, Chief of the Prophets<sup>as</sup>, and by the right of Ali<sup>asws</sup>, Chief of the successors<sup>as</sup>, and by the right of (Syeda) Fatima<sup>asws</sup>, Chief Tess of the women, and by the right of Al-Hassan<sup>asws</sup>, Chief of the Guardians<sup>asws</sup>, and by the right of Al-Husayn<sup>asws</sup>, Chief of the martyrs, and by the right of their<sup>asws</sup> family, and their<sup>asws</sup> Caliphs<sup>asws</sup>, the Chiefs of the Intelligent ones, Quench them, Your<sup>azwj</sup> servants!’

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ: يَا مُوسَى «اضْرِبْ بِعَصَاكَ الْحَجَرَ». فَضْرَبَهُ بِهَا فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا- فَذُ عِلْمَ كُلِّ أُنَاسٍ كُلِّ قَبِيلَةٍ مِنْ بَنِي أَبِي مِنْ أَوْلَادٍ يَعْقُوبَ مَسْرِيَهُمْ فَلَا يُزَاحِمُ الْأَخْرِيْنَ فِي مَسْرِيَهُمْ.

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

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

Allah<sup>azwj</sup> Mighty and Majestic Said **Eat and drink from the Grace of Allah** – which He<sup>azwj</sup> has Given you all **and do not mischievous in the land, as transgressors** – and do not go about in it and you are corrupting, disobeying”.

قَالَ رَسُولُ اللَّهِ ص: مَنْ [أ] قَامَ عَلَى مَوَالِينَا أَهْلَ النَّبِيِّ سَقَاهُ اللَّهُ تَعَالَى مِنْ مَحَبَّتِهِ كَأْسًا لَا يُبْعُونَ بِهِ بَدَلًا، وَ لَا يُرِيدُونَ سِوَاهُ كَافِيًا وَ لَا كَالِيًا وَ لَا نَاصِرًا.

Rasool-Allah<sup>saww</sup> said: ‘The one who stands upon our<sup>asws</sup> Wilayah of the People<sup>asws</sup> of the Household, Allah<sup>azwj</sup> the Exalted would Quench him from His<sup>azwj</sup> Love, a cup he would not want a replacement of, nor would he be wanting besides Him<sup>azwj</sup>, a suffice, nor a protector, nor a helper.

وَ مَنْ وَطَّنَ نَفْسَهُ عَلَى احْتِمَالِ الْمَكَارِهِ- فِي مَوَالِينَا جَعَلَهُ اللَّهُ يَوْمَ الْقِيَامَةِ فِي عَرَصَاتِهَا بِحَيْثُ يُفْصَرُ كُلُّ مَنْ تَضَمَّنْتَهُ تِلْكَ الْعَرَصَاتِ- أَبْصَارَهُمْ عَمَّا يُشَاهِدُونَ مِنْ دَرَجَاتِهِمْ وَ إِنَّ كُلَّ وَاحِدٍ مِنْهُمْ لِيُحِيطُ بِمَا لَهُ مِنْ دَرَجَاتِهِ، كَإِحَاطَتِهِ فِي الدُّنْيَا (لَمَّا يَلْقَاهُ) بَيْنَ يَدَيْهِ،

And the one who resolves himself upon bearing the abhorrences – in our<sup>asws</sup> Wilayah, Allah<sup>azwj</sup> would Make him to be in the Day of Judgment in the plains by which everyone contained in those plains, their sight would fall short of witnessing from his rank, and even if each one of them as to look around with what he would be with from his (own) rank, just like he used to look around in the world to what he faced in front of him (from his wealth and possessions).

ثُمَّ يُقَالُ لَهُ: وَطُنْتَ نَفْسَكَ عَلَىٰ اخْتِمَالِ الْمَكَارِهِ- فِي مَوْلَاةِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ فَقَدْ جَعَلَ اللَّهُ إِلَيْكَ- وَ مَكَانَكَ مِنْ تَخْلِيصِ كُلِّ مَنْ نُحِبُّ تَخْلِيصَهُ- مِنْ أَهْلِ الشَّدَائِدِ فِي هَذِهِ الْعَرَصَاتِ.

Then it would be said to him, ‘You resolved yourself upon bearing the abhorrences – being in our<sup>asws</sup> Wilayah of Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup>, so Allah<sup>azwj</sup> has Made it to be for you and Enabled you from finishing off every one you love to finish him off – from the people in difficulties in these plains’.

فَيَمُدُّ بَصَرَهُ، فَيَحِيطُ بِهِمْ، ثُمَّ يَنْتَقِدُ مَنْ أَحْسَنَ إِلَيْهِ أَوْ بَرَّهُ فِي الدُّنْيَا بِقَوْلٍ أَوْ فِعْلٍ- أَوْ رَدِّ غِيْبَةٍ أَوْ حُسْنِ مَحْضَرٍ أَوْ إِرْفَاقٍ، فَيَنْتَقِدُهُ مِنْ بَيْنِهِمْ- كَمَا يَنْتَقِدُ الدَّرْهَمُ الصَّحِيحُ مِنَ الْمَكْسُورِ.

So he would extend his sight and he would look around with it. Then he would scrutinize the one who was good to him, or was righteous to him in the world, either by word or deed – or repelled his backbiting (by someone), or goodly presentation, or kindness, so he would scrutinize from between them – just as one scrutinises the Dirhams, the correct from the broken (fake) ones.

ثُمَّ يُقَالُ لَهُ: اجْعَلْ هَؤُلَاءِ فِي الْجَنَّةِ حَيْثُ شِئْتَ. فَيُنزِلُهُمْ جَنَّاتِ رَبِّنَا.

Then it would be said to him, ‘Make these ones to be in the Paradise wherever you so desire to’. So he would lodge them in the Gardens of our<sup>asws</sup> Lord<sup>azwj</sup>.

ثُمَّ يُقَالُ لَهُ: وَ قَدْ جَعَلْنَا لَكَ، وَ مَكَانَكَ مِنْ إِقَاءِ مَنْ تُرِيدُ فِي بَارِ جَهَنَّمَ. فَيَرَاهُمْ فَيَحِيطُ بِهِمْ، وَ يَنْتَقِدُهُمْ مِنْ بَيْنِهِمْ- كَمَا يَنْتَقِدُ الدِّيْنَارَ مِنَ الْفَرَاصَةِ. ثُمَّ يُقَالُ لَهُ: صَيِّرْهُمْ مِنَ النَّيِّرَانِ إِلَىٰ حَيْثُ شِئْتَ. فَيَصِيرُهُمْ حَيْثُ يَشَاءُ مِنْ مَضَائِقِ النَّارِ.

Then it would be said to him, ‘And it has been Made to be for you, and enabled for you from throwing the ones you want into the Fire of Hell’. So he would see them and scrutinise them from between them – just as one scrutinises the Dinar from the scrap. Then it would be said to him, ‘Make them to be in the Fires wherever you so desire to’. So he would place them wherever he so desires from the constrictions of the Fire.

فَقَالَ اللَّهُ تَعَالَىٰ لِبَنِي إِسْرَائِيلَ الْمُؤْجُودِينَ فِي عَصْرِ مُحَمَّدٍ ص: فَإِذَا كَانَ أَسْلَافُكُمْ إِنَّمَا دُعُوا إِلَىٰ مَوْلَاةِ مُحَمَّدٍ وَ آلِهِ فَأَنْتُمْ [الآن] لَمَّا شَاهَدْتُمُوهُمْ- فَقَدْ وَصَلْتُمْ إِلَىٰ الْعَرَضِ وَ الْمَطْلَبِ الْأَفْضَلِ- إِلَىٰ مَوْلَاةِ مُحَمَّدٍ وَ آلِهِ،

So Allah<sup>azwj</sup> the Exalted Said to the Children of Israel, the ones existing in the era of Muhammad<sup>saww</sup>: “So when it was such that your ancestors were invited to the Wilayah of Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, so you today, due to what you have witnessed – so have come to the purpose and the superior need – to the Wilayah of Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>”.

فَقَرَّبُوا إِلَى اللَّهِ عَزَّ وَ جَلَّ بِالنَّقَرِ بِإِلْتِنَانِنَا وَ لَا تَنْفَرُوا مِنْ سَخَطِهِ، وَ لَا تَتَّبَعُوا مِنْ رَحْمَتِهِ بِالْأَزْوَارِ عَنَّا.

Therefore, draw yourselves closer to Allah<sup>azwj</sup> Mighty and Majestic with the nearness to us<sup>asws</sup> and do not draw closer to His<sup>azwj</sup> Wrath, nor be distant from His<sup>azwj</sup> Mercy by the delinquency from us<sup>asws</sup>.

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

**S 130** - Then Allah<sup>azwj</sup> Mighty and Majestic Said: **And when you said: O Musa! We can never be patient upon one food** – And recall when your ancestors said, ‘We can never be patient upon one food – the ‘manna and salva’, and it is inevitable for us to mix (something else) with it. **Therefore, supplicate for us to your Lord to bring forth for us out of what the earth grows, of its herbs, and its cucumbers, and its garlic, and its lentils, and its onions.** Musa<sup>as</sup> said: ‘**Will you be replacing by that which is worse, for that which is better?** – He<sup>as</sup> meant - ‘Are you calling for the lowly to happen to be for you in replacement from the superior?’

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

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

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ: وَ ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ الْجَزِيئَةُ أُخْرُوا بِهَا عِنْدَ رَبِّهِمْ وَ عِنْدَ مُؤْمِنِي عِبَادِهِ، «وَ الْمَسْكَنَةُ» هِيَ الْفَقْرُ وَ الذَّلَّةُ «وَ بَأْوُ بَعْضٍ مِنَ اللَّهِ» اِحْتَمَلُوا الْعُضْبَ وَ اللَّعْنَةَ مِنَ اللَّهِ «ذَلِكَ بِأَنَّهُمْ كَانُوا» بِذَلِكَ الَّذِي لِحَقِّهِمْ مِنَ الذَّلَّةِ وَ الْمَسْكَنَةِ وَ اِحْتَمَلُوهُ مِنْ عُضْبِ اللَّهِ، ذَلِكَ بِأَنَّهُمْ كَانُوا «يَكْفُرُونَ بِآيَاتِ اللَّهِ» قَبْلَ أَنْ تُضْرَبَ عَلَيْهِمْ هَذِهِ الذَّلَّةُ وَ الْمَسْكَنَةُ

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

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

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

131 ثُمَّ قَالَ رَسُولُ اللَّهِ صَ لَا فَلا تَفْعَلُوا كَمَا فَعَلَتْ بَنُو إِسْرَائِيلَ، وَ لَا تَسْخَطُوا نِعَمَ اللَّهِ، وَ لَا تَقْتَرِحُوا عَلَى اللَّهِ تَعَالَى، وَ إِذَا ابْتُلِيَ أَحَدُكُمْ فِي رِزْقِهِ أَوْ مَعِيشَتِهِ بِمَا لَا يُحِبُّ، فَلا يَحْدُسْ شَيْئًا يَسْأَلُهُ- لَعَلَّ فِي ذَلِكَ حَتْفَهُ وَ هَلَاكَهُ،

**S 131** – Then Rasool-Allah<sup>saww</sup> said: ‘Indeed! So do not be doing like what the Children of Israel did, and not be displeased with the Bounties of Allah<sup>azwj</sup>, and not be suggesting upon Allah<sup>azwj</sup> the Exalted. And whenever one of you is Tested regarding his sustenance, or his life with what he does not like, so ones should not have suspicious thoughts about anything, questioning Him<sup>azwj</sup> – perhaps in that would be death and destruction.

وَ لَكُنْ لِيُقَلِّ. «اللَّهُمَّ بِجَاهِ مُحَمَّدٍ وَ إِلِهِ الطَّيِّبِينَ- إِنْ كَانَ مَا كَرِهْتَهُ مِنْ أَمْرِي هَذَا خَيْرًا لِي، وَ أَفْضَلَ فِي دِينِي، فَصَبِّرْ نِي عَلَيْهِ، وَ قَوِّنِي عَلَى أَحْتِمَالِهِ، وَ نَسْطِنِي لِلنُّهُوضِ بِثِقَلِ أَعْبَائِهِ وَ إِنْ كَانَ خِلَافَ ذَلِكَ خَيْرًا [لِي] فَجُدْ عَلَيَّ بِهِ، وَ رَضِّنِي بِقَضَائِكَ عَلَى كُلِّ حَالٍ فَالْحَمْدُ». فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ قَدَّرَ اللَّهُ [لَكَ] وَ يَسَّرَ لَكَ مَا هُوَ خَيْرٌ.

But, let him say (instead), ‘O Allah<sup>azwj</sup>! By the virtue of Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup> – if there was in what I dislike from my affairs, this is better for me, and superior regarding my Religion, so Make me come to be upon it, and Strengthen me upon bearing it, and Support me for the weight of its burdens; and if it was so that the opposite of that is better for me, so Make me to be diligent with it and agree with Your<sup>azwj</sup> Ordainment upon every state. For Your<sup>azwj</sup> is the Praise’. So when you say that, Allah<sup>azwj</sup> would Ordain for you and Facilitate for you what is better’.

132 ثُمَّ قَالَ ص يَا عِبَادَ اللَّهِ فَاحْذَرُوا الْإِنْتِهَاكَ فِي الْمَعَاصِي- وَ التَّهَوُّنَ بِهَا فَإِنَّ الْمَعَاصِيَ يَسْتَوْلِي بِهَا الْخُدْلَانُ عَلَى صَاحِبِهَا- حَتَّى يُوقِعَهُ فِيهَا هُوَ أَعْظَمُ مِنْهَا، فَلَا يَزَالُ يَعْصِي وَ يَتَهَوَّنُ وَ يَخْدُلُ- وَ يُوقِعُ فِيهَا هُوَ أَعْظَمُ مِمَّا جَنَى- حَتَّى يُوقِعَهُ فِي رَدِّ وَ لَآئِيَةِ وَصِيِّ رَسُولِ اللَّهِ ص وَ دَفَعِ نُبُوَّةَ نَبِيِّ اللَّهِ، وَ لَا يَزَالُ أَيْضًا بِذَلِكَ حَتَّى يُوقِعَهُ فِي دَفْعِ تَوْحِيدِ اللَّهِ، وَ الْإِلْحَادِ فِي دِينِ اللَّهِ.

**S 132** – Then he<sup>asws</sup> said: ‘O servants of Allah<sup>azwj</sup>! Be cautious of indulging in the (acts of) disobedience – and the complacency with it, for the (acts of) disobedience would seize its perpetrator upon the disgrace – to the extent that he would fall into what is more grievous than it. So he would not cease disobeying and being complacent and failing – and he would fall into what is more grievous than what crime he committed – until he would fall into the rejection of the Wilayah of the successor<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, and repelling the Prophet-hood of the Prophet<sup>saww</sup> of Allah<sup>azwj</sup>; and he would not cease all well with that, until he falls into the repelling the Tawheed of Allah<sup>azwj</sup>, and the atheism in the Religion of Allah<sup>azwj</sup>’.

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

**S 133** - (Imam Hassan Al-Askari<sup>asws</sup> said): ‘Then Allah<sup>azwj</sup> the Exalted Said **Surely those who are believing**, in Allah<sup>azwj</sup> and in what Allah<sup>azwj</sup> Imposed upon them to have the Eman in it, from the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and the goodly ones from his<sup>asws</sup> Progeny<sup>asws</sup>, **and those who became Jews** - meaning the Jews, **and the Christians** - those who are alleging that they are the helpers in the Religion of Allah<sup>azwj</sup>, **and the Sabaeans** – those who are claiming that they are correct to the Religion of Allah<sup>azwj</sup>, and they are liars in their words.

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

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

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

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

وَ نَظَرَ أَمِيرُ الْمُؤْمِنِينَ [عَلِيٍّ] ع إِلَى رَجُلٍ [فَرَأَى] أَثَرَ الْخَوْفِ عَلَيْهِ، فَقَالَ: مَا بَأْكَ قَالَ: إِنِّي أَخَافُ اللَّهَ.

And Amir Al Momineen Ali<sup>asws</sup> look at a man, and he<sup>asws</sup> saw the traces of fear upon him, so he<sup>asws</sup> said: ‘What is the matter with you?’ He said, ‘I am fearing Allah<sup>azwj</sup>’.

قَالَ: يَا عَبْدَ اللَّهِ خَفَ ذُنُوبِكَ، وَ خَفَ عَذَلُ اللَّهِ عَلَيْكَ فِي مَظَالِمِ عِبَادِهِ، وَ أَطْعَهُ فِيمَا كَلَّفَكَ، وَ لَا تَعْصِهِ فِيمَا يُصْلِحُكَ، ثُمَّ لَا تَخَفِ اللَّهَ بَعْدَ ذَلِكَ، فَإِنَّهُ لَا يَطْلِمُ أَحَدًا وَ لَا يُعَذِّبُهُ فَوْقَ اسْتِحْقَاقِهِ أَبَدًا، إِلَّا أَنْ تَخَافَ سُوءَ الْعَاقِبَةِ بِأَنْ تَغَيَّرَ أَوْ تَبَدَّلَ.

He<sup>asws</sup> said: ‘O servant of Allah<sup>azwj</sup>! Fear your sins, and fear the Justice of Allah<sup>azwj</sup> upon you regarding the injustices of His<sup>azwj</sup> servants, and obey Him<sup>azwj</sup> in what He<sup>azwj</sup> has Encumbered you with, and do not disobey Him<sup>azwj</sup> in what He<sup>azwj</sup> Corrects you. Then do not fear Allah<sup>azwj</sup> after that, for He<sup>azwj</sup> neither Wrongs anyone nor does He<sup>azwj</sup> Punish him above his deserving (level), ever, unless if you fear the evil consequences if they change or alter (you).

فَإِنْ أَرَدْتَ أَنْ يُؤْمِنَكَ اللَّهُ سُوءَ الْعَاقِبَةِ، فَاعْلَمْ أَنَّ مَا تَأْتِيهِ مِنْ خَيْرٍ فَيَفْضِلُ اللَّهُ وَ تَوْفِيقِهِ وَ مَا تَأْتِيهِ مِنْ شَرٍّ فَيُؤَمِّهِمَ اللَّهُ، وَ يُنْظِرُهُ إِلَيْكَ، وَ حِلْمِهِ عَنكَ.

So if you want that Allah<sup>azwj</sup> should Secure you from the evil consequences, then know that whatever you come to from the good, so it is by the Grace of Allah<sup>azwj</sup> and His<sup>azwj</sup> Inclining (you for it), and whatever you come to from the evil, so it is by His<sup>azwj</sup> grace period and His<sup>azwj</sup> Respiteing you, and His<sup>azwj</sup> Forbearance from you’.

قَوْلُهُ عَزَّ وَ جَلَّ وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ وَ رَفَعْنَا فَوْقَكُمْ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَ اذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَ رَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ وَ لَقَدْ عَلَّمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَ مَا خَلَفَهَا وَ مَوْعِظَةً لِّلْمُتَّقِينَ

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

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

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

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

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

**S 134** - The Imam (Hassan Al-Askari<sup>asws</sup>) said: ‘Allah<sup>azwj</sup> Mighty and Majestic Said to them (the Children of Israel) – And recall – when **And when We Took a Covenant from you [2:63]**, and your pacts, that you would be performing with whatever is in the Torah and what is in the Furqan (Criterion) which I<sup>azwj</sup> Gave to Musa<sup>as</sup> along with the Book, particularised with the mention of Muhammad<sup>saww</sup> and Ali<sup>asws</sup>, and the goodly from their<sup>asws</sup> Progeny<sup>asws</sup>, that they<sup>asws</sup> are the Chiefs of the people, and the ones standing by the Truth.

وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ أَنْ تَقْرُوا بِهِ، وَ أَنْ تُؤَدُّوهُ إِلَىٰ أَخْلَافِكُمْ، وَ تَأْمُرُوهُمْ أَنْ يُؤَدُّوهُ إِلَىٰ أَخْلَافِهِمْ- إِلَىٰ آخِرِ مَقَرَاتِي فِي الدُّنْيَا، لِيُؤْمِنُنَّ بِمُحَمَّدٍ نَبِيِّ اللَّهِ، وَ يُسَلِّمُنَّ لَهُ مَا يَأْمُرُهُمْ [بِهِ] فِي عِلِّيٍّ وَ لِيَّ اللَّهُ عَنِ اللَّهِ، وَ مَا يُخْبِرُهُمْ بِهِ [عَنْهُ] مِنْ أحوالِ خَلْقَانِهِ بَعْدَهُ- الْفَوَامِينَ بِحَقِّ اللَّهِ، فَأَبَيْتُمْ قَبُولَ ذَلِكَ وَ اسْتَكْبَرْتُمْوهُ.

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

وَ رَفَعْنَا فَوْقَكُمْ الطُّورَ الْجَبَلِ، أَمَرْنَا جِبْرَائِيلَ أَنْ يَقْطَعَ مِنْ «جَبَلِ فِلِسْطِينَ» قِطْعَةً عَلَىٰ قَدْرِ مَعْسَكِرِ أَسْلَافِكُمْ فَرَسَخًا فِي فَرْسَخٍ، فَقَطَعَهَا وَ جَاءَ بِهَا، فَرَفَعَهَا فَوْقَ رُءُوسِهِمْ.

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

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

Musa<sup>as</sup> said to them: ‘Either you take to whatever you are being Commanded with in it, or else this mountain would be thrown upon you’. So they sought refuge to it acceptance unwillingly, except for the one Allah<sup>azwj</sup> Saved from the obstinacy, for he accepted it willingly, by choice. Then, when they had accepted it, they performed Sajdah and covered themselves with the soil; and most of them covered their cheeks

with it, not intending the submission to Allah<sup>azwj</sup>, but they looked at the mountain, whether it would fall or not; and the others performed Sajdah willingly, by choice.

[ثُمَّ قَالَ ع] فَقَالَ رَسُولُ اللَّهِ ص: أَحْمَدُوا اللَّهَ مَعَاشِرَ شَبِيعَتِنَا عَلَى تَوْفِيقِهِ إِيَّاكُمْ، فَإِنَّكُمْ تُعَفَّرُونَ فِي سُجُودِكُمْ- لَا كَمَا عَفَّرَهُ كَفَرَةُ بَنِي إِسْرَائِيلَ، وَ لَكِنَّ كَمَا عَفَّرَهُ خِيَارُهُمْ.

Then he<sup>asws</sup> said: ‘Rasool-Allah<sup>saww</sup> said: ‘Be praising Allah<sup>azwj</sup>, group of our<sup>asws</sup> Shias, upon His<sup>azwj</sup> Inclination Give to you all, so you should be placing your cheeks in the ground during your Sajdahs, not like that done by the disbelievers of the Children of Israel, but just as their good ones had done it (by choice)’.

قَالَ اللَّهُ عَزَّ وَ جَلَّ: خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ مِنْ هَذِهِ الْأَوَامِرِ وَ النَّوَاهِي مِنْ هَذَا الْأَمْرِ الْجَلِيلِ- مِنْ ذِكْرِ مُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا الطَّيِّبِينَ.

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

وَ اذْكُرُوا مَا فِيهِ فِيمَا آتَيْنَاكُمْ، اذْكُرُوا جَزِيلَ ثَوَابِنَا عَلَى قِيَامِكُمْ بِهِ، وَ شَدِيدَ عِقَابِنَا عَلَى إِبَائِكُمْ لَهُ.

**And remember what is in it** – regarding what We<sup>azwj</sup> have Given you, and remember the Our<sup>azwj</sup> abundant Rewards upon your standing by it, and the intensity of Our<sup>azwj</sup> Punishment upon your refusals of it.

أَعْلَاكُمْ تَنْفُونَ لِتَنْفُوا الْمُخَالَفَةَ الْمُوجِبَةَ لِلْعِقَابِ، فَتَسْتَجُفُوا بِذَلِكَ جَزِيلَ الثَّوَابِ.

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

135 قَالَ اللَّهُ عَزَّ وَ جَلَّ [لَهُمْ]: ثُمَّ تَوَلَّيْتُمْ بَعْضِي تَوَلَّى أَسْلَافُكُمْ مِنْ بَعْدِ ذَلِكَ عَنِ الْقِيَامِ بِهِ، وَ الْوَفَاءِ بِمَا عُوْهُدُوا عَلَيْهِ. فَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَ رَحْمَتُهُ يَعْنِي عَلَى أَسْلَافِكُمْ، لَوْ لَا فَضْلُ اللَّهِ عَلَيْهِمْ بِإِمهَالِهِ إِيَّاهُمْ لِلتَّوْبَةِ، وَ إِنْظَارِهِمْ لِمَحْوِ الْخَطِيئَةِ بِالْإِنَابَةِ

**S 135** - Allah<sup>azwj</sup> Mighty and Majestic Said to them: **Then you turned back**– meaning the turning back of your ancestors, **from after that** - from the standing by it and fulfilling with what they had been Covenanted upon. **So had it not been for the Grace of Allah and His Mercy upon you** – meaning upon your ancestors. Had it not been for the Grace of Allah<sup>azwj</sup> upon you with respiting them for the repentance, and Considering them for the deletion of the mistakes with the Conferment.

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

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

وَلَكِنَّا أُمَّهَلْنَاكُمْ لِلتَّوْبَةِ، وَ أَنْظَرْنَاكُمْ لِلْإِنَابَةِ، أَيْ فَعَلْنَا ذَلِكَ بِأَسْلَافِكُمْ قَتَابَ مَنْ تَابَ مِنْهُمْ، فَسَعَدَ، وَ خَرَجَ مِنْ صُلْبِهِ مَنْ قُدِّرَ أَنْ يَخْرُجَ مِنْهُ الدَّرِيُّهُ الطَّيِّبَةُ- الَّتِي تَطْيِبُ فِي الدُّنْيَا [بِاللَّهِ تَعَالَى] مَعِيشَتُهَا، وَ تَشْرَفَ فِي الْآخِرَةِ- بِطَاعَةِ اللَّهِ- مَرْتَبَتُهَا.

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

وَ قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع: أَمَا إِنَّهُمْ لَوْ كَانُوا دَعَوْا اللَّهَ بِمَحْمَدٍ وَ آلِهِ الطَّيِّبِينَ بِصِدْقٍ مِنْ نِيَّاتِهِمْ، وَ صِحَّةِ اعْتِقَادِهِمْ مِنْ قُلُوبِهِمْ أَنْ يَعْصِمَهُمْ- حَتَّى لَا يَعَانِدُوهُ بَعْدَ مُشَاهَدَةِ تِلْكَ الْمُعْجَزَاتِ الْبَاهِرَاتِ، لَفَعَلَ ذَلِكَ بِجُودِهِ وَ كَرَمِهِ. وَ لَكِنَّهُمْ قَصَرُوا، وَ أَتَرُوا الْهَوَى بِنَا وَ مَضُوا مَعَ الْهَوَى فِي طَلَبِ لَذَاتِهِمْ.

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

136 ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ لَقَدْ عَلِمْتُمْ الَّذِينَ اعْتَدُوا مِنْكُمْ فِي السَّبْتِ لَمَّا اصْطَادُوا السُّمُوكَ فِيهِ فُقَلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ مُبْعَدِينَ عَنْ كُلِّ خَيْرٍ

**S 136 - Then the Mighty and Majestic Said: *And you have known those among you who transgressed during the Saturday* – due to their catching fishes during it, so We Said to them: “*Become apes, despised!*” [2:65] - remote from every goodness.**

فَجَعَلْنَاهَا [أَي] جَعَلْنَا تِلْكَ الْمُسَخَّةَ- الَّتِي أَخْرَجْنَاهُمْ وَ لَعَنَّاهُمْ بِهَا نَكَالًا عِقَابًا وَ رَدْعًا لِمَا بَيَّنَّ يَدِيهَا بَيْنَ يَدَيِ الْمُسَخَّةِ مِنْ ذُنُوبِهِمْ- الْمَوْبِقَاتِ الَّتِي اسْتَحَقُّوا بِهَا الْعُقُوبَاتِ وَ مَا خَلَفَهَا لِلْقَوْمِ الَّذِينَ شَاهَدُوهُمْ بَعْدَ مَسْخِهِمْ- يَرْتَدُّعُونَ عَنْ مِثْلِ أَعْمَالِهِمْ لَمَّا شَاهَدُوا مَا حَلَّ بِهِمْ مِنْ عِقَابِنَا وَ مَوْعِظَةَ الْمُتَّقِينَ يَنْعِظُونَ بِهَا، فَيَفَارِقُونَ الْمُخْزِيَاتِ وَ يَعْظُونَ [بِهَا] النَّاسَ، وَ يُحَذِّرُونَهم الْمُرْدِيَاتِ.

**Thus We Made it** – i.e. We<sup>azwj</sup> Made those metamorphosed ones whom We<sup>azwj</sup> Shamed them and Cursed them by it, **to be an example** – a punishment and a deterrence **for those who were in front of them** – in front of the metamorphosed ones, from their grave sins by which they were deserving the punishments, **and those who followed them in posterity** – for the people who had witnessed them after their transformation, that they would be deterred from the likes of their deeds due to what they witnessed, what would have been Released with them from Our<sup>asws</sup> Punishments, **and as an Advice for the fearful [2:66]**– they would be taking a lesson by it, and they would be separating from the disgrace, advising the (other) people by it, and they would be cautioning them to refrain.

### [قِصَّةُ أَصْحَابِ السَّبْتِ:]

## Story of the companions of the Saturday (Sabbath)

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

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

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

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

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

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

وَ كَانُوا فِي الْمَدِينَةِ نَيْفًا وَ ثَمَانِينَ أَلْفًا، فَعَلَ هَذَا مِنْهُمْ سَبْعُونَ أَلْفًا، وَ أَنْكَرَ عَلَيْهِمُ الْبَاقُونَ، كَمَا قَصَّ اللَّهُ تَعَالَى وَ سَنَلَهُمْ عَنِ الْقُرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ الْآيَةِ. وَ ذَلِكَ أَنَّ طَائِفَةً مِنْهُمْ وَعَظَوْهُمْ وَ زَجَرُوهُمْ، وَ مِنْ عَذَابِ اللَّهِ خَوْفُهُمْ، وَ مِنْ أَنْتِقَامِهِ وَ شَدِيدِ بَأْسِهِ حَذْرُهُمْ، فَأَجَابُوهُمْ عَنْ وَعْظِهِمْ لَمْ تَعْظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ بِذُنُوبِهِمْ هَالِكِ الْإِصْطِلَامِ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا

And they were in the city of Naifa, eighty thousand. Seventy thousands of them did this deed, and the remainder denied upon them, just as Allah<sup>azwj</sup> the Exalted has Related their story **And ask them about the town which was present by the sea [7:163]** - the Verse. And that is, a group of them advised them and rebuked them, and scared them from the Punishment of Allah<sup>azwj</sup>, and from His<sup>azwj</sup> Vengeance, and cautioned them of the intensity of its evil. But, they answered them about their advice

**Why are you advising a people whom Allah will be Destroying [7:164] – due to their sins, the uprooting destruction, or Punish them with a severe Punishment? [7:164].**

فَأَجَابُوا الْقَائِلِينَ لَهُمْ هَذَا: مَعذَرَةٌ إِلَى رَبِّكُمْ [هَذَا الْقَوْلُ مِنَّا لَهُمْ مَعذَرَةٌ إِلَى رَبِّكُمْ] إِذْ كَفَلْنَا الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ، فَحَنُّ نَهْيِهِ عَنِ الْمُنْكَرِ- لِيَعْلَمَ رَبُّنَا مُخَالَفَتَنَا لَهُمْ، وَ كَرَاهَتَنَا لِفِعْلِهِمْ.

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

قَالُوا: وَ لَعَلَّهُمْ يَتَّقُونَ وَ نَعِظُهُمْ أَيْضًا- لَعَلَّهُمْ تَتَجَعُّ فِيهِمْ الْمَوَاعِظُ، فَيَتَّقُوا هَذِهِ الْمُؤَبَّقَةَ، وَ يَحْذَرُوا عُقُوبَتَهَا.

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

قَالَ اللَّهُ عَزَّ وَ جَلَّ: فَلَمَّا عَتَوْا حَادُوا وَ أَعْرَضُوا وَ تَكَبَّرُوا عَنْ قَبُولِهِمُ الرِّجَزَ عَنْ مَا نُهُوا عَنْهُ فَلْنَا لَهُمْ كُونُوا قِرْدَةً خَاسِيَيْنَ مُبْعَدِينَ عَنِ الْخَيْرِ، مُقْصَيْنَ.

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

قَالَ فَلَمَّا نَظَرَ الْعَشْرَةَ الْأَلْفِ وَ النَّبْفُ- أَنَّ السَّبْعِينَ أَلْفًا لَا يَقْبَلُونَ مَوَاعِظَهُمْ، وَ لَا يَحْفَلُونَ بِتَخْوِيفِهِمْ إِيَّاهُمْ وَ تَحْذِيرِهِمْ لَهُمْ، اغْتَرَلُوهُمْ إِلَى قَرْيَةٍ أُخْرَى قَرِيبَةٍ مِنْ قَرِيْبَتِهِمْ وَ قَالُوا: نَكْرَهُ أَنْ يَنْزِلَ بِهِمْ عَذَابُ اللَّهِ وَ نَحْنُ فِي خِلَالِهِمْ.

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

فَأَمْسَوْا لَيْلَةً، فَمَسَخَهُمُ اللَّهُ تَعَالَى كُلَّهُمْ قِرْدَةً [خَاسِيَيْنَ]، وَ بَقِيَ بَابُ الْمَدِينَةِ مُغْلَقًا لَا يَخْرُجُ مِنْهُ أَحَدٌ [وَ لَا يَدْخُلُهُ أَحَدٌ]. وَ تَسَامَعَ بِذَلِكَ أَهْلُ الْقَرْيَةِ فَقَصَدُوهُمْ، وَ تَسَنَّمُوا حَيْطَانَ الْبَلَدِ، فَاطَّلَعُوا عَلَيْهِمْ فَإِذَا هُمْ كُلُّهُمْ رِجَالُهُمْ وَ نِسَاؤُهُمْ قِرْدَةً- يَمْوِجُ بَعْضُهُمْ فِي بَعْضٍ- يَعْرِفُ هُوَ لِأَنَّ النَّاطِرُونَ مَعَارِفُهُمْ وَ قَرَابَاتِهِمْ وَ خَطَاءَهُمْ، يَقُولُ الْمُطَّلِعُ لِبَعْضِهِمْ: أَنْتَ فُلَانٌ أَنْتَ فُلَانَةٌ فَتَدْمَعُ عَيْنُهُ، وَ يُومِئُ بِرَأْسِهِ (بِلا، أَوْ نَعَمْ).

So, they left the night before, and Allah<sup>azwj</sup> the Exalted Transformed all of them as apes – despised – and the gate of the city remained locked, no one coming out from it nor anyone entering into it. And the people of the town came to hear about that, so they went over and climbed over the wall of the town, and noticed them, that all of them, their men and their women were apes waving to each other. These onlookers recognised their known ones, and their relatives, and the ones who used to mingle with them. The onlookers said to one of them, ‘Are you so and so? Are you so and so?’ So, his eyes filled up with tears, and he gestured with his head (with ‘yes’, or ‘no’).

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

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