

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ ءَاذَوْا مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ
مِمَّا قَالُوا وَكَانَ عِنْدَ ٱللَّهِ وَجِيهًا ﴿٦٩﴾

Al-Ahzab (The Confederates) 33:69

O You Who Believe!

- Do not become like those who vexed and insulted Moses.
- But Allah cleared him of the (calumnies) they had uttered.
- And he was honourable in Allah's sight.

Commentary

Allamah Taba Tabai (AR)

The verse " *O you who believe! Be not like those who annoyed Musa (Moses) but God cleared him of that which they alleged and he was honorable before God.*"

tells us not to become like the Bani Israel and treat their Messenger in the way the Bani Israel treated the apostles of God by torturing them. The torture here means that it was painful and full of accusations and they needed to be absolved and pure from such accusations. They hurt and pained Hazrat Musa by saying that " The things that are meant for men are not meant for Musa." God absolved Janab Musa of this accusation and we will be discussing this in detail a little later.

A Discussion on Hadith

Al Kafi records a tradition narrated by Muhammad bin Salim that Imam Muhammad Baqir said,

The Lord of the Universe never curses a pious person for he says, " Verily God curses the disbelievers" and has destined the fires of Hell for them, " In which they will always remain without any benefactor or intercessor.

In Tafsir Qummi Abu Baseer has quoted Imam Sadiq as saying,

The Bani Israel used to say that Musa (AS) did not possess the organs that men have. He used to isolate himself when he wanted to have a bath and where no one could observe him. One day he was bathing near the river and had kept his clothes on a boulder. God ordered the boulder to move away from him and it did and so the Bani Israel were able to observe him without clothes and realized that whatever they had been speaking about him was untrue.

God said, *O you who believe! Be not like those who annoy Musa." It is uncertain about how Janab Musa was tortured.*

There are many narrations in this regard and one of them says, that one day Janab Musa and Haroon went on Mount Sinai where Janab Haroon died. The Bani Israel accused Janab Musa of having killed him and God ordered the angels who went and brought the body of Janab Haroon and passed the Bani Israel. The angels then narrated Janab Haroon's death and only then did the Bani Israel realize that he had died a natural death. In the same way God absolved the Messenger through Hazrat Ali and Ibn Abbas.

The second narration is that Hazrat Musa was modest and covered himself. He bathed far from the public eyes. The Bani Israel asked him ' Why do you hide yourself from us?" They said he suffered from skin disease or small pox scars. One day he went to bathe and kept his clothes on a big stone. The stone walked away with his clothes. He ran after it asking for his clothes and the Bani Israel saw him (in his natural state) and found him to own one of the most beautiful physique. So God declared him absolved of the people's accusation. This narration has come from Abu Hurera.

Compiler's word

the first tradition had been narrated in Durre Manshur and has also been narrated by Ibn Abbas and Anas.

In Durre Manthur Ibn Manzar and Ibn Marduia have quoted through Sahil bin Sa'ad Sa'adi who said, " The Messenger never sat on the pulpit until he recited this verse, " O you who believe! Fear God and always speak the truth."

The Compiler's word

Similar hadith have been narrated by Ayesha, abu Musa A'shari and Urwa.

Nahjul Balagha records in this manner,

It is necessary to return the "trusted material", and who is not deserving is shamed. This, because the "trust" was presented to the canopy of the heavens and the spreading earth and on the tallest mountains that have no competition so far as their length and breadth is concerned. If anything could be the recipient of blessings because of their power then it would have been these things. They feared the punishment and due to ignorance, the weakest among all things was negligent about it and mankind is the one that is ignorant and unjust.

Mir Ahmed Ali (AR) and Aqa Mahdi Puya (AR)

Refer to the plot of Qarun to malign Musa in the commentary of Qasas: 80; and refer to the commentary of verses 4, 5, 28 to 32 and 36 and 37 of this surah for annoyance caused to the Holy Prophet when he married his cousin Zaynab daughter of Jahsh.

After Firawn and his people had been drowned in the Nile, Musa delegated the authority to Harun. This caused envy in Qarun towards Musa and Harun. To degrade Musa he employed a woman, bribing her with two purses of gold, and told her to say before public that Musa had committed adultery with her.

Next day when Musa was preaching to the crowd against adultery, Qarun stood up and asked if the same punishment would be against Musa also if he committed the crime? Musa said that it would certainly be, at which Qarun pointed out to the woman and said that the woman alleged that Musa had committed adultery with her. Musa called the woman and asked her to tell the truth. When face to face with Musa the woman divulged the secret plan of Qarun saying that she had been hired by Qarun to lay this false charge against him.

Musa got angry and prayed to Allah to punish Qarun. Allah responded to Musa's prayer and asked Musa to order the earth to swallow Qarun and his fellow disbelievers who were with him.

When the earth had taken up Qarun and his party to their waists they shouted for mercy but Musa did not stop the earth and they were completely swallowed. Allah addressed Musa, at this stage, and said to Musa that Qarun and his men cried for mercy several times but Musa commanded the earth to swallow them completely. *"Had they called Me even once, I would certainly have forgiven them and saved them."*

Here the grief of the Holy Prophet for the disbelievers should be remembered.