

* وَإِذْ أَسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ
 الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَا عَشَرَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ
 مَّشْرَبَهُمْ ۖ كُلُوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ
 مُفْسِدِينَ ﴿٦٠﴾ وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ
 فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا
 وَقَتَائِبِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي
 هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۗ أَهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مِمَّا
 سَأَلْتُمْ ۗ وَضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ وَالْمَسْكَانَةُ وَبَاءُوا بِغَضَبٍ
 مِّنَ اللَّهِ ۗ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ
 النَّبِيَّيْنَ بِغَيْرِ الْحَقِّ ۗ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾

Remember, when Musa (Moses) prayed for water for his people; We said: "Strike the rock with your staff." Thereupon, twelve springs came out of it. Each tribe was assigned its own drinking-place. Then they were commanded: "Eat and drink of what Allah has provided and do not create mischief in the land." Remember, when you said: "O Musa (Moses)! We cannot endure one kind of food; call on your Rabb to give us a variety of food which the earth produces, such as green-herbs, cucumbers, garlic, lentils, and onions." "What?" He asked. Would you exchange the better for the worse? If that's what you want, get down to a city, there you will find what you have asked for. Gradually, they became so degraded that shame and misery were brought upon them and they drew upon themselves the wrath of Allah; this was because they went on rejecting the commandments of Allah and killed

His prophets unjustly, furthermore, it was the consequence of their disobedience and transgression.

یاد کرو، جب موسیٰ نے اپنی قوم کیلئے پانی کی دعا کی تو ہم نے کہا کہ فلاں چٹان پر اپنا عصا مارو۔
چنانچہ اس سے بارہ چشمے پھوٹ نکلے اور ہر قبیلے نے جان لیا کہ کون سی جگہ اس کے پانی لینے کی
ہے۔ (اس وقت یہ ہدایت کر دی گئی تھی کہ) اللہ کا دیا ہوا رزق کھاؤ پیو، اور زمین میں فساد نہ
پھیلاتے پھرو۔ یاد کرو، جب تم نے کہا تھا کہ: اے موسیٰ، ہم ایک ہی طرح کے کھانے پر
صبر نہیں کر سکتے۔ اپنے رب سے دعا کرو کہ ہمارے لئے زمین کے پیداوار، ساگ، ترکاری،
گیہوں، لہسن، پیاز، دال وغیرہ پیدا کرے:- تو موسیٰ نے کہا: "کیا ایک بہتر چیز کے بجائے تم
ادنیٰ درجے کی چیزیں لینا چاہتے ہو؟ اچھا، کسی شہری آبادی میں جا رہو۔ جو کچھ تم مانگتے ہو وہاں
مل جائے گا"۔ آخر کار نوبت یہاں تک پہنچی کہ ذلت و خواری اور پستی و بد حالی ان پر مسلط ہو
گئی اور وہ اللہ کے غضب میں گھیر گئے۔ یہ نتیجہ تھا اس کا کہ وہ اللہ کی آیات سے کفر کرنے لگے
اور پیغمبروں کو نہ حق قتل کرنے لگے۔ یہ نتیجہ تھا ان کی نافرمانیوں کا اور اس بات کا کہ وہ حدود
شرع سے نکل نکل جاتے تھے۔

याद करो, जब मूसा ने अपनी कौम के लिए पानी की दुआ की तो हमने कहा कि फलां चट्टान पर अपना असा मारो | चुनांचे उससे बारह चश्मे फुट निकले और हर कबीले ने जान लिया कि कौन-सी जगह उसके पानी लेने की है | (उस वक़्त यह हिदायत कर दी गई थी कि) अल्लाह का दिया हुआ रिज्क खाओ-पियो, और ज़मीन में फ़साद न फैलाते फ़िरो | याद करो, जब तुमने कहा था कि "ऐ मूसा, हम एक ही तरह के खाने

पर सब्र नहीं कर सकते | अपने रब से दुआ करो कि हमारे लिए ज़मीन की पैदावार, साग, तरकारी, गेहूँ, लहसुन, प्याज़, दाल वगैरह पैदा करे |” तो मूसा ने कहा, “क्या एक बेहतर चीज़ के बजाय तुम अदना दर्जे की चीज़ें लेना चाहते हो? अच्छा, किसी शहरी आबादी में जा रहो | जो कुछ तुम माँगते हो, वहाँ मिल जाएगा |” आखिरकार नौबत यहाँ तक पहुँची कि ज़िल्लत व ख़वारी और पस्ती व बदहाली उनपर मुसल्लत हो गई और वे अल्लाह के ग़ज़ब में घिर गए | यह नतीजा था इसका कि वे अल्लाह की आयात से कुफ़्र करने लगे और पैगम्बरों को नाहक क़त्ल करने लगे | यह नतीजा था उनकी नाफ़रमानियों का और इस बात का कि वे हुदूदे-शरीअत से निकल-निकल जाते थे |

Summary

The miracle of providing water from a rock. Israelites rejected the heavenly food. Israelites disobedience and transgression.

چٹان سے پانی نکالنے کا معجزہ۔ بنی اسرائیل کا آسمانی کھانے کو ٹھکرانا۔ بنی اسرائیل کی نافرمانی اور

سرکشی۔

चट्टान से पानी निकालने का मोज़िज़ा। बनी इसराईल का आसमानी खाने को ठुकराना। बनी इसराईल की नाफ़रमानी और सरकशी।

TAFSIR

R8(1) = S2:60

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ
فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ
مَّشْرَبَهُمْ كُلُوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ
مُفْسِدِينَ ﴿٦٠﴾

Trans: And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff." Then gushed forth therefrom twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allah, and do no evil nor mischief on the (face of the) earth. [Saudi 2:60]

Brief: And, mention, when Moses sought water for his people, for they suffered thirst in the wilderness, We said, ‘Strike with your staff the rock, (the one that ran off with his robe, a light cube-like [rock] about the size of a man’s head, made of marble) and he struck it, and there exploded, there burst and gushed forth, from it twelve fountains, equal to the number of tribes, each people, [each] tribe among them, came to know their drinking-place, which they did not share with any of the others. And We said to them, ‘Eat and drink of that which God has provided, and do not be degenerate in the earth, seeking corruption’ (*mufsidīn* is a circumstantial qualifier emphasising its operator, the subject of the verb [*lā ta ‘thaw*, ‘do not be degenerate’] derived from ‘*athiya*, meaning *afsada*, ‘to corrupt’). [Jalalayn 2:60]

Kalimat:

~~~~~  
وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ = *Wa idhi istasqā Mūsā liqawmihī* = And  
when Moses asked for water for his people

فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ = *Fa qulnā idrib bi ‘aṣāka al-ḥajar* = So We  
said: strike the rock with your staff

فَإِنفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا = *Fa infajarat minhu ithnatā ‘ashrata*  
*‘aynan* = Then twelve springs gushed forth from it

قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ = *Qad ‘alima kullu unāsin mashrabahum* =  
Every group knew its drinking place

كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ = *Kulū washrabū min rizqillāh* = Eat and  
drink from the provision of Allah

وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ = *Wa lā ta ‘thaw fīl-ardi mufsidīn* = And do  
not spread corruption on the earth

**Then twelve springs gushed forth from it:** Here we have a reference to the tribal organization of the Jews, which played a great part in their forty years' march through the Arabian deserts (Num. i and ii) and their subsequent settlement in the land of Canaan (Josh. xiii. and xiv.). The twelve tribes were derived from the sons of Jacob, whose name was changed to Israel (soldier of Allah) after he had wrestled, says Jewish tradition, with Allah (Genesis xxxii. 28). Israel had twelve sons (Gen. xxxv. 22-26), including Levi and Joseph. The descendants of these = twelve sons were the "Children of Israel." Levi's family got the priesthood and the care of the Tabernacle; they were exempted from military duties, for which the census was taken (Num. 1. 47-53), and therefore from the distribution of Land in Canaan (Josh. xiv. 3); they were distributed among all the Tribes,

~~~~~  
and were really a privileged caste and not numbered among the Tribes, Moses and Aaron belonged to the house of Levi. On the other hand Joseph, on account of the high position to which he rose in Egypt as the Pharaoh's minister, was the progenitor of two tribes, one in the name of each of his two sons Ephraim and Manasseh. Thus there were twelve Tribes in all, as Levi was cut out and Joseph represented two tribes. Their having fixed stations and watering places in camp and fixed territorial areas later in the Promised Land prevented confusion and mutual jealousies and is pointed to as an evidence of the Providence of Allah acting through His Prophet Moses. Cf. also vii. 160.

The gushing of twelve springs from a rock evidently refers to a local tradition well known to Jews and Arabs in Al-Mustafa's time. Near Horeb close to Mount Sinai, where the Law was given to Moses, is a huge mass of red granite, twelve feet high and about fifty feet in circumference, where European travellers (e.g., Breydenbach in the 15th Century after Christ) saw abundant springs of water twelve in number (see Sale's notes on this passage). It existed in Al-Mustafa's time and may still exist to the present day. for anything we know to the contrary. The Jewish tradition would be based on Exod. xvii. 6: "Thou shalt smite the rock, and there shall come water out of it that the people may drink."

The story is used as a parable, as is clear from the latter part of the verse. In the desolation and among the rocks of this life people grumble. But they will not be left starving or thirsty of spiritual life. Allah's Messenger can provide abundant spiritual sustenance even from such unpromising things as the hard rocks of life. And all the nations can be grouped round it, each different, yet each in perfect order and discipline. We are to use

~~~~~  
with gratitude all spiritual food and drink provided by Allah, and He sometimes provides from unexpected places. We must restrain ourselves from mischief, pride, and every kind of evil, for our higher life is based on our probation on this very earth. [Saudi n 73]

**R8(2) = S2:61**

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِيهَا وَبَصَلِهَا ۗ قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۚ اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مِمَّا سَأَلْتُمْ ۗ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ ۗ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ۗ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾

**Trans:** And remember ye said: "O Moses! We cannot endure one kind of food (always); so beseech thy Lord for us to produce for us of what the earth groweth,— its pot-herbs, and cucumbers, its garlic, lentils, and onions." He said: "Will ye exchange the better for the worse? Go ye down to any town, and ye shall find what ye want!" They were covered with humiliation and misery: they drew on themselves the wrath of Allah. This because they went on rejecting the signs of Allah and slaying His messengers without just cause. This because they rebelled and went on transgressing. [Saudi 2:61]

**Brief:** And when you said, ‘Moses, we will not endure one sort of food, that is to say, manna and quails; pray to your Lord for

~~~~~  
us, that He may bring forth for us, something, of (*min* here is explicative) what the earth produces — green herbs, cucumbers, garlic, lentils, onions’, he, Moses, said, to them, ‘Would you exchange what is better, more noble, that is, do you substitute this, with what is lowlier?’ (the *hamza* of *a-tastabdilūna* is for rebuke); they thus refused to change their mind and he [Moses] supplicated to God, and He, exalted be He, said, ‘Go down to a city, whichever city it may be; you shall have, there, what you demanded’ of vegetable produce; And abasement, submissiveness, and wretchedness, that is, the signs of poverty on account of their submissiveness and debasement that always accompany them, even if they be rich, in the same way that a coin never changes its mint; were cast upon them, and they incurred, ended up with God’s wrath; that, that is, that affliction and wrath, was because they used to disbelieve the signs of God and slay prophets, such as Zachariah and John, without right, that is, unjustly; that was because they disobeyed, and they were transgressors, overstepping the bounds in disobedience (here the repetition [*dhālik bi-mā ‘aṣaw wa-kānū ya’tadūn*] is for emphasis). [Jalalayn 2:61]

Kalimat:

وَإِذْ قُلْتُمْ يَا مُوسَىٰ = *Wa idh qultum yā Mūsā* = And when you said, O Moses

لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ = *Lan naṣbira ‘alā ṭa‘āmin wāḥid* = We will never be patient with one kind of food

فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ = *Fad‘u lanā rabbaka yukhrij lanā mimmā tunbitul-arḍ* = So call upon your Lord for us to bring forth for us from what the earth produces

~~~~~  
مِنْ بَقْلِيهَا وَقِثْثِهَا وَفُومِهَا وَعَدْسِهَا وَبَصَلِهَا = *Min baqlihā wa qiththā 'ihā wa fūmihā wa 'adasihā wa baṣalihā* = Of its vegetables, cucumbers, garlic, lentils, and onions

قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ = *Qāla atastabdilūna alladhī huwa adnā billadhī huwa khayr* = He said: Do you exchange what is inferior for what is better?

أَهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ = *Ihbiṭū miṣran fa inna lakum mā sa'altum* = Go down to a town, and you will have what you asked for

وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ = *Wa ḍuribat 'alayhimudh-dhillatu wal-maskanah* = And humiliation and poverty were imposed upon them

وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ = *Wa bā'ū bighaḍabin min Allāh* = And they returned laden with anger from Allah

ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ = *Dhālika bi-annahum kānū yakfurūna bi āyātillāh* = That was because they used to disbelieve in the signs of Allah

وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ = *Wa yaqtulūnan-nabiyyīna bighayril-ḥaqq* = And they killed the prophets without right

ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ = *Dhālika bimā 'aṣaw wa kānū ya'tadūn* = That was because they disobeyed and used to transgress

**Go down to a town, for there you will have what you asked for:** The declension of the word Misr in the Arabic text here shows that it is treated as a common noun meaning any town, but

~~~~~  
this is not conclusive, and the reference may be to the Egypt of Pharaoh. The Tanwin expressing indefiniteness may mean "any Egypt", i.e., any country as fertile as Egypt. There is here a subtle reminiscence as well as a severe reproach. The rebellious children of Israel murmured at the sameness of the food they got in the desert. They were evidently hankering after the delicacies of the Egypt which they had left, although they should have known that the only thing certain for them in Egypt was their bondage and harsh treatment. Moses's reproach to them was twofold: (1) Such variety of foods you can get in any town: would you, for their sake, sell your freedom? Is not freedom better than delicate food? (2) In front is the rich Promised Land, which you are reluctant to march to; behind is Egypt, the land of bondage. Which is better? Would you exchange the better for the worse? [Saudi n 74]

That was because they disobeyed and used to transgress:

From here the argument becomes more general. They got the Promised Land. But they continued to rebel against Allah. And their humiliation and misery became a national disaster. They were carried in captivity to Assyria. They were restored under the Persians, but still remained under the Persian yoke, and they were under the yoke of the Greeks, the Romans, and Arabs. They were scattered all over the earth, and have been a wandering people ever since. because they rejected faith, slew Allah's messengers. and went on transgressing.

The slaying of the Prophets begin with the murder of Abel, who was in the ancestry of Israel. The elder sons of Jacob attempted the murder of Joseph when they dropped him into the well, and if he was afterwards rescued by strangers, their blood-guilt was none the less. In later history they attempted to slay Jesus, in as



much as they got the Roman Governor to crucify one in his likeness, and they attempted to take the life of Al-Mustafa.

But the moral goes wider than the Children of Isreal. It applies to all nations and all individuals. If they are stiff-necked, if they set a greater value on perishable goods than on freedom and eternal salvation, if they break the law of Allah and resist His grace, their portion must be humiliation and misery in the spiritual world and probably even on this earth if a long view is taken.

[Saudi n 75]

