

28: Sura Al Qasas

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The Tafsīr of Sūrat Al-Qaṣaṣ (Chapter - 28)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ٣٨٦

وَتُكِنُّ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَمَنْ وَجُودَهُمَا
مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ﴿١﴾ وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ
أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ فَكَلِّبِيهِ فِي الْيَمِّ وَلَا تَخَافِي
وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿٢﴾
فَالْقَطْعُ ۚ أَلْ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ
فِرْعَوْنَ وَهَمَنْ وَجُودَهُمَا كَانُوا خَطِيعِينَ ﴿٣﴾
وَقَالَتْ أُمُّ رَأْسُ فِرْعَوْنَ قُرْتُ عَيْنِي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ
أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٤﴾ وَأَصْبَحَ
قُوَادُّ أُمِّ مُوسَىٰ فَذَرَّهَا كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنَّ
رَبَّنَا عَلَّمَهَا لَتَكُونُ مِنَ الْمُنْهَكِينَ ﴿٥﴾ وَقَالَتْ
لَاخِئْتِهِ ۚ فَصَبِيهُ فَبَصُرَتْ بِهِ عَنْ جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ﴿٦﴾
وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ
عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَصِيبٌ ﴿٧﴾
فَرَدَدْنَاهُ إِلَىٰ أَبِيهِ ۚ كَىٰ تَقَرَّبَ إِلَيْهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ
أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٨﴾

Imām Aḥmad bin Hanbal, may Allāh have mercy on him, recorded that Ma'diykarib said: "We came to 'Abdullāh and asked him to recite to us:

﴿سَمِيعٌ﴾

﴿Ta Sīn Mīm.﴾

the two hundred. He said, 'I do not know it; you should go to someone who learned it from the Messenger of Allāh ﷺ Khabbāb bin Al-Aratt.' So we went to Khabbāb bin Al-Aratt and he recited it to us, may Allāh be pleased with him."^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[1] Aḥmad 1:419. There is a deficiency in the chain of narrators. It also appears to be about Sūrat Ash-Shu'arā' (26) which contains two hundred and twenty-seven Āyāt. However Ibn Kathīr mentions a narration about Ibn Mas'ūd's recitation of the twentieth Āyah of Ash-Shu'arā', indicating that he did know that Sūrah, yet that narration, recorded by Aṭ-Ṭabari and others is, like this one, not authentic. Allāh knows best.

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿طَسَّهٖ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰلَيْهِنَّ اَنۡشَاۡهُنَّ اَنۡتَ اَعۡلَمُ ۝ اِنۡ فِرۡعَوۡنَ عَلٰٓا فِي الْاَرْضِ وَجَعَلَ اَهۡلَهَا شِيۡعًا يَسْتَضِيۡفُ طَآئِفَةً مِّنۡهُمۡ يَذِيۡعُ اِبۡنَآءَهُمۡ وَرَسَتۡحٰى ۝ نِسَآءَهُمۡ اِنَّهٗ كَانَ مِنَ الظَّٰلِمِيۡنَ ۝ وَرِۡدُ اَنْ نَّمۡنَّ عَلَ الَّذِيۡنَ اَسۡتَضٰفُوۡا فِي الْاَرْضِ وَجَعَلۡنَاهُمۡ اٰيَةً وَجَعَلۡنَاهُمُ الْاَوَّلِيۡنَ ۝ وَنُفِڪَ لَہُمۡ فِي الْاَرْضِ وَرَۡى فِرۡعَوۡنَ وَهَمۡنَ وَخَوۡدُہُمَا مِنْہُمۡ مَا كَانُوۡا يَحۡذَرُوۡنَ ۝﴾

﴿1. Ta Sīn Mīm﴾

﴿2. These are the Āyāt of the manifest Book.﴾

﴿3. We recite to you some of the news of Mūsā and Fir'awn in truth, for a people who believe.﴾

﴿4. Verily, Fir'awn exalted himself in the land and made its people Shīya'a, weakening a group among them: killing their sons, and letting their females live. Verily, he was of the mischief-makers.﴾

﴿5. And We wished to do a favor to those who were weak in the land, and to make them rulers and to make them the inheritors,﴾

﴿6. And to establish them in the land, and We let Fir'awn and Hāmān and their armies receive from them that which they feared.﴾

The Story of Mūsā and Fir'awn, and what Allāh intended for Their Peoples

We have already discussed the significance of the separate letters.

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰلَيْهِنَّ اَنۡشَاۡهُنَّ اَنۡتَ اَعۡلَمُ﴾

﴿These are the Āyāt of the manifest Book.﴾

means the Book which is clear and makes plain the true reality of things, and tells us about what happened and what will happen.

﴿نَتْلُوۡا عَلَیْكَ مِنْ نَّبَاۡ مُوسٰی وَفِرۡعَوۡنَ بِالْحَقِّ﴾

﴿We recite to you some of the news of Mūsā and Fir'awn in truth,﴾

This is like the Āyah,

﴿نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ﴾

﴿We relate unto you the best of stories﴾ (12:3).

which means, 'We tell you about things as they really were, as if you are there and are seeing them yourself.' Then Allāh says:

﴿إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ﴾

﴿Verily, Fir'awn exalted himself in the land﴾

means, he was an arrogant oppressor and tyrant.

﴿وَجَعَلَ أَهْلَهَا شِيَعًا﴾

﴿and made its people Shīya'﴾

means, he made them into different classes, each of which he used to do whatever he wanted of the affairs of his state.

﴿بِئْسَ تَصَيفُ طَائِفَةٌ مِّنْهُمْ﴾

﴿weakening a group among them.﴾

This refers to the Children of Israel, who at that time were the best of people, even though this tyrant king overpowered them, using them to do the most menial work and forcing them to hard labor night and day for him and his people. At the same time, he was killing their sons and letting their daughters live, to humiliate them and because he feared that there might appear among them the boy who would be the cause of his destruction and the downfall of his kingdom. So Fir'awn took precautions against that happening, by ordering that all boys born to the Children of Israel should be killed, but this precaution did not protect him against the divine decree, because when the term of Allāh comes, it cannot be delayed, and for each and every matter there is a decree from Allāh. Allāh says:

﴿وَرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ﴾

﴿And We wished to do a favor to those who were weak in the land,﴾ until His saying;

﴿يَحْذَرُونَ﴾

﴿which they feared.﴾ And Allāh did indeed do this to them, as He says:

﴿وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ﴾

﴿And We made the people who were considered weak﴾ until His saying;

﴿يَعْرِشُونَ﴾

﴿they erected﴾ (7:137).

And Allāh said:

﴿كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَءِيلَ﴾

﴿Thus and We caused the Children of Israel to inherit them﴾ (26:59).

Fir'awn hoped that by his strength and power he would be saved from Mūsā, but that did not help him in the slightest. Despite his great power as a king he could not oppose the decree of Allāh, which can never be overcome. On the contrary, Allāh's ruling was carried out, for it had been written and decreed from past eternity that Fir'awn would meet his doom at the hands of Mūsā.

﴿وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ إِذَا فَخِفَتْ عَلَيْهِ فَاتَّقِيهِ ۖ فِي الْيَمِينِ وَلَا تَخَافِي ۖ وَلَا تَحْزَنِي ۚ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ۖ ٧ ۚ قَالَتُ لِقَوْمِهَا ۖ مَا لَهُ فِرْعَوْنُ يَكُونُ لَهُمْ عَدُوًّا وَحَزَنًا ۖ إِنَّ فِرْعَوْنَ وَهَمَزَانِ وَهْمُوهُمْ ۖ كَانُوا خَاطِئِينَ ۚ ٨ ۚ وَقَالَتْ أُمُّ مُوسَىٰ قَدْ رَأَيْتُ عَيْنِي يَوْمَ يَكُونُ لَكَ أَفْعَالُ ۖ لَوْ أَنَّ فِرْعَوْنَ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا ۖ وَهُمْ لَا يَشْعُرُونَ ۚ ٩﴾

﴿7. And We inspired the mother of Mūsā: "Suckle him (Mūsā), but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of the Messengers."﴾

﴿8. Then the household of Fir'awn picked him up, that he might become for them an enemy and a (cause of) grief. Verily, Fir'awn, Hāmān and their armies were sinners.﴾

﴿9. And the wife of Fir'awn said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceived not.﴾

How Mūsā's Mother was inspired and shown what to do

It was mentioned that when Fir'awn killed so many of the

males of the Children of Israel, the Copts were scared that the Children of Israel would die out, and they themselves would have to do the heavy labor that the Children of Israel used to do. So they said to Fir'awn, "If this continues, and their old men die and the young men are killed, their women will not be able to do the work that the men are doing, and we will end up having to do it." So Fir'awn issued orders that the boys should be killed one year, and left alone the following year. Hārūn, peace be upon him, was born in a year when the boys were not killed, and Mūsā was born in a year when the boys were being killed. Fir'awn had people who were entrusted with this task. There were midwives who would go around and check on the women, and if they noticed that any woman was pregnant, they would write her name down. When the time came for her to give birth, no one was allowed to attend her except for Coptic women. If the woman gave birth to a girl, they would leave her alone and go away, but if she gave birth to a boy, the killers would come in with their sharp knives and kill the child, then they would go away; may Allāh curse them.

When the mother of Mūsā became pregnant with him, she did not show any signs of pregnancy as other women did, and none of the midwives noticed. But when she gave birth to a boy, she became very distressed and did not know what to do with him. She was extremely scared for him, because she loved him very much. No one ever saw Mūsā, peace be upon him, but they loved him, and the blessed ones were those who loved him both as a natural feeling and because he was a Prophet. Allāh says:

﴿وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي﴾

﴿And I endued you with love from Me﴾ (20:39).

Mūsā, peace be upon him, in the House of Fir'awn

When Mūsā's mother became so worried and confused, it was inspired into her heart and mind what she should do, as Allāh says:

﴿وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ إِذَا فَخَخَتْ عَلَيْهِ فَكَأَنَّهُ مِنَّا ۚ وَلَا تَحْزَنْ ۚ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ﴾

﴿And We inspired the mother of Mūsā (telling): "Suckle him, but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers."﴾

Her house was on the banks of the Nile, so she took a box and made it into a cradle, and started to nurse her child. When someone came to her that she was afraid of, she would go and put him in that box and put it in the river, and she would tie it with a rope. One day someone that she was afraid of came to the house, so she went and put the child in that box and put it in the river, but she forgot to tie it. The water carried him away, past the house of Fir'awn, where some servant women picked the box up and took it to Fir'awn's wife. They did not know what was inside, and they were afraid that they would be in trouble if they opened it without her. When the box was opened, they saw it was a child with the most beautiful features. Allāh filled her heart with love for him when she saw him; this was because she was blessed and because Allāh wanted to honor her and cause her husband's doom. Allāh says:

﴿فَالْفِطْرَةَ مَا لَ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا﴾

﴿Then the household of Fir'awn picked him up, that he might become for them an enemy and a (cause of) grief.﴾

Allāh says:

﴿إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ﴾

﴿Verily, Fir'awn, Hāmān and their armies were sinners.﴾

﴿وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِّي وَلَكَ﴾

﴿And the wife of Fir'awn said: "A comfort of the eye for me and for you..."﴾

means, when Fir'awn saw him, he wanted to kill him, fearing that he was one of the Children of Israel. But his wife Āsiyah bint Muzāhim came to the child's defence and tried to endear him to Fir'awn, saying,

﴿قُرْتُ عَيْنٍ لِّي وَلَكَ﴾

﴿A comfort of the eye for me and for you.﴾

Fir'awn said: "For you he may be, but not for me. And this was indeed the case: Allāh guided her because of him, and destroyed him at his hands.

﴿عَسَىٰ أَن يَنْفَعَنَا﴾

﴿perhaps he may be of benefit to us.﴾ This is indeed what happened in her case, for Allāh guided her through him and caused her to dwell in Paradise because of him.

﴿أَوْ نَتَّخِذْهُ وَلَدًا﴾

﴿or we may adopt him as a son.﴾ She wanted to take him and adopt him as a son, because she had no children from Fir'awn.

﴿وَهُمْ لَا يَعْلَمُونَ﴾

﴿And they perceived not.﴾ means, they did not know what Allāh planned for them when they picked him up, by His great wisdom and definitive proof.

﴿وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَرِيدًا ۚ إِن كَادَتْ لَتُبْدِيَ بِهِ ۖ لَوْلَا أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُنْذِرِينَ ۚ وَقَالَتْ لِأُخْتِهِ ۖ فُصِّيهِ ۖ بَصُرَتْ بِهِ ۖ عَن جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ۚ وَحَرَمْنَا عَلَيْهِ الْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ۚ فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ ۚ كَذَلِكَ نَقْرَءُ عَلَيْهَا وَأَن تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

﴿10. And the heart of the mother of Mūsā became empty. She was very near to disclose his (case), had We not strengthened her heart, so that she might remain as one of the believers.﴾

﴿11. And she said to his sister: "Follow him." So she watched him from a far place (secretly), while they perceived not.﴾

﴿12. And We had already forbidden foster suckling mothers for him, until she said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?"﴾

﴿13. So We restored him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the promise of Allāh is true. But most of them know not.﴾

The intense Grief of Mūsā's Mother, and how He was returned to Her

Allāh tells us how, when her child was lost in the river, the heart of Mūsā's mother became empty, i.e., she could not think of any matter in this world except Mūsā. This was the view of Ibn 'Abbās, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Abu 'Ubaydah, Ad-Ḍaḥḥāk, Al-Ḥasan Al-Baṣri, Qatādah and others.^[1]

﴿إِنْ كَادَتْ لَتُبْدِيَ بِهِ﴾

﴿She was very near to disclose his (case),﴾

means, because of the intensity of her grief, she almost told people that she had lost a son. She would have disclosed her situation, if Allāh had not given her strength and patience. Allāh says:

﴿لَوْلَا أَنْ رَئَيْنَا عَلَىٰ قُلُوبِهَا إِلْتِكُوكَ مِنَ الْمُؤْمِنِينَ ﴿٥٠﴾ وَقَالَتْ لِأُخْتِهِ قُصِّيبُ﴾

﴿had We not strengthened her heart, so that she might remain as one of the believers. And she said to his sister: "Follow him."﴾

means, she told her daughter, who was older and was of an age to understand things,

﴿قُصِّيبُ﴾

﴿Follow him.﴾ means, follow his traces and look for information about him, try to find out about him around the city. So she went out to do that.

﴿فَبَصَّرَتْ بِهِ عَنْ جُوبٍ﴾

﴿So she watched him from a far place (secretly),﴾

Ibn 'Abbās said, "Off to the side."^[2] Mujāhid said, "It means she looked from afar. Qatādah said: "She started to look at him as if she was not really interested."^[3]

When Mūsā had settled into the house of Fir'awn, after the king's wife had begun to love him and asked Fir'awn not to kill him, they brought to him the wet nurses who were to be

[1] Aṭ-Ṭabari 19:529.

[2] Aṭ-Ṭabari 19:532.

[3] Aṭ-Ṭabari 19:532.

found in their household, and he did not accept any of them, refusing to take milk from them. So they took him out to the marketplace, hoping to find a woman who would be suitable to nurse him. When (his sister) saw him in their arms, she recognized him, but she did not give any indication nor did they suspect her. Allāh says:

﴿وَرَمَيْنَا عَلَيْهِ الْمَرَضِعَ مِنْ قَبْلُ﴾

﴿And We had already forbidden foster suckling mothers for him,﴾

Because of his honored status with Allāh, it was forbidden by divine decree. It was decreed that no one should nurse him except his own mother, and Allāh caused this to be the means reuniting him with his mother so that she could nurse him and feel safe after having felt such fear. When [his sister] saw that they were confused over who should nurse the child,

﴿فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ يَتِيمٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَصِيبٌ﴾

﴿she said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?"﴾

Ibn ‘Abbās said: When she said that, they had some doubts about her, so they seized her and asked her, How do you know these people will be sincere and will care for him?" She said to them, "They will be sincere and will care for him because they want the king to be happy and because they hope for some reward." So they let her go. After what she said, being safe from their harm, they took her to their house and brought the baby to his mother. She gave him her breast and he accepted it, so they rejoiced and sent the glad tidings to the wife of Fir‘awn. She called for Mūsā’s mother, treating her kindly and rewarding her generously. She did not realize that she was his real mother, but she saw that the baby accepted her breast. Then Āsiyah asked her to stay with her and nurse the baby, but she refused, saying, "I have a husband and children, and I cannot stay with you, but if you would like me to nurse him in my own home, I will do that." The wife of Fir‘awn agreed to that, and paid her a regular salary and gave her extra gifts and clothing and treated her kindly. The mother of Mūsā came back with her child, happy that after a time of fear Allāh granted her security, prestige, and ongoing provision.

There was only a short time between the distress and the

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٨٧

الْمَدِينَةِ

وَلَمَّا بَلَغَ أَشُدَّهُ، وَأَسْتَوَىٰ ءَايَتُهُ حُكْمًا وَعِلْمًا وَكَذَٰلِكَ يُجْزَى
 الْمُحْسِنِينَ ﴿١٦﴾ وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا
 فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِن شِيعَةِ هَٰذَا وَمِنَ عَدُوِّهِ
 فَاسْتَفْتَاهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ، فَوَكَرَهُ مُوسَىٰ
 فَقَضَىٰ عَلَيْهِ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ
 ﴿١٧﴾ قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ
 الْغَفُورُ الرَّحِيمُ ﴿١٨﴾ قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَن أَكُونَ
 ظَهِيرًا لِلْمُجْرِمِينَ ﴿١٩﴾ فَاصْبِرْ فِي الْمَدِينَةِ خَافِيًا يَرِيقُ فَإِذَا
 الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِحُهُ، قَالَ لَهُ، مُوسَىٰ إِنَّكَ لَنَوُيُّ
 مُبِينٌ ﴿٢٠﴾ فَلَمَّا أَن أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ
 يَمْوَسَىٰ أَرَأَيْدَ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا
 أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ﴿٢١﴾
 وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْتَعِي قَالَ يَمْوَسَىٰ إِنَّكَ لَأَمْلَأُ
 يَأْتِمُرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ ﴿٢٢﴾
 فَخَرَجَ مِنْهَا خَافِيًا يَرْقُبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٣﴾

him.

way out, a day and night, or thereabouts – and Allāh knows best. Glory be to the One in Whose hands are all things; what He wills happens and what He does not will does not happen. He is the One Who grants those who fear Him, a way out from every worry and distress, Allāh said:

﴿فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَمَا تَفَرَّقَ عَنْهَا﴾

﴿So We restored him to his mother, that her eye might be comforted,﴾ means, by him,

﴿وَلَا تَحْزَنْ﴾

﴿and that she might not grieve,﴾ means, for

﴿وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ﴾

﴿and that she might know that the promise of Allāh is true.﴾

meaning, 'We had promised her to return him to her and to make him one of the Messengers.' When he was returned to her, she realized that he was one of the Messengers, so as she brought him up, she treated him both as a child (with kindness) and as a Messenger (with respect).

﴿وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

﴿But most of them know not.﴾ means, they do not know the wisdom of Allāh in His actions and their good consequences, for which He is to be praised in this world and the Hereafter. For a thing may happen that people do not like, but its consequences

are good, as Allāh says:

﴿وَسَعَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ﴾

﴿and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you﴾ (2:216).

﴿فَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا﴾

﴿it may be that you dislike a thing and Allāh brings through it a great deal of good﴾ (4:19).

﴿وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ مَآئِنَهُ حُكْمًا وَعِلْمًا وَكَذَٰلِكَ يُخَرِّجُ الْمُخْسِيينَ ﴿١٤﴾ وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَةِ وَمَآ مِنْ عَدُوٍّ فَاَسْتَفْتَاهُ الَّذِي مِنْ شِيعِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾ قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَقَفَرَ لَهُ إِنَّهُ هُوَ الْمُتَوَّعُ الرَّجِيمُ ﴿١٦﴾ قَالَ رَبِّ بِمَا أَنفَعْتَ عَلَىٰ قَلْبٍ أَكْرَمْتَ ظَهْرًا لِلْمُجْرِمِينَ ﴿١٧﴾﴾

﴿14. And when he reached maturity, and was complete, We bestowed on him Ḥukm and knowledge. And thus do We reward the doers of good.﴾

﴿15. And he entered the city when its people were unaware: and he found there two men fighting, - one of his party, and the other of his foes. The man of his (own) party asked him for help against his foe, so Mūsā struck him with his fist and he died. He said: "This is of Shayṭān's doing, verily, he is a plain misleading enemy."﴾

﴿16. He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful.﴾

﴿17. He said: "My Lord! For that with which You have favored me, I will nevermore be a helper of the criminals!"﴾

How Mūsā killed a Coptic Man

Having described Mūsā's beginnings, Allāh then tells us that when he reached maturity, and was complete in stature, Allāh gave him Ḥukm and religious knowledge. Mujāhid said that this means prophethood.^[1]

[1] Ad-Durr Al-Manthūr 5:231.

﴿وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ﴾

﴿And thus do We reward the doers of good.﴾

Then Allāh describes how Mūsā reached the status that was decreed for him, that of Prophethood and speaking to Allāh, as a direct consequence of killing the Coptic, which was the reason why he left Egypt and went to Madyan. Allāh says:

﴿وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِنْ أَهْلِهَا﴾

﴿And he entered the city when its people were unaware.﴾

Ibn Jurayj narrated from 'Aṭā' Al-Khurāsāni, from Ibn 'Abbās, "That was between *Maghrib* and *Ishā'*."^[1] Ibn Al-Munkadir narrated from 'Aṭā' bin Yasār from Ibn 'Abbās, "That was in the middle of the day."^[2] This was also the view of Sa'īd bin Jubayr, Ikrimah, As-Suddī and Qatādah.

﴿فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ﴾

﴿and he found there two men fighting,﴾ meaning, hitting one another and struggling with one another.

﴿هَذَا مِنْ شِيعَتِهِ﴾

﴿one of his party,﴾ meaning, an Israelite,

﴿وَهَذَا مِنْ عَدُوِّهِ﴾

﴿and the other of his foes.﴾ meaning, a Coptic.^[3] This was the view of Ibn 'Abbās, Qatādah, As-Suddī and Muḥammad bin Ishāq.^[4] The Israelite man asked Mūsā, peace be upon him, for help, and Mūsā took advantage of the fact that people were not paying attention, so he went to the Coptic man and

﴿فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ﴾

﴿so Mūsā struck him with his fist and he died.﴾

Mujāhid said, "This means he punched him with his fist."^[5]

[1] Aṭ-Ṭabari 19:538.

[2] Aṭ-Ṭabari 19:538.

[3] Aṭ-Ṭabari 19:539.

[4] Aṭ-Ṭabari 19:539, 540.

[5] Aṭ-Ṭabari 19:540.

And then he died.

﴿قَالَ﴾

﴿He said﴾ refers to Mūsā.

﴿هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ﴾ قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ
لَهُ إِنَّكَ هُوَ الْغَفُورُ الرَّحِيمُ﴾ قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ

﴿"This is of Shayṭān's doing, verily, he is a plain misleading enemy." He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful. He said: "My Lord! For that with which You have favored me,﴾

meaning, 'what You have given me of prestige, power and blessings - '

﴿فَلَنْ أَكُونُ ظَهِيرًا﴾

﴿I will nevermore be a helper of the criminals!﴾

'those who disbelieve in You and go against Your commands.'

﴿فَاصْبِرْ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَلَمَّا آلَىٰ انْتَصَرَهُ بِالْأَمِيرِ يُنْصِرُهُمْ قَالَ لَهُ مُوسَىٰ إِنَّكَ
لَمَنْوِيٌّ مُّبِينٌ﴾ فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَمْوَسَّىٰ أَنْ تُفْلِتَنِي كَمَا
فَلَتَنَ نَقَسًا بِالْأَمِيرِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ
الْمُصْلِحِينَ﴾

﴿18. So he became afraid, looking about in the city, when behold, the man who had sought his help the day before, called for his help (again). Mūsā said to him: "Verily, you are a plain misleader!"﴾

﴿19. Then when he decided to seize the man who was an enemy to both of them, the man said: "O Mūsā! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right."﴾

How the Secret of this Killing became known

Allāh tells us that when Mūsā killed that Coptic,

﴿فِي الْمَدِينَةِ خَائِفًا﴾

﴿he became afraid in the city﴾ meaning, of the consequences of his action,

﴿يَنْقِبُ﴾

﴿looking about﴾ means, turning around and watching out, waiting for the consequences of his action to befall him. He went out and about, and saw the man who sought his help the day before, fighting with another Coptic. When Mūsā passed by him, he called for his help again, against this other Coptic. Mūsā said to him:

﴿إِنَّكَ لَنَوِيٌّ مُّبِينٌ﴾

﴿Verily, you are a plain misleader!﴾ meaning, 'you obviously lead people astray and are very evil.' Then Mūsā intended to attack that Coptic, but the Israelite – because of his own cowardice and weakness – thought that Mūsā wanted to hit him because of what he had said, so he said, in self-defence –

﴿يَمْشُونَ أُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ﴾

﴿O Mūsā! Is it your intention to kill me as you killed a man yesterday?﴾

Nobody except him and Mūsā, peace be upon him, knew about it, but when the other Coptic heard this, he took the news to Fir'awn's gate and told him about it. So Fir'awn came to know of it, and he became very angry and resolved to kill Mūsā, so he sent people after him to bring him to him.

﴿وَجَاءَ رَجُلٌ مِنْ أَقْصَا الْمَدِينَةِ يَسْعَى قَالَ يَمْشُونَ بِكَ الْمَلَائِكَةُ يُثَبِّرُونَ بِكَ يُقَتِّلُونَكَ فَاتَّخِذْ إِلَيَّ

لَكَ مِنَ النَّصِيحِينَ ﴿٢٠﴾﴾

﴿20. And there came a man running, from the farthest end of the city. He said: "O Mūsā! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you."﴾

﴿وَجَاءَ رَجُلٌ﴾

﴿And there came a man﴾ He is described as being a man because he had the courage to take a different route, a shorter route than those who were sent after Mūsā, so he reached Mūsā first and said to him: "O Mūsā,

﴿بِكَ الْمَلَائِكَةُ يُثَبِّرُونَ بِكَ﴾

«Verily, the chiefs are taking counsel together about you.»

﴿to kill you, so escape﴾
﴿means, from this land﴾

Truly, I am one of the
good advisers to you.

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421. So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are wrongdoers!"

¶22. And when he went towards Madyan, he said: "It may be that my Lord guides me to the right way." ♣

423. And when he arrived at the water of Madayan, he found there a group of men watering, and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take (their flocks). And our father is

[illegible]

a very old man."﴾

﴿24. So he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!"﴾

Mūsā, peace be upon him, in Madyan, and how He watered the Flocks of the Two Women

When the man told Mūsā about how Fir'awn and his chiefs were conspiring against him, he left Egypt on his own. He was not used to being alone, because before that he had been living a life of luxury and ease, in a position of leadership.

﴿فَرَجَّ مِنْهَا خَائِفًا يَتَرَقَّبُ﴾

﴿So he escaped from there, looking about in a state of fear.﴾
meaning, turning around and watching.

﴿قَالَ رَبِّ إِنِّي مِنَ الْقَوْمِ الظَّالِمِينَ﴾

﴿My Lord! Save me from the people who are wrongdoers!﴾

means, from Fir'awn and his chiefs. It was mentioned that Allāh sent to him an angel riding a horse, who showed him the way. And Allāh knows best.

﴿وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ﴾

﴿And when he went towards (the land of) Madyan,﴾

means, he took a smooth and easy route – and he rejoiced because of that.

﴿قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ﴾

﴿he said: "It may be that my Lord guides me to the right way."﴾

meaning, the most straight route. And Allāh did indeed do that, for He guided him to the straight path in this world and the Hereafter, and caused him to be guided and to guide others.

﴿وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ﴾

﴿And when he arrived at the water (a well) of Madyan,﴾

means, when he reached Madyan and went to drink from its water, for it had a well where shepherds used to water their flocks,

﴿وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْكُوتُ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ﴾

﴿he found there a group of men watering, and besides them he found two women who were keeping back.﴾

means, they were stopping their sheep from drinking with the sheep of those shepherds, lest some harm come to them. When Mūsā, peace be upon him, saw them, he felt sorry for them and took pity on them.

﴿قَالَ مَا خَطْبُكُمَا﴾

﴿He said: "What is the matter with you?"﴾ meaning, 'why do you not water your flocks with these people?'

﴿قَالَا لَا تَسْئَلْهُنَّ حَتَّىٰ يُمْسِرَ الرِّعَاءُ﴾

﴿They said: "We cannot water until the shepherds take..."﴾ meaning, 'we cannot water our flocks until they finish.'

﴿وَأَبُونَا شَيْخٌ كَبِيرٌ﴾

﴿And our father is a very old man.﴾ means, 'this is what has driven us to what you see.'

﴿فَسَقَىٰ لَهُمَا﴾

﴿So he watered (their flocks) for them,﴾

﴿ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾

﴿then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!"﴾

﴿إِلَى الظِّلِّ﴾

﴿to shade,﴾ Ibn 'Abbās, Ibn Mas'ūd and As-Suddī said: "He sat beneath a tree."^[1] 'Aṭā' bin As-Sā'ib said: "When Mūsā said:

﴿رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾

﴿"My Lord! Truly, I am in need of whatever good that You bestow on me!"﴾

the women heard him."^[2]

[1] Aṭ-Ṭabari 19:556.

[2] Aṭ-Ṭabari 19:557.

﴿فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا
فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾ قَالَتْ
إِحْدَاهُمَا بِأَبِيٍّ أَسْتَجِيرُكَ إِنَّكَ خَيْرٌ مِنَّا أَسْتَجَرْتَ الْقَوِيَ الْأَمِينُ ﴿٢٦﴾ قَالَ إِنِّي أُرِيدُ أَنْ
أُكْرِمَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمْنِي حَجَّجَ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ
وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّادِقِينَ ﴿٢٧﴾ قَالَ ذَلِكَ بَيْنِي
وَبَيْنَكَ إِنَّمَا الْأَاجِلِينَ فَضِيتُ فَلَا عُدْوَةَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾﴾

﴿25. Then there came to him one of them, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are wrongdoers."﴾

﴿26. And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy."﴾

﴿27. He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years; but if you complete ten years, it will be (a favor) from you. But I intend not to place you under a difficulty. If Allāh wills, you will find me one of the righteous."﴾

﴿28. He (Mūsā) said: "That (is settled) between me and you: whichever of the two terms I fulfill, there will be no injustice to me, and Allāh is Surety over what we say."﴾

Mūsā, the Father of the Two Women, and His Marriage to One of Them

When the two women came back quickly with the sheep, their father was surprised that they returned so soon. He asked them what had happened, and they told him what Mūsā, peace be upon him, had done. So he sent one of them to call him to meet her father. Allāh says:

﴿فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ﴾

﴿Then there came to him one of them, walking shyly.﴾

meaning, she was walking like a free woman, as it was narrated from the Commander of the faithful, 'Umar, may

Allāh be pleased with him: "She was covering herself from them with the folds of her garment."^[1]

Ibn Abi Ḥātim recorded that 'Amr bin Maymūn said, 'Umar, may Allāh be pleased with him, said: "She came walking shyly, putting her garment over her face. She was not one of those audacious women who come and go as they please."^[2] This chain of narrators is *Ṣaḥīḥ*.

﴿قَالَتْ إِنَّكَ ابْنُ يَدْعُوكَ لِتَجْزِيَنَا أَجْرَ مَا مَقَّيْتَنَا﴾

﴿She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us."﴾

This is an example of good manners: she did not invite him directly lest he have some suspicious thoughts about her. Rather she said: "My father is inviting you so that he may reward you for watering our sheep," i.e., give you some payment for that.

﴿فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ﴾

﴿So when he came to him and narrated the story,﴾

means, he told him about his story and why he had to leave his country.

﴿قَالَ لَا تَخَفْ جَعَلْتُكَ مِنْ قَوْمٍ الظَّالِمِينَ﴾

﴿he said: "Fear you not. You have escaped from the people who are wrongdoers."﴾

He was saying: 'calm down and relax, for you have left their kingdom and they have no authority in our land.' So he said:

﴿جَعَلْتُكَ مِنْ قَوْمٍ الظَّالِمِينَ﴾

﴿You have escaped from the people who are wrongdoers.﴾

﴿قَالَتْ إِحْدَاهُمَا يَأْبَىٰ اسْتَجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ﴾

﴿And said one of them: "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy."﴾

One of the two daughters of the man said this, and it was said that she was the one who had walked behind Mūsā, peace be upon him. She said to her father:

﴿يَأْبَىٰ اسْتَجِرْهُ﴾

[1] Aṭ-Ṭabari 19:558.

[2] Aṭ-Ṭabari 19:559.

«O my father! Hire him!» as a shepherd to look after the sheep. 'Umar, Ibn 'Abbās, Shurayḥ Al-Qāḍī, Abu Mālik, Qatādah, Muḥammad bin Iṣḥāq and others said: "When she said:

﴿إِنِّ خَيْرَ مَنْ أَسْتَجِرَّتْ الْقَوْمُ الْأَمِينُ﴾

«Verily, the best of men for you to hire is the strong, the trustworthy.»

her father said to her, 'What do you know about that?' She said to him, 'He lifted a rock which could only be lifted by ten men, and when I came back with him, I walked ahead of him, but he said to me, walk behind me, and if I get confused about the route, throw a pebble so that I will know which way to go.'^[1] 'Abdullāh (Ibn Mas'ūd) said, "The people who had the most discernment were three: Abu Bakr's intuition about 'Umar; the companion of Yūsuf when he said, 'Make his stay comfortable'; and the companion of Mūsā, when she said:

﴿يَأْتِي أَسْتَجِرُّهُ إِنِّ خَيْرَ مَنْ أَسْتَجِرَّتْ الْقَوْمُ الْأَمِينُ﴾

«O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy.»^[2]

﴿إِنِّي أُرِيدُ أَنْ أَكْمَلَكَ لِحْدَى ابْنَتَيْ هَتَيْنِ﴾

«I intend to wed one of these two daughters of mine to you,»

means, this old man asked him to take care of his flocks, then he would marry one of his two daughters to him.

﴿عَلَى أَنْ تَأْجُرَنِي ثَمَنِي حِمَجٍ فَإِنْ أَتَمَمْتَ عَشْرًا فَوْنٌ عِنْدَكَ﴾

«on condition that you serve me for eight years; but if you complete ten years, it will be (a favor) from you.»

meaning, 'on the condition that you tend my flocks for eight years, and if you want to give me two extra years, that is up to you, but if you do not want to, then eight years is enough.'

﴿وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي إِِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ﴾

«But I intend not to place you under a difficulty. If Allāh wills, you will find me one of the righteous.»

means, 'I do not want to put pressure on you or cause you

[1] At-Ṭabari 19:562-564.

[2] Ibn Abi Shaybah 14:574.

any inconvenience or argue with you.'

Ibn Abi Ḥātim recorded that 'Ali bin Rabāḥ Al-Lakhmi said, "I heard 'Utbah bin An-Naḍar As-Sulami, the Companion of the Messenger of Allāh ﷺ narrating that the Messenger of Allāh ﷺ said:

«إِنَّ مُوسَى عَلَيْهِ السَّلَامُ أَجَرَ نَفْسَهُ بِعَقَّةٍ فَرَجَوْهُ وَطَعَمَهُ بِطَنِيهِ»

«Mūsā, peace be upon him, hired himself out for the purpose of keeping chaste and to feed himself.»^[1]

And Allāh tells us about Mūsā, peace be upon him:

﴿قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَةَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ﴾

«He said: "That (is settled) between me and you: whichever of the two terms I fulfill, there will be no injustice to me, and Allāh is Surety over what we say."»

Mūsā said to his father-in-law, "The matter is as you say. You have hired me for eight years, and if I complete ten years, that is my choice, but if I do the lesser amount, I will still have fulfilled the covenant and met the conditions." So he said:

﴿أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَةَ عَلَيَّ﴾

«whichever of the two terms I fulfill, there will be no injustice to me,»

meaning, 'there will be no blame on me. The complete term is permissible but it is still regarded as something extra.' This is like the Āyah,

﴿فَمَنْ سَعَىٰ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَمَّرَ فَلَا إِثْمَ عَلَيْهِ﴾

«But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him» (2:203).

And the Messenger of Allāh ﷺ said to Hamzah bin 'Amr Al-Aslami, may Allāh be pleased with him, who used to fast a great deal and who asked him about fasting while traveling:

[1] Al-Bazzār 1495. This Ḥadīth has two different chains of narration. That of Al-Bazzār is very weak, that of Ibn Abi Ḥātim has a minor deficiency and is also technically weak. Some Ḥadīth scholars would consider it a valid witness.

سُورَةُ الْاَنْعَامِ

٣٨٩

الْبَقْعَةُ

﴿فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿١٦﴾ فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمْشِيَ إِلَىٰ آتِ أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿١٧﴾ وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تُهَنِّئُ كَانَتْهَا حَآئٌ وَلَىٰ مُدْبِرًا وَلَرَّ يَعْقُبُ يَمْشِي أَقْبَلَ وَلَا تَخَفْ إِنَّكَ مِنَ الْآمِنِينَ ﴿١٨﴾ أَسْأَلُكَ بِكَ فِي جِسْمِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سَوَرٍ وَأَضْمُمُ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذُنُوبُكَ بُرْهَانٌ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ ﴿١٩﴾ قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ ﴿٢٠﴾ وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿٢١﴾ قَالَ سَنُنْشِئُ عُصْدَكَ بِأَخِيكَ وَجَنَعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْشَأُوا مِنْ أَتْبَعَكُمَا الْفَالِقُونَ ﴿٢٢﴾

«إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَأَفْطِرْ»

«If you wish, then fast, and if you wish, do not fast.»^[1]

even though it is better to fast, according to the evidence of other reports. And there is evidence which indicates that Mūsā, peace be upon him, fulfilled the longer of the two terms.

Al-Bukhārī recorded that Saʿīd bin Jubayr said: "A Jew from the people of Hīrah asked me; 'Which of the two terms did Mūsā fulfill?' I said, 'I do not know until I go to the scholar of the

Arabs and ask him.' So I went to Ibn 'Abbās, may Allāh be pleased with him, and asked him. He said: 'He fulfilled the longer and better of them, for when a Messenger of Allāh said he would do a thing, he did it.'" This is how it was recorded by Al-Bukhārī.^[2]

﴿فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿١٦﴾ فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمْشِيَ إِلَىٰ آتِ أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿١٧﴾ وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تُهَنِّئُ كَانَتْهَا حَآئٌ وَلَىٰ مُدْبِرًا وَلَرَّ يَعْقُبُ

[1] Al-Bukhārī no. 1943.

[2] See volume six, the Tafsir of Sūrah Ṭa Ha (20:11-16).

يَمْشَوْ أَفْجَلًا وَلَا تَخَفْ إِنَّكَ مِنَ الْآمِنِينَ ﴿٢٩﴾ أَسْأَلُكَ بِكَ فِي جَيْبِكَ تَخْرُجُ يَصَاءَ مِنْ غَيْرِ
سُورٍ وَأَضْمَمُ إِلَيْكَ جَنَاحَكَ مِنْ الرَّهْمِ فَذَلِكَ بِرُحْمَتَيْنِ مِنْ رَبِّكَ إِلَى فِرْعَوْنَ وَمَلَئِهِ
إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٣٠﴾

﴿29. Then, when Mūsā had fulfilled the term, and was traveling with his family, he saw a fire in the direction of Aṭ-Ṭūr. He said to his family: "Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning firebrand that you may warm yourselves."﴾

﴿30. So when he reached it, he was called from the right side of the valley, in the blessed place, from the tree: "O Mūsā! Verily, I am Allāh, the Lord of all that exists!"﴾

﴿31. "And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said:) "O Mūsā! Draw near, and fear not. Verily, you are of those who are secure."﴾

﴿32. "Put your hand into the opening of your garment, it will come forth white without a disease; and draw your hand close to your side to be free from the fear. These are two proofs from your Lord to Fir'aun and his chiefs. Verily, they are the people who are rebellious."﴾

Mūsā's Return to Egypt and how he was honored with the Mission and Miracles on the Way

In the explanation of the previous Āyah, we have already seen that Mūsā completed the longer and better of the two terms, which may also be understood from the Āyah where Allāh says:

﴿فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ﴾

﴿Then, when Mūsā had fulfilled the term,﴾

meaning, the longer of the two; and Allāh knows best.

﴿وَسَارَ بِأَهْلِهِ﴾

﴿and was traveling with his family,﴾ They said: "Mūsā missed his country and his relatives, so he resolved to visit them in secret, without Fir'aun and his people knowing. So he gathered up his family and the flocks which his father-in-law had given to him, and set out on a cold, dark, rainy night. They stopped to camp,

and whenever he tried to start a fire, he did not succeed. He was surprised by this, and while he was in this state,

﴿وَأَنكَ مِنْ جَانِبِ الطُّورِ نَارًا﴾

﴿he saw a fire in the direction of Aṭ-Ṭūr﴾ he saw a fire burning from a far.

﴿فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا﴾

﴿He said to his family: "Wait, I have seen a fire..."﴾ meaning, 'wait while I go there,'

﴿لَعَلَّ مَايَكُم مِنْهَا بَخِيرٌ﴾

﴿perhaps I may bring to you from there some information,﴾ This was because they lost their way.

﴿أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ﴾

﴿or a burning firebrand that you may warm yourselves.﴾
so that they could get warm and find relief from the cold.

﴿فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ﴾

﴿So when he reached it (the fire), he was called from the right side of the valley,﴾

From the side of the valley that adjoined the mountain on his right, to the west. This is like the Āyah,

﴿وَمَا كُنْتَ بِجَانِبِ الْفَرِّقَةِ إِذْ فَصَّيْنَا إِلَى مُوسَى الْأَمْرَ﴾

﴿And you were not on the western side, when We made clear to Mūsā the commandment﴾ (20:44).

This indicates that when Mūsā headed for the fire, he headed in the direction of the Qiblah with the western mountain on his right. He found the fire burning in a green bush on the side of the mountain adjoining the valley, and he stood there amazed at what he was seeing. Then his Lord called him:

﴿مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ﴾

﴿from the right side of the valley, in the blessed place, from the tree.﴾

﴿أَنَا بِمُوسَى إِذْ أَنَا اللَّهُ رَبُّ الْمَلَكِينَ﴾

﴿O Mūsā! Verily, I am Allāh, the Lord of all that exists!﴾

meaning, 'the One Who is addressing you and speaking to you is the Lord of all that exists, the One Who does what He wills, the One apart from Whom there is no other god or lord, may He be exalted and sanctified, the One Who by His very nature, attributes, words and deeds is far above any resemblance to His creation, may He be glorified.

﴿وَأَنْ أَلْقِ عَصَاكَ﴾

﴿And throw your stick!﴾ 'the stick that is in your hand' – as was stated in the Āyah,

﴿وَمَا تِلْكَ يَسِيْرِكَ يَمْوْسَىٰ ۚ قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا وَاهْتُمْ بِهَا عَلَيَّ وَلِي فِيهَا مَنَازِلُ أُخْرَىٰ ۚ﴾

﴿"And what is that in your right hand, O Mūsā?" He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses."﴾ (20:17-18).

The meaning is: 'this stick, which you know so well;'

﴿أَلْقَهَا يَمْوْسَىٰ ۖ فَالْقَنَآ إِذَا هِيَ حَيَّةٌ تَسْعَىٰ ۚ﴾

﴿"Cast it down, O Mūsā!" He cast it down, and behold! It was a snake, moving quickly.﴾ (20:19-20).

Mūsā knew that the One Who was speaking to him was the One Who merely says to a thing, "Be!" and it is, as we have already stated in (the explanation of) Sūrah Ṭa Ha.^[1] And here Allāh says:

﴿فَلَمَّا رَاَهَا تَهْتَؤُا كَأَنَّهَُا جَدٌّ وَلَّى مُدْبِرًا﴾

﴿But when he saw it moving as if it were a snake, he turned in flight,﴾

It moved so quickly, even though it was so big, and its mouth was so huge, with its jaws snapping. It swallowed every rock it passed, and every rock that fell into its mouth fell with a sound like a rock falling into a valley. When he saw that:

﴿وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ﴾

﴿he turned in flight, and looked not back.﴾ he did not turn around,

[1] Faṭḥ Al-Bāri 5:342.

because it is human nature to flee from such a thing. But when Allāh said to him:

﴿يَمْشِيَ أَقْبَلَ وَلَا تَخَفْ إِنَّكَ مِنَ الْآمِنِينَ﴾

﴿O Mūsā! Draw near, and fear not. Verily, you are of those who are secure.﴾

he came back to his original position. Then Allāh said:

﴿أَسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ يَصْفَاءَ مِنْ غَيْرِ سُوْرٍ﴾

﴿Put your hand into the opening of your garment, it will come forth white without a disease;﴾

meaning, 'when you put your hand in your garment and then draw it out, it will be shining white as if it were a piece of the moon or a flash of lightning.' Allāh said:

﴿مِنْ غَيْرِ سُوْرٍ﴾

﴿without a disease﴾ i.e., with no trace of leukoderma.

﴿وَأَضْمُ يَدَكَ إِلَى جَنَاحِكَ مِنَ الرَّهْبِ﴾

﴿and draw your hand close to your side to be free from the fear.﴾

Mujāhid said, "To be free from terror." Qatādah said, "To be free from fear."^[1] Mūsā was commanded, when he felt afraid of anything, to draw his hand close to his side to be free from the fear. If he did that, whatever fear he felt would be gone. Perhaps if a person does this, following the example of Mūsā, and puts his hand over his heart, his fear will disappear or be lessened, if Allāh wills; in Allāh we place our trust.

﴿فَذَٰلِكَ بُرْهَانَانِ مِنْ رَبِّكَ﴾

﴿These are two proofs from your Lord﴾

This refers to the throwing down of his stick, whereupon it turned into a moving snake, and his putting his hand into his garment and bringing it forth white without a disease. These were two clear and definitive proofs of the power of the One Who does as He chooses, and of the truth of the prophethood of the one at whose hands these miracles occurred. Allāh said:

[1] Aṭ-Ṭabari 19:575.

﴿إِلَّا فِرْعَوْنَ وَمَلَئِهِ﴾

﴿to Fir'aawn and his chiefs.﴾ meaning his leaders and prominent followers.

﴿إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ﴾

﴿Verily, they are the people who are rebellious.﴾

means, who are disobedient towards Allāh and who go against His commands and His religion.

﴿قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ﴾ ۞ وَآخِيَ هَارُوتَ هُوَ أَفْصَحُ بَيْنِي
 إِسْكَانًا فَأَرْسَلَهُ رَبِّي بِرَدْمٍ يُصْدِفِيْٓ إِلَيَّ أَخَافُ أَنْ يُكَذِّبُونِ﴾ ۞ قَالَ سَنُنْذِرُ عَصَاكَ بِأَخِيكَ
 وَنَجْعَلُ لَكَ سُلْطٰنًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيٰتِنَا أَنْتَا وَآخِيكُمَا الْعٰلَمُونَ﴾ ۞

﴿33. He said : "My Lord! I have killed a man among them, and I fear that they will kill me."﴾

﴿34. "And my brother Hārūn – he is more eloquent in speech than me, so send him with me as a helper to confirm me. Verily, I fear that they will deny me."﴾

﴿35. Allāh said : "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our Āyāt; you two as well as those who follow you, will be the victors."﴾

How Mūsā asked for the Support of His Brother and was granted that by Allāh

When Allāh commanded him to go to Fir'aawn, the one who he had run away from and whose vengeance he feared,

﴿قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا﴾

﴿Mūsā said : My Lord! I have killed a man among them,﴾ meaning, that Coptic,

﴿فَأَخَافُ أَنْ يَقْتُلُونِ﴾

﴿and I fear that they will kill me.﴾ i.e., 'when they see me.'

﴿وَآخِيَ هَارُوتَ هُوَ أَفْصَحُ بَيْنِي إِسْكَانًا﴾

﴿And my brother Hārūn – he is more eloquent in speech than me,﴾

Mūsā, peace be upon him, had a speech defect, because when

he had been given the choice between a date and a pearl, he mistakenly picked up a coal and placed it on his tongue, so he found it difficult to speak clearly.⁽¹⁾ Mūsā said:

﴿وَأَحْلُلْ عُقْدَةً مِنْ لِسَانِي ﴿٢٧﴾ يَفْقَهُوا قَوْلِي ﴿٢٨﴾ وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي ﴿٢٩﴾ هَارُونُ أَخِي ﴿٣٠﴾ أَتَذَرُ
بِهِ أَزْرِي ﴿٣١﴾ وَأُشْرِكُهُ فِي أَمْرِي ﴿٣٢﴾﴾

﴿"And loose the knot (the defect) from my tongue. That they understand my speech. And appoint for me a helper from my family, Hārūn, my brother. Increase my strength with him, And let him share my task."﴾ (20:27-32)

meaning, 'give me someone to keep me company in this immense task of prophethood and conveying the Message to this arrogant, tyrannical and stubborn king.' Hence Mūsā said:

﴿وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا﴾

﴿And my brother Hārūn – he is more eloquent in speech than me : so send him with me as a helper﴾

meaning, as a support to give strength to my cause and confirm what I say and convey from Allāh, because the word of two carries more weight in people's minds than the word of one. So he said:

﴿إِنْ أَنَا أَنْ أَكْذِبُونَ﴾

﴿Verily, I fear that they will deny me.﴾

Muḥammad bin Ishāq said:

﴿رِدْءًا يُصَدِّقُنِي﴾

﴿as a helper to confirm me.﴾ means, 'to explain to them what I say, for he can understand me where they may not.' When Mūsā asked for this, Allāh said to him:

﴿سَنُذِّقْكَ بِأُخِيكَ﴾

﴿We will strengthen your arm through your brother,﴾

meaning, 'We will add strength to your cause and give you help through your brother, who you have asked to be made a Prophet alongside you.' This is like the Āyāt;

⁽¹⁾ This is based upon a narration from Sa'īd bin Jubayr which was recorded by Aṭ-Ṭabari in his comments on Sūrah Ṭa Ha (20:27).

﴿قَدْ أُوتِيَ سُؤْلَكَ يَمُوسَىٰ﴾

﴿You are granted your request, O Mūsā!﴾ (20:36)

﴿وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا﴾

﴿And We granted him his brother Hārūn, (also) a Prophet, out of Our mercy﴾ (19:53).

One of the Salaf said, "There is no one who has ever done a greater favor to his brother than Mūsā did for Hārūn, may peace be upon them both, for he interceded for him until Allāh made him a Prophet and Messenger with him to Fir'awn and his chiefs. Allāh said concerning Mūsā:

﴿وَكَانَ عِنْدَ اللَّهِ رَءِيًّا﴾

﴿he was honorable before Allāh﴾ (33:69).

﴿وَنَجْعَلُ لَكَ سُلْطٰنًا﴾

﴿and (We will) give you both power﴾ means, overwhelming evidence.

﴿فَلَا يَصِلُونَ إِلَيْكُمَا بِأَيِّتِنَا﴾

﴿so they shall not be able to harm you, with Our Āyāt;﴾

means, 'they will have no way or means of harming you because you are conveying the signs of Allāh.' This is like the Āyāt:

﴿يٰٓأَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ﴾

﴿O Messenger! Proclaim (the Message) which has been sent down to you from your Lord.﴾ until His saying:

﴿وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾

﴿Allāh will protect you from mankind﴾ (5:67).

﴿الَّذِينَ يَلْعَنُونَ رَسَلَتِ اللَّهُ﴾

﴿Those who convey the Message of Allāh﴾ until His saying:

﴿وَكَفَىٰ بِاللَّهِ حَٰسِبًا﴾

﴿And sufficient is Allāh as a Reckoner﴾ (33:39).

And sufficient is Allāh as a Helper and Supporter. And Allāh

الْأَوَّلِينَ

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الْأَوَّلِينَ

فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا أَسِحْرٌ
مُفْتَرَى وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٣٩٠﴾ وَقَالَ
مُوسَى رَبِّي أَعْلَمُ بِمَا يَهْدِي مِنْ عِنْدِهِ. وَمَنْ تَكُونُ
لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٣٩١﴾ وَقَالَ فِرْعَوْنُ
يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقَدَ
لِي يَهْنَمُونَ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطِيعُ إِلَهَ
مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٣٩٢﴾ وَاسْتَكَبَرَ
هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَهًا
لَا يُرْجَعُونَ ﴿٣٩٣﴾ فَأَحْذَرْتَهُمْ وَجُنُودُهُ، فَنَبَذْنَاهُمْ فِي
الْيَمِّ فَانْظُرْ كَيْفَ كَانَتْ عَاقِبَةُ الظَّالِمِينَ ﴿٣٩٤﴾
وَجَعَلْنَاهُمْ أَيْمَةً يَدْعُونَ إِلَى الْكُفْرِ وَيَوْمَ الْقِيَمَةِ
لَا يُنصَرُونَ ﴿٣٩٥﴾ وَاتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً
وَيَوْمَ الْقِيَمَةِ هُمْ مِنَ الْمَقْبُوحِينَ ﴿٣٩٦﴾ وَلَقَدْ آتَيْنَا
مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَى
بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٣٩٧﴾

told them the consequences in this world and the next, for them and for those who followed them,

﴿أَنْتَا وَمَنِ اتَّبَعَكَ الْغَالِبُونَ﴾

﴿you two as well as those who follow you will be the victors.﴾ This is like the Āyāt:

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي﴾

﴿إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾

﴿Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, All-Mighty.﴾ (58:21)

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ

آمَنُوا فِي الْحَيَاةِ الدُّنْيَا﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe in this world's life﴾ (40:51) to the end of the Āyah.

﴿فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا أَسِحْرٌ مُفْتَرَى وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ﴾ ﴿٣٩٠﴾ وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَا يَهْدِي مِنْ عِنْدِهِ. وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ﴾ ﴿٣٩١﴾

﴿36. Then when Mūsā came to them with Our Clear Āyāt, they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."﴾

﴿37. Mūsā said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the wrongdoers will not be successful."﴾

Mūsā before Fir'awn and His People

Allāh tells us how Mūsā and his brother Hārūn came before Fir'awn and his chiefs, and showed them the clear miracles and overwhelming proof that Allāh had given them to confirm the truth of what they were saying about Allāh being One and that His commandments were to be followed. Fir'awn and his chiefs saw that with their own eyes and realized that it was certainly from Allāh, but because of their disbelief and sin they resorted to stubbornness and false arguments. This was because they were too evil and arrogant to follow the truth. They said:

﴿مَا هَذَا إِلَّا سِحْرٌ مُّنتَرَىٰ﴾

﴿This is nothing but invented magic.﴾ meaning, fabricated and made up. They wanted to oppose him by means of their own tricks and their position and power, but this did not work.

﴿وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ﴾

﴿Never did we hear of this among our fathers of old.﴾

They were referring worshipping Allāh Alone, with no partner or associate. They said: "We have never seen anyone among our forefathers following this religion; we have only ever seen people associating other gods in worship with Allāh. Mūsā said in response to them:

﴿رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِي﴾

﴿My Lord knows best him who came with guidance from Him,﴾

meaning, 'of me and you, and He will decide between me and you.' So he said:

﴿وَمَنْ تَكُونُ لَهُ عَاقِبَةُ النَّارِ﴾

﴿and whose will be the happy end in the Hereafter.﴾

meaning, who will be supported and will prevail.

﴿إِنَّهُمْ لَا يَصْلُحُ السَّالِمُونَ﴾

﴿Verily, the wrongdoers will not be successful.﴾

refers to the idolators who associate others in worship with Allāh.

﴿وَقَالَ فِرْعَوْنُ بِأَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْذَىٰ لِي بِهَمْسَنُ عَلَى الْغُلِيِّينَ ۚ فَنَجَمَدَ لِي مَرَحًا لَمَنِ الْأُطْعَىٰ إِلَهَ إِلَهِي شُومَىٰ وَإِنِّي لَأَظُنُّكُمْ مِنَ الْكَذِبِينَ ﴿٣٨﴾ وَاسْتَكْبَرَ هُوَ وَجُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنَّىٰ أَنَّهُمْ إِنَّمَا لَا يُرْجَعُونَ ﴿٣٩﴾ فَأَخَذْنَاهُ وَجُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ ۖ فَانظُرْ كَيْفَ كَانَتْ عَاقِبَةُ الظَّالِمِينَ ﴿٤٠﴾ وَجَعَلْنَاهُمْ أَيْمَةً لِلْعَالَمِينَ إِلَى الْنَّكَارِ وَيَوْمَ الْقِيَامَةِ لَا يُبْصَرُونَ ﴿٤١﴾ وَأَنبَتْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَنَنكَرَنَّ ۖ وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَغْضُوبِينَ ﴿٤٢﴾﴾

﴿38. Fir'awn said: "O chiefs! I know not that you have a god other than me. So kindle for me (a fire), O Hāmān, to bake clay, and set up for me a Ṣarḥ in order that I may look at the God of Mūsā; and verily, I think that he (Mūsā) is one of the liars."﴾

﴿39. And he and his armies were arrogant in the land, without right, and they thought that they would never return to Us.﴾

﴿40. So, We seized him and his armies, and We threw them all into the sea. So, behold what was the end of the wrongdoers.﴾

﴿41. And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.﴾

﴿42. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among disgraced.﴾

The Arrogance of Fir'awn and His ultimate Destiny

Allāh tells us of Fir'awn's disbelief and wrongdoing, and how he falsely claimed divinity for his evil self, may Allāh curse him.

﴿فَأَسْحَفَتْ قَوْمَهُ فَأَطَاعُوهُ﴾

﴿Thus he fooled his people, and they obeyed him.﴾ [43:54]

He called on his people to recognize his divinity, and they responded, because of their weak and foolish minds. So, he said:

﴿بِأَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي﴾

﴿O chiefs! I know not that you have a god other than me.﴾

Allāh tells us about Fir'awn:

﴿فَمَسَّرَ مَنَاقِبَهُ ﴿٣٨﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ﴿٣٩﴾ فَلَمَنَّهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ ﴿٤٠﴾ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ ﴿٤١﴾﴾

﴿Then he gathered (his people) and cried aloud, saying: "I am your lord, most high." So Allāh, seized him with punishment for his last and first transgression. Verily, in this is an instructive admonition for whosoever fears Allāh.﴾ (79:23-26)

meaning: he brought his people together and called to them in a loud voice, shouting that, and they responded to him obediently. So Allāh took revenge on him, and made him a lesson to others in this world and the Hereafter. He even confronted Mūsā with that, and said:

﴿لَئِنْ أَخَذْتَ إِلَٰهًا غَيْرِي لَأَجْمَعَنَّكَ مِنَ الْمُسْمَرِينَ﴾

﴿If you choose a god other than me, I will certainly put you among the prisoners﴾ (26:29).

﴿فَأَوْفِدْ لِي يَهْنَسُنْ عَلَى الظِّلِّينَ فَاجْعَلْ لِي مَرَحًا لَمْ يَلِكْ أَطْلُعْ إِلَٰهَ إِلَهِي مُوسَى﴾

﴿So kindle for me (a fire), O Hāmān, to bake (bricks out of) clay, and set up for me a Ṣarḥ in order that I may look at the God of Mūsā;﴾

He commanded his minister and adviser Hāmān to bake bricks for him, i.e., to make bricks in order to build a Ṣarḥ, a exalted towering palace. This is like the Āyah,

﴿وَقَالَ فِرْعَوْنُ يَهْنَسُنْ آتِنِي مَرَحًا لَمْ يَلِكْ أَطْلُعْ الْأَسْبَابَ ﴿٣٦﴾ أَتَجِبُ السَّمَوَاتِ فَأَطْلُعْ إِلَٰهَ مُوسَى وَإِنِّي لَأَظُنُّهُ كَذِبًا وَكَذَلِكَ زُيِّنَ لِفِرْعَوْنَ سُوءُ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي بَسَابٍ ﴿٣٧﴾﴾

﴿And Fir'awn said: "O Hāmān! Build me a Ṣarḥ that I may arrive at the ways - the ways of the heavens, and I may look upon the God of Mūsā, but verily, I think him to be a liar." Thus it was made fair seeming, in Fir'awn's eyes, the evil of his deeds, and he was hindered from the path; and the plot of Fir'awn led to nothing but loss and destruction﴾ (40:36-37).

Fir'awn built this tower, which was the highest structure ever seen on earth, because he wanted to show his people that Mūsā was lying when he claimed that there was a God other than Fir'awn. Fir'awn said:

﴿وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ﴾

﴿and verily, I think that he (Mūsā) is one of the liars.﴾

meaning, 'when he says that there is a lord other than me.' The issue was not whether Allāh had sent Mūsā, because he did not acknowledge the existence of the Creator in the first place. On the contrary, he said:

﴿وَمَا رَبُّ الْمَلِئِكِ﴾

﴿And what is the Lord of Al-'Ālamīn?﴾ (26:23) and:

﴿لَئِنْ أَخَذْتُ إِلَهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ﴾

﴿If you choose a god other than me, I will certainly put you among the prisoners.﴾ (26:29)

and he said:

﴿يَأَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي﴾

﴿O chiefs! I know not that you have a god other than me.﴾

This was the view of Ibn Jarīr.^[1]

﴿وَأَسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَهًا لَا يُرْجَعُونَ﴾

﴿And he and his armies were arrogant in the land, without right, and they thought that they would never return to Us.﴾

means, they were arrogant oppressors who spread much mischief in the land, and they believed that there would be no Resurrection.

﴿فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ۚ إِنَّ رَبَّكَ لَإِلْمٌ صَادِقٌ﴾

﴿So, your Lord poured on them different kinds of severe torment. Verily, your Lord is Ever Watchful (over them).﴾ (89:13-14). Allāh says here:

﴿فَأَخَذْنَاهُ وَجُودَهُ فَنَبَذْنَاهُ فِي الْيَمِّ﴾

﴿So, We seized him and his armies, and We threw them all into the sea.﴾

meaning, 'We drowned them in the sea in a single morning, and not one of them was left.'

﴿فَنَنْظُرُ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ۚ وَجَعَلْنَاهُمْ آيَةً لِلْعَالَمِينَ﴾

﴿So, behold what was the end of the wrongdoers. And We

^[1] Aṭ-Ṭabari 19:580.

made them leaders inviting to the Fire﴾

for those who followed them and took the same path as they did, rejecting the Messengers and denying the Creator.

﴿وَيَوْمَ الْفَيْصَمَةِ لَا يُنصُرُونَ﴾

﴿and on the Day of Resurrection, they will not be helped.﴾

their humiliation in this world is combined with and connected to their humiliation in the Hereafter, as Allāh says:

﴿أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ﴾

﴿We have destroyed them. And there was none to help them﴾
(47:13).

﴿وَأَتَّبَعْنَاهُمْ فِي هَٰذِهِ الدُّنْيَا لَعْنَةً﴾

﴿And We made a curse to follow them in this world,﴾

Allāh decreed that they and their king Fir'awn should be cursed by the believers among His servants who follow His Messengers, just as in this world they were cursed by the Prophets and their followers.

﴿وَيَوْمَ الْفَيْصَمَةِ هُمْ مِنَ الْمَقْبُوحِينَ﴾

﴿and on the Day of Resurrection, they will be among disgraced.﴾

Qatādah said, "This Āyah is like the Āyah,

﴿وَأَتَّبَعُوا فِي هَٰذِهِ لَعْنَةً وَيَوْمَ الْفَيْصَمَةِ يَفْسُ الرِّفْدِ الْمَرْفُودِ﴾^[1]

﴿They were pursued by a curse in this (life) and on the Day of Resurrection. Evil indeed is the gift given.﴾ (11:99).^[1]

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بِصَٰلِحَةٍ لِلنَّاسِ وَهَدَىٰ

وَرَحْمَةً لِّعَلَّهُمْ يَتَذَكَّرُونَ﴾^[2]

﴿43. And indeed We gave Mūsā - after We had destroyed the generations of old - the Scripture as an enlightenment for mankind, and a guidance and a mercy, that they might remember.﴾

^[1] Aṭ-Ṭabari 19:583.

The Blessings which Allāh bestowed upon Mūsā

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ٣٩١

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿١١﴾ وَلَكِنَّا أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ ءَابَتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿١٥﴾ وَمَا كُنْتَ بِجَانِبِ آلِ طُورٍ إِذْ نَادَيْنَا وَلَكِنْ رَحِمْنَا مَن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَتْهُمْ مِّنْ نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿١٦﴾ وَلَوْلَا أَن نَّصِيبَهُمْ مُّصِيبَةً يَمَّا فَدَمْتَ أَتِدَبِهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٧﴾ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِندِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوَلَمْ يَكُنْ لَهُمَا آيَاتُنِي مِثْلَ مَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَفْرٍ وَن ﴿١٨﴾ قُلْ فَأَنذَرْتُكُمْ يَوْمَ الْبُكَاءِ مِنَ عِندِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩﴾ فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ إِنَّكَ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٠﴾

Allāh tells us about the blessings which He gave His servant and Messenger Mūsā, the speaker, may the best of peace and blessings from his Lord be upon him, He revealed the Tawrah to him after He destroyed Fir'awn and his chiefs.

﴿يَوْمَ بَدَأَ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ﴾

﴿after We had destroyed the generations of old﴾
After the revelation of the Tawrah, no nation would again be punished with an overwhelming calamity; instead the believers were now commanded to fight the enemies of Allāh

among the idolators, as Allāh says:

﴿رَبَّاهُ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤَيَّدَاتُ الْفَالِطَاتُ ﴿٩﴾ فَمَعَزَا رَسُولُ رَبِّهِمْ فَأَخَذَهُمْ لَعْنَةً رَبَّاهُ ﴿١٠﴾﴾

﴿And Fir'awn, and those before him, and the cities overthrown committed sin. And they disobeyed their Lord's Messenger, so He seized them with a strong punishment﴾ (69:9-10).

﴿بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً﴾

﴿as an enlightenment for mankind, and a guidance and a mercy﴾

guidance from blindness and error. A guidance to the truth and a mercy means, to show the way towards doing righteous deeds.

﴿لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴿that they might remember.﴾ means, that the people might be reminded and guided by it.

﴿وَمَا كُنْتَ بِجَانِبِ الْفَرْقِ إِذْ فَضَيْنَا إِلَيْكَ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ﴾ ٤٤ ﴿وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ تَابِيًا فِي أَهْلِ مَدْيَنَ تَتْلُوا عَلَيْهِمْ ءَايَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ﴾ ٤٥ ﴿وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِنْ رَبِّكَ لِتُنْذِرَ قَوْمًا مَّا أَتَتْهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾ ٤٦ ﴿وَلَوْلَا أَن تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنُتَّبِعَ ءَايَاتِكَ وَتَكُونَ مِنْ الْمُؤْمِنِينَ﴾ ٤٧

﴿44. And you were not on the western side (of the Mount), when We made clear to Mūsā the commandment, and you were not among the witnesses.﴾

﴿45. But We created generations, and long were the ages that passed over them. And you were not a dweller among the people of Madyan, reciting Our Āyāt to them. But it is We Who kept sending (Messengers).﴾

﴿46. And you were not at the side of Aṭ-Ṭūr when We called. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition.﴾

﴿47. And if (We had) not (sent you to the people of Makkah) in case a calamity should seize them for what their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger? We would then have followed Your Āyāt and would have been among the believers."﴾

Proof of the Prophethood of Muḥammad ﷺ

Allāh points out the proof of the prophethood of Muḥammad ﷺ, whereby he told others about matters of the past, and spoke about them as if he were hearing and seeing them for himself. But he was an illiterate man who could not read books, and he grew up among a people who knew nothing of such things. Similarly, Allāh told him about Maryam and her story, as Allāh said:

﴿وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُ أَفْلَنَهمْ أَيُّهمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ﴾

﴿You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed﴾ (3:44),

meaning, 'you were not present then, but Allāh has revealed this to you.' Similarly, Allāh told him about Nūḥ and his people, and how He saved Nūḥ and drowned his people, then He said:

﴿ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَٰذَا فَاصْبِرْ إِنَّ الْغَيْبَ لَشَيْءٌ عَظِيمٌ﴾

﴿This is of the news of the Unseen which We reveal unto you; neither you nor your people knew it before this. So, be patient. Surely, the (good) end is for those who have Taqwa﴾ (11:49).

And at the end of the same Sūrah (Hūd) Allāh says:

﴿ذَٰلِكَ مِنْ أَنْبَاءِ الْفُرَى نَقُصُّهُ عَلَيْكَ﴾

﴿That is some of the news of the towns which We relate unto you﴾ (11:100).

And here, after telling the story of Mūsā from beginning to end and how Allāh began His revelation to him and spoke with him, Allāh says:

﴿وَمَا كُنْتَ بِجَانِبِ الْفَرْقِ إِذْ فَصَّلْنَا إِلَىٰ مُوسَى الْأَمْرَ﴾

﴿And you were not on the western side (of the Mount), when We made clear to Mūsā the commandment,﴾

meaning, 'you – O Muḥammad – were not on the western side of the mountain where Allāh spoke to Mūsā from the tree which was to the east of it, in the valley.'

﴿وَمَا كُنْتَ مِنَ الشَّاهِدِينَ﴾

﴿and you were not among the witnesses.﴾

'to that event, but Allāh has revealed this to you,' so that it may be evidence and proof of events which happened centuries ago, for people have forgotten the evidence that Allāh established against them and what was revealed to the earlier Prophets.

﴿وَمَا كُنْتَ نَازِلًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا﴾

﴿And you were not a dweller among the people of Madyan, reciting Our Āyāt to them.﴾

meaning, 'you were not living among the people of Madyan reciting Our Āyāt to them, when you started to tell about Our Prophet Shu'ayb and what he said to his people and how they responded.'

﴿وَلَكِنَّا كُنَّا مُرْسِلِينَ﴾

﴿But it is We Who kept sending.﴾ means, 'but We revealed that to you and sent you to mankind as a Messenger.'

﴿وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا﴾

﴿And you were not at the side of Aṭ-Ṭūr when We called.﴾

Qatādah said that:

﴿وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا﴾

﴿And you were not at the side of Aṭ-Ṭūr when We did call.﴾

refers to Mūsā, and this – and Allāh knows best – is like the Āyah:

﴿وَمَا كُنْتَ بِجَانِبِ الْفَرْقِ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ﴾

﴿And you were not on the western side (of the Mount), when We made clear to Mūsā the commandment,﴾

Here Allāh puts it in a different and more specific way by describing it as a call. This is like the Āyāt:

﴿وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ﴾

﴿And (remember) when your Lord called Mūsā﴾ (26:10).

﴿إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْقُدْسِ طُوًى﴾

﴿When his Lord called him in the sacred valley of Ṭuwā﴾ (79:16).

﴿وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَفَرَّقْنَاهُ بَيْنَنَا﴾

﴿And We called him from the right side of Aṭ-Ṭūr, and made him draw near to Us for a talk with him﴾ (19:52).

﴿وَلَكِن رَّحْمَةً مِنَّا﴾

﴿But (you are sent) as a mercy from your Lord,﴾

means, 'you were not a witness to any of those things, but Allāh has revealed them to you and told you about them as a mercy from Him to you and to His servants, by sending you to them.'

﴿إِنذِرْ قَوْمًا مَّا أَتَتْهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴿to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition.﴾

means, 'so that they may be guided by that which you bring from Allāh.'

﴿وَلَوْلَا أَن تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا﴾

﴿And if (We had) not (sent you to the people of Makkah) – in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger?﴾

meaning: 'and We have sent you to them to establish proof against them, and to give them no excuse when the punishment of Allāh comes to them because of their disbelief, lest they offer the excuse that no Messenger or warner came to them.' This is like what Allāh says about the situation after He revealed His blessed Book the Qur'ān:

﴿أَن تَقُولُوا إِنَّمَا أُنزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِن كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٥٦﴾ أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ﴾

﴿Lest you should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied." Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they." So, now has come unto you a clear proof from your Lord, and a guidance and a mercy﴾ (6:156-157).

﴿رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾

﴿Messengers as bearers of good news as well as warning in order that mankind should have no plea against Allāh after the

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٩٢

الْقَصَصُ

﴿وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾ (٤٨) الَّذِينَ
 ءَاتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٤٩﴾ وَإِذْ أَنَا إِلَىٰ عَلَيْهِمْ
 قَالُوا ءَأَمَّا إِلَهُكُمُ إِلَهُهُ الْبَرُّ الْوَالِدُ الْوَهَّابُ ﴿٥٠﴾ قَالُوا بَلَىٰ ۖ سُبْحَانَ
 أُولَئِكَ يَتُوبُونَ أَعْرَاجَهُمْ مَرَّةً بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ
 السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٥١﴾ وَإِذَا سَمِعُوا اللَّغْوَ
 أَعْرَضُوا عَنْهُ وَقَالُوا إِنَّا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ سَلَامٌ عَلَيْكُمْ
 لَا تَبْنِي الْجَاهِلِينَ ﴿٥٢﴾ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ
 اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٣﴾ وَقَالُوا إِن
 نَّبِيعُ الْمَدْيَنَ مَعَكَ تَنخَطِفُ مِنَ الْأَرْضِ أُولَمْ تُسْكِنْ لَهُمْ
 حَرَمًا ءَامِنًا يَجْعَلُ إِلَيْهِ تُمْرَتُ كُلِّ شَيْءٍ وَرِزْقًا مِّنْ لَّدُنَا وَلَكِنَّ
 أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٤﴾ وَكَمْ أَهْلَكْنَا مِنْ قَبْلِهِ
 بِطَرَفٍ مِّعِيشَتَهَا فَيَنَّاكَ مَسْكِنُهُمْ لَمْ تُسْكِنْ مِنْ بَعْدِهِ
 إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٥﴾ وَمَا كَانَ رِيسُ مِثْلِكَ
 أَفْقَرِي حَتَّىٰ يَبْعَثَ فِي أُمِّهِمْ رَسُولًا لِّتُلْوَ عَلَيْهِمُ ءَايَاتُنَا وَمَا
 كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿٥٦﴾

Messengers

(4:165).

﴿يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا
 يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ الرَّسُلِ أَن
 تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ
 فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ﴾

﴿O People of the
 Scripture! Now has come
 to you Our Messenger
 making (things) clear
 unto you, after a break
 in (the series of) Messen-
 gers, lest you say:
 "There came unto us no
 bringer of glad tidings
 and no warner." But
 now has come unto you
 a bringer of glad tidings
 and a warner﴾ (5:19).

And there are many
 similar Āyāt.

﴿فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ

عِنْدِنَا قَالُوا لَوْلَا أُرْسِلَ إِلَيْنَا نَذِيرٌ مِّثْلُ مَا أُورِثَ مُوسَىٰ ۖ أَوَلَمْ يَكْفُرُوا بِمَا أُورِثَ مُوسَىٰ مِنْ قَبْلُ قَالُوا
 سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَذِبٍ لَّكِنَّا بِكَ كَافِرُونَ ﴿٤٨﴾ قُلْ فَأَنَّا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا
 أَنِيقَهُ إِن كُنْتُمْ صَادِقِينَ ﴿٤٩﴾ فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ
 مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ إِنَّكَ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٠﴾ وَلَقَدْ وَصَّلْنَا
 لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾﴾

448. But when the truth has come to them from Us, they say:
 "Why is he not given the like of what was given to Mūsā? Did
 they not disbelieve in that which was given to Mūsā of old?"
 They say: "Two kinds of magic, each helping the other!" And
 they say: "Verily, in both we are disbelievers."

449. Say: "Then bring a Book from Allāh, which is a better

guide than these two, that I may follow it, if you are truthful."﴾

﴿50. But if they answer you not, then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allāh? Verily, Allāh guides not the people who are wrongdoers.﴾

﴿51. And indeed now We have conveyed the Word to them, in order that they may remember.﴾

The stubborn Response of the Disbelievers

Allāh tells us that if people were to be punished before proof was established against them, they would use the excuse that no Messenger came to them, but when the truth did come to them through Muḥammad ﷺ, in their stubbornness, disbelief, ignorance and misguided thinking, they said:

﴿لَوْلَا أَوْفَتْ مِثْلَ مَا أُوفِيَ مُوسَىٰ﴾

﴿Why is he not given the like of what was given to Mūsā?﴾

Meaning – and Allāh knows best – many signs like the staff, the hand, the flood, the locusts, the lice, the frogs, the blood, the destruction of crops and fruits – which made things difficult for the enemies of Allāh – and the parting of the sea, the clouds (following the Children of Israel in the wilderness and) shading them, the manna and quails, and other clear signs and definitive proof, miracles which Allāh wrought at the hands of Mūsā as evidence and proof against Fir'awn and his chiefs and the Children of Israel. But all of this had no effect on Fir'awn and his chiefs; on the contrary, they denied Mūsā and his brother Hārūn, as Allāh tells us:

﴿أَجِئْنَا لِنُفِيقَا عَنْمَا وَبَدَا عَلَيْنَا مَائِدَاتَا ۖ لَكُمَا الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِرِينَ﴾

﴿Have you come to us to turn us away from what we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!﴾ (10:78)

﴿فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ﴾

﴿So they denied them both and became of those who were destroyed.﴾ (23:48)

The Rebellious do not believe in Miracles

Allāh says here:

﴿أَرَأَيْتُمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ﴾

﴿Did they not disbelieve in that which was given to Mūsā of old?﴾

Did not mankind disbelieve in those mighty signs which were given to Mūsā?

﴿قَالُوا سِحْرَانِ تَظَاهَرَا﴾

﴿They say: "Two kinds of magic, each helping the other!"﴾
cooperating or working one with the other.

﴿وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ﴾

﴿And they say: "Verily, in both we are disbelievers."﴾

meaning, 'we disbelieve in each of them.' Because of the close relationship between Mūsā and Hārūn, mention of one includes the other.

False Accusation that Mūsā and Hārūn (peace be upon them both) practiced Magic

Mujāhid bin Jabr said, "The Jews told Quraysh to say this to Muḥammad ﷺ, then Allāh said: 'Did they not disbelieve in that which was given to Mūsā of old? They say: Two kinds of magic, each helping the other!' This refers to Mūsā and Hārūn, may the peace and blessings of Allāh be upon them both,

﴿تَظَاهَرَا﴾

﴿each helping the other﴾ i.e., working together and supporting one another."^[1] This was also the view of Sa'd bin Jubayr and Abu Razīn that the phrase "two kinds of magic" referred to Mūsā and Hārūn.^[2] This is a good suggestion. And Allāh knows best.

The Response to this False Accusation

﴿سِحْرَانِ تَظَاهَرَا﴾

[1] Aṭ-Ṭabari 19:588.

[2] Aṭ-Ṭabari. 19:598.

﴿Two kinds of magic, each helping the other!﴾

'Alī bin Abi Ṭalhah and Al-'Awfi reported that Ibn 'Abbās said that this refers to the Tawrāh and the Qur'ān,^[1] because Allāh says next:

﴿قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبَعُهُ﴾

﴿Say: "Then bring a Book from Allāh, which is a better guide than these two that I may follow it."﴾

Allāh often mentions the Tawrāh and the Qur'ān together, as in the Āyāt:

﴿قُلْ مَن أَرْزَلَ إِلَهُي جَاءَ بِهِ، مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ﴾

﴿Say: "Who then sent down the Book which Mūsā brought, a light and a guidance to mankind..."﴾ until:

﴿وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ﴾

﴿And this is a blessed Book which We have sent down."﴾ (6:91-92)

And at the end of the same Sūrah, Allāh says:

﴿ثُمَّ أَنزَلْنَا مُوسَىٰ إِلَهُكَ كِتَابًا عَلَىٰ الْوَيْحِ أَحْسَنُ﴾

﴿Then, We gave Mūsā the Book, to complete (Our favor) upon those who would do right﴾ (6:154).

﴿وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

﴿And this is a blessed Book which We have sent down, so follow it and have Taqwā of Allāh, that you may receive mercy﴾ (6:155).

And the Jinn said:

﴿إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ﴾

﴿Verily, we have heard a Book sent down after Mūsā, confirming what came before it﴾ (46:30).

Waraqah bin Nawfal said, "This is An-Nāmūs,^[2] who came down to Mūsā." And those who are possessed of insight know instinctively that among the many Books which He has sent

[1] Aṭ-Ṭabari 19:589.

[2] Meaning Jibrīl.

down to His Prophets, there is no Book more perfect, more eloquent or more noble than the Book which He revealed to Muḥammad ﷺ, which is the Qur'ān. Next to it in status and greatness is the Book which Allāh revealed to Mūsā bin 'Imrān, which is the Book concerning which Allāh says:

﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَهْدِيكُمْ بِهَا الَّذِينَ آمَنُوا الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالَّذِينَ آمَنُوا مِن قَبْلُ وَالَّذِينَ هَادُوا﴾
 ﴿وَالَّذِينَ يَتَّبِعُونَ وَالْأَحْبَارَ بِمَا اسْتُحْفِظُوا مِن كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ﴾

«Verily, We did send down the Tawrah, therein was guidance and light, by which the Prophets, who submitted themselves to Allāh's will, judged for the Jews. And the rabbis and the priests, for to them was entrusted the protection of Allāh's Book, and they were witnesses thereto» (5:44).

The Injīl was revealed as a continuation and complement of the Tawrah and to permit some of the things that had been forbidden to the Children of Israel. Allāh says:

﴿قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَىٰ مِنْهَا إِن كُنتُمْ صَادِقِينَ﴾

«Then bring a Book from Allāh, which is a better guide than these two, that I may follow it, if you are truthful.»

meaning, 'in your efforts to refute the truth with false arguments.'

﴿فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ﴾

«But if they answer you not,» means, 'if they do not respond to what you tell them, and do not follow the truth,'

﴿فَاعْلَمْ أَنَّهُمَا يُتَّبِعُونَ أَهْوَاءَهُمْ﴾

«then know that they only follow their own lusts.»

means, with no basis or evidence.

﴿وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ﴾

«And who is more astray than one who follows his own lusts, without guidance from Allāh?»

means, with no guidance taken from the Book of Allāh.

﴿إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

«Verily, Allāh guides not the people who are wrongdoers.»

﴿وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ﴾

﴿And indeed now We have conveyed the Word﴾

Mujāhid said: "We have explained the Word to them."^[1] As-Suddī said something similar.^[2] Qatādah said: "Allāh is saying, 'He has told them what He did in the past and what He will do in the future.'"

﴿لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴿in order that they may remember.﴾^[3] Mujāhid and others said:

﴿وَصَّلْنَا لَهُمُ﴾

﴿We have conveyed the Word﴾ means, to Quraysh.^[4]

﴿الَّذِينَ آمَنَتْهُمْ أَلِكُنَّابَ مِن قَبْلِهِ. هُمْ بِهِ يُؤْمِنُونَ ۖ وَإِذَا بَلَغَ أَعْلَمَهُمُ قَالُوا مَآءَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَا إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ ۖ أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ أَلَسِنَةً وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۖ وَإِذَا سَأِلُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ سَلَامٌ عَلَيْكُمْ لَا تَبْغَى الْجَاهِلِينَ ۖ﴾

﴿52. Those to whom We gave the Scripture before it, they believe in it.﴾

﴿53. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from Muslims."﴾

﴿54. These will be given their reward twice over, because they are patient, and repel evil with good, and spend out of what We have provided for them.﴾

﴿55. And when they hear evil vain talk, they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant."﴾

The Believers among the People of the Book

Allāh tells us that the pious scholars among the People of the

[1] Aṭ-Ṭabari 19:593.

[2] Ibn Abi Ḥātim 9:2987.

[3] Aṭ-Ṭabari 19:593.

[4] Aṭ-Ṭabari 19:594.

Book believe in the Qur'ān, as He says:

﴿الَّذِينَ آمَنَتْهُمْ أَكْتَبَ بِتِلْكَ حَقَّ يَدَايِهِ أَرْثَكَ يُؤْمِنُونَ بِهِ﴾

﴿Those to whom We gave the Book recite^[1] it as it should be recited, they are the ones who believe therein﴾ (2:121).

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ﴾

﴿And there are, certainly, among the People of the Scripture, those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh﴾ (3:199).

﴿إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ۖ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا﴾

﴿Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration. And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled."﴾ (17:107-108)

﴿وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةَ الَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرُكَ﴾

﴿And you will find the nearest in love to the believers those who say: "We are Christians."﴾ until:

﴿فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾

﴿so write us down among the witnesses﴾ (5:82-83).

Sa'īd bin Jubayr said, "This was revealed concerning seventy priests who were sent by An-Najāshi (ruler of Ethiopia). When they came to the Prophet ﷺ, he recited to them:

﴿يَسْمِ وَالْقُرْآنَ الْحَكِيمَ﴾

﴿Yā Sīn. By the Qur'ān, full of wisdom.﴾ (36:1-2)

until he completed the Sūrah. They began to weep, and they embraced Islām. These other Āyāt were revealed concerning them.^[2]

^[1] See volume one, the Tafsīr of Sūrat Al-Baqarah (2:121) for comments on this Āyah.

^[2] Ibn Abi Ḥātim 9:2988. This is a Mursal narration.

﴿الَّذِينَ آمَنَّا مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ﴾ وَلَئِنْ بَيَّنَّا عَلَيْهِمُ الْقُرْآنَ آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٢٢٩﴾

«Those to whom We gave the Scripture before it, they believe in it. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from Muslims."»

meaning, 'even before the Qur'ān came we were Muslims, i.e., we believed in One God and were sincerely responding to Allāh's commands.'

﴿أُولَٰئِكَ يُؤْتَوْنَ أَجْرُهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا﴾

«These will be given their reward twice over, because they are patient.»

means, those who have this characteristic – that they believed in the first Book and then in the second. Allāh says:

﴿بِمَا صَبَرُوا﴾

«because they are patient,» meaning, in their adherence to the truth, for taking such thing upon oneself is not easy for people. It was reported in the Ṣaḥīḥ from the Ḥadīth of 'Āmir Ash-Sha'bi from Abu Burdah that Abu Mūsā Al-Ash'ari, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«ثَلَاثَةٌ يُؤْتَوْنَ أَجْرُهُمْ مَرَّتَيْنِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ ثُمَّ آمَنَ بِي، وَعَبْدٌ مَمْلُوكٌ أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوْلَاهُ، وَرَجُلٌ كَانَتْ لَهُ أَمَةٌ، فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا، ثُمَّ أَغْتَفَهَا فَتَزَوَّجَهَا»

«There are three who will be given their reward twice: a man among the People of the Book who believed in his Prophet then believed in me; a slave who fulfills his duty towards Allāh and towards his master; and a man who has a slave woman and educates her and teaches her good manners, then he frees her and marries her.»^[1]

Imām Aḥmad recorded that Abu Umāmah said: "On the day of the Conquest [of Makkah] I was walking alongside the

[1] Faṭḥ Al-Bāri 1:229.

Messenger of Allāh ﷺ as he was riding, and he said some very beautiful words, including the following:

«مَنْ أَسْلَمَ مِنْ أَهْلِ الْكِتَابَيْنِ فَلَهُ أَجْرُهُ مَرَّتَيْنِ وَلَهُ مَا لَنَا وَعَلَيْهِ مَا عَلَيْنَا وَمَنْ أَسْلَمَ
مِنَ الْمُشْرِكِينَ فَلَهُ أَجْرُهُ وَلَهُ مَا لَنَا وَعَلَيْهِ مَا عَلَيْنَا»

«Whoever among the people of the two Books becomes Muslim, he will have his reward twice, and he has the same rights and duties as we do. Whoever among the idolators becomes Muslim will have one reward, and he has the same rights and duties as we do.»^[1]

Allāh's saying:

﴿وَيَذَرُوهُنَّ بِالْحَسَنَةِ﴾

«and repel evil with good,» means, they do not respond to evil in kind, rather they forgive and overlook.

﴿وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

«and spend out of what We have provided for them.»

meaning, 'from the lawful provision that We have given them, they spend on their families and relatives as they are required to do, and they pay Zakāh and give voluntary charity.'

﴿وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ﴾

«And when they hear evil vain talk, they withdraw from it»

meaning, they do not mix with the people who indulge in such talk, rather they do as Allāh says:

﴿وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾

«and if they pass by some evil vain talk, they pass by it with dignity» (25:72).

﴿وَقَالُوا لَنَا أَعْمَالٌ وَلَكُمْ أَعْمَالٌ سَلِّمْ عَلَيْكُمْ لَا تَتَّبِعِ الْجَاهِلِينَ﴾

«and they say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant."»

means, if some foolish person speaks to them in a foolish manner and says something to which it does not befit them to

^[1] Aḥmad 5 :259.

respond, they turn away from him and do not respond in kind with ugly speech. They never say anything but good words. Allāh says of them that they say:

﴿لَا أَعْنَلْنَا وَلَكِنْ أَعْنَلَكُمْ سَلَامٌ عَلَيْكُمْ لَا تَبْغَى الْجَاهِلِينَ﴾

﴿To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant.﴾

meaning, 'we do not seek the way of the ignorant and we do not like it.'

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾ وَقَالُوا إِنَّا نَنْجُو الْمَدَى مَعَكَ تُنْخَفِطُ مِنْ أَرْضِنَا أَوْلَمْ تُنْكِنْ لَهُمْ حَرَمًا مَأْمِنًا يُجْئِي إِلَيْهِ تُعْرَثُ كُلِّ شَيْءٍ وَزَقْنَا مِنْ لَدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾﴾

﴿56. Verily, you guide not whom you like, but Allāh guides whom He wills. And He knows best those who are the guided.﴾

﴿57. And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established for them a secure sanctuary, to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not.﴾

Allāh guides Whom He wills

Allāh says to His Messenger ﷺ: 'O Muḥammad:

﴿لَا تَهْدِي مَنْ أَحْبَبْتَ﴾

﴿Verily, you guide not whom you like﴾' meaning, 'the matter does not rest with you; all that you have to do is convey the Message, and Allāh will guide whom He wills, and His is the ultimate wisdom,' as He says:

﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

﴿Not upon you is their guidance, but Allāh guides whom He wills.﴾ (2:272)

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾﴾

﴿And most of mankind will not believe even if you desire it eagerly.﴾ (12:103)

This Āyah is even more specific than the following:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

«Verily, you guide not whom you like, but Allāh guides whom He wills. And He knows best those who are the guided.»

meaning: Allāh knows best who deserves to be guided and who deserves to be misguided. It was recorded in the Two Ṣaḥīḥs that this Āyah was revealed concerning Abu Tālib, the paternal uncle of the Messenger of Allāh ﷺ. He used to protect the Prophet, support him and stand by him. He loved the Prophet ﷺ dearly, but this love was a natural love, i.e., born of kinship, not a love that was born of the fact that he was the Messenger of Allāh ﷺ. When he was on his deathbed, the Messenger of Allāh ﷺ called him to Faith and to enter Islām, but the decree overtook him and he remained a follower of disbelief, and Allāh's is the complete wisdom.

Az-Zuhri said: "Sa'īd bin Al-Musayyib narrated to me that his father, Al-Musayyib bin Hazan Al-Makhzūmi, may Allāh be pleased with him, said: "When Abu Tālib was dying, the Messenger of Allāh ﷺ came to him and found Abu Jahl bin Hishām and 'Abdullāh bin Abi Umayyah bin Al-Mughīrah with him. The Messenger of Allāh ﷺ said:

«يَا عَمُّ قُلْ: لَا إِلَهَ إِلَّا اللَّهُ، كَلِمَةً أُحَاجُّ لَكَ بِهَا عِنْدَ اللَّهِ»

«O my uncle, say *Lā ilāha illallāh*, a word which I may use as evidence in your favor before Allāh [in the Hereafter].»

Abu Jahl bin Hishām and 'Abdullāh bin Abi Umayyah said: 'O Abu Tālib, will you leave the religion of 'Abdul-Muṭṭalib?' The Messenger of Allāh ﷺ kept urging him to say *Lā ilāha illallāh*, and they kept saying, 'Will you leave the religion of 'Abdul-Muṭṭalib?' – until, at the very end, he said that he was on the religion of 'Abdul-Muṭṭalib, and he refused to say *Lā ilāha illallāh*. The Messenger of Allāh ﷺ said:

«وَاللَّهِ لَا أَسْتَغْفِرُكَ لَكَ مَا لَمْ أَنُحَاسِمْ عَنْكَ»

«By Allāh, I shall certainly seek forgiveness for you unless I am told not to.»

Then Allāh revealed:

﴿مَا كَانِ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ

﴿It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the idolators, even though they be of kin﴾ (9:113).

And there was revealed concerning Abu Ṭālib the Āyah,

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

﴿Verily, you guide not whom you like, but Allāh guides whom He wills.﴾”

This was recorded (by Al-Bukhārī and Muslim) from the Hadīth of Az-Zuhri.^[1]

The Excuses made by the People of Makkah for not believing, and the Refutation of Their Excuses

﴿وَقَالُوا إِن نَّتَّبِعِ الْهُدَى مَعَكَ تُخْطَفُ مِنَّا أَرْضُنَا﴾

﴿And they say: "If we follow the guidance with you, we would be snatched away from our land."﴾

Allāh tells us that this is the excuse which was given by some of the disbelievers for not following true guidance. They said to the Messenger of Allāh ﷺ:

﴿إِن نَّتَّبِعِ الْهُدَى مَعَكَ تُخْطَفُ مِنَّا أَرْضُنَا﴾

﴿If we follow the guidance with you, we would be snatched away from our land.﴾,

meaning, 'we are afraid that if we follow the message of guidance that you have brought, and go against the pagan Arab tribes around us, they will seek to do us harm and wage war against us, and they may snatch us away from wherever we may be.' Allāh said in response to them:

﴿أَوَلَمْ نَجْعَلْ لَهُمْ مَكَّةَ مَحَرَّمًا وَبَنَاتِنَا﴾

﴿Have We not established for them a secure sanctuary,﴾

meaning, the excuse they give is a lie and is false, because Allāh has put them in a secure city and a venerated sanctuary which has been safe from the time it was built – how could this sanctuary be safe for them when they believed in disbelief and *Shirk*, and how could it not be safe for them when they

[1] *Fath Al-Bāri* 8 :365, Muslim 1 :54.

become Muslims and follow the truth?

﴿يَجِيءُ إِلَيْهِ نَمَرَتْ كُلِّ شَيْءٍ﴾

﴿to which are brought fruits of all kinds,﴾ means, all kinds of fruits from the surrounding regions, from Aṭ-Ṭā'if and elsewhere. Similarly, the people of Makkah engaged in trade and other goods also came to their city.

﴿رَزَقْنَا مِنْ لَدُنَّا وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾

﴿a provision from Ourselves, but most of them know not.﴾ - this is why they said what they said.

﴿وَكَمْ أَفْلَحْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَيْسَرَتَهَا فَيَئُتُكَ مَسْكِنُهُمْ لَوْ تَشَاءُ يَوْمَ تَبْدِيلِهِمْ إِلَّا قَلِيلًا وَكُنَّا عَنِ الْأَرْيَافِ ۝ وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبِيتَ فِي أَنَّهَا رَسُولًا يَتْلُوا عَلَيْهِمْ ۚ أَيْنَمَا وَجَّهْنَا مُهْلِكِ الْقُرَىٰ إِلَّا وَأَمَلُّهَا غَالِبُونَ ۝﴾

﴿58. And how many a town have We destroyed, which was thankless for its means of livelihood! And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the heirs.﴾

﴿59. And never will your Lord destroy the towns until He sends to their mother town a Messenger reciting to them Our Āyāt. And never would We destroy the towns unless the people thereof are wrongdoers.﴾

The Destruction of Towns, which are not destroyed until Evidence is established against Them

Referring to the people of Makkah, Allāh says:

﴿وَكَمْ أَفْلَحْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَيْسَرَتَهَا﴾

﴿And how many a town have We destroyed, which was thankless for its means of livelihood!﴾

They were arrogant transgressors who denied Allāh's blessing of giving them ample provision. This is like the Āyah,

﴿وَمَضَىٰ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ﴾

﴿And Allāh puts forward the example of a township, that dwelt secure and well-content: its provision coming to it in abundance from every place﴾ until:

﴿فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ﴾

﴿So the torment overtook them while they were wrongdoers.﴾
(16:112-113)

Allāh said:

﴿فَبَقِيَ أَسْرَارُهُمْ لَوْ تَشَاءُ لَمُتُّنَهُمْ إِلَّا قَلِيلًا﴾

﴿And those are their dwellings, which have not been inhabited after them except a little.﴾

Their land became empty and desolate, and you can see nothing but their dwellings.

﴿وَكُنَّا نَحْنُ الْوَارِثِينَ﴾

﴿And verily, We have been the heirs.﴾

Their towns became ruins, with none remaining.

Then Allāh tells us of His justice and that He does not destroy anyone unjustly; on the contrary, He destroys those whom He destroys after establishing proof against them. So, he says:

﴿وَمَا كَانَ لَكَ لِهَؤُلاءِ الْقَرْيَ حَتَّى يَبْعَثَ فِي أُمَمَةٍ﴾

﴿And never will your Lord destroy the towns until He sends to their mother town﴾ i.e., Makkah –

﴿رَسُولًا يَتْلُوا عَلَيْهِمْ آيَاتِنَا﴾

﴿a Messenger reciting to them Our Āyāt.﴾

This indicates that the Unlettered Prophet, Muḥammad ﷺ was sent from the Mother of Cities as a Messenger to all cities and towns, Arab and non-Arab alike. This is like the Āyāt:

﴿لِنَذِيرُكَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا﴾

﴿so that you may warn the Mother of Towns and all those around it﴾ (6:92).

﴿قُلْ يَٰأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ بِبَيِّنَاتٍ﴾

﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh."﴾ (7:158),

﴿لِنَذِيرَكُمْ بِهِ وَمَنْ يَلُغْ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٩٣

الْقَصَصُ

وَمَا أَوْتِشْتُمْ مِنْ شَيْءٍ وَفَتَنَّا الْحَيَوَةَ الدُّنْيَا وَزَيَّنَّا لَكُمُ الْآيَاتِ
 اللَّهُ خَيْرُ الْوَاقِعِينَ ۚ فَلَا تَعْقِلُونَ ﴿٣٩٣﴾ آمَنَ وَعَدْنَاهُ وَعَدًا حَسَنًا
 فَهُوَ لَقِيَهُ كَمَنْ مَنَعْنَاهُ مَتَاعَ الْحَيَوَةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَمَةِ
 مِنَ الْمُحْضَرِينَ ﴿٣٩٤﴾ وَيَوْمَ يَنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِيَ الَّذِينَ
 كُنْتُمْ تَزْعُمُونَ ﴿٣٩٥﴾ قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ
 الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِلَّا فِتْنَةً
 يَبْعُدُونَ ﴿٣٩٦﴾ وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ فَلَمْ يَسْتَجِيبُوا
 لَهُمْ وَرَأَوْا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَسْمَعُونَ ﴿٣٩٧﴾ وَيَوْمَ يَنَادِيهِمْ
 فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٣٩٨﴾ فَعَمِيَّتْ عَلَيْهِمُ الْأَنْبَاءُ
 يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٣٩٩﴾ فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ
 صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ ﴿٤٠٠﴾ وَرَبِّكَ
 يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ
 اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٤٠١﴾ وَرَبِّكَ يَعْلَمُ مَا تُكِنُّ
 صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٤٠٢﴾ وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ
 الْحُكْمُ فِي الْأُولَىٰ وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٤٠٣﴾

﴿That I may therewith warn you and whomsoever it may reach.﴾ (6:19)

﴿وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَآئِدًا مَوْعِدُهُ﴾

﴿but those of the sects that reject it, the Fire will be their promised meeting place.﴾ (11:17).

﴿وَلَنْ يَنْزِلَ مِنْ رَبِّهِ إِلَّا نَارٌ مُهْلِكَةٌ قَبْلَ يَوْمِ الْيَوْمِ أَوْ مُعَذِّبُهَا عَذَابًا شَدِيدًا﴾

﴿And there is not a town but We shall destroy it before the Day of Resurrection, or punish it with a severe torment.﴾ (17:58).

Allāh tells us that He will destroy every town before the Day

of Resurrection, as He says:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

﴿And We never punish until We have sent a Messenger.﴾ (17:15).

Allāh has sent the Unlettered Prophet to all the towns (all of mankind), because he has been sent to the Mother of Cities, their source to which they all return. It was recorded in the Two Ṣaḥīḥs that the Prophet ﷺ said:

«بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ»

«I have been sent to the red and the black.»^[1]

[1] Muslim 1 :370.

Prophethood ended with him, and there is no Prophet or Messenger to come after him, but his way will remain as long as night and day remain, until the Day of Resurrection.

﴿وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعُ الْخَيْرِ الدُّنْيَا وَزِينَتَهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا تَعْقِلُونَ﴾
 أَفَمَنْ رَعَدْتَهُ وَعَدَّ حَسْبًا فَهُوَ لَنِفِيرٍ كَنْ مَّتَّعْتَهُ مَتَّعُ الْخَيْرِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ
 الْمُخْضَرِّينَ ﴿٦٠﴾

﴿60. And whatever you have been given is an enjoyment of the life of the world and its adornment, and that which is with Allāh is better and will remain forever. Have you then no sense?﴾

﴿61. Is he whom We have promised an excellent promise - which he will find true - like him whom We have made to enjoy the luxuries of the life of the world, then on the Day of Resurrection, he will be among those brought up?﴾

This World is transient and the One Whose concern is this World is not equal to the One Whose concern is the Hereafter

Allāh tells us about the insignificance of this world and its contemptible adornments which are nothing in comparison to the great and lasting delights which Allāh prepared for His righteous servants in the Hereafter. As Allāh says:

﴿مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ﴾

﴿Whatever is with you, will be exhausted, and whatever is with Allāh will remain﴾ (16:96).

﴿وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ﴾

﴿and that which is with Allāh is the best for the most righteous.﴾ (3:198)

﴿وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَّعٌ﴾

﴿whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment.﴾ (13:26)

﴿بَلْ تُوْفِرُونَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةُ خَيْرٌ وَأَبْقَى﴾

﴿Nay, you prefer the life of this world. Although the Hereafter

is better and more lasting. ﴿87:16-17).﴾

The Messenger of Allāh ﷺ said:

«وَاللّٰهُ مَا الْحَيٰۤءَةُ الدُّنْيَا فِي الْآخِرَةِ اِلَّا كَمَا يَغْمِسُ اَحَدُكُمْ اِصْبَعَهُ فِي الْيَمِّ، فَلْيَنْظُرْ مَاذَا يَرْجِعُ اِلَيْهِ»

«By Allāh, the life of this world in comparison to the Hereafter is as if one of you were to dip his finger in the sea; let him see what comes back to him.»^[1]

Allāh's saying:

﴿اَفَلَا تَعْقِلُوْنَ﴾

«Have you then no sense?» means, do those who prefer this world to the Hereafter have no sense?

﴿اَفَنْسَ وَعَدْنَهُ وَعَدًا حَسَنًا فَهُوَ لَنَفِيٍّ كَمَنْ مَّتَّعْنَاهُ مَتَّعَ الْحَيٰوةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيٰمَةِ مِنَ الْمُحْضَرِّينَ ۝۱۱﴾

«Is he whom We have promised an excellent promise – which he will find true – like him whom We have made to enjoy the luxuries of the life of the world, then on the Day of Resurrection, he will be among those brought up?»

Is the one who believes in the reward which Allāh has promised in return for righteous deeds, which he will undoubtedly attain, like one who disbelieves in the meeting with Allāh and in His promises and threats? He is only enjoying a few days in this life,

﴿ثُمَّ هُوَ يَوْمَ الْقِيٰمَةِ مِنَ الْمُحْضَرِّينَ﴾

«then on the Day of Resurrection, he will be among those brought up.»

Mujāhid and Qatādah said: "He will be among those who are punished." It was said that this was revealed concerning the Messenger of Allāh ﷺ and Abu Jahl, or that it was revealed concerning Ḥamzah and Ali, and Abu Jahl.^[2] Both views were narrated from Mujāhid.^[3] The apparent meaning is that it is

[1] Aḥmad 4:230.

[2] Aṭ-Ṭabari 19:604, 605.

[3] Aṭ-Ṭabari 19:604, 605.

more general than that. This is like the *Āyah* where Allāh describes a believer in Paradise looking out at his companion who is in Hell, and saying:

﴿وَلَوْلَا رَحْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُخْضَرِّينَ ٥٧﴾

﴿Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).﴾ (37:57)

And Allāh says:

﴿وَلَقَدْ عَلِمَتْ الْمَلَأَةُ إِنَّهُمْ لَمُخْضَرُونَ﴾

﴿but the Jinn know well that they have indeed to appear (before Him)﴾ (37:158).

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ١٢﴾ قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِنَّاكَ بِعْدُوكَ ١٣﴾ وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ١٤﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ١٥﴾ فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ١٦﴾ فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَسَوْفَ أُنْزِلُ إِلَيْهِ الْوَيْلُ مِنَ الْمُفْلِحِينَ ١٧﴾

462. And (remember) the Day when He will call to them and say: "Where are My (so-called) partners whom you used to assert?"﴾

463. Those about whom the Word will have been fulfilled will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence before You. It was not us they worshipped."﴾

464. And it will be said: "Call upon your partners," and they will call upon them, but they will give no answer to them, and they will see the torment. If only they had been guided!﴾

465. And the Day He will call to them, and say: "What answer gave you to the Messengers?"﴾

466. Then the news of a good answer will be obscured to them on that Day, and they will not be able to ask one another.﴾

467. But as for him who repented, believed, and did righteous deeds, then perhaps he will be among those who are successful.﴾

The Idolators and Their Partners and the Emnity between Them in the Hereafter

Allāh informs of how He will rebuke the idolators on the Day of Resurrection, when He will call them and say:

﴿أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ﴾

﴿"Where are My (so-called) partners whom you used to assert?"﴾

meaning, 'where are the gods which you used to worship in the world, the idols and rivals? Can they help you or save you?' This is said in the nature of a rebuke and warning, as in the Āyah,

﴿وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْتُمْ أَوَّلَ مَرَّةٍ وَرَبُّكُمْ مَا حَوَّلَتْكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَصَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ﴾

﴿And truly, you have come unto Us alone as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allāh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.﴾ (6:94)

His saying:

﴿قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ﴾

﴿Those about whom the Word will have been fulfilled﴾

means the Shayātīn and evil Jinn, and those who used to advocate disbelief.

﴿رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِنَّا بِتَبَدُّدٍ﴾

﴿"Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence before You. It was not us they worshipped."﴾

They will testify against them and say that they led them astray, then they will declare their innocence of their worship. This is like the Āyāt:

﴿وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لِّيَكُونُوا لَهُمْ عِزًّا ۖ كَلَّا سَيَكْفُرُونَ بِبَيَادِهِمْ وَيَكُونُونَ عَلَيْهِمْ

ضِدًّا ۖ﴾

﴿And they have taken gods besides Allāh, that they might give them honor, power and glory. Nay, but they will deny their worship of them, and become opponents to them.﴾ (19:81-82)

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُمْ إِلَّاءَ يَوْمَ الْقِيَمَةِ وَهُمْ عَن دُعَائِهِمْ غَافِلُونَ ﴿٥﴾ وَإِذَا حُيِّرَ النَّاسُ كَانُوا لَهُمْ أَعْنَاءَ وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾﴾

﴿And who is more astray than one who calls besides Allāh, who will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them? And when mankind are gathered, they will become their enemies and will deny their worshipping.﴾ (46:5-6).

Ibrāhīm Al-Khalīl, peace be upon him, said to his people:

﴿إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَلَيَمَسُّ بَعْضُكُم بِبَعْضٍ﴾

﴿You have taken idols instead of Allāh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other.﴾ (29:25)

﴿إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَلَّبَتْ بِهِمُ السُّبُبُ ﴿١٦٦﴾﴾

﴿When those who were followed disown those who followed, and they see the torment, then all their relations will be cut off from them﴾ until:

﴿وَمَا لَهُمْ يُخْرَجُونَ مِنَ النَّارِ ﴿١٦٧﴾﴾

﴿And they will never get out of the Fire.﴾ (2:166-167).

Allāh says:

﴿وَقِيلَ ادْعُوا شُرَكَاءَكُمْ﴾

﴿And it will be said (to them): "Call upon your partners,"﴾

meaning, 'to save you from the predicament you are in, as you hoped that they would do in this world.'

﴿فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ﴾

﴿and they will call upon them, but they will give no answer to them, and they will see the torment.﴾

means, they will realize for sure that they are inevitably destined for the Fire. His saying:

﴿لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ﴾

﴿If only they had been guided!﴾ means, when they see the punishment with their own eyes, they will wish that they had been among the guided in this world. This is like the Āyah,

﴿وَيَوْمَ يَقُولُ شُرَكَاءُ الَّذِينَ رَعَيْنَاهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ۝١٥٢
وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَافِقُوهَا وَلَمْ يَجِدُوا عِنَّا مَصْرِفًا ۝١٥٣﴾

﴿And the Day He will say: "Call those partners of Mine whom you claimed." Then they will cry unto them, but they will not answer them, and We shall put a Mawbiq (a barrier) between them. And the criminals, shall see the Fire and apprehend that they have to fall in it. And they will find no way of escape from there.﴾ (18:52-53)

Their attitude towards the Messengers on the Day of Resurrection

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ۝١٥٤﴾

﴿And the Day He will call to them, and say: "What answer gave you to the Messengers?"﴾

The first call will be concerning the issue of *Tawhīd*, which includes evidences of the prophethood – 'What was your response to the Messengers who were sent to you? How did you deal with them?' This is like the questions which will be asked of a person in his grave: 'who is your Lord? who is your Prophet? and what is your religion?' The believer will testify that there is no God except Allāh and that Muḥammad is His servant and Messenger, but the disbelievers will say, "Oh, oh, I do not know." So he will have no answer on the Day of Resurrection except to remain silent, because whoever is blind in this world (i.e., does not see Allāh's signs and believes not in Him), will be blind in the Hereafter, and more astray. Allāh says:

﴿فَمَعِيَ عَلَيْهِمُ الْآيَاتُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ۝١٥٥﴾

﴿Then the news of a good answer will be obscured to them on that Day, and they will not be able to ask one another.﴾

Mujāhid said: "The proof will be obscured from them,"^[1] so they will not be able to ask one another for help by virtue of

[1] Aṭ-Ṭabari 19:607.

their blood ties. Allāh's saying:

﴿فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا﴾

﴿But as for him who repented, believed, and did righteous deeds,﴾

means, in this world.

﴿فَتَسَوَّىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ﴾

﴿then perhaps he will be among those who are successful.﴾

means, on the Day of Resurrection. And the word; perhaps ('Asā), when used in reference to Allāh, may He be exalted, implies that the thing described will inevitably come to pass, and this will undoubtedly happen by the grace and mercy of Allāh.

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ ۚ وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ۚ وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ۚ﴾

﴿68. And your Lord creates whatsoever He wills and chooses, no choice have they. Glorified is Allāh, and exalted above all that they associate.﴾

﴿69. And your Lord knows what their breasts conceal, and what they reveal.﴾

﴿70. And He is Allāh; Lā ilāha illā Huwa, His is the praise in the first and in the last, and His is the decision, and to Him shall you be returned.﴾

Allāh Alone is the One Who has the Power of Creation, Knowledge and Choice

Allāh tells us that He is the only One Who has the power to create and make decisions, and there is no one who can dispute with Him in that or reverse His judgement.

His saying:

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ﴾

﴿And your Lord creates whatsoever He wills and chooses,﴾

means, whatever He wills, for what He wills, happens; and what He does not will, does not happen. All things, good and

bad alike, are in His Hands and will return to Him.

﴿مَا كَانَتْ لَهُمْ الْخِيَرَةُ﴾

﴿no choice have they.﴾ is a negation, according to the correct view. This is like the Āyah,

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

﴿It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision﴾ (33:36).

Then Allāh says:

﴿وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ﴾

﴿And your Lord knows what their breasts conceal, and what they reveal.﴾

He knows what is hidden in their hearts, just as He knows what they do openly.

﴿سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ. وَمَنْ هُوَ مُتَخَفٍ خَائِلٍ وَمَنْ يَنْتَهَرُ﴾

﴿It is the same whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.﴾ (13:10).

﴿وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ﴾

﴿And He is Allāh; Lā ilāha illā Huwa,﴾

meaning, He is unique in His divinity, for none is to be worshipped besides Him, and there is no lord who can create what he wills and chooses besides Him.

﴿لَهُ الْحَمْدُ فِي الْأَوَّلِ وَالْآخِرَةِ﴾

﴿His is the praise, in the first and in the last,﴾

in all that He does, He is to be praised for His justice and wisdom.

﴿وَلَهُ الْعُكُومُ﴾

﴿His is the decision,﴾ that none can put back, because of His might, power, wisdom and mercy.

﴿وَالِإِنَّهُ رُجُومٌ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٩٤

الْمُلْكُ

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ
 مِنْ إِلَهٍ غَيْرِ اللَّهِ يَأْتِيَكُمُ بَصِيرَةٌ ۖ أَفَلَا تَسْمَعُونَ ﴿٧١﴾
 قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى
 يَوْمِ الْقِيَامَةِ مِنْ إِلَهٍ غَيْرِ اللَّهِ يَأْتِيَكُمُ لَيْلٌ تَشْكُونَ
 فِيهِ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾ وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ
 وَالنَّهَارَ لِتَشْكُرُوا فِيهِ وَلَتَسْتَغْفِرُوا مِنْ ذُنُوبِكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ
 ﴿٧٣﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِيَ الَّذِينَ كُنْتُمْ
 تَزْعُمُونَ ﴿٧٤﴾ وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا
 هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا
 يَفْتُرُونَ ﴿٧٥﴾ إِنَّ قُلُوبَكُمْ كَانَتْ مِنْ قَوْمٍ مَوْسَى فَبَعَثَ
 عَلَيْهِمْ وَهَّاءَ ابْنَهُ مِنَ الْكُتُبِ مَا أَنْ مَفَاحِجُهُ لِنُفُوسٍ بِالْعُصْبَةِ
 أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْضَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ
 ﴿٧٦﴾ وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ
 نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ
 وَلَا تَتَّبِعِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

﴿and to Him shall you be returned.﴾ means, all of you on the Day of Resurrection, and everyone will be rewarded or punished according to his deeds, good and evil alike, and absolutely none of their deeds will be concealed from Him.

﴿قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مِنْ إِلَهٍ غَيْرِ اللَّهِ يَأْتِيَكُمُ بَصِيرَةٌ ۖ أَفَلَا تَسْمَعُونَ﴾ ﴿٧١﴾ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مِنْ إِلَهٍ غَيْرِ اللَّهِ يَأْتِيَكُمُ لَيْلٌ تَشْكُونَ فِيهِ أَفَلَا تُبْصِرُونَ﴾ ﴿٧٢﴾ وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَشْكُرُوا فِيهِ وَلَتَسْتَغْفِرُوا مِنْ ذُنُوبِكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ﴾ ﴿٧٣﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ﴾ ﴿٧٤﴾ وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتُرُونَ﴾ ﴿٧٥﴾ إِنَّ قُلُوبَكُمْ كَانَتْ مِنْ قَوْمٍ مَوْسَى فَبَعَثَ عَلَيْهِمْ وَهَّاءَ ابْنَهُ مِنَ الْكُتُبِ مَا أَنْ مَفَاحِجُهُ لِنُفُوسٍ بِالْعُصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْضَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ﴾ ﴿٧٦﴾ وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَتَّبِعِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ﴾ ﴿٧٧﴾

﴿وَالنَّهَارَ لِتَشْكُرُوا فِيهِ وَلَتَسْتَغْفِرُوا مِنْ ذُنُوبِكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ﴾ ﴿٧٣﴾

﴿71. Say: "Tell me! If Allāh made the night continuous for you till the Day of Resurrection, which god besides Allāh could bring you light? Will you not then hear?"﴾

﴿72. Say: "Tell me! If Allāh made the day continuous for you till the Day of Resurrection, which god besides Allāh could bring you night wherein you rest? Will you not then see?"﴾

﴿73. It is out of His mercy that He has made for you the night and the day that you may rest therein and that you may seek of His bounty – and in order that you may be grateful.﴾

Night and Day are among the Blessings of Allāh and are Signs of Tawḥīd

Allāh reminds His servants of His favors towards them by subjugating for them the night and day, without which they could not survive. He explains that if He made the night continuous, lasting until the Day of Resurrection, that would be harmful for them and would cause boredom and stress. So He says:

﴿مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ﴾

﴿which god besides Allāh could bring you light?﴾

meaning, 'with which you could see things and which would bring you relief?'

﴿أَفَلَا تَسْمَعُونَ﴾

﴿Will you not then hear?﴾ Then Allāh tells us that if He had made the day continuous, lasting until the Day of Resurrection, that would also be harmful for them and their bodies would get tired from so much movement and activity. Allāh says:

﴿مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِلَيْلٍ تَكُونُ فِيهَا﴾

﴿which god besides Allāh could bring you night wherein you rest?﴾

meaning, 'to rest from your work and activity.'

﴿أَفَلَا تُبْصِرُونَ ﴿٧١﴾ وَمِنْ رَحْمَتِهِ﴾

﴿Will you not then see? It is out of His mercy﴾ towards you,

﴿جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ﴾

﴿that He has made for you the night and the day﴾

He created both,

﴿لِتَسْكُنُوا فِيهِ﴾

﴿that you may rest therein﴾ during the night,

﴿وَلِتَبْتَغُوا مِنْ فَضْلِهِ﴾

﴿and that you may seek of His bounty﴾

during the day, by traveling, moving about and working.

﴿وَلَمَّا كُمُتُمْ تَتَذَكَّرُونَ﴾

﴿and in order that you may be grateful.﴾

So that you may give thanks to Allāh by performing all kinds of acts of worship at night and during the day. Whoever misses something during the night can make it up during the day, and vice versa. This is like the *Āyah*,

﴿وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنۢ أَرَادَ أَن يَتَذَكَّرَ أَوْ أَرَادَ شُكْرًا ۝٦١﴾

﴿And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.﴾ (25:62).

And there are many similar *Āyāt*.

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ۝٧٤ وَنَزَعْنَا مِن كُلِّ أُمَّةٍ

شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ۝٧٥﴾

﴿74. And the Day when He will call to them, and will say: "Where are My (so-called) partners, whom you used to assert?"﴾

﴿75. And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allāh, and the lies which they invented will disappear from them.﴾

Rebuking the Idolators

This is another call by way of rebuke for those who worshipped other gods besides Allāh. The Lord, may He be exalted, will call to them before all the witnesses, and will say:

﴿أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ﴾

﴿Where are My (so-called) partners, whom you used to assert?﴾ meaning, in this world.

﴿وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا﴾

﴿And We shall take out from every nation a witness,﴾

Mujāhid said, "This means a Messenger."^[1]

﴿فَقُلْنَا هَاتُوا بُرْهَانَكُمْ﴾

[1] Aṭ-Ṭabari 19:614.

﴿and We shall say: "Bring your proof."﴾

meaning, 'of the truth of your claim that Allāh had any partners.'

﴿فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ﴾

﴿Then they shall know that the truth is with Allāh,﴾

meaning, that there is no god besides Him. Then they will not speak and they will not be able to find any answer.

﴿وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ﴾

﴿and the lies which they invented will disappear from them.﴾

they will vanish and will be of no benefit to them.

﴿إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُوزِ مَا إِنَّ مَفَاحِمَهُ لَسَتْوَأُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٦﴾ وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِن كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُنْفِعِينَ ﴿٧٧﴾﴾

﴿76. Verily, Qārūn was of Mūsā's people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult. Verily, Allāh likes not those who exult."﴾

﴿77. "But seek, with that which Allāh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and be generous as Allāh has been generous to you, and seek not mischief in the land. Verily, Allāh likes not the mischief-makers."﴾

Qārūn and His People's exhortation

It was recorded that Ibn 'Abbās said:

﴿إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَىٰ﴾

﴿Verily, Qārūn was of Mūsā's people,﴾

"He was the son of his paternal uncle."^[1] This was also the view of Ibrāhīm An-Nakha'ī, 'Abdullāh bin Al-Ḥārith bin

[1] Ibn Abi Ḥatīm 9:3005.

Nawfal, Sammāk bin Ḥarb, Qatādah, Mālik bin Dīnār, Ibn Jurayj and others; they all said that he was the cousin of Mūsā, peace be upon him.^[1] Ibn Jurayj said: "He was Qārūn bin Yaṣḥar bin Qāhith, and Mūsā was the son of Imrān bin Qāhith."^[2]

﴿وَمَا آتَيْنَاهُ مِنَ الْكُوزِ﴾

﴿And We gave him of the treasures,﴾ meaning, of wealth;

﴿مَا إِذْ مَفَاضُهُ لَنُنَوِّ بِالْمَصْبَةِ أُولَى الْقَوَى﴾

﴿that of which the keys would have been a burden to a body of strong men.﴾

Groups of strong men would not have been able to carry them because they were so many. Al-A'mash narrated from Khaythamah, "The keys of Qārūn's treasure were made of leather, each key like a finger, and each key was for a separate storeroom. When he rode anywhere, the keys would be carried on sixty mules with white blazes on their foreheads and white feet."^[3] Other views were also given, and Allāh knows best.

﴿إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ﴾

﴿Remember when his people said to him: "Do not exult. Verily, Allāh likes not those who exult."﴾

means, the righteous ones among his people exhorted him. By way of sincere advice and guidance, they said: "Do not exult in what you have," meaning, 'do not be arrogant and proud of your wealth.'

﴿إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ﴾

﴿Verily, Allāh likes not those who exult.﴾

Ibn 'Abbās said, "This means, those who rejoice and gloat."^[4] Mujāhid said, "It means those who are insolent and reckless, and do not thank Allāh for what He has given them."^[5]

[1] Aṭ-Ṭabari 19:616.

[2] Aṭ-Ṭabari 19:615.

[3] Aṭ-Ṭabari 19:617.

[4] Aṭ-Ṭabari 19:622.

[5] Aṭ-Ṭabari 19:623.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٩٥

الْقَصَصِ

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۖ أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ
 مِن قَبْلِهِ مِن الْقُرُونِ مَن هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا
 وَلَا يُسْئَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٧٨﴾ فَخَرَجَ عَلَىٰ قَوْمِهِ
 فِي زِينَتِهِ ۖ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا إِنَّا لِلْآثِلِينَ
 أَكْثَرُ ۖ قَالُوا قَدْ رَوَيْنَا أَنَّهُ لَذَّوْحُطٌ عَظِيمٌ ﴿٧٩﴾ وَقَالَ
 الَّذِينَ أُوتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِّمَن ءَامَنَ
 وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الْغَاصِرُونَ ﴿٨٠﴾ فَخَسَفْنَا
 بِهِ وَبَدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِن فِتَةٍ يَنْصُرُونَهُ مِن دُونِ
 اللَّهِ وَمَا كَانَ مِنَ الْمُنصِرِينَ ﴿٨١﴾ وَأَصْبَحَ الَّذِينَ تَمَنَّوْا
 مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَاثُرُ اللَّهُ يَسْطُرُ الرِّزْقَ لِمَن
 يَشَاءُ مِنْ عِبَادِهِ ۖ وَيَقْدِرُ لَوْ لَا أَن مِّنَ اللَّهِ عَلَيْنَا لَخَسَفَ بِنَا
 وَنُكَانَ ۖ لَا يُفْلِحُ الْكَافِرُونَ ﴿٨٢﴾ تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا
 لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ۖ وَالْعَاقِبَةُ لِلْمُتَّقِينَ
 ﴿٨٣﴾ مَن جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَن جَاءَ بِالسَّيِّئَةِ فَلَا
 يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٤﴾

His saying:

﴿وَاتَّبِعْ فِيمَا مَاتَنَّاكَ اللَّهُ الدَّارَ
 الْآخِرَةَ وَلَا تَنسَ نَصِيبَكَ مِنَ
 الدُّنْيَا﴾

﴿But seek, with that which Allāh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world;﴾

means, 'use this great wealth and immense blessing Allāh has given you to worship your Lord and draw closer to Him by doing a variety of good deeds which will earn you reward in this world and the Hereafter.'

﴿وَلَا تَنسَ نَصِيبَكَ مِنَ الدُّنْيَا﴾

﴿and forget not your portion of lawful enjoyment in this world;﴾

That which Allāh has permitted of food, drink, clothing, dwelling places and women. Your Lord has rights over you, your self has rights over you, your family has rights over you, and your visitors have rights over you. So give each of them their due.'

﴿وَارْحَمَنَ كَمَا رَحِمَنَ اللَّهُ إِلَيْكَ﴾

﴿and be generous as Allāh has been generous to you,﴾

'Be generous to His creatures, as He has been generous to you.'

﴿وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ﴾

﴿and seek not mischief in the land.﴾ meaning: 'do not let your aim

be to spread corruption on earth and do harm to Allāh's creation.'

﴿إِنَّ اللَّهَ لَا يُحِبُّ الْمُسْرِينَ﴾

﴿Verily, Allāh likes not the mischief-makers.﴾

﴿قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِ مِن قُرُونٍ مِّنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْأَلُ عَنْ ذُنُوبِهِ الْمُجْرِمُونَ﴾

478. He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allāh had destroyed before him generations, men who were stronger than him in might and greater in the amount they had collected? But the criminals will not be questioned of their sins.﴾

Allāh informs us how Qārūn responded to the exhortations of his people when they sought to guide him to what is good.

﴿قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي﴾

﴿He said: "This has been given to me only because of the knowledge I possess."﴾

meaning, 'I have no need of your advice; Allāh has only given me this wealth because He knows that I deserve it and because He loves me.' In other words: 'He has given it to me because He knows that I am fit for this.' This is like the Āyāt:

﴿وَإِذَا سَأَلَ الْإِنْسَانُ ضُرًّا دَعَانَا ثُمَّ إِذَا حَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ﴾

﴿When harm touches man, he calls upon Us; then when We have changed it into a favor from Us, he says: "Only because of knowledge I obtained it."﴾ (39:49)

An alternative interpretation of this Āyah says that the meaning is: "Only because of what Allāh knows about me did I obtain this favor." This is like His saying:

﴿وَلَيْنِ أَذَقْنَاهُ رَحْمَةً مِنَّا مِن بَعْدِ ضَرَّاءَ مَسَّتْهُ لَيَقُولَنَّ هَذَا لِي﴾

﴿And truly, if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is from me."﴾ (41:50)

meaning, "I deserved it."

Imām 'Abdur-Raḥmān bin Zayd bin Aslam explained this Āyah very well. Concerning the phrase,

﴿قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِندِي﴾

﴿He said: "This has been given to me only because of the knowledge I possess."﴾

He said: "Were it not for the fact that Allāh is pleased with me and knows my virtue, He would not have given me this wealth." And He said:

﴿أَوَلَمْ يَلَمْ أَنَّ اللَّهَ كَانَ عَلِيمًا بِمَا هُم بَارِعُونَ فِيهِ. مِن قَبْلِهِ مَن قُلُوبُ مَن مِّن قَبْلِهِمْ أَشَدُّ مِن قُوَّةٍ وَأَكْثَرُ جَمًّا﴾

﴿Did he not know that Allāh had destroyed before him generations, men who were stronger than him in might and greater in the amount they had collected?﴾^[1]

This is what those who have little knowledge say when they see a person whom Allāh has granted a lot of wealth; they say that if he did not deserve it, Allāh would not have given it to him.

﴿فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ. قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا بَلِيتَ لَنَا بَدَلًا مَّا أُوْتِيتَ فَتَدْرُونَ إِنَّهُ لَدُوٌّ حَظِيظٌ عَظِيمٌ ﴿٧٩﴾ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ نَوَابُ اللَّهِ خَيْرٌ لِّمَن ءَامَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الْكَافِرُونَ ﴿٨٠﴾﴾

﴿79. So, he went forth before his people in his finery. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qārūn has been given! Verily, he is the owner of a great fortune."﴾

﴿80. But those who had been given knowledge said: "Woe to you! The reward of Allāh is better for those who believe and do righteous deeds, and this none shall attain except the patient."﴾

How Qārūn went forth in His Finery, and His People's Comments

Allāh tells us how Qārūn went forth one day before his people with his magnificent regalia; wearing his fine clothes, accompanied by his fine horses, his servants and retinue. When those whose desires and inclinations were for the world saw his adornments and splendor, they wished that they could have the same as he had been given, and said:

[1] Aṭ-Ṭabari 19:626.

﴿يَلَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ﴾

«Ah, would that we had the like of what Qārūn has been given!

Verily, he is the owner of a great fortune.﴾

meaning, 'he is very lucky and has a great share in this world.' When the people of beneficial knowledge heard this, they said to them:

﴿وَلَيْسَ لَكُمْ نَوَاقِ اللَّهِ خَيْرٌ لِّمَن ءَامَنَ وَعَمِلَ صَالِحًا﴾

«Woe to you! The reward of Allāh is better for those who believe and do righteous deeds,﴾

'Allāh's reward to His believing, righteous servants in the Hereafter is better than what you see,' as is reported in the authentic *Hadīth*:

«يَقُولُ اللَّهُ تَعَالَى: أَغَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ وَافْرَأُوا إِن شِئْتُمْ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾»

«Allāh has prepared for His righteous servants what no eye has seen, no ear has heard, and the heart of a human cannot comprehend. Recite, if you wish: «No person knows what is kept hidden for them of joy as a reward for what they used to do.﴾» (32:17).^[1]

﴿وَلَا يُلْقِنَهَا إِلَّا الْكَاسِرُونَ﴾

«and this none shall attain except the patient.﴾

As-Suddī said: "None shall reach Paradise except for the patient" – as if this were the completion of the statement made by the people of knowledge.^[2] Ibn Jarīr said, "This applies only to those who patiently forsake the love of this world, seeking the Hereafter. It is as if this is part of what the people of knowledge said, but it is made part of the Words of Allāh, stating this fact."^[3]

﴿فَتَسَفْنَا بِهِ وَيَدْرِو الْآرَضَ فَمَا كَانَ لَهُ مِّنْ فَتْرٍ يَصْرِفُهُ مِّنْ دُونِ اللَّهِ وَمَا كَانَ مِّنْ

[1] *Fath Al-Bāri* 8:375.

[2] Ibn Abi Hātim 9:3016.

[3] *Fath Al-Bāri* 10:269.

الْمُتَصِمِينَ ﴿٨١﴾ وَأَصْحَ الْيَمِّ الْمَخِمْةِ إِذَا نَسُوا مَا كَانُوا بِإِلَهِهِ يُلْقُونَ وَيَكَادُكَ اللَّهُ يَسْطُرُ الرَّزْفَ لِمَنْ
بَنَاءَ مِنْ عِبَادِهِ. وَيَقْدِرُ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيَكَاذِبُ لَا يُفْلِحُ الْكَافِرُونَ ﴿٨٢﴾

﴿81. So, We caused the earth to swallow him and his dwelling place. Then he had no group to help him against Allāh, nor was he one of those who could save themselves.﴾

﴿82. And those who desired his position the day before, began to say: "Know you not that it is Allāh Who expands the provision or restricts it to whomsoever He pleases of His servants. Had it not been that Allāh was Gracious to us, He could have caused the earth to swallow us up! Know you not that the disbelievers will never be successful."﴾

How Qārūn and His Dwelling Place were swallowed up by the Earth

After telling us about Qārūn's conceit and pride in his adornments, and how he was arrogant towards his people and transgressed against them, Allāh then tells us how he and his dwelling place were swallowed up by the earth. This was also reported in the *Ṣaḥīḥ* by Al-Bukhārī from Sālim, who said that his father told him that the Messenger of Allāh ﷺ said:

«بَيْنَمَا رَجُلٌ يَجْرُ إِزَارَهُ إِذْ خُفِيَ بِهِ، فَهُوَ يَتَجَلَجَلُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ»

«While a man was dragging his lower garment, he was swallowed up and he will remain sinking down into the earth until the Day of Resurrection.»

He also recorded something similar from Sālim from Abu Hurayrah from the Prophet ﷺ.^[1] Imām Aḥmad recorded that Abu Saʿīd said, "The Messenger of Allāh ﷺ said:

«بَيْنَمَا رَجُلٌ فِيمَنْ كَانَ قَبْلَكُمْ خَرَجَ فِي بُرْدَيْنِ أَخْضَرَيْنِ يَخْتَالُ فِيهِمَا، أَمَرَ اللَّهُ الْأَرْضَ فَأَخَذَتْهُ، فَإِنَّهُ لَيَتَجَلَجَلُ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ»

«When a man among the people who came before you went out wearing two green garments, walking proudly and arrogantly, Allāh commanded the earth to swallow him up, and he will remain sinking down into it until the Day of

[1] Aṭ-Ṭabari 19:629.

Resurrection.^[1]

This version was recorded only by Aḥmad, and its chain of narration is Ḥasan (sound).

﴿فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُوهُ مِنْ دُونِ اللَّهِ وَمَا كَانَتْ مِنْ أَلْفَتِهِمْ﴾

﴿Then he had no group to help him against Allāh, nor was he one of those who could save themselves.﴾

means, his wealth, group, servants and retinue were of no avail to him; they could not protect him from the wrath and vengeance of Allāh. Nor could he help himself or save himself. There was no one to help him, neither himself nor anybody else.

His People learned a Lesson from Him being swallowed up

Allāh's saying:

﴿وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ﴾

﴿And those who had desired his position the day before,﴾

means, those witnessed him with his finery and said:

﴿قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا بَلِّغْنَا مَا أُوتِيتُ قَدَرُهُ إِنَّهُ لَدُوْ حَظٍّ عَظِيمٍ﴾

﴿Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qārūn has been given! Verily, he is the owner of a great fortune."﴾

When he was swallowed up in the earth, they began to say:

﴿وَيَكُنْ لِلَّهِ يَسْطُ الرِّزْقُ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ﴾

﴿Know you not that it is Allāh Who expands the provision or restricts it to whomsoever He pleases of His servants.﴾

Wealth does not indicate that Allāh is pleased with its owner, for Allāh gives and withholds, allows times of difficulty and times of ease, raises and lowers, His is the most complete wisdom and most convincing proof. According to a Ḥadīth narrated by Ibn Mas'ūd,

[1] Aḥmad 3:40.

«إِنَّ اللَّهَ قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ كَمَا قَسَمَ أَرْزَاقَكُمْ، وَإِنَّ اللَّهَ يُعْطِي الْمَالَ مَنْ يُحِبُّ
وَمَنْ لَا يُحِبُّ، وَلَا يُعْطِي الْإِيمَانَ إِلَّا مَنْ يُحِبُّ»

«Allāh has allotted character among you just as He has allotted your provision. Allāh gives wealth to those whom He loves and those whom He does not love, but He gives Faith only to those whom He loves.»^[1]

﴿لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا﴾

«Had it not been that Allāh was Gracious to us, He could have caused the earth to swallow us up!»

meaning, 'were it not for the kindness and grace of Allāh towards us, we could have been swallowed up by the earth just as he was swallowed up, because we wanted to be like him.'

﴿وَيَكَّانُمْ لَا يُفْلِحُ الْكَافِرُونَ﴾

«Know you not that the disbelievers will never be successful.»

He was a disbeliever, and the disbelievers will never be successful before Allāh in this world or in the Hereafter.

﴿عِلَّكَ الدَّارُ الْآخِرَةُ جُعِلَ لَهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾
مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا
كَانُوا يَعْمَلُونَ ﴿٨٤﴾﴾

«83. That is the home of the Hereafter, We shall assign to those who do not want to exalt themselves in the land nor cause corruption. And the good end is for those who have Taqwā.»

«84. Whosoever brings good, he shall have the better thereof; and whosoever brings evil, then those who do evil deeds will only be requited for what they used to do.»

The Blessings of the Hereafter for the humble Believers

Allāh tells us that He has made the home of the Hereafter, and its eternal delights which will never change or fade away, for His believing, humble servants who do not rebel against the truth with pride and oppression in the land. They do not

^[1] Aḥmad 1:387.

exalt themselves above the creatures of Allāh, arrogantly oppressing them and spreading corruption among them. 'Ikrimah said that this phrase referred to haughtiness and arrogance.^[1]

Ibn Jurayj said:

﴿لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ﴾

«those who do not want to exalt themselves in the land»

“Arrogance and tyranny,

﴿وَلَا فَسَادًا﴾

«nor cause corruption» committing sins.”^[2] Ibn Jarīr recorded that ‘Ali said, “If a man wants the straps of his sandals to be better than the straps of his companion’s sandals, then he is one of those referred to in the *Āyah*,

﴿إِنَّكَ أَدَارُ الْآخِرَةِ يَمْلِكُهَا لِلَّهِ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ﴾^[3]

«That is the home of the Hereafter, We shall assign to those who do not want to exalt themselves in the land nor cause corruption. And the good end is for those who have *Taqwā*.»^[3]

This is understood to mean that if his intention is to show off and appear better than others, then that is to be condemned, as it was reported in the *Ṣaḥīḥ* that the Prophet ﷺ said:

«إِنَّهُ أَوْجِبِي إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ وَلَا يَتَّبِعِي أَحَدٌ عَلَى أَحَدٍ»

«It has been revealed to me that you should be humble to the extent that none of you boasts to others or mistreats others.»^[4]

But if a person simply likes to look good, then there is nothing wrong with that. It was recorded that a man said: “O Messenger of Allāh, I like to have my garment looking good and my shoes looking good – is this a kind of arrogance?” The Prophet ﷺ said:

[1] Aṭ-Ṭabari 19:637.

[2] Aṭ-Ṭabari 19:637.

[3] Aṭ-Ṭabari 19:638.

[4] Muslim 4:2199.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٩٦

الْقَصَصُ

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ أَرَادَكَ إِلَىٰ مَعَادٍ قُلْ رَبِّیْ
أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٥﴾ وَمَا كُنْتَ
تَرْجُو أَنَّ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكَ
فَلَا تَكُونَنَّ ظَهِيرًا لِلْكَافِرِينَ ﴿٨٦﴾ وَلَا يَصُدُّكَ عَنْ آيَاتِ
اللَّهِ بَعْدَ إِذْ أَنْزَلَتْ إِلَيْكَ وَادْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ
الْمُشْرِكِينَ ﴿٨٧﴾ وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا
هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْخُكُوفُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

سُورَةُ الْقَصَصِ مَكِّيَّةٌ مِنْ ثَلَاثِينَ آيَةً

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الَّذِي أَحْسَبَ النَّاسُ أَنْ يُتْرَكَ أَنْ يَقُولُوا أَمَّا وَهُمْ لَا
يُفْقَهُونَ ﴿١﴾ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ
صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٢﴾ أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ
السَّيِّئَاتِ أَنْ يَسْفِقُوا سَاءَ مَا يَحْكُمُونَ ﴿٣﴾ مَنْ كَانَ يَرْجُوا
لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾ وَمَنْ
جَاهَدْ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٥﴾

«لَا، إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ
الْجَمَالَ»

«No, for Allāh is beautiful
and loves beauty...»^[1]

And Allāh says:

﴿مَنْ جَاءَ بِالْخَيْرِ﴾

«Whosoever brings good,»
meaning, on the Day
of Resurrection,

﴿فَلَهُ حَبْرٌ مِمَّا﴾

«he shall have the better
thereof;» meaning, the
reward of Allāh is bet-
ter than the good
deeds of His servant -
how can it not be,
when Allāh has multi-
plied it many times
over? This is the posi-
tion of generosity.
Then Allāh says:

﴿وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ﴾

«and whosoever brings evil, then those who do evil deeds will
only be requited for what they used to do.»

This is like the Āyah,

﴿وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكَيْتَ وَوُجُوهُهُمْ فِي النَّارِ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ﴾

«And whoever brings an evil deed, they will be cast down on
their faces in the Fire. (And it will be said to them) "Are you
being recompensed anything except what you used to do?"»
(27:90).

This is the position of generosity and justice.

[1] Muslim 1:93.

﴿إِنَّ أَلَيْسَ فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدَكَ إِنْ مَعَاوُ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٥﴾ وَنَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِن رَّبِّكَ فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَافِرِينَ ﴿٨٦﴾ وَلَا يَصُدُّكَ عَنْ مَّيْنِ اللَّهِ بَعْدَ إِذْ أُنْزِلَتْ إِلَيْكَ وَادْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٧﴾ وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا مَّا خَرَّ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ أَلْكَرٌ وَآخِرٌ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾﴾

﴿85. Verily, He Who has given you the Qur'ān, will surely bring you back to the return. Say: "My Lord is Aware of him who brings guidance, and of him who is in manifest error."﴾

﴿86. And you were not expecting that the Book would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.﴾

﴿87. And let them not turn you away from the Āyāt of Allāh after they have been sent down to you, and invite to your Lord and be not of idolators.﴾

﴿88. And invoke not any other god along with Allāh, Lā ilāha illā Huwa. Everything will perish save His Face. His is the decision, and to Him you shall be returned.﴾

The Command to convey the Message of Tawhīd

Here Allāh commands His Messenger ﷺ to convey the Message and recite the Qur'ān to people. He tells him that he will be brought back to the return, which is the Day of Resurrection, where he will be asked about the prophethood he was entrusted with. So Allāh says:

﴿إِنَّ أَلَيْسَ فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدَكَ إِنْ مَعَاوُ﴾

﴿Verily, He Who has given you the Qur'ān, will surely bring you back to the return.﴾

meaning, 'the One Who has commanded you to put it into practice among mankind,'

﴿لَرَأْدَكَ إِنْ مَعَاوُ﴾

﴿will surely bring you back to the return.﴾

'On the Day of Resurrection, where He will question you concerning that,' as Allāh said:

﴿فَلَنَسْأَلَنَّ أَأَنْتَ أَنْزِلْتَهُ إِلَيْنَا وَلَنَسْأَلَنَّ أَأَنْتَ أَنْزِلْتَهُ إِلَيْنَا﴾

﴿Then surely, We shall question those to whom it was sent and verily, We shall question the Messengers.﴾ (7:6)

Allāh said:

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ﴾

﴿On the Day when Allāh will gather the Messengers together and say to them: "What was the response you received?"﴾ (5:109).

And He said:

﴿وَجَاءَ بِالنَّبِيِّينَ وَالشُّهَدَاءَ﴾

﴿and the Prophets and the witnesses will be brought forward﴾ (39:69)

In his *Tafsīr* of his *Ṣaḥīḥ*, Al-Bukhārī recorded that Ibn 'Abbās commented on the *Āyah*:

﴿لَرَأَيْكَ إِنْ مَعَا﴾

﴿will surely bring you back to the return.﴾

"To Makkah."^[1] This was also recorded by An-Nasā'ī in his *Tafsīr* in his *Sunan*,^[2] and by Ibn Jarīr.^[3] Al-'Awfī also reported from Ibn 'Abbās that the phrase:

﴿لَرَأَيْكَ إِنْ مَعَا﴾

﴿will surely bring you back to the return.﴾

means, "will surely bring you back to Makkah as He brought you out of it."^[4] Muḥammad bin Ishāq recorded that Mujāhid commented on:

﴿لَرَأَيْكَ إِنْ مَعَا﴾

﴿will surely bring you back to the return.﴾

He said, "Back to your place of birth in Makkah."^[5]

Ibn 'Abbās is also reported to have interpreted it variously referring to death, to the Day of Resurrection which will come

[1] *Faṭḥ Al-Bārī* 8:369.

[2] An-Nasā'ī in *Al-Kubrā* 6:425.

[3] *Aṭ-Ṭabari* 19:641.

[4] *Aṭ-Ṭabari* 19:641.

[5] *Aṭ-Ṭabari* 19:641.

after death, and to Paradise which will be his reward and his destiny for putting the Message of Allāh into practice and conveying it to the humans and Jinns, and because he is the most perfect, most eloquent and most noble of all the creation of Allāh.

Allāh's saying:

﴿قُلْ رَبِّيَ أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ﴾

﴿Say: "My Lord is Aware of him who brings guidance, and of him who is in manifest error."﴾

means: "Say, O Muḥammad, to those among your people who oppose you and disbelieve you, among the idolators and those who follow them in their disbelief, 'My Lord knows best which of us, you or I, is rightly guided, and you will come to know for which of us will be the (happy) end in the Hereafter, and for which of us will be a good end and victory in this world and in the Hereafter.' Then Allāh reminds His Prophet ﷺ the numerous blessings He granted to him and mankind by virtue of sending him to them:

﴿وَمَا كُنْتُمْ تَرْجَوْنَ أَن يُنْزِلَ عَلَيْكَ الْكِتَابَ﴾

﴿And you were not expecting that the Book would be sent down to you,﴾

'Before the revelation was sent down to you, you did not expect that revelation would be sent down to you.'

﴿وَلَكِنَّ رَحْمَةً مِّن رَّبِّكَ﴾

﴿but it is a mercy from your Lord.﴾

means, 'but revelation has been sent down to you from Allāh as a mercy to you and to mankind because of you. Since Allāh has granted you this great blessing,'

﴿فَلَا تَكُونَنَّ ظَهِيرًا﴾

﴿So never be a supporter﴾ i.e., a helper,

﴿إِلَى الْكَافِرِينَ﴾

﴿of the disbelievers.﴾ rather, separate from them, 'express your hostility towards them and oppose them.'

﴿وَلَا يَصُدُّكَ عَنْ آلِهَتِكَ اللَّهُ بَعْدَ إِذْ أُنْزِلَتْ إِلَيْكَ﴾

﴿And let them not turn you away from the Āyāt of Allāh after they have been sent down to you.﴾

meaning, 'Do not let their opposition to you affect you or put people off from following your way; do not worry about that or pay any attention to it, for Allāh will make your word supreme, will support your religion and will make the Message with which He has sent you prevail over all other religions.' So He says:

﴿وَادْعُ إِلَىٰ رَبِّكَ﴾

﴿and invite to your Lord﴾ to worship your Lord Alone, with no partners or associates,

﴿وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ﴾

﴿and be not of idolators.﴾

﴿وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا مَّاخَرٌ لَا إِلَهَ إِلَّا هُوَ﴾

﴿And invoke not any other god along with Allāh, there is no God but Him.﴾

means, it is not appropriate to worship anything or anybody except Him, and divinity does not befit any except His glory.

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

﴿Everything will perish save His Face.﴾ Here Allāh is telling us that He is Eternal, Ever Lasting, Ever Living, Self-Sustaining, Who, although His creation dies, He will never die, as He says:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾﴾

﴿Whatsoever is on it will perish. And the Face of your Lord full of majesty and honor will remain forever.﴾ (55:26-27).

Allāh used the word "Face" to refer to Himself, as He says here:

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

﴿Everything will perish save His Face.﴾

meaning, everything except Him. It was reported in the Ṣaḥīḥ via Abu Salamah that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«أَضَدُّ كُلِّمَةً قَالَهَا الشَّاعِرُ لَيْدٌ - أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ -»

«The truest word of a poet was the saying of Labīd - indeed everything except Allāh is false.»^[1]

﴿لَهُ الْقَدْرُ﴾

«His is the decision,» means, dominion and control, and there is none who can reverse His judgement or decision.

﴿وَالَيْهِ تُرْجَعُونَ﴾

«and to Him you shall be returned.»

means, on the Day when you will be brought back, and He will reward or punish you according to your deeds: if they are good, then you will be rewarded, and if they are bad, then you will be punished.

This is the end of the *Tafsīr* of *Sūrat Al-Qaṣaṣ*. To Allāh be praise and blessings.

[1] *Fatḥ Al-Bārī* 7:183. Ibn Ḥajar explained that *Bāṭil* or "false" here means "perishable." See *Fatḥ Al-Bārī* the Book of the Merits of the Anṣār, the chapter on the days of *Jāhiliyyah*.