

سُورَةُ الْقَصَصِ

Surah Al-Qaṣaṣ

(THE NARRATIVES)

Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. Ṭā. Sīn. Mīm.
2. These are verses of the manifest Book.
3. We recite to you of the story of Mūsa and the Pharaoh with truth, for a people who believe.
4. Verily the Pharaoh exalted himself in the land and made its people in sects weakening a party among them, slaying their sons and letting their women live. Verily he was of the corrupters.
5. And We intended that we should be gracious to those who were weakened in the land, and We should make them leaders, and We should make them the inheritors.
6. And We should establish them in the land, and We should let the Pharaoh and Hāmān and their hosts receive from them what they dreaded.
7. And We inspired the mother of Mūsa, saying: suckle him, then when you fear for him, cast him

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طسّم

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾

نَتْلُوا عَلَيْكَ مِنْ نَبَأِ مُوسَىٰ وَفِرْعَوْنَ

بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٢﴾

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا

يَسْتَضِعُّ طَائِفَةٌ مِنْهُمْ يَدَّيْحُ أَبْنَاءَهُمْ

وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ ﴿٣﴾

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا

فِي الْأَرْضِ وَنَجْعَلَهُمْ أَيْمَةً

وَنَجْعَلَهُمُ الْوَارِثِينَ ﴿٤﴾

وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ

وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ﴿٥﴾

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ

عَلَيْهِ فَكَأَلِفِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۗ

into the river and have no fear or sorrow; verily We are going to restore him to you, and shall make him one of Our envoys.

8. And the household of the Pharaoh picked him up, that he may ultimately prove for them an enemy and a grief. Verily the Pharaoh and Hāmān and their hosts were sinners.

9. And the wife of the Pharaoh said: A comfort to me and you! Slay him not, perhaps he may be of benefit to us or we may take him for a son. And they did not perceive.

10. And the heart of Mūsa's mother became void, and she had well-nigh given up the secret, had We not fortified her heart, that she might remain one of the believers.

11. And she said to his sister: Follow him you. So she watched him from afar, and they perceived not.

12. And We had already forbidden other foster-mothers for him; so she said: Shall I direct you to a household who will rear him for you and who would be to him good counsellors.

13. So We restored him to his mother that she might be comforted and not grieve, and that she might know that the promise of Allah is true. Yet most of them know not.

إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿٧﴾

فَالْقَطْعُ ۗءَالِ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا
وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا
كَانُوا خَاطِئِينَ ﴿٨﴾

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنِي لِي وَلَكَ
لَا نَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا
وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾

وَأَصْبَحَ قُودًا لِّمُوسَىٰ فَرِيغًا إِنَّ كَادَتْ
لَتُبْدِي بِهِ لَوْلَا أَنْ رَبَطْنَا عَلَىٰ قَلْبِهَا
لَا تَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٠﴾

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ فَبَصُرَتْ بِهِ عَنْ جُنْبٍ
وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلٍ فَقَالَتْ
هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ
وَهُمْ لَهُ نَاصِحُونَ ﴿١٢﴾

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَمَا تَفَرَّقَ عَنْهَا وَلَا تَحْزَنْ
وَلَتَعْلَمَنَّ أَنَّ وَعْدَ اللَّهِ حَقٌّ
وَلَكِنَّا أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٣﴾

Secrets of Revelation

Tā Sīn Mīm. These are the Āyāt of a Book which expounds on realities. The Holy Prophet^{SAW} is being told the story of Prophet Mūsa^{AS} and the Pharaoh as a caution for the believers. Though the Qurān addresses the entire mankind, yet only those blessed with faith can benefit from it.

The Word *Shi'a*

Undoubtedly the Pharaoh was a mighty emperor. He had divided his subjects into groups. It has already been explained that the literal meaning of the word *Shi'a* is a group, a party or an association. However, the Qurān has always applied this term to a misguided faction. Here the Pharaoh is said to have grouped his people, into the Copts (*Qibtis*) who were the elite and the *Sibtis* or the Banī Isrāīl who were second grade citizens. They were used as slaves. Their male infants used to be slaughtered while the females spared. The Pharaoh had been warned by the astrologers that a boy would be born in the Banī Isrāīl who would depose him. This had turned him into a merciless killer of male infants born to Banī Isrāīl. Indeed he was a tyrant of the worst order.

When Allah Wills the Weak Overpower the Mighty

So Allah decided to favour the down trodden by making them rulers and chieftains and strip the arrogant of their power, grandeur and wealth. He made the Pharaoh, his Minister Hāmān and his legions face the threat they had dreaded, and to avert which they had engaged in the killing of the male infants of Banī Isrāīl. Allah staged the advent of Prophet Mūsa^{AS} into the world and commanded his mother.

Divine Dialogue

The word *Waḥī* is used here in the literal sense. Allah had spoken to her. It is proven that a Wali can be honoured with a Divine Dialogue which is a pretext for action only for his own self, while the dialogue with a Prophet^{AS} is a source of guidance for his entire Ummah. Prophet Mūsa's^{AS} mother was inspired to feed the baby and keep him with her unless she felt real danger. If the Pharaoh's soldiers were to pose any threat to his life, she was to put him in a box and entrust it to the river. She must neither harbour any apprehensions about the safety of the baby, nor grieve over his imminent separation, since he would soon be returned to her lap and would live to be honoured with Messengership, Allah assured her.

Praise be to Him! The box was picked up by the Pharaoh's household from a tributary of the main river, flowing through the Royal Palace. The box was

spotted by the Pharaoh's wife and she got it retrieved, unaware of the fact that the baby would grow up to be the Pharaoh's greatest enemy and the very cause of downfall of his empire one day. Of course, the Pharaoh, Hāmān and their legions were at fault, for how could they have countered the Powers of Allah! When the Pharaoh saw the baby, he intended to kill him for he thought that he must have been abandoned by an Isrāīli woman fearing his assassination. The Pharaoh's issueless wife intervened and persuaded him that the beautiful boy may well be a source of joy for them and grow up to serve them. She suggested adoption and, of course, the couple failed to appreciate what the boy would grow up to be!

The Divine Link

On the other end Prophet Mūsa's^{AS} mother woke up next morning in anxiety and restlessness. Had He not established a link with her Qalb she would have cried out publicly that she had abandoned her baby to the mercy of the river. It is proven that the Qulūb of the Aulia' enjoy a link with Allah and by its auspiciousness they endure through the most formidable of circumstances in life. The Qalb of Prophet Mūsa's mother was similarly blessed with this link whereby she remained cool, calm and collected over the safety and return of her son.

She had instructed her daughter to walk along the river bank, keeping an eye on the box, while the Pharaoh's folk were unaware of it. When the Pharaoh's wife summoned wet nurses for the baby to feed him, Allah forbade the infant from suckling any foster mother. The child's refusal of milk worried the Pharaoh's wife. Taking advantage of the situation, Prophet Mūsa's^{AS} sister said that she knew of a noble and kind hearted woman who would prove to be a very good governess for the baby, apart from being a wet nurse. If desired, she could bring her around. So his mother was summoned and engaged as a wet nurse for her very own son. He began to suckle her and thus she got her son back to behold him, hold him in her lap and rejoice. The wages paid by the Pharaoh's household came as a bonus. She was told not to worry for the future, and to rest assured that the Promise of Allah is bound to come true. Yet most of the people have no faith.

Section 2

14. And when he attained his full strength and became firm, we vouchsafed to him wisdom and

وَلَمَّا بَلَغَ أَشُدَّهُ، وَأَمْتَوْنَاهُ، وَأَنْزَلْنَاهُ حُكْمًا وَعِلْمًا

knowledge, and thus We reward the well-doers.

15. And he entered the city at a time of unawareness of its inhabitants, and he found two men fighting therein, one being of his own party, and the other of his enemies. And he who was of his party called him for help against the one who was of his enemies. So Mūsa struck him with his fist, and put an end of him. Mūsa said: This is of the work of Satan, verily he is an enemy, a misleader manifest.

16. Mūsa said: Rabb! Verily I have wronged my soul, so forgive. So He forgave him. Verily He! He is Forgiving, the Owner of Mercy.

17. Mūsa said: Rabb! Whereas You have favoured me, I shall never more be a supporter of the culprits.

18. And in the morning he was fearing and looking about in the city when lo! He who had asked his succour yesterday was crying out to him. Mūsa said: You are a manifest seducer.

19. And when Mūsa sought to seize him who was an enemy to them both, he said: O Mūsa! Would you slay me as you did slay a person yesterday? You seek to be a tyrant in the land, and not to be of the reconcilers.

20. And there came a man running from the farthest part of the city.

وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٤﴾

وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَذَا مِنْ شِيعَةِ بُو هَذَا مِنْ عَدُوِّهِ فَاسْتَفْتَاهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَزَهُ مُوسَى فَقَضَى عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ ﴿١٥﴾

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّكَ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَاهِرًا لِلْمُجْرِمِينَ ﴿١٧﴾

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِنَّا الَّذِي آمَنَّا يَتَسَوَّرُ بِالْأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُبِينٌ ﴿١٨﴾

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَا مُوسَى أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ﴿١٩﴾

وَجَاءَ رَجُلٌ مِنْ أَقْصَا الْمَدِينَةِ يَسْعَى قَالَ يَا مُوسَى

He said: O Mūsa! The chiefs are counselling together regarding you, that they might slay you; so depart you, verily I am to you of the advisers.

إِنَّكَ الْعَمَلَاءُ يَأْتِمُرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ
إِنِّي لَكَ مِنَ النَّاصِحِينَ ﴿٢٠﴾

21. So he went forth from thence fearing, looking about. He said: Rabb! Deliver me from the ungodly people.

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي
مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢١﴾

Secrets of Revelation

When Prophet Mūsa^{AS} grew up, he was a man of wisdom and knowledge, for Allah conferred upon him both knowledge and understanding as is granted to a Prophet^{AS} even prior to his formal raising. And this is a reward given to those who are sincere and act righteously.

Piety also Augments the Capacity to Understand Mundane Affairs

This brings out the fact that because of virtuous conduct motivated by sincerity, a better understanding of mundane affairs is bestowed. In our society the prevailing concept of taking virtuous people as simpletons is probably because we consider worship as the only virtue, whereas virtue actually denotes worship complemented by full participation in all spheres of practical life. May Allah make our devoted worshippers pragmatic in life so that piety may prevail in its genuine form.

One day, Prophet Mūsa^{AS} entered the town at a time when people were resting. He found two men engaged in a scuffle. One of them was an Isrāīli while the other was from the enemy group, a Qibti.

The Word *Shi'a*

Mūsa^{AS} had not yet been formally raised as a Prophet, nor the Isrāīlis were acquainted with their religion. They were merely his clan and Mūsa^{AS} supported them. The word *Shi'a* has been used here too, whereas they have never been termed as such by the Qurān once they became believers.

So the Isrāīli who was being thrashed by the Qibti called out to Mūsa^{AS} for help, who intervened to prevent the scuffle. In the process the latter received a punch from him that proved fatal. Mūsa^{AS} instantly realized that it was work of Satan who had put him into a difficult situation by initiating the row. He begged

Allah to forgive him and was readily forgiven by the Most Forgiving and the Most Merciful.

Mūsa's^{AS} Repentance

Here the scholars refer to the repentance by Mūsa^{AS} for the murder of the Qibti. They explain that it was not an intentional murder to be taken as a crime but clearly accidental, yet the Prophetic grace demands repentance even under such circumstances. Another aspect in this situation is that Satan engaged the Isrā'ili and the Qibti into a brawl and dragged Mūsa^{AS} into embarrassment before his formal raising. So he declared it as a doing of Satan, sought Allah's forgiveness and resolved not to support any culprit in future. The Isrā'ili was a quarrelsome person, who had proved an easy prey for Satan. But Allah being the Best of Planners, the animosity of Satan drove him out of town into the blessed company of Prophet Shu'aib^{AS} and his household. Thus he rose from a shepherd to an interlocutor with the Almighty Allah.

The next morning, he again passed through the town apprehensive. He feared that the incident might have become known and he might face the repercussions. He found the same Isrā'ili involved in yet another brawl with a Qibti. He was again being thrashed and was yelling for help. Mūsa^{AS} told him that he was a vile person, and as he stepped forward to disengage the two, the Isrā'ili thought that he was going to punch him. So he cried out: "Do you wish to kill me too just as you killed a Qibti a day before?"

A Liar Resorts to Accusation

He accused Mūsa^{AS} that he wanted to establish his own superiority without any intentions of reformation or piety. Since he was a liar he resorted to accusations. However, the news of the murder of the Qibti had reached the Royal Court. The Pharaoh, who was already not too pleased with Mūsa^{AS} decreed a death sentence for him. Of those present in the Court, a well wisher of Mūsa^{AS} hastened to warn him of the chieftains' designs in executing the sentence and advised him to flee immediately beyond the jurisdiction of the Government of Egypt. So Mūsa^{AS} left in panic with great caution, praying to Allah to protect him and spare him from the oppressors.

Section 3

22. And when he betook himself towards Madyan, he said: Perchance my Rabb will guide me even way.

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي
أَنْ يَهْدِيَني سَوَاءَ السَّبِيلِ ﴿٢٢﴾

23. Then when he arrived at the waters of Madyan he found there a community of people watering. And he found, apart from them, two women, keeping back their flocks. He said: What is the matter with you two? They said: We do not draw water until the shepherds have driven away their flocks, and our father is a very old man.

24. Then he watered their flocks for the twain. Then he turned aside into the shade, and said: Rabb! I have need of the good which You may send down for me.

25. Then one of the two came to him walking bashfully, and said: My father invites you that he may recompense you with a wage for that you did water the flocks for us. Then when he had come to him and recounted to him the whole story, he said: Have no fear, you have escaped from the wrong-doing people.

26. And said one of them: Father! Hire him, for the best that you can hire is a strong and reliable person.

27. He said: I wish I would marry one of these two daughters of mine provided that you hire yourself to me for eight years, then if you complete ten it will be of your own accord, and I would not make it hard for you; you shall find me, Allah willing, of the righteous.

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً
مِّنَ النَّكَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ
أُمَّرَاتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي
حَتَّىٰ يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ
رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَىٰ اسْتِحْيَاءٍ قَالَتْ
إِنَّكَ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرًا مَا سَقَيْتَ
لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ قَالَ
لَا تَخَفْ نَجَوْتَ مِنَ الظَّالِمِينَ ﴿٢٥﴾

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَجِرْهُ إِنَّ خَيْرَ
مِّنْ اسْتَجْرَتِ الْقَوْمِ الظَّالِمِينَ ﴿٢٦﴾

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ
عَلَىٰ أَنْ تَأْجُرَنِي ثَمَنِي حَتَّىٰ حُجِّجَ فَإِنْ أَتَمَمْتَ
عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَمُوتَ
عَلَيْكَ سَتَجِدُنِي إِن شَاءَ اللَّهُ
مِنَ الصَّالِحِينَ ﴿٢٧﴾

28. Mūsa said: Be it then between me and you: Whichever of the two terms I fulfil, it shall be no harshness to me; and Allah is Witness of what we say.

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ
قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ
وَكِيلٌ

Secrets of Revelation

When Mūsa^{AS} escaped from Egypt he headed for Madyan. He prayed hoping that his Munificent Rabb shall guide him to a safe destination. After a long journey, he finally arrived at a well in Madyan, as a stranger. He saw many shepherds watering their flocks while two young ladies stood aside restraining their herds. Curious, he approached them and asked why were they standing aside. They said that they were waiting for their turn, until all the men had left, as they could not intermingle with them. They added that they would not have stepped outdoors had their father not been so old. And there was no other male member in the family to do the job.

The Way Women Should Work

Where required, the women can work without mixing freely with the men; separately and independently as recommended by the Hanafi School of Fiqh. Mūsa^{AS} drew water from the well for their goats and the girls left for their home in good time. He retired to a shade and prayed: "O' Allah! I have need of good that You would send to me". His invocation, made in a state of destitution, weariness from a long journey and exile was accepted by Allah. As the girls reached home their father enquired after their quick return. They told him the story. He was Prophet Shu'aib^{AS}, aged as well as blind. He sent one of the girls to summon Mūsa^{AS} and she arrived displaying immense modesty in her gait.

A Woman with Modesty is Indeed a Blessing of Allah

This was the answer to Mūsa's^{AS} invocation; indeed a modest woman is a great blessing of Allah. Because of her, he was blessed with a home, a family and a caring company. She came to tell him that her father wished to see him and pay him the wages for the services he had rendered.

The Commentators assert that Mūsa^{AS} walked ahead of her, bidding her to follow and to indicate the path from behind, to spare himself the glance of a female stranger. He recounted his ordeal to Prophet Shu'aib^{AS}, who comforted him saying that there was nothing to worry anymore as he was outside the

jurisdiction of a cruel nation. The daughter requested his father to hire Mūsa^{AS} as a helper for they did need one, and he had drawn the water with strength and was also honest and trustworthy in his dealings with them.

Merit and Honesty Pre-requisites for a Job

It is established here that a candidate for any job or office must fulfil two conditions. He must have the merit, and must be trustworthy and dedicated. Prophet Shu'aib^{AS} said that he wanted to marry one of his daughters to him but with the condition that he would serve him for eight years.

A question arises here whether service to a wife can be counted as her Mehr? The jurists suggest that it cannot be so for a personal service extended to her. However, the wages for looking after her business or any other work like an animal farm etc, can be diverted to the payment of Mehr. Or as in this case where Mūsa^{AS} was to serve the entire household, it was permissible to work for the father on the condition that the wages will be diverted to his daughter as Mehr. It is then the daughter's right to forego the payment by her father if she wants to. So Prophet Shu'aib^{AS} told Mūsa^{AS} to serve them for eight years and if he could extend it to ten it would be taken as a favour. However, whichever term he could complete would be fine with him as he had no intentions to overburden Mūsa^{AS} by extending the term or asking him to undertake any task beyond his capacity. He added that Mūsa^{AS} would find him a devoted servant of Allah in the years they would spend together. Certainly the integrity of a person can only be endorsed by his conduct. Mūsa^{AS} accepted that he would complete any one of the terms, and both sought Allah, a witness to the contract.

A Daughter's Nikah

It is indicated here as appropriate that the guardian should arrange the Nikah of a daughter with her permission. However, if she arranges it herself observing the Shari'ah, it will be valid.

Section 4

29. Then when Mūsa had fulfilled the term and was journeying with his family, he saw a fire on the side of Ṭūr. And said to his family: Bide you here; I see a fire afar, perhaps I may bring to you news of it, or a brand out of the fire, so that you may warm yourselves.

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ
 مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا
 إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ
 أَوْ بَرْدٍ أَوْ نَارٍ لَعَلَّكُمْ تَصْطَلُونَ ﴿٦٦﴾

30. Then when he had arrived thereto, he was called from the right side of the valley in the ground blessed with the tree: Mūsa! Verily I! I am Allah, the Rabb of the worlds.

31. And cast down your rod. And when he saw it stirring as though it were a serpent, he turned in flight and looked not back. Mūsa! Draw nigh, and fear not; you are of the secured ones.

32. Slip your hand in your bosom, it will come forth white without hurt and draw back the arm to you for fear. These will be two evidences from your Rabb for the Pharaoh and his chiefs; verily they have been a people given to transgression.

33. He said Rabb! I have slain a man among them, and I fear they may slay me.

34. And my brother Harūn! He is more eloquent than I in speech. So send him with me as a support, to corroborate me, verily I fear they will belie me.

35. Allah said: We shall indeed strengthen your arm with your brother, and We shall give to you authority, so that they shall not be able to come up to you. Go forth with Our Signs! You twain and those who follow you shall be the victors.

36. Then when Mūsa came to them with Our manifest Signs, they said, this is nothing but magic

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ
فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمْوَسَى
إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٠﴾

وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تُهْتَزُّ كَأَنَّهَا
جَانٌّ وَلَّى مُدْبِرًا وَلَعِبَعَقَبٌ يَمْوَسَى أَقْبَلَ
وَلَا تَخَفْ إِنَّكَ مِنَ الْآمِنِينَ ﴿٣١﴾

أَسْلَمَكَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضًا مِنْ غَيْرِ سُوءٍ
وَأَضْمَمَ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَلِكَ
بُرْهَانَانِ مِنْ رَبِّكَ إِلَى فِرْعَوْنَ وَمَلَئِهِ
إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٣٢﴾

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ
أَنْ يَقْتُلُونِ ﴿٣٣﴾

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْنَا
مَعِيَ رِذَاءً يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿٣٤﴾

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا
سُلْطَنًا فَلَا يَصِيلُونَ إِلَيْكُمَا بِآيَاتِنَا
أَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْغَالِبُونَ ﴿٣٥﴾

فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ قَالُوا
مَا هَذَا إِلَّا سِحْرٌ مُفْتَرٍ وَمَا سَمِعْنَا بِهَذَا

fabricated, and we heard not of this in our fathers of old.

37. And Mūsa said: My Rabb best knows him who brings guidance from before the Rabb, and him whose will be the happy end of the Abode. Verily the ungodly shall not thrive.

38. And the Pharaoh said: O Chiefs! I know not of a god for you except me. So light you for me, Hāmān! Clay, and make for me a lofty tower that I may ascend to god of Mūsa; and surely I imagine him to be of liars.

39. And he and his hosts were stiff-necked in the land unjustifiably and imagined that they would not be brought back to Us.

40. So We seized him and his hosts and flung them into the sea. So behold you what has been the end of the ungodly!

41. We have made them leaders calling to the Fire, and they shall not be succoured on the Day of Resurrection.

42. And We caused a curse to pursue them in this world and on the Day of Resurrection they will be of the castaway.

فِي آبَائِنَا الْأَوَّلِينَ ﴿٣٦﴾

وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَىٰ
مِنْ عِنْدِيهِ، وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ
إِنَّهُ لَا يَفْلِحُ الظَّالِمُونَ ﴿٣٧﴾

وَقَالَ فِرْعَوْنُ بِتَأْيِيدِهَا أَلَمَّا مَا عَلِمْتُ لَكُمْ
مِنْ إِلَهِ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانَ عَلَى الطِّينِ
فَأَجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَىٰ إِلَهِ
مُوسَىٰ وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٣٨﴾

وَأَسْتَكْبِرُ هُوَ وَحُجُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
وَوَلَّوْنَا أَنَّهُمْ إِنَّا لَا يَرْجِعُونَ ﴿٣٩﴾

فَأَخَذْنَاهُ وَحُجُودَهُ، فَسَبَدْنَاهُمْ فِي الْبَحْرِ
فَانظُرْ كَيْفَ كَانَتْ
عَاقِبَةُ الظَّالِمِينَ ﴿٤٠﴾

وَجَعَلْنَاهُمْ أَيْمَةً يَدْعُونَ إِلَى التَّوَارِثِ
وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ﴿٤١﴾

وَأَتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً
وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ ﴿٤٢﴾

Secrets of Revelation

Mūsa^{AS} completed the period agreed upon and with the permission of Prophet Shu'aib^{AS} departed for Egypt with his wife, as it had been a decade since he had last met his kin. According to reports Mūsa^{AS} had completed the term of

ten years. At night as the temperature fell, he spotted light on Mount Ṭūr, situated near the path they were travelling on. It appeared as if some one had lit a fire. He told his family to wait while he went up there hoping to get some guidance about the directions as it appeared that they had lost the track. He may also bring back some fire to warm themselves up.

Site of Virtuous Activity or Residence of a Noble Person are Auspicious

When he arrived at that corner of the Valley, he realised that the entire portion of land was illuminated and full of Barakah. A place of auspicious activity or the residence of a noble person are always attended by Barakah. From a refulgent tree in that very portion of land a voice called: "O' Mūsa! I Am Allah, the Rabb of all the worlds".

Did the Supreme Being Manifest Himself in the Valley?

It is out of question that the Light manifested the Supreme Being. It was indeed His **Attributive Refulgence** as His Dialogue by itself is His **Attribute**. The Announcement was that the words which the Prophet^{AS} was hearing, and the Refulgence that illuminated the valley were of **Allah**.

He was Commanded to cast his staff. As he did so, it turned into a big serpent and the Prophet^{AS} ran in terror without even looking back. He heard the voice again bidding him to return and not to be afraid, for he now enjoyed peace and safety from **Allah**. And this was indeed his miracle, a proof of his Prophethood and a source of strength. He should get hold of the serpent, and it would revert to his staff. He was also told to put his hand under the bosom of his robe which would glow when drawn and would return to normal when placed there once again.

With these two great miracles among others as proofs of his Prophethood, he must now proceed to the Pharaoh and his chieftains to invite them to the straight path, as they had turned extremely defiant. Prophet Mūsa^{AS} submitted that he had killed one of their men and was afraid that he may be awarded the death sentence before he ever got a chance to speak. However, given a chance to speak it shall be difficult for him to answer the questions put forth, as he had a stammer, while his brother Harūn^{AS} who was much more eloquent could prove helpful if deputed along with him for the mission. He would serve as a source of strength for him and shall testify his words as he was afraid that the Pharaoh's people would refute him. So there should be someone with him who could endorse the Message, he pleaded.

His request was duly conceded and he was strengthened by the conferring of Prophethood on Harūn^{AS} too and was also blessed with such grace that the Pharaoh's folk would not dare lay hands on him. He must now proceed to his

mission with the miracles for it had been decided that only he and his obedient followers would prevail, Allah reassured him. So Prophet Mūsa^{AS} set off for Egypt with his miracles and glad tidings of victory.

When he arrived at the Pharaoh's Court and extended his invitation supported by miracles, the courtiers dismissed them as magic, saying that his Message was a concocted tale. They said that even their forefathers had not heard of any Prophet or a Divine religion. The Prophet^{AS} told them that it was only Allah Who draws a line between the Truth and the falsehood and only He knows who He has sent with a Message of guidance, and who will be blessed with victory as well as eternal success. Allah never lets oppression prevail nor the oppressors to flourish. Since they were oppressors, their fate was clear to the Prophet^{AS}. The Pharaoh addressed his Minister Hāmān and said that he did not consider anyone except himself to be worthy of worship and obedience. If there was someone higher up in the heavens then Hāmān might bake the clay and erect a tall building from where the Pharaoh could peep into the heavens to see if there was Mūsa's^{AS} God anywhere, though he knew that what he preaches was not true, he said.

Hāmān Invented the Brick at the Pharaoh's Command

The very first brick was invented by Hāmān and a sky scrapper was erected. Yet the Pharaoh's misfortune prevailed. Relying over his legions and power, he opted for the path of arrogance and his legions too displayed conceit, as if they had assumed that they would never have to return to the Court of Allah. Thus they were seized and drowned in the sea leaving behind tokens of the fate of oppressors.

The Word *Imām*

Deeply involved in evil, they became the leaders inviting their followers to Hell. The word *Imām* is not an office in Shari'ah, as mentioned earlier. It has been used in the Qurān to denote leadership of the pious lot as well as the evil-doers. So the Shi'ite concept of *Imām* being an office is a mere fabrication. The Pharaoh's people proved to be the leaders who invited people to Hell. They will find no support on the Day of Reckoning, that is, there will be no one to intercede for them. Even in this world, because of their misdeeds, they have been subjected to curse whether alive or dead, while on that Day they will be the most miserable lot.

Every Evil in itself is Fire

It is established here that every evil deed is fire in itself. Just as every act of piety will transform into a blooming garden so will the evil turn into burning embers.

43. And assuredly We vouchsafed to Mūsa, after We had destroyed the generations of old, the Scripture; enlightenment to mankind and a guidance and a Mercy, that perhaps they be admonished.

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ
مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بِصَآئِرٍ لِلنَّاسِ
وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿١٣﴾

44. And you were not on the Western side when We decreed the affair to Mūsa, and you were not of the witnesses.

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى
الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿١٤﴾

45. And We produced generations and life was prolonged unto them, nor were you a dweller among the people of Madyan, reciting to them Our revelations; but it is We Who were to send.

وَلَكِنَّا أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ
وَمَا كُنْتَ تَأْوِيلًا فِي أَهْلِ مَدْيَنَ تَتْلُوا
عَلَيْهِمْ ءَابَتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿١٥﴾

46. Nor were you beside the Tūr when We called, but you are sent as a Mercy from your Rabb that you may warn a people to whom no warner came before you, that may be they are admonished.

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً
مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَتْهُمْ مِنْ نَّذِيرٍ
مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿١٦﴾

47. And lest an affliction had visited them for what their hands had sent before, they should have said: Our Rabb! Why did not You send a Messenger unto us, so that we might have followed Your revelations and been of the believers?

وَلَوْلَا أَن تُصِيبَهُمْ مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ
فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ
ءَايَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٧﴾

48. Yet when the truth has come to them from before Us, they say: Why has he not been vouchsafed the like of what was given to Mūsa? Did they not disbelieve in

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ
مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوْ لَمْ يَكُنْ فَرُءَايَا أُوتِيَ
مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا

what was given to Mūsa before?
They say: Two magics
supporting each other. And they
say: We are disbelievers in all
such things.

49. Say you: Then bring a Book
from before Allah that is better
in guidance than these two, and I
shall follow it – if you are
truthful.

50. Then if they do not answer you,
know you that they only follow
their own desires; and who is
farther astray than he who
follows his own desire without a
guidance from Allah? Verily
Allah does not guide a wrong-
doing people.

وَقَالُوا إِنَّا بِكُلِّ كَيْفَرٍ وَكُفْرٍ ﴿١٨﴾

قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا
أَتَّبِعُهُ إِن كُنْتُمْ صَادِقِينَ ﴿١٩﴾

فَإِن لَّمْ يَاسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ
أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ يُغَيِّرُ
هُدًى مِّنَ اللّٰهِ إِنَّ اللّٰهَ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ ﴿٢٠﴾

Secrets of Revelation

When the earlier nations had been destroyed because of their waywardness, We raised Prophet Mūsa^{AS} with a Book. Supported with clear evidences for healthy minds, he was guidance and Mercy from Allah. Truth always appeals to the healthy minds and paves the way towards the acceptance of faith. This is termed as guidance, whereas virtuous deeds are the outcome of Mercy. All this was done for the people to pay heed. When Prophet Mūsa^{AS} was being addressed and given the Book, the Holy Prophet^{SAW} was not present at Mount Tūr to observe it for himself. Then followed a long interlude, during which many a nations and epochs went by, washing away facts from the peoples memory. Nor was the Holy Prophet^{SAW} present amongst the people of Madyan, whereby he could have recounted these events with such authenticity. It is purely by Allah's Grace that He continued the chain of Prophethood and has been sending His Prophets for guidance. Now He has raised the Holy Prophet^{SAW} as His Messenger and has revealed all these facts unto him by His Mercy, so that this era and its people unto whom no Prophet has been sent for a long time, and who have wandered away from the truth, may benefit from him.

This is to ensure that when people face disasters because of their misdeeds, they may not complain that Allah had not sent a Prophet unto them who they could follow and be amongst the believers. Now when the Truth has been sent unto them from Allah they have come up with a new argument, as to why was the Qurān not revealed in a single go to the Holy Prophet^{SAW}, just as Torah was given to Prophet Mūsa^{AS}. But the point is that when Prophet Mūsa^{AS} was so honoured with Torah, did the people believe in it? Rather after listening to Qurān the infidels assert that both the Books are nothing but words of magic, and as such categorically rejected.

The Holy Prophet^{SAW} must tell them that the real objective is to adhere to the Truth. If they are adamant that Qurān is not the Truth, then what is the truth? If they can they must present it by bringing forth a revealed Book which excels both Torah and the Qurān in guidance. If there exists any such Book the Holy Prophet^{SAW} shall be pleased to follow it. If they are true in their claim, they must present such a Book and if they cannot, the best option for them is to believe in the Quran, abounding in guidance and thoroughly authentic. If they still fail to comply with the Holy Prophet's^{SAW} advice, he must be sure that they seek no guidance. Rather they are mere slaves of their vain desires. And whoever turns away from His Path and just follows his vain desires has indeed gone astray. Allah does not let such transgressors to find the way.

Section 6

51. And assuredly We have caused the Word to reach them in succession, that may be they are admonished.

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾

52. Those unto whom We vouchsafed the Book before it, they believe therein.

الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ ۖ
هُم بِهِ يُؤْمِنُونَ ﴿٥٢﴾

53. And when it is rehearsed to them, they say; we believe in it, verily this is the truth from our Rabb; verily we have been even before it of those who submit themselves.

وَإِذَا بُدئَ عَلَيْهِمْ قَالُوا ءَأَمْثَلُ بِهِ ۗ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا
إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾

54. These shall be vouchsafed their wage twice over, because they have persevered, and they repel

أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَبَدَرُوا وَن

evil with good, and expend of what We have provided them.

55. And when they hear a vain discourse, they withdraw there from and say: To us our works and to you your works; peace be to you; and we do not seek the ignorants.

56. Verily you cannot guide whoever you like, but it is Allah Who shall guide whoever He will. And He knows best who are the guided.

57. And they say: Were we to follow the guidance with you, we shall be snatched away from our land. Have We not established for them an inviolable sanctuary to which are brought all manner of fruits! A provision from Our Presence? Yet most of them know not.

58. And how many a city We have destroyed that exulted in their living, and over there are their dwellings which have not been inhabited after them unless for a little while; and verily We! We have been the inheritors.

59. Nor was your Rabb to destroy the cities until He had raised up in their mother-city a Messenger reciting to them Our Revelations. Nor were We to destroy the cities unless their inhabitants had been ungodly.

60. And whatever you are vouchsafed is an enjoyment of the life of this world and its

بِالْحَسَنَةِ السَّيِّئَةِ وَمَنَّا رَزَقْنَهُمْ يُفْقَرُونَ ﴿٥١﴾

وَإِذَا سَجَعُوا أَلْفًا أَعْرَضُوا عَنْهُ وَقَالُوا لَنَّا
أَعْمَلْنَا وَلَكُمْ أَعْمَلُكُمْ سَلَامٌ عَلَيْكُمْ
لَا نَبْتَغِي الْجَاهِلِينَ ﴿٥٢﴾

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي
مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٣﴾

وَقَالُوا إِن تَتَّبِعِ الْهُدَى مَعَكَ تُخْطَفُ مِنَّا أَرْضُنَا
أَوْلَمْ نُمْكِّنْ لَهُمْ حَرَمًا مَّا مَنَّا يُجِئُ إِلَيْهِ
نَمُرُّ كُلِّ شَيْءٍ وَرِزْقًا مِّن لَّدُنَّا وَلَكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٤﴾

وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍ بَطَرْت مَعِيشَتَهَا
فَإِنَّكَ مَسْكُونُهُمْ لَمَّا تَكُن مِّن بَعْدِهِمْ
إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٥﴾

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى حَتَّى يَبْعَثَ فِي أُمِّهَا
رَسُولًا يُتْلُوا عَلَيْهِمْ آيَاتِنَا وَمَا كُنَّا مُهْلِكِي
الْقُرَى إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿٥٦﴾

وَمَا أَوْتِنَاهُمْ مِّن شَيْءٍ وَمَتَّعُوهُمُ الدُّنْيَا وَزِينَتَهَا

adornment; and what is with Allah is better and more lasting. Will you not then reflect?

وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا تَعْقِلُونَ ﴿١٠﴾

Secrets of Revelation

The wisdom behind the gradual revelation of the Qurān is being unveiled. He revealed it step wise so that people may repeatedly be blessed with the latest Divine Words, and are progressively invited to Allah. Besides, each revelation is associated with an event to facilitate ready answers to questions and for easy remembrance. Otherwise He is all Powerful and could have sent it in one go like the Torah.

This is an objection for the sake of objection. Otherwise the believers amongst the people of the Book, that is, those who believed in their own Book had instantly endorsed the Qurānic revelations when these were recited to them. They said that they had been foretold by their Books about the raising of the Holy Prophet^{SAW} and revelation of the Qurān. It was a reality they had accepted in anticipation. Now that the raising had actually taken place, how could they possibly not avail the honour to embrace Islam?

These are the blessed souls qualifying for double reward for their perseverance on faith, firstly by believing in the prophecies in their Books, and then by embracing the truth when the Holy Prophet^{SAW} was finally raised.

Double Reward

Double reward has also been promised to others, for instance, the illustrious wives of the Holy Prophet^{SAW} for they obeyed him as a Prophet and served him as a husband. Likewise, some others have also been promised double reward. Their virtuous acts will be recorded twice, whereas each shall be rewarded manifold by His Mercy. This double recording will thus bring them tremendous rewards.

Perseverance on Faith Provides the Capacity to Act

Because of their perseverance on faith they are blessed with such a capacity that they respond to evil with virtue. In return for the wrong done to them, they do good, thereby aiding virtue to prevail over evil. They are not niggardly in spending their wealth in the Cause of Allah. This alludes to the fact that if one enjoys perseverance on faith he is blessed with the capacity to act in the manner mentioned above. The one who does not is ensnared in evil and falls prey to

avarice. Those blessed with this capacity simply ignore the objections raised and the nonsense uttered by the infidels. They tell them to do as they please, as they will have to face the sequel themselves. They simply take leave of the squabbling infidels, refusing to engage in any disputation. In other words, getting influenced by the objections raised by the infidels and indulging in absurd arguments is a vice by itself against which Allah protects them.

It is reiterated that the Holy Prophet's^{-SAW} task is to dispense and not to force guidance. He, of course, desires that all the infidels may embrace Islam, but it is not possible, as it is Allah's prerogative to guide whoever He Wills. He has made it clear that He will surely guide the one who responds to the His Prophet's^{-SAW} teachings and aspires for guidance. And He is well aware of the seekers.

A Word about Abū Ṭālib

According to the Commentators, this Āyah was revealed with reference to Abū Ṭālib. It was the Holy Prophet's^{-SAW} earnest desire that his uncle is blessed with guidance, but he himself was not keen. The author of Rūḥ al Ma'āni warns against discussing the topic lest it may cause grief to the Holy Prophet^{-SAW}.

Fear of Worldly Loss Impedes Acceptance of Faith

The hearts of these infidels are drenched in mundane love. It is evident by the fact that while they do acknowledge the Holy Prophet's^{-SAW} Message to be true, they are not ready to accept it for fear that they would be victimized by others. They anticipate a worldly loss, to the extent of expulsion from their homes. A similar concern is shared by the Muslims of today who go through the rituals of Ṣalāt and fasting but in their practical lives they are obsessed by the ungodly Western influences, and dare not annoy America.

Such objections do not befit the Makkans at all, as Allah has made the Sacred Precincts a sanctuary for them where no one oppresses the other and provisions from all over the world are made available in abundance throughout the year. Nevertheless, mankind is heedless of His favours. And how can the temporal affluence be trusted? How many a people have gone by who lived a life of grandeur yet when they denied the teachings of Allah's Prophets^{-AS}, they were taken to task. Their once palatial abodes now lie in ruins for they did not live for long after they had resorted to denial. This is because it is Allah, the real Owner of this world and its wealth, Who allows people to keep it for as long as He pleases and retrieves it at His free will. And O' Prophet^{-SAW}! Your Rabb is so Munificent that as long as a community does not transgress beyond limits, He overlooks and gives respite. But if they persist on transgression He decrees disaster. So the wealth and the abodes they wish to protect by not accepting

Islam are with them for a while only in this temporal life. Had they accepted faith, the rewards that lie with Allah are far better and permanent, if only they ponder over!

Section 7

61. Is he, then, whom we have promised an excellent promise which he is going to meet like him whom We have allowed the enjoyment of this world awhile, then on the Day of Resurrection he shall be of those arraigned?

أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَنَقِيبِهِ
كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ
مِنَ الْمُخَضَّرِينَ ﴿١١﴾

62. And on the Day when He will call unto them and say: Where are My partners whom you used to assert?

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ
كُنْتُمْ تَزْعُمُونَ ﴿١٢﴾

63. Those on whom the sentence will be pronounced will say: Our Rabb: these are they whom we seduced; we seduced them even as we ourselves were seduced; we declare ourselves quit of them before You; not us they used to worship.

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ
الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ
مَا كَانُوا مِنَّا بِعَابِدُونَ ﴿١٣﴾

64. And it shall be said: Call upon your associate-gods. And they will call upon them, and they shall not be answered, and they shall see the torment. Would that they had received the guidance!

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ فَلَمْ يَسْتَجِيبُوا
لَهُمْ وَرَأُوا الْعَذَابَ لَوْ أَنَّ لَهُم كَانُوا يَهْتَدُونَ ﴿١٤﴾

65. And on the Day when He shall call unto them and say: What answer did you give to Our envoys?

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿١٥﴾

66. Bedimmed unto them on that Day shall be all excuses, and so they shall not be able to ask one of another.

فَعَمِيَّتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ
فَهُمْ لَا يَتَسَاءَلُونَ ﴿١٦﴾

67. However, whoever will repent and believe and work righteous deeds – perchance he will be of the thrivers.

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ
أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ ﴿٧٧﴾

68. And your Rabb creates whatever He wills and chooses; no choice is to be for them. Hallowed be Allah and exalted above what they associate!

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ
لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَىٰ
عَمَّا يُشْرِكُونَ ﴿٧٨﴾

69. And your Rabb Knows what their hearts conceal and what they disclose.

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ
وَمَا يُعْلِنُونَ ﴿٧٩﴾

70. He is Allah! There is no god but He! His is all Praise in the first and in the last; and His is the Command, and to Him you shall be returned.

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَىٰ
وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٠﴾

71. Say you: Think you, if Allah made night continuous for you till the Day of Resurrection, what god is there beside Allah, who would bring you light? Do you hear?

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا
إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ بِآتِيكُمْ بِضِيَاءٍ
أَفَلَا تَسْمَعُونَ ﴿٨١﴾

72. Say you: think you, if Allah made for you day continuous till the Day of Resurrection, what god is there, beside Allah, Who would bring you night in which you have repose? Do you not see?

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ
سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ
بِآتِيكُمْ بِاللَّيْلِ تَسْكُنُونَ
فِيهِ أَفَلَا تَبْصُرُونَ ﴿٨٢﴾

73. It is of His Mercy that He has made for you night and day, that in them you may have repose and that you may seek of His Grace, and that may be you give thanks.

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا
فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٨٣﴾

74. And on the Day when He shall call unto them, and say: Where

يَوْمَ يَنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ

are My associates whom you used to assert?

75. We shall take out from every community a witness, and We shall say: Come forth with your proof, then they will know that the truth was Allah's, and astray will go from them what they used to fabricate.

الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٧٦﴾

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٧٥﴾

Secrets of Revelation

Can a person who has been promised eternal success and is also destined to avail it be equal to the one who temporarily enjoys mundane affluence but would stand with criminals on the Day of Judgment? That Day these infidels and polytheists will be questioned about their deities whom they had taken as partners with Allah. The guilt of those who had been their leaders in the world will be proven. They will pretend that they were themselves wandering astray and had thus taught their followers only what they themselves practised. But they had accepted it by their own free-will, without any coercion. This exactly is the stance that Satan would take on that Day. He would claim that he had no control over the people who had rejected Allah's Message and had opted for his fabrications.

So the deities would denounce their followers and beg O' Allah! Do not take us as accomplices to their crime of polytheism, as they did not worship us but were the slaves of their vain desires. The polytheists will now be commanded to call out to their false gods which they will, but there will be no response, while the torments of Hell will be in full view. They will be called upon to ponder in retrospect as to what answers they had given to Allah's Prophets and Messengers^{AS}. But the looming punishment will wash their memories away and they will not even be able to consult one another.

The Repentance

Nevertheless, if anyone repents, corrects his beliefs and takes to piety in conformity to correct beliefs, such penitents stand a fair chance of success.

O' Prophet^{SAW}! Your Rabb creates at will, and may choose to like any of His creation, whereas they have no control over this like and dislike. Allah is far

above the polytheistic beliefs they hold. It is **His Way** that the more one pursues **Him** with sincerity and devotion, the more **He** likes that person.

The Yardstick of Superiority

According to the scholars there are two types of superiority; the voluntary and the involuntary. The latter entails the superiority endowed by Allah to one thing over others, for instance, to a certain era over other eras, or to a piece of land such as the Sacred Precincts in Makkah or to Friday over other days, or to Ramadhan over other months, or to Laila-tul-Qadr over other nights. The voluntary superiority is that earned by conduct. Certain people are better than others due to their sincerity and worship, or certain places become superior because of virtuous practices carried on there. A scholar enjoys superiority over an ignorant, a Tab'i over the scholars while a Companion^{RAU} enjoys superiority over all of them. According to the consensus, the four Caliphs enjoy superiority over the rest of the Companions^{RAU}, while of these four Ḥadhrat Abu Bakr Ṣiddiq^{RAU} is on the top, followed by Ḥadhrāt 'Umar, Usman and 'Ali^{RAU}.

Imagine if Allah had made night perpetual, how many of **His** blessings would mankind have been deprived of. Could anyone besides **Him** dare to bring forth light in the form of the day? Are infidels deaf for such words inviting thought? And had Allah made the day permanent until the Day of Resurrection with the sun never setting, is there anyone besides **Allah Who** could provide the comforts and tranquillity of night? How come they never consider such simple things? It is merely by **His Mercy** that **He** has made the day for people to conduct the business of life and night to relax and repose. And all these favours demand that people be grateful to **Him**.

The Day is fast approaching when the polythesis will be asked to bring forth their false gods. And witnesses would be called from each Ummah. They will be the Prophets^{AS} who will testify that they had conveyed Allah's Message to them. The guilty shall be given the chance to lead any evidence in their defence. It is only then that they will realise that the Word of Allah was true, while all the devils' works wrought by them would go with the wind.

Section 8

76. Verily Qārūn was of the people of Mūsa; then he behaved arrogantly towards them. And We had vouchsafed him of the treasures of which the keys would have weighed down a

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَىٰ عَلَيْهِمْ وَآيَاتُنَا مِنْ الْكُتُوبِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ

band of strong men. Recall when his people said to him: Exult not, verily Allah does not like the exultant.

77. And seek the abode of the Hereafter with what Allah has vouchsafed you, and forget not your portion in the world, and be you generous as Allah has been generous to you, and seek not corruption in the land, verily Allah approves not corrupters.

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ
وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ
كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبِغِ الْفَسَادَ
فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

78. He said: I have achieved all this because of the knowledge I possess. Did he not know that Allah had destroyed before him, of the generations, who were stronger than he in might and larger in respect of following? And the culprits will not be questioned of their sins.

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي أَوَلَمْ يَعْلَمْ أَنَّ اللَّهَ
قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ
قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ
الْمُحْرَمُونَ ﴿٧٨﴾

79. Then he went forth before his people in his pomp. Then those who sought the life of this world said: Would that we had the like of what has been vouchsafed to Qārūn? Surely he is the owner of a great fortune.

فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ ۚ قَالَ الَّذِينَ يُرِيدُونَ
الْحَيَاةَ الدُّنْيَا يَا بَلِيتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ
إِنَّهُ لَدَرُّ حَظِّ عَظِيمٍ ﴿٧٩﴾

80. And those who were given the knowledge said: Woe be to you! The reward of Allah is best for him who believes and works righteously, and none shall attain it except the steadfast.

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ
خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ صَالِحًا
وَلَا يُلْقَاهَا إِلَّا الْغَائِبُونَ ﴿٨٠﴾

81. Then We sank the earth with him and his dwelling-place. And he had no host to defend him against Allah, nor was he of

لَحَسَفْنَا بِهِ، وَبَدَارِهِ الْأَرْضُ فَمَا كَانَ
لَهُ مِنْ قِتَّةٍ يُصْرُونَهُ، مِنْ دُونِ اللَّهِ

those who could defend themselves.

82. And those who had coveted his lot the day before now began to say: Ah! Allah expands the provision for whoever of His bondmen He wills, and also stints. Had not Allah been gracious to us, He would have sunk the earth with us also. Ah! The infidels do not thrive.

وَمَا كَانُوا مِنَ الْمُنْتَصِرِينَ ﴿٨١﴾

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ
وَيْكَانَ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ
مِنَ عِبَادِهِ. وَيَقْدِرُ لَوْ لَآ أَن مِّنَ اللَّهِ عَلَيْنَا
لَخَفَّ بِنَا وَيُكَانَهُ لَا يَفْلِحُ الْكَافِرُونَ ﴿٨٢﴾

Secrets of Revelation

The fate of temporal wealth is evident from the story of Qārūn (Korah), a tycoon from Prophet Mūsa's^{AS} nation, a nation fortunate enough to be delivered from the Pharaoh because of the Prophet, a nation for which the sea had cleaved to provide pathways. Many other Divine favours were showered upon it. According to the Commentators, Qārūn was Prophet Mūsa's^{AS} paternal uncle, who had strayed and indulged in oppressing his entire community. He considered them inferior and treated them with disdain. Allah had given him stupendous wealth, so much that even a band of robust men could not carry the load of keys to his treasures. His nation advised him not to be conceited, as Allah does not approve it. They counselled him to prepare for the Ākhirah by spending his wealth in His Cause. Since he enjoyed both respite as well as the affluence, he should put these to good use and avert the misfortune of leaving the world empty handed. They urged him to adopt the path of piety and do good to Allah's creation, just as He had done to him. They further advised him not to spread mischief through his arrogance as Allah did not like the wicked. But he categorically denied that his affluence was due to any Divine Act.

Conceit in Personal Achievements

He thought that he had built his fortune by his own acumen. The Shah of Iran once uttered the same very words, when someone reminded him that Allah had given him a prosperous and abounding empire. He is reported to have retorted that it was by his own master planning and Allah had nothing to do with it. And when he was seized by Allah's Grip, he lost everything and could not find refuge any where. When he died, no country was willing to allow him a grave on their soil. Qārūn too had forgotten the fact that many a mighty and affluent

people had been destroyed afore because of their sins. And Allah does not have to investigate as nothing is concealed from Him.

So one day when Qārūn came out with his usual splendour, some coveters of the world thought what a fortunate man he was, and if only they also had so much wealth. However, the wise men advised these myopic observers that this mundane wealth was meaningless vis-à-vis the capacity to do good given by Allah. The rewards for piety that are with Him are far superior treasures than the temporal wealth; and only those who persevere on virtue shall attain those rewards.

At last Qārūn, along with his palaces and treasures, sank in the earth by Allah's Command and no one could come to his rescue. His wealth could not avail him in the least and he was reduced to a symbol of admonition. Those who had earlier coveted to be like him realized that it was entirely Allah's prerogative to give affluence to whoever He pleases and to straiten His provisions for whoever He wants. Had it not been due to Allah's favour, they too would have gone down along with Qārūn. Yet the infidels can never attain any goodness.

Section 9

83. This is the abode of the Hereafter; We assign it to those only who do not seek exaltation or corruption in the land; and the happy end is for the God-fearing.

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا
فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾

84. Whoever brings good shall have better than it, and whoever brings evil, then those who work evil deeds shall only be reprised for what they have been working.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ
بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ
إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٤﴾

85. Verily He Who has imposed the Qurān on you is surely to bring you back home. Say you: My Rabb knows best as to who brings guidance and who is in an error manifest.

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ
إِلَى مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَى
وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٥﴾

86. And you were not expecting that the Book would be inspired in you, but it is a Mercy from your

وَمَا كُنتَ تَرْجُوا أَنْ يُلْقَى إِلَيْكَ الْكِتَابُ
إِلَّا رَحْمَةً مِنْ رَبِّكَ فَلَا تَكُونَنَّ

Rabb; so do not be you a supporter of the infidels.

87. And let them not turn you aside from the Signs of Allah after they have been sent down unto you. And call you mankind to your Rabb, and do not be you of the associators.

88. And do not invoke you any other god along with Allah. There is no god but He. Perishable is everything save His Countenance. His is the judgement, and to Him you all shall be returned.

ظَهَرَ الْكٰفِرِيْنَ ﴿٨٦﴾

وَلَا يَصُدُّكَ عَنْ مَّآبِتِ اللّٰهِ بَعْدَ اِذْ اُنزِلَتْ اِلَيْكَ
وَادْعُ اِلَى رَّبِّكَ وَلَا تَكُوْنَنَّ

مِنَ الْمُشْرِكِيْنَ ﴿٨٧﴾

وَلَا تَدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ لَا اِلٰهَ اِلَّا هُوَ كُلُّ شَيْءٍ
هَالِكٌ اِلَّا وِجْهَةً لِّهٖ تُكْرَهُ وَيَرْجَعُوْنَ ﴿٨٨﴾

Secrets of Revelation

Arrogance and Mischief

The abode of Ākhirah has been made for the non-vainglorious and the non-arrogant, who do not make mischief on Allah's land. Arrogance also means to impose one's opinion on others, even above the laws of Shari'ah. The natural result is mischief.

To dress up decently, to live in a comfortable house, to have dependable means of transport through lawful earnings, to spend out of necessity and not for show off, is also being grateful to Allah. However, if the same is done for self-projection, it is arrogance. Both attitudes shall produce different results. The fact is that eternal success and honour await only those who opt for Allah's obedience in this world with utmost sincerity. Whoever will bring along piety on the Day of Reckoning shall be rewarded manifold as compared to it. And anyone bringing evil and sin shall find retribution corresponding to what he had done.

Prophecy of the Conquest of Makkah

And it is for sure that the Supreme Being Who enjoined the propagation of Qurān and its practice on the Holy Prophet^{SAW}, because of which he is being forced to migrate, will bring him back to his beloved city of Makkah. This Āyah was revealed on the eve of his migration to Madinah, and is giving the

glad tiding of the Conquest of Makkah. It is also being highlighted that if Qurān is practised and efforts are made for its enforcement, victory is at hand by His Grace, and a righteous group is never defeated.

The Holy Prophet^{SAW} must announce that these people are not the criteria for virtue and evil. Rather, it is what meets His Approval, and He Knows perfectly well who stands for truth, and who is with falsehood.

The Holy Prophet^{SAW} had never known that he would be blessed with His Messengership and the Final Book. This is purely by Allah's Mercy and a great favour from Him. He must not, therefore, give any importance to the infidels and must not be lured into abandoning his propagation in the name of tolerance. Rather he must invite mankind to Allah publicly and never side with the polytheists.

O' Reader! Do not pin your hopes on anyone save Allah, and do not call upon anyone except Him, as He Alone is Worthy of being invoked. All the rest are creations and as such mortal. It is only His Word that prevails and everyone is accountable before Him.