

سُورَةُ طه
٣١٢
الْمَاءِ الطَّيِّبِ

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ
الرَّحْمَنُ وُدًّا ﴿١﴾ فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ
الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لَّدَا ﴿٢﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُم
مِّن قَرْنٍ هَلْ يُحِشُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٣﴾

سُورَةُ طه

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طه ﴿١﴾ مَا أَرْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿٢﴾ إِلَّا تَذَكُّرًا
لِّمَن يَخْشَى ﴿٣﴾ تَزِيلًا مِّنْ خَلْقِ الْأَرْضِ وَالسَّمَوَاتِ أَلَمْ يَلِ
الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٤﴾ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ﴿٥﴾ وَإِنْ يُجْهَرُ بِالْقَوْلِ
فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴿٦﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ
الْحُسْنَى ﴿٧﴾ وَهَلْ أَنتَكَ حَدِيثُ مُوسَى ﴿٨﴾ إِذْ رَأَىٰ أَنَارًا
فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا أَلْعَلَّيْكُمْ مِنْهَا نَبَأٌ
أَوْ أُجِدُّ عَلَى النَّارِ هُدًى ﴿٩﴾ فَلَمَّا أَنَّهُمَا نَادَىٰ يَمُوسَىٰ ﴿١٠﴾
إِنِّي أَنَارُكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١١﴾

﴿We have not sent down the Qur'an unto you to cause you distress,﴾

Juwaybir reported that Ad-Ḍaḥḥāk said, "When Allāh sent the Qur'an down to His Messenger ﷺ, he and his Companions adhered to it. Thus, the idolators of the Quraysh said, 'This Qur'an was only revealed to Muḥammad to cause him distress.' Therefore, Allāh revealed,

طه ﴿١﴾ مَا أَرْزَلْنَا عَلَيْكَ الْقُرْآنَ
لِتَشْقَى ﴿٢﴾ إِلَّا تَذَكُّرًا لِّمَن
يَخْشَى ﴿٣﴾

﴿Tā Hā. We have not sent down the Qur'an unto you to cause you distress, but only as a

Reminder to those who fear (Allāh).﴾^[1]

The matter is not like the people of falsehood claim. Rather, whomever Allāh gives knowledge to, it is because Allāh wants him to have an abundance of good. This like what is confirmed in the Two *Ṣaḥīḥs* on the authority of Ibn Mas'ūd, who said that the Messenger of Allāh ﷺ said,

«مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفْقَهُ فِي الدِّينِ»

«Whomever Allāh wants good for, then He gives him the understanding of the religion.»^[2]

Mujāhid commented on Allāh's statement,

[1] Al-Qurṭubī 11:167.

[2] *Faṭḥ Al-Bārī* 1:197, Muslim 2:719.

﴿مَا أُنزِلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ﴾

﴿We have not sent down the Qur'ān unto you to cause you distress,﴾

"This is like His statement,

﴿فَاذْكُرُوا مَا كُنْتُمْ مِنْهُ﴾

﴿So recite as much of the Qur'ān as may be easy (for you).﴾
[73:20]

For, the people used to hang ropes at their chests (to hang on to when tired) in the prayer."^[1] Qatādah said,

﴿مَا أُنزِلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ﴾

﴿We have not sent down the Qur'ān unto you to cause you distress,﴾

"No, by Allāh, He did not make it a thing of distress. Rather, He made it a mercy, a light and a guide to Paradise."^[2] Allāh said,

﴿إِنَّا نَذْكُرُ لِمَن يَخْشَىٰ﴾

﴿But only as a Reminder to those who fear (Allāh).﴾

Allāh revealed His Book and sent His Messenger ﷺ as a mercy for His servants, so that the person who reflects may be reminded. Thus, a man will benefit from what he hears of the Book of Allāh, it is a remembrance in which Allāh revealed what He permits and prohibits.

His saying,

﴿تَنزِيلًا مِّنْ خَلْقِ الْأَرْضِ وَالسَّمَوَاتِ الْاَلَىٰ﴾

﴿A Revelation from Him (Allāh) Who has created the earth and high heavens.﴾

means, 'This Qur'ān, which has come to you, O Muḥammad, is a revelation from your Lord. He is the Lord of everything and its King. He is Most Able to do whatever He wills. He created the earth with its low depths and dense regions. He created the lofty heavens with their high altitudes and

[1] Aṭ-Ṭabari 18:269.

[2] Aṭ-Ṭabari 18:269.

subtleties.' It has been reported in a *Hadīth*, which At-Tirmidhi and others graded as authentic, that the density of each sky of the heavens is the distance of five hundred years travel and the distance between it and the next heaven is also five hundred years.^[1]

Concerning Allāh's statement,

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

﴿The Most Gracious Istawā the Throne.﴾

A discussion concerning this has already preceded in *Sūrat Al-A'rāf*, so there is no need to repeat it here.^[2] The safest path to take in understanding this, is the way of the Salaf (predecessors). Their way was to accept that which has been reported concerning this from the Book and the Sunnah without describing it, reinterpreting it, resembling it to creation, rejecting it, or comparing it to attributes of the creatures.

Concerning Allāh's statement,

﴿لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى﴾

﴿To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.﴾

This means all of this is owned by Him and in His grasp. It is all under His control, will, intent and judgement. He created all of this, He owns it and He is the God of all of it. There is no true God other than He and no Lord other than He.

Concerning Allāh's statement,

﴿وَمَا تَحْتَ الثَّرَى﴾

﴿and all that is under the soil.﴾

Muḥammad bin Ka'b said, "This means that which is beneath the seventh earth."^[3]

Concerning Allāh's statement,

[1] *Tuḥfat Al-Aḥwadhī* 9:185. The scholars consider this text to be authentic only from one of the Companions.

[2] See volume four, the *Tafsīr* of *Sūrat Al-A'rāf* (7:54).

[3] *Aṭ-Ṭabari* 18:271.

﴿وَإِنْ يَجْهَر بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى﴾^(٧)

﴿And if you speak aloud, then verily, He knows the secret and that which is yet more hidden.﴾

This means that He Who revealed this Qur'ān, has also created the high heavens and the earth and He knows that which is secret and what is even more hidden. As Allāh says,

﴿قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا﴾^(٨)

﴿Say: "It has been sent down by Him Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."﴾ [25:6]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿يَعْلَمُ السِّرَّ وَأَخْفَى﴾

﴿He knows the secret and that which is yet more hidden.﴾

"The secret is what the son of Ādam hides within himself, and

﴿وَأَخْفَى﴾

﴿that which is yet more hidden.﴾

is the deeds of the son of Ādam, which are hidden before he does them. Allāh knows all of that. His knowledge encompasses that which has passed and that which is in the future and it is one, complete knowledge. In this regard, all of the creatures are as one soul to Him. That is the meaning of His statement,

﴿مَا خَلَقَكُمْ وَلَا بِكُمْ إِلَّا كَفَرٍ وَجِدَةٍ﴾

﴿The creation of you all and the resurrection of you all are only as a single person.﴾ [31:28]^[1]

Concerning Allāh's statement,

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى﴾^(٩)

﴿Allāh! There is no God but Him! To Him belongs the Best Names.﴾

This means, 'He Who revealed this Qur'ān to you (O

[1] Aṭ-Ṭabari 18:272.

Muḥammad), He is Allāh, there is no God except Him. He is the Owner of the Best Names and the most lofty attributes.'

﴿وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿١٠﴾ إِذْ رَا نَارًا فَقَالَ لِأَخِيهِ أَفْكُنُونَا إِنَّي نَأْتِي نَارًا مُلْئِيًا مَائِكُمْ فَنِهَا فَيَقِينُ أَوْ أَجِدْ عَلَى النَّارِ هُدًى ﴿١١﴾﴾

﴿9. And has there come to you the story of Mūsā?﴾

¶10. When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."¶

A Discussion of the Message of Mūsā

From this point, Allāh begins to mention the story of Mūsā, how revelation began to come to Him, and Allāh's speaking directly to him. This occurred after Mūsā had completed the time agreed upon between he and his father-in-law that he would herd sheep. He was traveling with his family, and it has been said that he was headed for the land of Egypt, after having been away from it for more than ten years. He had his wife with him and he became lost on the way during a cold, wintery night. Therefore, he settled down, making a camp between some mountain passes and mountains that were covered with snow, sleet, dense clouds, darkness and fog. He began to try to make a fire with a kindling device he had with him, in order to produce some light, as was customary. However, it would not kindle anything and it even stopped giving off sparks. While he was in this condition, he saw a fire from the side of the mountain. It appeared to him to be a fire glowing from the right side of the mountain from where he was. He then announced the good news to his family saying,

﴿إِنِّي أَنَا نَارًا لَّعَلِّي ءَايِكُمْ مِنهَا يُفْبِر﴾

◊*Verily, I have seen a fire; perhaps I can bring you some burning brand*◊

This means a flame from a fire. In another *Āyah* he said,

﴿أَوْ جَذَوْفٍ مِّنَ النَّارِ﴾

✠or a burning firebrand.✠ [28:29]✠ This is a coal that has a burning flame.

﴿لَعَلَّكُمْ تَضْمَلُونَ﴾

﴿that you may warm yourselves.﴾ [28:29] This proves that it was in fact cold weather at that time.

Concerning his statement,

﴿يَقْسِبُ﴾

﴿some burning brand﴾ This proves that it was dark.

In reference to his statement,

﴿أَوْ أَجِدُ عَلَى النَّارِ هُدًى﴾

﴿or find some guidance at the fire.﴾

This means someone who can guide me to the road. This proves that he lost the road. This is as Ath-Thawri reported from Abu Sa'īd Al-A'war, from 'Ikrimah, from Ibn 'Abbās that he said concerning Allāh's statement,

﴿أَوْ أَجِدُ عَلَى النَّارِ هُدًى﴾

﴿or find some guidance at the fire.﴾

"This means someone who will guide me to the road. They were cold and had lost their way. Then, when he (Mūsā) saw the fire he said, 'Either I will find someone who can guide us to the road, or at least I can bring you all some fire that you can kindle with.'"^[1]

﴿فَلَمَّا أَتَاهَا نُودِيَ بِمُوسَى ۖ إِنَّهُ أَنَا رَبُّكَ فَاتَّخِذْ نَعْلَكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ۚ وَأَنَا أَخَذْتُكَ فَاسْتَمِعْ لِمَا يُوحَى ۚ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِلْكَرِيِّ ۚ إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ۚ فَلَا يَسُدُّكَ عَنْهَا مَنٌ لَا يُؤْمِنُ بِهَا وَاتَّقِ هَوْنَهُ فَتَرَدَّى ۚ﴾

﴿11. And when he came to it (the fire), he was called by name: "O Mūsā!"﴾

﴿12. "Verily, I am your Lord! So take off your shoes; you are in the sacred valley, Tuwa."﴾

﴿13. "And I have chosen you. So listen to that which will be revealed (to you)"﴾

﴿14. "Verily, I am Allāh! There is no God but Me, so worship

^[1] Aṭ-Ṭabari 18:277.

Me, and perform Ṣalāh for My remembrance."﴿

﴿15. "Verily, the Hour is coming – and I am almost hiding it – that every person may be rewarded for that which he strives."﴾

﴿16. "Therefore, let not the one who believes not therein, but follows his own lusts, divert you therefrom, lest you perish."﴾

The First Revelation to Mūsā

Allāh, the Exalted, says,

﴿فَلَمَّا أَتَاهَا﴾

﴿And when he came to it,﴾

This is referring to the fire when he approached it.

﴿ثَوْدًى يَمُوءُ﴾

﴿He was called by name: "O Mūsā!"﴾

In another Āyah it says,

﴿ثَوْدًى مِنْ شَطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمُوءَ إِلَيَّ أَنَا اللَّهُ﴾

﴿He was called from the right side of the valley, in the blessed place, from the tree: "O Mūsā! Verily, I am Allāh."﴾[28:30]

However, here Allāh says,

﴿إِنِّي أَنَا رَبُّكَ﴾

﴿Verily, I am your Lord!﴾

meaning, 'the One Who is talking to you and addressing you,'

﴿فَاخْلَعْ نَعْلَيْكَ﴾

﴿So take off your shoes;﴾

'Ali bin Abi Tālib, Abu Dharr, Abu Ayyub and others of the Salaf said, "They (his sandals) were from the skin of a donkey that was not slaughtered." It has also been said that he was only commanded to remove his sandals due to respect for the blessed spot.^[1]

Concerning Allāh's statement,

^[1] Aṭ-Ṭabari 18:278.

﴿طُوًى﴾

﴿Ṭuwā﴾ 'Ali bin Abi Ṭalhah said that Ibn 'Abbās said, "It is the name of the valley."^[1] Others have said the same. This is merely mentioned as something to give more explanation to the story. It has also been said that it is a figure of speech, which comes from the command to place his feet down. It has also been said that it means 'doubly sacred' and that Ṭuwā is something that has repetitious blessings. However, the first opinion is most correct. It is similar to Allāh's statement,

﴿إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى﴾

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

Allāh's statement,

﴿وَأَنَا أَخَّرْتُكَ﴾

﴿And I have chosen you.﴾ is similar to His statement,

﴿إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلِمَتِي﴾

﴿I have chosen you above men by My Messages, and by My speaking (to you).﴾ [7:144]

This means over all human beings of that time. It has also been said that Allāh said, "O Mūsā, do you know why I chose to speak to you directly out of all of the people?" Mūsā said, "No." Allāh then said, "Because I have not made anyone humble himself as much as you have humbled yourself."

Concerning Allāh's statement,

﴿فَاسْمِعْ لِمَا يُوحَى﴾

﴿So listen to that which will be revealed.﴾

"Now listen to what I say to you and what I reveal to you."

﴿إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا﴾

﴿Verily, I am Allāh! There is no God but Me,﴾

This is the first obligation upon all responsible people of age, that they know that there is no God worthy of worship except

[1] Aṭ-Ṭabari 18:281.

Allāh alone, Who has no partners.
Concerning Allāh's statement,

﴿فَاعْبُدْنِي﴾

﴿so worship Me,﴾ This means, "Single Me out alone for worship, and establish My worship without associating anything with Me."

﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾

﴿and perform Ṣalāh for My remembrance.﴾

It has been said that this means, "Pray in order to remember Me." It has also been said that it means, "And establish the prayer whenever you remember Me." There is a supporting evidence for this second statement in a Ḥadīth recorded by Imam Aḥmad from Anas, who said that the Messenger of Allāh ﷺ said,

«إِذَا رَقَدَ أَحَدُكُمْ عَنِ الصَّلَاةِ أَوْ غَفَلَ عَنْهَا، فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، فَإِنَّ اللَّهَ تَعَالَى قَالَ: ﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾»^[1]

«Whenever one of you sleeps past the prayer, or he forgets to pray, then let him pray when he remembers it. For verily, Allāh said, ﴿And perform Ṣalāh for My remembrance.﴾»^[1]

In the Two Ṣaḥīḥs it is reported from Anas that the Messenger of Allāh ﷺ said,

«مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا فَكَفَّارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا، لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ»

«Whoever slept past the prayer, or forgot it, then his expiation is that he prays it when he remembers it. There is no expiation for it other than that.»^[2]

Concerning Allāh's statement,

﴿إِنَّ السَّاعَةَ آتِيَةٌ﴾

﴿Verily, the Hour is coming﴾ This means that it is established and there is no avoiding it. It will be and it is inevitable.

Concerning Allāh's statement,

﴿أَكَادُ أَنْفُيَهَا﴾

^[1] Aḥmad 3 : 184.

^[2] Faṭḥ Al-Bāri 2 : 84, Muslim 1 : 477.

«I am almost hiding it» Ad-Ḍaḥḥāk related from Ibn 'Abbās that he used to recite it as, "I almost kept it hidden – from myself."^[1] Ibn 'Abbās then would say, "Because nothing is ever hidden from Allāh's Self."^[2] 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he said,

﴿أَكَادُ أَخْفِيهَا﴾

«I am almost hiding it.» "This means that no one knows its appointed time except Me (Allāh)."^[3]
Allāh also said,

﴿ثُلُثٌ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْتَةً﴾

«Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden.» [7:187]

This means that its knowledge weighs heavily upon the dwellers of the heavens and the earth.

Concerning Allāh's statement,

﴿لِنُجْزِيَ كُلَّ نَفْسٍ بِمَا تَسْعَى﴾

«that every person may be rewarded for that which he strives.»

"I will establish it and it is inevitable. I will certainly reward every person who does something, according to what he did."

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٢٥﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٢٦﴾﴾

«So whosoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight of an atom shall see it.» [99:7-8]

﴿إِنَّمَا تُجْرَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿١٦﴾﴾

«You are only being requited for what you used to do.» [52:16]

Allāh said,

﴿فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا﴾

«Therefore, let not divert you the one who believes not therein,»

[1] *Faṭḥ Al-Qadīr* 3:361.

[2] *Ad-Durr Al-Manthūr* 5:563.

[3] *Aṭ-Ṭabari* 18:285.

تِلْكَ

٢١٣

الْبَلَاءِ

وَأَنَا أَخَذْتُكَ فَاسْتَمِعْ لِمَا يُوحَى ﴿١٧﴾ إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٨﴾ إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَى ﴿١٩﴾ فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى ﴿٢٠﴾ وَمَا تِلْكَ بِيَمِينِكَ يَمْوَسَّى ﴿٢١﴾ قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَنَازِبُ أُخْرَى ﴿٢٢﴾ قَالَ أَلَيْسَ لِمَوْسَىٰ هَٰذَا قُلُوبُهُ فَلَا يَفْقَهُهَا فَاذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَى ﴿٢٣﴾ قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٤﴾ وَيَسِّرْ لِي أَمْرِي ﴿٢٥﴾ وَاجْعَلْ لِّغَدِي هُدًى مِّنْ لَّسَانِي ﴿٢٦﴾ يُفْقَهُوا قَوْلِي ﴿٢٧﴾ وَاجْعَلْ لِّي زُرَّارًا مِّنْ أَهْلِي ﴿٢٨﴾ هَٰؤُلَاءِ أَعْيُنُ عَذِيٍّ ﴿٢٩﴾ شَدِيدِ الذِّهْنِ أَزْرَى ﴿٣٠﴾ وَأَشْرَكَ فِي أَمْرِي ﴿٣١﴾ كَيْ تَسْحَكَ كَثِيرًا ﴿٣٢﴾ وَتَذْكُرَكَ كَثِيرًا ﴿٣٣﴾ إِنَّكَ كُنتَ بِنَا بَصِيرًا ﴿٣٤﴾ قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمْوَسَّى ﴿٣٥﴾ وَلَقَدْ مَتَّعْنَاكَ مَرَّةً أُخْرَى ﴿٣٦﴾

The address here is directed towards all individuals who are responsible (and capable of taking heed to this message). This means, "Do not follow the way of the person who does not believe in the Hour (Day of Judgement) and he only pursues his desires in this worldly life. He disobeys his Lord and only follows his desires. Whoever behaves like these people, then verily he has failed and lost.

﴿فَتَرْدَى﴾

﴿lest you perish.﴾ This means that you will be destroyed and ruined.

﴿وَمَا يَنْفَعُهُ مَالُهُ إِذَا تَرَدَّى﴾

﴿And what will his wealth avail him when he goes down (in destruction)?﴾ [92:11]

﴿وَمَا تِلْكَ بِيَمِينِكَ يَمْوَسَّى ﴿٢١﴾ قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَنَازِبُ أُخْرَى ﴿٢٢﴾ قَالَ أَلَيْسَ لِمَوْسَىٰ هَٰذَا قُلُوبُهُ فَلَا يَفْقَهُهَا فَاذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَى ﴿٢٣﴾ قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٤﴾ وَيَسِّرْ لِي أَمْرِي ﴿٢٥﴾ وَاجْعَلْ لِّغَدِي هُدًى مِّنْ لَّسَانِي ﴿٢٦﴾ يُفْقَهُوا قَوْلِي ﴿٢٧﴾ وَاجْعَلْ لِّي زُرَّارًا مِّنْ أَهْلِي ﴿٢٨﴾ هَٰؤُلَاءِ أَعْيُنُ عَذِيٍّ ﴿٢٩﴾ شَدِيدِ الذِّهْنِ أَزْرَى ﴿٣٠﴾ وَأَشْرَكَ فِي أَمْرِي ﴿٣١﴾ كَيْ تَسْحَكَ كَثِيرًا ﴿٣٢﴾ وَتَذْكُرَكَ كَثِيرًا ﴿٣٣﴾ إِنَّكَ كُنتَ بِنَا بَصِيرًا ﴿٣٤﴾ قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمْوَسَّى ﴿٣٥﴾ وَلَقَدْ مَتَّعْنَاكَ مَرَّةً أُخْرَى ﴿٣٦﴾﴾

﴿17. "And what is that in your right hand, O Mūsā?"﴾

﴿18. He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses."﴾

﴿19. (Allāh) said: "Cast it down, O Mūsā!"﴾

﴿20. He cast it down, and behold! It was a snake, moving quickly.﴾

﴿21. Allāh said: "Grasp it and fear not; We shall return it to its former state."﴾

The Stick of Mūsā turned into a Snake

This was a proof from Allāh for Mūsā and a great miracle. This was something that broke through the boundaries of what is considered normal, thus, it was a brilliant evidence that none but Allāh could do. It was also a proof that no one could come with the likes of this (from mankind) except a Prophet who was sent (by Allāh).

Concerning Allāh's statement,

﴿وَمَا تِلْكَ يَمِينِكَ يٰمُوسَىٰ﴾

﴿And what is that in your right hand, O Mūsā?﴾

Some of the scholars of *Tafsīr* have said, "He (Allāh) only said this to him in order to draw his attention to it." It has also been said, "He only said this to him in order to affirm for him what was in his hand. In other words, that which is in your right hand is a stick that you are familiar with. You will see what We are about to do to it now."

﴿وَمَا تِلْكَ يَمِينِكَ يٰمُوسَىٰ﴾

﴿And what is that in your right hand, O Mūsā?﴾

This is an interrogative phrase for the purpose of affirmation.

﴿قَالَ هِيَ عَصَايَ أَنُوكِّرُهَا عَلَيْهَا﴾

﴿He said: "This is my stick, whereon I lean..."﴾

I lean on it while I am walking.

﴿وَأَهْشُرُ بِهَا عَلَىٰ غَنَمِي﴾

﴿and wherewith I beat down branches for my sheep,﴾

This means, 'I use it to shake the branches of trees so that the leaves will fall for my sheep to eat them.' 'Abdur-Raḥmān bin Al-Qāsim reported from Imām Malik that he said, "[It is] when a man places his staff into a branch and shakes it so that its leaves and fruit will fall without breaking the stick. It

Concerning his statement,

and wherein I find other uses.

Concerning Allāh's statement,

﴿(Allāh) said: "Cast it down, O Mūsā!"﴾

﴿فَالْقَنَاهَا فَاِذَا هِيَ حَيَّةٌ تَسْعَى﴾ (٢٠)

This means that the stick changed into a huge snake, like a long python, and it moved with rapid movements. It moved as if it were the fastest type of small snake. Yet, it was in the form of the largest snake, while still having the fastest of movements.

(تَمَى)

◀moving quickly.▶ moving restlessly.

Concerning Allāh's statement,

﴿سَنُعِيدُهَا سِيرَتَهَا الْأُولَى﴾

◀We shall return it to its former state.▶ the form that it was in, as you recognized it before.

﴿وَأَسْمُنْ بِذَلِكَ إِلًا جَانِحَكَ فَخَرَجَ بَيْضَةً مِنْ عَيْنِ سَوْءٍ مَائَةٍ لُتْرَيْنِ ﴿١٠﴾ لِزَيْنِكَ مِنْ مَائَتَيْنَا
الْكَبْرَىٰ ﴿١١﴾ أَذْهَبَ إِلًا فِرْعَوْنَ إِنَّهُ طَلْعٌ ﴿١٢﴾ قَالَ رَبِّ اجْعَلْ لِي صَدْرِي مُنْفَرَجًا ﴿١٣﴾ وَبَيِّنْ لِي أَمْرِي ﴿١٤﴾
وَأَحْلِلْ عُقْدَةً مِنْ لِسَانِي ﴿١٥﴾ يَتَّبِعُونَهَا قَوْلِي ﴿١٦﴾ وَأَجْمَلْ لِي وَزِيرًا مِنْ أَهْلِي ﴿١٧﴾ هَرُونَ أَخِي ﴿١٨﴾ أَشَدُّ
بِيءَ أَمْرِي ﴿١٩﴾ وَأَشْرَكَ فِي أَمْرِي ﴿٢٠﴾ كَيْ تَسْبَحَكَ كَبِيرًا ﴿٢١﴾ وَتَذْكُرَكَ كَبِيرًا ﴿٢٢﴾ إِنَّكَ كُنْتَ بِنَا
بَصِيرًا ﴿٢٣﴾﴾

[1] *Ad-Durr Al-Manthūr* 5 :564.

- ﴿22. "And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign,"﴾
- ﴿23. "That We may show you (some) of Our greater signs."﴾
- ﴿24. "Go to Fir'awn! Verily, he has transgressed."﴾
- ﴿25. He said: "O my Lord! Open for me my chest."﴾
- ﴿26. "And ease my task for me;"﴾
- ﴿27. "And loosen the knot from my tongue,"﴾
- ﴿28. "That they understand my speech."﴾
- ﴿29. "And appoint for me a helper from my family,"﴾
- ﴿30. "Hārūn, my brother."﴾
- ﴿31. "Increase my strength with him,"﴾
- ﴿32. "And let him share my task,"﴾
- ﴿33. "That we may glorify You much,"﴾
- ﴿34. "And remember You much,"﴾
- ﴿35. "Verily, You are ever seeing us."﴾

The Hand of Mūsā turning White without any Disease

This is the second sign of Mūsā. That is Allāh has commanded him to place his hand into the opening of his garment, as is clearly stated in another *Āyah*. It mentioned here merely as a passing reference, saying:

﴿وَأَضْمُكُمْ يَدَكُمْ إِلَى جَنْحِكُمْ﴾

﴿And press your hand to your side :﴾

Allāh said in another *Āyah*,

﴿وَأَضْمُكُمْ إِلَيْكُمْ جَنْحَكُمْ مِنَ الرَّهْبِ فَذُنُوبِكُمْ يُرْسِلَانِ مِنْ رَبِّكُمْ إِلَى رُفُوعَتِ وَمَلَايِكَةٍ﴾

﴿And draw your hand close to your side to be free from fear. These are two signs from your Lord to Fir'awn and his chiefs.﴾

[28:32]

Mujāhid said,

﴿وَأَضْمُكُمْ يَدَكُمْ إِلَى جَنْحِكُمْ﴾

﴿And press your hand to your side :﴾

"This means put your palm under your upper arm."^[1] When Mūsā put his hand into the opening of his garment and brought it out, it came out shining as if it were a half moon. Concerning His statement,

﴿مَخْرُجٌ بَيَّضَاءَ مِنْ غَيْرِ سُوءٍ﴾

﴿it will come forth white, without any disease﴾

This means without any leprosy, ailment, or disfigurement. This was stated by Ibn 'Abbās, Mujāhid, Ikrimah, Qatādah, Aḍ-Ḍaḥḥāk, As-Suddi and others.^[2] Al-Ḥasan Al-Baṣri said, "He brought it out, and by Allāh, it was as if it were a lamp. From this Mūsā knew that he had surely met his Lord, the Mighty and Sublime."^[3] This is why Allāh says,

﴿لِنُرِيكَ مِنْ آيَاتِنَا أَكْبَرَى﴾

﴿That We may show you (some) of Our greater signs.﴾

Allāh commanded Mūsā to go to Fir'awn to convey the Message

Allāh said,

﴿أَذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ﴾

﴿Go to Fir'awn! Verily, he has transgressed.﴾

This means, "Go to Fir'awn, the king of Egypt, whom you left Egypt fleeing from, and invite him to the worship of Allāh alone, Who has no partners. Command him to treat the Children of Israel well and to not torment them. For verily, he has transgressed, oppressed, preferred the worldly life and forgotten the Most High Lord."

The Supplication of Mūsā

﴿قَالَ رَبِّ انْشَحْ لِي صَدْرِي ۖ وَيَسِّرْ لِي أَمْرِي﴾

﴿(Mūsā) said: "O my Lord! Open for me my chest, and ease my task for me."﴾

[1] Aṭ-Ṭabari 18:297.

[2] Aṭ-Ṭabari 18:297,298.

[3] Aṭ-Ṭabari 18:298.

Mūsā requested his Lord to expand his chest for his mission. For verily, He was commanding him with a great task and a weighty affair. He was sending him to the mightiest king on the face of the earth at that time. He was the most arrogant and severe of all people in his disbelief, and He had the largest army and the most powerful kingdom. He was the most tyrannical and the most obstinate of rulers. His case was such that he claimed not to know Allāh at all, and that he knew of no god for his subjects other than himself. Along with this, Mūsā lived in his home for a period of time as a child. He stayed in Fir'awn's own room and slept on his bed. Then, after this, he killed one of their people and feared that they would retaliate by killing him in return. Thus, he fled from them and remained an outlaw during this entire time. Then, after all of this, His Lord sent him to them as a warner calling them to worship Allāh alone, without associating partners with Him. This is why he said,

﴿رَبِّ انشَحْ لِي صَدْرِي ۖ وَبَسِّرْ لِي أَمْرِي﴾

﴿O my Lord! Open for me my chest, and ease my task for me.﴾

This means, "I cannot perform this task if You do not help me, aid me and support me."

﴿وَأَطْلُ عُقْدَةَ بَيْنِ لِسَانِي ۖ يَفْقَهُوا قَوْلِي﴾

﴿And loosen the knot from my tongue, that they understand my speech.﴾

This is referring to the lisp that he had. This lisp was a result of an incident when he was presented a date and a hot coal stone and he placed the coal on his tongue instead of the date. A detailed explanation of this story is forthcoming in the following chapters. However, he did not ask Allāh to remove this affliction all together. Rather, he asked for removal of his stammering so the people would understand what he intended in his speech. He was only asking for what was necessary to deliver his message. If he had asked for the removal of his affliction in its entirety, it would have been cured for him. However, the Prophets do not ask for any more than what is required. Therefore, he was left with the remnants of this accident that took place with his tongue. Allāh informed of what Fir'awn said concerning him,

﴿أَنَا خَيْرٌ مِنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يَبِينُ﴾

﴿Am I not better than this one who is despicable and can scarcely express himself clearly?﴾[43:52]

This means that he is not eloquent in speech.

Concerning Allāh's statement,

﴿وَأَجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي﴾ هَارُونُ أَخِي

﴿And appoint for me a helper from my family, Hārūn, my brother.﴾

This was also a request from Mūsā concerning something not pertaining to himself. That was his request for the assistance of his brother, Hārūn. Ath-Thawri reported from Abū Sa'īd, from 'Ikrimah, who said that Ibn 'Abbās said, "Hārūn was made a Prophet at the same moment that Mūsā was made a Prophet."^[1] Ibn Abi Ḥātim recorded that 'Ā'ishah went out intending to perform 'Umrah and stopped to camp among some bedouins. While she was among them she heard a man say, "Which brother in this life was the most beneficial to his brother?" The people said, "We do not know." The man said, "By Allāh, I know." 'Ā'ishah said, "I said to myself about his swearing, that he should not swear such an oath, singling himself out as knowing what person was of most benefit to his brother." The man said, "It is Mūsā, when he asked for prophethood to be bestowed upon his brother." Then 'Ā'ishah said, "By Allāh, he has spoken truthfully." This is why Allāh commended Mūsā by saying,

﴿وَكَانَ عِنْدَ اللَّهِ رَاجِيًا﴾

﴿And he was honorable before Allāh.﴾[33:69]

Concerning Mūsā's statement,

﴿أَشْدِّدْ بِيْءَ أَنْزِي﴾

﴿Increase my strength with him.﴾ Mujāhid said, "This means to make my back strong."

﴿وَأَشْرِكْ فِيْ أَنْزِي﴾

[1] Ad-Durr Al-Manthūr 5:567.

﴿And let him share my task.﴾ make him my consultant in this matter.

﴿كَيْ نُسَمِّكَ كَثِيرًا ۖ وَنُذَكِّرَكَ كَثِيرًا ۚ﴾

﴿That we may glorify You much, and remember You much.﴾

Mujāhid said, "A servant of Allāh is not considered of those who remember Allāh much until he remembers Allāh while standing, sitting and lying down."^[1]

Concerning his statement,

﴿إِنَّكَ كُنْتَ بِنَا بَصِيرًا ۚ﴾

﴿Verily, You are ever seeing us.﴾

This means in Your choosing us, giving us the prophethood and sending us to Your enemy, Fir'awn. So unto You is all praise for this.

﴿قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يٰمُوسَىٰ ۚ﴾ وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ۚ ﴿٣٦﴾ إِذْ أَوْحَيْنَا إِلَيْكَ مَا بُوحِيَ ۖ ﴿٣٧﴾ أَنْ أَتِدْفِيهِ فِي النَّبُوتِ ثَانِدِيهِ فِي الْآيَةِ فَلْيَلْقِهِ آلِيهِ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَّهُ ۚ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي ۚ ﴿٣٨﴾ إِذْ تَمْشِي لُحْنُكَ فَقَوْلُ هَلْ أَذِلُّكَ عَلَىٰ مَنْ يَكْفُلُهُ فَرَحِمْنَاكَ إِلَّا إِلَيْكَ كَيْ نَقَرَّ عَيْنًا وَلَا تَحْزَنَ ۚ وَقُلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ۚ

436. (Allāh) said: "You are granted your request, O Mūsā!"

437. "And indeed We conferred a favor on you another time (before)."

438. "When We inspired your mother with that which We inspired."

439. "Saying: 'Put him (the child) into the Tābūt and put it into the river; then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye."

440. "When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial."

[1] Al-Qurṭubī 14:186.

Glad Tidings of the acceptance of Mūsā's Supplication and the Reminder of the Previous Blessings

This is a response from Allāh to His Messenger, Mūsā, for what he requested from His Lord. It also contains a reminder of Allāh's previous favors upon him. The first was inspiring his mother when she was breastfeeding him and she feared that Fir'awn and his chiefs would kill him. Mūsā was born during a year in which they (Fir'awn's people) were killing all of the male children. So she placed him in a case and cast him into the river. The river carried him away and she became grieved and distressed, as Allāh mentioned about her when He said,

﴿وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَرَجًا ۖ إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا﴾

﴿And the heart of the mother of Mūsā became empty. She was very near to disclose his (case) had We not strengthened her heart.﴾ [28:10]

So the river carried him to the home of Fir'awn.

﴿فَالْقَافِلَةُ ۖ مَا لَ فِرْعَوْنُ ۖ لَيَكُونَنَّ لَهُمْ عَدُوًّا وَحَزَنًا﴾

﴿Then the people of Fir'awn picked him up, that he might become for them an enemy and a (cause of) grief.﴾ [28:8]

Means that this was a destined matter, decreed by Allāh. They were killing the male children of the Israelites for fear of Mūsā's arrival. Therefore, with Allāh having the great authority and the most perfect power, He determined that Mūsā would not be raised except upon Fir'awn's own bed. He would be sustained by Fir'awn's food and drink, while receiving the love of Fir'awn and his wife. This is why Allāh said,

﴿وَأَخَذَهُ عَدُوِّي وَعَدُوُّ لِي وَوَعَدْتُ لَكَ مَحَبَّةً مِنِّي﴾

﴿and there, an enemy of Mine and an enemy of his shall take him. And I endued you with love from Me,﴾

This means that I made your enemy love you. Salamah bin Kuhayl said,

﴿وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي﴾

﴿And I endued you with love from Me,﴾

"This means, 'I made My creatures love you.'"^[1]

﴿وَلِنُصَنِّعَ عَلَىٰ عَيْنِي﴾

﴿in order that you may be brought up under My Eye.﴾

Abu 'Imrān Al-Jawni said, "This means, 'You will be raised under Allāh's Eye.'"^[2]

Concerning Allāh's statement,

﴿إِذْ شَبَعَ لُتَيْلُكُ فَقَوْلُ هَلْ أَذْكَرُ عَلَىٰ مَنْ يَكْفُلُهُ فَرَجَعْتَنِي إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا﴾

﴿When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes﴾

When he was accepted into the house of Fir'awn, women were brought in attempts to find someone who might be able to nurse him. But he refused to breast feed from any of them. Allāh, the Exalted, says,

﴿وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِن قَبْلُ﴾

﴿And We had already forbidden (other) foster suckling mothers for him﴾ [28:12]

Then, his sister came and said,

﴿هَلْ أَذْكَرُ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ﴾

﴿Shall I direct you to a household who will rear him for you, and look after him in a good manner?﴾ [28:12]

She meant, "Shall I guide you to someone who can nurse him for you for a fee?" So she took him and they went with her to his real mother. When her breast was presented to him, he took it and they (Fir'awn's family) were extremely happy for this. Thus, they hired her to nurse him and she achieved great happiness and comfort because of him, in this life and even more so in the Hereafter. Allāh, the Exalted, says here,

﴿فَرَجَعْتَنِي إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ﴾

﴿So We restored you to your mother, that she might cool her eyes and she should not grieve.﴾

[1] Aṭ-Ṭabari 18:303.

[2] Faṭḥ Al-Qadīr 3:367.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣١٤

الْقُلُوبِ

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ﴿٣١﴾ أَنْ اقْضِيهِ فِي السَّابِقِ فَاقْرِبِهِ
فِي الْآخِرِ فَلْيَقِ بِهِ الْعِثْمَ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ ۚ وَأَلْقَيْتُ
عَلَيْكَ حَبَّةَ مَنَىٰ وَلِتُنْصَعَ عَلَىٰ عَيْنِي ﴿٣٢﴾ إِذْ تَمْشِي أُخْتُكَ
فَنَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ
عَيْنُهَا وَلَا تَحْزَنَ ۚ وَكَلَّمْنَا نَسَاءً فَجَعَلْنَهُنَّ مِنَ الْعَمَرِ وَفَعَلْنَا قُورُنَا
فَلَمِئْتَ سِينَيَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَمْؤُسَىٰ ﴿٣٣﴾
وَأَصْطَفَعْنَاكَ لِنَفْسِ ﴿٣٤﴾ أَذْهَبَ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا نَبِيَّ
فِي ذِكْرِي ﴿٣٥﴾ أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٣٦﴾ فَقُولَا لَهُ قَوْلَا لَنَا
لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٣٧﴾ قَالَ رَبَّنَا إِنَّا نَتَخَفُ أَنْ يَقْرِطَ عَلَيْنَا
أَوْ أَنْ يَطْفِنَا ﴿٣٨﴾ قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمِعُ وَأُنْذِرُ
﴿٣٩﴾ فَأَنبَأَهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ
وَلَا تَعْدِهِمْ ۖ قَدْ جَعَلْنَاكَ رَبَّائِهِمْ رَبِّكَ وَالسَّلَامُ عَلَيْنَا مَنَاسِعَ
الْهُدَىٰ ﴿٤٠﴾ إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَن كَذَبَ
وَتَوَلَّىٰ ﴿٤١﴾ قَالَ فَمَنْ رَبُّكُمَا يَمْؤُسَىٰ ﴿٤٢﴾ قَالَ رَبُّنَا الَّذِي أَعْطَىٰ
كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴿٤٣﴾ قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٤٤﴾

This means that she should not grieve over you.

﴿وَقُلْتَ نَسَا﴾

﴿Then you killed man,﴾
This means that he killed a Coptic person (the people of Egypt, Fir'awn's people).

﴿فَجَعَلْنَاكَ مِنَ الْعَمَرِ﴾

﴿but We saved you from great distress﴾

This is what he was feeling due to Fir'awn's family intending to kill him. So he fled from them until he came to the water of the people of Madyan. This is when the righteous man said to him,

﴿لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ

الْقَالِيلِينَ ﴿٤٥﴾﴾

﴿Fear you not. You have escaped from the people who are wrongdoers.﴾ [28:25]

﴿فَلَمِئْتَ سِينَيَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَمْؤُسَىٰ ﴿٣٣﴾ وَأَصْطَفَعْنَاكَ لِنَفْسِ ﴿٣٤﴾ أَذْهَبَ
أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا نَبِيَّ فِي ذِكْرِي ﴿٣٥﴾ أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٣٦﴾ فَقُولَا لَهُ قَوْلَا لَنَا لَعَلَّهُ
يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٣٧﴾﴾

440. Then you stayed a number of years with the people of Madyan. Then you came here according to the fixed term which I ordained (for you), O Mūsā!﴾

441. And I have chosen you for Myself.﴾

442. Go you and your brother with My Ayāt, and do not, you both, slacken and become weak in My remembrance.﴾

﴿43. Go both of you to Fir'awn, verily, he has transgressed.﴾

﴿44. And speak to him mildly, perhaps he may accept admonition or fear (Allāh).﴾

Choosing Mūsā to go to Fir'awn and to be Soft and Gentle in His Invitation

Allāh, the Exalted, says in His address to Mūsā that he had lived among the people of Madyan, avoiding Fir'awn and his chiefs. He worked as a shepherd for his father-in-law until the appointed time for his work ended. Then he met the decree of Allāh and His predetermined will, without him having any set appointment. This entire situation was under the control of Allāh, Blessed be He, the Most High. He compels His servants and His creatures to whatever end He wills. This is why Allāh says,

﴿ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَمُوسَىٰ﴾

﴿Then You came here according to the fixed term which I ordained (for you), O Mūsā!﴾

Mujāhid said, "For a set appointment."^[1] 'Abdur-Razzāq recorded that Ma'mar reported from Qatādah that he said,

﴿ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَمُوسَىٰ﴾

﴿Then You came here according to the fixed term which I ordained (for you), O Mūsā!﴾

"For the decree of messengership and prophethood."^[2] Concerning Allāh's statement,

﴿وَأَمَّاخْتَرْتُكَ لِأَنْفِي﴾

﴿And I have chosen you for Myself.﴾

This means, "I have chosen you and selected you to be a Messenger for Myself. This is as I wish and according to My will." Concerning the Tafsīr of this Āyah, Al-Bukhārī recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«النَّفَىٰ أَدَمُ وَمُوسَىٰ فَقَالَ مُوسَىٰ: أَنْتَ الَّذِي أَشَقَّيْتَ النَّاسَ وَأَخْرَجْتَهُمْ مِنَ الْجَنَّةِ،

[1] At-Tabari 18:311.

[2] 'Abdur-Razzāq 3:17.

فَقَالَ آدَمُ: وَأَنْتَ الَّذِي اضْطَقَّكَ اللَّهُ بِرِسَالَتِهِ وَاضْطَقَّكَ لِنَفْسِهِ، وَأَنْزَلَ عَلَيْكَ التَّوْرَةَ؟ قَالَ: نَعَمْ، قَالَ: فَوَجَدْتُهُ مَكْتُوبًا عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي؟ قَالَ: نَعَمْ، فَحَجَّ آدَمُ مُوسَى

‘Ādam and Mūsā met,^[1] and Mūsā said, "You are the one who made things difficult for mankind and you caused them to be evicted from Paradise." Ādam said, "Are you the one whom Allāh chose for His Message, and He selected you for Himself and He revealed the Tawrah to you?" Mūsā replied, "Yes." Then Ādam said, "Did you find that it was preordained upon me before He (Allāh) created me?" Mūsā replied, "Yes." Therefore, Ādam defeated Mūsā's argument.^[2]

Both Al-Bukhāri and Muslim recorded this narration.

Concerning Allāh's statement,

﴿أَذْهَبَ أَنْتَ وَلَوْكَ بِآيَاتِي﴾

﴿Go you and your brother with My Ayāt,﴾

This means with My proofs, evidences and miracles.

﴿وَلَا تَبَا فِي ذِكْرِي﴾

﴿And do not, you both, slacken and become weak in My remembrance.﴾

‘Ali bin Abi Ṭalḥah related from Ibn ‘Abbās that he said, "This means do not be slow."^[3] Mujāhid reported that Ibn ‘Abbās said, "This means do not be weak." The meaning here is that they should not slacken in the remembrance of Allāh. Rather, they both should remember Allāh during their meeting with Fir‘awn so that the remembrance of Allāh can be an aid for them against him. The remembrance of Allāh would be their strength and their power that would defeat him.

Allāh's statement;

﴿أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ﴾

﴿Go both of you to Fir‘awn, Verily, he has transgressed.﴾

[1] That is before intercession on the Day of Resurrection.

[2] Faṭḥ Al-Bārī 8:288, Muslim 4:2043,2044.

[3] Aṭ-Ṭabari 18:312.

means that he has rebelled and become haughty and insolent against Allāh and he has disobeyed Him.

﴿فَقُولَا لَهُ قَوْلًا لِّنَا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى﴾

﴿And speak to him mildly, perhaps he may accept admonition or fear (Allāh).﴾

This Āyah contains a great lesson. Even though Fir'awn was the most insolent and arrogant of people and Mūsā was the friend of Allāh among His creation at that time, Mūsā was still commanded to speak to Fir'awn with mildness and softness. Therefore, their invitation to him was with gentle, soft and easy speech that is used by one who is a close friend. This is so that the message may have more effect on the souls, and so it would have deeper and more beneficial results. This is as Allāh, the Exalted, says,

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ﴾

﴿Invite (mankind) to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better.﴾
[16:125]

Concerning Allāh's statement,

﴿لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى﴾

﴿perhaps he may accept admonition or fear (Allāh).﴾

This means that perhaps he will recant from that which he is in of misguidance and destruction,

﴿أَوْ يَخْشَى﴾

﴿or he will fear﴾

meaning that he will become obedient due to fear of Allāh. This is as Allāh says,

﴿لِمَن أَرَادَ أَن يَتَذَكَّرَ أَوْ أَرَادَ شُكْرًا﴾

﴿For such who desires to remember or desires to show his gratitude.﴾ [25:62]

Thus, to remember means to recant from that which is dangerous, and fear means to attain obedience.

﴿وَلَا رَيْبَ إِنَّا نَخَافُ أَن يُفْرِطَ عَلَيْنَا أَوْ أَن يَطْلُبَنَا﴾ قَالَ لَا خَافَا إِنِّي مَخَافَتَا أَسْمَعُ

وَأَرْأَى ۖ فَأَيُّهَا قَوْلًا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تَعْذِِبْهُمْ قَدْ جِئْنَاكَ
بِآيَاتٍ مِنْ رَبِّكَ وَالسَّلَامُ عَلَيَّ مِنْ أُنْتَبِخَ الْمُرْسَلِينَ ۚ إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَنْ
كَذَّبَ وَتَوَلَّى ۚ ﴿٤٥﴾

﴿45. Both of them said: "Our Lord! Verily, we fear lest he should hasten to punish us or lest he should transgress."﴾

﴿46. He (Allāh) said: "Fear not, verily, I am with you both, hearing and seeing."﴾

﴿47. "So go you both to him, and say: 'Verily, we are both Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!'"﴾

﴿48. 'Truly, it has been revealed to us that the torment will be for him who denies, and turns away.' "﴾

Mūsā's fear of Fir'awn and Allāh's strengthening Him

Allāh, the Exalted, informs that Mūsā and Hārūn pleaded to Allāh, expressing their grievance to him:

﴿إِنَّا خَافُ أَنْ يَقْرَظَ عَلَيْنَا أَوْ أَنْ يَطْلُبَنَا﴾

﴿Verily, we fear lest he should hasten to punish us or lest he should transgress.﴾

They meant that Fir'awn might seize them unexpectedly with a punishment, or transgress against them by tormenting them, when they actually did not deserve it. Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās that he said that transgress here means, "To exceed the bounds."^[1]

﴿قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى ۖ﴾

﴿He (Allāh) said: "Fear not, verily, I am with you both, hearing and seeing."﴾

meaning; "Do not fear him (Fir'awn), for verily, I am with you and I hear your speech and his speech as well. I see your place and I see his place as well. Nothing is hidden from Me of

[1] Ad-Durr Al-Manthūr 5:580.

your affair. Know that his forehead is in My Hand, and he does not speak, breathe, or use any force, except by My leave and after My command. I am with you by My protection, My help and My support."

﴿فَأَيُّهُمَا فَقُولَا إِنَّا رَسُولَا رَبِّكَ﴾

﴿So go you both to him, and say: "Verily, we are both Messengers of your Lord..."﴾

Mūsā admonishes Fir'awn

Concerning his statement,

﴿قَدْ جِئْنَاكَ بِبَيِّنَاتٍ مِنْ رَبِّكَ﴾

﴿indeed, We have come with a sign from your Lord!﴾

meaning with evidence and a miracle from your Lord.

﴿وَالسَّلَامُ عَلَى مَنِ اتَّبَعَ الْهُدَى﴾

﴿And peace will be upon him who follows the guidance!﴾

meaning, 'peace be upon you if you follow the guidance.' Because of this, when the Messenger of Allāh ﷺ wrote a letter to Heraclius, the emperor of Rome, beginning with,

«بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ، سَلَامٌ عَلَى مَنِ اتَّبَعَ الْهُدَى، أَمَّا بَعْدُ، فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ، فَأَسْلِمَ تَسْلِمَ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ»

«In the Name of Allāh, the Most Gracious, the Most Merciful. From Muhammad, the Messenger of Allāh, to Heraclius the emperor of Rome. Peace be upon him who follows the guidance. Thus, to proceed: Verily, I invite you with the invitation of Islām. So accept Islām and you will be safe, and Allāh will give you a double reward.»^[1]

Due to this, Mūsā and Hārūn said to Fir'awn,

﴿وَالسَّلَامُ عَلَى مَنِ اتَّبَعَ الْهُدَى﴾ ﴿إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَنْ كَذَّبَ﴾
﴿وَوَيْلٌ لِلَّذِينَ كَفَرُوا﴾

﴿And peace will be upon him who follows the guidance! Truly,

[1] Fath Al-Bāri 1:42.

it has been revealed to us that the torment will be for him who denies, and turns away.﴾

In His flawless revelation, Allāh has revealed to us that torment is prepared exclusively for those who reject the signs of Allāh and turn away from His obedience. As Allāh says,

﴿فَأَمَّا مَنْ طَغَى ﴿٧٧﴾ وَآثَرَ الْحَيٰوةَ الدُّنْيَا ﴿٧٨﴾ إِنَّ لِلْجَمِيعِ إِلَى الْآخِرَةِ ﴿٧٩﴾﴾

﴿Then for him who transgressed all bounds, and preferred the life of this world, Verily, his abode will be Hellfire.﴾ [79:37-39]

Allāh, the Exalted, also says,

﴿فَأَنذَرْتُكَ نَارًا تَلْقَى ﴿٩١﴾ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿٩٢﴾ الَّذِي كَذَّبَ وَتَوَلَّى ﴿٩٣﴾﴾

﴿Therefore I have warned you of a blazing Fire. None shall enter it save the most wretched. Who denies and turns away.﴾ [92:14-16]

Allāh also says,

﴿فَلَا سَعْدَ لَكَ مَعَهُ ﴿٣١﴾ إِنَّكَ كَذَّبَ وَتَوَلَّى ﴿٣٢﴾﴾

﴿So he neither believed nor prayed! But on the contrary, he belied and turned away.﴾ [75:31-32]

This means that he denied with his heart and turned away by his actions.

﴿قَالَ فَمَنْ رَبُّكُمَا يٰمُوسَىٰ ﴿٤٩﴾ قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴿٥٠﴾ قَالَ فَمَنْ أَلَّوَيْنَا ﴿٥١﴾ قَالَ عَلَيْنَاهَا يٰعِيسَىٰ لَا يَخْبُئُ رَبِّي وَلَآ يَنسَىٰ ﴿٥٢﴾﴾

﴿49. Fir'awn said: "Who then, O Mūsā, is the Lord of you two?"﴾

﴿50. [Mūsā] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."﴾

﴿51. [Fir'awn] said: "What about the generations of old?"﴾

﴿52. [Mūsā] said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor forgets."﴾

The Conversation between Mūsā and Fir'awn

Allāh, the Exalted, informs about Fir'awn that he said to Mūsā, in his rejection of the existence of a Supreme Maker and Creator, Who is the God of everything and his own Lord and Owner:

﴿فَمَنْ رَبُّكُمَا يَتْرُوقُ﴾

﴿Who then, O Mūsā, is the Lord of you two?﴾

meaning "Who is the one who called you forth and sent you? For verily, I do not know him and I have not given you any god other than myself."

﴿قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى﴾

﴿(Mūsā) said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."﴾

'Ali bin Abi Ṭalḥah related that Ibn 'Abbās said, "He is saying that He created a mate for everything."^[1] Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said, "He made the man a man, and the donkey a donkey and the sheep a sheep." Layth bin Abi Sulaym reported from Mujāhid that he said, "He gave everything its form." Ibn Abi Najīḥ said that Mujāhid said, "He fashioned the creation of every moving creature."

Saʿīd bin Jubayr said concerning His statement,

﴿أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى﴾

﴿(Who) gave to each thing its form and nature, then guided it aright.﴾

"He gave each of His creatures what is suitable for its creation."^[2] Therefore, He did not give man the form of a wild beast, nor did He give wild beasts the form of the dog. Likewise, the dog's form is not like the sheep's. He also gave creature a suitable spouse, and He influenced everything towards that mate. There is no species of creation that is exactly like another species. They are different in their actions, their forms, their sustenance and their mating. Some of the scholars of *Tafsīr* have said that this statement, "He gave to each thing its form and nature, then guided it aright," is similar to Allāh's statement,

﴿وَالَّذِي قَدَّرَ فَهَدَى﴾

﴿And Who has measured; and then guided.﴾ [87:3]

[1] Aṭ-Ṭabarī 18:316.

[2] Al-Qurṭubī 11:204.

This means He measured out an ordained amount (of sustenance, actions, etc.) and then guided His creatures to it. He wrote the deeds, the appointed times of death and the provisions. Then, the creatures traverse upon that and they are not able to avoid it, nor are they able to abandon it. In this *Āyah* Mūsā is saying that our Lord is the One Who created the creation, measured out its ordainment and compelled the creatures to that which He wanted.

﴿قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ﴾

﴿(Fir'awn) said: "What about the generations of old?"﴾

The most correct opinion concerning the meaning of this, is that when Mūsā informed Fir'awn that his Lord Who sent him is the One Who creates, sustains, ordains and guides, Fir'awn began to argue, using the previous generations as a proof. He was referring to those people of old who did not worship Allāh.

In other words, "If the matter is as you say, then what happened to those people? They did not worship your Lord. Instead they worshipped other gods besides Him." Mūsā said to him, in response to this, that if they did not worship Allāh, then Allāh knows precisely what happened to them and He will give them just recompense for their deeds, as is written in Allāh's Book (of decrees). This Book is called *Al-Lawḥ Al-Mahfūz* (The Preserved Tablet) and it is the Book of Deeds.

﴿لَا يَعْصِي لِرَبِّي وَلَا يَنْسَىٰ﴾

﴿My Lord neither errs nor forgets.﴾

This means that nothing eludes Him and He does not miss anything, whether it is small or great. He does not forget anything and His Most Exalted knowledge is described as encompassing everything. Blessed be He, the Exalted, the Most Holy and free of any imperfections. The knowledge that creatures have has two deficiencies. The first is that it does not completely encompass anything, and the second is that the creature is prone to forget after knowing. Therefore, Allāh has declared Himself above such deficiencies.

﴿الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَوَسَّكَ لَكُم فِيهَا سُبُلًا وَآتَاكُم مِّنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا مِنْهُ شَرْجًا بَدِيدًا ۖ فَرَجَعْنَا فِيهَا إِلَىٰ نَجَاتٍ ۖ وَنَبَاتٍ شَقٍ ۖ كُلُوا وَارْعَوْا أَنْفُسَكُمْ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ۖ وَإِنَّا خَلَقْنَاهُ مِن نَّبَاتٍ شَقٍ ۖ﴾

﴿نُفِذْكُمْ وَمِنَّا تُخْرِجُكُمْ تَارَةً أُخْرَى ۚ وَلَقَدْ آتَيْنَاهُم مَّا بَيْنَنَا كُفًلًا مَّا كَذَبَ وَإِنَّ ۝۵۳﴾

﴿53. Who has made earth for you like a bed; and has opened ways for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation.﴾

﴿54. Eat and pasture your cattle; verily, in this are Ayāt for men of understanding.﴾

﴿55. Thereof We created you, and into it We shall return you, and from it We shall bring you out once again.﴾

﴿56. And indeed We showed him (Fir'awn) all Our Ayāt, but he denied and refused.﴾

The Completion of Mūsā's Reply to Fir'awn

This is from the completion of Mūsā's speech concerning the description of His Lord when Fir'awn asked him about Him. He (Mūsā) said,

﴿الَّذِي أَطْعَمَ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى﴾

﴿He Who gave to each thing its form and nature, then guided it aright.﴾

Then, Fir'awn attempted to present some argumentative rebuttal during Mūsā's reply. Yet, Mūsā continued by saying, "He is the One Who made the earth as a bed for you." Some recited the word as *Mihādan* and others recited it as *Mahdan*, which means 'a place of rest that you settle down upon.' It also may mean 'that which you stand upon, sleep upon or travel upon its back.'

﴿وَسَلَّكَ لَكُمْ فِيهَا صُبُلًا﴾

﴿and has opened ways for you therein.﴾

This means, 'He made roads for you to walk upon their shoulders.' This is just as He, the Exalted, said,

﴿وَجَعَلْنَا فِيهَا رِجَالًا صُبُلًا لِّمَن لَّهُمْ يَتَذَوَّنُونَ﴾

﴿And placed therein broad highways for them to pass through, that they may be guided.﴾ [21:31]

﴿وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن نَّبَاتٍ شَتَّى﴾

﴿and has sent down water from the sky. And We have brought forth with it various kinds of vegetation.﴾

referring to the various species of plants, such as vegetation and fruits. Some are sour, some are sweet, some are bitter and there are other kinds as well.

﴿كُلُوا وَارْعَوْا أَنْفُسَكُمْ﴾

﴿Eat and pasture your cattle (therein);﴾

meaning, 'something that is food for you and a palatable fruit for you, and something that is for your cattle as fodder for them, both green and dry.'

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ﴾

﴿Verily, in this are Ayāt.﴾

This means proofs, signs and evidences.

﴿لِأُولِي الْأَلْبَانِ﴾

﴿for men of understanding.﴾ meaning those who possess correct and upright intelligence realizing that there is no god worthy of worship except Allāh, and there is no true Lord other than Him.

﴿وَمِنَّا خَلَقْتُمُوهَا نُفُسُكُمْ وَمِنَّا نُنْشِئُكُمْ تَارَةً أُخْرَى ۖ﴾

﴿Thereof We created you, and into it we shall return you, and from it We shall bring you out once again.﴾

meaning, 'the earth is your beginning. For your father, Ādam, was created with dirt from the surface of the earth. You also will be returned to the earth. This means that you will become dirt when you die and decay.' The statement, "And from it We shall bring you out once again," means,

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ ۖ وَتَقُولُونَ إِن لَّبِئْسَ إِلَّا قَلِيلًا ۝٥١﴾

﴿On the Day when He will call you, and you will answer with His praise and obedience, and you will think that you have stayed (in this world) but a little while!﴾ [17:52]

This Āyah is similar to Allāh's statement,

﴿قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنهَا تُخْرَجُونَ ۝٢٥﴾

﴿He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out."﴾ [7:25]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣١٥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَصِلُ رَبِّي وَلَا يَنْسَى ﴿٥٧﴾
 الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ
 مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّى ﴿٥٨﴾ كُلُوا
 وَارْعَوْا أَنْعَمَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ أَلْبَسُوا ﴿٥٩﴾ مِنْهَا
 خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴿٦٠﴾ وَلَقَدْ
 أَرْسَلْنَا هَآئِلِنَا كُلَّهَا فَكَذَّبَ وَأَبَى ﴿٦١﴾ قَالَ أَجِئْتَنَا لِتُخْرِجَنَا
 مِنْ أَرْضِنَا بِسِحْرِكَ يَمْوَسَى ﴿٦٢﴾ فَلَمَّا آتَيْنَكَ بِسِحْرٍ مِثْلِهِ
 فَأَجَعَلَ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا
 سَوَى ﴿٦٣﴾ قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُخَشِرَ النَّاسُ ضُغَى ﴿٦٤﴾
 فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى ﴿٦٥﴾ قَالَ لَهُمْ
 مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ
 وَقَدْ خَابَ مِنْ أَفْتَرَى ﴿٦٦﴾ فَتَنَزَّعُوا أَمْرَهُمْ بَيْنَهُمْ وَأَسْرُوا
 النَّجْوَى ﴿٦٧﴾ قَالُوا إِنْ هَٰذَا إِلَّا لِسِحْرِ رَبِّدَانِ أَنْ يُخْرِجَاكُمْ
 مِنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَ بِطَرِيقَتِكُمُ النَّاسُ فَأَرْجِعُوا
 كَيْدَكُمْ ثُمَّ أَنتُمْ صَافُّوهُ قَدْ أَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَى ﴿٦٨﴾

Mūsā showed Fir'awn all of the Signs but He did not believe

Concerning Allāh's statement,

﴿وَلَقَدْ أَرْسَلْنَا هَآئِلِنَا كُلَّهَا فَكَذَّبَ﴾

وَأَبَى ﴿٦١﴾

﴿And indeed We showed him (Fir'awn) all Our Ayāt, but he denied and refused.﴾

This means that the proofs, signs and evidences were established against Fir'awn and he saw them with his own eyes, but he still denied and rejected them due to his disbelief, abstinence and transgression. This is as Allāh, the Exalted, says,

﴿وَجَعَلُوا بِهَا أَسَافَةً أَنفُسِهِمْ ظُلُمًا وَعُتُورًا﴾

﴿And they belied them wrongfully and arrogantly, though they themselves were convinced thereof.﴾ [27:14]

﴿قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَمْوَسَى ﴿٦٢﴾ فَلَمَّا آتَيْنَكَ بِسِحْرٍ مِثْلِهِ فَأَجَعَلَ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سَوَى ﴿٦٣﴾ قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُخَشِرَ النَّاسُ ضُغَى ﴿٦٤﴾﴾

﴿57. He (Fir'awn) said: "Have you come to drive us out of our land with your magic, O Mūsā?"﴾

﴿58. "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a

just and equal chance.”﴾

﴿59. (Mūsā) said: “Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon).”﴾

Fir‘awn describes Mūsā’s Proofs as being Magic and Their Agreement to hold a Contest

Allāh, the Exalted, informs of what Fir‘awn said to Mūsā when he showed him the great proof. This great sign to Fir‘awn was Mūsā casting down his stick which became a huge snake, and his pulling his hand out from under his arm while it was glowing white without any illness. At this, Fir‘awn said, “This is magic that you have brought to us to bewitch us and conquer the people, so that they will follow you. Then you will outnumber us.” Fir‘awn then said, “Your plan will not work. We have magic just like yours, so do not let yourself be deceived by that what you are doing.”

﴿فَجَعَلْ يَمِينَا وَبَيْنَكَ مَوْعِدًا﴾

﴿so appoint a meeting between us and you,﴾

Meaning, ‘a day that we can come together to present some of our magic to confront yours. It will be at a specified place and time.’ With this, Mūsā said to them,

﴿مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ﴾

﴿Your appointed meeting is the day of festival,﴾

That was the day of their celebration and their New Year’s festivity. It was a holiday for them when they took vacation from their work and came together for a large gathering. This day was selected so that all of the people could witness the power of Allāh to do whatever He wills. They would see the miracles of the prophets and the futility of magic to contest the supernatural prophetic powers. This is why Mūsā said,

﴿وَأَنْ يَجْمَعُوا إِلَى النَّاسِ﴾

﴿and let the people assemble﴾ meaning all of them.

﴿مُتَجَمِّعِينَ﴾

﴿when the sun has risen (forenoon).﴾

meaning in the morning, just before noon. In this way the contest will be most visible, well lit, apparent and obvious in plain view. This is the way of the Prophets. Their work is always clear and apparent. It is never something hidden, or something for sale. This is why he did not say that the meeting should be at night, but rather, it was to be held during the bright part of the day. Ibn 'Abbās said, "The day of their festivity was the day of 'Āshūrā'."^[1] As-Suddi, Qatādah and Ibn Zayd said, "It was the day of their great celebration." Sa'īd bin Jubayr said, "It was the day of their great bazaar." These statements are not contradictory. I say that Allāh destroyed Fir'aun and his armies on a day similar to this, just as is confirmed in the *Ṣaḥīḥ*.^[2]

'Abdur-Raḥmān bin Zayd bin Aslam said, "It was a flat place where all of the people were on the same level, having an equal view of the event. There was nothing there that would obstruct the view so that some people could see what others did not."^[3]

﴿فَتَوَكَّلْ عَلَى اللَّهِ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى﴾ ٦٠ قَالَ لَهُ مُوسَىٰ وَيْلَكَ مَا أَفْتَرَىٰ ٦١ فَتَنَزَّعُوا أَمْرَهُم بَيْنَهُمْ وَأَسْرُوا السَّجَىٰ ٦٢ قَالُوا إِن هَٰذِهِ لَسَاحِرٌ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَ بِطَرِيقِكُمُ الْغَلَىٰ ٦٣ كَيْدَهُمْ ثُمَّ آتُوا صَفًّا ٦٤ وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ أَسْتَمَلَ ٦٥

﴿60. So Fir'aun withdrew, devised his plot and then came back.﴾

﴿61. Mūsā said to them: "Woe unto you! Invent not a lie against Allāh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allāh) will fail miserably."﴾

﴿62 Then they debated one with another what they must do, and they kept their talk secret.﴾

﴿63. They said: "Verily, these are two magicians. Their object is to drive you out from your land with magic, and to take you away from your exemplary way."﴾

[1] *Ad-Durr Al-Manthūr* 4:540, that is the 10th of Muḥarram.

[2] *Faṭḥ Al-Bāri* 8:288.

[3] *Aṭ-Ṭabari* 18:323.

﴿64. "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful."﴾

The Meeting of the Two Parties, Mūsā's Propagation of the Message and the Magicians

Allāh, the Exalted informs that when Fir'awn and Mūsā agreed to an appointed meeting at a specified place and time, Fir'awn began to gather some magicians from the cities of his kingdom. Every person who had any affiliation with magic at that time was summoned, and magic was very widespread and in demand at that time. This is as Allāh says,

﴿وَقَالَ فِرْعَوْنُ أَتَأْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ﴾

﴿And Fir'awn said: "Bring me every well-versed sorcerer."﴾
[10:79]

Then, the day came. It was the day when all of the people gathered, which was well-known, being the day of the festival. Fir'awn was there sitting upon his throne surrounded by the elite officials of his kingdom. The subjects were all standing on his right and his left. Then, Mūsā came forward leaning upon his stick accompanied by his brother Hārūn. The magicians were standing in front of Fir'awn in rows and he was prodding them, inciting them and encouraging them to do their best on this day. They wanted to please him and he was promising them and inspiring them. They said,

﴿أَيُّنَ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١﴾ قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَئِنَ الْمُفْرَقِينَ ﴿١٢﴾﴾

﴿Will there surely be a reward for us if we are the winners? He (Fir'awn) said: "Yes, and you shall then verily be of those brought near (to myself)."﴾ [26:41-42]

﴿قَالَ لَهُمْ مُوسَىٰ وَيَلَيْكُم لَا تَقْرُؤُوا عَلَى اللَّهِ كَذِبًا﴾

﴿Mūsā said to them: "Woe unto you! Invent not a lie against Allāh..."﴾

This means, "Do not make an illusion before the people of something that is not real, making it appear as if it were a creature, when it is not really a creature. If you do this, then you would be lying on Allāh."

﴿فَيَسْجُدْكُمْ بِمَا كَذَبَ﴾

﴿أَنۡ يَّأْتِيَ السَّحَرَةُ سِجۡدًا قَالُوا۟ لِمَآ رَبِّ هَارُونَ وَمُوسَىٰ﴾

﴿65. They said: "O Mūsā! Either you throw first or we be the first to throw?"﴾

﴿66. [Mūsā] said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.﴾

﴿67. So Mūsā conceived fear in himself.﴾

﴿68. We (Allāh) said: "Fear not! Surely, you will have the upper hand."﴾

﴿69. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain."﴾

﴿70. So the magicians fell down prostrate. They said: "We believe in the Lord of Hārūn and Mūsā."﴾

The Competition, Mūsā's Victory, and the Magician's Faith

Allāh, the Exalted, informs about the magicians when they met Mūsā, that they said to Mūsā,

﴿إِنَّمَا أَنْ تُلْقِ﴾

﴿"Either you throw first..."﴾ meaning, "you go first."

﴿وَأِنَّمَا أَنْ تَكُونَ أَوَّلَ مَنْ أَلْقَى ۖ قَالَ بَلْ أَلْقُوا﴾

﴿"...or we be the first to throw?" (Mūsā) said: "Nay, throw you (first)!"﴾

This means, 'you magicians should go first so that we can see what magic you are going to perform and so that the true state of their affair will become obvious to the people.'

﴿فَلَمَّا جَاءَهُمْ وَعَصَبْتَهُمْ بِجُلۡدٍ إِلَيۡهِ مِنۡ سِحَرِهِمۡ أَلۡمَّا نَسُوا۟﴾

﴿Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.﴾

In another *Āyah* it says that when they threw,

﴿وَقَالُوا۟ بِعِزَّتِ رَبِّعِزَّوۥنَ إِنَّا لَنَحْنُ الْفَٰلِقُونَ ۝﴾

﴿Then said: "By the might of Fir'awn, it is we who will certainly win!"﴾ [26:44]

And Allāh, the Exalted, says,

﴿سَكَّرُوا أَبْصَارَ النَّاسِ وَأَسْهَبُوا وَجْهَهُ وَجَاهَهُ بِسِحْرِ عَظِيمٍ﴾

﴿They bewitched the eyes of the people, and struck terror into them, and they displayed a great magic.﴾ [7:116]

Here, He says in this Sūrah,

﴿فَإِذَا جَاءَهُمْ وَعَصِيَّتُهُمْ بِمِثْلِ إِيَّاهُ مِنْ سِحْرِهِمْ أَنَّهُ نَسِيَ﴾

﴿Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.﴾

They were a large numbered group and each one of them threw a stick and a rope until the valley became full of snakes piled on top of each other.

Concerning Allāh's statement,

﴿فَأَوْحَىٰ فِي نَفْسِهِ جِيفَةً مُّوسَىٰ﴾

﴿So Mūsā conceived fear in himself.﴾

This means that he feared for the people that they would be tested and deceived by their magic before he could even have a chance to throw what was in his right hand. Thus, Allāh revealed to him at the right moment, to throw what was in his right hand, which was the stick. When he did so, it swallowed what they had made. It became a huge, monstrous creature with legs, a neck, a head and fangs. It went after these ropes and sticks until none of them remained, except that it was devoured and swallowed by this beast. At the same time, the magicians and all of the people were watching with their own eyes, seeing this amazing event in broad daylight. Thus, the miracle was performed and the evidence was clear. The truth prevailed and the magic was proven to be falsehood. This is why Allāh said,

﴿إِنَّمَا صَنَعُوا كَيْدَ سِحْرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَقَامَ﴾

﴿That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain.﴾

So when the magicians saw the event and witnessed it with

their own eyes, while they were knowledgeable of the various tricks and methods in the sciences of magic, they knew with conviction that what Mūsā had done was not magic or illusionary tricks. They recognized that it was the truth without any doubt. They knew that no one had any power to do this except for One Who says for a thing "Be," and it is. Therefore, when this happened, they fell down into prostration to Allāh. They said, "We believe in the Lord of all that exists, the Lord of Mūsā and Hārūn!" This is why Ibn 'Abbās and 'Ubayd bin 'Umayr both said, "At the beginning of the day they were magicians and at the end of the day they were outstanding witnesses of faith."^[1]

The Number of Magicians

Ibn Abi Ḥātim recorded that Ibn 'Abbās said, "The magicians were seventy men who were magicians in the morning, but witnesses of faith by the time evening came."^[2] Ibn Abi Ḥātim also reported that Al-Awzā'ī said, "When the magicians fell down in prostration, Paradise was raised up before them until they were looking at it."^[3] It is reported from Sa'īd bin Jubayr that he said concerning Allāh's statement,

﴿قَالُوا السَّحَرَةُ حِقْدًا﴾

﴿So the magicians fell down prostrate.﴾

"They saw their places (in Paradise) made clear before them while they were in their prostration." 'Ikrimah and Al-Qāsim bin Abi Bizzah both said the same.^[4]

﴿قَالَ مَا مَنَّتُمْ لَمْ قَبْلَ أَنْ مَادَنَّا لَكُمْ إِنَّكُمْ لَكَايِرِكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَا تَطْلَعُونَ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا مَوَازِيئَكُمْ فِي جُذُوعِ النَّخْلِ وَلَتَعْلَمُنَّ أَنَّكُمْ عَنَابًا وَأَنْفَىٰ ۖ قَالُوا لَنْ نُؤْذِيَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ۖ إِنَّا آمَنَّا بِرَبِّنَا لِنَغْفِرَ لَكَ خَطِيئَتَنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ ۚ وَاللَّهُ خَبِيرٌ وَأَبْقَىٰ ۖ﴾

﴿71. (Fir'awn) said: "Believe you in him before I give you

[1] Aṭ-Ṭabari 18:340, 13:36.

[2] Ibn Abi Ḥātim 7:2428.

[3] Aṭ-Ṭabari 18:334.

[4] Aṭ-Ṭabari 18:334.

permission? Verily, he is your chief who has taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date palms, and you shall surely know which of us can give the severe and more lasting torment.”﴾

﴿72. They said: “We prefer you not over what have come to us of the clear signs and to Him (Allāh) Who created us. So, decree whatever you desire to decree, for you can only’ decree (regarding) this life of the world.”﴾

﴿73. “Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allāh is better as regards reward in comparison to your reward, and more lasting.”﴾

Fir’awn’s turning against the Magicians, His threatening Them and Their Reply

Allāh, the Exalted, informs of Fir’awn’s disbelief, obstinance, transgression and haughtiness against the truth in favor of falsehood. When he saw what he saw of the magnificent miracle and the great sign, and he saw those whose help he sought accept faith in the presence of all of the people, and he was absolutely defeated, he began to behave arrogantly and cast accusations. He resorted to using his esteemed honor and might against the magicians. He warned them and threatened them saying,

﴿مَأْسَمٌ لَهُ﴾

﴿Believe you in him (Mūsa)﴾ This means, “Do you have faith in him?”

﴿قَدْ أَنْ مَادَّةَ لَكُمْ﴾

﴿before I give you permission?﴾ meaning, “I have not commanded you to do so, by which you have rebelled against me.” Then he said a statement that he, the magicians and all creatures knew was a forgery and an utter lie.

﴿إِنَّهُ لَكَيْدٌ كُفِرْتُمْ الَّذِي عَلَّمَكُمُ الْيَحْرُ﴾

﴿Verily, he is your chief who has taught you magic.﴾

meaning “You all only took your magic from Mūsā and you

have made an agreement with him against me and my subjects, that you would help him be victorious." Allāh says in another *Āyah*,

﴿إِنَّ هَذَا لَمَكْرٌ مَّكْرْتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ﴾

﴿Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know.﴾ [7:123]

Then he began threatening them. He said to them,

﴿فَلَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَأَصْلَبَنَّكُمْ فِي جُذُوعِ النَّخْلِ﴾

﴿So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date palms,﴾

meaning, "I will certainly make an example of you, I will kill you in a public execution." Ibn 'Abbās said, "Thus, he was the first person to ever do this (public execution, crucifixion)." This was reported by Ibn Abi Hātim.^[1]

Concerning Allāh's statement,

﴿وَتَعْلَمُونَ إِنَّمَا أَشَدُّ عَذَابًا وَأَبْقَى﴾

﴿And you shall surely know which of us can give the severe and more lasting torment.﴾

This means, "You say that my people and I are astray and that you (magicians), Mūsā and his people are following correct guidance, but you will come to know who will be punished and remain punished." So when he attacked with this and threatened them, their souls eased them because of their belief in Allāh, the Mighty and Sublime. They exclaimed,

﴿قَالُوا لَنْ نُؤْثِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ﴾

﴿They said: "We prefer you not over what have come to us of the clear signs..."﴾

meaning, "We do not chose you over the guidance and conviction that we have received."

﴿وَالَّذِي فَطَرَنَا﴾

﴿and to Him (Allāh) Who created us.﴾

It could be that they were swearing, "By He Who has created

^[1] Aṭ-Ṭabari 13:34.

us." It also could be connected in meaning to the clear signs mentioned before it. In this case it would mean, "We do not prefer you over our Originator and Creator, Who produced us from a beginning that was nothing. He created us from clay (or mud). Therefore, He alone deserves worship and humility and you do not (Fir'awn)!"

﴿فَأَقِمْ وَفَاضِلٌ﴾

﴿So decree whatever you desire to decree,﴾

"Do whatever you wish and whatever your hands are able to achieve."

﴿إِنَّمَا نَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا﴾

﴿for you can only decree (regarding) this life of the world.﴾

meaning, "You only have power in this world and it is a world that will come to an end. Verily, we are hoping in the eternal abode."

﴿إِنَّا ءَامَنَّا بِرَبِّنَا يَغْفِرَ لَنَا خَطَايَنَا﴾

﴿Verily, we have believed in our Lord, that He may forgive us our faults,﴾

"Whatever evils that we did." It specifically means, 'which we were forced to do of magic, in order to oppose the sign of Allāh and the miracle of His Prophet.'

Ibn Abi Hātim recorded that Ibn 'Abbās said concerning Allāh's statement,

﴿وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ﴾

﴿and the magic to which you compelled us.﴾

"Fir'awn took forty boys from the Children of Israel and commanded that they be taught magic at *Al-Faramā*.^[1] He said, 'Teach them knowledge that no one in the land knows.'" Ibn 'Abbās then said, "They were of those who believed in Mūsā and they were of those who said,

[1] A fort at the shore of Egypt, between Al-Arish, which is a town in Northern Egypt, on the Mediterranean and Al-Fusṭāt, which is the ancient Islamic city south of present-day Cairo. See *Mu'jam Al-Buldān*..

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣١٦

الْأَنْعَامِ

قَالُوا آمَنُومُنْ إِمَّا أَنْ تُلْقَىٰ وَإِنَّا نَكُونُ أَوَّلَ مَنْ أَلْقَىٰ ۖ قَالَ
 بَلْ أَلْقُوا فَإِذَا حِجَابُهُمْ وَعَصْبُهُمْ يَحْشِلُونَ إِلَيْهِ مِنْ سِخْرِهِمْ أَنَّهُ تَسْعَىٰ
 ۖ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةُ مُوسَىٰ ۖ فَلَمَّا لَا تَخِفْ إِنْ أَنْكَرْتَ
 أَنْتَ الْأَعْلَىٰ ۖ وَأَلْقَىٰ مَا فِي يَمِينِكَ تَلَقَّفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا
 كَيْدَ سِحْرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَقَىٰ ۖ فَأَلْقَى السَّحَرَةُ سِحْرَهُمْ
 قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ ۖ قَالَ آمَنْتُمْ لَكُمْ قَبْلَ أَنْ آذَنَ
 لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَا تُقِطْعُوا أَيْدِيَكُمْ
 وَأَنْجِلْكُمْ مِنْ خُلَافٍ وَلَا صُلَيْبٍ لَكُمْ فِي جُدُوعِ النَّحْلِ وَلَنْتَعْلَمَنَّ
 آيُنَا أَشَدَّ عَذَابًا وَأَبْقَىٰ ۖ قَالُوا لَنْ نُؤْثِرَكَ عَلَىٰ مَا جَاءَنَا مِنْ
 الْيَسَنِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ
 الْحَيَوَةَ الدُّنْيَا ۖ إِنَّمَا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَتَنَا وَمَا أَكْرَهْتَنَا
 عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَىٰ ۖ إِنَّهُمْ مِنْ بَائِرِ رِيٍّ يُجْرِمُوا
 فَإِنْ لَهُ جَهَنَّمُ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ۖ وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ
 عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ ۖ جَنَّاتُ عَدْنٍ
 تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّىٰ ۖ

﴿إِنَّمَا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَتَنَا وَمَا
 أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ﴾

﴿We have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us.﴾^[1]
 'Abdur-Rahmān bin Zayd bin Aslam said the same.^[2]

Allāh's statement,

﴿وَاللَّهُ خَيْرٌ وَأَبْقَىٰ﴾

﴿And Allāh is better as regards reward in comparison to your reward, and more lasting.﴾
 means, "He is better for us than you."

﴿وَأَبْقَىٰ﴾

﴿and more lasting.﴾
 More lasting in reward than what you promised us and made us aspire to.

It is apparent that Fir'awn (may Allāh curse him) was bent upon their punishment, and that what he did to them was a mercy from Allāh for them. This is why Ibn 'Abbās and others of the Salaf said, "They woke up in that morning as magicians, but they became witnesses of faith by the evening."

﴿إِنَّهُمْ مَنْ يَأْتِ رَبَّهُمْ جَحِيمًا فَإِنْ لَمْ يَجْهَنَّمْ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ۖ وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ
 الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ ۖ جَنَّاتُ عَدْنٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ
 جَزَاءُ مَنْ تَزَكَّىٰ﴾

﴿74. Verily, whoever comes to his Lord as a criminal, then

[1] Ad-Durr Al-Manthūr 5:587.

[2] Aṭ-Ṭabari 18:341.

surely, for him is Hell, wherein he will neither die nor live.﴾

﴿75. But whoever comes to Him as a believer, and has done righteous good deeds, for such are the high ranks,﴾

﴿76. 'Adn Gardens, under which rivers flow, wherein they will abide forever, and such is the reward of those who purify themselves.﴾

The Magicians admonish Fir'awn

The clear intent of this is to be a completion of what the magicians admonished Fir'awn with. They warned him of the vengeance of Allāh and His eternal and everlasting punishment. They also encouraged him to seek Allāh's eternal and endless reward. They said,

﴿إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا﴾

﴿Verily, whoever comes to his Lord as a criminal,﴾

This means, whoever meets Allāh on the Day of Judgment while being a criminal.

﴿فَإِنَّ لَهُمْ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ﴾

﴿then surely, for him is Hell, wherein he will neither die nor live.﴾

This is similar to Allāh's statement,

﴿لَا يَبْغِضُ عَلَيْهِمْ يُسْمِنُ وَلَا يُغْنِي عَنْهُمْ مِنَ الْعَذَابِ كَذَلِكَ يُجْزَىٰ كُلُّ كَافِرٍ﴾

﴿Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!﴾ [35:36]

Allāh also said,

﴿وَنَجِّنَا الْأَنْفَىٰ ۖ أَلَيْسَ يَصِلُ أَتَارَ الْكُفْرِ ۖ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ﴾

﴿But it will be avoided by the wretched, who will enter the great Fire. There he will neither die nor live.﴾ [87:11-13]

﴿وَنَادَوْا بِمَلَائِكَةِ رَبِّكَ قَالِ إِنَّكُمْ مَكِيدُونَ﴾

﴿And they will cry: "O Malik (Keeper of Hell)! Let your Lord made an end of us." He will say: "Verily, you shall abide forever."﴾ [43:77]

Imām Aḥmad bin Ḥanbal recorded that Abū Saʿīd Al-Khudri said that the Messenger of Allāh ﷺ said,

«أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا، فَإِنَّهُمْ لَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ، وَلَكِنْ أَنَاَسُ تُصِيبُهُمُ النَّارُ بِذُنُوبِهِمْ فَتَمِيتُهُمْ إِمَاتَةً حَتَّى إِذَا صَارُوا فَخْمًا أُذِنَ فِي الشَّقَاعَةِ فَجِيءَ بِهِمْ ضَبَائِرُ ضَبَائِرَ، فَبُتُوا عَلَى أَنْهَارِ الْجَنَّةِ، فَقَالَ: يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ، فَيَبْتُتُونَ نَبَاتَ الْجَنَّةِ تَكُونُ فِي حِمِيلِ السَّيْلِ»

«The dwellers of Hellfire, who are those who deserve it, they will not die in it, nor will they be living. Rather, they will be a people who will be punished by the Fire due to their sins. It will be gradually killing them and devouring them until they become burnt coals. Then, intercession will be allowed and they will be brought (out of Hell) group by group and they will be spread on the rivers of Paradise. It will then be said, "O people of Paradise, pour (water) over them." Then, they will start to grow like the growing of a seed on the muddy banks of a flowing river.»

A man among the people said, "It is as if the Messenger of Allāh lived in the desert."^[1]

This is how Muslim recorded this narration in his *Ṣaḥīḥ*.^[2] Concerning Allāh's statement,

﴿وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ﴾

«But whoever comes to Him (Allāh) as a believer, and has done righteous good deeds,»

whoever meets his Lord on the Day of Judgment as a believer in his heart, then verily, his intentions in his heart will be affirmed to be true by his statements and deeds.

﴿وَأُولَئِكَ هُمُ الدَّرَجَاتُ الْعُلَى﴾

«for such are the high ranks,» Paradise, which has the highest levels, the most tranquil rooms and the nicest homes. Imām Aḥmad reported from 'Ubādah bin Aṣ-Ṣāmit that the Prophet ﷺ said,

[1] Aḥmad 3:11. The reference to the desert means that his description was like that of a man not from the city.

[2] Muslim 1:172,173.

«الْجَنَّةُ مِائَةٌ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالْفِرْدَوْسُ أَغْلَاهَا دَرَجَةٌ، وَمِنْهَا تَخْرُجُ الْأَنْهَارُ الْأَرْبَعَةُ، وَالْعَرْشُ فَوْقَهَا، فَإِذَا سَأَلْتُمْ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ»

«Paradise has one hundred levels and between each level is a distance like the distance between the sky and the earth. Al-Firdaws is the name of the highest of its levels. From it springs the four rivers and the Throne is above it. Therefore, when you ask Allāh, then ask Him for Al-Firdaws.»^[1]

This narration was also recorded by At-Tirmidhi.^[2]

In the Two Ṣaḥīḥs it is recorded that the Messenger of Allāh ﷺ said,

«إِنَّ أَهْلَ عِلِّيِّينَ لَيَرَوْنَ مَنْ فَوْقَهُمْ كَمَا تَرَوْنَ الْكَوْكَبَ الْغَائِبَ فِي أَفْقِ السَّمَاءِ لِتَفَاضُلِ مَا بَيْنَهُمْ - قَالُوا: يَا رَسُولَ اللَّهِ! تِلْكَ مَنَازِلُ الْأَنْبِيَاءِ قَالَ: - بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ رِجَالٌ آمَنُوا بِاللَّهِ وَصَدَّقُوا الْمُرْسَلِينَ»

«Verily, the people of the 'Illyiyyin will see those who are above them just as you see the fading star in the horizon of the sky, due to the different status of virtue between them.» The people said, «O Messenger of Allāh, these are the dwellings of the Prophets.» He replied, «Of course. And I swear by the One Whom my soul is in His Hand, (it is for) men who had faith in Allāh and they believed the Messengers.»^[3]

In the Sunan collections this narration is mentioned with the additional wording,

«وَأَنَّ أَبَا بَكْرٍ وَعُمَرُ لَمِنْهُمْ وَأَنْعَمًا»

«And verily Abu Bakr and 'Umar are of them and they will be most favored.»^[4]

His saying,

[1] Aḥmad 5:316.

[2] Tuhfat Al-Aḥwadhi 7:238.

[3] Faṭḥ Al-Bāri 6:368, Muslim 4:2177. For the meaning of 'Illyiyyin, see Sūrat Al-Muṭaffifīn (83:18-21).

[4] Abu Dāwud 4:287, Tuhfat Al-Aḥwadhi 10:141 and Ibn Mājah 1:37.

﴿جَنَّاتُ عَدْنٍ﴾

﴿Adn Gardens,﴾ meaning established as a residence. It is merely used here in reference to the high ranks mentioned previously.

﴿تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا﴾

﴿under which rivers flow, wherein they will abide forever,﴾ meaning that they will abide in it for eternity.

﴿وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى﴾

﴿and such is the reward of those who purify themselves.﴾

One who purifies himself from dirt, filth and associating partners with Allāh. This is the person who worships Allāh alone, without ascribing partners to Him, and he follows the Messengers in the good they came with all that they claim.

﴿وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي فَاصْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ لَمَّا لَا يَحْتَفُ دَرْكًا وَلَا تَحْتَفِي ۚ فَانْبَعَثَ فِرْعَوْنُ بِمُجْنُودِهِ فَفْتَنَهُمْ مِنْ آلِهِ مَا غَشِيَهُمْ ۚ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ۚ﴾

﴿77. And indeed We revealed to Mūsā: "Travel by night with My servants and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid."﴾

﴿78. Then Fir'awn pursued them with his hosts, but the sea [Al-Yamm] completely overwhelmed them and covered them up.﴾

﴿79. And Fir'awn led his people astray, and he did not guide them.﴾

The Children of Israel leave Egypt

Allāh, the Exalted, informs that He commanded Mūsā to journey at night with the Children of Israel, when Fir'awn refused to release them and send them with Mūsā. He was to take them away from Fir'awn's captivity. Allāh expounds upon this in *Sūrahs* other than this noble *Sūrah*. Mūsā left with the Children of Israel, and when the people of Egypt awoke in the morning they found that not a single one of them remained in Egypt. Fir'awn became extremely furious. He sent callers into all of the cities to gather together his army from all of his

lands and provinces. He said to them,

﴿إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ يَلْبُونَ ﴿٥٤﴾ وَإِنَّهُمْ لَنَا لَغَاطُونَ ﴿٥٥﴾﴾

﴿Verily, these indeed are but a small band. And verily, they have done what has enraged us.﴾ [26:54-55]

Then when he gathered his army and organized his troops, he set out after them and they followed them at dawn when the sun began to rise.

﴿فَلَمَّا تَرَآَ الْجَمْعَانِ ﴿٦٠﴾﴾

﴿And when the two hosts saw each other﴾ [26:61]

This means that each person of the two parties was looking at the other party.

﴿قَالَ أَصْحَبُ مُوسَى إِنَّا لَمُدْرِكُونَ ﴿٦١﴾ قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾﴾

﴿The companions of Mūsā said: "We are sure to be overtaken." (Mūsā) said: "Nay, verily, with me is my Lord. He will guide me."﴾ [26:61-62]

Mūsā stopped with the Children of Israel and the sea was in front of them and Fir'awn was behind them. Then, at that moment, Allāh revealed to Mūsā,

﴿فَأَنْضِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا ﴿٦٣﴾﴾

﴿And strike a dry path for them in the sea.﴾

So Mūsā struck the sea with his stick and he said, "Split for me, by the leave of Allāh." Thus, it split, and each separate part of the water became like a huge mountain. Then, Allāh sent a wind to the land of the sea and it burned the soil until it became dry like the ground that is on land. For this reason Allāh said,

﴿فَأَنْضِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفُ دَرَكًا ﴿٦٤﴾﴾

﴿and strike a dry path for them in the sea, fearing neither to be overtaken...﴾

This means being caught by Fir'awn.

﴿وَلَا تَخَفْنِ ﴿٦٥﴾﴾

﴿nor being afraid.﴾ meaning, "Do not be afraid of the sea drowning your people." Then, Allāh, the Exalted, said,

سورة القصص

٣١٧

الْبَحْرِ يَمَّمُ

وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي فَاصْرِبْ لَهُمْ طَرِيقًا
فِي الْبَحْرِ يَمَّمًا لَا تَخْشَفُ دَرَكًا وَلَا نَجْشًا ﴿٧٨﴾ فَأَتْبَعَهُمْ فِرْعَوْنُ
بِجُنُودِهِ فَعُغِشَ مِنْ الْيَمِّ مَا غَشِيَهُمْ ﴿٧٩﴾ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ
وَمَا هَدَىٰ ﴿٨٠﴾ بَنِي إِسْرَءِيلَ قَدْ أَجْنَحْتَكَ مِنْ عَدُوِّكَ وَوَعَدْنَاكَ
جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكَ الْمَنَّاءَ وَالسَّلَوىٰ ﴿٨١﴾ كَلُوا
مِنْ طَيْبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي
وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴿٨٢﴾ وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ
وَمَنَّ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ﴿٨٣﴾ وَمَا أَعْجَلَك عَنْ
قَوْمِكَ يَمْ مُوسَىٰ ﴿٨٤﴾ قَالَ هُمْ أَوْلَىٰ عَلَيَّ أَنْزِي وَعِجَلْتُ إِلَيْكَ
رَبِّ لِتَرْضَىٰ ﴿٨٥﴾ قَالَ فَإِنَا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ
السَّامِرِيُّ ﴿٨٦﴾ فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَنَ أَسْفًا قَالَ
يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدَّ أَحْسَنَ أَطْفَالٍ عَلَيْكُمْ
الْعَهْدَ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّنْ رَبِّكُمْ فَأَخْلَفْتُمُ
مَّوْعِدِي ﴿٨٧﴾ قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلَكِنَا وَلَكِنَّا حَمَلْنَا
أَوْزَارًا مِّنْ زِينَةِ الْقَوْمِ فَقَدْ فَتَنَّاكَ فَكُذِّبَكَ أَلْهَىٰ السَّامِرِيُّ ﴿٨٨﴾

﴿فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَعُغِشَ مِنْ الْيَمِّ﴾

﴿Then Fir'awn pursued them with his hosts, but the sea [Al-Yamm] completely overwhelmed them﴾

Al-Yamm means the sea.

﴿مَا غَشِيَهُمْ﴾

﴿and covered them up.﴾ meaning, covered them up with a thing that was well-familiar to them in such a situation, as Allāh states;

﴿وَاللَّذُنُفَرُ أَهْوَىٰ﴾ ﴿٨٢﴾ فَتَنَّا مَا عَنِ ﴿٨٣﴾

﴿And He destroyed the overthrown cities. So there covered them that which did cover.﴾

[53:53-54]

As Fir'awn pursued them into the sea, misled his people and did not lead them to the path of correct guidance, likewise, he will go ahead of his people on the Day of Resurrection, and will lead them in to the Hellfire. And evil indeed is the place to which they are led.

﴿بَنِي إِسْرَءِيلَ قَدْ أَجْنَحْتَكَ مِنْ عَدُوِّكَ وَوَعَدْنَاكَ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكَ الْمَنَّاءَ وَالسَّلَوىٰ﴾ ﴿٨١﴾ كَلُوا مِنْ طَيْبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴿٨٢﴾ وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَمَنَّ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ﴿٨٣﴾

﴿80. O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you manna and quail,﴾

﴿81. (Saying) eat of the Ṭayyibāt wherewith We have provided you, and commit no transgression or oppression therein, lest My anger should justly descend on you. And he on whom My anger descends, he is indeed perished.﴾

﴿82. And verily, I am indeed forgiving to him who repents, believes and does righteous deeds, and then Ihtadā.﴾

A Reminder for the Children of Israel of Allāh's Favors upon Them

Allāh reminds of His tremendous favors upon the Children of Israel and His numerous blessings. He saved them from their enemy, Fir'awn, and He relieved their eyes by drowning him and his hosts all at one time while they watched. Allāh said,

﴿وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ﴾

﴿And We drowned Fir'awn people while you were looking.﴾
[2:50]

Al-Bukhārī recorded that Ibn 'Abbās said, "When the Messenger of Allāh ﷺ came to Al-Madinah, he found the Jews fasting the day of 'Āshūrā'. Therefore he asked them about it and they said, 'This is the day that Allāh gave Mūsā victory over Fir'awn.' Then, the Prophet ﷺ said,

«نَحْنُ أَوْلَى بِمُوسَى فَصُومُوهُ»

«We have more right to Mūsā (than them), so fast it.»^[1]

Muslim also recorded this narration in his *Ṣaḥīḥ*.^[2]

Then, Allāh made a covenant with Mūsā and the Children of Israel on the right side of the Mountain, after the destruction of Fir'awn. This is the Mountain upon which Allāh spoke to Mūsā and He told Mūsā's people to look at it when they requested to see Allāh. It is also the same Mountain upon which Mūsā was given the Tawrah, while at the same time the Children of Israel began worshipping the (statue of a) calf, as Allāh relates in the forth coming Āyāt. The manna and quails have previously been discussed in *Sūrah Al-Baqarah*.^[3] and

[1] *Faṭḥ Al-Bārī* 8:288.

[2] Muslim 1:795.

[3] See *Sūrat Al-Baqarah* (2:57), and *Sūrat Al-'Arāf* (7:160).

other *Sūrahs*. Manna was a sweet substance that descended upon them from the sky and the quail [*Salwā*] was a type of bird that would fall down to them. They would fill every pot with them as ample provisions until the following day. This was a kindness and a mercy from Allāh upon them. It was a manifestation of Allāh's good treatment of them. For this reason Allāh says,

﴿كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي﴾

﴿Eat of the *Ṭayyibāt* wherewith We have provided you, and commit no transgression or oppression therein, lest My anger should justly descend on you.﴾

This means, "Eat from this sustenance which I have provided for you, and do not transgress against My sustenance by taking it without necessity or you will be opposing what I have commanded you."

﴿فَيَحِلَّ عَلَيْكُمْ غَضَبِي﴾

﴿lest My anger should justly descend on you.﴾

This means, "I will become angry with you."

﴿وَمَنْ يَحِلَّلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَى﴾

﴿And he on whom My anger descends, he is indeed perished.﴾

'Ali bin Abi Ṭalḥah related that Ibn 'Abbās said, "This means that he will indeed be made miserable."^[1]

Concerning Allāh's statement,

﴿وَإِنِّي لَنَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا﴾

﴿And verily, I am indeed forgiving to him who repents, believes and does righteous good deeds,﴾

meaning, "Whoever turns to Me in repentance, then I will accept his repentance regardless of whatever sin he did." Allāh, the Exalted, even accepts the repentance of the Children of Israel who worshipped the calf.

Concerning Allāh's statement,

﴿تَابَ﴾

[1] Aṭ-Ṭabari 18:347.

﴿who repents,﴾ This means to turn away from what one was involved in of disbelief, associating partners with Allāh, disobedience of Allāh or hypocrisy.

Concerning Allāh's statement,

﴿وَأَمَنَ﴾

﴿and believes﴾ This means the person's belief in his heart.

﴿وَعَمِلَ صَالِحًا﴾

﴿and does righteous deeds,﴾ his action with his bodily limbs.

Concerning Allāh's statement,

﴿ثُمَّ أَفْتَدَى﴾

﴿and then Ihtadā.﴾ 'Ali bin Abi Ṭalḥah related that Ibn 'Abbās said, "This means that he then does not doubt."^[1] Qatādah said,

﴿ثُمَّ أَفْتَدَى﴾

﴿and then Ihtadā.﴾ "This means he adheres to Islam until he dies." We see here that there is a specific order in which these things are presented. This is similar to Allāh's saying,

﴿ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالرَّحْمَةِ ۖ﴾

﴿Then he became one of those who believed and recommended one another to perseverance and patience and recommended one another to pity and compassion.﴾ [90:17]

﴿وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يٰمُوسَىٰ ۚ﴾ قَالَ هُمْ أُولَاءِ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ۚ ﴿٨٤﴾
 قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلُّهُمُ الشَّيْطَانُ يٰمُوسَىٰ ۚ ﴿٨٥﴾ فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا
 قَالَ يَقَوْمِ لِمَ يَبْعَثُ رَبِّكُمْ وَعدًا حَسَنًا أَطَاعَ عَلَيْكُمْ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ
 غَضَبٌ مِّنْ رَبِّكُمْ فَأَخْلَقْتُم مَّوْعِدِي ۚ ﴿٨٦﴾ قَالُوا مَا أَخْلَقْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا أَوْزَارًا مِّنْ
 زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى الشَّيْطَانُ يٰمُوسَىٰ ۚ ﴿٨٧﴾ فَأَخْرَجَ لَهُمْ عِجْلًا جَدًّا لَهُمْ خُورٌ فَقَالُوا هَذَا
 إِلَهُكُمْ وَإِنَّهُ مُوسَىٰ قَتَلَهُ ۚ ﴿٨٨﴾ أَفَلَا يَرَوْنَ أَنَّهُمْ يُبْعَثُونَ ۚ ﴿٨٩﴾ وَإِلَهُكُمْ هُمْ مَا لَا بِلَهُكُمْ لَهُمْ صَرَ وَلَا
 تَقَعَا ۚ ﴿٩٠﴾

^[1] At-Ṭabari 18:347.

﴿83. "And what made you hasten from your people, O Mūsā?﴾

﴿84. He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased."﴾

﴿85. (Allāh) said: "Verily, We have tried your people in your absence, and As-Sāmirī has led them astray."﴾

﴿86. Then Mūsā returned to his people in a state of anger and sorrow [Asif]. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me?"﴾

﴿87. They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the people, then we cast them, and that was what As-Sāmirī suggested."﴾

﴿88. Then he took out for them a calf which was mooing. They said: "This is your god, and the god of Mūsā," but he had forgotten.﴾

﴿89. Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?﴾

Mūsā goes to the Appointment with Allāh and the Children of Isrāel succumb to worship the Calf

Allāh relates what happened when Mūsā traveled with the Children of Israel after Fir'awn's destruction.

﴿فَآتَا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَانٍ لَهُمْ قَالُوا يَمُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ يَجْهَلُونَ ﴿١٣٨﴾ إِنَّ هَؤُلَاءِ مَثَرٌ نَا هُمْ فِيهِ وَيَطِلُّ نَا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾﴾

﴿And they came upon a people devoted to some of idols. They said: "O Mūsā! Make for us god as they have gods." He said: "Verily, you are a people who know not. Verily, these people will be destroyed for that which they are engaged in. And all that they are doing is in vain."﴾ [7:138-139]

Then, Allāh made a covenant with Mūsā of thirty nights after which He added to them ten more nights. Thus, they were forty nights in all. The covenant was that he was to fast these

number of days, during both the day and night. Thus, Mūsā made haste to go to the Mountain and he left his brother, Hārūn, in charge over the Children of Israel. This is why Allāh says,

﴿وَمَا أَعَجَلَكْ عَنْ قَوْمِكَ يَمُوسَىٰ ۖ قَالَ هُمْ أُولَاءَ عَلَىٰ أَثَرِي﴾

﴿"And what made you hasten from your people, O Mūsā?" He said: "They are close on my footsteps."﴾

These means that they have arrived and are settled near the Mountain.

﴿وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ﴾

﴿and I hastened to You, O my Lord, that You might be pleased.﴾

meaning, "So You will be more pleased with me."

﴿قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ النَّامِرُ ۚ﴾

﴿(Allāh) said: "Verily, We have tried your people in your absence, and As-Sāmīri has led them astray."﴾

Allāh informs His Prophet, Mūsā, of what happened to the Children of Israel after he left them, and their deification of the calf that As-Sāmīri had made for them.

During this time period, Allāh wrote for Mūsā the Tablets, which contained the Tawrah. Allāh said,

﴿وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ فَخَذَهَا بِقُوَّةٍ وَأَمَرَ قَوْمَكَ بِأَخَذُهَا بِأَحْسَنِهَا سَأُولِيكَ دَارَ الْقَائِمِينَ ۚ﴾

﴿And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): "Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of evildoers."﴾
[7:145]

This means, "I will show you the final outcome of what will happen to those who abandon My obedience and oppose My command."

Concerning Allāh's statement,

﴿فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا﴾

﴿Then Mūsā returned to his people in a state of anger and sorrow [Asif].﴾

This means that after Allāh informed him of what they were doing, he became extremely angry and upset with them. He was very worried for them. During this time he received the Tawrah, which contained their *Sharī'ah* (Law), this was a great honor for them. For they were a people who used to worship other than Allāh. Every person with sound reason and good sense could see that what they were doing was false and foolish. This is why Allāh said that he (Mūsā) returned to them in a state of anger and sorrow. The word for sorrow used here is *Asif*, which is used to emphasize to the severity of his anger. Mujāhid said, "In a state of anger and sorrow means worried."^[1] Qatādah and As-Suddi said, "*Asif* here means in a state of sadness because of what his people had done after him."^[2]

﴿فَالْ يَقُولُ أَلَمْ يَعِدْكُمْ رَبِّكُمْ وَعَدًا حَسَنًا﴾

﴿He (Mūsā) said: "O my people! Did not your Lord promise you a fair promise?...">﴾

This means, "Did He not promise you in that which I have spoken to you, every good in this life and in the Hereafter, and the good end in the final outcome of things? You have already witnessed how He helped you defeat your enemy (Fir'awn) and He made you victorious over him and He blessed you with other bounties as well through His help."

﴿أَفَطَالَ عَلَيْكُمُ الْعَهْدُ﴾

﴿Did then the promise seem to you long in coming?﴾

meaning, 'in waiting for what Allāh had promised you and forgetting His previous favors and the covenant that He made with you before.'

﴿أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ﴾

﴿Or did you desire that wrath should descend from your Lord on you,﴾

The word 'Or' here means 'Nay, but.' It is used here to separate between a previous item and a coming item. It is as if it is saying, "Nay, but you want to make permissible the anger

[1] At-Tabari 18:350.

[2] At-Tabari 18:350.

of your Lord upon you by what you have done. Therefore, you have broken your promise to me." The Children of Israel said in reply to Mūsā's blame and rebuke,

﴿مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا﴾

﴿We broke not our promise to you of our own will,﴾

Meaning by our power and our choice. Then, they began making lame excuses and they told him how they got rid of that which they were carrying of Coptic jewelry that they had borrowed from them (the Egyptian Copts) when they left Egypt. Therefore they cast it, meaning that they threw it away. Thus, it became a calf that made a moaning sound that would gradually rise in pitch. This calf was an ordeal, a hindrance and test. This is why Allāh said,

﴿فَكَذَّبْتَ آلَى السَّامِرِيِّ ۖ فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهُمْ خُورًا﴾

﴿"...that was what As-Sāmiri suggested." Then he took out (of the fire) for them (a statue of) a calf which was mooing.﴾^[1]

Muḥammad bin Ishaq reported that Ibn 'Abbās said,

﴿هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى﴾

﴿This is your god, and the god of Mūsā.﴾

"So they became religiously devoted to it (the calf) and they loved it with a love that they had never loved anything else with before." Allāh then says,

﴿فَنَسِيَ﴾

﴿but he had forgotten.﴾ This means that he abandoned what he was following of the religion of Islām. This is referring to As-Sāmiri.^[2] Allāh says in refuting them and rebuking them, and also explaining to them their folly and foolishness in that which they had done,

﴿أَفَلَا يَرَوْنَ أَنَّ يَرْجِعَ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا﴾

﴿Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?﴾

[1] Tārīkh Aṭ-Ṭabari 1:422, Aṭ-Ṭabari 18:355.

[2] Tārīkh Aṭ-Ṭabari 1:424, 425.

This is about the calf. 'Do they not see that it does not respond to them when they ask it and when they speak to it?'

﴿وَلَا يَمْلِكُ لَهُمْ صَرًّا وَلَا تَفْعًا﴾

﴿and that it had no power either to harm them or to do them good?﴾

Meaning in their worldly affairs and matters of the Hereafter. Ibn 'Abbās said, "Nay, by Allāh, the moaning sound of the calf was nothing but wind that would enter into its behind and come out of its mouth, thus causing it to make a sound."^[1]

In a *Ḥadīth* of *Al-Fitūn* recorded from Al-Ḥasan Al-Baṣrī, it is mentioned that this calf's name was Bahmūt.^[2] In reference to the excuse of these ignorant people, they claimed that they were merely ridding themselves of the jewelry of the Copts. In the process of doing so, they cast the jewelry (into the pit of fire) and ended up worshipping the calf. Thus, they were seeking to rid themselves of something detestable, but wound up doing something even worse. This is similar to an authentic narration reported from 'Abdullāh bin 'Umar. A man from 'Irāq asked him about the ruling of mosquitoes' blood if it get on one's garment. The man wanted to know if it is permissible to pray in such a garment or not. Ibn 'Umar replied by saying, "Look at the people of 'Irāq. They killed the grandson of the Messenger of Allāh ﷺ, Al-Ḥusayn, and yet they're asking about the blood of the mosquito."^[3]

﴿وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَقْوَمُ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا

أَمْرِي ﴿٩٠﴾ قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى ﴿٩١﴾﴾

﴿90. And Hārūn indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allāh) the Most Gracious, so follow me and obey my order."﴾

﴿91. They said: "We will not stop worshipping it, until Mūsā returns to us."﴾

[1] An-Nasā'ī in *Al-Kubrā* 6:396.

[2] An-Nasā'ī in *Al-Kubrā* 6:396. This text is not considered authentic.

[3] *Fath Al-Bārī* 10:440.

Hārūn prohibits them from worship of Calf and the Persistence of the Children of Israel in doing so

Allāh, the Exalted, informs of Hārūn's attempt to prohibit them from worshipping the calf and his telling them that this was only a test for them. He told them that their Lord was the Most Beneficent, Who created everything and decreed for everything its just measure. He is the Owner of the Mighty Throne, the One Who does whatever He wants.

﴿فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِيَ﴾

✧so follow me and obey my order.✧

Meaning, "Follow me in that which I am commanding you with and leave that which I forbid you from."

﴿قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى﴾ ١١ ﴿

﴿They said: "We will not stop worshipping it, until Mūsā returns to us."﴾

meaning, "We will not cease in our worship of this calf until we hear what Mūsā has to say about it." So they opposed Hārūn in this matter and they fought against him, nearly killing him.

﴿قَالَ يَهْرُورُ مَا مَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا﴾ ١٣ ﴿أَلَا تَتَّبِعُنِي أَفَعَصَيْتَ أَمْرِي﴾ ١٤ ﴿قَالَ يَنْفَرُ لَّا تَأْخُذْ بِلِحْفِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَن يَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ وَلَمْ تَرْقُبْ قَوْلِي﴾ ١٥ ﴿

492. (Mūsā) said: "O Hārūn! What prevented you when you saw them going astray;"

¶93. "That you followed me not (according to my advice to you)? Have you then disobeyed my order?"♦

﴿94. He (Hārūn) said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!'"﴾

What happened between Mūsā and Hārūn after Mūsā returned

Allāh informs of what happened when Mūsā returned to his people and saw the great matter that had taken place among them. With this he became filled with anger and he threw

down the Divine Tablets that he had in his hand. Then, he grabbed his brother Hārūn by his head and pulled him towards himself. We expounded upon this previously in *Sūrat Al-A'rāf*, where we mentioned the *Ḥadīth*,

«لَيْسَ الْخَبَرُ كَالْمُعَايَنَةِ»

«Information is not the same as observation.»^[1]

Then, he began to blame his brother, Hārūn, by saying,

﴿مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ۖ أَتَا تَنَبُّرًا﴾

«What prevented you when you saw them going astray; that you followed me not?»

meaning, "You should have informed me of this matter as soon as it happened."

﴿أَفَعَصَيْتَ أَمْرِي﴾

«Have you then disobeyed my order?»

"In that which I entrusted to you," referring to Mūsā's statement,

﴿اخْلُقْنِي فِي قَوْمٍ رَّاسِلِينَ وَلَا تَجْعَلْ لِّمُفْسِدِينَ سَبِيلًا﴾

«Replace me among my people, act in the right way and follow not the way of the mischief-makers.» [7:142]

﴿فَالَيْسَ بَيْنَهُمْ﴾

«He (Hārūn) said: "O son of my mother!"»

This mentioning of the mother was Hārūn's attempt to soften Mūsā's anger, because he was Mūsā's biological brother and they had the same parents. The mentioning of the mother here is more delicate and profound in bringing about gentleness and mildness. This is why he said,

﴿يَبْنَؤُكُمْ لَا تُأْخِذْ بِلِحْيَتِي وَلَا بِرَأْسِي﴾

«O son of my mother! Seize (me) not by my beard, nor by my head!»

This was Hārūn's excuse to Mūsā for being delayed from coming to him and informing him of the great mishap that

[1] Aḥmad 1:271.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣١٨

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَاخْرَجَ لَهُمْ عِجْلًا جَسَدًا آلِهَةً خَوَّارًا فَقَالُوا هَذَا إِلَهُكُمْ
وَاللَّهُ مُوسَىٰ فَتَنَىٰ ﴿٩٥﴾ أَفَلَا يَرَوْنَ أَنَّهُ لَا يُرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا
يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٩٦﴾ وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ
يَقُومُوا إِنَّمَا أَتَيْتُم بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَالْيَعُونِي وَأَطِيعُوا
أَمْرِي ﴿٩٧﴾ قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَنكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ
﴿٩٨﴾ قَالَ يَهْزُقُونَ مَامَعَكَ إِذْ رَأَيْنَهُمْ ضَلُّوا ﴿٩٩﴾ أَلَا تَتَّبِعُونَ
أَفْعَصَيْتَ أَمْرِي ﴿١٠٠﴾ قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي
إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ وَلَمْ تَرْفُقْ
قَوْلِي ﴿١٠١﴾ قَالَ فَمَا خَطْبُكَ يُسْمِرِي ﴿١٠٢﴾ قَالَ بَصُرْتُ
بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ
فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿١٠٣﴾ قَالَ
فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَوةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ
مَوْعِدًا لَنْ تُخْلَفَهُ وَانْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ
عَاكِفًا لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿١٠٤﴾ إِنَّمَا
إِلَهُكُمْ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلُّ شَيْءٍ عِلْمًا ﴿١٠٥﴾

took place. He said,

﴿إِنِّي خَشِيتُ﴾

﴿Verily, I feared﴾ meaning, "I was afraid to come after you and inform you of this, because I thought you might accuse me of leaving them alone and causing division between them."

﴿وَلَمْ تَرْفُقْ قَوْلِي﴾

﴿and you have not respected my word!﴾

This means, "And you did not take care of what I commanded you to do when I left you in charge of them." Ibn 'Abbās said, "Hārūn was respectful and obedient to Mūsā."^[1]

﴿قَالَ فَمَا خَطْبُكَ يُسْمِرِي﴾ ﴿١٠٢﴾ قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ
أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿١٠٣﴾ قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَوةِ
أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ وَانْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا
لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿١٠٤﴾ إِنَّمَا إِلَهُكُمْ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ
كُلُّ شَيْءٍ عِلْمًا ﴿١٠٥﴾

﴿95. (Mūsā) said: "And what is the matter with you. O Sāmīrī?"﴾

﴿96. (Sāmīrī) said: "I saw what they saw not, so I took a (Qabḍah) handful (of dust) from the (hoof) print of the

[1] Aṭ-Ṭabari 18:359.

messenger and threw it. Thus my inner self suggested to me.”﴾

﴿97. Mūsā said: “Then go away! And verily, your (punishment) in this life will be that you will say: ‘Touch me not;’ and verily, you have a promise that will not fail. And look at your god to which you have been devoted. We will certainly burn it, and scatter its particles in the sea.”﴾

﴿98. Your God is only Allāh, there is no God but Him. He has full knowledge of all things.﴾

How As-Sāmīrī made the Calf

Mūsā said to As-Sāmīrī, “What caused you to do what you did? What presented such an idea to you causing you to do this?” Muḥammad bin Ishaq reported from Ibn ‘Abbās that he said, “As-Sāmīrī was a man from the people of Bājarmā, a people who worshipped cows. He still had the love of cow worshipping in his soul. However, he acted as though he had accepted Islām with the Children of Israel. His name was Mūsā bin Zafar.”^[1] Qatādah said, “He was from the village of Sāmarrā.”^[2]

﴿قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ﴾

﴿(Sāmīrī) said: “I saw what they saw not.”﴾

This means, “I saw Jibrīl when he came to destroy Fir‘awn.”

﴿فَنَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ﴾

﴿so I took a handful (Qabḍah) from the print of the messenger﴾

This means from the hoof print of his (Jibrīl’s) horse.^[3] This is what is well-known with many of the scholars of *Tafsīr*, rather most of them. Mujāhid said,

﴿فَنَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ﴾

﴿so I took a handful (Qabḍah) from the print of the messenger﴾

“From under the hoof of Jibrīl’s horse.” He also said, “The word *Qabḍah* means a palmful, and it is also that which is grasped by the tips of the fingers.” Mujāhid said, “As-Sāmīrī

[1] *Tārīkh Aṭ-Ṭabari* 1:424.

[2] *Aṭ-Ṭabari* 18:363.

[3] *Aṭ-Ṭabari* 18:362.

threw what was in his hand onto the jewelry of the Children of Israel and it became molded into the body of a calf, which made a light moaning sound. The wind that blew into it was the cause of its sound."^[1] Thus, he said,

﴿قَبِذْهَا﴾

﴿and I threw it.﴾ This means, "I threw it along with those who were throwing (jewelry)."

﴿وَكَذَلِكَ سَوَّلْتُ لِي نَفْسِي﴾

﴿Thus my inner self suggested to me.﴾

This means that his soul considered it something good and it was pleasing to his self.

The Punishment of As-Sāmīrī and the burning of the Calf

Thereupon,

﴿فَكَالَ قَاذِئٍ قَاتٍ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ﴾

﴿(Mūsā) said: "Then go away! And verily, your (punishment) in this life will be that you will say: 'Touch me not.'">﴾

This means, "Just as you took and touched what was not your right to take and touch of the messenger's foot print, such is your punishment in this life, that you will say, 'Do not touch (me).'" This means, "You will not touch the people and they will not touch you."

﴿وَلَنْ لَكَ مَوْعِدًا﴾

﴿and verily, you have a promise﴾

This means on the Day of Resurrection.

﴿لَنْ تُخْلَفَهُ﴾

﴿that will not fail.﴾ you will have no way to escape it. Qatādah said,

﴿أَنْ تَقُولَ لَا مِسَاسَ﴾

﴿that you will say: 'Touch me not.'﴾ "This is referring to a

^[1] Aṭ-Ṭabari 18:362.

punishment for them and their remnants (i.e. those who have their disease) today still say 'Do not touch.'"

Concerning Allāh's statement,

﴿وَإِنَّ لَكَ مَوْعِدًا لَّنْ تُخْلَفَهُ﴾

﴿and verily, you have a promise that will not fail.﴾

Al-Ḥasan, Qatādah and Abu Nahik said, "You will not be absent from it."^[1]

﴿وَأَنْتَظِرُ إِلَى إِلَهِكَ﴾

﴿And look at your god﴾ that which you worshipped,

﴿الَّذِي ظَنَنْتَ عَلَيْهِ عَاكِفًا﴾

﴿to which you have been devoted.﴾ that which you established worship of, which was the calf.

﴿إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ رَءِيعَ كُلِّ شَيْءٍ عِلْمًا﴾

﴿Your God is only Allāh, there is no God but Him. He has full knowledge of all things.﴾

Mūsā was saying to them, "This is not your god. Your God is only Allāh, the One Whom there is no true God except Him. Worship is not befitting to anyone except Him. For everything is in need of Him and everything is His servant.

Concerning the statement,

﴿رَءِيعَ كُلِّ شَيْءٍ عِلْمًا﴾

﴿He has full knowledge of all things.﴾ The word 'Ilm (knowledge) is in the accusative case for distinction. It means that He is the All-Knower of everything.

﴿أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

﴿(Allāh) surrounds all things in (His) knowledge.﴾ [65:12]

And He says,

﴿وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا﴾

﴿And (He) keeps count of all things.﴾ [72:28]

Therefore,

^[1] Aṭ-Ṭabari 18:364.

﴿لَا يَغْرُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ﴾

﴿Not even the weight of a speck of dust escapes His knowledge.﴾ [34:3]

He also says,

﴿وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَدْرِكُهَا وَلَا يَبْلُغُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتٍ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا

﴿فِي كِتَابٍ مُبِينٍ﴾

﴿Not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾ [6:59]

And He says,

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَنَسْتَوْدَعُهَا كُلٌّ فِي كِتَابٍ

﴿مُبِينٍ﴾

﴿And no moving creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit. All is in a Clear Book.﴾ [11:6]

The Āyāt that mention this are numerous.

﴿كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ۚ مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ

﴿يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا ۚ خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ حِمْلًا ۝﴾

﴿99. Thus We relate to you some information of what happened before. And indeed We have given you from Us a Reminder.﴾

﴿100. Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection.﴾

﴿101. They will abide in that – and evil indeed will it be that load for them on the Day of Resurrection.﴾

The Entire Qur'ān is the Remembrance of Allāh and mentioning the Punishment of Those Who turn away from It

Allāh, the Exalted, is saying to Prophet Muḥammad ﷺ, 'We have told you (O Muḥammad) the story of Mūsā and what happened with him, Fir'awn and his armies, just as it actually happened. Likewise, We relate to you the information of the past just as it happened, without any increase or decrease. We

also gave you a remembrance from Us, the Mighty Qur'ān, no falsehood comes to it from before it or behind it.' It is a revelation from One Most Wise, Most Praiseworthy. No Prophet was given any Book like it or more complete than it, since the time of the previous Prophets who were sent, until their being sealed off with the coming of Muḥammad ﷺ. No Prophet was given any Book containing as much information than the Qur'ān about what has past and what would be. The judgement concerning the distinction between mankind is taken from it. Therefore, Allāh says about it,

﴿مَنْ أَعْرَضَ عَنْهُ﴾

﴿Whoever turns away from it,﴾ This means whoever denies it and turns away from following its commands and instructions, while seeking guidance from other than it, then Allāh will mislead him and send him on the path to Hell. This is why Allāh says,

﴿مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا﴾

﴿Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection.﴾

Burden here means sin. This is as Allāh says,

﴿وَمَنْ يَكْفُرْ بِهِ، مِنَ الْأَرْبَابِ فَلِئَالِئِهِ مَوْعِدٌ﴾

﴿But those of the sects that reject it, the Fire will be their promised meeting place.﴾ [11:17]

This applies generally to whoever the Qur'ān reaches of the Arabs, the non-Arabs, the People of the Book and others. This is as Allāh says,

﴿لَا تُذِرْكُمْ بِهِ، وَمَنْ يَلْعَنُ﴾

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

The Qur'ān is a final warning for everyone it reaches. Whoever follows it, then he is rightly guided and whoever opposes it and turns away from it, then he is misguided. He will be wretched in this life, and he is promised that on the Day of Resurrection his abode will be the Hellfire. For this reason Allāh says,

﴿مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا ۖ خَلِيلِينَ فِيهِ﴾

«Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection. They will abide in that.»
[20:100-101]

They will not be able to avoid this or escape it.

﴿وَسَاءَ لِمَنْ يَوْمَ الْقِيَمَةِ حِمْلًا﴾

«And evil indeed will it be that load for them on the Day of Resurrection.»

﴿يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ۚ يَخْتَطِفُونَ يَتِيمًا إِن لَّيْنَتُمْ إِلَّا عَشْرًا ۚ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْأَلُهُمْ طَرِيقَةً إِن لَّيْنَتُمْ إِلَّا يَوْمًا﴾

«102. The Day when the Sūr will be blown: that Day, We shall gather the criminals blue-eyed.»

«103. They will speak in a very low voice to each other (saying): "You stayed not longer than ten."»

«104. We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!"»

The Blowing of the Sūr and the Day of Resurrection

It has been confirmed in a Ḥadīth that the Messenger of Allāh ﷺ was asked about the Sūr and he replied,

«قَرْنٌ يُنْفَخُ فِيهِ»

«It is a horn that will be blown into.»^[1]

It has been related in a Ḥadīth about the Sūr, on the authority of Abu Hurayrah that it is a huge horn that has a circumference as large as the heavens and the earth. The angel Isrāfil will blow into it.^[2] Another Ḥadīth has been related which states that the Prophet ﷺ said,

«كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدِ اتَّقَمَ الْقَرْنَ وَحَتَّى جَبْهَتُهُ، وَانْتَظَرَ أَنْ يُؤَدَّ لَهُ»

«How can I be comfortable when the one with the horn is

[1] Tuḥfat Al-Aḥwadhī 9:116.

[2] Aṭ-Ṭabarānī in Aṭ-Ṭawāl no.36.

holding it in his lips and his forehead is leaning forward, waiting to be given permission (to blow it).»

The people said, "O Messenger of Allāh, what should we say?" He said,

﴿قُولُوا: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ عَلَى اللَّهِ تَوَكَّلْنَا﴾

«Say: Allāh is sufficient for us and what a good protector He is. Upon Allāh we place our trust.»^[1]

Concerning His statement,

﴿وَنَجْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ﴾

﴿And We shall gather the criminals blue-eyed.﴾

It has been said that this means having blue eyes due to the severity of their horrifying situation.

﴿يَخَفْتُونَ بَيْنَهُمْ﴾

﴿They will speak in a very low voice to each other.﴾

Ibn 'Abbās said, "This means whispering among themselves."^[2] This means that some of them will be saying to others,

﴿إِنْ لَبِثْتُمْ إِلَّا عَشْرًا﴾

﴿You stayed not longer than ten.﴾

meaning in the abode of the worldly life, you only tarried there for a little while. The time was equivalent to ten days or so.

Allāh, the Exalted, then says,

﴿نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ﴾

﴿We know very well what they will say,﴾

This means in their condition of conversing amongst themselves.

﴿إِذَا يَقُولُ أَتْلُوهُمْ طَرِيقَةً﴾

﴿when the best among them in knowledge and wisdom will say;﴾

[1] Tuhfat Al-Aḥwadhī 9:117.

[2] Aṭ-Ṭabari 18:371.

the one with perfect intelligence amongst them,

﴿إِنْ لَيْسَ إِلَّا يَوْمًا﴾

﴿You stayed no longer than a day!﴾

This is because on the Day of Judgement they will sense the shortness of the worldly life within themselves. For the worldly life, with its repetitious time periods and successive nights, days and hours, is as if it is just one day. For this reason, on the Day of Resurrection the disbelievers will think the worldly life was very short. By this they mean to prevent the establishment of the evidence against them due to the shortness of time that they had. Allāh says about this,

﴿وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِرُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ﴾

﴿And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour﴾ until His statement,

﴿وَلَكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ﴾

﴿but you knew not."﴾ [30:55-56]

Allāh also says,

﴿أَوَلَمْ نُعْزِزْكُمْ مَا بَدَّعْتُمْ فِيهِ مَنْ تَذَكَّرْ وَحَاءَكُمُ النَّذِيرُ﴾

﴿Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you.﴾ [35:37]

Allāh, the Exalted, also says,

﴿كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ ﴿١٧﴾ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْئَلُ الْعَادِينَ ﴿١٨﴾ قُلْ إِنْ لَيْسَ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ ﴿١٩﴾﴾

﴿(Allāh will say): What number of years did you stay on earth? They will say: "We stayed a day or part of a day. Ask of those who keep account." He (Allāh) will say: "You stayed not but a little, if you had only known!"﴾ [23:112-114]

This means that you only remained in it (the earth) a little while. If you only knew, you would have preferred the eternal life over the temporal life. Yet, you conducted yourselves in an evil manner. You gave the present, temporary life precedence over the eternal and everlasting life.

﴿وَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ۖ فَيَذَرُهَا قَاعًا صَفْصَفًا ۖ لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ۚ يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُمْ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ۚ﴾

¶105. And they ask you concerning the mountains. Say: "My Lord will blast them and scatter them as particles of dust."¶

¶106. "Then He shall leave it as a level smooth plain."¶

¶107. "You will see therein no crookedness nor curve."¶

¶108. On that Day mankind will follow strictly (the voice of) Allāh's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allāh's caller). And all voices will be humbled for the Most Gracious (Allāh), and nothing shall you hear except Hamsa.¶

The destruction of the Mountains, and the Earth becomes a Smooth Plain

Allāh says,

﴿وَسْأَلُونَكَ عَنِ الْجِبَالِ﴾

¶And they ask you concerning the mountains.¶

This is a question, will they remain on the Day of Resurrection or will they cease to exist?

﴿فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا﴾

¶Say: "My Lord will blast them and scatter them as particles of dust."¶

This means that He will take them away from their places, wipe them out and remove them completely.

﴿فَيَذَرُهَا﴾

¶Then He shall leave it¶ referring to the earth;

﴿قَاعًا صَفْصَفًا﴾

¶as a level smooth plain.¶ This means one expanse spread out. The word Qā' means a piece of land that is level and the word Ṣafṣafā is used to place emphasis on this meaning. It has also been said that Ṣafṣafā means that which has no vegetation

growing in it. The first meaning is preferred, even though the second meaning is also included by necessity. In reference to this, Allāh says,

﴿لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا﴾

﴿You will see therein no crookedness nor curve.﴾

meaning, 'on that Day you will not see in the earth any valley, hill, or any place, whether low or elevated.' Ibn 'Abbās, 'Ikrimah, Mujāhid, Al-Ḥasan Al-Baṣri, Aḍ-Ḍaḥḥāk, Qatādah and others of the Salaf all said the same.^[1]

The People will rush towards the Voice of the Caller

﴿يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ﴾

﴿On that Day mankind will follow strictly Allāh's caller, no crookedness will they show him.﴾

On the Day, they see these conditions and these frightening sights, they will hastily respond to the caller. Wherever they are commanded to go, they will rush to it. If they had been like this in the worldly life, it would have been more beneficial for them, but here it does not benefit them. This is as Allāh says,

﴿أَتَمَعْتُمْ يَوْمَ يَأْتِيَنَّكُمْ﴾

﴿How clearly will they see and hear, the Day when they will appear before Us!﴾ [19:38]

Allāh also says,

﴿مُهَيِّئِينَ إِلَى الدَّاعِ﴾

﴿hastening towards the caller.﴾

Concerning Allāh's statement,

﴿وَحُشِّنَ السَّمَوَاتُ لِلرَّحْمَنِ﴾

﴿And all voices will be humbled for the Most Gracious,﴾

Ibn 'Abbās said, "This means they will be silent."^[2] As-Suddi also said the same.

[1] Aṭ-Ṭabari 18:372, Ad-Durr Al-Manthūr 5:598,599.

[2] Aṭ-Ṭabari 18:374.

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا
ذِكْرًا ﴿٣١٩﴾ مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا
خَلِيدِينَ ﴿٣٢٠﴾ فِيهِمْ وَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ حِمْلًا ﴿٣٢١﴾ يَوْمَ يُفْتَحُ
فِي الصُّورِ وَتَخْرُجُ الْمُجْرِمِينَ يُومِذِرُ رُفَاةً ﴿٣٢٢﴾ يَتَخَفَتُونَ
بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ﴿٣٢٣﴾ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ
أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ﴿٣٢٤﴾ وَتَسْأَلُونَكَ عَنِ الْجِبَالِ
فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿٣٢٥﴾ فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿٣٢٦﴾
لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿٣٢٧﴾ يَوْمَ يُدْبِئُ عِوَجَ الدَّاعِي
لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿٣٢٨﴾
يَوْمَ يُدْبِئُ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أِذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ ﴿٣٢٩﴾
قَوْلًا ﴿٣٣٠﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ ﴿٣٣١﴾
عِلْمًا ﴿٣٣٢﴾ وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ
حَمَلَ ظُلْمًا ﴿٣٣٣﴾ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا
يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿٣٣٤﴾ وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا
وَصَرَفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَنْفَعُونَ أَوْ يُخَذِّبُ لَهُمْ ذِكْرًا ﴿٣٣٥﴾

﴿فَلَا تَسْمَعُ إِلَّا هَمْسًا﴾

﴿And nothing shall you hear except Hamsa.﴾

Sa'id bin Jubayr related that Ibn 'Abbās said, "This means the steps of feet."^[1] 'Ikrimah, Mujāhid, Aḍ-Ḍaḥḥāk, Ar-Rabi' bin Anas, Qatādah, Ibn Zayd and others all said the same.^[2] 'Alī bin Abi Ṭalḥah said that Ibn 'Abbās said,

﴿فَلَا تَسْمَعُ إِلَّا هَمْسًا﴾

﴿And nothing shall you hear except Hamsa.﴾

"Hamsa means a hidden voice."^[3] This has also been reported from 'Ikrimah and Aḍ-Ḍaḥḥāk. Sa'id bin Jubayr said,

﴿فَلَا تَسْمَعُ إِلَّا هَمْسًا﴾

﴿And nothing shall you hear except Hamsa.﴾

"Hamsa means the secret speech and the steps of feet."

﴿يَوْمَ يُدْبِئُ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أِذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ ﴿٣٣١﴾ عِلْمًا ﴿٣٣٢﴾ وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿٣٣٣﴾ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿٣٣٤﴾

﴿109. On that day no intercession shall avail, except the one

[1] At-Ṭabari 18:374.

[2] At-Ṭabari 18:375.

[3] At-Ṭabari 18:375.

for whom the Most Gracious has given permission and whose word is acceptable to Him.﴾

﴿110. He knows what happens to them, and what will happen to them, but they will never encompass anything of His knowledge.﴾

﴿111. And (all) faces shall be humbled before the Ever Living, the Sustainer. And he who carried wrongdoing, will be indeed a complete failure.﴾

﴿112. And he who works deeds of righteousness, while he is a believer, then he will have no fear of injustice, nor of any curtailment.﴾

The Intercession and the Recompense

Allāh, the Exalted, says,

﴿يَوْمَئِذٍ﴾

﴿On that day﴾ the Day of Resurrection,

﴿لَا تَنْفَعُ الشَّفَعَةُ﴾

﴿no intercession shall avail.﴾ meaning with Him (Allāh).

﴿إِلَّا مَنْ أَمَرَ لَهُ الرَّحْمَنُ رِضًى لَهُ قَوْلًا﴾

﴿except the one for whom the Most Gracious has given permission and whose word is acceptable to Him.﴾

This is similar to His statement,

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

﴿Who is he that can intercede with Him except with His permission?﴾ [2:255]

It is also similar to His statement,

﴿وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ

﴿وَرِضًى لَهُ﴾

﴿And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with.﴾ [53:26]

He also says,

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ﴾

«And they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.» [21:28]

He also says,

﴿وَلَا تَنفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أُوذِيَ لَمْ﴾

«Intercession with Him profits not except for him whom He permits.» [34:23]

And He says,

﴿يَوْمَ يَأْتِي السَّمَاءُ بِدُحَانٍ وَأَسْفِلُهَا سُجُودٌ لِلَّهِ وَهُمْ كَاكِبُونَ إِلَّا لِلَّذِينَ أَحْبَبَ اللَّهُ إِنَّهُمْ وَارِدُونَ يَوْمَ ذَلِكَ الْقَوْمِ عَذَابٌ أَلِيمٌ﴾

«The Day that Ar-Rūḥ and the angels will stand forth in rows, they will not speak except him whom the Most Gracious allows, and he will speak what is right.» [78:38]

In the Two *Ṣaḥīḥs* it is reported from the leader of the Children of Ādam and the Noblest of all the creatures to Allāh, Muḥammad ﷺ:

«أَتَيْتُ نَحْتَ الْعَرْشِ، وَأَخِرْتُ لِلَّهِ سَاجِدًا، وَتَفَتَّحَ عَلَيَّ بِمَحَامِدَ لَا أُحْصِيهَا الْآنَ، فَيَدْعُنِي مَا شَاءَ أَنْ يَدْعُنِي، ثُمَّ يَقُولُ: يَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ وَقُلْ يُسْمَعُ، وَاشْفَعْ تُشَفَّعُ - فَيَحْدُ لِي حَدًّا، فَأُدْخِلُهُمُ الْجَنَّةَ ثُمَّ أَعُودُ»

«I will come under the Throne and I will fall down into prostration. Then, I will be inspired to make praises (of Allāh) that I am not able to recall them now. Allāh will leave me in this condition as long as He wishes. Then, He will say, "O Muḥammad, raise your head. Speak and you will be heard, intercede and your intercession will be accepted." Then, a designated group will be allowed for me (to intercede on their behalf). Allāh will then enter them into Paradise and I will return (to repeat the process again).»^[1]

The Prophet ﷺ mentioned doing this four times. May Allāh's blessings and peace be upon him and the rest of the Prophets as well. In another *Ḥadīth* it also mentions that he said,

«يَقُولُ تَعَالَى: أَخْرِجُوا مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ إِيْمَانٍ، فَيُخْرِجُونِ»

^[1] *Fath Al-Bāri* 8:247, *Muslim* 1:184.

خَلَقًا كَثِيرًا، ثُمَّ يَقُولُ: أَخْرِجُوا مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ نِصْفُ ذَرَّةٍ مِّنْ إِيمَانٍ،
 أَخْرِجُوا مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مَا يَرْثُ ذَرَّةً، مَنْ كَانَ فِي قَلْبِهِ أَذْنَى أَذْنَى مِّنْقَالٍ
 ذَرَّةً مِّنْ إِيمَانٍ»

«Allāh, the Exalted, will say, "Bring out of the Fire whoever has a seed's weight of faith in his heart." So a large number of people will be brought out. Then He will say, "Bring out of the Fire whoever has a half of a seed's weight of faith in his heart. Bring out whoever has the weight of a speck of dust in his heart. Bring out whoever has the weight of the smallest and tiniest particle of dust of faith in his heart."»^[1]

And the Ḥadīth continues.

Concerning Allāh's statement,

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾

﴿He knows what happens to them and what will happen to them,﴾

He encompasses all creation with His knowledge.

﴿وَلَا يُحِيطُونَ بِهِ عِلْمًا﴾

﴿but they will never encompass anything of His knowledge.﴾

This is like His statement,

﴿وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ﴾

﴿And they will never encompass anything of His knowledge except that which He wills.﴾ [2:255]

Concerning Allāh's statement,

﴿وَعَنَتِ لَوُجُهُ لِلْحَيِّ الْقَيُّومِ﴾

﴿And (all) faces shall be humbled before the Ever Living, the Sustainer.﴾

Ibn 'Abbās and others said, "This means that the creatures will be humbled, submissive and compliant to their Compeller, the Ever Living, Who does not die, the Sustainer of all, Who does not sleep."^[2] He is the maintainer of everything. He

^[1] *Faṭḥ Al-Bārī* 13:481.

^[2] *Aṭ-Ṭabari* 18:377, 378.

determines the affairs of everything and preserves everything. He is perfect in His Self. He is the One Whom everything is in need of and whom nothing could survive without. Concerning His statement,

﴿وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا﴾

«And he who carried wrongdoing, will be indeed a complete failure.»

meaning on the Day of Resurrection. For verily, Allāh will give every due right to the one who deserved it. Even the ram who lost its horn will be given revenge against the one who had horns. In the *Ṣaḥīḥ*, it is recorded that the Prophet ﷺ said,

«إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ»

«Beware of wrongdoing (or oppression), for verily, wrongdoing will be darknesses on the Day of Resurrection.»

And the true failure is for whoever meets Allāh while associating partners with Him. Allāh the Exalted says,

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

«"Verily, associating partners with Me is the great wrongdoing."»^[1]

Allāh's statement,

﴿وَمَنْ يَمْلِكْ مِنَ الصَّلَاحِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا فَضْماً﴾

«And he who works deeds of righteousness, while he is a believer, then he will have no fear of injustice, nor of any curtailment.»

After Allāh mentions the wrongdoers and their threat, He then commends the pious people and mentions the judgement they receive. Their judgement is that they will not be wronged nor oppressed. This means that their evils will not be increased and their good deeds will not be decreased. This was stated by Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah and others.^[2] *Ẓulm* means an increase that comes from the sins of others being placed upon the person, and *Ḥaḍm* means a decrease.

[1] Aḥmad 2:106. Similar wording is with Muslim 4:1996.

[2] Aṭ-Ṭabari 18:379, 380.

﴿وَكَذَلِكَ أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ۖ وَتَتَنَبَّلُ اللَّهُ أَلَمَ الْكَرْهُ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾

¶113. And thus We have sent it down as a Qur'ān in Arabic, and have explained therein in detail the warnings, in order that they may have Taqwā, or that it may cause them to have a lesson from it.﴾

¶114. Then High above all be Allāh, the True King. And be not in haste with the Qur'ān before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."﴾

The Qur'ān was revealed so that the People would have Taqwā and reflect

After Allāh, the Exalted, mentions that on the Day of Judgement both the good and the evil will be recompensed and there is no avoiding it, He then explains that the Qur'ān was revealed as a bringer of glad tidings and a warner in the clear and eloquent Arabic language. There is no confusion or deficiency in it.

﴿وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ﴾

¶And thus We have sent it down as a Qur'ān in Arabic, and have explained therein in detail the warnings, in order that they may have Taqwā of.﴾

This means: so that they will leave off sins, forbidden things and lewd abominations.

﴿أَوْ يُحْدِثُ لَهُمْ ذِكْرًا﴾

¶or that it may cause them to have a lesson from it.﴾

This means: to produce acts of obedience and deeds that will bring one closer to Allāh.

﴿تَتَنَبَّلُ اللَّهُ أَلَمَ الْكَرْهُ﴾

¶Then High above all be Allāh, the True King.﴾

This means: Most Holy and Majestic is He, the True King, Who is Himself the Truth and His promise is true. Likewise, His threat is true, His Messengers are true, the Paradise is true,

the Hellfire is true and everything from Him is true. His justice is that He does not punish anyone before warning them, sending Messengers to them and granting excuses to His creatures, so that no one will have any argument or doubt (on Judgment Day).

The Command to the Prophet ﷺ to listen to the Qur'an when it is revealed without making haste to recite it

Concerning Allāh's statement,

﴿وَلَا تَجْعَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ﴾

﴿And be not in haste with the Qur'an before its revelation is completed to you,﴾

This is similar to Allāh's statement,

﴿لَا تُخْرِكَ بِوَيْ. لِسَانِكَ لِتَجْعَلَ بِوَيْ. ۝۱۱۰ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۝۱۱۱ فِذَا قَرَأْتَهُ فَاقْبَلْهُ قُرْآنَهُ ۝۱۱۲ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ۝۱۱۳﴾

﴿Move not your tongue to make haste therewith. It is for Us to collect it and to give you the ability to recite it. And when We have recited it to you, then follow its recital. Then it is for Us to made it clear (to you).﴾ [75:16-19]

It is confirmed in the *Ṣaḥīḥ* on the authority of Ibn 'Abbās, who said that the Messenger of Allāh ﷺ used to go through great pains to retain the revelation. In doing so he used to move his tongue rapidly with its recital.^[1] Then, Allāh revealed this *Āyah*. This means that whenever Jibrīl would say an *Āyah*, the Prophet ﷺ would say it with him due to his eagerness to memorize it. Then, Allāh guided him to that which was easier and lighter in this matter, to relieve him of this difficulty. Allāh said,

﴿لَا تُخْرِكَ بِوَيْ. لِسَانِكَ لِتَجْعَلَ بِوَيْ. ۝۱۱۰ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۝۱۱۱﴾

﴿Move not your tongue to make haste therewith. It is for Us to collect it and to give you the ability to recite it.﴾ [75:16-17]

Meaning, "We will gather it in your chest, then you will recite it to the people without forgetting anything of it."

[1] *Faṭḥ Al-Bāri* 1:39.

تِلْكَ آيَاتُهَا

٣٢٠

الْمَاءِ الْمُكَرَّمِ

فَنَعْلَى اللَّهِ الْمَلِكِ الْحَقِّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ. وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿٣١٩﴾ وَلَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَنَسَى وَلَمْ يُجِدْ لَهُ عَزْمًا ﴿٣٢٠﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ﴿٣٢١﴾ فَقُلْنَا إِنَّا هَذَا عَدُوٌّ لَكَ وَلِرِجْلِكَ فَلَا تَخْرُجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى ﴿٣٢٢﴾ إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى ﴿٣٢٣﴾ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى ﴿٣٢٤﴾ فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ إِنَّمَا أَتَدُمُ هَذَا عَلَى شَجَرَةٍ الْخُلْدِ وَمَلَكِ لَا يَبُلَى ﴿٣٢٥﴾ فَأَكَلَا مِنْهَا فَبَدَّتْ لُهُمَا سَوْءٌ تَهُمَا وَطِيفَا بِخَصِيفَيْنِ عَلَيْهِمَا مِنْ رِزْقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ فَغَوَى ﴿٣٢٦﴾ ثُمَّ أَجْنَبَهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى ﴿٣٢٧﴾ قَالَ أَهبطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَصِلْ إِلَى يَشْقَى ﴿٣٢٨﴾ وَمَنْ أَعْرَضَ عَنِّي ذُكِّرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ﴿٣٢٩﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿٣٣٠﴾

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى﴾ ثُمَّ إِنَّ عَيْنَا بِبَاطِنِهِ ﴿٣٢٠﴾

﴿And when We have recited it to you, then follow its recital. Then it is for Us to made it clear (to you).﴾ [75:18-19]

And He said in this *Āyah*,

﴿وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ﴾

﴿And be not in haste with the Qur'ān before its revelation is completed to you,﴾

This is a command to the Prophet ﷺ to listen quietly: Then, when the angel (Jibrīl) completes reciting to you, you recite it after him.

﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾

﴿and say: "My Lord! Increase me in knowledge."﴾

meaning, "Give me more knowledge from You." Ibn 'Uyaynah said, "The Prophet ﷺ did not cease increasing (in knowledge) until Allāh, the Mighty and Sublime, took him (i.e. he died)."

﴿وَلَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَنَسَى وَلَمْ يُجِدْ لَهُ عَزْمًا﴾ ﴿٣٢٠﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ﴿٣٢١﴾ فَقُلْنَا إِنَّا هَذَا عَدُوٌّ لَكَ وَلِرِجْلِكَ فَلَا تَخْرُجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى ﴿٣٢٢﴾ إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى ﴿٣٢٣﴾ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى ﴿٣٢٤﴾ فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ إِنَّمَا أَتَدُمُ هَذَا عَلَى شَجَرَةٍ الْخُلْدِ وَمَلَكِ لَا يَبُلَى ﴿٣٢٥﴾ فَأَكَلَا مِنْهَا فَبَدَّتْ لُهُمَا سَوْءٌ تَهُمَا وَطِيفَا بِخَصِيفَيْنِ عَلَيْهِمَا مِنْ رِزْقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ فَغَوَى ﴿٣٢٦﴾ ثُمَّ أَجْنَبَهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى ﴿٣٢٧﴾

﴿115. And indeed We made a covenant with Ādam before, but he forgot, and We found on his part no firm willpower.﴾

﴿116. And (remember) when We said to the angels: "Prostrate yourselves to Ādam." They prostrated themselves (all) except Iblīs; he refused.﴾

﴿117. Then We said: "O Ādam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed."﴾

﴿118. "You will never be hungry therein nor naked."﴾

﴿119. "And you (will) suffer not from thirst therein nor from the sun's heat."﴾

﴿120. Then Shayṭān whispered to him, saying: "O Ādam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"﴾

﴿121. Then they both ate of the Tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of the Paradise for their covering. Thus Ādam disobeyed his Lord, so he went astray.﴾

﴿122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.﴾

The Story of Ādam and Iblīs

Ibn Abi Ḥātim recorded that Ibn 'Abbās said, "Verily, man was named *Insān* only because he was given a covenant, but he forgot it (*Nasiya*)."^[1] 'Alī bin Abi Ṭalḥah reported the same^[2] from Ibn 'Abbās. Mujāhid and Al-Ḥasan said that he forgot means, "He abandoned it."^[3]

Concerning Allāh's statement,

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ﴾

﴿And when We said to the angels: "Prostrate yourselves to Ādam."﴾

He, Allāh mentions how Ādam was honored and what respect was given to him. He mentions how He favored him over many

[1] At-Ṭabari 18:383.

[2] At-Ṭabari 18:383.

[3] At-Ṭabari 18:383.

of those whom He created. A discussion of this story has already preceded in Sūrat Al-Baqarah, Sūrat Al-A'rāf, Sūrat Al-Hijr and Sūrat Al-Kahf. It will also be mentioned again at the end of Sūrah Šād. In this story, Allāh mentions the creation of Ādam and that He commanded the angels to prostrate to Ādam as a sign of honor and respect. He also explains the enmity of Iblīs for the Children of Ādam and for their father, Ādam, before them. Due to this Allāh says,

﴿سَجَدُوا إِلَّا إِبْلِيسَ أَبَى﴾

﴿They prostrated themselves (all) except Iblīs; he refused.﴾

This means that he refrained from prostrating and became arrogant.

﴿فَقُلْنَا يَتَدَبَّرُونَ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ﴾

﴿Then We said: "O Ādam! Verily, this is an enemy to you and to your wife..."﴾

here wife refers to Hawwā'.

﴿فَلَا تَخْرُجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى﴾

﴿So let him not get you both out of Paradise, so that you will be distressed.﴾

meaning, 'Do not be hasty in doing something that will get you expelled from Paradise, or else you will be fatigued, discomforted and worried, seeking your sustenance. But here, in Paradise, you live a life of ease with no burdens and no difficulties.'

﴿إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى﴾

﴿Verily, you will never be hungry therein nor naked.﴾

The reason that Allāh combined hunger and nakedness is because hunger is internal humiliation, while nakedness is external humiliation.

﴿وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَقُ﴾

﴿And you (will) suffer not from thirst therein nor from the sun's heat.﴾

These two characteristics are also opposites. Thirst is the internal heat and being parched from lack of water, while the

suns heat is the external heat.

﴿فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَتَادَمُ هَٰذَا أَذْكَ عَلَىٰ شَجَرَةٍ الْمُلْكِ وَلَكَ لَا يَبْلُغُ﴾

﴿Then Shayṭān whispered to him, saying: "O Ādam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"﴾

It has already been mentioned that he caused them to fall through deception.

﴿وَقَامَسَهُمَا إِلَىٰ لَيْلٍ تَتَمِيمٌ﴾

﴿And he swore by Allāh to them both: "Verily, I am one of the sincere well-wishers for you both."﴾ [7:21]

It has already preceded in our discussion that Allāh took a promise from Ādam and his wife that although they could eat from every fruit, they could not come near a specific tree in Paradise. However, Iblīs did not cease prodding them until they both had eaten from it. It was the Tree of Eternity (Shajarat Al-Khuld). This meant that anyone who ate from it would live forever and always remain. A Ḥadīth has been narrated which mentions this Tree of Eternity. Abu Dāwud Aṭ-Ṭayālisi reported from Abu Hurayrah that the Prophet ﷺ said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّابُّ فِي ظِلِّهَا مِائَةَ عَامٍ مَا يَنْقُطُهَا، وَهِيَ شَجَرَةُ الْخُلْدِ»

«Verily, in Paradise there is a tree which a rider can travel under its shade for one hundred years and still not have passed it. It is the Tree of Eternity.»^[1]

Imām Aḥmad also recorded this narration.^[2]

Concerning Allāh's statement,

﴿فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا﴾

﴿Then they both ate of the tree, and so their private parts became manifest to them,﴾

Ibn Abi Ḥātim recorded that Ubayy bin Ka'b said that the Messenger of Allāh ﷺ said,

^[1] Musnad Aṭ-Ṭayālisi no.332. Similar is recorded by Al-Bukhāri without the addition; "It is the Tree of Eternity."

^[2] Aḥmad 2:455.

«إِنَّ اللَّهَ خَلَقَ آدَمَ رَجُلًا طَوَالًا كَثِيرَ شَعْرِ الرَّأْسِ، كَأَنَّهُ نُخْلَةٌ سَحُوقٍ، فَلَمَّا ذَاقَ الشَّجَرَةَ سَقَطَ عَنْهُ لِبَاسُهُ، فَأَوَّلُ مَا بَدَأَ مِنْهُ عَوْرَتُهُ، فَلَمَّا نَظَرَ إِلَى عَوْرَتِهِ جَعَلَ يَشْتَدُّ فِي الْجَنَّةِ، فَأَخَذَتْ شَعْرُهُ شَجَرَةً فَتَارَعَهَا، فَتَادَاهُ الرَّحْمَنُ: يَا آدَمُ مِثْنِي نَقِرْ، فَلَمَّا سَمِعَ كَلَامَ الرَّحْمَنِ قَالَ: يَا رَبِّ لَا، وَلَكِنْ اسْتِخْيَاءً، أَرَأَيْتَ إِنْ ثُبْتُ وَرَجَعْتُ أَغَايِدِي إِلَى الْجَنَّةِ؟ قَالَ: نَعَمْ»

«Verily, Allāh created Ādam as a tall man with an abundance of hair on his head. He looked like a clothed palm tree. Then, when he tasted (the fruit of) the tree, his clothes fell off of him. The first thing that became exposed was his private parts. So when he noticed his nakedness, he tried to run back into Paradise. However, in the process a tree caught hold of his hair (i.e. his hair was tangled in a tree), so he ripped his hair out. Then, the Most Beneficent called out to him saying, "O Ādam, are you fleeing from me?" When he heard the Words of the Most Beneficent, he said, "No my Lord, but I am ashamed. If I repent and recant would You let me return to Paradise?" Allāh replied, "Yes."^[1]

This is the meaning of Allāh's statement,

﴿فَنَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَةً فَتَابَ عَلَيْهِ﴾

«Then Ādam received from his Lord Words. And his Lord pardoned him.» [2:37]

However, this narration has a break in the chain of transmission between Al-Ḥasan and Ubayy bin Ka'b. Al-Ḥasan did not hear this Ḥadīth from Ubayy. It is questionable as to whether this narration can be correctly attributed to the Prophet ﷺ.

Allāh said,

﴿وَطِفْنَا بِتَعِيفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ﴾

«And they began to cover themselves with the leaves of the Paradise for their covering.»

[1] Aṭ-Ṭabari 12:354. As the author noted, this Ḥadīth is not authentic. It was recorded with a connected chain by Al-Ḥākim, who considered it authentic. Adh-Dhahabi agreed. However, the chain contains Yahyā bin Ḍamrah, whose biography is unknown.

Mujāhid said, "They patched the leaves on themselves in the form of a garment." Qatādah and As-Suddi both said the same.^[1]

Concerning Allāh's statement,

﴿وَعَصَى آدَمُ رَبَّهُ فَغَوَىٰ ﴿١٣٠﴾ ثُمَّ لَجَّ بِهٖ رَبُّهُ فَأَبَىٰ عَلَيْهِ وَهَدَىٰ ﴿١٣١﴾﴾

«Thus Ādam disobeyed his Lord, so he went astray. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.»

Al-Bukhārī recorded that Abu Hurayrah said that the Prophet ﷺ said,

«حَاجَّ مُوسَىٰ آدَمَ، فَقَالَ لَهُ: أَنْتَ الَّذِي أَخْرَجْتَ النَّاسَ مِنَ الْجَنَّةِ بِذَنْبِكَ وَأَشْقَيْتَهُمْ؟ قَالَ آدَمُ: يَا مُوسَى، أَنْتَ الَّذِي اضْطَلَمْتَكَ اللَّهُ بِرِسَالَاتِهِ وَبِكَلَامِهِ، أَتُلَوِّمُنِي عَلَىٰ أَمْرِ كَتَبَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي أَوْ قَدَرَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي؟ - قَالَ رَسُولُ اللَّهِ ﷺ: - فَحَجَّ آدَمُ مُوسَىٰ»

«Mūsā argued with Ādam and he said to him, "Are you the one who got mankind expelled from Paradise because of your sin and you caused them grief?" Ādam replied, "Are you the one whom Allāh chose for His Divine Messages and His direct Speech? Are you blaming me for a matter that Allāh wrote upon me before He created me?"» Then, the Messenger of Allāh ﷺ said, «Thus, Ādam defeated Mūsā.»^[2]

This Ḥadīth has various routes of transmission in the Two Ṣaḥīḥs as well as the Musnad collections.^[3]

﴿قَالَ أَهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٣٢﴾ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَىٰ ﴿١٣٣﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنْتُ بَصِيرًا ﴿١٣٤﴾ قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنسىٰ ﴿١٣٥﴾﴾

﴿123. He (Allāh) said: "Get you down, both of you, together,

^[1] At-Ṭabari 18:388.

^[2] Faṭḥ Al-Bāri 8:288.

^[3] Faṭḥ Al-Bāri 6:508, 11:513 Muslim 4:2042, 2043 & Aḥmad 2:287, 314.

some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My guidance he shall neither go astray nor shall be distressed.﴾

﴿124. But whosoever turns away from My Reminder, verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.﴾

﴿125. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before).﴾

﴿126. (Allāh) will say: "Like this Our Āyāt came unto you, but you disregarded them, and so this Day, you will be neglected.﴾

The Descent of Ādam to the Earth and the Promise of Good for the Guided and Evil for the Transgressors

Allāh says to Ādam, Ḥawwā' and Iblīs, "Get down from here, all of you." This means each of you should get out of Paradise. We expounded upon this in Sūrah Al-Baqarah.

﴿بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ﴾

﴿Some of you as enemies to others.﴾ [2:36]

He (Allāh) was saying this to Ādam and his progeny and Iblīs and his progeny.

Concerning Allāh's statement,

﴿فَأَمَّا يَا أَيُّكُمْ بِرِئَاسَتِي﴾

﴿Then if there comes to you guidance from Me,﴾

Abu Al-'Āliyyah said, "This (guidance) means the Prophets, the Messengers and the evidence."^[1]

﴿فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى﴾

﴿Then whoever follows My guidance he shall neither go astray nor shall be distressed.﴾

Ibn 'Abbās said, "He will not be misguided in this life and he will not be distressed in the Hereafter."^[2]

﴿وَمَنْ أَعْرَضَ عَنْ ذِكْرِي﴾

^[1] Aṭ-Ṭabari 1:549.

^[2] Aṭ-Ṭabari 18:389.

﴿But whosoever turns away from My Reminder,﴾

This means, "Whoever opposes my command and what I have revealed to My Messenger, then he has turned away from it, neglected it and taken his guidance from other than it."

﴿فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا﴾

﴿verily, for him is a life of hardship,﴾

meaning, his life will be hard in this world. He will have no tranquillity and no expanding of his breast (ease). Rather, his chest will be constrained and in difficulty due to his misguidance. Even if he appears to be in comfort outwardly and he wears whatever he likes, eats whatever he likes and lives wherever he wants, he will not be happy. For verily, his heart will not have pure certainty and guidance. He will be in agitation, bewilderment and doubt. He will always be in confusion and a state of uncertainty. This is from the hardship of life.

Concerning His statement,

﴿وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى﴾

﴿and We shall raise him up blind on the Day of Resurrection.﴾

Mujāhid, Abu Ṣāliḥ and As-Suddi said, "This means he will have no proof."^[1] Ikrimah said, "He will be made blind to everything except Hell." This is as Allāh says,

﴿وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا مَأْوَاهُمْ جَهَنَّمُ﴾

﴿And We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell.﴾
[17:97]

This is why Allāh says,

﴿رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا﴾

﴿O my Lord! Why have you raised me up blind, while I had sight (before).﴾

This means in the life of this world.

﴿قَالَ كَذَلِكَ أَنتَكَ مَا كُنَّا فَنَسِينَا وَكَذَلِكَ الْيَوْمَ تُنسى﴾

^[1] Aṭ-Ṭabari 18:394,395.

﴿(Allāh) will say: "Like this Our Āyāt came unto you, but you disregarded them, and so this Day, you will be neglected.﴾

Meaning, "When you turned away from the signs of Allāh and dealt with them in the manner of one who does not remember them after they were conveyed to you. You neglected them, turned away from them and were heedless of them. Therefore, today We will treat you in the manner of one who has forgotten you."

﴿فَالْيَوْمَ نَنْسَهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا﴾

﴿So this Day We shall forget them as they forgot their meeting of this Day.﴾ [7:51]

For verily, the punishment will be a retribution that is based upon the type of deed that was done. However, forgetting the words of the Qur'ān, while understanding its meaning and acting upon its legislation, is not included in the meaning of this specific threat. Yet, forgetting the words of the Qur'ān has been warned against from a different aspect. It has been reported in the Sunnah that it is absolutely forbidden and there is a serious threat against one who forgets Qur'ān (that he previously memorized).

﴿وَكَذَلِكَ يَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ. وَلَعَذَابُ الْآخِرَةِ أَشدُّ وَأَلَمٌ﴾

﴿127. And thus do We requite him who transgresses beyond bounds and believes not in the Āyāt of his Lord; and the torment of the Hereafter is far more severe and more lasting.﴾

Severe Torment for Him Who transgresses beyond bounds

Allāh says: 'Thus We do requite those who transgress beyond bounds and belie the Āyāt of Allāh in this world and in the Hereafter.'

﴿لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ﴾

﴿For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no defender or protector against Allāh.﴾ [13:34]

Therefore Allāh said,

﴿وَلَعَذَابُ الْآخِرَةِ أَشدُّ وَأَلَمٌ﴾

قَالَ كَذَلِكَ أَنْتَ أَيْتَنَّا فَتَسْبِيحُهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى ﴿١٢٨﴾ وَكَذَلِكَ
تَجْزَى مَنْ أَشْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ. وَلَعَذَابُ الْآخِرَةِ أَشَدُّ
وَأَبْقَى ﴿١٢٩﴾ أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ
فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لَأُولِي الْأَلْبَابِ ﴿١٣٠﴾ وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزِمَامٍ وَأَجَلٍ مُسَمًّى ﴿١٣١﴾ فَاصْبِرْ عَلَى
مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا
وَمِنْ أَنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى ﴿١٣٢﴾ وَلَا
تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَاهُ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا
لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَى ﴿١٣٣﴾ وَأَمَّا أَهْلُكَ بِالصَّلَاةِ
وَأَصْطِرْ عَلَيْهَا لَأَسْئَلَكَ رِزْقًا غَنُّ رِزْقِكَ وَالْعَنْقَبَةُ لِلنَّفَقَى
﴿١٣٤﴾ وَقَالُوا لَوْلَا آيَاتُنَا بِآيَاتِهِ مِنْ رَبِّهِ أَوَلَمْ تَأْمُرْ بَيْنَهُ مَا فِي
الْصُّحُفِ الْأُولَى ﴿١٣٥﴾ وَلَوْ أَنَا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ
لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنُتَّبِعَ آيَاتِكَ مِنْ
قَبْلِ أَنْ نُنْزِلَ وَنُخْرِقَ ﴿١٣٦﴾ فَلِكُلِّ مَتْرِيقٍ قَرِينٌ
فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى ﴿١٣٧﴾

«and the torment of the Hereafter is far more severe and more lasting.» meaning: a more grievous and more painful penalty than of this world they will remain therein, they will abide forever in such torment. Allāh's Messenger ﷺ said to both husband and wife who took an oath, when the husband accused his wife of committing illegal sexual intercourse:

«إِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ»

«Verily, the torment of this worldly life is more insignificant, compared to the punishment of the Hereafter.»^[1]

«أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لَأُولِي الْأَلْبَابِ ﴿١٢٨﴾ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزِمَامٍ وَأَجَلٍ مُسَمًّى ﴿١٣١﴾ فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ أَنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى ﴿١٣٢﴾»

﴿128. Is it not a guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding.﴾

﴿129. And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment)

[1] Muslim 2:1131.

must necessarily have come (in this world).﴾

﴿130. So bear patiently what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day, that you may become pleased with the reward which Allāh shall give you.﴾

Many Nations were destroyed and in Them is a Lesson
Allāh, the Exalted, says,

﴿أَفَلَمْ يَدَّبَّرُوا﴾

﴿Is it not a guidance for them...?﴾

This is addressed to those who reject what the Prophet ﷺ came to them with: 'We destroyed those who denied the Messengers from the previous nations before them. They showed open hostility, so now there is not trace of them and none of them are left. This is witnessed by the empty homes that these people left behind, and which others have now inherited, moving about in the dwellings of those of the past.'

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾

﴿Verily, in this are signs indeed for men of understanding.﴾

This means those who have sound intellect and correct understanding. This is as Allāh says,

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى

الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿١١﴾﴾

﴿Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.﴾ [22:46]

Allāh also said in Sūrah Alif Lām Mīm As-Sajdah,

﴿أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ الْقُرُونِ يََسْتَوْنَ فِي مَسْكِنِهِمْ﴾

﴿Is it not a guidance for them : how many generations We have destroyed before them in whose dwellings they walk about?﴾
[32:26]

Then, Allāh, the Exalted, says,

﴿وَلَوْلَا كَيْدُ سَيِّئَاتٍ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى﴾

﴿And had it not been for a Word that went forth before from your Lord, and a term determined (their punishment), must necessarily have come (in this world).﴾ [20:129]

This means that if it were not for the Word that had already preceded from Allāh – that He would not punish anyone until the proof had been established against him and the punishment would take place at an appointed time that He has already determined for these rejecters – then the punishment would certainly seize them immediately.

The Command to be patient and perform the Five daily Prayers

Allāh comforts His Prophet ﷺ by saying to him,

﴿فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ﴾

﴿So bear patiently what they say,﴾

This means, “Be patient concerning their rejection of you.”

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ﴾

﴿And glorify the praises of your Lord before the rising of the sun,﴾

This is speaking of the Morning (*Fajr*) prayer.

﴿وَقَبْلَ غُرُوبِهَا﴾

﴿and before its setting,﴾ This is speaking of the Mid-afternoon (*‘Aṣr*) prayer. This has been mentioned in the Two *Ṣaḥīḥs* on the authority of Jarīr bin ‘Abdullāh Al-Bajali, who said, “Once we were sitting with the Messenger of Allāh ﷺ when he looked up at the moon on a night when it was full. He said,

«إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ هَذَا الْقَمَرَ، لَا تَضَامُونَ فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تَغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا»

«Verily, you all will see your Lord (in the Hereafter) just as you see this moon and you will not have to crowd together to see Him. Therefore, if you are able to not miss a prayer before sunrise (*Fajr*) and before sunset (*‘Aṣr*), then you should do so.»

Then he recited this *Āyah*.^[1]

Imām Aḥmad recorded that 'Umārah bin Ru'aybah that he heard the Messenger of Allāh ﷺ saying,

«لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا»

«Anyone who prays before sunrise and before sunset will never enter the Hellfire.»^[2]

This was also recorded by Muslim.^[3]

Concerning Allāh's statement,

﴿وَمِنْ آيَاتِي اللَّيْلِ فَسُجِّدْ﴾

﴿and during some hours of the night, glorify the praises.﴾

This means during its hours offer the late night (*Tahajjud*) prayer. Some of the scholars said it also means the after sunset (*Maghrib*) and the night (*'Ishā*) prayers.

﴿وَأَطْرَافَ النَّهَارِ﴾

﴿and at the ends of the day,﴾

This is the opposite of the hours of the night.

﴿لَعَلَّكَ تَرْضَى﴾

﴿that you may become pleased﴾

As Allāh says,

﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى﴾

﴿And verily, your Lord will give you (all good) so that you shall be well-pleased.﴾ [93:5]

In the *Ṣaḥīḥ*, it is recorded that the Messenger of Allāh ﷺ said,

«يَقُولُ اللَّهُ تَعَالَى يَا أَهْلَ الْجَنَّةِ، يَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ، يَقُولُ: هَلْ رَضِيتُمْ؟ يَقُولُونَ: رَبَّنَا وَمَا لَنَا لَا نَرْضَى وَقَدْ أُعْطِينَا مَا لَمْ نَعْطِ أَحَدًا مِنْ خَلْقِكَ، يَقُولُ: إِنِّي أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ، يَقُولُونَ: وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ يَقُولُ: أَجَلُ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا»

[1] *Faṭḥ Al-Bārī* 2:40, Muslim 1:439.

[2] Aḥmad 4:136.

[3] Muslim 1:440.

«Allāh, the Exalted, says, "O people of Paradise." They will reply, "We are here at Your service and Your pleasure our Lord." He will then say, "Are you all pleased?" They will reply, "Why should we not be pleased our Lord, when You have given us what You have not given any others of Your creation?" Allāh will then say, "Verily, I am going to give you something better than that." They will say, "And what thing could be better than that?" Allāh will say, "I have allowed for you My pleasure, so I will never be angry with you again after this."»^[1]

In another Ḥadīth, it states that it will be said,

«يَا أَهْلَ الْجَنَّةِ، إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا يُرِيدُ أَنْ يُنَجِّزَكُمُوهُ: فَيَقُولُونَ: وَمَا هُوَ؟ أَلَمْ يُبَيِّضْ وَجُوهَنَا وَيُنْقِلْ مَوَازِينَنَا وَيُزَحِّحْنَا عَنِ النَّارِ وَيُدْخِلَنَا الْجَنَّةَ، فَيُخَفِّفَ الْحِجَابَ فَيَنْظُرُونَ إِلَيْهِ، فَوَلَّى اللَّهُ مَا أَعْطَاهُمْ خَيْرًا مِنَ النَّظَرِ إِلَيْهِ، وَهِيَ الزِّيَادَةُ»

«"O people of Paradise, verily you all have an appointed promise with Allāh that He would like to fulfill for you." They will say, "And what is that? Has He not already enlightened our faces, made our Scales (of good deeds) heavy, saved us from the Hellfire and entered us into Paradise?" Then, the veil will be lifted and they will gaze upon Him (Allāh). By Allāh, He has not given them anything better than the opportunity to look upon Him, and that is the increase (extra blessing).»^[2]

﴿وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ حَبِيرٌ
وَابْقِ ۚ وَاتَّبِعْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا تَسْأَلُكَ رِزْقًا عَنْ رِزْقِكَ ۚ وَالْعَصِيَّةُ
لِلنَّفْسِ ۚ﴾

﴿131. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendor of the life of this world, that We may test them thereby. But the provision of your Lord is better and more lasting.﴾

﴿132. And enjoin Ṣalāh on your family, and be patient in offering them. We ask not of you a provision: We provide for you. And the good end is for those who have Taqwā.﴾

[1] Faḥḥ Al-Bārī 11:423.

[2] Aḥmad 4:332.

Do not look at the Enjoyment of the Wealthy, be patient in the worship of Allāh

Allāh, the Exalted, says to His Prophet Muḥammad ﷺ, "Do not look at what these people of luxury and their likes and peers have of nice comforts. For verily, it is only short-lived splendor and a feeble bounty, which We are using to test them with. And very few of My servants are truly thankful." Mujāhid said,

﴿أَزْوَاجًا مِنْهُمْ﴾

﴿various groups of them,﴾ "This means the wealthy people."^[1] This means, "Verily, We have given you (O Muḥammad) better than that which We have given them." This is just as Allāh says in another Āyah,

﴿وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ۝ لَا تَدْنُ عَيْنُكَ﴾

﴿And indeed, We have bestowed upon you seven repeatedly recited verses, and the Grand Qur'ān. Look not with your eyes ambitiously.﴾ [15:87-88]

Likewise, that which Allāh has stored for His Messenger ﷺ in the Hereafter is something extremely great. It is an unlimited reward that cannot be described. This is as Allāh says,

﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۝﴾

﴿And verily, your Lord will give you so that you shall be well-pleased.﴾ [93:5]

For this reason, Allāh says,

﴿وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ﴾

﴿But the provision of your Lord is better and more lasting.﴾

In the Ṣaḥīḥ it is recorded that 'Umar bin Al-Khaṭṭāb entered upon the Messenger of Allāh ﷺ while he was in the small room in which he had separated himself from his wives after he had vowed to stay away from them. When he came in, he saw him (the Prophet ﷺ) lying down upon a sandy straw mat. There was nothing in the house except a pile of sant tree pods and some hanging equipment. 'Umar's eyes filled with tears (upon seeing this), so the Messenger of Allāh ﷺ said to him,

[1] At-Ṭabari 17:141.

«مَا يُبْكِيكَ يَا عُمَرُ؟»

«What makes you cry, O Umar?»

He replied, "O Messenger of Allāh, verily Kisrā and Caesar are living in their luxurious conditions, yet you are the chosen Friend of Allāh amongst His creation?" The Prophet ﷺ said,

«أَوْ فِي شَكٍّ أَنْتَ يَا ابْنَ الْخَطَّابِ؟ أَوَلَيْكَ قَوْمٌ عَجَلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي حَيَاتِهِمُ الدُّنْيَا»

«Do you have doubt, O son of Al-Khattāb? Those people have had their good hastened for them in the life of this world.»^[1]

Thus, the Prophet ﷺ was the most abstinent of people concerning worldly luxuries, even though he had the ability to attain them. If he acquired anything of worldly treasures he would spend it on this and that for the servants of Allāh. He would never save anything for himself for the next day.

Ibn Abi Ḥātim reported from Abu Sa'īd that the Messenger of Allāh ﷺ said,

«إِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ مَا يَفْتَحُ اللَّهُ لَكُمْ مِنْ زَهْرَةِ الدُّنْيَا»

«Verily, the thing I fear most for you all is what Allāh will allow you to acquire of the splendor of this world.»

They (the Companions) said, "What is the splendor of this world, O Messenger of Allāh?" He said,

«بَرَكَاتُ الْأَرْضِ»

«The blessings of the earth.»^[2]

Qatādah and As-Suddi said, "The splendor of this worldly life means the beautiful adornments of the life of this world."^[3] Qatādah said,

«لِفَتْنَتِهِمْ فِيهِ»

[1] *Fath Al-Bārī* 5:137.

[2] Ibn Abi Ḥātim 7:2442, also recorded by Al-Bukhārī (no. 6427) with a slight variation of wording.

[3] *Aṭ-Ṭabari* 18:404.

﴿that We may test them thereby.﴾ "So that We may put them to trial."^[1]

Concerning Allāh's statement,

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا﴾

﴿And enjoin the Ṣalāh on your family, and be patient in offering them.﴾

This means to save them from the punishment of Allāh by the establishment of the prayer, and you also be patient in performing it. This is as Allāh says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾

﴿O you who believe! Ward off yourselves and your families against a Fire (Hell).﴾ [66:6]

Ibn Abi Ḥātim recorded that Zayd bin Aslam reported from his father that he and Yarfa' would sometimes spend the night at 'Umar bin Al-Khaṭṭāb's. 'Umar had a certain time of night that he would get up and pray. However, sometimes he would not get up for it. Then, we would say, "He is not going to get up like he usually does." When he would awaken, he would make his family get up as well. He would say,

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا﴾

﴿And enjoin the Ṣalāh on your family, and be patient in offering them.﴾^[2]

Allāh said;

﴿لَا تَسْأَلُكَ رِزْقًا نَحْنُ رَزُقُكَ﴾

﴿We ask not of you a provision : We provide for you.﴾

This means that if you establish the prayer, your sustenance will come to you from where you did not expect. This is as Allāh says,

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

﴿And whosoever has Taqwā of Allāh, He will make a way for him to get out (from every difficulty). And He will provide him

[1] Aṭ-Ṭabari 18:405.

[2] Aṭ-Ṭabari 18:406.

from (sources) he never could imagine.﴾ [65:2-3]

Allāh also says,

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٥١﴾

﴿And I (Allāh) created not the Jinn and mankind except that they should worship Me (Alone).﴾ until,

﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْتَّيِّنُ ٥٨﴾

﴿Verily, Allāh is the All-Provider, Owner of Power, the Most Strong.﴾ [51:56-58]

Thus, Allāh says,

﴿لَا تَسْأَلُنَا عَنْ رِزْقِكَ ۖ إِنَّا نَرْزُقُكَ﴾

﴿We ask not of you a provision : We provide for you.﴾

Verily, At-Tirmidhi and Ibn Mājah recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«يَقُولُ اللَّهُ تَعَالَى: يَا ابْنَ آدَمَ تَقَرَّغْ لِعِبَادَتِي أَمْلاً صَدْرَكَ غِنًى وَأَسَدَّ فَقْرَكَ، وَإِنْ لَمْ تَفْعَلْ، مَلَأْتُ صَدْرَكَ شُغْلًا وَلَمْ أُسَدِّ فَقْرَكَ»

«Allāh, the Exalted, says, "O son of Ādam, perform My worship and I will fill your chest with wealth and fulfill your needs. If you do not do so, then I will fill your chest with toil and I will not fulfill your needs."»^[1]

It is also reported from Zayd bin Thābit that he heard the Messenger of Allāh ﷺ saying,

«مَنْ كَانَتِ الدُّنْيَا هَمَّهُ فَرَّقَ اللَّهُ عَلَيْهِ أَمْرَهُ، وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ لَهُ، وَمَنْ كَانَتِ الْآخِرَةُ نِيَّتَهُ، جَمَعَ لَهُ أَمْرُهُ وَجَعَلَ غِنَاهُ فِي قَلْبِهِ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ»

«Whoever makes the worldly life his major concern, then Allāh will scatter his situation for him (i.e. make it difficult) and his poverty will be placed between his eyes. He will not get from this world anything except that which has already been written for him. Whoever makes the Hereafter his intention, then his situation will be gathered for him (i.e. made easy) and his

^[1] Tuhfat Al-Aḥwadhī 7:166, Ibn Mājah 2:1376.

wealth will be placed in his heart. The worldly life will come to him anyway (in spite of his not seeking it).^[1]

Concerning Allāh's statement,

﴿وَالْعَاقِبَةُ لِلتَّقْوَى﴾

﴿And the good end is for those who have Taqwā.﴾

This means the good end in this life and in the Hereafter. In the Hereafter the good end will be Paradise for whoever feared Allāh. In the *Ṣaḥīḥ* it is reported that the Messenger of Allāh ﷺ said,

«رَأَيْتُ اللَّيْلَةَ كَأَنَّ فِي دَارِ عُقْبَةَ بْنِ رَافِعٍ، وَأَنَا أُتِينَا بِرُطَبٍ مِنْ رُطَبِ ابْنِ طَابٍ، فَأَوَّلْتُ ذَلِكَ أَنَّ الْعَاقِبَةَ لَنَا فِي الدُّنْيَا وَالْآخِرَةِ، وَأَنَّ دِينَنَا قَدْ طَابَ»

«I saw in my dream tonight a vision as if we were in the home of 'Uqbah bin Rāfi' and we were given fresh Ibn Ṭāb dates. Therefore, I interpreted this dream to mean that the good final outcome ('Āqibah) is for us in this world along with lofty (Rifa'ah) positions, and that our religion is good (Ṭāb).»^[2]

﴿وَقَالُوا لَوْلَا يَأْتِينَا بِآيَاتٍ مِنْ رَبِّنَا أَوَلَمْ تَأْتِهِمْ بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَى ۖ وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَنَخْزَى ۚ قُلْ كُلُّ مُرْسِرٍ فَرَسٍ ۚ فَتَسْتَلْمُونَ مِنْ أَصْحَابِ الْفَرْطِ السَّوْفِ وَمِنْ أَهْتِكُمْ ۚ﴾

﴿133. They say: "Why does he not bring us a sign from his Lord?" Has there not come to them the proof of that which is in the former papers (Scriptures)?﴾

﴿134. And if We had destroyed them with a torment before this, they would surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your Āyāt, before we were humiliated and disgraced."﴾

﴿135. Say: "Each one is waiting, so wait you too; and you shall know who are they that are on Aṣ-Ṣirāṭ As-Sawī, and who are they that have let themselves be guided."﴾

[1] Ibn Mājah 2:1375.

[2] Muslim 4:1779. Ibn Ṭāb is the name of a popular kind of date.

The Request of the Polytheists for Proofs while the Qur'ān is itself a Proof

Allāh, the Exalted, informs about the disbelievers in their statement,

﴿لَوْلَا﴾

﴿Why does not﴾ This means, 'Why doesn't Muḥammad bring us some proof from his Lord?' They meant a sign that was proof of his truthfulness in his claim that he was the Messenger of Allāh. Allāh, the Exalted, said,

﴿أَوَلَمْ تَأْتِهِم بَيِّنَةٌ مَّا فِي الصُّحُفِ الْأُولَى﴾

﴿Has there not come to them the proof of that which is in the former papers (Scriptures)?﴾

This means the Qur'ān which Allāh revealed to him while he was an unlettered man who could not write well and who did not study with the People of the Book. Yet, the Qur'ān contains information about the people of the past that tells of their events from times long ago and it agrees with the authentic information in the previous Books concerning these matters. The Qur'ān is the supervisor of these other Books. It verifies what is correct and explains the mistakes that were falsely placed in these Books and attributed to them. This *Āyah* is similar to Allāh's statement in *Sūrat Al-'Ankabūt*,

﴿وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَائِدَةٌ مِّن رَّبِّهِ قُلْ إِنَّمَا الْأَيَاتُ عِندَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٥١﴾ أَوَلَمْ يَكْفِهِمْ أَنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ إِنَّكَ فِي ذَٰلِكَ لَرَحْمَةٌ وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾﴾

﴿And they say: "Why are not signs sent down to him from his Lord?" Say: "The signs are only with Allāh, and I am only a plain warner." It is not sufficient for them that We have sent down to you the Book which is recited to them? Verily, herein is mercy and a reminder for a people who believe.﴾ [29:50-51]

In the Two *Ṣaḥīḥs*, it is recorded that the Messenger of Allāh ﷺ said,

«مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أُوتِيَ مِنَ الْآيَاتِ مَا آمَرَ عَلَىٰ مِثْلِهِ النَّبِيُّ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرُهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ»

«There was not any Prophet except that he was given signs that caused men to believe. That which I have been given is a revelation that Allāh has revealed to me, so I hope that I have the most followers among them (the Prophets) on the Day of Resurrection.»^[1]

In this *Ḥadīth*, the Prophet ﷺ only mentioned the greatest of the signs that he was given, which is the Qur'ān. However, he did have other miracles, which were innumerable and limitless. These miracles have all been recorded in the books that discuss them, and they have been affirmed in the places that mention them.

Then Allāh says,

﴿وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا﴾

«And if We had destroyed them with a torment before this, they would surely have said: "Our Lord! If only You had sent us a Messenger..."»

This means, "If We had destroyed these rejecting people before We sent this Noble Messenger to them and revealed the Mighty Book to them, they would have said,

﴿رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا﴾

«Our Lord! If only You had sent us a Messenger,»

meaning, 'before you destroyed us, so we could have believed in him and followed him.' This is like Allāh said,

﴿فَتَنَبَّهْ بِإِذْنِكَ مِن قَبْلِ أَنْ نُنْزِلَ وَنَحْزِرَ﴾

«we should certainly have followed Your Āyāt, before we were humiliated and disgraced.»

Allāh, the Exalted, explains that these rejecters are stubborn and obstinate and they will not believe.

﴿وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ مَّا يَخِرُّوْنَ إِلَّا لِيُزَكَّيْهُمْ﴾

«Even if every sign should come them, until they see the painful torment.» [10:97]

This is as Allāh says,

^[1] *Faṭḥ Al-Bārī* 8:619, *Muslim* 1:134.

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ 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.﴾

Until His statement,

﴿بِمَا كَانُوا يَصْدِفُونَ﴾

﴿because of their turning away.﴾ [6:155-157]

Allāh also says,

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنْ أُمَّةٍ الْأَمِ﴾

﴿And they swore by Allāh their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them).﴾ [35:42]

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنْ أُمَّةٍ﴾

﴿And they swear their strongest oaths by Allāh, that if there came to them a sign, they would surely believe therein.﴾ [6:109] to the completion of those Āyāt.

Then, Allāh says,

﴿قُلْ﴾

﴿Say﴾ “Say, O Muḥammad, to those who deny you, oppose you and continue in their disbelief and obstinance.”

﴿كُلٌّ نَتَرَفَعُ﴾

﴿Each one is waiting,﴾ among you and us;

﴿فَتَرَفَعُوا﴾

﴿so wait you too ;﴾ This is a command to await (anticipate).

﴿فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ﴾

﴿and you shall know who are they that are on Aṣ-Ṣirāṭ As-Sawī.﴾

This means the straight road.

﴿وَمَنْ أَهْتَكَى﴾

﴿And who are they that have let themselves be guided.﴾

meaning guidance to the truth and the path of right guidance. This is similar to Allāh's statement,

﴿وَسَوْفَ يَعْلَمُونَ لِمَ بَرَزَ الْعَذَابُ مَنْ أَضَلُّ سَبِيلًا﴾

﴿And they will know, when they see the torment, who it is that is most astray from the path!﴾ [25:42]

And Allāh said,

﴿سَيَعْلَمُونَ غَدًا مَنِ الْكَذَّابُ الْأَلِيمُ﴾

﴿Tomorrow they will come to know who is liar, the insolent one!﴾ [54:26]

This is the end of the *Tafsīr* of Sūrah Ṭa Ha, and all praise and gratitude is due to Allāh. The *Tafsīr* of Sūrat Al-Anbiyā' will follow this, if Allāh wills. And all praise and thanks are due to Allāh.