

قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ - وَمَا  
وَجَدْنَا لِأَكْثَرِهِمْ مِّنْ عَهْدٍ وَإِن وَجَدْنَا أَكْثَرَهُمْ  
لَفَاسِقِينَ )

(101. Those were the towns whose story We relate unto you. And there came indeed to them their Messengers with clear proofs, but they were not such who would believe in what they rejected before. Thus Allah does seal up the hearts of the disbelievers.) (102. And most of them We found not true to their covenant, but most of them We found indeed rebellious.) After narrating the stories of the people of Prophets Nuh, Hud, Salih, Lut and Shu'ayb, destroying the disbelievers, saving the believers, warning these nations by explaining the truth to them with the evidence sent in the words of His Messengers, may Allah's peace and blessings be on them all, Allah said;

(تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ)

(Those were the towns that We relate to you) O Muhammad,

(مِنْ أَنْبَاءِهَا)

(their story), and news,

(وَلَقَدْ جَاءَهُمْ رَسُولُهُم بِالْبَيِّنَاتِ)

(And there came indeed to them their Messengers with clear proofs,) and evidences of the truth of what they brought them. Allah said in other Ayah,

(وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا)

(And We never punish until We have sent a Messenger (to give warning).) 17:15 , and,

(ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ  
وَحَصِيدٌ وَمَا ظَلَمْنَاهُمْ وَلَكِن ظَلَمُوا أَنْفُسَهُمْ)

(That is some of the news of the towns which We relate unto you; of them, some are standing, and some have been reaped. We wronged them not, but they wronged themselves.) 11:100-101 Allah said

(فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ)

(but they were not such who would believe in what they had rejected before.) meaning they would not have later on believed in what the Messengers brought them, because they denied the truth when it first came to them (although they recognized it), according to the Tafsir of Ibn `Atiyah. This explanation is sound, and is supported by Allah's statement,

(وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ نُقَلِّبُ  
أَفْئِدَتَهُمْ وَأَبْصَرَ لَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ)

(And what will make you perceive that if it came, they will not believe And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time.) 6:109-110 This is why Allah said here,

(كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ وَمَا وَجَدْنَا  
لَأَكْثَرِهِمْ)

(Thus Allah does seal up the hearts of the disbelievers. And most of them We found not...)  
meaning, We did not find most of the previous nations,

(مَنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ)

(true to their covenant, but most of them We found to indeed be rebellious.) This Ayah means, We found most of them to be rebellious, deviating away from obedience and compliance. The covenant mentioned here is the Fitrah that Allah instilled in them while still in their fathers' loins, and taking their covenant, that He is their Lord, King, and that there is no deity worthy of worship except Him,. They affirmed this covenant and testified against themselves to this fact. However, they defied this covenant, threw it behind their backs and worshipped others besides Allah, having no proof or plea, nor support from rationality or by divine law. Surely, the pure Fitrah defies these actions, while all the honorable Messengers, from beginning to end, forbade them. Muslim collected the Hadith,

«يَقُولُ اللَّهُ تَعَالَى إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ  
فَجَاءَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَمْتَ  
عَلَيْهِمْ مَا أَحَلَلْتُ لَهُمْ»

(Allah said, "I created My servants Hunafa' (monotheists), but the devils came to them and deviated them from their religion and prohibited them what I allowed them.") It is recorded in the Two Sahihs,

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ  
وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ»

(Every child is born upon the Fitrah, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian.)

(ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ  
وَمَلَائِيهِ فَظَلَمُوا بِهَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ  
الْمُفْسِدِينَ )

(103. Then after them We sent Musa with Our signs to Fir`awn and his chiefs, but they wrongfully rejected them. So see how was the end of the mischief-makers)

### Story of Prophet Musa, upon him be Peace, and Fir`awn

Allah said,

(ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ)

(Then after them We sent), after the Messengers whom We mentioned, such as Nuh, Hud, Salih Lut and Shu`ayb (may Allah's peace and blessings be on them and the rest of Allah's Prophets), We sent,

(مُوسَىٰ بِآيَاتِنَا)

(Musa with Our signs) proofs and clear evidences, to Fir`awn, who was ruler of Egypt during the time of Musa,

(وَمَلَائِيهِ)

(and his chiefs) the people of Fir`awn,

(فَظَلَمُوا بِهَا)

(but they wrongfully rejected them), they denied and disbelieved in the signs, out of injustice and stubbornness on their part. Allah said about them in another Ayah,

(وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا  
فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ )

(And they belied them (those Ayat) wrongfully and arrogantly, though they were themselves convinced thereof. So see what was the end of the evildoers.) 27:14 The Ayah says, 'those who hindered from the path of Allah and belied in His Messengers, look how We punished them, We caused them to drown, all of them, while Musa and his people were watching.' Public drowning added disgrace to the punishment that Fir`awn and his people suffered, while adding comfort to the hearts of Allah's party, Musa and those people who believed in him.

(وَقَالَ مُوسَىٰ يَفِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ  
الْعَالَمِينَ - حَقِيقٌ عَلَىٰ أَن لَا أَقُولَ عَلَى اللَّهِ إِلَّا  
الْحَقَّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي  
إِسْرَائِيلَ - قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ  
كُنْتَ مِنَ الصَّادِقِينَ )

(104. And Musa said: "O Fir`awn! Verily, I am a Messenger from the Lord of all that exists.")

(105. "Proper it is for me that I say nothing concerning Allah but the truth. Indeed I have come unto you from your Lord with a clear proof. So let the Children of Israel depart along with me.") (106. Fir`awn said: "If you have come with a sign, show it forth, if you are one of those

who tell the truth.") Allah mentions a debate that took place between Musa and Fir`awn, and Musa's refuting Fir`awn with the unequivocal proof and clear miracles, in the presence of Fir`awn and his people, the Copts of Egypt. Allah said,

وَقَالَ مُوسَىٰ يَفِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ  
الْعَالَمِينَ )

(And Musa said: "O Fir`awn! Verily, I am a Messenger from the Lord of all that exists".) meaning Musa said, `the one Who sent me is the Creator, Lord and King of all things,'

(حَقِيقٌ عَلَىٰ أَن لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ)

("Proper it is for me that I say nothing concerning Allah but the truth. ") `It is incumbent and a duty for me to convey only the Truth from Him, because of what I know of His might and power.'

قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ)

("Indeed I have come unto you from your Lord with a clear proof.") `I brought unequivocal evidence that Allah gave me to prove that I am conveying the truth to you,'

(فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ)

("So let the Children of Israel depart along with me.") means, release them from your slavery and subjugation. Let them worship your Lord and their Lord. They are from the offspring of an honorable Prophet, Isra'il, who is Ya`qub son of Ishaq son of Ibrahim, the Khalil (intimate friend) of Allah.

(قَالَ إِن كُنتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِن كُنتَ مِنَ  
الصَّادِقِينَ )

( Fir`awn said: "If you have come with a sign, show it forth, if you are one of those who tell the truth.") Fir`awn said, `I will not believe in what you have said nor entertain your request'. Therefore, he said, `if you have proof, then produce it for us to see, so that we know if your claim is true.'

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ - وَنَزَعَ يَدَهُ  
فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ )

(107. Then Musa threw his staff and behold! it was a Thu`ban serpent, manifest!) (108. And he drew out his hand, and behold! it was white (with radiance) for the beholders.) `Ali bin Abi Talhah reported that Ibn `Abbas commented on Allah's statement,

(ثُعْبَانٌ مُّبِينٌ)

(a Thu`ban serpent, manifest), refers to "The male snake." As-Suddi and Ad-Dahhak said similarly. A report from Ibn `Abbas said,

(فَأَلْقَى عَصَاهُ)

"(Then (Musa) threw his staff), and it turned into a huge snake that opened its mouth and rushed towards Fir`awn. When Fir`awn saw the snake rushing towards him, he jumped from his throne and cried to Musa for help, so that Musa would remove the snake from his way. Musa did that." As-Suddi commented,

(فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ)

(and behold! It was a Thu`ban serpent, manifest!) "This Thu`ban refers to male snakes. The snake opened its mouth and headed towards Fir`awn to swallow him, placing its lower jaw on the ground and its upper jaw reaching the (top of the) wall of the palace. When Fir`awn saw the snake, he was frightened, so he jumped and wet himself and he never wet himself before this incident. He cried, `O Musa! Take it away and I will believe in you and release the Children of Israel to you.' So Musa, peace be on him, took it, and it became a staff again. "

(وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ )

(And he drew out his hand, and behold! it was white (with radiance) for the beholders.) Musa took his hand out of his cloak after he inserted his hand in it and it was shining, not because of leprosy or sickness. Allah said in another Ayah,

(وَأَدْخَلَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ  
سُوءٍ)

(And put your hand into your bosom, it will come forth white without hurt.) 27:12 Ibn `Abbas said, "without hurt", means, `not because of leprosy'. Musa inserted his hand again in his sleeve and it returned back to its normal color." Mujahid and several others said similarly.

(قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ  
- يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ )

(109. The chiefs of the people of Fir`awn said: "This is indeed a well-versed sorcerer.") (110. "He wants to get you out of your land, so what do you advise")

### **Fir`awn's People say that Musa is a Magician!**

The chiefs and noblemen of the people of Fir`awn agreed with Fir`awn's statement about Musa. After Fir`awn felt safe and returned to his throne, he said to the chiefs of his people,

(إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ)

(This is indeed a well-versed sorcerer) and they agreed. They held counsel to decide what they should do about Musa. They conspired to extinguish the light that he brought and bring down his word. They plotted to portray Musa as a liar and fake. They feared that he might lure people to his side by his magic, they claimed, and thus prevail over them and drive them away from their land. What they feared occurred, just as Allah said,

(وَأَنزَلْنَا فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ)

(And We let Fir`awn and Haman and their hosts receive from them that which they feared.) 28:6 After they conferred about Musa, they agreed on a plot, as Allah said about them,

(قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ  
- يَاأَيُّوكَ بِكُلِّ سَاحِرٍ عَلِيمٍ )

(111. They said: "Put him and his brother off (for a time), and send callers to the cities to collect") (112. "That they bring to you all well-versed sorcerers.") Ibn `Abbas commented,

(أَرْجِهْ)

("Put him off"), means, "delay him (for a time)."

(وَأَرْسِلْ فِي الْمَدَائِنِ)

("and send to the cities"), areas and provinces of your kingdom -- O Fir`awn,

(حَشْرِينَ)

("to collect") to gather magicians from various lands. At this time, magic was the trade of the day and it was widespread and popular. They had the idea that what Musa brought was a type of magic similar to the magic that the sorcerers of their time practiced. Because of this incorrect assumption, they brought all the magicians in order to defeat the miracles that he showed them. Allah said about Fir`awn,

(فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا  
لَّا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى )

(قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ النَّاسُ  
ضَحًى - فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى )

(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." Musa said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)." So Fir`awn withdrew, devised his plot and then came back.) 20:58-60 . Allah said,

(وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِنْ  
كُنَّا نَحْنُ الْغَالِبِينَ - قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ  
(

(113. And so the sorcerers came to Fir`awn. They said: "Indeed there will be a (good) reward for us if we are the victors.") (114. He said: "Yes, and moreover you will (in that case) be of the nearest (to me).")

## The Magicians convene and change Their Ropes into Snakes before Musa

Allah describes the conversation that took place between Fir`awn and the magicians he collected to defeat Musa, peace be upon him. Fir`awn told them that he will reward them and give them tremendous provisions. He made them hope in acquiring what they wished for and to make them among his private audience and best associates. When they were assured of the cursed Fir`awn's promises,

(قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ  
الْمُلْقِينَ - قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ  
النَّاسِ وَاسْتَرَهُبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ )

(115. They said: "O Musa! Either you throw (first), or shall we have the (first) throw") (116. He Musa said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great trick.) The magicians challenged Musa, when they said,

(إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ)

(Either you throw (first), or shall we have the (first) throw) before you. In another Ayah, they said,

(وَإِمَّا أَنْ نَكُونَ أَوْلَ مَنْ أَلْقَىٰ)

(Or we be the first to throw) 20:65 . Musa said to them, you throw first. It was said that the wisdom behind asking them to throw first, is that - Allah knows best - the people might witness the magicians' sorcery first. When the magicians had cast their spell and captured the eyes, the clear and unequivocal truth came, at a time when they all anticipated and waited for it to come, thus making the truth even more impressive to their hearts. This is what happened. Allah said,

(فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرَهُبُوهُمْ)

(So when they threw, they bewitched the eyes of the people, and struck terror into them,) meaning, they deceived the eyes and made them think that the trick was real, when it was only an illusion, just as Allah said,

(فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى - قُلْنَا لَا تَخَفُ  
إِنَّكَ أَنْتَ الْأَعْلَى - وَأَلْقَ مَا فِي يَمِينِكَ تَلْقَفُ مَا  
صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّحَرُ  
حَيْثُ أَتَى )

(So Musa conceived fear in himself. We (Allah) said: "Fear not! Surely, you will have the upper hand. 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") 20:67-69 . Ibn `Abbas commented that the magicians threw, "Thick ropes and long sticks, and they appeared to be crawling, an illusion that they created with their magic."

(وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ  
تَلْقَفُ مَا يَأْفِكُونَ - فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا  
يَعْمَلُونَ - فَعُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَغِيرِينَ -  
وَأَلْقَى السَّحَرَةُ سَجْدِينَ - قَالُوا ءَامَنَّا بِرَبِّ  
الْعَالَمِينَ - رَبِّ مُوسَى وَهَارُونَ )

(117. And We revealed to Musa (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehood which they showed.) (118. Thus truth was confirmed, and all that they did was made of no effect.) (119. So they were defeated there and returned disgraced.) (120. And the sorcerers fell down prostrate.) (121. They said: "We believe in the Lord of all that exists.) (122. "The Lord of Musa and Harun.")

### **Musa defeats the Magicians, Who believe in Him**

Allah states that at that tremendous moment, in which Allah differentiated between Truth and Falsehood, He sent a revelation to His servant and Messenger Musa, peace be upon him, ordering him to throw the stick that he held in his right hand,

(فَإِذَا هِيَ تَلْقَفُ)

(It swallowed straight away) and devoured,

(مَا يَأْفِكُونَ)

(all the falsehood which they showed.) the magic that they caused the illusion with, of magic with which they caused making it appear real, whereas it was not real at all. Ibn `Abbas said that Musa's stick swallowed all the ropes and sticks that the magicians threw. The magicians realized that this was from heaven and was by no means magic. They fell in prostration and proclaimed,

(قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ - رَبِّ مُوسَى  
وَهَارُونَ )

("We believe in the Lord of all that exists. The Lord of Musa and Harun ). Muhammad bin Ishaq commented, "It followed the ropes and sticks one after another, until nothing that the sorcerers threw remained. Musa then held it in his hand, and it became a stick again just as it was before. The magicians fell in prostration and proclaimed, `We believe in the Lord of all that exists, the Lord of Musa and Harun. Had Musa been a magician, he would not have prevailed over us. " Al-Qasim bin Abi Bazzah commented, "Allah revealed to Musa to throw his stick. When he threw his stick, it became a huge, manifest snake that opened its mouth and swallowed the magicians' ropes and sticks. On that, the magicians fell in prostration. They did not raise their heads before seeing the Paradise, the Fire, and the recompense of their inhabitants."

(قَالَ فِرْعَوْنُ ءَامَنْتُمْ بِهِ قَبْلَ أَنْ ءَاذِنَ لَكُمْ إِنَّ هَذَا  
لَمَكْرٌ مَّكْرْتُمْوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا  
فَسَوْفَ تَعْلَمُونَ - لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ  
خِلافٍ ثُمَّ لَأَصْلَبَنَّكُمْ أَجْمَعِينَ - قَالُوا إِنَّا إِلَى رَبِّنَا  
مُنْقَلِبُونَ - وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ ءَامَنَّا بِآيَاتِ رَبِّنَا  
لَمَّا جَاءَنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَقَّفْنَا  
مُسْلِمِينَ )

(123. Fir`awn said: "You have believed in him Musa before I gave you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to

know.") (124. "Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all.") (125. They said: "Verily, we are returning to our Lord.") (126. "And you take vengeance on us only because we believed in the Ayat of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims.")

## **Fir`awn threatens the Magicians after They believed in Musa and Their Response to Him**

Allah mentions the threats that the Fir`awn - may Allah curse him - made to the magicians after they believed Musa, peace be upon him, and the deceit and cunning that Fir`awn showed the people. Fir`awn said,

إِنَّ هَذَا لَمَكْرٌ مَّكْرْتُمْوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا

(Surely, this is a plot which you have plotted in the city to drive out its people,) meaning Fir`awn proclaimed, `Musa's defeating you today was because you plotted with him and agreed to that.' Fir`awn also said,

إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ

(He (Musa) is your chief who has taught you magic.) 20:71 However, Fir`awn and all those who had any sense of reason knew for sure that what Fir`awn said was utterly false. As soon as Musa came from Madyan, he called Fir`awn to Allah and demonstrated tremendous miracles and clear proofs for the Truth that he brought. Fir`awn then sent emissaries to various cities of his kingdom and collected magicians who were scattered throughout Egypt. Fir`awn and his people chose from them, summoned them, and Fir`awn promised them great rewards. These magicians were very eager to prevail over Musa in front of Fir`awn, so that they might become closer to him. Musa neither knew any of them nor saw or met them before. Fir`awn knew that, but he claimed otherwise to deceive the ignorant masses of his kingdom, just as Allah described them,

فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ

(Thus he Fir`awn fooled his people, and they obeyed him.) 43:54 Certainly, a people who believed Fir`awn in his statement,

أَنَا رَبُّكُمْ الْأَعْلَى

("I am your lord, most high.") 79:24 , are among the most ignorant and misguided creatures of Allah. In his Tafsir, As-Suddi reported that Ibn Mas`ud, Ibn `Abbas, and several other Companions, commented,

(إِنَّ هَذَا لَمَكْرٌ مَّكْرُومُهُ فِي الْمَدِينَةِ)

("Surely, this is a plot which you have plotted in the city...") "Musa met the leader of the magicians and said to him, `If I defeat you, will you believe in me and bear witness that what I brought is the truth' The magician said, `Tomorrow, I will produce a type of magic that cannot be defeated by another magic. By Allah! If you defeat me, I will believe in you and testify to your truth.' Fir`awn was watching them, and this is why he said what he said." His statement,

(لِنُخْرِجُوا مِنْهَا أَهْلَهَا)

("to drive out its people"), means, so that you all cooperate to gain influence and power, replacing the chiefs and masters of this land. In this case, power in the state will be yours,

(فَسَوْفَ تَعْلَمُونَ)

("but you shall come to know"), what I will do to you. He then explained his threat,

(لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ)

("Surely, I will cut off your hands and your feet from opposite sides.") by cutting the right hand and the left leg or the opposite,

(ثُمَّ لَأَصْلَبَنَّكُمْ أَجْمَعِينَ)

("then I will crucify you all.") just as he said in another Ayah,

(فِي جُدُوعِ النَّخْلِ)

("Fi the trunks of date palms") 20:71 , Fi in this Ayah means "on". Ibn `Abbas said that Fir`awn was the first to crucify and cut off hands and legs on opposite sides. The magicians said,

(إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ)

("Verily, we are returning to our Lord.") They said, `We are now sure that we will go back to Allah. Certainly, Allah's punishment is more severe than your punishment and His torment for

what you are calling us to, this day, and the magic you forced us to practice, is greater than your torment. Therefore, we will observe patience in the face of your punishment today, so that we are saved from Allah's torment.' They continued,

(رَبَّنَا أفرغ عَلَيْنَا صَبْرًا)

("Our Lord! pour out on us patience"), with your religion and being firm in it,

(وَتَوَقَّنَا مُسْلِمِينَ)

("and cause us to die as Muslims."), as followers of Your Prophet Musa, peace be upon him. They also said to Fir`awn,

(قَالُوا لَنْ نُؤْتِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ  
وَالَّذِي فَطَرْنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي  
هَذِهِ الْحَيَاةَ الدُّنْيَا - إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا  
خَطِيئَتَنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ  
وَأَبْقَى - إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا  
يَمُوتُ فِيهَا وَلَا يَحْيَى - وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ  
الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى )

("So decide whatever you desire to decree, for you can only decide for the life of this world. Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allah is better to reward and more lasting in punishment . Verily, whoever comes to his Lord as a criminal, then surely, for him is Hell, wherein he will neither die nor live. But whoever comes to Him (Allah) as a believer, and has done righteous good deeds, for such are the high ranks (in the Hereafter).) 20:72-75 . The magicians started the day as sorcerers and ended as honorable martyrs! Ibn ` Abbas, ` Ubayd bin ` Umayr, Qatadah and Ibn Jurayj commented, "They started the day as sorcerers and ended it as martyrs."

(وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَدْرُ مُوسَى وَقَوْمَهُ  
لِيُفْسِدُوا فِي الْأَرْضِ وَيَذُرْكُ وَعَالِهَتِكَ قَالَ سَنُقْتَلُ

أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ -  
قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ  
الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ  
لِلْمُتَّقِينَ )

(قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا  
قَالَ عَسَى رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي  
الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ )

(127. The chiefs of Fir`awn's people said: "Will you leave Musa and his people to spread mischief in the land, and to abandon you and your gods" He said: "We will kill their sons, and let their women live, and we have indeed irresistible power over them.") (128. Musa said to his people: "Seek help in Allah and be patient. Verily, the earth is Allah's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for the pious and righteous persons.") (129. They said: "We suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act")

### **Fir`awn vows to kill the Children of Israel, Who complain to Musa; Allah promises Them Victory**

Allah mentions the conspiracy of Fir`awn and his people, their ill intentions and their hatred for Musa and his people.

(وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ)

(The chiefs of Fir`awn's people said), to Fir`awn,

(أَتَذَرُ مُوسَى وَقَوْمَهُ)

("Will you leave Musa and his people"), will you let them be free,

(لِيُفْسِدُوا فِي الْأَرْضِ)

("to spread mischief in the land"), spreading unrest among your subjects and calling them to worship their Lord instead of you Amazingly, these people were worried that Musa and his people would cause mischief! Rather, Fir`awn and his people are the mischief-makers, but they did not realize it. They said,

(وَيَذَرُكَ وَءَالِهَتَكَ)

("and to abandon you and your gods") `Your gods', according to Ibn `Abbas, as As-Suddi narrated from him, "Were cows. Whenever they saw a beautiful cow, Fir`awn would command them to worship it. This is why As-Samiri, made the statue of a calf that seemed to moo for the Children of Israel." Fir`awn accepted his people's recommendation, saying,

(سَنُقْتَلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ)

("We will kill their sons, and let their women live") thus reiterating his previous order concerning the Children of Israel. He had tormented them killing every newly born male before Musa was born, so that Musa would not live. However, the opposite of what Fir`awn sought and intended occurred. The same end struck Fir`awn that he intended to subjugate and humiliate the Children of Israel with. Allah gave victory to the Children of Israel, humiliated and disgraced Fir`awn, and caused him to drown along with his soldiers. When Fir`awn insisted on his evil plot against the Children of Israel,

(قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا)

(Musa said to his people: "Seek help in Allah and be patient") and promised them that the good end will be theirs and that they will prevail, saying,

(إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ  
وَالْعَاقِبَةُ لِلْمُتَّقِينَ)

(قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا)

("Verily, the earth is Allah's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for the pious and righteous persons." They said: "We suffered troubles before you came to us, and since you have come to us.") The Children of Israel replied to Musa, `they (Fir`awn and his people) inflicted humiliation and disgrace on us, some you witnessed, both before and after you came to us, O Musa! Musa replied, reminding them of their present situation and how it will change in the future,

(عَسَى رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ)

("It may be that your Lord will destroy your enemy. ..") encouraging them to appreciate Allah when the afflictions are removed and replaced by a bounty.

(وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصِ مِنَ  
الثَّمَرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ - فَإِذَا جَاءَهُمْ الْحَسَنَةُ  
قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَى  
وَمَنْ مَعَهُ أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ وَلَكِنَّ  
أَكْثَرَهُمْ لَا يَعْلَمُونَ )

(130. And indeed We punished the people of Fir`awn with years of drought and lack of fruits (crops), that they might remember (take heed).) (131. But whenever good came to them, they said: "This is for us." And if evil afflicted them, they considered it an omen about Musa and those with him. Be informed! Verily, their omens are with Allah but most of them know not.)

### Fir`awn and His People suffer Years of Drought

Allah said,

(وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ)

(And indeed We punished the people of Fir`awn) We tested and tried them,

(بِالسِّنِينَ)

(with years of drought) of famine due to little produce,

(وَنَقْصِ مِنَ الثَّمَرَاتِ)

(and lack of fruits), which is less severe, according to Mujahid. Abu Ishaq narrated that Raja' bin Haywah said, "The date tree used to produce only one date!"

(لَعَلَّهُمْ يَدَّكَّرُونَ فَإِذَا جَاءَهُمُ الْحَسَنَةُ)

(That they might remember (take heed). But whenever good came to them) such as a fertile season and provisions,

(قَالُوا لَنَا هَذِهِ)

(they said, "This is for us."), because we deserve it,

(وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ)

(and if evil afflicted them) drought and famine,

(يَطَّيَّرُوا بِمُوسَى وَمَنْ مَعَهُ)

(they considered it an omen Musa and those with him. ) saying that this hardship is because of them and what they have done.

(أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ)

(Verily, their omens are with Allah) `Ali bin Abi Talhah reported that Ibn `Abbas commented on the Ayah,

(أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ)

(Verily, their omens are with Allah) "Allah says that their afflictions are with and from Him,

(وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ)

(but most of them know not.)"

(وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ ءَايَةٍ لِنَسْحَرَنَّ بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ - فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ

وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ  
مَّفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ -  
وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا  
رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِن كَشَفْتَ عَنَّا الرِّجْزَ  
لِنُؤْمِنَنَّ لَكَ وَلْتُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ - فَلَمَّا  
كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ هُمْ بَلِغُوهُ إِذَا هُمْ  
يَنْكُتُونَ )

(132. They said to Musa : "Whatever Ayat you may bring to us, to work therewith your sorcery on us, we shall never believe in you.") (133. So We sent on them: the Tuwfan, the locusts, the Qummal, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were criminals.) (134. And when the punishment struck them, they said: "O Musa! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you.") (135. But when We removed the punishment from them for a fixed term, which they had to reach, behold! They broke their word!)

### Allah punishes the People of Fir`awn because of Their Rebellion

Allah describes the rebellion, tyranny, defiance of the truth and insistence on falsehood of the people of Fir`awn, prompting them to proclaim,

(مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ  
بِمُؤْمِنِينَ)

("Whatever Ayat you may bring to us, to work therewith your sorcery on us, we shall never believe in you.") They said, `whatever miracle, proof and evidence you bring us, we will neither accept it from you nor believe in you or what you came with.' Allah said,

(فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ)

(So We sent on them the Tufan) Ibn `Abbas commented; "It was a heavy rain that ruined the produce and fruits." He is also reported to have said that Tuwfan refers to mass death. Mujahid said it is water that carries the plague every where. As for the locust, it is the well-known

insect, which is permissible to eat. It is recorded in the Two Sahihs, that Abu Ya`fur said that he asked `Abdullah bin Abi Awfa about locust. He said, "We participated in seven battles with the Messenger of Allah , and we used to eat locusts." Ash-Shafi`i, Ahmad bin Hanbal and Ibn Majah recorded from `Abdur-Rahman bin Zayd bin Aslam that his father narrated from Ibn `Umar that the Prophet said,

«أُحِلَّتْ لَنَا مَيْتَتَانِ وَدَمَانِ: الْحُوتُ وَالْجَرَادُ  
وَالْكَبِدُ وَالطُّحَالُ»

(We were allowed two dead animals and two kinds of blood: fish and locust, and kidney and spleen.) Ibn Abi Najih narrated from Mujahid about Allah's statement,

﴿فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ﴾

(So We sent on them: the flood, the locusts ...) "Eating the nails on their doors and leaving the wood." As for the Qummal, Ibn `Abbas said that it is the grain bug, or, according to another view; small locusts that do not have wings. Similar was reported from Mujahid, `Ikrimah and Qatadah. Al-Hasan and Sa`id bin Jubayr said that `Qummal' are small black insects. Abu Ja`far bin Jarir recorded that Sa`id bin Jubayr said, "When Musa came to Fir`awn, he demanded, `Release the Children of Israel to me.' But, Fir`awn did not comply; and Allah sent the Tuwfan, and that is a rain which continued until they feared that it was a form of torment. They said to Musa, `Invoke your Lord to release us from this rain, and we will believe in you and send the Children of Israel with you.' Musa invoked his Lord and He removed the affliction from them. However, they did not believe, nor did they send the Children of Israel with him. In that year, Allah allowed (the earth) to grow various types of produce, fruits and grass for them as never before. They said, `This is what we hoped for.' So Allah sent the locusts, and the locusts started to feed on the grass. When they saw the effect the locusts had on the grass, they knew that no vegetation would be saved from devastation. They said, `O Musa! Invoke your Lord so that He will remove the locusts from us, and we will believe in you and release the Children of Israel to you.' Musa invoked his Lord, and He removed the locusts. Still, they did not believe and did not send the Children of Israel with him.

They collected grains and kept them in their homes. They said, `We saved our crops.' However, Allah sent the Qummal, grain bugs, and one of them would take ten bags of grains to the mill, but only reap three small bags of grain. They said, `O Musa! Ask your Lord to remove the Qummal (weevil) from us and we will believe in you and send the Children of Israel with you.' Musa invoked his Lord, and Allah removed the Qummal from them. However, they did not send the Children of Israel with him. Once, when he was with Fir`awn, Musa heard the sound of a frog and said to Fir`awn, `What will you and your people suffer from this (the frogs)' Fir`awn said, `What can frogs do' Yet, by the time that night arrived a person would be sitting in a crowd of frogs that reached up to his chin and could not open his mouth to speak without a frog jumping in it. They said to Musa, `Invoke your Lord to remove these frogs from us, and we will believe in you and send the Children of Israel with you.' Musa invoked his Lord, but they did not believe.

Allah then sent blood that filled the rivers, wells and the water containers they had. They complained to Fir`awn, saying, `We are afflicted with blood and do not have anything to drink.' He said, `Musa has bewitched you.' They said, `How could he do that when whenever we look

for water in our containers we found that it has turned into blood' They came to Musa and said, 'Invoke your Lord to save us from this blood, and we will believe in you and send the Children of Israel with you.' Musa invoked his Lord and the blood stopped, but they did not believe nor send the Children of Israel with him." A similar account was attributed to Ibn ` Abbas, As-Suddi, Qatadah and several others among the Salaf. Muhammad bin Ishaq bin Yasar said, "The enemy of Allah, Fir`awn, went back defeated and humiliated, after the sorcerers believed (in Musa). He insisted on remaining in disbelief and persisted in wickedness. Allah sent down the signs to him, and he (and his people) were first inflicted by famine. Allah then sent the flood, the locusts, the Qummal, the frogs then blood, as consecutive signs. When Allah sent the flood, it filled the surface of the earth with water. But the water level receded, and they could not make use of it to till the land or do anything else. They became hungry. This is when,

(قَالُوا يَمُوسَى اذْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِن  
كَشَفْتَ عَنَّا الرَّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ  
بَنِي إِسْرَائِيلَ)

(They said: "O Musa! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you.") Musa invoked his Lord and He removed the affliction from them, but they did not keep their promises. So Allah sent locusts that ate the trees and consumed the nails on their doors, until the doors fell from their homes and residences. They again said what they said to Musa before, and he called on his Lord and He removed the affliction. Still, they did not keep their promises, and Allah sent the Qummal. Musa, peace be upon him, was commanded to go to a mound and strike it with his staff. So Musa went to a huge mound, struck it with his staff and the Qummal fell out of it in tremendous numbers, until they overwhelmed the houses and food reserves, ultimately depriving them of sleep and rest. When they suffered under this affliction, they said similar to what they said before, and Musa invoked his Lord and He removed the affliction. They did not keep their promise and Allah sent the frogs to them, and they filled the houses, foods and pots. One of them would not pick up a piece of clothing, or uncover some food, without finding frogs in it. When this affliction became hard on them, they made similar promises as before, Musa supplicated to his Lord and Allah removed the affliction. They did not keep any of the promises they made, and Allah sent the blood, and the waters of the people of Fir`awn turned to blood. Any water they collected from a well, a river, or a container, turned to blood."

(فَانتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا  
بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ - وَأَوْرَثْنَا الْقَوْمَ  
الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشْرِقَ الْأَرْضِ  
وَمَغْرِبَهَا الَّتِي بَارَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ

الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَّرْنَا  
مَا كَانُوا يَصْنَعُونَ فِرْعَوْنَ وَقَوْمَهُ وَمَا كَانُوا  
يَعْرِشُونَ )

(136. So We took retribution from them. We drowned them in the sea, because they belied Our Ayat and were heedless with them.) (137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed what Fir`awn and his people produced, and what they erected.)

### **The People of Fir`awn drown in the Sea; the Children of Israel inherit the Holy Land**

Allah states that when the people of Fir`awn rebelled and transgressed, even though He inflicted them with consecutive signs, one after another, He took retribution from them by drowning them in the sea that Musa parted by Allah's power, and he and the Children of Israel passed through. In their pursuit, Fir`awn and his soldiers went in the sea chasing Musa and his people. When they all had gone inside the water, the sea closed in on them and they all drowned, because they belied the Ayat of Allah and were heedless of them. Allah said that He has granted the people who were considered weak, the Children of Israel, to inherit the eastern and western parts of the land. Al-Hasan Al-Basri and Qatadah commented that Allah's statement,

(مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَارَكْنَا فِيهَا)

(...the eastern parts of the land and the western parts thereof which We have blessed.) refers to the Sham area (Greater Syria). Also, Mujahid and Ibn Jarir said that Allah's statement,

(وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ  
بِمَا صَبَرُوا)

(And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance.) is explained by Allah's other statement,

(وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي  
الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ -

وَتُمْكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ  
وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ )

(And We wished to do a favor to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors. And to establish them in the land, and We let Fir`awn and Haman and their hosts receive from them that which they feared) 28:5-6 .  
Further, Allah's statement,

(وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ)

(And We destroyed what Fir`awn and his people produced,) meaning, We destroyed what Fir`awn and his people produced, such as agriculture and buildings.

(وَمَا كَانُوا يَعْرِشُونَ)

(and what they erected.) Ibn `Abbas and Mujahid said that

(يَعْرِشُونَ)

(they erected) means, they built.

(وَجَوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ  
يَعْبُدُونَ عَلَىٰ أَصْنَامٍ لَّهُمْ قَالُوا يَا مُوسَىٰ اجْعَلْ لَنَا  
إِلَهًا كَمَا لَهُمْ ءَالِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ )  
(إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا هُم فِيهِ وَبَطِلُ مَا كَانُوا  
يَعْمَلُونَ )

(138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Musa! Make for us a god as they have gods." He said: "Verily, you are an ignorant people.") (139. Musa added: "Verily, these people will be destroyed for that which they are engaged in (idols' worship). And all that they are doing is in vain.")

## The Children of Israel safely cross the Sea, but still held on to the Idea of Idol Worshipping

Allah mentions the words that the ignorant ones among the Children of Israel uttered to Musa after they crossed the sea and witnessed Allah's Ayat and great power.

(فَأْتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ)

(And they came upon a people devoted to some of their idols (in worship).) Some scholars of Tafsir said that the people mentioned here were from Canaan, or from the tribe of Lakhm. Ibn Jarir commented, "They were worshipping idols that they made in the shape of cows, and this influenced the Children of Israel later when they worshipped the calf. They said here,

(يَمُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ ءَالِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ)

("O Musa! Make for us a god as they have gods." He said: "Verily, you are an ignorant people.") Musa replied, you are ignorant of Allah's greatness and majesty and His purity from any partners or anything resembling Him.

(إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا هُمْ فِيهِ)

("Verily, these people will be destroyed for that which they are engaged in) they will perish,

(وَبَطَلَ مَا كَانُوا يَعْمَلُونَ)

("and all that they are doing is in vain.") Commenting on this Ayah, Imam Abu Ja`far bin Jarir reported from Abu Waqid Al-Laythi that they (the Companions) went out from Makkah with the Messenger of Allah for (the battle of) Hunayn. Abu Waqid said, "Some of the disbelievers had a lote tree whose vicinity they used to remain in, and upon which they would hang their weapons on. That tree was called `Dhat Al-Anwat'. So when we passed by a huge, green lote tree, we said, `O Messenger of Allah! Appoint for us a Dhat Al-Anwat as they have.' He said,

«قُلْتُمْ وَالَّذِي نَفْسِي بِيَدِهِ كَمَا قَالَ قَوْمُ مُوسَى لِمُوسَى:

(by He in Whose Hand is my soul! You said just as what the people of Musa said to him:

اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ ءَالِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ  
تَجْهَلُونَ

إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا هُم بِفَاعِلُونَ وَإِذَا كَانُوا  
يَعْمَلُونَ -

( ("Make for us a god as they have gods." He said: "Verily, you are an ignorant people. Verily, these people will be destroyed for that which they are engaged in, and all that they are doing is in vain."))"

قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى  
الْعَالَمِينَ - وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ  
يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقْتُلُونَ أَبْنَاءَكُمْ  
وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكَ بَلَاءٌ مِّنْ رَبِّكُمْ  
عَظِيمٌ

(140. He said: "Shall I seek for you an ilah (a god) other than Allah, while He has given you superiority over the nations.") (141. And (remember) when We rescued you from Fir`awn's people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.)

### Reminding the Children of Israel of Allah's Blessings for Them

Musa reminded the Children of Israel of Allah's blessings, such as saving them from Fir`awn, his tyranny and the humiliation and disgrace they suffered. He reminded them of the glory and revenge against their enemy, when they watched them suffering in disgrace, destroyed by drowning and meeting utter demise. We mentioned this subject in the Tafsir of Surat Al-Baqarah.

(وَوَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَثَمْنَاَهَا بِعَشْرِ قَتْمٍ  
مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ  
هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ  
الْمُفْسِدِينَ )

(142. And We appointed for Musa thirty nights and added ten, and he completed the term, appointed by his Lord, of forty nights. And Musa said to his brother Harun: "Replace me among my people, act in the right way and follow not the way of the mischief-makers.")

### Musa fasts and worships Allah for Forty Days

Allah reminds the Children of Israel of the guidance that He sent to them by speaking directly to Musa and revealing the Tawrah to him. In it, was their law and the details of their legislation. Allah stated here that He appointed thirty nights for Musa. The scholars of Tafsir said that Musa fasted this period, and when they ended, Musa cleaned his teeth with a twig. Allah commanded him to complete the term adding ten more days, making the total forty. When the appointed term finished, Musa was about to return to Mount Tur, as Allah said,

(يَبْنَى إِسْرَائِيلَ قَدْ أَنْجَيْنَاكُمْ مِنْ عَدُوِّكُمْ  
وَوَاعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ)

(O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount) 20:80 . Musa left his brother Harun with the Children of Israel and commanded him to use wisdom and refrain from mischief. This was only a reminder, for Harun was an honorable and noble Prophet who had grace and exalted standard with Allah, may Allah's peace and blessings be upon him and the rest of the Prophets.

(وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ  
أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ نَرَاكَ وَلَكِنْ أَنْظُرْ إِلَى  
الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ نَرَاكَ فَلَمَّا تَجَلَّى

رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا  
أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ )

(143. And when Musa came at the time and place appointed by Us, and his Lord (Allah) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allah said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain, He made it collapse to dust, and Musa fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers.")

### Musa asks to see Allah

Allah said that when Musa came for His appointment and spoke to Him directly, he asked to see Him,

(رَبِّ أَرِنِي أَنْظِرْ إِلَيْكَ قَالَ لَنْ نَرَاكَ)

("O my Lord! Show me (Yourself), that I may look upon You." Allah said: "You cannot see Me," `You cannot' (Lan) by no means indicates that seeing Allah will never occur, as (the misguided sect of) Al-Mu` tazilah claimed. The Hadiths of Mutawatir grade narrated from the Messenger of Allah, affirm that the believers will see Allah in the Hereafter. We will mention these Hadiths under the explanation of Allah's statement,

(وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ - إِلَى رَبِّهَا نَاظِرَةٌ )

(Some faces that Day shall be radiant. Looking at their Lord.) 75:22-23 In earlier Scriptures, it was reported that Allah said to Musa, "O Musa! No living soul sees Me, but will perish, and no solid but will be demolished." Allah said here,

(فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى  
صَعِقًا)

(So when his Lord appeared to the mountain, He made it collapse to dust, and Musa fell down unconscious.) In his Musnad Imam Ahmad recorded from Anas bin Malik that the Prophet said about Allah's saying;

(فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ)

(And when his Lord appeared to the mountain, )

«هكذا»

(Like this) then he held out the tip of his little finger. At-Tirmidhi recorded this in the chapter of Tafsir for this Ayah, then he said; "This Hadith is Hasan Sahih Gharib." This was also recorded by Al-Hakim in his Mustadrak through the route of Hamad bin Salamah, and he said; "This Hadith is Sahih according to the criteria of Muslim and they did not record it." And As-Suddi reported that `Ikrimah reported from Ibn `Abbas about Allah's saying,

(قَلَمًا تَجَلَّى رَبُّهُ لِلْجَبَلِ)

(And when his Lord appeared to the mountain,) Only the extent of the little finger appeared from Him,

(جَعَلَهُ دَكًّا)

(He made it collapse) as dust;

(وَوَخَّرَ مُوسَىٰ صَعِقًا)

(And Musa fell down unconscious) fainting from it. Ibn Jarir recorded these because of the relation to the word Al-Ghashi.

(قَلَمًا أَفَاقَ)

(Then when he (Musa) recovered his senses) after he lost consciousness,

(قَالَ سُبْحَانَكَ)

(he said: "Glory be to You,") thus, praising, glorifying and honoring Allah since no living soul could see Him in this life and remain alive. Musa' statement,

(تُبْتُ إِلَيْكَ)

("I turn to You in repentance") means, according to Mujahid, that from asking you to look at you,

(وَأَنَا أَوَّلُ الْمُؤْمِنِينَ)

("and I am the first of the believers."), among the Children of Israel, according to Ibn `Abbas, Mujahid, and Ibn Jarir preferred this view. Or, according to another narration from Ibn `Abbas, the meaning of,

﴿وَأَنَا أَوَّلُ الْمُؤْمِنِينَ﴾

("and I am the first of the believers."), is that `none shall see You (in this life).' Allah said,

﴿وَخَرَّ مُوسَىٰ صَعِقًا﴾

(And Musa fell down unconscious.) Abu Sa`id Al-Khudri and Abu Hurayrah narrated a Hadith from the Prophet that is suitable to mention here. As for the Hadith from Abu Sa`id, Al-Bukhari recorded in his Sahih that he said: A Jew came to the Prophet after his face was smacked, and said, "O Muhammad! One of your companions from Al-Ansar smacked me on the face." The Prophet said,

﴿ادْعُوهُ﴾

(Summon him) and he was summoned. The Prophet asked him,

﴿لِمَ لَطَمْتَ وَجْهَهُ؟﴾

(Why did you smack his face) He said, "O Allah's Messenger! I passed by that Jew and heard him swearing, `No, by He Who has chosen Musa over mankind!' I said, `Over Muhammad too', and I became angry and struck his face." The Prophet said,

﴿لَا تُخَيِّرُونِي مِنْ بَيْنِ الْأَنْبِيَاءِ فَإِنَّ النَّاسَ  
يَصْعَقُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذَا  
أَنَا بِمُوسَىٰ أَخِذْ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ، فَلَا  
أَدْرِي أَفَاقَ قَبْلِي أَمْ جُوزِي بِصَعْقَةِ الطُّورِ﴾

(Do not prefer me above the Prophets. Verily, on the Day of Resurrection, people will be struck unconscious, and I (feel that I) am the first to wake up. Thereupon I will find that Musa is holding onto a pillar of the Throne (`Arsh of Allah). I will not know if he woke up before me or he received his due (because of his) unconsciousness on (Mount) At-Tur.) Al-Bukhari recorded this Hadith in many locations of his Sahih, as did Muslim and Abu Dawud. As for the Hadith from

Abu Hurayrah, Imam Ahmad and the Two Shaykhs (Al-Bukhari and Muslim) collected his narration.

(قَالَ يَمُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ  
بِرِسَالَتِي وَبِكَلِمِي فَخُذْ مَا آتَيْتُكَ وَكُنْ مِنَ  
الشَّاكِرِينَ - وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ  
مَوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ  
قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ )

(144. (Allah) said: "O Musa I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful." (145. And We wrote for him on the Tablets the exhortation 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 the rebellious.)

### Allah chooses Musa and gives Him the Tablets

Allah states that He spoke to Musa directly and informed him that He has chosen him above the people of his time, by His Message and by speaking to him. Here we should mention that there is no doubt that Muhammad is the chief of all the Children of Adam, the earlier and later ones among them. This is why Allah has chosen him to be the Final and Last Prophet and Messenger, whose Law shall remain dominant and valid until the commencement of the Last Hour. Muhammad's followers are more numerous than the followers of all Prophets and Messengers. After Muhammad, the next in rank of honor and virtue is Ibrahim upon him be peace,, then Musa, son of `Imran, who spoke to the Most Beneficent directly. Allah commanded Musa, saying,

(فَخُذْ مَا آتَيْتُكَ)

(So hold to that which I have given you), of My Speech and conversation with you,

(وَكَنْ مِنَ الشَّاكِرِينَ)

(and be of the grateful) , for it and do not ask for what is beyond your capacity to bear. Allah stated that He has written lessons and exhortation for all things and explanations for all things on the Tablets. It was said that in the Tablets, Allah wrote advice and the details of the commandments for lawful and prohibited matters. The Tablets contained the Tawrah, that Allah described;

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا  
الْقُرُونَ الْأُولَى بِصَايِرَ لِلنَّاسِ

(And indeed We gave Musa -- after We had destroyed the generations of old -- the Scripture as an enlightenment for mankind) 28: 43 . It was also said that Allah gave Musa the Tablets before the Tawrah, and Allah knows best. Allah said next,

(فَحُذُّهَا بِقُوَّةٍ)

(Hold unto these with firmness), be firm on the obedience,

(وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا)

(and enjoin your people to take the better therein.) Sufyan bin `Uyaynah said, "Abu Sa`d narrated to us from `Ikrimah from Ibn `Abbas that "Musa, peace be upon him, was commanded to adhere to the toughest of what was ordained on his people." Allah's statement,

(سَأُورِيكُمْ دَارَ الْفَاسِقِينَ)

(I shall show you the home of the rebellious), means, you will witness the recompense of those who defy My order and deviate from My obedience, the destruction, demise and utter loss they will suffer.

(سَأُصْرَفُ عَنْ ءَايَتِي الَّذِينَ يَتَكَبَّرُونَ فِي  
الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كَلًّا ءَايَةً لَا  
يُؤْمِنُوهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ  
سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ  
بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ - وَالَّذِينَ  
كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْأُخْرَةِ حَبِطَتْ أَعْمَالُهُمْ هَلْ  
يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ )

(146. I shall turn away from My Ayat those who behave arrogantly on the earth, without a right, and (even) if they see all the Ayat, they will not believe in them. And if they see the way of righteousness, they will not adopt it as the way, but if they see the way of error, they will adopt that way, that is because they have rejected Our Ayat and were heedless of them.) (147. Those who deny Our Ayat and the meeting in the Hereafter, vain are their deeds. Are they requited with anything except what they used to do)

### Arrogant People will be deprived of Allah's Ayat

Allah said,

(سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي  
الْأَرْضِ بِغَيْرِ الْحَقِّ)

(I shall turn away from My Ayat those who behave arrogantly on the earth, without a right). Allah says, "I shall deprive the hearts of those who are too proud to obey Me, and arrogant with people without right, from understanding the signs and proofs that testify to My Might, Law and Commandments." And just as they acted arrogantly without justification, Allah has disgraced them with ignorance. Allah said in another Ayah,

(وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ  
أَوَّلَ مَرَّةٍ)

(And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time) 6:110 , and,

(فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ)

(So when they turned away (from the path of Allah), Allah turned their hearts away (from the right path).) 61:5 Sufyan bin `Uyaynah commented on this Ayah,

(سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي  
الْأَرْضِ بِغَيْرِ الْحَقِّ)

(I shall turn away from My Ayat those who behave arrogantly on the earth, without a right), "(Allah says) I shall snatch away comprehension of the Qur'an from them and turn them away from My Ayat. " Ibn Jarir commented on Sufyan's statement that, "This indicates that this part of the Ayah is addressed to this Ummah." This is not necessarily true, for Ibn `Uyaynah actually

meant that this occurs in every Ummah and that there is no difference between one Ummah and another Ummah in this regard. Allah knows best. Allah said next,

(وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا)

(and (even) if they see all the Ayat, they will not believe in them). Allah said in a similar Ayah,

(إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ -  
وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ)

(Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.) 10:96-97 Allah's statement,

(وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا)

(And if they see the way of righteousness, they will not adopt it as the way,) means, even if the way of guidance and safety appears before them, they will not take it, but if the way that leads to destruction and misguidance appears to them, they adopt that way. Allah explains why they do this,

(ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا)

(that is because they have rejected Our Ayat), in their hearts,

(وَكَانُوا عَنْهَا غَافِلِينَ)

(and were heedless of them.), gaining no lessons from the Ayat. Allah's statement,

(وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الأُخْرَةِ حَبِطَتْ  
أَعْمَالُهُمْ)

(Those who deny Our Ayat and the meeting in the Hereafter, vain are their deeds.) indicates that whoever among them does this, remaining on this path until death, then all his deeds will be in vain. Allah said next,

(هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ)

(Are they requited with anything except what they used to do) meaning, 'We only recompense them according to the deeds that they performed, good for good and evil for evil. Surely, as you bring forth, you reap the harvest thereof.'

(وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا  
جَسَدًا لَهُ خُورٌ أَلْمَ يَرَوْنَ أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا  
يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ - وَلَمَّا  
سُقِطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِن لَّمْ  
يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ )

(148. And the people of Musa made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound. Did they not see that it could neither speak to them nor guide them to the way They took it (for worship) and they were wrongdoers.) (149. And when they regretted and saw that they had gone astray, they said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers")

### Story of worshipping the Calf

Allah describes the misguidance of those who worshipped the calf that As-Samiri made for them from the ornaments they borrowed from the Copts. He made the shape of a calf with these ornaments and threw in it a handful of dust from the trace of the horse that the Angel Jibril was riding, and the calf seemed to moo. This occurred after Musa went for the appointed term with his Lord, where Allah told him about what happened when he was on Mount Tur. Allah said about His Honorable Self,

(قَالَ فَإِنَّا قَدْ فْتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ  
السَّامِرِيُّ )

((Allah) said: "Verily, We have tried your people in your absence, and As-Samiri has led them astray") 20:85 . The scholars of Tafsir have different views over the calf, whether it actually became alive and mooing, or if it remained made of gold, but the air entering it made it appear to be mooing. These are two opinions. Allah knows best. It was reported that when the statue moored, the Jews started dancing around it and fell into misguidance because they adored it. They said that this, the calf, is your god and the god of Musa, but Musa forgot it! Allah answered them,

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ 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 neither power to harm them nor to do them good) 20:89 . Allah said here,

(أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا)

(Did they not see that it could neither speak to them nor guide them to the way) Allah condemned the Jews for falling into misguidance, worshipping the calf and ignoring the Creator of the heavens and earth, the Lord and King of all things. They worshipped besides Him a statue made in the shape of a calf, that seemed to moo, but it neither spoke to them nor brought them any benefit. Rather, their very sense of reason was blinded because of ignorance and misguidance. Allah's statement,

(وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ)

(And when they regretted), and felt sorrow for their action,

(وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا  
وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ)

(and saw that they had gone astray, they said: "If our Lord have not mercy upon us and forgive us, we will certainly become among the losers.") or among the destroyed ones. This was their recognition of their sin and their way of seeking salvation from Allah the Most Mighty and Majestic.

(وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضَبَنَ أَسِيفًا قَالَ  
بِسْمَا خَلَقْتُمُونِي مِنْ بَعْدِي أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ  
وَأَلْقَى الْأَلْوَا حَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ  
ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّوْنِي وَكَادُوا يَقْتُلُونَنِي  
فَلَا تُشْمِتْ بِي الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ

الظَّالِمِينَ - قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا  
فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ )

(150. And when Musa returned to his people, angry and grieved, he said: "What an evil thing is that which you have done during my absence. Did you hasten in matter of your Lord" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. He (Harun) said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me among the people who are wrongdoers.") (151. He (Musa) said: "O my Lord! Forgive me and my brother, and admit us into Your mercy, for You are the Most Merciful of those who show mercy.") Allah states that when Musa returned to his people after conversation with his Lord, he became angry and full of regret. Abu Ad-Darda' said that Asif, or regret, is the severest type of anger.

(قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي)

(He (Musa) said: "What an evil thing is that which you have done during my absence.") evil it is that which you committed after I departed and left you, by worshiping the calf,

(أَعَجَلْتُمْ أَمْرَ رَبِّكُمْ)

(Did you hasten in the matter of your Lord) Musa said, `You wanted me to rush back to you, even though being there this was Allah's decision' Allah said next,

(وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ)

(And he threw down the Tablets and seized his brother by his head and dragged him towards him.) This Ayah demonstrates the meaning of the Hadith,

«لَيْسَ الْخَبْرُ كَالْمُعَايَنَةِ»

(Information is not the same as observation.) It indicates that Musa threw down the Tablets because he was angry at his people, according to the majority of scholars of early and latter times. Allah said,

(وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ)

(and seized his brother by (the hair of) his head and dragged him towards him.) for Musa feared that Harun might have not tried hard enough to forbid them from their evil action. In another Ayah, Allah said,

(قَالَ يَهْرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا - أَلَا تَتَّبِعُنَّ أَفْعَصَيْتَ أَمْرِي - قَالَ يَبْنَومَ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي )

.(He Musa said: "O Harun ! What prevented you when you saw them going astray. That you followed me not (according to my advice to you) Have you then disobeyed my order" He Harun 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 (waited or observed) my word!'" 20:92-94 . Here, Allah said that Harun said,

(ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ)

("O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me among the people who are wrongdoers.") Harun said, `Do not place me on the same level as they are, as if I was one of them.' Further, Harun said, `O son of my mother', so that Musa would feel more mercy and leniency towards him, even though Harun was also the son of Musa's father. When Musa was satisfied that his brother was innocent,

(وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَقَوْمُ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي )

(And Harun indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allah) the Most Gracious, so follow me and obey my order.") 20:90 , this is when,

(قَالَ)

(he said) Musa,

رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ  
وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ

("O my Lord! Forgive me and my brother, and admit us into Your mercy, for you are the Most Merciful of those who show mercy.") Ibn Abi Hatim recorded that Ibn `Abbas said that the Messenger of Allah said,

«يَرْحَمُ اللَّهُ مُوسَىٰ لَيْسَ الْمُعَايِنُ كَالْمُخْبِرِ أَخْبَرَهُ  
رَبُّهُ عَزَّ وَجَلَّ أَنَّ قَوْمَهُ قُتِلُوا بَعْدَهُ فَلَمْ يَلْقَ  
الْأَلْوَاحَ فَلَمَّا رَأَاهُمْ وَعَايَنَهُمْ أَلْقَى الْأَلْوَاحَ»

(May Allah grant His mercy to Musa! Surely, he who observes something is nothing like he who is informed about it. His Lord, the Exalted and Most Honored, told him that his people were tested after him, but he did not throw the Tablets. When he saw them with his eyes, then he threw the Tablets.)

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن  
رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي  
الْمُفْتَرِينَ - وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِن  
بَعْدِهَا وَعَآمَنُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ )

(152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies.)  
(153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.) The `wrath' mentioned here that struck the Children of Israel because of their worshipping the calf, means, Allah did not accept their repentance until some of them who did not worship the calf killed others who worshipped the calf . We mentioned this story in Surat Al-Baqarah,

فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ  
عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

(So turn in repentance to your Creator and kill yourselves (the guilty), that will be better for you before your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.) 2:54 As for the humiliation mentioned in the Ayah, it pertains to the disgrace and humiliation that the Jews suffered in the life of this world. Allah's statement,

(وَكَذَلِكَ نَجْزِي الْمُقْتِرِينَ)

(Thus do We recompense those who invent lies) is for all those who invent an innovation (in religion). Surely, the disgrace resulting from inventing an innovation (in religion) and defying Allah's Message, will be placed in the heart and from there on to the shoulders. Al-Hasan Al-Basri said; "The disgrace of innovation will weigh on their shoulders even if they were to gallop on their mules or trot on their work horses." Ayyub As-Sakhtiyani narrated from Abu Qilabah Al-Jarmi that he commented on this Ayah,

(وَكَذَلِكَ نَجْزِي الْمُقْتِرِينَ)

(Thus do We recompense those who invent lies.) "By Allah! This Ayah is for all those who invent a lie, until the Day of Resurrection." Also, Sufyan bin `Uyaynah said, "Every person who invents a Bid`ah (innovation in the religion) will taste disgrace." Allah tells His servants that He accepts repentance from His servants for any sin, even Shirk, Kufr, hypocrisy and disobedience. Allah said:

(وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا  
وَأٰمَنُوا إِنَّ رَبَّكَ

(But those who committed evil deeds and then repented afterwards and believed, verily, your Lord) O Muhammad, Messenger of Repentance and Prophet of Mercy,

(مِنْ بَعْدِهَا)

(after that) after committing that evil action,

(لَغَفُورٌ رَّحِيمٌ)

(is indeed Oft-Forgiving, Most Merciful.) Ibn Abi Hatim reported that `Abdullah bin Mas`ud was asked about a man committing fornication with a woman and then marrying her, and Ibn Mas`ud recited this Ayah,

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا  
وَعَامَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ )

(But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.) `Abdullah recited this Ayah ten times, neither allowing nor disallowing it.

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَابِحَ  
وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ  
يَرْهَبُونَ )

(154. And when the anger of Musa calmed, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord.)

### Musa picked up the Tablets when His Anger subsided

Allah said next,

(وَلَمَّا سَكَتَ)

(And when calmed) and subsided,

(عَنْ مُوسَى الْغَضَبُ)

(the anger of Musa) with his people,

(أَخَذَ الْأَلْوَابِحَ)

(he took up the Tablets), which he had thrown out of jealousy for Allah and anger for His sake, because of his people worshipping the calf,

وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ  
يَرْهَبُونَ )

(and in their inscription was guidance and mercy for those who fear their Lord.) Several scholars of Tafsir said that when Musa threw the Tablets on the ground they were shattered and he collected the pieces afterwards. Musa found in its inscription guidance and mercy, but the specific details of the Law was lost, so they said. They also claimed that the shattered pieces of the Tablets still remained in the treasury safes of some Israelite kings until the Islamic State came into existence. Only Allah knows if these statements are true.

(وَاخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا أَلَمِيقَاتِنَا فَلَمَّا  
أَخَذْتَهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن  
قَبْلُ وَإِيَّيَ أَنُهَلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِن هِيَ  
إِلَّا فِتْنَتُكَ نُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ  
أَنْتَ وَلِيِّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ  
الْغَافِرِينَ - وَكَتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي  
الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَن  
أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ  
يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُم بِآيَاتِنَا  
يُؤْمِنُونَ )

(155. And Musa chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish among us It is only Your trial by which You lead astray whom You will, and keep guided whom You will. You are our protector, so forgive us and have mercy on us: for You are the best of those who forgive.) (156. "And ordain for us good in this world, and in the Hereafter. Certainly we have Hudna unto You." He said: (As to) My punishment I afflict therewith whom I will and My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwa, and give Zakah; and those who believe in Our Ayat.)

### **Seventy Men from the Children of Israel go for the appointed Meeting Place that Allah designated, Allah later on destroys Them**

Ali bin Abi Talhah reported that Ibn `Abbas commented; "Allah commanded Musa to choose seventy men. So he chose them and proceeded with them in order that they supplicate to their Lord. Their supplication included asking Allah, `O Allah! Give us what you have never given

anyone before us and will never give anyone after us!' Allah disliked this supplication and they were seized with a violent earthquake, Musa said:

(رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِّن قَبْلُ وَإِيَّيَ)

("O my Lord, if it had been Your will, You could have destroyed them and me before.")" As-Suddi said, "Allah commanded Musa to come with thirty men from the Children of Israel, apologizing for worshipping the calf; and He gave them an appointed time and place.

(وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا)

(And Musa chose out of his people seventy (of the best) men.) He chose these men and went along with them so that they could apologize. When they reached the appointed place, they said,

(لَن نُؤْمِنَ لَكَ)

(We shall never believe in you), 2:55 `O Musa,

(حَتَّى نَرَى اللَّهَ جَهْرَةً)

(until we see Allah plainly, ) for you spoke to Him,' they said, `therefore, show Him to us,'

(فَأَخَذْتَهُمُ الصَّعِقَةَ)

(but they were struck with a bolt of lightning) 4:153 and they died. Musa stood up crying, invoking Allah, `O Lord! What should I tell the Children of Israel, when I go back to them after You destroyed their best men'

(رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِّن قَبْلُ وَإِيَّيَ)

("O my Lord, if it had been Your will, You could have destroyed them and me before")." Muhammad bin Ishaq said, "Musa chose seventy of the best men from the Children of Israel. He said to them, `Go to the meeting with Allah and repent for what you committed. Beg His forgiveness for those of your people whom you left behind. Fast, purify yourselves and clean your clothes.' So, he went with them to Mount Tur in Snai for the meeting place and time designated by his Lord. He went there only with the leave and knowledge of Allah. According to what has been mentioned to me, when the seventy did what he ordered them to do, and went with him to the meeting of Musa with his Lord, they said, `Request that we may also hear the words of our Lord.' So he replied, `I shall.' When Musa approached the mountain it became completely covered with columns of clouds, Musa approached it and entered in them. He said

to the people, 'Approach.' But when Allah spoke to Musa, his cloak was surrounded by a brilliant light which no human could bear to look at, so below him a barrier was placed and the people approached. When they entered the cloud they fell prostrate and they heard Him while he was speaking to Musa, commanding him and forbidding him, saying what to do and what not to do. When He completed commanding him, and removed the cloud from Musa, he faced the people and they said, 'O Musa! We will not believe in you unless we see Allah directly.' So the thunder shook them, their souls were captured and they all died. Musa stood up invoking, begging and supplicating to his Lord,

(رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِّن قَبْلُ وَإِيَّيَ)

("O my Lord, if it had been Your will, You could have destroyed them and me before.") meaning, 'They were foolish. Would You destroy anyone who comes after me from the Children of Israel' Ibn `Abbas, Qatadah, Mujahid and Ibn Jarir At-Tabari said, "They were seized by the tremor or lightning, because they neither shunned nor forbade their people who worshipped the calf." This is supported by Musa's statement,

(أَهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا)

("would You destroy us for the deeds of the fools among us") He said next,

(إِنَّ هِيَ إِلَّا فِتْنَتُكَ)

("It is only Your Fitnah") affliction, test and trial, according to Ibn `Abbas, Sa`id bin Jubayr, Abu Al-`Aliyah, Ar-Rabi` bin Anas and several among the Salaf and latter scholars. This is the only plausible meaning, in which Musa says, "The decision is Yours (O Allah), and the judgment, and whatever You will occurs. You misguide whom You will, guide whom You will, and none can guide whom You misguide or misguide whom You guide. There is none who can give what You deprive or avert what You give. The sovereignty is all Yours, and Yours is the judgment, the creation and the decision." The Ayah,

(أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ  
الْغَافِرِينَ)

("You are our protector, so forgive us and have mercy on us: for You are the best of those who forgive."), pertains to (Allah's) covering the mistake and not punishing for the sin. Whenever mercy is mentioned along with forgiveness such as in Musa's supplication to Allah , it includes the hope that Allah does not permit one to fall into that act again.

(وَأَنْتَ خَيْرُ الْغَافِرِينَ)

("for You are the best of those who forgive,") for none except You can forgive the sin.

(وَاکْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ)

("And ordain for us good in this world, and in the Hereafter.") The first part of Musa's supplication was to fend off what should be avoided, while this part is a request for what is sought. The meaning of,

(وَاکْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ)

("And ordain for us good in this world, and in the Hereafter. ") is, `ordain for us and grant us all that is good in both lives. We mentioned the meaning of `good' before in Surat Al-Baqarah.

(إِنَّا هُذْنَا إِلَيْكَ)

("We have Hudna unto You") `we repent, go back and return unto You,' according to the meaning of, `Hudna', given by Ibn `Abbas, Sa`id bin Jubayr, Mujahid, Abu Al-`Aliyah, Ad-Dahhak, Ibrahim At-Taymi, As-Suddi, Qatadah and several others.

(. ف ق ك ل م ن ه و ي يَبِيْبِيَّ -)

(He said: (As to) My punishment I afflict therewith whom I will and My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwa, and give Zakah; and those who believe in Our Ayat.) 7:156 j

### Allah's Mercy is for Those Who have Taqwa and believe in Allah's Ayat and His Messenger

Allah answers the statement,

(إِنْ هِيَ إِلَّا فِتْنَتُكَ)

("It is only Your trial...") 7:155 , by saying,

(عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ)

((As to) My punishment I afflict therewith whom I will and My mercy embraces all things.) Allah says here, 'I do what I will, decide what I will and I have wisdom and justice in all matters.' Certainly, there is no deity worthy of worship except Allah. Allah's statement,

(وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ)

(and My mercy embraces all things) testifies to His encompassing mercy. Allah said that the angels who carry His Throne and those around the Throne supplicate,

(رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا)

("Our Lord! You comprehend all things in mercy and knowledge.") 40:7 Imam Ahmad recorded that Jundub bin `Abdullah Al-Bajali said, "A bedouin man came, he made his camel kneel and he tied it. Then he prayed behind the Messenger of Allah . When the Messenger of Allah finished the prayer, that man untied his camel mounted it and supplicated aloud, 'O Allah! Grant Your mercy to me and to Muhammad, and do not give a share in it to anyone else.' The Messenger of Allah commented (to his Companions),

«أَتَقُولُونَ هَذَا أَضَلُّ أَمْ بَعِيرُهُ أَلَمْ تَسْمَعُوا مَا  
قَالَ؟»

(Do you think that this man is more misguided or his camel Did you not hear what this man has said) They said, 'Yes.' He said,

«لَقَدْ حَظَرْتُ رَحْمَةً وَاسِعَةً إِنَّ اللَّهَ عَزَّ وَجَلَّ  
خَلَقَ مِائَةَ رَحْمَةٍ فَأَنْزَلَ رَحْمَةً يَتَعَاطَفُ بِهَا  
الْخَلْقُ جُنُّهَا وَإِنْسُهَا وَبَهَائِمُهَا وَأَخَّرَ عِنْدَهُ تِسْعًا  
وَتِسْعِينَ رَحْمَةً أَتَقُولُونَ هُوَ أَضَلُّ أَمْ بَعِيرُهُ؟»

(You (the bedouin man) have restricted a vast mercy! Allah, the Exalted, the most Honored has created a hundred mercies and sent down one of them by which the creation, men, Jinn and animals, show mercy to each other. He left with Him ninety-nine mercies, so do you say that this man is more misguided or his camel) Ahmad and Abu Dawud collected this Hadith. Imam Ahmad recorded that Salman narrated that the Prophet said,

«إِنَّ لِلَّهِ عِزًّا وَجَلًّا مِائَةَ رَحْمَةٍ فَمِنْهَا رَحْمَةٌ  
يَتَرَأَّحُمُ بِهَا الْخَلْقُ وَبِهَا تَعْطِفُ الْوُحُوشُ عَلَى  
أَوْلَادِهَا وَأُخْرَ تِسْعَةً وَتِسْعِينَ إِلَى يَوْمِ الْقِيَامَةِ»

(Allah, the Exalted and Most Honored, has a hundred mercies. With one of them, the creations show mercy to each other, and even the beasts show kindness to their offspring. He has kept ninety-nine mercies with Him for the Day of Resurrection.) Muslim recorded it. Allah said next,

(فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ)

(That (mercy) I shall ordain for those who have Taqwa, ) meaning, I will ordain My mercy for them, as a favor and kindness from Me to them. Allah said in a similar Ayah,

(كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ)

(He has prescribed mercy for Himself) 6:12 Allah's statement,

(لِلَّذِينَ يَتَّقُونَ)

(for those who have Taqwa), means, 'I will ordain My mercy for those who possess these qualities, and they are the Ummah of Muhammad,'

(لِلَّذِينَ يَتَّقُونَ)

(for those who have Taqwa), who avoid Shirk and major sins,

(وَيُؤْتُونَ الزَّكَاةَ)

(and give the Zakah), purify themselves, according to one opinion. It was also said that, 'the Zakah', here pertains to wealth. It is possible that both meanings are included here, for this Ayah was revealed in Makkah before Zakah in fixed shares was ordained ,

(وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ)

(and those who believe in Our Ayat.), those who have faith in them.

(الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي  
يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ  
يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ  
لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ  
عَنَّهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَاَلَّذِينَ  
ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ  
الَّذِي أَنْزَلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ )

(157. Those who follow the Messenger, the Prophet who can neither read nor write whom they find written of with them in the Tawrah and the Injil, -- he commands them to do good; and forbids them from evil; he makes lawful for them the good things, and forbids them from the evil things, he releases them from their heavy burdens and from the fetters that were upon them. So those who believe in him, honor him, help him, and follow the light which has been sent down with him, it is they who will be successful.)

### The Description of that Messenger

(الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي  
يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ)

(Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawrah and the Injil,) This is the description of the Prophet Muhammad in the Books of the Prophets. They delivered the good news of his advent to their nations and commanded them to follow him. His descriptions were still apparent in their Books, as the rabbis and the priests well know. Imam Ahmad recorded that Abu Sakhr Al-`Uqayli said that a bedouin man said to him, "I brought a milk-producing camel to Al-Madinah during the life time of Allah's Messenger. After I sold it, I said to myself, `I will meet that man (Muhammad) and hear from him.' So I passed by him while he was walking between Abu Bakr and `Umar, and I followed them until they went by a Jewish man, who was reading from an open copy of the Tawrah. He was mourning a son of his who was dying and who was one of the most handsome boys. The Messenger of Allah asked him (the father),

«أَشْهُدُكَ بِالَّذِي أَنْزَلَ التَّوْرَةَ هَلْ تَجِدُ فِي كِتَابِكَ  
هَذَا صِفَتِي وَمَخْرَجِي؟»

(I ask you by He Who has sent down the Tawrah, do you not find the description of me and my advent in your Book) He nodded his head in the negative. His son said, `Rather, yes, by He Who has sent down the Tawrah! We find the description of you and your advent in our Book. I bear witness that there is no deity worthy of worship except Allah and that you are the Messenger of Allah.' The Prophet said (to the Companions),

«أَقِيمُوا الْيَهُودِيَّ عَنَّا أَخِيكُمْ»

(Stop the Jew (the father) from (taking care of) your brother (in Islam).) The Prophet then personally took care of the son's funeral and led the funeral prayer on him." This Hadith is sound and is supported by a similar Hadith in the Sahih narrated from Anas. Ibn Jarir recorded that Al-Muthanna said that `Ata' bin Yasar said, "I met `Abdullah bin `Amr and asked him, `Tell me about the description of Allah's Messenger in the Tawrah.' He said, `Yes, by Allah! He is described in the Tawrah, just as he is described in the Qur'an,

(يَأْيُهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا )

(O Prophet! Verily, We have sent you as a witness, and a bearer of glad tidings, and a warner.)  
33:45 as a safe refuge for the unlettered ones. `You are My servant and Messenger. I have called you `Al-Mutawakkil' (who trusts in Allah), not hard or harsh.' Neither uttering foul speech in the markets nor returning evil deed with one in kind. Rather, he forgives and forgoes. Allah will not end his life until He straightens through him the crooked religion, so that they might proclaim, `There is no deity worthy of worship except Allah.' He will open through him sealed hearts, deaf ears and blind eyes." `Ata' then said, "I also met Ka`b and asked him the same question, and his answer did not differ from `Abdullah's answer, even concerning one letter. " Al-Bukhari recorded it from `Abdullah bin `Amr. It was also recorded by Al-Bukhari up to the word forgoes. And he mentioned the narration of `Abdullah bin `Amr then he said; "It was common in the speech of our Salaf that they describe the Books of the People of the Two Scriptures as the Tawrah, as some Hadiths concur. Allah knows best." Allah's statement,

(يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ)

(He commands them to do good; and forbids them from evil;) This is the description of the Messenger of Allah in previous Books. These were the true qualities of our Messenger, as well, for he only ordained good and forbade evil. We should mention here that `Abdullah bin Mas'ud said, "When you hear Allah's statement,

(يَأْيُهَا الَّذِينَ ءَامَنُوا)

(O you who believe!), then pay it your full attention, for it is a good that you are being commanded, or an evil that you are being forbidden." And the most important and greatest of these commands and prohibitions, is that Allah has sent the Messenger to order worshipping Him Alone without partners and forbid worshipping others besides Him. This is the Message that Allah has sent all Messengers with before Muhammad , just as Allah said,

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ  
وَاجْتَنِبُوا الطَّاغُوتَ

(And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah, and avoid the Taghut (false deities)") 16:36 . Allah's statement,

وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

(He makes lawful for them the good things, and forbids them from the evil things,) meaning, he makes the Bahirah, Sa'ibah, Wasilah and Ham, etc., lawful. They were prohibitions that they invented which were only hard for themselves. He also forbids them from evil things, such as the flesh of the pig, Riba, and foods that were treated as lawful although Allah the Exalted had forbidden them. `Ali bin Abi Talhah reported this from Ibn `Abbas. Allah's statement,

وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ  
عَلَيْهِمْ

(He (Muhammad) releases them from their heavy burdens, and from the fetters that were upon them.) indicates that Muhammad came with leniency and an easy religion. As mentioned in the Hadith recorded from many routes that Allah's Messenger said,

«بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ»

(I was sent with the easy way of Hanifiyyah monotheism ) The Prophet said to the two Commanders he appointed, Mu`adh and Abu Musa Al-Ash`ari, when he sent them to Yemen,

«بَشِّرَا وَلَا تُنْقِرَا وَيَسِّرَا وَلَا تُعَسِّرَا وَتَطَاوَعَا وَلَا  
تَخْتَلِفَا»

(Bring glad tidings and do not drive people away, make things easy and do not make them difficult, obey each other and do not differ among yourselves). Abu Barzah Al-Aslami, the

Prophet's Companion, said, "I accompanied the Messenger of Allah and saw how easy he was. The nations that were before us had things made difficult for them in their laws. Allah made the law encompassing and easy for this Ummah. Hence the statement of the Messenger of Allah,

«إِنَّ اللَّهَ تَجَاوَزَ لِأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسُهَا مَا لَمْ  
تَقُلْ أَوْ تَعْمَلْ»

(Allah has forgiven my Ummah for what occurs in themselves, as long as they do not utter it or act upon it.) The Prophet said,

«رُفِعَ عَنْ أُمَّتِي الْخَطَأُ وَالنَّسِيَانُ وَمَا اسْتُكْرَهُوا  
عَلَيْهِ»

(My Ummah was forgiven (by Allah) unintentional errors, forgetfulness and what they are forced to do.) This is why Allah has guided this Ummah to proclaim,

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا  
تَحْمِلْ عَلَيْنَا إِمْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ  
قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ  
عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا  
عَلَى الْقَوْمِ الْكَافِرِينَ

("Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Mawla (Patron, Supporter and Protector) and give us victory over the disbelieving people.) 2:286 It is recorded in Sahih Muslim that the Prophet said that Allah the Exalted said after every one of these supplications, "I shall accept (your supplication)." Allah's statement,

(قَالِدِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ)