

«إِذَا رَقَدَ أَحَدُكُمْ عَنِ الصَّلَاةِ أَوْ غَفَلَ عَنْهَا،
فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، فَإِنَّ اللَّهَ تَعَالَى قَالَ:
(وَأَقِمِ الصَّلَاةَ لِذِكْرِي)

(Whenever one of you sleeps past the prayer, or he forgets to pray, then let him pray when he remembers it. For verily, Allah said, (And perform Salah for My remembrance.)) In the Two Sahihs it is reported from Anas that the Messenger of Allah said,

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

(Whoever slept past the prayer, or forgot it, then his expiation is that he prays it when he remembers it. There is no expiation for it other than that.) Concerning Allah's statement,

(إِنَّ السَّاعَةَ آتِيَةٌ)

(Verily, the Hour is coming) This means that it is established and there is no avoiding it. It will be and it is inevitable. Concerning Allah's statement,

(أَكَادُ أُخْفِيهَا)

(I am almost hiding it) Ad-Dahhak related from Ibn `Abbas that he used to recite it as, "I almost kept it hidden -- from myself." Ibn `Abbas then would say, "Because nothing is ever hidden from Allah's Self." `Ali bin Abi Talhah reported from Ibn `Abbas that he said,

(أَكَادُ أُخْفِيهَا)

(I am almost hiding it.) "This means that no one knows its appointed time except Me (Allah)." Allah also said,

(ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَعْتَةً)

(Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden.))7:187(This means that its knowledge weighs heavily upon the dwellers of the heavens and the earth. Concerning Allah's statement,

(لِجْزَى كُلِّ نَفْسٍ بِمَا تَسْعَى)

(that every person may be rewarded for that which he strives.) "I will establish it and it is inevitable. I will certainly reward every person who does something, according to what he did."

(فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ - وَمَنْ يَعْمَلْ
مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ)

(So whosoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight of an atom shall see it.))99:7-8(

(إِنَّمَا تُجْرَوْنَ مَا كُنْتُمْ تَعْمَلُونَ)

(You are only being requited for what you used to do.))52:16(Allah said,

(فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا)

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

(فَتَرْدَى)

(lest you perish.) This means that you will be destroyed and ruined.

(وَمَا يُعْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى)

(And what will his wealth avail him when he goes down (in destruction)))92:11(

(وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى - قَالَ هِيَ عَصَايَ
أَتَوَكَّلُ عَلَيْهَا وَأَهْشَأُ بِهَا عَلَى غَنَمِي وَلِي فِيهَا
مَأْرَبٌ أُخْرَى)

(قَالَ أَلْقَهَا يَمُوسَى - فَأَلْقَهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى
- قَالَ خُذْهَا وَلَا تَخَفْ سَتُعِيدُهَا سِيرَتَهَا الْأُولَى)

(17. "And what is that in your right hand, O Musa") (18. He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses.") (19. (Allah) said: "Cast it down, O Musa!") (20. He cast it down, and behold! It was a snake, moving quickly.) (21. Allah said: "Grasp it and fear not; We shall return it to its former state.")

The Stick of Musa turned into a Snake

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

(وَمَا تِلْكَ يَمِينِكَ يَمُوسَى)

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

(وَمَا تِلْكَ يَمِينِكَ يَمُوسَى)

(And what is that in your right hand, O Musa) This is an interrogative phrase for the purpose of affirmation.

(قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا)

(He said: "This is my stick, whereon I lean...") I lean on it while I am walking.

(وَأَهْشُ بِهَا عَلَى غَنَمِي)

(and wherewith I beat down branches for my sheep,) This means, `I use it to shake the branches of trees so that the leaves will fall for my sheep to eat them. ` Abdur-Rahman bin Al-Qasim reported from Imam Malik that he said, ")It is(when a man places his staff into a branch and shakes it so that its leaves and fruit will fall without breaking the stick. It is not the same as striking or beating." Maymun bin Mahran also said the same. Concerning his statement,

(وَلِيَ فِيهَا مَأْرَبٌ أُخْرَى)

(and wherein I find other uses.) This means other benefits, services and needs besides this. Some of the scholars took upon themselves the burden of mentioning many of these obscure uses. Concerning Allah's statement,

(قَالَ أَلْقَهَا يَمُوسَى)

((Allah) said: "Cast it down, O Musa!") "Throw down this stick that is in your right hand, O Musa."

(فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى)

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

(تَسْعَى)

(moving quickly.) moving restlessly. Concerning Allah's statement,

(سَنُعِيدُهَا سِيرَتَهَا الْأُولَى)

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

(وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجْ بَيْضَاءَ مِنْ
غَيْرِ سُوءٍ ءَايَةٌ أُخْرَى - لِثُرَيْكَ مِنْ ءَايَاتِنَا
الْكُبْرَى - اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى - قَالَ
رَبِّ اشْرَحْ لِي صَدْرِي - وَيَسِّرْ لِي أَمْرِي -
وَاجْعَلْ لِي زَاجِلًا مِّنْ أَعْيُنِ النَّاسِ عَلَىٰ أَعْيُنِي
وَاجْعَلْ لِي وِزِيرًا مِّنْ أَهْلِي - هَرُونَ أَخِي - اشُدُّ بِهِ
أَظْهُرِي - وَأَشْرِكُهُ فِي أَمْرِي - كَيْ نُسَبِّحَكَ كَثِيرًا
- وَنَذْكُرَكَ كَثِيرًا - إِنَّكَ كُنْتَ بِنَا بَصِيرًا)

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

The Hand of Musa turning White without any Disease

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

(وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ)

(And press your hand to your side:) Allah said in another Ayah,

(وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَانِكَ
بُرْهَانِنَ مِنْ رَبِّكَ إِلَى فِرْعَوْنَ وَمَلَئِهِ)

(And draw your hand close to your side to be free from fear. These are two signs from your Lord to Fir`awn and his chiefs.) 28:32(Mujahid said,

(وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ)

(And press your hand to your side:) "This means put your palm under your upper arm." When Musa put his hand into the opening of his garment and brought it out, it came out shining as if it were a half moon. Concerning His statement,

(تَخْرُجُ بَيضَاءَ مِنْ غَيْرِ سُوءٍ)

(it will come forth white, without any disease) This means without any leprosy, ailment, or disfigurement. This was stated by Ibn `Abbas, Mujahid, `Ikrimah, Qatadah, Ad-Dahhak, As-Suddi and others. Al-Hasan Al-Basri said, "He brought it out, and by Allah, it was as if it were a lamp. From this Musa knew that he had surely met his Lord, the Mighty and Sublime." This is why Allah says,

(لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى)

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

**Allah commanded Musa to go to Fir`awn to convey the Message
Allah said,**

(اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى)

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

The Supplication of Musa

(قَالَ رَبِّ اشْرَحْ لِي صَدْرِي - وَيَسِّرْ لِي أَمْرِي)

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

(قَالَ رَبِّ اشْرَحْ لِي صَدْرِي - وَيَسِّرْ لِي أَمْرِي)

(O my Lord! Open for me my chest, and ease my task for me.) This means, "I cannot perform this task if You do not help me, aid me and support me."

(وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي - يَفْقَهُوا قَوْلِي)

(And loosen the knot from my tongue, that they understand my speech.) This is referring to the lisp that he had. This lisp was a result of an incident when he was presented a date and a hot coal stone and he placed the coal on his tongue instead of the date. A detailed explanation of this story is forthcoming in the following chapters. However, he did not ask Allah to remove this affliction all together. Rather, he asked for removal of his stammering so the people would

understand what he intended in his speech. He was only asking for what was necessary to deliver his message. If he had asked for the removal of his affliction in its entirety, it would have been cured for him. However, the Prophets do not ask for any more than what is required. Therefore, he was left with the remnants of this accident that took place with his tongue. Allah informed of what Fir`awn said concerning him,

(أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ
يُبِينُ)

(Am I not better than this one who is despicable and can scarcely express himself clearly))43:52(This means that he is not eloquent in speech. Concerning Allah's statement,

(وَأَجْعَلْ لِّي وَزِيْرًا مِّنْ أَهْلِي - هَرُونَ أَخِي)

(And appoint for me a helper from my family, Harun, my brother.) This was also a request from Musa concerning something not pertaining to himself. That was his request for the assistance of his brother, Harun. Ath-Thawri reported from Abu Sa`id, from `Ikrimah, who said that Ibn `Abbas said, "Harun was made a Prophet at the same moment that Musa was made a Prophet." Ibn Abi Hatim recorded that `A'ishah went out intending to perform `Umrah and stopped to camp among some bedouins. While she was among them she heard a man say, "Which brother in this life was the most beneficial to his brother" The people said, "We do not know." The man said, "By Allah, I know." `A'ishah said, "I said to myself about his swearing, that he should not swear such an oath, singling himself out as knowing what person was of most benefit to his brother." The man said, "It is Musa, when he asked for prophethood to be bestowed upon his brother." Then `A'ishah said, "By Allah, he has spoken truthfully." This is why Allah commended Musa by saying,

(وَكَانَ عِنْدَ اللَّهِ وَحِيْهًا)

(And he was honorable before Allah.))33:69(Concerning Musa's statement,

(اشْدُدْ بِهِ أَزْرِي)

(Increase my strength with him.) Mujahid said, "This means to make my back strong."

(وَأَشْرِكْهُ فِي أَمْرِي)

(And let him share my task.) make him my consultant in this matter.

(كَيْ نُسَبِّحَكَ كَثِيْرًا - وَنَذْكُرَكَ كَثِيْرًا)

(That we may glorify You much, and remember You much.) Mujahid said, "A servant of Allah is not considered of those who remember Allah much until he remembers Allah while standing, sitting and lying down." Concerning his statement,

(إِنَّكَ كُنْتَ بِنَا بَصِيرًا)

(Verily, You are ever seeing us.) This means in Your choosing us, giving us the prophethood and sending us to Your enemy, Fir`awn. So unto You is all praise for this.

(قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى - وَلَقَدْ مَنَّا عَلَيْكَ
مَرَّةً أُخْرَى - إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَى - أَنْ
اقْذِيبِي فِي التَّابُوتِ فَاقْذِيبِي فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ
بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ وَأَلْقَيْتُ عَلَيْكَ
مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي إِذْ تَمْشِي أُخْتُكَ
فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ فَرَجَعْنَاكَ إِلَىٰ
أُمِّكَ كَىٰ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَقَتَلْتَ نَفْسًا
فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا)

(36. (Allah) said: "You are granted your request, O Musa!") (37. "And indeed We conferred a favor on you another time (before).") (38. "When We inspired your mother with that which We inspired.") (39. "Saying: `Put him (the child) into the Tabut and put it into the river; then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye.") (40. "When your sister went and said: `Shall I show you one who will nurse him' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial.")

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

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

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَى فَارِغًا إِنْ كَادَتْ لَتُبْدِي
بِهِ لَوْلَا أَنْ رَبَّنَا عَلَىٰ قَلْبِهَا

(And the heart of the mother of Musa became empty. She was very near to disclose his (case) had We not strengthened her heart.))28:10(So the river carried him to the home of Fir`awn.

فَالْتَقَطَهُ ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا

(Then the people of Fir`awn picked him up, that he might become for them an enemy and a (cause of) grief.))28:8(Means that this was a destined matter, decreed by Allah. They were killing the male children of the Israelites for fear of Musa's arrival. Therefore, with Allah having the great authority and the most perfect power, He determined that Musa would not be raised except upon Fir`awn's own bed. He would be sustained by Fir`awn's food and drink, while receiving the love of Fir`awn and his wife. This is why Allah said,

يَأْخُذُهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً
مِّنِّي

(and there, an enemy of Mine and an enemy of his shall take him. And I endued you with love from Me,) This means that I made your enemy love you. Salamah bin Kuhayl said,

وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي

(And I endued you with love from Me,) "This means, `I made My creatures love you.' "

وَلِيُصْنَعَ عَلَىٰ عَيْنِي

(in order that you may be brought up under My Eye.) Abu `Imran Al-Jawni said, "This means, `You will be raised under Allah's Eye.' " Concerning Allah's statement,

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ
فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا

(When your sister went and said: `Shall I show you one who will nurse him' So We restored you to your mother, that she might cool her eyes) When he was accepted into the house of Fir`awn, women were brought in attempts to find someone who might be able to nurse him. But he refused to breast feed from any of them. Allah, the Exalted, says,

(وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ)

(And We had already forbidden (other) foster suckling mothers for him))28:12(Then, his sister came and said,

(هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ)

(Shall I direct you to a household who will rear him for you, and look after him in a good manner))28:12(She meant, "Shall I guide you to someone who can nurse him for you for a fee" So she took him and they went with her to his real mother. When her breast was presented to him, he took it and they (Fir`awn's family) were extremely happy for this. Thus, they hired her to nurse him and she achieved great happiness and comfort because of him, in this life and even more so in the Hereafter. Allah, the Exalted, says here,

(فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ)

(So We restored you to your mother, that she might cool her eyes and she should not grieve.) This means that she should not grieve over you.

(وَقَتَلْتَ نَفْسًا)

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

(فَنَجَّيْنَاكَ مِنَ الْغَمِّ)

(but We saved you from great distress) This is what he was feeling due to Fir`awn's family intending to kill him. So he fled from them until he came to the water of the people of Madyan. This is when the righteous man said to him,

(لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ)

(Fear you not. You have escaped from the people who are wrongdoers.))28:25(

(إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ
فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ

وَقَاتَلَتْ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَقَتَّكَ فُتُونًا فَلَبِثْتَ
 سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَيَّ قَدْرًا يَمْوَسَى -
 وَأَصْطَنَعْتُكَ لِنَفْسِي - اذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي
 وَلَا تَنِيَا فِي ذِكْرِي - اذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى
 - فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى)

(40. Then you stayed a number of years with the people of Madyan. Then you came here according to the fixed term which I ordained (for you), O Musa!) (41. And I have chosen you for Myself.) (42. Go you and your brother with My Ayat, and do not, you both, slacken and become weak in My remembrance.) (43. Go both of you to Fir`awn, verily, he has transgressed.) (44. And speak to him mildly, perhaps he may accept admonition or fear (Allah).)

Choosing Musa to go to Fir`awn and to be Soft and Gentle in His Invitation

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

(ثُمَّ جِئْتَ عَلَيَّ قَدْرًا يَمْوَسَى)

(Then You came here according to the fixed term which I ordained (for you), O Musa!) Mujahid said, "For a set appointment." `Abdur-Razzaq recorded that Ma`mar reported from Qatadah that he said,

(ثُمَّ جِئْتَ عَلَيَّ قَدْرًا يَمْوَسَى)

(Then You came here according to the fixed term which I ordained (for you), O Musa!) "For the decree of messengership and prophethood." Concerning Allah's statement,

(وَأَصْطَنَعْتُكَ لِنَفْسِي)

(And I have chosen you for Myself.) This means, "I have chosen you and selected you to be a Messenger for Myself. This is as I wish and according to My will." Concerning the Tafsir of this Ayah, Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

«التقى آدم وموسى فقال موسى: أنت الذي أشقيت الناس وأخرجتهم من الجنة، فقال آدم: وأنت الذي اصطفاك الله برسالتيه واصطفاك لنفسيه، وأنزل عليك التوراة؟ قال: نعم، قال: فوجدته مكتوباً عليّ قبل أن يخلقني؟ قال: نعم، فحج آدم موسى»

(Adam and Musa met, and Musa said, "You are the one who made things difficult for mankind and you caused them to be evicted from Paradise." Adam said, "Are you the one whom Allah chose for His Message, and He selected you for Himself and He revealed the Tawrah to you" Musa replied, "Yes." Then Adam said, "Did you find that it was preordained upon me before He (Allah) created me" Musa replied, "Yes." Therefore, Adam defeated Musa's argument.) Both Al-Bukhari and Muslim recorded this narration. Concerning Allah's statement,

(اذهب أنت وأخوك بإيتي)

(Go you and your brother with My Ayat,) This means with My proofs, evidences and miracles.

(ولا تنيا في ذكري)

(And do not, you both, slacken and become weak in My remembrance.) `Ali bin Abi Talhah related from Ibn `Abbas that he said, "This means do not be slow." Mujahid reported that Ibn `Abbas said, "This means do not be weak." The meaning here is that they should not slacken in the remembrance of Allah. Rather, they both should remember Allah during their meeting with Fir`awn so that the remembrance of Allah can be an aid for them against him. The remembrance of Allah would be their strength and their power that would defeat him. Allah's statement;

(اذهباً إلى فرعون إنه طغى)

(Go both of you to Fir`awn, Verily, he has transgressed.) means that he has rebelled and become haughty and insolent against Allah and he has disobeyed Him.

(فقلوا له قولاً لئنا لعله يتذكر أو يخشى)

(And speak to him mildly, perhaps he may accept admonition or fear (Allah).) This Ayah contains a great lesson. Even though Fir`awn was the most insolent and arrogant of people and

Musa was the friend of Allah among His creation at that time, Musa was still commanded to speak to Fir`awn with mildness and softness. Therefore, their invitation to him was with gentle, soft and easy speech that is used by one who is a close friend. This is so that the message may have more effect on the souls, and so it would have deeper and more beneficial results. This is as Allah, the Exalted, says,

(ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ
وَجَدِلْهُمْ بِالتِّي هِيَ أَحْسَنُ)

(Invite (mankind) to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better.))16:125(Concerning Allah's statement,

(لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى)

(perhaps he may accept admonition or fear (Allah).) This means that perhaps he will recant from that which he is in of misguidance and destruction,

(أَوْ يَخْشَى)

(or he will fear) meaning that he will become obedient due to fear of Allah. This is as Allah says,

(لَمَنْ أَرَادَ أَنْ يَذَكَّرَ أَوْ أَرَادَ شُكُورًا)

(For such who desires to remember or desires to show his gratitude.))25:62(Thus, to remember means to recant from that which is dangerous, and fear means to attain obedience.

(قَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ
يَطْغَى - قَالَ لَا تَخَافَا إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى -
فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي
إِسْرَائِيلَ وَلَا نُعَذِّبْهُمْ قَدْ جِئْنَاكَ بَيِّنَاتٍ مِّنْ رَبِّكَ
وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى - إِنَّا قَدْ أُوحِيَ إِلَيْنَا
أَنَّ الْعَذَابَ عَلَى مَنْ كَذَّبَ وَتَوَلَّى)

(45. Both of them said: "Our Lord! Verily, we fear lest he should hasten to punish us or lest he should transgress.") (46. He (Allah) said: "Fear not, verily, I am with you both, hearing and seeing.") (47. "So go you both to him, and say: 'Verily, we are both Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!'" (48. "Truly, it has been revealed to us that the torment will be for him who denies, and turns away.")

Musa's fear of Fir`awn and Allah's strengthening Him

Allah, the Exalted, informs that Musa and Harun pleaded to Allah, expressing their grievance to him:

(إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ)

(Verily, we fear lest he should hasten to punish us or lest he should transgress.) They meant that Fir`awn might seize them unexpectedly with a punishment, or transgress against them by tormenting them, when they actually did not deserve it. Ad-Dahhak reported from Ibn `Abbas that he said that transgress here means, "To exceed the bounds."

(قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ)

(He (Allah) said: "Fear not, verily, I am with you both, hearing and seeing.") meaning; "Do not fear him (Fir`awn), for verily, I am with you and I hear your speech and his speech as well. I see your place and I see his place as well. Nothing is hidden from Me of your affair. Know that his forehead is in My Hand, and he does not speak, breathe, or use any force, except by My leave and after My command. I am with you by My protection, My help and My support."

(فَأْتِيَاهُ قَوْلًا إِنَّا رَسُولَا رَبِّكَ)

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

Musa admonishes Fir`awn

Concerning his statement,

(قَدْ جِئْنَاكَ بَيِّنَاتٍ مِّن رَّبِّكَ)

(indeed, We have come with a sign from your Lord!) meaning with evidence and a miracle from your Lord.

(وَالسَّلَامُ عَلَىٰ مَنْ اتَّبَعَ الْهُدَىٰ)

(And peace will be upon him who follows the guidance!) meaning, 'peace be upon you if you follow the guidance.' Because of this, when the Messenger of Allah wrote a letter to Heraclius, the emperor of Rome, beginning with,

«بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ
إِلَى هِرَقْلَ عَظِيمِ الرُّومِ، سَلَامٌ عَلَى مَنْ اتَّبَعَ
الهُدَى، أَمَّا بَعْدُ، فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الْإِسْلَامِ،
فَأَسَلِمُ تَسْلِمَ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ»

(In the Name of Allah, the Most Gracious, the Most Merciful. From Muhammad, the Messenger of Allah, to Heraclius the emperor of Rome. Peace be upon him who follows the guidance. Thus, to proceed: Verily, I invite you with the invitation of Islam. So accept Islam and you will be safe, and Allah will give you a double reward.) Due to this, Musa and Harun said to Fir`awn,

(فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي
إِسْرَائِيلَ وَلَا نُعَذِّبُهُمْ قَدْ جِئْنَاكَ بَيِّنَاتٍ مِّن رَّبِّكَ
وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى - إِنَّا قَدْ أُوحِيَ إِلَيْنَا
أَنَّ الْعَذَابَ عَلَى مَنْ كَذَّبَ وَتَوَلَّى)

(And peace will be upon him who follows the guidance! Truly, it has been revealed to us that the torment will be for him who denies, and turns away.) In His flawless revelation, Allah has revealed to us that torment is prepared exclusively for those who reject the signs of Allah and turn away from His obedience. As Allah says,

(فَأَمَّا مَنْ طَغَى - وَءَاثَرَ الْحَيَاةَ الدُّنْيَا - فَإِنَّ
الْجَحِيمَ هِيَ الْمَأْوَى)

(Then for him who transgressed all bounds, and preferred the life of this world, Verily, his abode will be Hellfire.) 79:37-39(Allah, the Exalted, also says,

(فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى - لَا يَصْلَاهَا إِلَّا الْأَشْقَى -
الَّذِي كَذَّبَ وَتَوَلَّى)

(Therefore I have warned you of a blazing Fire. None shall enter it save the most wretched. Who denies and turns away.))92:14-16(Allah also says,

(فَلَا صَدَّقَ وَلَا صَلَّى - وَلَكِنْ كَذَّبَ وَتَوَلَّى)

(So he neither believed nor prayed! But on the contrary, he belied and turned away.))75:31-32(This means that he denied with his heart and turned away by his actions.

(قَالَ فَمَنْ رَبُّكُمَا يَمُوسَى - قَالَ رَبُّنَا الَّذِي أَعْطَى
كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى - قَالَ فَمَا بَالُ الْقُرُونِ
الْأُولَى - قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَّا يَضِلُّ
رَبِّي وَلَا يَنْسَى)

(49. Fir`awn said: "Who then, O Musa, is the Lord of you two") (50.)Musa(said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright.") (51.)Fir`awn(said: "What about the generations of old") (52.)Musa(said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor forgets."

The Conversation between Musa and Fir`awn

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

(فَمَنْ رَبُّكُمَا يَمُوسَى)

(Who then, O Musa, is the Lord of you two) meaning "Who is the one who called you forth and sent you For verily, I do not know him and I have not given you any god other than myself."

(قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى)

((Musa) said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright.") `Ali bin Abi Talhah related that Ibn `Abbas said, "He is saying that He created a mate for everything." Ad-Dahhak said that Ibn `Abbas said, "He made the man a man, and the donkey a donkey and the sheep a sheep." Layth bin Abi Sulaym reported from Mujahid that he said, "He gave everything its form." Ibn Abi Najih said that Mujahid said, "He fashioned the creation of every moving creature." Sa`id bin Jubayr said concerning His statement,

(أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى)

((Who) gave to each thing its form and nature, then guided it aright.) "He gave each of His creatures what is suitable for its creation." Therefore, He did not give man the form of a wild

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

(وَالَّذِي قَدَّرَ فَهَدَىٰ)

(And Who has measured; and then guided.))87:3(This means He measured out an ordained amount (of sustenance, actions, etc.) and then guided His creatures to it. He wrote the deeds, the appointed times of death and the provisions. Then, the creatures traverse upon that and they are not able to avoid it, nor are they able to abandon it. In this Ayah Musa is saying that our Lord is the One Who created the creation, measured out its ordainment and compelled the creatures to that which He wanted.

(قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ)

((Fir`awn) said: "What about the generations of old") The most correct opinion concerning the meaning of this, is that when Musa informed Fir`awn that his Lord Who sent him is the One Who creates, sustains, ordains and guides, Fir`awn began to argue, using the previous generations as a proof. He was referring to those people of old who did not worship Allah. In other words, "If the matter is as you say, then what happened to those people They did not worship your Lord. Instead they worshipped other gods besides Him." Musa said to him, in response to this, that if they did not worship Allah, then Allah knows precisely what happened to them and He will give them just recompense for their deeds, as is written in Allah's Book (of decrees). This Book is called Al-Lawh Al-Mahfuz (The Preserved Tablet) and it is the Book of Deeds.

(لَا يَضِلُّ رَبِّي وَلَا يَنْسَىٰ)

(My Lord neither errs nor forgets.) This means that nothing eludes Him and He does not miss anything, whether it is small or great. He does not forget anything and His Most Exalted knowledge is described as encompassing everything. Blessed be He, the Exalted, the Most Holy and free of any imperfections. The knowledge that creatures have has two deficiencies. The first is that it does not completely encompass anything, and the second is that the creature is prone to forget after knowing. Therefore, Allah has declared Himself above such deficiencies.

(الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَّكَ لَكُمْ فِيهَا
سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا
مِّن نَّبَاتٍ شَتَّى - كُلُوا وَارْعَوْا أَنْعَمَكُم إِنَّ فِي
ذَلِكَ لَآيَاتٍ لِّلَّذِينَ الْأُولَى النَّهَى - مِنْهَا خَلَقْنَاكُمْ وَفِيهَا

نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى - وَلَقَدْ أَرَيْنَاهُ
ءَايَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى)

(53. Who has made earth for you like a bed; and has opened ways for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation.) (54. Eat and pasture your cattle; verily, in this are Ayat for men of understanding.) (55. Thereof We created you, and into it We shall return you, and from it We shall bring you out once again.) (56. And indeed We showed him (Fir`awn) all Our Ayat, but he denied and refused.)

The Completion of Musa's Reply to Fir`awn

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

(الَّذِي أُعْطِيَ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى)

(He Who gave to each thing its form and nature, then guided it aright.) Then, Fir`awn attempted to present some argumentative rebuttal during Musa's reply. Yet, Musa continued by saying, "He is the One Who made the earth as a bed for you." Some recited the word as Mihadan and others recited it as Mahdan, which means `a place of rest that you settle down upon.' It also may mean `that which you stand upon, sleep upon or travel upon its back.'

(وَسَلَّكَ لَكُمْ فِيهَا سُبُلًا)

(and has opened ways for you therein.) This means, `He made roads for you to walk upon their shoulders.' This is just as He, the Exalted, said,

(وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ)

(And placed therein broad highways for them to pass through, that they may be guided.)
)21:31(

(وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن
نَّبَاتٍ شَتَّى)

(and has sent down water from the sky. And We have brought forth with it various kinds of vegetation.) referring to the various species of plants, such as vegetation and fruits. Some are sour, some are sweet, some are bitter and there are other kinds as well.

(كُلُوا وَارْعَوْا أَنْعَمَكُمْ)

(Eat and pasture your cattle (therein);) meaning, `something that is food for you and a palatable fruit for you, and something that is for your cattle as fodder for them, both green and dry.'

(إِنَّ فِي ذَلِكَ لآيَاتٍ)

(Verily, in this are Ayat.) This means proofs, signs and evidences.

(الْأُولَى النَّهَى)

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

(مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى)

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

(يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِئْتُمْ إِلَّا قَلِيلًا)

(On the Day when He will call you, and you will answer with His praise and obedience, and you will think that you have stayed (in this world) but a little while!))17:52(This Ayah is similar to Allah's statement,

(قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ)

(He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out."))7:25(

**Musa showed Fir`awn all of the Signs but He did not believe
Concerning Allah's statement,**

(وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ)

(And indeed We showed him (Fir`awn) all Our Ayat, but he denied and refused.) This means that the proofs, signs and evidences were established against Fir`awn and he saw them with his own eyes, but he still denied and rejected them due to his disbelief, abstinence and transgression. This is as Allah, the Exalted, says,

(وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا)

(And they belied them wrongfully and arrogantly, though they themselves were convinced thereof.))27:14(

(قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ
يَمُوسَىٰ - فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا
وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى
- قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ النَّاسُ
ضَحَىٰ)

(57. He (Fir`awn) said: "Have you come to drive us out of our land with your magic, O Musa")
(58. "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance.") (59. (Musa) said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon).")

Fir`awn describes Musa's Proofs as being Magic and Their Agreement to hold a Contest

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

(فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا)

(so appoint a meeting between us and you,) Meaning, 'a day that we can come together to present some of our magic to confront yours. It will be at a specified place and time.' With this, Musa said to them,

(مَوْعِدِكُمْ يَوْمَ الزَّيْنَةِ)

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

(وَأَنْ يُحْشَرَ النَّاسُ)

(and let the people assemble) meaning all of them.

(ضُحَى)

(when the sun has risen (forenoon).) meaning in the morning, just before noon. In this way the contest will be most visible, well lit, apparent and obvious in plain view. This is the way of the Prophets. Their work is always clear and apparent. It is never something hidden, or something for sale. This is why he did not say that the meeting should be at night, but rather, it was to be held during the bright part of the day. Ibn `Abbas said, "The day of their festivity was the day of `Ashura'." As-Suddi, Qatadah and Ibn Zayd said, "It was the day of their great celebration." Sa`id bin Jubayr said, "It was the day of their great bazaar." These statements are not contradictory. I say that Allah destroyed Fir`awn and his armies on a day similar to this, just as is confirmed in the Sahih. `Abdur-Rahman bin Zayd bin Aslam said, "It was a flat place where all of the people were on the same level, having an equal view of the event. There was nothing there that would obstruct the view so that some people could see what others did not."

(فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى - قَالَ لَهُمْ
مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ
بِعَذَابٍ وَقَدْ خَابَ مَنْ افْتَرَى - فَتَنَزَعُوا أَمْرَهُمْ
بَيْنَهُمْ وَأَسْرُوا النَّجْوَى - قَالُوا إِنَّ هَذَن لَسَاحِرَن
يُرِيدَان أَنْ يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا

وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَى - فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ
اتَّبِعُوا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَى)

(60. So Fir`awn withdrew, devised his plot and then came back.) (61. Musa said to them: "Woe unto you! Invent not a lie against Allah, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allah) will fail miserably.") (62 Then they debated one with another what they must do, and they kept their talk secret.) (63. They said: "Verily, these are two magicians. Their object is to drive you out from your land with magic, and to take you away from your exemplary way.") (64. "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful.")

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

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

(وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ)

(And Fir`awn said: "Bring me every well-versed sorcerer."))10:79(Then, the day came. It was the day when all of the people gathered, which was well-known, being the day of the festival. Fir`awn was there sitting upon his throne surrounded by the elite officials of his kingdom. The subjects were all standing on his right and his left. Then, Musa came forward leaning upon his stick accompanied by his brother Harun. The magicians were standing in front of Fir`awn in rows and he was prodding them, inciting them and encouraging them to do their best on this day. They wanted to please him and he was promising them and inspiring them. They said,

(فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ اِنَّ لَنَا لَآجِرًا
اِنْ كُنَّا نَحْنُ الْغَالِبِينَ - قَالَ نَعَمْ وَاِنَّكُمْ اِذَا لَمِنَ
الْمُقَرَّبِينَ)

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

(قَالَ لَهُمْ مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا)

(Musa said to them: "Woe unto you! Invent not a lie against Allah...") This means, "Do not make an illusion before the people of something that is not real, making it appear as if it were a creature, when it is not really a creature. If you do this, then you would be lying on Allah."

(فَيُسْحِتْكُمْ بِعَذَابٍ)

(lest He (Allah) should destroy you completely by a torment.) This means, 'He will destroy you with a destructive punishment that will not spare anything, or anyone.'

(وَقَدْ خَابَ مَنْ افْتَرَى فِتْنَةً عُوا أَمْرَهُمْ بَيْنَهُمْ)

("...And surely, he who invents a lie will fail miserably." Then they debated one with another what they must do,) It has been said that this means that they argued among themselves. So one of them said, "This is not the speech of a magician, but it is the speech of a Prophet." Another said, "No, he is only a magician." There are other opinions that have been mentioned about what they discussed. And Allah knows best. Allah's statement,

(وَأَسْرُوا النَّجْوَى)

(and they kept their talk secret.) means, they held secret counsel among themselves about this matter.

(قَالُوا إِنَّ هَذَيْنِ لَسَاحِرَانِ)

(They said: "Verily, these are two)Hadhan(magicians...") This is a way of speaking with some of the Arabs and this Ayah has been recited according to the grammar of their dialect. There are also others who recite it as, (لساحران هذين إن) Which carries the same meaning, "Verily, these are two)Hadhayn(magicians." This is the popular style of language in Arabic grammar. The grammarians have extensive discussions in reply to the first recitation and its grammatical explanation, but this is not the place for such a discussion. The main point is that the magicians said among themselves, "You all know that this man and his brother (Musa and Harun) are two knowledgeable magicians who are quite aware of the skill of magic. They want to defeat you and your people today and conquer the people, causing the masses to follow them. They want to fight against Fir`awn and his armies, and they are seeking victory over him. And their ultimate goal is to expel you from your land." Concerning Allah's statement,

(وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَى)

(and to take you away from your exemplary way.) This means, 'they want to expose this way (of yours) openly, which is magic.' For verily, they were considered great because of their magic. They had wealth and sustenance because of this magic. They were actually saying, "If these two (Musa and Harun) are victorious, they will destroy you and expel you from your land. In doing so, they will be the first individuals to do so, and they will be given great power of leadership without you." Ibn `Abbas mentioned concerning Allah's statement,

(وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَى)

(and to take you away from your exemplary way.) "This means their kingdom, which they were in, and their livelihood." `Abdur-Rahman bin Zayd said, "This superior way means that which they were upon."

(فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ اتُّوُوا صَفًّا)

(So devise your plot, and assemble in line.) This means, "All of you come together in one row, and throw that which is in your hands at one time in order to dazzle the eyes (of the people) and defeat this man and his brother."

(وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَى)

(And whoever overcomes this day will be indeed successful.) meaning "Between you and us. As for us (the magicians), we have been promised to be given an abundance of power and sovereignty. And in reference to him (Musa), He will gain great leadership."

(قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوْلَ
مَنْ أَلْقَىٰ - قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ
يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَىٰ - فَأَوْجَسَ فِي
نَفْسِهِ خِيفَةً مُوسَىٰ - قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ
الْأَعْلَىٰ - وَأَلْقَ مَا فِي يَمِينِكَ تَلْقَفُ مَا صَنَعُوا
إِنَّمَا صَنَعُوا كَيْدٌ سَاحِرٌ وَلَا يُفْلِحُ السَّحَرُ حَيْثُ
أَتَىٰ - فَأَلْقَىٰ السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ
هَارُونَ وَمُوسَىٰ)

(65. They said: "O Musa! Either you throw first or we be the first to throw") (66.)Musa(said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.) (67. So Musa conceived fear in himself.) (68. We (Allah) said: "Fear not! Surely, you will have the upper hand.") (69. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain.") (70. So the magicians fell down prostrate. They said: "We believe in the Lord of Harun and Musa.")

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

Allah, the Exalted, informs about the magicians when they met Musa, that they said to Musa,

(إِمَّا أَنْ تُتْقِيَ)

("Either you throw first..." meaning, "you go first.")

(وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى قَالَ بَلْ أَلْقُوا)

("...or we be the first to throw" (Musa) said: "Nay, throw you (first)!") This means, 'you magicians should go first so that we can see what magic you are going to perform and so that the true state of their affair will become obvious to the people.'

(فَإِذَا حَبَالُهُمْ وَعَصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ
أَنَّهَا تَسْعَى)

(Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.) In another Ayah it says that when they threw,

(وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ)

(Then said: "By the might of Fir`awn, it is we who will certainly win!"))26:44(And Allah, the Exalted, says,

(سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرَهُبُوهُمْ وَجَاءُوا
بِسِحْرِ عَظِيمٍ)

(They bewitched the eyes of the people, and struck terror into them, and they displayed a great magic.))7:116(Here, He says in this Surah,

(فَإِذَا حَبَالُهُمْ وَعَصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ
أَنَّهَا تَسْعَى)

(Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.) They were a large numbered group and each one of them threw a stick and a rope until the valley became full of snakes piled on top of each other. Concerning Allah's statement,

(فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى)

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

(إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّحَرُ حَيْثُ
أَتَى)

(That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain.) So when the magicians saw the event and witnessed it with their own eyes, while they were knowledgeable of the various tricks and methods in the sciences of magic, they knew with conviction that what Musa had done was not magic or illusionary tricks. They recognized that it was the truth without any doubt. They knew that no one had any power to do this except for One Who says for a thing "Be," and it is. Therefore, when this happened, they fell down into prostration to Allah. They said, "We believe in the Lord of all that exists, the Lord of Musa and Harun!" This is why Ibn `Abbas and `Ubayd bin `Umayr both said, "At the beginning of the day they were magicians and at the end of the day they were outstanding witnesses of faith." |

The Number of Magicians

Ibn Abi Hatim recorded that Ibn `Abbas said, "The magicians were seventy men who were magicians in the morning, but witnesses of faith by the time evening came." Ibn Abi Hatim also reported that Al-Awza'i said, "When the magicians fell down in prostration, Paradise was raised up before them until they were looking at it." It is reported from Sa`id bin Jubayr that he said concerning Allah's statement,

(فَأَلْقَى السَّحَرَةَ سُجَّدًا)

(So the magicians fell down prostrate.) "They saw their places (in Paradise) made clear before them while they were in their prostration." `Ikrimah and Al-Qasim bin Abi Bizzah both said the same.

(قَالَ ءَأَمَنْتُمْ لَهُ قَبْلَ أَنْ ءَادِنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمْ
الَّذِي عَلَّمَكُمُ السَّحْرَ فَلَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ
مِّنْ خِلاَفٍ وَلَأَصْلَبَنَكُمْ فِي جُدُوعِ النَّخْلِ وَلَتَعْلَمَنَّ

أَيْنَا أَشَدُّ عَذَابًا وَأَبْقَى - قَالُوا لَنْ نُؤْتِرِكَ عَلَى مَا
جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ
قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا - إِنَّا آمَنَّا
بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَاتِنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ
السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَى)

(71. (Fir`awn) said: "Believe you in him before I give you permission Verily, he is your chief who has taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date palms, and you shall surely know which of us can give the severe and more lasting torment. ") (72. They said: "We prefer you not over what have come to us of the clear signs and to Him (Allah) Who created us. So, decree whatever you desire to decree, for you can only' decree (regarding) this life of the world.") (73. "Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allah is better as regards reward in comparison to your reward, and more lasting.")

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

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

(ءَامَنْتُمْ لَهُ)

(Believe you in him (Musa)) This means, "Do you have faith in him"

(قَبْلَ أَنْ ءَادِنَ لَكُمْ)

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

(إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ)

(Verily, he is your chief who has taught you magic.) meaning "You all only took your magic from Musa and you have made an agreement with him against me and my subjects, that you would help him be victorious." Allah says in another Ayah,

إِنَّ هَذَا لَمَكْرٌ مَّكْرْتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ

(Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know.))7:123(Then he began threatening them. He said to them,

فَلَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ
وَلَأُصَلِّبَنَّكُمْ فِي جُذُوعِ النَّخْلِ

(So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date palms,) meaning, "I will certainly make an example of you, I will kill you in a public execution." Ibn `Abbas said, "Thus, he was the first person to ever do this (public execution, crucifixion)." This was reported by Ibn Abi Hatim. Concerning Allah's statement,

وَلَتَعْلَمَنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى

(And you shall surely know which of us can give the severe and more lasting torment.) This means, "You say that my people and I are astray and that you (magicians), Musa and his people are following correct guidance, but you will come to know who will be punished and remain punished." So when he attacked with this and threatened them, their souls eased them because of their belief in Allah, the Mighty and Sublime. They exclaimed,

قَالُوا لَنْ نُؤْتِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ

(They said: "We prefer you not over what have come to us of the clear signs..") meaning, "We do not chose you over the guidance and conviction that we have received. "

وَالَّذِي فَطَرَنَا

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

فَاقْضِ مَا أَنْتَ قَاضٍ

(So decree whatever you desire to decree,) "Do whatever you wish and whatever your hands are able to achieve."

(إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا)

(for you can only decree (regarding) this life of the world.) meaning, "You only have power in this world and it is a world that will come to an end. Verily, we are hoping in the eternal abode."

(إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَاتِنَا)

(Verily, we have believed in our Lord, that He may forgive us our faults,) "Whatever evils that we did." It specifically means, "which we were forced to do of magic, in order to oppose the sign of Allah and the miracle of His Prophet." Ibn Abi Hatim recorded that Ibn `Abbas said concerning Allah's statement,

(وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ)

(and the magic to which you compelled us.) "Fir`awn took forty boys from the Children of Israel and commanded that they be taught magic at Al-Farama. He said, "Teach them knowledge that no one in the land knows." Ibn `Abbas then said, "They were of those who believed in Musa and they were of those who said,

(آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَاتِنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ
مِنَ السِّحْرِ)

(We have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us.)" `Abdur-Rahman bin Zayd bin Aslam said the same. Allah's statement,

(وَاللَّهُ خَيْرٌ وَأَبْقَى)

(And Allah is better as regards reward in comparison to your reward, and more lasting.) means, "He is better for us than you."

(وَأَبْقَى)

(and more lasting.) More lasting in reward than what you promised us and made us aspire to. It is apparent that Fir`awn (may Allah curse him) was bent upon their punishment, and that what he did to them was a mercy from Allah for them. This is why Ibn `Abbas and others of the Salaf said, "They woke up in that morning as magicians, but they became witnesses of faith by the evening. "

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى - وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى - جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى)

(74. Verily, whoever comes to his Lord as a criminal, then surely, for him is Hell, wherein he will neither die nor live.) (75. But whoever comes to Him as a believer, and has done righteous good deeds, for such are the high ranks,) (76. `Adn Gardens, under which rivers flow, wherein they will abide forever, and such is the reward of those who purify themselves.)

The Magicians admonish Fir`awn

of the vengeance of Allah and His eternal and everlasting punishment. They also encouraged him to seek Allah's eternal and endless reward. They said,

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا

(Verily, whoever comes to his Lord as a criminal,) This means, whoever meets Allah on the Day of Judgment while being a criminal.

فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى

(then surely, for him is Hell, wherein he will neither die nor live.) This is similar to Allah's statement,

لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَفُورٍ

(Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!))35:36(Allah also said,

وَيَتَجَنَّبُهَا الْأَشْقَى - الَّذِي يَصْلَى النَّارَ الْكُبْرَى -
ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى)

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

(وَنَادَوْا يَمَلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ
مَكِينُونَ)

(And they will cry: "O Malik (Keeper of Hell)! Let your Lord made an end of us." He will say: "Verily, you shall abide forever.") 43:77(Imam Ahmad bin Hanbal recorded that Abu Sa` id Al-Khudri said that the Messenger of Allah said,

«أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا، فَإِنَّهُمْ لَا يَمُوتُونَ
فِيهَا وَلَا يَحْيَوْنَ، وَلَكِنْ أَنَاسٌ تُصِيبُهُمُ النَّارُ
بِدُنُوبِهِمْ فَتُمِيتُهُمْ إِمَاتَةً حَتَّى إِذَا صَارُوا فَحْمًا أُذِنَ
فِي الشَّفَاعَةِ فَجِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ، فَبُتُّوا
عَلَى أَنْهَارِ الْجَنَّةِ، فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ أَفِيضُوا
عَلَيْهِمْ، فَيَبْتُتُونَ نَبَاتَ الْجَنَّةِ تَكُونُ فِي حَمِيلِ
السَّيْلِ»

(The dwellers of Hellfire, who are those who deserve it, they will not die in it, nor will they be living. Rather, they will be a people who will be punished by the Fire due to their sins. It will be gradually killing them and devouring them until they become burnt coals. Then, intercession will be allowed and they will be brought (out of Hell) group by group and they will be spread on the rivers of Paradise. It will then be said, "O people of Paradise, pour (water) over them." Then, they will start to grow like the growing of a seed on the muddy banks of a flowing river.) A man among the people said, "It is as if the Messenger of Allah lived in the desert." This is how Muslim recorded this narration in his Sahih. Concerning Allah's statement,

(وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ)

(But whoever comes to Him (Allah) as a believer, and has done righteous good deeds,) whoever meets his Lord on the Day of Judgment as a believer in his heart, then verily, his intentions in his heart will be affirmed to be true by his statements and deeds.

(قَأُولِيكَ لَهُمُ الدَّرَجَاتُ الْعُلَى)

(for such are the high ranks,) Paradise, which has the highest levels, the most tranquil rooms and the nicest homes. Imam Ahmad reported from `Ubadah bin As-Samit that the Prophet said,

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

(Paradise has one hundred levels and between each level is a distance like the distance between the sky and the earth. Al-Firdaws is the name of the highest of its levels. From it springs the four rivers and the Throne is above it. Therefore, when you ask Allah, then ask Him for Al-Firdaws.) This narration was also recorded by At-Tirmidhi. In the Two Sahihs it is recorded that the Messenger of Allah said,

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

(Verily, the people of the `Illiyin will see those who are above them just as you see the fading star in the horizon of the sky, due to the different status of virtue between them.) The people said, "O Messenger of Allah, these are the dwellings of the Prophets." He replied, (Of course. And I swear by the One Whom my soul is in His Hand, (it is for) men who had faith in Allah and they believed the Messengers.) In the Sunan collections this narration is mentioned with the additional wording,

«وَإِنَّ أَبَا بَكْرٍ وَعُمَرَ لَمِنْهُمْ وَأَنْعَمًا»

(And verily Abu Bakr and `Umar are of them and they will be most favored.) His saying,

(جَنَّاتِ عَدْنٍ)

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

(تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا)

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

(وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى)

(and such is the reward of those who purify themselves.) One who purifies himself from dirt, filth and associating partners with Allah. This is the person who worships Allah alone, without ascribing partners to Him, and he follows the Messengers in the good they came with all that they claim.

(وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي
فَاصْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَافُ
دَرْكًا وَلَا تَخْشَى - فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ
فَغَشَّيَهُمْ مِنْ الَّيْمِ مَا غَشَّيَهُمْ - وَأَضَلَّ فِرْعَوْنُ
قَوْمَهُ وَمَا هَدَى)

(77. And indeed We revealed to Musa: "Travel by night with My servants and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid.") (78. Then Fir`awn pursued them with his hosts, but the sea)Al-Yamm(completely overwhelmed them and covered them up.) (79. And Fir`awn led his people astray, and he did not guide them.)

The Children of Israel leave Egypt

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

(إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ - وَإِنَّهُمْ لَنَا لَغَائِظُونَ)
(

(Verily, these indeed are but a small band. And verily, they have done what has enraged us.)
)26:54-55(Then when he gathered his army and organized his troops, he set out after them and they followed them at dawn when the sun began to rise.

(فَلَمَّا تَرَاءَا الْجَمْعَانِ)

(And when the two hosts saw each other))26:61(This means that each person of the two parties was looking at the other party.

(فَلَمَّا تَرَاءَا الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا
لَمُذْرَكُونَ - قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ)

(The companions of Musa said: "We are sure to be overtaken." (Musa) said: "Nay, verily, with me is my Lord. He will guide me."))26:61-62(Musa stopped with the Children of Israel and the sea was in front of them and Fir`awn was behind them. Then, at that moment, Allah revealed to Musa,

(فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا)

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

(فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَّا تَخَافُ
دَرَكًا)

(and strike a dry path for them in the sea, fearing neither to be overtaken...) This means being caught by Fir`awn.

(وَلَا تَخْشَى)

(nor being afraid.) meaning, "Do not be afraid of the sea drowning your people." Then, Allah, the Exalted, said,

(فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِّنَ الْيَمِّ)

(Then Fir`awn pursued them with his hosts, but the sea)Al-Yamm(completely overwhelmed them) Al-Yamm means the sea.

(مَا غَشِيَهُمْ)

(and covered them up.) meaning, covered them up with a thing that was well-familiar to them in such a situa- tion, as Allah states;

(وَالْمُؤْتَفِكَةَ أَهْوَى - فَغَشَّاهَا مَا غَشَّى)

(And He destroyed the overthrown cities. So there covered them that which did cover.) 53:53-54(As Fir`awn pursued them into the sea, misled his people and did not lead them to the path of correct guidance, likewise, he will go ahead of his people on the Day of Resurrection, and will lead them in to the Hellfire. And evil indeed is the place to which they are led.

(يَبْنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكَ مِنْ عَدُوِّكَ
وَوَاعَدْنَاكَ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكَ
الْمَنَّاءَ وَالسَّلْوَى)

(كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ
فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلُّ عَلَيْهِ غَضَبِي
فَقَدْ هَوَى - وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ
صَالِحًا ثُمَّ اهْتَدَى)

(80. O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you manna and quail,) (81. (Saying) eat of the Tayyibat wherewith We have provided you, and commit no transgression or oppression therein, lest My anger should justly descend on you. And he on whom My anger descends, he is indeed perished.) (82. And verily, I am indeed forgiving to him who repents, believes and does righteous deeds, and then Ihtada.)

A Reminder for the Children of Israel of

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

(وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ)

(And We drowned Fir`awn people while you were looking.))2:50(Al-Bukhari recorded that Ibn `Abbas said, "When the Messenger of Allah came to Al-Madinah, he found the Jews fasting the day of `Ashura'. Therefore he asked them about it and they said, `This is the day that Allah gave Musa victory over Fir`awn.' Then, the Prophet said,

«نَحْنُ أَوْلَىٰ بِمُوسَىٰ فَصُومُوهُ»

(We have more right to Musa (than them), so fast it.) Muslim also recorded this narration in his Sahih. Then, Allah made a covenant with Musa and the Children of Israel on the right side of the Mountain, after the destruction of Fir`awn. This is the Mountain upon which Allah spoke to Musa and He told Musa's people to look at it when they requested to see Allah. It is also the same Mountain upon which Musa was given the Tawrah, while at the same time the Children of Israel began worshipping the (statue of a) calf, as Allah relates in the forth coming Ayat. The manna and quails have previously been discussed in Surah Al-Baqarah and other Surahs. Manna was a sweet substance that descended upon them from the sky and the quail)Salwa(was a type of bird that would fall down to them. They would fill every pot with them as ample provisions until the following day. This was a kindness and a mercy from Allah upon them. It was a manifestation of Allah's good treatment of them. For this reason Allah says,

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ
فَيَحِلَّ عَلَيْكُمْ غَضَبِي

(Eat of the Tayyibat wherewith We have provided you, and commit no transgression or oppression therein, lest My anger should justly descend on you.) This means, "Eat from this sustenance which I have provided for you, and do not transgress against My sustenance by taking it without necessity or you will be opposing what I have commanded you."

(فَيَحِلَّ عَلَيْكُمْ غَضَبِي)

(lest My anger should justly descend on you.) This means, "I will become angry with you."

(وَمَنْ يَحِلِّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ)

(And he on whom My anger descends, he is indeed perished.) `Ali bin Abi Talhah related that Ibn `Abbas said, "This means that he will indeed be made miserable." Concerning Allah's statement,

(وَإِنِّي لَغَفَّارٌ لِّمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا)

(And verily, I am indeed forgiving to him who repents, believes and does righteous good deeds,) meaning, "Whoever turns to Me in repentance, then I will accept his repentance regardless of whatever sin he did." Allah, the Exalted, even accepts the repentance of the Children of Israel who worshipped the calf. Concerning Allah's statement,

(تَابَ)

(who repents,) This means to turn away from what one was involved in of disbelief, associating partners with Allah, disobedience of Allah or hypocrisy. Concerning Allah's statement,

(وَأَمَنَ)

(and believes) This means the person's belief in his heart.

(وَعَمِلَ صَالِحًا)

(and does righteous deeds,) his action with his bodily limbs. Concerning Allah's statement,

(ثُمَّ اهْتَدَى)

(and then Ihtada.) `Ali bin Abi Talhah related that Ibn `Abbas said, "This means that he then does not doubt." Qatadah said,

(ثُمَّ اهْتَدَى)

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

(ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ
وَتَوَاصَوْا بِالْمَرْحَمَةِ)

(Then he became one of those who believed and recommended one another to perseverance and patience and recommended one another to pity and compassion.) 90:17(

(وَمَا أَغْجَلَكَ عَن قَوْمِكَ يَمُوسَى - قَالَ هُمْ أَوْلَاءِ
عَلَى أَثْرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى - قَالَ
فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِن بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ -
فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَقَوْمِ

أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدَاءَ حَسَنًا أَقْطَالَ عَلَيْكُمْ الْعَهْدُ
 أَمْ أُرَدْتُمْ أَنْ يُحِلَّ عَلَيْكُمْ غَضَبٌ مِّنْ رَبِّكُمْ
 فَأَخْلَفْتُمْ مَّوْعِدِي - قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلَكِنَا
 وَلَكِنَّا حُمَلْنَا أَوْزَارًا مِّنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا
 فَكَذَلِكَ أَلْقَى السَّامِرِيُّ - فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا
 لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ -
 أَفَلَا يَرَوْنَ إِلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ
 ضَرًّا وَلَا نَفْعًا)

(83. "And what made you hasten from your people, O Musa) (84. He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased.") (85. (Allah) said: "Verily, We have tried your people in your absence, and As-Samiri has led them astray.") (86. Then Musa returned to his people in a state of anger and sorrow)Asif(. He said: "O my people! Did not your Lord promise you a fair promise Did then the promise seem to you long in coming Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me") (87. They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the people, then we cast them, and that was what As-Samiri suggested.") (88. Then he took out for them a calf which was mooing. They said: "This is your god, and the god of Musa," but he had forgotten.) (89. Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good)

Musa goes to the Appointment with Allah and the Children of Israel succumb to worship the Calf

Allah relates what happened when Musa traveled with the Children of Israel after Fir`awn's destruction.

(فَأْتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ قَالُوا
 يَمُوسَىٰ اجْعَلْ لَّنَا إِلَهًا كَمَا لَهُمْ ءَالِهَةٌ قَالَ إِنَّكُمْ
 قَوْمٌ تَجْهَلُونَ)

إِنَّ هَؤُلَاءِ مُتَّبِرٌ مَّا هُمْ فِيهِ وَبَطِلٌ مَّا كَانُوا
يَعْمَلُونَ-) (

(And they came upon a people devoted to some of idols. They said: "O Musa! Make for us god as they have gods." He said: "Verily, you are a people who know not. Verily, these people will be destroyed for that which they are engaged in. And all that they are doing is in vain.") 7:138-139(Then, Allah made a covenant with Musa of thirty nights after which He added to them ten more nights. Thus, they were forty nights in all. The covenant was that he was to fast these number of days, during both the day and night. Thus, Musa made haste to go to the Mountain and he left his brother, Harun, in charge over the Children of Israel. This is why Allah says,

(وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَا مُوسَى)

قَالَ هُمْ أَوْلَاءُ عَلَى أَثَرِي

("And what made you hasten from your people, O Musa" He said: "They are close on my footsteps.") These means that they have arrived and are settled near the Mountain.

(وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى)

(and I hastened to You, O my Lord, that You might be pleased.) meaning, "So You will be more pleased with me."

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ
السَّامِرِيُّ) (

((Allah) said: "Verily, We have tried your people in your absence, and As-Samiri has led them astray.") Allah informs His Prophet, Musa, of what happened to the Children of Israel after he left them, and their deification of the calf that As-Samiri had made for them. During this time period, Allah wrote for Musa the Tablets, which contained the Tawrah. Allah said,

(وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً
وَتَفْصِيلًا لِكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ
بِأَخْذِهَا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ) (

(And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): "Hold unto these with firmness, and enjoin your people to

take the better therein. I shall show you the home of evildoers.") 7:145(This means, "I will show you the final outcome of what will happen to those who abandon My obedience and oppose My command." Concerning Allah's statement,

(فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا)

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

(قَالَ يَوْمَ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا)

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

(أَفْطَالَ عَلَيْكُمُ الْعَهْدُ)

(Did then the promise seem to you long in coming) meaning, `in waiting for what Allah had promised you and forgetting His previous favors and the covenant that He made with you before.'

(أَمْ أُرِدْتُمْ أَنْ يُحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ)

(Or did you desire that wrath should descend from your Lord on you,) The word `Or' here means `Nay, but.' It is used here to separate between a previous item and a coming item. It is as if it is saying, "Nay, but you want to make permissible the anger of your Lord upon you by what you have done. Therefore, you have broken your promise to me." The Children of Israel said in reply to Musa's blame and rebuke,

(مَا أَخْلَقْنَا مَوْعِدَكَ بِمَلَكِنَا)

(We broke not our promise to you of our own will,) Meaning by our power and our choice. Then, they began making lame excuses and they told him how they got rid of that which they were carrying of Coptic jewelry that they had borrowed from them (the Egyptian Copts) when they left Egypt. Therefore they cast it, meaning that they threw it away. Thus, it became a calf that made a moaning sound that would gradually rise in pitch. This calf was an ordeal, a hindrance and test. This is why Allah said,

فَكَذَّبَكَ الْقَى السَّامِرَى فَاخْرَجَ لَهُمْ عَجْلاً جَسَداً
لَهُ خُوَارٌ

("...that was what As-Samiri suggested." Then he took out (of the fire) for them (a statue of) a calf which was mooing.) Muhammad bin Ishaq reported that Ibn ` Abbas said,

(هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى)

(This is your god, and the god of Musa.) "So they became religiously devoted to it (the calf) and they loved it with a love that they had never loved anything else with before. " Allah then says,

(فَنَسَى)

(but he had forgotten.) This means that he abandoned what he was following of the religion of Islam. This is referring to As-Samiri. Allah says in refuting them and rebuking them, and also explaining to them their folly and foolishness in that which they had done,

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلاً وَلَا يَمْلِكُ لَهُمْ
ضَرّاً وَلَا نَفْعاً)

(Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good) This is about the calf. ` Do they not see that it does not respond to them when they ask it and when they speak to it'

(وَلَا يَمْلِكُ لَهُمْ ضَرّاً وَلَا نَفْعاً)

(and that it had no power either to harm them or to do them good) Meaning in their worldly affairs and matters of the Hereafter. Ibn ` Abbas said, "Nay, by Allah, the moaning sound of the calf was nothing but wind that would enter into its behind and come out of its mouth, thus causing it to make a sound." In a Hadith of Al-Fitun recorded from Al-Hasan Al-Basri, it is mentioned that this calf's name was Bahmut. In reference to the excuse of these ignorant people, they claimed that they were merely ridding themselves of the jewelry of the Copts. In the process of doing so, they cast the jewelry (into the pit of fire) and ended up worshipping the calf. Thus, they were seeking to rid themselves of something detestable, but wound up doing something even worse. This is similar to an authentic narration reported from ` Abdullah bin ` Umar. A man from ` Iraq asked him about the ruling of mosquitoes' blood if it get on one's garment. The man wanted to know if it is permissible to pray in such a garment or not. Ibn ` Umar replied by saying, "Look at the people of ` Iraq. They killed the grandson of the Messenger of Allah , Al-Husayn, and yet they're asking about the blood of the mosquito."

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَقَوْمُ إِنَّمَا فُتِنْتُمْ بِهِ
وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي -
قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا
مُوسَىٰ)

(90. 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.") (91. They said: "We will not stop worshipping it, until Musa returns to us.")

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

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

(فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي)

(so follow me and obey my order.) Meaning, "Follow me in that which I am commanding you with and leave that which I forbid you from."

(قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا
مُوسَىٰ)

(They said: "We will not stop worshipping it, until Musa returns to us.") meaning, "We will not cease in our worship of this calf until we hear what Musa has to say about it." So they opposed Harun in this matter and they fought against him, nearly killing him.

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

(92. (Musa) said: "O Harun! What prevented you when you saw them going astray;") (93. "That you followed me not (according to my advice to you) Have you then disobeyed my order") (94. He (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 my word!"")

What happened between Musa and Harun after Musa returned

Allah informs of what happened when Musa returned to his people and saw the great matter that had taken place among them. With this he became filled with anger and he threw down the Divine Tablets that he had in his hand. Then, he grabbed his brother Harun by his head and pulled him towards himself. We expounded upon this previously in Surat Al-A`raf, where we mentioned the Hadith,

«لَيْسَ الْخَبْرُ كَالْمُعَايَنَةَ»

(Information is not the same as observation.) Then, he began to blame his brother, Harun, by saying,

(مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا أَلَّا تَتَّبِعَنَ)

(What prevented you when you saw them going astray; that you followed me not) meaning, "You should have informed me of this matter as soon as it happened."

(أَفَعَصَيْتَ أَمْرِي)

(Have you then disobeyed my order) "In that which I entrusted to you," referring to Musa's statement,

(اخْلُقْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ
الْمُفْسِدِينَ)

(Replace me among my people, act in the right way and follow not the way of the mischief-makers.)7:142(

(قَالَ يَبْنَومَ)

(He (Harun) said: "O son of my mother!") This mentioning of the mother was Harun's attempt to soften Musa's anger, because he was Musa's biological brother and they had the same parents. The mentioning of the mother here is more delicate and profound in bringing about gentleness and mildness. This is why he said,

(يَبْنَومَ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي)

(O son of my mother! Seize (me) not by my beard, nor by my head!) This was Harun's excuse to Musa for being delayed from coming to him and informing him of the great mishap that took place. He said,

(إِنِّي خَشِيتُ)

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

(وَلَمْ تَرْقُبْ قَوْلِي)

(and you have not respected my word!) This means, "And you did not take care of what I commanded you to do when I left you in charge of them." Ibn `Abbas said, "Harun was respectful and obedient to Musa."

(قَالَ فَمَا خَطْبُكَ يَسْمِيرِي - قَالَ بَصُرْتُ بِمَا لَمْ
يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ
فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي - قَالَ فَاذْهَبْ
فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ
مَوْعِدًا لَّنْ يُخْلَفُهُ وَانْظُرْ إِلَى إِلْهِكَ الَّذِي ظَلْتَ
عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا -
إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ
شَيْءٍ عِلْمًا)

(95. (Musa) said: "And what is the matter with you. O Samiri") (96. (Samiri) said: "I saw what they saw not, so I took a (Qabdah) handful (of dust) from the (hoof) print of the messenger and threw it. Thus my inner self suggested to me.") (97. Musa said: "Then go away! And verily, your (punishment) in this life will be that you will say: `Touch me not;` and verily, you have a promise that will not fail. And look at your god to which you have been devoted. We will certainly burn it, and scatter its particles in the sea.") (98. Your God is only Allah, there is no God but Him. He has full knowledge of all things.)

How As-Samiri made the Calf

Musa said to As-Samiri, "What caused you to do what you did What presented such an idea to you causing you to do this" Muhammad bin Ishaq reported from Ibn `Abbas that he said, "As-

Samiri was a man from the people of Bajarma, a people who worshipped cows. He still had the love of cow worshipping in his soul. However, he acted as though he had accepted Islam with the Children of Israel. His name was Musa bin Zafar." Qatadah said, "He was from the village of Samarra."

(قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ)

((Samiri) said: "I saw what they saw not.") This means, "I saw Jibril when he came to destroy Fir`awn."

(فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ)

(so I took a handful (Qabdah) from the print of the messenger) This means from the hoof print of his (Jibril's) horse. This is what is well-known with many of the scholars of Tafsir, rather most of them. Mujahid said,

(فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ)

(so I took a handful (Qabdah) from the print of the messenger) "From under the hoof of Jibril's horse." He also said, "The word Qabdah means a palmful, and it is also that which is grasped by the tips of the fingers." Mujahid said, "As-Samiri threw what was in his hand onto the jewelry of the Children of Israel and it became molded into the body of a calf, which made a light moaning sound. The wind that blew into it was the cause of its sound." Thus, he said,

(فَنَبَذْتُهَا)

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

(وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي)

(Thus my inner self suggested to me.) This means that his soul considered it something good and it was pleasing to his self.

The Punishment of As-Samiri and the burning of the Calf Thereupon,

(قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا
مِسَاسَ)

((Musa) said: "Then go away! And verily, your (punishment) in this life will be that you will say: `Touch me not.>") This means, "Just as you took and touched what was not your right to take

and touch of the messenger's foot print, such is your punishment in this life, that you will say, `Do not touch (me).'" This means, "You will not touch the people and they will not touch you."

(وَإِنَّ لَكَ مَوْعِدًا)

(and verily, you have a promise) This means on the Day of Resurrection.

(لَنْ تُخْلَفَهُ)

(that will not fail.) you will have no way to escape it. Qatadah said,

(أَنْ تَقُولَ لَا مِسَاسَ)

(that you will say: `Touch me not.')" This is referring to a punishment for them and their remnants (i.e. those who have their disease) today still say `Do not touch.'" Concerning Allah's statement,

(وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ)

(and verily, you have a promise that will not fail.) Al-Hasan, Qatadah and Abu Nahik said, "You will not be absent from it."

(وَانظُرْ إِلَى إِلْهِكَ)

(And look at your god) that which you worshipped,

(الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا)

(to which you have been devoted.) that which you established worship of, which was the calf.

(إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا)

(Your God is only Allah, there is no God but Him. He has full knowledge of all things.) Musa was saying to them, "This is not your god. Your God is only Allah, the One Whom there is no true God except Him. Worship is not befitting to anyone except Him. For everything is in need of Him and everything is His servant. Concerning the statement,

(وَسِعَ كُلَّ شَيْءٍ عِلْمًا)

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

(أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا)

((Allah) surrounds all things in (His) knowledge.) 65:12(And He says,

(وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا)

(And (He) keeps count of all things.) 72:28(Therefore,

(لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ)

(Not even the weight of a speck of dust escapes His knowledge.) 34:3(He also says,

(وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا حَبَّةٌ فِي ظِلْمَتِ
الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ
مُّبِينٍ)

(Not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.) 6:59(And He says,

(وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا
وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ
(

(And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit. All is in a Clear Book.) 11:6(The Ayat that mention this are numerous.

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

يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا - خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ
يَوْمَ الْقِيَمَةِ حِمْلًا)

(99. Thus We relate to you some information of what happened before. And indeed We have given you from Us a Reminder.) (100. Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection.) (101. They will abide in that -- and evil indeed will it be that load for them on the Day of Resurrection.)

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

Allah, the Exalted, is saying to Prophet Muhammad , `We have told you (O Muhammad) the story of Musa and what happened with him, Fir`awn and his armies, just as it actually happened. Likewise, We relate to you the information of the past just as it happened, without any increase or decrease. We also gave you a remembrance from Us, the Mighty Qur'an, no falsehood comes to it from before it or behind it.' It is a revelation from One Most Wise, Most Praiseworthy. No Prophet was given any Book like it or more complete than it, since the time of the previous Prophets who were sent, until their being sealed off with the coming of Muhammad . No Prophet was given any Book containing as much information than the Qur'an about what has past and what would be. The judgement concerning the distinction between mankind is taken from it. Therefore, Allah says about it,

(مَنْ أَعْرَضَ عَنْهُ)

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

(مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا)

(Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection.) .Burden here means sin. This is as Allah says,

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ)

(But those of the sects that reject it , the Fire will be their promised meeting place.) 11:17(This applies generally to whoever the Qur'an reaches of the Arabs, the non-Arabs, the People of the Book and others. This is as Allah says,

(الْأَنْذِرْكُمْ بِهِ وَمَنْ بَلَغَ)

(That I may therewith warn you and whomsoever it may reach.) 6:19(The Qur'an is a final warning for everyone it reaches. Whoever follows it, then he is rightly guided and whoever opposes it and turns away from it, then he is misguided. He will be wretched in this life, and

he is promised that on the Day of Resurrection his abode will be the Hellfire. For this reason Allah says,

(مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا
خَلِيدِينَ فِيهِ)

(Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection. They will abide in that.) 20:100-101 (They will not be able to avoid this or escape it.)

(وَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ حِمْلًا)

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

(يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ
زُرْقًا - يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِئْتُمْ إِلَّا عَشْرًا - نَحْنُ
أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِئْتُمْ
إِلَّا يَوْمًا)

(102. The Day when the Sur will be blown: that Day, We shall gather the criminals blue-eyed.)
(103. They will speak in a very low voice to each other (saying): "You stayed not longer than ten.") (104. We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!")

The Blowing of the Sur and the Day of Resurrection

It has been confirmed in a Hadith that the Messenger of Allah was asked about the Sur and he replied,

«قَرْنٌ يُنْفَخُ فِيهِ»

(It is a horn that will be blown into.) It has been related in a Hadith about the Sur, on the authority of Abu Hurayrah that it is a huge horn that has a circumference as large as the heavens and the earth. The angel Israfil will blow into it. Another Hadith has been related which states that the Prophet said,

«كَيْفَ أُنْعَمُ وَصَاحِبُ الْقَرْنِ قَدْ اتَّقَمَ الْقَرْنَ
وَحَنَى جَبْهَتَهُ، وَانْتَظَرَ أَنْ يُؤْذَنَ لَهُ»

(How can I be comfortable when the one with the horn is holding it in his lips and his forehead is leaning forward, waiting to be given permission (to blow it).) The people said, "O Messenger of Allah, what should we say" He said,

«قُولُوا: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ عَلَى اللَّهِ
تَوَكَّلْنَا»

(Say: Allah is sufficient for us and what a good protector He is. Upon Allah we place our trust.)
Concerning His statement,

(وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا)

(And We shall gather the criminals blue-eyed.) It has been said that this means having blue eyes due to the severity of their horrifying situation.

(يَتَخَفَتُونَ بَيْنَهُمْ)

(They will speak in a very low voice to each other.) Ibn ` Abbas said, "This means whispering among themselves." This means that some of them will be saying to others,

(إِنْ لَبِثْتُمْ إِلَّا عَشْرًا)

(You stayed not longer than ten.) meaning in the abode of the worldly life, you only tarried there for a little while. The time was equivalent to ten days or so. Allah, the Exalted, then says,

(نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ)

(We know very well what they will say,) This means in their condition of conversing amongst themselves.

(إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً)

(when the best among them in knowledge and wisdom will say;) the one with perfect intelligence amongst them,