

The Holy Qur'an - The Final Testament - Juz 20

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SHARES

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This text is the twentieth volume of the translation and commentary of the Holy Qur'an by Mir Ahmad 'Ali and Ayatullah Agha Hajj Mirza Mahdi Pooya Yazdi.

It covers the twentieth Juz of the Holy Qur'an, from Surah An-Naml Verse 59 to Surah Al-'Ankabut Verse 44.

This volume features the detailed narrative of Prophet Musa (a), tracing his life from his survival in Pharaoh's house to his divine commissioning. It explores the ruin of Qarun, illustrating the spiritual dangers of excessive wealth. The text also examines the missions of Prophet Nuh (a), Prophet Ibrahim (a), and Prophet Lut (a), highlighting the continuous nature of divine guidance.

At its core, the volume underscores a central spiritual truth: faith is not merely professed by words but must be demonstrated through steadfastness in the face of trials. This theme forms the foundation of the twentieth Juz of the Qur'an.

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Important notice:

The Ahlul Bayt DILP team wishes to inform the reader of some important points regarding this digitised text.

While the original publishers aimed to make this work accessible to an English-speaking audience, the editing and digitisation process carried out by the DILP team has revealed several issues.

أَمَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ۗ أَعْلَهُ مَعَ اللَّهِ ۗ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ

“Is not He Who created the heavens and the earth, and sent down for you water from heaven; then caused We to grow by it gardens beautiful; it was not in your power that ye grow the trees thereof; What! Is there any god with God? Nay! they are a people who (yet) find equals (unto Him)?” (27:60)

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رُوسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۗ أَعْلَهُ مَعَ اللَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

Is not He Who made the earth a resting place, and made in it rivers, and made on it mountains, and caused between two seas a barrier; Is there any god with God? Nay! most of them know not. (27:61)

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ أَعْلَهُ مَعَ اللَّهِ ۗ قَلِيلًا مَّا تَذَكَّرُونَ

Is not He Who answereth the distressed one when he calleth Him, and removeth the distress and maketh you the successors in the earth; Is there any god with God? (Nay!) Little it is what ye reflect. (27:62)

أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيحَ بُشْرًا ۗ بَيْنَ يَدَيْ رَحْمَتِهِ ۗ أَعْلَهُ مَعَ اللَّهِ ۗ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ

Is not He Who guideth you in the darkness of the land and the sea, and Who sendeth the winds as the bearers of the good news of His Mercy? Is there any god with God? Exalted High is God above what they associate (with Him). (27:63)

أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۗ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۗ أَعْلَهُ مَعَ اللَّهِ ۗ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

Is not He Who originateth the creation, then reproduceth it, and Who provideth for you sustenance from the heaven and the earth? Is there any god with God? Say: “Bring ye your proof, if ye be truthful.” (27:64)

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ۗ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

Say: “None (either) in the heavens or in the earth knoweth the unseen save God; And they perceive not when they shall be raised” (27:65)

بَلِ أَدْرَاكَ عِلْمُهُمْ فِي الْآخِرَةِ ۚ بَلِ هُمْ فِي شَكٍّ مِّنْهَا ۚ بَلِ هُمْ مِّنْهَا عَمُونَ

Nay! hath reached them the knowledge about the hereafter; Nay! they are in doubt about it; Nay! they are blind unto it. (27:66)

Commentary

Verse 59

According to the interpretation of the Holy Ahl al-Bayt, the servants of God referred to herein this verse are the Holy Prophet and the Holy Imams. (M.S., U.B.)²

Verse 62

This verse forms an unfailing prayer, if recited 12,000 times at the time of any insurmountable difficulty or need.

It is true that man in general is the Vicegerent of God on earth but all are not on equal footing in the vicegerency. In accordance to verse 6:166, some are made superior in degrees to others and in accordance to verse 58:11 the believers are raised above the disbelievers and of them, those who have been gifted with knowledge are raised above all, in degrees. (A.P.)

¹. Note: The recital of the first clause from: “Amman yujibu al-mudhtarra idha da’ahu wa yakshifu us-su’u” is an often found surely effective prayer for relief from any unavoidable difficulty 12,000 times at a stretch – but with the constancy of the ‘Wajib’ or compulsory daily prayers. Beginning and ending with ‘Salawaat’.

². Minhaj as-Sadiqin, Umdat al-Bayan.

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SHARES

An-Naml Section 6 – The Resurrection, Sure

- Every one shall be resurrected

- The Judgment shall come to pass
- Bounties of God
- Nothing in the heavens or in the earth is hidden from God's knowledge
- To rely upon God
- The Dead can not listen and the Deaf can not hear
- A walking one shall be created on earth who will speak about the disbelief of the people

An-Naml Verses 67 – 82

وَقَالَ الَّذِينَ كَفَرُوا ۖ أَءِذَا كُنَّا تُرَابًا وَّءَابَاؤُنَا أَئِنَّا لَمُخْرَجُونَ

And say those who disbelieve: “What! when we have become dust, and our fathers (too), shall we certainly be brought forth (again)? (27:67)¹

لَقَدْ وُعِدْنَا هَذَا نَحْنُ وَّءَابَاؤُنَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

Indeed we had been promised this, we and our fathers before (too); (But) these are naught but stories of yore” (27:68)

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا ۖ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ

Say (O' Our Apostle Muhammad!) “Travel ye in the earth and see how was the end of the guilty (ones)” (27:69)

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُن فِي ضَلِيقٍ مِمَّا يَمْكُرُونَ

And grieve thou not for them and be not distressed of what they devise. (27:70)

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ

And say they: "When shall this promise (of chastisement) come to pass, if ye be truthful?" (27:71)

قُلْ عَسَىٰ أَن يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ

Say thou: "Maybe that it is after you, a part of what ye seek to hasten." (27:72)

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ

And verily thy Lord is the Lord of grace unto the people but most of them thank not. (27:73)

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ

And verily thy Lord well-knoweth what do enshroud their breasts and what they declare. (27:74)

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُّبِينٍ

Nothing is there hidden in the heavens and the earth but it is in the manifest Book. (27:75)

إِنَّ هَٰذَا الْقُرْآنَ يَقْصُّ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ

Verily this Qur'an relateth unto the children of Israel most of what they therein disagree. (27:76)

وَإِنَّهُ ۙ لَهْدَىٰ وَرَحْمَةً لِّلْمُؤْمِنِينَ

And verily it is a (sure) guidance and mercy unto the believers. (27:77)

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ ۙ وَهُوَ الْعَزِيزُ الْعَلِيمُ

Verily, thy Lord will judge between them by His (Own) decree, and He is the All- Mighty, All- Knowing. (27:78)

فَتَوَكَّلْ عَلَى اللَّهِ ۖ إِنَّكَ عَلَىٰ الْحَقِّ الْمُبِينِ

Then rely thou on God; verily thou art on the manifest truth. (27:79)

إِنَّكَ لَا تَسْمَعُ الْمَوْتَىٰ وَلَا تَسْمَعُ الْدُعَاءَ إِذَا وَلَّوْا ۗ مُدْبِرِينَ

Verily thou canst not make the dead to listen nor canst thou make the deaf to hear the call when they turn away backward. (27:80)

وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلَالَتِهِمْ ۗ إِنَّ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ

And nor canst thou be a guide unto the Blind against their straying; thou canst make none hear save those who believe in Our signs, so they have submitted themselves. (27:81)

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

And when the word shall come to pass on them, We shall bring forth unto them, a walking one from the earth who shall speak unto them, that the people believed not (with certainty) in Our signs. (27:82)

Commentary

Verse 68

‘Travel’ here does not actually mean travelling throughout the earth, it means a proper study of the life of the nations which proves beyond doubt that their actions were not without the consequences and is evidence that the movement of the whole system of creation is not without consequences. This is in answer to the doubts which the short-sighted materialist expressed. (A.P.).

Verse 73

The grace of God referred to here, will be clear if this verse is read with the verse 27:10. (A.P.).

Verse 75

The Book manifest is the ‘*Lauh al-Mahfuz*’, i.e., the secured Tablet – it is called ‘Mahfuz’, i.e., secured because none else other than God has any hold on it. There is one point worth consideration, i.e., in the following verse God says that,

'Everything We have accommodated in the Imam' (36: 12)

(i.e., Guide) *'Manifest'* in which case it could be said the Imam or the divinely commissioned guide is also endowed by God with the knowledge as a whole. This fact is proved by the Holy Imams of the Ahl al-Bayt, though not having any education under any mortal in this world and yet every one of them was the fountainhead of knowledge.

Verse 80

The dead, the deaf and the blind mentioned here are the disbelievers who never wanted to see the right way or to know the truth for they are so deeply sunk in falsehood.

Refer to verse 35:22. God can make whomsoever He pleases to hear – but the Holy Prophet limits it just to make the living and the man of understanding to hear as stated here. (A.P.).

Verse 82

This verse should be read in the light of verse 3: 109: to guide people and make them do good and prevent them from doing mischief – God brought forth the best living being – at the end when the final judgment is going to pass against them. The living being which will be brought out from the earth to speak to people must be of the same category, i.e., he should be a human being of utmost accomplishment capable of addressing man of both the types good and bad. And this coincides with the day prescribed in the next Verse – the day when of every nation, only a group of the disbelievers will be raised. This is the day of partial resurrection *'Qiyamat al-Sughra'* or *'Raj'ah'* and according to some authentic traditions of the Ahl al-Bayt the living being referred to here is Ali ibn Abi Talib. There are other traditions regarding this living being but unworthy of any serious consideration. (A.P.).

¹. This is the argument that their knowledge can forward.

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SHARES

An-Naml Section 7 – The Coming Of The Day Of Judgment

- Signs or the symptoms of the dawn of the Day of Judgment

- The bounties of God
- The blowing of the Terrific Trumpet
- and announcing the dawn of the Day of Judgment
- The doers of good shall be liberally rewarded and the wicked shall be punished for their own deeds

An-Naml Verses 83 – 93

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ

And on the day when We will collect from every people a party from those who belied our signs, then will they be formed into groups. (27:83)

حَتَّىٰ إِذَا جَاءَهُمْ قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ تُحِطُوا بِهَا عِلْمًا أَمْ آدَا كُنْتُمْ تَعْمَلُونَ

Till they come before God (who will) say “Belied ye My signs while ye comprehended them not in your knowledge? or what is it ye were doing?” (27:84)

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا ۖ فَهُمْ لَا يَنْطِقُونَ

And the word shall come to pass on them for they were unjust, and they shall speak not. (27:85)

أَلَمْ يَرَوْا ۖ أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۖ إِنَّا فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

What! See they not that We have made the night that they may rest therein, and the day with light (to see); Verily, in this are signs for the people who believe? (27:86)

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ۖ وَكُلُّ أَتَوٰهُ دٰخِرِينَ

And the day when there shall be blown the Trumpet, and those in the heavens and those in the earth shall be terrorized, save him whom God willeth, and all shall come unto Him abased. (27:87)

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۚ صُنْعَ اللَّهِ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ ۚ إِنَّهُ ۙ خَبِيرٌ ۚ بِمَا تَفْعَلُونَ

And thou wilt see the mountains which thinkest thou firm, solid, pass away the passing of the clouds. It is the work of God Who hath made everything firm; Verily He is All-Aware of what (all) ye do. (27:88)

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ ۙ خَيْرٌ مِمَّا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ

Whosoever bringeth good, for him shall be better than it and they, of the terror of the day, be secure. (27:89)

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ

And whosoever bringeth evil, these shall be cast down on their faces, in the (Hell) fire; Ye shall be recompensed for aught save what ye were doing. (27:90)

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ ۙ كُلُّ شَيْءٍ ۚ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ

(Say thou unto them O' Our Apostle Muhammad!) "I commanded only that I should serve the Lord of this city, Who hath made it sacred, and His are all things, and commanded I am that I should be of the Muslims (those who have submitted themselves to God), (27:91)

وَأَنْ أَتْلُوا ۙ الْقُرْآنَ ۚ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۚ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ

And that I should recite the Qur'an: so whosoever is guided aright, he is guided aright for his (own self), and whosoever goeth astray, then say thou: "I am only of the warners." (27:92)

وَقُلِ الْحَمْدُ لِلَّهِ سِيرِكُمْ ءَايَاتِهِ ۚ فَتَعْرِفُونَهَا ۚ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ

And say thou, "All praise is God's. Soon will He show you His signs that ye shall recognise them;" and thy Lord is not heedless of what all ye do. (27:93)

Commentary

Verse 83

This verse indicates the '*Raj'ah*' that when the Last Holy Imam Muhammad ibn al-Hasan al-Mehdi would appear some of the staunch believers in God and those faithfully attached to the truth and those worst among the wicked ones would be resurrected to see their return for their own goodness and vices in this world itself before they meet the chastisement that awaits them after the Final Judgment.

Verse 86

The change of the day and the night and the purpose they serve, bear clear testimony to the purposefulness of the plan of the Creator. (A.P.).

Verses 87 – 88

Refers to the day of the Total Resurrection as it is clear from the verse. (A.P.).

Verse 88

At the dawn of the Day of Judgment people would see the mountains blasted up into the skies and moving in the air as a cloud of dust.

Refers to the continuous change in the material substance or substantial change in the matter which is the basis of evolution and the evidence of the purposefulness of the creation in the sense that motion means change of the past into present and present into future. Each following event is the total and the summing up of the preceding ones. Thus, the ultimate end is a sum total of the whole process. The term '*Sun'a Allah*' or the 'work of God' refers to this soundness and the thoroughness of the divine work. The changes which take place in solid things such as mountains are compared here with the movement of the clouds which seems that the sky and the stars are moving while the movement actually is of the clouds. The same is the case with the movement of the earth round the sun which appears as the sun is moving round the earth. (A.P.).

¹. As pass the clouds in air.

Al-Qasas - The Narratives

(Revealed at Mecca)

88 Verses in 9 Sections

Sections of Al-Qasas - The Narratives

1. The narrative of Moses.
2. Moses saved by God from being murdered.
3. Moses weds Laban's daughter.
4. Moses commissioned with Apostleship.
5. Moses' Mission referred to.
6. Guidance from God had been continuous.
7. Unity of God.
8. Korah's (Qaarun) Ruin.
9. The Apostle (Muhammad) promised triumph.

Important Topics

1. The favours of the Lord upon those who were deemed weak in the earth. (Verses 5-6).

2. Moses' mother given the revelation regarding the care to be taken of her child Moses. (Verse 7).
3. How Moses was caused to be brought up in the very house of Pharaoh who on the birth of Moses killed the male children of the Israelites. (Verses 7–13).
4. The Believers among the people of Pharaoh. (Verse 20).
5. Moses sees the Blessed Fire and God's discourse with Moses. (Verse 29).
6. Moses given the Miracles. (Verses 31–32).
7. Moses' prayers to God that Aaron who was more eloquent be sent along with him to assist him against Pharaoh. (Verse 34).
8. Even an apostle of God, could not guide whomsoever he liked save those whom God willed. (Verse 56).
9. The story of Korah of the people of Moses. (Verse 76).
10. Those divinely gifted with knowledge. (Verse 80).

Introduction

Gives some details of the life of Moses from his birth to his success in relieving the Israelites from the clutches of Pharaoh and along with it the perdition met by Pharaoh and his hosts, is narrated in detail. Some of the topics narrated here in this chapter have not been discussed elsewhere in the Holy Qur'an. The events narrated are conspicuous in their nature with the events experienced by the Holy Prophet – Korah's being infatuated by the wealth and deserting the faith and ultimately meeting utter ruin, indirectly warning mankind against the effects of the wealth on those weak in faith. God's promise to the Holy Prophet about his triumphant return to the City (of Mecca) from which he had to migrate secretly, avoiding the heartless persecution to himself and also to his followers.

[1] [1]

SHARES

Al-Qasas Section 1 – The Narrative Of Moses

- The Qur'an contains verses of the Book Manifest

- What Pharaoh had done with the Children of Israel
- God's Will to raise Imams (i.e., Guides in faith) from among those weakened in the earth by the disbelievers
- How Moses as a baby was taken special care of, by God's Plan

Al-Qasas Verses 1 – 13

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

طسّم

*Ta Seen Meem (T. S. M.) (28:1)*¹

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

*These are the verses of the Book which is manifest.*²(28:2)³

نَتْلُوهُ ۙ عَلَيْكَ مِنْ نَبَأِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ

We recite unto thee from the accounts of Moses and Pharaoh, with truth, for a people who believe. (28:3)

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِّنْهُمْ يُدَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي ۙ نِسَاءَهُمْ ۗ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ

*Verily, Pharaoh exalted himself in the land and divided its people into parties, weakening a group among them, he slaughtered their sons and spared alive their women; Verily he was of the mischief-makers. (28:4)*⁴

وَتُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

And intend We to bestow (Our) favour upon those who were considered weak in the land, and to make them the Imams (guides in faith), and to make them the heirs, (28:5)5

وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا يَحْذَرُونَ

And to establish them with power in the earth; and to show Pharaoh and Haman and their hosts to see from them what they did dread. (28:6)6

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۗ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ

And revealed We unto the mother of Moses, saying: “Give him suck; and if thou fearest for him, launch him on the River; and fear thou not, nor grieve thou; for We will return him unto thee, and make him one of the apostles.” (28:7)7

فَأَلْتَقَاهُ ۗ أَلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِبِينَ

And took him up Pharaoh’s people, that he might be unto them an enemy and a (cause of their) grief; (for) verily Pharaoh and Haman and their hosts were sinners. (28:8)

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنِي لِي وَلِكَ ۗ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ

And said Pharaoh’s wife: “(Here is) a joy⁸of the eye unto me and unto thee: slay him not: maybe he will be useful to us, or we will adopt him as a son;” But they knew⁹not (what would Moses be to them). (28:9)10

وَأَصْبَحَ قُورَاقُومُ مُمَسِّكًا ۗ إِنَّ كَادَتْ لَتُبْدِيَ بِهِ ۗ لَوْلَا أَنْ رَبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ

And the heart of the mother of Moses became tranquil; she was about to disclose it had We not strengthened her heart so that she might be of the believers (in Our promise) (28: 10)

وَقَالَتْ لِأُخْتِهِ قُصِّيه ۗ فَبَصُرَتْ بِهِ ۗ عَنْ جُنْبٍ وَهُمْ لَا يَشْعُرُونَ

And said she unto his¹¹sister, “Follow him!” And she watched him from afar: while they¹²perceived it not, (28: 11)¹³

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُمْ نَصِيبٌ

And already forbade We on him all fostermothers ere (his sister cometh there) and said: “Shall¹⁴ guide you unto the people¹⁵of a house who will take care of him for you, and they will (also) wish well of him. (28: 12)

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَىٰ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

So We did restore him unto his mother that her eye might be refreshed¹⁶and that she might not grieve, and that she might know that the promise of God is (always) true, but most of them know not. (28: 13)

Commentary

Verse 5

The First Holy Imam Ali ibn Abi Talib (in Nahj al-Balaghah) says that by ‘those who were weak’ are the holy Ahl al-Bayt, i.e., the Holy Imams, and one day, i.e., when the Twelfth and the Last Holy Imam Muhammad ibn al-Hasan al-Mahdi would appear, and the Kingdom of God on earth will be established in the world, i.e., in the whole of the earth, there will not remain a single disbeliever, i.e., the earth will be ruled by the believers having True Faith in God. The earth as a whole would be ruled by the Holy Imam Muhammad al-Mahdi – A total vanquishment of all the disbelievers would have taken effect. ¹⁷ Otherwise it does not mean that the men of God would be made the heirs only to the land of Pharaoh – Haman was Pharaoh’s Wazir.

This is proof positive that the Imams appointed by God are not of the aristocratic ruling class but on the contrary of those whom the world considered to be weak and poor. ¹⁸ (A.P.).

Verses 6 – 7

It is said that Pharaoh was informed and warned by the scholars of the ancient scriptures, that a son born to the Israelites, would bring perdition to his kingdom. He appointed informers to find out the children born to the Israelites. The midwives were under orders of Pharaoh to kill the male children born to the Israelites and to spare the female ones. When the wife of Imran conceived Moses, no midwife could make out the pregnancy and when the time for the birth of Moses approached the midwife had determined either to kill the child or to inform Pharaoh if the issue be a male one. But when Moses was

born, the midwife was so enchanted by the wonderful beauty of the baby and the Divine Light that radiated from his face, that she advised the mother of Moses to take care of the child and hide it from the sight of the people and she herself volunteered to report to Pharaoh that a daughter was still-born and was buried.

When the spies entered the house, the sister of Moses wrapped the baby in a cloth and hid it in the oven and the aunt of Moses not knowing the object lying concealed in the oven, lit the oven, and flames were shooting out of the oven. The informers searched the house for the baby and finding flames coming out of the oven, did not go near it and went away. When the mother of Moses heard about the oven having been lit, full of grief came to see what had happened to her baby (Moses). She found Moses seated in the midst of the flames and playing with them. For what then the mother of Moses was inspired to do with the baby (Moses) and how Moses was brought up in the very lap of his enemy Pharaoh. [19](#)

The mother of Moses approached one Hizqil son of Sabur – who was one of the people of Pharaoh who was a carpenter to make a small box for her. On being asked the purpose for which she wanted the box, the mother of Moses being unable to tell a lie disclosed her plan to him. Hizqil made the box and went to the informers to inform them of what he had heard from the mother of Moses, but he became dumb and when he began to talk to the informers making signs, they took him to be a mad fellow and drove him away. When Hizqil returned to his shop he found himself to be all right. Again, Hizqil went to the informers but this time he was not only once again dumb but also had become blind. Again, he was driven away but when he returned home, he was all right. Hizqil being convinced that the child must be the promised deliverer of the Israelites, came to the mother of Moses and declared his belief in God and Moses being God's Apostle. Hizqil is called the '*Mu'min-e-Al-e-Fir'awn*', i.e., the Believer (in God) among the people of Pharaoh.

[Verse 8](#)

The '*Lam*' means that it was not the motive of the action but the result or the consequence of it. (A.P.).

[Verse 9](#)

It is said that one of the daughters of Pharaoh suffered from leukoderma. The scholars of the ancient scriptures had predicted that an animal like a human child would come floating in the river, if the saliva of that child is applied to the patches, the patches would disappear. The girl was stationed on the bank of the river waiting for the animal to come floating. When the baby Moses came floating in the box, Pharaoh and his wife Asiyah daughter of Muza'im were there with their daughter. The box with the baby in it, was picked up and the astronomers were consulted if the baby would be the promised Deliverer of the Israelites, they gave the answer in the negative. The wife of Pharaoh said that they might be benefited by the child. The saliva of the child was tried and the white patches on the body of Pharaoh's daughter disappeared.

Verse 12

Moses was forbidden to suck any milk except that of his mother. This was a Divine Plan to restore the baby to the restless mother and at the same time to give Moses the sustenance pure and holy viz., his own mother's milk, for his body to be erected with the sustenance containing the excellence of character and conduct as the spiritual heritage of his ancestry. It is worth mentioning that it is a historic event that when Ali ibn Abi Talib was born in the Holy Shrine 'Ka'ba,' for three days the baby did not accept suck or any milk nor did it open its eyes until the Holy Prophet took it in his lap and gave his tongue into the mouth of the baby, the baby opened its eyes to have the first look into the world, of the face of the Holy Prophet to have the suck from his apostolic tongue.

The mother of Moses is termed as *Ahl al-Bayt* not on account of being the *wife of Imran* but for being the *mother of Moses* – and the same is the case with Sarah wife of Abraham who was considered as *Ahl al-Bayt*²⁰ as she was the *would-be mother of Isaac* – as otherwise the wives who are subject to divorce and being substituted with women better than them,²¹ can not be considered as *Ahl al-Bayt* as it was pointed out by *Zayd ibn Arqam* (S.M.).²² This is illustrated with the wife of Noah and Lut, though they were the wives of such prominent apostles of God but were not considered as *Ahl al-Bayt*. It should not be taken as to indicate any disrespect to the wives of the prophets²³– they are certainly free from the charges brought against them by the people. (A.P.).

¹. Refer to verse 26: 1. For Ta, Ha, Mim (huruf muqatti-at) refer to commentary of Sura al-Baqarah, 2: 1.

². Manifesting.

³. Refer to verse 26:2.

⁴. Refer to verses 7: 127, 40:25, 2:49, 7: 141, 14:6 & 4:49.

⁵. Refer to verses 2:247 & 7: 137.

⁶. Refer to verses 24:55, 28:6, 29:39, 39:24, 28:76 & 20:38–40.

⁷. Refer to verses 20:39 & 20:40.

⁸. Refreshing the eye.

⁹. What would be the consequence.

¹⁰. Refer to verses 20:39 & 20:40.

¹¹. Moses'.

¹². Pharaoh & his people.

¹³. Refer to verses 20:39 & 20:40.

¹⁴. This is what Moses' sister told Pharaoh's wife & the others there with her.

¹⁵. Refer to verses 33:33 & 66:5.

¹⁶. Rejoiced.

¹⁷. See verse 7: 128.

¹⁸. Refer to verse 2:247.

¹⁹. Refer to verses 20:38–40. and note on the same verses.

²⁰. See verse 11:737.

²¹. See verse 66:5.

²². Sahih Muslim.

²³. Refer to verse 24:26.

Al-Qasas Section 2 – Moses Saved By God From Being Murdered

- Moses kills an Egyptian
- People plan to kill Moses in return
- God saves Moses

Al-Qasas Verses 14 – 21

وَلَمَّا بَلَغَ أَشُدَّهُ ۖ وَأَسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۖ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ

And when he reached the (age of) strength and was full-grown, 1We granted him wisdom and knowledge; Thus do We recompense those who do good. (28: 14)2

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَتِهِ ۖ وَهَٰذَا مِنْ عَدُوِّهِ ۖ فَاسْتَغَاثَهُ الَّذِي مِنَ شِيعَتِهِ ۖ عَلَى الَّذِي مِنْ عَدُوِّهِ ۖ فَوَكَّزَهُ ۖ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ ۖ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ

And he entered the city at a time when unvigilant were its people, and found he therein two men fighting: the 3one, of his own party; and the other4of his enemies; And the one of his own party sought his help against the one who was of his enemies, and Moses smote him with his fist and 5passed (death) on him; Said (Moses): “This6is of the Satan’s doing; verily, he is an enemy, an open misleader.” (28: 15)

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۖ إِنَّهُ ۖ هُوَ الْغَفُورُ الرَّحِيمُ

Said (Moses): “O’ my Lord! Verily I have hurt mine own self, so grant Thou refuge to me!” So granted He refuge to him, (against his enemies); Verily, He is Oft-Forgiving, the All-Merciful. (28: 16)⁷

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ

Said (Moses): “O’ My Lord! because⁸of the grace Thou hast bestowed on me, never shall I be a supporter of the guilty.” (28: 17)⁹

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اُسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ ۚ قَالَ لَهُ ۖ مُوسَىٰ إِنَّكَ لَغَوِيٌّ مُّبِينٌ

And in the morn he, in the city, passed full of fear apprehending when lo! he who sought his help the day before, (again) crying out unto him for help. Said unto him Moses: “Verily thou art an open hot-head.” (28: 18)

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَّهُمَا قَالَ يَا مُوسَىٰ أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا ۖ بِالْأَمْسِ ۗ إِنَّ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ

And when he intended to seize him who was the enemy of them both, said he: “O’ Moses! Dost thou intend to kill me as didst thou kill one the day before? Intendeth thou nothing but thou shouldst be a tyrant in the land, and intendeth not thou to be of those who compromise.” (28: 19)

وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يَا مُوسَىٰ إِنَّ الْمَلَائِكَةَ يَأْتَمِرُونَ بِكَ لِيُقْتَلُوكَ فَاخْرُجْ إِلَيَّ مِنَ النَّاصِحِينَ

And there came a man¹⁰from the remotest part of the city, running, (and) said he: “O’ Moses! verily the chiefs are consulting to slay thee, Begone (from here at once)! Verily unto thee I am of the sincere advisers.” (28:20)¹¹

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ ۗ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

So, forth he went in fear, apprehending, (and) said he “O’ my Lord! Deliver me from the unjust people!” (28:21)

Commentary

Verse 14

Hukm – authority, i.e., Apostleship.

The stage of '*Istawa*' – Equity in the course of rise to the status of apostleship is so important without which the attainments are impossible, i.e., the state of complete balance in viewing both aspects of the creation – manifest and hidden. (A.P.).

Verse 15

Moses found an Egyptian who was Pharaoh's cook, beating a poor helpless Israelite who sought help from Moses. Moses asked the Egyptian to leave away the poor Israelite and when he did not cease beating the poor man, Moses rendered a blow by his fist just to make him stay away from the Israelite but the Egyptian succumbed to the blow and fell dead.

Verse 16

Fearing the Egyptians would wreak vengeance on him for the death of the Egyptian, Moses prayed to God to keep his deed hidden from the Israelites. '*Faghfirli*', meaning protect me, i.e., keep me covered from the sight of the men of Pharaoh.

Verse 17

This dearly indicates that Moses killed the criminal one, helping the helpless oppressed one. [12](#) (A.P.).

Verse 18

The two events between the man of Moses and Pharaoh's party were before Moses' being permitted to declare war against the infidels. In this stage '*Taqiyya*', 'Hiding the faith', is commendable though the defence is not prohibited. Therefore, in the first quarrel Moses also put aside '*Taqiyya*' and killed the infidel. That action encouraged his man to pick up quarrels with another of the kind. Thus, Moses blamed him for being hot-headed and not being able to observe '*Taqiyya*', forcing Moses also to take his side. However, nothing was legally against Moses' action on both occasions. (A.P.).

Verse 19

The compromising attitude was expected of the infidels of Mecca from the Holy Prophet for they approached Abu Talib to ask the Holy Prophet not to abuse their gods and be satisfied with his own way of worship. (A.P.).

Verse 20

The man was Hizqil, the Believer in God among the people of Pharaoh as was Abu Taleb protecting the

cause of Islam and the Holy Prophet, against the Pharaohs in Mecca.

This man was the same person [13](#) who belonged to the people of Pharaohs who concealed his faith – similar to the attitude of Abu Talib in his effort to protect the Holy Prophet. (A.P.).

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- [1.](#) State of perfect equity.
 - [2.](#) Refer to verses 53:6 & 53:7.
 - [3.](#) Lit. This.
 - [4.](#) Lit. This.
 - [5.](#) Killed him. Refer to verse 28:33.
 - [6.](#) The man who was killed.
 - [7.](#) Refer to verses 21:87 & 7:23.
 - [8.](#) Due to.
 - [9.](#) Refer to verses 21:87, 7:23, 24: 19 & 24:20.
 - [10.](#) Hizqil – i.e. the ‘Mu’min–e–Al–e–Firaun’ – The Believer among the people of Pharaoh – The man who concealed his Faith – practised ‘Taqiyya’ as did Abu Talib to save the Holy Prophet.
 - [11.](#) Refer to verse 40:28.
 - [12.](#) Refer to note on verses 24: 19 & 24:20.
 - [13.](#) Refer to verse 40:28.

[1] [1]

SHARES

Al-Qasas Section 3 – Moses Weds (Laban’s Daughter)

- Moses in Midian

- Moses helps Shu’ayb’s daughters

- One of Shu’ayb’s daughters wedded to Moses

Al-Qasas Verses 22 – 28

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ

And when he turned his face towards (the land of) Midian said (Moses): “Maybe my Lord will guide me in the right path.” (28:22)

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ ﴿٢٣﴾ قَالَ مَا خَطْبُكُمَا ﴿٢٤﴾ قَالَتَا لَا نَسْقِي حَتَّىٰ يُصَدِّرَ الرَّعَاءُ ﴿٢٥﴾ وَأَبُونَا شَيْخٌ كَبِيرٌ

And when arrived he at the water¹of Midian, he found on it a group of men (watering their flocks) and found he besides them two women keeping back (their flocks); Said ²(Moses): “What aileth you?” Said the two (women): “We cannot water until the shepherds take away (their sheep from the water), and our father is very old.” (28:23)

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

So he watered (their flocks) for them, then retired he unto the shade, (and) then said he: “O’ my Lord! Verily of what Thou hast sent down unto me of the good, I stand in need” (28:24)

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَىٰ اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا ﴿٢٦﴾ فَلَمَّا جَاءَهُ ﴿٢٧﴾ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ ﴿٢٨﴾ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ

Then came unto him one of the two women walking bash fully; Said she: “Verily my father calleth thee so that he may recompense³thee for what thou hath watered for us: So when came he unto him and narrated unto him his story, Said (the old man): “Fear thou not, thou art (now) secure from the unjust people” (28:25)

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَجِرْهُ ﴿٢٩﴾ إِنَّ خَيْرَ مَنِ اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ

Said one of the two (women): “O’ my father! Employ him, verily the best of those who thou canst employ is the strong (man) the trusted⁴(one).” (28:26)

قَالَ إِنِّي أُرِيدُ أَنْ نَمُنَّ بِكَ عَلَىٰ أَنْ تَأْجُرَنِي ثَمَنِي حِجًّا ﴿٣٠﴾ فَإِنْ أَنْمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ ﴿٣١﴾ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ ﴿٣٢﴾ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ

Said he: “Verily, I intend to wed to thee one of these two daughters of mine on condition that thou servest me for eight years, and if thou didst complete ten (years) that will be a goodness of thine own accord; and I intend not to place any hardship on thee; Thou wilt find me, if God willeth, (one) of the righteous ones.” (28:27)

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ ۖ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدُونَ عَلَيَّ ۖ وَاللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ

Said (Moses) “Be it so between me and thee: whichever of the two terms I fulfil, there shall be no injustice unto me: And God, on what we say, is a witness.” (28:28)

Commentary

Verse 23

Moses while escaping from Egypt turned towards Midian and was only a wanderer in the desert and when he arrived at an oasis, weary, hungry for the last about a week, sat under the shade of a tree and saw at the well nearby, shepherds giving water to their flocks but two girls waiting there with their flocks. The shepherds were one after another drawing water for their own sheep but there was none to draw water for these two young ladies. These two girls were Safura and Safrah the daughter’s Shu’ayb. The reply which the two girls gave in these words ‘Our father is a very old man’ conveyed the inability of the man himself coming to give water to the flocks, and the helpless situation which had forced the young ladies to go over there and their inability to thrust themselves into the crowd of the males, i.e., the shepherds. It spoke of the modesty and the personal nobility of the young ladies and their family.

Verse 24

Moses could not resist the spirit of sincere and selfless chivalry in him and went to the helpless girls who stood quiet, and asked them how about watering their flocks. They expressed their helplessness and the un-avoidability of their waiting until the shepherds finish giving water to their flocks and leave the water for their flocks. Moses asked the shepherds to help the poor young ladies but they told Moses himself to draw the water for the flocks of the girls. Seeing the robust figure and the strong arms of Moses the shepherds stood aloof. Moses threw the huge bowl into the well and drew it out single-handed which several of the shepherds used to do jointly and gave water to the flocks of the two young ladies.

Another version says that Moses asked the girls if there was any other well. They said that there was one but it was closed and covered by a huge immovable rock and they pointed it out to Moses. Moses removed the rock single-handed and taking some water in his mouth threw it in the well. Fresh water began to bubble up out of the well, and the flocks of the girls had their drink to their full satisfaction.

Moses returning to the shade expressed his own helplessness to God as a weary and hungry wanderer.

The Holy Imam Ali ibn Abi Talib says that though hungry for days together, Moses lived upon the green leaves and the bark of the trees and yet never asked anyone for a bread for himself.

The good which was revealed to him for which he expressed his utmost quest was nothing but the help which he rendered to the two weak women and to the men of his party for which he had to give up comfort of his temporal life. (A.P.)

Verse 25

Invited by Shu'ayb through one of his daughters, Moses went to him.

“And he said unto his daughters, And where is he? Why is it that ye have left the man? Call him, that he may eat bread.” Exodus 2/20.

“And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.” Exodus 2/21.

While walking he told the girl to come behind him and if he needed any guidance on the right track to her place, she might point the direction by throwing a small stone on the direction before him. When Shu'ayb ordered food to be served to him, Moses declined it saying that he would not sell any good deed for any profit in this world and he had not given water to his sheep for any return from him. Shu'ayb said it was not in return for what he had done but as his own custom to feed a guest, he served the food. Moses then accepted the food.

Verse 26

One of his daughters recommended to Shu'ayb to take Moses in his employ saying that he was strong and trustworthy. The Seventh Holy Imam Musa ibn Jafar al-Kadhim says that Shu'ayb told his daughter *“From his (i.e., Moses’) removing the rock from the mouth of the long-covered well, I understood he was a strong man but ‘O’ daughter of mine how dost thou know that he is trustworthy also?”* “The girl related to her father (Shu'ayb) how Moses had asked her to walk behind him and be pointing the right way by throwing a small stone before him, for he said that he did not belong to the people who cast their looks upon the backs of women.”

A similar miracle was wrought by the First Holy Imam Ali ibn Abi Talib – when marching on the expedition of Siffin – the army had to camp at a place where there was no water. The animals, i.e., the horses and camels as well as the men of the army began feeling thirsty and water could not be found anywhere around the place. At last, the Holy Imam himself with some men started the search for water. A monk in a monastery nearby said that water could be found only at a distance of about five miles from the place, but the army was dying of thirst, and it was impossible for men as well as the animals to move any longer. Then the Holy Imam after praying to God, pointing out to a place ordered the men to dig out the earth. When a little of earth was removed there appeared a huge rock. All the men joined together

could not move it.

The Holy Imam Ali got down from his horse and placing his hand under the stone and raising it up threw it several feet away. Fresh water of excellent taste was found out. The monk coming out of his monastery asked Ali if he was an apostle of God, to which Ali said 'No.' Then he asked if he was an angel, Ali replied 'No' but the Wazir, i.e., the Successor to the Holy Prophet. The monk embraced Islam at the hands of Ali saying that it was in the ancient scriptures that there was a well hidden in the surrounding place and none but an apostle of God or a Divinely chosen Successor to an Apostle alone would discover it. The monk accompanied the Holy Imam Ali and was martyred in the Battle of Siffin. After water was drawn out from the well for the whole of the army and the animals therein, Ali covered the excavation with the dug-out earth and returned to his camp. After some time, Ali asked those who had accompanied him to the place if they could find out the well again. They said that it was not difficult for them, for they knew it to be near the monastery. Ali sent the people to go and find it out. They went and none could discover it. Ali said until the end of this world, the well would remain hidden. (EHI).⁵

Verse 28

And Moses accepted the condition – and held it as an agreement to be fulfilled by him and Shu'ayb.

¹. A watering place, a well.

². To the women.

³. Reward.

⁴. This is the quality required for leadership i.e, Imamat (A.P.).

⁵. Early History of Islam – S.S. Hosain, 1933 Edition.

[1] [1]

SHARES

Al-Qasas Section 4 – Moses Commissioned With Apostleship

- Moses commissioned with Apostleship, given the Miracles and commanded to proceed against Pharaoh
- Moses fears and prays to God for Aaron's assistance

- Moses given Aaron’s assistance
- Pharaoh and his men disbelieve Moses and Aaron, and they are destroyed

Al-Qasas Verses 29 – 42

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ ۚ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا ۚ إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَدْوَةٍ مِّنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ

And when Moses had fulfilled the term and was travelling with his family, perceived he on the side of the mount ‘Tur’ a fire; Said he unto his family: “Wait ye! Verily perceive I a fire, maybe I bring unto you from it some tidings or a brand (lighted) of the fire, so that ye may warm your selves.” (28:29)¹

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبْرَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمُوسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ

When came he unto it, (he) was called (by a voice) from the right side of the valley, in the blessed spot, from the Tree, saying: “O’ Moses! Verily I, am God, The Lord of the worlds” (28:30)²

وَأَنْ أَلْقِ عَصَاكَ ۚ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَمُوسَىٰ أَقْبِلْ وَلَا تَخَفْ ۚ إِنَّكَ مِنَ الْآمِنِينَ

And saying: “Cast thou down thy staff;” And when he saw it moving as if (it were) a serpent, he turned back retreating and returned not: (then it was said unto him): “O’ Moses! Come thou forward and fear thou not! for verily thou art of those who are secure!” (28:31)³

أَسْلُكَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سَوَاءٍ وَأَضْمَمُ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ ۚ فَذُنُوبِكُمْ بِرُهْنَانٍ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۚ إِنَّهُمْ كَانُوا فُوسِقِينَ

“(And now) pass thou thy hand in thy bosom, it shall come forth white (radiant) without evil: and close nearer thy sides against fear, and these be two proofs from thy Lord unto Pharaoh and his chiefs, verily they are a transgressing people.” (28:32)⁴

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ

**Said (Moses): “O’ my Lord! Verily have I killed⁵one of them, so fear I that they would slay me;
(28:33)**

وَأَخِي هَارُونَ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْتُهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ۚ إِنَّي أَخَافُ أَنْ يُكَذِّبُونِ

And my brother Aaron, he is more eloquent than me in speech, so Thou send him with me as an assistant, to testify⁶me; for fear I that they would belie me” (28:34)⁷

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطٰنًا فَلَا يَصِلُونَ إِلَيْكُمَا ۚ بِآيٰتِنَا أَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْغٰلِبُونَ

(God) said: “We will strengthen thy arm with thy brother, and We will give ye two an authority so that they reach not unto ye two, (go ye) with Our signs, ye two and those who follow ye two shall be the triumphant.” (28:35)

فَلَمَّا جَاءَهُمْ مُوسَىٰ بِآيٰتِنَا بَيِّنٰتٍ قَالُوا ۗ مَا هٰذَا إِلَّا سِحْرٌ مُّفْتَرًى وَمَا سَمِعْنَا بِهٰذَا فِي ءَابَآئِنَا الْاُولٰٓئِينَ

So when came unto them Moses with Our clear signs, said they: “This is nothing but a sorcery forged, and we heard not of it amongst our fathers of old.” (28:36)

وَقَالَ مُوسَىٰ رَبِّي اَعْلَمُ بِمَنْ جَاءَ بِالْهُدٰى مِنْ عِنْدِهٖ ۗ وَمَنْ تَكُوْنُ لَهُ ۗ عَقِبَةُ الدَّارِ ۗ اِنَّهٗ ۗ لَا يُفْلِحُ الظَّٰلِمُوْنَ

And said Moses: “My Lord knoweth best who cometh with guidance from unto Him, and for whom shall be the good end of the abode; Verily, succeed not the unjust ones.” (28:37)

وَقَالَ فِرْعَوْنُ يَاۤئِهٰٓا الْمَلٰٓئِٔ مَا عَلِمْتُ لَكُمْ مِنْ اِلٰهٍ غَيْرِىْ فَاَوْقِدْ لِيْ يٰهٰمٰنُ عَلَى الطَّيْنِ فَاَجْعَلْ لِيْ صَرْحًا لَّعَلِّيْ اَطَّلِعُ اِلٰى اِلٰهٍ مُّوسٰى وَآنِىْ لَآظُنُّهُ ۗ مِنَ الْكٰذِبِيْنَ

And said Pharaoh: “O’ Chiefs! I know not any god for you other than me, so burn for me O’ Haman, bricks of clay, and build for me a tower that I may mount up to the God of Moses, and verily I deem him to be one of the liars” (28:38)⁸

وَاسْتَكْبَرَ هُوَ وَجُنُوْدُهٗ ۗ فِى الْاَرْضِ بِغَيْرِ الْحَقِّ وَظَنُوْا ۗ اَنَّهُمْ اِلَيْنَا لَا يُرْجَعُوْنَ

And prided⁹he and his hosts in the land, without any right¹⁰* and deemed they that they will not be returned unto Us. (28:39)

فَأَخَذْتَهُ وَجُنُودَهُ ۖ فَنَبَذْتَهُمْ فِي الْيَمِّ ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ

And We seized him and his hosts and We cast them into the sea; Behold then how (bad) was the end of the unjust ones. (28:40)

وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ ۖ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ

And We made them Imams (leaders) who invite unto the (Hell) fire, and on the Day of Resurrection they shall not be helped. (28:41)

وَاتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً ۖ وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ

And We caused them to be followed in this world, by a curse; and on the Day of Resurrection they shall be of the loathed (ones). (28:42)

Commentary

Verse 30

This was the place where Moses came in direct communion with God and the stage of ‘*Aw Adna*’ mentioned in verse 53:9 which is beyond – ‘*Sidrat al-Muntaha*’ in 53:14 was the place where the Holy Prophet, was invited in direct communion with God as mentioned in verse 53:10. (A. P.).

Verse 35

The Fifth Holy Imam Muhammad ibn Ali al-Baqir said that when Moses returned to his wife from the Mount Sinai, she asked him where he was returning from. Moses replied that he was returning from God, Who is the Creator of the fire. He then left towards Pharaoh. The First Holy Imam Ali ibn Abi Talib said: “*Upon God I say that even now I see Moses with his large arms, clad in the woollen long shirt, with the staff in his hand his waist tied tight with the woollen rope, his shoes made of ass’s skin on the door of Pharaoh, inviting him to the faith in the Only True God the Lord of the Universe.*”

When Moses reached Pharaoh’s palace and started inviting the people towards the true faith, people informed Pharaoh saying that there was one at his door claiming to be the apostle from God. Pharaoh ordered the custodians of the lions and the other wild animals to bring some beasts in chains, for it was his habit to throw the victims of his anger to the beasts which devoured the men and ate them away before his eyes.

He ordered his courtiers to present Moses to him in chains. When Moses was brought before Pharaoh

and turned towards the wild beasts, they began to wag their tails expressing love to Moses and began rubbing their faces at his feet. Pharaoh wondered and said: *“I have never seen a man of this kind!”* When Moses turned his face towards the throne, Pharaoh recognised him and said: *“Did we not nourish thee and brought thee up?”* and ordered Moses to be handed over to be beheaded by the executioner. When the executioner raised his sword upon Moses the Angel Gabriel caused the sword to slay the executioner himself and thereafter every one who was deputed to slay Moses was himself mysteriously beheaded. Pharaoh at last ordered to release Moses.

Moses took his hand out from his pocket and the hand shone bright as a bright star and said *‘this is the Sign of my being an Apostle from God’* and then he cast his Rod which became a huge Serpent with its mouth opened wide enough even to swallow Pharaoh along with his throne. Pharaoh got frightened and ran out from the throne terribly awe-stricken and bewildered and requesting Moses to hold the serpent back. Moses held the serpent and it returned to its original state of an ordinary rod. This verse is an indirect prophecy about the sure triumph which was granted to the Holy Prophet and Ali, in every expedition against the pagans of Mecca and the surrounding and ultimately the complete triumph of Islam – as were blessed Moses and Aaron against Pharaoh.

Verse 36

Pharaoh termed the miracles as sorcery and Moses as a sorcerer but acknowledged that he had never before seen such an enchantment though the heathens called the Holy Prophet a sorcerer but dared not to call him a liar.

Verse 38

The difference between the Pharaohs of the modern times and the ancient ones, is only that Pharaoh of Moses’ time wanted to build a lofty tower by use of a brick industry to go into the outer space and the modern ones are doing the same by means of atom industry in rising up as the ancient ones who attempted at the same. Qur’an does not deny the possibility of such movement to penetrate the dimensions of the heavens and the earth but it says this would not be possible without an Authority from God¹¹ as otherwise man will be bombarded with the flames of the particles of elements emanating from the heavenly bodies through radiations. However, it is futile to search for God in the material realm whether here on earth or in the farthest space. In the search of God, one’s mind should step out of the dimensional realms. (A.P.).

Verse 39

The same is the vanity of man of today and they will be caught one day and thrown into destruction – as the last clause of the verse indicates. (A.P.).

Verse 42

The reference, to the encounters of Moses and Aaron with Pharaoh and the perdition suffered by Pharaoh with complete success to Moses and Aaron, was to warn the people that all those who would defy the Holy Prophet and Ali, would be walking in the footsteps of Pharaoh and will suffer perdition and the wrath of God, both will be on them, in this world and in the hereafter.

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- [1.](#) Refer to verse 20: 10.
 - [2.](#) Refer to verses 19:52 & 20: 13.
 - [3.](#) Refer to verses 7: 107 & 20:20.
 - [4.](#) Refer to verses 7: 107, 7:108 & 20:20-22.
 - [5.](#) Refer to verse 28: 15.
 - [6.](#) Similarly Ali was given to the Holy Prophet to testify him. Refer to verse 13:43.
 - [7.](#) Refer to verses 19:53, 20:29-33 & 25:35.
 - [8.](#) Refer to verses 40:36, 40:37.
 - [9.](#) Considered themselves big.
 - [10.](#) Lit. Justice.
 - [11.](#) Refer to verse 55:33.

[1] [1]

SHARES

Al-Qasas Section 5 – Moses’ Mission Referred To

- A Book (Torah) was given to Moses which was a guidance as well as a Mercy from God
- Apostle Muhammad was not physically present at the scene when Moses was given the Miracles and was Commissioned with the Apostleship but sent with the knowledge of the past happenings in the world
- The people disbelieved Moses and rejected the Book given to him

- The Disbelievers challenged to produce a book from their god, better than the Torah and the Qur'an

Al-Qasas Verses 43 – 50

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ ۞ بَعْدِ مَا أَهْلَكْنَا الْقُرُونََ الْأُولَىٰ بِصَآئِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ

And indeed We gave Moses the Book after We had destroyed the generations of yore, (containing) clear arguments for man kind and a guidance and mercy, that happily they might reflect. (28:43)

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ

And thou wert not on the western¹side (of Mount Sinai) when passed We unto Moses the commandment, nor wert thou one of the (eye) witnesses, (28:44)

وَلَكِنَّا أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ ۞ وَمَا كُنْتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو ۞ عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ

But We raised up generations (after Moses), and a long time passed upon them, and nor wast thou a dweller among the people of Midian, rehearsing unto them Our signs, but We were that sent²thee (O' Our Apostle Muhammad); (with the knowledge) (of the past). (28:45)

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

And thou wert not on the side of the Mount 'Tur' when called We (unto Moses), but it is the mercy of thy Lord that thou warneth a people, unto whom no warner hath come before thee, that they may reflect. (28:46)³

وَلَوْلَا أَن تُصِيبَهُم مُّصِيبَةٌ ۞ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا ۞ رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ

And were it not so and should there befall unto them a calamity for what their (own) hands have sent before (them), then they would say: "O' Our Lord! why didst Thou not send unto us an apostle then we would have followed Thy signs and had been of the believers" (28:47)

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا ۖ لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ ۖ أَوْلَمْ يَكْفُرُوا ۖ بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ ۖ قَالُوا ۖ سِحْرَانِ تَظَاهَرَا وَقَالُوا ۖ إِنَّا بِكُلِّ كَفْرٍ وَنَ

But (now) when hath come unto them the truth from Us, say they: “Why is he not given the like of what was given unto Moses?” What! did not they disbelieve in what was given unto Moses before? They said: “(these are) Two sorcerers⁴backing up each other;” and they said: “Verily we, in everything do disbelieve.” (28:48)

قُلْ فَاتُوا ۖ بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِنْ كُنْتُمْ صَادِقِينَ

Say thou (O’ Our Apostle Muhammad!) “Bring ye then some (other) book from God which is a better guide than both of them, Torah and Qur’an), that I may follow it, if ye be truthful.” (28:49)

فَإِنْ لَّمْ يَسْتَجِيبُوا ۖ لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ ۖ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ ۖ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Then if they answer⁵thee not, then know thou that they follow their own caprices; And who is more astray than he who followeth his own caprices without any guidance from God? Verily God guideth not the unjust people. (28:50)

Commentary

Verse 44

The valley of ‘Tur’ – Sinai, where Moses received his apostolic commission is situated in the North Western comer of the Arabian Peninsula. The address here is to the Holy Prophet, saying:

“O’ Our Apostle Muhammad! Thou wast not physically present at the place when Moses was called to the apostolic office to have witnessed the event to have it related to the people as you do it.” (28:46) not the same wording as above translation

This could never have been possible for anyone who had not been an apostle inspired by God.

It may mean the Western side of the order of creation, i.e., the apparent world as opposed to the Eastern side of the order, i.e., the unseen and hidden world – showing the different aspects of human life which Moses and Jesus dealt with and on that basis, the guiding light with which the Holy Prophet started his mission was termed to be.⁶ This interpretation does not contradict the fact that Moses received the revelation when he was in the Western side of Mount Sinai – as each interpretation refers to a different fold or aspect of the Qur’an. (A.P.).

Verse 45

Several generations had passed between Moses and the Holy Prophet. The rehearsing of the heavenly signs was to guide the people to the fact that he who had been sent to admonish the people and guide them aright was none else other than the apostle from God with the inspired knowledge of the events even of the distant and obscure past.

Verse 46

Though the Holy Prophet was not on the Mount 'Tur' where Moses was addressed and yet it is by the mercy of God towards mankind that instead of chastising the people for their persistent disbelief in the Apostle (the Holy Prophet) who was sent as a reminder inviting them to the truth. The next verse further explains the meaning of this verse.

Verse 48

It may mean the same miracles given to Moses or the same form of Book, all at once.⁷ The answer to them is that coming all at once or gradually makes no difference. (A.P.).

Verse 49

The two books referred to in comparison here in this verse once. are Torah, i.e., the Pentateuch (the scriptures given to Moses) and the Holy Qur'an.

Refers to Torah which was brought by Moses and not to the version hailed by the Jews as the genuine Torah. However, the passage indicates that one should always follow the best in guidance, which is the basis of the argument in the question of 'Imamah' as well as the doctrine of the 'Ijtihad' following of the most learned one. (A.P.).

Verse 50

This verse stems out the permissibility of using one's discretion without being supported by the divine relation and the divine guidance is not given to the unjust ones. (A.P.).

^{1.} Refer to verse 19: 16 and the notes on the commentary (the east and the West).

^{2.} One after another. Refer to verse 23:44.

^{3.} Refer to verse 28:44.

^{4.} Enchantments.

^{5.} Respond not to the challenge. Refer to verse 28:49.

^{6.} See verse 24:35.

^{7.} Refer to verse 25:32.

Al-Qasas Section 6 – Guidance From God Had Been Continuous

- The Guidance from God had been continuous
- Those who know the previous revelations readily believe in the revelations given to Apostle Muhammad
- The noble qualities of the sincere believers
- God destroys not any town without having sent into it an apostle to rehearse to them His signs
- God destroys only those people who had been unjust
- The provision in the hereafter is better and lasting

Al-Qasas Verses 51 – 60

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ

*And indeed We caused the Word (of guidance) to come unto them continuously, that they may be admonished. (28:51)*¹

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ

And those whom We gave the Book before it, they are believers in it. (28:52)

وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا ۗ ءَامَنَّا بِهِ ۗ إِنَّهُ الْحَقُّ مِن رَّبِّنَا إِنَّا كُنَّا مِن قَبْلِهِ ۗ مُسْلِمِينَ

And when it is recited unto them say they: “We believe in it, verily it is the truth from Our Lord, verily we were Muslims – (Submitters) (even from) before it (came)” (28:53)

أُولَٰئِكَ يُؤْتُونَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا ۗ وَبَدَرُوا بِالْحَسَنَةِ الَّتِي سَبَّوْنَهَا بِمَا رَزَقْنَاهُمْ يَنْفِقُونَ

These shall be granted their reward twice for what they were steadfast,² and they repel evil with good, and of the sustenance We have provided them with, they spend (in Our Way) (28:54)³

وَإِذَا سَمِعُوا ۗ اللَّغْوَ أَعْرَضُوا ۗ عَنْهُ وَقَالُوا ۗ لَنَا أَعْمَلْنَا ۗ وَلكُمْ أَعْمَلْكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ

And when hear⁴ they any vain talk, they withdraw from it, and say they: “For us shall be our deeds, and for you shall be your deeds, peace be on you, we desire not the (society of the) ignorants.” (28:55)⁵

إِنَّكَ لَا تَهْدِي مَن أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Verily, thou canst not guide whomsoever thou likest; but God guideth⁶ whomsoever He pleaseth, and He knoweth best those who follow aright. (28:56) ⁷

وَقَالُوا ۗ إِن نَّبِعِ الْهُدَىٰ مَعَكَ نُنْخِطُفُ مِن أَرْضِنَا ۗ أَوْلَمْ نُؤْمِنِكُمْ لَّهُمْ حَرَمًا ءَامِنًا يُجَبَّىٰ إِلَيْهِ تَمْرٌ كُلُّ شَيْءٍ رَّزَقًا مِّن لَّدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

And they say: “If we follow the guidance with thee, we shall be driven out from our land” What! have We not established them in a sacred (and) safe precinct, unto which are drawn fruits of every thing? – a sustenance provided from unto Us; but most of them know not. (28:57)

وَكَم أَهْلَكْنَا مِن قَرْيَةٍ ۗ بَطَرَتْ مَعِيشَتَهَا ۗ فَتِلْكَ مَسْكِنُهُمْ لَمْ تُسْكَن مِّن بَعْدِهِمْ إِلَّا قَلِيلًا ۗ وَكُنَّا نَحْنُ الْوَارِثِينَ

And how many a town We did destroy, which exulted in its means of subsistence; So these their dwellings have not been inhabited after them save a little, and We are their ⁸heirs! (28:58)

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمَمٍ رَسُولًا يَتْلُوا عَلَيْهِمْ آيَاتِنَا ۗ وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ

And thy Lord destroyeth not the towns until He raiseth in their Mother-(Town)9(metropolis) an apostle, rehearsing unto them Our signs, and We destroyed not the towns except while their people were unjust. (28:59)

وَمَا أُوتِيتُمْ مِّنْ شَيْءٍ فَمَتَّعُ الْحَيَاةِ الدُّنْيَا وَزِينَتَهَا ۗ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ ۗ أَفَلَا تَعْقِلُونَ

And of whatever things ye have been given are only a 10provision of the life of this world and its adornment; and whatever is with God, is better and more lasting; What! do ye not then understand? (28:60)

Commentary

Verse 51

Meaning either ‘We sent down verse after verse connecting each other with the knowledge, i.e., the necessary guidance’, or it means that “We effected the revelation of Our Word of the Reminder (Qur’an) and Guidance, to be continuous.” This is a reference also to the decree of the Lord for the ‘Imamah’, i.e., the series of the Twelve Holy Imams to immediately follow the conclusion of the apostleship of the Holy Prophet Muhammad, the last Apostle of God.

This confirms the continuity of the divine work through the apostles without break. [11](#) (A.P.).

Verse 52

This and the following verses are said to have been revealed in praise of the Christians who had believed in Islam and they were forty in number – thirty-two had come from Abyssinia along with the Holy Prophet’s uncle Ja’far-e-Tayyar and eight from Syria, including ‘Buheira’.

Verse 53

Note that these converts even before their open declaration of their formally embracing the faith ‘Islam’ are called Muslims, i.e., those who had submitted themselves to God’s Will – in which sense it will be true if all the apostles of God preceding the Holy Prophet are called ‘Muslim’ for there could not be any apostle of God who would not have submitted himself to God’s Will. When those who had not declared openly and yet adopted for themselves the title of ‘Muslim’, (i.e., faithful believers, or true muslims), where could there be any doubt of Abu Talib under whose patronage and protection Islam and the Prophet of Islam could live to thrive and flourish.

Verse 54

See verse 33:31 about a double reward promised by God. The believers are described to be those who return good for evil. The Sixth Holy Imam Jafar ibn Muhammad says that by *'good'* means *'Taqiyya'*, i.e., bearing the persecution and the torturous treatment with patience, hiding the faith in their hearts and returning the evil done to them with good. It is noteworthy that the Islam was started by one lonely helpless Holy Soul the Holy Prophet assisted by another similar one, i.e., Ali ibn Abi Talib in the teeth of the declared inimical opposition from the world all around.

The new converts to this faith had to undergo heartless persecution, where could there be any room for such helpless ones to spread the faith with the help of their sword. Where was the sword? The sword was in the enemy's hands. How could the swords of the one or two, ever be imagined to have any triumph against the hosts of the mighty and fully equipped and resourceful enemies, and yet the enemies of Islam propagate the false charge saying that Islam was spread with the strength of the sword. The Holy Prophet says: *"fight the evil done to you with goodness,"* i.e., *try to conquer it by doing good.*

Verse 55

This is a further description of the ideal excellence of the believers which establishes the fact that Islam was always for peace and harmony among the members of the human family. Even when taunted, scoffed, and jeered at, the believers used only to wish their persecutors peace and love.

Verse 56

Some misinformed commentators have heaped the blasphemy on Abu Talib (Ali's father) being a disbeliever – in spite of the clear evidence of Abu Talib being the foremost believer in the truth. Refer to what the great Sunni scholar Obaidullah Amritsari¹² says in his famous work 'The name of Abu Taleb, Ali's father was Abd Manaf his *'Kunya'* Epithet was Abu Talib. He was the own brother of Abdullah the father of the Holy Prophet. With the death of his father Abdullah, the Holy Prophet remained in the loving care of his grandfather Abd al-Muttalib who before breathing his last passed on the care of the Holy Prophet, to his other son Abu Talib (Ali's father) who took so much care and caution in bringing up the Holy Prophet that it seemed as if, Abu Talib was informed by some knowledge of the heavenly scriptures or by some inspiration as to who the young Muhammad (the Holy Prophet) was, i.e., what heavenly mission or plan he had come to execute or fulfil.

The caution Abu Talib took in his taking care of Muhammad when he was only a young boy, is only wonderful and mysterious. While Muhammad was only a young child, the world was yet to know about his apostleship, and there was none to bear any hostile intentions against the life of the child Muhammad. Abu Talib used to shift the bed of the child from room to room and shift, him from one bed to another during the night and make Ali sleep in the place where Muhammad slept for apart of the night.

It seems that Ali being laid in the bed of Muhammad and Muhammad in Ali's bed, was a heavenly sign or the shadow of the coming event of 'Hijrah' (i.e., migration of the Holy Prophet from Mecca to Medina when Ali was made to sleep in his bed). When the Holy Prophet started his ministry, it was the indefinable protection of Abu Talib and the safety of the shelter of his roof that gave the Holy Prophet the very ground to stand and live under the formidable enemies around, who were afraid of only Abu Talib's protection and care which the Holy Prophet freely enjoyed.

To read the full notes of praise of Abu Talib's qualities of faith in God and in the Holy Prophet's divine qualities, one should read '*Insan al-Uyun*'¹³ of Muhaddith Ali ibn Burhan al-Din al-Shafi'i (O.A.) says that *even during the pre-Islamic period in Arabia never did Abu Talib drink wine, which only later, after the revelation of Islam, became a forbidden beverage.* The Holy Prophet had told his uncle Abu Talib "O' uncle, embrace the faith Islam and I guarantee thy salvation." Abu Talib replied: "Nephew, my dear, I am aware of the truth and I am on it." Shaykh Abdul Haq Muhaddis Dehlavi in his renowned book '*Madarij al-Nubuwwah*' relates that Ibn Abbas said that "when Abu Talib was about to breathe his last he saw his lips moving uttering something very slowly." He then took his head nearer his and having heard what Abu Talib uttered turned to the Holy Prophet and said, 'O' son of my Brother, my Brother (Abu Talib) has uttered the 'Kalimah', the word of the article of faith which thou hast commanded hint to pronounce" (O.A.) and (I.A.)¹⁴ in his famous history¹⁵ openly declares how Abu Talib embraced Islam and this is proved from the famous poetic verses composed by Abu Talib:

1. *Da'autani wa alimto annaka sadiqu*

Waleqad Saddqta wa kunta Qabla Aameena

2. *Walaqad Alimto be-anna Deena Muhammadin*

Min Khaire-Adyanih Bariyyati Deena.

(O' Muhammad! the Apostle of God) Thou guided me and I knew that thou art the truthful and I bear witness that (What thou hast) uttered the truth, and from before been the Trustworthy one.

Indeed, I know that the religion of Muhammad is the best of the religions of the peoples of the world. (O.A.).

Once Ali was seated with a huge gathering around him in the mosque in Kufa, when a mention of his father Abu Talib was made, he said: "If my father Abu Talib intercedes for the sinners of the world, God will surely grant it." It was Abu Talib who ordered his son Ali to go and stand by the side of the Holy Prophet and offer prayer along with him. (O.A.).

Mere common sense would be sufficient to decide about the faith of the one like Abu Talib who:

1. *Brought up the Holy Prophet with the best of care and with the greatest of caution.*

2. *But for whose protection, the very life of the Holy Prophet was at stake in the midst of his bloodthirsty enemies.*
3. *Who suffered the worst of persecution and even humiliation at the hands of the people just for the Holy Prophet and accepted to be interdicted – ex-communicated and confined to Shu’bah Abu Talib.*
4. *Whose poetic verses in praise of the Holy Prophet, clearly give out his faith in his ministry.*
5. *Who ordered his own son Ali to be with the Holy Prophet and follow him in his faith and prayers.*
6. *Whose death the Holy Prophet mourned and called the year of death as the ‘Aamul Huzn’, i.e., the Year of Grief.*
7. *Whose funeral prayers the Holy Prophet himself offered – and prayed for his soul.*
8. *When the Holy Prophet and his Ahl al-Bayt hold him as one of the believers and the greatest hero who defended the Holy Prophet and the faith, Islam, at its start but for whose support and protection, Islam could never have survived to flourish as it did, who is anyone else to give his verdict on such a holy soul and of what worth can anybody’s opinion be compared to that of the Ahl al-Bayt.*

The fact is that if Abu Talib kept his faith concealed in his heart and did not declare it openly to one and all, that was also a very great service he has done to the cause of truth for he did not like to antagonise the enemies totally and to be helpless against them, to help the cause of the protection of the Holy Prophet and to facilitate the propagation of the faith, by keeping the hostile people checked against hurting the personality of the Holy Prophet maintaining their regard for him, (i.e., Abu Talib) as their veteran chief. [16](#) Over and above every other argument, it is quite sufficient for us to believe Abu Talib being a muslim for that is the conviction of the Holy Ahl al-Bayt. All the stories otherwise about Abu Talib’s faith, are blasphemous which are the products of the envy and the enmity of the people against the Ahl al-Bayt, particularly against Ali for the exalted position granted to him by God and the Holy

Prophet. Abu Talib was the best and the greatest of muslims with the unique and the exclusive distinction of being the greatest benefactor of the Holy Prophet and the greatest protector of the faith, Islam.

It does not mean that the Holy Prophet likes or loves someone whom he cannot guide and God guides whomsoever He wills, in the sense that there is a difference between the liking and the disliking of God and the Holy Prophet. It means that the guidance of the Holy Prophet is not of his own accord, independent of the Divine Will. [17](#) (A.P.).

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- [1.](#) Refer to verse 28:45.
 - [2.](#) The patience they exercised.
 - [3.](#) Refer to verse 33:31.
 - [4.](#) Note – How much vain talk without proper knowledge of the matter is abhorred.
 - [5.](#) Refer to verse 2:272.
 - [6.](#) Enlightens according to the sincerity of the quest.
 - [7.](#) Refer to verse 42:52.
 - [8.](#) Ever the Owner of every thing – even after these who possess them pass away.
 - [9.](#) Metropolis or the chief or the central place.
 - [10.](#) Enjoyments.
 - [11.](#) See verse 28:51.
 - [12.](#) O.A.
 - [13.](#) Insan al-Uyun fi Sirat al-Amin al-Ma'mun by Muhaddith Ali ibn Burhan al-Din al-Shafi'i.
 - [14.](#) Ibn Asakir [Full name: Ali ibn al-Husayn ibn Asakir]
 - [15.](#) Tarikh Madinat Dimashq (History of the City of Damascus).
 - [16.](#) Refer to verse 16:106 and the note on it.
 - [17.](#) Refer to verse 42:52.

[1] [1]

SHARES

Al-Qasas Section 7 – Unity Of God

- On the Day of Judgment the believers in false and imaginary deities will be asked to call those whom they worshipped as gods other than the One True God

- The deities will disown their followers and the followers will be left deserted by their imaginary gods

- God creates and chooses whomsoever He likes, none else has any voice in it
- On the Day of Judgment God will summon a witness from each people
- and then the conduct of the people will wholly be disclosed

Al-Qasas Verses 61 – 75

أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ

What! Is he then unto whom We have promised 1a goodly promise which he shall meet it, similar to him whom We have provided with the 2provision of the life of this world, then on the Day of Resurrection he shall be of those arraigned?3(28:61)

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ

On that day will call (God) unto them and say: “Where are My partners whom ye were asserting?” (28:62)

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا ۖ تَبَرَّأْنَا إِلَيْكَ ۖ مَا كَانُوا إِيَّانَا يَعْبُدُونَ

Those against whom the sentence hath been confirmed will say: “O’ Our Lord! These are they whom we led astray: we led them astray even as we had been led astray ourselves: we declare unto Thee to be free (of them): They were not unto us worshipping.” (28:63)4

وَقِيلَ ادْعُوا ۖ شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا ۖ لَهُمْ وِرْءًا ۖ الْعَذَابَ ۖ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ

And it will be said (unto them): “Call ye your associate (gods)” so they called upon them, but they answered them not, and they shall see the chastisement, and would wish that they had been guided aright. (28:64)

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ

And on that day shall (God) call unto them and say: “What was it that ye answered the apostles (from Me)?” (28:65)

فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ

But the 5tidings shall that day be so confusing that they shall (even) ask not each other. (28:66)

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ

Yet as to him who turned repentant unto God and believed and did good, maybe 6he will be among the successful (ones) (28:67)

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

And thy Lord createth whatever He willeth and (also) chooseth too; it is not theirs to choose; Hallowed is God and Exalted High is He (far) above what they join (with Him). (28:68)

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ

And thy Lord knoweth what concealeth their breasts and what they declare. (28:69)7

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

And He is God, there is no god but He! His is all praise, in first and (in) the last, and His is the authority, and unto Him (only) ye shall be returned. (28:70)8

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِضِيَاءٍ ۗ أَفَلَا تَسْمَعُونَ

Say thou (O' Our Apostle Muhammad!) “See ye? Had God made the night to continue on you until the Day of Resurrection, who is the god other than God that could bring light unto you; What! Do ye not then hear?” (28:71)

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ ۗ أَفَلَا تُبْصِرُونَ

Say thou: “See ye?” Had God made the day to continue on you until the Day of Resurrection, who

is the god other than God that could bring, night unto you, that ye rest therein? What! Do ye not then see?” (28:72)

وَمِنْ رَحْمَتِهِ ۚ جَعَلَ لَكُمْ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا ۚ فِيهِ وَلِتَبْتَغُوا ۚ مِنْ فَضْلِهِ ۚ وَلَعَلَّكُمْ تَشْكُرُونَ

And of His mercy He hath made for you the night and the day, that ye may rest therein, and that ye may seek of His grace, and that ye may give thanks. (28:73)

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآئِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ

And on that day when He shall call unto them and say: “Where are My partners whom ye used to assert?” (28:74)

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا ۚ أَنْ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتُرُونَ

And We will draw forth from every people a witness, and We will say: “Bring ye your proof; then shall they know that the truth is God’s, and shall depart from them what they used to forge. (28:75) 10

Commentary

Verse 63

i.e., Those who worship or submit to the authority of beings other than God. In reality they are worshipping or submitting to their own inclinations. 11 (A.P.).

Verse 67

God’s giving hopes is as good an assurance and wherever ‘Asa’, i.e., maybe, is used in the sense of giving hope, should be for giving assurance. 12 (A.P.).

Verse 68

It means that both creation and legislation is by God’s Will and choice – man has no choice in either field. Therefore, it is surprising that some schools of thought, who call themselves the determinists claim that the question of the supreme authority in Islam (*Khilafah*) is to be decided by human choice. (A.P.).

1. What is with God. Refer to verse 28:60.

2. Enjoyment Refer to verse 28:60.
3. For the requital.
4. Refer to verses 25:43 & 45:23.
5. Events.
6. Refer to verses 9: 102 & 17:79.
7. Refer to verse 3: 153.
8. Refer to verse 7:54.
9. Imagined – as gods or equal to God or imagined to exist.
10. Refer to note on verses 10:47 16:36 & 35:24.
11. Refer to verses 25:43 & 45:23.
12. Refer to verses 9: 102 & 17:79.

[1] [1]

SHARES

Al-Qasas Section 8 – Korah’s (Qarun) Ruin

- Korah infatuated of his excessive wealth, was exalting
- Korah caused by God to be swallowed by the earth

Al-Qasas Verses 76 – 82

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ ۖ وَعَاتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُو۟لَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ ۖ قَوْمُهُ ۖ لَا تَفْرَحْ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ

Verily, Korah (Qarun) was of the people of Moses, but he rebelled against them, and We had given him of the treasures so much that its keys would have been a burden to a company of men of strength. When his people said unto him, “Exalt thou not, for God loveth not those who exult.”

(28:76)¹

وَأَبْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۖ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۖ وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

“And seek, by means of what God hath given thee, the abode in hereafter, and forget not thy

share in this world, and be good to others even as God hath been good unto thee, and seek thou not to mischief in the earth, Verily, God loveth not the mischief-makers.” (28:77)

قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۗ أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرَ جَمْعًا ۗ وَلَا يُسْأَلُ عَن ذُنُوبِهِمُ الْمُجْرِمُونَ

Said (Korah): “It²hath been given unto me only for the knowledge I possess;” What! knew he not that God hath indeed destroyed before him of the generations that were mightier in strength than he and greater in hoarding (of wealth)? And the guilty (at the time of punishment) shall not be questioned³against their faults. (28:78)

فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ ۗ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونَ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ

So went forth he⁴unto his people in his pomp; (And) Said those who aspired for the life of this world: “Oh! would that we had the like of what hath been given unto Korah, verily he owneth a great fortune” (28:79)

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِّمَن ءَامَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ

And those who were given the knowledge said: “Woe unto you! The reward of God is better for him who believeth and doeth good, but none shall attain it save the steadfast ones” (28:80)

فَخَسَفْنَا بِهِ ۖ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ ۖ مِنْ فِئَةٍ يَنْصُرُونَهُ ۖ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ

Then We caused the earth to swallow him up and his abode; then for him there was no group to help him against God; nor was he of those who can defend themselves. (28:81)

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا ۖ مَكَانَهُ ۖ بِالْأَمْسِ يَقُولُونَ وَيُكَانَ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ ۖ وَيَقْدِرُ ۖ لَوْلَا أَن مِّنَ اللَّهِ عَلَيْنَا لَخَسَفَ بِنَا ۖ وَيُكَانَهُ ۖ لَا يُفْلِحُ الْكَافِرُونَ

And those who coveted his position only the day before began saying: “Ah! that God amplifieth the sustenance for whomsoever He pleaseth, of his servants and straiteneth it; had not God been gracious unto us, He would certainly have abased us; Ah! the ungrateful (ones) succeed not.” (28:82)⁵

Commentary

Verse 76

'Qarun', i.e., Korah – was the cousin of Moses. He was one of those who had believed in the ministry of Moses, but when God tested him with the abundance of wealth, he was proved to be a disbeliever. He was exceedingly beautiful, hence people called him 'Munawwar', i.e., the lighted one.

Verse 77

This is the fundamental principle on which every one should base and modify his life. The aim of life should be the comfort of the hereafter but one should not give up his worldly enjoyment totally. To this effect the Holy Prophet said: *“The good among you is not those who give up the life here for the life hereafter nor the one who gives up the life hereafter for the life here, but of you the good one is he who tries through his moderation and harmonises both the lives and on this basis Islam condemned asceticism and celibacy.”* (A.P.).

Verse 79

This example of Korah is given here to confirm the statement in verse 28:60 and the subsequent verses (A.P.).

Verse 80

After Pharaoh and his hosts had been drowned, Moses delegated the authority to Aaron. Qarun (i.e., Korah) became envious and inimical towards Moses and Aaron and had determined to somehow put Moses to some degradation in the eyes of the people. Korah was extremely stingy and never paid the poor-rate. Korah employed a public woman bribing her with two purses of gold (sealed by him) and told her to get into the crowd in which Moses would be preaching the next day and declare to the gathering that Moses had committed adultery with her. The next day when Moses was preaching to the crowd against adultery, Korah stood up and asked, if the same punishment would be against Moses also if he committed the crime? Moses said 'certainly'. Korah pointed out to the woman and said that the woman alleged that Moses had committed adultery with her. Moses called the woman and told her to tell the truth. The woman divulged the secret plan of Korah saying that she had been hired by Korah to lay the false charge against him. Then Moses got angry and prayed to God to punish Korah.

God heard the prayer of Moses and Moses ordered the earth to swallow up Korah and the few disbelievers who were with him. The earth swallowed up to the feet of the men and Korah. They shouted for mercy. Moses once again repeated his command to the earth and the earth swallowed up Korah and his party up to their waists. Again, the people appealed to Moses for mercy, but he went on commanding the earth to swallow them up. Korah and his people cried and appealed to Moses for mercy but the earth

at the command of Moses swallowed them all fully. When Korah and the people with him had been swallowed up, God addressed Moses and said, “*Moses! Korah and his men cried several times unto thee imploring thee for mercy and rescue but thou didst only command the earth only to swallow them up. Had they, O’ Moses, called Me even once I would, certainly have forgiven them and saved them.*” (M.S. U.B.)[6](#)

Compare this with choking grief the Holy Prophet felt for the salvation of those who were his deadliest enemies.

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- [1.](#) Refer to verse 29:39.
 - [2.](#) The wrath he possessed.
 - [3.](#) respited to explain.
 - [4.](#) Korah.
 - [5.](#) Refer to verses 30:37, 39:52 & 42: 12.
 - [6.](#) Minhaj as-Sadiqin, Umdat al-Bayan.

[1] [1]

SHARES

Al-Qasas Section 9 – The Apostle (Muhammad)

Promised Triumph

- The Best abode in the hereafter is for the Pious
- The good will be rewarded more than the actual due but vice will be punished to its extent
- The Apostle (*Muhammad*) promised a Triumphant Return to his Home (Mecca)
- The Apostle (*Muhammad*) ordained to call Mankind unto God
- Everything is perishable save God

Al-Qasas Verses 83 – 88

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

That abode in the hereafter, We assign it for those who intend not to exult themselves in the earth, nor (to make) mischief (therein) and the end is (best) for the pious¹ones. (28:83)²

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

Whosoever bringeth good, for him shall be better than it, and whosoever bringeth evil, then shall not be recompensed those who wrought evil, (with) aught save what they had been working. (28:84)³

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَىٰ مَعَادٍ ۖ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ

Verily He Who hath ⁴ordained the Qur'an unto thee certainly bringeth thee back {to thy) home; Say thou: "My Lord knoweth best him who hath brought the guidance and him who is in manifest error. (28:85)

وَمَا كُنْتَ تَرْجُوا ۖ أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّنْ رَبِّكَ ۖ فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَافِرِينَ

And thou⁵didst not expect that the Book would be inspired unto thee, but it is a mercy from thy Lord, therefore be not a supporter of the disbelievers. (28:86)

وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أَنْزَلَتْ إِلَيْكَ ۖ وَأَدْعُ إِلَىٰ رَبِّكَ ۖ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ

And let them not turn ⁶thee aside from the signs of God after they have been sent down unto thee, and call (mankind) unto thy Lord, and be not of the polytheists.⁷(28:87)

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ ۖ لَا إِلَهَ إِلَّا هُوَ ۖ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۖ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

And call not with God any other god; There is no god but He: All things are perishable but He: His is the Authority, and unto Him shall ye be returned. (28:88)⁸

Commentary

Verse 84

This is an assurance that whatever may be the vicissitude of fortune here, for individuals and nations, at the end, the success is only for the pious ones, and this assurance has been frequently repeated in Qur'an, and this discards all arguments in favour of pessimism forwarded by pessimistic doctrines of *Buddha, Mazdak, Mani*, etc. With this assurance however hard and miserable may be life here, the pious one, would only be happy and without this conviction, however comfortable may be the person's life, he will be miserable and can never be happy. (A.P.).

Verse 86

This verse indicates that whatever one has been given of the revelation and the blessings, it is of God's Will, not due to one's activities. Therefore, God alone should be trusted, and no attempt should be made to make any compromise with the infidels. (A.P.).

[1.](#) Those who guard themselves against evil.

[2.](#) Refer to verse 6:136.

[3.](#) Refer to verse 46:9.

[4.](#) Note – reciting the first clause of this Verse into ear of one starting on any journey is very effective for safe return – 'Inna alladhi farada [إي](#)alayka al-Qur'ana la-radduka ila ma*إي*ad'.

[5.](#) The Prophet addressed for the people.

[6.](#) The Prophet addressed for the people.

[7.](#) Those who worship or depend upon authorities other than God.

[8.](#) This should be read with the following. Refer to verses 17:96 & 15:21.

[1] [1]

SHARES

Al-'Ankabut – The Spider

(Revealed at Mecca)

69 Verses in 7 Sections

Sections of Al-'Ankabut – The Spider

1. Every soul shall be tried.
2. Noah and Abraham's Mission.
3. Abraham and Lut.
4. The Mission of Abraham, Lut, Shu'ayb and Moses.
5. To argue in the best way possible.
6. The disbelievers warned.
7. The sincere seekers shall be guided aright.

Important Topics

1. Men will not be let off merely on saying that they have believed. (Verse 2).
2. He who strives in the way of the Lord, does it for his own self. (Verse 6).
3. The evils of those who believe and amend will be wiped out. (Verses 7).
4. Goodness to parents enjoined. Only when they enjoined polytheism, they should not be obeyed. (Verse 8).
5. Noah lived for Nine Hundred and Fifty years. (Verse 14).
6. Men exhorted to travel and see how the Lord has raised the creation. (Verse 20).
7. Only the disbelievers are despaired of God's mercy. (Verse 23).
8. Isaac and Jacob and their posterity given apostleship and Book. (Verse 27).

9. Prayer (*Namaz*) the greatest remembrance of God, people commanded to establish it. (Verse 45)
10. The Holy Prophet, before his being divinely taught, could not read or write. (Verse 48)
11. Those divinely gifted with knowledge. (Verse 49)
12. The life of this world, nothing but a sport and play. (Verse 64)
13. God Himself guides those who strive in His way. (Verse 69).

[1] [1]

SHARES

Al-'Ankabut Section 1 – Every Soul Shall Be Tried

- Every soul shall be tried to prove his or her own goodness or evil.
- Whatever any one earns in this life, it is for the individual's own credit.
- Goodness to parents enjoined but not to obey them if they invite to idolatry.
- Sins of those who believe will be wiped out and they will be recompensed with the best reward.
- The Hypocrites who deem trials as the chastisement from God and when any profit comes out of the trials, they profess to be with the believers.
- The disbelievers shall bear their own burdens as well as the burdens of those whom they lead astray.

Al-'Ankabut Verses 1 - 13

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

الْم

Alif Lam Meem (A. L. M.). (29: 1)

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ

What! Do people imagine that they will be left off on (their) saying: "We believe!" and they will not be tried? (29:2)

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ؕ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا ؕ وَلْيَعْلَمَنَّ الْكٰذِبِينَ

And indeed We did try those before them, so God certainly knoweth¹those who are true, and certainly knoweth He the liars. (29:3)²

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا ؕ سَاءَ مَا يَحْكُمُونَ

Or imagine they who work evil that they will escape Us? Ill it is what they judge. (29:4)

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنْ أَجَلَ اللَّهُ لَكَ لَأْتِ ؕ وَهُوَ السَّمِيعُ الْعَلِيمُ

Whoever hopeth to meet God and then verily the doom decreed by God shall certainly come (to pass); and He is the All Hearing, the All-Knowing. (29:5)

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ ؕ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ

And whoever striveth hard, he striveth only for his own self; verily³God is Self- Sufficient (Independent of the needs) of (all) the worlds. (29:6)⁴

وَالَّذِينَ ءَامَنُوا ۖ وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا ۖ يَعْمَلُونَ

And (as to) those who believe and do good, certainly will We blot out from them their evil deeds and certainly will We recompense them the best of what they were doing. (29:7)⁵

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا ۖ وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ ۖ عِلْمٌ فَلَا تُطِعْهُمَا ۖ إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

And We have enjoined on man goodness unto his parents; and if they (either of them) strive (to force) thee to 6associate (others) with Me (in worship) of which thou hast no knowledge,7 then thou obey them not; Unto Me is the return of ye (all) and then will I inform you of what ye were doing. (29:8)

وَالَّذِينَ ءَامَنُوا ۖ وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ

And those who believe and do good, certainly We will admit them among the righteous, (29:9)

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ ۖ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ

And among the people are those who say: “We believe in God;” and when they are persecuted⁸ in the (way of) God they think the persecution from the people as the chastisement from God; and yet if cometh the help from thy Lord they would certainly say: “Verily, we were with you:” What! is not God the Best-Knower of what is in the breast⁹ of all those in (His own created) worlds? (29: 10)¹⁰

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا ۖ وَلَيَعْلَمَنَّ الْمُنَافِقِينَ

And certainly 11well-knoweth God those who believe and certainly well-knoweth He the hypocrites. 12(29: 11)¹³

وَقَالَ الَّذِينَ كَفَرُوا ۖ لِلَّذِينَ ءَامَنُوا ۖ اتَّبِعُوا ۖ اتَّبِعُوا ۖ سَبِيلَنَا ۖ وَلْنَحْمِلْ خَطَايَكُمْ وَمَا هُمْ بِحَامِلِينَ مِّنْ خَطَايَاهُمْ مِّنْ شَيْءٍ ۖ إِنَّهُمْ لَكَذِبُونَ

And those who disbelieve say unto those who believe; “Follow ye our path and we will certainly bear (the burden of) your sins.” And they shall not be bearers¹⁴ of any thing of their sins; Verily,

they are liars. (29: 12)

وَلِيَحْمِلْنَ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ ۚ وَلَيْسَلَنَّ يَوْمَ الْفَيْمَةِ عَمَّا كَانُوا ۚ يَفْتَرُونَ

And certainly they shall bear their own burdens, and (other) burdens with their own burdens, and certainly, shall they be questioned on the Day of Judgment as to what they were forging. (29: 13)

Commentary

Verse 2

This verse makes it quite clear that Islam aims at the reality and not mere verbal declaration. There is no illusion in Islam of any unconditional promise for the salvation of any individual at the mere profession of faith in any apostle of God or any saint without the individual disciplining his self according to the dictates of the faith, i.e., translating his faith into action in his practical life on earth and without the individual proving his conviction about the truth, by his bearing every Hardship and trial for it and remaining firm in his faith never yielding to falsehood.

Ayyashi in his commentary narrates from the Tenth Holy Imam Ali ibn Mohammad al-Naqi that Abbas the uncle of the Holy Prophet after the departure of the Holy Prophet told Ali – “Come out so that people may pay allegiance to thee” to which Ali replied “Thinkest thou that they will do it?” Abbas replied – “Yes” then Ali said – “Then what about the Word of God” and quoted this verse. (A.P.).

Verse 3

Ali the First Holy Imam said that ‘God’s knowing’ means the sifting of the true believers from the bogus ones, i.e., by distinguishing the righteous from the wicked. The Holy Prophet said that with this ministry the course of guidance through revelation by means of the Messenger Angel Gabriel will also end but the sword of mischief-mongers will remain and there will remain to the last, the differences and dissensions among the people through which the muslims will be tried and tested and the genuine among the believers will be distinguished from the bogus pretenders in the faith. The really strong and firm in faith will be clearly distinguished and made manifest from the infirm and the weak ones in it.

The Seventh Holy Imam Musa ibn Jafar al-Kadhim said that once Abbas the uncle of the Holy Prophet and Ali, came over to Ali and said, “Come out that people swear allegiance to thee.” Ali replied: “The matter is not for me to go seek allegiance from any one but it is a test for the people to prove which one of them is firm in his faith and true in his following the Word of God and the Holy Prophet. Men will be tested as gold is tested and purified before it is accepted.”

The Holy Prophet was the living model of faith in God, so was Ali and his Eleven Issues, one after

another. These godly souls and the heavenly guides were thrown in the background by the people who loved this world, and these divinely enlightened beings remained in their own places, one after another in their respective times as the beacon lights of heaven's guidance to mankind against the false ways and were guiding them to the right royal road to the true faith and salvation. It has been left to every individual man and woman either to be guided by those heavenly signposts or to ignore them and set sail their ships blindly and dash against the rocks and get destroyed. [15](#) The Holy Prophet had said: *"The likeness of my Ahl al-Bayt is that of the Ark of Noah, whosoever got into it got saved and whosoever turned away from it got drowned and perished."*

For a similar expression, see verses 3:139, 67:2. It must be remembered that even the great apostles like Abraham were put to test and trials. Everyone will be tested. [16](#) The greatest of such tests and trials to manifest the unique purity among the chosen ones of God were enacted at Karbala in which one of the greatest devotees of the Lord the Holy Imam Husayn proved the inimitable or matchless excellence of his mettle which was no other than the quality of the Holy Prophet Muhammad. The ordeals and tests which the others, including the apostles of God were made to face separately, were all together heaped against Husayn and he faced them with matchless fortitude and achieved the glorious success.

[Verse 5](#)

The meeting of God does not mean seeing Him. It means whosoever is sure of being resurrected for the Final Judgment of the Lord, which decree of the Lord is certain to come to pass.

[Verse 6](#)

Jihad does not mean only fight with sword against any enemy. It actually means striving. '*Jihad*' against one's own self is the greatest '*Jihad*', while '*Jihad*' with sword against any enemy is only the lesser crusade. Here it means he who fights against the desires of his own self.

[Verse 7](#)

Here is the greatest incentive and encouragement for the sinners to amend themselves and become righteous. Compare this offer of the infinite mercy of the All-Merciful Lord to the belief in the vicarious atonement by merely believing in a prophet or a saint by which one, getting sure of being saved by his hero even though he commits the gravest acts of sin and crimes, might remain a habitual sinner. The Christian doctrine of the vicarious atonement through the blood of Jesus means God the Lord of the Universe losing His Authority over the sinners.

According to the Christian doctrine of atonement, Jesus has purchased the authority by paying for the sins in his blood and God becomes a non-entity which gives the one who professes belief in Jesus, the freedom to act as he likes for the price of the sins of the world has already been paid away to God. It is this doctrine that is responsible for the havoc played by the Christian powers even against their fellow-

believers. Islam keeps man warned. It is to be noted that the atonement promised by Islam is through sincere repentance and amendment and by doing good in the place of the evils done. The expiation of the evil is only by the infinite mercy of the Lord in return for the amendment and not for the merit of mere belief in any hero of the choice or the fancy of anyone.

No doubt the great martyrs would have the right with their Lord to recommend redemption for the genuinely faithful ones for they will be those permitted by the Lord to do it. [17](#) The intercession also will be effective, only in the case of those whom God will be pleased to grant it. [18](#) And the intercession of none else will ever be of any avail to the sinners whom God would not like to grant it. [19](#) For the expiation of sins by the Mercy of God – see verse 30:63.

Verse 8

While Islam makes obedience to parents incumbent upon the children, it also says that in case the parents demand obedience against the truth (i.e., against God), the children need not obey their parents. But in everything else which is not forbidden by God, children must obey them. Both the parents and children must know and remember that they have to return to their Lord. The Holy Prophet said that *“God is pleased with the one with whom his parents are pleased.”* The position of mother in this regard is unique.

Verse 10

The reference here is to those weak in faith – like those who deserted the Holy Prophet and the ranks of the muslims during the Battles of Uhud, Hunayn etc.

Verse 11

See verse 3:139. See verse 29:3 above – This verse was revealed about those who had joined the muslim ranks and since Islam had not entered in them deeper than their skin [20](#) their hearts were also dwindling and some even deserted the Holy Prophet and ran away, disappearing from the city for days together and those who considered the persecution inflicted upon them by the disbelievers as the chastisement for their embracing the truth.

[1.](#) May make known.

[2.](#) Refer to verses 3:139, 9:64 & 67:2.

[3.](#) As otherwise.

[4.](#) Refer to verses 41:46 & 45:16.

[5.](#) Refer to verses 31:14 & 46:15.

[6.](#) In authority.

[7.](#) This includes any order by parents which is against the Command of God.

[8.](#) Such were those who deserted the muslim ranks and the Holy Prophet in the battles. These were hypocrites who, with the departure of the Holy Prophet disappeared. Not even a mention of them is made thereafter.

- [9.](#) Refer to verse 63: 1.
- [10.](#) Refer to verses 49: 14, 63: 1 & 29: 11.
- [11.](#) Refer to verse 29:2.
- [12.](#) Refer to verse 63: 1.
- [13.](#) Refer to verse 63: 1.
- [14.](#) Refer to note on verses 2:48, 6: 165, 17: 15, 35:18, 39:7 & 53:38.
- [15.](#) Refer to verse 76:3.
- [16.](#) See verse 2: 155.
- [17.](#) See verses 2:255 & 19:86.
- [18.](#) See verse 20:109. See also 4:85, 10:3, 21:28, 34:23.
- [19.](#) See verse 74:48.
- [20.](#) Refer to verses 29: 10, 49: 14, 63: 1.

[1] [1]

SHARES

Al-'Ankabut Section 2 – Noah And Abraham's Mission

- Noah stayed with his people and exhorted them to goodness for 950 years
- but they rejected Noah's exhortation, and the Deluge overtook them
- Abraham invited his people to abstain from idolatry and to the worship of the Only True God and they disbelieved and were punished
- When one disbeliever people are caused to perish, God raises another one in its place

Al-'Ankabut Verses 14 – 22

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ ۖ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ

And indeed sent We Noah unto his people, and he did stay amidst them a thousand years

but 1 fifty years; and seized them the Deluge while they were unjust. (29: 14)

فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ

And We delivered him and the inmates of the Ark, and We made it a sign unto the people of the worlds. (29: 15)2

وَأِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ أَعْبُدُوا اللَّهَ وَاتَّقُوهُ ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ

And (recollect) Abraham when he said unto his people; “Worship ye God and fear Him; This is best for you, if ye but know.” (29: 16)

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا ۚ إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا اللَّهَ عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۗ لَهُ ۖ إِلَيْهِ تُرْجَعُونَ

“Ye only worship idols besides God, and create a lie; verily those whom ye worship besides God, own not for you any sustenance, so seek ye from God (your) sustenance and worship ye (only) Him, and give ye thanks (only) unto Him; unto Him (only) shall ye (all) be returned. (29: 17)

وَإِن تَكْذِبُوا ۖ فَفَقْدَ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ ۚ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ

“And if ye belie³(the truth)! then indeed did belie⁴(the truth) the people before you; and nothing is incumbent on the Apostle but a 5clear delivery (of the message). (29: 18)

أَوَلَمْ يَرَوْا ۖ كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۗ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

What! see they not? How God originateth the creation then causeth it to return again? Verily this is easy for God. (29: 19)

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا ۖ كَيْفَ بَدَأَ الْخَلْقَ ۖ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ ۖ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Say thou (O' Our Apostle Muhammad!): “Travel ye in the earth and see how He hath originated the creation⁶so will God bringeth forth the later development (on the Day of Resurrection); Verily God hath power over all things. (29:20)7

يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ ۗ وَإِلَيْهِ تُقَلَّبُونَ

Chastiseth He whomsoever He willeth and bestoweth mercy on whomsoever He willeth, and unto Him ye shall be turned back.” (29:21)

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۗ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

And ye shall frustrate not His power in the earth nor in the heaven, and there is not for you other than Him, any protector, nor a helper.” (29:22)

Commentary

Verse 14

It is clearly said here that Noah lived for 950 years which fact is testified by the version of the Bible which also says that Noah lived such a long life.⁸ But a commentator interprets the words ‘Noah remained’ as the law presented by Noah abiding for 950 years which interpretation is only a conjecture fanciful and besides Noah had not brought any definite laws for he only preached faith in God against the belief in the false deities and the fanciful gods. There is no mention of any scripture or a Book of Law having been given to Noah.

Verse 15

Similar to the Ark of Noah is the Ahl al-Bayt as declared by the Holy Prophet. ‘*The likeness of my Ahl al-Bayt is that of the Ark of Noah. He who got into it was saved and he who turned away from it was lost.*’ (A.P.).

Verse 18

Here and elsewhere, it has been asserted that the people’s believing or not believing, is not the concern of the Apostle of God. (A.P.).

Verse 20

From this verse it is obvious that this journey cannot be of a physical nature; none can see the beginning of the creation or any new development. This journey is purely intellectual which shows that history does not mean only the succession of the events, one after another but the development of past into present and present into future as pointed out elsewhere. (A.P.).

-
1. Noah lived for 950 years. i.e., 1000 – 50 i.e., 950 years.
 2. The Holy– Prophet compared his Ahl al–Bayt to the Ark of Noah saying: ‘The likeness of my Ahl al–Bayt is that of the Ark of Noah’, He who got into it was saved and he who turned away from it was lost.
 3. Or the Apostle.
 4. Or the Apostle.
 5. Without any ambiguity.
 6. For the first time.
 7. Refer to verse 27:68.
 8. Gen. 9/28–29.

[1] [1]

SHARES

Al-’Ankabut Section 3 – Abraham And Lut

- Abraham persecuted and committed to be burnt
- but God saved him
- Lut exhorts his people to give up the sinful ways but they rejected his admonitions and challenged him to bring down chastisement from God
- Abraham blessed with Isaac and Jacob
- Apostleship and the Book vested in Abraham

Al-’Ankabut Verses 23 – 30

وَالَّذِينَ كَفَرُوا ۖ بِآيَاتِ اللَّهِ وَلِقَائِهِ ۖ أُولَٰئِكَ يُسْأَلُونَ ۖ مِنْ رَحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

And those who disbelieved in the signs of God and His meeting, these are despaired of My mercy, and these it is who shall have a painful chastisement. (29:23)

فَمَا كَانَ جَوَابَ قَوْمِهِ ۗ إِلَّا أَنْ قَالُوا ۖ أَقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ

So naught was the answer of his people except that they said: “Slay him¹ or burn him;” Then God delivered him from the fire; verily in this there are signs for a people who believe. (29:24)²

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِّنْ دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ۗ ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ ۗ بَعْضُكُمْ يَلْعَنُ بَعْضُكُمْ بَعْضًا ۗ وَمَأْوَأَكُمْ أَلْنَا النَّارَ وَمَا لَكُم مِّنْ نَّصِيرِينَ

And said (Abraham): “Ye have only taken for yourselves idols besides God in ³friendship between you in the life of this world, then on the Day of Judgment some of you shall deny the others, and shall curse some of you the others and your abode shall be the (Hell) fire, and for you shall not be any helpers, (29:25)

فَأَمَّنَ لَهُ ۗ لُوطٌ ۗ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي ۗ إِنَّهُ ۗ هُوَ الْعَزِيزُ الْحَكِيمُ

Then believed in him⁴Lut and said he: “I ⁵betake me unto my Lord, for verily He is the All-Mighty, the All-Wise” (29:26)⁶

وَوَهَبْنَا لَهُ ۗ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ ۗ وَعَآتَيْنَاهُ أُجْرَهُ ۗ فِي الدُّنْيَا ۗ وَإِنَّهُ ۗ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

And We granted him⁷Isaac and Jacob, and made the prophethood and the Book to be in his ⁸seed, and We gave him his recompense in this world; and verily he in the hereafter will certainly be among the righteous ones. (29:27)⁹

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ ۗ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ

And (recollect) Lut when said he unto his people: “Verily ye commit a lewdness, which not one of the people of the worlds gone before you did ever commit.” (29:28)

أَأَنْتُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ ۗ فَمَا كَانَ جَوَابَ قَوْمِهِ ۗ إِلَّا أَنْ قَالُوا ۖ أَتَيْنَا بِعَذَابِ اللَّهِ إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ

“What! Proceed ye unto men? and cut ye the highway (to plunder the wayfarers)? and commit ye evil deeds in your assemblies; But nothing was the answer from his people except that they said:

“Bring thou unto us the chastisement from God, if thou art of the truthful (ones).” (29:29)

قَالَ رَبِّ أَنْصُرْنِي عَلَى الْفَوْمِ الْمُفْسِدِينَ

Said (Lut): “O’ My Lord! Help me against the mischievous people!” (29:30)

-
1. Abraham.
 2. Refer to verses 21:68–70.
 3. As the result of the love among yourselves.
 4. In Abraham.
 5. Travel.
 6. Refer to verse 37:99.
 7. Abraham.
 8. “And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant” Old Testament Gen. 17:7.
 9. Refer to verse 19:49.

[1] [1]

SHARES

Al-’Ankabut Section 4 – The Mission Of Abraham, Lut, Shu’ayb And Moses

- The Mission of the Apostles Abraham, Lut, Shu’ayb and Moses
- and the punishment given to the various disbeliever people

Al-’Ankabut Verses 31 – 44

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا ۚ أَهْلَ هَذِهِ الْقَرْيَةِ ۚ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ

And when came Our messengers unto Abraham with glad tidings (of a son¹unto him) said they: “Verily we are going to destroy the people of this town, for verily its people are unjust.” (29:31)

قَالَ إِنَّ فِيهَا لُوطًا ﴿٤﴾ قَالُوا ﴿٥﴾ نَحْنُ أَعْلَمُ بِمَنْ فِيهَا ﴿٦﴾ لَنُنَجِّيَنَّهُ ﴿٧﴾ وَأَهْلَهُ ﴿٨﴾ إِلَّا أُمَّرَأَتَهُ ﴿٩﴾ كَانَتْ مِنَ الْغَابِرِينَ

Said (Abraham unto the messenger angels): “Verily in it is 2Lut.” They said: “We know it well who is in it; We shall certainly deliver him and his 3people; save his 4wife: she shall be of those who stay behind.” (29:32)

وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا ﴿١٠﴾ لَا تَخَفْ وَلَا تَحْزَنْ ﴿١١﴾ إِنَّا مُنْجُونَكَ ﴿١٢﴾ إِلَّا أُمَّرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ

And when came Our Messengers unto Lut, he was grieved for them, and was straitened (at heart) for the (weakness of his) arm (to protect them): and they said “Fear thou not, nor grieve thou; verily we will deliver thee and thy people⁵except thy wife; she shall be of those who stay behind.” (29:33)

إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ

“Verily We are bringing down upon the people of this town a punishment from heaven for what they were transgressing.” (29:34)

وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً ﴿١٣﴾ بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ

And indeed We have left a clear sign of it for a people who understand. (29:35)

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَاقَوْمِ اعْبُدُوا لِلَّهِ وَأَرْجُوا إِلَيْهِ الْيَوْمَ الْآخِرَ وَلَا تَعْتُوا ﴿١٤﴾ فِي الْأَرْضِ مُفْسِدِينَ

And to Midian (We did send) their brother Shu'ayb and he said: “O’ my people! worship ye God (alone) and fear the Last day (of Judgment) and enact not evil in the earth making mischief (therein).” (29:36)⁶

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا ﴿١٥﴾ فِي دَارِهِمْ جَثْمِينَ

But they belied him, so seized them an earthquake, and they lay (dead) in their abodes motionless. (29:37)⁷

وَعَادًا وَثَمُودًا ﴿١٦﴾ وَقَدْ تَبَيَّنَ لَكُمْ مِّنْ مَّسْكِنِهِمْ ﴿١٧﴾ وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلُهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا ﴿١٨﴾ مُسْتَبْصِرِينَ

And We (destroyed) 'Ad and Thamud, and indeed it had been made manifest unto you from (the ruins of) their dwellings; and Satan made their deeds fair-seeming unto them, so he kept them back from the (right) path, though they were endued with sight, (29:38)

وَقُرُونٍ وَفِرْعَوْنَ وَهَمَانَ ۚ وَقَدْ جَاءَهُمْ مُوسَىٰ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا ۚ فِي الْأَرْضِ وَمَا كَانُوا سَابِقِينَ

And (We destroyed) Korah and Pharaoh and Haman: and indeed came unto them Moses with clear proofs but they behaved haughtily in the land, but they could not outstrip (Us). (29:39)⁸

فَكُلًّا أَخَذْنَا بِذُنُوبِهِ ۚ فَمِنْهُمْ مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَّنْ أَغْرَقْنَا ۚ وَمَا كَانَ اللَّهُ لِيظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

So each (one of them) We did seize for his sin; and of them was he on whom We sent a stone-charged violent wind; and of them was he whom seized the blast; and of them was he whom We caused to be swallowed up by the earth; and of them was he whom We drowned; and it was not God to do injustice to them, but they unto their own selves did injustice,⁹(29:40)¹⁰

مَثَلُ الَّذِينَ اتَّخَذُوا ۚ مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا ۚ وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ ۚ لَوْ كَانُوا يَعْلَمُونَ

The likeness of those who take to themselves guardians¹¹ besides God, is the likeness of the spider that maketh for itself a house; but verily the frailest of all houses is the house of the spider; if they but know (this). (29:41)

إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ دُونِهِ ۚ مِنْ شَيْءٍ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ

Verily, God knoweth whatever thing they call upon besides Him: and He is the All-Mighty, All-Wise. (29:42)

وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ ۚ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

And these similitudes We do set forth unto people, but understand them none but the learned (ones) (29:43)

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ

God created the heavens and the earth with truth; Verily in this there is a sign for the believers.
(29:44)

Commentary

Verse 41

The position of belief in falsehood or in false deities, is like the extreme frailty of the spider's web which cannot stand the slightest gush of a wind or which could, be destroyed in no time even by the weakest hand. When the reason of any logical argument is brought to bear upon the false dogmas of wrong belief or belief in false gods and fanciful deities, the whole fabric of falsehood vanishes away leaving no trace of it behind, as in the case of a spider's web.

Though the web of a spider is beautifully and artistically designed and to a spider is the strongest fortress which it can make but with one slightest brushing movement of a human hand the whole edifice disappears without the least resistance. This is the comparison of the product of the conjectures of the human mind in the realms physical as well as spiritual, in comparison to the Will of the Almighty Lord. (A.P.).

Verse 43

The heathens used to ridicule the parables of the spider's web. It is said, in this verse that the parables cannot be understood but by the learned ones endowed with the power of understanding. The whole physical realm with all its amazing and fascinating phenomena is nothing more than a similitude and a figurative expression of the realities beyond the realm of external senses.

The Holy Prophet says: *"Men in the worldly life are in a dream, when they die then they awake."* And the Qur'an says:

"Certainly, you were heedless of it, but now We have removed from you your veil, so your sight today is sharp" (50:22). (A.P.)

[1.](#) Isaac.

[2.](#) Lut and Abraham were related to each other and were contemporaries.

[3.](#) Faithful followers.

[4.](#) Note: the wife of a prophet is not recognised as his Ahl al-Bayt. She is cursed and destroyed. Refer to note on verse 33:33.

[5.](#) Faithful followers.

[6.](#) Refer to verse 7:85.

[7.](#) Refer to verses 7:65-72 & 7:73-79.

- [8.](#) Refer to verses 28:6, 28:76 & 40:24.
- [9.](#) They hurt themselves.
- [10.](#) Refer to verses 7:72, 7:78, 7:84, 28:35, 7:64 & 2:50.
- [11.](#) Lords – Master – friends.

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