

(132) *"They said: "Whatever signs you may bring to us, to work therewith your sorcery on us, we shall never believe in you.""* i.e. they rejected the truth even when they were shown the signs and miracles from their Lord.

(133) *"So We sent on them the flood, the locusts, the lice, the frogs and the blood: manifest signs, yet they remained arrogant, and they were of those people who were sinful."* This *ayah* mentions the punishments that came to the people of Pharaoh. Allah (SWT) sent down clear signs to them, inflicting them with famine. Then He sent the flood and all the lands and houses of Pharaoh and his people were inundated with water. Then they were sent a storm of locusts which ate up all the crops and fruits. After that lice were sent upon them, which ate their grain. Then came the punishment of frogs, which appeared in such a large number that it filled their houses and covered them up. Then after a month of relief, Allah (SWT) sent the next punishment to them, which was of blood. All these punishments came to them one after the other as a clear sign but still they persisted in their arrogance and did not take any lesson from these warnings.

(134) *"And when the punishment fell on them they said: "O Moses (AS)! Invoke your Lord for us because of His Promise to you. If you will remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you.""* This *ayah* indicates that whenever a punishment came to Pharaoh and his people, they would ask Moses (AS) to invoke Allah (SWT) for their relief from the calamity. They further promised that if He removes their suffering, then they will surely believe in Allah (SWT) and let the *Children of Israel* go with him.

(135) *"But when We removed the punishment from them to a fixed term, which they had to reach, behold! They broke their promise!"* i.e. when Allah (SWT) removed the infliction from them, they would again revert to disbelief and did not keep their promises.

(136) *"So We punished them and drowned them in the sea, because they belied Our signs and were heedless about them."* Because of their arrogance and disbelief, they were finally caught with the last punishment i.e. the death. They chased Prophet Moses (AS) and his people in the sea who had already crossed it but when Pharaoh and his people tried to cross it, the sea closed on them and they were all drowned.

(137) *"And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed."* This refers to the *Children of Israel*, who were considered as weak, but with Allah's support and help, they were made the rulers of the eastern and western parts of the blessed land. The '*blessed land*' mentioned here refers to the land of Syria and Egypt. *"And the gracious word of your Lord was fulfilled for the Children of Israel, because of their endurance."* Allah (SWT) promised them that if they show patience and endurance, then He will surely destroy their enemies and make them owners of the land. Thus He fulfilled His promise as always and bestowed His favor upon the *Israelites*. *"And We destroyed completely all the great works and buildings which Pharaoh and his people erected."* This refers to the splendid monuments and buildings that the Pharaoh and his people had built, which were completely destroyed and turned into dust.

(138) *"And We brought the Children of Israel across the sea, and they came upon a people devoted to some of their idols. They said: "O Moses (AS)! Make for us a god as they have gods.""* This was the saying of the ignorant ones among the *Children of Israel*, who after their victory over Pharaoh and his people started to show some signs of ignorance and superstitions. But Prophet Moses (AS) replied: *"He said: "Verily, you are a people who know not.""* i.e. how can you think of making for yourselves a god other than Allah (SWT), while it is He Who has given you superiority over other nations and saved you from the persecution of Pharaoh and his people.

(139) *"Verily, these people will be destroyed for that which they are engaged in. And all that they are doing is in vain."* i.e. all that they worshipped besides Allah (SWT) would go waste and this in the end will be the real cause of their destruction.

(140) *"He said: "Shall I seek for you a God other than Allah (SWT), while He has given you superiority over the worlds.""* i.e. how can they think of worshipping others besides Allah (SWT) when He has given them excellence over the people of the worlds.

(141) *"And when We rescued you from Pharaoh people, who were afflicting you with the worst torment, killing your sons and saving your women a live. And in that was a great trial from your Lord."* In this *ayah* Allah (SWT) reminds the *Children of Israel* of His blessings on them when He rescued them from the punishment and humiliation of Pharaoh and his people, who used to kill their sons and spare their daughters. This was a trial for them, so that they learn patience and humility.

(142) *"And We appointed for Moses (AS) thirty nights and added ten, and he completed the term, appointed by his Lord, of forty nights."* Allah (SWT) appointed thirty nights for Prophet Moses (AS) to fast. After the completion of the thirty days he broke his fast and cleaned his teeth with a twig because of the odor generated by fasting in one's mouth. Allah (SWT) said to Moses (AS) that the odor of one's mouth generated by fasting is liked by Him, therefore, He asked Moses (AS) to fast another ten days, thus making it forty in all. *"And Moses (AS) said to his brother Aaron (AS): "Take my place among my people, act in the right way and follow not the way of the wrong-doers.""* Prophet Moses (AS) before leaving for *Mount Sinai* left his brother Aaron (AS) with the *Children of Israel* as his deputy. He instructed him to follow the right path and refrain from evil.

(143) *"And when Moses (AS) came at the time and place appointed by Us, and his Lord spoke to him, he said: "O my Lord! Reveal Yourself to me that I may look upon You.""* When Moses (AS) came to *Mount Sinai* at the appointed time to speak to Allah (SWT), he asked to see Him. But *"Allah (SWT) said: "You cannot see Me, but look upon the mountain if it stands still in its place then you shall see Me.""* i.e. no physical eye is

capable of enduring such an experience in this lifetime. This also indicates that the seeing of Allah (SWT) is not impossible and authentic *Ahadith* of Prophet Muhammad (SAW) further affirm the fact that the believers will see their Lord in the Hereafter. *"So when his Lord manifested His glory on the mountain, He crushed it to fine dust, and Moses (AS) fell down senseless."* i.e. the radiance of Divine glory was so powerful that it smashed the Mount into pieces and dazzled by its splendor and radiance Prophet Moses (AS) fell down unconscious. *"Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers.""* Moses (AS) then realized that seeing Allah (SWT) in this life is far above the grasp of our physical senses and thus repented from asking Him to see Him and became the first amongst the *Children of Israel*, to believe in the impossibility of seeing Allah (SWT) with eyes in this world.

(144) *"(Allah) said: "O Moses (AS) I have chosen you above men by My Messages, and by My speaking (to you)."* Allah (SWT) spoke to Prophet Moses (AS) directly and informed him that He had chosen him above the people of his time to deliver His Message to his people and to have conversation with Him, which He did not have with any other Prophet. Then Allah (SWT) said: *"So hold that which I have given you and be of the grateful."* i.e. be grateful to Allah (SWT) for the Book i.e. the *Torah*, which He has revealed to you.

(145) *"And We wrote for him on the Tablets all kinds of exhortations and the explanation of all things."* This *ayah* states that Allah (SWT) had written on the Tablets, the details of everything needed for guidance in this world and in the Hereafter and also the commandments for lawful and prohibited matters. Then Allah (SWT) said: *"Hold unto these with firmness, and enjoin your people to take the better therein."* i.e. observe these commandments with firmness and obedience and also enjoin on your people to follow these instructions according to the best of their abilities, for Allah (SWT) does no burden any soul beyond its capacity, but at the same time they are also asked to seek the best and highest possible for them in conduct. Then in the end of this *ayah* Allah (SWT) said:

*"Soon I shall show you the abode of the transgressors."* i.e. the destruction of those who belied Allah's revelations and deviated from His obedience.

(146) *"I shall turn away from My revelations those who behave arrogantly on the earth, without a right, and (even) if they see all the signs, they will not believe in them."* This *ayah* indicates that the arrogant people who deny Allah's revelations will be deprived of knowledge and understanding of His signs, for a sin hardens the heart and makes it blind to the truth. They are so much lost in their false pride and sense of superiority that even if they are shown the signs of Allah (SWT), they will still not believe in it. Then Allah (SWT) said: *"And if they see the way of righteousness, they will not adopt it as the Way, but if they see the way of error, they will adopt that way, that is because they have rejected Our revelations and were heedless from them."* i.e. because of their rejection of Allah's revelations, they have been covered with blindness and deafness, thus if a path to salvation and guidance appears to them, they do not follow it, but if a path of error and misguidance appears to them, they will surely choose it for themselves.

(147) *"Those who deny Our revelations and the Meeting in the Hereafter, their deeds are in vain. Shall they not be rewarded according to their deeds?"* i.e. those who are blinded from the Divine revelations and show deafness to the warnings of the Hereafter then all their deeds will be in vain, for they should not expect anything but justice i.e. the just punishment for their sins.

(148) *"And the people of Moses (AS) made in his absence, out of their ornaments, the image of a calf, which gave a (mooring) sound. Did they not see that it could neither speak to them nor guide them to the way? They took it for worship and they were wrong-doers."* When Prophet Moses (AS) did not return from Mount Sinai after thirty days, some of his people became restless and started worshipping a calf that a person named Samiri made for them out of their jewels and ornaments. He melted the ornaments and fashioned a calf from it. Then he threw a handful of dust from the trace of the horse that the Angel Gabriel was riding, which produced a mooring sound out of the calf. Thus the people started worshipping the calf, and took it as their god. In the last part of this *ayah*,

Allah (SWT) condemns the Israelites for worshipping a lifeless statue of the calf, which could neither speak to them nor brought them any benefit, and thus became the wrong-doers.

(149) *"And when they regretted and saw that they had gone astray, they said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers.""* i.e. they felt sorrow and remorse on this guilt and repented to their Lord for their evil actions.

(150) *"And when Moses (AS) returned to his people, angry and grieved, he said: "What an evil thing is that which you have done during my absence. Would you hasten the retribution of your Lord?" And he threw down the Tablets and seized his brother by his head and dragged him towards him. Aaron (AS) said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are wrong-doers.""* Allah (SWT) had already informed Moses (AS) of the perversion of his people on the Mount of Sinai. After the conversation with his Lord, when he returned to his people he became extremely angry to see his people in this state of ignorance. First he admonished his people for their evil actions and going against the commands of Allah (SWT). Then in his anger Moses (AS) threw down the Tablets and turned to his brother Aaron (AS), whom he made a deputy in his absence. He grabbed him from his hair and asked him to give the true account of the event and what caused his people to act in haste and commit *Shirk*. Prophet Aaron (AS) then told him not to put him equal with the evil-doers and that it was not his fault that his people committed these evil acts, for they did not listen to him and were about to kill him and he asked Moses (AS) not to let his enemies laugh at him by treating him in this way.

(151) *"Moses (AS) said: "O my Lord! Forgive me and my brother, and make us enter into Your Mercy, for you are the Most Merciful of those who show mercy.""* i.e. he asked forgiveness for himself and his brother for any shortcomings with regard to his duties.

(152) *“Certainly, those who took the calf, wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent a lie.”* This was the warning to those who took to worship of the calf, of the punishment that would strike them for their *Shirk* and of a disgraceful and humiliated life in this world.

(153) *“But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.”* This refers to those amongst the Israelites who repented to Allah (SWT) for their sin of committing *Shirk*. They were ordered that those who worshipped the calf be killed by those who did not worship it, so that their repentance is accepted. It is reported that seventy thousand of them committed *Shirk* and thus were executed. Prophet Moses (AS) ordered to kill all these seventy thousand people, every tribe killing his own men, for their forgiveness.

(154) *“And when the anger of Moses (AS) was appeased, he took up the Tablets.”* i.e. when Prophet Moses calmed down, he took up the Holy Tablets, which he had thrown because of his anger on the people who worshipped the calf. Then Allah (SWT) said: *“And in their inscription was guidance and mercy for those who fear their Lord.”* i.e. on the Holy Tablets on which was inscribed guidance and mercy to those that fear their Lord.

(155) *“And Moses (AS) chose out of his people seventy men for Our appointed time and place of meeting, and when they were seized with a violent earthquake.”* Allah (SWT) commanded Moses (AS) to choose seventy men from among his people, who would accompany him to Mount *Sinai* in order that they supplicate to their Lord for forgiveness for worshipping the calf. The seventy men demanded that they will not believe in Allah (SWT) until they see Allah (SWT) publicly with their own eyes. Because of this foolish and ignorant demand, Allah’s wrath fell upon them and they were caught by an earthquake from beneath and by a thunderbolt from above, so their souls were captured and they all died. Prophet Moses (AS) became extremely sad by this incident and stood up supplicating to his Lord: *“He said: "O my Lord, if it had been Your Will, You could*

*have destroyed them and me before, would You destroy us for the deeds of the foolish ones among us?"* i.e. You could have killed us at the time You drowned Pharaoh and his people or at the time of calf worship, but You did not do so. Thus would You now destroy us just for the actions of the foolish ones amongst us who worshipped the calf? He further said: *"It is naught but Your Trial by which You lead astray whom You will, and guide whom You will. You are our Protector, so forgive us and have Mercy on us, for You are the Best of those who forgive."* i.e. this is only a test from You. You let some people go astray with Your test and give guidance to others who learn the lesson from Your test. The decision is Yours alone, for You are our only Protector and none except You can forgive our sins.

(156) *"And ordain for us good in this world, and in the Hereafter. Certainly we have turned unto You."* This is the last portion of the prayer by Prophet Moses (AS) who invoked Allah (SWT) to grant them good in both lives. Then Allah (SWT) replied: *"He said: I afflict with My Punishment whom I will and My Mercy embraces all things."* i.e. although He punishes the disobedient and the wicked but His Mercy, that encompasses everything, is far greater than His wrath. *"That I shall ordain for those who are the pious and give Zakah and those who believe in Our revelations."* i.e. His mercy shall be bestowed on those who fear Allah (SWT) and fulfill their religious obligations and avoid things forbidden by Him, pay their regular charity and firmly believe in His revelations.

(157) *"Those who follow the Messenger (SAW), the Prophet who can neither read nor write whom they find written with them in the Torah and the Injeel."* This *ayah* indicates that the people fulfilling the conditions, referred to in the previous *ayah*, are those who follow the unlettered Prophet (SAW). So this *ayah* gives the description of the distinct qualities of the Holy Prophet (SAW). He is referred to as the unlettered Prophet (SAW) i.e. because the people of Arab were generally incapable of reading and writing. He never had any opportunity to learn how to read and write for upto forty years of his life, but then Allah (SWT) gave him great wisdom and knowledge and in such a linguistic style and diction that none in the world can produce a match for it i.e. the

*Qur'an*. Another attribute of the Prophet mentioned in this *ayah* is that they shall find him written in the *Torah* and the *Injeel*. All of the previous Prophets mentioned him to their people and commanded them to follow him. Then Allah (SWT) said: *"He commands them to do good and forbids them from evil. He makes lawful for them the good things and prohibits them from what is bad."* This is the description of the Prophet (SAW) in previous Books. Among them is his attribute of commanding what is good and forbidding what is evil. Also he has been described as having the attribute of making pure things lawful for the people and impure things as unlawful. Then it is said: *"He releases them from their heavy burdens and from the fetters that were upon them."* i.e. he abrogated all previous injunctions by Allah's will, which were burdensome on the followers and replaced them with a lenient and easy religion. *"So those who believe in him, honor him, help him, and follow the light which has been sent down with him, it is they who will be successful."* i.e. those who respect and honor Prophet Muhammad (SAW), follow his commandments, help him by helping in his mission, and follow the commandments of the Holy *Qur'an* are the ones who will achieve success in this world and in the Hereafter. Thus, in other words, this *ayah* indicates that the eternal salvation is dependent on the obedience of the Holy *Qur'an* and the Prophet's *Sunnah*. This has to be the obedience in the true sense i.e. having the utmost love and respect for the Prophet (SAW). That is to say one should have as much love and reverence for him as to make this obedience dearest to him.

(158) *"Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah - to Whom belongs the dominion of the heavens and the earth, there is no god but He. It is He Who gives life and causes death.""* In this *ayah* Allah (SWT) commands His Prophet (SAW) to declare that he has been sent as a Messenger of Allah (SWT) for all mankind, Arabs and non-Arabs alike. He was the seal of the Prophets because his message was for all people and for all ages to come. Prophet (SAW) was also commanded to describe Allah (SWT) in these words that he was sent as a Messenger from the One to Whom belongs the kingdom of the heavens and the earth and in His control is the life and death of every creature. Then the last part of the *ayah* states: *"So believe in Allah (SWT) and His Messenger (SAW), the*

*unlettered Prophet who believes in Allah (SWT) and His Words and follow him so that you may be guided.*" This *ayah* establishes the fact that there is no other way to achieve success in this world and in the Hereafter but to have belief in Allah (SWT) and follow His Last Prophet (SAW), who himself believed in Him and His words. Therefore, the people should embrace his path of guidance and follow him devoutly.

(159) *"And of the people of Moses (AS) there is a community who lead with truth and establish justice therewith."* This refers to those people amongst the *Children of Israel* who faithfully followed the teachings of *Torah* and *Injeel* at the time they were revealed and the people of the Book who embraced Islam after the advent of Prophet Muhammad (SAW).

(160) *"And We divided them into twelve tribes (as distinct) nations. We revealed to Moses (AS) when his people asked him for water, (saying): "Strike the stone with your stick", and there gushed forth out of it twelve springs: each group knew its own place for water. We shaded them with the clouds and sent down upon them Manna and the Salwa (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves."* This *ayah* and the following few *ayaat* are similar to *ayaat* 57-59 of surah *Al-Baqarah* which describe the various favors that Allah (SWT) had bestowed upon the *Children of Israel*. For details refer to the *ayaat* specified above.