

(75) *"Then after them We sent Moses (AS) and Aaron (AS) to Pharaoh and his chiefs with Our signs. But they behaved arrogantly for they were a wicked folk."* From here begins the story of Prophet Moses (AS), which we have already explained in detail in the previous surahs. We already mentioned in surah *Al-A'raf* about the signs and miracles that Allah (SWT) gave to Moses (AS) as a proof of his prophethood, when he was sent to Pharaoh and his people.

(76) *"So when came to them the truth from Us, they said: "This is indeed clear magic.""* Even after witnessing such great miracles the Pharaoh and his people only said that this is nothing but sorcery.

(77) *"Moses (AS) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful.""* i.e. you should be grateful to Allah (SWT) for that He made known to you the truth, but you reject it and how can you think that it is magic, for you know that magicians do not prosper, while the truth always prevails.

(78) *"They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, - and that you two may have greatness in the land? We are not going to believe you two!""* This is the reply of Pharaoh and his chiefs who accused Moses (AS) and his brother of conspiracy, that they only want to drive them out from their land so that they can be the leaders of their people, and thus they rejected them.

(79) *"And Pharaoh said: "Bring to me every skilled magician.""* i.e. they decided to bring expert sorcerers from all over the country, who are capable enough to defeat Moses (AS).

(80) *"And when the sorcerers came, Moses (AS) said to them: "Cast down what you want to cast!""* Then Prophet Moses (AS) gave them permission to show whatever they wanted to show of their magic.

(81) *"Then when they had cast down, Moses (AS) said: "What you have brought is sorcery, Allah (SWT) will surely make it of no effect. Verily, Allah (SWT) does not set right the work of mischief-mongers."* i.e. what these sorcerers brought was nothing but magic which surely had no affect on the truth that Prophet Moses (AS) showed to them, for Allah (SWT) makes the truth prevail over falsehood.

(82) *"And Allah (SWT) will prove the truth to be true by His Words, however much the criminals may hate it."* i.e. Allah's (SWT) words are the real truth while what the sorcerers do is nothing but magic and deception and surely Allah will render it vain.

(83) *"But none believed in Moses (AS) except a few of his people, because of the fear of Pharaoh and their chiefs, lest they should persecute them; and verily, Pharaoh was arrogant tyrant on the earth, he was indeed one of the transgressors."* There is a difference of opinion whether the pronoun 'their' of the chiefs is taken as singular and thus referring to Pharaoh or it is taken as a plural referring to the *Israelites*. If we take the word as 'his chiefs', then it means that some of the *Israelites* did not declare their faith openly as they were afraid of Pharaoh and his chiefs, but if we take it as 'their chiefs', then it gives a different picture altogether. It then refers to the wealthy chiefs who turned as traitors against their own people and showed more royalty to Pharaoh than to their people or Moses (AS). This can be understood by taking the example of British rule in India. They prepared and encouraged some people from within the Indian community who would rebel against their own people and show loyalty to them. In return they awarded robes of honor to them, gave them titles like 'Nawabs' or 'Khan Bahadurs' and also gave them authoritative positions to beat and terrorize their own people. Thus if we take it as 'their chiefs', then it means that some of the people did not declare their faith openly because of the tyranny and oppression of such chiefs like *Qarun*.

(84) *"And Moses (AS) said: "O my people! If you have believed in Allah (SWT), then put your trust in Him if you are Muslims."* Prophet Moses (AS) encouraged his people to put their trust in Allah (SWT) if they really believed in Him and submit themselves to Him in total obedience.

(85) *"They said: "In Allah (SWT) we put our trust. Our Lord! Lord, do not let us be treid by wicked men."* They replied that we have put our trust in Allah (SWT) alone and then they prayed to Him that He may not give their enemies the power and victory over them, so that they might not oppress and torture them as they had been doing in the past.

(86) *"And save us by Your Mercy from the disbelieving folk."* i.e. save us from their tyranny.

(87) *"And We inspired Moses and his brother (saying): "Take dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform regular prayers, and give glad tidings to the believers.""* The Children of Israel could not offer their prayer in public because of they feared oppression from Pharaoh's people. Therefore, Allah (SWT) commanded Prophet Moses (AS) and Aaron (AS) to build houses for their people, in the direction of the *Qiblah* and permitted them to offer their prayers in them, so that they could avoid harassment. This was just like the *Bait Al-Arqam*, where Prophet Muhammad (SAW) and his Companions (RA) used to gather and pray secretly, so as to remain safe from the oppression and harassment of the *Quraysh*. Another question that arises in one's mind is: to which *Qiblah* the Children of Israel were asked to face? The most preferred opinion is that it was the *Baitullah* in *Makkah* which was the *Qiblah* of Prophet Moses (AS) and his people. In fact it had been the *Qiblah* of all past Prophets.

(88) *"And Moses (AS) said: "Our Lord! You have indeed bestowed on Pharaoh and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your Path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.""* Prophet Moses (AS) invoked Allah (SWT) against Pharaoh and his people. He said that O Lord you have given all these riches and wealth of this world to Pharaoh and his people which have made them proud and arrogant and thus they mislead others from your path. Then After losing all hope of reforming the people of Pharaoh, Prophet Moses (AS) cursed them and invoked Allah (SWT) to destroy their wealth and riches and seal their hearts so that they are deprived of the ability to receive any guidance afterwards.

(89) *"Allah (SWT) said: "Verily, the invocation of you both is accepted. So you both keep to the Straight path, and follow not the path of those who know not." i.e. Allah (SWT) accepted their prayer of destroying Pharaoh and his people and further instructed them to remain steadfast in their religion and not be disappointed and hopeless like the ignorant.*

(90) *"And We took the Children of Israel across the sea, and Pharaoh with his legions followed them in oppression and enmity, till when drowning overtook him, he said: "I believe that there is no God but Him in Whom the Children of Israel believe, and I am one of the Muslims.""* 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. At the time of his death Pharaoh cried out and professed his faith in Allah (SWT), but the doors of repentance had already been closed on him.

(91) *"Now (you believe) while you refused to believe before and you were one of the wrongdoers."* This *ayah* indicates that professing one's belief at the time of death does not do him any good, for Allah (SWT) does not accept one's repentance at that time.

(92) *"So this day We shall save your body that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our signs."* Allah (SWT) commanded the sea to throw out his body on the land, so that people see it and learn a lesson from it, and surely most of the people are heedless of His signs.

(93) *"And indeed We settled the Children of Israel in an honorable dwelling place, and provided them with good things, and they differed not until the knowledge came to them. Verily, Allah (SWT) will judge between them on the Day of Resurrection in that in which they used to differ."* Allah (SWT) informs us in this *ayah* that He gave the *Children of Israel* the holy lands like Egypt and Syria to live therein and bestowed upon them provisions and pure food to eat. But still they did not show gratitude to His blessings and disobeyed Him and disbelieved in His Messengers. Then Allah (SWT) said that they differed between themselves after knowledge came to them. This refers to

their disbelieving in the Last Messenger (SAW). They read the signs of the coming of the Last Messenger in their Books and would tell others about his signs and the time he would come. The *Jews of Madinah* used to tell the tribes of *Aus* and *Khazraj* about this Last Messenger (SAW), that when he arrives we will be the victorious ones. But strangely enough when the Last Prophet (SAW) came in Arabia with all the signs and evidences of his prophethood, these same people started disputing among themselves and very few of them believed in him. In the end Allah (SWT) said that He will surely settle their disputes on the *Day of Judgment* when He will make the truth distinct from falsehood.

(94) *"So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt."* The address in this *ayah* is apparently to the Prophet (SAW) but obviously he was not in doubt of the revelation that was coming to him. In fact the address is to all of the believers that if any of you is in doubt about these revelations, they can ask those among them who read and study the previous scriptures, for all of them testify the truth of this *Qur'an* and the coming of the Last Messenger (SAW).

(95) *"And be not one of those who belie the revelations of Allah (SWT), for then you shall be one of the losers."* Again those are warned who are heedless of His revelations.

(96) *"Truly! Those, against whom the Word of your Lord has been justified, will not believe."* i.e. their hearts have already been sealed because of their disobedience and denial of the His revelations and thus they will never believe.

(97) *"Even if every sign should come to them, - until they see the painful torment."* i.e. they rebelled and disobeyed Allah's (SWT) commandments, even after they had been the recipient to a number of miracles and signs from Him, and they only believe when they see the woeful punishment with their own eyes.

(98) *"Was there any town that believed, and its Faith saved it except the people of Jonah (AS). When they believed, We removed from them the torment of disgrace in the life of the world, and permitted them to enjoy for a while."* The general rule regarding the acceptance of

one's repentance is that it is only accepted within the time given which ends at the time of death. Otherwise believing is of no avail i.e. when death approaches them or at the hour of punishment. But as this *ayah* indicates this rule has an exception to it, which is that of the people of Jonah (AS), who when saw the signs of the torment which their Messenger warned them about, repented to Allah (SWT) and asked for help. Thus, Allah (SWT) accepted their repentance and removed the scourge from them and gave them respite. Here a question arises that why were the people of Jonah (AS) exempted from the general rule. In one of the opinions the reason given is that as Allah (SWT) does not punish a people until He establishes His argument against them i.e. by sending His Messengers. Therefore, if the Prophet did not continue his mission of giving guidance to his people then their people are compensated and thus relieved from the punishment if they repent, even at the last moment. In this case Prophet Jonah (AS) left his people before Allah (SWT) had permitted him; therefore the punishment was removed from them.

(99) *"And had your Lord willed, those on earth would have believed, all of them together. So, will you then compel mankind, until they become believers."* i.e. if He would have willed He could have guided all the human beings to faith but He, in His perfect Wisdom, has given man the freedom of choice and action as a trial in this world and has helped him to find the right path by sending His messengers and His revelations. Then Allah (SWT) said to the Prophet (SAW) that will you compel mankind until they become believers. This means that do not force them to become believers as believing in Islam depends upon the faith and will of a person and it will be meaningless if it is imposed by force. Thus Islam does not force anyone to embrace it, rather a person has liberty to live in an Islamic state as a non-Muslim, but they will have to comply with and submit to the socio-politico-economic system of that Islamic state by paying *Jizya*.

(100) *"It is not for any person to believe, except by the Leave of Allah (SWT), and He puts filth on those who do not understand."* It was mentioned in the previous *ayah* that Allah (SWT) has endued man with will power, but this does not mean that he becomes free of any need of His grace and help. In fact, nothing happens except by His will and thus no person can attain to faith except by His will and guidance. In the

end Allah (SWT) said that He puts filth and misguidance on those who do not make use of their senses.

(101) *"Say: "Behold all that is in the heavens and the earth," but neither signs nor Warners benefit those who believe not."* The sense of this ayah is that look at the signs of Allah (SWT) in the heavens and in the earth which are surely a proof for those who understand. But for those who disbelief, even these signs or the warnings of the punishment do not bring any benefit.

(102) *"Then do they wait for (anything) except like the days of the men who passed away before them? Say: "Wait then, I too will wait with you."* i.e. are these disbelievers waiting for the destruction like that which came upon the previous generations like *Aad* and *Thamud* or the people of Noah (AS). If they are, then tell them O Prophet (SAW) that wait for His decision and I too will wait with you.

(103) *"Then We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers."* i.e. it is a sure thing that when He sends down punishment on the disbelievers, He saves His Messengers and those who followed them like He saved Prophet Noah (AS), Lot (AS) and Hud (AS) and their followers.

(104) *"Say: "O you mankind! If you are in doubt as to my religion, then I will never worship those whom you worship, besides Allah (SWT). But I worship Allah (SWT) Who causes you to die, and I have been commanded to be one of the believers."* Allah (SWT) commanded His Prophet (SAW) to say to all mankind that if you have any doubt about the truthfulness of the religion that has been revealed to me, then you should know that I will never worship the false gods whom you worship besides Allah (SWT). Rather I worship Him alone Who causes you to die and will resurrect you in the Hereafter and Who has commanded me to be of the believers.

(105) *"And direct your face uprightly towards the religion, being firm and single-minded, and never be one of the idolators."* i.e. you should make yourself firm on faith with all uprightness and do not be of those who associate partners with Allah (SWT).

(106) *"And invoke not besides Allah (SWT), any that will neither profit you, nor hurt you, but if you did so, you shall certainly be one of the wrong-doers."* This address is to all of mankind, which contains a stern warning and prohibition by Allah (SWT) from invoking false deities who can neither benefit nor harm anyone, for if they do, then surely they will be of the evil-doers.

(107) *"And if Allah (SWT) afflicts you with some misfortune, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favor which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, Most Merciful."* i.e. if Allah (SWT) in His perfect Wisdom afflicts someone with a calamity, then there is no one to ward it off except He Himself and if He blesses someone of His slaves with good fortune and happiness, then there is no one who can take that away from them, and surely He is forgiving and Merciful for those who repent and mend their ways.

(108) *"Say: "O you mankind! Now truth, has come to you from your Lord. So whosoever follows guidance, he does so for the good of his own self, and whosoever goes astray, he does so to his own loss, and I am not (set) over you as a guardian."* Further the Prophet (SAW) was asked to inform the people that if they accept the truth that has already been revealed to them then that it for their own good, for they will be guided to the straight path, but if they reject it then they should know that the burden of this failure will be on their own shoulders and not their Prophet (SAW). The Prophet is not their keeper.

(109) *"And follow the revelation sent unto you, and be patient till Allah (SWT) makes Known His judgment. And He is the Best of judges."* i.e. O Prophet (SAW), you should follow the revelation that has been revealed to you and observe patience with your enemies until Allah (SWT) makes His decision, and know that He is the best of Judges.