

Surah Al-Qasas, Chapter 28

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God the Compassionate, the Merciful

Verses 1 – 13

{طسم 1}

1. Ta, Seen, Meem. 1

{تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ 2}

2. These are the couplets of the clear Book

{تَنْتَلُو عَلَيْكَ مِنْ نَبَأِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ 3}

3. of which We are reading out to you, a true history of Moses and Pharaoh for a sect which has faith in them (for consolation).

{إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ مِنْهُ طَائِفَةٌ مِنْهُمْ يُدْبِحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ ۗ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ 4}

4. Verily Pharaoh was an over-powering ruler on Earth, and had mad section of his subjects and weakened one by slaying their sons and leaving alive their daughters. Verily he was among the

seditions.

{وَتُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ} 5

5. And We intend to oblige the weak on Earth and make them leaders (of religion) and inheritors on Earth.2

{وَتُمْكِّنَ لَهُمْ فِي الْأَرْضِ وَنَرِي فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ} 6

6. And by reinforcing their might on Earth, thus indicating Pharaoh, Haman, and his forces3 and of which they were afraid.

{وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۖ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ} 7

7. And We revealed unto the mother of Moses to nurse the child and during danger let it into the river with fear of his future, and grief (due to separation).

{فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۖ إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِبِينَ} 8

8. And the family of Pharaoh, Haman, and his forces were in the wrong.

{وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِي وَلَكَ ۖ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ} 9

9. And Pharaoh's wife remarked, "The child might be a source of pleasure to her and him and he should not be killed. Shortly we may benefit by him, by adopting him as our son." And they were unaware (of Pharaoh's destruction at his hands).

{وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِعًا ۖ إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنْ رَبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ} 10

10. And Moses' mother was troubled in her mind (under the devil's misgivings) and was about to reveal the secret had We not strengthened her heart so as to make her steadfast in her faith.

{وَقَالَتْ لِأُخْتِهِ قُصِّبِي ۖ فَبَصُرَتْ بِهِ عَنْ جُنْبٍ وَهُمْ لَا يَشْعُرُونَ} 11

11. She said to his sister to follow it (the box) and watch sideways, which was not brought to the public notice.

{وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ} 12

12. And We had made unlawful the nursing of Moses by the infidels before so his sister said (when the child would not suck any wet nurses), “Shall I point out a house to nurse the child for you and who will also a caretaker of it?”

{فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ} 13

13. Thus, We reverted the child to his mother so as to cool her eyes and remove her grief and be certain God’s promise is true, though most do not believe it.

Moral

God has allegorically represented enemies of the Ahl al-Bayt in Pharaoh, Haman, and presaged their punishment during resurrection. Mighty Divine Design is to be appreciated in how Moses is being brought up at Pharaoh’s.

Verses 14 – 21

{وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۗ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ} 14

14. When Moses attained maturity⁴ and became quite fit (to receive prophethip) he was endowed on Law and Divine knowledge and thus We reward the obliging.

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَتِهِ وَهَٰذَا مِنْ عَدُوِّهِ ۗ فَاسْتَغَاثَهُ الَّذِي
مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَزَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۗ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ ۗ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ
15}}

15. And he entered Egypt when people were unaware (of him) and he found two fighting – one his follower and the other adversary. His follower complained to Moses against his adversary, upon whom Moses gave a blow, resulting in his death and remarked, “This quarrel is the result of following the devil. Verily he is an open enemy.”

{قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۗ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ} 16

16. And them Moses prayed to God, “I brought myself to an undesirable place, pray forgive me” and God forgave him. Verily He is Forgiving and Merciful.

{قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ} 17

17. And Moses said, “Oh my Providence for the bounty and knowledge in which You have endowed on me. I shall never let me side with the culprit.

{فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ ۚ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُبِينٌ} 18

18. When the next day broke he was walking fearfully in hope, when the same follower asked for help upon which Moses said “You are openly a mischievous chap.”

{فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَا مُوسَى أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ ۚ إِنَّ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ} 19

19. So when he found Moses was about to beat him, he told Moses, “Do you want to kill me as you killed a man yesterday? Do you mean to act like a tyrant and have no intention to reconcile?”⁵

{وَجَاءَ رَجُلٌ مِنْ أَقْصَى الْمَدِينَةِ يَسْعَى قَالَ يَا مُوسَى إِنَّ الْمَلَائِكَةَ آمَتُوا بِكَ لِيُقْتَلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ} 20

20. And thus came a man running from a distant end of the street and said, “Oh Moses, the officers have decided to kill you. Get away from here and I am your well-wisher.”

{فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ ۚ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ} 21

21. And Moses ran and their praying to God to save him from the tyrants.

Moral

From this it appears the importance of Taqiyya which goes to safeguard the life of Immaculates who were entrapped in saving sinful followers against the dead enemies of God. A man known as “Momin-e-Ale Pheraon” 600 years old acting on this principle of Taqiyya save Moses’ life by timely information.

Verses 22 – 28

{وَلَمَّا تَوَجَّهَ تَلْفَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ } 22

22. So when Moses directed himself to Midian, he said to himself, “My God shall lead me to the right path.”

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ ﴿٢٢﴾ قَالَ مَا خَطْبُكُمَا ﴿٢٣﴾ قَالَتَا لَا
{نَسْقِي حَتَّىٰ يُصَدِرَ الرِّعَاءُ ﴿٢٤﴾ وَأَبُونَا شَيْخٌ كَبِيرٌ } 23

23. When he arrived at the village well, he found a group of people feeding their animals with water and found two girls standing aloof holding up their sheep, preventing themselves from mixing up with the crowd. So he addressed them, “What about you?” They said, “We cannot feed out sheep until the crowd disperses and our father is aged.”

{فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ } 24

24. So he fed their sheep with water and took himself aside under the shade of a tree, praying to God, “Whatever bounty You have reserved for me I beg of Your gift.”

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَىٰ اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا ﴿٢٥﴾ فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ
{الْقَصَصَ قَالَ لَا تَخَفْ ﴿٢٦﴾ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ } 25

25. When one of those two girls approached him bashfully saying, “My father wants to reward you for your labour of feeding our animals with water.” So when he came to Shu‘ayb, he related his past history. When he (Shu‘ayb) said, “Be not afraid anymore, you are safe against tyrannical hands.”

{قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ ﴿٢٦﴾ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ } 26

26. When one of them (the two daughters) said, “Oh Father, engage him on a stipend for verily he is strong and faithful thus deserving of employment.

قَالَ إِنِّي أُرِيدُ أَنْ نَمُنَّ بِكَ بِحِجَّتِكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَىٰ أَنْ تَأْجُرَنِي ثَمَانِي حِجَجَ ﴿٢٧﴾ فَإِنْ أَنْمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ ﴿٢٨﴾ وَمَا أُرِيدُ
{أَنْ أَشُقَّ عَلَيْكَ ﴿٢٩﴾ سَتَجِدُنِي إِِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ } 27

27. Shu'ayb said, "I intend to marry one of my daughters to you, on condition of your serving me eight years, and if you complete ten, all the better, although I do not force you." (Moses said), "God willing, you will find me among the virtuous (fulfilling the contract)."

{قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ ۚ أَيَّمَا الْأَجَلِينَ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ ۚ وَاللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ} 28

28. Then he said, "This is a closed contract between us two, on any period I fulfil there will be no pressure on me and God is a witness to our (verbal) contract."

Moral

Divine design needs appreciation on how Moses is born, cherished, and married and receives prophethood. The entire life history of Moses is chivalrous. His behaviour is to be kept in the mind of men for trial of like nature, with followers of Muhammad in Islam. Object of make history previous prophets and their followers is confirming human character being like-minded.

Verses 29 – 42

{فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُم مِّنْهَا
{يَخْبَرُ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ} 29

29. When Moses completed his stipulated period, he started with his wife (Sufera) when he saw fire from Mount Sinai. He told his wife to halt there, Verily I have seen fire whence I can bring news or burning charcoal with which you can warm yourself (as it is extremely cold tonight)."

{فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا مُوسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ} 30

30. And when he reached the place he was shouted out from the right side of the valley of the sacred Mount Sinai from a burning bush, "Oh Moses, I am God the providence of the worlds."

{وَأَنْ أَلْقِ عَصَاكَ ۚ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَا مُوسَىٰ أَقْبِلْ وَلَا تَخَفْ ۚ إِنَّكَ مِنَ الْآمِنِينَ} 31}}

31. "And you had better cast down your rod." When he saw it moving like a living serpent, he turned his back and took to heels without looking behind. When he was shouted again by Divine call, "Oh Moses, come, do not be afraid. You are among the guarded (from the serpent and else)."

اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَاضْمُمُ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ ۚ فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَىٰ
{فِرْعَوْنَ وَمَلَئِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ} 32

32. “Take out your hand from pocket, shining, without any disease, and shrug your shoulders to remove your fright, and these two are miracles from your Providence, for Pharaoh and his nobles. Verily they are a disobedient tribe.”

{قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ} 33

33. Moses said, “Oh my Providence, I have killed a man and I fear I shall be killed (in turn).”

{وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ۚ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ} 34

34. “And my brother Aaron is more fluent than I, send him with me to assist to testify me as I fear I shall be falsified otherwise.”

{قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكَ مَوْلًى فَتَكُونُ لِلْجُنُودِ لَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّا كُنَّا نَعْبُدُهُمْ إِذْ جَاءَنَا مِنَ الْغَابِطِينَ} 35

35. God said, “Shortly shall I strengthen your shoulder with your brother, granting you a miracle on account of which they will not approach you two and your followers, (too), shall succeed with our miracles.”

{فَلَمَّا جَاءَهُمْ مُوسَىٰ بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُفْتَرَىٰ وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأُولَىٰ} 36

36. When Moses came to them with Our open miracles, they said, “This is nothing but magic (libelling God), and we have never heard about it from our preceding forefathers.”

{وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ ۚ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ} 37

37. Moses said, “My God knows I have come with guidance from Him and he know who is fated for (Paradise in) eternity, and the disobedient will not be spared.”

{وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهِ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانَ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ
{إِلَىٰ إِلَهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ} 38

38. Pharaoh said, “Oh my nobles, I have not known any other God except myself. So you kindle a fire, oh you Haman, to bake bricks and make a (lofty tower) to ascend to meet Moses’ God. Verily I believe him to be of the liars.”

{اَسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْاَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ اِلَيْنَا لَا يَرْجِعُونَ } 39

39. Thus he and they (his forces) prided without rhyme and reason and thought they would not revert to Us.

{فَاَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ ؕ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ } 40

40. So We seized him and his forces and drowned them in the sea. See what has been the fate of the disobedient.

{وَجَعَلْنَاهُمْ اٰئِمَّةً يَدْعُونَ اِلَى النَّارِ ؕ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ } 41

41. And We have made them leaders inviting to Hell, and on Reckoning Day, they will not be helped.

{وَاتَّبَعْنَاهُمْ فِي هٰذِهِ الدُّنْيَا لَعْنَةً ؕ وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ } 42

42. And We have deprecated curse on them in this world and on the Day of Judgment shall they be among the (worst sufferers).

Religious Moral

(34) Similarly Prophet Muhammad (peace be upon him and his progeny) prayed to God to grant him Ali’s assistance in propagating Islam (Vide Paragraph 2 Ta Ha). Ali was to Muhammad what Aaron to Moses. This is the advantage of making history in the Qur’an by the Sublime Almighty.

(41) Pharaoh claimed to be God, falsified Moses as a magician and is condemned to hell. Similarly, those who assumed Khailafat, falsified Prophet Muhammad in his nomination of Ali as a Divine Light under Divine command and his immaculate family Hassan and Hussain, who were declared to be Lords of Paradise, were over-looked by the tyrants of their age shall be treated.

Verses 43 – 50

{وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ} 43

43. Verily We gave Moses a Text, after having destroyed preceding generation (clearly) testifying to man as guidance and mercy so they may take an advice.

{وَمَا كُنْتَ بِجَانِبِ الْغُرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ} 44

44. And you (oh Prophet) were not to the West (or near Mount Sinai) when We decided Moses' affairs not did you witness it.

{وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ ۗ وَمَا كُنْتَ تَأْوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ} 45

45. But We created generations and a long period intervened between them, and you were not stopping with men of Midian when you could read out to them Our Text but We were to send in you a messenger.

{وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مِمَّا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ} 46

46. And you were not on Mount Sinai when We shouted out to Moses (knowledge thereof is) a mercy from your Providence, to war the generation to whom they (warners) had not come so far, so they may take advice.

{وَلَوْلَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا رَسُولًا فَتَنْتَبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ} 47}}

47. Lest, when calamity befall them on account of their own misdeeds, they may say, “Oh Providence, why didst You not sent us Prophets, we would have followed them and become faithful.”

{فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَى ۗ أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ ۗ قَالُوا} 48
{سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ}

48. And when the truth (in person of the Prophet) came to them from us, they said, “Why are you

not given miracles, like those of Moses?” Did they not refuse the Text given to Moses before you? They said, “These two are open magicians and refused to accept each of the entirely (as Divine Messengers).

{قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِن كُنتُمْ صَادِقِينَ} 49

49. Say, “Bring a Book from God better in guidance than (Torah and Qur’an, they have received) so I shall follow it if you are true.”

{فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ ۚ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ} 50

50. And if they do not answer you then know they are passionate (in their actions) and who can be more misguided than one who follows one’s passion without guidance from God? And verily God does not guide a disobedient community.

Moral

Self-evident.

Verses 51 – 60

{وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ} 51

51. And certainly We have made the word to reach them so that they may be mindful. [6](#)

{الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ} 52

52. And certainly We have made the word to reach them so that they may be mindful. [7](#)

{وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ} 53

53. And when (Our) Couplets are being read out to them, they say, “We have embraced faith i the Text (Qur’an).” It is a genuine revelation from our Providence, and verily we are supplicant to (the text).

{أُولَئِكَ يُؤْتُونَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ} 54

54. Those are the people who shall be doubly rewarded for their patience in have substituted the ills (done to them) by virtues and in having spent out of what We have provided, in the name of God.

{وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْنَعِي الْجَاهِلِينَ} 55

55. When they hear non-sense⁸ they turn away their faces, saying “To us is the reward of our actions and likewise to you for your acts, peace be upon you, we are not fond of ignorant society.”

{إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ} 56

56. Verily you cannot guide whom you like. Rather, God guides whom He likes, and He is acquainted with those capable of being guided.

{وَقَالُوا إِن نَتَّبِعِ الْهُدَىٰ مَعَكَ نَتَّخِطَفُ مِنْ أَرْضِنَا ۗ أَوْلَمْ نُمَكِّنْ لَهُمْ حَرَمًا آمِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِزْقًا مِنْ لَدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ} 57

57. And they say, “If we follow you we shall be swept away from Earth.” What! Have We not made a holy sanctuary, safe against invasions of infidels? Providing it with provisions from Earth? But most do not know it.

{وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا ۗ فَتِلْكَ مَسَاكِينُهُمْ لَمْ تَسْكُنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا ۗ وَكُنَّا نَحْنُ الْوَارِثِينَ} 58

58. And how many have We destroyed of the cities which were (vainly) prosperous? these houses have not since flourished except a few, and We are the final inheritors of all.

{وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا ۗ وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ} 59}}

59. And your Providence is not going to destroy until He raises a Prophet amongst them, who reads out to them Our (Divine) Commandments, and We shall never destroy any city except when the residents thereof become disobedient.

{وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا ۚ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى ۚ أَفَلَا تَعْقِلُونَ } 60

60. And whatever We have given you is the transitory property of this world and which is its decoration (liable to decay) and what is with God is far better and permanent. You cannot understand so much?

Moral

The world cannot go on without Divine Light, and without knowing the Divine Light no human action will be appreciated by God. Divine Lights should be immaculate and Divine nominated are preliminary conditions to guidance. It is possible he may, under Divine Commands, shut himself out from the public to meet Divine Wisdom. For that simple reason his existence cannot be ignored. In his absence he makes sufficient arrangements to keep guidance going on until such a time God commands His emergence, to restore peace he has to remain concealed, as in the present case of the 12th Divine Light.

For fear of losing worldly ambitious grades, people do not subject themselves to religious discipline and this is short-sightedness.

Couplet 56 refers to Ali Talib (Ali's father) who had masked his faith and helped the Prophet in his mission. His case is alike "Seven Sleepers of the Cave," secretly co-operating when Mecca was entirely under pagan worship.

The succeeding Couplet gives the trend of the general public then.

Verses 61 – 75

{أَفَمَنْ وَعَدْنَاهُ وَعَدًّا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ } 61

61. What! Is he whom We have promised (Eternal Bliss) and it is good and sure to be fulfilled is alike one whom We have granted of worldly property? And for which he will be presented before God to render account on the day of Judgment.

{وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ } 62

62. When they will be called upon (at the instance of God) to produce their associates (with Me).

{قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا ۚ تَبَرَّأْنَا إِلَيْكَ ۚ مَا كَانُوا إِيَّانَا يَعْبُدُونَ } 63

63. And they on whom Our punishment will be justified will cry out, “Oh our Providence, these are the people whom we misguided as we ourselves were misguided.” The misguided leaders will say, “We seek separation from them and come to You.” They were not really worshipping Us but were slaves to their passion in gaining this world.

{وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأُوا الْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ } 64

64. And they will be asked to call out their associates, upon which they will call them, and they will not reply to them, and when they shall see the punishment they will wish they had been rightly guided.

{وَيَوْمَ يَنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ } 65

65. And, on that day,⁹ regarding the Prophet, they will be asked how they replied to his invitation (to God).

{فَعَمِيَتُ عَلَيْهِمُ الْآنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ } 66

66. And on that day they will not be able to reply and will not be able to question one another.

{فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ } 67

67. But he, of course, who did penance, embraced faith, had acted virtuously, it is likely (certainly being God's promise) he will attain salvation.

{وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۚ مَا كَانَ لَهُمُ الْخِيَرَةُ ۚ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ } 68

68. And your Providence creates what He likes and chooses a Prophet whom He likes. Others have no hand in it. Pure is He from what they associate others with Him.

{وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ } 69

69. And your Providence knows what you hide in your heart and expose

{وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ ۚ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ } 70

70. and it is He, God and there is none except Him. And for Him alone is praise both in this world and eternity. His will be done; to Him shall you all revert.

{قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بَضِيَاءٍ ۚ أَفَلَا تَسْمَعُونَ 71}

71. Say, "Will you note if He continues the night until the Day of Judgment. Is there any of you who can bring day (light) instead. Do you not listen (carefully)."

{قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِلَيْلٍ تَسْكُنُونَ فِيهِ ۚ أَفَلَا تُبْصِرُونَ 72}}

72. Say, "Do you note if God continues the day, until the Day of Judgment, which god except Him can bring night for you to rest. Do you not understand it?"

{وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ 73}

73. And out of His grace, He made (alternately) night and day, so you may take rest (during the night) and work for living (during the day), out of His grace and be grateful to Him.

{وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ 74}

74. And on the Day of Judgment, they will be called upon to produce their associates of whose intercession they were sure on their behalf.

{وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ 75}

75. And We shall produce for every generation a witness in Divine Light of his age and shall ask them to produce proofs of their following their own religion (against his invitation) and when they will realize the truth is with God and what false charges they were adducing shall all disappear.

Moral

Except (true) Islam, all other religions will suffer.

Verses 76 – 82

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ ۗ وَأَتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ۗ 76

76. Verily Karun was a member of Moses' community, then he transgressed and We had given him so much wealth that the keys of his treasures were difficult to be carried by a group of strong men. When his sect told him not to strut (in vain glory) as God does not like the vain.

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۗ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۗ وَأَحْسِنْ ۗ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۗ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ۗ 77

77. Obey and seek eternity with what God has endowed on you and do not forget your share (of health, wealth, time, energy, all being Divine Deposit to be voted to God) in the world, and oblige others as God has obliged you and do not fan sedition (on earth). Verily God does not like the seditious.

ۗ قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۗ أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرَ جَمْعًا ۗ وَلَا يُسْأَلُ عَن ذُنُوبِهِمُ الْمُجْرِمُونَ ۗ 78

78. He said, "What is granted to me is due to my own knowledge." What he did not know, verily God destroyed many a generation before him, who was stronger than him, both in might and main? And the culprits will not be questioned about their sins (they will be hurled right into hell).

ۗ فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ ۗ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونَ إِنَّهُ لَدُوٌّ عَظِيمٌ ۗ 79

79. And so he started coming out in public, amongst his sect, with (affected) pomp and dignity.

ۗ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ تَوَابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ ۗ 80

80. And those (of Moses' adherents) who were give (Divine) knowledge said, "You be damned." Those who embraced faith and acted virtuously have a much greater Divine reward and this fact is not appreciated except by the (few) patient (faithful).

ۗ فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ ۗ 81

81. Then We buried Karoon and his wealth and his treasures into the earth and he had none of his group to help him against God nor could he save himself.

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيُكَانُّ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ ﴿٤﴾ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا ﴿٥﴾ وَيُكَانُّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿٨٢﴾

82. And those who had wished themselves to be alike (Karoon) said, “It is only God Who expands provision on His creatures as He likes and contracts on whom He chooses. Had not God obliged us (by keeping our provisions contacted) we would have been likewise buried.” Alas! Only the infidels cannot find shelter.

Moral

This is a very clear proof of God’s condemning vanity caused by wealth, unless the wealthy reserve to self only so much is quite essential for self, and spend so much as is quite essential for self, and spend the rest in the name of God on mutual relation. There is no hope for salvation although few appreciate. What a bar these riches, keeping them away from Divine Remembrance, Divine Knowledge and turning them to be hypocrites – granting they are in constant touch with the Learned. They cannot escape self-conceitedness due to inescapable vanity. This is Divine Philosophy in maintain the faithful in poor condition, in this world, for which they should be grateful to Him.

They should bear in view the dignity of “Labour” as Divine Lights have themselves manifested and shed prejudice against it, especially amongst educated classes, giving essential consideration to their position. To develop spiritual, intellectual and material phase of life, remembering labour is not in itself an end but a means to achieve eternity, which is lasting wealth, aided by abstinence, by sacrificing present comforts for future State. The dignity of labour in spiritual phase of life is on (1) prayers, (2) fast, (3) pilgrimage, etc. and is so much estimated, that “if prayers are admitted” the rest of the virtues shall be considered, else they will be rejected. Again, fast is compensated by God and none else can do it. If pilgrimage avoided, with a view, not to sacrificing comforts of life, or incurring inconvenience of journey, no matter if one offers instead a mountain full of gold, it will not be accepted.

Thus, self-sacrifice and abstinence of the present pleasures, with a view to be wealthy in the future State are sure means of salvation against eternal punishment (vide Surah 61, Couplets 10 – 11) (The ranks) having faith in God and Divine Lights. To develop this dignity of labour, keep in touch with traditions, promising wealth in future State for performance of prayers, observance of fast, pilgrimage (obligatory and auxiliary) especially during the months of Rajab, Sha‘ban, and the Holy month of Ramadhan – reading of the Qur’an (described in Appendix B).

Verses 83 – 88

{تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ۖ وَالْعَاقِبَةُ لِلْمُتَّقِينَ} 83

83. House of Eternity, we have reserved for those who do not want to be (vainly) proud and seditious on Earth. Rather, Eternity is for the pious.

{مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا ۖ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ} 84

84. Whoever brings good, he shall have better than it, and whoever brings evil, those who do evil shall not be rewarded (for) aught except what they did. [10](#)

{إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَيَّ مَعَادٍ ۚ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ} 85

85. Verily He who has revealed unto you the Text (for transmission) shall raise you during [11](#) in due dispense of justice. Say, “My Providence knows who is on guidance and who is suffering under open misguidance.”

{وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكَ ۚ فَلَا تَكُونَنَّ ظَهِيرًا لِلْكَافِرِينَ} 86

86. You did not expect revelation of the Book, but it was a mercy from your Providence, so side not with infidels.

{وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أَنْزَلْتُ إِلَيْكَ ۚ وَادْعُ إِلَىٰ رَبِّكَ ۚ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ} 87

87. Lest they may turn you away from Divine Commands, after revelation having come to you, [12](#) and be not among the associators.

{وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۚ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ} 88

88. And do not associate any with God. There is no other god but He. Everything is destructible, except His Kingdom [13](#) for Him is the final judgment to Whom shall you revert. [14](#)

Moral

It is distinctly laid down, “Eternity is Home for the righteous” and their characteristics have been variously pointed out from time to time by God, viz. (1) implicit faith in God, (2) in Divine Light, (3) bearing intense love to the Prophet’s Immaculate Family, (4) naturally this means hatred to the enemies of God, the Prophet and his Immaculate Family, (5) belief in future life, (6) preparation for it, (7) under self-sacrifice of life, property, and honour, (8) realization of Divine Justice being fulfilled, (9) this brings about penance for evil deeds, (10) ever remembrance of Divine gifts causes thanksgiving.

1. Purity of souls of Divine Lovers, divine secrecy on sinners and salvation of the obedient, divine bounty on fulfillment of human wants.
2. This is a prediction for resurrection of Divine Lights.
3. their actual estimation in Our eyes.
4. 33 years of age.
5. The secret of Moses’ action was thus divulged.
6. And We have maintained a continuous succession of Divine Lights, as guides, to take advice for their guidance from them until the 12th Divine Light.
7. Those whom (i.e. Jewish and Christian scribes) We have given (the knowledge of) the Text believe in it (the Qur’an) (e.g. Abyssinian Christian King), primarily Divine Light.
8. e.g. musical entertainment,
9. In the grave regarding Divine Lights, the dead being enlivened will be asked by angels how they responded to his call. The Faithful, recognizing will answer will and he blessed and infidels will fail and be over-powered by a misguiding devil. Besides serpents and scorpions, shall sting them there. Thus, there is individual responsibility on every soul and no collective responsibility will serve any purpose.
10. He who comes bearing love for the Prophet’s Ahl al-Bayt (family – immaculate), for him is a better reward and he who comes otherwise (bearing a grudge to Divine Light Immaculate) shall be paid back in his coin.
11. Rajat, i.e. Resurrection to avenge.
12. This refers to the faithful and not the Prophet.
13. The source which brought us to recognize Him.
14. This source is “Islam,” declared by the “Divine Lights” who have been “Divine Taught,” the rest being Paganism.

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