

SECTION 8: Noah

59 Certainly We sent Noah to his people, so he said: O my people, serve Allāh, you have no god other than Him. Indeed I fear for you the chastisement of a grievous day.^a

60 The chiefs of his people said: Surely we see thee in clear error.

61 He said: O my people, there is no error in me, but I am a messenger from the Lord of the worlds.

62 I deliver to you the messages of my Lord, and I offer you good advice, and I know from Allāh what you know not.

63 Do you wonder that a reminder has come to you from your Lord through a man from among you, that he may warn you and that you may

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ لِقَوْمِ
اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي
آخَانٌ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ⑤

قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي
ضَلَالٍ مُّبِينٍ ⑥

قَالَ يَقُولُونَ لَيْسَ بِی ضَلَالَةٌ وَلَکِنِّي رَسُولٌ
مِّن سَرَاتِ الْعَالَمِينَ ⑦

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَ
أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ⑧

أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ
عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا

59a. Having warned the opponents of the evil consequences of their opposition to the Holy Prophet, several illustrations are now given from sacred history, showing how those people were dealt with who refused to listen to the voice of the warners. It should be borne in mind in reading the histories of the prophets as given in the Holy Qur'an that the object is not to narrate history as such, but to bring out common characteristics of the histories of different nations, to mention incidents which contain prophetic allusion to the Holy Prophet's life and to illustrate the general warnings made regarding the ultimate consequences attendant upon the rejection of Truth. The Qur'an does not concern itself with the details of what messages a prophet delivered to his people and of how he was received; it simply contents itself with the broad facts that every prophet preached Divine Unity, every prophet laid stress on the doing of good, every prophet was received with severe opposition, and that every prophet ultimately succeeded in establishing the truth. This, with slight variations, is the sum and substance of the histories of the prophets that are recorded in the Holy Qur'an. It is not, as stated by a Christian critic, "the experience of Muḥammad" that is recorded in the histories of prophets; it is the common experience of the prophets of different nations, containing a prophetic allusion to the ultimate triumph of the Prophet. This is clear from the fact that the histories of the prophets relating the destruction of their opponents are contained chiefly in Makkan revelations, whereas at Makkah the opponents of the Holy Prophet were at the zenith of their power, and the cause of the Prophet was to all appearances hopeless.

References to Noah and his history are contained in the following places in the Holy Qur'an: 3:33; 6:84; 7:59-64; 10:71-73; 11:25-48; 14:9; 17:3; 21:76, 77; 23:23-29; 25:37; 26:105-122; 29:14, 15; 37:75-82; 51:46; 53:52; 54:9-16; 57:26; 66:10; 69:11-12; 71:1-28.

guard against evil, and that mercy may be shown to you?

وَلَعَلَّكُمْ تُرْحَمُونَ ﴿١٧﴾

64 But they called him a liar, so We delivered him and those with him in the ark, and We drowned those who rejected Our messages. Surely they were a blind people!^a

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿١٨﴾

SECTION 9: Hūd

65 And to ‘Ād^a (We sent) their brother^b Hūd.^c He said: O my people, serve Allāh, you have no god other than Him. Will you not then guard against evil?

وَالِى عَادِ أَخَاهُمْ هُودًا ۖ قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ ﴿١٩﴾

66 The chiefs of those who disbelieved from among his people said:

قَالَ الْمَلَائِكَةُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ ۖ وَإِنَّا لَنَنظُرُكَ

64a. Fuller references to the deluge and the making of the ark are contained in 11:37–48 and 23:27–29. It may be noted here, however, that the Holy Qur’ān does not support the idea of a world deluge, for it plainly states here that Noah was sent only to *his* people, i.e. not to all nations. Only the people to whom Noah delivered his message called him a liar, and only those were drowned who rejected the message of Allāh delivered through Noah.

65a. The tribe of ‘Ād, with its prophet Hūd, is mentioned in the Holy Qur’ān in the following places: 7:65–72; 11:50–60; 14:9; 25:38; 26:123–140; 29:38; 41:13–16; 46:21–26; 51:41, 42; 53:50; 54:18–21; 69:4; 69:6–8; 89:6–8.

‘Ād was the grandson of Aram (mentioned in 89:7), who was a grandson of Noah, and the tribe of ‘Ād spoken of here is called *the first ‘Ād* (53:50), as distinguished from the tribe of *Ṭhamūd*, which is called *the second ‘Ād*. This tribe lived in the desert of al-Aḥqāf (46:21) which is marked on the maps of Arabia and extends from Oman to Ḥaḍramaut. Rodwell’s view, that “the two tribes of ‘Ād and *Ṭhamūd* — the latter of whom is mentioned by Diod. Sic. and Ptolemy — lay to the north of Mecca”, is wrong in respect of the tribe of ‘Ād, though it is tolerably true so far as the tribe of *Ṭhamūd* is concerned. Sale has the following account of this tribe in his Pr. Dis.: “‘Ād was an ancient and potent tribe of Arabs and zealous idolaters. They chiefly worshipped four deities, Sāqiyah, Hāfiḏah, Rāziqah, and Sālimah, the first, as they imagined, supplying them with rain, the second preserving them from all dangers abroad, the third providing food for their sustenance, and the fourth restoring them to health when afflicted with sickness”.

65b. The male member of a tribe is generally spoken of as their brother: “Thus *yā akhū Bakr-in* means, O thou of the tribe of Bakr” (LL).

65c. The prophet Hūd is the Eber of the Bible, because Hūd is said to be the grandson of Arphaxad, the grandson of Noah (Rz). Compare Gen. 10:24 for Eber’s genealogy. His son Joktan is said to have established a kingdom in Yūnān. There is no mention in the Bible that Hūd was a prophet for ‘Ād.

Certainly we see thee in folly, and we certainly think thee to be of the liars.

67 He said: O my people, there is no folly in me, but I am a messenger of the Lord of the worlds.

68 I deliver to you the messages of my Lord and I am a faithful adviser to you.

69 Do you wonder that a reminder has come to you from your Lord through a man from among you that he may warn you? And remember when He made you successors after Noah's people^a and increased you in excellence of make.^b So remember the bounties of Allāh, that you may be successful.

70 They said: Hast thou come to us that we may serve Allāh alone, and give up that which our fathers used to serve? Then bring to us what thou threatenest us with, if thou art of the truthful.

71 He said: Indeed uncleanness and wrath from your Lord have lighted upon you.^a Do you dispute with me about names which you and your fathers have named?^b Allāh has not

مِنَ الْكٰذِبِيْنَ ﴿٦٧﴾

قَالَ يَقُوْمُ لَيْسَ بِيْ سَفٰهَةً وَّلٰكِيْمٌ
رَّسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ﴿٦٨﴾

اُبَلِّغُكُمْ رَاْسُلَاتِ رَبِّيْ وَاَنَا لَكُمْ
نٰصِحٌ اٰمِيْنٌ ﴿٦٩﴾

اَوْ عَجِبْتُمْ اَنْ جَاءَكُمْ ذِكْرٌ مِّنْ رَبِّكُمْ
عَلٰى رَجُلٍ مِّنْكُمْ لِيُنذِرَكُمْ وَاذْكُرُوْا
اِذْ جَعَلَكُمْ خُلَفَآءًا مِنْۢ بَعْدِ قَوْمِ نُوْحٍ
وَمَرَادَكُمْ فِى الْخٰلِقِ بَطْطَةً ۗ فَآذِكُرُوْا
اَلَا اِنَّ اللّٰهَ لَعَلَّكُمْ تَفْلِحُوْنَ ﴿٧٠﴾

قَالُوْا اَجَعَلْنَا لِبَعْدِكَ اِلٰهًا وَّحَدًا وَاَنْتَ رَاْمَا
كَانَ يَعْبُدُ اٰبَاؤُنَا فَآتِنَا بِمَا تَعِدُنَا اِنْ
كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿٧١﴾

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّنْ رَّبِّكُمْ رِجْسٌ
وَ عَصَبٌ ۗ اَنْتُمْ جَادِلُوْنَ بِيْ فِىْ اَسْمَآءٍ سَمِيْتُمْوهَا
اَنْتُمْ وَاٰبَاؤُكُمْ مَّا نَزَّلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ

69a. By making the 'Ādites *khulafā'* or *successors* is meant that they were made a ruling nation and possessors of a vast kingdom.

69b. Some commentators have related unfounded legends as to the incredible tallness of their stature. The words used in the Qur'ān signify only that they were a strong and powerful people.

71a. Sticking to their idols and refusing to believe in Allāh is here spoken of as *uncleanness*. The wrath of Allāh was due to their evil deeds. There is also a secondary significance of the word *rijs*, i.e. *punishment*, and in that case the past tense would indicate the certainty of the event, because punishment was so sure to come that it could be spoken of as having *lighted* upon them.

71b. The reference here is to their deities, for which see 65a.

sent any authority for them. Wait, then; I too with you am of those who wait.

فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٧٠﴾

72 So We delivered him and those with him by mercy from Us, and We cut off the roots of those who rejected Our messages and were not believers.^a

فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ ﴿٧١﴾

SECTION 10: Ṣāliḥ and Lot

73 And to Thāmūd^a (We sent) their brother Ṣāliḥ.^b He said: O my people, serve Allāh, you have no god other than Him. Clear proof has indeed come to you from your Lord. This is Allāh's she-camel — a sign for you^c — so leave her alone to pasture in Allāh's earth, and do her no harm, lest painful chastisement overtake you.

وَالِىٰ شَمُودَ أَخَاهُمْ صَالِحًا قَالَ يٰقَوْمِ
اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهُ قَدْ
جَاءَتْكُمْ بَيِّنَةٌ مِّنْ رَبِّكُمْ هَذِهِ نَاقَةُ
اللّٰهِ لَكُمْ اٰيَةٌ قَدْ رَوٰهَا تٰكُلُ فِىْ اَرْضِ
اللّٰهِ وَلَا تَمْسُوْهَا سَوْءًا فَيَاْخُذْكُمْ عَذَابٌ اَلِيْمٌ ﴿٧٢﴾

72a. They were destroyed by a storm blowing on them continuously for eight days (69:7).

73a. The tribe of Thamūd is often mentioned in the Holy Qur'an conjointly with the tribe of 'Ād. It is spoken of in the following places: 7:73–79; 11:61–68; 14:9; 15:80–84; 25:38; 26:141–159; 27:45–53; 29:38; 41:13, 14, 17, 18; 51:43–45; 53:51; 54:23–31; 69:4, 5; 89:9; 91:11–15.

'Ād and Thamūd, though two nearly related tribes, were separated both as regards time and place. Thamūd is known after a grandson of Aram, the grandson of Noah. Historical traces of it are met with in Ptolemy. The tribe flourished more than two hundred years after 'Ād, and occupied the territory known as al-Hijr (15:80), and the plain known by the name of Wādi-l-Qurā, which forms the southern boundary of Syria and the northern one of Arabia.

73b. Ṣāliḥ was a descendant in the sixth generation after Thamūd.

73c. Neither the Qur'an nor any reliable saying of the Holy Prophet lends any support to the numerous legends regarding the miraculous appearance and prodigious size of the she-camel. It is called *Allāh's she-camel* because it was given as a sign from Allāh. It was an ordinary she-camel, which was given as a sign to a people. Their slaying of it was a sign that they would neither accept the truth, nor cease persecuting Ṣāliḥ and his followers.

It may be noted here that there is nothing strange that a camel should be given as a sign, when even now we can see that a roughly constructed house known as the Ka'bah is given as a sign to the whole world, so that whoever tries to destroy it will perish.

74 And remember when He made you successors after 'Ād and settled you in the land — you make mansions on its plains and hew out houses in the mountains.^a So remember Allāh's bounties and act not corruptly in the land, making mischief.

وَأذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ
وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا
قُصُورًا وَتَنْجِتُونَ الْجِبَالَ بُيُوتًا فَادْكُرُوا
آلَاءَ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٧٤﴾

75 The arrogant chiefs of his people said to those who were weak, to those who believed from among them: Do you know that Šāliḥ is one sent by his Lord? They said: Surely we are believers in that wherewith he has been sent.

قَالَ الْمَلَائِكَةُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ
لِلَّذِينَ اسْتَضَعُّوهُ لِمَنْ آمَنَ مِنْهُمْ
أَتَعْلَمُونَ أَنَّهُ صَاحِبٌ مُرْسَلٌ مِنْ رَبِّهِ
قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٥﴾

76 Those who were haughty said: Surely we are disbelievers in that which you believe.

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي
آمَنْتُمْ بِهِ كَافِرُونَ ﴿٧٦﴾

77 Then they hamstrung the she-camel and revolted against their Lord's commandment, and said; O Šāliḥ, bring us that with which thou threatenest us, if thou art of the messengers.

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ
وَقَالُوا لِصَاحِبِنَا يَا تَعْدَانَا إِنَّ كُنْتَ
مِنَ الْمُرْسَلِينَ ﴿٧٧﴾

78 So the earthquake seized them, and they were motionless bodies in their abodes.^a

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي
دَارِهِمْ جِثِيَّةً ﴿٧٨﴾

74a. In his *Essays on the Life of Muḥammad*, Sir Syed Aḥmad Khān says: "They excavated various rocks, and after having hewn and carved them, took up their abode therein. These rocks are to this very day known by the name of *Athālib*. Almost every Arab, as well as several foreigners who have travelled in Arabia, can bear testimony to the existence of these rock habitations, which stand there at once to satisfy curiosity and to afford information respecting the nations who made them. These habitations likewise corroborate and bear testimony to the truth of that portion of the history of the *Thamūd* tribe which is mentioned in the Holy Qur'ān."

78a. The punishment which overtook *Thamūd* is described under different names. Here it is called *rajfah*, which means *earthquake*. The description of their abodes in 27:52 as *fallen down* also shows that they were destroyed by an earthquake. In 54:31 the same punishment is referred to as *šaiḥah*, i.e. *a cry or a shout*, and it evidently refers to the rumbling noise which precedes an earthquake. In 51:44 and elsewhere it is spoken of as *šā'iqah*, which means any *destructive punishment* (LL), carrying sometimes the same significance as *šaiḥah*. In 69:5, *Thamūd* is said to have been destroyed by means

79 So he turned away from them and said: O my people, I delivered to you the message of my Lord and gave you good advice, but you love not good advisers.^a

فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ
رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا
تُحِبُّونَ النَّاصِحِينَ ﴿٧٩﴾

80 And (We sent) Lot, when he said to his people: Do you commit an abomination which no one in the world did before you?^a

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ
مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾

81 Surely you come to males with lust instead of females. Nay, you are a people exceeding bounds.

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ
النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾

82 And the answer of his people was no other than that they said: Turn them out of your town; surely they are a people who aspire to purity!

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا
أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَسْطُرُونَ ﴿٨٢﴾

of *fāghiyah*, which means an *excessively severe punishment*. Both of these descriptions are applicable to an earthquake.

79a. This evidently refers to the survivors from the great disaster.

80a. In the chronological order which this chapter keeps in view, Abraham should have been mentioned next, but his name is here omitted for two reasons; firstly, because only those prophets are mentioned whose enemies were destroyed before their eyes; and, secondly, because Abraham's history has already been dealt with in the last chapter, to which this forms, as it were, a supplement. Hence, we come to Lot, Abraham's nephew. For other references to Lot in the Holy Qur'an, see 6:86; 11:77–83; 15:61–74; 21:74, 75; 26:160–173; 27:54–58; 29:32–35; 37:133–136; 51:32–37; 53:53–54; 54:34–38; 66:10. Lot is one of those prophets who have been maligned not only in Rabbinical literature but also in the Bible. It is clear that Lot was considered a righteous servant by Abraham (Gen. 18:23), but a little further on we are told that Lot was guilty of incestuous intercourse with his daughters, which shows him to be extremely licentious. The record here has evidently been manipulated.

The question whether Lot was a prophet is answered in the affirmative by Sale, but Wherry denies it.

If Gen. 19:30–38 is a faithful record, Lot cannot take his place even among the righteous; whereas, his being saved in the destruction of Sodom is clear proof of his righteousness, when read along with Gen. 18:23. Sale has, however, produced the additional testimony of the apostle Peter, who says: "And delivered just Lot, vexed with the filthy conversation of the wicked (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds)" (2 Pet. 2:7, 8). His vexing his soul with the wickedness of the people of Sodom can only be true if he was a preacher of righteousness among those people. And again, why should Lot have gone, being a just man, to settle among a wicked people, had he not been charged with the duty of reforming them?

83 So We delivered him and his followers,^a except his wife — she was of those who remained behind.

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ ۖ كَانَتْ
مِنَ الْغَابِرِينَ ﴿٣٧﴾

84 And We rained upon them a rain.^a See, then, what was the end of the guilty!

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا طَائِفًا نَظَرَ كَيْفَ
كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٣٨﴾

SECTION 11: Shu'aib

85 And to Midian (We sent) their brother Shu'aib. He said: O my people, serve Allāh, you have no god other than Him. Clear proof indeed has come to you from your Lord, so give full measure and weight and diminish not to men their things, and make not mischief in the land after its reform. This is better for you, if you are believers.^a

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ
اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ
قَدْ جَاءَكُمْ بَيِّنَةٌ مِّنْ رَبِّكُمْ
فَاقْوُوا الْمِكْيَالَ وَالْمِيزَانَ وَلَا تَبْخَسُوا
النَّاسَ أَشْيَاءَهُمْ وَلَا تَقْسِدُوا فِي الْأَرْضِ
بَعْدَ إِصْلَاحِهَا ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ
كُنْتُمْ مُؤْمِنِينَ ﴿٥٥﴾

86 And lie not in wait on every road, threatening and turning away from

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعَدُونَ

83a. The word *ahl* is here interpreted as meaning *those who believed in him* (Bd). It means in the first place a man's *family* or *near relatives*, being, in fact, the equivalent of *āl*, but with reference to root-meaning both have a wider significance, including all *those who bear a relation to a man, as members to a head* (from the root *āla*, meaning *he returned* or *bore a relation, to a man*) *by religion or persuasion or kindred*. There is, however, this difference between *āl* and *ahl*, that the former is used only in relation to eminent men while the latter may refer to men in general (R).

84a. *Maṭr* or *maṭar* (lit. *raining*) is also used in the sense of *doing good or evil*, according to the object by which it is followed, but *amṭara* (which is the form used here) is only used in relation to punishment (T). The punishment which overtook the people of Lot is frequently called *maṭar* or *rain*, while in 11:82 and 15:74 stones are said to have been rained down upon them, and in 54:34 it is called *ḥāṣib*, which primarily signifies a *thrower* or *pelter of stones*. It was a volcanic eruption combined with an earthquake.

85a. References to Shu'aib are contained in the Holy Qur'ān here and in 11:84–95; 15:78, 79; 26:176–191, and 29:36, 37. Shu'aib was a descendant of Abraham in the fifth generation. Madyan or Midian was the name of Abraham's son by Keturah (Gen. 25:2), and a city of the same name grew up on the Red Sea, southeast of Mount Sinai, where his descendants settled, and is mentioned by Ptolemy as Modiana. Shu'aib is generally supposed to be another name for Jethro.

The injunction *diminish not to men their things* stands for not depriving or defrauding men of their rights, or not acting wrongfully towards men in respect of their things or dues.

Allāh's way him who believes in Him and seeking to make it crooked. And remember when you were few, then He multiplied you, and see what was the end of the mischief-makers!

87 And if there is a party of you who believe in that wherewith I am sent and another party who believe not, then wait patiently till Allāh judges between us; and He is the Best of Judges.

وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ
بِهِ وَتَبِعُوا نَهَا عَوْجَاءَ ۚ وَاذْكُرُوا إِذْ كُنْتُمْ
قَلِيلًا فَكَثَّرَكُمْ ۖ وَانظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الْمُفْسِدِينَ ﴿٥٧﴾

وَإِنْ كَانَ طَائِفَةٌ مِّنْكُمْ آمَنُوا بِالَّذِي
أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَّمْ يُؤْمِنُوا فَاصْبِرُوا
حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٥٨﴾

Part 9

88 The arrogant chiefs of his people said: We will certainly turn thee out, O Shu'aib, and those who believe with thee from our town, or you shall come back to our religion. He said: Even though we dislike (it)?

89 Indeed we should have forged a lie against Allāh, if we go back to your religion after Allāh has delivered us from it. And it is not for us to go back to it, unless Allāh our Lord please. Our Lord comprehends all things in His knowledge. In Allāh do we trust. Our Lord, decide between us and our people with truth, and Thou art the Best of Deciders.

90 And the chiefs of his people, who disbelieved, said: If you follow Shu'aib, you are surely losers.

91 So the earthquake overtook them, and they were motionless bodies in their abode^a —

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ
لَنُخْرِجَنَّكَ بِشُعَيْبٍ ۖ وَالَّذِينَ آمَنُوا مَعَكَ
مِنْ قَرِينَتِنَا ۖ أَوْ لَنَعُودَنَّ فِي مِلَّتِنَا ۚ قَالَ
أَوْ كُفَيْتُمْ كَرِهِيْنَ ﴿٥٩﴾

قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي
مِلَّتِكُمْ بَعْدَ إِذْ نَجَّيْنَا اللَّهُ مِنْهَا وَمَا
يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ
رُبْنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ
تَوَكَّلْنَا طَرِينًا فَفَتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا
بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ﴿٦٠﴾

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِن
اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَخٰسِرُونَ ﴿٦١﴾
فَآخَذَهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي
دَارِهِمْ جُثَثِينَ ﴿٦٢﴾

91a, see next page.

92 Those who called Shu'aib a liar were as though they had never dwelt therein — those who called Shu'aib a liar, they were the losers.

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَعْتُوا
فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا
هُمُ الْخَاسِرِينَ ﴿٩٢﴾

93 So he turned away from them and said: O my people, indeed I delivered to you the messages of my Lord and I gave you good advice; how, then, should I be sorry for a disbelieving people?^a

فَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ
رِسَالَتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ
أَسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ ﴿٩٣﴾

SECTION 12: Makkans warned of Punishment

94 And We did not send a prophet to a town but We seized its people with distress and affliction that they might humble themselves.^a

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا
أَهْلَهَا بِالنَّاسِئِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿٩٤﴾

95 Then We changed the evil for good,^a till they became affluent and said: Distress and happiness did indeed touch our fathers. So We took them by surprise while they perceived not.

ثُمَّ بَدَلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ
عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ
وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾

96 And if the people of the towns had believed and kept their duty, We would certainly have opened for them blessings from the heavens and the earth. But they rejected, so We seized them for what they earned.

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا
عَلَيْهِمْ بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن
كَذَّبُوا فَأَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾

97 Are the people of the towns, then, secure from Our punishment coming to them by night while they sleep?

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا
بَيَاتًا وَهُمْ نَائِمُونَ ﴿٩٧﴾

91a. This punishment is twice referred to as *raifah*, or the *earthquake*, and once in 11:94 as *shaiḥah*, which also stands for *earthquake*.

93a. He had fully warned his people, and it was their own fault that they did not benefit by his good advice.

94a. That the histories of the nations are meant as a warning to all opponents of truth is evident. It is also plain that even afflictions and distress, when sent on a people, are meant for their spiritual betterment, *that they might humble themselves*.

95a. By *good* and *evil* are meant here *ease* and *distress* respectively.

98 Or, are the people of the towns secure from Our punishment coming to them in the morning while they play?^a

أَوِ امْنِ أَهْلِ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا
صُحًىٰ وَهُمْ يَلْعَبُونَ ﴿٩٨﴾

99 Are they secure from Allāh's plan? But none feels secure from Allāh's plan except the people who perish.

أَفَأَمِنُوا مَكْرَ اللَّهِ ۗ فَلَا يَأْمَنُ مَكْرَ
اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿٩٩﴾

SECTION 13: Moses sent to Pharaoh with signs

100 Is it not clear to those who inherit the earth after its (former) residents that, if We please, We would afflict them for their sins, and seal their hearts so they would not hear?

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ
بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصَابَهُمْ
يَدُوبٌ مِّنَّا وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ
فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾

101 Such were the towns some of whose news We have related to thee. And certainly their messengers came to them with clear arguments, but they would not believe what they had rejected before. Thus does Allāh seal the hearts of the disbelievers.

تِلْكَ الْقُرَىٰ نَقِصُ عَلَيْكَ مِنْ
أَنْبِيَآئِهَا ۗ وَلَقَدْ جَاءَتْهُمْ
رُسُلُهُمْ بِالْبَيِّنَاتِ ۗ فَمَا
كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ
قَبْلُ ۗ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ
قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾

102 And We found not in most of them (faithfulness to) covenant; and We found most of them to be transgressors.

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ
وَإِنَّا أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٢﴾

103 Then, after them, We sent Moses with Our messages to Pharaoh and his chiefs, but they disbelieved them. See, then, what was the end of the mischief-makers!^a

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُّوسَىٰ
بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ
فَتَلَكَّمُوا بِهَا ۗ فَانظُرْ
كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٠٣﴾

98a. *Duḥ-an*, which is here translated as *morning*, begins after sunrise, according to some when the sun is yet low, and according to others when it is somewhat high (LL). The *playing* may be taken either literally or it may indicate the worldly engagements in which they were occupied to the utter neglect of higher aspirations.

103a. The history of Moses has already been briefly referred to in connection with the stubbornness of the Israelites, but here it is taken up in greater detail, and is continued from here to the end of the 21st section. The reason for this enlargement is to be found in the fact that the Holy Prophet had more in common with Moses than with any other prophet, and he

104 And Moses said: O Pharaoh, surely I am a messenger from the Lord of the worlds,

وَقَالَ مُوسَىٰ يُفْرَعُونَ إِيَّيْ رَسُولٌ مِّنْ رَبِّ الْعَالَمِينَ ﴿١٠٤﴾

105 Worthy of not saying anything about Allāh except the truth. I have come to you indeed with clear proof from your Lord, so let the Children of Israel go with me.

حَقِيقٌ عَلَىٰ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقُّ قَدْ جِئْتُكُمْ بِبَيِّنَاتٍ مِّنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ ﴿١٠٥﴾

106 He said: If thou hast come with a sign, produce it, if thou art truthful.

قَالَ إِنْ كُنْتَ جَاءتَ بِآيَةٍ فَأْتِ بِهَا

107 So he threw his rod, then lo! it was a serpent manifest.

إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٠٦﴾

108 And he drew forth his hand, and lo! it was white to the beholders.^a

فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿١٠٨﴾

is called the like of Moses in the Mosaic prophecies. References to Moses' history are contained in the following places in the Holy Qur'ān: 2:49–71; 4:153; 5:20–26; 7:103–156; 7:159–160; 10:75–92; 11:96–99; 17:101–104; 18:60–82; 19:51–53; 20:9–98; 23:45–49; 26:10–68; 27:7–14; 28:3–44; 37:114–122; 40:23–54; 43:46–56; 44:17–33; 51:38–40; 61:5 and 79:15–26.

108a Here again we have an instance of the correctness of the Quranic statement where it differs with the Bible, showing the incompleteness of the Bible narrative. In the fourth chapter of Exodus it is clearly stated that two signs were given to Moses — that of his rod turning into a serpent and that of his hand becoming white when put into his bosom; and Exod. 4:8 clearly states that Moses was commanded to show both these signs to Pharaoh. But when we read ch. 7, where the performance of those miracles before Pharaoh is recorded, we find mention only of the miracle of the rod.

Another question worth considering here is as to the nature of these miracles. As is stated elsewhere in the Holy Qur'an, Moses' rod was an ordinary staff: "I lean on it, and I beat the leaves with it for my sheep, and I have other uses for it" (20:18). It is nowhere stated that whenever he threw it down his rod turned into a serpent. Even when the Israelites were in the greatest danger, Moses made no use of it. Only on two occasions the rod is stated to have turned into a serpent, viz. (1) when Moses held communion with God before going to Pharaoh; (2) when he first came before Pharaoh, or when Pharaoh summoned the enchanters to his help.

Now on the first of these occasions it is certain that the rod was seen turning into a serpent by Moses alone, when he was in a state of vision — a state in which a person is temporarily transported to a spiritual sphere. This is the state in which the prophets and other righteous men receive Divine revelation; and while it is certainly not a state of sleep, it is equally certain that it is a state in which the mind rises above the limitations of physical environment, beholding things which are invisible to the physical eye, and hearing things which the physical ear cannot hear. It is therefore certain that on the first occasion Moses observed the change whilst in the same state of temporary transportation in which he received revelation. The miracle took place on the latter occasion when others besides Moses witnessed the change. But it is a fact that the effect of inspired vision is sometimes so strong that others besides the seer partake in it.

Yet, whatever their real nature, these miracles of Moses were not mere play. The great

SECTION 14: Pharaoh summons Enchanters

109 The chiefs of Pharaoh's people said: Surely this is a skilful enchanter!

110 He intends to turn you out of your land. What do you advise?^a

111 They said: Put him off and his brother, and send summoners into the cities,

112 To bring to thee every skilful enchanter.

113 And the enchanters came to Pharaoh, saying: We must surely have a reward if we prevail.^a

114 He said: Yes, and you shall certainly be of those who are near (to me).

115 They said: O Moses, wilt thou cast, or shall we (be the first to) cast?

116 He said: Cast. So when they cast, they deceived the people's eyes and overawed them, and they produced a mighty enchantment.

117 And We revealed to Moses: Cast thy rod. Then lo! it swallowed up their lies.^a

118 So the truth was established, and that which they did became null.

قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ

هَذَا السِّحْرُ عَلِيمٌ ﴿١٠٩﴾

يُرِيدُ أَنْ يُخْرِجَكُم مِّنْ أَرْضِكُمْ ۗ

فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي

الْمَدَائِنِ خَشِرِينَ ﴿١١١﴾

يَأْتُونَكَ بِكُلِّ سِحْرٍ عَلِيمٍ ﴿١١٢﴾

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا

لَعَاجِرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١٣﴾

قَالَ نَعَمْ وَإِنَّكُمْ لِمِنَ الْمُقْرَبِينَ ﴿١١٤﴾

قَالُوا يَمُوسَى إِمَّا أَنْ تُلْفَىٰ وَإِمَّا أَنْ

تَكُونَ نَحْنُ الْمُلْقِينَ ﴿١١٥﴾

قَالَ الْقَوْمُ أَكَلْنَا الْقُرْآنَ سَحَرًا أَعْيَنَ النَّاسَ

وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرٍ عَظِيمٍ ﴿١١٦﴾

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا

هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾

truth underlying the 'asā or the rod turning into a serpent, was that the followers of Moses, as represented by his rod, would prevail over their enemies; and the significance underlying the whitening of Moses' hand was that his arguments would shine forth with clearness.

For these interpretations of the two occurrences, see 20:20a, 22a.

110a. *Amr* here carries the significance of *advising* or *counselling*. One says *mur-ni* meaning *counsel me, advise me* (LL). The words are apparently Pharaoh's.

113a. Compare Exod. 7:11: "Then Pharaoh also called the wise men and the sorcerers".

117a. Compare Exod. 7:12: "For they cast every man his rod, and they became serpents: but Aaron's rod swallowed up their rods". The enchanters' show is here spoken of as *the lies they told*.

119 There they were vanquished, and they went back abased.

فَقَلَّبُوا هُمَالِكَ وَأَنْقَلَبُوا صَغِيرِينَ ﴿٥٩﴾

120 And the enchanters fell down prostrate —

وَأُلْقَى السَّحَرَةُ سُجَّدِينَ ﴿٦٠﴾

121 They said: We believe in the Lord of the worlds,

قَالُوا أَمْثَلُ رَبِّ الْعَالَمِينَ ﴿٦١﴾

122 The Lord of Moses and Aaron.

رَبِّ مُوسَى وَهَارُونَ ﴿٦٢﴾

123 Pharaoh said: You believe in Him before I give you permission! Surely this is a plot which you have plotted in the city, to turn out of it its people, but you shall know!

قَالَ فِرْعَوْنُ أَمَنْتُمْ بِهِ قَبْلَ أَنْ أَدْنُ لَكُمْ إِنَّ هَذَا الْمَكْرُ مَكْرَتُهُمْ فِي السِّدِّيَّةِ لِئُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ ﴿٦٣﴾

124 I shall certainly cut off your hands and your feet on opposite sides, then I shall crucify you all together!

لَا أَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ لَا صَلْبًا لَهُمْ أَجْمَعِينَ ﴿٦٤﴾

125 They said: Surely to our Lord do we return.

قَالُوا إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ ﴿٦٥﴾

126 And thou takest revenge on us only because we believed in the messages of our Lord when they came to us. Our Lord, pour out on us patience and cause us to die in submission (to Thee)!^a

وَمَا تَنْقُمُ مِنَّا إِلَّا أَنْ أَمْثَلُ بآيَاتِ رَبِّنَا لَنَا جَاءَتْنَا رَبِّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿٦٦﴾

126a. The Bible does not speak of the magicians as believing in the Divine mission of Moses when they were vanquished. On the other hand, they are shown as still opposing Moses when other signs were shown later on, though their hearts seem to have been impressed with Moses' truth, as on one occasion they are shown as saying to Pharaoh that there was "the finger of God" in what Moses did (Ex. 8:19). Notwithstanding this conviction, they are still shown as opposing Moses and as suffering from boils like Pharaoh's followers (Ex. 9:11). But according to Rabbinical literature, some Egyptians accompanied Moses when he departed from Egypt, which is corroborated by the Bible narrative: "And a mixed multitude went up also with them" (Exod. 12:38). "For the Egyptians, when the time fixed for Moses' descent from the mountain had expired, came in a body, forty thousand of them, accompanied by two Egyptian magicians, Yanos and Yambros, the same who imitated Moses in producing the signs and the plagues in Egypt" (Jewish Ency.). These two magicians are also mentioned in 2 Tim. 3:8, which is a further corroboration of the truth of the statement made in the Qur'an and of the incompleteness of the Bible narrative.

It should be further noted that the magicians could not have believed unless they had heard the arguments of Moses as to the existence of God and as to a life after death in which they now believed so staunchly that they were ready to sacrifice their very lives

SECTION 15: Israelites' Persecution continues

127 And the chiefs of Pharaoh's people said: Wilt thou leave Moses and his people to make mischief in the land and forsake thee and thy gods? He said: We will slay their sons and spare their women, and surely we are dominant over them.^a

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَدْرُمُوسَى
وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَدْرُكُوا
وَالْهَيْكَلُ قَالَ سَنَقْتُلُ أَبْنَاءَهُمْ وَنَسْتَحْيِ
نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿٢٧﴾

128 Moses said to his people: Ask help from Allah and be patient. Surely the land is Allāh's — He gives it for an inheritance to such of His servants as He pleases. And the end is for those who keep their duty.

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِرَبِّكُمْ
وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ
يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٢٨﴾

129 They said: We were persecuted before thou camest to us and since thou hast come to us. He said: It may be that your Lord will destroy your enemy and make you rulers in the land, then He will see how you act.^a

قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ
بَعْدِ مَا جِئْتَنَا قَالَ عَسَى رَبُّكُمْ أَنْ
يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ
فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿٢٩﴾

SECTION 16: Moses shows more Signs

130 And certainly We overtook Pharaoh's people with droughts and diminution of fruits that they might be mindful.

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ
وَنَقْصِ مِنَ الشَّرَائِعِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٣٠﴾

131 But when good befell them they said: This is due to us. And when evil afflicted them, they attributed it to the ill-luck of Moses and

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ
وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَتَّخِذُوا بِمُوسَى
مَنْ مَعَهُ طَائِفَاتٍ مِنْهُمْ عِنْدَ اللَّهِ

for their faith. It shows that Moses had explained the essential religious truths to the whole gathering before he showed the signs.

127a. The word translated as *dominant* is *qāhir*, which signifies *one who has overcome, conquered, or subdued another* (LL).

129a. By *the land* is meant the *Promised Land*, for thither was Moses taking them. Their being made rulers in the land was conditional upon their doing good; this is suggested in the concluding words of the verse.

those with him. Surely their evil fortune is only from Allāh, but most of them know not.^a

132 And they said: Whatever sign thou mayest bring to us to charm us therewith — we shall not believe in thee.

133 So We sent upon them widespread death,^a and the locusts and the lice and the frogs and the blood — clear signs.^b But they behaved haughtily and they were a guilty people.

134 And when the plague^a fell upon them, they said: O Moses, pray for us to thy Lord as He has made promise with thee. If thou remove the plague from us, we will certainly believe in thee and will let the Children of Israel go with thee.

135 But when We removed the plague from them till a term which

وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣١﴾

وَقَالُوا مَا مَتَّعَنَا بِهِ مِنْ آيَةٍ لِنَسْحَرَكَا
بِهَآءَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٣٢﴾

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ
وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ مُمِضَاتٍ
فَأَسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿٣٣﴾

وَلَكِنَّا وَقَعْ عَلَيْهِمُ الرَّجْزَ قَالُوا يَا مُوسَى
ادْعُ لَنَا رَبَّكَ يَا عَهْدَكَ عِنْدَكَ ۗ لَكُنْ
كَشَفْتَ عَنَّا الرَّجْزَ لَنُؤْمِنَنَّ لَكَ
وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ ﴿٣٤﴾

فَلَمَّا كَشَفْنَا عَنْهُمْ الرَّجْزَ إِلَىٰ آجَلٍ هُمْ

131a. The original word for *evil fortune* is *tā'ir*, lit., *a bird*. See 17:13a for explanation. *Their evil fortune is from Allāh* means that the misfortunes which they were made to suffer were brought about by Allāh as a result of their own evil deeds.

133a. *Tūfān* (from *tāfa*, *he went round or circuted the thing*) is originally *every accident that besets men on all sides* (R), and hence it is also applied to *flood or deluge*. It also means *death*, or *quick and widespread death*; or *death prevailing generally* (LL). Hence it might mean either *plague causing excessive death* or *flood*. *Widespread death*, as the true interpretation of *tūfān*, is also accepted by Bukhārī (B. 65: vii).

133b. The Bible mentions the following signs: (1) Turning of the water into blood; (2) frogs; (3) lice; (4) flies; (5) plague upon beasts and men; (6) hail; (7) locusts; (8) darkness; (9) death of the first-born. Of these the Qur'an mentions the first two, the third, and the seventh in clear words; the fourth is included in the third; the fifth and the ninth are mentioned together as *tūfān* or *widespread death*; the hail is not mentioned, but the destruction of fruits, which was brought about by it, is mentioned in v. 130; while instead of the darkness we have the *drought* in that verse, which seems to have been the actual affliction, and of which darkness may have been a result either metaphorically or actually, because of hurricanes and storms darkening the land, as is usually the case in time of drought. The two signs of v. 130, with the five mentioned here, are the seven signs which, with the two signs of the rod and the white hand, make up the nine signs of 17:101 and 27:12.

134a. The reference is to the plague mentioned in the previous verse.

they should attain, lo! they broke (their promise).^a

136 So We exacted retribution from them and drowned them in the sea, because they rejected Our signs and were heedless of them.

137 And We made the people who were deemed weak to inherit the eastern lands and the western ones which We had blessed. And the good word of thy Lord was fulfilled in the Children of Israel — because of their patience. And We destroyed what Pharaoh and his people had wrought and what they had built.^a

138 And We took the Children of Israel across the sea. Then they came to a people who were devoted to their idols. They said: O Moses, make for us a god as they have gods. He said: Surely you are an ignorant people!^a

139 (As to) these, that wherein they are engaged shall be destroyed and that which they do is vain.

140 He said: Shall I seek for you a god other than Allāh, while He has made you excel (all) created things?^a

بَلِغُوهُ إِذَا هُمْ يَنْكُتُونَ ﴿٣٦﴾

فَأَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ
كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿٣٧﴾

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ
مَشَارِقَ الْأَرْضِ وَالْمَغَارِبِ الَّتِي بَارَكْنَا
فِيهَا ط وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى
بَنِي إِسْرَائِيلَ فَمَا صَبَرُوا ط وَدَمَّرْنَا
مَا كَانُوا يَصْنَعُونَ فَرَعُونَ وَقَوْمَهُ وَمَا
كَانُوا يَعْرِشُونَ ﴿٣٨﴾

وَجِئْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا
عَلَى قَوْمٍ يَتَّبِعُونَ عَلَى أَصْنَائِهِمْ قَالُوا
يُمُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ
قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿٣٩﴾

إِنَّ هَؤُلَاءِ مُمْتَرُونَ مَا هُمْ فِيهِ وَبِطِلٌ
مَا كَانُوا يَمْسَلُونَ ﴿٤٠﴾

قَالَ أَغَيْرَ اللَّهِ أَبْغَيْتُمْ إِلَهًا وَهُوَ
فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿٤٠﴾

135a. A reference to Exodus, ch. 8–11, will show that Pharaoh again and again broke his promise to let the Children of Israel go — promises which he made on condition that a certain affliction should be removed.

137a. The land that was *blessed* is none other than the Holy Land, for which a Divine promise was given to Abraham. The *good word* referred to here is that contained in Gen. 17:8. The eastern and the western lands might signify the eastern and the western tracts of the Holy Land, or the lands on the eastern and western sides of the Jordan.

138a. The Israelites undoubtedly came across idolatrous nations in their wanderings in Syria. They themselves had idolatrous leanings: "The people gathered themselves together unto Aaron and said unto him, Up, make us gods which shall go before us!" (Exod. 32:1). Many other anecdotes show a similar tendency to idol-worship.

140a. Moses' argument against idolatry is the one to which the Holy Qur'ān repeatedly calls attention, viz. that man, being as it were the lord of creation under God, and excelling the whole of creation, should not take objects lower than himself as his gods.