

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

And He taught Adam the names (nature) of all things then He placed them before the Angels and said, "Tell me their names if you apprehensions about Adam are right."

Name of things can be taken to mean inner nature and quality of things and things here probably include feelings. The passage is mystic but the particular quality of feeling was outside the nature of Angels but those were only put by God in the nature of man. This enables man to love to understand love to plan and initiate and thus deserves to be God's vicegerent. He could well name the things as he knew their nature and similarity by God given knowledge.

قَالُوا سُبْحٰنَكَ لَعَلَّمَنَا الْاِمَّا عَلَّمْتَنَا اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ ﴿٣٢﴾

They said, "Glory to you, Who is full of Knowledge. We have no knowledge except that which you have taught us. The truth is that only you are perfect in knowledge and wisdom."

It can be deemed that knowledge of Angels pertains only to one particular field of assignment in which they are discharging their duties, while knowledge imparted to man by God is more embractive. There by it could be realised that while human's could make mischief on earth but the over riding qualities endowed by God make them capable of reforming and bringing justice and Law and order on earth.

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْاَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

He said, "O' Adam, tell them their names (and nature)." When he had told them God said, "Did I not tell you that I know the secrets of heaven and earth and I know what you reveal and what you hide."

By this demonstration of the special wisdom and knowledge which God has bestowed on Adam the first apprehension expressed by Angels was removed.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ  
 أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٥﴾

And when He ordered Angels, "Bow down to Adam." They bowed down except Iblis. He refused and was haughty. He joined those who reject faith.

All the Angels assigned for administration of earth and its associated universe were deputed by Almighty to work for jobs associated with humanity and were subordinated to Adam the vicegerent on **Earth** on the analogy of subordination of all the administrative staff to an officer by his chief in a region. The officer has not to transgress the power and limitations fixed in the instruments of his appointment, if he does the same staff under the chief's command become his punishment agents. Similarly God's vicegerent, man has limited powers through his faculties and indulge in good or bad deeds but he is subject to assessment of his deeds. Iblis being a fallen Angel is spoken of as **Jinn**, **Iblis** or **Satan** is apparently the power of evil with root ideas of desperateness or rebellion. Slipping from gardens of heaven denotes the idea of tempting man from higher to lower state. **Satan Iblis** probably belonged to special category of **Jinn** rather than to the class of Angels as Angels keep clinging to the Mercy of God and do not fall. However, **Satan Iblis** and the class cannot harm those who call out for the help of God in any moment during life.

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا  
 وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٦﴾

Then God Lord ordered Adam, "You and your wife dwell in the garden of heaven, eat in plenty whatever and whenever you both desire but eat not from this (prohibited) tree else you will run into harm and transgression."

So we suppose the man while living in the garden of heaven to be in another plane altogether i.e. one of felicity innocence, trust a spiritual existence devoid of enmity evils and lack of faith. The tree was of evil which he was forbidden even to approach. In Arabic **Zalim** implies **haram**, **impure**, **wrong**, **injustice**, **transgression**, **tyranny oppression and connects it with darkness**.

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ  
لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٢٠﴾

Then Satan did lure them (to eating of the forbidden) and got them out of the state of felicity in which they had been and Lord said, “Get down all of you from here with enmity between yourselves, your place of dwelling will be earth and the same will be for your livelihood for a prescribed time.”

Slipping from garden of bliss on to earth denotes evil gradually tempting man from higher to lower state of life on earth where Adam and his progeny were to have their abode till death for an individual and till day of judgement for the whole universe. So after fixed period each one will be resurrected to appear before the creator to account for probationary life on earth, full of hardship after Adam’s expulsion from paradise presumably **Darul Isyan** and **Darul Adawa** where he dwelled in felicity once.

فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٢١﴾

After this Adam learnt from his Creator some words of inspiration and turned towards God for Forgiveness. Which was granted and indeed He is oft Forgiving and most Merciful.

Word **Tauba** means **repentance, turning towards Lord, oft returning, ever forgiving**. Adam realised his fault and wished forgiveness of his Lord but still did not possess vocabulary to ask forgiveness. The Lord by inspiration provided him the word for his prayer. He was forgiven. Sins may be forgivable provided sinner acknowledge his wrong and he gives it up for future sincerely. God is oft Forgiving so His Mercies are there even for the most sinful. However, return towards God after repentance has to be a proven firm resolve.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِنَّا يَا تَيْبَتُكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ  
هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٢﴾

We said, “Get down all of you from here and as is sure if there comes to you guidance from Me, whosoever follows My guidance, on them shall be no fear nor shall they come to any grief.”

Lord granted forgiveness to Adam and removed the stigma of rebellion from him and his progeny for all times. Lord further rewarded Adam with the

office of Prophethood for the guidance of his generation. Since forgiveness was complete, there was no necessity of any atonement of human sins by crucifixion of Christ, the son of Mary. Guidance in the Arabic word **Hudan** according to Abu Alia means **Prophets** and according to Mokatill Bin Hayan means **Holy Prophet Muhammad Mustafa** (peace be upon him and Blessing of Allah). Ibn Kaseer regard both of these interpretations correct. So those who obey the Holy Book and Holy Prophet (peace be upon him and Blessing of Allah) need have no fear of grief on the day of final reckoning. Their souls thus freed grows near to God.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٠﴾

But those who reject faith and belie our Signs they shall be those who will be thrown in hell fire to abide therein forever.

But if the soul in spite of Mercy of God, rejects the higher light and goes on sinning against that light the punishment of deliberate and definite rejection is an abode in hell, an abode in permanent fire. **Ayat** means **Signs from God**. The word is also used for verses of Holy Qur'an, wonders of universe and also for Miracles granted by God but through out Holy Qur'an, the meaning is easily recognised by the word and situation is used at it's most glorious. All Knowing Author God, Who created man as His vicegerent on earth hence his course of action is to be guided by the authority to whom he is the assistant. This guidance can come in only two ways i.e. by inspiration direct to the Prophets or by obeying those who receive the direct divine inspiration. There is no third alternative imaginable for the guidance to be received and followed. The creation of Adam is referred to in **seven** places i.e. *Sura Al Baqarah, Sura Al Araf, Sura Al Hijr, Sura Bani Israil, Sura Al Kahf, Sura Ta Ha and Sura Sad*.

يٰۤاَيُّهَا اِسْرٰٓءِيْلُ اذْكُرُوْا نِعْمَتِيْ الَّتِيْ اَنْعَمْتُ عَلَيْكُمْ وَاَوْفُوا

بِعَهْدِيْ اَوْفِ بِعَهْدِكُمْ وَاِيَّاىَ فَاَرْهَبُوْنِ ﴿٢١﴾

O' children of Israel! Recall, the (special) favours which I bestowed upon you and fulfil your solemn promise (covenant) with Me. As I fulfil mine and fear none but Me.

**Israel** means **Man ie slave of God/Soldier of God**. This title was bestowed on Prophet Jacob, grandson of the great Abraham through Isaac. Moses was from this line and Torah was bestowed upon him. God's special Grace brought Israel out of the land of Bondage and God gave them **Canaan, Syria** the land flowing with milk and honey. It was promised

through Torah that this favoured land will be theirs as long as children of Israel obeyed the teachings of their Book and followed the Prophets sent for their guidance. Israel took the opposite course and did not stick to their part of the covenant. They indulged in rebellion, derived paltry worldly gains through misinterpretation, flattery and concealment of the truth revealed in Torah and thus got astray. They are reminded of the Favours of God on them and their breach of promise. Such a reminder also seems to indicate the sameness of Message in Holy Qur'an and that revealed in their Book so that the few better natured among Jews realise the truth of Holy Qur'an and believe. Examples proving their failure to follow Torah in the past were irrefutable, besides this was a reminder that could guide them. General invitation to Islam to the mankind and the fate of Israel for disobeying God's word has been impressed as a warning for the future generation of mankind in general and those who came to in opposition of Holy Prophet Muhammad Mustafa (peace be upon him and Blessing of Allah) in particular.

وَالْمُؤْتَبِعَاتُ أَنْزَلْتُ مُصَدِّقَاتِهَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰ كَافِرِيهِ وَلَا تَشْتَرُوا  
بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ ﴿٢١﴾

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And believe in this revelation (Holy Qur'an) which confirm the revelation which is with you (Torah) And be not the first to reject Qur'an and (faith therein) Nor sell My Signs for a small price and fear Me and Me alone.

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You received revelation **Torah** before and now comes Holy Qur'an which confirms it. So its first appeal should be to you, rather than you hasten to reject it, specially when Torah ordains you to believe in the Prophet sent to confirm Torah. God's Signs are worth more than all your paltry considerations and standards of duty and virtue is to be taken from God and not from priests and customs.

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وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

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And never cover truth with falsehood nor conceal the truth knowingly.

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Arabs were by and large illiterate, while Jew tribes in Arabia specially around Makkah and Madinah being people with Book were educated and thus Arabs were always impressed by their learning. When Holy Prophet (peace be upon him and Blessing of Allah) proclaimed his Prophethood, divine revelation and Islam. These Arabs consulted the educated Jews who

would always mislead them knowingly by introducing doubts or altogether concealing the truth revealed to them in their Book.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكُعُوا مَعَ الرَّكِعِينَ ﴿٢٠﴾

And be steadfast in prayers, Zakat and bow down your heads with those who bow down in worship.

Bowing of the heads in prayers is still the chief feature of Jewish prayer. However, all Prophets including those of Israel were ordained collective prayers and regular charity but they had neglected the orders of not only of collective prayers but even individual prayers and instead of regular charity thrived on **Raba. Interest and extortion.**

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٢١﴾

(What a pity) that while you enjoin right conduct on other people you forget to practice it yourselves and yet you study scripture. Will you not understand?

The appeal and argument is addressed to Israelis but it is of universal application as are all the teachings of the Holy Qur'an. Jews regarded themselves a privileged people of God but seldom ever they fulfilled their part of covenant in gratitude God's Blessings on them, they do remind others even today as they did then, of justice and **human rights Haqooqul Abad**, but they never practised that themselves. They are anxious about their existence but hardly fear God themselves.

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٢٢﴾

Seek God's Help with patience perseverance. Regular prayers are indeed hard except to those who discharge this duty with sincerity of purpose.

The Arabic word **Sabr** implies control over base desires and hold one self by steadfastness and firmness of purpose and prayers and cheerful attitude of resignation to the Will of God while sincerity of purpose **Khoshuh** helps you to be equal to every occasion. **Khoshuh** according to Sofyan Sori means **equal treatment** for high and low, rich or poor and to discharge all duties with extreme humility.

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقَوَاتُهُمْ وَإِنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٢٣﴾

منزل ١

Such people (with khoshuh) bear in mind with certainty that they are to meet their Lord and that they are to return to Him.

Such are the people who have firm faith in God and are sure of ultimate return to Him for account, for them prayers become easy to keep than to be given up. Any one who has no faith in God and His resurrection prayers are not only difficult to observe but impossible to bother about.

يٰۤاَيُّهَا اِسْرَآءِیْلَ اذْكُرُوْا نِعْمَتِیَ الَّتِیْ اَنْعَمْتُ عَلَیْكُمْ وَاِنِّیْ فَضَّلْتُكُمْ عَلَی الْعٰلَمِیْنَ ﴿۳۱﴾

O' children of Israel! Recall (to your mind) the special favour which I bestowed upon you and that I preferred you to all other (for My Message).

This is to introduce a general account of favours to Israel and also special incidents in the history of Israel. During those times only Israel had the Message of God and had the role of propagating that to others so as to bring them in the fold which had Message of God and worship none but God. Ibn Abbas says that whenever Abdullah Bin Umar recited this verse, he would say that as the older generations are extinct now, this verse is intended for us.

وَاتَّقُوا یَوْمًا لَا یُجْزِیْ نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا یُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا یُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ یُنصَرُونَ ﴿۳۲﴾

Then fear the day when one soul shall be of no avail to another, nor shall intercession on behalf of another soul or compensation or help from outside will be at all accepted.

People of Israel thought vainly that special favours of God and their links with celebrated Prophets of God and the righteousness in their creed will come to their help and will exempt them from personal responsibility destined for each soul on the day of judgement.

وَإِذْ نَجَّيْنٰكُمْ مِنَ اِلٰی فِرْعَوْنَ یَسُوْمُوْنَكُمْ سُوْءَ الْعَذَابِ یُذَبِّحُوْنَ اَبْنَآءَكُمْ وَیَسْتَحْیُوْنَ نِسَاءَكُمْ وَفِیْ ذٰلِكُمْ بَلَاءٌ مِّنْ رَّبِّكُمْ عَظِیْمٌ ﴿۳۳﴾

And remember We delivered you from the people of Pharaoh, they put you to hard tasks and punishments, slaughtered your sons while let your females live, there was in this a tremendous trial from your God.

The slavery to Egypt was indeed a tremendous trial, as the males were slaughtered, the Egyptians' wish to spare the lives of Israeli females was nothing but only added bitterness for them. Egyptian hatred for their males was cruel and love for their females was even more cruel. They made their lives bitter with hard bondage in mortar and brick and in all manners of services in the fields under hard task masters. Their services were all rigorous. Pharaohs degree that every son born shall be slaughtered and every daughter shall be saved alive, it was a consequence of this degree that Moses was hidden for three months after his birth but could be no further concealed and was put in an arc of bulrushes and cast into the Nile where he was found by Pharaoh's wife and adopted into the family. Thus Moses was brought up by enemies of his people but was chosen by God to deliver his people. People of Israel should have been most grateful to God in fact it was also a trial but Israelis lacked in their depth of gratitude.

وَأَذَقْنَا لِكُلِّ الْبَشَرِ الْبَحْرَ فَابْحَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٠﴾

And remember! I, your Lord divided the sea and saved you while drowned Pharaoh into the sea right within your very sight.

When the Israelis at last escaped from Egypt they were pursued by Pharaoh and his people. By a Miracle, the Israelis crossed the Red Sea but Pharaoh and his host were drowned.

وَأَذُوا وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهَا وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾

And Remember! When We appointed forty nights for Moses and in his absence you took for worship a calf and in this you did a grievous wrong.

After escape from Egypt the Israelis reached Sinai peninsula. God bestowed ten commandments and law and ordinance on this newly liberated people and in the process Moses was summoned for forty days into mount Sinai for special instructions to regulate their lives. However, the people got impatient of the delay, made a calf of molten gold and offered worship and sacrifices to it, as such worship was prevalent in Egypt and Canaan in those days.

ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾

Even then We did forgive you and it was a chance for you to be grateful.

Qura'nic version is that Moses prayed for his people and God forgave them. The old testament which along with Bible are regarded as later compilations and according to *Muslim* position not traceable to Moses or Jesus. Express it in a rougher version that the Lord repented of the evil which He thought to

do unto His people, *Exod*, xxxii-14. This naturally is wide apart from the Qura'nic Language and thought where as God is all Wise\_and all Powerful. Repentance is but a human trait.

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٢٣﴾

And remember right at that time when you were indulging in evil (worship) We gave Moses script and the criterion between (right and wrong) so that there was a chance for you to be guided on right path.

Scripture being the written Book is God's revelation i.e. expression of God's Will i.e. true standard of right and wrong. **Criterion (Furqan)** being other Sign,bestowed in connection with Moses, Holy Qur'an and Muhammad Mustafa (peace be upon him and Blessing of Allah) in addition to Book.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يُقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَى بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٢٤﴾

And remember Moses said to his people "O' My people! you have indeed wronged yourselves by worship of the calf. So turn in repentance to your Creator and wrongdoers should slay themselves as that will be better in the sight of your Creator:" Then he turned towards God for forgiveness. For God is oft forgiving and Most Merciful.

The order for slaying related to those who indulged in making the calf and dedicating it for worship and later actually worshipped it. Moses speech is translated literally as above. Old testament says, "Go in and out from gate throughout the camp and slay every man his brother and every man his companion and every man his neighbour and there fell of people that day 3000 men." *Exud xxxii-27-28*. More spiritualized version would be that order for slaying was given by way of trial but was withdrawn for God turned to them in forgiveness. Another sense of Moses speech could be, "By worship

of the calf you have wronged your own soul.” Repent, **mortify** **slay** your souls now it will be better in the Sight of God.

وَأِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ بِكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ  
الضُّعْفَةَ وَأَنْتُمْ تُنظَرُونَ ﴿٥٠﴾

And remember (when) you (People of Israel) said, “O’ Moses! We shall never believe in you (as Prophet) until we see God manifestly (with our eyes) But you were dazed with thunder and lightening as you looked on (the manifestation of God Almighty).

This reference is towards Moses mission of forty days and night at mount Tur. He was instructed by Almighty to bring along seventy men from among his people. When God bestowed the scripture and His Signs, Moses presented these to his men. Some of them refused to believe unless they personally saw God Almighty manifestly with their eyes and insisted on their condition. As there can be no man who sees the face of God and then live so these people were punished. They were dazed with thunder and lightening and fell down dead. However, God brought them back to life to give them a chance to live as grateful human beings.

ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥١﴾

Than We raised you up after you death so that you have the chance to be grateful.

Human being cannot survive a direct view or even His indirect manifestation. This is what happened to Moses’s men. They were dazed with lightening or thunder as they looked on the manifestation of God Almighty and fell down dead. The lord God however, forgave them and they all came back to life with a chance to live gratefully.

وَوَهَبْنَا عَلَيْكُمُ النَّامُوسَ وَانزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسُّلُوفَ كُلُوا مِنْ طَيِّبَاتِ  
مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَنَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٤﴾

And We gave you the shade of clouds and sent down to you Manna and Quails, saying, "Eat of the good things We have provided for you." (but they rebelled) and did us no harm but they harmed their own souls.

Manna is also described as **Manhu, a small round grainy thing that would rain down at night that is heaps on the ground**. It was sweet to eat. It usually rotted if kept for next day and also melted in the sun. **Quails** are **small birds which used to be driven from Eastern Mediterranean towards Sinai regularly** for Israel by special Leave of God. When Bani Israel fled from Egypt to Sinai after Pharaoh was drowned. They hardly had any shelter or enough tents so they were provided by shade of clouds constantly and for food got plentiful supplies of Manna seeds and Quails for about forty years.

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ  
سُجَّدًا أَوْ قُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَيُزِيدُ الْمُحْسِنِينَ ﴿٥٥﴾

And remember We said "enter this town. And eat of the plenty therein as you wish but enter the gate with humility and ask for forgiveness. And we shall forgive you your faults and increase (our bounties) for those who do good."

This town probably refers to **Shittim** just East of river Jordan which Israelis conquered during the last days of Moses and were supposed to enter with humility and not like cruel and proud conquerors. They were supposed to be reciting **Hittatun** i.e. asking forgiveness for their faults and granting protection and Mercy for the local inhabitants, as Muslims exhibited on victory over Makkah. The Israelites instead were guilty of debauchery worship and sacrifices to false gods. So a terrible punishment ensued including plaque and about 24000 perished. So in hour of triumph, human conduct should be of humility and word to be recited is, Hittatun otherwise our arrogance will draw its own punishment as was for Israelis.

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ  
ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٦﴾

But the transgressors changed the word from that which had been given to them. So we sent on the transgressors a punishment (plague) from heaven for they violated our command again and again.

They jested with the word **Hittatun** and instead changed it to **Hinttun** meaning **Wheat** and would rub their heads on leaves instead of sincere prostration.

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ  
اثنًا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ كُؤُوفًا وَاشْرَبُوا مِنْ رِزْقِ  
اللَّهِ وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٢٠﴾

And remember Moses prayed for water for his people We said, “Strike the rock with your staff.” then gushed forth there from twelve springs. Each group of people knew its own place of water. Eat and drink of what Allah has provided but not move on earth spreading Mischief .

So divine command was given to eat and drink of that provided by God and do no evil or mischief on the face of the earth. Reference is to tribal organisation of Jews which played a great part in their forty years of march through the deserts and then their subsequent settlement in the land of Canaan. Twelve tribes were delivered from the sons of Jacob whose name was changed to **Israel Soldier of God**. Israel had twelve sons including Levi and Joseph. The descendent of these sons were **Children of Israel**. Moses and Aaron belonged to the house of Levi. Joseph was progenitor of two tribes Ephraim, Mannasseh. In fact Levi was cut out and Joseph has two tribes so total tribes remain twelve. They had fixed water stations and later on fixed territorial lands in Canaan. These springs were near Hereb close to mount Sinai where law was given to Moses. Idea is that God’s messenger can provide abundant spiritual sustenance even from such unpromising things as hard rock of life and we must enjoy spiritual food and drink with gratitude and abstain from mischief evil and pride to be able to earn a higher life in the hereafter based on life of probation on this earth.

ع

وَاذْكُرْ لَكُمْ يَمُوسَىٰ لَمَّا نَصَّبْنَا عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُنَا رَبَّكَ لِيُخْرِجَ لَنَا مِمَّا  
تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلِهَا ۗ قَالَ  
أَتَسْتَبِدُّونَ النَّاسَ هُوَ الَّذِي هُوَ آدَنِي يَا لَيْدِي هُوَ خَيْرٌ إِهْبِطُوا مِصْرَ فَإِنَّ لَكُمْ  
مِمَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ وَالسَّكِينَةُ وَبَاءَ وَبِغَضِبِ مِنَ اللَّهِ ۗ  
ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ  
الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦٦﴾

ع

And remember you said, O' Moses! We cannot endure for all times one kind of food so request your God to produce for us out of what earth grows its pot, herbs and cucumbers, its garlic, lentils and onion." Moses said, "Will you exchange the better for the worse?", "You go down to any town and you shall find what you want." They were besieged with humiliation and misery. They forced on themselves the wrath of God because they went on rejecting the Signs of God and slaying His Messengers unjustly. This happened because they rebelled and went on transgressing.

Word **Misr** in Arabic text used here as common noun mean **any town** and not necessarily Egypt or any country as fertile as Egypt. There is subtle reference to past events as well as severe reproach in Moses's reply. The reproach is two fold such that if you need only varieties of food then these could be had in any town. Would you for their sake sell your freedom? Is not freedom better than delicate foods? and that rich promised land is in front of you which you are reluctant to go in and behind you is Egypt, the land of bondage. Would you exchange better for the worst. However, they marched in to the promised land but they continued to rebel against God and faced humiliation and misery. In addition to their national disaster they were carried in captivity to **Assyria North Iraq**. They were under Persian and Greek, Roman and Arab yokes and were scattered all over the earth. This is because they rejected faith, slew God's Messengers. Some of them being Mekayah, Amus, Uhana, Jesus's murder too was tried but crucified his likeness instead. In later history even conspired on the life of Muhammad Mustafa (peace be upon him and Blessing of Allah). The moral is general for all. those who value perishable worldly goods to freedom and

who reject faith or that part of it which requires striving and sacrifices and transgress indulging in pride never in fact prosper or succeed.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ  
وَلَا هُمْ يَحْزَنُونَ ﴿١٧﴾

Those who believe in Qur'an and those who follow Jewish scriptures and the Christians and Sabians and who believe in God and the last day and are righteous shall have their reward with their God and they shall have no fear nor will they grieve.

Jews had the erroneous belief that once in Jewish fold whatever the type of life, final emancipation is certain. This has been made clear that not the religious grouping out of the people of Book but the individual effort and righteousness shall determine the final reward. Once the Holy Qur'an and Islam through Muhammad Mustafa (peace be upon him and Blessing of Allah) was promulgated righteousness with faith in Islam is essential for emancipation. However, people of the Book gone by and enumerated in the verse before the advent of Islam will have their reward by their faith and deeds during their life times. Prophets were sent throughout the earth through all ages and people reward on the day of judgement will be determined by their faith and deeds then. One Research indicated the existence of **Sabians** probably in lower Iraq near Basra or in North Yemen in about 800 BC to 700 BC. They worshipped planets and Queen Sheba may have been out of them who converted through Solomon.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ  
وَإِذْ كُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨﴾

And remember We took your covenant and We raised above you the towering mount Sinai and instructed you to hold fast the scripture being given to you and to obey the orders in it. So it was expected of you to take the righteous God fearing path.

This incident relating to Israel also recurs in Sura *Araf*. The mountain of Sinai in Arabian ascend from Sinai located between the two arms of Red Sea .It is also called mountain of Moses. Here ten Commandments were given to Moses. Israelites encamped at the foot of it and under thunder and lightening the mountain must have appeared awe inspiring as if falling on them. Their insolent desire to see God brought them to about ruination as God had the Power to punish for violating the covenant was solemnly entered into under the these circumstances and all the people in one voice probably said, "All that the Lord has spoken we will Do."

ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ قُلُوبًا فَضَّلُ اللَّهُ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٣١﴾

But you went back on your covenant and had it not been for the Grace and Mercy of God on you. You had surely been among those lost (ruined).

The Israelites went back on their convenient entered under such period and circumstances at the foot of lowering mount Sinai. In fact it was Mercy and grace of God that saved them from being lost and ruined.

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدُوا مِنكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٥١﴾

And you well know those amongst you who transgressed in the matter of Sabbath. We said to them, "Be you Apes despised and rejected."

The punishment for contumacious defiance of the Mosaic Law of Sabbath was death. *Exod. xxxi-14* There must have been tradition about a fishing community on a sea side town which persisted in breaking the Sabbath and fishing on Saturday's prohibited for the purpose and who were turned into Apes yet another suggestion on the authority of *Mujahid* and *Ibn Jarir Tabri* is to mean **Be As Apes** instead of **Beapes** meaning they developed not appearance but behaviour of Apes for considerably long period and were despised for it by other people.