

and aggression. And if they come to you as captives, you ransom them whereas their very expulsion was unlawful for you. Do you then believe in a part of the Book and reject the rest? Then what can be the reward of those who do that among you, except disgrace in the present life and on the Day of Resurrection they will be returned to the most severe torment. And Allah is not unaware of what you do

When the Jews divided into tribes and fought each other, each tribe would kill those from the other tribe, expel them from their homes, and help their enemies. This was clearly prohibited by Allah (SWT) in the *Torah*, but they ignored His commandments. Allah (SWT) had also commanded the Jews to ransom their brethren if they were captured. They used to help their enemies against other Jews, kill them and take them as prisoners, and when the war ended, they would ransom them. But Allah says: *"whereas their very expulsion was unlawful for you"*. They did not follow Allah's commandments in the first place, according to which they had been prohibited to fight. Afterwards, they would ransom their brethren, and say that they were fulfilling the rulings of the *Torah*, thus acting on one commandment of *Torah* and rejecting the other parts of it. Therefore, Allah reminds them of their behaviour and says: *"Do you then believe in a part of the Book and reject the rest?"* This commandment is not only for the Jews but is also applicable to the Muslims of today, who accept a part of the *Deen* and reject the other. Allah prohibits in the *Qur'an* the consumption of *Riba* (interest), gambling, drinking alcohol and committing *Zina* (adultery), but unfortunately, most of the Muslims today indulge in these heinous sins, one way or the other. Although they believe in the *Qur'an*, offer *Salah*, give *Zakah*, and know that what they are doing is wrong, but still persist with their sins, just like the Jews who followed a part of the *Torah* and ignored the other. *"Then what can be the reward of those who do that among you, except disgrace in the present life and on the Day of Resurrection they will be returned to the most severe torment. And Allah is not unaware of what you do"*.

Endnotes

- [19] The word used here is **اُخْبَطُوا**, meaning, to settle down or come from a higher place to a lower one.
- [20] Latest researches have revealed a small group of religious community numbering about 2000 people, in lower Iraq in Basra. In Arabic they are called 'Subbi'. They claim to be Gnostics, knowers of great life. Their book is *Ginza* which is in Aramaic dialect. They have theories of darkness and Light as in Zoroastrianism.
- [21] Exodus, 31: 12-17.



وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾

- (83) And when We took a covenant from the Children of Israel (saying): "Do not worship anyone or anything except Allah; and be good to the parents, the relatives, the orphans, and the needy; and speak fair to the people; and establish 'Salah' and pay 'Zakah'. Then you turned back except a few among you, while you were averse.

Allah reminds the *Children of Israel* about the commandments He gave them. The first and the foremost commandment given to them as well as to all Prophets and their nations is to worship Allah alone and not associate partners with Him. After Allah's right comes the right of the parents. Allah has commanded His servants to be kind and compassionate towards their parents and relatives, give the orphans their due right and give charity to the poor and to one who does not have what he needs for himself and his family. Speaking fair to people includes commanding the good and forbidding the evil, as well as saying good words and being lenient with them. Allah also commands His servants to establish prayers and give obligatory charity. Allah informs us that the Jews, except a few among them, ignored these orders and intentionally contravened them.

وَإِذَا أَخَذْنَا مِيثَاقَكُمْ لَ تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ ﴿٨٤﴾

- (84) And when We took a covenant from you (saying): "Do not shed blood among yourselves and do not expel your own people from your homes". Then you agreed and you yourselves bear witness.

Allah reminds the *Children of Israel* of another covenant. Allah had commanded them in *Torah* not to kill, fight with, or drive one another out of their homes. When the Jews entered the Holy Land of Jerusalem with Prophet *Musa* (AS), they divided into groups, each tribe governing its own state, and when they fought, they would kill one another, take them as prisoners, and drive them out of their land. Allah reminds them of their disobedience and transgression. Then you agreed and you yourselves bear witness i.e. you testified that you made the covenant and you were witnesses to it but you still broke it.

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فِرْيَاقًا مِّنْكُمْ مِنْ دِيَارِهِمْ تَظْهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُوكُمْ أُسْرَى تَقْذِفُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَمَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

- (85) Then here you are, killing your own people and expelling a group amongst you from their homes; backing each other against them with sin

This refers to another category of people within the Jews, the rabbis. They altered the Book of Allah (SWT) and wrote another book with their own hands. They interjected into it their interpretations of the scriptures and then said, "This is from Allah". And they did this for a petty price. The small amount here means this life and all that it contains. They might have earned a little in this world, but Hellfire is their abode in the Hereafter.

وَقَالُوا لَنْ نَمَسَّنَا النَّارَ إِلَّا أَيَّامًا مَعْدُودَةً ۖ قُلْ أَتَأْخُذُونَ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾

- (80) And they say: "The Hellfire will not touch us except for a few numbered days. Say: Have you taken some covenant from Allah? Then Allah (SWT) never goes back on His promise. Or do you say about Allah what you do not know?"

The Jews believe that the fire of Hell will not touch them except for a few days. They say that it will touch them for a mere forty days and then they will enter the Paradise, just by virtue of being Jews. So Allah (SWT) orders His Messenger to tell them that if He (SWT) had made a promise that they would remain immune from the Hellfire, He (SWT) would not break His promise. However, such a promise does not exist and they say about Allah (SWT) what they have no knowledge about.

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَاطِئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

- (81) Why not! Whosoever earns (willfully) one sin and his sin encircles him, then such are the companions of Fire; they will be therein 'permanent residents'.

The Jews believe that they will be saved from the Hellfire even if they commit evil deeds, but on the contrary, Allah says that whosoever does an evil deed and abides deliberately in his error, will be among the inmates of Hellfire.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾

- (82) And those who believe and do good deeds, they are the companions of Paradise and they will be therein 'eternal residents'.

The Muslims, who believe in Allah, His Messenger and the Hereafter and perform good deeds that conform to the Islamic law, will enter Paradise for eternity. They will receive their reward in the Hereafter; they will be in Allah's presence and achieve salvation in the highest degree and the pinnacle of felicity.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ

This *ayah* also refers to the Jews of *Madinah*. Some of the Jews, when meeting the Muslims, used to say that they believed that Muhammad (SAW) was the Messenger of Allah (SWT), referring to the prophecies present in *Torah* about the advent of Prophet Muhammad (SAW). However, they used to say that he (SAW) had been sent for the Arabs only. But when they met other Jews, they would advise one another to disbelieve in him and not let the Muslims know that they had been waiting for Allah's Messenger and that they found his coming foretold of in their Book. They thought that in case of knowing these prophecies, the Muslims might use them as an argument against them before Allah (SWT) on the Day of Judgment. Allah (SWT) comments on this in the next *ayah*:

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾

(77) Do they not know that Allah knows whatever they conceal and whatever they proclaim?

وَمِنْهُمْ أَصْنُفٌ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾

(78) And among them there are illiterates who do not know the Book except (their) wishful thinking; and they do nothing but conjecture.

There were also many illiterate Jews in *Madinah*, who did not know how to read or write, and because they lacked knowledge, they fabricated the whole religion out of their desires and used to read into their scriptures what they wanted. The same can be said for the Muslims today; most of them recite the *Qur'an* but do not know its meanings. They spend long years learning science and literature but are not prepared to even learn Arabic so that they can understand the *Qur'an* when they read or listen to it.

Another reason why the Jews ignored their Books was their wishful thinking. As we will read in the following *ayah*, they thought of themselves as the chosen ones and maintained that they would not enter the Hellfire except for a few days. Similarly, many Muslims today have also fabricated the belief that their salvation is guaranteed and the Prophet (SAW) will intercede for them, regardless of whether they truly abide by Allah's commands or not.

قَوْلٌ لِلَّذِينَ يَكْتُوبُونَ الْكِتَابَ بِأَيْدِيهِمْ ۖ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ۖ قَوْلٌ لَّهُمْ تَمَّا كَتَبْتَ آيَاتِهِمْ ۖ وَوَيْلٌ لَّهُمْ تَمَّا يَكْسِبُونَ ﴿٧٩﴾

(79) So woe to those who write the Book with their own hands, then say: "This is from Allah", so that they may purchase (get) therewith a petty price! Woe to them for what their hands have written and woe to them for what they earn.

They struck him with it and he came back to life and disclosed the story of the crime. Allah (SWT) made this incident a proof against the Jews, who, due to their evil deeds, had become skeptical about resurrection. Allah (SWT) showed them His signs so that they might understand that Allah (SWT) will bring them back to life in the Hereafter, just as he had brought that dead person to life.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۚ وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ۚ وَإِنَّ مِنْهَا لَمَا يَشْقُقُ فَيَخْرُجُ مِنْهُ الْمَاءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾

- (74) Then your hearts were hardened after that, so they were like the rocks, or more intense in hardness. And of course among the rocks is such wherefrom rivers gush forth; and of course among them is the one which splits asunder then water comes out of it; and of course among them is the one which falls down due to fear of Allah. And Allah is not unaware of what you do.

Here Allah (SWT) has criticized the Jews because even after witnessing great signs and miracles from Allah (SWT), including bringing a dead person to life, their hearts, instead of softening, became so hard and obstinate that they were not ready to accept any admonition. Unfortunately, the condition of many Muslims today is the same. We have the greatest miracle of Allah, the Qur'an, but if we do not obey Allah (SWT) and follow His Messenger (SAW), we may also meet the same fate, and our hearts (Allah forbid) may become hard.

أَفَتَعْظِمُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

- (75) Do you still hope that they will believe you, when in fact a party from among them used to hear the word of Allah; and then, after having understood it, used to distort it knowingly?

This ayah addresses the Muslims and tells them about the Jews of Madinah, who knew from their scriptures that what Muhammad (SAW) had brought was the truth, but they intentionally distorted their books and interpreted them erroneously.

وَإِذَا قَالُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا ۖ وَإِذَا خَلَا بِغَضِهمْ إِلَى بَعْضِهِمْ نَادَوْا الَّذِينَ آمَنُوا أَنْ أَخْبَرُواكُمْ بِمَا نَزَّلَ اللَّهُ عَلَيْهِمْ لِيخَاجُوكُمْ بِهِ عِنْدَ رَبِّكُمْ ۚ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾

- (76) And when they meet the believers they say: "We (also) believe." But when they meet one another in private they say: "Are you telling the believers what Allah has disclosed to you so that they may argue against you therewith before your Lord? Have you then no sense?"

قَالُوا اذْعُ لَنَا رَبِّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِصٌ وَلَا يَكْبُرُ ۚ عَوَانٌ بَيْنَ ذَلِكَ ۚ
فَاعْمَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾

- (68) They said: "Call upon your Lord for us to explain to us what (sort of cow) she is". Moses said: "Surely Allah says, in fact she is a cow neither too old nor too young but of middle age between that; now do what you are commanded!"

The Israelites tried to shelve away from this issue and started asking unnecessary questions, whereupon Allah (SWT) made it even more difficult for them. They were ordered to slaughter a cow that was neither too old nor too young for breeding and was at its strongest and fittest.

قَالُوا اذْعُ لَنَا رَبِّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ ﴿٦٩﴾

- (69) They said: "Call upon your Lord for us to explain to us what her colour is". Musa said: "Surely Allah says, in fact it is a yellow cow -- bright in its colour, pleasing the beholders".

قَالُوا اذْعُ لَنَا رَبِّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا ۚ وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

- (70) They said: "Call upon your Lord for us to explain to us what exactly she is; in fact all cows look alike to us. And we, if Allah wills, shall definitely be rightly guided.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ ۚ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا ۚ قَالُوا آلَيْنِ جِئْتِ بِالْحَقِّ ۚ فَلَذَبَّوْهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾

- (71) Musa said: "Surely Allah says, in fact it is a cow; neither trained to till the soil nor waters the crops; sound without blemish in her. They said: "Now you have come up with the exact description, so they slaughtered her, though it seemed they would not carry out.

After all the questions and queries, the Jews were still reluctant to slaughter the cow because of their obstinacy, but finally carried out the order.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَرَأْتُمُوهَا ۚ وَأَلَّهَ مَخْرُجٌ مَّا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾

- (72) And when you killed a person, then you started blaming each other therein and Allah was to bring forth what you were hiding.

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۚ كَذَلِكَ يُخَيِّ اللَّهُ الْمَوْتَى ۚ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

- (73) So We said: "Strike it (i.e. the dead body) with some part of her (i.e. the slaughtered cow). Like that Allah revives the dead and He shows you His signs so that you may understand.

- (64) "Then you turned away after that. So had it not been for the grace of Allah upon you and His mercy, indeed you would have been among the losers."

Even after that firm covenant that the *Children of Israel* had made with Allah (SWT), they rebelled and broke their pledge. "So had it not been for the grace of Allah", by forgiving them and by sending His Prophets and Messengers to them, they would have been among the losers in this world as well as in the Hereafter.

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدُوا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٥﴾

- (65) "And certainly you have known those amongst you who violated the injunction of the Sabbath. So We said to them: "Be you monkeys despised and rejected".

Sabbath means Saturday. Allah (SWT) had commanded the Israelites to rest and worship on this day and abstain from worldly pursuits. This commandment was so strict that the punishment for its violation was to be put to death [21]. Allah (SWT) sent a great torment to those who disobeyed Him and broke their covenant to observe the sanctity of *Sabbath* Day. This account has been narrated in detail in *surah Al-A'raaf*.

فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾

- (66) "Thus We made it a lesson for those who were before it (i.e. contemporaries) and who came after it and an admonition for the God-fearing."

Allah (SWT) made them an example for those who lived at their time, as well as a reminder for those to come, by preserving their story. The punishment that this village suffered was because of their rebellion and disobedience of the commandments of Allah (SWT). Hence Allah (SWT) says, those who have *Taqwa* should be aware of their evil behavior, so that this punishment does not befall them as well.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً ۚ قَالُوا أَنْتَضِعُّنَا هُزُوءًا ۖ قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْغَافِلِينَ ﴿٦٧﴾

- (67) "And when Musa said to his people: "Verily Allah commands you to slaughter a cow". They replied: "Do you make fun of us?" Musa answered: "I seek refuge with Allah from being one of the ignorant."

The Israelites who had become accustomed to cow-worship were ordered to slaughter a cow in order to outgrow and overcome this devotion of theirs. In this way, their faith was being tested. They, on the other hand, wanted to stay away from this and thus started to make excuses.

with Allah (SWT), acquire eternal happiness and have a life without any fear or grief in the Hereafter.

Some wrong-headed people in our time have tried to deceive people, arguing erroneously from this *ayah*, by saying that to achieve salvation one does not need to believe in Prophet Muhammad (SAW) and the two articles of faith discussed here i.e. belief in Allah (SWT) and in the Hereafter are enough for one's salvation. But in reality, this *ayah* is not stating all the articles of faith; the details of the articles of faith are mentioned at numerous other places in the *Qur'an*. The purpose of this *ayah* is to clarify the misconception of the Jews that they are the chosen ones and that only they would enter the Paradise. It spells out that salvation does not depend upon lineage or race but on righteousness. As far as the belief in Prophet Muhammad (SAW) is concerned, in the sixth *ruku* of this *surah*, Allah (SWT) has already invited the Jews to accept Islam by believing in the Prophethood of Muhammad (SAW) in order to achieve salvation and eternal bliss. In context, this *ayah* clarifies that those people who were Jews, Christians or Sabians, and followed their own Prophets before the advent of Prophet Muhammad (SAW), believed in Allah (SWT) and the Hereafter and did righteous deeds will have their rewards with Allah (SWT). But now that Allah (SWT) has revealed the *Qur'an* to Muhammad (SAW), it has become incumbent on a person to believe in him and the last revealed Book, along with other articles of faith.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَادْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾

(63) And when We took a covenant from you and raised over you the Mount (Saying): "Hold fast to what We have given you and remember whatever is therein so that you may save yourselves".

After the punishment given by Allah (SWT) to those who had worshipped the calf, *Musa* (AS) went to speak to his Lord with seventy men from the *Children of Israel*. They repented to their Lord and made a firm covenant with Him. Allah (SWT) raised the *Mount of Sinai* above their heads while taking this pledge from them, so that they would strongly hold on to and abide by it with sincerity and earnestness.

In contrast to the *Progeny of Israel* and the other previous nations who were shown several supernatural phenomena as miracles, this present Muslim *Ummah* has been given the *Qur'an*, which in itself is the miracle of miracles. "Hold fast to what We have given you and remember whatever is therein" refers to the recitation and the implementation of the *Torah*.

فَمُتَوَلَّيْكُمْ مِنْ بَعْدِ ذَلِكَ، فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٤﴾

earth grows, of its green-herbs, its cucumbers, its garlic, its lentils, and its onions." He asked: "Do you want to exchange that which is better for that which is inferior? Go down to some town, and you will have what you have asked for.[19]." And humiliation and misery were stamped over them and they returned with the wrath of Allah. That was because they went on rejecting the Ayaat of Allah and slaying the Prophets without just cause; that was because of their disobedience and transgression.

Allah (SWT) had provided them with Mann and Salwa, which fulfilled all their dietary needs and they did not have to carry out any hard labour or cultivation to acquire them. Despite this blessing of Allah (SWT), they became ungrateful and demanded for the things produced by earth, which add taste to food and which they were accustomed to. Musa (AS) told them to settle down in a city and cultivate, if they wanted something inferior in place of the splendid food provided to them by Allah (SWT). "And humiliation and misery were stamped over them and they returned with the wrath of Allah. That was because of their rejecting the Ayaat of Allah and slaying the Prophets without just cause; that was because of their disobedience and transgression." This portion of the ayah is very important. It tells us that the reason for the humiliation and misery stamped on the Bani Israel as a punishment from Allah (SWT) was their own misdeeds and crimes, which are recorded in their own history as well. They defied the truth, disbelieved in Allah's ayaat, rejected Prophets and killed them and thus drew Allah's wrath upon themselves.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّبِيَّانَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

- (62) Verily those who have believed and those who were Jews and the Christians and the Sabians--whoever believes in Allah and the Last Day and performs good deeds, for them is their reward with their Lord and no fear shall come upon them; nor shall they grieve.

Sabians belonged to a monotheistic religion, which followed John the Baptist (AS) but nothing can be said about them for sure. Some say they are the same group called Subbi.[20] which lives in Iraq at present time, but if one examines their beliefs, it does not seem likely that they are the same Sabians that the Qur'an has mentioned. Allah (SWT) states that the earlier nations who were righteous and obeyed Allah (SWT) received their due reward for their good deeds. And this shall remain the case till the Day of Judgment. So whoever believes in Allah (SWT), His Messenger, the Day of Judgment, and does righteous deeds will have his rewards

MESSAGE OF THE QUR'AN

Translation and Brief Elucidation

By

Dr. Israr Ahmad

Al-Baqarah

(Ayaat 60-85)

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ ۖ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۖ كُلُوا وَابْتَغُوا مِّنَ الرِّزْقِ ۖ وَاللَّهُ وَكَافٍ بِلِقَائِهِ ۖ

(60) And when Musa prayed for water for his people, We said: "Strike the rock with your staff." Thereupon gushed forth from it, twelve springs. Each tribe had recognized its drinking-place. (And We said): "Eat and drink of what Allah has provided and do not create turbulence in the earth, being mischief-mongers."

The Torah states that there was no source of water in the desert and the Bani Israel, six hundred thousand in number, gathered around Musa (AS) and started cursing and blaming him for the condition they were in, because although they were slaves in Egypt under Pharaoh's rule, they used to have food, water and other necessities of life. They asked Musa (AS) to pray to his Lord for water, and when he did so, Allah (SWT) ordered him to strike the rock with his staff, upon which twelve springs gushed forth from it. The Israelite tribes were also twelve in number, each being the progeny of one of the twelve sons of Ya'qoob (AS), and Allah (SWT) bestowed a great favor on them by providing one spring for each tribe so as to eliminate the chances of their mutual disputes over water.

وَإِذْ قُلْتُمْ يٰمُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْاَرْضُ مِنْ بَقْلِهَا وَقِثَآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلَهَا ۚ قَالَ اَتَسْتَبْدِلُونَ الَّذِیْ هُوَ اَدْنٰی بِالَّذِیْ هُوَ خَیْرٌ ۚ اِهْبِطُوا مِصْرًا فَاِنَّ لَكُمْ مَّا سَأَلْتُمْ ۚ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ ۚ وَبَاءُوا بِغَضَبِ مِنَ اللّٰهِ ۚ ذٰلِكَ بِاَنَّهُمْ كَانُوْا یَكْفُرُوْنَ بِاٰیٰتِ اللّٰهِ وَیَقْتُلُوْنَ النَّبِیَّیْنَ بِغَیْرِ الْحَقِّ ۚ ذٰلِكَ بِمَا عَصَوْا وَاُكُنُوْا یَعْتَدُوْنَ ۝۹۰

(61) And when you said: "O Musa! We shall not at all persist with one kind of food; so invoke your Lord for us to bring out for us (food) out of what the