

Achievement of Sovereignty
for
Oppressed Believers

In the light of the Story
(A Quranic Chapter)

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Theme of the chapter



In this chapter called “The Story” is manifested a sample of a divine regulation through which sovereignty is achieved for the oppressed believers who faced two types of oppression; the first is the oppression of an unjust dictatorial rule represented in Pharaoh, and the other is the oppression of an unfair corrupt wealth represented in; Kora (Qarun).

Here the stories mentioned in the chapter contain remarks about the rules of victory and sovereignty and further details of the plan of confrontation against oppression.

Divine rules are not subject to be outmoded, and thus the rules of sovereignty like other firm rules do not suffer cancellation with the pass of time when their material and moral components are complete; and to be sure faith, knowledge, wisdom, patience and good deeds are their greatest moral components.

The news about Moses and Pharaoh refers to the state of corruption that affects nations when they distance themselves from divine guidance like what happened to the children of Israel due to their error and their being led astray after Joseph peace be upon him. Such error resulted in their humiliation, weakness and dishonor, which led to Pharaoh’s unjust dictatorship and his oppression over them.

The narrative introduced the program of guidance brought about by Moses peace be upon him through which reform was fulfilled in two stages; the first stage witnessed Moses’ preparation and training to undertake the message and bear the responsibility of propagation of the creed of divine unity as well as the call to reform and remove injustice from the children of Israel.

The second stage took place after Pharaoh perished and the Torah was revealed bringing about enlightenment and guidance so that the reform of the children of Israel's creed, behavior and way of life is complete. Thus when their purification and commitment to the law delivered by Moses peace be upon him is fulfilled, God Almighty made his promise to them true and He made them heirs of the sacred land which He blessed.

It should be clear that the role model manifested in the story of Moses and Pharaoh and the Quranic comments on it represent a complete program through which guidance and reform are fulfilled and sovereignty is achieved for the oppressed believers as it was achieved for the children of Israel and same as it was fulfilled for the message of Islam. God says in the Quran:

And we desire to show favor unto those who were oppressed in the land, and to make them leaders and to make them inheritors; and to establish them in the land, and to show Pharaoh, Haman and their hosts that which they feared from them (28:5-6)

This, in fact, is in harmony with the verse that occurs at the end of the same chapter, and which was revealed to the honorable messenger peace be upon him as he was on his emigration trip from Makkah to Madinah. It contains reference to believers and their commitment to the Quranic program of guidance. The Quran says:

Lo! He who has granted you the Quran for a law will surely bring you to an appointment. Say: My Lord is best aware of him who brings guidance and him who is in error manifest. (28:85).

The story of Moses and Pharaoh portrays the wicked behavior of Pharaoh thus it raises strong feelings of resentment against all types of discrimination among people, crime and humiliation at all times and places. Through this it activates minds and expands breasts to understand the system through which sovereignty was achieved for Moses over Pharaoh.

There is guidance here for the oppressed not to hurry things nor to nip the fruit before its time and to understand God's rules in human communities and know that these rules are never stopped but have the capacity of permanence; they do not flatter anyone, and so they respond to those who respond to them positively or otherwise.

Understanding Divine rules can only be achieved through guidance from God Almighty. This leads to knowing the methodology that can confront dictatorship. The most important of these rules are the rules of priority in preparation and graduation in establishment. Thus the priority in these rules was for the sponsorship of Moses from the time of his birth. There was also graduation in preparing him stage after stage with a Divine patronage that qualified him to confront Pharaoh's dictatorship and the authority of his power with the power of clear argument based on faith in God and the call of truth and justice in dealing with people.

Moses was able to neutralize the authority of power and dictatorship through shifting the conflict from an area whose tools are force and violence to fields where ideologies, creeds and ideas struggle against each other in the presence of all people so that they can know the call of truth and can witness the failure of dictatorship and arrogance in facing the power of logic and the authority of the truth revealed from Heaven through a system that crippled oppression in its attempt to block words in breasts or to isolate their speaker from access to other people.

Moses' confrontation with Pharaoh in the fields of open dialogue granted the call of truth, the ability to face wickedness and dictatorship with a call that challenges disbelief, and atheism through the call to the unity of God and the invitation to perform justice, and equality and stopping wickedness and dictatorship. Thus people became callers to unity of God, upholders of truth, and justice confronting a camp of disbelief, wickedness and dictatorship; their only weapon was logic and gentle counsel.

The emergence of the call of faith inside the castle of disbelief and dictatorship was based on the precepts of faith and

the principles of justice and equality which Moses and Aaron called for. In this is a hint to the importance of the weapon of honest slogans for the achievement of certain well defined demands based on the right faith precepts, and the principles and the ideologies manifesting the example of the sublime ideal. This shows that the methodology of sovereignty requires the existence of a deep faith to begin with and clear objectives understood by the general public who know their meaning and the reform hoped to be achieved in addition to a leadership characterized by knowledge, wisdom and good deeds.

As for the story of Korah (Qarun) it, in fact, represents the oppression of money and wealth although he (Korah) does not have the tools of a despotic rule. Thus his method of dominating the lives of other people was through corrupting their ideology and weakening their commitment to sublime ideals. In this he relied on the public inclination to error and their readiness to respond to their whims and natural tendencies and love for wealth and other attractions in the absence of the right training and education.

As a matter of fact people were reiterating the ideologies and slogans which Moses came with when they said to Korah: but seek the abode of the Hereafter in that which Allah has given you and forget not your portion of the world, and be you kind even as Allah has been kind to you, and seek not corruption on earth, for Allah loves not the corrupters (28:77).

However, since those ideologies and slogans were not yet deeply rooted among the general public of the children of Israel in terms of understanding and behavior, so some of them were dazzled by the glitter of the ornament of Korah and his wealth; so they forgot the Divine reminder to them. About this God says in the Holy Quran: Then he (Korah) went forth before his people in his pomp. Those desirous of the life of the world said: Ah! Would that unto us had been given the like of what has been granted to Korah! Lo! He is Lord of rare good fortune (28:79).

This error took place as a result of short sightedness in knowledge and education that usually raise the impulses of the

individual and his will to the level of adulthood and purity so that he would exercise the attitude that would apply the principles of the sublime ideals in all his affairs. This is exactly what the knowledgeable ones among the children of Israel did when they exercised patience and abided by these principles and sublime ideals as is clear in the following verse: “But those of knowledge said: Woe unto you! The reward of Allah for those who believe and do right is better, but only the steadfast will obtain it. (28:80).

Another hint of the story of Korah (Qarun) is that taking care of general objectives on which the effective confrontation with the despotic rule of Pharaoh is based is not enough for the purification and growth of the individuals and for protecting them from error after the nation would restore its freedom and dictatorship vanishes. It is necessary in addition to this to take care of education so that purification is achieved and also the will and commitment to sublime ideals is found. Thus the will would not be weak in facing whims and attractions nor would it surrender or compromise in its attitudes thus slipping into violence and oppression.

As for the concluding verses of the chapter, they, in fact, refer to the faith ideologies through understanding which an authentic creed is formulated by confirming that the source of guidance is the Quran, and the purity of creed from associating others with Allah; In addition to the deep faith that everything will perish except Allah, and all creatures will be subject to His accountability on the Day of Judgment.

Thanks to these faith ideologies a believer becomes qualified to perform the duty of dawah (the call) to Allah. He is thus capable by the help of Allah, to face oppression and dictatorship. Through the purity of his creed he is beyond all attempts of domination or corruption.

This chapter presents a system that reforms the earth through Divine revelation, and reforms creed by the ideologies of faith; it strengthens the principles of truth and justice among people, and removes wickedness, oppression and dictatorship through a Quranic faith revolution; such revolution is achieved

without using black hatred and blind extremism as a means for the removal of oppression and dictatorship.

In fact when we contemplate this Divine chapter having in mind the theme of sovereignty for the oppressed and confronting oppressors, this represent a pivot of guidance in it. Thus it leads to the feeling of the unity of subject in the chapter, and to a more comprehensive understanding as well as a better comprehension of the purpose of guidance in each one of its verses. This will be crystal clear when we review the groups of verses in the chapter, which are as follows:

1. Verses 1-6 Practices of oppression and rules of sovereignty for the oppressed
2. Verses 2-28 Rules of priority in preparation, graduation in establishing a new edifice to confront dictatorship.
3. Verses 29-35 Message and authorization to confront dictatorship.
4. Verses 36-42 Characteristics of dictatorship, the outcome and the end of wickedness and corruption.
5. Verses 43-75 System of guidance and reform of ideologies.
6. Verses 76-84 Oppression of wealth and confrontation with oppression and corruption.
7. Verses 85-88 Faith ideologies, on which is based the program of confrontation against oppression and dictatorship.

First Group



Practices of oppression & The rules of sovereignty for the oppressed

(Verses 1-6)

These honorable verses present a description of the practices of the despotic wicked rule with a view to raise feelings against them and so that the nation is diverted from them. Rulers and their supporters are also warned against exercising any of them. This is in addition to the promise of sovereignty for those who are guided among the oppressed ones.

The comprehension of the rules mentioned in this chapter cultivates serenity in the souls and commits hearts to hopes intertwined with actions, thus there is no place for despair, weakness nor acceptance of humiliation, on the contrary a spirit of confrontation against oppressors and facing them with the system of guidance is established.

“Ta. Sin. Mim. These are the revelations of the scripture that makes plain. We narrate unto you somewhat of the story of Moses and Pharaoh with truth, for folk who believe”.
(28-1-3).

These glorious verses portray clearly a glorious event and a detailed account of the story of Moses and Pharaoh. They present an admonishment as well as a benefit for those who recite the Quran and believe what has been reported in it.

“Pharaoh has exalted himself in the land and has made its

people into different castes, suppressing a group of them by killing their sons and sparing their women. Indeed he was of those who work corruption." (28-4).

Pharaoh was a wicked dictator; he used to commit the following crimes:

1. Raised himself above others and claimed godhood.
2. Made people different castes and classes, discriminated against some of them and distinguished some over others and engaged them all in his service.
3. Suppressed a group of people under his rule and exaggerated in humiliating them and forcing them to be his slaves.
4. Dishonored a large number of them through shedding their blood, encroaching on their chastity for he used to kill their males and spare their females.

Each one of these measures was a grievous mischief; and it is a great evil on his part to commit all these together. They were all present in the wicked rule of Pharaoh.

As a matter of fact the noble verses mentioned these practices in detail so that believers would be aware of them, and so that their rulers, and men of authority among them (troops and supporters) would be warned from falling in any of them inadvertently. Should any of these evils take place then there is enough reminder and warning in the said verse.

"And We desired to show favor unto those who were oppressed in the land and to make them leaders and to make them inheritors; and to establish them in the land, and to show Pharaoh and Haman and their hosts that which they feared from them." (28:5-6)

The children of Israel were subject to injustice and slavery for many years and successive generations, then it was the will of Allah to grant them guidance and so to create among them leaders of guidance so that salvation and emancipation from the yoke of Pharaoh's wickedness would be achieved for them; and that they would fulfill sovereignty and that Pharaoh, Haman and their hosts would perish for indeed they all were culprits of wickedness and were all participating in it.

The oppressed are alerted by this that victory will only come after guidance is fulfilled among them; for indeed the disappearance of wickedness without the existence of an alternative from the guided believers does not guarantee the non-appearance of a greater wickedness and a worse and more severe oppression. The verses thus delineate the perishing of the plotters who planned to enslave and perform injustice against people whether those plotters are rulers, supporters or their troops. This also is a warning to supporters and troops for they are accountable for all the injustice they inflicted on innocent people. Their apology that they were only obeying orders will avail them nothing in the presence of Allah.

Second Group of Verses



Rules of priority in preparation and graduality in establishment

(Verses 7-28)

These verses clearly reveal the rules of priority in preparation, and graduality in establishment. They provide details about the system through which Moses is qualified to receive responsibility and to face Pharaoh with the truth.

Moses has been provided with a believing mother who undertook bringing him up in a righteous manner. Pharaoh's palace itself was also used through the will of Allah to receive Moses and protect him and so that in it Moses would enjoy freedom and security. Then he gained wisdom through experience in Egypt and in the land of Madian so that he would be qualified to receive his mission and undertake the message of guidance.

“And We inspired Moses’ mother saying: Suckle him, and when you fear for him, then cast him into the river and fear not nor grieve. Lo! We shall bring him back to you and shall make him of the messengers.” (28:7)

These verses refer to Divine inspiration to Moses’ mother to suckle him in order to strengthen his relationship with her, and so that this might be a factor in returning him to her. The Divine order to throw him in the river is to sever any kind of apparent relationship between Moses and the children of Israel and that we may anticipate the reason for his protection from slaughter.

This, in fact, is a signal to the importance of wisdom and far sightedness in dealing with all affairs, and to make the logic of reason and sound planning prevail over the approach of emotions in confronting the procedures of dictators and practices of oppression with special stress on the importance of surety of faith in the promise of Allah to support believers in dealing with feelings of fear and grief.

For indeed, with surety of faith spirits will not weaken and emotions would not prevail over the logic of reason and the exigencies of treating awkward situations. This verse also refers to the importance of giving hope to those who experience the state of fear and grief.

“Thus the family of Pharaoh picked him up, so that he might become for them an enemy and a source of sorrow. Lo! Pharaoh, Haman and their hosts were ever-sinners. And Pharaoh’s wife said: (He will be) a consolation for me and for you. Kill him not. Perhaps he may be of use for us, or we may choose him for a son, while they perceived not. And the heart of Moses’ mother became void, and she would have betrayed him had we not fortified her heart, so that she might be of the believers.” (28:8-10)

It was Allah’s will to protect Moses through surrounding him with the appearance of absolute weakness and through checking Pharaoh’s passion to kill him with his wife’s love for the babe. This love was kindled by depriving her from offspring. Thus, through this Moses could stay in Pharaoh’s palace while they never knew that he was of the children of Israel, and it never occurred to them that he would be a factor in their destruction.

Moses’ mother achieved steadfastness as a result of her patience, her control of her feelings of grief and disturbance. Thus she did not show her sorrow and impatience, so Allah protected her son and safeguarded for him a safe and honorable abode in Pharaoh’s palace; then the glad tidings came to her that her son would be one of the messengers.

There is a reference in this verse that the ability to

suppress feelings depend on the alliance of patience and faith and this is one of the rules of sovereignty.

“And she said to his sister: Trace him. Thus she observed him from a distance while they perceived not. Before that We had, in fact, forbidden foster mothers for him. So she said: Shall I guide you to a household who will rear him for you and take care of him? Thus We restored him to his mother that she might be comforted and not grieve, and that she might know that Allah's promise is true, but most of them know not.” (28:11-13)

Notice the dedicated following up practiced by Moses' sister, her secret penetrating among the sucklers, and her successful behavior when she suggested his mother as an alternative suckler which they welcomed unknowingly. All this stresses the importance of dedicated following up on the one hand and the quick initiative in dealing with important issues in awkward times. It also reminds believers that the good can be achieved after exhausting all possible ways with a complete faith in the wisdom of Allah in his predestination; although most people do not know Allah's wisdom in His benevolent actions especially when they seem repugnant or hard to people.

“And when he reached his full strength and was straight forward, We granted him wisdom and knowledge. Thus do We reward the good.” (28:14)

Moses peace be upon him has reached his puberty and became ripe in his mind and so he obtained the status of goodness and thus he deserved and qualified to receive wisdom and knowledge from Allah. Knowledge, as we know, is achieved to man through learning from others; as for wisdom it is gained through experience by him who achieves goodness; for indeed goodness is the foundation of comprehension; it is the vehicle where experiments are purified, for it means the will to do good as far as the intention is concerned, and understanding things well and the right comprehension as far as the mind is concerned. This is in addition to excellence of action which is free from prejudice, weakness or error.

Moses peace be upon him achieved the status of goodness through righteous upbringing; he also gained wisdom through practical experience in both Egypt and Madian, thus he became qualified to receive knowledge through prophethood. The following verses mention in detail the events that happened to Moses; thus he acquired wisdom that enabled him to have an excellent thinking system and he became fortified against any response to spontaneous impulses or instincts that are not in harmony with the capacity of goodness. Moses thus could excel in dealing with events and he thus could rightly make a conscious choice in all matters without over reacting, impatience, surrender or breakdown.

“And he entered the city while its inhabitants were headless; and he found therein two men fighting: one of his own party and the other of his enemies; so he who was of his group asked him for support against him who was of his enemies. So Moses struck him with his fist and finished him. He said this is the Devil’s work. Lo! He is indeed an enemy, a clear misleader.” (28:15)

Moses peace be upon him was no doubt benevolent and keen to achieve superior things; in one situation, however, his honor made him respond to a call of help from a wronged member of the children of Israel. Thus he approached the transgressor and struck him with his fist and unintentionally killed him. Moses then recognized his mistake and declared his innocence from it. Thus he asserted his purity from evil. He discovered that the Devil beautified for him to rush for the help of a wronged person but he made him fall in a grievous mistake. Thus the enmity and the misleading character of the Devil became clear to him.

Here is guidance for observing justice in conflicts and never exceeding this concept under the cover of confronting wrong doing without depending on the rule of Islamic law and its limits, so that one does not exceed the limit in conflict.

“He said: My Lord! I have wronged my soul, so forgive me thus He forgave him. Lo! He is the Forgiving, the Merciful.

He said: My Lord! For as much as you have favored me, I will never more be a supporter to criminals." (28:16-17)

Once Moses acknowledged his fault and felt the responsibility for his behavior, he appealed to his Lord seeking forgiveness, so Allah forgave him, for Allah forgives all sins for those who are sincere in their repentance. Moses here, has gone beyond the stage of admitting his mistake and holding the account for himself and seeking the forgiveness of his Lord to the stage of being steadfast in augmenting the spirit of good in his character so that he became free from responding to all impulses of his nature, emotional reactions or helping criminals in their crimes.

"He thus felt afraid in the city vigilant when behold! He who had appealed to him the day before cried out to him for help. Moses said unto him: You are indeed a mere hot head. When he, however, was inclined to fall upon him who was their enemy, he said: O Moses! Do you want to kill me as you did kill a person yesterday. You would be nothing but a tyrant in the land, and you would in no way be one of the reformers." (28:18-19)

Moses here, felt that the situation requires fear and caution, thus he started to walk the city with fear and vigilance. Here is a lesson for the chased oppressed ones to live a life of fear and caution when they face danger. They should not embark on adventure and should not take things lightly, nor show weakness due to fear and thus break down.

While Moses was experiencing a state of fear and caution the careless Israelite was in a spirit of victory; thus he started a fight with another follower of Pharaoh and cried out for Moses to help him; and by this he was about to reveal the scandal of Moses' affair the day before instead of intelligently seeking his help with caution. That is why Moses strongly criticized him saying that he was a clear hot head, an evil person. By this Moses wanted to stop his aimless rashness. Instead of checking him self and exercising self control, the Israelite thought to his folly that Moses wanted to punish him. So feelings of fear, enmity and arrogance were raised in him, thus due to his cowardice he revealed the secret of Moses

to defend himself from him. So he quarreled with Moses and criticized him and then accused him of tyranny and injustice and denied him the quality of good and reform.

These verses contain admonition to those who want to lead the confrontation with tyranny. They present an orientation concerning the habits of the general masses who are led by their emotions, and they do not appreciate things well. Most of them lack gratitude in moments of strife and do not stop short of criticism and scandal. That is why caution should be observed on seeking their help especially those of them who are clearly full of evil and are led astray; They are deprived of wisdom due to the intellectual disorder they suffer from as a result of wrongdoing and tyranny. These people, in fact, need the right training and straight guidance before involving them in the effort to confront tyranny.

“Then a man came running from the farthest end of the city. He said: O Moses! The Chiefs are taking counsel against you to kill you, therefore emerge. I am of those who give you good advice.” (28:20)

Here a man came to tell Moses of what was going on in Pharaoh’s court, and that Pharaoh’s men were plotting to kill him. Thus he advised him to escape for his life. This indicates that the court of a wicked despot is not vacant of those good people who detest injustice while preferring to be anonymous, and who declare their protest and anger against injustice and oppression. This asserts the importance of nice dealing and constant communication with the good elements in the tyrant’s court, and in utilizing their sympathy and support to repel injustice before it takes place.

It is essential, however, to make sure of their advice and sincerity and to be cautious of the deceit of some of them even when they show advice and sympathy.

“So he ran away from it full of fear and vigilant. He said: My Lord deliver me from wrong doers.” (28:21) We are told here that Moses left Egypt in fear and vigilant, after he knew that

Pharaoh was searching for him to kill him. This attitude of Moses was an extremely wise one. Then he sought Allah's help which shows deep conviction.

Through this fertile experiment Moses gained wisdom in facing the wicked tyrant. The following points were clear in it:

1. That personal qualifications of power, reason, enthusiasm and other good qualities are not enough without experience and wisdom in confronting wicked tyrants.
2. That confronting oppressive rulers violently and with mere emotions, though sincere ones, without sufficient planning and preparation will in fact give excuse for more oppression, violence and severe punishment against the oppressed.
3. That wisdom requires fear and caution, then emigration in danger is assumed to be imminent especially when a wicked despot has justification for oppression and arrogance.
4. That the public masses of those oppressed always respond to their emotions and do lose sight of the end results. They do not act wisely, and so following them would only lead to increasing aimless confrontation.
5. That it is essential to be committed to the principle of right and justice in disputes without bypassing justice through trespassing against all those who communicate with the wicked ruler; for indeed those would mobilize support for him against new threats, and because safeguarding security is more important in the sight of the general public and the masses, than establishing justice and restoring fairness to the oppressed.
6. The importance of communication with honest

advisors in the tyrants courts, for they may give their support to the oppressed and may help waive harm and injustice from them.

“And when he turned his face towards Madian, he said: I pray my Lord would guide me to the straight path.” (28:22)

Moses accepted the advice of the man who came running to him, and so he started his departure to Madian without a guide. That is why he appealed to Allah to guide him to the straight path. This is in fact the manifestation of absolute trust in Allah.

“And when he arrived at the water of Madian, he found on the bank a whole tribe of people, and he found apart from them two women keeping back (their flocks). He said: What is the matter with you? They said: We do not give (our flocks) to drink till shepherds return from their water ; and, by the way, our father is an old man . Thus he watered (their flock) for them-then he returned aside under the shade and said: My Lord! I am in need of whatever good you would send down to me.” (28:23-24)

When Moses reached Madian’s water, he found shepherds watering their flocks and saw two women keeping back their sheep from the water; so he asked them with the intention to help them. When he knew that their father was a weak old man and that they usually water their flocks after shepherds leave, he volunteered to water for them in the spirit of honor and courage without expecting any reward. He then went to the shade seeking rest and asked his Lord to grant him out of His provision. And this reflects utmost trust in Allah.

Moses behavior manifested in his honor and readiness to help was enough introduction for him in his travel in foreign lands. This put him in touch with the righteous people in that land, for indeed no one acknowledges the privilege of honor for the people of honor except the honorable ones as one prophetic saying goes.

“Thus one of them (the damsels) walking shyly came to

him and said: My father bids you so that he may reward you with some remuneration for what you watered for us. Then, when he came unto him, and told him the (whole) story he said: Fear not! You are saved from the wicked people." (28:25)

One of the two damsels came walking shyly towards Moses and told him that her father invites him to reward him for his help to his daughters. Here she attributed the invitation to her father and justified it by offering a reward to dispel all doubts from Moses' mind. When Moses came and told his story to the righteous man he pacified him and removed his fear.

This scene reflects the system of the local righteous people's dealing with foreign men or women. Shyness in behavior is a proof of honor and purity; intelligent speech stemming from trust in oneself is a proof of integrity and perfection on behalf of the damsel.

"One of the two damsels said: Hire him my father! For indeed the best person you can hire is the strong, the trustworthy." (28:26)

The girl requested her father to hire Moses and justified her request by mentioning the presence of perfect qualities in the would be good servant namely power and ability to work, and honesty in behavior and manners. Here is guidance for the oppressed foreigners to acquire those qualities and to keep to have them, for they are the reason of honor, and they provide needy foreigners with job opportunities.

"He said: I would fain marry you to one of these two daughters of mine provided that you hire yourself to me for eight years. If, however, you complete ten, it will be of your own accord. For I would not make it hard for you. You will find me, Allah willing, one of the righteous. He (Moses) said: That is settled between you and me. Whichever of the two terms I fulfill, there will be no trespassing on me. And Allah is surety over what we say." (28:27-28)

When the pious man found out the opinion of one of his

daughters concerning Moses and what he enjoys of the qualities of power and honor, he offered to give one of them in marriage to Moses with one condition, that he should serve him for eight years but if he completes them to ten, then that is an extra good service from him which is not a duty upon him. He then showed feelings of sympathy towards him and his decision to deal nicely with him.

Moses accepted the said offer through which he got honorable accommodation and job as well as a pious wife through a clear contract with a righteous man. All this was made possible through trust in Allah, sincere supplication for help from Him and exhausting possible human efforts. It is clear from Moses' words (whichever one of the two terms I spend) that he staunchly intends to go back to his people; and this is a proof that he went out to go back after a while.

Thus Moses' rich experience in the land of Madian is a proof of wisdom for every emigrant who fled from an arrogant despot. We summarize its aspects in the following points:

1. To seek a direction that provides security.
2. To ask Allah for guidance and to seek His help in all affairs.
3. To be characterized with honesty, trustworthiness, readiness to help, activity and power.
4. To take the initiative to help the weak in the spirit of readiness to help and out of honor without asking for a reward.
5. To safeguard his freedom in all contracts he concludes so that he is able to return back to his country to support his nation.

Third Group



Message & commitment

(Verses 29-35)

The Divine address in these verses was a direct one, to achieve serenity in Moses' heart and so that when he meets with Pharaoh he would be horror free. Then the Divine promise to protect Moses and provide him with authority was revealed so that fear would disappear; and so he was promised to overcome his opponents through signs and miracles.

Thus Allah says in the Holy Quran: "We will strengthen your arm with your brother; and he will give unto you both power so that they cannot reach you. With Our signs you will be the conquerors, you two and those who follow you." (28:35)

Here is an introduction to the system of preparation and the method of authorization to those who confront the wicked tyrant. It stresses the importance of mastering the means of material and moral prevalence that makes the wicked tyrant unable at least for a while to horrify them thus silencing them or assume arrogance and crush them. This in fact is to provide the call of truth with a chance to be known to others; and this again is one of the rules of sovereignty.

"Then, when Moses had fulfilled the term and was travelling with his household, he saw in the distance a fire; he said unto his household: Bide you here Lo! I see in the distance a fire; hopefully I shall bring you some tidings from there, or a brand from the fire that you may warm yourselves." (28:29)

Moses spent the fuller term (of ten years) serving the righteous

old man in the land of Madian and he traveled with his family back to Egypt. On a dark night on his way back he observed a fire at a distance from one side of al Tur mount. He said to his family wait where you are for I may bring you a brand from it so that you may warm yourselves.

“Thus when he reached it, he was called from the right hand side of the valley in the blessed spot of the tree: O Moses! I, even I am Allah, Lord of the worlds; and throw down your staff. When he saw it writhing, as if it has been a demon, he turned to flee headlong. (It was said to him) O Moses! Draw near and fear not. You are among those who are secure. Thrust your hand into the bosom of your robe, it will come forth white without hurt; and draw your arm close to your side to (suppress) fear. Then these shall be two proofs from your Lord unto Pharaoh and his chiefs; Lo! They are evil living people.” (28:30-32)

Moses drew near the fire and as he was standing at the blessed spot on the right hand side of the valley close to the fire he heard a sound telling him: I am Allah, the Lord of the worlds who speaks to you. He was then commanded to throw his staff from his hand; when he saw that it became a snake moving as though it is a demon, he took to his heels and did not dare to look back due to his great fear; thus he received another call commanding him to return and never fear for he is one of the secure. Thus Moses returned and held the snake, which immediately became a staff as it was before.

The call then came to him commanding him to thrust his hand in the bosom opening of his robe and then withdraw it. When he did this he found it white shining without any hurt or leprosy. Then the call commanded him to press his wings on his side to get rid of fear, which he did and fear left him.

(Through this experience) Moses achieved courage and firmness and the ability to be steadfast in dangerous situations however much fear he suffers and however much danger he faces.

When fear left him, Allah commanded Moses to go to

Pharaoh with these two proofs because Pharaoh was an evil living ruler rebellious against Allah; and without proof he would not believe him.

“He said: My Lord! I killed a man among them and I fear that they will kill me. My brother Aaron is more eloquent than me in speech. Therefore send him with me to confirm me. Lo! I fear that they will give the lie to me. He (Allah) said: We will strengthen your arm with your brother; and We will give you both power so that they cannot reach you. With our signs you will be conquerors, you two and those who follow you.” (28:33-35)

Moses received the mission but he expressed his fear to his Lord. He said: My Lord I killed one of Pharaoh's followers and I fear that they will kill me, and so my mission would stop. His Lord answered his appeal and surely He is more aware of his need. Thus he sent with him his brother Aaron to support him. The Almighty Allah told him as well that He will grant them an authority that would protect them from Pharaoh's oppression; and assured him that he and his followers will emerge with these signs as conquerors.

These verses refer to the Divine system of commitment to serious missions and to the honest approach of prophets in receiving the message. They also indicate to the permission of revealing aspects of weakness in order to avoid falling in it. There is a lesson here for believers to evaluate things, review situations and complete preparation then ask Allah for support and help for He loves to be asked and when He is asked He responds.

The verses that say: “And We will give you both power so that they can not reach you. With our signs you will be the conquerors you and those who follow you”. This verse refers to the fact that protection is achieved through support from Allah, and conquest is fulfilled by miracles from Him. And here is a direction and a guidance for the oppressed to ask Allah support and that they should work hard to own material and moral means of conquest through which protection and conquest against oppressors is achieved. And this is one of the rules of sovereignty.

Fourth Group



Features of Tyranny and The outcome of injustice and Corruption

(Verses 36-42)

Among the features of tyranny is that the tyrant rejects the truth even in the presence of crystal clear proofs, and he offers unfounded justifications for disbelief and rejection. This is because he follows his whims and does not accept to leave authority and influence.

These verses (36-42) present a description of Pharaoh's tactic of plotting and besieging the call for truth by arrogance casting suspicion against it, and lying in order to mislead the community so that its members accept the practices of injustice and oppression and do not protest punishment and severe penalty imposed on the oppressed.

This is the approach of oppression at all eras. The said verses then refer to the outcome and the effect of injustice and oppression on its practitioners (like supporters and troops), and that these are cursed in this world and will have ignominy and punishment on the day of exposure and accountability.

“When Moses came unto them with our clear tokens, they said: This is nothing but invented magic. We never heard of this among our fathers of old. So Moses said: My Lord is best aware of him who brings guidance from His presence, and whose will be the sequel of the Abode (of bliss) Lo! Wrong doers will never be prosperous.” (28:36-37)

Moses came to the people of Pharaoh with signs and called them to believe; he also told them that he brought them guidance from Allah. Instead of believing, they rejected this claiming that what he brought was mere magic. So they gave the lie to the message because they did not hear something like this from their fore fathers.

When under the circumstances, the people of Pharaoh refused to accept the call of truth; Moses started a logical and reasonable dialogue with them. He said to them: That Allah has sent him for their guidance, and that the claim of not knowing this from their fathers is not enough proof to reject a message that was revealed after them, neither is it a sufficient cause for non-belief. Then Moses struck fear among them due to the outcome of disbelief and rejection. He also told them that success in the Hereafter would only be for those who believe and that a disbeliever will only wrong himself and his end will be sheer loss.

The said verses also refer to the approach of prophets in calling to guidance through the call to faith then through dialogue and presenting logical proofs. This is in addition to the call for contemplation, and thinking, for this is indeed the method of dialogue with every non-believer looking for guidance. The verses, however, mention that all this is of no avail with those who reject and are arrogant.

“And Pharaoh said: O chiefs! I know not that you have a god other than me; so kindle for me a fire O Haman to bake the mud, and set up for me a lofty tower in order that I may survey the god of Moses; and I am pretty sure that he is one of the liars. So he and his hosts were haughty in the land without right; and they thought that they would never be brought back to us.” (28:38-39)

The above verses mention Pharaoh's method and his procedures in plotting and conspiring to besiege the call for truth and to stop it from spreading. This he does through misleading and casting suspicion so that Pharaoh's wicked acts against Moses and those who believed with him would be justified. Pharaoh's plot consisted of two stages: The first is the stage of misleading

and the second is the stage of haughtiness.

As for the stage of misleading it consisted of the following procedures:

1. The claim of godhood so that belief in Pharaoh would be an alternative for the masses instead of belief in Allah. Thus Pharaoh would be held sacred and thus he would become the source of legislation and guidance. "And Pharaoh said: O chiefs! I know not that you have a god other than me." (28:38)
2. Establishment of a huge structure which he would mount and become in the position of challenging the greatness of Allah in the sight of people, and to impress them by it, and to shift their attention from the miracles, which Moses brought and so to turn them away from belief in his message. "So kindle for me (a fire) O Haman, to bake the mud, and set up for me a lofty tower so that I may survey the god of Moses." (28:38)
3. Accusing Moses of lying is meant to make people suspicious of Moses' message, especially those of them who did not witness his miracles. Thus people would be shifted from belief in the message "And I deem him one of the liars." (28:38)
4. When Pharaoh achieved his target of misleading the public he moved to the stage of haughtiness so that he would severely punish Moses and those who believed with him and to scare those who think to believe in his message. "And he and his hosts were haughty in the land without right, and they imagined that they would never be brought back to Us." (28:39)

Pharaoh's plots continue to be an example for oppressors

to follow in confronting the call for truth when it prevails and when people come to it. This is through praising materialistic values like leadership or nationalism so that those values become a source of holiness for them and they replace closeness to Allah; or this is done through displaying the great achievement in front of people to dazzle them and to turn them away from understanding the greatness of the Creator and His glorious signs, and from showing keen interest in the call for truth that strengthens the concept of faith.

As for rejecting the truth and giving the lie to it and the lying media with its advanced means over the ages, it is the method of oppressors to mislead the public and to prevail on them (the public opinion). This is done through distorting the call for truth and falsely accusing reformers and preparing the masses to accept the procedures of the oppressors in the stage of haughtiness, punishment and harsh penalty of reformers.

“Therefore We grabbed him and his hosts and threw them in the waters; so behold the nature of the consequences for evildoers. And We made them leaders calling unto Hell fire and on the Day of Judgement they will be among the detested ones.” (28:40-41)

Allah the Glorious seized Pharaoh and his hosts due to their wickedness and arrogance and made them all drown in the sea as a lesson for every tyrant that comes after them. The hosts of Pharaoh obeyed him and so they committed the sin of protecting him and the sin they inflicted on the oppressed ones. Thus he will lead them into Hell Fire on the Day of Judgement; for they agreed that he would lead them to injustice and oppression in this worldly life and so under the circumstances, they will not find any one to support them and protect them from punishment.

The curse of God will stick to the people of Pharaoh and will chase them; it will be renewed against them every time they are mentioned or a similar despot like them is referred to. Allah will also humiliate their faces and blacken them on the Day of Resurrection as a result of their wickedness, oppression and

tyranny.

Human nature hates injustice and slavery; and these verses cultivate in the minds of believers an ideology that is inimical to injustice and slavery.

Pharaoh and his hosts have also been cursed by prophets who followed Moses to stress the crime of Pharaoh and so that every despot would revise his behavior and that of his hosts, and so that he might know that he is accountable for each injustice he adopts, and that hosts and supporters are accountable for every injustice they inflict knowingly. It will be of no avail for them that they were only commanded to do what they did as this was of no avail for the hosts of Pharaoh.

Fifth Group of Verses



The Path of Guidance & Reform of Concepts

(Verses 43-75)

Guidance can only be achieved through authentic creed and after reforming perverted ideologies spread by tools of perversion, injustice and tyranny. The authentic creed is not valid if it only depends on sheer faith deprived of firm belief in the truth of the messenger and considering his message as the source; for indeed these two are the source of inspiration for the reform of perverted ideologies and for the treatment of the causes of aimlessness of the nation. Without this the readiness to accept the ever changing and renewed types of tyranny imposed on people will not disappear.

The following verses enumerate the guidance plan through which the reform of creed and perverted ideologies among the oppressed is achieved. Through this plan people get rid of perverted cultures, laws and behavior initiated by tyranny. It is in fact the source of education programs for the nation, and the origin of purification and upgrading the will to do good and the reform of the methodology of thinking that protects from perversion in creed, scope of thinking and behavior. It also keeps it from aimlessness, extremism or weakness in action that leads to the fulfillment of sublime ideals.

“And We surely gave the scripture to Moses after We had destroyed the generations of old; clear testimonies for mankind, and a guidance and a mercy that they might reflect.” (28:43)

This verse refers to the close relationship between the revelation of the Torah and the destruction of Pharaoh and the

elimination of tyranny; for indeed the right education and purification of believers will not be complete except in an environment of freedom that allows education, reminders, dialogue and the conscious freedom of choice for the way of guidance.

This is to draw the attention to the fact that the revealed book contains the program of guidance for people, to refer to the need of the oppressed for the legislation that corrects their creed and reforms their behavior and way of life after the demise of tyranny.

“And you (Mohammad) were not on the western side of the mount, when We expounded to Moses the commandment, and you were not among those present; but We brought forth generations, and their life spans dragged on for them. And you were not a dweller in Madian reciting to them our revelations, but We kept sending messengers to men. And you were not beside the mount when We did call, but a mercy from your Lord that you may warn a people unto whom no warner came before you, that they may give heed. If, otherwise, disaster should afflict them because of that which their own hands have sent before them, they might say: Our Lord! Why sent You no messenger unto us, that we might have followed Your revelations and have been of the believers.” (28:44-47)

These verses address the Honorable Messenger Mohammad peace and blessing of Allah be upon him telling him of events no one in his age knew anything about, like the story of the Divine call to Moses and the story of the people of Madian, to prove through this the authenticity of his message among the people of the scriptures. They also represent an indication that Mohammad peace be upon him was sent, as a mercy to mankind to remind them and warn them for may be they would be guided so that there would be no excuse or argument after this for disbelievers.

“But when the Truth from our presence came to them they said: Why is he not given the like of what was given to Moses? Did they not disbelieve in that which was given to Moses

of old? They said: Two magics that support each other; and they said: We are disbelievers in each of them. Say: Then bring a scripture from the presence of Allah that gives clearer guidance than these two that I may follow it, if you are truthful. And if they answer you not, then know that what they follow is their lusts. And who goes farther astray than he who follows his lust without guidance from Allah. Lo! Allah guides not wrong doing people." (28:48-50)

Disbelievers rejected the call to truth (at the hands of the last Messenger) and they did not believe in the truth of the Message because it was not supported by manifest miracles as was the case with the message given to Moses; thus the answer came that faith cannot be achieved through miracles for those who are obstinate and follow their whims. The proof of this is that the people of Pharaoh did not believe in Moses even when they saw the miracles.

The miracle of the Quran is clear in the Quran itself and that is why Allah Almighty challenged disbelievers to produce the like of it; when they failed to do so, they claimed that it is magic; thus their attitude became identical to that of the people of Pharaoh when they described his miracles as magic.

The authenticity of the message does not lack proofs, but the reason behind the rejection of disbelievers is that they follow their whims; and this deprives their hearts from the light of faith; and whoever is deprived of guidance due to whims is in fact willingly misled and wrongs none but himself; and Allah does not guide those who wrong themselves.

This is a reference to the danger of whims against belief and a call to overcome whims in all affairs and matters; and that whoever is free from whims will achieve purity, and be able to face the tyranny of other humans.

"And now verily We have caused the Word to reach them, that they may give heed. Those unto whom We have given the scripture before it, they believe in it. And when it is recited unto them, they say: We believe in it. It is the Truth from our Lord;

even before it we were Muslims. These will be given their reward twice over, because they are steadfast and repel evil with good, and they spend of that wherewith We have provided them. And when they hear vanity they turn away from it and say: Unto us our actions unto you your actions. Peace be unto you. We desire not the ignorant ones." (28:51-55)

The verses of this Quran are conveyed one after another, its counsels continue so that it may be a reminder to people in the hope that they may be guided. These Divine verses refer to a devoted group of people of the scripture who listened to the Quran and believed in it and thus they deserved to have their reward doubled for them.

When this believing group said that they were Muslims before this refers to their true belief in the scriptures revealed before the Quran, and that all followers of those scriptures were Muslims; and what made them abandon previous religions and follow the message of the final prophet peace be upon him is the continuous search for the truth and their keen interest to follow it.

This believing group presents the role model through their patience towards all harms and tolerance towards disbelievers, and through spending their wealth in all fields of good; and when they hear vanity from disbelievers, they do not answer their evil but remind them of their punishment on the Day of Reckoning in order to strike fear in their hearts and to remind them of the result of disbelief in the Hereafter. Then they would greet them with peace, a greeting of deserting them that shows sincerity and purity from enmity.

They would also explain to unbelievers that the reason behind their turning away from them is the latter's ignorance and foolishness and not merely their unbelief, for mere unbelief does not prevent meeting and dialogue for the sake of guidance. While in the case of calling names and ignorance the aim of guidance is lost, and meeting with ignorant unbelievers only leads to increasing quarrel and enmity. That is why they said to them: Peace on you we do not seek ignorant people; they did not say to

them: We do not seek unbelievers.

Thus, such believing group represents a role model as we said to be followed by oppressed believers in their keenness to reach the full truth and follow it; and to be intelligent and careful in dealing with ignorant tyrants who have the audacity and capacity for aggression, punishment and elimination of believers.

The gist of the matter is that believers do not turn away from ignorant people for their own sake or just due to their unbelief but as a result of their ignorance in their religion. Thus if they abstain from ignorance, it is allowed to communicate with them to guide them and to remind them of the Hereafter, and to show them the concern for peace with them and abstaining from confronting them and this in fact is one of the rules of sovereignty.

“You (O Mohammad) do not guide those whom you love, but Allah guides whom He will. And He is best aware of those who are rightly guided.” (28:56)

The guidance to achieve faith and openness of one's heart to embrace Islam can only be fulfilled through the permission and will of Allah. Its condition is sincerity of intention and honesty of direction to Allah and the keen interest in following the truth revealed from Allah.

The above verse draws the attention to the difference between the guidance of the call and explanation conveyed by messengers and reformers to every human being and the achievement of guidance to faith. The verse, in fact, contains a command to recognize that difference and a warning against rushing after the hope or the firm belief in the guidance of those we love to faith. This is because this will lead to bypassing the concept that guidance to faith is closely connected with the will of Allah. And bypassing this concept in the environment of oppression might cause harm or bring about disappointment for the oppressed if they have great hopes in the belief of those whom they love.

“And they say: If we were to follow guidance with you, we should be torn out of our land. Have We not established for them a secure sanctuary, unto which the produce of all things is brought (in trade) a provision from presence? But most of them know not.” (28:57)

The above verse presents a sample of people who turn away from Islam due to fear of being subject to aggression as a result of following the guidance Islam came with. This contains a reference to one cause behind depriving them of guidance to faith although their turning away was not a sign of enmity to Islam. Allah refuted the logic of this group of people by asserting that provision and security have been granted to them thanks to their living in the neighborhood of the Holy Shrine of Allah (the Sanctuary). Here is a signal of security that provision and safety will be achieved to believers as they were achieved to those people when they lived along side the Holy Shrine (in Mekkah).

“And how many a township We have destroyed that was thankless for its means of livelihood! For yonder are their dwellings, which have not been inhabited after them except a little. And We, even We, were the inheritors. And never did your Lord destroy townships, till He had raised up in their mother town a messenger reciting unto them our revelations. And never did we destroy townships unless its people were evildoers. And whatsoever you have been given is a comfort of the life of the world and its ornament; but that which Allah has is better and more lasting. Do you then have no sense? Is he whom We have promised a fair promise which he will find true like him whom We suffer to enjoy a while the comform of the life of the world, and on the Day of Resurrection he will be of those arraigned?” (28:58-61)

These verses draw the attention to the destruction of townships of old as a result of the rejection of the messengers of Allah at the hands of their inhabitants who in fact wronged themselves by turning away from the call of truth their messengers conveyed to them. The verses also give warning to all those who do wrong and disbelieve of a severe punishment in the Hereafter and to those who fear for their sustenance and security the verses

remind them that Allah is greatest and disbelievers as well as all others should fear Him more than any one else.

The clarity of this concept among the oppressed ones their firm conviction in the supremacy of Allah and His control of the wicked tyrants, and their commitment to the promise of Allah in the Hereafter... all this fill their hearts with serenity and safety.

“On the day when He will call unto them and say: Where are my partners whom you used to claim? Those concerning whom the Word will have come true will say: Our Lord! Those whom we caused to be led astray, we misled them as we ourselves were astray. We declare our innocence before you; us they never worshipped. And it will be said: Cry unto your so-called partners; and they cry unto them, but they will never respond to them; and they will see the doom. Ah! If they had but been guided.” (28:62-64)

To ascribe partners to Allah is the most dangerous concept that destroys faith; it is the trick of the devil to mislead humans, and it is the tactic of despots to prevail upon people. The above verses refer to the desertion of so called partners of their followers when they are offered to Allah on the Day of Judgement.

They will declare their innocence of the responsibility to mislead them; but they will claim that the followers were astray by their own choice and free will. On that occasion the latter will discover the degree of their heedlessness and their response to the callers of polytheism and perversion.

This scene conveys a message of warning and fear to those who associate partners to Allah; it draws the attention to the risk of accepting polytheism and warns people of misleaders because the latter will surrender them on the Day of Judgement.

Thus once the oppressed get rid of ascribing partners to Allah, fix their hearts' eyes on their Creator, then the control of tyrants will be removed from them.

“And on the Day when He will call unto them and say: What answer did you give to messengers. On that day all tidings will be barred from them nor will they ask one of another. As for him who shall repent and believe and do right, he is assured to be one of the successful.” (28:65-67)

Prevention from polytheism is achieved through following messengers and the truth revealed through them. Those ascribing partners will be in sheer surprise and bewilderment when they are asked about the cause of their rejection. As for those who repented and believed and did good works, their repentance will be a source of success for them.

“Your Lord creates what He wills and chooses. They will never have any choice. Glorified be Allah and exalted above all that they associate (with Him)? And your Lord knows what their breasts conceal, and what they publish. And He is Allah, there is no God save Him. Unto Him alone is all praise in the former and the latter and His is the command and unto Him you will be returned.” (28:68-70)

These Divine verses refer to the principles on which faith is based and becomes pure from all evils of polytheism; and by that ability to confront oppression is completed. These principles are as follows:

1. Firm belief that Allah's will in creation is absolute and no one can impose or choose anything against Allah; on the contrary it is Allah alone who has the choice and He knows best about the wisdom behind His actions. This is so because He is free from having partners. Through this ideology the arrogance and haughtiness of false gods and tyrants disappears from the psychology of the oppressed.
2. The firm belief that Allah knows what is hidden in people's minds as He knows what is uttered by their tongues. Through this concept all corruption of minds and hearts is reformed and

selves are free from all perversion, corruption or polytheism. This is simply because of their conviction that Allah knows all hidden secrets and intentions of hearts.

3. That Allah alone is worthy of worship and unto Him belongs all praise in this world for His blessings and guidance and He alone is worthy of praise in the Hereafter for His justice and good judgement.
4. The firm belief that unto Allah belongs predestination in all things, He is capable of doing what He wants, and that His will is achieved in all creatures; He is in full control of order and legislation in this world and unto Him is the return in the Hereafter to judge among His servants with fairness and there is no change or appeal to His judgement.

“Say: Don’t you see that if Allah should make night everlasting for you until the Day of Resurrection; who is a god other than Allah who could bring you light? Will you not hear? Say: Don’t you see that should Allah make day everlasting for you till the Day of Resurrection, who is a god apart from Allah who could bring you night wherein you rest? Will you not see? But part of His mercy is that He has appointed for you night and day that therein you may rest, and that you may seek of his bounty and that you may be thankful.” (28:71-73)

The above verses refer to the universal truths that show the capacity of Allah and His glory and grace upon His slaves so that faith is established in people’s hearts and their selves are vibrant with it and so that such faith is renewed with alternation of night and day achieving intellectual understanding to man from what he sees and hears.

On the other hand we find in these verses a reference to the effects of the mercy of Allah through preserving the order of this universe so that hearts and minds are directed to Him with

hopes and thanks accompanied by glorification and respect. They are not distracted from this by honoring great men appealing to them with hope. Thus people's minds are free from polytheism; they become immune from surrendering to those who are haughty or those who are tyrants.

Faith in Allah supported by comprehension of the rules laid down by the capacity of Allah, His glory and wisdom in this universe makes believers go beyond the limits of place and cross the horizons of the universe thus achieving firm belief in the Creator and thus believers appeal to Him with thanks and hope.

“And on the Day when He shall call unto them and say: Where are My partners whom you pretended? And We shall take out from every nation a witness and We shall say: Bring your proof. Then they will know that Truth belongs to Allah, and all that they concocted will have failed them.” (28:74-75)

This final call is issued for polytheists on the Day of Judgement when Allah will ask them about the partners that mislead them in this worldly life. And Allah will bring prophets so that every prophet would testify on his nation that he conveyed the message to it and called it to pure faith. Polytheists would then be invited to produce a proof of the authenticity of what they used to adhere to of polytheism, oppression, tyranny and corruption.

When they failed to do so and what they concocted of lies and perversion left them, and proof is established against them, they would know that the Truth is from Allah, and that He would condemn them to punishment, out of true decision and justice for their polytheism and perversion.

While interpreting this verse some scholars said that what is meant by “witness” is the leader of unbelief and perversion among the community, because he used to lead them in polytheism and he is the most knowledgeable of them as far as the perverted creeds of his followers are concerned, and as far as their evil deeds. And that is why the Divine statement “and We shall extort from every nation a witness” where extortion means

severity and violence and humiliation, descriptions incompatible with honor, and dignity prophets have with God Almighty.

The description of this situation that portrays the humiliation despots will face on the Day of Judgement satisfies believers and so they do not show humility or weakness neither do they grieve if they suffer the wickedness and wrong doing of the people of perversion and the haughtiness of tyrants. And this is one of the training qualities required for those confronting tyranny.

Sixth Group of Verses



The Tyranny of Wealth and the Confrontation with haughtiness and mischief

(Verses 76-84)

The tyranny and oppression of wealth is not normally exercised by the authority of despots in the first place, simply because tyrants do not own these things. Dominance of wealth is rather fulfilled through corrupting ideologies and raising the value of wealth in order that people would abandon principles and ideals and respond to the call of their instincts and natural tendencies to adore wealth and all that achieves of methods of luxury and attractions. Through this the influence of wealth is expanded until it reaches the sites of decision making; and thus wealth prevails over all aspects of life (media, politics, culture, and thought).

The story of Korah (Qarun) introduces details of the plan of dominance over the children of Israel through corrupting ideologies until some of them exclaimed: Indeed Korah enjoys great fortune. The verses refer to the role played by scholars and their plan to confront the perversion of the community and the oppression of owners of wealth through counseling, reminding and uplifting the will of good among people; until when that oppression disappears through an earth quake as what happened to Korah or through a human effort. Once this takes place, the community achieves alertness and purity that protect it from the return of a different type of oppression or tyranny.

“Korah was one of Moses’ people, but he oppressed them;

and We gave him so much treasures that the keys thereof would verily have been a burden for a troop of mighty men; when his own folk said to him: Exult not, for Allah loves not the exultant ones. And seek the abode of the Hereafter in that which Allah has given you and neglect not your share in the world; and be you kind even as Allah has been kind to you, and seek not corruption in the earth: Lo! Allah loves not corrupters." (28:76-77)

Korah was one of the children of Israel, and instead of being humble, he was haughty towards them and exceeded the limit in arrogance and oppression abusing the treasures Allah gave him; so his people said to him: don't be over bearing rebellious. They reminded him that Allah does not like ingrates who do not express gratitude towards the graces of Allah.

The above verse refers to the method of thanking Allah for the blessing of wealth through doing good deeds and spending in lawful things in addition to enjoying what is permissible but abstaining from tyranny and oppression against people; and not using wealth on sins and mischief in the earth, for Allah does not like mischief mongers.

The said verse also indicates that the corner stone for confronting the oppression of wealth is the consciousness of the community and that the means of reforming those mischief mongers and oppressors is to use counsel and reminders. Reference is also made in the Divine verses to the manners of the owners of wealth and their oppression so that wealthy believers would know them and abstain from falling in any similar behavior. Poor people would also understand them to reject them and never accept them. The following are the important aspects of these manners:

1. Haughtiness and arrogance over the community due to the wealth they control.
2. Miserliness and non-spending in recommended fields of spending.
3. Causing mischief in the earth through sins and haughtiness over people.

“He said: I have been given it only on account of the knowledge I possess. Does he not know that Allah has already destroyed generations before him, men who were mightier than him in power and greater in wealth and followers. Indeed criminals are not questioned of their sins.” (28:78)

Korah did not admit that Allah has any grace on him when he obtained his wealth; this because he did not want his will in dealing with the wealth he owned to be restricted; and so he said: I got it through knowledge I possess to make his people feel their helplessness in contrast with his distinction in knowledge and experience over them. Thus he would achieve dominance over them.

The reminder then comes to draw the attention to the fate of previous powerful and wealthy nations so that Korah as well as every other tyrant and oppressor over the ages would learn a lesson. The second aim is to frighten such people of the surprise elimination and disappearance of wealth and of the punishment that awaits them on the Day of Judgement as a result of their criminal character, for indeed those criminals will not be questioned about their sins, because their bad deeds will present conclusive proofs of their crimes.

“He then went forth in his pomp before his people. Those who coveted the life of the world said: Ah, would that unto us had been given the like of what has been granted to Korah. Lo! He is lord of rare good fortune.” (28-79)

The above verse refers to Korah's method of weakening the commitment of the masses to sublime ideals so that he would control the leadership of influence and dominance over them. This he did through parading his ornament and wealth in front of them. He emerged one day in a crowded parade showing his great pomp, which dazzled those of weak faith, whose faith impulses were not strong enough nor pure so they were deceived by the glitter of wealth and the pomp and ornaments of the world. This proved the perversion of their ideology and so they suffered a set back and said about Korah the oppressor that he was lord of rare fortune.

“But those of knowledge said: Woe unto you! The reward of Allah is far better for those who believe and do right, and only the steadfast will obtain it.” (28:80)

The tyranny of wealth becomes greater in the presence of weak will and the neglect of values among the people. The above verse, referred to the fact that people of knowledge did their duty of trying to reform attitudes and to confront tyranny, corruption and reforming ideologies and reminding people of the values of faith so that people's impulses would be raised to the level of adulthood and purity. They also called for the implementation of good deeds and the checking of desires so that the will of good would be upgraded among the people. The reformers also called for patience and adherence to the practices of sublime ideals in their real life, for indeed no one can enter Paradise without steadfastness.

“So We caused the earth to swallow him and his residence, and he had no host to support him against Allah, nor was he one of the victorious. Then those who had coveted his place the day before started crying: Ah! Allah expands the provision to whom He wills of His slaves and straitens it. If Allah had not been gracious unto us He would have caused it to swallow us as well. Ah! Disbelievers can never attain prosperity.” (28:81-82)

Allah caused the earth to swallow Korah, his house and treasures as a punishment for him due to his haughtiness, oppression and corruption; thus he failed to save himself nor could he find anyone to help him or save him. Then after his destruction those who desired before the status of Korah said: We are now sure that provision is in the hands of Allah He expands it to whom He wills according to His will and wisdom, not because the wealthy person enjoys dignity or status with Allah.

Also Allah narrows His provision to whom He wills as a decree and a wisdom from Him, and not as a humiliation from Him to the poor ones. These people then thanked Allah for His mercy to them and how He did not punish them for their heedlessness. They thanked Him for their guidance after being led astray and they became sure that those who disbelieve will

have no prosperity. Thus guidance and safety were achieved to the headless ones through the grace of Allah in the first place and thanks to the sincere efforts of the committed persevering scholars.

“That abode of the Hereafter, We assign it unto those who seek no oppression in the earth, nor yet corruption, and the sequel is for those who ward off evil. Whoever comes with a good deed, he will have better than it, and whoever comes with an ill deed, then those who do ill deeds will be requited only what they did.” (28:83-84)

After the wonderful scene of repentance that renewed the concept of wealth and poverty in the psycho of believers, through which their hearts flowed with thanks to Allah for His mercy and guidance to them; and their declaration of sincere repentance to Him and their return to the fold of faith, the above verses refer to the promise of Allah that He will honor the pious ones who abstained from haughtiness and corruption and did their best to augment the will of good in them. Their hearts became committed to the love of good, and so they started to do righteous deeds and abstained from doing ill deeds. The comment on the Divine verse refers to the fairness of Allah and His hospitality and how He doubles good deeds for the righteous ones and only punishes the evil doers for what they actually did.

Seventh Group



Faith Ideologies

(Verses 85-88)

The concluding verses of this Divine chapter refer to certain faith ideologies that fulfill true faith and the clarity of the plan of guidance brought about by the Quran.

Through the purity of faith from polytheism and the firm belief that Allah is the sovereign Lord of all things and that unto Him belongs the decree that will be fulfilled on all creation a believer becomes free from his own chains and his instinctive weakness in facing the influence of whims and desires. He becomes capable of confronting tyranny, haughtiness and despotism.

Also the firm conviction that every thing will perish and only Allah the Almighty remains will no doubt remove from one's self the attachment to the ruins of this vanishing world. On the other hand the belief that all creatures will be exposed to Allah on the Day of Judgement, and that they are accountable for their deeds will emancipate one's soul of laziness, reluctance and helplessness. This will protect the human self through sincerity from deviation from the path of truth and will encourage it to put this Quran in practice in the attempt to confront haughtiness and tyranny.

“He who has made the Quran obligatory upon you O Muhammad will surely bring you to an appointment. Say: My Lord is best aware of him who brings guidance and him who is in error manifest.” (28:85)

As the Prophet peace be upon him was emigrating from

Makkah to Madinah this verse was revealed to him. It refers to the following issues:

1. The verse confirms that Allah has made it obligatory to act according to the Holy Quran.
2. The promise from Allah to the honorable Messenger that he will return to Makkah victorious at a time that is decreed and known to Allah.
3. The close relationship between the conquest of Makkah and the adherence to this Quran.
4. The firm belief that Allah knows best who brings guidance from Him namely the honorable Messenger and that Allah knows best those who grope in clear error due to their rejection of the truth.

Thus the above verse conveyed to the Prophet peace be upon him a promise of victory and sovereignty for him and for believers provided that they adhere to the path of guidance which the glorious Quran brought.

“And you (Mohammad) never aspired that the Book would be revealed to you, had it not been a mercy from your Lord. So never be a helper to unbelievers.” (28:36)

This Divine verse asserts the mercy that has been achieved by the revelation of the Quran to the Honorable Messenger, thus people’s minds and hearts were guided by its light. Then we find the comment (so never be a helper to unbelievers) in order to warn against heedlessness towards the guidance of the Holy Quran; for this will lead to disorder in faith and perversion in thought and behavior. Such ailment would cause believers to compromise with the people of unbelief and error and even to support them.

The continuous feeling of mercy represented in the revelation of the Quran and the guidance achieved through adhering to it will no doubt protect believers from perversion and error and will shield them from becoming supporters for unbelievers.

“And let them not divert you from the revelations of Allah after they have been sent down to you; and call unto your Lord, and be not of those who ascribe partners.” (28:87)

We find in this verse a warning against turning away from the verses of Allah that have been revealed to the honorable Messenger, and a command for the call to Allah to convey the message to all mankind. Then comes the comment (and never be one of those who ascribe partners) to indicate that turning deaf ears to these two matters amount to polytheism.

The unity of Allah’s sovereignty and Lordship necessitates adherence to all what the Quran came down with, and deviation means adding partners to Allah in legislation for bondsmen. As a result ascribing partners to Allah as our Lord will corrupt the creed of Muslims if they deviate a little or are not serious in adhering to what the Quran explained as permissible or prohibited or whatever has been revealed as commands or prohibitions whether such attitudes are a response to whims or in obedience to unbelievers or polytheists.

And since the call to Islam is the means to declare it to mankind and guiding them to it, then laziness or failure to perform the obligation of propagation and the declaration of the revealed truth will no doubt lead believers into the fold of polytheism whether this was a response to the whims of their human nature or due to fear of other people’s harm or the punishment of tyrants.

The serious decision to adhere to the religion of Allah as revealed in the Quran is a proof of the authenticity of creed and the strength of faith among believers. Performing the obligation of the call to Allah is also a means of restoring the community back to the straight path through spreading awareness among

them to confront haughtiness and remove tyranny.

“And never cry unto any other god along with Allah. There is no God save him. Everything will perish except His countenance. His is the command, and unto Him you will be returned.” (28:88)

The statement “And never cry unto any other god along with Allah” prohibits worship, seeking intercession or help from any one other than Allah; for indeed innocence from polytheism is an emancipation of believers from their weakness or their surrender to any one except Allah.

The confirmation of the unity of God as the only Lord is asserted in the phrase “There is no God save Him “ for it is through right creed and strong faith that believers can overcome weakness and humiliation and achieve strength and ability to confront injustice and tyranny.

As for the Divine statement “Every thing will perish except His countenance” it in fact fills believers hearts with sovereignty and surety of the disappearance of injustice and oppression. It also pleases them as they expect to gaze at the countenance of their Glorious Lord through whose light the darkness of oppression is dispelled. Thus they suffer no hardship or humiliation.

And finally Allah’s statement “ unto Him belong the decision and to Him you will be returned” reminds believers of Allah’s decree on his creation and that they all will be returned to Him on the Day of Judgement so that He will reward them according to their deeds, good for good and bad for bad. Thus believers achieve high psychological immunity in confronting oppression, so they do not weaken to deviate with whims, nor do they respond to attractions because they are sure that deeds will be offered to the Sovereign Master who keeps the reckoning on the Day of Judgement.

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