

Sūrat al-Mu'min Verses 29-31

يَا قَوْمِ لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنَ بَأْسِ اللَّهِ إِنْ جَاءَنَا ۗ قَالَ
فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَىٰ وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ

Q 40:29 *O my people! Today sovereignty belongs to you and you are dominant in the land. But who will save us from Allah's punishment should it overtake us?* Fir'awn said, 'I just point out to you what I see myself and I guide you only to the right way.'

وَقَالَ الَّذِي آمَنَ يَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ

Q 40:30 *He who had faith said, 'O my people! Indeed, I fear for you what befell the parties.'*

مِثْلَ دَابِّ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ ۗ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ

Q 40:31 *Like the case of the people of Noah, of Ad and Thamud and those who came after them, and Allah does not desire any wrong for the servants.*

Questions for Reflection

- 1) How were these people dominant in the land?
- 2) What was Fir'awn portraying himself as?
- 3) What important method of learning is conveyed in these verses? (learning from history of past peoples)

Commentary

Mu'min of Āli Fir'awn continued with his speech (Some historians say this passage has the words of Hizqil which were conveyed over a period of time, in different gatherings). He changed his tone to a softer one. Now his words show that he cared for his people and wished them well. That is a good strategy to use when you want to influence or convince someone. The words 'O my people' are repeated six times in verses 20 - 41. He reminded them of all the blessings they had and said he was worried about what would befall them. Note how he includes himself – 'what will save us', to show that he was also a part of them. He was not an outsider who they could reject easily.

Verse 29 is also a reminder for the people that their present blessings should not make them vain and assume that it would last forever. There was no guarantee that they were immune from what Prophet Musa was warning them about. When people are in comfort and have

wealth, they think that they have become needless. This is a very short sighted and immature conclusion as material things can change and disappear very quickly.

These words of Hizqīl influenced the people of Fir‘awn. They calmed down a little and their anger against Prophet Musa abated. When Fir‘awn saw this, he interrupted Hizqīl and said that he was only showing them what he saw and that he was guiding them. He wanted to show that he also cared for his people and was a good leader. He thought he would affect them the way Hizqīl had. His view was that the Prophet was a threat to them, and they needed to get rid of him. The only way to do that was to kill him. Fir‘awn was imposing his view on the people and wanted them to think as he did. This is how tyrants and corrupt leaders lead people. They impose their views on society and make people believe everyone should also think like them.

The people of Egypt were aware of history and had heard about past societies. They had heard of the people of Prophet Nūh and the tribes of ‘Ād and Thamūd. Thus, Hizqīl began using history as a source of lessons and a warning for his people. He asked them to think about what had happened to them and not repeat their mistakes. The people he mentioned were guilty of the sin of polytheism, and of rejecting their Prophets. The destruction they faced was a consequence of their actions. God’s punishment came down upon them. How would the people of Fir‘awn remain immune from such punishment, Hizqīl pleaded with them.

The last part of verse 31 is a reminder that even when God punishes, it is not out of oppression and wrongdoing. He sends blessings and guidance; He gives the human being an inner nature that is God inclined as well as intelligence to make the right decision. He helps along the way. When human beings remain stubborn and reject all that He sends they make the wrong choice and have to face the consequences of justice.

Connecting verses

- 1) People of Prophet Nūh – Q 7:59-64, Q 11:25-28
- 2) People of ‘Ād and Thamūd – Q 7:73-79
- 3) Making good choices – Q 76: 2-3

Connecting topics

- 1) Emotional intelligence when persuading people.
 - 2) Smart Choices
- (See separate notes)

References

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