

## ANSWER

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ

*Surely, Qārūn was from the people of Mūsā, then he rebelled against them. And We had given to him such treasures as their keys would weigh too heavy for a strong group of people. (Remember) when his people said to him, "Do not exult. Surely, Allah does not like the exultant." [28:76]*

## COMMENTARY

[I]n the story of Qārūn it is described that he forgot this caution after having received the wealth and got so much intoxicated by it that he displayed ingratitude and rejected to fulfil his obligations toward Allah Ta'ālā with regard to bounties he had received from Him. As a consequence of that, he was sunk in the ground along with his treasure.

Qārūn is a non-Arabic word, perhaps from Hebrew. It is stated in the Qur'ān itself that he belonged to the fraternity of Sayyidnā Mūsā 'alayhis salām, Banī Isrā'īl. As for his actual relationship with Mūsā 'alayhis salām, there are different versions. In a narration of Sayyidnā Ibn 'Abbās radi'allāhu 'anhū he is mentioned as a cousin of Sayyidnā Mūsā 'alayhis salām. There are some other versions also beside this. (Qurtubī and Rūh).

A narration of Muhammad Ibn Ishāq, reproduced in Rūh ul-Ma'ānī, has observed that Qārūn remembered Torah more than any other Isrā'īlī, but turned out to be a hypocrite like Sāmīrī. The cause of his hypocrisy was his misplaced love and greed for worldly wealth and status. Leadership of the entire Bani Isrā'īl was conferred on Sayyidnā Mūsā 'alayhis salām and his brother, Sayyidnā Hārūn 'alayhis salām, who was his assistant and partner in prophethood. Hence, Qārūn got jealous that after all he was also a cousin, but why did he not have a share in the leadership. So, he made a complaint to that effect before Sayyidnā Mūsā 'alayhis salām. He replied that it was all from Allah Ta'ālā, and he had no power in this matter. But Qārūn was not convinced on this reply and developed jealousy against Sayyidnā Mūsā 'alayhis salām.

**(Then he rebelled against them - 28:76).** There are quite a few meanings of the word *Baghā*. The more popular meaning is to commit cruelty. It is possible to take this word in this meaning here. Thus the meaning of the sentence would be that having got intoxicated by his wealth, he started perpetrating cruelty on people. Yahyā Ibn Sallam and Sa'īd Ibn Al-Musayyab have stated that Qārūn was a wealthy man, and was appointed by the Pharaoh to keep vigilance on Banī Isrā'īl. Taking advantage of this position, he started harassing Banī Isrā'īl. (Qurtubī)

The other meaning of *Baghā* is conceit or arrogance. Many a commentators have adopted this meaning

here. Hence, the meaning of the verse would be that having got intoxicated by his wealth, he became conceited and looked down upon Banī Isrā'īl.

**(And We had given to them such treasures - 28:76).** *Kunūz* is the plural of (*Kanz*), which means buried treasure. In the commonly used religious sense *Kanz* is that treasure on which *zakāh* is not paid. Sayyidnā 'Atā' *radi'allāhu 'anhu* has narrated that he got hold of a magnificent buried treasure of Sayyidnā Yūsuf *'alayhis salām*. (Rūh)

**(would weigh too heavy for a strong group - 28:76).** The word (*Nā'a*) means to bend down with weight, and *'Ushab* means a group. The meaning of the sentence is that his treasures were so many and their keys were in such large number, that if a group of strong people would try to lift them, they would bend down under their weight. Normally the keys of the locks are light, but because of their large number, their weight had multiplied so much that it was not possible even for a group of strong persons to lift them all. (Rūh)

**(Do not exult - 28:76).** Literal meaning of the word (*Farah*) is the happiness one gets as a result of an instant pleasure. Many a Qur'ānic verses have declared *Farah* as contemptible, as in this very verse also **(Allah does not like the exultant - 28:76)**. In another verse it is said **(nor rejoice in what has come to you - 57:23)**. Yet another verse says **(And they are happy with the worldly life - 13:26)**. But in some verses *Farah* is allowed, rather in a way it is declared as desirable. For example in verses, **(And on that day the believers will rejoice - 30:4)** and **(with these they should rejoice – 10:58)**. All these verses put together give us the guideline that *Farah* is contemptible and is not allowed when it reaches the level of arrogance and boasting. Thus one gets to a point where he regards the attainment of pleasure as his own personal achievement, and not a gift and favour from Allah Ta'ālā. But if the happiness and pleasure does not get to that position, then it is not disallowed; rather in a way it is desirable. In such a situation happiness would be to express the gratitude to Allah Ta'ālā.

**End.**

