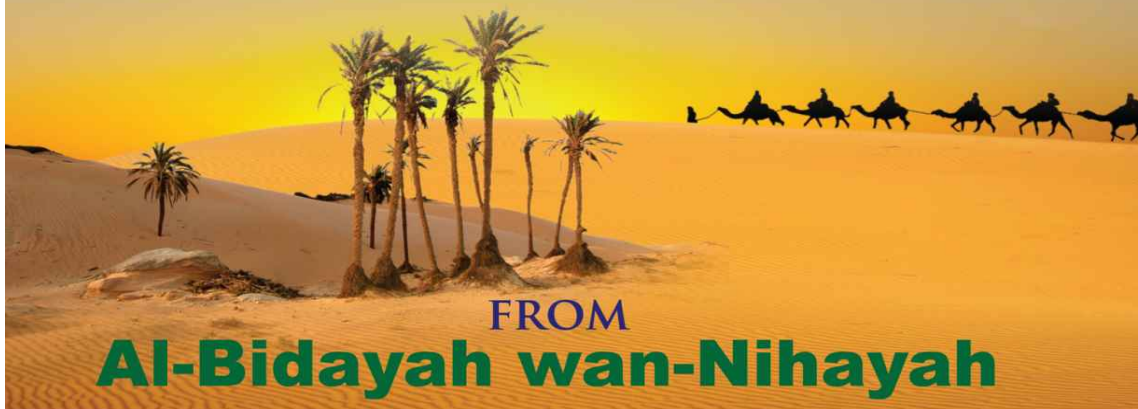


Life and *Times* of the *Messengers*

Ibn Katheer

STORIES OF

MOOSA, SAMUEL, ZAKARIYYA,
YAHYA, EESA, DHU'L QARNAYN,
LUQMAN, THE CHILDREN OF ISRAA'EEL,
DIVINE SCRIPTURES AND PAST NATIONS



FROM
Al-Bidayah wan-Nihayah

DARUSSALAM
GLOBAL LEADER IN ISLAMIC BOOKS

Life and Times of the Messengers

(Stories of Moosa, Samuel, Zakariyya, Yahya, Eesa, Dhu'l Qarnayn, Luqman, the Children of Israa'eel, Divine Scriptures and Past Nations) – Peace be Upon Them All

Taken from

Al-Bidayah wan-Nihayah

By: Ibn Katheer

Translation & Researched By: Darussalam Research Center

Copyright: Darussalam Publishers & Distributers

ALL RIGHTS RESERVED

No part of this book may be reproduced or utilized in any form or by any means, electronic of mechanical, including photocopying and recording or by any information storage and retrieval system, without the written permission of the publisher.



Contents

Preface to the Revision	7
The Plan of Action for This Book:	8
Publisher's Preface	10
Mention of the Story of Moosa, Al-Kaleem (Peace be upon him)	11
Section:	29
The Story of the Destruction of Fir'awn and His Armies	38
Chapter Regarding the Events Surrounding the Children of Isra'eel After the Destruction of Fir'awn	42
Chapter Concerning the Children of Isra'eel's Wandering in the Wilderness	45
The Request to See Allah	48
The Story of Their Worship of the Calf During the Absence of Allah's Kaleem From Them.....	52
The Story of the Cow of the Children of Isra'eel.....	58
The Story of Moosa and Al-Khidr	60
The Story of the Building of the Tabernacle of Time	62
The Story of Qaroon with Moosa	62
Description of the Virtues, Good Qualities and Characteristics of Moosa and His Death	65
Mention of the Pilgrimage of Moosa to the Ancient House and the Description of It	66
Description of Moosa's Death.....	67
The Story of Yoosha'	69
Prophethood and His Undertaking of the Burdens of the Children of Isra'eel After the Deaths of Moosa and Haroon.....	69
Mention of the Stories of Al-Khidr and Ilyas (Elias) (Peace be upon them).....	71
As For Ilyas ... (Elias).....	74
Mention of a Number of Prophets From Banu Isra'eel After Moosa.....	75
The Story of Hizqeel (Ezekiel) – Peace be upon him.....	75
The Story of Al-Yasa'a (Elisha) – Peace be upon him.....	76

The Story of Shamweel (Samuel) – Peace be upon him	77
The Story of Dawood (David) – Peace be upon him.....	80
A Description of Dawood's Death	83
The Story of Sulaiman (Solomon), Son of Dawood – Peace be upon him	83
A Description of His Death	92
Mention of a Number of Prophets from Banu Isra’eel after Dawood and Sulaiman and before Zakariyya and Yahya	93
A Description of the Destruction of Bait Al-Maqdis.....	93
Some Details About Danyal (Daniel) – Peace be upon him.....	95
An Account of the Reconstruction of Bait Al-Maqdis	95
The Story of 'Uzair (Ezra) – Peace be upon him	96
Conclusion	98
The Story of Zakariyya and Yahya (Peace be upon them).....	99
Explanation of the Cause of Yahya’s Killing	103
The Story of ‘Eesa, Son of Maryam (Peace be upon them)	104
The Description of the Birth of ‘Eesa – Peace be upon him	109
Chapter on Declaration that Allah, Most High, Has no Son	115
Explanation of the Revelation of Four Scriptures and the Times of Their Revelation.....	119
The Story of the Table Spread	122
Section	123
A Description of ‘Eesa (Peace be upon him)	130
Eesa’s Ascension to the Heaven, to the Protection of His Lord and Exposition of the Lies of the Jews and Christians, Who Claimed That He Was Crucified.....	130
A Description of ‘Eesa (Peace be upon him), His Character and His Virtues	132
The Differing of the Companions of Al-Maseeh (Peace be upon him) (the Messiah).....	134
Description of the Building of Baitlaham (Bethlehem) and Al-Qumamah	135
The Book of the Stories of the People of the Past	136

The Story of Dhul-Qarnain.....	136
A Description of Dhul-Qarnain’s Quest For the Spring of Life.....	138
Mention of the Nations of Ya’jooj and Ma’jooj, a Description of Them, What Has Been Related Regarding Them and a Description	140
The Story of the Companions of the Cave.....	143
The Story of the Two Men: The Believer and the Disbeliever.....	148
The Story of the Companions of the Garden	150
The Story of the People of Ailah, Who Transgressed the Laws of Their Sabbath	152
The Story of Luqman – Peace be upon him	153
The Story of the Companions of the Ditch	157
Chapter Regarding the Permissibility of Narrating and Speaking About the Stories of the Children of Isra’eel	159
The Story of Juraij, One of the Slaves of Banu Isra’eel	160
The Story of Barseesa	160
The Story of the Three Who Took Refuge in the Cave	162
The Story of the Three Men: the Blind, the Leper and the Bald	163
The Hadeeth of the Man Who Borrowed a Thousand Dinars From His Companion and Repaid It.....	163
Another Story Similar to This Story, Regarding Truth and Trustworthiness.....	164
Another Story.....	164
The Story of the two Repentant Kings	166
Section:	169
Mention of the Alterations and Substitutions Made by the People of the Scripture in their Religion	171
Comprehensive Book of the Stories of Previous Prophets.....	174
Information Regarding the Arabs.....	177
The Story of Saba’	178
The Story of Rabee‘ah Ibn Nasr Ibn Abi Harithah Ibn ‘Amr Ibn ‘Amir.....	180
The Story of Tubba’	181

The Cause of Abrahah’s Determination to Destroy the Ka’bah With an Elephant.....	183
The Story of the Persian Involvement in Yemen.....	187
The Story of As-Satiroon, Owner of Al-Hadhr	188
The Story of the Kings of At-Tawa’if	189
The Story of Khuza‘ah and ‘Amr Ibn Luhayy and His Worship of the Idols in the Land of the Arabs.....	189
The Story of ‘Adnan, the Father of the Arabs of Al-Hijaz.....	192
What Has Been Said Regarding the Lineage of Quraish, Its Origins and Its Virtues – and They Are Banu An-Nadr ibn Kinanah	192
The Story of Qusayy Ibn Kilab.....	194
Section	195
Chapter: Mention of a Group Who Were Renowned in the Jahiliyyah.....	196
The Story of Khalid Ibn Sinan Al-‘Absi Who Lived During the Era of Al-Fatrah.....	196
Mention of the Story of Hatim At-Ta’i, One of the Generous Folk in the Jahiliyyah.....	196
Mention of Something of the Story of ‘Abdullah ibn Jud‘an.....	199
Mention of Imru’ul-Qais Ibn Hujr Al-Kindi, the Author of One of Al-Mu‘allaqat	200
Mention of Something of the Story of Umayyah Ibn Abis-Salt Ath-Thaqafi, Who Was One of the Poets of the Jahiliyyah and Who Lived During the Era of Islam.....	201
Mention of Zaid Ibn ‘Amr Ibn Nufail (May Allah be pleased with him).....	208
The Story of the Re-Excavation of Zamzam	210
The Story of ‘Abdul-Muttalib’s Vow to Sacrifice One of His Sons	211
The Story of ‘Abdullah’s Giving of His Son, ‘Abdullah in Marriage to Aminah Bint Wahb Az-Zuhriyyah.....	212

In the Name of Allah, the Most Beneficent, the Most Merciful

Preface to the Revision

All praise and thanks be to Allah (SWT), Who revived knowledge of His religion and caused it to blossom forth after it had all but disappeared, and Who demolished the false conjectures of the apostates. I praise Him and I seek refuge with Him from the sins which weigh upon the backs of mankind. I worship Him and seek His aid in removing hindrances and difficulties in the practice of my religion. I bear witness that none has the right to be worshipped except Allah, Alone, without partners and I bear witness that Muhammad – who, by Allah’s leave, brought about the dawn of faith to the darkness and misguidance which existed in the hearts of mankind – is the slave and Messenger of Allah. May the Blessings and Peace of Allah be upon him in perpetuity.

O, Allah! We seek Your favor and through You we seek to ward off affliction. We ask You to protect us and to grant us mercy. Our Lord! Make not our hearts deviate after You have already guided us. Make it easy for us to perform our deeds in the way that You have taught us. Make us grateful for what You have given us and make plain a path for us which leads to You. Open up the doors between us and You by which we may arrive before You. To You belong the keys to the heavens and the Earth and You are Most Able to do all things. To proceed:

Among the blessings which Allah has bestowed upon us, the community of Muslims is that He has made it easy for us to follow the path of guidance, and He has opened the doors of knowledge by making available to us these new publications, which present to us the writings of the early scholars and reveal to us what they said regarding legal verdicts, history, events, information and lessons. These scholars opened a clear beacon of light for all those Muslims seeking guidance and they set up for us a signpost in which there is neither deviation nor crookedness. Whoever follows it will arrive safely at his desired destination and whoever diverts from it will be lost forever. They have written these books and treatises and made clear to us therein events, information and virtues. Among such books is this unique work, *Al-Bidayah Wan-Nihayah*, by the Imam, the Hafiz, the master scholar of hadeeth, ‘Imaduddeen Isma‘eel Ibn Katheer Al-Qurashi – may Allah have mercy on him. This book was greeted with approval by the vast majority of Muslims. No Islamic library would be complete without it. In it, the author has recorded what Allah, Most High has made easy for him about the history of mankind, from the beginning of creation, starting with the creation of the Throne and the Kursi (Footstool), the heavens and the Earth and all that they contain and all that lies between them, such as the angels, the jinn and the devils. He also described how Adam (Peace be upon him) was created, and told the stories of the prophets up to the days of the Children of Isra’eel and the Days of Ignorance (Jahiliyyah), until the advent of Prophet Muhammad (Peace and Blessings of Allah be upon him), which heralded the end of Prophethood. He then recorded his Seerah. Then he recorded the events which took place up to his own time. He also spoke of the trials and battles, the signs of the approach of the Hour, then the sending forth of mankind and the terrors of the Resurrection, which he described in detail. He then described the Hell-fire, with all its horrors, and Paradise and all the good things contained therein. He called this particular volume of his book: *An-Nihayah Fil-Fitan Wal-Malahim* (The Ending in Trials and Battles). As for the book which is in our hands today, it is *Al-Bidayah*.

By Allah’s Grace, I came to know brother Abdul Malik Mujahid, the general manager of Darussalam Publishing in Riyadh. He visited me in my humble office in Damascus and suggested to me the idea of creating a summarised version of this wonderful book. I prayed for Allah’s Guidance in the matter and sought help from Him in completing the project. Allah enabled me to make the acquaintance of a number of people of knowledge and experience in this field and a plan of action for the work was written. It consisted of ten principal points and we then started the task, seeking help from the Lord of the heavens and the Earth. All of us exerted our utmost efforts in this task, making repeated revisions and corrections,

until we reached the point where, by Allah's Permission, we completed it and it was published in the form which is in your hands today.

The Plan of Action for This Book:

1. Summarization of the text. This was achieved by concentrating on the most important events narrated in the book. In doing so, we took care not to leave out any important details which would cause loss of meaning or import.
2. We relied on a number of printed and handwritten copies of the book and in cases where any contradiction or omission was found, we succeeded in establishing the most accurate and authentic text.
3. We left out the ahadeeth which proved to be baseless or weak and confined ourselves to the ahadeeth which are authentic or hasan and those which are acceptable due to the existence of other supporting narrations. On rare occasions, when it was found that there were no other ahadeeth in the chapter, we included some weak ahadeeth whose weakness was not of an extreme nature.
4. We performed takhreej of the ahadeeth with ascription of the number of the section and the page, the number of the hadeeth and in many cases, the precise location of the hadeeth in the original source, then the ruling on its authenticity, if it was not from the Saheehain, because the ahadeeth therein do not require any ruling on their authenticity and they have been widely accepted by the Muslim Ummah. As for the ahadeeth in this book, we have relied on the opinions of the Imams and scholars of hadeeth – including the earlier scholars, the later scholars and those of the present day. On some occasions, we have recorded the weak ahadeeth, while making it plain that they are not authentic. We have not omitted them because the author has included them in order to warn the people against them due to their widespread popularity amongst the Muslims in general. In such cases, we desired not to oppose the author in this effort and so we left them, at the same time making the scholars' ruling on them clear, so as to warn the people against them.
5. We summarized the asaneed present in the book, in most cases mentioning only the Companion who narrated the hadeeth, or the person who reported it from him.
6. We omitted many of the Isra'eeliyyat found in this book which the author referred to in the preface, where he said: "We do not record the Isra'eeliyyat except those which the Lawgiver has permitted, i.e., those which do not contradict the Book of Allah and the Sunnah of His Messenger (Peace and Blessings of Allah be upon him). These are stories which are neither believed nor belied and they have been recorded because they provide details of unclarified narratives that we have, or they provide names for people and places that have only been mentioned in passing in our Revelation, due to there being no benefit in specifying them for us. Thus we have reported them in order to provide extra detail and not with the intention of citing them as evidence or placing any reliance on them. Only the Book of Allah and the authentic Sunnah of His Messenger (Peace and Blessings of Allah be upon him) may be relied and depended upon. It is from Allah that we seek help and it is He in Whom we place our trust; there is no help and no power except in Allah, the All-Powerful, the Most Wise, the Most High, the Almighty.
7. In some instances, we have referred back to the original manuscript in order to verify the wording of a hadeeth from its source. In some cases, the author has combined two narrations of the same hadeeth together and so where this has occurred, we have noted it and separated the two narrations, placing our own words between brackets, i.e., (and in another narration...) and we have also identified the source of the addition in the footnotes.

8. We have written the Qur'anic Verses in the Uthmani script, in conformity with the copy of the Qur'an published by Al-Madinah Al-Munawwarah Printing Complex.

9. We vowelised the words of many of the ahadeeth in the book and, in addition, the poetic verses, wherever possible.

10. We mentioned the meters of the poetic verses between parentheses.

11. We explained the meanings of some difficult or obscure words, relying on dictionaries, books containing ghareeb ahadeeth and narrations and other sources.

12. We furnished a brief biography of the author, Hafiz Ibn Katheer though in reality, he requires no introduction and no description.

Finally, I ask Allah, Most High, to accept this humble work from us and to acknowledge it as having been done purely and sincerely with the aim of pleasing Him and to grant us and our brothers, who assisted us in the production of this book, pardon and forgiveness in religious and secular matters. In addition, we ask Him that He include this work in the weight of our good deeds on the Day of Resurrection – a Day on which neither wealth nor sons will benefit anyone – except for those whom Allah has blessed with pure hearts.

And our final declaration is that all praise and thanks are due to Allah (SWT), and we invoke blessings and peace upon Prophet Muhammad and upon all his righteous family and Companions until the Day of Reckoning.

Yoosuf Al-Hajj Ahmad,
The humble slave of Allah.
Damascus, Ash-Sham (Syria).
2nd of Dhul-Hijjah, 1428 A.H.

Publisher's Preface

Verily, all praise and thanks are due to Allah (SWT). We seek His aid and we ask forgiveness of Him. We seek refuge with Allah from the wickedness in ourselves. Whomsoever Allah guides, there is none who can misguide him and whomsoever He sends astray, there is none who can guide him. I bear witness that none is worthy of worship except Allah and that Muhammad is His slave and His Messenger. He sent him with guidance and the true Religion and with the light (of truth), the admonition and wisdom, at a time when no Messengers were sent for a long period, when there was little religious knowledge and the people had gone astray, when the Hour was drawing nearer. Whoever obeys Allah and His Messenger has followed the right course, while whoever disobeys Allah and His Messenger erred from it and gone far astray. To proceed:

The book *Al-Bidayah (The Beginning)* by the Hafiz, the Imam, the scholarly critic, Ibn Katheer is an incomparable work regarding the study of the events and their chronological order, the knowledge of which he strove hard to acquire. He began by describing the start of creation – from the creation of the Throne and the Kursi and the heavens and the Earth and all that is in them and all that lies between them, such as the angels, the jinn and the devils and he described the manner of Adam's creation (Peace be upon him). He recounted the stories of the Prophets and the events that took place therein, up to the times of the Children of Isra'eel and the Days of Ignorance, which ended with the advent of the final Prophet, Muhammad (Peace and Blessings of Allah be upon him). Then he gave a detailed description of his life and what happened after that, up to the time in which he, lived. He then wrote a separate volume called *An-Nihayah Fil – Fitān Wal-Malahim (The Ending With Trials and Great Battles)*.

Furthermore, Allah inspired us to undertake the noble task of making this book easily accessible to both the students and the scholars and then to translate it into several languages, by Allah's Permission.

I suggested to my brother, Yoosuf Al-Hajj, the necessity of summarizing this book in a suitable manner, through the omission of unbeneficial repetition, weak ahadeeth, lengthy poems, etc. I am thankful to brother Yoosuf for assembling a team that consisted of Abdul Malik Wadih, Abu Muslim Al-Jaza'iri, Muwaffeq Khaleel Hammad, and himself. Darussalam funded the entire project, paying each team member for his contribution and work. After they completed their portion of the project, the work then went through numerous people in the Research Division of Darussalam, who meticulously went through the work, adding and subtracting materials. After this, the project went through another round of editing of the Arabic material before it was sent to the translation department. The translation was then checked for accuracy and then sent for editing, resulting in the final project that you see before you. All praise and thanks be to Allah for allowing us to produce such a classical work for the first time in the English language.

O Allah! We ask that You bless us with sincerity and success and that You spread goodness through our hands.

'Abdul Malik Mujahid.
Jumadal-Oola 1431 A.H.

Mention of the Story of Moosa, Al-Kaleem (Peace be upon him)

He was Moosa, son of ‘Imran, son of Qahith, son of ‘Azir, son of Lowi, son of Ya‘qoob, son of Ishaq, son of Ibraheem (peace be upon them). Allah, Most High, says, "And mention in the Book (this Qur’an) Moosa. Verily! He was chosen and he was a Messenger (and) a Prophet. And We called him from the right side of the Mount, and made him draw near to Us for a talk with him (Moosa). And We bestowed on him his brother Haroon (Aaron), (also) a Prophet, out of Our Mercy." (Soorah Maryam 19:51-53) Allah mentions him at different places in the Qur’an and He mentions his story at several places, both in brief as well as in detail. We have spoken about this at relevant places in the Tafseer and we shall set forth his life story here from the beginning to the end, as related in the Qur’an and the Sunnah. We shall also mention what has been related in the traditions that have been transmitted from Isra’eeliyyat – those which were mentioned by the Salaf and those mentioned by others – if Allah wills; and in Him we place our trust and on Him we depend.

He, Most High, says, "Ta- Seen- Meem. (These letters are one of the miracles of the Qur’an, and none but Allah, Alone, knows their meanings). These are Verses of the Book (that makes clear truth from falsehood, good from evil, etc.). We recite to you some of the news of Moosa and Fir‘awn in truth, for a people who believe (those who believe in Qur’an, and in the Oneness of Allah). Verily, Fir‘awn exalted himself in the land and made its people sects, weakening a group among them, killing their sons, and letting their females live. Verily, he was of the mufsidoon (i.e. those who commit great sins and crimes, oppressors, tyrants, etc.). And We wished to do a favor to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors, And to establish them in the land, and We let Fir‘awn and Haman and their hosts receive from them that which they feared." (Soorah Al-Qasas 28:1-6)

Allah, Most High, mentions the story in brief and then He explains it in detail after that. He mentions that He is relating to His Prophet (Muhammad (Peace and Blessings of Allah be upon him)) the story of Moosa (Peace be upon him) and Fir‘awn in truth; that is, the true facts which were heard and witnessed by those who were present at the time. "Verily, Fir‘awn exalted himself in the land and made its people sects. " (Soorah Al-Qasas 28:4) That is, he behaved tyrannically, was insolent, exceeded all limits, committed outrages, preferred the life of this world (to the life of the Hereafter) and refused to obey his Lord, Most High, "and made its people sects" (Soorah Al-Qasas 28:4). That is, he divided his subjects into groups and classes, "weakening a group among them" (Soorah Al-Qasas 28:4). The group referred to is the tribe of Banu Isra’eel, who were from the offspring of Prophet Ya‘qoob, son of Ishaq, son of Ibraheem, Allah’s Khaleel, peace be upon them all, who were at that time, the best people on Earth. This unjust, tyrannical, disbelieving, iniquitous king had gained mastery over them, enslaved them and used them to perform vilest, the meanest and the lowest of tasks, in addition to which, he was "killing their sons, and letting their females live. Verily, he was of the mufsidoon." (Soorah Al-Qasas 28:4) His justification for doing these wicked things was that the Children of Isra’eel used to study the religious texts that were in their possession, which they had transmitted from Ibraheem (Peace be upon him); these texts claimed that from his progeny a baby boy would be born at whose hands the king of Egypt would be destroyed. It was said – and Allah knows best the truth of this – that this was revealed to Ibraheem (Peace be upon him) at the time when the king of Egypt attempted to carry out his evil desires with Sarah, the wife of Al-Khaleel (Peace be upon him), and Allah protected her from him. These tidings were well-known to the Children of Isra’eel and the Copts spoke of them among themselves until news of them was communicated to Fir‘awn by his governors and nobles when they would sit and talk with him in the evenings. Upon hearing this, he ordered that the sons of Banu Isra’eel be killed, in order to prevent that prophesied child from being born, but no precaution can circumvent what has been ordained by Allah (SWT).

It means that Fir'awn took every possible precaution to prevent Moosa from growing up to fulfill the prophecy, to such an extent that he appointed men and midwives, whose duty it was to visit the houses of the pregnant women and to find out their expected delivery dates. Then, whenever a woman would give birth to a boy, those slaughterers would kill him at once. According to the People of the Scripture, he ordered the killing of the males in order to weaken the power of the Children of Isra'eel, so that they could not resist them if they fought them. But this claim is doubtful; indeed, it is false, because this order to kill their sons was only given after Moosa (Peace be upon him) was sent, as He, Most High, says, "Then, when he brought them the Truth from Us, they said, 'Kill the sons of those who believe with him and let their women live.'" (Soorah Ghafir 40:25) This was because the Children of Isra'eel said to Moosa (Peace be upon him) "We (the Children of Isra'eel) have suffered troubles before you came to us, and since you have come to us." (Soorah Al-A'raf 7:129) So the truth is that Fir'awn only ordered the killing of their sons at first as a precaution, in order to prevent the coming of Moosa (Peace be upon him). He did all this, but the Fate said, "O, you tyrannical king, who is deceived by his large army, his great power and his extensive authority! The Greatest (i.e. Allah) – Whom none can defeat and none can resist, Whose Ordainments cannot be contradicted, has decreed that this child against whom you seek to guard yourself, due to which you have killed untold number of innocent souls, will be brought up in none other than your own house and upon your own bed and he will not partake of any food or drink but yours, which is served in your home. It is you who will raise him and educate him, while you are his enemy; yet you will not discover the significance of all this, and then your destruction in this world and in the Hereafter will be at his hands, because of your opposition to the clear truth that he brings and your rejection of the Revelation given to him. This is in order that you and all of the mankind may know that the Lord of the heavens and the Earth is the Doer of what He wills and that He is the All-Powerful, the Stern, Owner of Strength and Power and Will which cannot be opposed.

Allah, Most High, says, "And We inspired the mother of Moosa, (saying), 'Suckle him (Moosa), but when you fear for him, then cast him into the river and fear not, nor grieve. Verily! We shall bring him back to you, and shall make him one of (Our) Messengers.' Then the household of Fir'awn picked him up, that he might become for them an enemy and a (cause of) grief. Verily! Fir'awn, Haman and their hosts were sinners. And the wife of Fir'awn said, 'A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son.' And they perceived not (the result of that)." (Soorah Al-Qasas 28:7-9) This Revelation was an inspiration and spiritual guidance, as He, Most High, says, "And your Lord inspired the bee, saying, 'Take you habitations in the mountains and in the trees and in what they erect. Then, eat of all fruits, and follow the ways of your Lord made easy (for you).'" (Soorah An-Nahl 16:68,69) This was not the Revelation of Prophethood, as Ibn Hazm and more than one from among the rationalists claimed. The correct interpretation is the first, as reported by Abul-Hasan Al-Ash'ari from the madhab of Ahlus-Sunnah Wal-Jama'ah.

Allah placed in her heart and her soul that she should not fear and she should not grieve, because if he went away from her, Allah would return him to her and He would make him a Prophet and Messenger, whose word would be raised high in this life and in the Hereafter. So she did as she was commanded to do and she placed him in a basket in the river, but she neglected to secure the end of the rope to the shore and so the Nile carried him away and the basket passed by the abode of Fir'awn. "Then they picked him up." (Soorah Al-Qasas 28:8) He, Most High, says, "that he might become for them an enemy and a (cause of) grief." (Soorah Al-Qasas 28:8). Some said that the letter lam used in the Verse is lam al-'aqibah. And it would appear to be so, although it pertains to the preceding words: "Then the household of Fir'awn picked him up." (Soorah Al-Qasas 28:8) But if it is understood to relate to the meaning of the words, which is that the family of Fir'awn were predestined to find him, so that he should become an enemy to them and a (cause of) grief, then the lam will be for justification or explanation, and Allah knows better. This second supposition is strengthened by the Words of Allah: "Verily! Fir'awn, Haman" (Soorah Al-Qasas 28:8) Haman was Fir'awn's wicked Wazeer "and their hosts" (Soorah Al-Qasas 28:8) That is, those

who followed them both "were sinners" (Soorah Al-Qasas 28:8) It means, they followed what was contrary to the truth, and so they deserved this punishment and pain.

The scholars of tafseer mentioned that the servants picked him up from the water and he was in a closed box, but they did not venture to open it until they had placed it in the hands of Fir'awn's wife, whose name was Asiyah, daughter of Muzahim, son of 'Ubaid, son of Ar-Rayyan Ibn Al-Waleed, who had been the Fir'awn of Egypt during the time of Yoosuf (Peace be upon him). It was said that she was from Banu Isra'eel, from the descendants of Moosa (Peace be upon him). It was also said that she was his paternal aunt; this was reported by As-Suhaili. And Allah knows better.

We will relate the praises and commendations that have been heaped on her in the story of Maryam, daughter of 'Imran, and how, on the Day of Resurrection, they will be with the wives of the Messenger of Allah (Peace and Blessings of Allah be upon him) in Paradise. When she opened the box and removed the covering from him, she saw his face, which was radiant with the light of Prophethood and the Mosaic Illustriousness. When she saw him, she immediately loved him intensely. When Fir'awn came, he said, "What is this?" And he ordered that he be slaughtered; but she snatched the baby from him and pushed him away, saying, "A comfort of the eye for me and for you." (Soorah Al-Qasas 28:9) But Fir'awn said to her, "As for you, he may be; but for me, no." That is, I have no need of him. She said, "maybe he will profit us..." (Soorah Al-Qasas 28:9) Allah granted her that benefit which she hoped for: In this world, it was that Allah guided her through him and in the Hereafter, it was that He made her to reside in His Paradise because of him.

"Or we shall adopt him as a son." (Soorah Al-Qasas 28:9) This was because they brought him up, as they had no children of their own.

Allah, Most High, says, "And they perceived not (the result of that" (Soorah Al-Qasas 28:9) means that, they did not know what Allah had willed for them, that He had ordained for them to pick him up as part of His Plan to bring Divine Retribution to Fir'awn and his hosts. "And the heart of the mother of Moosa became empty. She was very near to disclose him, had We not strengthened her heart (with faith), so that she might remain as one of the Believers. And she said to his (Moosa's) sister, 'Follow him.' So she (his sister) watched him from a junub, while they perceived not. And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said, 'Shall I direct you to a household who will rear him for you, and sincerely they will look after him in a good manner?' So did We restore him to his mother, that she might be delighted, and that she might not grieve, and that she might know that the Promise of Allah is true. But most of them know not." (Soorah Al-Qasas 28:10-13)

'Abdullah Ibn 'Abbas (May Allah be pleased with him), Mujahid, 'Ikrimah, Sa'eed Ibn Jubair, Abu 'Ubaidah, Al-Hasan, Qatadah, Ad-Dahhak and others all said regarding His Saying: "And the heart of the mother of Moosa became empty" (Soorah Al-Qasas 28:10) which it means: her heart became empty of all worldly matters, except Moosa (Peace be upon him). "She was very near to disclose him" means to disclose his case, namely that the child was her son and to ask about him openly "had We not strengthened her heart" means made her patient and strong "so that she might remain as one of the Believers. And she said to his (Moosa's) sister, 'Follow him'." She was her grownup daughter. That is, go after him and seek information about him. "She (his sister) watched him from a junub." Mujahid said that it means: from a distance.

Qatadah said, "She began to observe him, (casually,) as if she had no interest in him, which is why Allah, Most High, says, "while they perceived not." This was because, when Moosa (Peace be upon him) was taken to live in Fir'awn's house, they wanted to provide him with a wet-nurse, but he would not accept the breast of any of them, nor would he eat any food. So they felt at a loss as to what to do for him, having exerted all of their efforts to find some way to feed him, but to no avail. As He, Most High, says,

"And We had already forbidden (other) foster suckling mothers for him." (Soorah Al-Qasas 28:12) So they sent him with the midwives and maids to the marketplace, in the hope that they would find someone whose milk he would accept. While they were standing with him and the people were busy looking at him, his sister espied him, but she did not reveal that she knew him. Instead she said, "Shall I direct you to a household who will rear him for you, and sincerely they will look after him in a good manner?" (Soorah Al-Qasas 28:12) According to 'Abdullah Ibn 'Abbas (May Allah be pleased with him), when she said this, they said to her, they had some doubts about her, so they seized her and asked her how she knew these people will be sincere and care for him? She said to them, "They will be sincere and will care for him because they want the king to be happy and because they hope for some reward." So they let her go. After what she said, being safe from their harm, they took her to their house and brought the baby to his mother. She gave him her breast and he accepted it, so they rejoiced and sent the glad tidings to the wife of Fir'awn. She called for Moosa's mother, treating her kindly and rewarding her generously. She did not realize that she was his real mother, but she saw that the baby accepted her breast. Then Asiyah asked her to stay with her and nurse the baby, but she refused, saying, "I have a husband and children, and I cannot stay with you, but if you would like me to nurse him in my own home, I will do that." Fir'awn's wife agreed to that, and paid her a regular salary and gave her extra gifts and clothing and treated her kindly. The mother of Moosa (Peace be upon him) came back with her child, happy that after a time of fear Allah granted her security, prestige and ongoing provision. There was only a short time between the distress and the way out, a day and night, or thereabouts. And Allah knows best. Glory be to the One in Whose Hands are all things; what He wills happens and what He does not will does not happen. He is the One Who grants those who fear Him, a way out from every worry and distress, Allah says, "So did We restore him to his mother, that she might be delighted, and that she might not grieve, and that she might know that the Promise of Allah is true." (Soorah Al-Qasas 28:13) That is, We promised to return him to her and make him a Messenger; so his return to her is proof of the truth of the glad tidings of his status as a Messenger. But most of them know not." (Soorah Al-Qasas 28:13)

Allah bestowed this favor on Moosa (Peace be upon him) on the night when He spoke to him, and among the things He said to him was: "And indeed We conferred a favor on you another time (before). When We inspired your mother with that which We inspired. Saying, 'Put him (the child) into the taboot (a box or a case or a chest) and put it into the river (Nile), then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye." (Soorah Ta Ha 20:37-39) This was that no person saw him except that he loved him. "that you may be brought up under My Eye." (Soorah Ta Ha 20:39) Qatadah and others among the Salaf said that it means: You will be fed and given a pleasant life and you will be given the best foods to eat and the finest garments to wear. All of this is due to My Protection and My Supervision of you in that which I have created in you and for you and the things that I have ordained, which no one besides Me could do. "When your sister went and said, 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial." (Soorah Ta Ha 20:40)

He, Most High, says, "And when he attained his full strength, and was perfect (in manhood), We bestowed on him Hukman (Prophethood, right judgment of the affairs) and religious knowledge (of the Religion of his forefathers i.e. Islamic Monotheism). And thus do We reward the muhsinoon (i.e. those who do good – see the footnote of V. 9:120). And he entered the city at a time of unawareness of its people, and he found there two men fighting – one of his party (his Religion – from the Children of Isra'eel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Moosa struck him with his fist and killed him. He said, 'This is of Shaitan's doing, verily, he is a plain misleading enemy.' He said, 'My Lord! Verily, I have wronged myself, so forgive me.' Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful. He said, 'My Lord! For that with which You have favored me, I will never more be a helper for the mujrimoon (criminals, those disobedient to Allah,

polytheists and sinners, etc.)!" (Soorah Al-Qasas 28:14-17) Allah, Most High, mentioned that He blessed Moosa's mother by returning him to her and by the Kindness and Grace He bestowed on her following this. Then He described how, when Moosa (Peace be upon him) grew up and became a man of fine physique and exemplary character – according to most authorities, he was aged forty years – Allah bestowed wisdom and knowledge on him, i.e. Prophethood and the Message, the glad tidings of which He informed Moosa's mother in His Words: "Verily! We shall bring him back to you, and shall make him one of (Our) Messengers." (Soorah Al-Qasas 28:7) Then He, Most High, described the cause of Moosa's departure from Egypt, his journey to the land of Madyan and his residence there for the time ordained for him, and how Allah spoke to him and ennobled him with that which He ennobled him, as we shall make clear. Allah, Most High, says, "And he entered the city at a time of unawareness of its people." (Soorah Al-Qasas 28:15) 'Abdullah Ibn 'Abbas (May Allah be pleased with him), Sa'eed Ibn Jubair, 'Ikrimah, Qatadah and As-Suddi said that this was in the middle of the day. It was also reported on the authority of 'Abdullah Ibn 'Abbas (May Allah be pleased with him) that he said that it was between the two 'isha's "and he found there two men fighting" (Soorah Al-Qasas 28:15) means exchanging blows and struggling with one another "one of his party". That is, one of them being from among the Children of Isra'eel "and the other of his foes". That is, the other being from among the Copts. This was said by 'Abdullah Ibn 'Abbas (May Allah be pleased with him), Qatadah, As-Suddi and Muhammad Ibn Ishaq. "The man of his (own) party asked him for help against his foe." (Soorah Al-Qasas 28:15) This was because Moosa (Peace be upon him) possessed power in Egypt, due to the fact that he had been adopted and brought up by Fir'awn in his palace. As a result of this, the Children of Isra'eel had gained a degree of strength and respect and they acquired prestige and status due to the fact that one of them had breastfed him, which made them his "uncles", i.e. through a foster relationship. So when that Isra'eelite requested Moosa's help against the Copt, Moosa (Peace be upon him) advanced toward him "so Moosa struck him." (Soorah Al-Qasas 28:15) Mujahid said that it means that he struck him a blow with his fist. Qatadah said that he struck him with a stick that he had with him "and killed him." (Soorah Al-Qasas 28:15) That is, he died as a result of the blow; and that Copt was a disbeliever, who ascribed partners to Allah, the Almighty. Moosa (Peace be upon him) had not intended to kill him; he had only intended to restrain him and curb his aggression. Because of this, Moosa (Peace be upon him) said, "This is of Shaitan's doing, verily, he is a plain misleading enemy.' He said, 'My Lord! Verily, I have wronged myself, so forgive me.' Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful. He said, 'My Lord! For that with which You have favored me, I will never more be a helper for the mujrimoon (criminals, those disobedient to Allah, polytheists, sinners, etc.)!" (Soorah Al-Qasas 28:15-17)

And He, Most High, says, "So he became afraid, looking about in the city (waiting as to what would be the result of his crime of killing), when, behold, the man who had sought his help the day before, called for his help (again). Moosa said to him, 'Verily, you are a plain misleader!' Then, when he decided to seize the man who was an enemy to both of them, the man said, 'O, Moosa! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right.' And there came a man running, from the farthest end of the city. He said, 'O, Moosa! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am to you of those who give sincere advice.' So he escaped from there, looking about in a state of fear. He said, 'My Lord! Save me from the people who are zalimoon (polytheists and wrongdoers)!" (Soorah Al-Qasas 28:18-21)

Allah, Most High, informs us that the following day, Moosa (Peace be upon him) was in a state of anxiety in the Egyptian city; i.e. he was fearful that Fir'awn and his council of elders would know that the murder victim, whose case had been submitted to Fir'awn, had been killed by none other than Moosa (Peace be upon him), while supporting a man from among the Children of Isra'eel, for this would strengthen their belief that Moosa (Peace be upon him) was one of them – and the consequences of this would be severe. So he began to walk around the city on that morning, "so he became afraid, looking about." It means that he started glancing about in all directions. And while he was engorsed, the same Isra'eelite who had

sought his help the previous day "called to him" (Soorah Al-Qasas 28:18) That is, he shouted to him and requested his help against another man with whom he had picked a fight. But Moosa (Peace be upon him) rebuked him and blamed him for his repeated wickedness and argumentativeness, saying to him, "Verily, you are a plain misleader!" (Soorah Al-Qasas 28:18) Then, when he intended to fight with that Copt – who was the enemy of Moosa (Peace be upon him) and of the Isra'eelite – to restrain him and rescue the Isra'eelite from him, he advanced toward the Copt, "The man said, 'O, Moosa! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right.'" (Soorah Al-Qasas 28:19) Some said that these words were spoken by the Isra'eelite, who was aware of what Moosa (Peace be upon him) had done the previous day; and it was as if, when he saw him advancing on the Copt, he thought that Moosa (Peace be upon him) wanted to hit him because of his rebuke to him, "Verily, you are a plain misleader!" (Soorah Al-Qasas 28:18) and so he said those words to Moosa (Peace be upon him) (in self-defense). Thus he made known what had transpired the previous day and the Copt went to Fir'awn and incited him against Moosa (Peace be upon him).

What is intended here is that Fir'awn was informed that Moosa (Peace be upon him) was the man who had killed the Copt the previous day and so he sent his people out to look for him. But they were preceded by an advisor, who had taken a shortcut to reach him "And there came a man running, from the farthest end of the city." (Soorah Al-Qasas 28:20). That is, hastening to him, because he was concerned for his safety. He said, "O, Moosa! Verily, the chiefs are taking counsel together about you, to kill you, so escape" (Soorah Al-Qasas 28:20) means so, you escape from this land. "Truly, I am to you of those who give sincere advice." That is, in what I say to you. Allah, Most High, says, "so he escaped from there, looking about in a state of fear," (Soorah Al-Qasas 28:21) meaning he left the land of Egypt immediately, being unaware of which road he was taking and not knowing where it would lead him, saying, "My Lord! Save me from the people who are zalimoon." (Soorah Al-Qasas 28:21).

And He, Most High, says, "And when he went toward (the land of) Madyan he said, 'It may be that my Lord guides me to the Right Way.' And when he arrived at the water of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were holding back. He said, 'What is the matter with you?' They said, 'We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man.' So he watered (their flocks) for them, then he turned back to shade, and said, 'My Lord! Truly, I am in need of whatever good that You bestow on me!'" (Soorah Al-Qasas 28:22-24).

Allah, Most High, informs us about the departure of His slave, His Messenger and His Kaleem from Egypt "looking about in a state of fear." That is, afraid that one of Fir'awn's men would recognize him, while he had no idea in which direction he was heading, or where his footsteps were taking him. This was due to the fact that he had never before left Egypt. "And when he went toward (the land of) Madyan" (Soorah Al-Qasas 28:22) means, when he (unknowingly) embarked on the road that led him there, "He said, 'It may be that my Lord guides me to the Right Way.'" (Soorah Al-Qasas 28:22). That is, haply this road will lead to (a good) destination. And that was what happened; it led him to a destination – and what a destination! "And when he arrived at the water of Madyan" (Soorah Al-Qasas 28:23) it was a well at which the people used to draw water. Madyan was the city whose inhabitants, the companions of the Aykah, whom Allah had destroyed. They were the people of Shu'aib (Peace be upon him), and their destruction took place before the time of Moosa (Peace be upon him), according to one of two opinions held by the scholars. When he reached the aforementioned water, "he found there a group of men watering (their flocks), and besides them he found two women who were holding back." (Soorah Al-Qasas 28:23) That is, they were holding back their sheep, to prevent them from becoming mixed with the other peoples' sheep. According to the People of the Scripture, they were seven girls, but this is also a mistake; possibly there were seven daughters, but only two of them were watering the sheep. In this manner, we can reconcile the two sayings, if that is what has been (reliably) reported. Otherwise, (we

must say that) it is apparent that he had only two daughters. "He said, 'What is the matter with you?' They said, 'We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man.'" (Soorah Al-Qasas 28:23) They said that, we cannot get near to the water until after the shepherds have taken their sheep away, because we are weak; and the reason why we have come here with our sheep is because our father is elderly and weak. Allah, Most High, says, "So he watered (their flocks) for them." (Soorah Al-Qasas 28:24)

He, Most High, says, "Then there came to him one of the two women, walking shyly. She said, 'Verily, my father calls you that he may reward you for having watered (our flocks) for us.' So when he came to him and narrated the story, he said, 'Fear you not. You have escaped from the people who are zalimoon.' And said one of them (the two women), 'O, my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy.' He said, 'I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years, but if you complete ten years, it will be (a favor) from you. But I intend not to place you under a difficulty. If Allah wills, you will find me one of the righteous.' He (Moosa) said, 'That (is settled) between me and you, whichever of the two terms I fulfill, there will be no injustice to me, and Allah is Surety over what we say.'" (Soorah Al-Qasas 28:25-28)

When Moosa (Peace be upon him) sat in the shade and said, "O, 'My Lord! Truly, I am in need of whatever good that You bestow on me!'" (Soorah Al-Qasas 28:24), the two women heard him and they went to their father; it was said that he rebuked them because of their early return and so they told him about Moosa (Peace be upon him) and he ordered one of them to go to him and invite him, "Then there came to him one of the two women, walking shyly," (Soorah Al-Qasas 28:25) means walking like a free woman. She said, "Verily, my father calls you that he may reward you for having watered (our flocks) for us." (Soorah Al-Qasas 28:25) She spoke frankly to him, so that her words should not excite any suspicion in him – and this was a part of her perfect modesty and chastity. "So when he came to him and narrated the story" (Soorah Al-Qasas 28:25) means, when he told him his story and related to him the events surrounding his departure from Egypt, as he fled from Fir'awn. On hearing his story, the old man said, "Fear you not. You have escaped from the people who are zalimoon." (Soorah Al-Qasas 28:25) It means that you have left the area in which they exercise their authority and you are no longer in their lands. Scholars disagreed as to the identity of this old man; it was said that he was Shu'aib (Peace be upon him) and this is widely accepted by many; among those who related it were Al-Hasan Al-Basri and Malik Ibn Anas and he stated it positively in a Hadith, but there is some doubt regarding the authenticity of its chain of narrators. Another group declared that Shu'aib (Peace be upon him) lived for a very long time after the destruction of his people, so that Moosa (Peace be upon him) encountered him and married his daughter.

What is intended is that he offered him his hospitality, gave him a comfortable place to stay and informed him about his situation; he gave him the glad tidings that he was safe. At that point, one of his daughters said to him, "O, my father! Hire him!" (Soorah Al-Qasas 28:26) so that to herd your sheep; then she praised, him saying that he was strong and trustworthy.

'Abdullah Ibn Mas'ood (May Allah be pleased with him) said: The most discerning of people are three: The companion of Yoosuf (Peace be upon him) (i.e. Al-'Aziz), when he said to his wife, "Make his stay comfortable." (Soorah Yoosuf 12:21), the companion of Moosa, when she said, "O, my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy." (Soorah Al-Qasas 28:26) and Abu Bakr (May Allah be pleased with him) when he designated 'Umar Ibn Al-Khattab (May Allah be pleased with him) as his successor.

He, Most High, says, "He (Moosa) said, 'That (is settled) between me and you, whichever of the two terms I fulfill, there will be no injustice to me, and Allah is Surety over what we say.'" (Soorah Al-Qasas 28:28) Allah tells us that Moosa (Peace be upon him) said to his father-in-law, "The matter will be as you have said and whichever you decide, there will be no sin upon me; and Allah will be the Hearer and

Witness to what we agree upon – and He is the Disposer of my affairs and of yours.” But though he said this, he completed the ten years in full.

Al-Bukhari narrated on the authority of Sa‘eed Ibn Jubair that he said, “A Jew from the people of Al-Hirah asked me which one of the two periods Moosa completed." I said, “I don’t know, (but wait) until I see the most learned Arab and enquire him about it.” So I went to Ibn ‘Abbas (May Allah be pleased with him) and asked him. He replied, “Moosa completed the longer and better period.” Ibn ‘Abbas (May Allah be pleased with him) added, “Verily, a Messenger of Allah always does what he says.”

He, Most High, says, "Then, when Moosa had fulfilled the term, and was traveling with his family, he saw a fire in the direction of At-Toor (Mount). He said to his family, 'Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning fire-brand that you may warm yourselves.' So when he reached it (the fire), he was called from the right side of the valley, in the blessed place from the tree, 'O, Moosa! Verily! I am Allah, the Lord of Al-‘Alameen. And throw your stick!' But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said), 'O, Moosa! Draw near, and fear not. Verily, you are of those who are secure. Put your hand in your bosom, it will come forth white without a disease, and draw your hand close to your side to be free from fear (that which you suffered from the snake, and also by that your hand will return to its original state). These are two burhan (signs, miracles, evidences and proofs) from your Lord to Fir‘awn and his chiefs. Verily, they are the people who are fasiqoon (rebellious, disobedient to Allah).’" (Soorah Al-Qasas 28:29-32)

We said previously that Moosa (Peace be upon him) completed the longer of the two specified periods (eight years or ten years) and this may be understood from the Words of Allah: "Then, when Moosa had fulfilled the term." (Soorah Al-Qasas 28:29) It is reported on the authority of Mujahid that he completed ten years of service and another ten after that. Allah says, "and was traveling with his family" (Soorah Al-Qasas 28:29) means, he had left his father-in-law – according to what more than one of the scholars of tafseer and others have said – because he missed his family; so he set out to visit them in secret in Egypt. He was traveling with his family, including his two sons, and some sheep which he had acquired during his time in his father-in-law’s service. The scholars said, it was a dark, cold night, due to this, they lost their way and were unable to find the path again. He tried to kindle a fire, but he was unable to do so. The darkness and cold increased and while he was occupied in trying to start a fire, he observed a fire burning at a distance, in the direction of At-Toor, which was a mountain that lay to the west of him, somewhere of to his right. He said to his family, “Wait! Verily, I have seen a fire.” (Soorah Ta Ha 20:10). It was as if – and Allah knows better – he alone saw it, because this fire was from the Light of Truth and it would not be fitting that every person should see it. “Perhaps I may bring to you from there some information” (Soorah Al-Qasas 28:29) means, perhaps I can ask those whose fire it is on the way to the road. “...or a burning fire-brand that you may warm yourselves.” (Soorah Al-Qasas 28:29) It is proved that they had lost their way on a cold, dark night, because Allah, Most High, says in another Verse, "And has there come to you the story of Moosa? When he saw a fire, he said to his family, 'Wait! Verily, I have seen a fire, perhaps I can bring you some burning brand therefrom, or find some guidance at the fire.'" (Soorah Ta Ha 20:9,10) So this proves that there was darkness and that they had lost their way.

He, Most High, says: "(Remember) when Moosa said to his household, 'Verily! I have seen a fire, I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves.'" (Soorah An-Naml 27:7) So he brought them news from it – and what news he brought them! And he found guidance there – and what guidance he found! And he acquired a light from it – but what a light he acquired! Allah, Most High, says, "So when he reached it (the fire), he was called from the right side of the valley, in the blessed place from the tree, 'O, Moosa! Verily! I am Allah, the Lord of Al-‘Alameen!'" (Soorah Al-Qasas 28:30)

In Soorah An-Naml, He Most High, says, "But when he came to it, he was called, 'Blessed is whosoever is in the fire, and whosoever is round about it! And Glorified be Allah, the Lord of Al-'Alameen.'" (Soorah An-Naml 27:8) That is, Glory be to Allah, Who does as He wills and decides what He wills. "And when he came to it (the fire), he was called by name, 'O, Moosa! Verily! I am your Lord! So take off your shoes, you are in the sacred valley, Tuwa. And I have chosen you. So listen to that which is inspired to you. Verily! I am Allah! La ilaha illa Ana (none has the right to be worshipped but I), so worship Me, and perform as--salah (iqamat as-salah – Prayer) for My Remembrance. Verily, the Hour is coming and My Will is to keep it hidden that every person may be rewarded for that which he strives. Therefore, let not the one who believes not therein (i.e. in the Day of Resurrection, Reckoning, Paradise and Hell, etc.), but follows his own lusts, divert you therefrom, lest you perish.'" (Soorah Ta Ha 20:11-16)

More than one of the scholars of tafseer from among the earlier and the later generations have said that when Moosa (Peace be upon him) walked toward that fire which he had seen, and when he reached it, he found that it was burning in a green boxthorn tree. The more the fire burned, the more the greenness of the tree increased and he stood in amazement. The tree was at the foot of a mountain, which lay west of him, to his right, as He, Most High, says, "And you (O, Muhammad) were not on the western side (of the Mount), when We made clear to Moosa the Commandment, and you were not among those present." (Soorah Al-Qasas 28:44) Moosa (Peace be upon him) was in a valley named Tuwa and he was facing the Qiblah and that tree was on his right, in the West. His Lord called to him in the Sacred Valley of Tuwa and He commanded him first of all to remove his shoes, out of reverence and respect for that blessed location – and especially on that blessed night. According to the People of the Scriptures, he placed his hand on his face in awe and in fear for his sight, due to the intensity of the light. Then Allah, Most High, addressed him as He willed, saying to him, "Verily! I am Allah, the Lord of Al-'Alameen!" (Soorah Al-Qasas 28:30) and "Verily! I am Allah! La ilaha illa Ana (none has the right to be worshipped but I), so worship Me, and perform as--salah (iqamat as-salah) for My Remembrance." (Soorah Ta Ha 20:14). That is, I am the Lord of the Worlds, besides Whom none has the right to be worshipped – and worship devoted to any other deity cannot benefit.

Then He informed him that the life of this world is only temporary and that the permanent abode is that of the Day of Resurrection, whose establishment is inevitable "that every person may be rewarded for that which he strives." (Soorah Ta Ha 20:15) That is, whether good or evil. He encouraged him and incited him to work for it and to avoid those who do not believe in it, such as those who disobey their Lord and follow their own vain desires. Then He informed him that He is able to do all things, saying to a thing, "Be!" and it is: "And what is that in your right hand, O, Moosa?" (Soorah Ta Ha 20:17) means that, is this not your stick, which We have known since you had it. This is an interrogative, used for the purpose of affirmation. "He said, 'It is my stick upon which I lean, with which I beat down branches for my sheep and for which I find other uses.'" (Soorah Ta Ha 20:18) That is, it is my stick which I know and of which I am sure. "(Allah) said, 'Cast it down, O, Moosa!' He cast it down, and behold! It was a snake, moving quickly." (Soorah Ta Ha 20:19, 20)

This was a great miracle and an irrefutable proof that when the One Who was speaking to him says to something, "Be!" it is – and that He does as He wills.

This serpent combined huge size with lightning speed and when Moosa (Peace be upon him) saw it "he turned in flight" (Soorah An-Naml 27:10) means, he fled in fear from the snake, because it was a natural human reaction to do so, "and did not look back." (Soorah An-Naml 27:10). That is, he did not turn around; so his Lord called him, saying, "O, Moosa! Draw near, and fear not. Verily, you are of those who are secure." (Soorah Al-Qasas 28:31) When he returned, Allah, Most High, commanded him to take hold of it: He said, "Grasp it, and fear not, We shall return it to its former state." (Soorah Ta Ha 20:21) It was said that he feared it greatly and so he placed his hand in the sleeve of his garment and then placed his hand inside its mouth. According to the People of the Scriptures, he grasped it by its tail and when he held

it firmly, it became a stick once again, with two branches. So Glory be to Allah, the Omnipotent, Almighty, Lord of the two Easts and the two Wests. Then He, Most High, commanded him to place his hand inside his garment and then to remove it, upon which he saw that it was shining white, like the moon “without any disease” means without leprosy or bahaq, which is why He says, “Put your hand in your bosom, it will come forth white, without a disease, and draw your hand close to your side to be free from fear (that which you suffered from the snake, and also by that your hand will return to its original state).” (Soorah Al-Qasas 28:32)

What is meant is that when Allah, Most Glorified, commanded Moosa (Peace be upon him) to go to Fir‘awn, "He said, 'My Lord! I have killed a man among them, and I fear that they will kill me. And my brother Haroon (Aaron), he is more eloquent in speech than I, so send him with me as a helper to confirm me. Verily! I fear that they will belie me.' Allah said, 'We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our Ayat, you two as well as those who follow you will be the victors'." (Soorah Al-Qasas 28:33-35)

Allah, Most High, informs us about Moosa (Peace be upon him) and his reply to his Lord, the Almighty, the All-Powerful, when He told him to go to his enemy, from whose power and injustice in the lands of Egypt he had fled, after he had killed the Copt. He said, "He said, 'My Lord! I have killed a man among them, and I fear that they will kill me. And my brother Haroon he is more eloquent in speech than I, so send him with me as a helper to confirm me. Verily! I fear that they will belie me.'” (Soorah Al-Qasas 28:33, 34) That is, make along with me a helper, an adviser and a supporter, who will aid me in delivering Your Message to them, because he is more eloquent in speech than I am and better able to elucidate.

Allah, Most High, says in reply to his question, "Allah said, 'We will strengthen your arm through your brother, and give you both power'." (Soorah Al-Qasas 28:35). That is proof and evidence "So they shall not be able to harm you, with our Ayat". That is, so they will not be able to inflict any harm on you because of your acting upon Our Ayat (fulfilling Our Commands), or it was said, due to the blessing of Our Ayat. "You two as well as those who follow you will be the victors."

In Soorah Ta Ha, He says, “Go to Fir‘awn! Verily, he has transgressed (all bounds in disbelief and disobedience, and has behaved arrogantly and as a tyrant).” (Moosa) said, “O, my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness). And ease my task for me; and make loose the knot (the defect) from my tongue, (i.e. remove my speech defect), that they may understand my speech.” (Soorah Ta Ha 20:24-28) It was said that he was afflicted by a speech impediment as a result of putting a burning coal in his mouth when he was a small child. This was due to Fir‘awn, wanting to test his intelligence when, as a small child, he seized his beard. Fir‘awn wanted to kill him (for pulling his beard), but Asiyah, fearing for him, said, “He is a baby!” So Fir‘awn tested him by placing a date and a burning coal in front of him; Moosa (Peace be upon him) tried to take the date, but Fir‘awn directed his hand to the coal and he took it and placed it on his tongue, as a result of which he was afflicted with a speech defect. So he asked Allah to remove a part of it – sufficient that the people might understand his speech – and he did not ask Him to completely remove it.

Al-Hasan Al-Basri said, “Messengers only ask for what is sufficient for their needs; for this reason, a little of the defect remained on his tongue. This is why Fir‘awn – may Allah's curse be upon him – claimed concerning Moosa (Peace be upon him), “...and (he) can scarcely express himself clearly.” (Soorah Az-Zukhruf 43:52) It means that he cannot convey his meaning and express what is in his mind and his heart. Then Moosa (Peace be upon him) said, “And appoint for me a helper from my family, Haroon, my brother; increase my strength with him, and let him share my task (of conveying Allah’s Message and Prophethood), that we may glorify You much and remember You much, verily! You are of us Ever All-Seeing.” (Allah) said, “You are granted your request, O, Moosa!” (Soorah Al-Qasas 20:29-36) That is, We have granted everything that you asked and given you all that you requested – and it was due to the

high estimation in which his Lord, the Almighty, the All-Powerful held him that when he asked Allah to grant Prophethood to his brother, He did so. And this is indicative of great rank. He, Most High, says, "and he was honorable before Allah." (Soorah Al-Ahzab 33:69)

He, Most High, says, "And We bestowed on him his brother Haroon, (also) a Prophet, out of Our Mercy." (Soorah Maryam 19:53)

The Mother of the Believers, ‘A’ishah, may Allah be pleased with her, heard a man saying to some people when they were traveling on the road for Hajj (in Makkah), “Which brother was most benevolent toward his brother?” The people remained silent, but ‘A’ishah, may Allah be pleased with her, said to those around her howdah, “It was Moosa, son of ‘Imran, when he asked for Prophethood to be bestowed on his brother, Haroon, and Allah did so. This is why Allah, Most High, says, 'And We bestowed on him his brother, Haroon, (also) a Prophet, out of Our Mercy'." (Soorah Maryam 19:53)

He, Most High, says in Soorah Ash-Shu‘ara’, "And (remember) when your Lord called Moosa (saying), 'Go to the people who are zalimoon (polytheists and wrongdoers), The people of Fir‘awn. Will they not fear Allah and become righteous?' He said, 'My Lord! Verily, I fear that they will belie me, and my breast straitens, and my tongue expresses not well. So send for Haroon (to come along with me). And they have a charge of crime against me, and I fear they will kill me.' Allah said, 'Nay! Go you both with Our Signs. Verily! We shall be with you, listening. And when you both come to Fir‘awn, say, We are the Messengers of the Lord of Al-‘Alameen, so allow the Children of Isra’eel to go with us'." (Fir‘awn) said (to Moosa), 'Did we not bring you up among us as a child? And you did dwell many years of your life with us. And you did your deed, which you did. And you are one of the ingrates'." (Soorah Ash-Shu‘ara’ 26:10-19) And the meaning of these Words is: So they went to Fir‘awn and spoke these words to him, conveying to him the Message they had been given, which was to call him to the worship of Allah, Most High, Alone, without ascribing partners to Him; to free the slaves, the Children of Isra’eel, from his grip and his subjugation and allow them to worship their Lord as and when they wished; let them be free to declare His Oneness, invoke Him and humble themselves before Him. But Fir‘awn responded with arrogance, insolence and oppression, looking on Moosa (Peace be upon him) with contempt and scorn, saying to him, “Did we not bring you up among us as a child? And you did dwell many years of your life with us.” (Soorah Ash-Shu‘ara’ 26:18) That is, was it not you whom we brought up in our house, to whom we showed kindness, and on whom we bestowed favors for so many years? This proves that the Fir‘awn to whom Moosa (Peace be upon him) was sent was the same Fir‘awn from whom he fled. This contradicts the claim of the People of the Scriptures, who said that the Fir‘awn from whom he fled died while he was living in Madyan and that the person to whom he was sent was another Fir‘awn.

He, Most High, says, “And you did your deed, which you did. And you are one of the ingrates” (Soorah Ash-Shu‘ara’ 26:19). means, you killed the Coptic man and fled from us and were ungrateful for the favors we bestowed on you. Moosa said, “I did it then, when I was ignorant (as regards my Lord and His Message).” (Soorah Ash-Shu‘ara’ 26:20). That is, before my Lord inspired me and sent down Revelation to me. “So I fled from you when I feared you. But my Lord has granted me Hukman (i.e. religious knowledge, right judgment of the affairs and Prophethood), and appointed me as one of the Messengers.” (Soorah Ash-Shu‘ara’ 26:21) Then he replied to Fir‘awn regarding the favors he had given him, such as bringing him up and showing kindness to him, “And this is the past favor with which you reproach me, that you have enslaved the Children of Isra’eel.” (Soorah Ash-Shu‘ara’ 26:22) It means that, this favor which you have mentioned, which was that you treated me with kindness – and I am one man from among the Children of Isra’eel – does it compare with the manner in which you have used this entire great nation and enslaved them with a view to making them carry out your works and serve you. Fir‘awn said, “And what is the Lord of the Al-‘Alameen?” Moosa said, “Lord of the heavens and the Earth, and all that is between them, if you seek to be convinced with certainty.” Fir‘awn said to those around, “Do you not hear (what he says)?” Moosa said, “Your Lord and the Lord of your ancient fathers!” Fir‘awn said,