

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

CLASSIFICATION of

ALMIZAN

THE INTERPRETATION OF HOLY QURAN

BOOK TWENTY THREE

LIFE OF

MOSES (AS)

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2016

"Allameh" Ayatollah Seyyed Mohammad Hossein Taba-Tabaii
&
His Masterpiece:
" **ALMIZAN**, THE INTERPRETATION OF HOLY QURAN"



Image of Allameh

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Part One

LIFE OF MOSES^(AS)

Chapter One

The Era Condition of the Moses Birth

Condition of Moses Birth and his Craring

" وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرِي إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ...! " (طه/٣٧-٤٠)

" And indeed, We had bestowed Favour on you before this...!"

(Holy Quran, Taha: 37-40.)

In these Verses, the Glorious God speaks of the birth conditions of the Prophet Moses(as) and the Grace bestowed on him before his assignment as a Prophet or Messenger:

Some of the priests told Pharaoh that a son will be born among the Children of Israel, which his property will be destroyed by his hand; therefore, Pharaoh commanded that every child born among the Children of Israel is to be killed. Thenceforth all the sons of the Children of Israel were killed, until Moses(AS) was born.

The God Almighty conveyed a message by inspiration to the mother of Moses:

- Do not worry, give him milk, and whenever you feel any threat by the men of Pharaoh or his executioners, put the child In a box and throw the box into the Nile River; the river will cast him on the bank near to Pharaoh's Palace; and he will be taken up by the person who is an enemy to Me and to him. And he keeps him as his own child, because he has no child, so he does not kill him, and God will bring him back to you again!

Moses' mother did the same. As Nile water brought the box to palace of Pharaoh, Moses' mother sent his daughter -Moses' sister - to know the fate of her

brother. The girl was strolling around the palace, she found that some people came out of the palace and looking for a breast-feeding woman to milk Moses. The daughter led them to her mother.

The agents hired the Moses' Mother to nurse and milk him. When she embraced her child, her eyes shined and found that the Promise of God is Truthful and His Grace towards Moses is Great!

Here, God reminds us of what Grace has He bestowed to Moses in childhood. Here the position is the position of Demonstration of Magnificence which signify the Manifestation of Divine Absolute Power, how He voided the efforts of the rebellious Pharaoh that tried to turn off the light of God? And how returned the vile he made to himself, and raised up his enemy in his own lap!

(Almizan: V. 27, P. 230.)

The Growth and Youth of Moses in Pharaoh's Palace

In this section, the Glorious God Says:

"...And I did cast a ray of My Affection to you in order that you may grow up and receive training under My Supervision!"

(Holy Quran, Taha: 39.)

The second chapter of Moses' story is his rise in the palace of Pharaoh. The above Verses recite from Moses becoming a beloved in Pharaoh's heart, that we put this love into his heart to give up his killing, and returns him to his mother, thus Moses be placed in his mothers lap, so the eyes of the mother be shined, no more saddened.

This was the destiny that God promised her:

" -Just to know that the Promise of God is Truthful!"

God had placed Moses so that everyone who saw him would love him, as if Divine Love had been established upon him, and, as a result, no one had a look at him unless his heart was attracted towards him.

Moses was trained under God's Supervision:

"...and that you might be brought up before My Eyes!"

(Holy Quran, Taha: 39.)

That is, We did throw Our Love upon you so that Pharaoh to favor you under My Vision, because I am with you and watch over you, and for the sake of the full Compassion that I have for you I will not forget you!

(Almizan: V. 31, P. 19.)

Moses, and the Oppression of the Children of Israel

" نَتْلُوا عَلَيْكَ مِنْ نَبَأِ مُوسَى وَ فِرْعَوْنَ بِالْحَقِّ ...! " (قصص/3)

**"We Will recite to thee something of
the news of Moses and Pharaoh truthfully...!"**

(Holy Quran, Ghassass: 3.)

The Almighty God created Mosese (AS) in the conditions where Pharaoh was at the height of his power. He made the Children of Israil so much obedient and submissive that killed their newborns and kept their women alive.

In such a situation, God created "Moses". And it's interesting that he raised him in the lap of his enemy, the Pharaoh himself, until he grew up and then God saved him from the evil of Pharaohs and turned him away toward Median.

And after a while God returned him toward them as a Messenger, and gave him evident miracles, until he had drowned Pharaoh and his army until the last soldier, and made the Children of Israel their inheritors, and sent the Torah to Moses for their guidance and an insight for believers!

(Almizan: V. 31, P. 10.)

Slaughter of the Newborn Sons of the Children of Israel

"Now Pharaoh had exalted himself in the land and had divided its inhabitants into sects, abasing one party of them, slaughtering their sons, and sparing their women for he was of the workers of corruption!" (Holy Quran, Ghassass: 4.)

The dynasty of the Children of Israel have settled in Egypt since the time of Joseph(AS), and they were born there, and their number of population reached thousands at the time of the birth of Moses(AS).

The Pharaoh contemporary Moses treated slaves with the Israelites, tried to weaken them, so continued until he ordered to kill all the sons be born for this lineage, and to keep alive their daughters!

It is obvious what was the end of this ominous plot ?

He wanted to destroy all the men of the Israelites, and when the men were destroyed, the generation would be completely extinct!

The reason that Pharaoh made such a plan was that he was a *corruptor on earth*, who was *corrupted on earth and did not reform!*

(Almizan: V. 31, P. 10.)

Divine Will in Transferring Reign
to the Oppressed People of Earth

" But We Willed to bestow Our Favour on the Oppressed People on the Earth (Children of Israil) and Make them the Leaders and make them the Heirs of the oppressors!"

(Holy Quran, Ghassass: 5.)

In this Verse, the atmosphere and the environment in which Moses was born was depicted, which he was surrounded with all the elements and circumstances that condemned the Israelites to destruction, but the Glorious Allah harbored him out healthy from all that causes:

"And We Willed to bestow Our Favour on the Oppressed People on the Earth ...!"

God wanted to show the Pharaoh, the king of Egypt, and Haman, his minister, and their army officers, the event that they were afraid of it, that it would be the day when their land would be overcome by Israelites, and they would lose their kingdom, royalism, and their tradition. As they themselves said about Moses and his brother on the day they were departed to them:

" O, people! These Two are some expert magicians; they Intend to turn you out of your land by The power of their magic; and they also Intend to blot out your distinguished rite And religion!"

(Holy Quran, Taha: 63.)

This Verse portrays the plan that Pharaoh had drawn under the curtain for the Israelites, which was to leave no one alive on the earth from the Israelites. He paved the way for its power to the extent that surrounded all aspects of their lives! His fear had filled all parts of their existence, and so dishonored them that could easily ruled to their destruction.

Of course this was the appearance of the matter, but in the inner sense of the matter, it was the Divine Will to save them from the yoke of Pharaoh, to take away the gravity of the blessing that was granted to the Pharaohs, to turn it over to the Children of Israel, those who were humbled in the hand of Pharaohs! To arrange the affairs so that all the instruments and plans that proceeded against the Children of Israel, would bring all of them to their advantage, and all that was to the advantage of Pharaohs to change to their losses!

Yes! God commands, and there is no one to restrain His Command!

(Almizan: V. 31, P. 10.)

Chapter Two

Moses Departure to Medin and his Marriage

Marriage of Moses with Shoaib's Daughter

" قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَانِي حَجَّجٍ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ...! "(قصص/٢٧)

Shuaib said to Mussa:

" I intend to wed One of my daughters to you on

The contract basis that you serve me for Eight years,

but if you complete your Service for ten years,

it will be a favour On your side...!"

(Holy Quran, Ghassass: 27.)

Shoaib(AS) offered to Moses(AS) he would hire him for eight or ten years, in the meantime wishes to marry to him one of his two daughters! Of course, this contract was not a definitive marriage contract, because in the Verse did not specify which of the two daughters was his wife.

It is apparent from the Verse that Shoaib's daughters were present at that time, and Shoaib said that I would bring one of these two of my daughters to your marriage (in lieu of hiring yourself for me for eight years!

The interesting point in the Verse is the Phrase " ثَمَانِي حَجَّجٍ -Eight Hajjs ", which called the year "Hajj", and this meant that every year a hajj was performed by them, and it turns out from this that the issue of Hajj pilgrimage to the House of God was a worship in the Abraham's religion and it was usual for the people of that period.

It was part of the terms of the contract that if you finish the ten years you will make it a favor for me, - of course, these two years are not the main term of contract, and I do not want to take hard on you, and you will soon find me that I am of Righteous Men!

Shoaib reminds him in this statement of the way of his behaviour and says that I am a righteous person, and I do not want you to bother yourself in my service, you will soon find my righteousness during your work with me, if God Wills!

Moses said:

" So let it be between me and thee Whichever of the two terms I fulfil, it shall be no injustice to me and God is Guardian of what we say!" (Holy Quran, Ghassass: 28.)

He takes God as his **Guardian** in what they had agreed on, which implicitly assumes God as a Witness that in case of breach or violation to judge between them.

Moses did not say that God was witnessing, but said that he is a Guardian, because witnessing and judgment are always with God, and that he does not need to be taken as witness to anyone, but that his Guardianship is when someone places him as his Guardian.

This is also Said in another part of the Quran that when Jacob(AS) asked his sons to make a covenant with which Joseph would be returned to him, he said:

" - God shall be Guardian over what we say!"

(Holy Quran, Yusef: 66.)

(Almizan: V. 31, P. 2.)

Chapter Three

Nightly Announcement of Moses' Mission in Sinai Valley

Moses' Night Journey from Medin to Egypt

" فَلَمَّا قَضَىٰ مُوسَىٰ الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطَّوْرِ نَارًا...! " (قصص / ٢٩-٤٢)

" So when Musa had fulfilled the term, and he journeyed nightly with his family, he perceived on this side of the mountain a fire. He said to his family: Wait, I have seen a fire, maybe I will bring to you from it some news or a brand of fire, so that you may warm yourselves!"
(Holy Quran, Ghassass: 29-42.)

The Holy Quran narrates that since Moses(AS) terminated the contract with Shoaib(AS), that he served for Shuaib what he had agreed with him, and served two years more, as the Narrations says, he set off towards Egypt with his wife. On the way he saw a fire from the side of a distance and told his family:

***" - I have seen a fire,
you wait here,
maybe I will bring to you from it some news,
or a brand of fire, so that you may warm yourselves!"***

The Verse testifies that this event was happened at night. Likely, It was a very cold night. It also appears that Moses and his companions had lost their way.

In such a situation, a fire from the high side of mountain that was in nearness, falls to the eyes of Moses, and orders his family to stay there, so he will go towards what he has seen, maybe he finds a man and asks him where the path is, or if he burns some fire he brings a brand of it and warms themself up.

In Sura Taha, Says: ... ***Maybe I'll get some brand of it for you, or I'll be guided on the side of the fire!*** This interpretation is the best reason that the caravan had lost the path that night

(Almizan: V. 31, P.49.)

Moses in the Sinai Mountain

" وَ هَلْ أَتَيْكَ حَدِيثُ مُوسَى...؟" (طه / ٩ تا ٤٨)

"And has the story of Moses come to you...?"

(Holy Quran, Taha: 29.)

What happened in the Sinai Highlands, the Sura Taha narrates so:

"And has the story of Moses come to you?"

When he saw fire, he said to his family:

Stop, for surely I see a fire,

haply I may bring to you therefrom a live coal

or find a guidance at the fire!"

When Moses reached the fire, a Voice uttered from the limit of the horizon from the right hand, from a Tree located on a piece of Blessed Holy Land, that -

O, Moses! Surely I am Allah!

Ana I am the Lord of the Worlds!

The Blessed Site is a piece and a particular point at the right Bank of the Valley in which was the Tree where the Call of Moses rose from that Tree.

It was Blessed due to the fact that the Call of God and His Talk with Moses rose from there, and the place was honored by this way, and Moses was ordered to take off his shoes for the sake of such Eminence and Sacredness of the Location:

" So take off your sandals!

You are indeed in the Sacred Valley of Tuwa !"

(Holy Quran, Taha: 12.)

Undoubtedly this Holy Verse implies that the Tree was somehow the source of

that Call and Conversation, it is also certain that the tree did not speak, but the Words was the Words of God and upright to Him, not to the tree!

Like the words of one of us, the human beings, that is upright to the speaker himself, so in fact, the Tree was a Veil which God spoke to Moses beyond it. Of course, this Veiling was in the way that is worthy to the Holy Presence of God, the Veiling taht was not in conflict with its Inclusion of everything!

In a the Sura "*Shoura*" Says that God's Speaking with His creatures is within one of these three ways:

First, with sending a Messenger or Missionary,

Second, from beyond the Veil,

The third, which is the highest level of speaking, is without a Mediator and without a Veil.

Concerning the Speaking of God with Moses(AS), it was not without mediation, but was beyond the Veil, and the Veil here was the Tree which used as a mediator between the Glorious God and Moses(AS).

Where the Almighty God said:

« إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ! »

" Surely I am Allah!"

" Ana I am the Lord of the Worlds! "

In it, He Proclaims the Transcendent Entity, His Name is "**Allah**", and Describes Him as the Unity and Oneness in Lordship, and absolutely Denies the Polytheism in all its forms! Saying that when He Praised Himself for the Lordship of all the Worlds, given that the "Lord" means the Possessor and Deviser, it is desirable that His worshipers to worship Him. Thus He did not leave anything to the Worlds to worship someone else, as a result, there did not remain other Lord except Him, and no other God except Him!

(Almizan: V. 27, P. 210 .)

Chapter Four

Equipping Moses and Ordering to go toward Pharaoh

Issuing Command of
Moses' Prophetical Mission

إِذْهَبْ أَنْتَ وَ أَخُوكَ بِآيَاتِي وَلَا تَنْبِأ فِي ذِكْرِي إِذْهَبَا إِلَى فِرْعَوْنَ...! (طه / ٤٢-٤٨)

***" Now you and your brother go to Firown
with My Signs and Miracles
and Do not be you two neglectful about My Remembrance!
Go you two to Firown who has indeed Transgressed all the limits;
Address him with mild words;
he may Take admonition or he may fear from Allah! "***
(Holy Quran, Taha: 42-48.)

The God Almighty orders Moses and his Brother go to Pharaoh conveying the Miracles. Moses had no more than two Miracles at that time.

And as He said: "***With My Signs (Miracles,)***" is a hopeful Promise that He will soon confirm them with other Signs and Miracles, when necessary.

Here, the God Almighty addresses both of them (since Moses had requested God to participate his brother in his work,) and recommends them to avoid roughness or violence in conversation with Pharaoh, which the same self-control from harshness is the most necessary principle of invitation!

(Almizan: V. 27, P. 23 .)

Chapter Seven

End of Pharaoh's Reign, and Beginning the Inheritance of the Oppressed

Nightly Departure of Children of Israel
and Destruction of Pharaoh

" وَ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكُمْ مُتَّبِعُونَ ...! " (شعرا/٥٢-٦٨)

"Also, We revealed unto Moses, Go with My servants by night; surely you will be followed!" (Holy Quran, Sho'ara: 52-68.)

With these Verses, the end of Pharaoh's Reign and the beginning of a New Era in the history of the Children of Israel begins, in which the Glorious God fulfills His Promise, and gives the Inheritance and Domination of the Earth to the Oppressed People!

The Holy Quran expresses the summary of this part of history as follows:

And We revealed to Mussa:

-Travel With My worshippers at night;

Surely, You will be pursued by Firown's People!

Then, Firown sent his heralds to the cities to recruit forces;

Firown also announced to the people:

- These are only a small and unnoticeable Group;

*And indeed they have raised our anger,
But we are a host all assembled and Well armed!*

*So We turned them out from the gardens and deprived them from the
fountains,*

*And from the treasures and luxurious Palaces and splendid dwellings,
Thus We made the Children of Israil To be the inheritors of those bounties.*

Then they, Firown and his men,

Pursued Mussa and his group,

and Reached them at sunrise;

When the two hosts sighted each other,

Mussa's companions said:

" Indeed we Are overtaken. "

Mussa said:

" By no means! Verily, my Lord is with me!

as He Promised, and He will guide me!"

So We revealed to Mussa:

" Strike The sea with your stick!"

*So it was Divided into two parts of the sea water,
appeared As a mighty mountain annexed to a Road;*

And We made Firown and his people to get close to The sea;

And We saved Mussa and those who Were with him!

Then We drowned the others.

Most surely there is a sign in this!

But most of them do not believe!

Indeed your Lord is the All-mighty, the All-merciful!

The story of the drowning of the Pharaohs and the salvation of the Israelites by Moses (AS) has been highlighted within the fourteen Verses in the Holy Quran, which, of course, some parts of the story which were no need to add here, has been omitted. Among them are: the nightly departure of Moses and the Israelites from Egypt, which illustrated only by a short Phrase of: " *أن أسري بعبادي!* " - *Travel with My worshippers at night!* "

(Almizan: V.30 , P. 131 .)

The Translation is to be continued !