

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

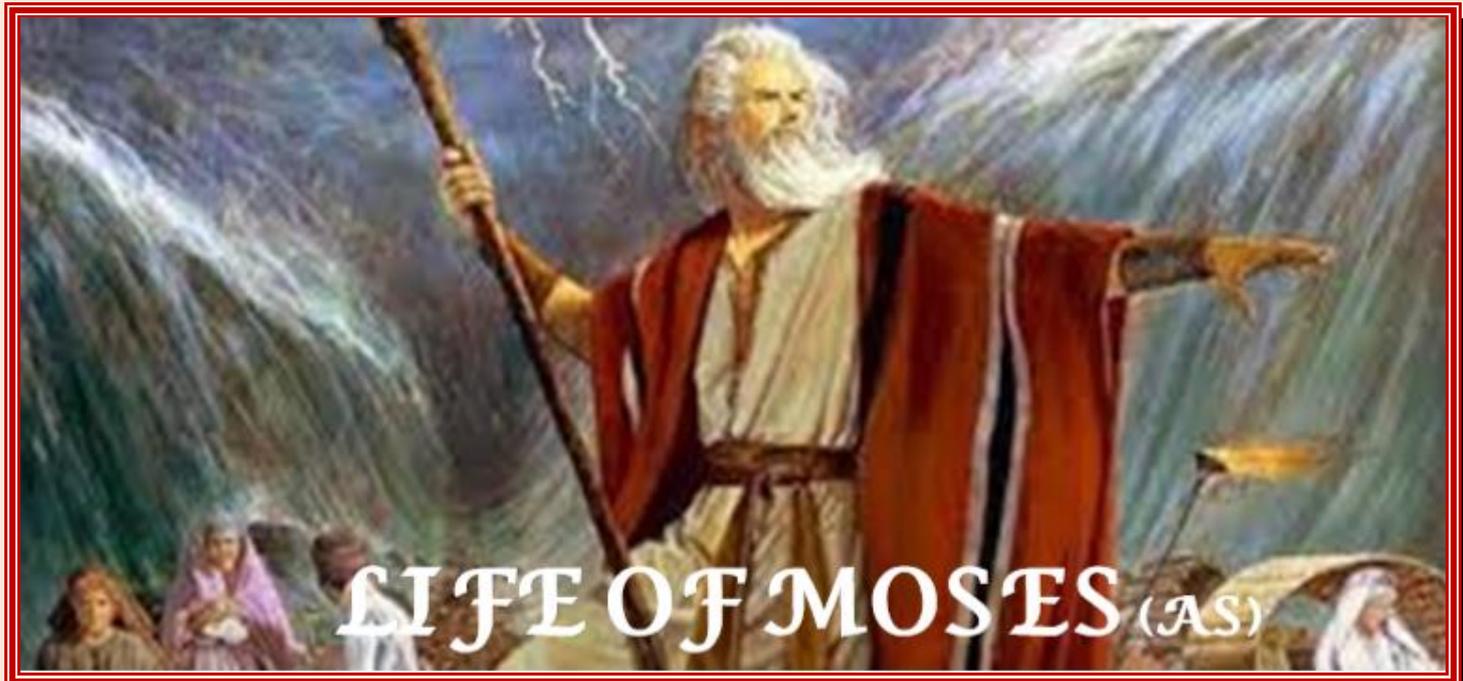
CLASSIFICATION of

ALMIZAN

THE INTERPRETATION OF HOLY QURAN

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BOOK TWENTY-THREE



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2022

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&

His Masterpiece:

"**ALMIZAN**, THE INTERPRETATION OF HOLY QURAN"



Image of Allamah

(Oil Painting. Work: Sayyed Mehdi Amin, 1991)

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Introduction

In the Name of God, the most Compassionate, the most Merciful

إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

This is an honorable Quran
Preserved in a Hidden Book which
No one can touch it except the purified ones!

TEACHINGS OF QURAN IN ALMIZAN

This is a "Reference Book"
or the Theological Encyclopedia of the Holy Quran,
Classified and Summarized from Allamah Tabatabaei's most
famous Commentary of Quran, the "Almizan."

About the work:

"... In Tehran, I found this book in a library, I read a hundred pages, but in Mashhad I did not find it anywhere. It's a real pity! The book had taken the substantial Verses of Quran and quoted their interpretation from Allameh's Almizan ... Really, anyone who has this book, I buy it twice as much, let me know...!"

On the website of the *Goodreads* (www.goodreads.com/book/show...), where the people introduce their most interesting books they have read, a young reader from the holy city of Mashhad has mentioned the characteristics of the **first volume** of "Teachings of Quran in Almizan," along with his favorite books, and wrote the above comment.

Nowadays, a substantial number of websites and digital libraries have quoted most of these 77 volumes at their digital libraries. The books had also been recommended by some university teachers to their students, as their reference book.

The Purpose of Classification

The Verses of Holy Quran include various subjects regarding Fundamentals of the Religion of Islam, its Requirements, Laws, Ethics, Living Principles, as well as the topics regarding the Creation of the Universe, Heavens, Earth, Human, and also the Verses foretelling the life after Resurrection, Paradise, Hell, and also the Human Final Destination and his Return to the Almighty God.

These Topics and Rules have all been mentioned and developed throughout the Verses of Holy Quran, during the twenty-three years of its Revelation according to the conditions of places and times, of course, without Classification.

It is evident that Interpretations of Quran, as well as the famous Commentary of Almizan, have also followed the original arrangements, because the importance of such method for a Book of Guidance is well understood.

To facilitate a comprehensive study on the topics and laws of Holy Quran there was a need to categorize these materials, these classified books served to comply with that need, which have originally been edited in 22 Volumes in 2007, then expanded to 77 pocket size books on 2012.

Translation of the Classified Commentaries

When the author completed the classification of 77 books in **Farsi** language, and after publishing a few early editions of it, the author tried to prepare the Complete Translations of these books in **English** Language.

Up to this date the complete English Translations of the following editions has been published in the under-mentioned website:

BOOK 1 - INTRODUCING GOD, HIS COMMAND AND HIS CREATION,

BOOK 2 - DEVISING, PREDESTINATION, AND DESTINY

BOOK 3 - DIVINE DECREE AND DIVINE TRADITIONS

BOOK 4 - START AND END OF THE UNIVERSE

BOOK 5 - CREATION SYSTEM

BOOK 6 - ANGELS

BOOK 7 - JINN AND SATAN

BOOK 8 - CREATION OF MANKIND

BOOK 9 - SOUL AND LIFE

BOOK 10 - PERCEPTUAL, EMOTIONAL, INTELLECTUAL SYSTEM OF HUMAN

BOOK 11- HUMAN SELF AND LOVE

BOOK 12 - HEART, WISDOM, KNOWLEDGE, AND SPEECH

BOOK 13 - HUMAN SPIRITUAL DEVELOPMENT AND CORRECTIVE MOTION

BOOK 14 - SECRET OF SERVITUDE

BOOK 15 - HUMAN REQUESTS AND PRAYERS

BOOK 16 - GENERAL HISTORY OF RELIGIONS

BOOK 17 - EARLY NATIONS AND EARLY PROPHETS

BOOK 18 - ABRAHAM, FOUNDER OF UPRIGHT RELIGION

BOOK 19 - CHILDREN OF ISHMAEL - FRIST DYNASTY OF SONS OF ABRAHAM

BOOK 20 - PROPHET LUT (AS) – MESSENGER TO OVERTHROWN CITIES

BOOK 21 - CHILDREN OF ISRAEL, SECOND DYNASTY OF SONS OF ABRAHAM

BOOK 22 – JACOB AND JOSEPH

BOOK 22 – LIFE OF MOSES (AS) (Present Volume)

BOOK 29 - MUHAMMAD Last Messenger of Allah

BOOK 31 - Specifications of HOLY QURAN - Revelation, Collection, Interpretation

BOOK 38 - ISLAMIC FAMILY LIFE

BOOK 41 - ISLAMIC SOCIETY

BOOK 42 - BASIS OF ISLAMIC ETHICS

BOOK 54 - PARADISE

BOOK 56 - MEETING WITH GOD

Please refer to **the Editor's Website**

www.almizanref.ir

Also, the following digital libraries:

<https://library.tebyan.net/fa/170080/...>

www.ghbook.ir/index.php?option=com_dbook&task...

www.tafsirejavan.com/index.php/.../

<https://sites.google.com/site/almizanclassified>

<https://sites.google.com/site/almizanrefrence>

I hope my Merciful God will help me to finalize my long road to Complete English Translations of all these Books, as He Granted me the life and opportunity to find my way to His Glorious Word through

the Commentary of Almizan from my years of 41 up to now of my old year of 86, and same to His devoted servants all around the world to study these books, and achieve a deep understanding from concepts of **the Divine Revelation of Holy Quran and the Muslims Belief and Religion.**

Sayyed Mehdi Amin (Habibi)

TEHRAN. November 7, 2022 – November 30, 2022.

Part one

LIFE OF MOSES

(AS)

CHAPTER ONE

TIME CONDITION OF THE BIRTH OF MOSES (AS)

Conditions of Birth and Breeding Up Moses (AS)

« وَ لَقَدْ مَنَّآ عَلَىكَ مَرَّةً أُخْرَى إِذْ أَوْحَيْنَا إِلَىٰ أُمَّكَ مَا يُوحَىٰ...! »
(طه / ٤٠ - ٣٧)

**“Certainly, We have done you a favour another time!
When We revealed to your mother whatever was revealed!”**

(Holy Quran, Taha: 37- 40.)

In these Verses, the God Almighty talks about the circumstances of the birth of Prophet Moses, and the favor that He has bestowed him before choosing him for Prophethood and Mission:

Some of the fortune-tellers had informed Pharaoh that a child would be born in Children of Israel who would cause the decline of his kingdom, so Pharaoh had ordered to kill every child born in Children of Israel, from then on. All the male children of the Children of Israel were killed until Moses was born.

God Almighty revealed to Moses' mother:

- **“Do not be afraid, give him milk,
and whenever you feel threatened
by Pharaoh's servants and his executioners,
put your child in a box, and throw him in the Nile River,
whose water will take him to the shore near Pharaoh's palace,
and he takes care of him as his child,**

because he is childless, and that's why he doesn't kill him, and God will return him to you again!"

Moses' mother did the same. As soon as the Nile water brought the box near Pharaoh's palace, Moses's mother sent her daughter, who is Moses's sister, to find out about her brother's fate. The girl was walking around the palace, she saw some people come out of the palace and ask the milkmaid to milk Moses. The girl guided him to her mother and took him to her mother.

The officers hired Moses' mother to breastfeed Moses. When he held his child, his eyes became bright, and he found God's Promise true, and found His Favor Great to Moses!

Here, in this Verse, the God Almighty reminds the Favor He made to Moses when he was a child. Here, the position is the Position of Expressing Greatness, which apprises the Emergence of God's Absolute Power, how did He make fruitless the scheme of rebel Pharaoh to fade the Light of God, and he raised his enemy in his own bosom!

Raising Moses in Pharaoh's Court

In the Glorious Quran, the God Almighty describes the birth and preservation of Moses in Pharaoh's court as follows:

“We revealed to Moses’s mother, saying:

- **Nurse him,**
- then, when you fear for him,**
- cast him into the river,**
- and do not fear or grieve,**
- for We will restore him to you**
- and make him one of the apostles!”**

(Qessass: 7.)

Pharaoh's people looked for Moses in the sea and took him from the water, and the result was that this same Moses became their enemy and the source of their grief and troublesome!

Yes, Pharaoh, Haman, and their soldiers were sinful people who killed people's children, but they kept Moses alive. They made an arrangement

against the one, who soon became actually a disaster to their life and abolished their power and existence, those, who for this purpose, protected him with utmost diligence and tried diligently to breed up and to educate him.

(Almizan: V.: 31 – P.: 19.)

Role of Pharaoh's Wife in Caring and Training Moses

" وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِي وَلَكَ لَا تَقْتُلُوهُ...!"
(٩ / قصص)

“Pharaoh's wife said to Pharaoh:

This infant will be a source of comfort to me and to you!

Do not kill him...!”

(Holy Quran, Qassass: 9.)

Pharaoh's wife was present when Moses was taken from the Nile and brought to Pharaoh, and she said to Pharaoh:

- **"Make this child the light of my eyes and yours!"**

In this Phrase, she is addressing the public, because there were many people there, who were responsible for killing children, the guards, the executors, the commander, or the agents.

The Holy Quran describes this scene as follows:

“Pharaoh's wife said to Pharaoh:

- **Make this child the light of my eyes and yours!**

Then she turned to the executioners and said:

Don't kill him!

Maybe it will benefit us!

Or take him as our child at all!

(They said this and did not know: Why they say?

And it was God Who put this suggestion in their hearts!)

**As a result, heart of the mother of Moses
became safe and free from sorrow.
If her heart would not be safe,
she would have exposed Moses.**

**It was Us, who closed her heart to a firm place so that
she would be one of the believers!"**

(Qassass: 9.)

If the God Almighty described the situation as above, it was to make understand how the Merciful God put the love of that child in the heart of Pharaoh's wife, to such an extent that she had no other option left for her and she had no choice but to first turn away the calamity and killing from Moses, and then put her filial proposal to accept him as their own child. This was one of the favors that the Almighty God has bestowed to Moses!

The wording of the Verse clarifies some interesting points:

First, Pharaoh's wife said: **"Maybe it will benefit us or take him as our child at all!"**

She said this Phrase when she saw the signs of majesty and Divine Attraction in him. When she suggested that we adopt him, it means that Pharaoh and his wife did not have a son.

When Moses's mother said: **"...While they were not aware,"** that is, when Pharaoh's wife suggested not to kill him and interceded and averted the scourge of killing from Moses, she and her audience did not know what they were doing, and what will be the future situation and what will happen at the end?

Then the Holy Quran defines the condition of Moses' mother that -

- **"The heart of Moses' mother was relieved and confident.
But she would almost have made the whole matter public
had We not strengthened her heart with faith!"** (Qassass: 10.)

Of course, as the Holy Quran says: The heart of Moses's mother was emptied from sadness and fear due to the Divine Revelation, the fear and sadness that would cause her child's secret to be revealed.

Moses's Mother in Duty of his Nanny

In pursuit of the Favors that the Almighty God blessed Moses, He Says:

- "She told Moses' sister to follow her brother.
His sister watched him from one side
and the people of the Pharaoh did not notice her presence!
We had decreed that
the infant must not be breast-fed by any nurse besides his mother.
His sister said to the people of the Pharaoh:
- May I show you a family who can nurse him for you with kindness?

Thus, did We return Moses to his mother
that We would delight her eyes,
relieve her sorrows,
and let her know that the promise of God was true,
but many people do not know!"

(Qassass: 11-13.)

Moses's mother told her daughter (who is Moses's sister) to follow Moses and see what will happen to him and where the water will take the box.

Moses's sister continued to follow him until she saw him from a distance, when Pharaoh's crew caught him. She saw this from afar, while the Pharaohs did not notice her pursuit and chase.

On the other hand, God, the Merciful, prohibited Moses from accepting the breasts of other women, so that before the arrival of his sister, he refused to suck the breasts of women, and he did not accept the breasts of any nurse they brought to give him milk. At this time, his sister approached and saw the situation like this, she said to the courtiers:

- "May I show you a family who can nurse him for you with kindness?"

The pharaohs accepted her proposal and she guided them to Moses' mother, so they handed Moses over to his mother, and as a result, the God

Almighty returned him to his mother with these plans.

The Holy Quran says:

- **“Thus, did We return Moses to his mother that We would delight her eyes, relieve her sorrows, and let her know that the promise of God was true, but many people do not know!”**

In this Verse, the Almighty God explains the reason for returning Moses to his mother that why did He return him to his mother?

The reason was that the mother would be sure by observing her child. Because Moses' mother had heard God's Promise before this event and she knew that God's Promise was true, and she had faith in it, but God Says - **We brought Moses back to her so that she could be sure of the truth of God's Promise by seeing him, not only Promise to return Moses, but the absolute all the Promises of the Glorious God!**

Unfortunately, most of the people do not know this and do not find certainty, and they often have doubts about God's Promises, and their hearts are not sure about it!

The Growth and Youth of Moses in Pharaoh's Palace

In this part, the God Almighty Says:

- **"And I cast upon you a love from Me, and that you might be reared under My eyes!"**
(Taha: 39.)

The second part of the story of Moses is his upbringing in Pharaoh's palace. The above Verses recite about Moses becoming beloved in Pharaoh's heart, that the God Almighty put this love in his heart so that he would refrain from killing him and Moses would return to his mother and be in her arms, and mother's eyes would be enlightened and would not be sad.

This fate was promised to him by Almighty God –

“And let her know that the promise of God was true!”

God had placed Moses in such a way that everyone who saw him loved him, as if God's Love had settled on him, and as a result, no one cast an eye on him but loved him and turned his heart towards him.

Moses was brought up under the supervision of God - "...**You may grow up and receive training under My Supervision!**"

That is, We showered our Love on you so that Pharaoh would be kind to you under My watch, because I am with you and watching over your condition, and I will not neglect you because of the extra care and compassion I have for you!

(Almizan: V.: 31 – P.: 19.)

Moses, and Oppression of the Children of Israel

"نَتْلُوا عَلَيْكَ مِنْ نَبَأِ مُوسَى وَفِرْعَوْنَ بِالْحَقِّ ...!"
(٣ / قصص)

**"We relate to you truly some of the account of
Moses and Pharaoh
for a people who have faith...!"**

(Holy Quran, Qassass: 3.)

The Almighty God created Moses in a situation when Pharaoh was at the height of his power, and he had humiliated and subordinated the children of Israel to such an extent that he killed their boys and kept their women alive.

In such a condition, God created Moses. The interesting thing is that God raised him in the bosom of his enemy, the Pharaoh himself, until he reached the age of growth, and then He saved him from his evil and took him out from among the Pharaohs to Madaen, and after a while returned him as a Messenger to Egypt, and gave him obvious Miracles until He drowned Pharaoh and his army to the last person, and made the children of Israel their

heirs, and revealed the Torah to Moses for them to be Guidance and Insight for the believers.

Slaughter of Newborn Boys of the Children of Israel

The lineage of children of Israel had settled in Egypt since the time of Joseph (AS) and had given birth there, and their number had reached thousands at the time of the birth of Moses (AS.)

Pharaoh, the contemporary of Moses (AS) traded with Children of Israel as slaves, and he tried hard to weaken them, and he continued this until he ordered that all male children born to this dynasty should be beheaded, and their daughters should be kept.

It is known what the end of this sinister plan would be! He wanted to completely destroy the men of Children of Israel, and when the men were destroyed, the generation would be completely extinct.

The reason why Pharaoh made such a plan was that he was one of the corrupters of the earth who corrupted the earth and did not reform it.

This means that the General Creation of humans that creates human beings and bestows them the expansion of existence, without considering any difference between any tribes, and gives all tribes and dynasties equal benefits of existence, and then has equipped all of them with a system that leads them to social life and enjoyment of earthly benefits, in order that everyone can benefit according to their existential value and social weight. This is the same Reformation that the Art of Creation informs about, and violating this tradition, and liberating a nation and enslaving another nation, and benefiting a nation from things that it does not deserve, and depriving another nation of what it deserves, is in fact the same Corruption in the Earth, which leads humanity to destruction.

Divine Will in Transfer of Reign to the Oppressed-on-Earth

In this Verse, the atmosphere and environment in which Moses was born was described, in which all the causes and conditions that condemned

the children of Israel to destruction surrounded him too, but the Glorious God protected him from all those causes and brought him out safe and sound:

**“But We have decided to grant a favor to the oppressed ones
by appointing them leaders
and heirs of the land!”**

(Qassass: 5.)

The Almighty God Says:

- The situation and the atmosphere in which we raised Moses was the situation of Pharaoh's exaltation on the earth and the division between the people and the weakening of the children of Israel, a weakening that wanted to destroy them completely, while We wanted to Favor those who were weakened, and to bless them blessings in every way, so that they become valiant because of its heaviness. That is, We wanted to make them leaders so that others would follow them, while they themselves were subordinate to others for many years, and We wanted to make them heirs of the land, after the land was in the hands of others, and We wanted to make them landlords in a way they could settle there and be owner of their own property, after they had no place on the earth, other than the place where Pharaoh wanted to destroy them all, and We wanted to show Pharaoh the king of Egypt and Haman his minister and their soldiers the same thing that they were afraid of, and that was the victory and overcome of the children of Israel and taking their kingdom, monarchy, custom and tradition from their hands, as they themselves said about Moses and his brother on the day they were sent to them:

“They said:

- **These two are indeed magicians
who intend to expel you from your land with their magic,
and to abolish your excellent tradition!”**

(Taha: 63.)

This Holy Verse describes the plan that Pharaoh had drawn for the children of Israel in secret, and that was to not leave a single person from the children of Israel breathing on the earth, and he had advanced this plan to

the extent that his power reached all their existence and surrounded their life, and his fear had filled all aspects of their existence, and he humiliated those poor people so much that he ordered their destruction.

Of course, this was the appearance of the case, but in reality, God's Will belonged to save them from Pharaoh's yoke, and to take from them the Weight of the Blessing that had made Pharaoh's rebel group so weighty, and transfer it to the children Israel, those, who were poor and insignificant at the hands of Pharaoh, and to change and circulate all the devices and plans that were going on against the Children of Israel in their favor, and to change and circulate what was going on for the benefit of Pharaoh's group, to their detriment. Yes, God judges, and there is no one who can delay His judgment.

Children of Israel's Oppression and Meccan Muslims

The purpose of Surah Qassass is to express this finest Promise to the early believers of Islam who were in Mecca before migrating to Medina. The few people who were considered weak and insignificant by the polytheists and the Pharaohs of Quraysh, the minority who lived in Mecca among these rebels in the most difficult conditions and dealing with their seditions and hardships.

The Almighty God also carried out among the early believers of Islam the same Tradition that He circulated in the children of Israel and brought them to the kingdom, honor, and sovereignty, and brought back the Holy Messenger of God to his homeland!

The Glorious Allah while expressing them this part of the history He promises them that He will soon Bless them and make them the leaders of the people, and will make them the heirs of these Pharaohs, and will give them property in the earth, and will show to those rebels what they were afraid of:

- **“We relate to you truly some of the account of Moses and Pharaoh for a people who have faith!”**

The meaning of the Verse is that: We recite some of the story of Moses and Pharaoh to you, a true recitation, so that this people who believe in our

revelations will meditate on it, a people who follow you, and who suffered hardships and torture at the hands of the Quraysh pharaohs, so that it would become clear and certain for them that: The Almighty God in whom they believed in, and in His Messenger, and in His way endured so much persecution and torture from the enemies, is the same God who created Moses in order to revive the truth, and save the children of Israel, and give them honor after their humiliation, to save them from that humiliation, the humiliation that killed their children and left their wives, and Pharaoh showed ambition and power over them and plunged the claws of his anger into them, and surrounded them with his oppression.

(Almizan: V.: 31 – P.: 10.)

CHAPTER TWO

MOSES' MIGRATION TO MEDAEN AND HIS MARRIAGE

Growth of Moses and Granting him Judgment and Wisdom

"وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَ..."

(٢١-١٤ / قصص)

**“And when he attained the age of Maturity,
We bestowed on him Divine Judgment and Knowledge...!”**

(Holy Quran, Qassass: 14-21.)

The Almighty God Says in the Holy Quran: **"When he came of age and became fully matured, We gave him judgement and knowledge, and thus do We reward the virtuous!"**

Reaching the level of maturity and steadiness in life means that a person settles down in his living behaviors, and this is different in people, and it is mostly achieved after reaching maturity, that is, after the age of eighteen.

The Causes of Moses' Escape from Egypt

The Holy Quran narrates the getaway of Moses from Egypt, and its causes and time circumstances as follows:

"It was evening when Moses left Pharaoh's palace for the first time and went to the city." The city that Moses entered it unaware of its residents was the city of Egypt, it is clear that Moses had not entered the city of Egypt until that day, because he lived with Pharaoh and Pharaoh's palace which

was outside the city of Egypt, and Moses left that palace and went out and entered the city without the knowledge of the people of the city.

When he entered the city, people were closing the shops and markets and going to their homes, and the streets and alleys were deserted.

In the city, he saw two men beating each other. One of those two people was an Israelite and a follower of the religion of Moses, and the other was a Copt and an enemy. The Israeli man asked Moses to help him against his enemy. Moses repelled that enemy with a blow, and he died with the same blow, while Moses did not intend to kill him.

(The reason for one of those two was a follower of the religion of Moses is that on that days the children of Israel were in the religion of their fathers Abraham, Isaac, and Jacob (AS,) even though there was nothing left of the religion of those Prophets in that day except the name, and the children of Israel officially pretended to worship Pharaoh, but the fact that the latter was a Copt and the enemy of Moses, meant that the Copts were hostile to the children of Israel that day, and the proof that this man was an enemy and of the Copts is that the Holy Quran narrates from Moses who said: "**And the Copts have a sin against me, I am afraid they will kill me!**")

An Analysis of the Case of Coptic Man's Murder

Moses (AS) immediately after seeing the scene of the murder of the Coptic man who was killed by his hand, said:

- **"This is of Satan's doing.
Indeed, he is an enemy, manifestly misguiding!**

He said:

- **My Lord! I have wronged myself.
Forgive me!
So, He forgave him.
Indeed, He is the All-forgiving, the All-merciful!**

He said:

- **My Lord!
As You have blessed me,**

I will never be a supporter of the guilty!"

What Moses meant was that this beating that happened between the two of them is of the type of action that is attributed to the devil, or it is caused by the action of the devil, because it is the devil who has created enmity and hostility between the two of them, and forced them to beat each other to the point where Moses intervened and a Coptic man was killed by him, and Moses was in danger and in a difficult situation.

He knew that this process would not remain hidden and soon the Copts would rebel against him, the news would reach the courtiers and then Pharaoh himself, and they would take the most severe revenge on him and anyone who intervened.

This is where he realizes that he made a mistake in the blow that he gave the Copt, the blow that caused his death, and he does not attribute this mistake to God, because the God Almighty does not guide anyone except towards truth and righteousness. Therefore, he ruled that this act is attributed to Satan!

This act, killing a Copt, although it was not Moses' disobedience to Almighty God, because firstly it was an unintentional mistake, and secondly it had the aspect of defending an Israelite man, and he repelled an infidel and a cruel man from him, but at the same time it was not the case that the devil did not have any intervention in it, because the devil, just as he tempts a person to disobey God, and also forces him to do anything contrary to what is right, which even it is not a sin, but doing it is a matter of trouble and hardship for man, just as it led Adam and his wife astray from eating from that forbidden tree, and led them to the point where they were expelled from Paradise!

Moses' Wandering in the City of Egypt

After the killing of the Coptic man, Moses did not return to Pharaoh's palace, the house where he had spent his whole life until that day and spent the night in the city of Egypt. He spent all this time in fear and worry, and as soon as the morning came, he saw the same Israelite man again asking

him for help, and this time, he was in trouble with another Copt. Moses told him rebuking: **“You are indeed manifestly perverse, and do not intend to follow the path of right and growth?”**

This reprimand and blame were because that man was fighting and challenging with people who wanted nothing but evil and corruption from fighting and challenging with them.

The Israeli man had imagined that Moses was going to kill him with this blame and reprimand, so he was afraid of his anger and said: **“O Moses! Do you want to kill me like you killed someone yesterday?”**

From his words, the Coptic man on the other side of the dispute understood that the Coptic murderer was Moses, so he returned to Pharaoh's court and reported the incident, and Pharaoh and his courtiers consulted and finally decided to kill Moses!

(The existing Torah at the time of the revelation of the Holy Quran introduces both sides of the dispute on that day were Israelite, while the Holy Quran makes it clear that one side of the dispute, the person who was killed, and also the person who was a party to the dispute the next day, are both Copts and were enemies of the Israelites.)

A man came running from the top of the city where Pharaoh's palace was and said:

- **“Moses!**
The elite are indeed conspiring to kill you!
So, leave!
I am indeed your well-wisher!”

The appearance of the Verse is that the consultation to kill Moses had taken place in the presence of Pharaoh and on his orders, and this man who came and informed Moses that they had decided to kill you, he came from the same assembly. Whereas the palace of Pharaoh was outside the city of Egypt, the Holy Quran explained that a man came from top of the city.

Moses' Migration from Egypt to Medaen

So, Moses went out of the city while he was worried about his behind and said:

- **“My Lord!
Deliver me from the wrongdoing lot!”**

When Moses turned his face toward Medaen, he said:

- **“Maybe my Lord will show me the right way!”**

From the context of the Verse, it is clear that Moses (AS) intended to go to the city of Medaen, but he did not know the way, and he hoped from his Lord to guide him to the path of Medaen.

Loneliness and Hunger of Moses in Medaen

When Moses reached the water in Medaen, he saw a group of people watering their sheep, and near them he saw two women who were preventing their sheep from going to the water. Moses asked about the reason why they don't let the sheep come to the water, and why there is no man to water the sheep, and said: - What are you doing?

They said: We will not water our sheep until the shepherds finish watering their sheep. That is, we have a practice, and we always do this work in this way, and because our father is an old man and cannot come with us and be in charge of watering the sheep, so we do this work.

From the words of those two girls, and their withdrawal from the well and the way they watered the sheep, Moses (AS) felt a kind of surprise mixed with chastity in their actions, and he understood that the people had violated those two girls, so he went ahead and watered their sheep.

After watering the sheep of Jethro's daughters and leaving them alone, Moses took shelter in the shade to rest, because the temperature was very high, he said:

- **“My Lord! I am indeed in need of any good You may send down to me!”**

What is meant by “**any good**” is not asking for food, but the result of it is the physical strength that can be used to do righteous deeds and actions that pleases God.

This expression of poverty and the need for the power that God has sent down to him and given to him by His Grace is an indication to the expression of poverty for food that will keep that power and that gift, so that he can do righteous deeds with it.

Care in the Actions and Thought of Moses

It is clear from the above statement that Moses (AS) was very careful in his actions and he did not do any action, and he did not even do his will, except for the pleasure of his Lord, for the sake of Jihad in His way, even he has done his natural actions also for this purpose, and he eats food for this purpose so he gains power and strength for Jihad and attain the Consent of God!

This point can be seen from all over his story because this Moses is the one who, after beating a Copt, immediately gives thanks for the fact that his strength was used to help the oppressed and kill a tyrant, and when he comes out of Egypt, he is disgusted with oppression and the oppressor says: **“Lord! You saved me from the cruel people!”**

It is he who, when he sets out, expresses his hope that **“perhaps my Lord will guide me to the right path!”**

He is the one who waters Jethro's sheep and goes to the shade, because he is happy that the power that God gave him has been spent in the way of God's pleasure, and he is reluctant to lose this power if he cannot have a food and says:

- **“My Lord! I am indeed in need of any good You may send down to me!”**

Also, he is the one who, when he hires himself to Prophet Jethro, and then marries his daughter, he says:

- **“And God is entrusted over what we said!”**

Moses's Employment Contract with Jethro

Not long after, one of the two girls came back with a shy look, which was evident from her walk, and said to Moses:

- **“My father invites you to pay you the wages for watering our flock for us.**

As soon as Moses came to the old man and told him his story, the old man said:

- **“Do not be afraid. You have been delivered from the wrongdoing lot!”**

This part of the Verse in the Holy Quran shows that Prophet Jethro first asked him how he was doing, and Moses told him his story, and Jethro (AS) became happy and said that he was saved from the Pharaohs, because The Pharaohs did not dominate Medaen.

God's Acceptance of Three Moses' Requests

Here, the three prayers that Moses had previously made are answered, because one of his requests was for God to save him from Egypt and from the oppressive people, which the Prophet Jethro gives him the good news in this Verse that he has been saved. The second of his requests was that he hoped that God would guide him to the right path, which his hope was a prayer. His third request was about sustenance, in which the Prophet Jethro invites him to pay him for drawing water, and in addition to that, he provided sustenance for ten years and gave him a wife who would be a source of peace and tranquility for him!

Jethro's Daughter

One of Jethro's two daughters who were present said to the father:

- **“Father, hire him. Indeed, the best you can hire is a powerful and trustworthy man**

Of course, the meaning of this hiring was that Moses would help Jethro (AS) in all his affairs, and be his vicegerent in all his works, although at first sight it seems to be only a matter of shepherding sheep.

From the fact that Jethro's daughter introduced Moses as strong and trustworthy, it is clear that the girl understood from the way Moses (AS) acted in watering the sheep that he was a strong man, and also from the chastity that the gentleman had in speaking with the two girls, and from the fact that his sense of gentility was aroused and he watered their sheep, and also from the way he walked to his father's house, he had seen things that made him realize his chastity and trustworthiness.

The speaker of this proposal was the same girl who went by her father's order and invited Moses to the house.

Moses's Marriage to Jethro's Daughter

The Prophet Jethro made a proposal to Moses (AS) that he should hire himself for eight or ten years, and in return, he would marry one of his two daughters to him. Of course, this marriage contract was not definitive, as evidenced by the fact that the Verse did not specify which one of the two daughters of Jethro became his wife.

It is clear from the wording of the Verse that Jethro's daughters were present at that time, and Jethro said to marry one of these two daughters (in exchange for you to hire yourself for me for eight years!)

(An interesting point in the Verse is the Phrase: "**Eight Hajj,**" which used the word "**Hajj**" instead of years, and it was because Hajj to the Holy House is performed once every year, and from this it becomes clear that the issue of Hajj to the House of God was part of the Abraham's Shariah, and it was common among the people of that period.)

One of the conditions of the contract was that: "...Of course, if you finish ten years, you have done it yourself, and those two years are not part of the main contract and the main condition, and I don't want to be hard on you, and soon you will find me that I am one of the righteous, God willing!"

In this Phrase, Jethro (AS) informs about the way he wants him to do, and he says that I am a righteous master, and I don't want you to put yourself to hardship in serving me, and this righteousness of mine you will find too, God Willing!

Moses replied:

- **“This will be by consent between you and me. Whichever of the two terms I complete, there shall be no reprisal against me, and Allah is Entrusted over what we say!”**

He takes God as a Trustee in what they made a contract between themselves, who implicitly took Him as a Witness, so that in case of violation and disagreement the judgment and arbitration between the two of them will be with Him!

Moses (AS) did not say that God is a witness, but he said that he should be a Proxy, because the testimony and judgment is always with God, and He does not need anyone to take him as a witness, and He becomes a Proxy when someone appoints Him as his Proxy.

It is also mentioned in another place of the Quran that when Jacob (AS) wanted to get a covenant from his children to return Joseph to him, he said:

“Allah is Entrusted over what we say!”

(Almizan: V.: 31 – P.: 2.)

CHAPTER THREE

NIGHTLY ANNOUNCEMENT OF MOSES' MISSION IN SINAI VALLEY

Moses' Night Journey from Medaen to Egypt

" فَلَمَّا قَضَىٰ مُوسَىٰ الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا... " (قصص / ٢٩)

"So, when Moses completed the term and set out with his family, he descried a fire on the side of the mountain...!"

(Holy Quran, Qassass: 29.)

The Holy Quran narrates that when Moses (AS) fulfilled the term of the contract with Prophet Jethro, that is, the period he agreed to serve for Jethro, and he also served two years extra according to the traditions, he married his wife. He took her and set off, and on the way, he saw a fire from a distance and said to his family:

- **"Wait! I descry a fire!
Maybe I will bring you some news from it,
or a brand of fire so that we may warm ourselves...!"**

The context of the Verse testifies that this happened at night. Apparently, it was a very cold night. It also turns out that Moses and his companions had lost their way.

In such a situation, a fire caught the eyes of Moses (AS) from a height near where he was, and he ordered his people to stay there, and he went to what he saw and maybe he would see a human being there, and he should

ask him where the way is, or he should take a piece of fire and bring it so that they can warm themselves with it.

In the Surah Taha God Says: **“Maybe I will bring you a piece of it or be a guide by the fire!”** This interpretation is the best proof that this caravan lost its way that night.

(Almizan: V.: 31 – P.: 49.)

Details of Fire Seen in the Valley

" إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا...! "
(نمل / ٧)

**“When Moses said to his family:
Indeed, I descry a fire!”**
(Holy Quran, Naml: 7.)

In Surah Naml, the beginning of the Prophethood of Moses (AS) begins with the following Verse:

**“When Moses said to his family:
- Indeed, I descry a fire!
I will bring you some news from it,
or bring you a firebrand so that you may warm yourselves!”**

The context of the above Verse in Surah Namal confirms the story that comes from this story in other Surahs, and it testifies that Moses (AS) saw a fire in the distance and was taking his family to Egypt, and while moving, he lost his way, and he and his family felt a severe cold. The night was very dark. At this time, he saw a fire from a distance and wanted to go near it so that if he found a person near the fire, he would ask him for the way, or take a piece of fire and bring it to his family and light firewood there so that they would be warm, so said to his family:

**- “Stay here, I felt a fire and want to go there!
Do not move from your place,
I will soon tell you about that fire, that is, from the side of that fire.**

**And with his guidance I find the way,
Or I will bring a flame from that fire
so that you can light firewood and warm yourself!**

From the context of the Verse, it appears that the mentioned fire was only seen by Moses and no one else saw it, otherwise he would not have said that I see a fire, but he would have shown it and pointed to it.

Moses's companion on this night was his wife, the daughter of Prophet Jethro, while Moses, after the end of his commitment of being a shepherd for Jethro for years, returned to Egypt with his family. It is possible that other than his wife, other person, or persons such as servant or muleteer or others were with him on that day, because Moses said: "Warm yourselves," which means his wife alone and considered to be the deputy of several people. It is, because in sensitive times and terrifying places, one person does the work of several people in creating intimacy in a person's heart.

It is stated in the Torah (Book Exodus, Chapter 4, Verse 20) that Moses took his wife and children with him on this journey.

(Almizan: V.: 30 – P.: 249.)

Moses in the Sinai Mountain

" وَ هَلْ آتَيْكَ حَدِيثُ مُوسَى...؟"
(٩ - ٤٨ / طه)

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

(Holy Quran, Taha: 9-48.)

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 beyond 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 Secured Bank (right bank of Valley) in which was the **Tree** where the **Call on 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 !"**
(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 **His Encompassing** over everything!

The God Almighty Says in Surah Shura 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:

**"SURELY I AM ALLAH!"
"AND 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!

God's Talk with Moses

The Holy Quran describes God's conversation with Moses in Surah Namal, Verses 7 to 14, as follows:

When Moses came to the fire, he heard a Call:

- **"Blessed is He who is in the fire
and who is as well around it,
and immaculate is Allah,
the Lord of all the worlds!
O Moses!**

Indeed, I am Allah, the All-mighty, the All-wise!"

This scene and statement are also repeated in Surah Taha Verse 13. There, what a Call arose from the fire, He Said:

- **"O Moses!**

Indeed, I am your Lord!
So, take off your sandals.
You are indeed in the sacred valley of Tuwa!
I have chosen you,
so, listen to what is revealed...!"

From this statement, it seems that the meaning of **"the one who is around the fire"** in the Verse in question is the one who was around the fire, who was either Moses alone, or if there was someone other than him, Moses also was there.

The meaning of his being blessed is his being chosen after his sanctification!

But about the **"One who is in the fire,"** some have said: It was God, and the meaning is Phrase is:

- **"Blessed is the One Whose Dominance and Power has appeared in the fire!"**

Since the sound of the conversation came from the tree, a tree that, according to the Verses of Surah Qassass, was surrounded by fire, and according to this commentator, the meaning of the Verse is that -

- **"Blessed is the One,
Who with His Words manifested from fire for you,
and He Granted you a lot of Blessing!"**

Then about the Phrase:

**"And Glory be to ALLAH,
the Lord of the worlds!"**

This Phrase glorifies God from being matter or the place surrounds him or is accessible to events, not that it is meant to surprise Moses, as some have said.

The Commentators have said different things about this. Some have said that it means Moses himself who was in the fire and there were prophets

around him. Some others have said that it was the Light of God and Moses was around him, and others said that it was a tree surrounded by fire and Angels were around it, they praised God. But most of these views looks an irrelevant comment off the subject.

The Holy Quran describes also in Surah Taha, Verses 10 to 14, the God's conversation with Moses as follows:

**“So, when he came to fire,
he was called:**

- O Moses!

Indeed, I am your Lord!

So, take off your sandals!

You are indeed in the sacred valley of Tuwa!

I have chosen you,

so, listen to what is revealed!

Indeed, I am Allah there is no god except Me.

So, worship Me!

And maintain the prayer for My remembrance...!”

"Tuwa" is a plain that is located in the valley of Toru, and it is there that God Almighty called it "Holy Valley!" This name and description indicate to the reason why the Almighty God ordered Moses to take off his shoes. It was meant to respect that Land so that it is not kicked with shoes!

If the removal of the shoe is associated with the Phrase **"I am your Lord,"** it is a proof that the sanctification and respect of the valley is due to the fact that it is the place of Presence, the place for Closeness to God, and the Meeting of Presence, Praying and Singing Chanting to the Pewsence of God... then it can be said that -

Moses was called:

**- This is Me, your Lord,
and here you are before Me!**

For which the Valley Tuwa is sanctified,
 Show the etiquette of Presence,
 take off your sandals!

The Sanctity of Times and Places

According to the criteria mentioned above, every holy place and time is sanctified, such as: The honorable Kaaba, Masjid al-Haram (the Holy Mosque in Mecca,) and other honorable and respectable Mosques and Holy Shrines in Islam.

It is the same with blessed holidays and days, which have gained sanctity by being attributed to an honorable event that took place in it, or worship that was performed in it, otherwise there is no difference between the elements of space and time!

How Was it Revealed to Moses?

Moses (AS.) when heard the Call of "**O Moses! Surely this is I, Your Lord!**" He understood for sure that the Voice is of his Lord, and the Words are His Words, because the very Words were a Revelation from the God Almighty to him, since the Almighty God Himself declared that the Glorious God does not Speak to anyone except by Revelation, or from behind the Veil, or by sending a Messenger, and He reveals whatever He wants with His Own Permission!

From this point, it is understood that there is no Intermediary between God Almighty and the person with whom God Almighty speaks, if it is not through a Messenger or a Veil, and only through Revelation, and when there was no Intermediary, the person who receives Revelation does not find anyone other than God as his Interlocutor, and does not fall into his illusion, and does not hear anything other than God's Words, but if it is possible that the speaker is someone other than God Almighty, or the Words are words other than God's, otherwise the following Verse will not be true, if there is no intermediary –

"God spoke to Moses directly in words!"

(Nissa: 164.)

This is the situation of every prophet. In the first Revelation that is given to him, and God announces his Prophethood and Mission to him, he does not have any doubt that the Owner of this Revelation is the Glorious God! In understanding this meaning, there is no need to apply opinions or ask for evidence or proof, because if he needs one of them, he will still not be sure that he has truly become a Prophet, because it is possible that the certainty that he has obtained is the effect of proof, and from the use of the reasoning power of that proof, not through construing the Revelation from Unseen without an intermediary!

So, the result of this discussion is that the condition of both Prophets and Revelation are like that when they receive the Revelation of God Almighty, they believe in its truth in the first place in their hearts. This issue is understood both from the Verse and from the rule of reason!

The Revelation, like other deeds of Almighty God, is not without mediation, the important is the attention of the listener who receives the Words. If he notices an intermediary who carries God's Words and that intermediary is a Veil between him and God, in this case, that Word is the same Message that an Angel brings, and that is the Angel's Revelation, and it is not said that God is talking to him. but if it is related to Almighty God Himself, it will be His Revelation, and in this case, it is correct to say that God spoke to a Prophet, even though the bearer of God's Words is actually an Angel, but since he did not notice the intermediary, the Revelation is the God's Revelation, as He addressed to Moses:

“...So, listen to what is being inspired!”

(Taha: 13.)

Which in this Phrase God has named the very Call from the side of the Mount Ture as a Revelation, and in other place of His Word, God has also proved.

Stand of Presence

The Call that addressed Moses:

**“O Moses!
Indeed, I am your Lord!
So, take off your sandals...!”**

In fact, it makes Moses realize that the Position he has is the **Stand of Presence** and the Position of Speaking face to face, and God is Alone with him, and has Reserved him for more Care from Himself! The statement of the Verse that Says: **“I am your Lord,”** but does not Say: **“I am God!”** indicates this Care.

If after that He Said: **“Indeed, I am Allah!”** He does not repeat the previous Phrase that He Said: **“Indeed, I am your Lord,”** because in the previous Phrase, while introducing the Speaker, He also empties the place from others to address the Revelation, but the second Phrase is merely the Revelation.

The fact that the Verse says: **“When he came near the fire he was called: O Moses...,”** and did not mention the name of one who Called, there lies a favor in this Phrase that no scale can determine its extent, and it indicates that the Revelation of this Verse to Moses was sudden and unprecedented.

(Almizan: V.: 27 – P.: 210.)

“I have chosen you!”

" وَ أَنَا أَخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ...! "

(١٣ - ٤٨ / طه)

“I have chosen you; so, listen to what is revealed...!”

(Holy Quran, Taha: 13-48.)

So far it has been said how Moses suddenly, in an emergency moment with his wife, saw a fire in the distance and went to it and a Call came and God Almighty spoke to him and chose him as a Prophet:

- “I have chosen you!

Listen to this revelation!"

At this moment, the Divine Providence has decided to force a human being to bear the burden of carrying the Prophethood and mission. Because in God's Knowledge, Moses was better than others, that's why He chose him.

With the above Phrases, the Almighty God established the authority of Prophethood and Mission, and when the authority was realized by establishing it, He added the Order to listen to the commandment of revelation, which included the Prophethood and Mission of Moses, and Said:

- **"So, listen to what is revealed...!"**

Communicated Revelations

The Revelations that were communicated to Moses at that moment were as follows:

- 1- **"Indeed, I am Allah there is no god except Me!"**
- 2- **"So, worship Me! For My Remembrance maintain the prayer!"**
- 3- **"Indeed, the Hour is bound to come, I will have it hidden, so that every soul may be rewarded for what it strives for!"**

This is the same Revelation that Moses was commissioned to listen to. This Revelation continues for eleven more Verses, and in that Prophethood and Mission are announced together.

His Prophethood is in this Verse and the next two Verses, and his Mission is from the Verse that says:

- **"Go to Pharaoh who has rebelled!"**

In the three mentioned Verses that announce the Prophethood of Moses, God mentions the two Pillars of Faith together - the Pillar of Belief and the Pillar of Action - but from the Principles of Belief, which are **Monotheism, Prophethood and Resurrection**, only mentions two of them - the Monotheism and the Resurrection - and does not mention Prophethood, because He was speaking with the Messenger of God himself.

God mentioned the **Pillar of Action**, only in one word: **“Worship Me!”** Even though it has many details, and with this, God completed the Principles and Requirements of Religion in three Verses.

Introducing God in Person

Where God Said: **“Indeed, I am Allah!”** He introduced the **“Named”** by the **“Name”** itself and did not Say: **“Allah is Me!”** Because the necessity of **“Presence”** is that with observing the **“Essence”** to realize the **“Attribution of Essence,”** not by means of description to realize the **“Essence.”** (Just as Joseph's brothers, when they recognized him, said: "Indeed, you're Joseph!" Also, Joseph said: "I'm Joseph!" If there was no place for them to be present, they would say: "Are you Joseph?")

Although the Finest Name: **“Allah,”** is a Known Name and Special Name for the Essence of the Almighty God, but it attributes to **(Allah,)** because His Essence is more Holy than anyone can reach it. So, like He Said:

- **I am the One who is Named Allah. The Speaker Himself is Present and Evident, but it is unclear who He is Named Allah? Therefore, it has been said that I am the Same One!**

(Even though **“Allah”** is a Name and not a Description, but this Holy Name for the reason of its predominant use has become a Known Name, however, it is not devoid of a descriptive principle.)

Word of Monotheism, the Command to Worship and Pray

The Phrase: **“Indeed, I am Allah there is no god except Me,”** is the Word of Monotheism, which textually and wording is related to the Phrase: **“Indeed, I am Allah!”** Because it is really related to it. When the God Almighty is the One from Whom everything began, and to Whom is upright, and to Whom it ends, then there is no way for anyone to worship except Him, then He is the True God, and there is no other god but Him, therefore He

made the Command to worship based on this Truth and Said: **"So, Worship Me!"**

If in the Phrase **"For My Remembrance maintain the prayer!"** the God Almighty mentioned specially the Prayer out of all worships, although He had previously Said in general: **"So, Worship Me!"** This was to convey the importance of **prayer** and to make people understand that prayer is better than any act that represents the submission of man in worship and forms the Remembrance of God!

The purpose of what God Said: **"For My Remembrance maintain the prayer!"** It means that you fulfill My Remembrance and Worship with the act of **prayer!**

Doomsday is Coming!

When God Said: "Doomsday is coming!" In fact, He has understood the reason for the Command to worship, because even though the obligation of worshiping God is intrinsically dependent on His Oneness, but His Oneness alone, without the existence of the Day of Judgment, when people are rewarded, and good and bad are distinguished from each other. and obedient and rebellious are separated from each other, has no effect, and the Legislation of Decrees and Commands remains fruitless.

- **"Indeed, the Hour is bound to come!
I will have it hidden,
so that every soul may be rewarded for what it strives for!
So, do not let yourself be distracted from it
by those who do not believe in it
and who follow their desires,
lest you should perish!"**

(Almizan: V.: 27 – P.: 210.)

Granting Miracles of Mission to Moses

« وَ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلِي مُدْبِرًا وَلَمْ يُعَقِّبْ...! »
(٣٢ / قصص)

“Throw down your staff!

And when he saw it wriggling, as if it were a snake,

he turned his back to flee,

without looking back...!”

(Holy Quran, Qassass: 32.)

After the Call of the Lord of the Worlds came, Moses also heard that He said:

- **“Throw down your staff!”**

As soon as he saw the staff moving fast and hard, as if he was looking for a winged snake, he turned his back and ran away, so that he did not look behind him anymore.

He was Addressed:

- **“O Moses!" Come forward!**
Do not be afraid!
Indeed, you are safe!

In this Address, God the Almighty gives security to Moses that you are an Apostle Messenger and Messengers are safe with me!

Comparing this Verse with the Verse of Surah Naml where God Says:

- **“Do not be afraid! Indeed, the apostles are not afraid before Me!**

It turns out that this statement was never a rebuke to Moses (AS.) but was meant to give him security.

Then in the next Address God Said:

- **“Now put your hand under your bosom**
it will come forth radiant without flaw to the eyes of the beholders,
and draw your hand close to your side
and put your hands on your heart to find tranquility.

**These shall be two proofs from your Lord to Pharaoh and his elite.
They are indeed a transgressing lot!"**

Apparently, what God Said: **"Now put your hand under your bosom it will come forth radiant without flaw (Whiteness without disease and blotch)** is a protest to present Torah, which considers this whiteness to be caused by leprosy. (In book Exodus, chapter 4, verse 6, the Torah says: Suddenly, he saw that his hand was white like snow from leprosy.)

Moses' Requests to God in First Moments of Mission

Moses said:

- **"My Lord!
Indeed, I have killed one of their men,
So, I fear they will kill me!
Aaron, my brother he is more eloquent than me in speech.
So, send him with me as a helper to confirm me,
for I fear that they will impugn me!"**

Moses's meaning by this request was that he was afraid the pharaohs would deny him, and he would get angry and then he would not be able to express his argument, because in anger his stuttering that he had since childhood would increase.

In Surat Shuara, the Holy Quran narrates from Moses that he said:

- **"My Lord! I fear they will impugn me,
and I will become upset,
and my tongue will fail me...!"**

(Shuara: 13.)

The God Almighty Said:

- **"We will strengthen your arm by means of your brother,
and invest both of you with such authority
that they will not touch you.
With the help of Our Signs, you two,
and those who follow the two of you, shall be the victors!"**

Then God explained the victory of those two Prophets over the pharaohs and Said:

- **“And those who follow the two of you, shall be the victors!”**

God made this statement to make it clear that not only those two are dominant, but their followers will also be dominant!

The First Miracles

In the Verses, what was Called to Moses was as under:

- **“Throw down your staff!
And when he saw it wriggling,
as if it were a snake,
he turned his back to flee, without looking back.**
- **O Moses!
Do not be afraid.
Indeed, the apostles are not afraid before Me!
Except one who transgresses,
but then he replaces the evil deed with good,
then indeed I am all-forgiving, all-merciful!**
- **Insert your hand into your bosom.
It will emerge white, without any fault,
among nine signs for Pharaoh and his people.
Indeed, they are a transgressing lot!”**

(Naml: 10-12.)

Here, a question arises as to why in the two Surahs of A'araf and Shuara, in the same story, the reanimated cane is called: "the visible dragon," that is, a clear dragon, which is a very big and huge snake, and in this Surah he compared it to a small snake?

The answer to this question is that the simile is only in terms of vibration and speed of movement and anxiety, not in terms of smallness and bigness, because what is surprising is that a hand stick turns into a huge and

terrifying dragon, then unlike a dragon crawl like a small snake, and run as fast as it does.

Here, God did not want to compare the cane or the snake to a small snake.

Moses' Fear at the Moment of Receiving the Miracle

- **“O Moses!
Do not be afraid.
Indeed, the apostles are not afraid before Me!”**

This Phrase is the story of the same verbal expression that was issued round the fire of the Ture Valley. This is an absolute prohibition that gives him security from all the threats that may occur and ensures that as long as he is in the Presence of God and near him no abomination will reach him, neither from the area of the staff, nor from anything else, and God gave the reason that - **Messengers are not afraid in my Presence!**

From the above Verse, this meaning is obtained that - **do not be afraid of anything, because you are one of the Messengers, and the Messengers - who remain in the Position of Nearness - are safe from any detriment, and safety does not come with fear.**

But why was Moses, who was one of the Elders and Messengers, afraid of the staff that had turned into a snake? The answer is that this is the natural effect of a person who, when he encounters a horrifying sight, which is also unprecedented, that there is no way to get rid of it, except to run away, and he forcibly starts to run away, on the other hand, he had not received an order from God not to be afraid when his staff became a dragon, so Moses' fear was not the type of reprehensible fear.

As for what the God Almighty Said to him - **Messengers do not fear before me** - Prophets and Messengers do not fear anything as long as they are near their Lord, this dignity is not their own or from their area, since Moses had not it, we say he was not a complete Messenger, but they have acquired this virtue through Divine Teaching and Discipline, and because

that night, the night of Ture Valley, was the first position that God took Moses to the Position of His Closeness, and assigned him the Honor of His Words, His Mission, and His Dignity, therefore, this Address is God's Teaching and Discipline, not condemnation and blame!

The second Address was that:

- **“Insert your hand into your bosom.
It will emerge white, without any fault...!”**

All these were among the nine Miracles that Moses (AS) brought to Pharaoh and his people.

(Almizan: V.: 31 – P.: 49.)

CHAPTER FOUR

EQUIPMENT OF MOSES AND THE COMMAND TO MOVE TOWARDS PHARAOH

Granting the Primary Miracles

" اِذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ...!"

(١٧-٤٨ / طه)

"Go to Pharaoh. He has indeed rebelled!"

(Holy Quran, Taha: 17-48.)

The Revelation of Moses' Mission begins when the God Almighty asks him:

"O Moses, what is in your right hand?"

God wants to give him the miracle of being a Prophet to prove his Mission to the Pharaoh and the pharaohs, so He asks Moses what he has in his hand so that he notices the dry stick that is lifeless in his hand and when this dry stick by Divine Miracle turns into a dragon, then Moses realizes the Greatness of the issue and its impressiveness effect in his heart.

Moses (AS) thought that God wanted him to explain the attributes and properties of his staff, so he explained the attributes and properties of his staff in detail and said:

- **"It is my staff.
I lean upon it,
and with it I beat down leaves for my sheep,
and I have other uses for it."**

Stick's Change to Dragon

The God Almighty ordered Moses to drop his staff from his hand, and when he dropped the staff, he saw that it became a big snake and started to move fast.

Moses was surprised to see the unexpected movement of a hard solid body, then God Commanded him:

**“Take hold of it, and do not fear!
We will restore it to its former state!”**

This Phrase indicates that Moses was afraid of what he saw.

In Surah Qassass the God Almighty Says:

- **“...And when Moses saw it wriggling as if it were a snake, he turned his back to flee, without looking back! We Said” Moses! Come forward, and do not be afraid. Indeed, you are safe!”**

Whitening the Hand of Moses

God Almighty orders for the second time that Moses put his hand in the pocket of his clothes and take it out. At the time of taking out the light radiated from Moses' hand, without harming or burning his hand.

Then God Almighty said:

- **“These shall be two proofs from your Lord to Pharaoh and his elite. They are indeed a transgressing lot!”**

Dispatching Moses toward Pharaoh

What happened above was a prelude to the Command of the Mission, and the God Almighty said:

- **“Go to Pharaoh. He has indeed rebelled!”**

After the Moses Mission was determined he requested God Almighty for the things that would be the means to fulfill his Mission. He needed these things for Delivering the Message of Almighty God to Pharaoh and his courtiers, Saving the children of Israel, and Managing their affairs.

Moses's requests were:

“He said:

- **My Lord!**
Open my breast for me!
Make my affair easy for me!
Remove the hitch from my tongue,
so that they may understand my discourse!
- **Appoint for me a minister from my family,**
Aaron, my brother,
Strengthen my back through him,
and make him my associate in my affair!
- **so that we may glorify You greatly,**
and remember You greatly!”

1- Expanding the Breast

“Moses said: My Lord! Open my breast for me!”

"Opening the Breast" means to expand and open the breast. It is as if the human chest, where the heart is located, is supposed to be a container where what is entered through observation and perception takes place and accumulates in it. If there is something great or beyond human capacity, the chest cannot contain it, it necessarily needs to be expanded and opened to increase its capacity.

Moses (AS) considered the Mission that God determined to him great, because he was aware of the grandeur and power of the Copts, especially because they were led by a tyrannical Pharaoh, a Pharaoh who disputed with God over the Lordship, and said loudly: "I am your great lord!" He was also aware of the weakness and captivity of the Israelites among Pharaoh's

family, and he knew how ignorant and short-sighted they were. It seems that he knew that his Call would bring hardships and sufferings, and what disasters he would have to watch out for.

On the other hand, he also knew how impatient and intolerable he was in the way of God. He could not bear to see the oppression of the Copts. The story of killing that Copt, as well as the story of him drawing water from the well of Madaen for the girls who could not compete with men, is proof of his zeal on this regard.

On the other hand, Moses' language - which is the only weapon for someone who wants to make a new Call and preach the Message of God - had a stutter, which could not reach his goals as he should.

For the sake of such numerous aspects, he asked his Lord to expand his breast to solve these problems, so that his patience will increase, and the hardships that he faces in the path of his Call will be eased, so he said: **“My Lord! Open my breast for me!”** That is, give me a lot of patience so that when misfortunes attack me, my chest does not feel tight.

2- Ease in Affairs

“Moses said: Make my affair easy for me!”

Moses did not say, O God, reduce my Mission and be satisfied with the minimum so that the principle of the Mission becomes easier, but he said: Make the same dangerous and great affair easy for me with all its difficulties and dangers!

3- Removing the Tongue's Complex

“Moses said: Remove the hitch from my tongue, so that they may understand my discourse!”

In his third request, Moses asks God Almighty to open the tongue knot and he refers to a kind of knot. In fact, it is a complex that has certain characteristics, and those characteristics can be known from the Phrase: **“So**

that they may understand my discourse!" Moses requested his Lord to open the complex that does not allow them to understand my words.

4. Appointing the Minister

Moses (AS) requests his Lord to appoint a minister from his family, then he introduces him and says: I mean my brother Harun! If he asked for a minister, it was for the reason that the affair of Mission is a multi-faceted affair, and its surroundings and sides are far from each other, and he alone cannot reach all the far-off aspects of it, so he necessarily needs a minister to participate with him in the affairs of Mission, and manage some aspects of it, so that his burden is lightened, and what he does, his minister supports him.

This is the meaning of the next Verse, which is the interpretation of the minister, and it says: **"Strengthen my back through him and make him my associate in my affair!"**

5- Duties of the Minister

Moses (AS) interpreted the purpose of appointing a minister as follows: **"Strengthen my back through him and make him my associate in my affair!"** This participation is different from the participation of religious missionaries in spreading the religion after the completion of the invitation by the Prophet because it does not have specific participation for Aaron, so the meaning of participation in the Verse is a participation that is specific to Aaron, and it means that Aaron to participate Moses in principle of the invitation of religion from the very first day of the invitation. Such a partnership is only for Aaron, so that neither Moses can appoint anyone other than Aaron as his deputy nor Aaron, contrary to partnership in the first sense, which is the duty of everyone who believes in that invitation and knows something about its teachings.

The meaning of Aaron's participation in his affairs is that he undertakes and carries out some of what is revealed to him and some of the properties

that come to him from God's side (such as the obligation of obedience and the authority of speech.)

As for participation in special Prophethood, in the sense of receiving God's Revelation, it was not something that Moses was afraid of being alone in and asked God to make Aaron his partner, but rather his fear was of being alone in propagating religion and managing affairs in saving the Israelites and other requirements of Mission. As Moses himself said: "**Aaron, my brother he is more eloquent than me in speech. So, send him with me as a helper to confirm me, for I fear that they will impugn me!**"

(There are authentic narrations from Shi'a and Sunni sources that the Holy Messenger of God made the same supplication about Imam Ali (AS,) even though Imam Ali (AS) was not a Prophet!)

6. Glorification and Remembering God

Moses said:

- **"So that we may glorify You greatly, and remember You greatly!"**

The Remembrance and glorification that is related to Aaron's ministry it should be a public remembrance and glorification among people, neither in private nor in the heart, because recitation and glorification in private and in the heart has nothing to do with Aaron's ministry.

The purpose is that those two may remember God among people, public gatherings, assemblies, whenever they participate, that is, to Call people to Faith, and also to glorify God from having partner!

With this statement, the end of the Verses is connected with the beginning of it, as if saying: The affair of the Mission is very crucial, and this tyrant and his courtiers, as well as his nation, have become proud of their honor and royalty, and polytheism and duality have taken root in their hearts, and forgot remembering God completely from their hearts, in addition to them, the arrogance of Pharaoh and the grandeur of his courtiers filled the eyes of the Israelites and made their hearts wonder, and they were

completely intimidated by his reign, as a result, they also forgot God in this way, and they only remember Pharaoh, in short, the memory of Pharaoh has left no empty space in their hearts for the memory of God.

As a result, this Mission and Calling, in its success is in severe need of Glorifying You from duality and remembering Your Divinity and Lordship, so that due to repetition of these two, Your Memory penetrates into their hearts and gradually they come to their senses and believe. This great act of Remembering and Glorifying You is not something that can be done by me alone, so make Aaron my minister, and confirm me with him and make him a partner in my works, so that together with him we can Glorify You a lot and Remember You a lot, so that by means of this we can succeed in Calling and Inviting people towards You!

“Indeed, You see us best!”

That is, from the day You created us and introduced Yourself to us, you knew that we still serve You by Glorifying and Remembering You, and we are earnest and serious in this service. So, if You appoint him as my minister and help me with him and make him a partner in my affairs, the affair of my Call will be completed, and we will Glorify You a lot and Remember You greatly!

7- Acceptance of Moses' Prayers

At the end of narrating the Prayers of Moses (AS) in the Holy Quran, the God Almighty reminds that He has answered all of Moses' prayers:

“God Said:

- Moses, your request has been granted!”

(Almizan: V.: 27 – P.: 221.)

Commanding Moses to Move on his Prophetical Mission

« إِذْهَبْ أَنْتَ وَ أَخُوكَ بِآيَاتِي وَلَا تَنْبِأ فِي ذِكْرِي إِذْهَبَا إِلَى فِرْعَوْنَ ...! »

(٤٢- ٤٨ / طه)

“Go ahead, you and your brother,
with My signs and do not flag in My remembrance!

Let the two of you go to Pharaoh

Indeed, he has rebelled!

Speak to him in a soft manner,
maybe he will take admonition or fear...!”

(Holy Quran, Taha: 42-48.)

The God Almighty orders Moses and his brother to go to Pharaoh with His Signs. At that time, Moses did not have more than two Miracles.

The fact that God Said: "With my Signs" is a beautiful Promise that He will soon confirm with other Signs and Miracles when necessary.

Here, God addresses both of them (because Moses had requested that his brother participate in his work,) and advises them to refrain from harshness and violence in their conversation with Pharaoh, which is the most obligatory manner in an invitation.

Fear of Confronting Pharaoh

Moses and Aaron were afraid of Pharaoh's haste in punishment, and their fear was that he would not allow the invitation to end and not allow miracles to be performed, and that he would transgress and exceed the limit in his cruelty, and with the intensification of the punishment of the Israelites and boldness in confront with the Sacred Lordship of God Almighty, and do things this time that he has not done so far.

God Almighty answers them that:

- **“Do not be afraid,
for I will be with the two of you,
Hearing and Seeing**

whatever happens!”

This Verse is actually a provision that promises victory to those two Prophets, that is, with My Presence, Seeing and Hearing, there is no place for you to be afraid. In fact, God Promises them His Care and Support, otherwise, simply being present, seeing, hearing, and announcing what is happening will not remove the fear of Moses and Aaron, because God Almighty sees and hears everything and He is aware of everything.

(Almizan: V.: 27 – P.: 23.)

Moses's vis-a-vis Pharaoh

" ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَ مَلَائِهِ ..."

(اعراف / ١٠٣-١٢٦)

**“Then after them We sent Moses with Our signs
to Pharaoh and his elite...!”**

(Holy Quran, A'araf: 103-126.)

Moses (AS) is the third of Determined Prophets and the Owner of the Heavenly Book and the third Divine Sharia. The Religion of Monotheism entered a new stage after he was sent, and after the two stages it had during the sending of Noah and Abraham (AS,) its Commandments became more detailed.

The name of Moses is mentioned more than all the Prophets in the Holy Quran. He is mentioned by name in a hundred and thirty places and in thirty Surahs of the Holy Quran. The Holy Quran pays more attention to the history of this Prophet than other Prophets. (Almizan: Vol. 20, p. 282)

Like him, Moses' brother Aaron (AS) was chosen as a Prophet by the Almighty God, who accompanied Moses to invite Pharaoh and his people, and was a partner of Moses (AS) in preaching and struggle.

The God Almighty Says:

- **“So, approach Pharaoh and say,**

We (two) are indeed envoys of the Lord of the worlds!" (Shuara: 16.)

(Almizan: Vol. 30, p. 96.)

"Pharaoh" was not the name of the king of Egypt, but it was a nickname like "Khedive" which the Egyptians generally called their kings. As the Romans called their kings "Caesar," and the Iranians called "Kasra," and the Chinese called "Faghfoor."

However, the Holy Quran has not asserted who was the Pharaoh contemporary of Moses, and one who drowned at the hands of Moses.

In these Verses, the Holy Quran describes the start of the Invitation of Prophet Moses, the son of Imran. The details of Moses' going to Pharaoh, announcing his Mission to save the Israelites, and the issue of the two Miracles that God had Honored him at night of Mount Ture, which constitute a part of these Verses.

Moses' Miracles and equipment to Deal with Pharaoh

The Almighty God had Honored Moses with many miracles. Some at the beginning of the Mission, such as: Throwing down the staff and its becoming a dragon, pulling out the hand from the pocket and lighting up between his fingers, and some others at other times such as storms, locusts, lice, toads, and blood. The Holy Quran has not narrated the miracles for any of the Prophets like Moses (AS.)

Oppressions of Pharaoh and Pharaohs

The Holy Quran says:

- **"Then after them We sent Moses with Our signs to Pharaoh and his elite, but they wronged them. So observe how was the fate of the agents of corruption!**

(A'araf: 103.)

How they wronged God's Signs, the Almighty God explains it during the story. Of course, it is certain that cruelty to anything is in proportion to that thing, and cruelty to Divine Verses and Signs is the same rejecting and

denying it. The mention of the fate of those who committed corruption is to teach people a lesson, so that they know that if the pharaohs became extinct, it was the end of their corrupting in land, and they had humiliated the Israelites and made them subordinates, therefore, in the Verse that God quoted from Moses when he asked Pharaoh, said - **Send the Israelites with me!** - The same request is in Surah Taha that he said - **stop torturing the children of Israel and give them leave to come with us!**

The First Message of Moses to Pharaoh

“And Moses said:

- **O Pharaoh,**
I am indeed an apostle from the Lord of all the worlds!”

The Invitation of Moses begins with this Verse and the following Verses:

First, Moses (AS) has introduced himself by his Mission, in order to prepare the ground for stating the things that he is assigned to convey.

If he mentioned the Name "**Lord of all the worlds**" among the Names of God Almighty, the reason is that this Finest Name is the most suitable Name of God Almighty in front of the idol worshipers, who believe in a separate Lord for every nation, every position in the world, and for every region of the world.

Moses said in confirmation of the Truth of his Mission: It is my duty to say nothing but the Truth from the Almighty God, and not to attribute falsehood to Him in the Mission that He has given me, and not to include anything that I am not responsible for in the things that I am entrusted to deliver.

Moses added:

- **“It behooves me to say nothing about Allah except the truth.**
I certainly bring you a manifest proof from your Lord.
So let the Children of Israel go with me!”

Pharaoh expressed a Phrase that shows he did not believe in the Truth

of Moses in bringing a Sign, and said:

- "If you have brought a sign, produce it, should you be truthful"

Presenting the First Miracles

Moses (AS) threw down his staff in response to Pharaoh, which turned into an "**Obvious Dragon**," and took his hand out of his neck which turned white in the eyes of the onlookers.

The "**Obvious Dragon**" is the term used for the dragon of Moses in these Verses, which means Big Snake. In other Verses, when Moses received this Miracle at night, it is called the "Jan" which in Arabic means a **small snake**.

The situation of receiving the Miracle in the night and the situation of presenting it to bring Pharaoh to his knees has eliminated the contradiction between the Verses, as God Said in another place: "**Then suddenly it became a snake and started walking!**"

The next Miracle of Moses was that he took his own hand out of the neck, and it looked white to the viewers. Although it is understood from the narrations in this issue that when Moses stretched out his hand for a Miracle, a light like the sun shone through his fingers, but the Quranic Verses are not indicate more than that Moses took his hand in his neck, and when he brought it out, it was white and shining for the viewers. But it should be known that this brightness and whiteness should be to the extent that it is considered extraordinary and a miracle for the viewers.

(Almizan: V.: 27 – P.: 237.)

An Analysis of Moses' Equipment during First Mission

"وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَ سُلْطَانٍ مُّبِينٍ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ..."
(هود / ٩٩ - ٩٦)

"Certainly, We sent Moses with Our signs
and a manifest authority,

to Pharaoh and his elite...!"**(Holy Quran, Hud: 96-99.)**

These Verses are a reference to the time when Moses received Miracles from the Almighty God.

The first Verse describes his equipment as follows:

**"Certainly, We sent Moses with Our signs
and a manifest authority,
to Pharaoh and his elite!
But they followed Pharaoh's dictates,
and Pharaoh's dictates were not right-minded!"**

Some Divine Prophets have been sent with Miracles and Divine Signs, that is, before sending them to their people and their Mission, God gives them Miracles and obvious Signs, and some of them are given Miracles based on the request of their people.

These Verses show that Moses (AS) was sent with clear Signs and Evidence. It is clear that the meaning of these "Signs" are the extraordinary things that happened at the hands of Moses, and this is evident from the history of his life and Invitation in the Holy Quran.

The term "**Manifest Authority**" means a decisive proof that dominates people's intellect and understanding, whether it is a Miracle or a rational reason.

It is possible that the meaning of sending Moses with "**Manifest Authority**" is that God made him dominant over the running situation between him and Pharaoh's group.

Pharaoh was such a rebellious dictator that none of the Messengers except Moses was entangled by such a person, but God made Moses victorious over him and drowned Pharaoh and his army and saved the Israelites by the hand of Moses.

The God Almighty in two cases in the Holy Quran has reminded Moses of His support that he will dominate over his enemies, and then sent him to his Mission.

The first is mentioned in Verse 46 of Surah Taha, which says:

“The two of them said:

- **Our Lord!**

**We are indeed afraid that he will forestall us
or will overstep the bounds!**

God Said:

- **Do not be afraid,**

**for I will be with the two of you,
hearing and seeing whatever happens!”**

The second time is in Verse 68 of Surah Taha, which says:

“We said:

- **Do not be afraid.**

Indeed, you will have the upper hand!”

This Verse and the similar ones show that the Mission of Moses was not exclusive to children of Israel but included them and others as well.

Pharaoh's Courtiers and Aristocrats' Way of Thinking

In the following Verse, the God Almighty shows the intellectual and social condition of the people of the era of Pharaoh their tyrant and Says:

“Certainly, We sent Moses with Our signs

and a manifest authority,

to Pharaoh and his elite!

But they followed Pharaoh's dictates,

and Pharaoh's dictates were not right-minded!”

The fact that Almighty God attributes the Mission of Moses to Pharaoh and his elites, that is, the nobles and elders of his people who filled the hearts with their awe and does not attribute it to all of his people, probably indicates that the common people only were followers and subordinates and had no opinion except the opinion of their elders.

God narrates what the Pharaoh said:

- "I just point out to you what I see to be advisable for you,
and I guide you only to the way of rectitude!"
(Mumin: 29.)

So, as Pharaoh claimed the "order" was in accordance with the tradition and method that he introduced and ordered it. As if this Verse refers to the Pharaoh's above order, and here God refutes Pharaoh and Says:

- "And Pharaoh's dictates were not right-minded!"

The dictate of Pharaoh had not such a growth to lead to the Truth but was accompanied by misguidance and ignorance.

(Almizan: V.: 20 – P.: 282.)

Pharaoh's Accusations against Moses

" فَلَمَّا جَاءَ مُوسَىٰ بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُّفْتَرٍ...!"
(قصص / ٤٢-٣٦)

"When Moses brought them Our manifest signs,
they said: This is nothing but concocted magic...!"

(Holy Quran, Qassass: 36-42.)

The Holy Quran describes the beginning of the Call of Moses as follows:

- "When Moses brought them Our manifest signs,
they said:

This is nothing but concocted magic.

We never heard of such a thing among our forefathers!

Moses said:

- My Lord knows best who brings guidance from Him,
and in whose favour the outcome of that abode will be.
The wrongdoers will not be felicitous!

Pharaoh said:

- O, members of the elite!
- I do not know of any god that you may have other than me.

Haman, light for me a fire over clay,
and build me a tower so that I may take a look at Moses' god,
and indeed, I consider him to be a liar!

- He and his hosts acted arrogantly in the land unduly,
and thought they would not be brought back to Us!
- So, We seized him and his hosts,
and threw them into the sea.
So, observe how was the fate of the wrongdoers!
- We made them leaders who invite to the Fire,
and on the Day of Resurrection, they will not receive any help!
- We made a curse pursue them in this world,
and on the Day of Resurrection, they will be among the disfigured!"

Pharaoh had nothing to do with Moses' Miracles, but he targeted Moses's Invitation and said:

- **"What Moses brought is a new religion that was not narrated to us from our ancient fathers, that they believed in such a religion sometimes in the past."**

Moses (AS) replied:

- **"My Lord, Who is the Lord of the Worlds, and the creation and the Command are in His Hands, He is more Knowledgeable than you about the one who brings guidance, and the one who succeeds in the Hereafter!**
- **It is the same Lord that He sent me as a Messenger to guide you - the Guidance which is the religion of Monotheism - and He has Promised me that whoever follows my religion will have a felicitous end, and the Proof for my Call is the Obvious Signs that He has given me from His area!"**

Moses remonstrates Pharaoh and his people and disprove from them the felicity of the Hereafter, because they based the Tradition of Life on cruelty and oppression, and it is clear that there is no social justice in such a tradition and system, and such a system is against human nature, which is a part of the system of the universe, as a result, it is also against the creation

system (and the creation system will crush and destroy such a society and its tradition, so such people will not be rescued!)

The Pharaoh begins to insinuate Moses, who brought an invitation to the people and confirmed that invitation with miracles, but what you are inviting to is not proven for us, and also the miracles that you brought to the people, it has not been proven that it is really from God, and basically, I don't know of any god other than myself that people worship!

Pharaoh brought the matter in a vindicated context and expressions to fit in the hearts of the people and be accepted.

In short, Pharaoh said to the elders of his people that it was not clear to him from the Signs and Miracles of Moses and his invitation that there is a deity in the world who is the Lord of all the Worlds, and in principle he does not know of any deity other than himself in the world, and orders Haman to build a tower, so that he stands on top of it and finds out about God and the Lord of Moses.

Moses proved Divinity only for the Almighty God and denied anything other than God, and Pharaoh, on the contrary, proved divinity for himself and denied the Almighty God, but the other goddesses that he and his people worshiped, they were not offensive and therefore he made the divinity unique to himself.

(Pharaoh tried to use the Phrase "God of Moses.") When he ordered the construction of a tower to observe the God of Moses, he may have meant to build an observatory for him to observe the stars and deduce the conditions of the planets, in order to find out whether a Messenger been sent or not? (To match the Mission of Moses, whether what Moses claims is true or not?) Because in another place, the Holy Quran quotes from Pharaoh as saying:

- **“O Haman! Build me a tower so that I may reach the routes!
The routes of the heavens
and take a look at the God of Moses,
and indeed, I consider him a liar!”**
(Mumin: 37.)

Then the Holy Quran speaks in an insulting tone about the fate of Pharaoh and his army and the terrible punishment he will bring upon them:

**“So, We seized him and his hosts,
and threw them into the sea.
So, observe how was the fate of the wrongdoers!**

**We made them leaders who invite to the Fire,
and on the Day of Resurrection, they will not receive any help!**

**We made a curse pursue them in this world,
and on the Day of Resurrection
they will be among the disfigured!”**

(Almizan: V.: 31 – P.: 55.)

Rejecting Moses' Miracles and Claiming Pharaoh's Deity

" هَلْ آتَيْكَ حَدِيثٌ مُوسَى...؟"
(١٥-٢٦ / نازعات)

“Did you receive the story of Moses...!”

(Holy Quran, Naziat: 15-26.)

These Verses are a reference to the brief story of Moses (AS) and his being sent to the Pharaoh, and the fact that the Pharaoh rejected the invitation of this Prophet, and the Almighty God trapped Pharaoh in the punishment of this world and the Hereafter.

At the same time, these Verses admonish and preach the polytheists of Mecca, who denied the Resurrection and rejected the religious Call of Islam with this denial, (because without belief in the Resurrection, religious legislation has no meaning!) At the same time it is a consolation for the Holy Messenger of God and a threat for those infidels.

In this story, in addition to all the previous points, there is also an argument about the Resurrection and punishment, because the destruction of Pharaoh and his army with that fearful situation is a clear proof of the Truth of the Mission of Moses (AS) from the Almighty God to the people, and this

Mission from the side of God does not end except with the Lordship of God Almighty over people, and this is contrary to the wrong idea that polytheists have and believe that God Almighty is the only Creator and does not have Lordship over people, and the lord of people is other people and God is the Lord of that lord?!

- **“Did you receive the story of Moses,
when his Lord called out to him in the holy valley of Tuwa?
And Said:**
- **Go to Pharaoh, for indeed he has rebelled,
and say: Would you purify yourself?
I will guide you to your Lord,
that you may fear Him?**

Then he showed him the greatest sign.

But he denied and disobeyed.

Then he turned back, walking swiftly!

**and mustered the people and proclaimed,
saying: I am your exalted lord!**

**So, Allah seized him with the punishment of this life
and the Hereafter.**

(It is possible that these Verses are the first time that the Holy Quran has described the story of Moses. If there is a reference in Surah Muzzammil, which was revealed before this Surah, it was very short and comprehensive, which is mentioned later in the Surahs A'araf, Taha, and other Surahs, there is a lot of detail about the history of the life and Call of Moses (AS.))

In these Verses, the God Almighty refers to the claim of Pharaoh's lordship that considered for himself and said: I am your most high lord!

The Pharaoh considered himself to be the supreme lord. That is, he was considered himself higher than other lords who were worshiped by the Egyptians.

It is possible that he meant by this bluff, even though he himself was a Pagan, to say that: I am closer to you than all the gods, because your food is

provided by me, and your life, honor and dignity are preserved by me, and other gods are far from you.

At the end of this story, God Says:

- **“There is indeed a moral in that for someone who fears!”**

In this narration, that is, in the story of Moses, there is a lesson for someone who is afraid of God, that is, has an instinct to fear misfortune and punishment, and a healthy person has such an instinct. So, in the story of Moses, there is a lesson for everyone who is human and has not lost his human nature!

(Almizan: V.: 40 – P.: 25.)

Another Part of the Preparation of Moses

"وَإِذْ نَادَى رَبُّكَ مُوسَىٰ أَنْ أَتِ الْقَوْمَ الظَّالِمِينَ ...!"

(۱۰ - ۶۸ / شعرا)

“When your Lord called out to Moses:

Go to the wrongdoing people!”

(Holy Quran, Shuara: 10-68.)

In the above Verses other scenes about the life history of Moses (AS) and the beginning of his Mission and his sending to Pharaoh are described:

“When your Lord called out to Moses:

- **Go to the wrongdoing people,**
the people of Pharaoh. Will they not be wary of Allah?

He said:

- **My Lord! I fear they will impugn me,**
and I will become upset, and my tongue will fail me.
So, send Your messenger to Aaron.
Also, they have a charge against me,
and I fear they will kill me!

God said:

- **Certainly not!**

Let the two of you go with Our Signs:

- We will indeed be with you, hearing everything.
So, approach Pharaoh and say:
- We are indeed envoys of the Lord of the worlds,
that you let the Children of Israel go with us!"

In this Surah, The God Almighty has given stories from the tribes of the past Prophets, so that it is clear that the people of the Holy Messenger of God, who is the last Prophet of God, follow the same path as the people of Moses, Aaron, Abraham, Noah, Hud, Shelah, Lut, and Jethro, and soon their path will lead to the same fate that those other tribes suffered, that is, most of them do not believe and God will punish them in this world and in the Hereafter.

The reason for narration of the above story is that the Holy Messenger of God to be comforted and not bored with the denial of his people, and to know that the denial of his people is not a new and emerging thing, but all the tribes of the past Prophets had the same behavior. The Holy Messenger of God should not have any expectations from his people other than what the past nations had in front of their Prophets. In addition, the people of that Prophet are also threatened with the fate that the past nations suffered because of the denial of their Prophet.

Pharaoh's First Encounter with Moses' Invitation

When Pharaoh notices the words of Moses and Aaron and hears them, he recognizes Moses and addresses him alone and says:

- **"Weren't you the one we raised when you were a child?"**

What he meant by this statement was to protest against Moses, because of the claim that Moses made, and in short, he wanted to say that did you imagine we don't know you? Were you not the one we raised in our arms while you were a child and spent many years of your life among us? We know your name and we have not forgotten any memory of you or your circumstances. How did it happen that you suddenly became a Messenger? How you claim the mission, while we know your origin?

Pharaoh continued his protest that you were the one who killed one of my people from my lineage (the Coptic man,) and was ungrateful to my blessings even though you were a slave of my slaves, that is, of the Israelites! Then, with such record that you have, do you also claim to be a Prophet?

Moses (AS) answered: If I did that day while I was misled due to ignorance, and I did not know the expediency of the action, an Israeli person asked for my help and I helped him and I did never presume it will lead to the death of a Coptic man, and it will bring about dire consequences, and it will make it necessary for me to leave Egypt and flee to Madaen and stay away from my homeland for years!

Authorities Granted to Moses

Moses (AS) in the continuation of Pharaoh's answer, refers to his new situation and says:

- **“So, I fled from you, as I was afraid of you.
Then my Lord gave me judgement and made me one of the apostles!
And is this a favour upon me that you Have enslaved
the Children of Israel?”**

Moses (AS) refers to the Authority given to him by God and made him a Prophet, which was given to him after killing a Coptic man.

Moses (AS) was given Authority and Judgment on several occasions, some of which were higher than others: One Authority before killing the Coptic man, and another Authority after he fled and before he returned to Egypt, and another Authority after Pharaoh's drowning, and every time they gave him a level of Authority, **until they finished the Wisdom for him with the Revelation of the Torah.**

Who is the Lord of the Worlds?

After Pharaoh spoke about the Mission of Moses, and criticized him in his Mission, and Moses responded to his criticism, he inevitably pointed his criticism to his sender, who sent you?

Moses replied:

- **“The Lord of the Worlds”** has sent me!

Pharaoh returns again and asks him to explain what the Lord of the Worlds is.

This impeachment continues until the end of the seventh Verse, because Pharaoh was a pagan polytheist, and in front of a pagan, the word Lord of the Worlds is a meaningless word and has no meaning with the principles of their religion, because if this word means one of their gods, none of them is the Lord of the Worlds, but only the Lord of his own world, who is responsible for managing and devising it, such as the world of heaven, world of earth, and the like. If this word means the Glorious God, then He is not the Lord of the worlds in their religion and does not deal with the worlds at all, because in their opinion, the world has been left to others, and the Glorious God is the Lord of those others, or say, Lord of Lords and God of the world of gods.

Therefore, in the above Phrase: “What the Lord of the Worlds is?” Pharaoh asks Moses from the Truth of the “Lord of the Worlds,” since Pharaoh was a polytheist and he himself worshiped idols, and at the same time he claimed divinity.

In the belief of the pagans, there is no contradiction between being a Lord of the Worlds and at the same time being the worshiper of the other god. It is possible that a single person like Pharaoh, for example, was the lord of other people on one hand, and he was the worshiper of another lord on the other hand. Basically, the lords of the pagans are the worshiper of other lords, who is the Glorious God, and is the lord of lords.

In the belief of the pagans, the kingdom is a manifestation of divinity in the soul of some human beings, i.e., the king, which that manifestation is the domination over the people, and the authority in ruling, and for this reason they worshiped the kings, as they worshiped the lord of the idols, as well as the heads of the families at home. Pharaoh was one of these pagans who worshiped a goddess, and because he was the king of the Copts, his people worshiped him like other gods.

This Pharaoh with such a description when he heard from Moses and Aaron that they say:

- **“We are indeed envoys of the Lord of the worlds!”**

He was surprised and asked: "What is the Lord of the worlds?" Moses answered:

- **“The Lord of the heavens and the earth
and whatever is between them,
should you have conviction!”**

The **Lord of the Worlds** is the same Lord of the heavens and the earth and what is between them, which the Devising in them, because it is a connected and united Devising, and related to each other, indicates that the Deviser and the Lord of it is also One, and this is the same belief that the people of certainty and those who do not accept other than certain beliefs believe in it, those who accept only the certain beliefs coming from proof and consciousness.

The **Lord of the Worlds** is the same Single Lord that the Connected Devising of the Universe indicates it, and this is a Certain Indication that the conscience of the men of certainty understands it, the people of certainty who deal only with proof and conscience.

The **Lord of the Worlds** is the One whom the people of certainty, when they look at the heavens and the earth and between them and see a single system in them, they find certainty in Him and in His Lordship over all of them.

Moses (AS) in response to Pharaoh, referred him to something that people of certainty can imagine, because they are sure of its existence.

(In short, Moses said: If you want to imagine the **Lord of the Worlds** and know what and who he is, you must become a person of certainty!)

The Almighty God can be understood in a proper way, and can be imagined in a correct imagination, even though He cannot be understood in

His Truth and Essence, and it is impossible to find a scientific encirclement over Him

Moses (AS) in another sense, established a proof for the Monotheism of Lordship, which he derived from the Unity of Devising, since in argument with polytheists the issue of Monotheism of Lordship must be proved, because they believe in the monotheism of essence, but they believe in partnership in the Lordship of God.

What Happened in the Assembly of Pharaoh?

- **“Do you not listen to what this Moses is saying?”**

With this Phrase, Pharaoh wants the people present in the assembly to listen carefully and be surprised like him that Moses claims to be a Messenger from the Lord of the Worlds, and when I ask what the Lord of the Worlds is, he repeats his first words!

This reaction that Pharaoh showed was a plan to cover the truth, since the truth was clear to him from the words of Moses, because Moses said that the whole world indicates a Devising, which the people of certainty observe it. This Unity of Devising indicates that there is a Single Lord and a Single Deviser, and this single Lord is the Lord of the worlds, which you asked me about!

But Pharaoh, in order to mock Moses, interpreted his speech as saying: I am the Messenger of the Lord of the Worlds! When I ask him, what is the Lord of the Worlds? He answers that he is the Lord of the Worlds.

When Moses saw that Pharaoh was making a fallacious reasoning and made the audience suspicious, in order to neutralize Pharaoh's plan, he answered more directly and this time he said:

- **“The Lord of the Worlds is your Lord, and the Lord of your past fathers!”**

The result of Pharaoh's fallacy was that Moses did not give me an answer, he only changed the Phrase: "Lord of the Worlds," so Moses said

this time explicitly that “the Lord of the Worlds is the same Lord of the human world of the present age and the human world of the past ages, and with this statement the trick and plan of Pharaoh was neutralized. Because Pharaoh didn't want to defend the Lord's privacy, but in fact he wanted to defend his Lordship, and he used this trick to invalidate God's Lordship towards himself and to say that God's Lordship does not cover me, because God is not the Lord of the Worlds, but He is the Lord of Lords, and every god is also the lord of his own world, so what else does the Lord of the Worlds mean? Moses proved in his answer that there is only one Lord in the universe, and as a result, the Lord of the Worlds is also your Lord, and He has sent me to you!

Pharaoh started gossiping and mocking and said to those present:

- **"O people, this messenger of yours who has been sent to you is a madman!"**

Here, he attributed the Mission of Moses to those present and wanted to say that my honor is higher than a messenger should be sent to me, and at the end, he attributed madness to Moses, why he said: **“The Lord of the Worlds is your Lord and the Lord of your past fathers,”** that he is only interpreting his first letter?

Moses added again:

- **“The Lord of the east and the west and whatever is between them should you apply reason!”**

In this answer, Moses pointed out that you and those present in your assembly are deprived of the blessing of reason and have no understanding, otherwise if you had understanding, you would have understood my first answer. In this statement, Moses (AS) explained more clearly the same as the first argument, which refers to sunrise and sunset, and the Devising between the two, which is clear to everyone.

Pharaoh's Threat to Imprison Moses

The Pharaoh, unable to accept the proof of Moses, started threatening him that if you speak again about the Lordship of the Lord of the Worlds and

your Mission on his behalf, I will put you in prison! **(And this is the habit of all history ignoramuses who resort to force and threats when they don't have anything to say!)**

Pharaoh said: **"If you take a god other than me, I will put you in prison!"** It seems that at that time anyone who denied the divinity of Pharaoh was punished by prison.

Moses replied:

- **"Do you make me one of the prisoners even if I present something that will clarify the truthfulness and truth of the claim of my Mission?"**

Pharaoh said:

- If you claim that something indicates the truth of your claim, bring it if you are telling the truth!

Exposing Moses' Miracles in the Assembly of Pharaoh

**"Therelat he threw down his staff, and behold,
it became a manifest python.
Then he drew out his hand, and behold,
it was white to the onlookers!"**

These two Signs are two Miracles that God gave to Moses at night of Mount Ture.

When Pharaoh saw these two Signs, he realized that he had no choice, so he resorted to slander and called Moses "a wise sorcerer," who wants to drive the Pharaohs out of their land with his magic. With this trick he wanted to incite the people against Moses.

Then Pharaoh turned to the Coptic elders and said: What do you think?

They said: Give Moses and his brother time and don't torture them and send your men to gather sorcerers to oppose Moses's witchcraft.

Day of Decoration, Moses' Meeting with Magicians

Moses and Pharaoh agreed that the day of "Zinat-Decoration" would be designated for the magic competition. That day, Pharaoh addressed the people who had gathered and said:

- **Have you gathered so that if the magicians overcome Moses and his brother and gain superiority, we will follow the magicians?**

When Pharaoh said to follow the magicians, he meant to follow their religion, which is worshiping Pharaoh, of course, he did not explicitly say that you should not follow Moses, but his purpose was that they should not follow Moses.

When the sorcerers gathered, they said to Pharaoh: If we win, will we get a reward? Pharaoh answered: Yes! You will become close to me!

Moses said to them:

- **“Throw down what you have to throw!”**

So, they threw away their ropes and sticks and said:

- **“By the might of Pharaoh, we shall surely be the victors!”**

Moses threw down his staff, and behold, it was swallowing what they had faked, and thereat the magicians fell down prostrating and said:

**“We believe in the Lord of all the Worlds!
The Lord of Moses and Aaron!”**

What the magicians saw from Moses and his real Miracles, they were so terrified and amazed that they could not stop themselves and fell prostrate and prostrated to the Glorious God. (The blessed Verse conveys that they fell down to the ground, and this is a proof of their surprise and helplessness as if others threw them to the ground like a lifeless creature!)

By mentioning the Phrase: **"We believed in the Lord of Moses and Aaron,"** the magicians, in addition to confessing to Monotheism, they also confessed to the Mission of Moses and Aaron, and by mentioning the Phrase:

“We believe in the Lord of all the Worlds,” they confessed that God is the **Lord of the Worlds**, which does not end except with the Monotheism of God and the denial of divinity of the other gods!

Pharaoh said out of anger:

- **Do you profess faith in Him before I permit you?**

Pharaoh libeled another libel to Moses and said:

- **He (Moses) is indeed your chief who has taught you magic! Soon you will surely know! Surely, I will cut off your hands and feet from opposite sides, and I will surely crucify you all!”**

The magicians answered:

- **If you hang us, it will not harm us, because we will be patient in front of this punishment that you are threatening us with, and we will return to our Lord, which is the Highest Return!**
- **We are not only afraid of death and being killed, but we are also eager to meet our Lord, why? Because by dying and being killed, we return to our Lord, and we are not afraid of this return, why? Because we hope that our Lord will forgive our mistakes! Why do we hope? Because we are the first to believe in Moses and Aaron, the Messengers of our Lord!**

(This is a very correct explanation because no sane person doubts that if God Almighty has a plan to forgive a believer because he believes in His Mercy and Forgiveness. The Mercy and Forgiveness of God will definitely abandon the first person who opened the door of believing, and paves the way for others, He doesn't leave them alone!)

(Almizan: V.: 30 – P.: 96.)

Role of other Figures in Moses' Campaign

“وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَ سُلْطَانٍ مُّبِينٍ إِلَىٰ فِرْعَوْنَ وَ هَامَانَ وَقَارُونَ....”
(مؤمن / ٢٥-٢١)

**“Certainly, We sent Moses with Our signs
and a manifest authority,
to Pharaoh, Haman, and Korah,
but they said: A magician, a mendacious liar!”**
(Holy Quran, Mumin: 21-25.)

From Verse 21 of Surah Mumin, another phrase of the struggles of Moses (AS) begins, in which the role of several other people in this struggle is mentioned. The time of these conflicts is the first days of the declaration of prophethood and the Call of Moses. The Holy Quran mentions them as follows:

**“Certainly, We sent Moses with Our signs
and a manifest authority,
to Pharaoh, Haman, and Korah...!”**

In the introduction of these Verses, there is a reference to the Miracles that Moses (AS) was sent to Pharaoh with, such as: a staff and a white hand and others, and also confirmed him with the **Manifest Authority**, which is the Divine Dominance, and by means of it God prevented Pharaoh from killing Moses and extinguishing his light.

Here, the God Almighty mentions the name of three persons, out of all the Coptic and Sabtian (Israelite) nations, Pharaoh, Haman, and Korah (Qaroon) and showed that all the seditions and corruptions have led to these three roots of corruption.

"Pharaoh" which is the name of the tyrant and dictator of the Copt race and their king.

"Haman" is the name of his minister.

"Korah" is also the name of one of the rebels of Children of Israel who had a treasury full of money.

Moses (AS) had brought them the Truth, they had to accept the Truth, because it was the **“Truth,”** and also because what he brought was from the Domain of God Almighty, so it was necessary for them to accept it, and did not reject it, but instead they used tricks and insulted him, and said what they said so that no one would believe in Moses, but the Glorious God made their

plans ineffective and did not allow their schemes to reach those who converted to Moses.

“They said:

- **He is a sorcerer and liar!**

But when he brought the Truth from our area, they said:

- **Kill the children of anyone who supports him.**

And keep their wives!

But Pharaoh's schemes and plans were a blind scheme and hollow plan!”

The context of these Verses indicates that one of the speakers of this words was "Korah," who himself was from Children of Israel. There is no problem either, because the command to kill the sons of Children of Israel and keep the daughters alive was from the Pharaohs' territory and before the Call of Moses, and this command in this Verse, which we said, Korah was also a partner in it, was after the Call of Moses and was regarding the children of those who were believers in him, and there is no obstacle for Korah to have agreed with the Pharaohs in this order, because he was enmity with Moses and the believers.

What God Said: **"The Believers who followed Moses,"** it is indicated that those who converted to Moses also supported him and helped him in his Calling.

Pharaoh said:

- **Don't stop me, let me kill Moses!**

This is the address that Pharaoh gave to his courtiers, and it indicates that there were people in front of him who opposed the killing of Moses and said to him:

- **Don't kill him! Let him go!**

Pharaoh says out of arrogance and rebellion:

- **Let me kill Moses, then he will call his Lord, so that if he can save him from me**

and save him from murder!?

- **Indeed, I fear that he will change your religion, or bring forth corruption in the land!**

This decision is justified by the fact that I am worried about you from Moses, that he may ruin your religion and world, that is, he may lead you from the worship of idols to the worship of the One God, and on the other hand, his followers will increase, and he will easily disobey and will lead to war and the security of yours will be destroyed.

Moses (AS) says in front of him:

- **“Indeed, I seek the protection of my Lord and your Lord, from every arrogant one who does not believe in the Day of Reckoning!”**

Moses threatens Pharaoh in such a way that he takes refuge in his Lord! Moses called his Lord whom Pharaoh had dedicated to him and said to kill Moses to see how his Lord will save him? He called his Lord and their Lord and understood them that just as God Almighty is my Lord, He is also your Lord, and just as His Judgment is running in me, it is running in you, so since this is so, He can save His refuge from your evil, as He has so far saved me!

(Almizan: V.: 34 – P.: 200.)

Role of a Believer from Pharaoh's Men

"وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ ...!"

(٢٦-٥٤ / مؤمن)

“Said a man of faith from Pharaoh's clan, who concealed his faith...!”

(Holy Quran, Mumin: 26-54.)

Another influential figure in the debates of the early days of Prophet Moses in the meetings of Pharaoh's court is an individual under the title of the **believer from Pharaoh's clan**. The intervention of such a person is described in the Holy Quran as follows:

“Said a man of faith from Pharaoh's clan,

who concealed his faith:

- Will you kill a man for saying: **My Lord is Allah,** while he has already brought you manifest proofs from your Lord? Should he be lying, his falsehood will be to his own detriment, but if he is truthful, there shall visit you some of what he promises you. Indeed, Allah does not guide someone who is a profligate, a liar!
- **O my people!**
Today sovereignty belongs to you, and you are dominant in the land.
But who will save us from Allah's punishment should it overtake us?"

From the context of the Verses, it can be seen that the believers of Pharaoh's family were from Pharaoh's own lineage, that is, from the race of the Copts, and he was also one of the closest persons of his court, but no one knew about his inner faith, because he tried to hide his faith.

Pharaoh replied:

- **"I just point out to you what I see to be advisable for you, and I guide you only to the way of rectitude!"**

He meant to say: I myself am sure of what I am guiding people towards, and that method, besides being certain for me, is also in line with reality.

This saying of Pharaoh is a strange trick and cleverness!

The believer of Pharaoh's clan turned to the people again and said:

- **"O my people!**
Indeed, I fear for you a day like the day of the heathen factions!
- **Like the case of the people of Noah, of A'ad and Thamud,**
and those who were after them,
and Allah does not desire any wrong for His servants!
- **O my people!**
Indeed, I fear for you a day of mutual distress calls!
A day when you will turn back to flee,
not having anyone to protect you from Allah,

and whomever Allah leads astray has no guide!”

The Believer's Mention to the Reign of Joseph in Egypt

After saying that God led them astray and they no longer have a guide, the believer of the Pharaoh's family mentions as a witness the story of another Prophet who was sent to Egypt, and how the Egyptians treated him, that is, Prophet Yusuf, that as long as He was among them who doubted his Prophethood, and even after he passed away, they said that there is no Prophet after him:

- **Certainly, Joseph brought you manifest proofs earlier, but you continued to remain in doubt concerning what he had brought you. When he died, you said:**
- **Allah will never send any apostle after him. That is how Allah leads astray those who are profligate, skeptical”**

Pharaoh's Attempt to Ascend to Heaven

During Pharaoh's conversation with the believer of his family, and after he stopped killing Moses, Pharaoh ordered his minister Haman to build a high building for him so that he could get information about Moses' God through it.

Pharaoh mentions the reason for this order as “access to the means of the heavens,” and as if he says: If I order you to build me a tall tower, the reason is that I hope to reach something by means of it and by climbing on top of it. Then he himself explained the “**means**” to the **means of the heavens** and wanted to say that I can reach the means of the heavens, so that I can look up to the God of Moses!

As if he wanted to say: The God that this man (believer of Pharaoh's family) invites to him and Moses calls to is not on earth, and since there is no other god on earth besides me, then if there is, it must be in the sky, so build a tower for me, so that by climbing on top of it, I can reach the heavenly

means that reveal the secrets of the sky, and through those means I can find out where the God of Moses is, because I think him a liar!

**“To Pharaoh was thus presented as decorous
the evil of his conduct
and he was kept from the way of Allah...!”**

The context of the Verse implies that it should be a general rule to understand us why Pharaoh was struggling like this in front of the Truth to which Moses was calling him?

Because the devil had made his ugly act look beautiful in his eyes, and had prevented him from the path of rectitude, he necessarily felt that he was in a dead end, so he argued against it with his nonsense, and did inappropriate things and stupid plans so that he might destroy the truth.

But the Holy Verse continues and says:

“Pharaoh's stratagems only led him into ruin!”

Invitation of People by the Believer from Pharaoh's Clan

Once again, the believer from Pharaoh’s clan addressed his people and invited them to follow him:

- **“O my people!
Follow me, I will guide you to the way of rectitude!
O my people!**
- **This life of the world is only a passing enjoyment,
and indeed, the Hereafter is the abiding home!**

**Whoever commits a misdeed shall not be requited except with its like,
but whoever acts righteously,
whether male or female,
should he be faithful
such shall enter paradise,
provided therein without any reckoning!**

O my people!

- Think, what makes me invite you to deliverance while you invite me toward the Fire? You invite me to defy Allah and to ascribe to Him partners of which I have no knowledge, while I call you to the All-mighty, the All-forgiver!
- Undoubtedly, that to which you invite me has no invitation in the world nor in the Hereafter, and indeed, our return will be to Allah, and indeed, it is the profligates who will be inmates of the Fire!
- Soon you will remember what I tell you, and I entrust my affair to Allah. Indeed, Allah sees best the servants!"

In this statement, the believer of Pharaoh's family said: "**O people, the life of this world is nothing more than a material thing, and the Hereafter is an eternal destiny!**" This is the most important document that the believer of Pharaoh's clan has documented on it the behavior of the wayfarers of the rectitude path, and is the devotion to the true religion that no one is needless of it under any circumstances, and it is the belief to the truth that the human being has an eternal life after the life in this unstable world, which is the life of the Hereafter, and this worldly life is worthless compared to it, and in fact this worldly life is a prelude to it, and for this reason, in explaining the meaning of the rectitude path, the God Almighty first mentioned this meaning and later mentioned about the ugly act and the righteous act.

The believer of Pharaoh's family gathered all the elements of the True Religion and the Rectitude Path in a shortest Phrase, and that Phrase implies to an eternal life, unlike the unstable life of the world, is stable and permanent, in which one will be rewarded what he has done in the world, whether it is an ugly act or a righteous act, since this is the case, a person should do righteous deeds and not commit ugly deeds.

For further explanation, he also added that if someone does a good deed, he will be given blessings without measure!

Apparently, it seems that after his initial words and advice, the believer of Pharaoh's family did not receive a good reaction from the people, and instead of accepting his invitation, the people invited him to worship their gods, so he said:

- **“O my people!
I invite you to deliverance
while you invite me toward the Fire...?”**

The Holy Quran says:

The end of this Call was that the Glorious God turned away the evil of the infidels and their sinister plans from him. The disbelievers, who intended to kill or harm the believers of Pharaoh's family and had planned for him, their plans were foiled, and God turned away their evil from the believer of Pharaoh's family and directed the worst punishment toward the pharaohs!

Here, the Holy Quran shows the state of their torment and says:

- **“Fire is offered to them every morning and evening!
Until the Day of Judgment occurs,
and when it occurs,
it is said:**

- **O people of Pharaoh!
Enter into the most severe punishment...!”**

In these Verses, the situation of them in hell and their dissension against the arrogant are stated as below:

- **“When they argue in the Fire,
the weak will say to those who were arrogant:**
- **Indeed, we used to follow you,
so, will you avail us against any portion of the Fire?**

Those who were arrogant will say:

Indeed, we are all together in it.

Indeed, Allah has judged between His servants!

Those in the Fire will say to the keepers of hell:

- Supplicate your Lord to lighten for us at least a day's punishment!
They will say:
- Did not your apostles use to bring you manifest proofs?
They will say: Yes!
The Keepers of Hell will say:
- Then supplicate Him yourselves!
But the supplications of the faithless only go awry!”

At the end of the story of the faithful of Pharaoh’s family, the God Almighty Says:

- “Indeed, We shall help Our apostles
and those who have faith in the life of the world
and on the Day when the witnesses rise up!
The Day when the excuses of the wrongdoers will not benefit them,
and the curse will lie on them,
and for them will be the ills of the ultimate abode!”

At the end of the story, the Holy Quran returns to the statement of the guidance of Moses (AS) and the righteousness of his Mission and the oppression of the pharaohs against him, and says:

- “Certainly, We gave Moses the Guidance
and We made the Children of Israel heirs to the Book,
as a Guidance and an Admonition for those who possess intellect!”

(Almizan: V.: 34 – P.: 200.)

CHAPTER FIVE

MOSES' FIGHT WITH PHARAOH AND MAGICIANS

Arguments of Pharaoh with Moses and Aaron in his Court

" فَاتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ ...! " (٤٧ سورة طه)

"So, approach him and say:
- We are the apostles of your Lord.
Let the Children of Israel go with us...!"

(Holy Quran, Taha: 47.)

In this Verse, it is stated that God once again orders Prophet Moses and Aaron to go to Pharaoh. At the same time, He has fully explained the mission of those two, and that is to go to Pharaoh, and invite him to faith and to stop the punishment of the Israelites, and to suggest him to give permission to the Israelites to go with those two Prophets where they wanted to go.

In these Verses, even though Pharaoh is considered insignificant, but no harshness is seen, and they have not gone out of the softness and gentleness that God Commanded Moses to do before this. They bring the Word of Truth to Pharaoh's ears without flattering or being intimidated by Pharaoh's false reign and his false honor.

Beginning of Pharaoh's Protests

The above Verses are another explanation of the story of Moses, and how Moses and Aaron went to Pharaoh and informed him of their mission to save the Israelites. Of course, it also mentions the details of the events,

like the event of presenting Miracles and dealing with magicians, and the victory of Truth over the magic of sorcerers, and magicians' believing in Moses, and his religion!

(In the previous chapter, a part of the fight of Moses with the sorcerers and a summary of the decisions of Pharaoh's courtiers were narrated. In this chapter, a detailed explanation and more details of those events are presented.)

From here, the conversation between Pharaoh and Moses begins, where Pharaoh said to them:

- **"Who is your Lord?"**

Here, the Glorious Quran has not narrated what Moses said to Pharaoh before, because there was no need to narrate it, since from the previous Verses, the God Almighty commissioned those two Messengers to go to Pharaoh and invite him to the religion of Monotheism, and ask him to hand over the children of Israel to them, it was clear what they said to Pharaoh to which he replied: **"Who is your Lord?"** Even from this answer of Pharaoh, it is clear what the words of the two were.

It also turns out that Moses and Aaron introduced each other as partners in the invitation, but Moses is the main one in the invitation and standing up to the invitation, and Aaron is his minister and helper, so Pharaoh directed the address to Moses alone and asked:

- **Who is your Lord (two people)?**

Another thing that comes out from this conversation is that during the time of receiving the Revelation, they were ordered to say: **"...We are the Messengers of your Lord!"** In this speech, they repeated the word **"your Lord"** twice, even though Pharaoh did not believe in a Lord for himself but considered himself the Lord of the people and even Moses and Aaron!

Therefore, if he asks: **"Who is your Lord?"** In fact, he wants to ignore the Lordship of God Almighty for himself and pretend that he did not hear the word **"your Lord,"** so he asks: Who is the Lord whom you are His Messenger?

Principles of the Faith of Idol-Worshippers

One of the definite and unquestionable principles of the pagan nations is that the creator of the whole world is a reality that is bigger than being measured and determined by a scale, and is bigger than anyone's intellect or illusion to encompass him, and it is impossible for someone to reach out to him through his worship and to seek closeness to him through sacrifices, so, he should not be taken as one's God and Lord, but it is obligatory that one reaches out to some closest gods to him for worship and giving sacrifice, so that he brings a person close to God, and he intercedes at His Presence, and these mediators are the gods and lords, and the Glorious God is neither god nor lord, but He is the god of gods and the lord of lords. Therefore, if someone says: He is my lord, he must mean one of these gods other than Almighty God, and he cannot mean the Glorious God, and the same meaning is meant in the conversation of pagans.

So, Pharaoh asked: **"Who is your lord?"** He did not want to deny the existence of Almighty God, who is the creator of all the worlds, and this question of his is not to deny that he himself has a god, but he meant to understand who is the God of Moses and Aaron? Do they have a god and a lord other than Pharaoh?

This is the meaning of what we said about Pharaoh's neglect of calling them to the Glorious God, in the first time of their calling, so Pharaoh assumed (even if it was an ignorant person's assumption,) that Moses and his brother led him to some god other than God Almighty, which was usual on that day, so he asked who is that god and lord?

Among the pagans, it was a custom that anyone took whatever god he liked as his god, and perhaps they used to make hobby of taking a god, and when they were tired of one god, they took another god. The common pagans sometimes say things that are not compatible with their belief's principles. For example, they attribute creation and devising to some of their idols, although according to their beliefs, creation and devising is the work of the lord of the idols, not the idols themselves.

So, the summary of the religion of the pagans is that they consider God to be immaculate from being worshiped by someone, or seeks closeness to His Presence, and if they want to seek closeness to His Presence, they make some of God's creatures as his intercessors and they worship the same creature as an intermediary out of Angels, jinn, or human saints, and many idolaters take great kings as their idols, and consider them to be the manifestations of God's Greatness, but at the same time, being a king's deity is not a hindrance that he himself to have a god for himself. The Pharaoh of Moses' time was also one of them.

Introducing the "Lord of the Worlds" by Moses

The principles of Moses' answer to Pharaoh were:

- **My Lord is the One, Who established a relationship between all beings and connected the existence of each being with other beings through their equipment, like powers, tools, and effects, that lead one to his goal, for example, a human embryo that is the sperm and is in the form of a human being, equipped with powers and organs that are proportional to his actions and effects, and that same proportionality leads him to a complete human being, complete in the soul, and complete in terms of body.**

This article uses a Verse that describes the speech of Moses, where Moses said:

"Our Lord is He who gave everything its creation and then guided it!"

Pharaoh's Question about the Early Centuries

Since Moses' answer included general guidance, which does not apply in the human race except through Prophethood and Resurrection, and since this Monotheism cannot be attained but through reckoning and punishment, which is for the good and bad deeds, and is subject to God's Command and Consent and what is prohibited by Him, and since the Invitation of Moses and Aaron, who were assigned to deliver it to Pharaoh, included the issue of Day of Judgment, but Pharaoh denied the Resurrection, so he left the

discussion on Lordship, which Moses gave him already a harsh answer, then started the issue of Resurrection, and asked Moses whether such a thing is possible?

He asked this question under the Phrase: **"So what is the state of the past generations?"**

He meant that what will be state of the nations and people of the past eras who died and were destroyed, and there is no more news or traces of them? How did they see the reward and punishment of their deeds, even though there is neither a doer nor a deed of them in the world of existence, and nothing but a name and a legend remain of them?

It can be seen from the context of the speech that Pharaoh's speech has nothing but a basic improbable, and this improbability was only because they did not know about the situation of the first centuries and their actions, as Moses' answer was a witness when he said: **"Their knowledge is with my Lord, in a Book...!"**

Moses replied:

- **The rewards and punishments of the first centuries are difficult for someone who does not know about them, but for my Lord, who is Knowledgeable to their state, and there is no error and change in His Knowledge, and He is neither absent nor perishables there is no problem or probable!**

With this answer, Moses proves to God the absolute knowledge of all the details of the past centuries, and says:

**"Their knowledge is with my Lord, in a Book.
My Lord neither makes any error nor forgets!"**

Moses (AS) continued the debate by continuing the general guidance and showing clear evidence for it, and said:

- **"He who made the earth for you a cradle,
and in it threaded for you ways,
and sent down water from the sky,
and with it We brought forth various kinds of vegetation!"**

- **Eat and pasture your cattle.**
There are indeed signs in that for those who have sense!
- **From it did We create you,**
- **into it shall We return you,**
- **and from it shall We bring you forth another time!"**

The Holy Verse first describes the creation of a person from the earth, then his return to the earth, and finally his exit from the earth to return to God, so, a complete period of human guidance takes place on earth!

The Almighty God Says:

- **"Certainly, We showed Pharaoh all Our signs.**
But he denied them and refused to believe them!"

Pharaoh's Manipulation against Moses

Pharaoh, instead of believing, starts to make manipulation against Moses and says:

- **"Have you come to us, Moses,**
to expel us from our land with your magic?"

He accused Moses of magic so that he did not have to confirm his statements and Miracles, and secondly, he said that Moses wanted to drive the Copts out of their land in Egypt.

This slander is a political slander to turn the public opinion against him, and to introduce him as an enemy of the nation, an enemy who wants to throw them out of their homeland, water, and soil with his plans.

Pharaoh swore that he would bring down a Magic before Moses Magic to cut off his authority and invalidate his will.

He asked Moses:

- **"So, fix a tryst between us and you,**
which neither we shall fail nor you, at a middle place!"

“Day of Adornment,” Time for Confrontation with Magicians

Moses (AS) determined the “Day of Adornment” for confrontation with magicians and said:

- **“Your tryst shall be the Day of Adornment,
and let the people be assembled in early forenoon!”**

Day of Adornment was a day among the Egyptians that they decorated themselves and markets as it was a Holiday for them. The purpose of Moses by this condition was that first of all, everyone should be present and see what is happening, and secondly, it should be during the day and every one could see in the light of the sun what is going on.

Magicians Gathered by Pharaoh

Pharaoh got up from the assembly and went to prepare himself for the appointment and gathered the sorcerers to help him implement his plan, and then he returned to the appointment.

Moses turned to the Pharaohs and said:

- **“Woe to you!
Do not fabricate a lie against Allah,
lest He should annihilate you with a punishment.
Whoever fabricates lies certainly fails!”**

The meaning of lying to God is to believe in the principles of paganism and idolatry, such as the divinity of the gods, their intercession, and believing that the world is governed by them.

Discord among Magicians

The magicians started arguing among themselves and whispering together. This conflict and difference arose among them because of a sermon that Moses preached to them, and this sermon left its effect.

The preaching of Moses was a True Word that no one can take away from it.

Moses said:

- **You have no knowledge of what you claim, i.e., the divinity of the gods and their intercession, and calling them God's partners and intercessors is a slander against God, and whoever slanders will be harmed!**

From the next Verse, which tells about the belief of the magicians, it is clear that the said difference which it was found among them, was the first time that it was found, and it was from their side.

It can be understood from the Phrase "then come in line!" that those people who hesitated to oppose Moses or decided not to oppose, were some of these magicians.

Anyway, when Pharaoh and his henchmen saw that the people disagreed to fight with Moses, and this was the source of their scandal and defeat, they started to make a secret consultation, and decided not to talk to the people about wisdom and preaching that Moses addressed them. They did so and did not speak at all and kept it silent, but instead of it, they used Pharaoh's slander as a tool, and said that Moses is a sorcerer who wants to drive the Copt race out of your land.

It is known that no nation will agree to this, because if they give, they will be displaced, and their property, house, and life will be confiscated, and they will fall from the height of prosperity to the bottom of humiliation and misery. Specially, the Copt race who have had so many hateful records and so many infanticides among their enemies.

In addition to the danger that they quoted from Pharaoh's words, they added another danger, and that was the fact that with the victory of Moses over you, the way of your accepted creed and your national tradition will be disappeared, the religion of paganism that has ruled among you for centuries, and with that religion your bones have been hardened and your flesh have grown on your bodies!

It is known that the common people also consider their religion and creed sacred, whatever it may be, especially the religion that they were accustomed to and considered it to be a pure heavenly tradition, and this declaration of danger was in fact meant to incite the people to be stable and

persevere towards the pagan religion. Of course, not because the religion of paganism is the true religion, because Moses made its corruption clear, but because this cult has been a sanctified tradition which the Coptic nationality relies on it, and if they do not stand up against Moses, Moses will overcome them and will destroy it.

As a result, they saw the solution in gathering their thoughts and ideas and putting aside their differences and coming together in a single line so that they can be strong and win and be redeemed as the winner of that day.

The deceitful gang became active, and they forced the people to unite words and actions and vowed not to be lazy to preserve their nationality and civilization and to attack the enemies in masse.

On the one hand, Pharaoh incited the people, and on the other hand, he encouraged them with beautiful promises and said that in return for winning, they would be rewarded and would come closer to him.

The secret conversations they started among the people and threatened and encouraged the people were based on the fact that Moses and Aaron are two magicians who want to drive them out of their land and destroy their religion with their magic.

(Almizan: V.: 27 – P.: 242.)

The Result of Pharaoh and his Courtiers' Voting

" قال الملاء من قوم فرعون...! "
(اعراف/ ١٠٩)

**"The elite of Pharaoh's people said:
This is indeed an expert magician...!"**

(Holy Quran, A'araf: 109.)

In the above Verse, the God Almighty did not quote the words of Pharaoh, what he said in the first confrontation with Moses (AS) and after seeing his miracles, but rather He quoted the conversation that the elders of his people had with each other.

From this quotation, it is clear that these elders used to form an assembly and consult with each other on any important matter, and what they unanimously approved, they would bring it to Pharaoh's view so that he could implement it.

They discussed the miracle of Moses and expressed their final opinion that - this man is an erudite sorcerer - and he is definitely a learned sorcerer that used the issue of the Mission as an excuse to set free the children of Israel from our hands and make them independent, and by their help he will drive you out of your land and invalidate your religion and tradition. Now, in order to invalidate his plans and extinguish his fame, order whatever you want to be implemented!

- **“Do you want us to kill him! Or hang? Or throw him in jail? Or in the position of confrontation we prepare a magic like his magic?”**

Then they consulted about this and stated as the last approved vote:

- **“Keep him and his brother, and send officers to the cities, and make every learned sorcerer and masters present.”**

This comment was the last opinion that all the elders of the Pharaoh's assembly unanimously shared with him. In another place of the Holy Quran, it is narrated from Pharaoh himself the same words:

- **“Pharaoh said to the elders around him that this is a skilled magician who wants to get you out of your land with his magic, so what do you think?”**

They said:

- **Keep him and his brother and send your officers to the cities to bring all the skilled magicians to you.”**

From these Verses, it is clear that this word was first proposed by Pharaoh himself, then his chairmen consulted around it and finally approved it.

It also appears from Verse 57 of Surah Taha that Pharaoh said it after consultation of elders and their approval:

- **“O Moses, have you come to us to get us out of our land with your magic? We will also bring you a magic like that!”**

The Verse 63 of Surah Taha also indicates that Pharaoh's ministers, apart from that consultation meeting, held another meeting after the sorcerers gathered at Pharaoh's and consulted with each other secretly.

- **“They argued among themselves in their work and slowly they told the secret.**

They said:

**These are two magicians
who want to kick you out of your land with their magic
and destroy your good creed!”**

From what happened, it became clear that the origin of this thought and word was from Pharaoh himself, and he gave it to his ministers to consult and vote on it. The ministers studied around it and said: You should arrest those two and gather the sorcerers of the country to oppose their witchcraft. Pharaoh also accepted and presented it to Moses.

After the sorcerers of the kingdom gathered before Pharaoh, the ministers sat together for consultation and unanimously voted that they should use all their forces in the way of conflict.

Pharaoh's fallacy was that he said Moses wanted to take you out of your country with the connivance of the Israelites and take over the country of Egypt itself. The basis of this fallacy was that in those times it happened a lot that a tribe attacked another tribe and took over its land and displaced its people in the deserts.

Pharaoh sent and gathered magicians from around the country and shared the situation with them and they said:

- **“If we win, will we get paid?”**

In response to them, in addition to answering their request, Pharaoh also promised to make them closer to himself, and said:

- **“Yes, you will be close to us!”**

The Scene of Encountering Magicians and Moses

" قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ ...! "
(اعراف / ١٢٦-١١٥)

**"They said: O Moses, will you throw first,
or shall we throw?"**

(Holy Quran, A'araf: 115-126.)

The scene of the fight between Pharaoh's sorcerers and Moses is described in the Holy Quran as follows:

"They said:

- **O Moses, will you throw first, or shall we throw?**

He said:

- **Throw yours!**
So, when they threw,
they bewitched the people's eyes
and overawed them,
producing a tremendous magic!

With these words, the pharaohs made Moses (AS) understand that they are confident about their victory and at the same time they also observed politeness, because they thought they were ready to confront him.

In this Verse, the Almighty God has considered the magic of the pharaohs as a great thing.

Magic is a kind of possession of human senses, so that the viewer sees or hears things that have no reality.

The Holy Quran says:

"And We signalled to Moses:

- **Throw down your staff!**
And behold!
It was swallowing what they had faked.
So, the truth came out,
and what they had wrought was reduced to naught!"

The Pharaoh and his aristocrats were defeated in that huge gathering where all the people had rushed from all sides, and they returned to a state of humiliation.

The Holy Quran says:

- **“And the magicians fell down in prostration!”**

This statement conveys the full effect of the Miracle of Moses and the bewilderment of the sorcerers. It is as if he said: When they saw the greatness of the miracle, they were so terrified that they prostrated involuntarily, so that they did not understand who made them prostrate. Therefore, they saw themselves as having to believe in **“Lord of the worlds”** and said:

- **“We have believed in the Lord of all the Worlds,
the Lord of Moses and Aaron!”**

In this way, they showed that they have found faith in God together with faith in Moses and Aaron.

Pharaoh addressed the sorcerers out of anger and arrogance and said:

- **“Do you profess faith in Him before I may permit you?
It is indeed a plot you have devised in the city
to expel its people from it.
Soon you will know the consequences!
Surely, I will cut off your hands and feet on opposite sides,
and then I will surely crucify all of you!**

They said:

- **“Indeed, we shall return to our Lord!
You are vindictive toward us
only because we have believed in the Signs of our Lord,
when they came to us.**
- **Our Lord!
Pour patience upon us,
and grant us to die as Muslims!”**

It turns out that Pharaoh wants to slander the sorcerers and accuse them of conspiring with Moses. In this Phrase, Pharaoh wanted to say: In the few days that you were gathering in the city, instead of preparing yourself to confront Moses, you secretly saw him and conspired with him to work against me and for his benefit, and by this means get hold of Egypt and drive out its people.

Of course, this was nothing more than a slander because magicians had not seen Moses until that day, and if there was a conspiracy, it must have been at that time when they had gathered in Pharaoh's capital. He made this slander in order to consider magicians corrupt in the country and with this tool he could punish them in the most severe way and destroy them.

At first, he threatened them undecided that "you will know soon!" Then he intensified his threat and said: First, I will cut off your hands and feet, unlike each other, that is, the right hand with the left foot and the left hand with the right foot, and in I will hang you second!

The magicians replied that you are threatening us with punishment for believing in our Lord. Have you imagined that if you break the thread of our life with this torment, you have hurt us and done evil to us? The fact that dying in the path of faith is not evil, what if we return to our Lord after being killed and will be resurrected with him to a life of nearness and happiness, because we do not find any crime or sin in ourselves except our faith in God that you consider it a crime! So, our future will be nothing but good!

Here, the spiritual and Divine attraction took hold of the magicians and with full courage and without thinking about the threat of Pharaoh, they began to supplicate toward the Presence of his Lord and requested Him to Grant them so many patience and tolerance against the torture of Pharaoh.

Magicians, in fact, showed strange courage in front of Pharaoh, who was a dictator and an arrogant man, because they nullified the power and sovereignty of a man who called himself "I am the highest God," and the people of Egypt worshiped him, but they gave out their proof against him with full strength and confidence!

Such a confident hearts, firm determinations, virtuous beliefs, strong arguments, and eloquence of speech are really rare and surprising!

If we examine the Verses of other Surahs of the Holy Quran in this context, we will see what basic information and spiritual status and high morality they implied.

(Almizan: V.: 16 – P.: 44.)

Events of the Day of Adornment

" قَالُوا يَا مُوسَىٰ إِنَّمَا أَن تُلْقِي وَإِنَّا نَكُونُ أَوْلَىٰ مِن آلِقِي ...! "
(طه / ٧٦ - ٦٥)

**"They said: O Moses! Either you will throw down,
or we shall be the first to throw...!"**

(Holy Quran, Taha: 65-76.)

On the promised day, that is "the day of adornment," when a contest was to be held between the Miracles of Moses and the magics of the magicians, everyone gathered at the promised place, and Moses (AS) was also present.

On that day, the Copts gave Moses a choice between throwing down his staff first or waiting for the magicians to throw down their ropes then he would show his miracle. In response, Moses (AS) left the field to them to bring whatever they could.

It can be seen that Moses's heart was assured to God's Promise, and he has not had any worries or anxiety, because God Almighty had said:

**- "I'm with you!
And I see and hear!"**

As soon as Moses said: Throw them first, there was no more delay for Moses to see what he saw, even without a pause in their throwing.

The Pharaoh's magicians had used ropes and sticks in his magic to appear in the form of snakes and dragons in the eyes of the audience, to overshadow the transformation of Moses' staff into a dragon.

What Moses saw and what came to his imagination also came to the imagination of other spectators, because in another place of the Quran God

Said: "They bewitched the people's sight and made them wonder." What differs is that Moses (AS) was considered as one of the spectators and in this Verse his name is mentioned out of the spectators, to explain the subject of Moses' fear.

Instant Fear of Moses

Moses felt a kind of fear in his self that was not so important. The fear that Moses felt in his self was a momentary and fleeting fear, like a memory that comes to the heart after fear, the greatness of their magic came to Moses' heart and he thought that their magic was some bit same as his miracle, and he felt fear, but the fear that had no effect like its memory.

In any case, from the feeling of Moses' fear it appears that the magics of the magicians was similar to a miracle and close to it, even though it was magic and devoid of truth with all its greatness, but what Moses brought was a miracle, and it was true. For this reason, we see that the Almighty God considered those magics to be great: **"As soon as they were cast, they bewitched the people's eyes and terrified them, and brought a great Magic."** Therefore, the Almighty God confirmed Moses in a way that there is no ambiguity or even the slightest mistake left for the people. Yes, the staff of Moses reaped the magicians at dawn and swallowed them all.

The God Almighty Said:

- **"Throw down what is in your right hand,
and it will swallow what they have conjured.
What they have conjured is only a magician's trick,
and the magician does not fare well wherever he may show up!"**

Moses (AS) is ordered to throw his staff to swallow all that they had prepared. If he interpreted the staff to 'what you are holding in your hand' it was because it is a gentler and deeper interpretation, because it indicates that there is no truth except what God Wills, and if He Willed what is in Moses' hand as a staff, it becomes a staff, and if He Wants to be a snake, it becomes a snake, and Moses has nothing from his area.

As for why he interpreted their snakes and dragons in the Verse as "what they made," it was because of the war between the Absolute Power that follows the Will that the creatures in what name they should have, "stick or dragon," and whatever truth they have is subject to that Power, and between these magics that are made by the unable and incapable man, and are nothing more than falsehood, and it is clear that-

“The Word of God is the Highest!”

It is also known that:

“Allah has full Command of His Affairs!”

So where else can fear give way?

Moses (AS) was also dominant in terms of appearance, as the last part of the Verse explains his superiority in terms of inner and truth, because falsehood has no truth, and whoever is on the right does not deserve to be afraid of the victory of falsehood on his right.

Battle of Right and Wrong

The God Almighty Said:

- **“What they have conjured is only a magician's trick, and the magician does not fare well wherever he may show up!”**

This Verse expresses the truth of the exaltation and victory of Moses because what they have is the trick of sorcerers, which has no truth, and what happened to Moses is a miracle and the pure truth, and it is clear that **“The Right prevails and never defeats!”**

This Verse proves that what comes from the charm of the magician is a fantasy of the audience, a false fantasy, and devoid of truth, and it is clear that there is no real prosperity and salvation in an imaginary thing, devoid of truth!

Falsehood will always beautify things and make them appear as truth, and on the other hand, Truth will disgrace falsehood and swallow what it

declares in front of the observers. The fact is that this process is done either quickly or with some delay and slowness!

So, the story of Moses and the magicians' magic is like a war between truth and falsehood in all cases, and every falsehood that manifests itself and every truth that destroys it follows the same course of action!

Magicians Believing in God

The continuation of the story tells the reality of the Miracle of Moses that Moses dropped what he had in his hand, so what the magicians had made were swallowed, then magicians were fallen immediately in prostration and said:

- **“We believed in the Lord of Moses and Aaron!”**

(The Phrase **“were fallen in prostration,”** instead of **“prostrated themselves”** refers to the point that the Divine Power humiliated them, and the glare of the light and the appearance of the truth made them powerless, as if they had no will of their own and another one felt them prostrate without knowing who he was?)

Then they expressed their testimony of faith with the Phrase: **“We believed in the Lord of Moses and Aaron,”** to show that in addition to testifying to the Lordship of God Almighty, they also testified to the Mission of Moses and Aaron!

Pharaoh's Anger at Believing the Magicians

Pharaoh was filled with anger, and he revealed this anger with a threatening phrase:

- **“Do you profess faith in Him before I may permit you?
He is indeed your chief who has taught you magic!
Surely, I will cut off your hands and feet from opposite sides,
and I will crucify you on the trunks of palm trees.
So, you will know which of us can inflict a punishment
severer and more lasting!”**

With this slander, Pharaoh wanted to give their faith a political aspect and say that you have made a political conspiracy against the Coptic complex in the land of Egypt, and you have already made an appointment with your leader Moses, that he should claim to be a Prophet, and invites the people of Egypt to God, then bring a Miracle to fulfill his invitation, and the people of Egypt will be forced to seek help from your sorcerers, and when you gather before him to invalidate his magic, his Miracle will invalidate your magics, and you will be defeated and believed, so that the common people will believe after you and abandon their exemplary ways, and then whoever does not believe, they will throw him out of Egypt!

Pharaoh's intention with this political slander was to incite the public against sorcerers, just as they did against Moses on the first day.

The threat that Pharaoh made against the sorcerers and said that I will cut off your hands and feet in the mirror of each other, was to show the severity of the punishment that he threatened them with, but did he carry it out? It is not mentioned in the Holy Quran.

The Magicians' Response to Pharaoh's Threat

The Magicians replied that:

- **We will never prefer you to the manifest proofs which have come to us and to Him who originated us.**
- **Decide whatever you may. You can only decide about the life of this world!**
- **We have indeed believed in our Lord that He may forgive us our iniquities and the magic you compelled us to perform. Allah is better and more lasting!**
- **Whoever comes to his Lord laden with guilt, indeed, for him shall be hell where he will neither live nor die!**

- **But whoever comes to Him with faith
and he has done righteous deeds,
for such shall be the highest ranks!**
- **the Gardens of Eden,
with streams running in them,
to abide in them forever,
and that is the reward of him who keeps pure!"**

The first part of the magicians' statement shows a Verse that is very eloquent in its wording, a weighty statement in its meaning, high in its position, it is a speech from which knowledge and wisdom boils and erupts!

The Verse narrates the situation of the people who, until an hour ago, had their hearts overflowing with the awe and majesty of the Pharaoh, and considered him to be "the highest lord," and they swore to him, and when they started work, they swore by the honor of the Pharaoh that they will prevail, but after an hour when the Truth became clear to them, and their eyes were opened, suddenly what they had in their hearts about Pharaoh, and that fake honor and royalty, and worldly adornment and decoration that they attached to him, were suddenly forgotten. The Faith in God, within an hour, brought about such a transformation in the hearts that the vice of fear and flattery and following whims and fascination before the mirage of the world's adornment was completely destroyed, and in this short period of time, love for the Truth, and walking Under God's guardianship, and pride in His Dignity replaced those vices, they no longer have any will except what God wills, and they have no hope except from God, and they fear nothing but Him!

All this is understood from the conversation that was exchanged between Pharaoh and the magicians:

Pharaoh says:

- **"I swear that I will cut off your hands and feet from opposite sides,
I swear that I will hang you by the trunks of palm trees,
And you will understand soon
Which one of us will have a more severe and permanent punishment?"**

The magicians say:

- **“By the God who created us,
We will not exchange you for the miracles and reasons we encountered.
And we do not advance you on them!”**

It can be seen that in Pharaoh's opinion there is no otherworldly punishment and only worldly punishment. The magicians consider the whole wide and long world, the wealth, and the royal system of Pharaoh, and everything over there as nothing and remain loyal to what they found certain. They knew eternal life for a person, and they were not afraid of Pharaoh's threat. they said:

- **“Decide whatever you may.
You can only decide about the life of this world!”**

What did the Magicians See?

The magicians pointed to one Fact as a reason for their believing in and their resist against the Pharaoh, and that was: **“What came to us from miracles!”**

This Phrase shows that they considered what they saw from Moses' staff as Miracles that they had seen from Moses. (Each of which has been an independent Miracle in its own place, such as: Turning a staff into a dragon, eating ropes and staffs, and returning back to its original form as a staff.)

Then the magicians said:

- **“We believed in our Lord to forgive our sins.
And to forgive us for the magic we brought out
by the force of you (Pharaoh)!”**

This is a reason shows that Pharaoh has forced them to bring those magics!

(Almizan: V.: 27 – P.: 272.)

Difference Between the Right with the Wrong and Magic

" فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُبِينٌ ...! " (يونس / ٧٦-٨٢)

**"When the truth from Us came to them,
they said: This is indeed plain magic!"**

(Holy Quran, Yunus: 76-82.)

The Glorious God gave Moses two Miracles of Truth, the "staff" and the "White Hand," which were two Signs of the True Mission of Moses, and with these two Truths He sent him to Pharaoh, but unfortunately, Pharaoh and his rebel aristocrats emphasized that these two Truths are only apparent magics. Because the unbelievers called the Miracle as magic, but God called it "Truth."

Moses heard that word from the pharaohs and saw that they attributed "Truth" to "manifest magic," so he said:

- **"You say it is magic while it is the Truth came to you?"**

He asked twice:

- **Is this magic?**

Pharaoh and his related aristocrats said to Moses:

- Have you come to us to dissuade us from what we found our fathers to do?! Dissuade us from the ways of our predecessors and let it be sovereignty for you in the land and let the leadership and government and expansion of power and influence of will be yours?!
- You have placed the call of religion as a means to invalidate our way that has been established on earth, and you want to replace the old way with a new way that you are the creator of it, and by implementing it among the people and instead of our faith, you achieve greatness and glory in our country!
- You have come to turn Pharaoh's government, which has taken root among the Copts, into an Israeli government that revolves around your leadership and command, but we don't believe in you, so that you con-

not achieve your goals.

Realization of Right and Invalidation of Falsehood

Pharaoh orders the elders and nobles of his people to oppose the Miracles of Moses by help of magicians magics.

When the magicians came and faced Moses and prepared to fight with him, Moses said:

- **“Drop the ropes and sticks you have with you!”**

The magicians had prepared these tools to throw and turn them into snakes and dragons with their magic:

**“So, when they threw down their sticks and ropes,
Moses said:**

- **What you have produced is magic.
Indeed, Allah will bring it to naught presently.
Indeed, Allah does not foster the efforts of those who cause corruption!
Allah will confirm the truth with His words,
though the guilty should be averse!”**

What Moses said was the statement of the Truth in accordance with the Truth, the Truth that God revealed through the hand of Moses, that is, He turned the staff into a dragon, that swallowed the ropes and sticks thrown by the magicians, who has presented them in the form of a dragon.

What is the Truth of Magic?

The Truth that Moses (AS) explained to them was that what they have brought is magic, and the truth of magic is that they put an unjust and unreality issue in the form of a real truth in front of the people's senses and eyes, and as magic in itself is invalid and absurd, God makes it invalid, that is, He makes clear its invalidity.

Because the Divine Tradition is to realize and prove the "Truth" in the World of Creation and destroy falsehood and make its invalidity public!

Eternal dominion is for Truth, even if sometimes the falsehood has a few days of wandering. With this reason the God Almighty invalidates the falsehood because God does not improve the actions of corrupt people, He only corrects what is righteous and worthy!

Triumph of Divine Sign and Miracle over Magic

Moses explained the aforementioned truth to the sorcerers in order to make them aware of a Tradition of Divine Truth that they were unaware of, and to prepare their spirits for the action that he will present, i.e., the overcoming of Signs and Miracles over witchcraft, and the manifest of the Truth over falsehood, and therefore, when the magicians saw the Miracle of Moses, they believed in, and prostrated themselves on the ground, in the way that is described in details in the Surahs of the Holy Quran.

(Almizan: V.: 19 – P.: 178.)

CHAPTER SIX

PUBLIC INVITATION OF MOSES IN EGYPT AND SETTLEMENT OF THE CHILDREN OF ISRAEL

The First Line of Believers

"فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِنْ قَوْمِهِ...."

(٨٣ / يونس)

**"But none believed in Moses except some youths
from among his people...!"**

(Holy Quran, Yunus: 83.)

Between the time of the initial Invitation of Moses and Pharaoh's drowning, Moses (AS) spent a relatively long time in Egypt, and during this time a group believed in him, but Pharaoh and his entourage were still openly fighting with Moses or carrying out repeated conspiracies.

The Holy Quran defines the position of Moses, and his early believers as follows:

- **"But none believed in Moses
except some youths from among his people,
for the fear of Pharaoh and his elite
that he would persecute them.
For Pharaoh was indeed a tyrant in the land,
and indeed, he was an unrestrained despot!"**

What is meant by the offspring and generation that believed in Moses, are some of the subordinates of the Children of Israel, not the leaders, the nobles, and the wealthy!

A rational opinion is also favorable to this meaning, because all the children of Israel were captives of the Copts and condemned to their rule, and in such cases, it is customary that the nobles and the powerful try by any means possible to preserve their social status and national glory and to protect themselves by seeking closeness to the dictator who dominates them, and to keep him satisfied by paying money and pretending to serve him and avoiding things that do not please the dictator.

Therefore, it was not possible for the nobles of Children of Israel to agree with Moses and his goals and pretend that they believed in him!

In addition to this, the stories of Children of Israel in the Holy Quran are the fairest evidence that many of the stubborn and arrogant people of Children of Israel did not believe in Moses until the end of his life, even though all the orders that Moses issued on the way to save the Children of Israel they accepted and obeyed him, because the racial interest and freedom of the nation and their own personal interests were in this. Obeying in these matters is different from believing in God and what His Messenger brought.

Descendants or weak generation, in their faith, they were afraid of the leaders and nobles of Children of Israel, because the nobles did not have faith themselves, sometimes they forbade them from believing, or at least in order to please Pharaoh and his people and make themselves near to him, they pretended to forbid the Israelites from believing so that the Pharaohs would not be hard on them and harass them less.

Therefore, the weak who believed were afraid of both their elders and Pharaoh!

It was in this situation that Moses ordered the people to rely on God, but he made the issue conditional on faith first, and then he ended the speech with another condition, which is Islam.

Moses said:

- **“O my people!
If you have faith in Allah,
put your trust in Him,
if you have submitted to Him!”**

Belief in God has this benefit for the believer that it makes him acquainted with the Position of his Lord, even briefly, and the believer knows that God is a Cause above all causes, and all causes lead to Him, and He is the Only One Who is the Resourceful and Deviser of everything.

Faith, with the Truths that it teaches to the believer, calls him to surrender his work to God and to avoid trusting the apparent means that can be used as a cause, such trust is resulting from ignorance!

The requirement of this state is that a person refers all his work to God and trusts in Him!

The concept of the words of Moses is that - **If you have faith in Allah, and submitted to Him, put your trust in God!**

But the Verse mentions these two conditions separately. Perhaps the reason is that He did not mention and say both conditions together - **if you believe, and have accepted Islam, then trust in God!** – The reason is that these two conditions were different according to the state of the people at that time, because the faith of the people was real and certain, but Islam (submission) is one of the conditions for the perfection of faith, and it is by no means required or necessary that every believer should be a Muslim, but what is better is that the believer completes his faith with Islam.

One of these two conditions was fulfilled in them, and it was true, but the other condition is a preferable condition to be fulfilled.

So, the meaning of the Verse will be as follows:

- **O people! If you believe in God (which you did!)
And if you submit to Him (which you should be,)
then put your trust in God!**

They trusted in God that God would save them from Pharaoh and his people. So, they prayed like this:

**“Our Lord, do not subject us to the persecution of
the unjust ones!”**

This is a request that they put their trust in God, and requested God to remove the clothes of weakness and humiliation from them and save them

from the disbelieving people.

In fact, what makes the powerful oppressors bold upon the oppressed people is the weakness and incapacity that they see in them and are seduced by it!

(Almizan: V.: 19 – P.: 173.)

Command to Settle the Children of Israel in Houses of Egypt

" وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّأْ لِقَوْمِكُمَا بِمِصْرَ بَيْوتًا وَ ... " (٨٧ / يونس)

**“We revealed to Moses and his brother saying:
Settle your people in the Egypt...!”**

(Holy Quran, Yunus: 87.)

The Holy Quran mentions God's Command about the settlement of the Israelites in the houses of Egypt in the above Verse:

It seems that until then, the Israelites were living like primitives, or living in tents, or had a life similar to it.

God Commands to Moses and Aaron:

- You and your people have your houses facing each other, and place in one direction so that people are connected to each other, may they find more possibilities for preaching, counseling, and gathering for prayer!

Establish the prayer!

And you Moses! Give good news to the believers!

that soon God will save them from Pharaoh and his gang!

(Almizan: V.: 19 – P.: 187.)

Moses' Propaganda Activity and Pharaohs' Anger

" وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَنذِرْ مُوسَىٰ وَ قَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ ...؟"
(اعراف / ١٣٧-١٢٧)

The second part of the history of the calling of Moses is the period of time when the Holy Quran shows that he was in Egypt and among Pharaoh's people and worked to save the Israelites.

“The elite of Pharaoh's people said:

- **Will you leave Moses and his people to cause corruption in the land, and to abandon you and your gods?”**

He said:

- **We will kill their sons and spare their women, and indeed, we are dominant over them!”**

(Holy Quran, A'araf:127-137.)

This Verse is the story of a conversation that the elders of Pharaoh's people had with Pharaoh, and they wanted to deceive him and provoke him to kill Moses and his people, so Pharaoh rejected their proposal and said that killing Moses and the Israelites is not important to us, because for now the power is in our hands, and we dominate them anyway. So how much better should we execute the same previous punishment against them and kill their children and keep their women alive.

This answer itself is a clear reason the Pharaoh's people asked him to kill Moses and his people, what if the case was other than this, Pharaoh would not have said: **"We have dominion over them!"**

A Study of the Faith and Religion of Pharaoh

There is another Phrase in the above Verse that clarifies the subject of worshipping Pharaoh and their gods, and the Phrase is: **“They will cast you**

and your gods from being gods!" The meaning of this Phrase is:

- **O Pharaoh! This person, in addition to the corruption that he and his people have caused in the earth, he has not been under the burden of worshipping you and your gods!**

It is clear from this Phrase that Pharaoh claimed to be a divinity and called the people to worship him, and he himself had gods for himself and worshiped them.

The history has also proven this meaning in some of the past nations. It is mentioned that in Rome and other kingdoms, the people worshiped the great people of the family and the heads of the tribes and nomads, and those elders and heads themselves worshiped the earlier fathers and the idols. It is also in history that some of the idol worshipers believed that the idols they worshiped were worshiped other idols and other lords, and they believed that the idols they worshiped were worshipping those idols. Among them, they considered their parents as their lords and considered for their parents another lords.

This is what comes out from the Phrase under discussion, except that from the words of Pharaoh that had with his people and the Holy Quran narrates from him that: **"I am your exalted lord,"** and also in another Verse: **"I don't know any deity for you other than myself!"** It turns out that he did not adopt a deity for himself, and he only considered himself the deity of the people, so some historians have written that Pharaoh himself was a Naturalist and did not consider any Creator for the world at all, and he forbade people from worshipping idols and said that you should only worship me!

But this theory is not correct, he wanted to negate another God and deity to be the owner and deviser of the affairs of the Copts, and to allocate the devising of their affairs to himself, and when he said: **"I don't know any deity for you other than myself,"** he meant the Copts, that is, he was saying that I do not know of any god other than myself for you Copts. The Lord of you Copts is me, not the One whom Moses claims has sent him, whom Moses himself worships.

This meaning is confirmed by the continuation of his words that he said to Haman:

- **“So, O Haman, bake the raw clay and build a tower for me with it. May I climb it and get information from Moses’ God. I think he is one of the liars!”**

It is clear from this words that Pharaoh doubted the Lord of Moses, and this is a proof that in the previous Phrase he did not want to deny the existence of a god other than himself and say that I have knowledge to its non-existence, rather, he wanted to deny the knowledge to the existence of such a God.

In short, he wanted to say: I don't know any god but myself for you, not that you don't have any god but me!

The truth is that Pharaoh considered himself to be the lord of Egypt and the Egyptians, and if he denied their worship for another lord, it was based on their own principles and belief, not that he denied their being a creature that are created by the Glorious God!

He was not the only one to say this, all the pagans said the same, that is, they had a separate deity for each class of creatures and events, such as the sky, the earth, the sea, the land, peace, war, etc., and among all of them they worshiped the god that they needed the most. For example, the inhabitants of the coasts of the seas mostly worshiped the lord of the sea and the storm.

(Almizan: V.: 16 – P.: 54.)

The Charge of Insanity against Moses

“ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَا مُوسَى مَسْحُورًا...! ”

(١٠٣-١٠١ / اسري)

“Pharaoh said to him:

O Moses, indeed, I think you are bewitched...!”

(Holy Quran, Isra:101-103.)

In another place, it is mentioned in the Holy Quran that Pharaoh called Moses a madman and said:

- **“Your messenger who was sent to you is insane!”**

Moses addressed Pharaoh and said:

- **“You certainly know that no one has sent these Signs except the Lord of the heavens and the earth as eye-openers, and I, O Pharaoh, indeed think you are doomed!”**

The next Verse says:

- **“He desired to exterminate them from the land, so, We drowned him and all those who were with him!”**

(Almizan: V.: 26 – P.: 12.)

Another Scene of Pharaoh's Confrontation with Moses

“وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَ مَلَآئِهِ...”
(56-61 / زخرف)

“Certainly, We sent Moses with Our signs to Pharaoh and his elite.

He said: I am indeed an apostle of the Lord of all the worlds...!”

(Holy Quran, Zukhruf:46-56.)

In Surah Zukhruf, the Holy Quran mentions a part of the confrontation between Moses (AS) and Pharaoh on the occasion that the disbelievers of Quraysh protested to the Holy Messenger of Allah that why the Quran was not revealed to one of the two great men of Makkah or Taif, because they had more wealth and glory. In these Verses, the God Almighty gave them an example of the stories of Moses, Pharaoh, and his people, that God had sent Moses to them with Miracles and Signs, but they laughed and made fun of those Signs, and Pharaoh argued for his people and told them that I am better

than Moses, because the kingdom of Egypt belongs to me, which these rivers flow in its foothills. With these words, Pharaoh despoiled the people's intellect, and they obeyed him, and finally their actions and arrogance reached the point where God took revenge on them and drowned them.

The details of this scene have been narrated by the Holy Quran as follows:

“Certainly, We sent Moses with Our signs to Pharaoh and his elite.

He said:

- **I am indeed an apostle of the Lord of all the worlds!**

But when he brought them Our signs, behold, they laughed at them!

And We did not show them a Sign, but it was greater than the other, and We seized them with punishment so that they might come back!

They would say:

- **O magician!**

Invoke your Lord for us by the covenant He has made with you. We will indeed be guided!

But when We lifted the punishment from them, behold, they would break their pledge!

And Pharaoh proclaimed amongst his people.

He said:

- **O my people!**

Does not the kingdom of Egypt belong to me and these rivers that run at my feet?

Do you not perceive?

Am I not better than this humble one who cannot even speak clearly?

Why have no bracelets of gold been cast upon him, nor have the angels come with him as escorts?

So, he misled his people, and they obeyed him. Indeed, they were a transgressing lot!

So, when they roused Our wrath,

We took vengeance on them and drowned them all!

Thus, We made them the vanguard and an example for posterity!"

(They say that the custom of the people of that day was that when they appointed someone as their leader, they would put a gold bracelet on his hand and a gold necklace on his neck. This was because the Pharaoh, in order to deceive the people and discredit Moses, condemned and humiliated him for not having gold bracelets and necklaces.)

(Almizan: V.: 35 – P.: 176.)

Common Features of Pharaoh's People with Quraysh

"ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ وَ هَارُونَ إِلَىٰ فِرْعَوْنَ وَ مَلَائِهِ بِآيَاتِنَا..."

(٧٥-٨٩ / يونس)

**"Then, after them, We sent Moses and Aaron to Pharaoh
and his elite with Our signs...!"**

(Holy Quran, Yunus:75-89.)

In the above Verses, the Holy Quran briefly tells the history of the struggle of Moses and his brother Aaron with Pharaoh and his gang, but it tells this story in such a way that its chapters are similar to the history of the Mission of our Prophet.

The Holy Prophet of Islam invites his people and the Quraysh rebels and others, but none of these people believed except the subordinate people who were persecuted and tortured by the nobles until the believers were forced to emigrate. Finally, God destroyed the disbelievers because of their sins, and with the blessing of Islam, He gave the believers firm positions and provided them with pure sustenance, and later, after they had acquired knowledge, they disagreed with each other, and God will judge between them!

What is contained in these slain Verses is the confirmation of the Secrets that God has shared with His Prophet in these Verses and reminds us of the events that the Prophet and his people will face.

It is also a confirmation of the statement that the Holy Prophet addressed his companions and nation:

- **You follow the way and customs of the Israelites.
Even if they were gone inside a lizard's hole,
You will also enter!**

(Almizan: V.: 19 – P.: 177.)

Calamities Descended on Pharaohs

"وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِنَ الثَّمَرَاتِ...."
(اعراف / ١٣٧-١٣٠)

**“Certainly, We afflicted Pharaoh's clan
with droughts and loss of produce...!”**

(Holy Quran, A’araf: 130- 137.)

The Holy Quran continues to describe the events of the last years of the struggle of Moses with Pharaoh and the pharaohs, and mentions their successive afflictions, which they suffered because of their obstinacy in the face of God's Call, so that they might wake up and be guided:

**“Certainly, We afflicted Pharaoh's clan
with droughts and loss of produce,
so that they may take admonition!
But whenever any good came to them,**

they would say:

- This is our due.

**And if any ill visited them,
they took it for ill omens attending Moses
and those who were with him.**

(Look!

**Indeed, the cause of their ill omens is with Allah,
but most of them do not know!**

And they said:

- **Whatever sign you may bring us to bewitch us, we are not going to believe you...!"**

So We sent against them a flood and locusts, lice, frogs and blood, as distinct signs. But they acted arrogantly, and they were a guilty lot!

Whenever a plague fell upon them, they would say," O Moses, invoke your Lord for us by the covenant He has made with you. If you remove the plague from us, we will certainly believe in you and let the Children of Israel go along with you!

From the appearances of the matter, it seems that when Pharaoh's people reached a happy year after a year of famine, and their blessings and sustenance increased, they used to say:

- **"This is ours."**

Their intention was that:

- **As far as we can remember, we have never had a year of famine. if we had that dry year in the past, it was because of Moses!"**

If they said this after being rescued from a year's famine, it is because they had not suffered such a calamity until that day.

The God Almighty Says in rejecting their false thoughts and ideas:

- **"The share they have from evil, and calamity is with God!
That is the punishment that God has prepared for them!
But most of them are unaware of this torment.
And they think that there will remain nothing
from the effects of their sins and crimes,
not any trace remains filed in a book?!"**

In order to make Moses disappointed from the pharaohs forever, they said: No matter how much you bring us Miracles and bewitch us, we do not believe in you! The fact that they called his Miracles magic, in fact, they wanted to mock him and say that you called this magics a miracle!

Variety of Calamities Descended on Pharaohs

The Glorious Quran has mentioned the types of punishments that were descended to the pharaohs in the following order:

**“So, We sent against them
the flood, locusts, lice, frogs, and blood (Bleeding of the Nile river,
as distinct Signs.
But they acted arrogantly,
and they were a guilty lot!”**

We understand from the Phrase "Distinct Signs" that the Signs which were sent to Pharaoh's people were not sent all at once, but each one was sent separately from the rest, and this itself is the proof that these Signs were from God, and each of which was descended at its appropriate time, what if it was revealed at the same time, they might imagine that it was a coincidence and had nothing to do with the Mission of Moses and his curse.

Each of these Signs that were sent, Moses used to inform about the coming of that Sign and that torment, so when they encountered it, they reached out to Moses to pray and turn that torment away from them, and with Moses made a covenant that if he removed this torment from them, they would believe in him, and give up the Israelites and hand them over to Moses, but when the torment was removed by Moses' prayer, they broke their covenant.

The covenants between Moses and Pharaoh's people were for a certain period of time. For example, if Moses said that God Almighty will remove this punishment from you on the condition that you believe and send the children of Israel with me, he would add at the end that if you do not keep this promise for a certain period of time, the punishment will not be lifted. Also, if the Israelites made a covenant with him, they would also limit their covenant to a certain period.

The Holy Verse says:

“But when We had removed the plague from them

until a term that they should have completed, behold, they broke their promise!"

This was the history of the people who rebelled against the Messenger of God before the finality of the Divine Judgment, and the punishments that descended upon them during this time did not wake them up, and finally, the Divine Judgment was executed, and this part of the history of the pharaohs ended!

(Almizan: V.: 16 – P.: 61.)

Characteristics of the Plagues Befell on Pharaohs (Islamic Narrations)

The details of Moses' fight with Pharaoh before Pharaoh's drowning and the final rescue of the Israelites are mentioned in Islamic narrations as follows:

"After the magicians believed in Moses and Pharaoh was defeated and he insisted on his disbelief, Haman said to Pharaoh: As you can see, people are believing in Moses one after the other, you should think. I think it is better we appoint watchmen and imprison whoever they see are converted to the religion of Moses!

It was not long before all the children of Israel were gathered together by the pharaohs themselves, and they went out from among the pharaohs.

It was at this time that a series of various calamities descended on Pharaoh's people as follows:

Calamity of Storm

After the Israelites were imprisoned and the pharaohs completely surrounded the city, God afflicted them with various punishments such as

lack of agriculture and the like, and at the end, a storm overpowered them so that all their houses were crushed and collapsed. The pharaohs inevitably fled to the desert and set up tents, but not a single drop of flood water reached the houses of the Israelites, and their agricultural lands were not damaged either. On the contrary, there was no agricultural land left for the pharaohs, so they said to Moses:

- **Ask your God to stop this terrible rain from us, because if you do so, we will believe in you and release the children of Israel from the prisons and send them away with you!**

Moses (AS) asked the Glorious God, and God removed the punishment from them, but unfortunately, they did not keep their promise and did not believe. This time, Haman said to Pharaoh:

- **If you free the children of Israel, you will dominate Moses to you, and he will definitely destroy your kingdom.**

Pharaoh did not leave the Israelites and said about the dangerous rains:

- **The rain that came was not a punishment, but a blessing for us, because it made our plains and deserts alive and lush after being dry and dead.**

Descent of Locusts to Destroy Agriculture

When the pharaohs turned their backs on their promise, in the following year, God made locusts dominate their crops and trees, so that nothing remained of their crops and trees, but their hair and beards, their clothes, carpets, and their means of living. They ate everything, even though these locusts did not enter the houses of the Israelites and did not cause any harm. All the people raised their voices and Pharaoh was greatly frightened and said to Moses:

- **This time, ask your Lord to remove this calamity from us. I will definitely give up on Children of Israel!**

Moses prayed and the locusts were removed from them after one week from Saturday to Saturday.

Some have said about the quality of Moses' prayer that he looked at the

sky and then moved his staff towards the east and the west, and immediately the locusts returned from the same direction they came from, as if no locusts had come at all.

Landing of Weevil on Crops and Bodies of Pharaohs

Once again, Haman's insistence did not allow Pharaoh to keep his promise and free the Israelites, so in the third year, the Glorious God sent "weevil" which consisted of small grasshoppers and without wings and much more malicious and dangerous than other types of locusts, it dominated all their cultivation. This time, the grasshopper ate the stem and roots and licked the ground.

This plague was the most severe plague that the pharaohs suffered, because not only their crops were endangered, but also their body, hair, pupils, eyelids, and eyebrows were affected by this plague, and when it attacked their bodies, everyone who saw it imagined that their body skin is affected by scabies

In short, they were deprived of sleep and comfort, and they all began to wail and cry. Pharaoh had to call Moses and said:

- **If you ask your God this time to remove the torment from us, I will definitely give up on Children of Israel.**

Moses accepted this time and prayed, and due to his prayer the "weevil" that had dominated them for seven whole days, that is, from this Saturday to that Saturday, was turned away.

The Plague of Frogs Fell on the Pharaohs

The pharaohs broke their covenant this time and God made the frog dominate them in the fourth year. Their whole life was filled with frogs. There were no clothes, dishes, food, or water left, unless it was full of frogs. The food they were cooking was full of frogs. They wanted to talk to each other, and when they opened their mouths, a frog entered their mouths. The frog would fill their mouth before the mouthful.

This time the people cried and complained to Moses and said that this time we repented, and we will not return to our ugly behavior, ask God to

free us from the evil of the frog. Moses prayed and God Almighty took the frog from them after it had been in control of them for seven days, that is, from this Saturday to that Saturday.

Descent of Blood Scourge

The pharaoh and the pharaohs broke their covenant this time, and the Almighty God sent blood to them in the fifth year, which means that He turned the Nile water into blood for them. The Israelites saw it as water, and the Copts saw it as blood, even the Copts begged the Israelites to pour the water into their mouths and pour it from their mouths to the Copts' mouths, however, it was water as long as it was in the mouth of an Israelite, and as soon as it was transferred to the mouth of a Coptic, it would bleed.

Pharaoh saw that he was dying of thirst, he had to chew the leaves of the trees, however the moisture of the leaves also changed to blood in his mouth.

They were subjected to this torment for seven days. They did not eat any food or water except blood. In any case, they came to Moses to ask your God to remove this anxiety and torment so that they believe in you and give up the children of Israel and send them away with you!

Moses prayed again this time and the torment was removed from them, however, they did not give up on Children of Israel.

(Almizan: V.: 16 – P.: 66.)

The Final Curse of Moses and Reasons for it

"وَقَالَ مُوسَى رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَ مَلَآءَهُ زِينَةً وَ أَمْوَالًا...!"

(٨٨ / يونس)

**“Moses said: Our Lord! You have given Pharaoh
and his elite glamour and wealth in the life of this world...!”**

(Holy Quran, Yunus: 88.)

Moses, after he was disappointed with the faith of Pharaoh and the

nobles who depended on him and he was sure that they continue to mislead themselves and lead others astray as well, he said:

- **"Our Lord!**
You have given Pharaoh and his elite
glamour and wealth in the life of this world!
Our Lord!
That they may lead people astray from Your way!
Our Lord!
Blot out their wealth and harden their hearts
so that they do not believe until
they sight the painful punishment...!"

Moses placed this curse on the occasion that if the pharaohs were alive, nothing else would be expected from them except to lead the people astray, like Noah (AS) who said:

- **"My Lord!**
Do not leave on the earth any inhabitant
from among the faithless!
If You leave them, they will lead astray Your servants
and will not beget except vicious ingrates!"

God's Acceptance of Mousse's Curse

God Almighty addresses Moses and Aaron (AS) and Says:

- **"Your supplication has already been granted.**
So be steadfast,
and do not follow the way of those who do not know!"

God Says:

- **Your prayer, which you requested that God send a painful punishment on Pharaoh and his people, destroy their property, and harden their hearts, has been answered!**

- So, persevere, and be steadfast in your Mission, that is, calling to God Almighty and reviving the Word of Truth, and do not follow the path of those who do not know! In other words, don't accept the suggestions that they make to you based on sensual moods and sensual demands!

In this Verse, it is implied that the children of Israel will ask for things that will revive their ethnic traditions and ignorant ways.

It is mentioned in the Islamic narrations (in Majma al-Bayan) that Pharaoh stayed forty years after Moses' prayer. Of course, in the above Verses, there is no indication that Moses and Aaron asked for immediate punishment.

(Almizan: V.: 19 – P.: 187.)

CHAPTER SEVEN

END OF PHARAOH'S REIGN BEGINNING INHERITANCE OF THE OPPRESSED

Promise of Salvation and Succession in the Land

" قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ...! " (اعراف/١٢٩-١٢٨)

Moses (AS) starts to strengthen the spirit of his people against the conspiracy of the pharaohs and says to them:

**“Moses said to his people:
Turn to Allah for help and be patient.
The earth indeed belongs to Allah,
and He gives its inheritance to whomever He wishes
of His servants,
and the outcome will be in favour of the God way!”**

(Holy Quran, A'araf: 128-129.)

With these sentences, Moses (AS) encourages the children of Israel to rise and rebel against Pharaoh and advises them to seek help from God Almighty in reaching their goal, which is freedom from Pharaoh's captivity and slavery, and orders them to be patient in the face of hardships that Pharaoh threaten them, because patience and resistance in the face of hardships is a guide to goodness and the forerunner of relief and salvation!

Moses says:

- **“The earth indeed belongs to Allah,
and He gives its inheritance to whomever He wishes ...!”**

With this Phrase, he wants to say that if I make this promise, it is because Pharaoh is not the owner of the land to give or take it to whomever he wants, but rather the land belongs to God Almighty and He is the Owner of the earth and He gives the kingdom on earth to whomever He wishes, and the God's Tradition states that He allocates the good end to those of His servants who fear Him.

Therefore, you children of Israel! If you practice piety, i.e., seek help from Almighty God and show patience and resistance in His way, God will hand over this land to you, which is in the hands of the pharaohs today!

Restlessness of the Israelites

The Israelites presented their complaint to Moses as follows:

They said:

- **We were tormented before you came to us
and also, after you came to us.**

He said:

- **Maybe your Lord will destroy your enemy
and make you successors in the land,
and then He will see how you act!"**

This Phrase is the story of the answer that Moses (AS) gave to the complaint of the Israelites and comforted them and made them hopeful. This is the repetition of the previous concept which says: The fact that I ordered you to fear God on the way to reaching your goal was a living word that you will never hear from me other than that. If you follow that Command, the hope is that God will destroy your enemies and leave the earth to you after them. If you want God Almighty to make you their successor on earth, you should know that God Almighty does not do such a thing excessively and does not prefer you over them without any conditions, and if He makes you achieve your wish, it is for this reason to see how your behavior will be?

(This is one of the Verses in which the Almighty God has wronged the Jews, who considered themselves to have an inalienable Divine position, because the Torah that is in the hands of the Jews makes the Jews have dignity without limitations and conditions, and considered that they are the party of God and considered the land of Jerusalem has been bestowed to Jews, without the right to transfer it to others or to return it back.)

(Almizan: V.: 16 – P.: 58.)

Fulfillment of Divine Promises

"فَأَنْتَقِمْنَا مِنْهُمْ فَأَغْرَقْنَا هُمْ فِي الْيَمِّ... وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ...!"
(اعراف / ١٣٧-١٣٤)

**“So, We took vengeance on them
and drowned them in the sea...,
We made the people who were abased
the heirs to the east and west of the land which We had blessed...!”**
(Holy Quran, A’araf: 134-137.)

Moses (AS) fought with Pharaoh and Pharaohs in Egypt for many years, and God warned them with the descent of numerous punishments, but in the end, their destiny led to a place where nations like this have been at the end in all periods of human history, and the Glorious Quran has narrated the result of this struggle between right and wrong as follows:

- **“So, We took vengeance on them
and drowned them in the sea,
for they denied Our signs and were oblivious to them!**
**We made the people who were abased
the heirs to the east and west of the land
which We had blessed,
and your Lord's best Word of Promise was fulfilled
for the Children of Israel
because of their patience,**

**and We destroyed what Pharaoh and his people had built
and what they used to erect!"**

Apparently, what is meant by the blessed land is the land of Syria and Palestine because the Holy Quran calls this land "**Blessed**" in this Verse, and the Holy Quran does not refer to any other **Blessed Land** but the **Palestine**, and the **Kaaba**.

If the Holy Quran describes Children of Israel as an "**oppressed**" people, it is for the purpose of conveying God's wonderful and extraordinary works and making it clear that God lifts up the fallen people and strengthens those who were humiliated in appearance and puts the earth in their hand! What higher power than this!?

The "**Fulfilment of Lord's Best Word of Promise,**" shows that bringing the children of Israel to the kingdom and destroying their enemies was in accordance with God's Definite Decree, and Moses (AS) was apparently aware of this destiny, saying in his promise to the Israelites: "**May your Lord destroy your enemies and leave the earth to you...!**"

"**Fulfilment of Lord's Word**" is its exit from the stage of Power and having talent to enter the Phase of Actuality and Occurrence. The Almighty God mentions the reason for the fulfilment of God's Word regarding the history of Children of Israel, their "**Patience and Endurance.**"

(Almizan: V.: 30 – P.: 131.)

Night Movement of Israelites and Destruction of Pharaoh

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكَ مُتَّبَعُونَ...!
(شعرا / ٦٨-٥٢)

"Also, We revealed unto Moses,

Go with My servants by night, surely you will be followed...!"

(Holy Quran, Shuara: 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 Moses:

- **Travel with My worshippers at night.
Surely, you will be pursued by Pharaoh’s people!**

Then, Pharaoh sent his heralds to the cities to recruit forces.

Pharaoh 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 Israel
to be the inheritors of those bounties.**

**Then the Pharaoh and his men,
Pursued Moses and his group,
and reached them at sunrise!**

**When the two hosts sighted each other,
Moses's companions said:**

- **Indeed, we are overtaken!**

Moses said:

- **By no means!
Verily, my Lord is with me!
As He Promised, and He will guide me!"**

So, We revealed to Moses:

- **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 Pharaoh and his people to get close to the sea.
And We saved Moses 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 be added, has been omitted. Among them are: The nightly departure of Moses and the Israelites from Egypt, which illustrated only by a short Phrase of: **"Depart with My worshippers at night!"**

(Almizan: V.: 30 – P.: 131.)

Details of Nightly Movement of the Children of Israel

"فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُمْ مُتَّبَعُونَ ...!"
(٢٢ تا ٣٣ / دخان)

**"Allah told him: Set out with My servants by night,
for you will indeed be pursued...!"**

(Holy Quran, Dukhan: 22-33.)

After inviting Pharaoh to leave his arrogance against God's commands, and observing their stubbornness and rebellion, Moses called his Lord and said:

- **"God, these people are criminals!"**

In this prayer, Moses (AS) mentioned the reason for his prayer the crime of the Pharaohs, the crime for which they deserved to be destroyed. Of course, it is not mentioned in the Verse what Moses asked from God, but it

is understood from the following Verses that he asked for the destruction of the nation.

The Almighty God Commands:

- **“Move my servants at night,
You will be followed.
Pharaoh and his army will chase you!”**

In this Verse, the God Almighty wants to predict an event that will happen soon. Then he adds that:

**“The pharaoh and his army will come after you.
And you reach the sea,
hit the sea with a staff,
so that a way will be opened for you to pass,
and as soon as you cross the sea, keep the water still and open.
And let the pharaohs arrive and enter the sea.
And then they all drown!”**

Then the Holy Quran describes the story after drowning as follows:

**“How many gardens and springs they are left behind.
And what the farms and dignity position,
and the blessings that they enjoyed,
thus, We bequeathed all those properties to another people,
while not the nine heavens cried for them,
and not the earth,
and no deadline was given to them!**

Ominous Sequel of the Pharaoh-Natured People

The Holy Quran again comforts and encourages the Holy Messenger of God and indicates that He will soon save him and the believers from the evil of the pharaohs of Makkah, and God will choose them over infidels, and the earth will be at their disposal, to see how they behaves:

“We saved the children of Israel from a humiliating punishment.

**From Pharaoh, who is an arrogant man and an extravagant!
And we chose the children of Israel
with the knowledge that we had about their merits,
over all the nations of the world of that day,
and We gave them things from the Signs,
in which there was a clear tryout!"**

In the discussed Verse, God Almighty threatens the unbelievers of Quraysh who doubted the authenticity of the Quran with the punishment of this world and the Hereafter, and for this purpose he gives them the story of sending Moses to Pharaoh as an example, that Pharaoh and his people that denied it and the Almighty God drowned them!

This story is not devoid of the hint that the Almighty God will soon save His Beloved Messenger and the believers from the rebels of Quraysh, who expelled them from Makkah, and then will soon destroy the grandees of Quraysh who tried to follow the Messenger of God and the believers.

**"We tested the pharaohs before this.
A noble Messenger came to them and said:
- Leave these servants of God to me!
that I am a faithful Messenger!"**

One of the Divine Messages and Missions of Moses (AS) to Pharaoh and his people was to leave the children of Israel under the guardianship of Moses and stop torturing them!

The meaning of the Phrase "**these servants of God**" is the children of Israel, with this Phrase the Almighty God expressed Mercy towards them and also made the pharaohs understand that their arrogance towards the children of Israel and the violation to their rights is an arrogance against God, because the children of Israel are God's servants!

On the other hand, God called Moses the "**faithful Messenger**" in order to repel the possibility of betrayal in his Mission, so that they don't think that Moses is not responsible for saving the children of Israel, and he claims this from himself! Because Pharaoh also strengthened this in the minds of his

people and said that Moses is a wise magician, who wants to take you out of your land with his magic!

Pharaoh's Repentance while Drowning

The Holy Quran describes the fate of Pharaoh as follows:

- **“We carried the Children of Israel across the sea, whereat Pharaoh and his troops pursued them out of defiance and aggression. When overtaken by drowning,**

he called out:

- **I believe that there is no god except Him in whom the Children of Israel believe, and I am one of those who submit to Him!**

He was told:

- **What! Now? When you have been disobedient heretofore and were among the agents of corruption?!**
- **So today We shall deliver your body so that you may be a sign for those who come after you. Indeed, many of the people are oblivious to Our signs!”**

(Almizan: V.: 35 – P.: 221.)

Pharaoh's Leadership in Pushing his People to Hell

"يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ...!"

(٩٨-٩٩ / هود)

“On the Day of Resurrection he will lead his people and conduct them into the Fire: an evil goal for the incoming!”

(Holy Quran, Hud: 98-99.)

The above Verses describe the situation of Pharaoh and his people in relation to both worldly and Hereafter punishment:

**"On the Day of Resurrection,
he will fall in front of his people and enter them into the Fire.
And it is a bad basin for them to enter it.
And in this world the curse will follow them.
And give them an evil gift on the Day of Judgment!"**

In the Hereafter, Pharaoh falls in front of his people because they followed his orders, so he is their leader and one of the misguided leaders about whom God Said:

- **"We made them leaders who invite to the Fire,
and on the Day of Resurrection, they will not receive any help!"**
(Qassass: 41.)

In the Phrase **"it is a bad basin for them to enter it,"** there is a subtle metaphor that a person, who has a goal in mind in life and strives for, is compared to a water basin that a thirsty person enters.

That is, the happiness that a person has in mind from his deeds is so refreshing as if it is a water he enters into it, and the Ultimate Happiness of a person is the Divine Pleasure and Paradise! But when Pharaoh's people went astray by following Pharaoh's orders and erred from the path of true happiness, their goal resulted to fire, and the water they were supposed to enter became fire, which is a bad basin of water that they enter.

Because the water drinker basin extinguishes the flame of the chest and quenches the thirst inside, because it is pleasant and drinkable water, but if it turns into the torment of fire, it will be "bad water drinker!"

Also, the Phrase **"give them an evil gift"** describes the status of Pharaoh's followers in the Resurrection. Because they followed Pharaoh's command in this world therefore the God's curse and distance from His Mercy and exclusion from His Nearness followed them. The example of the curse that followed them is either drowning or God's Judgment to distance them from His Mercy, which is written in their Books of Deeds, and one of its effects is drowning and the torment of the hereafter!

"Gift" which means help and helps the receiver to meet his needs, in the case of the pharaohs, it becomes an evil gift:

"The gift that will be given to them on the Day of Resurrection, is the fire in which they are piled up and ignited. It is an evil gift!"

The curse that was sent after them is the bad gift they give them!

وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ

THE WORD OF YOUR LORD HAS BEEN FULFILLED IN TRUTH AND JUSTICE.

NOTHING CAN CHANGE HIS WORDS,

AND HE IS THE ALL-HEARING, THE ALL-KNOWING!

TEHRAN. September 27, 2022 – November 30, 2022.

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