

TABLE OF CONTENTS

CHAPTER 28	2
AL-QASAS.....	2
(88 VERSES)	2
VERSES 1 - 42.....	2
MERITS	2
VERSES 1.....	8
VERSE 2.....	9
The Clarifying Book.....	9
VERSES 3 & 4.....	9
VERSES 5 & 6.....	17
The Arrival of our Master ^{-asws} , the 12 th Imam ^{-asws}	20
VERSES 7 – 13	22
VERSES 14 - 19	27
VERSES 20 - 24	31
VERSES 25 - 27	34
VERSES 28 - 31	36
The Esoteric Interpretation	39
VERSES 32 - 35	39
Reports of miracles of Amir Al-Momineen ^{-asws}	42
VERSE 36.....	44
VERSES 37 - 40	45
VERSES 41 & 42.....	47

CHAPTER 28

AL-QASAS

(The Biographies)

(88 VERSES)

VERSES 1 - 42

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Qasas (28):

Sura Al-Qasas (88 verses) was revealed in Makkah.¹ The name of the Verse 28:25 where the word "Al-Qasas" occurs. The chapter 28 narrates the stories of some prophets, particularly Prophet Musa^{-as}.

'Ali^{-asws} Bin Al-Husayn^{-asws} said to me: 'Have you read the Quran?' He said, 'I said, 'Yes'. He^{-asws} said: 'Recite ***Ta Sin Meem [28:1]***, Chapter of Musa^{-as} and Pharaoh^{-la}'. He said, 'So I read four Verses from the beginning of the Chapter up to His^{-azwj} Words: ***and to Make them Imams, and Make them the inheritors [28:5]***.

He^{-asws} said: 'In your place! It suffices you. By the One^{-azwj} Who Sent Muhammad^{-asws} with the truth as a giver of glad tidings and a warner! The righteous from us^{-asws}, People^{-asws} of the Household, and our^{-asws} Shias are at the status of Musa^{-as} and his^{-as} Shias''.²

'Ali^{-asws} Bin Abu Talib^{-asws} having said: 'One who wants to ask about our^{-asws} matter and the matter of the people, so we^{-asws} and our^{-asws} Shias, (since) the day Allah^{-azwj} Created the skies and the earth are upon Sunnah (of Musa^{-as} and our^{-asws} enemies are upon) sunnah of Pharaoh^{-la} and his^{-la} adherents.

These Verses were Revealed regarding us^{-asws}, from the beginning of the Chapter up to His^{-azwj} Words: ***beware from them [28:6]***. And I^{-asws} swear by the One^{-azwj} Who Split the seed and Formed the person, and Revealed the Book unto Muhammad^{-saww}, truthfully and justly, they will be more favourable upon you all kinder than the udders are to its children''.³

¹ تفسیر القمی، ج 2، ص: 133

² Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 8

³ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 9

The correct reported from Amir Al-Momineen Ali^{-asws} having said: ‘By the One^{-azwj} Who Split the seed and Formed the person! The world will be favourably disposed to us^{-asws} after it being more inflexible, more than the udders are to its children’. And he^{-asws} recited at the end of that: **And We Intend to Confer upon those who were weakened in the land, [28:5] – the Verse**”.⁴

‘Abu Ja’far^{-asws} looked at Abu Abdullah^{-asws} and said: ‘By Allah^{-azwj}! This one is from those Allah^{-azwj} Said: **And We Intend to Confer upon those who were weakened in the land, [28:5] – the Verse**”.

And Sayyad Al-Abideen Ali^{-asws} Bin Al-Husayn^{-asws} said: ‘By the One^{-azwj} Who Sent Muhammad^{-saww} with the truth as a giver of glad tiding and a warner! The righteous ones from us^{-asws}, People^{-asws} of the Household, and their^{-asws} Shias are at the status of Musa^{-as} and his^{-as} Shias; and that our^{-asws} enemies and their adherents are at the status of Pharaoh^{-la} and his^{-la} adherents”.⁵

1- مع، معاني الأخبار العجلي عن ابن زكريا القطان عن ابن حبيب عن ابن مفلح عن أبيه عن محمد بن سنان عن المفضل قال سمعت أبا عبد الله ع يقول إن رسول الله ص نظر إلى علي والحسن والحسين ع فبكى وقال أنتم المستضعفون بعدي

(The book) ‘Ma’any Al Akhbar – From Ibn Zakariya Al Qattan, from Ibn Habeeb, from Ibn Bahloul, from his father, from Muhammad Bin inan, from Al Mufazzal who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Rasool-Allah^{-saww} looked at Ali^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}, and he^{-saww} wept and said: ‘You^{-asws} will be the weakened ones after me^{-saww}’.

قَالَ الْمُفَضَّلُ فَقُلْتُ لَهُ مَا مَعْنَى ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ

Al-Mufazzal said, ‘I said to him^{-asws}, ‘What is the meaning of that, O son^{-asws} of Rasool-Allah^{-saww}’.

قَالَ مَعْنَاهُ أَنَّكُمْ الْأَيُّمَةُ بَعْدِي إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ نُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُّوا فِي الْأَرْضِ وَ نَجْعَلَهُمْ أَئِمَّةً وَ نَجْعَلَهُمُ الْوَارِثِينَ فَهَذِهِ الْآيَةُ جَارِيَةٌ فِينَا إِلَى يَوْمِ الْقِيَامَةِ.

He^{-asws} said: ‘Its meaning is, you^{-asws} are the Imams^{-asws} after me^{-saww}. Allah^{-azwj} Mighty and Majestic is Saying: **And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5]**. So this Verse flows in us^{-asws} up to the Day of Qiyamah”.⁶

‘Ali^{-asws} said: ‘It is for us^{-asws}’ or (said) ‘regarding us^{-asws}, this Verse: **And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5]**”.⁷

⁴ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 48 H 15

⁵ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 1

⁶ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 1

⁷ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 2

From Abu Ja'far^{-asws} having said: 'Musa^{-as} complained to his^{-as} Lord^{-azwj} of the hunger in three places: ***Bring us our breakfast. We met with fatigue from this journey of ours' [18:62], you could take a recompense upon it' [18:77], "Lord! I stand in need of whatever good You may Send down upon me' [28:24]"***.⁸

'From Abu Abdullah^{-asws} regarding the Words of Musa^{-as} to his^{-as} youth: ***'Bring us our breakfast. [18:62], and his^{-as} Words: "Lord! I stand in need of whatever good You may Send down upon me' [28:24]"***. He^{-asws} said: 'But rather, he^{-as} meant the food. Abu Abdullah^{-asws} said: 'Musa^{-as} was with three days of hunger"⁹.

'Abu Abdullah^{-asws} said: ***"[28:30] the shores on the right side of the valley***, which Allah^{-azwj} Mentioned in His^{-azwj} Book, is the Euphrates, and ***the Blessed spot***, it is Karbala, and ***the tree*** is Muhammad^{-saww}".¹⁰

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'Surely, the words cannot exist unless and in it are two Imams, a righteous one and an immoral one, those Allah^{-azwj} the Exalted Said: ***And We made them as Imams guiding by Our Command [21:73]***.

And as for the immoral, they are those Allah^{-azwj} the Exalted Said: ***And We Made them Imams calling to the Fire, and on the Day of Judgment, they will not be helped [28:41]"***.¹¹

'I said to Abu Abdullah^{-asws}, 'What is the meaning of Words of the Exalted: ***And you were not by the side of the (mount) Toor when We Called out [28:46]"***?

He^{-asws} said: A Book which Allah^{-azwj} Mighty and Majestic Wrote in a Parchment Demonstrating in it, before Allah^{-azwj} Created the creatures by two thousand years. In it was Inscribed: 'O Shias of the Progeny^{-asws} of Muhammad^{-saww}! I^{-azwj} Give you before you ask Me^{-azwj}, and Forgive you before you seek Forgiveness from Me^{-azwj} – the one from you whom comes with the Wilayah of Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, I^{-azwj} shall Settle him in My^{-azwj} Paradise by My^{-azwj} Mercy"¹².

'From Abu Abdullah^{-asws} regarding His^{-azwj} Words: ***And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50]***. He^{-asws} said: 'He is one who takes his opinions to be his religion without guidance of an Imam^{-asws} from Allah^{-azwj}, from the Imams^{-asws} of the guidance"¹³.

(The book) 'Qurb Al-Asnad' – Ibn Isa, from Al Bazanty – Among what Al-Reza^{-asws} wrote: 'Allah^{-azwj} Mighty and Majestic Said: ***But if they do not answer you, then know that rather, they are following their own whims. And who is more straying than the one who follows***

⁸ Bihar Al-Anwaar – V 13, The book of Prophet-hood, Ch 10 H 36

⁹ Bihar Al-Anwaar – V 13, The book of Prophet-hood, Ch 10 H 29

¹⁰ Bihar Al-Anwaar – V 13, The book of Prophet-hood, Ch 4 H 48

¹¹ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 15

¹² Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 30

¹³ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 43

his own whims without a Guidance from Allah? [28:50] – meaning, one who takes his opinion as his religion without an Imam^{-asws} from the Imams^{-asws} of the guidance”.¹⁴

‘From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50]**. He^{-asws} said: ‘He is one who takes his opinions to be his religion without guidance of an Imam^{-asws} from Allah^{-azwj}, from the Imams^{-asws} of the guidance”.¹⁵

And Al-Sadiq^{-asws} said: ‘We^{-asws} are patient, and our^{-asws} Shias are more patient than us^{-asws}, and that is (because) we^{-asws} are patient upon what we^{-asws} know and they are being patient upon what they don’t know. And His^{-azwj} Words: **and they were spending from what We had Graced them [28:54]**, i.e., they are repelling evil of the one who is evil to them, by their good deeds”.¹⁶

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘Surely, the words cannot exist unless and in it are two Imams, a righteous one and an immoral one, those Allah^{-azwj} the Exalted Said: **And We made them as Imams guiding by Our Command [21:73]**.

And as for the immoral, they are those Allah^{-azwj} the Exalted Said: **And We Made them Imams calling to the Fire, and on the Day of Judgment, they will not be helped [28:41]**”.¹⁷

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘We were eighty men in his^{-asws} presence, so we mentioned ‘Ramazan’. So he^{-asws} said: ‘Do not be saying, ‘This is Ramazan’, nor ‘Ramazan is gone’, nor ‘Ramazan has come’, for ‘Ramazan’ is a Name from the Names of Allah^{-azwj} Mighty and Majestic. ‘It’ neither comes nor does ‘It’ go. But rather it is the transient (thing) which comes and goes. But, you should be saying, ‘Month of Ramazan’, for the ‘Month’ is an adverb to the Name, and the Name is a Name of Allah^{-azwj}, Mighty is His^{-azwj} Mention, and it is the Month in which the Quran was Revealed, Made to be an example and a Festival’.

Indeed! And one who goes out during a Month of Ramazan from his house in the Way of Allah^{-azwj}, and we^{-asws} are the Way of Allah^{-azwj} which one who enters it, would be encircled by the fortress, and the fortress, it is the Imam^{-asws}. So, exclaim Takbeer at seeing him^{-asws}. One the Day of Qiyamah, he^{-asws} will have for him^{-asws} a rock heavier than the seven skies and the seven earths in his^{-asws} Scale, and what is between them, and what is between them, and what is beneath them’.

I said, ‘O Abu Ja’far^{-asws}! And what is the Scale?’ He^{-asws} said: ‘You have increased in strength and consideration, O Sa’d! Rasool-Allah^{-saww} is the rock, and we^{-asws} are the Scale, and that is the Word of Allah^{-azwj} regarding the Imam^{-asws}: **in order for them to establish justice with the people [57:25]**’.

He^{-asws} said: ‘And the one who exclaims Takbeer in front of the Imam^{-asws} and says, ‘There is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, Allah^{-azwj} would Write for

¹⁴ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 2

¹⁵ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 43

¹⁶ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 7

¹⁷ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 15

him His^{-azwj} Pleasure, the greatest, and one for whom Allah^{-azwj} Writes His^{-azwj} greatest Pleasure for him, He^{-azwj} will Gather between him and Ibrahim^{-as} and Muhammad^{-saww} and the Messengers^{-as} in the House of the Majesty’.

I said to him^{-asws}, ‘And what is the House of Majesty?’ He^{-asws} said: ‘We^{-asws} are the House, and that is the Word of Allah^{-azwj}: ***That is the House of the Hereafter. We Make it to be for those who are not wanting to exalt themselves in the land nor make mischief, and the end-result is for the pious [28:83].*** We^{-asws} are the end-result, O Sa’ad!

And as for our^{-asws} cordiality for the pious, Allah^{-azwj} Blessed and Exalted Said: ***Blessed is the Name of your Lord, with the Majesty and the Honour! [55:78]***, so he^{-asws} said: ‘We^{-asws} are the Majesty of Allah^{-azwj}, and His^{-azwj} Honour which He^{-azwj} has Honoured His^{-azwj} servants with being obedient to us^{-asws}’.¹⁸

And it is reported by Abu Hamza, from Al-Baqir^{-asws}, and Zureys Al-Kunasy from Al-Sadiq^{-asws} regarding Words of the Exalted: ***All things will perish except for His Face [28:88]***. He^{-asws} said: ‘We^{-asws} are the Face which Allah^{-azwj} can accessed to from it’.¹⁹

‘I asked Abu Ja’far^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: ***All things will perish except for His Face [28:88]***. He^{-asws} said: ‘By Allah^{-azwj}! We^{-asws} are the ones who have been Spoken about, and we^{-asws} will never perish up to the Day of Judgement with what Allah^{-azwj} has Commanded with from obedience to us^{-asws}, and being in our^{-asws} Wilayah.

So that, by Allah^{-azwj}, is the Face which He^{-azwj} Said: ***All things will perish except for His Face [28:88]***. And there is none from us^{-asws} who passes away except that he^{-asws} leaves behind an offspring from him^{-asws}, up to the Day of Judgement’.²⁰

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ***All things will perish except for His Face [28:88]***. He^{-asws} said: ‘We^{-asws} are the Face of Allah^{-azwj} Mighty and Majestic’.²¹

‘From Abu Ja’far^{-asws} regarding His^{-azwj} Words: ***All things will perish except for His Face [28:88]***. He^{-asws} said: ‘All things will perish and the Face of Allah^{-azwj} will remain, more Magnificent than can be described. No, but is meaning is, all things will perish except His^{-azwj} Religion, and we^{-asws} are the face which Allah^{-azwj} can be accessed to from it, not ceasing to be among His^{-azwj} servants for as long as Allah^{-azwj}, for Him^{-azwj} there is a ‘Rawiya’ among them. So, when there does not happen to be a ‘Rawiya’ for Him^{-asws} among them, He^{-azwj} will Raise us^{-asws} to Him^{-azwj}, and will Deal with us^{-asws} what He^{-azwj} Loves’. I said, ‘May I be sacrificed for you^{-asws}, and what is the ‘Rawiya’?’ He^{-asws} said: ‘The need’.²²

¹⁸ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 116

¹⁹ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 7

²⁰ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 11

²¹ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 12

²² Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 13

MERITS

ابن بابويه، بإسناده: عن الحسين بن أبي العلاء، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سور الطواسين الثلاث في ليلة الجمعة، كان من أولياء الله، و في جوار الله، و في كنفه،

Ibn Babuwayh, by his chain, from Al-Husayn Bin Al-A'la, from Abu Baseer,

Abu Abdullah^{-asws} has said: 'The one who recites the three *Al-Tawaseen* (الطواسين) (Chapters 26, 27 & 28) during the night of Friday (Thursday eve), would be from the friends of Allah^{-azwj}, and in the Proximity of Allah^{-azwj}, and in His^{-azwj} Patronage.

و لم يصبه في الدنيا بؤس أبدا، و اعطي في الآخرة من الجنة حتى يرضى، و فوق رضاه، و زوجه الله مائة زوجة من الحور العين».

He will not be affected with despair in the world, ever, and would be Given in the Hereafter from the Paradise until he is satisfied, and over and above his satisfaction, and Allah^{-azwj} would get him to be married to a hundred wives from the Maiden Houries'.²³

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة، كان له من الأجر عشر حسنات بعدد كل من صدق بموسى (عليه السلام)، و عدد كل من كذب به، و لم يبق ملك في السماوات و الأرض إلا شهد له يوم القيامة بأنه صادق

And from Khawas Al-Quran –

It has been reported from the Prophet^{-saww} having said: 'The one who recites this Chapter (28), would have for himself the Recompense of ten times of the number everyone who ratified Musa^{-as}, and everyone who believed him^{-as}. There will not remain any Angel in the skies or the earth except that he would testify for him on the Day of Judgement, that he was a truthful one.

و من كتبها و شربها، زال عنه جميع ما يشكو من الألم، بإذن الله تعالى».

And the one who writes it and drinks it (its water), all of his complaints of aches (in his body) would be removed, by the Permission of Allah^{-azwj}.²⁴

وعن الصادق (عليه السلام): «من كتبها، و علقها على المبطون، و صاحب الطحال، و وجع الكبد، و وجع الجوف، يكتبها و يعلقها عليه، و أيضا يكتبها في إناء و يغسلها بماء المطر، و يشرب ذلك الماء، زال عنه ذلك الوجع و الألم، و يشفى من مرضه، و يهون عنه الورم، بإذن الله تعالى».

And (it has been narrated) from Al-Sadiq^{-asws} who has said: 'The one who writes it, and attaches it (as an amulet) upon the stomach, and the one with the spleen problem, and pain of the liver, and pain of the heart, and writes it and attaches upon himself, and as well as writes it in a container and washes with the rain water, and drinks that water, those aches

²³ ثواب الأعمال: 109.

²⁴ مجمع البيان 7: 373.

and pains would be removed from him, and he would be cured from his illness, and his tumour would be eased, by the Permission of Allah^{-azwj}.²⁵

في مجمع البيان وروى أبو بصير عن أبي عبد الله عليه السلام قال، من قرأ الطواسين الثلاث وذكر مثله وزاد في آخره: وأسكنه الله في جنة عدن وسط الجنة مع النبيين والمرسلين والوصيين الراشدين.

In Majma Al-Bayan - it has been reported by Abu Baseer,

Abu Abdullah^{-asws} having said: 'The one who recites 'Al-Tawaseen' (الطواسين) (Chapters 26, 27 & 28) and mentioned the like of it, and increases at its end, Allah^{-azwj} would Settle him in the Garden of Eden in the middle of the Paradise, to be with the Prophets^{-as}, and the Rasools^{-as}, and the Successors^{-as}, the Guides'.²⁶

وعن رسول الله (صلى الله عليه و آله): «و من كتبها، و محامها بالماء و شربها، زال عنه جميع الآلام و الأوجاع».

And from Rasool-Allah^{-saww} (having said): 'And one who writes it (Chapter 28), and deletes it with the water and drinks it, the entirety of the aches and pains would be Removed from him'.²⁷

VERSES 1

طسم {1}

Ta Sin Meem [28:1]

بن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثني العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): يا ابن رسول الله، ما معنى قوله الله عز و جل: طس و طسم؟

Ibn Babuwayh said, 'Abu Al-Hassan Muhammad Bin Haroun Al-Zanjany narrated to us, from what he wrote to Ali Bin Ahmad Al-Baghdady Al-Waraaq, from Ma'az Bin Al-Masny Al-Anbary, from Abdullah Bin Asma'a, from Juweyriya, from Sufyan Bin Saeed Al-Sowry who said,

'I said to Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, 'O son^{-asws} of Rasool-Allah^{-azwj}! What is the Meaning of the Words of Allah^{-azwj} Mighty and Majestic: **Ta Sin [27:1]** and **[28:1] Ta Sin Meem?**'

قال: «أما طس فمعناه أنا الطالب السميع، و أما طسم فمعناه أنا الطالب السميع المبدئ المعيد».

²⁵ خواص القرآن: 46 «مخطوط».

²⁶ Tafseer Noor Al Saqalayn – Ch 28 H 2

²⁷ Tafseer Al Burhan – H 8082

He^{-asws} said: 'As for **Ta Sin [27:1]**, so its Meaning is 'I^{-azwj} am the Seeker, the Hearer (الطالب)'. As for **Ta Sin Meem [28:1]**, so its Meaning is 'I^{-azwj} am the Seeker, the Hearer, the Initiator, the Repeater (الطالب السميع المبدئ المعيد)²⁸'.

VERSE 2

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ {2}

These are the Verses of the Clarifying Book [28:2]

The Clarifying Book

محمد بن يعقوب: عن أحمد بن مهران، و علي بن إبراهيم، جميعا، عن محمد بن علي، عن الحسن بن راشد، عن يعقوب بن جعفر بن إبراهيم، قال أبي الحسن موسى (عليه السلام) قال و أما الكتاب المبين فهو أمير المؤمنين علي (عليه السلام)،

Muhammad Bin Yaqoub, from Ahmad Bin Mahran and Ali Bin Ibrahim altogether, from Muhammad Bin Ali, from Al Hassan Bin Rashid, from Yaqoub Bin Ja'far who said,

'Abu Al-Hassan Musa^{-asws} said: 'And as for the: **Clarifying Book [28:2]**, it is Amir-Al-Momineen^{-asws}.

VERSES 3 & 4

نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ {3}

We Recite to you from the news of Musa and Pharaoh with the Truth for people who believe [28:3]

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ ۚ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ {4}

Surely, Pharaoh exalted himself in the land and made its people into sects, weakening one party from them. He slaughtered their sons and let their women live. He was from the mischief makers [28:4]

ابن بابويه، قال: حدثنا أبي، و محمد بن الحسن بن أحمد بن الوليد (رضي الله عنهما)، عن سعد بن عبد الله، و عبد الله بن جعفر الحميري، و محمد بن يحيى العطار، و أحمد بن إدريس، جميعا، قالوا: حدثنا أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر البرنطي، عن أبان بن عثمان، عن محمد الحلي، عن أبي عبد الله (عليه السلام)، قال: «إن يوسف بن يعقوب (صلوات الله عليهما) حين حضرته الوفاة جمع آل يعقوب - و هم ثمانون

معاني الأخبار: 22 28

رجلا- فقال: إن هؤلاء القبط سيظهرون عليكم، و يسومونكم سوء العذاب، و إنما ينجيكم الله من أيديهم برجل من ولد لاوي بن يعقوب، اسمه موسى بن عمران، غلام طوال، جعد، آدم. فجعل الرجل من بني إسرائيل يسمي ابنه عمران، و يسمي عمران ابنه موسى».

Ibn Babuwayh said, 'My father narrated to me, and Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Sa'ad Bin Abdullah, and Abdullah Bin Ja'far Al-Humeyri, and Muhammad Bin Yahya Al-Ataar, and Ahmad Bin Idrees, altogether, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr Al-Bazanty, from Abaan Bin Usmaan, from Muhammad Al-Halby,

Abu Abdullah^{-asws} having said: 'When death approached Yusuf^{-as} Bin Yaqoub^{-as}, he^{-as} gathered the family of Yaqoub^{-as} – and they were eighty men – so he^{-as} said to them: 'These Coptic's would be overcoming you, and would be afflicting you with evil punishment. But, Allah^{-azwj} will Rescue you from their hands by a man^{-as} from the children of Al-Awy Bin Yaqoub^{-as}, whose name would be Musa Bin Imran^{-as}; a tall man of wheat-ish complexion'. So the men from the Children of Israel kept naming their sons 'Imran', and whoever was named as Imran kept naming his son as Musa'.

فذكر أبان بن عثمان، عن أبي بصير، عن أبي جعفر (عليه السلام)، أنه قال: «ما خرج موسى بن عمران حتى خرج قبله خمسون كذابا من بني إسرائيل، كلهم يدعي أنه موسى بن عمران».

(Aban Bin Usman (the narrator) mentioned from Abu Baseer, from Abu Ja'far^{-asws} having said: 'Musa Bin Imran^{-as} did not come out until there came out fifty liars from the Children of Israeel before him^{-as}, each one claiming to be Musa Bin Imran^{-as}).

«بلغ فرعون أنهم يرجفون به، و يطلبون هذا الغلام، و قال له كهنته و سحرتة: إن هلاك دينك و قومك على يدي هذا الغلام الذي يولد العام في بني إسرائيل. فوضع القوابل على النساء، و قال: لا يولد العام غلام إلا ذبح. و وضع على أم موسى قابلة،

It reached Pharaoh^{-la} that they (people) are awaiting this boy^{-as}, and his^{-la} sooth-sayers and magicians said to him^{-la}, 'Your^{-la} religion and your^{-la} people would be destroyed at the hands of this boy^{-as} who would be born this year among the Children of Israel'. So he^{-la} placed the midwives to oversee the women, and said, 'There should not be born a boy this year, except that he should be slaughtered'. And he^{-la} also placed a midwife over the mother of Musa^{-as}.

فلما رأى بنو إسرائيل ذلك، قالوا: إذا ذبح الغلمان، و استحيي النساء، هلكننا، فلم نبق، فتعالوا لا تقرب النساء.

When the Children of Israel saw that, they said, 'If they slaughter our boys, and let the women live, we would be destroyed, and we would not remain. Come, let us not go near our women'.

فقال عمران أبو موسى (عليه السلام): بل باشروهن، فإن أمر الله واقع و لو كره المشركون، اللهم، من حرمه فإني لا احرمه، و من تركه فإني لا أتركه و باشر أم موسى، فحملت به.

Imran^{-as}, father of Musa^{-as} said: 'But we should establish relations with them, for the Command of Allah^{-azwj} will occur even though the Polytheists may be averse to it. It is up to him who wishes to prohibit it and leave it, for I will neither prohibit it nor leave it. And he cohabited with the mother of Musa^{-as}, and she gave birth to him^{-as}.

فوضع على أم موسى قابلة تحرسها، فإذا قامت قامت، وإذا قعدت قعدت، فلما حملته امه وقعت عليها المحبة، وكذلك حجج الله على خلقه، فقالت لها القابلة: ما لك يا بنية تصفرين و تذوبين؟ قالت: لا تلوميني، فإني أخاف إذا ولدت، أخذ ولدي فذبح. قالت: لا تحزني، فإني سوف أكرمك عليك.

A midwife was allocated over the mother of Musa^{-as} to spy on her. So when she stood up, the midwife stood up, and when she sat, the midwife sat. But when she was expecting, the midwife had grown fond of her, and such is the Argument of Allah^{-azwj} over His^{-azwj} creatures. The midwife said to her, 'What is the matter with you, O daughter, that you have turned pale and weak?' She said, 'Do not ask me, for I fear that when he^{-as} is born, my son^{-as} would be taken and slaughtered'. She said, 'Do not grieve, for I would conceal it'.

فلم تصدقها، فلما أن ولدت، التفتت إليها و هي مقبلة، فقالت: ما شاء الله. فقالت لها: ألم أقل أني سوف أكرمك عليك.

But she did not believe her. So when she was blessed with the child, she turned towards her, and she was facing her, so she said, 'Whatever Allah^{-azwj} so Desires!' So the midwife said to her, 'Did I not say to you that I will be concealing it?'

ثم حملته فأدخلته المخدع، و أصلحت أمره. ثم خرجت إلى الحرس، فقالت: انصرفوا- و كانوا على الباب- فإنه خرج دم منقطع. فانصرفوا، فأرضعته.

Then the midwife carried him and entered into the chamber and corrected his^{-as} affairs. Then she went out to the guards and said, 'You may leave now' – and they were standing at the door – 'for only a lump of flesh and blood has come out'. So they left. The mother of Musa^{-as} fed him^{-as}.

فلما خافت عليه الصوت، أوحى الله إليها أن اعلمي التابوت، ثم اجعليه فيه، ثم أخرجيه ليلا، فاطرحيه في نيل مصر. فوضعه في التابوت، ثم دفعته في البيم، فجعل يرجع إليها، و جعلت تدفعه في الغم، و إن الريح ضربته فانطلقت به، فلما رأته قد ذهب به الماء، همت أن تصيح، فربط الله على قلبها.

When she feared that the cries of the baby would be overheard, Allah^{-azwj} Revealed unto her that she should make a wooden box, then place him^{-as} in it, go out at night and let it float upon the river Nile.

قال: «و كانت المرأة الصالحة، امرأة فرعون- و هي من بني إسرائيل- قالت لفرعون: إننا أيام الربيع، فأخرجني و اضرب لي قبة على شط النيل، حتى أتزده هذه الأيام.

The wife of Pharaoh^{-la} was a righteous woman – and she was from the Children of Israel – said to Pharaoh^{-la}: 'These are the days of spring. Set up a tent for me on the bank of the Nile so that I may relax there, until these days pass by'.

فضرب لها قبة على شط النيل، إذ أقبل التابوت يريداه، فقالت: أما ترون ما أرى على الماء؟ قالوا: إي و الله- يا سيدتنا- إنا لنرى شيئا. فلما دنا منها، قامت إلى الماء، فتناولته بيدها، و كاد الماء يغمرها، حتى تصايحوا عليها، فجذبته، فأخرجته من الماء، فأخذته فوضعه في حجرها، فإذا هو غلام أجمل الناس و أسرهم، فوقعت عليها منه محبة، فوضعه في حجرها، و قالت: هذا ابني.

He^{-la} set up a tent upon the bank of the Nile. When the box floated to be near her, she wanted it. She said, 'But, do you not see what I see upon the water?' They said, 'Yes, by God – O our Mistress – we do see something'. When she approached it, she stood up in the water and grabbed it with her hand, and the water had almost filled up into the box, until

she screamed out at it. She was attracted to him^{-as}, and took him^{-as} out from the water and placed him^{-as} in her lap. He^{-as} was the most beautiful boy of the people and their families. She fell in love with him^{-as}, and placed him^{-as} in her lap and said, 'This is my son!'

فقالوا: إي و الله- يا سيدتنا- مالك ولد، و لا للملك، فاتخذني هذا ولدا. فقامت إلى فرعون، فقالت: إني أصبت غلاما طيبا حلوا، نتخذه ولدا، فيكون قرة عين لي و لك، فلا تقتله. قال: و من أين هذا الغلام؟ قالت: لا و الله لا أدري، إلا أن الماء جاء به، فلم تزل به حتى رضي.

They said, 'Yes, by God – there is no son for you, nor for the king, thus you should take this one as a son'. So she stood up to Pharaoh^{-la} and said, 'I have found a good son, cute, to take as a son, so that he would become a delight of the eyes for me and for you^{-la}, so do not kill him'. He^{-la} said: 'And from where is this boy?' She said, 'No, by God, I do not know, except that the water came with him^{-as}'. She did not stop until she made him agree to it'.

فلما سمع الناس أن الملك قد تبني ابنا، لم يبق أحد من رؤوس من كان مع فرعون إلا بعث إليه امرأته، لتكون له ظفرا، أو تحضنه، فأبى أن يأخذ من امرأة منهن ثديا. قالت: امرأة فرعون: اطلبوا لابني ظفرا، و لا تحرقوا أحدا. فجعل لا يقبل من امرأة منهن ثديا.

When the people heard that the king had adopted a son, there did not remain anyone from the chiefs who were with Pharaoh^{-la} except that he sent his wife to him, so that she would become a wet-nurse for him^{-as} and cuddle him^{-as}. But, he^{-as} refused to suckle milk from any of the women. The wife of Pharaoh^{-la} said, 'Go and seek a wet-nurse for my son, and do not belittle anyone'. But he^{-as} did not suckle milk from any one of them.

فقالت أم موسى لأخته: انظري أ ترين له أثرا؟ فانطلقت حتى أتت باب الملك، فقالت: قد بلغني أنكم تطلبون ظفرا، و ها هنا امرأة صالحة تأخذ ولدكم، و تكفله لكم. فقالت: أدخلوها،

The mother of Musa^{-as} said to her daughter, 'Go and see if you can find any trace of him^{-as}'. She went unto she came to the door of the king and said, 'It has reached me that you are looking for a wet-nurse, and over here is a righteous woman whom your son will take to and it is guaranteed for you'. She (the lady attendant) said, 'Enter her!'

فلما دخلت، قالت لها امرأة فرعون: ممن أنت؟ قالت: من بني إسرائيل. قالت: اذهبي- يا بنية- فليس لنا فيك حاجة. فقالت لها النساء: عافاك الله، انظري هل يقبل، أو لا؟ فقالت امرأة فرعون: رأيتم لو قبل هذا، هل يرضى فرعون أن يكون الغلام من بني إسرائيل، و المرأة من بني إسرائيل- يعني الظفر-؟ لا يرضى. قلن: فانظري أ يقبل، أو لا يقبل؟ قالت امرأة فرعون: فاذهي فادعيها.

When she entered, the wife of Pharaoh^{-la} said to her, 'Where are you from?' She said, 'From the Children of Israel'. She said, 'Go away – O daughter – for we have no need of you'. The women said to her, 'May God give you good health, at least look and see if he^{-as} accepts or not?' So the wife of Pharaoh^{-la} said, 'Do you all think that even if he^{-as} accepts this, whether Pharaoh^{-la} would be happy that the boy is from the Children of Israel, and the woman is from the Children of Israel? (Meaning the wet-nurse). He^{-la} will not be happy with it'. They said, 'See whether he^{-as} accepts (suckling the milk) or does not accept it?' The wife of Pharaoh^{-la} said: 'Go and get her over here'.

فجاءت إلى أمها، فقالت: إن امرأة الملك تدعوك. فدخلت عليها، فدفعت إليها موسى، فوضعت في حجرها، ثم ألقمته ثديها، فازدحم اللبن في حلقه،

She went to her mother and said, 'The wife of the king is calling you'. She came up to her, and she handed Musa^{-as} over to her. So she placed him^{-as} in her lap, and breast-fed him^{-as} and the milk flowed into his^{-as} throat.

فلما رأت امرأة فرعون أن ابنها قد قبل، قامت إلى فرعون، فقالت: إني قد أصبت لابني ظئرا، و قد قبل منها. فقال: و ممن هي؟ قالت: من بني إسرائيل. قال فرعون: هذا مما لا يكون أبدا، الغلام من بني إسرائيل، و الظئر من بني إسرائيل؟

And when the wife of Pharaoh^{-la} saw that her son had accepted it, she stood up to Pharaoh^{-la} and said: 'I have come across a wet-nurse for my sons, and he has accepted from her'. So he^{-la} said, 'And where is she from?' She said, 'From the Children of Israel'. Pharaoh^{-la} said, 'This is from what cannot happen, ever! The boy is from the Children of Israel, and the wet-nurse is from Children of Israel (as well)?'

فلم تزل تكلمه فيه، و تقول: ما تخاف من هذا الغلام، إنما هو ابنك، ينشأ في حجرك؟ حتى قلبته عن رأيه، و رضي.

But she did not cease speaking about it, and she said, 'What are you^{-la} afraid of from this boy. But rather, he is your^{-la} son, and will grow up in your^{-la} lap?' Until he^{-la} accepted her opinion, and agreed with it'.

فنشأ موسى (عليه السلام) في آل فرعون، و كتتمت امه خبره، و أخته، و القابلة، حتى هلكت امه، و القابلة التي قبلته، فنشأ (عليه السلام) لا يعلم به بنو إسرائيل - قال - و كانت بنو إسرائيل تطلبه و تسأل عنه، فيعمى عليهم خبره - قال - فبلغ فرعون أنهم يطلبونه، و يسألون عنه، فأرسل إليهم، فزاد في العذاب عليهم، و فرق بينهم، و نهاهم عن الإخبار به، و السؤال عنه».

Musa^{-as} grew up among the family of Pharaoh^{-la}, and his^{-as} mother concealed his^{-as} news, as well as the midwife, until his^{-as} mother died, as well as the midwife who had been allocated to her. So he^{-as} grew up not knowing that he^{-as} was from the Children of Israel. And the Children of Israel were seeking him^{-as} and asking about him^{-as}. So Pharaoh^{-la} sent (soldiers) to them, and increased the punishment upon them, and separated them, and prevented them from asking about his^{-as} news and asking about him^{-as}.

قال: «فخرجت بنو إسرائيل ذات ليلة مقمرة إلى شيخ عنده علم، فقالوا: لقد كنا نستريح إلى الأحاديث، فحتى متى، و إلى متى نحن في هذا البلاء؟! قال: و الله إنكم لا تزالون فيه حتى يحیی الله ذكره بغلام من ولد لاوي بن يعقوب، اسمه موسى بن عمران، غلام طوال جعد. فبيناهم كذلك، إذ أقبل موسى (عليه السلام) يسير على بغلة، حتى وقف عليهم،

One moonlit night, the Children of Israel went to an old man possessing knowledge, so they said, 'We used to be at rest when discussing this. For how long will we be in this affliction?' He said, 'By Allah^{-azwj}! You will not be removed from it until Allah^{-azwj} Revives His^{-azwj} Mention from a son^{-as} of Al-Awy Bin Yaqoub^{-as}, whose name is Musa^{-as} Bin Imran^{-as}, a tall man with curly hair'. So while they were discussing that, Musa^{-as} came up riding upon a mule until he^{-as} paused near to them.

رفع الشيخ رأسه، فعرفه بالصفة، فقال له: ما اسمك، يرحمك الله؟ قال: موسى. قال: ابن من؟ قال: ابن عمران. فوثب إليه الشيخ، فأخذ بيده فقبلها، و ثاروا إلى رجله فقبلوها، فعرفهم و عرفوه، و اتخذهم شيعة.

The old man raised his head and recognised him^{-as} by the description. He said to him^{-asws}, 'May Allah^{-azwj} have mercy upon you^{-as}, what is your^{-as} name?' He^{-as} said: 'Musa^{-as}'. He said, 'Son of whom?' He^{-as} said: 'Son of Imran'. The old man leapt up to him^{-as} and grabbed his^{-as} hand and kissed it, and fell down upon his^{-as} feet and kissed them. Thus, he^{-as} recognised them, and they recognised him^{-as}, and he^{-as} took them as his^{-as} Shia'.

فمكث بعد ذلك ما شاء الله، ثم خرج، فدخل مدينة لفرعون، فيها رجل من شيعته يقاتل رجلا من آل فرعون من القبط، فاستغاثه الذي من شيعته على الذي من عدوه القبطي، فوكزه موسى، فقضى عليه - و كان موسى (عليه السلام) قد اعطي بسطة في الجسم، و شدة في البطش - فذكره الناس، و شاع أمره، و قالوا: إن موسى قتل رجلا من آل فرعون.

So, after that, he^{-as} remained that for as long as Allah^{-azwj} so Desired. Then he^{-as} went out and entered a city of Pharaoh^{-la}, in which was a man from his^{-as} Shia fighting against a man from the people of the Pharaoh^{-la}, a Coptic. So he^{-as} came to the aid of the one who was from his^{-as} Shias against the one who was his enemy, from the Coptics. Musa^{-as} struck him and he died – and Musa^{-as} had a strong built body, and harshness regarding the tyranny. So the people talked about it, and popularised his^{-as} matter, and they said, 'Musa^{-as} killed a man from the people of the Pharaoh^{-la}!'

فأصبح في المدينة خائفا يترقب، فلما أصبحوا من الغد، فإذا الذي استنصره بالأمس يستصرخه على آخر، فقال له موسى: إنك لغوي مبين، بالأمس رجل و اليوم رجل؟! فلما أراد أن يبطش بالذي هو عدو لهما، قال: يا موسى، أ تريد أن تقتلني كما قتلت نفسا بالأمس؟! إن تريد إلا أن تكون جبارا في الأرض، و ما تريد أن تكون من المصلحين. و جاء رجل من أقصى المدينة يسعى، قال: يا موسى، إن الملأ يأتمرون بك ليقتلوك، فاخرج إني لك من الناصحين.

He^{-as} stayed with fear in the city till the morning, and when it was the morning, there came the one whom he^{-as} had helped the day before, seeking him^{-as} against another one. Musa^{-as} said to him: 'You are obviously a troublesome one. Yesterday it was one man, and today another?' When he^{-as} wanted to strike the one who was an enemy, he said, 'Do you^{-as} intend to kill me just as you killed one yesterday? You^{-as} do not intend except to become a tyrant in the earth, and you^{-as} do not want to become from the righteous ones'. And there came a man from the outskirts of the city, saying, 'O Musa^{-as}! The assembly of chiefs has ordered that you^{-as} should be killed, so get out, for I am from the advisors to you^{-as}'.

فخرج منها خائفا يترقب، فخرج من مصر بغير ظهر و لا دابة و لا خادم، تخفضه أرض و ترفعه أخرى، حتى انتهى إلى أرض مدين، فأنتهى إلى أصل شجرة فنزل، فإذا تحتها بئر، و إذا عندها أمة من الناس يسقون،

He^{-as} went out in fear, watchful. He^{-as} went out from Egypt without any provisions or an animal, or an attendant, from one land to another, until he^{-as} ended up to the land of Madayn. He^{-as} settled at the base of a tree, and near to it was a well, and a group of people were quenching themselves from it.

و إذا جارتان ضعيفتان، و إذا معهما غنيمة لهما، قال: ما خطبكما؟ قالتا: أبونا شيخ كبير، و نحن جارتان ضعيفتان لا نقدر أن نزاحم الرجال، فإذا سقى الناس سقينا.

And there were two weak maids who had sheep with them. He^{-as} said: 'What is your address?' They said, 'Our father is a very old man, and we are two weak maids. We do not

have the ability to compete with the men. So when the people have quenched themselves, we shall do so as well’.

فرحهما موسى (عليه السلام)، فأخذ دلوها، و قال لهما: قدما غنمكما. فسقى لهما، ثم رجعتا بكرة قبل الناس، ثم أقبل موسى إلى الشجرة، فجلس تحتها، و قال: رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

Musa^{-as} felt merciful towards them, so he^{-as} took their bucket and said to them: ‘Bring your sheep forward’. So he^{-as} quenched the (herd) before the people. Then they returned. Then Musa^{-as} came to the tree and seated himself^{-as} under tree and said: **‘Lord! I stand in need of whatever good You may Send down upon me’ [28:24]**.

فروي أنه قال ذلك و هو محتاج إلى شق تمره.

It has been narrated that he^{-as} said that, because he^{-as} was in need of splitting a date (to find work and had nothing to eat).

فلما رجعتا إلى أبيهما، قال: ما أعجلكما في هذه الساعة؟ قالتا: وجدنا رجلا صالحا، رحيمًا، سقى لنا. فقال لإحدهما: اذهبي فادعيه إلي. فجاءته تمشي على استحياء، قالت: إن أبي يدعوك ليجزيك أجر ما سقيت لنا

When the two of them returned to their father, he said, ‘What haste the two of you have made in this time?’ They said, ‘We found a righteous man, merciful, who took out water (from well) for us’. So he said to one of them, ‘Go and call him^{-as} to me’. So she went out walking to him^{-as} bashfully and said, ‘My father is calling you to recompense you a recompense for you^{-as} having water (from the well) for us’.

- فروي أن موسى (عليه السلام) قال لها: وجهيني إلى الطريق، و امشي خلفي، فإننا بنو يعقوب لا ننظر في أعجاز النساء-

And it has been reported that Musa^{-as} said to her: ‘Direct me^{-as} to the road, and walk behind me^{-as}, for the sons of Yaqub^{-as} do not look at the rears of the women’ -

فلما جاءه، و قص عليه القصص، قال: لا تخف، نجوت من القوم الظالمين. قالت: إحداها: يا أبت، استأجره، إن خير من استأجرت القوي الأمين. قال: إني أريد أن أنكحك إحدى ابنتي هاتين، على أن تأجرني ثماني حجج، فإن أتممت عشرا فمن عندك.

When he^{-as} came, and related the story to him, he said, ‘Do not fear from the unjust people’. One of them said, ‘O father, employ him^{-as}, for it is good to employ one who is strong and trustworthy’. He said, ‘I would like to marry one of these two daughters of mine to you, upon the condition that you^{-as} work for me for eight years. So if you^{-as} were to complete ten, it would be (a favour) from you^{-as}’.

فروي أنه قضى أتمهما، لأن الأنبياء (عليهم السلام) لا يأخذون إلا بالفضل و التمام.

It has been reported that he^{-as} fulfilled all of it, because the Prophets^{-as} do not take except with the grace and the completion.

فلما قضى موسى الأجل، و سار بأهله نحو بيت المقدس، أخطأ عن الطريق ليلاً، فرأى نارا، قال لأهله: امكنوا، إني آنست نارا، لعلني آتيكم منها بقبس، أو بنجر عن الطريق. فلما انتهى إلى النار، إذا شجرة تضطرم من أسفلها إلى أعلاها، فلما دنا منها تأخرت عنه، فرجع، و أوجس في نفسه خيفة،

He^{-asws} said: 'Musa^{-as} completed the term, and went with his^{-as} wife to near Bayt Al-Maqdas. He^{-as} lost the way on the road at night, so he^{-as} saw a fire. He^{-as} said to his^{-as} wife: 'Remain here. I^{-as} see a fire and I^{-as} will go and get for you a firebrand from it, or get some news of the way (directions)'. So when he^{-as} ended up to the fire, there was a tree which was lit up from its bottom to its top. So when he^{-as} approached it, he^{-as} hesitated from it. So he^{-as} returned and felt fear within himself^{-as}.

ثم دنت منه الشجرة، فنودي من شاطئ الواد الأيمن، في البقعة المباركة من الشجرة: أَنْ يَا مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ وَ أَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَ لَمْ يُعَقِّبْ ، فإِذَا حَيَّةٌ مِثْلُ الْجَذَعِ، لِأَنبَاهَا صرير، يخرج منها مثل لهب النار، فولى مدبراً، فقال له ربه عز و جل: ارجع.

Then he^{-as} approached the tree once again. So a Call came from the valley from the right of the tree, in the Blessed spot of the tree: ***"O Musa! I am Allah, Lord of the Words! [28:30] And Cast your staff!"*** So when he saw it wriggle as if it was a snake, he turned back retreating and did not return. ***'O Musa! Come back and do not fear [28:31].*** So it was a snake like the trunk (of a tree), its fangs gnashing, and there were coming out from it like flames of the fire. So when he^{-as} retreated, his^{-as} Lord^{-azwj} Mighty and Majestic Said to him^{-as}: ***"Return!"***

فرجع و هو يرتعد، و ركبته تصطكان، فقال: إلهي، هذا الكلام الذي أسمع كلامك؟ قال: نعم، فلا تحف. فوقع عليه الأمان، فوضع رجله على ذنبها، ثم تناول لحبيها، فإذا يده في شعبة العصا، قد عادت عصا، و قيل له: فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طَوًى.

He^{-as} returned, and he^{-as} was trembling, and his^{-as} knees were knocking against each other. He^{-as} said: 'My^{-as} God, this speech that I^{-as} hear, is that Your^{-azwj} Speech?' He^{-azwj} Said: "Yes. Do not fear'. Thus he^{-as} felt secure, and placed his^{-as} feet upon its tail and grabbed its neck, and it was (became) his^{-as} hand upon his^{-as} staff, for it had reverted back to be a staff. And He^{-azwj} Said to him^{-as}: ***therefore remove your slippers! You are in the Holy valley of Tuwa! [20:12]***'.

روي عن الصادق (عليه السلام) أنه قال لبعض أصحابه: «كن لما لا ترجو أرجى منك لما ترجو، فإن موسى بن عمران خرج ليقبس لأهله نارا، فرجع إليهم و هو رسول نبي،

It has been reported from Al-Sadiq^{-asws} having said one of his^{-asws} companions: 'Why don't you hope for a (high) hope from you when you hope, for Musa Bin Imran^{-as} went out to attain fire for his^{-as} family, so he^{-as} returned to them and he^{-as} was a Rasool^{-as}, a Prophet^{-as}.

فأصلح الله تبارك و تعالى أمر عبده و نبيه موسى في ليلة، و هكذا يفعل الله تعالى بالقائم (عليه السلام)، الثاني عشر من الأئمة، يصلح الله أمره في ليلة، كما أصلح أمر موسى (عليه السلام)، و يخرج من الحيرة و الغيبة إلى نور الفرج و الظهور».

Allah^{-azwj} Blessed and Exalted Corrected the affair of His^{-azwj} servant and His^{-azwj} Prophet^{-as} Musa^{-as} in one night, this is how Allah^{-azwj} the Exalted would Deal with Al-Qaim^{-asws}, the twelfth of the Imams^{-asws}. Allah^{-azwj} would Correct his^{-asws} affairs in one night, just as He^{-azwj}

had Corrected the affair of Musa^{-as}, and would Bring him^{-asws} out from the bewilderment and the occultation, to light of the Relief and the appearance'.²⁹

VERSES 5 & 6

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ {5}

And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5]

وَنُمَكِّنْ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ {6}

And to Enable for them in the land, and to Show Pharaoh and Haman and their armies what they used to beware from them [28:6]

الشيبياني في (كشف البيان): روي في أخبارنا عن أبي جعفر، و أبي عبد الله (عليهما السلام): «أن هذه الآية مخصوصة بصاحب الأمر الذي يظهر في آخر الزمان، و يبید الجبابة و الفراعنة، و يملك الأرض شرقا و غربا، فيملأها عدلا، كما ملئت جورا».

Al-Shaybany in Kashf Al-Bayan –

It has been reported from our Hadeeth, from Abu Ja'far^{-asws}, and Abu Abdullah^{-asws} that: 'This Verse is especially for the Master of the Command^{-ajfj} (12th Imam^{-asws}) who will appear at the end of the times, and destroy the tyrants and the Pharaohs, and possess the earth from the east to the west. So, he^{-asws} would fill it (the earth) with justice, just as it had been filled with injustice before'.³⁰

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن أبان بن عثمان، عن أبي الصباح الكناني، قال: نظر أبو جعفر (عليه السلام) إلى أبي عبد الله (عليه السلام)، فقال: «ترى هذا؟ هذا من الذين قال الله عز و جل: وَ نُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَ نَجْعَلَهُمْ أَئِمَّةً وَ نَجْعَلَهُمُ الْوَارِثِينَ».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Washa, from Abaan Bin Usman, from Abu Al-Sabah Al-Kanany who said,

'Abu Ja'far^{-asws} looked towards Abu Abdullah^{-asws} and said, 'Do you all see this one^{-asws}? This is the one^{-asws} for whom Allah^{-azwj} Mighty and Majestic Says: **And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5]**'.³¹

ابن بابويه، قال: حدثنا أحمد بن محمد بن الهيثم العجلي (رضي الله عنه)، قال: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بجلول، عن أبيه، عن محمد بن سنان، عن المفضل بن عمر، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن رسول الله (صلى الله عليه و آله) نظر إلى علي و الحسن و الحسين (عليهم السلام) فبكى، و قال: أنتم المستضعفون بعدي».

²⁹ كمال الدين و تمام النعمة: 13 / 147

³⁰ نهج البيان 3: 221 «مخطوط»

³¹ الكافي 1: 243 / 1

Ibn Babuwayh said, 'Ahmad Bin Muhammad Bin Al-Haysam Al-Ajaly narrated to us, from Abu Al-Abbas Ahmad Bin Yahya Bin Zakariyya Al-Qataan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Muhammad Bin Sinan, from Al-Mufazzal Bin Umar who said,

'I heard Abu Abdullah^{-asws} saying that: 'Rasool-Allah^{-saww} looked at Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and he^{-saww} wept and said: 'You^{-asws} would be the weakened ones after me^{-saww}'.

قال المفضل: فقلت له: ما معنى ذلك، يا ابن رسول الله؟ قال: «معناه أنتم الأئمة بعدي، إن الله عز وجل يقول: وَ نُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَ نَجْعَلَهُمْ أَئِمَّةً وَ نَجْعَلَهُمُ الْوَارِثِينَ، فهذه الآية فينا جارية إلى يوم القيامة».

Al-Mufazzal reports that I said to him^{-asws}, 'What is the meaning of that, O son^{-asws} of Rasool-Allah^{-saww}?' He^{-asws} said: 'Its meaning is that: 'You^{-asws} would be the Imams^{-asws} after me^{-saww}, that Allah^{-azwj} Mighty and Majestic is Saying: **And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5]**, so this is the Verse which flows in us^{-asws} up to the Day of Judgement'.³²

قال الطبرسي: و قال سيد العابدين علي بن الحسين (عليهما السلام): «و الذي بعث محمدا (صلى الله عليه و آله) بالحق بشيرا و نذيرا، إن الأبرار منا أهل البيت، و شيعتهم بمنزلة موسى و شيعته، و إن عدونا و أشياعه بمنزلة فرعون و أشياعه».

Tabarsy said, 'And the Chief of the Worshippers, Ali^{-asws} Bin Al-Husayn^{-asws} said: 'By the One Who^{-azwj} Sent Muhammad^{-saww} with the Truth as a giver of glad tidings and as a Warner, the righteous are from us^{-asws}, the People^{-asws} of the Household, and their^{-asws} Shias are of the status of Musa^{-as} and his^{-as} Shias. Our^{-asws} enemies and their adherents are of the status of Pharaoh^{-la} and his^{-la} adherents'.³³

الشيبياني: روي عن الباقر، و الصادق (عليهما السلام): «أن فرعون و هامان هنا هما شخصان من جبابرة قريش، يحييهما الله تعالى عند قيام القائم من آل محمد (عليه السلام) في آخر الزمان، فينتقم منهما بما أسلفا».

Al-Shaybany –

It has been reported from Al-Baqir^{-asws} and Al-Sadiq^{-asws} that: 'Pharaoh^{-la} and Haman^{-la} over here, are two persons from the tyrants of Quraysh (Abu Bakr and Umar). Allah^{-azwj} the Exalted would Revive them during the rising of Al-Qaim^{-asws} from the Progeny^{-asws} of Muhammad^{-saww} during the end of the times, and he^{-asws} would exact revenge from these two for what these two had done before'.³⁴

ثم قال علي بن إبراهيم: حدثني أبي عن النضر بن سويد، عن عاصم بن حميد، عن أبي عبد الله (عليه السلام)، قال: «لقي المنهال بن عمر علي بن الحسين بن علي (عليهما السلام)، فقال له: كيف أصبحت، يا ابن رسول الله؟

Then Ali Bin Ibrahim said, 'My father narrated to me, from Al-Nazar Bin Suweyd, from Aasim Bin Hameed, who has reported:

³² معاني الأخبار: 79، شواهد التنزيل 1: 589/430

³³ مجمع البيان 7: 375.

³⁴ نهج البيان 3: 221 «مخطوط»

Abu Abdullah^{-asws} having said: 'Minhal Bin Umar met Ali^{-asws} Bin Al-Husayn Bin Ali^{-asws}, so he said to him^{-asws}, 'How have you^{-asws} been, O son^{-asws} of Rasool-Allah^{-saww}?'

قال: «ويحك، أما آن لك أن تعلم كيف أصبحت؟ أصبحت في قومنا مثل بني إسرائيل في آل فرعون، يذبحون أبناءنا، و يستحيون نساءنا، و أصبح خير البرية بعد محمد (صلى الله عليه و آله) يلعن على المنابر، و أصبح عدونا يعطى المال و الشرف، و أصبح من يحبنا محقورا منقوصا حقه، و كذلك لم يزل المؤمنون،

He^{-asws} said: 'Woe be unto you! But, do you want to know how I^{-asws} have become? We^{-asws} have become among our^{-asws} people like the Children of Israel were among the people of the Pharaoh^{-la}. They are slaughtering our^{-asws} sons, and letting our^{-asws} women live. And I^{-asws} rise in the morning and the best of the creatures after Muhammad^{-saww} is being cursed upon the Pulpit, and our^{-asws} enemies have become such that they are being granted wealth and the nobility. And the one who loves us^{-asws} has become belittled and his rights are being reduced, and such is the case with the Momineen.

و أصبحت العجم تعرف للعرب حقها بأن محمدا (صلى الله عليه و آله) كان منها، و أصبحت قريش تفتخر على العرب بأن محمدا (صلى الله عليه و آله) كان منها، و أصبحت العرب تعرف لقريش حقها بأن محمدا (صلى الله عليه و آله) كان منها، و أصبحت العرب تفتخر على العجم بأن محمدا (صلى الله عليه و آله) كان منها، و أصبحت أهل البيت لا يعرف لنا حق، فهكذا أصبحنا يا منهل».

And the non-Arabs have become such that the Arabs recognise their rights as if Muhammad^{-saww} was from them. And the Quraysh take pride over the Arabs (by claiming) that Muhammad^{-saww} was from them. And the Arabs take (pride by claiming) such that they recognise the Quraysh of their rights that Muhammad^{-saww} was from them. And the Arabs have become such that they take pride over the non-Arabs that Muhammad^{-saww} was from them. And we^{-asws} the People^{-asws} of the Household have become such that they do not recognise our^{-asws} rights. So this is how I^{-as} have become, O Minhal!³⁵

محمد بن العباس: عن علي بن عبد الله بن أسد، عن إبراهيم بن محمد، عن يوسف بن كليب المسعودي، عن عمرو بن عبد الغفار، بإسناده عن ربيعة بن ناجد، قال: سمعت عليا (عليه السلام) يقول في هذه الآية، وقرأها، قوله عز و جل: وَ تُرِيدُ أَنْ تُنَافِئَ عَلَى الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ، و قال: «لتعطفن هذه الدنيا على أهل البيت، كما تعطف الضروس على ولدها».

Muhammad Bin Al Abbas, from Ali Bin Abdullah Bin Asad, from Ibrahi Bin Muhammad, from Yusuf Bin Kaleyb Al Masoudy, from Amro Bin Abdul Gaffar, by his chain from Rabi'e Bin Najid who said,

'I heard Ali^{-asws} saying regarding this Verse, and he^{-asws} recited it, the Words of the Mighty and Majestic: **And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5]**, and he^{-asws} said: 'This world will stoop (become humble) to us^{-asws}, the People^{-asws} of the Household, just as the udder stoops to her child"³⁶.

³⁵ تفسير القمّي 2: 134

³⁶ تأويل الآيات 1: 413 / 1، شواهد التنزيل 1: 431 / 590.

The Arrival of our Master^{-asws}, the 12th Imam^{-asws}

وعنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن يحيى العطار، قال: حدثنا أبو عبد الله الحسين بن رزق الله، قال: حدثني موسى بن محمد بن القاسم بن حمزة بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام)، قال: حدثني حكيمة بنت محمد بن علي بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم الصلاة والسلام)، قالت: بعث إلي أبو محمد الحسن بن علي (عليهما السلام)، فقال: «يا عمّة، اجعلي إفطارك الليلة عندنا، فإنّها ليلة النصف من شعبان، فإن الله تبارك و تعالى سيظهر في هذه الليلة الحجة، و هو حجته في أرضه»

And from him, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Yahya Al-Ataar, from Abu Abdullah Al-Husayn Bin Razaqallah, from Musa Bin Muhammad Bin Al-Qasim Bin Hamza, who says:

(It has been narrated from the) Son^{-asws} of Musa^{-asws} Bin Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} having said: 'My aunt Hakeema daughter of Muhammad^{-asws} Bin Ali^{-asws} Bin Musa^{-asws} Bin Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} said, ' Abu Muhammad Al-Hassan Bin Ali^{-asws} sent for me and said: 'O aunt! Break your fast with us^{-asws} tonight, for it is a night from the middle of Shabaan. Allah^{-azwj} Blessed and Exalted will Manifest the Divine Authority in this night, and he^{-asws} is His^{-asws} Divine Authority in His^{-azwj} earth'.

قالت: فقلت له: و من امه؟ قال لي: «نرجس». قلت له: و الله - جعلني الله فداك - ما بها أثر. قال: «هو ما أقول لك».

I said, 'And who is his^{-asws} mother?' He^{-asws} said: 'Narjis^{-as}'. I said to him, 'By Allah^{-azwj} – May Allah^{-azwj} make me to be sacrificed for you^{-asws} – she^{-as} is not with any traces of it (women normally show)'. He^{-asws} said: 'It would be as I^{-asws} have said it to you'.

قالت: فجئت، فلما سلمت و جلست، جاءت تنزع خفي، و قالت لي: يا سيدتي، كيف أمسيت؟ فقلت: بل أنت سيدتي، و سيدة أهلي. قالت: فأنكرت قولي، و قالت: ما هذا، يا عمّة؟ قالت: فقلت لها: بنية، إن الله تبارك و تعالى سيهب لك في ليلتك هذه غلاما سيدا في الدنيا و الآخرة،

She said, 'I went to her^{-as}. So when I had greeted and was seated, she^{-as} came forward to take my slippers, and said to me, 'O Chieftess! How was your evening?' I said, 'But, you^{-as} are my Chieftess, and the Chieftess of my family'. She^{-as} denied my words and said: 'What is this, O aunt?' So I said to her, 'Daughter, Allah^{-azwj} Blessed and Exalted would be Endowing to you^{-as}, during this very night, a boy^{-asws} who is the Chief in the world and in the Hereafter'.

قالت: فخرجت، و استحييت، فلما فرغت من صلاة العشاء الآخرة، أفطرت، و أخذت مضجعي فركدت، فلما كان في جوف الليل، قمت إلى الصلاة ففرغت من صلاتي و هي نائمة، ليس بها حادث، ثم جلست معقبة، ثم اضطجعت، ثم انتبهت فرعة و هي راقدة، ثم قامت فصلت و نامت.

She said, 'She^{-as} became shy and embarrassed by it. So when I was from the Evening Prayer, I broke the Fast, and I took to my bed and lied down. When it was the middle of the night, I stood up to pray Salat, and when I was free from my Salat, she^{-as} was sleeping, and there were no signs of child with her. So I sat down and started panicking as she^{-as} was still sleeping. Then I stood up to pray Salat and then slept.

قالت حكيمة: و خرجت أتفقد الفجر، فإذا أنا بالفجر الأول كذنب السرحان، و هي نائمة، فدخلتني الشكوك، فصاح بي أبو محمد (عليه السلام) من المجلس، فقال: «لا تعجلي - يا عمة- فإن الأمر قد قرب». قالت: فجلست و قرأت الم السجدة، و يس،

Hakeema^{-as} said, 'And I went out to view the dawn and saw that she^{-as} was still sleeping. So doubt crept into me. Abu Muhammad^{-asws} called out at me from the seating: 'Do not be hasty - O aunt - for the matter has drawn near!'. I sat down and recited الم السجدة (Chapter 32) and يس (Chapter 36).

فبينما أنا كذلك، إذ انتهت فزعة، فوثبت إليها، و قلت: اسم الله عليك، ثم قلت لها: تحسني شيئاً؟ قالت: نعم، يا عمة، فقلت لها: اجعلي نفسك، و اجعلي قلبك، فهو ما قلت لك.

I was in the middle of that, when she^{-as} got up alarmed. So I rushed towards her and said, 'The Name of Allah^{-azwj} be upon you^{-as}'. Then I said to her^{-as}, 'Do you^{-as} feel anything?' She^{-as} said: 'Yes, O aunt!' So I said, 'Pull yourself together, and strengthen your^{-as} heart, for it is what has been said to you^{-as}'.

قالت حكيمة: ثم أخذتني فترة، و أخذتها فترة، فانتبهت بحس سيدي، فكشفت الثوب عنه، فإذا به (عليه السلام) ساجدا يتلقى الأرض بمساجده، فضممته (عليه السلام) إلي، فإذا أنا به نظيف منظف،

Hakeema^{-as} said, 'Then nature seized me, and nature seized her^{-as}, and I noticed the sensing of my Master^{-asws}, so I uncovered the cloth from him^{-asws} and there he^{-asws} was, performing Sajdah upon the ground. So I^{-asws} took him^{-asws} to myself, and he^{-asws} was clean and pure.

فصاح بي أبو محمد (عليه السلام): «هلم إلي ابني، يا عمة». فجئت به إليه، فوضع يديه تحت أليته و ظهره، و وضع قدميه على صدره، ثم أدلى لسانه في فيه، و أمر يده على عينيه، و سمعه، و مفاصله، ثم قال: «تكلم، يا بني». فقال: «أشهد أن لا إله إلا الله وحده لا شريك له، و أشهد أن محمداً (صلى الله عليه و آله) رسول الله». ثم صلى على أمير المؤمنين، و على الأئمة (عليهم السلام)، إلى أن وقف على أبيه، ثم أحجم.

Abu Muhammad^{-asws} called out to me: 'Bring my^{-asws} son^{-asws} to me^{-asws}, O aunt!' So I went with him^{-asws} to him^{-asws}, and he^{-asws} placed his^{-asws} hands under his^{-asws} back and his^{-asws} feet upon his^{-asws} own chest, then place his^{-asws} own tongue in his^{-asws} mouth, and wiped his^{-asws} hand upon his^{-asws} eyes, and his^{-asws} ears, and his^{-asws} joints, then said: 'Speak, O my^{-asws} son!' He^{-asws} said: 'I^{-asws} hereby testify that there is no god except for Allah^{-azwj}, One with not associates to Him^{-azwj}, and I^{-asws} testify that Muhammad^{-saww} is Rasool-Allah^{-saww}'. Then he^{-asws} sent greetings upon Amir-al-Momineen^{-asws}, and upon the Imams^{-asws}, until he^{-asws} paused at his^{-asws} father^{-asws}, then was reluctant'.

ثم قال أبو محمد (عليه السلام): «يا عمة، اذهبي به إلى امه ليسلم عليها، و اثني به» فذهبت به، فسلم عليها، و رددته و وضعتني في المجلس، ثم قال: «يا عمة، إذا كان يوم السابع، فاتينا».

The Abu Muhammad^{-asws} said: 'O aunt! Go with him^{-asws} to his^{-asws} mother^{-as}, to greet her^{-as}, and bring him^{-asws} back to me^{-asws}'. So I^{-asws} went with him^{-asws}. He^{-asws} greeted her^{-as}, and I returned him^{-asws} placed him in the seat. Then he^{-asws} said: 'O aunt! When it is the seventh day, come to us'.

قالت حكيمة: فلما أصبحت، جئت لأسلم على أبي محمد (عليه السلام)، فكشفت الستر لأنفق سيدي (عليه السلام) فلم أره، فقلت له: جعلت فداك، ما فعل سيدي؟ فقال: «يا عمّة، إنما استودعناه الذي استودعته ام موسى موسى (عليه السلام)».

Hakeema^{-as} said, 'When it was the morning, I came to greet Abu Muhammad^{-asws}. I uncovered the curtain, so that I would see my Master^{-asws}. But when I did not see him^{-asws}, I said to him^{-asws}, 'May I be sacrificed for you^{-asws}, what happened to my Master^{-asws}?' He^{-asws} replied: 'O aunt! But rather, I^{-asws} entrusted him^{-asws} with the entrustment, which the mother of Musa^{-as} entrusted Musa^{-as}'.

قالت حكيمة: فلما كان في اليوم السابع جئت، فسلمت و جلست، فقال: «هل لي إلى ابني» فجئت بسيدي في الخرقه، ففعل به كفعلته الاولى، ثم أدلى لسانه في فيه، كأنه يغذيه لبناء، أو عسلا، ثم قال: «تكلم، يا بني» فقال (عليه السلام): «أشهد أن لا إله إلا الله» و ثنى بالصلاة على محمد، و على أمير المؤمنين، و الأئمة (صلوات الله عليهم أجمعين) حتى وقف على أبيه (عليه السلام)،

Hakeema^{-as} said, 'So when it was the seventh day, I came and greeted him^{-asws} and was seated. He^{-asws} said: 'Bring my^{-asws} son^{-asws} to me^{-asws}'. So she^{-as} came with my Master^{-asws} in the cloth. But he^{-asws} did with him^{-asws} as he^{-asws} had done before, then inserted his^{-asws} own tongue into him^{-asws}, as if he^{-asws} was feeding him^{-asws} milk, or honey, then said: 'Speak, O my^{-asws} son^{-asws}!' He^{-asws} said: 'I^{-asws} hereby testify that there is no god except for Allah^{-azwj}'. And he^{-asws} Extolled with the *Salawat* upon Muhammad^{-saww}, and upon Amir-al-Momineen^{-asws}, and the Imams^{-asws} until he^{-asws} paused upon his^{-asws} father.

ثم تلا هذه الآية بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ نُريدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَ نَجْعَلَهُمْ أَئِمَّةً وَ نَجْعَلَهُمُ الْوَارِثِينَ وَ نَمَكِّنَ لَهُمْ فِي الْأَرْضِ وَ نُرِيهِمْ فُزُؤَنَ وَ هَامَانَ وَ جُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ.

Then he^{-asws} recited this verse: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. **And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5] And to Enable for them in the land, and to Show Pharaoh and Haman and their armies what they used to beware from them [28:6]**'.

قال موسى: فسألت عقبة الخادم عن هذا، قال: صدقت حكيمة.

Musa (the narrator) said, 'I asked the servant about this. He said, 'Hakeema^{-as} spoke the truth'.³⁷

VERSES 7 – 13

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفَتْ عَلَيْهِ فَالْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۚ إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ {7}

And We Revealed unto Musa's mother, "Breastfeed him! So when you fear upon him, then cast him into the river and neither fear nor grieve. Surely, We will Return him to you and Make him to be from the Rasools [28:7]

كمال الدين و تمام النعمة: 1/ 424 . 37

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ
{8}

And Pharaoh's family (would) pick him up that he might become an enemy and a grief for them. Surely, Pharaoh and Haman and their armies were erroneous [28:8]

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ {9}

And Pharaoh's wife said, 'A delight of the eye for me and for you! Do not slay him, maybe he benefit us, or we take him as a son', and they did not perceive [28:9]

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا إِنْ كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنْ رَبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ {10}

And the heart of Musa's mother became free (from anxiety). She would have almost disclosed it had We not Strengthened her heart so that she might be from the Momineen [28:10]

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ فَبَصُرَتْ بِهِ عَنْ جُنْبٍ وَهُمْ لَا يَشْعُرُونَ {11}

And she said to his sister: 'Follow him! So she watched him the side, they were not aware [28:11]

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ {12}

And We had Prohibited unto him the breastfeeding from before. So she (his sister) said, 'Shall I point you to the people of a household who will take his responsibility for you, and they would be mentors for him?' [28:12]

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {13}

Thus, We Gave him back to his mother that her eye might be delighted, and she would not grieve, and for her to know that the Promise of Allah is True, but most of them are not knowing [28:13]

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن العلاء بن رزين، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «إن موسى لما حملت به أمه، لم يظهر حملها إلا عند وضعه، وكان فرعون قد وكل بنساء بني إسرائيل نساء من القبط يحفظونهن، وذلك أنه كان لما بلغه عن بني إسرائيل أنهم يقولون: إنه يولد فينا رجل، يقال له موسى بن عمران، يكون هلاك فرعون وأصحابه على يده. فقال فرعون عند ذلك: لأقتلن ذكور أولادهم، حتى لا يكون ما يريدون. و فرق بين الرجال والنساء، و حبس الرجال في المحابس.

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Hassan Bin Mahboub, from Al-A'la Bin Razeyn, from Muhammad Bin Muslim,

Abu Ja'far^{asws} having said: 'When the mother of Musa^{as} was expecting him^{as}, she did not manifest signs (women normally do) prior to his^{as} birth. And Pharaoh^{la} had allocated a woman from the Children of Israel, from the Coptics who was a guard unto her. And that was because it had reached him^{la} that the Children of Israel are saying, 'The would be born among us a man called Musa Bin Imran^{as}, the destruction of Pharaoh^{la} and his^{la} companions would be by his^{as} hands'. So Pharaoh^{la} said regarding that, 'Kill their male children, until that which they want, does not take place'. And he^{la} separated between the men and the women, and detained the men in the detention'.

فلما وضعت أم موسى موسى (عليه السلام)، نظرت إليه، و حزنت عليه، و اغتمت و بكت، و قالت: يذبح الساعة. فعطف الله بقلب الموكلة بها عليها، فقالت لام موسى: ما لك قد اصفر لونك؟ فقالت: أخاف أن يذبح ولدي. فقالت: لا تخافي. وكان موسى لا يراه أحد إلا أحبه، و هو قول الله: وَ أَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي فَأَحْبَبْتَهُ الْقَبْطِيَّةُ الْمَوَكَّلَةُ بِهِ.

When the mother of Musa^{as} was Blessed with Musa^{as} she looked at him^{as}, and was saddened and cried, and said, 'He^{as} would be killed now'. So Allah^{azwj} Inclined the heart of the one who was allocate to her, and she said to the mother of Musa^{as}, 'What is the matter that your colour turned yellow (paled)?' So she said, 'My son^{as} would be slaughtered'. So she said, 'Do not fear'. And Musa^{as} was such that no one would look at him^{as} except that he would love him^{as}, and these are the Words of Allah^{azwj}: **and I shall Cast upon you Love from Me [20:39]**. So the Coptic who was allocated to him^{as} fell in love with him^{as}.

و أنزل الله على موسى التابوت، و نوديت امه: ضعبي في التابوت فاقدفيه في اليم، و هو البحر و لا تخافي و لا تحزني إنا رادوه إليك و جاعلوه من المرسلين، فوضعت في التابوت، و أطيقت عليه، و ألقته في النيل.

And Allah^{azwj} Sent down the casket to Musa^{as}, and Called out to his^{as} mother: "Place him^{as} in the casket, and cast it into the river, and it is the sea, **and neither fear nor grieve. Surely We will Return him to you and Make him to be from the Rasools [28:7]**". So she placed him^{as} in the casket, and covered him^{as} up and placed him^{as} in the Nile.

و كان لفرعون قصر على شط النيل متنزه، فنزل من قصره و معه آسية امرأته، فنظر إلى سواد في النيل ترفعه الأمواج، و الرياح تضربه، حتى جاءت به إلى باب قصر فرعون، فأمر فرعون بأخذه، فأخذ التابوت، و رفع إليه،

And for Pharaoh^{-la} there was a palace upon the banks of the Nile for his picnic. So he^{-la} came down from his^{-la} castle and with him^{-la} was his^{-la} wife Aasiya. So he^{-la} looked towards the blackness in the Nile, which the waves were raising, and the winds were turbulent, until the casket came up to the door of the Palace of Pharaoh^{-la}. So Pharaoh^{-la} ordered for the casket to be seized, and be brought to him^{-la}.

فلما فتحه وجد فيه صبياً، فقال: هذا إسرائيلي. و ألقى الله في قلب فرعون لموسى محبة شديدة، و كذلك في قلب آسية، و أراد فرعون أن يقتله، فقالت آسية: لا تَقْتُلُوهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَ هُمْ لَا يَشْعُرُونَ أنه موسى (عليه السلام)،

When he^{-la} opened the casket, he found a young male child inside it. He^{-la} said: 'This is an Israelite!' And Allah^{-azwj} Attached upon the heart of Pharaoh^{-la}, intense love for Musa^{-as}, and similarly in the heart of Aasiya^{-ra}. And Pharaoh^{-la} intended to have him killed, but Aasiya said: **Do not slay him, maybe he benefit us, or we take him as a son', and they did not perceive [28:9]** that he^{-as} was Musa^{-as}.

و لم يكن لفرعون ولد، فقال: اتنوا له بظفر تربيته. فجاءوا بعدة نساء قد قتل أولادهن، فلم يشرب لبن أحد من النساء، و هو قول الله: وَ حَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ.

And there did not happen to be a son for Pharaoh^{-la}, so he^{-la} said: 'Give him to be brought up with a nurse maid'. And there came a number of women whose sons had been killed, but he^{-as} did not drink the milk of any one of the women, and these are the Words of Allah^{-azwj}: **And We had Prohibited unto him the breastfeeding from before [28:12]'**.

و بلغ امه أن فرعون قد أخذه، فحزنت، و بكت، كما قال: وَ أَصْبَحَ فُؤَادُ أُمِّ مُوسَى فَارِغًا إِنْ كَادَتْ لَتُبْدِي بِهِ، يعني كادت أن تخبر بخبره، أو تموت، ثم ضبطت نفسها، فكان كما قال الله عز و جل: لَوْ لَا أَنَّ رَتَبْنَا عَلَى قَلْبِهَا لَنُكُونَ مِنَ الْمُؤْمِنِينَ وَ قَالَتْ لِأُخْتِهِ، أي لاخت موسى: قُصِّيهِ أَيِ اتَّبِعِيهِ، فجاءت أخته إليه فَبَصُرَتْ بِهِ عَنْ جُنُبٍ أَيِ عَنْ بَعْدٍ وَ هُمْ لَا يَشْعُرُونَ

And it reached his^{-as} mother that Pharaoh^{-la} had taken him^{-as}, so she grieved and cried, **And the heart of Musa's mother became free (from anxiety). She would have almost disclosed it had We not Strengthened her heart so that she might be from the Momineen [28:10]** - Meaning she had to tell someone of his^{-as} news or die. Then she grabbed hold of herself, so it was as Allah^{-azwj} Mighty and Majestic Said: **had We not Strengthened her heart so that she might be from the Momineen [28:11] And she said to his sister** - i.e., to the sister of Musa^{-as} - **'Follow him!** So his^{-as} sister went, **So she watched him the side, they were not aware [28:11].**

فلما لم يقبل موسى بأخذ ثدي أحد من النساء، اغتم فرعون غما شديدا، فقالت أخته: هل أدلكم على أهل بيت يكفلونه لكم، و هم له ناصحون؟ فقال: نعم فجاءت بامه،

When Musa^{-as} did not accept to take the milk from the women, Pharaoh^{-la} was grieved with an intense grief, and his^{-as} sister said, **"Shall I point you to the people of a household who will take his responsibility for you, and they would be mentors for him?" [28:12].** He^{-la} said, 'Yes'. So she came with his^{-as} mother.

فلما أخذته في حجرها، و أَلْقَمْتَهُ ثَدْيِهَا، و التقمه و شرب، ففرح فرعون و أهله، و أكرموا امه، و قالوا لها: ربيہ لنا، و لك منا الكرامة بما تختارين. و ذلك قول الله تعالى: فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَ لَا تَحْزَنَ وَ لَتَعْلَمَنَّ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَ لَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ.

When she took him^{-as} in her lap to feed him^{-as}, he^{-as} fed and drank. So Pharaoh^{-la} and his^{-la} wife were happy, and honoured his^{-as} mother, and said to her, 'Bring him^{-as} up for us, and there would be prestige for you from us for what you would be doing'. And these are the Words of Allah^{-azwj} the Exalted: **Thus We Gave him back to his mother that her eye might be delighted, and she would not grieve, and for her to know that the Promise of Allah is True, but most of them are not knowing [28:13].**

و كان فرعون يقتل أولاد بني إسرائيل كلما يلدون، و يربي موسى و يكرمه، و لا يعلم أن هلاكه على يده، فلما درج موسى، كان يوما عند فرعون، فعطس موسى، فقال: الحمد لله رب العالمين. فأنكر فرعون ذلك عليه، و لطمه، و قال: ما هذا الذي تقول؟ فوثب موسى على لحيته- و كان طويل اللحية- فهلبها- أي قلعها- فألمه ألما شديدا،

And Pharaoh^{-la} killed the all the sons of the Children of Israel who were born, and he^{-la} brought up Musa^{-as} and honoured him^{-as}, and did not know that his^{-la} destruction would be upon his^{-as} hands. So when Musa^{-as} began to walk, one day he^{-as} was in the presence of Pharaoh^{-la}, so Musa^{-as} sneezed, and said: 'The Praise is due to Allah^{-azwj} the Lord^{-azwj} of the Worlds'. Pharaoh^{-la} did not like that and slapped him^{-as}, and said, 'What is this that you^{-as} are saying?' So Musa^{-as} leapt upon his^{-la} beard – and it was a long beard – so he^{-as} uprooted (some of) it – and it gave him^{-la} severe pain.

فهم فرعون بقتله، فقالت امرأته: هذا غلام حدث، لا يدري ما يقول، و قد آلمته بلطمتك إياه. فقال فرعون: بل يدري.

Pharaoh^{-la} understood that he^{-as} was going to kill him^{-la}. But his^{-la} wife said, 'This is a young boy. He^{-as} does not understand what he^{-as} is saying, and he^{-as} had been hurt by your^{-la} slapping him^{-as}'. Pharaoh^{-la} said, 'But, he^{-as} does understand'.

فقالت له: ضع بين يديه تمرا و جمرا، فإن ميز بينهما فهو الذي تقول. فوضع بين يديه تمرا و جمرا، و قال: كل. فمد يده إلى التمر، فجاء جبرئيل فصرفها إلى الجمر، فأخذ الجمر في فيه، فاحترق لسانه، و صاح و بكى، فقالت آسية لفرعون: ألم أقل لك إنه لا يعقل؟ فعفا عنه.

She said to him^{-la}, 'Place some dates and embers in front of him^{-as}. So if he^{-as} can differentiate between the two so he^{-asws} is as you^{-la} are saying him^{-as} to be'. So they placed dates and embers in front of him^{-as} and said, 'Eat'. So he^{-as} extended his^{-as} hand towards the dates, and Jibrael^{-as} came and turned it towards the ember. So he^{-as} placed the ember in his^{-as} mouth, and his^{-as} tongue was burnt, and he^{-as} screamed and he^{-as} cried'. So Aasiya said to Pharaoh^{-la}, 'Did I not say to you^{-la} that he^{-as} had not (achieved) intellect? So excuse him^{-as} from it'.

قال الراوي: فقلت لأبي جعفر (عليه السلام): فكم مكث موسى غائبا عن امه حتى رده الله عليها؟ قال: «ثلاثة أيام». فقلت: كان هارون أخا موسى لأبيه و امه؟ قال: «نعم، أما تسمع الله تعالى يقول: اِنَّ بَيْنَ اُمَّ لَا تَأْخُذُ بِلِحَتِي وَلَا بِرَأْسِي.

The narrator said, 'So I said to Abu Ja'far^{-asws}, 'For how long was Musa^{-as} absent from his^{-as} mother until Allah^{-azwj} Returned him^{-as} to her?' He^{-asws} said: 'Three days'. So I said, 'Was Haroun^{-as} the brother of Musa^{-as} from his^{-as} father and mother?' He^{-asws} said: 'Yes. But, have

you not heard the Words of Allah^{-azwj} the Exalted Saying: ***'O son of my mother! Do not seize me by my beard nor my head! [20:94]***

فقلت: أيهما كان أكبر سناً؟ قال: «هارون». قلت: و كان الوحي ينزل عليهما جميعاً؟ قال: «الوحي ينزل على موسى، و موسى يوحيه إلى هارون».

I asked, 'Which one of the two was greater in age?' He^{-asws} said: 'Haroun^{-as}'. I said, 'And did the Revelation come unto the both of them^{-as}?' He^{-asws} said: 'The Revelation descended upon Musa^{-as}, and Musa^{-as} revealed it unto Haroun^{-as}'.

فقلت: أخبرني عن الأحكام، و القضاء، و الأمر و النهي، أ كان ذلك إليهما؟ قال: «كان موسى الذي يناجي ربه، و يكتب العلم، و يقضي بين بني إسرائيل، و هارون يخلفه إذا غاب عن قومه للمناجاة».

I asked, 'Inform me^{-asws} about the Ordinances, and the Judgements, and the Enjoinments and the Prohibitions, was that to both of them^{-as}?' He^{-asws} said: 'Musa^{-as} was the one who whispered to his^{-as} Lord^{-azwj}, and wrote out the knowledge, and he^{-as} judged between the Children of Israel. And Haroun^{-as}, was his^{-as} Caliph when the whispering was absent from his^{-as} people'.

قلت: فأيهما مات قبل صاحبه؟ قال: «مات هارون قبل موسى (عليه السلام)، و ماتا جميعاً في التيه». قلت: فكان لموسى (عليه السلام) ولد؟ قال: «لا، كان الولد لهارون، و الذرية له».

I said, 'So which one of the two died before his^{-as} companion?' He^{-asws} said: 'Haroun^{-as} died before Musa^{-as}, and both died in the wilderness'. I said, 'Did Musa^{-as} have a son?' He^{-asws} said: 'No. There was a son to Haroun^{-as}, and offspring was for him^{-as}'.³⁸

VERSES 14 - 19

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۖ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ {14}

And when he attained his maturity and became full grown, We Gave him wisdom and knowledge; and like that do We Recompense the good doers [8:14]

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَتِهِ وَهَٰذَا مِنْ عَدُوِّهِ ۖ فَاسْتَغَاثُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ ۖ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ {15}

And he entered the city at a time of heedlessness from its inhabitants, and he found therein two men fighting, this one being from his Shias, and this one being from his

(Extract 1) تفسير القمي 2: 135 38

enemies. The one who was from his Shias cried out for his help against the one who was his enemy. So, Musa sprung upon him. He said, 'This is from the work of the Satan. He is an enemy, openly leading astray' [28:15]

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۖ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ {16}

He said: 'My Lord! I have been unjust to myself, therefore Forgive (my deed) for me. So He Forgave (his deed) for him. Surely, He is the Forgiving, the Merciful [28:16]

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ {17}

He said: 'My Lord! Due to what You Conferred upon me, so I will never be a backer for the criminals' [28:17]

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِحُهُ ۚ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُبِينٌ {18}

So, he became fearful in the city, awaiting, when the one whom he had helped the day before sought his help. Musa said to him: 'You are in clear error! [28:18]

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَا مُوسَى أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ ۚ إِنَّ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ {19}

So, when he intended to strike the one who was an enemy to them, he said, 'O Musa! Are you intending to kill me just as you killed a soul yesterday? Surely, you are only wanting to become a tyrant in the land, and you are not wanting to become from the reconcilers' [28:19]

(And the above Hadeeth continues . . .)

قال: «فلم يزل موسى (عليه السلام) عند فرعون في أكرم كرامة، حتى بلغ مبلغ الرجال، وكان ينكر عليه ما يتكلم به موسى من التوحيد، حتى هم به، فخرج موسى من عنده، ودخل المدينة، فإذا رجلان يقتتلان، أحدهما يقول بقول موسى، والآخر يقول بقول فرعون، فاستغاثه الذي من شيعته،

He^{-asws} said: 'Musa^{-as} did not cease to be honourable in the presence of Pharaoh^{-la} until he^{-as} reached the state of being a man, and he^{-la} did not like what Musa^{-as} spoke about from the Tawheed, until they (people) were with it. So Musa^{-as} went out from his^{-la} presence, and entered the city. There were two men fighting – one of the two was saying what Musa^{-as} was saying, and the other one was saying what Pharaoh^{-la} was saying. So he^{-as} came to the aid to the one who was from his^{-as} Shias.

فجاء موسى، فوكر صاحب فرعون، فقضى عليه، و توارى في المدينة، فلما كان من الغد، جاء آخر فتشبت بذلك الرجل الذي يقول بقول موسى، فاستغاث بموسى، فلما نظر صاحبه إلى موسى، قال له: أ تريد أن تقتلني كما قتلت نفسك بالأمس؟! فخلى عن صاحبه، و هرب.

Then Musa^{-as} went and thrust the companion of Pharaoh^{-la}, and sprung upon him, and disappeared into the city. So when it was the morning, another one came up, looking like that man who was saying what Musa^{-as} was saying. He sought help from Musa^{-as}. So when his companion looked at Musa^{-as}, he said to him^{-asws}, 'Do you^{-asws} want to kill me just as you^{-asws} killed a soul yesterday?' And he^{-as} left from his companion, and fled.³⁹

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا محمد بن يحيى، عن محمد بن أحمد، عن أحمد ابن هلال، عن محمد بن سنان، عن محمد بن عبد الله بن رباط، عن محمد بن النعمان الأحوال، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَى آتَيْنَاهُ حُكْمًا وَعِلْمًا، قال: «أشده ثمانى عشر سنة، و استوى: التحى».

Ibn Babuwayh said, 'My father narrated to us, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Ibn Hilal, from Muhammad Bin Sinan, from Muhammad Bin Abdullah Bin Rabaat, from Muhammad Bin Al-No'man Al-Ahwal,

'From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **And when he attained his maturity and became full grown, We Gave him wisdom and knowledge [8:14]**, he^{-asws} said: '**maturity** is eighteen years of age, and, **full grown**, is growing a beard'.⁴⁰

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثنا أبي، عن حمدان ابن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون، و عنده الرضا علي بن موسى (عليهما السلام) - و ذكر حديث عصمة الأنبياء (عليهم السلام)، و قد ذكرنا منه غير مرة - فكان فيما سأل المأمون الرضا (عليه السلام) أن قال له: أخبرني عن قول الله عز و جل: فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ.

Ibn Babuwayh, from Tameem Bin Abdullah Bin Tameem Al-Qarshy, from his father, from Hamdan Ibn Suleyman Al-Neyshaboury, from Ali Bin Muhammad Bin Al-Jahm who said,

'I was present as the gathering of Al-Mamoun, and in his presence was Al-Reza Ali^{-asws} Bin Musa^{-asws} - and mentioned the Hadeeth of the infallibility of the Prophets^{-as}, and we had mentioned it elsewhere - so with regards to what Al-Mamoun asked Al-Reza^{-asws} was that he said to him^{-asws}, 'Inform me about the Words of Allah^{-azwj} Mighty and Majestic: **So Musa sprung upon him. He said, 'This is from the work of the Satan. He is an enemy, openly leading astray' [28:15]**'.

قال الرضا (عليه السلام): «إن موسى (عليه السلام) دخل مدينة من مدائن فرعون على حين غفلة من أهلها، و ذلك بين المغرب و العشاء، فوجد فيها رجلين يقتتلان: هذا من شيعته، و هذا من عدوه، فاستغاثه الذي من شيعته على الذي من عدوه، فقضى موسى (عليه السلام) على العدو بحكم الله تعالى، فوكره فمات، قال: هذا مِنْ عَمَلِ الشَّيْطَانِ يعني الاقتتال الذي كان وقع بين الرجلين، لا ما فعله موسى (عليه السلام) من قتله، إنه يعني الشيطان عَدُوٌّ مُضِلٌّ مُبِينٌ».

Al-Reza^{-asws} said: 'Musa^{-as} entered the city from the cities of the Pharaoh^{-la} when its inhabitants were oblivious to it, and that is between the evening and the night, so he^{-as}

39 Extract 3) تفسير القمّي 2: 135

40 معاني الأخبار: 226 / 1.

found therein two men fighting – this one was from his^{-as} Shias, and this from his enemies. So he^{-as} came to the aid of the one who was his^{-as} Shia against the one from his enemies. So Musa^{-as} struck against the enemy by the Command of Allah^{-azwj} the Exalted, and he died. ***'This is from the work of the Satan***, meaning the fighting which occurred between the two men, not what Musa^{-as} did from killing him. ***He*** - meaning Satan^{-la}, ***is an enemy, openly leading astray*** [28:15].

قال المأمون: فما معنى قول موسى (عليه السلام): رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي؟

Al-Mamoun said, 'So what is the meaning of the words of Musa^{-as}: ***'My Lord! I have been unjust to myself, therefore Forgive (my deed) for me?'***

قال: «يقول: إني وضعت نفسي غير موضعها بدخول هذه المدينة، فاغفر لي، أي استرني من أعدائك لئلا يظفروا بي فيقتلوني فَعَفَّرَ لَهُ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ،

He^{-asws} said: 'He^{-as} is saying, 'I^{-as} placed myself^{-as} in the wrong place by entering this city, so Forgive me^{-as}, i.e., Veil me^{-as} from Your^{-azwj} enemies, perhaps they may overcome upon me^{-as} and kill me^{-as}. ***So He Forgave (his deed) for him. Surely, He is the Forgiving, the Merciful*** [28:16].

قال موسى (عليه السلام): رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ مِنَ الْقُوَّةِ حَتَّى قَتَلْتُ رَجُلًا بَوَكْرَةً فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ بَلْ أَجَاهِدُ فِي سَبِيلِكَ بِهَذِهِ الْقُوَّةِ حَتَّى تَرْضَى.

Musa^{-as} said: ' ***'My Lord! Due to what You Conferred upon me [28:17], from the strength to the extent that he^{-as} killed a man by striking him, so I will never be a backer for the criminals' [28:17], but I^{-as} shall fight in Your^{-azwj} Way by this strength until You^{-azwj} are Pleased'***.

فَأَصْبَحَ مُوسَى (عليه السلام) فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِحُهُ، قَالَ لَهُ مُوسَى: إِنَّكَ لَغَوِي مُبِينٌ، قَاتَلْتَ رَجُلًا بِالْأَمْسِ، وَ تَقَاتَلْتَ هَذَا الْيَوْمَ؟ لِأَوْدَبْنِكَ، وَ أَرَادَ أَنْ يَبْطِشَ بِهِ، فَلَمَّا أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لِهَمَا، وَ هُوَ مِنْ شِيعَتِهِ، قَالَ: يَا مُوسَى: أَ تُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَ مَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ».

So, he – Musa^{-as}, became fearful in the city, awaiting, when the one whom he had helped the day before sought his help. Musa said to him: 'You are in clear error! [28:18]. You fought a man yesterday, and are fighting another one today?' And he^{-as} intended to strike him. So when he intended to strike the one who was an enemy to them, he said, 'O Musa! Are you intending to kill me just as you killed a soul yesterday? Surely you are only wanting to become a tyrant in the land, and you are not wanting to become from the reconcilers' [28:19]'.

قال المأمون: جزاك الله عن أنبيائه خيرا، يا أبا الحسن.

Al-Mamoun said, 'May Allah^{-azwj} Recompense you^{-as} good from His^{-azwj} Prophets^{-as}, O Abu Al-Hassan^{-asws}'.⁴¹

الطبرسي: روى أبو بصير عن أبي عبد الله (عليه السلام)، قال: «ليهنئكم الاسم» قال: قلت: و ما الاسم؟ قال: «الشيعه، أما سمعت الله سبحانه يقول: فَاسْتَعَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ».

Al-Tabarsy – It has been reported by Abu Baseer,

From Abu Abdullah^{-asws} having said: 'I^{-asws} Congratulate you for the name'. He said, 'I said, 'And what name?' He^{-asws} said: 'The 'Shia'. But have you not heard Allah^{-azwj} the Glorious Saying: **The one who was from his Shias cried out for his help against the one who was his enemy [28:15]**'.⁴²

VERSES 20 - 24

وَجَاءَ رَجُلٌ مِنْ أَقْصَى الْمَدِينَةِ يَسْعَى قَالَ يَا مُوسَى إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ
إِنِّي لَكَ مِنَ النَّاصِحِينَ {20}

And a man came running from the outskirts of the city. He said, 'O Musa! The chiefs have issued an order for you to be killed, therefore get out (from the city). I am from the (sincere) advisers to you [28:20]

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ ۖ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ {21}

So he exited from it, fearing, wary. He said: 'Lord! Deliver me from the unjust people! [28:21]

وَلَمَّا تَوَجَّهَ تَلَقَّاهُ مَدْيَنَ قَالَ عَسَى رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ {22}

And when he headed towards Madyan, he said: 'Perhaps my Lord with Guide me in the right way [28:22]

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ ۖ قَالَ
مَا خَطْبُكُمَا ۖ قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ ۖ وَأَبُونَا شَيْخٌ كَبِيرٌ {23}

And when he arrived at Madyan, he found at it a group of people drawing water, and he found from besides them, two women staying back. He said: 'What is the matter with you

⁴¹ عيون أخبار الرضا (عليه السلام) 1: 195

⁴² مجمع البيان 7: 381.

two? They said, 'We cannot draw water until the shepherds withdraw, and our father is an old man' [28:23]

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ {24}

So he watered for them, then went back to the shade and said: 'Lord! I stand in need of whatever good You may Send down upon me' [28:24]

(The above Hadeeth continues . . .)

وكان خازن فرعون مؤمناً بموسى، قد كنتم لإيمانه ستمائة سنة، و هو الذي قال الله: وَ قَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَ تَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ، و بلغ فرعون خبر قتل موسى الرجل، فطلبه ليقتله،

And the treasurer of Pharaoh^{-la} was a believer in Musa^{-as}, and had concealed his belief for six hundred years, and it is the one about whom Allah^{-azwj} Says: **And a Momin man from the people of Pharaoh who had concealed his Eman said, 'Will you kill a man who is saying, 'My Lord is Allah [40:28].** And it reached Pharaoh^{-la} that Musa^{-as} had killed a man, and he^{-la} sought him^{-as} in order to kill him^{-as}.

فبعث المؤمن إلى موسى (عليه السلام): إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لَيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ فَخَرَجَ مِنْهَا، كما حكى الله: خَائِفًا يَتَرَقَّبُ - قال - يلتفت يمنة و يسرة، و يقول: رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ.

So, the Momin sent a message to Musa^{-as}: **The chiefs have issued an order for you to be killed, therefore get out (from the city). I am from the (sincere) advisers to you [28:20] So, he exited from it [28:21],** just as Allah^{-azwj} has Said: **So he exited from it, fearing, wary' – he^{-asws} said: 'He^{-asws} was looking to the right and left, and he^{-as} was saying: 'Lord! Deliver me from the unjust people! [28:21]'**

و مر نحو مدين، و كان بينه و بين مدين مسيرة ثلاثة أيام، فلما بلغ باب مدين، رأى بئرا يستقي الناس منها لأغنامهم و دوابهم، ففقد ناحية، و لم يكن أكل منذ ثلاثة أيام شيئا، فنظر إلى جارتين في ناحية، و معهما غنيمات، لا تدنوان من البئر،

And he^{-as} passed near Madayn, and there was a travel distance of three days between him^{-as} and Madayn. So when he^{-as} reached the gate of Madayn, he^{-as} saw a well. The people were watering from it for their sheep and their animals. So he^{-as} seated himself^{-as} nearby, and he^{-as} had not eaten anything for the past three days. He^{-as} looked towards two maids nearby, and with the two of them were some sheep. They were not approaching the well.

فقال لهما: ما لكما لا تستقيان؟ قالتا، كما حكى الله: لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ وَ أَبُونَا شَيْخٌ كَبِيرٌ، فرحمهما موسى، و دنا من البئر، فقال لمن على البئر: أستقي لي دلوا، و لكم دلوا، و كان الدلو بمدى عشرة رجال،

He^{-as} said to the two of them: **'What is the matter with you two? - that you are not watering?' They said, as Allah^{-azwj} has Related: 'We cannot draw water until the shepherds return, and our father is an old man' [28:23]'**. So Musa^{-as} pitied them, and approached the well, and he^{-as} said to the one at the well: 'I^{-as} will draw a bucket, and you draw a bucket'. And the bucket was sufficient for (required) ten men.

فاستقى وحده دلوا لمن على البئر و دلوا لبنتي شعيب، و سقى أغنامهما ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ و كان شديد الجوع.

He^{-as} drew a bucket for the one at the well, and drew a bucket for the daughters of Shuayb^{-as}, **So he watered for them, then went back to the shade and said: 'Lord! I stand in need of whatever good You may Send down upon me' [28:24].** And he^{-as} was very hungry'.

قال أمير المؤمنين (عليه السلام): إن موسى كليم الله حيث سقى لهما، ثم تولى إلى الظل، فقال: رب إني لما أنزلت إلي من خير فقير، و الله ما سأل الله إلا خبزاً يأكل، لأنه كان يأكل بقلعة الأرض، و لقد رأوا خضرة البقل في صفاق بطنه، من هزاله.

Amir Al-Momineen^{-asws} said: 'Musa^{-as}, the Speaker with Allah^{-azwj}, when he^{-as} had watered for the two of them, **went back to the shade and said: 'Lord! I stand in need of whatever good You may Send down upon me' [28:24].** By Allah^{-azwj}, he^{-as} did not ask for anything except for bread to eat, because he^{-as} had eaten the vegetables of the earth, and had seen the effects of the greenery on his^{-as} stomach, from its slimness'.⁴³

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن ذكره، عن أبي عبد الله (عليه السلام)، في قول الله تبارك و تعالى حكاية عن قول موسى (عليه السلام): إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ، قال: «سأل الطعام».

Muhammad Bin Yaquub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from the one who mentioned it,

'From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Blessed and Exalted Relating the words of Musa^{-as}: **I stand in need of whatever good You may Send down upon me' [28:24].** He^{-asws} said: He^{-as} asked for the food''.⁴⁴

في ارشاد المفيد رحمه الله في مقتل الحسين فسار الحسين عليه السلام إلى مكة و هو يقرأ (فخرج منها خائفاً يترقب قال رب نجني من القوم الظالمين) ولزم الطريق الاعظم فقال له أهل بيته: لو تنكبت الطريق الاعظم كما صنع ابن الزبير لئلا يلحق الطلب فقال: لا والله لا أفارقه حتى يقضى الله ما هو قاض،

In Irshaad of Al-Mufeed –

Regarding the killing of Al-Husayn^{-asws} – 'Then Al-Husayn^{-asws} moved to Makkah, and he^{-asws} was reciting: **So he exited from it, fearing, wary. He said: 'Lord! Deliver me from the unjust people! [28:21],** and travelling by the necessary main road. So his^{-asws} family said to him^{-asws}, 'If you^{-asws} were to divert from the main road, just as Ibn Al-Zubayr had done, perhaps you^{-asws} will get what you^{-asws} seek'. He^{-asws} said: 'No, by Allah^{-azwj}! I^{-asws} will not separate from it until Allah^{-azwj} Does what He^{-azwj} has Decided to'.

ولما دخل الحسين عليه السلام مكة كان دخوله إليها ليلة الجمعة لثلاث مضين من شعبان دخلها وهو يقول: (ولما توجه تلقاء مدين قال عسى ربي ان يهديني سواء السبيل).

43 (Extract 4) تفسير القمي 2: 135

44 الكافي 6: 287 / 5.

And when Al-Husayn^{-asws} entered Makkah, his^{-asws} entry was on the night of Friday, the third of Shabaan. He^{-asws} entered it, and he^{-asws} was saying: **And when he headed towards Madyan, he said: 'Perhaps my Lord with Guide me in the right way [28:22]'**.⁴⁵

VERSES 25 - 27

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا ۖ فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ ۖ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ {25}

Then one of the two (women) came over to him bashfully. She said, 'My father invites you in order to recompense you for having watered for us. So when he went to him and related the story to him, he said, 'Do not fear! You have escaped from the unjust people' [28:25]

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ ۖ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ {26}

One of the two (women) said, 'O father! Employ him. Surely he is the best of the one you can employ, being strong, trustworthy' [28:26]

قَالَ إِنِّي أُرِيدُ أَنْ أُنْكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَانِي حَجَاجٍ ۖ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ ۖ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ ۚ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ {27}

He said: 'I want to marry one of these two daughters of mine to you on a stipulation that you will hire yourself to me for eight years. So if you complete ten, then it would be from you, and I do not intend to be difficult upon you. Allah Willing you will find me to be from the righteous ones' [28:27]

(The above Hadeeth continues . . .)

فلما رجعت بنتا شعيب إلى شعيب، قال لهما: أسرعتما الرجوع! فأخبرتاه بقصة موسى (عليه السلام)، و لم تعرفاه، فقال شعيب لواحدة منهما: اذهبي إليه، فادعيه لنجزيه أجر ما سقى لنا.

When the daughters of Shuayb^{-as} returned to Shuayb^{-as}, he^{-as} said to the two of them: 'Your return was quick!' So they related to him^{-as} the story of Musa^{-as}, and he^{-as} did not recognise him^{-as}. So Shuayb^{-as} said to one of them: 'Go to him^{-as}, so that he^{-as} can be recompensed for having watered for us'.

فجاءت إليه، كما حكى الله تعالى: تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا، فقام موسى معها، و مشيت أمامه، فصفقتها الریح، فبان عجزها، فقال لها موسى: تأخري، و دليني على الطريق بحصاة تلقينها أمامي أتبعها، فأنا من قوم لا ينظرون في أدبار النساء.

⁴⁵ Tafseer Noor Al Saqalayn – Ch 28 H 34

She went to him^{-as} as Allah^{-azwj} has Related: ***Then one of the two (women) came over to him bashfully. She said, 'My father invites you in order to recompense you for having watered for us [28:25].*** Musa^{-as} stood up to go with her, and she walked in front of him^{-as}. However, Musa^{-as} said to her: 'Walk behind me^{-as}, and show me^{-as} the way and I^{-as} shall follow the direction, for we^{-as} are a people who do not look at the backs of the women'.

فلما دخل على شعيب، قص عليه قصته، فقال له شعيب: لا تخف نجوت من القوم الظالمين، قالت إحدى بنات شعيب: يا أبت استأجره إن خير من استأجرت القوي الأمين.

When he^{-as} came up to Shuayb^{-as}, related to him^{-as} the story. Shuayb^{-as} said to him^{-as}: ***'Do not fear! You have escaped from the unjust people' [28:25].*** One of the daughters of Shuayb^{-as} said, ***'One of the two (women) said, 'O father! Employ him. Surely he is the best of the one you can employ, being strong, trustworthy' [28:26].***

فقال لها شعيب: أما قوته، فقد عرفته بسقي الدلو وحده، فبم عرفت أمانته؟ فقالت له: إنه لما قال لي: تأخري عني، و دليني على الطريق، فأنا من قوم لا ينظرون في أدبار النساء، عرفت أنه من القوم الذين لا ينظرون أعجاز النساء، فهذه أمانته.

Shuayb^{-as} said to her: 'As for his^{-as} strength, so you recognised it by his^{-as} drawing the bucket alone. How did you recognise his^{-as} trustworthiness?' She said to him^{-as}, 'He^{-as} said to me: 'Walk behind me, and show me the way, for we^{-asws} are a people who do not look at the backs of the women'. I recognised that he^{-as} is from a people who do not look at the body parts of the women, therefore this is his^{-as} trustworthiness'.

فقال له شعيب: إني أريد أن أنكحك إحدى ابنتي هاتين على أن تأخري ثماني حجاج فإن أتممت عشراً فمن عندك و ما أريد أن أشق عليك ستجدني إن شاء الله من الصالحين.

Shuayb^{-as} said to him^{-as}: ***'He said: 'I want to marry one of these two daughters of mine to you on a stipulation that you will hire yourself to me for eight years. So if you complete ten, then it would be from you, and I do not intend to be difficult upon you. Allah Willing you will find me to be from the righteous ones' [28:27].***⁴⁶

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن إسحاق الطالقاني (رضي الله عنه)، قال: حدثنا أبو حفص عمر بن يوسف بن سليمان بن الريان، قال: حدثنا القاسم بن إبراهيم الرقي، قال: حدثنا محمد بن أحمد بن مهدي الرقي، قال: حدثنا عبد الرزاق، عن معمر، عن الزهري، عن أنس، قال: قال رسول الله (صلى الله عليه و آله): «بكى شعيب (عليه السلام) من حب الله عز و جل حتى عمي، فرد الله عليه بصره، ثم بكى حتى عمي، فرد الله عليه بصره ثم بكى حتى عمي، فرد الله عليه بصره، فلما كان في الرابعة، أوحى الله إليه: يا شعيب، إلى متى يكون هذا منك؟ إن يكن هذا خوفاً من النار فقد أجرتك، و إن يكن شوقاً إلى الجنة فقد أجتكت.

Ibn Babuwayh said, 'Muhammad Bin Ibrahim Bin Is'haq Al-talaqany narrated to us, from Hafs Umar Bin Yusuf Bin Sulayman Bin Al-Ryan, from Al-Qasim Bin Ibrahim Al-Raqy, from Muhammad Bin Ahmad Bin Mahdy Al-Rqay, from Abdul Razaaq, from Moaman, from Al-Zuhry, from Anas who said,

'Rasool-Allah^{-saww} said: 'Shuayb^{-as} cried from the love of Allah^{-azwj} Mighty and Majestic until he was blinded. So Allah^{-azwj} Returned his eyesight. Then he^{-as} cried until he^{-as} was blinded. So Allah^{-azwj} Returned his^{-as} eyesight. Then he^{-as} cried until he^{-as} was blinded. So Allah^{-azwj}

Returned his^{-as} eyesight. So when he^{-as} was in the fourth time, Allah^{-azwj} Revealed unto him^{-as}: "O Shuayb^{-as}! Until when will this be happening from you^{-as}? If this is happening out of fear from the Fire, so I^{-azwj} have Requested you^{-as}, and if this is from the desire for the Paradise, so I^{-azwj} have Endowed it to you^{-as}".

فقال: إلهي، و سيدي، أنت تعلم أنني ما بكيت خوفاً من نارك، و لا شوقاً إلى جنتك، و لكن عقد حبك على قلبي، فلست أصبر إذ ذاك، فأوحى الله جل جلاله إليه: أما إذا كان هذا هكذا، فمن أجل هذا سأخدمك كليماً موسى بن عمران».

He^{-as} said: 'My^{-as} Lord, and my^{-as} Master! You^{-azwj} Know that I^{-as} am not crying out of fear from Your^{-azwj} Fire, nor out of desire to be in Your^{-azwj} Paradise, but I^{-as} contracted Your^{-azwj} love upon my^{-as} heart. Thus, I^{-as} have no patience upon that'. So Allah^{-azwj}, Majestic is His^{-azwj} Majesty Said: "But if this is so, for this I^{-azwj} would Make My^{-azwj} Speaker Musa^{-as} Bin Imran^{-as} to serve you^{-as}" (Prophet Musa^{-asws} served Shuayb^{-as} for 10 years).⁴⁷

VERSES 28 - 31

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ
{28}

He said: 'That would be (an agreement) between me and you. Whichever of the two terms I fulfil, so there shall be no unfairness upon me, and Allah is a Witness upon what we are saying [28:28]

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ {29}

When Musa had fulfilled the term, and he journeyed with his family, he perceived a fire from the side of the (mount) Toor. He said to his family: Stay! I perceive a fire. Perhaps I shall come to you with news from it or a firebrand from the fire, for you to warm yourselves [28:29]

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ {30}

When he came to it, We Called out from the shores on the right side of the valley in the spot of the Blessed spot of the tree: "O Musa! I am Allah, Lord of the Words! [28:30]

علل الشرائع: 1/ 57: 47

وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَا مُوسَى أَقْبِلْ وَلَا تَخَفْ
إِنَّكَ مِنَ الْآمِنِينَ {31}

And Cast your staff!’ So when he saw it wriggle as if it was a snake, he turned back retreating and did not return. ‘O Musa! Come back and do not fear, you are from the Secured ones! [28:31]

(The above Hadeeth continues . . .)

فقال له موسى: ذلِكَ بَيْنِي وَ بَيْنَكَ أَيُّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ أَي لَا سَبِيلَ عَلَيَّ إِنْ عَمِلْتُ عَشْرَ سَنِينَ، أَوْ ثَمَانِ سَنِينَ. فقال موسى وَاللَّهِ عَلَى مَا نَقُولُ وَكِيلٌ.

So, Musa^{as} said to him^{as}: **‘That would be (an agreement) between me and you. Whichever of the two terms I fulfil, so there shall be no unfairness upon me [28:28] - i.e. no way against me^{as} if I^{as} were to work for ten years, or for eight years and Allah is a Witness upon what we are saying [28:28]’.**

قال: قلت لأبي عبد الله (عليه السلام): أي الأجلين قضى؟ قال: «أتمها عشر سنين». قلت له: فدخل بما قبل أن يقضي الأجل، أو بعده؟ قال: «قبل». قلت: فالرجل يتزوج المرأة، و يشترط لأبيها إجارة شهرين مثلا، أ يجوز ذلك؟

He (the narrator) said, ‘I said to Abu Abdullah^{asws}, ‘Which of the two terms did he^{as} fulfil?’ He^{asws} said: ‘Ten years’. I said to him^{asws}, ‘Did he^{as} copulate with her before or after it?’ He^{asws} said: ‘Before’. I said, ‘So the man marries the woman, and upon the condition to her father for a recompense of two months for example, is that permissible?’

قال: «إن موسى علم أنه يتم له شرطه، فكيف لهذا أن يعلم أنه يبقى حتى يفي». قلت له: جعلت فداك، أيهما زوجه شعيب من بناته؟ قال: «التي ذهبت إليه فدعته، و قالت لأبيها: يا أبت استأجره إن خير من استأجره القوي الأمين».

He^{asws} said: ‘Musa^{as} knew that he^{as} would be completing the conditions agreed with him^{as}. So how can this be (not copulate with her) if he^{as} knew that he^{as} would be remaining until he^{as} fulfils it’. I said to him^{asws}: ‘May I be sacrificed for you^{asws}! Which of the two daughters did Shuayb^{as} get to be married to him^{as}?’ He^{asws} said: ‘The one which went to him^{as} to call him^{as} over and said to her father: **“O father! Employ him. Surely he is the best of the one you can employ, being strong, trustworthy” [28:26]’.**

«فلما قضى موسى الأجل، قال لشعيب: لا بد لي أن أرجع إلى وطني، و أمي، و أهل بيتي، فما لي عندك؟ فقال شعيب: ما وضعت أغنامي في هذه السنة من غنم بلق فهو لك؟

When Musa^{as} fulfilled the term, he^{as} said to Shuayb^{as}: ‘It is inevitable for me^{as} that I^{as} should return to my nation, and my^{as} mother, and my^{as} family. So what is there for me^{as} with you^{as}?’ Shuayb^{as} said: ‘Whatever my sheep give birth to this year, which are black and white, so it is for you?’

فعمد موسى عند ما أراد أن يرسل الفحل على الغنم إلى عصا، فشق منها بعضا، و ترك بعضا، و غرزها في وسط مريض الغنم، و ألقى عليها كساء أبلق، ثم أرسل الفحل على الغنم، فلم تضع الغنم في تلك السنة إلا بلقا.

Musa^{as} resorted, with regards to what he^{as} wanted to usher the sheep with the stick. So he^{as} separated some from the others, and left some. So, he^{as} sent the male sheep among them, and attached the cloak upon it. So, the sheep did not give birth to any except for the black and white.

فلما حال عليه الحول، حمل موسى امرأته، و زوده شعيب من عنده، و ساق غنمه، فلما أراد الخروج، قال لشعيب: أبغي عصا تكون معي، و كانت عصي الأنبياء عنده، قد ورثها مجموعة في بيت، فقال له شعيب:

When the conditions were right, Musa^{as} took his^{as} family, and Shuayb^{as} gave him^{as} provisions from himself^{as}, and the sheep. So when he^{as} wanted to go out, he^{as} said to Shuayb^{as}: 'Let the staff reach to me^{as}, to be with me^{as}'. And the staff of the Prophets^{as} was with him^{as} which he^{as} had inherited from all in the house.

ادخل هذا البيت، و خذ عصا من بين العصي. فدخل، فوثبت إليه عصا نوح و إبراهيم (عليهما السلام)، و صارت في كفه، فأخرجها، و نظر إليها شعيب، فقال: ردها، و خذ غيرها. فردها ليأخذ غيرها، فوثبت إليه تلك بعينها، فردها، حتى فعل ذلك ثلاث مرات، فلما رأى شعيب ذلك، قال له: اذهب، فقد خصك الله بها.

So, Shuayb^{as} said to him^{as}: 'Enter this room, and take a staff from between my^{as} staffs'. So he^{as} entered. The staff came to be with him^{as}, the staff of Noah^{as}, and Ibrahim^{as}, and it came to be in his^{as} hand. So he^{as} took it out, and Shuayb^{as} looked at it, so he^{as} said: 'Return it, and take another one'. So he^{as} returned it to take another one, but it returned back to his^{as}, to the extent that he^{as} did it three times. So when Shuayb^{as} saw that, he^{as} said to him: 'Go, for Allah^{azwj} has Chosen it for you^{as}'.

فساق غنمه، فخرج يريد مصر، فلما صار في مفازة و معه أهله، أصابهم برد شديد و ريح و ظلمة، و جنهم الليل، فنظر موسى إلى نار قد ظهرت، كما قال الله: فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ،

He^{as} ushered his sheep and went out intending for Egypt. When he^{as} journeyed in the desert along with his^{as} family, they were struck with extreme cold, and wind, and darkness of the night. So Musa^{as} looked towards a fire which could be seen, just as Allah^{azwj} has Said: ***So when Musa had fulfilled the term, and he journeyed with his family, he perceived a fire from the side of the (mount) Toor. He said to his family: Stay! I perceive a fire. Perhaps I shall come to you with news from it or a firebrand from the fire, for you to warm yourselves [28:29].***

فأقبل نحو النار يقيتس، فإذا شجرة و نار تلهب عليها، فلما ذهب نحو النار يقيتس منها أهوت إليه، ففرع منها و عدا، و رجعت النار إلى الشجرة، فالتفت إليها و قد رجعت إلى مكانها، فرجع الثانية ليقتبس، فأهوت إليه، فعدا و تركها، ثم التفت إليها و قد رجعت إلى الشجرة، فرجع إليها الثالثة، فأهوت إليه، فعدا و لم يعقب، أي لم يرجع، فناداه الله: أَأَنْ يَأْتِيكَ مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ،

So, he^{as} went close to the fire in order to attain it, and there was a tree, which was covered by the fire. When he^{as} went close to fire in order to take from it, he^{as} found it returned back

to it, so he^{-as} panicked and left it, and the fire returned back to the tree. So he^{-as} turned towards it and saw that it had returned back to its place. So he^{-as} turned towards it for a second time to take from it, but it returned back to the tree. So he^{-as} turned towards it for a third time, so it came and did not return. Then Allah^{-azwj} Called out: **“O Musa! I am Allah, Lord of the Words! [28:30].**

قال موسى: فما الدليل على ذلك؟ قال الله: ما في يمينك يا موسى؟ قال: هي عصاي. قال: ألقها يا موسى فألقاها، فصارت حية تسعى، ففزع منها موسى (عليه السلام)، و عدا،

Musa^{-as} said: ‘So what is the proof of that?’ Allah^{-azwj} Said: “What is in your hand, O Musa^{-as}?’ He^{-as} said: ‘This is my^{-as} staff’. He^{-azwj} Said: **“And Cast your staff!” [28:31].** So he^{-as} cast it, and it became a slithering snake. Musa^{-as} panicked from it and retreated.⁴⁸

الطبرسي: روي عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: «لما قضى موسى الأجل، و سار بأهله نحو بيت المقدس، أخطأ الطريق ليلاً، فرأى ناراً، فقال لأهله: امكثوا، إني آنست ناراً».

Al-Tabarsy – It has been reported by Abu Baseer,

(It has been narrated) from Abu Ja’far^{-asws} who has said: ‘When Musa^{-as} fulfilled the term, and journeyed with his^{-as} family to near Bayt Al-Maqdas, and he^{-as} (arrived there) at night. Then he^{-as} saw a fire, and said to his^{-as} family: ‘Stay here. I^{-as} shall go and attain the fire’.⁴⁹

The Esoteric Interpretation

أبو القاسم جعفر بن محمد بن قولويه في (كامل الزيارات)، قال: حدثني محمد بن الحسن بن علي بن مهزيار، عن أبيه، عن جده علي بن مهزيار، عن الحسين بن سعيد، عن علي بن الحكم، عن عرفة، عن ربعي، قال: قال أبو عبد الله (عليه السلام): «شاطئ الوادي الأيمن الذي ذكره تعالى في كتابه هو الفرات، و البقعة المباركة هي كربلاء، و الشجرة هي محمد (صلى الله عليه و آله)».

Abu Al-Qasim Ja’far bin Muhammad Bin Qawlawiyah in Kaamil Al-Ziyaraat, said, ‘Muhammad Bin Al-Hassan Bin Ali Bin Mahziyar narrated to me, from his grandfather Ali Bin Mahziyar, from Al-Husayn Bin Saeed, from Ali Bin Al-Hakam, from Arfat, from Rabi’e who said,

‘Abu Abdullah^{-asws} said: ‘[28:30] **the shores on the right side of the valley**, which the Exalted has Mentioned in His^{-azwj} Book, is the Euphrates, and **the Blessed spot**, it is Karbala, and **the tree** is Muhammad^{-saww}’.⁵⁰

VERSES 32 - 35

اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ ۖ فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ {32}

48 Extract 6) تفسير القمّي 2: 135

49 مجمع البيان 7: 391.

50 كامل الزيارات: 11 / 48.

Insert your hand into your pocket, it will come out white without blemish, and draw your hand to yourself from fear. So these two would be two proofs from your Lord to Pharaoh and his chiefs. They have been a transgressing people [28:32]

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ {33}

He said: 'Lord! I killed one person from them, so I fear that they would be killing me' [28:33]

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ۚ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ {34}

And my brother Haroun, he is more eloquent of tongue than I, therefore send him with me as a helper, ratifying me. Surely, I fear that they would belie me [28:34]

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا ۚ بِآيَاتِنَا أَنْتُمَا وَمَنِ اتَّبَعُكُمَا الْغَالِبُونَ {35}

He said: "We will Strengthen your arm with your brother, and We will Give you both an Authorisation, so that they would not get to you. With Our Signs, you and the ones who follow you two, would be victorious!" [28:35]

(The above Hadeeth continues . . .)

فناداه الله: خذها و لا تخف إنك من الأمنين اسلك يدك في جيبك تخرج بيضاء من غير سوء. أي من غير علة،

Allah^{-azwj} Called out to him^{-as}: "Grab it (the staff which had turned into a snake), **and do not fear, you are from the Secured ones! [28:31]** Insert your hand into your pocket, it will come out white without blemish [28:32], i.e., without ailment.

و ذلك أن موسى (عليه السلام) كان شديد السمرة، فأخرج يده من جيبه، فأضاءت له الدنيا، فقال الله عز و جل: فَذَاكَ بُرْهَانِنِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَ مَلَائِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ.

And that is because Musa^{-as} was very tanned. So he^{-as} brought out his^{-as} hand from his^{-as} pocket, and the world was lit up for him^{-as}. Allah^{-azwj} Mighty and Majestic Said: **So these two would be two proofs from your Lord to Pharaoh and his chiefs. They have been a transgressing people [28:32].**

فقال موسى، كما حكى الله عز و جل: رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ وَ أَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَ نَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمَا وَمَنِ اتَّبَعُكُمَا الْغَالِبُونَ.

Musa^{-as} said, just as Allah^{-azwj} Mighty and Majestic has Related: ***‘Lord! I killed one person from them, so I fear that they would be killing me’ [28:33] And my brother Haroun, he is more eloquent of tongue than I, therefore send him with me as a helper, ratifying me. Surely, I fear that they would belie me [28:34] He said: “We will Strengthen your arm with your brother, and We will Give you both an Authorisation, so that they would not get to you. With Our Signs, you and the ones who follow you two, would be victorious!” [28:35]***.⁵¹

محمد بن العباس، قال: حدثنا الحسن بن محمد بن يحيى الحسيني، عن جده يحيى بن الحسن، عن أحمد بن يحيى الأودي، عن عمرو بن حماد بن طلحة، عن عبد الله بن المهلب البصري، عن المنذر بن زياد، الضبي، عن أبان، عن أنس بن مالك، قال: بعث رسول الله (صلى الله عليه و آله) مصدقا إلى قوم، فعدوا على المصدق فقتلوه، فبلغ ذلك النبي (صلى الله عليه و آله)، فبعث إليهم عليا (عليه السلام)، فقتل المقاتلة، و سبي الذرية، فلما بلغ علي (عليه السلام) أدنى المدينة، تلقاه النبي (صلى الله عليه و آله) و التزمه، و قبل ما بين عينيه، و قال: «بأبي أنت و امي، من شد الله به عضدي، كما شد عضد موسى بهارون».

Muhammad Bin Al-Abbas, from Al-Hassan Bin Muhammad Bin Yahya Al-Husayni, from his grandfather Yahya Bin Al-Hassan, from Ahmad Bin Yahya Al-Awdy, from Amro Bin Hamaad Bin Talha, from Abdullah Bin Al-Mahlab Al-Basry, from Al-Munzar Bin Ziyad, Al-Zaby, from Aban, from Anas Bin Malik who said,

‘Rasool-Allah^{-saww} sent a ratifier to a people, but they went against him and killed him. That reached the Prophet^{-saww}, so he^{-saww} sent Ali^{-asws} to them, and he^{-asws} killed the murderer and made captives of his offspring. So when Ali^{-asws} reached near to Al-Medina, the Prophet^{-saww} received him^{-asws} and kissed him^{-asws} between the eyes, and said: ‘May my^{-saww} father^{-as} and my^{-saww} mother^{-as} be sacrificed for you^{-asws}, how intensely Allah^{-azwj} has Strengthened my^{-saww} arm by you^{-asws}, just as the arm of Musa^{-as} was Strengthened by Haroun^{-as}’.⁵²

وعنه، قال: و روي عن أبي جعفر (عليه السلام) - في حديث طويل - قال: «فلما رجع موسى (عليه السلام) إلى امرأته، قالت: من أين جئت؟ قال: من عند رب تلك النار.

And from him (Al Tabarsy), said,

And it is reported from Abu Ja’far^{-asws} – in a lengthy Hadeeth, said: ‘So when Musa^{-as} returned to his^{-as} wife (from the mountain), she said, ‘Where are you^{-as} coming from? He^{-as} said: ‘From the Presences of the Lord^{-azwj} of that fire!’

قال: فغدا إلى فرعون، فو الله لكأني أنظر إليه الساعة، ذو شعر آدم، عليه جبة من صوف، عصاه في كفه، مربوط حقوه بشريط، نعله من جلد حمار، شراكها من ليف،

He^{-asws} said: ‘So he^{-as} went to Pharaoh^{-la}. By Allah^{-azwj}! It is as if I^{-asws} am looking at him^{-as} at this moment, being of white hair, upon him^{-as} is a woollen cloak, his^{-as} staff in his^{-as} palm, having strapped his^{-as} waist with a belt, his^{-as} slippers (made) from donkey skin, its straps being of fibre.

⁵¹ (Extract 7) تفسير القمّي 2: 135

⁵² تأويل الآيات 1: 415 / 6، شواهد التنزيل 1: 435 / 598.

فَقِيلَ لِفِرْعَوْنَ: إِنَّ عَلَى الْبَابِ فِتْيَ يَزْعُمُ أَنَّهُ رَسُولُ رَبِّ الْعَالَمِينَ. فَقَالَ فِرْعَوْنُ لِمَوْلَايَ الْأَسَدِ: خَلِّ سُلَاسِلَهَا - وَكَانَ إِذَا غَضِبَ عَلَى رَجُلٍ، خَلَاها، فَقَطَعَتْهُ - فَخَلَاها.

It was said to Pharaoh^{-la}, 'At the door there is a youth claiming that he^{-as} is a Rasool^{-as} of Lord^{-azwj} of the worlds'. Pharaoh^{-la} said to the owner of the lion, 'Free its chain!' – and it was so that whenever he^{-la} was angered at a man, he^{-la} would free it, cutting him into pieces. So he freed it.

فَفَرَعَ مُوسَى الْبَابَ الْأَوَّلَ، وَكَانَتْ تِسْعَةُ أَبْوَابٍ، فَلَمَّا قَرَعَ الْبَابَ الْأَوَّلَ انْفَتَحَتْ لَهُ الْأَبْوَابُ التَّسْعَةُ، فَلَمَّا دَخَلَ، جَعَلَن يَبْصِصُنْ تَحْتَ رِجْلَيْهِ كَأَنَّهُنْ جَرَاءُ، فَقَالَ فِرْعَوْنُ لِمَوْلَايَ: رَأَيْتُمْ مِثْلَ هَذَا قَطُّ؟ فَلَمَّا أَقْبَلَ إِلَيْهِ أَفْطَنَهُ، فَقَالَ: أَمْ لَمْ تُزَيِّنْ لَنَا وَلِيداً إِلَى قَوْلِهِ: وَ أَنَا مِنَ الضَّالِّينَ.

Musa^{-as} knocked on the first door – and there were nine doors (to go through). So when he^{-as} knocked the first door, (all) the nine doors opened up for him^{-as}. When he^{-as} entered, he^{-as} went on to twinge under his^{-as} foot as if there was a sore. Pharaoh^{-la} said to his^{-la} gatherers, Have you ever seen the like to this one at all?' He^{-la} said, **(Pharaoh) said: 'Did we not nourish you among us as a child, and you remained among us from your life-time, (many) years? [26:18] And you did that deed of yours which you did, and you are from the ungrateful ones' [26:19] He said: 'I did it then when I was from the straying ones [26:20].**

فَقَالَ فِرْعَوْنُ لِرَجُلٍ مِنْ أَصْحَابِهِ: قُمْ فَخُذْ يَدَهُ، وَ قَالَ لِآخَرٍ: اضْرِبْ عُنُقَهُ. فَضْرَبَ جِبْرِئِيلُ بِالسَّيْفِ حَتَّى قَتَلَ سِتَّةَ مِنْ أَصْحَابِهِ،

Pharaoh^{-la} said to a man from his^{-la} companions, 'Arise, and grab his^{-as} hand!' And he^{-la} said to another one, 'Strike off his^{-as} neck! But, Jibraeel^{-as} struck with the sword until he^{-as} killed six of his^{-la} companions'.

فَقَالَ: خَلَوْا عَنْهُ - قَالَ - فَأَخْرَجَ يَدَهُ، فَإِذَا هِيَ بَيْضَاءُ، قَدْ حَالَ شَعَاعُهَا بَيْنَهُ وَ بَيْنَ وَجْهِهِ، وَ أَلْقَى عَصَاهُ، فَإِذَا هِيَ حَيَّةٌ تَسْعَى، فَالْتَقَمَتْ الْإِبْوَانَ بِلَحْيَيْهَا، فَدَعَا: أَنْ يَا مُوسَى، أَقْلِنِي إِلَى غَدٍ، فَكَانَ مِنْ أَمْرِهِ مَا كَانَ».

So, he^{-la} said, 'Leave him^{-as} alone. Then, he^{-as} brought out his^{-as} hand, and it was white, and its rays illuminated between him^{-as} and his^{-as} face. And he^{-as} cast his^{-as} staff, and it was a slithering snake, and it opened its jaws wide with the two fangs. So he^{-la} called out to him^{-as}, 'O Musa^{-as}! Meet me^{-la} tomorrow! And it happened from his^{-la} matter what happened"⁵³.

Reports of miracles of Amir Al-Momineen^{-asws}

البرسي، قال: روي أن فرعون (لعنه الله) لما لحق هارون بأخيه موسى، دخلا عليه يوماً فأوجسا خيفة منه، فإذا فارس يقدمهما، و لباسه من ذهب، و بيده سيف من ذهب، و كان فرعون يحب الذهب،

Al Barsy said,

'It is reported that when Pharaoh^{-la} met Haroun^{-as} with his^{-as} brother^{-as} Musa^{-as}, they^{-as} had come over one day and they^{-as} sense fear from him^{-la}, as there was a horseman in front of them^{-as}, and his clothes were of gold, and in his hand was a sword of gold, and it was so that Pharaoh^{-la} used to love the gold.

مجمع البيان 7: 395. ⁵³

فقال لفرعون: أجب هذين الرجلين، و إلا قتلتك. فانزعج فرعون لذلك، و قال: عودا إلي غدا.

He (the horseman) said to Pharaoh^{-la}: 'Respond to these two men^{-as} or else you^{-la} would be killed!' Pharaoh^{-la} was disturbed due to that, and said, 'Return to me^{-la} tomorrow!'

فلما خرجا، دعا البوابين و عاقبهم، و قال: كيف دخل علي هذا الفارس بغير إذن؟ فحلفوا بعزة فرعون أنه ما دخل إلا هذان الرجلان.

So when they^{-as} had both gone out, he^{-la} called the doormen and punished them and said, 'How did this horseman enter to see me^{-la} without permission? But they swore by the might of Pharaoh^{-la} that there had not entered except for the two men^{-as}.

و كان الفارس مثال علي (عليه السلام)، هذا الذي أيد الله به النبيين سرا، و أيد به محمدا (صلى الله عليه و آله) جهرا، لأنه كلمة الله الكبرى التي أظهرها الله لأوليائه فيما شاء من الصور، فنصرهم بها، و بتلك الكلمة يدعون الله فيجيبهم و ينجيهم، و إليه الإشارة بقوله: وَ نَجْعَلُ لَكُمْ سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا.

And it so happened that the horseman was a resemblance of Ali^{-asws}. This is which Allah^{-azwj} Supported His^{-azwj} Prophets^{-as} with secretly, and Supported Muhammad^{-saww} by him^{-asws} openly, because the Great Word of Allah^{-azwj} which Allah^{-azwj} Manifested for His^{-azwj} Guardians, in whatever He^{-azwj} so Desired from the image, He^{-azwj} Helped them^{-as} with it, and by that Word Allah^{-azwj} would be Calling and they^{-as} would be responding, and they^{-as} would be Rescued, and to it is the indication with His^{-azwj} Words: **and We will Give you both an Authorisation, so that they would not get to you. With Our Signs [28:35]**'.

قال ابن عباس: كانت الآية الكبرى لهما هذا الفارس.

Ibn Abbas said, 'The Great Sign which was for them^{-as} both was this horseman'.⁵⁴

وروى البرسي أيضا، قال: روى أصحاب التواريخ: أن رسول الله (صلى الله عليه و آله) كان جالسا و عنده جني يسأله عن قضايا مشككة، فأقبل أمير المؤمنين (عليه السلام) فتصاغر الجني حتى صار كالعصفور، ثم قال: أجربي، يا رسول الله. فقال: «ممن؟» فقال: من هذا الشاب المقبل. فقال: «و ما ذاك؟»

And it is reported by Al Tabarsy as well.

He said, 'The historians have reported that Rasool-Allah^{-saww} was seated, and in his^{-saww} presence was a Jinn asking him^{-saww} about a problematic issue, and Amir Al-Momineen^{-asws} came over. So the Jinn made himself smaller until he had become like the sparrow, then said, 'Save me, O Rasool-Allah^{-saww}!' He^{-saww} said: 'From whom? He said, 'From this youth, coming over. So he^{-saww} said: 'And what is that (matter)?'

فقال الجني: أتيت سفينة نوح لاغرقها يوم الطوفان، فلما تناولتها ضربني هذا فقطع يدي، ثم أخرج يده مقطوعة، فقال النبي (صلى الله عليه و آله): «هو ذاك».

مشارق أنوار اليقين: 81 54

The Jinn said, 'I went over to the ship of Noah^{-as} in order to drown it on the day of the flood. So when I grabbed it, this one struck me cutting off my hand. Then he brought out his cut hand. So the Prophet^{-saww} said: 'It (happened like) that''.⁵⁵

ثم قال البرسي: و بهذا الإسناد: أن جنيا كان جالسا عند رسول الله (صلى الله عليه و آله)، فأقبل أمير المؤمنين (عليه السلام)، فاستغاث الجني، و قال: أجزني - يا رسول الله - من هذا الشاب المقبل. قال: «و ما فعل بك؟»

Then Al Barsy said, 'And by this chain,

'A Jinn was seated in the presence of Rasool-Allah^{-saww}, and Amir Al-Momineen^{-asws} came over. So the Jinn cried out for help and said, 'Save me, O Rasool-Allah^{-saww}, from this youth coming over!' He^{-saww} said: 'And what has he^{-asws} done with you?

قال: تمردت على سليمان، فأرسل إلي نفر من الجن، فطلت عليهم، فجاءني هذا الفارس فأسرني و جرحني، و هذا مكان الضربة إلى الآن لم يندمل.

He said, 'I rebelled against Suleyman^{-as}, so he^{-as} sent a number of Jinn to me, but I (my capture) was delayed upon them. Then this horseman came to me and captured me and injured me, and this is the place of the strike, it has not healed until now''.⁵⁶

VERSE 36

فَلَمَّا جَاءَهُمْ مُوسَىٰ بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُّفْتَرًى وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ {36}

So when Musa came to them with Our clear Signs, they said, 'This is nothing but fabricated sorcery, and we never heard of it among our forefathers, the former ones' [28:36]

عبد الله بن جعفر الحميري، عن الحسن بن ظريف، عن معمر، عن الرضا، عن أبيه موسى بن جعفر (عليهم السلام)، قال: «كنت عند أبي عبد الله (عليه السلام) ذات يوم و أنا طفل خماسي، إذ دخل عليه نفر من اليهود - و ذكر الحديث إلى أن قال - قالوا: أخبرنا عن الآيات التسع التي أوتيها موسى بن عمران.

Abdullah Bin Ja'far Al Humeyri, from Al Hassan Bin Zareyf, from Mo'mar,

'From Al-Reza^{-asws}, from his^{-asws} father Musa^{-asws} Bin Ja'far^{-asws} having said: 'I^{-asws} was in the presence of my^{-asws} father^{-asws} Abu Abdullah^{-asws} one day, and I^{-asws} was a child of five (years old), when a number of Jews entered to see him^{-asws} - and he^{-asws} mentioned the Hadeeth until he^{-asws} said: 'They said, 'Inform us about the nine Signs which were Given to Musa^{-as} Bin Imran^{-as}'.

⁵⁵ مشارق أنوار اليقين: 85.

⁵⁶ مشارق أنوار اليقين: 85.

قلت: العصا، و إخراج يده من جيبه بيضاء، و الجراد، و القمل، و الضفادع، و الدم، و رفع الطور، و المن و السلوى آية واحدة، و فلق البحر. قالوا: صدقت».

I^{-asws} said: 'The staff, and his^{-as} bringing out his^{-as} hand from his^{-as} pocket as white, and the locusts, and the lice, and the frogs, and the blood, and raising the (mount) Toor, and the Manna and the Quails being one Sign, and splitting the sea'. They said, 'You^{-asws} speak the truth'.⁵⁷

VERSES 37 - 40

وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ {37}

And Musa said: 'My Lord is more Knowing of the one who comes with the Guidance from His Presence and one for who happens to be the end result of the (Blissful) abode. Surely, the unjust ones will not be successful [28:37]

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهِ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانُ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَىٰ إِلَهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ مِنَ الْكََاذِبِينَ {38}

And Pharaoh said, 'O you chiefs! I do not know of a god for you apart from me, therefore ignite (a lamp) for me upon the clay, O Haman, and make a monument for me so I can take a look at the God of Musa, and I think he is from the liars' [28:38]

وَاسْتَكْبَرُوا هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُم إِلَيْنَا لَا يُرْجَعُونَ {39}

And he and his armies were arrogant in the land without the right, and they thought they would not be returning to Us [28:39]

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ {40}

So, We Seized him and his armies, then We Threw them into the sea, therefore look how was the end result of the unjust ones [28:40]

علي بن إبراهيم: قال: فبنى هامان له في الهواء صرحا، حتى بلغ مكانا في الهواء لا يتمكن الإنسان أن يقوم عليه من الرياح القائمة في الهواء، فقال لفرعون: لا تقدر أن تزيد علي هذا. فبعث الله رياحا، فرمت به، فاتخذ فرعون و هامان عند ذلك التابوت،

Ali Bin Ibrahim said,

قرب الاسناد: 133. 57

'Haman built for him (Pharaoh^{-la}) a monument in the air (as tall as possible), to the extent that it reached a place in the air that it is not possible for the human being that he could stand on it due to the winds in the atmosphere. So he said to Pharaoh^{-la}, 'I cannot exceed any more than this'. Then Allah^{-azwj} Sent Winds which threw it (crashed).

و عمدا إلى أربعة أنسر، فأخذوا أفرأخها و ريياها، حتى إذا بلغت القوة، و كبرت، عمدا إلى جوانب التابوت الأربعة، فغرسا في كل جانب منه خشبة، و جعلوا على رأس كل خشبة لحما، و جوعا الأنسر، و شدا أرجلها بأصل الخشبة، فنظرت الأنسر إلى اللحم، فأهوت إليه، و صفقت بأجنحتها، و ارتفعت بهما في الهواء، و أقبلت تطير يومها،

Pharaoh^{-la} and Haman took a box, and placed four *Ansar* (birds) in it and bred its nestlings until they gained strength and were bigger and placed them on the four sides of the box, and placed a piece of wood in each of the sided and placed meat upon each of these . And the *Ansar* (birds) were starving, and their legs were pulled by the pieces of wood. So the *Ansar* looked at the meat, so desired for it, and flapped its wings to get to it, and that lifted the both of them in the air, and flew up.

فقال فرعون لهامان: انظر إلى السماء، هل بلغناها؟ فنظر هامان، فقال: أرى السماء كما كنت أراها من الأرض في البعد. فقال: انظر إلى الأرض. فقال: لا أرى الأرض، و لكني أرى البحار و الماء.

Pharaoh^{-la} said to Haman, 'Look at the sky, have we reached it yet?' So Haman looked and said, 'I see the sky just as I used to see it from the earth, just as remote'. So he^{-la} said, 'Look towards the earth'. So he said, 'I cannot see the ground, but I can see the oceans and the water'.

قال: فلم تزل الأنسر ترتفع، حتى غابت الشمس، و غابت عنهم البحار و الماء، فقال فرعون: يا هامان، انظر إلى السماء. فنظر، فقال: أراها كما كنت أراها من الأرض. فلما جنهم الليل، نظر هامان إلى السماء، فقال فرعون: هل بلغناها؟ قال: أرى الكواكب كما كنت أراها من الأرض، و لست أرى من الأرض إلا الظلمة.

The *Ansar* birds did not stop going higher with them until the sun set, and the oceans and the water were no longer visible to them. So Pharaoh^{-la} said, 'O Haman! Look towards the sky'. So he looked and said, 'I see it just as I used to see it from the earth'. So when the night fell, Haman look towards the sky. Pharaoh^{-la} said, 'Have we reached it yet?' He said, 'I see the stars just as I used to see them from the earth, and I did not see from the earth except for the darkness'.

قال: ثم حالت الرياح القائمة في الهواء بينهما، فانقلب التابوت بهما، فلم يزل يهوي بهما حتى وقع على الأرض، و كان فرعون أشد ما كان عتوا في ذلك الوقت.

Then the wind prevented them in the air by coming in between them, and the box turned back down again with the two of them, and it did not stop falling with the two of them until it settled upon the earth. And Pharaoh^{-la} was the most arrogant during that time'.⁵⁸

تفسير القمّي 2: 140 58

VERSES 41 & 42

وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ {41}

And We Made them Imams calling to the Fire, and on the Day of Judgment, they will not be helped [28:41]

وَأَتْبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ {42}

And We Caused a Curse to pursue them in this world, and on the Day of Judgement they would be from the ugly ones [28:42]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ إِنَّ الْأَئِمَّةَ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ إِمَامَانِ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ جَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَا يَأْمُرُ النَّاسُ بِقُدِّمُونَ أَمْرَ اللَّهِ قَبْلَ أَمْرِهِمْ وَ حُكْمَ اللَّهِ قَبْلَ حُكْمِهِمْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Muhammad Bin Al Husayn, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The Imams in the Book of Allah^{-azwj} Mighty and Majestic are two (types of) Imams. Allah^{-azwj} Blessed and Exalted Said: **And We made them as Imams guiding by Our Command [21:73]**, not by the orders of the people. They are placing forward the Commands of Allah^{-azwj} before their^{-asws} own orders, and the Decision of Allah^{-azwj} before their^{-asws} own decisions.

قَالَ وَ جَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ يُقَدِّمُونَ أَمْرَهُمْ قَبْلَ أَمْرِ اللَّهِ وَ حُكْمَهُمْ قَبْلَ حُكْمِ اللَّهِ وَ يَأْخُذُونَ بِأَهْوَائِهِمْ خِلَافَ مَا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ .

He^{-azwj} Said: **And We Made them Imams calling to the Fire [28:41]**. They are placing forwards their own orders before the Commands of Allah^{-azwj}, and their own decisions before the Decision of Allah^{-azwj}, and they are taking to their own desires in opposition to what is in the Book of Allah^{-azwj} Mighty and Majestic'.⁵⁹

⁵⁹ Al Kafi V 1 – The Book Of Divine Authority CH 25 H 2