Stories from the Qur'an
Series 14

A Promise to a Mother

The Story of Prophet Musa (Part 1) According to the Qur'an and Authentic Hadith



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

STORIES FROM THE QUR'AN

SERIES 14

A PROMISE TO A MOTHER

The Story of Prophet Musa (Part 1) According to the Qur'an and Authentic Hadith

وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي ٱلْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِيٓ ۖ إِنَّا رَآدُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ ٱلْمُرْسَلِينَ

"And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers."."

SURAH AL-QASAS 28:7

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ACKNOWLEDGEMENT

All praise is due to Allah, who calmed the heart of a mother, who protected an infant upon the water and inside the palace of his enemy, and who fulfils His promise. Blessings and peace be upon the Messenger of Allah ﷺ, who herded sheep as the prophets before him did, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

To every mother who has ever let her child go with a heavy heart and a long prayer: may Allah calm your heart as He calmed the heart of the mother of Musa, and return your children to you in a better state. May this knowledge be ‘ilmun yuntafa‘u bih, knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

The cover of this eBook does not depict any human being. It shows **scenery**: **a calm river** in the morning. On its banks grow tall **papyrus plants and clumps of reeds**, and among them floats **a small woven chest**, carried gently by the current. A thin mist covers the surface of the water, and the morning sun lights up the sky.

The chest floating on the river is taken from the words of Allah to the mother of Musa: ***"Cast him into the chest and cast it into the river, and the river will throw it onto the bank"*** (20:39). In this verse, the word ***al-yamm*** is understood by the commentators as the River Nile.

The calm water and the morning light symbolise the promise of Allah that calmed the heart of a mother: ***"do not fear and do not grieve. Indeed, We will return him to you"*** (28:7). **The dark blue band** at the bottom, framed by **fine gold lines**, is where the author's name appears.

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SUPPORT & DONATIONS

Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = archaeological note; blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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A PROMISE TO A MOTHER

No prophet's story is told as often in the Qur'an as that of Prophet Musa عَلَيْهِ السَّلَامُ. His name is mentioned more than one hundred and thirty times, and his story is spread across dozens of surahs. For this reason, the story of Musa عَلَيْهِ السَّلَامُ in this series will be divided into several parts, in sha Allah.

This first part covers the time before his prophethood: from his birth under the threat of Pharaoh, to the years he spent as a shepherd in Madyan. It is the story of a mother who was tested, an infant protected by Allah, and a young man shaped by experience before being raised as a messenger.

SURAH AL-QASAS 28:3

نَتْلُوا۟ عَلَيْكَ مِن نَّبَإِ مُوسَىٰ وَفِرْعَوْنَ بِٱلْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾

We recite to you from the news of Moses and Pharaoh in truth for a people who believe.

Translation: Sahih International — quran.com/28:3

Surah Al-Qasas opens with an affirmation: ***"We recite to you from the news of Moses and Pharaoh in truth for a people who believe"***. This story is told ***bil-ḥaqq*** — in truth — and its purpose is for those who believe. That is why this eBook holds to the Qur'an and authentic Hadith only.

Note: The translation of the Qur'anic verses in this eBook is Sahih International, which renders the name Musa as Moses. The grade of every Hadith is stated in the Hadith box, with a link to sunnah.com.

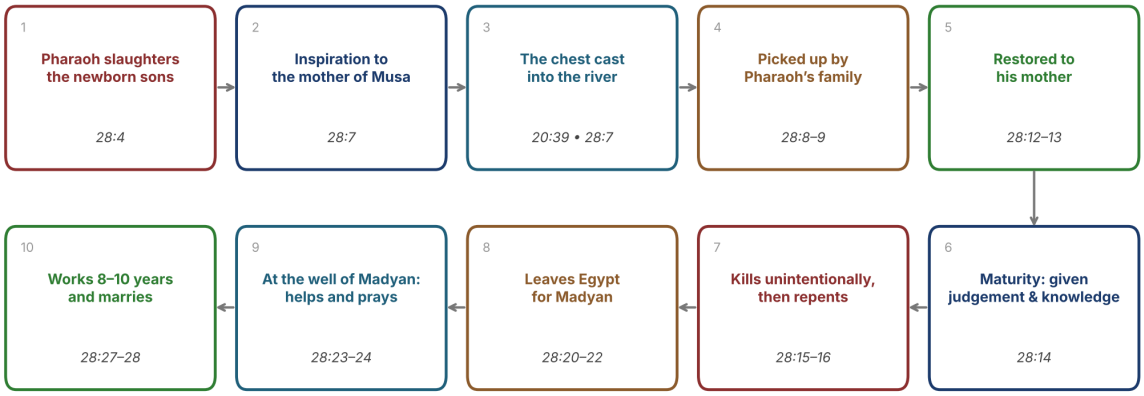


Figure 1: The flow of the story of Prophet Musa (Part 1) — from his birth in Egypt to his marriage in Madyan.

Figure 1 shows the ten main events of this part. Most come from Surah Al-Qasas (28:3–28), with additional detail from Surah Taha (20:38–40) and Surah Ash-Shu'ara' (26:18–21).

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PHARAOH AND THE OPPRESSED PEOPLE

SURAH AL-QASAS 28:4

إِنَّ فِرْعَوْنَ عَلَا فِي ٱلْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضْعِفُ طَآئِفَةً مِّنْهُمْ
يُذَبِّحُ أَبْنَآءَهُمْ وَيَسْتَحْيِۦ نِسَآءَهُمْ ۚ إِنَّهُۥ كَانَ مِنَ ٱلْمُفْسِدِينَ ﴿٤﴾

Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [newborn] sons and keeping their females alive. Indeed, he was of the corrupters.

Translation: Sahih International — quran.com/28:4

COMMENTARY ON VERSE 28:4 — THE FACE OF TYRANNY

First: Arrogance in the land. ***"Indeed, Pharaoh exalted himself in the land"*** **—** ***'alā fil-arḍ***, that is, raising himself up and acting as he pleased.

Second: Dividing the people. ***"and made its people into factions"***. Pharaoh divided his subjects into groups, honouring some and oppressing others. This is how every tyrant keeps his power: by splitting society so that it does not unite against him.

Third: Slaughtering the sons. ***"oppressing a sector among them, slaughtering their [newborn] sons and keeping their females alive"***. The oppressed group was the Children of Israel, the descendants of Ya'qub عَلَيْهِ السَّلَامُ who came to Egypt in the time of Yusuf عَلَيْهِ السَّلَامُ (Series 10 and 11).

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SURAH AL-QASAS 28:5–6

وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُوا۟ فِى ٱلْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ ٱلْوَٰرِثِينَ ﴿٥﴾

And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors.

وَنُمَكِّنَ لَهُمْ فِى ٱلْأَرْضِ وَنُرِىَ فِرْعَوْنَ وَهَٰمَٰنَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا۟ يَحْذَرُونَ ﴿٦﴾

And establish them in the land and show Pharaoh and [his minister] Haman and their soldiers through them that which they had feared.

Translation: Sahih International — quran.com/28:5-6

COMMENTARY ON VERSES 28:5–6 — THE WILL OF ALLAH ABOVE THE WILL OF PHARAOH

While Pharaoh was planning, Allah also willed: ***"And We wanted to confer favor upon those who were oppressed in the land and make them leaders"***. Notice the order of the verses: verse 4 tells of the will of Pharaoh, and verse 5 tells of the will of Allah. The whole story that follows is proof that it is the will of Allah that prevails.

And Allah would ***"show Pharaoh and [his minister] Haman and their soldiers through them that which they had feared"***. What Pharaoh feared most would come from inside his own palace. Tafsir Ibn Kathir 28:6

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INSPIRATION TO THE MOTHER OF MUSA

SURAH AL-QASAS 28:7

وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِى ٱلْيَمِّ وَلَا تَخَافِى وَلَا تَحْزَنِىٓ ۖ إِنَّا رَآدُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ ٱلْمُرْسَلِينَ ۝٧

And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers."

Translation: Sahih International — quran.com/28:7

COMMENTARY ON VERSE 28:7 — A COMMAND THAT SEEMED IMPOSSIBLE

First: Inspiration, not prophetic revelation. ***"And We inspired to the mother of Moses"***. The word ***awḥaynā*** here means inspiration — something Allah casts into the heart — not prophetic revelation. The mother of Musa was not a prophet, but a believing woman guided by Allah. Tafsir Ibn Kathir 28:7

Second: Suckle him first. ***"Suckle him"***. The first command was the most natural for a mother. Allah gave her time with her child, and her milk became the reason he would later refuse to nurse from anyone else (28:12).

Third: A command against instinct. ***"but when you fear for him, cast him into the river"***. The instinct of a frightened mother is to hold her child tight. But Allah commanded her to let him go into the water — the place that seemed most dangerous.

Fourth: Two prohibitions and two promises. ***"do not fear and do not grieve"*** — forbidding fear of the future and grief over the separation. Then two promises: ***"Indeed, We will return him to you and will make him [one] of the messengers"***. Scholars mention that this verse contains two commands, two prohibitions and two glad tidings in a single verse.

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SURAH TAHA 20:38–39

إِذْ أَوْحَيْنَآ إِلَىٰٓ أُمِّكَ مَا يُوحَىٰٓ ﴿٣٨﴾

When We inspired to your mother what We inspired?

أَنِ ٱقْذِفِيهِ فِى ٱلتَّابُوتِ فَٱقْذِفِيهِ فِى ٱلْيَمِّ فَلْيُلْقِهِ ٱلْيَمُّ بِٱلسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّى وَعَدُوٌّ لَّهُۥ ۚ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّى وَلِتُصْنَعَ عَلَىٰ عَيْنِىٓ ﴿٣٩﴾

[Saying], 'Cast him into the chest and cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him.' And I bestowed upon you love from Me that you would be brought up under My eye.

Translation: Sahih International — quran.com/20:38-39

COMMENTARY ON VERSES 20:38–39 — BROUGHT UP UNDER THE EYE OF ALLAH

Surah Taha adds detail: ***"Cast him into the chest and cast it into the river"***. The word ***al-yamm*** here is understood by the commentators as the River Nile, and Sahih International renders it "the river". Tafsir Ibn Kathir 20:39

And Allah said to Musa عَلَيْهِ السَّلَامُ: ***"And I bestowed upon you love from Me"*** — whoever saw him loved him — ***"that you would be brought up under My eye"*** — ***wa li tuṣnaʿa ʿalā ʿaynī***. Musa عَلَيْهِ السَّلَامُ was raised before the eye of Allah.

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PICKED UP BY HIS OWN ENEMY

SURAH AL-QASAS 28:8–9

فَٱلۡتَقَطَهُۥٓ ءَالُ فِرۡعَوۡنَ لِيَكُونَ لَهُمۡ عَدُوّٗا وَحَزَنًاۗ إِنَّ فِرۡعَوۡنَ وَهَٰمَٰنَ وَجُنُودَهُمَا كَانُواْ خَٰطِـِٔينَ ٨

And the family of Pharaoh picked him up [out of the river] so that he would become to them an enemy and a [cause of] grief. Indeed, Pharaoh and Haman and their soldiers were deliberate sinners.

وَقَالَتِ ٱمۡرَأَتُ فِرۡعَوۡنَ قُرَّتُ عَيۡنٖ لِّي وَلَكَۖ لَا تَقۡتُلُوهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوۡ نَتَّخِذَهُۥ وَلَدٗا وَهُمۡ لَا يَشۡعُرُونَ ٩

And the wife of Pharaoh said, "[He will be] a comfort of the eye for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son." And they perceived not.

Translation: Sahih International — quran.com/28:8-9

COMMENTARY ON VERSES 28:8–9

First: The irony of destiny. ***"And the family of Pharaoh picked him up [out of the river] so that he would become to them an enemy and a [cause of] grief"***. Pharaoh killed thousands of infants to stop one infant, and then the water carried that infant straight into his palace, and he himself raised him.

Second: A voice of mercy inside the palace. ***"[He will be] a comfort of the eye for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son"***. The wife of Pharaoh became the means of the infant's safety. Notice that she said "a comfort of the eye for me and for you". Commentators mention that Allah truly made Musa عَلَيْهِ السَّلَامُ a comfort of the eye for her, for she later believed. Tafsir Ibn Kathir 28:9

Third: "And they perceived not". The verse closes with ***"And they perceived not"***. They thought they were taking in an adopted child; they did not know they were raising the messenger who would end their kingdom.

The phrase ***"perhaps he may benefit us, or we may adopt him as a son"*** is almost identical to the words of the Egyptian official who bought Yusuf عَلَيْهِ السَّلَامُ (12:21; Series 10). Two prophets, two palaces, one phrase — and Allah protected both.

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THE WIFE OF PHARAOH: A WOMAN WHO REACHED PERFECTION

SURAH AT-TAHRIM 66:11

وَضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُواْ ٱمۡرَأَتَ فِرۡعَوۡنَ إِذۡ قَالَتۡ رَبِّ ٱبۡنِ لِي عِندَكَ بَيۡتٗا فِي ٱلۡجَنَّةِ وَنَجِّنِي مِن فِرۡعَوۡنَ وَعَمَلِهِۦ وَنَجِّنِي مِنَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ١١

And Allah presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people."

Translation: Sahih International — quran.com/66:11

The Qur'an makes the wife of Pharaoh an example for all believers: ***"My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds"***. She lived in the most luxurious palace, yet asked for a house near Allah. She asked ***"near You"*** before ***"in Paradise"*** — the Neighbour before the house.

HADITH — SAHIH AL-BUKHARI, NO. 3411

حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ، حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُرَّةَ الْهَمْدَانِيِّ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « كَمَلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلاَّ آسِيَةُ امْرَأَةُ فِرْعَوْنَ، وَمَرْيَمُ بِنْتُ عِمْرَانَ، وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ ».

TRANSLATION:

Abu Musa al-Ash'ari رضى الله عنه said: The Messenger of Allah ﷺ said: **"Many men reached perfection, but no women reached perfection except Asiyah, the wife of Pharaoh, and Maryam, the daughter of 'Imran. And the superiority of 'A'ishah over other women is like the superiority of tharid over other foods."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Yahya ibn Ja'far, from Waki' ibn al-Jarrah, from Shu'bah ibn al-Hajjaj, from 'Amr ibn Murrah, from Murrah al-Hamdani, from Abu Musa al-Ash'ari رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, chapter on the saying of Allah {Wa daraballahu mathalan lilladhina amanu imra'ata Fir'aun} (66:11), Hadith No. 3411. Also narrated by Muslim (No. 2431).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3411

The Messenger of Allah ﷺ named Asiyah, the wife of Pharaoh, among the women who reached perfection. Her name, ***Āsiyah***, comes from this authentic Hadith; the Qur'an only calls her ***imra'atu Fir'awn***, the wife of Pharaoh.

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A MOTHER'S EMPTY HEART

SURAH AL-QASAS 28:10–11

وَأَصۡبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَٰرِغًاۖ إِن كَادَتۡ لَتُبۡدِي بِهِۦ لَوۡلَآ أَن رَّبَطۡنَا عَلَىٰ قَلۡبِهَا لِتَكُونَ مِنَ ٱلۡمُؤۡمِنِينَ ١٠

And the heart of Moses' mother became empty [of all else]. She was about to disclose [the matter concerning] him had We not bound fast her heart that she would be of the believers.

وَقَالَتۡ لِأُخۡتِهِۦ قُصِّيهِۖ فَبَصُرَتۡ بِهِۦ عَن جُنُبٖ وَهُمۡ لَا يَشۡعُرُونَ ١١

And she said to his sister, "Follow him"; so she watched him from a distance while they perceived not.

Translation: Sahih International — quran.com/28:10-11

COMMENTARY ON VERSE 28:10 — STEADFASTNESS AS A GIFT

First: An empty heart. ***"And the heart of Moses' mother became empty [of all else]" — fu'ādu ummi Mūsā fārighā***. The commentators explain that her heart was empty of everything in this world except Musa. The Qur'an does not hide the feelings of a mother; it acknowledges them with great tenderness. Tafsir Ibn Kathir 28:10

Second: About to reveal the secret. ***"She was about to disclose [the matter concerning] him had We not bound fast her heart"***. Her steadfastness did not come from herself, but was a gift from Allah: ***rabaṭnā 'alā qalbihā*** — We bound fast her heart. Its purpose: ***"that she would be of the believers"***.

Third: Faith together with effort. ***"And she said to his sister, "Follow him""***. The mother of Musa trusted the promise of Allah, yet she still made an effort. His sister ***"watched him from a distance while they perceived not"*** — a wise and brave girl.

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SURAH AL-QASAS 28:12–13

۞وَحَرَّمْنَا عَلَيْهِ ٱلْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰٓ أَهْلِ بَيْتٍ يَكْفُلُونَهُۥ لَكُمْ وَهُمْ لَهُۥ نَٰصِحُونَ ﴿١٢﴾

And We had prevented from him [all] wet nurses before, so she said, "Shall I direct you to a household that will be responsible for him for you while they are to him [for his upbringing] sincere?"

فَرَدَدْنَٰهُ إِلَىٰٓ أُمِّهِۦ كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ ٱللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾

So We restored him to his mother that she might be content and not grieve and that she would know that the promise of Allah is true. But most of the people do not know.

Translation: Sahih International — quran.com/28:12-13

COMMENTARY ON VERSES 28:12–13 — A PROMISE FULFILLED

First: An infant who refused to nurse. ***"And We had prevented from him [all] wet nurses before"***. The whole palace searched for a wet nurse, and every one was refused. Allah closed every door but one.

Second: The wisdom of a sister. ***"Shall I direct you to a household that will be responsible for him for you while they are to him [for his upbringing] sincere"***? She did not say "his mother", but "a household", so that the secret would not be revealed.

Third: The wisdom behind the trial. ***"So We restored him to his mother that she might be content and not grieve"***, ***"and that she would know that the promise of Allah is true"***. The mother of Musa now nursed her own child in her own home, in safety — even, as the commentators mention, at the expense of Pharaoh's palace. Tafsir Ibn Kathir 28:13

The first promise — ***"We will return him to you"*** — was fulfilled before her eyes. So she was certain that the second promise — ***"and will make him [one] of the messengers"*** — would also surely be fulfilled. That is the title of this eBook: ***A Promise to a Mother***.

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JUDGEMENT, KNOWLEDGE AND ONE MISTAKE

SURAH AL-QASAS 28:14

وَلَمَّا بَلَغَ أَشُدَّهُۥ وَٱسۡتَوَىٰٓ ءَاتَيۡنَٰهُ حُكۡمٗا وَعِلۡمٗاۚ وَكَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ ١٤

And when he attained his full strength and was [mentally] mature, We bestowed upon him judgement and knowledge. And thus do We reward the doers of good.

Translation: Sahih International — quran.com/28:14

Musa عَلَيْهِ السَّلَامُ grew into a strong young man: ***"And when he attained his full strength and was [mentally] mature, We bestowed upon him judgement and knowledge"***. The verse closes with the same words as in the story of Yusuf)12:22(عَلَيْهِ السَّلَامُ: ***"And thus do We reward the doers of good"***.

SURAH AL-QASAS 28:15–16

وَدَخَلَ ٱلۡمَدِينَةَ عَلَىٰ حِينِ غَفۡلَةٖ مِّنۡ أَهۡلِهَا فَوَجَدَ فِيهَا رَجُلَيۡنِ يَقۡتَتِلَانِ هَٰذَا مِن شِيعَتِهِۦ وَهَٰذَا مِنۡ عَدُوِّهِۦۖ فَٱسۡتَغَٰثَهُ ٱلَّذِي مِن شِيعَتِهِۦ عَلَى ٱلَّذِي مِنۡ عَدُوِّهِۦ فَوَكَزَهُۥ مُوسَىٰ فَقَضَىٰ عَلَيۡهِۖ قَالَ هَٰذَا مِنۡ عَمَلِ ٱلشَّيۡطَٰنِۖ إِنَّهُۥ عَدُوّٞ مُّضِلّٞ مُّبِينٞ ١٥

And he entered the city at a time of inattention by its people and found therein two men fighting: one from his faction and one from among his enemy. And the one from his faction called for help to him against the one from his enemy, so Moses struck him and [unintentionally] killed him. [Moses] said, "This is from the work of Satan. Indeed, he is a manifest, misleading enemy."

قَالَ رَبِّ إِنِّي ظَلَمۡتُ نَفۡسِي فَٱغۡفِرۡ لِي فَغَفَرَ لَهُۥٓۚ إِنَّهُۥ هُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ ١٦

He said, "My Lord, indeed I have wronged myself, so forgive me," and He forgave him. Indeed, He is the Forgiving, the Merciful.

Translation: Sahih International — quran.com/28:15-16

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COMMENTARY ON VERSES 28:15–16 — AN UNINTENDED BLOW

First: Defending the oppressed. Musa عَلَيْهِ السَّلَامُ found two men fighting — one from the Children of Israel and one from Pharaoh's side. When asked for help, ***"Moses struck him and [unintentionally] killed him"***. The commentators explain that Musa عَلَيْهِ السَّلَامُ did not intend to kill; he struck only once to separate them, but the blow proved fatal. Tafsir Ibn Kathir 28:15

Second: Admitting at once. Musa عَلَيْهِ السَّلَامُ did not defend himself. He said straight away: ***"This is from the work of Satan. Indeed, he is a manifest, misleading enemy"***, and then: ***"My Lord, indeed I have wronged myself, so forgive me"***. This prayer is like the prayer of Adam 7:23(عَلَيْهِ السَّلَامُ; Series 1) and of Yunus عَلَيْهِ السَّلَامُ (21:87; Series 13).

Third: Forgiven. ***"and He forgave him. Indeed, He is the Forgiving, the Merciful"***. And Musa عَلَيْهِ السَّلَامُ followed it with a pledge: ***"I will never be an assistant to the criminals"*** (28:17). True repentance is not only regret, but a resolve to change.

Fourth: Wisdom from a mistake. The next day, the same man of the Children of Israel asked for help again, and Musa عَلَيْهِ السَّلَامُ rebuked him: ***"Indeed, you are an evident, [persistent] deviator"*** (28:18).

SURAH ASH-SHU'ARA' 26:20–21

قَالَ فَعَلْتُهَآ إِذًا وَأَنَا۠ مِنَ ٱلضَّآلِّينَ ﴿٢٠﴾

[Moses] said, "I did it, then, while I was of those astray."

فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِى رَبِّى حُكْمًا وَجَعَلَنِى مِنَ ٱلْمُرْسَلِينَ ﴿٢١﴾

So I fled from you when I feared you. Then my Lord granted me wisdom and prophethood and appointed me [as one] of the messengers.

Translation: Sahih International — quran.com/26:20-21

Years later, when Pharaoh brought up that event, Musa عَلَيْهِ السَّلَامُ answered honestly: ***"I did it, then, while I was of those astray"*** (26:20). He did not deny his mistake; it happened before his prophethood (26:21).

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THE MAN WHO CAME RUNNING

SURAH AL-QASAS 28:20–22

وَجَآءَ رَجُلٌ مِّنْ أَقْصَا ٱلْمَدِينَةِ يَسْعَىٰ قَالَ يَٰمُوسَىٰٓ إِنَّ ٱلْمَلَأَ يَأْتَمِرُونَ بِكَ
لِيَقْتُلُوكَ فَٱخْرُجْ إِنِّى لَكَ مِنَ ٱلنَّٰصِحِينَ ﴿٢٠﴾

And a man came from the farthest end of the city, running. He said, "O Moses, indeed the eminent ones are conferring over you [intending] to kill you, so leave [the city]; indeed, I am to you of the sincere advisors."

فَخَرَجَ مِنْهَا خَآئِفًا يَتَرَقَّبُ ۖ قَالَ رَبِّ نَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢١﴾

So he left it, fearful and anticipating [apprehension]. He said, "My Lord, save me from the wrongdoing people."

وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّىٓ أَن يَهْدِيَنِى سَوَآءَ ٱلسَّبِيلِ ﴿٢٢﴾

And when he directed himself toward Madyan, he said, "Perhaps my Lord will guide me to the sound way."

Translation: Sahih International — quran.com/28:20-22

COMMENTARY ON VERSES 28:20–22

First: The advice of a sincere man. ***"And a man came from the farthest end of the city, running"***, and warned: ***"indeed the eminent ones are conferring over you [intending] to kill you"***. The Qur'an does not mention his name; he is known only as ***rajul*** — a man — who sincerely gave advice. Goodness does not need a name to be remembered.

Second: Leaving with a prayer. ***"So he left it, fearful and anticipating [apprehension]"***, praying: ***"My Lord, save me from the wrongdoing people"***. Musa عَلَيْهِ السَّلَامُ left alone, without provision, without a mount and without a companion.

Third: Relying on Allah at the crossroads. ***"Perhaps my Lord will guide me to the sound way"***. Ibn Kathir mentions that Musa عَلَيْهِ السَّلَامُ did not know the way to Madyan, so he left the direction of his journey to Allah. Tafsir Ibn Kathir 28:22

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Situation	Words of the prayer (Sahih International)	Verse	Theme
After the unintended killing	*"My Lord, indeed I have wronged myself, so forgive me"*	28:16	Repentance
After being forgiven	*"My Lord, for the favor You bestowed upon me, I will never be an assistant to the criminals"*	28:17	Gratitude & pledge
Leaving Egypt	*"My Lord, save me from the wrongdoing people"*	28:21	Protection
At the crossroads	*"Perhaps my Lord will guide me to the sound way"*	28:22	Guidance
In the shade, without provision	*"My Lord, indeed I am, for whatever good You would send down to me, in need"*	28:24	Provision

Figure 2: Five prayers of Prophet Musa on the journey from Egypt to Madyan (28:16–24).

Figure 2 shows that every step of Musa عَلَيْهِ السَّلَامُ in this period was accompanied by prayer: repentance after a mistake, gratitude after being forgiven, protection while fleeing, guidance at the crossroads, and provision when his supplies ran out. This is how a believer passes through the most uncertain moments of life.

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AT THE WELL OF MADYAN

SURAH AL-QASAS 28:23–24

وَلَمَّا وَرَدَ مَآءَ مَدۡيَنَ وَجَدَ عَلَيۡهِ أُمَّةٗ مِّنَ ٱلنَّاسِ يَسۡقُونَ وَوَجَدَ مِن دُونِهِمُ ٱمۡرَأَتَيۡنِ تَذُودَانِۖ قَالَ مَا خَطۡبُكُمَاۖ قَالَتَا لَا نَسۡقِي حَتَّىٰ يُصۡدِرَ ٱلرِّعَآءُۖ وَأَبُونَا شَيۡخٞ كَبِيرٞ ٢٣

And when he came to the well of Madyan, he found there a crowd of people watering [their flocks], and he found aside from them two women driving back [their flocks]. He said, "What is your circumstance?" They said, "We do not water until the shepherds dispatch [their flocks]; and our father is an old man."

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰٓ إِلَى ٱلظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَآ أَنزَلۡتَ إِلَيَّ مِنۡ خَيۡرٖ فَقِيرٞ ٢٤

So he watered [their flocks] for them; then he went back to the shade and said, "My Lord, indeed I am, for whatever good You would send down to me, in need."

Translation: Sahih International — quran.com/28:23-24

COMMENTARY ON VERSES 28:23–24 — HELPING EVEN WHEN IN NEED ONESELF

First: Noticing the weak. Musa عَلَيْهِ السَّلَامُ arrived at the well of Madyan tired and hungry. He saw ***"a crowd of people watering [their flocks]"***, and ***"two women driving back [their flocks]"***.

Second: Asking briefly and politely. ***"What is your circumstance?"*** Their answer was also full of good manners: ***"We do not water until the shepherds dispatch [their flocks]; and our father is an old man"***. They explained why women had come out to work: because their father was old, and they waited until the men had left so as not to mix with them.

Third: Helping without seeking a reward. ***"So he watered [their flocks] for them; then he went back to the shade"***.

Fourth: The prayer of one who has nothing. ***"My Lord, indeed I am, for whatever good You would send down to me, in need"***. Musa عَلَيْهِ السَّلَامُ, raised in a palace, now sat under a tree without a morsel of food. His prayer did not name what he wanted; he only admitted his need for ***whatever*** good came from Allah — and the answer came in the very next verse. Tafsir Ibn Kathir 28:24

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MODEST, STRONG AND TRUSTWORTHY

SURAH AL-QASAS 28:25

فَجَآءَتۡهُ إِحۡدَىٰهُمَا تَمۡشِي عَلَى ٱسۡتِحۡيَآءٖ قَالَتۡ إِنَّ أَبِي يَدۡعُوكَ لِيَجۡزِيَكَ أَجۡرَ مَا سَقَيۡتَ لَنَاۚ فَلَمَّا جَآءَهُۥ وَقَصَّ عَلَيۡهِ ٱلۡقَصَصَ قَالَ لَا تَخَفۡۖ نَجَوۡتَ مِنَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ٢٥

Then one of the two women came to him walking with shyness. She said, "Indeed, my father invites you that he may reward you for having watered for us." So when he came to him and related to him the story, he said, "Fear not. You have escaped from the wrongdoing people."

Translation: Sahih International — quran.com/28:25

COMMENTARY ON VERSE 28:25 — WALKING WITH MODESTY

First: The answer to the prayer. ***"Then one of the two women came to him walking with shyness"*** — ***tamshī 'alastiḥyā'***. The Qur'an describes the way she walked: with modesty.

Second: Clear words. ***"Indeed, my father invites you that he may reward you for having watered for us"***. She mentioned "my father" and the purpose of the invitation.

Third: Calm after fear. After Musa عَلَيْهِ السَّلَامُ told his story, the old man said: ***"Fear not. You have escaped from the wrongdoing people"***. The prayer of Musa عَلَيْهِ السَّلَامُ when he left Egypt — ***"save me from the wrongdoing people"*** (28:21) — was answered in almost the same words.

HADITH — SAHIH AL-BUKHARI, NO. 6117

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي السَّوَّارِ الْعَدَوِيِّ، قَالَ سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم « الْحَيَاءُ لاَ يَأْتِي إِلاَّ بِخَيْرٍ ». فَقَالَ بُشَيْرُ بْنُ كَعْبٍ مَكْتُوبٌ فِي الْحِكْمَةِ إِنَّ مِنَ الْحَيَاءِ وَقَارًا، وَإِنَّ مِنَ الْحَيَاءِ سَكِينَةً. فَقَالَ لَهُ عِمْرَانُ أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَتُحَدِّثُنِي عَنْ صَحِيفَتِكَ.

TRANSLATION:

Abu as-Sawwar al-'Adawi said: I heard 'Imran ibn Husain رضى الله عنه say: The Prophet ﷺ said: **"Modesty (al-ḥayā') brings nothing but good."** Then Bushair ibn Ka'b said: "It is written in the book of wisdom: Part

of modesty is tranquillity and dignity." 'Imran said to him: "I narrate to you from the Messenger of Allah ﷺ, and you narrate to me from your sheets?"

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Adam ibn Abi Iyas, from Shu'bah ibn al-Hajjaj, from Qatadah ibn Di'amah, from Abu as-Sawwar al-'Adawi, from 'Imran ibn Husain رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Good Manners, chapter on modesty, Hadith No. 6117. Also narrated by Muslim (No. 37).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:6117

COMMENTARY — MODESTY AND THE SOURCE OF KNOWLEDGE

This Hadith supports the Qur'an's praise of modesty: ***"Modesty brings nothing but good."***

Notice also the rebuke of 'Imran ibn Husain رضى الله عنه to Bushair ibn Ka'b: ***"I narrate to you from the Messenger of Allah ﷺ, and you narrate to me from your sheets?"*** This was the Companions' attitude to outside sources.

SURAH AL-QASAS 28:26

قَالَتْ إِحْدَىٰهُمَا يَٰٓأَبَتِ ٱسْتَـْٔجِرْهُ ۖ إِنَّ خَيْرَ مَنِ ٱسْتَـْٔجَرْتَ ٱلْقَوِىُّ ٱلْأَمِينُ ﴿٢٦﴾

One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy."

Translation: Sahih International — quran.com/28:26

COMMENTARY ON VERSE 28:26 — TWO QUALITIES OF THE BEST WORKER

"O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy". Two qualities — ***al-qawiyy*** (strong, capable) and ***al-amīn*** (trustworthy, reliable) — remain the principle for choosing workers and leaders to this day.

The commentators mention that the woman saw the strength of Musa عَلَيْهِ السَّلَامُ when he watered the flocks on his own, and saw his trustworthiness in his manners and courtesy. Tafsir Ibn Kathir 28:26

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EIGHT OR TEN YEARS

SURAH AL-QASAS 28:27–28

قَالَ إِنِّيٓ أُرِيدُ أَنۡ أُنكِحَكَ إِحۡدَى ٱبۡنَتَيَّ هَٰتَيۡنِ عَلَىٰٓ أَن تَأۡجُرَنِي ثَمَٰنِيَ حِجَجٖۖ فَإِنۡ أَتۡمَمۡتَ عَشۡرٗا فَمِنۡ عِندِكَۖ وَمَآ أُرِيدُ أَنۡ أَشُقَّ عَلَيۡكَۚ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰلِحِينَ ٢٧

He said, "Indeed, I wish to wed you one of these, my two daughters, on [the condition] that you serve me for eight years; but if you complete ten, it will be [as a favor] from you. And I do not wish to put you in difficulty. You will find me, if Allah wills, from among the righteous."

قَالَ ذَٰلِكَ بَيۡنِي وَبَيۡنَكَۖ أَيَّمَا ٱلۡأَجَلَيۡنِ قَضَيۡتُ فَلَا عُدۡوَٰنَ عَلَيَّۖ وَٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٞ ٢٨

[Moses] said, "That is [established] between me and you. Whichever of the two terms I complete - there is no injustice to me, and Allah, over what we say, is Witness."

Translation: Sahih International — quran.com/28:27-28

COMMENTARY ON VERSES 28:27–28 — A FAIR AGREEMENT

First: A father seeking a husband for his daughter. ***"Indeed, I wish to wed you one of these, my two daughters"***. A righteous father is not shy to offer his daughter to a righteous man. Scholars take this verse as evidence that a guardian may propose marriage to a good man.

Second: A dowry in the form of service. ***"on [the condition] that you serve me for eight years; but if you complete ten, it will be [as a favor] from you"***. Musa عَلَيْهِ السَّلَامُ, who had no wealth, paid his dowry with his strength and his time.

Third: Not making things hard. ***"And I do not wish to put you in difficulty. You will find me, if Allah wills, from among the righteous"***. And Musa عَلَيْهِ السَّلَامُ replied: ***"and Allah, over what we say, is Witness"***. The agreement was sealed by making Allah its witness.

HADITH — SAHIH AL-BUKHARI, NO. 2684

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، أَخْبَرَنَا سَعِيدُ بْنُ سُلَيْمَانَ، حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ، عَنْ سَالِمٍ الأَفْطَسِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ سَأَلَنِي يَهُودِيٌّ مِنْ أَهْلِ الْحِيرَةِ أَىَّ الأَجَلَيْنِ قَضَى

مُوسَى قُلْتُ لاَ أَدْرِي حَتَّى أَقْدَمَ عَلَى حَبْرِ الْعَرَبِ فَأَسْأَلَهُ. فَقَدِمْتُ، فَسَأَلْتُ ابْنَ عَبَّاسٍ فَقَالَ قَضَى أَكْثَرَهُمَا وَأَطْيَبَهُمَا، إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم إِذَا قَالَ فَعَلَ.

TRANSLATION:

Sa'id ibn Jubair said: A Jew from the people of al-Hirah asked me: "Which of the two terms did Musa fulfil?" I said: "I do not know, until I meet the great scholar of the Arabs and ask him." So I went and asked Ibn 'Abbas رضى الله عنهما. He answered: **"He fulfilled the longer and the better of the two. Indeed, when a messenger of Allah says something, he does it."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn 'Abd ar-Rahim, from Sa'id ibn Sulaiman, from Marwan ibn Shuja', from Salim al-Aftas, from Sa'id ibn Jubair, who asked 'Abdullah ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Testimonies, chapter on whoever commanded that promises be fulfilled, Hadith No. 2684.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars. It is an athar (saying) of Ibn 'Abbas رضى الله عنهما explaining verses 28:27–28, not a saying of the Prophet ﷺ.

Source: https://sunnah.com/bukhari:2684

COMMENTARY — A MESSENGER OF ALLAH KEEPS HIS WORD

The Qur'an does not mention which term Musa عَلَيْهِ السَّلَامُ fulfilled. Ibn 'Abbas رضى الله عنهما — called ***ḥabrul-'Arab***, the great scholar of the Arabs — answered with a clear principle: a messenger fulfils the more complete term, because ***"when he says something, he does it"***.

HADITH — SAHIH AL-BUKHARI, NO. 2262

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَكِّيُّ، حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ « مَا بَعَثَ اللَّهُ نَبِيًّا إِلاَّ رَعَى الْغَنَمَ ». فَقَالَ أَصْحَابُهُ وَأَنْتَ فَقَالَ « نَعَمْ كُنْتُ أَرْعَاهَا عَلَى قَرَارِيطَ لأَهْلِ مَكَّةَ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Prophet ﷺ said: **"Allah did not send any prophet except that he herded sheep."** His Companions asked: "And you too?" He said: **"Yes, I used to herd them for a few qirats for the people of Makkah."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ahmad ibn Muhammad al-Makki, from 'Amr ibn Yahya, from his grandfather, Sa'id ibn 'Amr, from Abu Hurairah رضى الله عنه.

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REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Hiring, chapter on herding sheep for a few qirats, Hadith No. 2262.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:2262

COMMENTARY — THE SCHOOL OF THE PROPHETS

Ten years of herding sheep in Madyan were not wasted time. The Messenger of Allah ﷺ said that every prophet herded sheep. Scholars explain that herding teaches patience, gentleness, vigilance and responsibility for the weak — qualities needed to lead people.

SURAH TAHA 20:40

إِذْ تَمْشِيٓ أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُۥ ۖ فَرَجَعْنَٰكَ إِلَىٰٓ أُمِّكَ
كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَٰكَ مِنَ ٱلْغَمِّ وَفَتَنَّٰكَ فُتُونًا ۚ
فَلَبِثْتَ سِنِينَ فِىٓ أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَٰمُوسَىٰ ﴿٤٠﴾

[And We favored you] when your sister went and said, 'Shall I direct you to someone who will be responsible for him?' So We restored you to your mother that she might be content and not grieve. And you killed someone, but We saved you from retaliation and tried you with a [severe] trial. And you remained [some] years among the people of Madyan. Then you came [here] at the decreed time, O Moses.

Translation: Sahih International — quran.com/20:40

Allah sums up this whole period to Musa عَلَيْهِ السَّلَامُ: ***"And you remained [some] years among the people of Madyan. Then you came [here] at the decreed time, O Moses"***. Every event — the chest, the palace, the blow, the flight, the well, the herding — was part of a ***qadar*** already decreed, leading to the moment Musa عَلَيْهِ السَّلَامُ was called in the valley of Tuwa. That is the story of Part 2, in sha Allah.

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WHAT THE QUR'AN DOES NOT TELL

The story of the birth and youth of Musa عَلَيْهِ السَّلَامُ is also found in the Book of Exodus in the Bible, and many details from the sources of the People of the Book have entered the books of stories. Guided by the Hadith of Sahih al-Bukhari 4485 (Series 1) and the rebuke of 'Imran ibn Husain رضى الله عنه (Chapter 8), we do not make them part of the story we believe in.

POPULAR STORIES AND WHAT REVELATION SAYS

POPULAR STORY	WHAT THE QUR'AN AND AUTHENTIC HADITH SAY
Pharaoh dreamt of a fire coming out of Jerusalem and burning Egypt, so he ordered the newborn boys to be killed.	The Qur'an mentions the killing of the newborn sons (28:4) and that Pharaoh feared something from that people (28:6). The story of the dream is not in any authentic text.
The infant Musa picked up a burning coal and put it on his tongue, which gave him a speech impediment.	The Qur'an mentions the prayer of Musa "untie the knot from my tongue" (20:27). The cause of that knot is not mentioned in the Qur'an or authentic Hadith.
The mother of Musa was named Jochebed, his sister Miriam, and his wife Zipporah.	The Qur'an only says "the mother of Moses", "his sister" and "one of these, my two daughters". These names come from the sources of the People of the Book.
The old man of Madyan was Prophet Shu'aib.	The Qur'an does not name him (28:23–27). Many commentators held that he was Prophet Shu'aib, and some other scholars disagreed. Ibn Kathir reports both views.
The staff of Musa was given by his father-in-law and came from Prophet Adam.	The Qur'an mentions the staff of Musa (20:18) but not its origin.
The Pharaoh of Musa's time was Ramesses II (or another specific Pharaoh).	The Qur'an and authentic Hadith do not name him. Historians and archaeologists differ, and there is no conclusive evidence.

ARCHAEOLOGICAL NOTES

ARCHAEOLOGICAL NOTE: WEST ASIANS IN ANCIENT EGYPT

A genuine document kept at **the Brooklyn Museum, New York** — ***Papyrus Brooklyn 35.1446*** — dates to around **1809–1743 BCE** (late 12th to 13th Dynasty). It records a list of **95 servants and workers** belonging to a noblewoman in Thebes, Egypt.

About **45 of them have West Asian (Levantine) names**, from the region of Sham and Canaan. This shows that many people from the region of Sham lived and worked in Egypt in ancient times — consistent with the

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Qur'an's picture of the descendants of Ya'qub عَلَيْهِ السَّلَامُ who migrated to Egypt (12:99–100) and were later oppressed there (28:4).

What is not proven. This papyrus **does not mention the Children of Israel, Musa or the Pharaoh of his time**. The Brooklyn Museum itself states that one name in the list is often linked to a name in the Bible, but that link cannot be confirmed. So this papyrus is included only as evidence of historical background, not as direct evidence of the story of Musa عَلَيْهِ السَّلَامُ.

REFERENCES:

Brooklyn Museum. Portion of a Historical Text, accession no. 35.1446a-e, ca. 1809–1743 B.C.E. https://brooklynmuseum.org/objects/3369

Papyrus Brooklyn 35.1446 — summary and further references. https://en.wikipedia.org/wiki/Papyrus_Brooklyn_35.1446

ARCHAEOLOGICAL NOTE: THE CLAIM OF THE NAME "HAMAN" IN EGYPTIAN INSCRIPTIONS — NOT INCLUDED

Some books state that the name **Haman** (28:6, 28:38) has been found in Egyptian hieroglyphic inscriptions as "the chief of the stone-quarry workers". This claim comes from the writings of **Maurice Bucaille**, and is repeated in some Islamic encyclopaedias.

However, this claim **rests on a single interpretation** and has not been confirmed by Egyptological research published specifically on it. So, following the method of this series, **it is not included** as evidence. The truth of the Qur'an about Haman does not depend on archaeological discovery.

REFERENCES:

TDV İslâm Ansiklopedisi, "Hâmân" (which reports Bucaille's claim). https://islamansiklopedisi.org.tr/haman

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THE PROMISE OF ALLAH IS TRUE

A tyrant killed infants to stop destiny. A mother let her infant go into the river because she trusted the promise of Allah. The water carried the infant into his enemy's palace, and Allah returned him to his mother's arms. The young man erred, repented, fled, helped, prayed — and Allah brought him to Madyan to be trained before being sent.

A BRIEF COMPARISON

THE PERSON	THE LESSON
The mother of Musa	Trusts the promise of Allah yet still makes an effort; steadfastness is a gift from Allah (28:7, 28:10–13)
The sister of Musa	Wise, brave and keeps the secret (28:11–12)
The wife of Pharaoh	Mercy amid tyranny; believes even beside Pharaoh (28:9; 66:11; Sahih al-Bukhari 3411)
The man who came running	Sincere advice without seeking a name (28:20)
The women at the well	Working while guarding dignity and modesty (28:23, 28:25)
The old man of Madyan	Chooses a son-in-law who is strong and trustworthy; does not make things hard (28:26–27)
Musa	Admits his mistake, helps the weak, prays at every step, keeps his word (28:15–28)

LESSONS FROM THIS STORY

First: The will of Allah prevails over the plans of tyrants. (28:4–6).

Second: Sometimes safety lies in what we fear most. A chest upon the water (28:7).

Third: Steadfastness of heart is a gift from Allah, so ask Him for it. (28:10).

Fourth: The promise of Allah is surely fulfilled. "that she would know that the promise of Allah is true" (28:13).

Fifth: Admit your mistakes and repent quickly. (28:15–17).

Sixth: Help others even when you yourself are in need. (28:24).

Seventh: Modesty brings nothing but good. (28:25; Sahih al-Bukhari 6117).

Eighth: Choose the strong and the trustworthy. (28:26).

Ninth: Fulfil your promises in the more complete way. (28:28; Sahih al-Bukhari 2684).

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CONCLUSION

This story begins with a mother letting her child go into the water with an empty heart, and ends with a man sitting under a tree saying: ***"My Lord, indeed I am, for whatever good You would send down to me, in need."*** Between the two, Allah protected, trained and prepared a messenger.

May Allah calm the heart of every mother and father who worries about their children, forgive our mistakes, and suffice our needs from His bounty. ***Rabbi innī limā anzalta ilayya min khairin faqīr.*** Amin.

In sha Allah, the series **Stories from the Qur'an** continues with the story of Prophet Musa عَلَيْهِ السَّلَامُ,

Part 2: the fire in the valley of Tuwa and the confrontation with Pharaoh — with the same method: the Qur'an, authentic Hadith, and solid archaeological findings only.

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ADDITIONAL HADITH CITED IN THE TEXT

Sahih al-Bukhari 4485 (neither affirm nor deny the People of the Book). https://sunnah.com/bukhari:4485

ARCHAEOLOGY AND HISTORY

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

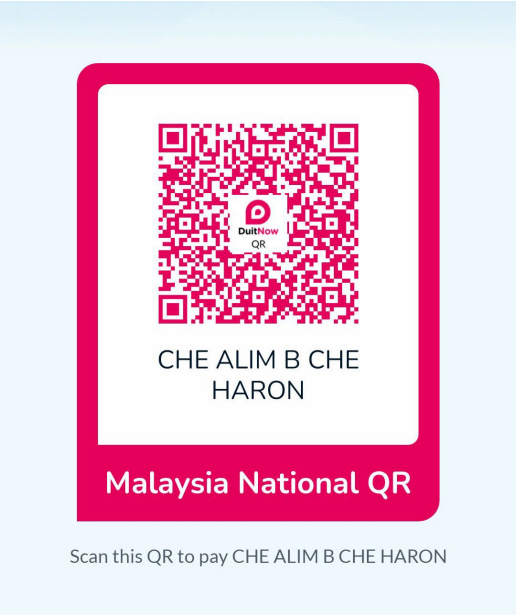
CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

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GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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