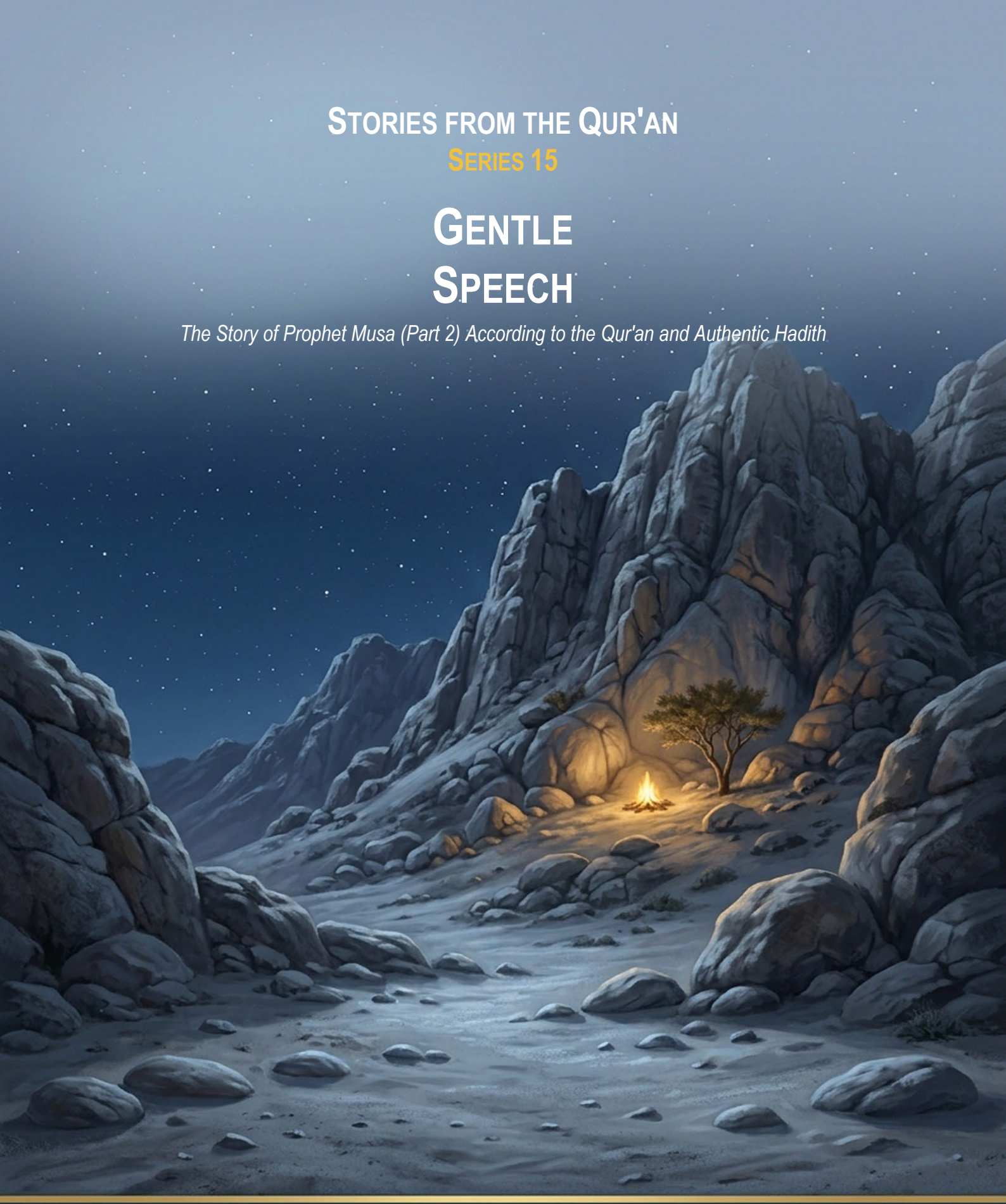
STORIES FROM THE QUR'AN

SERIES 15

GENTLE SPEECH

The Story of Prophet Musa (Part 2) According to the Qur'an and Authentic Hadith



HJ CHE ALIM HJ CHE HARON
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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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The Story of Prophet Musa (Part 2) According to the Qur'an and Authentic Hadith

فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ

"And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]."

SURAH TAHA 20:44

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ACKNOWLEDGEMENT

All praise is due to Allah, who called His servant in the sacred valley, who expands breasts and eases tasks, and who commanded gentleness even towards the most arrogant tyrant. Blessings and peace be upon the Messenger of Allah ﷺ, who was patient as Musa was patient, 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 teacher, caller, mother and father who conveys the truth: may Allah expand our breasts, ease our tasks, untie the knots from our tongues, and grant us gentle speech. 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 rocky valley at the foot of a mountain** on a cold night. At the foot of the mountain, beside **a small tree**, **the warm light of a fire** shines in the darkness, while the sky above is full of stars.

The fire at the foot of the mountain is taken from the words of Allah: ***"he perceived from the direction of the mount a fire"*** (28:29). Musa عَلَيْهِ السَّلَامُ thought it was merely a fire to warm himself and ask the way, but there he was called by his Lord: ***"Indeed, I am your Lord, so remove your sandals. Indeed, you are in the sacred valley of Tuwa"*** (20:12).

The light in the darkness symbolises the guidance that came to Musa عَلَيْهِ السَّلَامُ at the moment he was searching for a way. **The dark blue band** at the bottom, framed by **fine gold lines**, is where the author's name appears.

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REFERENCES

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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GENTLE SPEECH

In Part 1 (Series 14), we followed Musa عَلَيْهِ السَّلَامُ from a chest upon the river to Madyan, where he herded sheep for ten years. This Part 2 begins as that term ends and Musa عَلَيْهِ السَّلَامُ is travelling home with his family — and he sees a fire.

On that night, a shepherd became a messenger. He was given two miracles, prayed that his breast be expanded, and was commanded to go to the most arrogant tyrant on earth — with one condition: ***gentle speech***. This part ends with an astonishing event: Pharaoh's own magicians fell down in prostration and believed.

SURAH TAHA 20:9

وَهَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰ ﴿٩﴾

And has the story of Moses reached you.

Translation: Sahih International — quran.com/20:9

Surah Taha asks the Messenger of Allah ﷺ: ***"And has the story of Moses reached you"***? The question is not asking for an answer, but drawing attention — the story about to be told holds great lessons for him as he faced his people in Makkah.

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

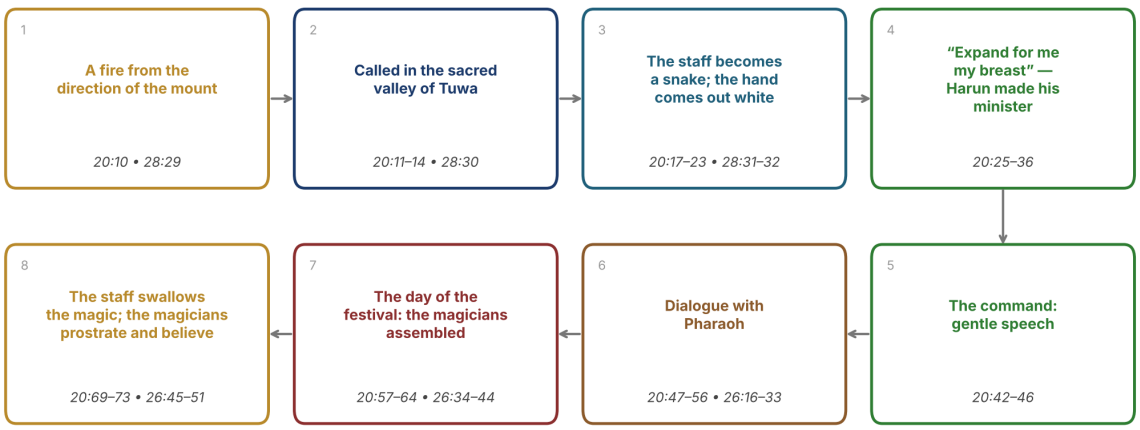


Figure 1: The flow of the story of Prophet Musa (Part 2) — from the fire in the valley of Tuwa until the magicians believed.

Figure 1 shows the eight main events of this part. The story is gathered from Surah Taha (20:9–76), Al-Qasas (28:29–42), Ash-Shu'ara' (26:10–51) and Al-A'raf (7:103–126). Each surah highlights a different angle.

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A FIRE FROM THE DIRECTION OF THE MOUNT

SURAH AL-QASAS 28:29

فَلَمَّا قَضَىٰ مُوسَى ٱلْأَجَلَ وَسَارَ بِأَهْلِهِۦٓ ءَانَسَ مِن جَانِبِ ٱلطُّورِ نَارًا ۖ قَالَ لِأَهْلِهِ ٱمْكُثُوٓا۟ إِنِّىٓ ءَانَسْتُ نَارًا لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ ٱلنَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾

And when Moses had completed the term and was traveling with his family, he perceived from the direction of the mount a fire. He said to his family, "Stay here; indeed, I have perceived a fire. Perhaps I will bring you from there [some] information or burning wood from the fire that you may warm yourselves."

Translation: Sahih International — quran.com/28:29

COMMENTARY ON VERSES 28:29 AND 20:10 — SEEKING WARMTH, FINDING GUIDANCE

First: The term completed. ***"And when Moses had completed the term"***. Musa عَلَيْهِ السَّلَامُ fulfilled his promise to his father-in-law — according to Ibn 'Abbas رضى الله عنهما, the longer term (Series 14). Only after the promise was fulfilled did a new chapter of his life begin.

Second: A responsible husband. Musa عَلَيْهِ السَّلَامُ said to his family: ***"Stay here; indeed, I have perceived a fire. Perhaps I will bring you from there [some] information or burning wood from the fire that you may warm yourselves"***. The commentators mention that the night was cold and they had lost their way. Musa عَلَيْهِ السَّلَامُ went alone and left his family in a safe place. Tafsir Ibn Kathir 28:29

Third: Two hopes. In Surah Taha: ***"perhaps I can bring you a torch or find at the fire some guidance"***. Musa عَلَيْهِ السَّلَامُ sought two things — fire for warmth and ***hudā*** (guidance on the way). He found both, but the guidance he received was far greater than directions for the road.

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THE CALL IN THE VALLEY OF TUWA

SURAH TAHA 20:11–14

فَلَمَّآ أَتَىٰهَا نُودِيَ يَٰمُوسَىٰٓ ﴿١١﴾

And when he came to it, he was called, "O Moses."

إِنِّيٓ أَنَا۠ رَبُّكَ فَٱخۡلَعۡ نَعۡلَيۡكَۖ إِنَّكَ بِٱلۡوَادِ ٱلۡمُقَدَّسِ طُوٗى ﴿١٢﴾

Indeed, I am your Lord, so remove your sandals. Indeed, you are in the sacred valley of Tuwa.

وَأَنَا ٱخۡتَرۡتُكَ فَٱسۡتَمِعۡ لِمَا يُوحَىٰٓ ﴿١٣﴾

And I have chosen you, so listen to what is revealed [to you].

إِنَّنِيٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعۡبُدۡنِي وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ ﴿١٤﴾

Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance.

Translation: Sahih International — quran.com/20:11-14

COMMENTARY ON VERSES 20:11–14 — THE FIRST WORDS OF REVELATION

First: Called by name. ***"he was called"*** by name: ***"O Moses"***. In Surah Al-Qasas, the call came ***"from the right side of the valley in a blessed spot - from the tree"*** (28:30). Ahl as-Sunnah hold that the fire was a sign to draw the attention of Musa عَلَيْهِ السَّلَامُ, not the Essence of Allah.

Second: Manners in a sacred place. ***"so remove your sandals. Indeed, you are in the sacred valley of Tuwa"***. The first command was one of manners: a servant before his Lord removes what separates him. Tafsir Ibn Kathir 20:12

Third: Chosen. ***"And I have chosen you, so listen to what is revealed [to you]"***. The promise of Allah to the mother of Musa — ***"and will make him [one] of the messengers"*** (28:7; Series 14) — was fulfilled on this night.

Fourth: The content of the first revelation. ***"Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance"***. Three things: ***tawhid***, ***worship*** and ***prayer*** — prayer whose purpose is remembrance (***li-dhikrī***) — then a reminder of the Hour (20:15–16).

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THE STAFF AND THE SHINING HAND

SURAH TAHA 20:17–18

وَمَا تِلْكَ بِيَمِينِكَ يَٰمُوسَىٰ ﴿١٧﴾

And what is that in your right hand, O Moses?

قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا۟ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَـَٔارِبُ أُخْرَىٰ ﴿١٨﴾

He said, "It is my staff; I lean upon it, and I bring down leaves for my sheep and I have therein other uses."

Translation: Sahih International — quran.com/20:17-18

COMMENTARY ON VERSES 20:17–18 — A QUESTION FULL OF KINDNESS

Allah asked: ***"And what is that in your right hand, O Moses"***? Allah knew what was in his hand. The commentators explain that this question was to calm Musa عَلَيْهِ السَّلَامُ and make him aware of what he was holding, before the staff changed. Tafsir Ibn Kathir 20:17

The answer of Musa عَلَيْهِ السَّلَامُ was long: ***"It is my staff; I lean upon it, and I bring down leaves for my sheep and I have therein other uses"***. Scholars mention that Musa عَلَيْهِ السَّلَامُ lengthened his answer because of the joy of speaking with his Lord. A shepherd's staff — the most ordinary of objects — was about to become the greatest of miracles.

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SURAH TAHA 20:19–23

قَالَ أَلۡقِهَا يَٰمُوسَىٰ ١٩

[Allah] said, "Throw it down, O Moses."

فَأَلۡقَىٰهَا فَإِذَا هِيَ حَيَّةٞ تَسۡعَىٰ ٢٠

So he threw it down, and thereupon it was a snake, moving swiftly.

قَالَ خُذۡهَا وَلَا تَخَفۡۖ سَنُعِيدُهَا سِيرَتَهَا ٱلۡأُولَىٰ ٢١

[Allah] said, "Seize it and fear not; We will return it to its former condition."

وَٱضۡمُمۡ يَدَكَ إِلَىٰ جَنَاحِكَ تَخۡرُجۡ بَيۡضَآءَ مِنۡ غَيۡرِ سُوٓءٍ ءَايَةً أُخۡرَىٰ ٢٢

And draw in your hand to your side; it will come out white without disease - another sign.

لِنُرِيَكَ مِنۡ ءَايَٰتِنَا ٱلۡكُبۡرَى ٢٣

That We may show you [some] of Our greater signs.

Translation: Sahih International — quran.com/20:19-23

COMMENTARY ON VERSES 20:19–23 — TWO MIRACLES

First: The staff becomes a snake. ***"So he threw it down, and thereupon it was a snake, moving swiftly"***. In Surah Al-Qasas: ***"he turned in flight and did not return"*** (28:31). Musa عَلَيْهِ السَّلَامُ was afraid.

Second: Do not fear. ***"Seize it and fear not; We will return it to its former condition"***, and ***"O Moses, approach and fear not. Indeed, you are of the secure"***. Musa عَلَيْهِ السَّلَامُ was taught that what is frightening does no harm when it is by the permission of Allah.

Third: The shining hand. ***"And draw in your hand to your side; it will come out white without disease"***. The phrase ***min ghayri sū'*** — "without disease" — affirms that its whiteness was not an illness, but the light of a miracle.

Fourth: A remedy for fear. Surah Al-Qasas adds: ***"And draw in your arm close to you [as prevention] from fear"***. Tafsir Ibn Kathir 28:32

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EXPAND FOR ME MY BREAST

SURAH TAHA 20:24

ٱذۡهَبۡ إِلَىٰ فِرۡعَوۡنَ إِنَّهُۥ طَغَىٰ ٢٤

Go to Pharaoh. Indeed, he has transgressed.

Translation: Sahih International — quran.com/20:24

Then came a heavy command: ***"Go to Pharaoh. Indeed, he has transgressed"***. Musa عَلَيْهِ السَّلَامُ was commanded to return to the land he had fled, to face the king who had raised him and who now wanted to kill him.

SURAH TAHA 20:25–30

قَالَ رَبِّ ٱشۡرَحۡ لِي صَدۡرِي ٢٥

[Moses] said, "My Lord, expand for me my breast [with assurance]."

وَيَسِّرۡ لِيٓ أَمۡرِي ٢٦

And ease for me my task.

وَٱحۡلُلۡ عُقۡدَةٗ مِّن لِّسَانِي ٢٧

And untie the knot from my tongue.

يَفۡقَهُواْ قَوۡلِي ٢٨

That they may understand my speech.

وَٱجۡعَل لِّي وَزِيرٗا مِّنۡ أَهۡلِي ٢٩

And appoint for me a minister from my family.

هَٰرُونَ أَخِي ٣٠

Aaron, my brother.

Translation: Sahih International — quran.com/20:25-30

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COMMENTARY ON VERSES 20:25–35 — THE PRAYER OF A CALLER TO ALLAH

First: An expanded breast. ***"My Lord, expand for me my breast [with assurance]"*** **—** ***Rabbishraḥ lī ṣadrī***. Musa عَلَيْهِ السَّلَامُ did not first ask for strength or an army; he asked for an expanded breast. A broad heart can bear rejection, mockery and trial.

Second: An easy task. ***"And ease for me my task"***. Ease comes from Allah, not from human cleverness.

Third: A fluent tongue. ***"And untie the knot from my tongue"***, ***"That they may understand my speech"***. Musa عَلَيْهِ السَّلَامُ did not ask for eloquence for the sake of pride, but so that people would understand. The purpose of speech is understanding.

Fourth: A companion in the struggle. ***"And appoint for me a minister from my family"***, ***"Aaron, my brother"***. In Surah Al-Qasas, Musa عَلَيْهِ السَّلَامُ explains: ***"And my brother Aaron is more fluent than me in tongue"*** (28:34). A wise leader acknowledges the strengths of others and asks them to help him.

SURAH TAHA 20:31–35

ٱشۡدُدۡ بِهِۦٓ أَزۡرِي ﴿٣١﴾

Increase through him my strength.

وَأَشۡرِكۡهُ فِيٓ أَمۡرِي ﴿٣٢﴾

And let him share my task.

كَيۡ نُسَبِّحَكَ كَثِيرٗا ﴿٣٣﴾

That we may exalt You much.

وَنَذۡكُرَكَ كَثِيرًا ﴿٣٤﴾

And remember You much.

إِنَّكَ كُنتَ بِنَا بَصِيرًا ﴿٣٥﴾

Indeed, You are of us ever Seeing.

Translation: Sahih International — quran.com/20:31-35

Fifth: The purpose of the prayer. ***"That we may exalt You much"***, ***"And remember You much"***. None of these requests were for himself, but so that they might glorify and remember Allah more.

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Sixth: Answered in full. ***"You have been granted your request, O Moses"***. The commentators mention that no brother ever benefited his brother more than Musa عَلَيْهِ السَّلَامُ benefited Harun عَلَيْهِ السَّلَامُ, for through his prayer Harun عَلَيْهِ السَّلَامُ was raised to prophethood. Tafsir Ibn Kathir 20:36

HADITH — SAHIH AL-BUKHARI, NO. 4416

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ إِلَى تَبُوكَ، وَاسْتَخْلَفَ عَلِيًّا فَقَالَ أَتُخَلِّفُنِي فِي الصِّبْيَانِ وَالنِّسَاءِ قَالَ « أَلاَ تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لَيْسَ نَبِيٌّ بَعْدِي ». وَقَالَ أَبُو دَاوُدَ حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ سَمِعْتُ مُصْعَبًا.

TRANSLATION:

Sa'd ibn Abi Waqqas رضى الله عنه narrated that the Messenger of Allah ﷺ set out for Tabuk and appointed 'Ali رضى الله عنه as his deputy (in Madinah). 'Ali said: "Are you leaving me with the children and the women?"

He said: **"Are you not pleased that your position with me is like the position of Harun with Musa? Except that there is no prophet after me."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Musaddad ibn Musarhad, from Yahya ibn Sa'id al-Qattan, from Shu'bah ibn al-Hajjaj, from al-Hakam ibn 'Utaibah, from Mus'ab ibn Sa'd, from his father, Sa'd ibn Abi Waqqas رضى الله عنه. A second chain: Abu Dawud at-Tayalisi, from Shu'bah.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, chapter on the Expedition of Tabuk, Hadith No. 4416. Also narrated by Muslim (No. 2404).

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:4416

COMMENTARY — THE RANK OF A SUPPORTER

The Messenger of Allah ﷺ used the relationship of Musa عَلَيْهِ السَّلَامُ and Harun عَلَيْهِ السَّلَامُ as a likeness for 'Ali رضى الله عنه, who was left behind to look after Madinah. The role of a loyal supporter is an honourable role — as Harun عَلَيْهِ السَّلَامُ was a ***wazīr*** (minister) to Musa عَلَيْهِ السَّلَامُ. This Hadith also affirms that ***there is no prophet after Prophet Muhammad*** ﷺ.

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SPEAK TO HIM WITH GENTLE SPEECH

SURAH TAHA 20:42–44

ٱذۡهَبۡ أَنتَ وَأَخُوكَ بِـَٔايَٰتِي وَلَا تَنِيَا فِي ذِكۡرِي ﴿٤٢﴾

Go, you and your brother, with My signs and do not slacken in My remembrance.

ٱذۡهَبَآ إِلَىٰ فِرۡعَوۡنَ إِنَّهُۥ طَغَىٰ ﴿٤٣﴾

Go, both of you, to Pharaoh. Indeed, he has transgressed.

فَقُولَا لَهُۥ قَوۡلٗا لَّيِّنٗا لَّعَلَّهُۥ يَتَذَكَّرُ أَوۡ يَخۡشَىٰ ﴿٤٤﴾

And speak to him with gentle speech that perhaps he may be reminded or fear [Allah].

Translation: Sahih International — quran.com/20:42-44

COMMENTARY ON VERSES 20:42–44 — GENTLENESS TOWARDS A TYRANT

First: Do not slacken in remembrance. ***"do not slacken in My remembrance"***. The first provision of a caller to Allah is not argument, but remembrance.

Second: Know whom you are facing. ***"Go, both of you, to Pharaoh. Indeed, he has transgressed"***. Allah states the tyranny of Pharaoh clearly — Musa عَلَيْهِ السَّلَامُ was not asked to deny it.

Third: Yet, be gentle. ***"And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]"*** **—** ***qawlan layyinā***. This is the title of this eBook. Pharaoh, who claimed to be a god and who slaughtered infants, was still called with gentle words. Scholars conclude: if even the most arrogant Pharaoh was called with gentleness, then others are even more deserving of it. Tafsir Ibn Kathir 20:44

Fourth: "Perhaps". Allah knew that Pharaoh would not believe, yet He said ***la'allahū*** — "perhaps he may be reminded". A caller to Allah does not call in despair; he carries hope, and leaves the result to Allah.

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SURAH TAHA 20:45–46

قَالَا رَبَّنَآ إِنَّنَا نَخَافُ أَن يَفۡرُطَ عَلَيۡنَآ أَوۡ أَن يَطۡغَىٰ ٤٥

They said, "Our Lord, indeed we are afraid that he will hasten [punishment] against us or that he will transgress."

قَالَ لَا تَخَافَآۖ إِنَّنِي مَعَكُمَآ أَسۡمَعُ وَأَرَىٰ ٤٦

[Allah] said, "Fear not. Indeed, I am with you both; I hear and I see."

Translation: Sahih International — quran.com/20:45-46

Musa عَلَيْهِ السَّلَامُ and Harun عَلَيْهِ السَّلَامُ admitted their fear: ***"Our Lord, indeed we are afraid that he will hasten [punishment] against us or that he will transgress"***. And Allah answered with the greatest assurance: ***"Fear not. Indeed, I am with you both; I hear and I see"***.

HADITH — SAHIH MUSLIM, NO. 2593

حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي حَيْوَةُ، حَدَّثَنِي ابْنُ الْهَادِ، عَنْ أَبِي بَكْرِ بْنِ حَزْمٍ، عَنْ عَمْرَةَ، - يَعْنِي بِنْتَ عَبْدِ الرَّحْمَنِ - عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « يَا عَائِشَةُ إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ وَيُعْطِي عَلَى الرِّفْقِ مَا لاَ يُعْطِي عَلَى الْعُنْفِ وَمَا لاَ يُعْطِي عَلَى مَا سِوَاهُ ».

TRANSLATION:

'A'ishah رضى الله عنها, the wife of the Prophet ﷺ, narrated that the Messenger of Allah ﷺ said: **"O 'A'ishah, indeed Allah is Gentle and He loves gentleness. He gives for gentleness what He does not give for harshness, and what He does not give for anything else."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Harmalah ibn Yahya at-Tujibi, from 'Abdullah ibn Wahb, from Haiwah ibn Shuraih, from Yazid ibn al-Had, from Abu Bakr ibn Hazm, from 'Amrah bint 'Abd ar-Rahman, from 'A'ishah رضى الله عنها.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Joining of Ties and Good Manners, chapter on the virtue of gentleness, Hadith No. 2593.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2593

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COMMENTARY — GENTLENESS IN ISLAM

The Messenger of Allah ﷺ taught that Allah gives for gentleness what He does not give for harshness. The story of Musa عَلَيْهِ السَّلَامُ is living proof: with gentle speech, the message was conveyed clearly, and the magicians who witnessed it finally believed.

SURAH TAHA 20:47

فَأْتِيَاهُ فَقُولَآ إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِيٓ إِسْرَٰٓءِيلَ وَلَا تُعَذِّبْهُمْ ۖ قَدْ جِئْنَٰكَ بِـَٔايَةٍ مِّن رَّبِّكَ ۖ وَٱلسَّلَٰمُ عَلَىٰ مَنِ ٱتَّبَعَ ٱلْهُدَىٰٓ ﴿٤٧﴾

So go to him and say, 'Indeed, we are messengers of your Lord, so send with us the Children of Israel and do not torment them. We have come to you with a sign from your Lord. And peace will be upon he who follows the guidance.

Translation: Sahih International — quran.com/20:47

See how that gentleness was put into practice: ***"Indeed, we are messengers of your Lord"*** — "**your** Lord", not only "our Lord". Then a clear request: ***"so send with us the Children of Israel and do not torment them"***, closing with peace: ***"And peace will be upon he who follows the guidance"***. Gentle does not mean weak or vague; gentle means clear without harshness.

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DIALOGUE WITH PHARAOH

The Qur'an records the conversation between Musa عَلَيْهِ السَّلَامُ and Pharaoh in detail. Notice how Pharaoh moved from questions to reproach, mockery and finally threats, while Musa عَلَيْهِ السَّلَامُ remained calm and answered with proof.

Words of Pharaoh	Verse	The Answer of Prophet Musa	Verse
"So who is the Lord of you two, O Moses?"	20:49	*"Our Lord is He who gave each thing its form and then guided [it]"*	20:50
"Then what is the case of the former generations?"	20:51	*"The knowledge thereof is with my Lord in a record. My Lord neither errs nor forgets"*	20:52
"Did we not raise you among us as a child... you did your deed?"	26:18–19	*"I did it, then, while I was of those astray... you have enslaved the Children of Israel"*	26:20–22
"And what is the Lord of the worlds?"	26:23	*"The Lord of the heavens and earth and that between them"*	26:24
"Indeed, your 'messenger' who has been sent to you is mad"	26:27	*"Lord of the east and the west and that between them, if you were to reason"*	26:28
"I will surely place you among those imprisoned"	26:29	*"Even if I brought you proof manifest?"*	26:30

Figure 2: The dialogue between Pharaoh and Prophet Musa in Surahs Taha and Ash-Shu'ara'.

SURAH TAHA 20:49–50

قَالَ فَمَن رَّبُّكُمَا يَٰمُوسَىٰ ﴿٤٩﴾

[Pharaoh] said, "So who is the Lord of you two, O Moses."

قَالَ رَبُّنَا ٱلَّذِىٓ أَعۡطَىٰ كُلَّ شَىۡءٍ خَلۡقَهُۥ ثُمَّ هَدَىٰ ﴿٥٠﴾

He said, "Our Lord is He who gave each thing its form and then guided [it]."

Translation: Sahih International — quran.com/20:49-50

COMMENTARY ON VERSES 20:49–52 — WHO IS YOUR LORD?

First: An answer that encompasses everything. Pharaoh asked: ***"So who is the Lord of you two, O Moses"***? Musa عَلَيْهِ السَّلَامُ answered: ***"Our Lord is He who gave each thing its form and then guided [it]"***. One verse that covers the whole of creation: every creature is given a fitting form, and guided in how to live.

Second: Avoiding a pointless debate. Pharaoh tried to change the subject: ***"Then what is the case of the former generations?"*** Musa عَلَيْهِ السَّلَامُ was not trapped: ***"The knowledge thereof is with my Lord***

in a record. My Lord neither errs nor forgets". A wise caller knows when to leave a matter to the knowledge of Allah.

SURAH ASH-SHU'ARA' 26:18–22

قَالَ أَلَمۡ نُرَبِّكَ فِينَا وَلِيدٗا وَلَبِثۡتَ فِينَا مِنۡ عُمُرِكَ سِنِينَ ١٨

[Pharaoh] said, "Did we not raise you among us as a child, and you remained among us for years of your life?"

وَفَعَلۡتَ فَعۡلَتَكَ ٱلَّتِي فَعَلۡتَ وَأَنتَ مِنَ ٱلۡكَٰفِرِينَ ١٩

And [then] you did your deed which you did, and you were of the ungrateful.

قَالَ فَعَلۡتُهَآ إِذٗا وَأَنَا۠ مِنَ ٱلضَّآلِّينَ ٢٠

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

فَفَرَرۡتُ مِنكُمۡ لَمَّا خِفۡتُكُمۡ فَوَهَبَ لِي رَبِّي حُكۡمٗا وَجَعَلَنِي مِنَ ٱلۡمُرۡسَلِينَ 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.

وَتِلۡكَ نِعۡمَةٞ تَمُنُّهَا عَلَيَّ أَنۡ عَبَّدتَّ بَنِيٓ إِسۡرَٰٓءِيلَ ٢٢

And is this a favor of which you remind me - that you have enslaved the Children of Israel.

Translation: Sahih International — quran.com/26:18-22

COMMENTARY ON VERSES 26:18–22 — REMINDING OF A FAVOUR

Pharaoh reproached him: ***"Did we not raise you among us as a child"***, and brought up the killing (26:19). Musa عَلَيْهِ السَّلَامُ honestly admitted his mistake (26:20; Series 14), then turned the argument around: ***"And is this a favor of which you remind me - that you have enslaved the Children of Israel"***. Musa عَلَيْهِ السَّلَامُ was raised in the palace only because Pharaoh was killing the infants of the Children of Israel — so that was not a favour, but a result of tyranny.

COMMENTARY ON VERSES 26:23–30 — FROM ARGUMENT TO THREAT

When Pharaoh's arguments ran out, he turned to mockery: ***"Indeed, your 'messenger' who has been sent to you is mad"***, and finally to threats: ***"I will surely place you among those imprisoned"***. This is

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the way of tyrants in every age — when they cannot argue, they use force. Musa عَلَيْهِ السَّلَامُ did not answer mockery with mockery; he kept presenting proof (26:30–33).

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THE DAY OF THE FESTIVAL AND THE MAGICIANS

SURAH TAHA 20:57–59

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَٰمُوسَىٰ ﴿٥٧﴾

He said, "Have you come to us to drive us out of our land with your magic, O Moses?"

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِۦ فَٱجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَّا نُخْلِفُهُۥ نَحْنُ وَلَآ أَنتَ مَكَانًا سُوًى ﴿٥٨﴾

Then we will surely bring you magic like it, so make between us and you an appointment, which we will not fail to keep and neither will you, in a place assigned.

قَالَ مَوْعِدُكُمْ يَوْمُ ٱلزِّينَةِ وَأَن يُحْشَرَ ٱلنَّاسُ ضُحًى ﴿٥٩﴾

[Moses] said, "Your appointment is on the day of the festival when the people assemble at mid-morning."

Translation: Sahih International — quran.com/20:57-59

COMMENTARY ON VERSES 20:57–59 — CHOOSING THE DAY AND THE HOUR

Pharaoh accused the miracles of Musa عَلَيْهِ السَّلَامُ of being magic, and challenged him: ***"so make between us and you an appointment"***. Musa عَلَيْهِ السَّلَامُ chose wisely: ***"Your appointment is on the day of the festival when the people assemble at mid-morning"***. The day of the festival — when all the people gathered; mid-morning — when the light was bright and everyone could see clearly. The truth does not fear a crowd.

SURAH TAHA 20:61

قَالَ لَهُم مُّوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا۟ عَلَى ٱللَّهِ كَذِبًا فَيُسْحِتَكُم بِعَذَابٍ ۖ وَقَدْ خَابَ مَنِ ٱفْتَرَىٰ ﴿٦١﴾

Moses said to the magicians summoned by Pharaoh, "Woe to you! Do not invent a lie against Allah or He will exterminate you with a punishment; and he has failed who invents [such falsehood]."

Translation: Sahih International — quran.com/20:61

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Before the contest began, Musa عَلَيْهِ السَّلَامُ advised the magicians: ***"Woe to you! Do not invent a lie against Allah or He will exterminate you with a punishment"***. This advice shook them: ***"So they disputed over their affair among themselves"*** (20:62). The seed of faith had begun to grow before the staff was thrown.

REWARD AND RANK

The magicians asked Pharaoh: ***"Indeed for us is a reward if we are the predominant"***. And Pharaoh answered: ***"Yes, and, [moreover], you will be among those made near [to me]"*** (7:113–114). They came for this world — reward and rank. Shortly, they would leave both behind.

SURAH AL-A'RAF 7:116

قَالَ أَلْقُوا۟ ۖ فَلَمَّآ أَلْقَوْا۟ سَحَرُوٓا۟ أَعْيُنَ ٱلنَّاسِ وَٱسْتَرْهَبُوهُمْ وَجَآءُو بِسِحْرٍ عَظِيمٍ ﴿١١٦﴾

He said, "Throw," and when they threw, they bewitched the eyes of the people and struck terror into them, and they presented a great [feat of] magic.

Translation: Sahih International — quran.com/7:116

Musa عَلَيْهِ السَّلَامُ gave them the first turn: ***"Throw"***. Then ***"they bewitched the eyes of the people and struck terror into them, and they presented a great [feat of] magic"***. Notice the phrase ***saḥarū a'yunan-nās*** — they bewitched the ***eyes*** of the people. Their magic was illusion, as Surah Taha says: their ropes and staffs ***"seemed to him from their magic that they were moving"*** (20:66).

HADITH — SAHIH AL-BUKHARI, NO. 2766

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ الْمَدَنِيِّ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ « اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ ». قَالُوا يَا رَسُولَ اللَّهِ، وَمَا هُنَّ قَالَ « الشِّرْكُ بِاللَّهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلاَتِ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Prophet ﷺ said: **"Avoid the seven destructive sins."** They asked: "O Messenger of Allah, what are they?" He said: **"Associating partners with Allah, sorcery, killing**

a soul which Allah has forbidden except by right, consuming usury, consuming the wealth of an orphan, fleeing from the battlefield, and accusing chaste, unaware believing women (of adultery).”

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from ‘Abd al-‘Aziz ibn ‘Abdillah al-Uwaisi, from Sulaiman ibn Bilal, from Thaur ibn Zaid al-Madani, from Abu al-Ghaith, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Wills, chapter on the saying of Allah about consuming the wealth of orphans, Hadith No. 2766. Also narrated by Muslim (No. 89).

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:2766

Islam regards sorcery as one of the seven destructive sins, mentioned right after associating partners with Allah. Pharaoh’s magicians themselves, after believing, described magic as a sin they had been compelled to commit (20:73).

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THE STAFF THAT SWALLOWED

SURAH TAHA 20:67–69

فَأَوْجَسَ فِي نَفْسِهِۦ خِيفَةً مُّوسَىٰ ﴿٦٧﴾

And he sensed within himself apprehension, did Moses.

قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ ٱلْأَعْلَىٰ ﴿٦٨﴾

Allah said, "Fear not. Indeed, it is you who are superior."

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوٓاْ ۖ إِنَّمَا صَنَعُواْ كَيْدُ سَٰحِرٍ ۖ وَلَا يُفْلِحُ ٱلسَّاحِرُ حَيْثُ أَتَىٰ ﴿٦٩﴾

And throw what is in your right hand; it will swallow up what they have crafted. What they have crafted is but the trick of a magician, and the magician will not succeed wherever he is?

Translation: Sahih International — quran.com/20:67-69

COMMENTARY ON VERSES 20:67–69 — A MOMENT OF FEAR, CERTAINTY FOREVER

First: A human fear. ***"And he sensed within himself apprehension, did Moses"***. The commentators explain that Musa عَلَيْهِ السَّلَامُ feared the people would be deceived before he had a chance to throw his staff. Tafsir Ibn Kathir 20:67

Second: The assurance of Allah. ***"Fear not. Indeed, it is you who are superior" — innaka antal-a'lā***. These words calm every defender of the truth.

Third: Magic will not succeed. ***"the magician will not succeed wherever he is"***. This is a general rule: magic brings no true success, anywhere or at any time.

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SURAH AL-A'RAF 7:117–119

وَأَوۡحَيۡنَآ إِلَىٰ مُوسَىٰٓ أَنۡ أَلۡقِ عَصَاكَۖ فَإِذَا هِيَ تَلۡقَفُ مَا يَأۡفِكُونَ ١١٧

And We inspired to Moses, "Throw your staff," and at once it devoured what they were falsifying.

فَوَقَعَ ٱلۡحَقُّ وَبَطَلَ مَا كَانُواْ يَعۡمَلُونَ ١١٨

So the truth was established, and abolished was what they were doing.

فَغُلِبُواْ هُنَالِكَ وَٱنقَلَبُواْ صَٰغِرِينَ ١١٩

And Pharaoh and his people were overcome right there and became debased.

Translation: Sahih International — quran.com/7:117-119

"at once it devoured what they were falsifying". ***"So the truth was established, and abolished was what they were doing"***. Illusion vanished before reality. Pharaoh and his people ***"were overcome right there and became debased"*** (7:119).

SURAH TAHA 20:70

فَأُلۡقِيَ ٱلسَّحَرَةُ سُجَّدًا قَالُوٓاْ ءَامَنَّا بِرَبِّ هَٰرُونَ وَمُوسَىٰ ٧٠

So the magicians fell down in prostration. They said, "We have believed in the Lord of Aaron and Moses."

Translation: Sahih International — quran.com/20:70

Then came the most astonishing event: ***"So the magicians fell down in prostration"***. They said: ***"We have believed in the Lord of Aaron and Moses"***. They were the people who knew most about magic; so they were the quickest to recognise that what they saw was not magic. True knowledge, even in a wrong field, can lead to the truth when joined with honesty.

Notice also the words of the Qur'an in Surah Al-A'raf: ***"And the magicians fell down in prostration"*** (7:120) — as if they were thrown into prostration by the truth they had witnessed.

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FAITH THAT DID NOT WAVER

SURAH TAHA 20:71–73

قَالَ ءَامَنتُمْ لَهُۥ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ ۖ فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ وَلَأُصَلِّبَنَّكُمْ فِى جُذُوعِ ٱلنَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَآ أَشَدُّ عَذَابًا وَأَبْقَىٰ ﴿٧١﴾

[Pharaoh] said, "You believed him before I gave you permission. Indeed, he is your leader who has taught you magic. So I will surely cut off your hands and your feet on opposite sides, and I will crucify you on the trunks of palm trees, and you will surely know which of us is more severe in [giving] punishment and more enduring."

قَالُوا۟ لَن نُّؤْثِرَكَ عَلَىٰ مَا جَآءَنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلَّذِى فَطَرَنَا ۖ فَٱقْضِ مَآ أَنتَ قَاضٍ ۖ إِنَّمَا تَقْضِى هَٰذِهِ ٱلْحَيَوٰةَ ٱلدُّنْيَآ ﴿٧٢﴾

They said, "Never will we prefer you over what has come to us of clear proofs and [over] He who created us. So decree whatever you are to decree. You can only decree for this worldly life."

إِنَّآ ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَٰيَٰنَا وَمَآ أَكْرَهْتَنَا عَلَيْهِ مِنَ ٱلسِّحْرِ ۗ وَٱللَّهُ خَيْرٌ وَأَبْقَىٰٓ ﴿٧٣﴾

Indeed, we have believed in our Lord that He may forgive us our sins and what you compelled us [to do] of magic. And Allah is better and more enduring.

Translation: Sahih International — quran.com/20:71-73

COMMENTARY ON VERSES 20:71–73 — MAGICIANS AT DAWN, MARTYRS BY EVENING

First: The tyrant's threat. ***"You believed him before I gave you permission"***. Pharaoh wanted to control people's hearts — even faith needed his permission. Then he threatened: ***"I will surely cut off your hands and your feet on opposite sides, and I will crucify you on the trunks of palm trees"***.

Second: The answer of faith. ***"Never will we prefer you over what has come to us of clear proofs and [over] He who created us"***. ***"So decree whatever you are to decree. You can only decree for this worldly life"***. A few hours earlier they had asked for a worldly reward; now they saw the world as far too small.

Third: Repentance from magic. ***"Indeed, we have believed in our Lord that He may forgive us our sins and what you compelled us [to do] of magic"***. They acknowledged magic as a sin.

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SURAH AL-A'RAF 7:126

وَمَا تَنقِمُ مِنَّآ إِلَّآ أَنْ ءَامَنَّا بِـَٔايَـٰتِ رَبِّنَا لَمَّا جَآءَتْنَا ۚ رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾

And you do not resent us except because we believed in the signs of our Lord when they came to us. Our Lord, pour upon us patience and let us die as Muslims [in submission to You].

Translation: Sahih International — quran.com/7:126

And their prayer: ***"Our Lord, pour upon us patience and let us die as Muslims [in submission to You]"***. Ibn Kathir reports the words of Ibn 'Abbas رضى الله عنهما and others about them: ***at the start of the day they were magicians, and at the end of the day they were righteous martyrs***. Tafsir Ibn Kathir 7:126

The Qur'an does not state clearly whether Pharaoh carried out his threat. What is certain is that they chose the Hereafter, and Allah praises them in His verses until the Day of Resurrection.

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PATIENT LIKE MUSA

The struggle of Musa عَلَيْهِ السَّلَامُ did not end on that festival day. The Messenger of Allah ﷺ himself drew strength from his patience.

HADITH — SAHIH AL-BUKHARI, NO. 3405

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، قَالَ سَمِعْتُ أَبَا وَائِلٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ ـ رضى الله عنه ـ قَالَ قَسَمَ النَّبِيُّ صلى الله عليه وسلم قَسْمًا، فَقَالَ رَجُلٌ إِنَّ هَذِهِ لَقِسْمَةٌ مَا أُرِيدَ بِهَا وَجْهُ اللَّهِ. فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَأَخْبَرْتُهُ، فَغَضِبَ حَتَّى رَأَيْتُ الْغَضَبَ فِي وَجْهِهِ، ثُمَّ قَالَ « يَرْحَمُ اللَّهُ مُوسَى قَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ ».

TRANSLATION:

'Abdullah ibn Mas'ud رضى الله عنه said: The Prophet ﷺ made a distribution (of wealth), and a man said: "This is a distribution by which the Face of Allah was not sought." So I came to the Prophet ﷺ and told him. He became angry until I saw the anger in his face, then he said: **"May Allah have mercy on Musa. He was harmed with more than this, and he was patient."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu al-Walid Hisham ibn 'Abd al-Malik, from Shu'bah ibn al-Hajjaj, from Sulaiman al-A'mash, from Abu Wa'il Shaqiq ibn Salamah, from 'Abdullah ibn Mas'ud رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, Hadith No. 3405. Also narrated by Muslim (No. 1062).

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:3405

COMMENTARY — AN EXAMPLE FOR THE MESSENGER ﷺ

When the Messenger of Allah ﷺ was hurt by an unjust accusation about the distribution of wealth, he became angry, but then remembered Musa عَلَيْهِ السَّلَامُ: ***"May Allah have mercy on Musa. He was harmed with more than this, and he was patient."***

And Allah says: ***"be not like those who abused Moses"*** (33:69).

WHAT THE QUR'AN DOES NOT TELL

The story of Musa عَلَيْهِ السَّلَامُ in the valley of Tuwa and in the palace of Pharaoh is also found in the Book of Exodus, and many details from the sources of the People of the Book and weak reports have entered the books of stories. Guided by the Hadith of Sahih al-Bukhari 4485 (Series 1), 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
The fire Musa saw was a fire that burned a bush without consuming it (Book of Exodus 3).	The Qur'an mentions a fire and a call from the tree (28:29–30), but does not mention a bush that burned without being consumed.
Musa was told to remove his sandals because they were made from the skin of a dead donkey.	The Qur'an only mentions the reason: "Indeed, you are in the sacred valley of Tuwa" (20:12).
Pharaoh's magicians numbered tens of thousands, with the names of their leaders.	The Qur'an does not mention their number or names. The differing figures in books of tafsir come from reports not authentic as marfu' narrations.
The valley of Tuwa is at Jabal Musa in the Sinai Peninsula (the site of St Catherine's Monastery).	The Qur'an mentions "the mount" (28:29) and "the sacred valley of Tuwa" (20:12). Its exact location is not stated in any authentic text; the site known today is tradition.
The staff of Musa stretched up to the sky, swallowed the magic and returned to normal with the same weight.	The Qur'an only says that the staff swallowed what they had crafted (20:69; 7:117). Other details are not mentioned.
Pharaoh carried out his threat and crucified all the magicians that very day.	The Qur'an mentions the threat (20:71; 7:124) but does not clearly mention it being carried out. Some of the salaf held that they were martyred.

ARCHAEOLOGICAL NOTES

ARCHAEOLOGICAL NOTE: MAGICIANS AT THE COURT OF THE KINGS OF EGYPT

A genuine ancient Egyptian papyrus — ***Papyrus Westcar*** (Papyrus Berlin 3033), now kept at **the Egyptian Museum, Berlin** — was written around **1650 BCE**. It contains five stories about **magicians and "lector priests"** who performed wonders before the kings of Egypt, such as King Khufu.

This document shows that **magicians held an important place at the court of the ancient Egyptian kings**, and that the kings honoured them. This is consistent with the Qur'an's picture of Pharaoh gathering magicians from all over the land (7:111–112) and promising them a place near him (7:114).

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What is not proven. Papyrus Westcar is **story literature**, not a historical record, and it **does not mention Musa or the contest**. It is included only as evidence of the cultural background of ancient Egypt, not as direct evidence of the story in the Qur'an.

REFERENCES:

Papyrus Westcar (Papyrus Berlin 3033), Ägyptisches Museum, Berlin — summary and further references.
https://en.wikipedia.org/wiki/Westcar_Papyrus

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FROM THE VALLEY TO THE PALACE

A shepherd went out to find fire to warm his family, and came back a messenger. He was afraid, but was given calm; his tongue was knotted, but he was given a supporter; he was sent to a tyrant, but commanded to be gentle. And on the day of the festival, before all the people of Egypt, the truth swallowed the illusion — and those who came for a reward went home with faith.

A BRIEF COMPARISON

THE PARTY	ATTITUDE AND LESSON
Musa	Seeks guidance, shows good manners before Allah, prays before acting, is gentle, argues with proof and is patient (20:10–69)
Harun	A fluent and loyal supporter; the honourable rank of a minister (20:29–36; Sahih al-Bukhari 4416)
Pharaoh	Questions, reproaches, mocks, then threatens — the way of tyrants when their arguments run out (26:18–29)
The magicians	Came for this world, left for the Hereafter; knowledge and honesty led them to faith (7:113–126; 20:70–73)
The crowd	Waiting to see who would win in order to follow (26:40) — those who follow the current without a stance

LESSONS FROM THIS STORY

First: Guidance comes to those who seek it. (20:10).

Second: The foundation of the message is tawhid, worship and prayer. (20:14).

Third: Ask for an expanded breast and an easy task before beginning a duty. (20:25–28).

Fourth: Acknowledge the strengths of others and seek good supporters. (20:29–32; 28:34).

Fifth: Call with gentle speech, even to a tyrant. (20:44; Sahih Muslim 2593).

Sixth: The truth does not fear a crowd. (20:59).

Seventh: Sorcery is a destructive sin and will not succeed. (20:69; Sahih al-Bukhari 2766).

Eighth: True faith makes the world small in one's eyes. (20:72–73).

Ninth: Be patient as Musa was patient. (Sahih al-Bukhari 3405).

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CONCLUSION

Each of us carries a "staff" — something ordinary in our hand: knowledge, a skill, words. By the permission of Allah, that ordinary thing can become a path to the truth. The conditions are an expanded breast, an honest tongue and gentle speech.

May Allah expand our breasts, ease our tasks, untie the knots from our tongues, and make us among those who die as Muslims. ***Rabbishraḥ lī ṣadrī, wa yassir lī amrī.*** Amin.

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

Part 3: the parting of the sea and the drowning of Pharaoh — with the same method: the Qur'an, authentic Hadith, and solid archaeological findings only.

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Ibn Kathir, Qisas al-Anbiya' (chapter on Prophet Musa), consulted for the assessment of Israiliyyat reports.

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Ibn Hajar al-'Asqalani, Fath al-Bari Sharh Sahih al-Bukhari; an-Nawawi, al-Minhaj Sharh Sahih Muslim.

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

Papyrus Westcar (Papyrus Berlin 3033). https://en.wikipedia.org/wiki/Westcar_Papyrus

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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."

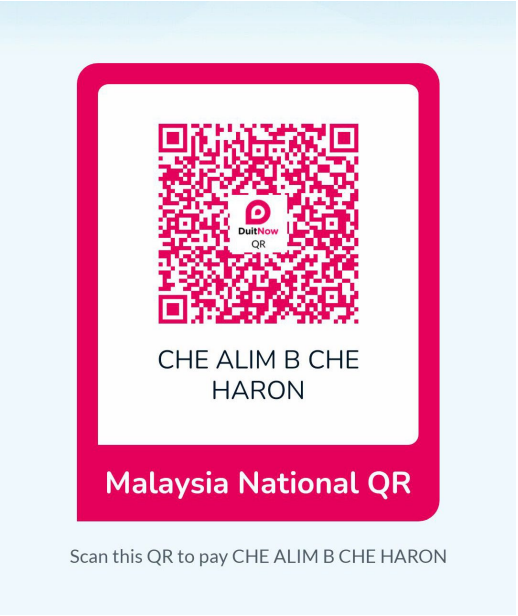
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GRADE: SAHIH — contained in Sahih Muslim.

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

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