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Section 3: Moses' Encounter with Pharaoh

Surah Ta Ha – Verses 54 - 55

كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لآيَاتٍ لأُولِي النُّهَي

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَي

54. "Eat (for yourselves) and pasture your cattle; verily in this there are signs for men of thought."
55. "From it (the earth) We created you, and into it will We return you, and from it will We bring you forth a second time."

This verse has referred to the fifth and the last bounty of this group of Divine bounties where, implying the vegetables, it says:

"Eat (for yourselves) and pasture your cattle..."

And, at the end of the verse, the Qur'an, pointing to all these bounties, says:

"...verily in this there are signs for men of thought."

That is, the responsible intellects and dutiful minds can comprehend this fact.

The Arabic term /nuha/ is the plural form of /nahiyah/ derived from /nahy/ which means 'to prohibit'; and /'ulinnuha/ means: 'the people endued with understanding and intellect'. The wisdom in Arabic is called /nuhiyah/ because it prohibits man from following low desires.1

Once the holy Prophet (S) was asked:

"Who are l'ulinnuhal?"

The Messenger of Allah (S) said:

*"They have a good character, and they are kind unto the mothers and fathers; they help the poor, the (needy) neighbours, and the orphans; they feed (the hungry ones with) food. They spread peace and comfort in the world; and they establish prayer while people are sleeping and unaware."*2

Then, in the next verse, concerning the statement of Unity in these verses, and the creation of the earth and its bounties, Resurrection has also been pointed out.

It says:

"From it (the earth) We created you, and into it will We return you, and from it will We bring you forth a second time."

Amir-ul-Mu'mineen Ali (as) has considered the secret of the couple of prostrations in each unit (rak'at) of prayer and said:

*"The first prostration means: 'O Allah! At first I was from this soil'. When you raise your head from the ground, it means that: 'You have brought me out from this soil'. The second prostration means that: 'You will return me unto this soil'; and when you raise your head from the second prostration, it means that: 'You will raise me up again from the soil in Hereafter'."*3

Surah Ta Ha – Verses 56 - 57

وَلَقَدْ أَرَيْنَاهُ ءَايَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَي

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَي

56. "And indeed We showed him (Pharaoh) Our signs, all of them, but he rejected and refused."
57. "Said he: 'Have you come to us to drive us out of our land with your magic, O Moses?'"

In this holy verse, another stage of the dispute of Moses (as) and Pharaoh has been reflected. The Holy Qur'an begins this part of the incident with the following statement implying that all the Divine signs were shown to Pharaoh but none of them affected in his dark heart.

The verse says:

"And indeed We showed him (Pharaoh) Our signs, all of them, but he rejected and refused."

This meaning refers to the miracles that, at the beginning of his invitation, Moses (as) showed Pharaoh. They were the miracles of the Rod and the White Hand and the inclusive content of his heavenly invitation.

Now we may note to what Pharaoh, the tyrant, the proud, and the obstinate, answered in front of Moses and his miracles, and, as it is the custom of all unreasonable rulers, how he accused that Messenger.

The verse says:

"Said he: 'Have you come to us to drive us out of our land with your magic, O Moses?'"

This statement, as Pharaoh declared, is an indication to this meaning that they know that the subject of prophethood and invitation to Monotheism, accompanied with these miracles, are all some plots to overcome their government and that Moses wanted to expel them and the captains from the habitable land of their ancestors.

This accusation is just the same weapon that all the unreasonable rulers and colonialists have had and applied throughout the history.

Wherever they found themselves in a danger, in order to defy people alongside their own benefits, they propounded the subject of the danger which threatened the country. Country, in that circumstance, meant the government of those tyrannical rulers, and its existence meant the existence of theirs.

Surah Ta Ha – Verses 58 – 60

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِداً لاَّ نُخْلِفُهُ نَحْنُ وَلآ أَنتَ مَكَاناً سُوًى

قَالَ مَوْعِدُكُمْ يَوْمُ الزِّينَةِ وَأَن يُحْشَرَ النَّاسُ ضُحًى

فَتَوَلَّي فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَي

58. "(Pharaoh continued,) 'Then we too will surely bring you sorcery the like of it; therefore appoint a tryst between us and you which neither we nor you shall fail to keep, in a place alike for both'."
59. "(Moses) said: 'Your tryst shall be the day of festival, and let the people gather together at the high noon'."
60. "So Pharaoh turned his back and gathered his plan (fully), then (on the appointed tryst) he came again."

As this holy verse implies, Pharaoh added that Moses should not suppose that they were not able to bring some magic similar to those of his, but certainly he would bring it soon.

The verse says:

"(Pharaoh continued,) 'Then we too will surely bring you sorcery the like of it..."

And in order to show a sharper conclusiveness, Pharaoh wanted Moses to appoint its date.

The verse says:

"...therefore appoint a tryst between us and you which neither we nor you shall fail to keep, in a place alike for both'."

But Moses, without losing his coolness, nor feeling any terror in himself, clearly and decisively responded him that he was ready, too, to define the day and the hour of the meeting just then.

The verse says:

"(Moses) said: 'Your tryst shall be the day of festival, and let the people gather together at the high noon'."

However, after observing the wonderful miracles of Moses and the psychological effect of those astonishing miracles on his companions, Pharaoh decided, by the help of his sorcerers, to challenge. Therefore, he appointed a proper tryst with Moses (as) and left that meeting. He gathered all his plots and plans then and brought them wholly available on the appointed day.

The verse says:

"So Pharaoh turned his back and gathered his plan (fully), then (on the appointed tryst) he came again."

The logical and free discussions, of course, should be performed at the presence of people, while the factors of 'time' and 'place' must not be neglected, either. Thus, one of the best arrangements that Moses (as) made was that he utilized the national day.

He gathered, on that day, an assembly which became fruitful and supreme. On that day, he behaved with such a manner that, when the sorcerers saw his miracles, they all changed their mind and their belief.

Surah Ta Ha – Verses 61 – 62

قَالَ لَهُمْ مُّوسَي وَيْلَكُمْ لاَ تَفْتَرُوا عَلَي اللَّهِ كَذِباً فَيُسْحِتَكُم بِعَذَابٍ وَقَدْ خَابَ مَنِ افْتَرَي

فَتَنَازَعُوا أَمْرَهُم بَيْنَهُمْ وَأَسَرُّوا النَّجْوَي

61. "Moses said to them: 'Woe to you! Do not forge a lie against Allah, lest He destroy you with a chastisement, and indeed he who forges (a lie) fails."
62. "Then they disputed upon their affair among themselves and kept the discourse secret."

At last, the appointed day came. Moses (as) was standing in front of the crowd of people. A crowd among which there were some sorcerers, the number of them, as some commentators have said, was seventy two men. Some other commentators have said that they were four hundred magicians, or more than that.

Another group of that crowd were companions of Pharaoh and Pharaoh himself. And, finally, the third group of them, which formed the majority of the crowd, was the ordinary people who had come to watch the event.

At this time, Moses turned his face toward the sorcerers, or the companions of Pharaoh and sorcerers, and, as the verse says:

"Moses said to them: 'Woe to you! Do not forge a lie against Allah, lest He destroy you with a chastisement, and indeed he who forges (a lie) fails."

The purpose of Moses (as) from saying:

"Do not forge a lie against Allah"

was something or someone that was considered as a partner of Allah; or that they attributed sorcery to the Miracles of the Messenger of Allah and accepted Pharaoh as their god.

This very decisive word of Moses, whose tone was the tone of the invitation of all true prophets and had

no similarity to the word of the sorcerers, affected on the minds of some people and produced a kind of divergence between the beliefs of the crowd.

Some of them demanded the gravity of action, while some others fell in doubt and uncertainty, and probabled that Moses was a great prophet of Allah and his warnings might be actual; in particular that his plain clothes and the clothing of his brother, Aaron, were the same simple clothing of a shepherd.

In spite of their loneliness, there was not seen any faint or weakness in their decided faces. This was counted as another evidence for the nobility of their sayings and programs.

Therefore, the Qur'an says:

"Then they disputed upon their affair among themselves and kept the discourse secret."

Thus, you ought to enjoin good and forbid evil, then if it does not affect on some people at least, in some others may create doubt.

However, considering the divine miracles as sorcery, is a forging against Allah; and a calumniator against Allah both fails in this world and will be punished in the next world. Before bringing a miracle, of course, teaching people and warning them is necessary.

Surah Ta Ha – Verses 63 - 64

قَالُوا إِنْ هَذَانِ لَسَاحِرَانِ يُرِيدَانِ أَن يُخْرِجَاكُم مِنْ أَرْضِكُم بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَي

فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ ائْتُوا صَفّاً وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَي

63. "They said: 'These two are certainly two sorcerers who intend to drive you out from your land by their sorcery and wipe out your superior way."
64. "Therefore gather your plan (fully); then come in (an orderly) line, and whoever today is uppermost will be indeed successful."

Authorities and rulers have an important function in the convictions of people. In the same manner that Pharaoh told Moses that he had come to them to drive them out of their land with his magic,4his adherents, too, declared the same thing in this verse about Aaron and Moses.

The verse says:

"They said: 'These two are certainly two sorcerers…"

Therefore, the sorcerers were told that they should not fear to combat with those two, because these were the most outstanding and the greatest magicians of that large country.

Another matter that the sorcerers were told was that the two wanted to drive them out from their land by their sorcery, the land which was very dear for them as their souls, to which they belonged and it belonged to them.

The verse says:

"…who intend to drive you out from your land by their sorcery…"

Moreover, they added that those two did not suffice to drive them out from their country, but they wanted to play with their sacred things and to vanish their superior school and rightful religion.

The verse continues saying:

"…and wipe out your superior way."

Then, the sorcerers were recommended that they would never doubt in coming united into the scene of struggle and in one row, and:

"Therefore gather your plan (fully); then come in (an orderly) line…"

The reason and secret of the victory in that significant combat was stated for them that it was in their unity.

And, finally, the success and prosperity would be of that group on that day that could prove its superiority over the opposite group.

The verse continues saying:

"…and whoever today is uppermost will be indeed successful."

Surah Ta Ha – Verses 65 – 67

قَالُوا يَامُوسَي إِمَّآ أَن تُلْقِيَ وإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَي

قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّها تَسْعَي

فَاَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَي

65. "They (the sorcerers) said: 'O' Moses! Will you throw, or shall we be the first who throw?'"
66. "He (Moses) said: 'Nay, do you throw (yours)!' Then behold, their ropes and their rods seemed to him, by their sorcery, as if they were sliding."
67. "Then Moses felt in himself a fear."

The Arabic word /hibal/ is the plural form of /habl/ which means 'rope, string', and the Arabic term /'isiyy/ is the plural form of /'asa/ (rod, stick).

The Qur'anic term /'aujasa/ is derived from /wajasa/ in the sense of 'a hidden sound' and thus the word /'ijas/ is applied for the things which are hidden in inward.

Amir-ul-mu'mineen Ali (as) in Nahjulbalaqah, concerning The Commentary of the last verse of the verses mentioned in the above, says:

*"The fear of Moses (as) was for the effect of sorcery on the ignorant people."*5

However, the sorcerers untied and made decision to stand against Moses and challenge with him.

When they entered into the concerning arena, they began saying as follows:

"They (the sorcerers) said: 'O' Moses! Will you throw, or shall we be the first who throw?'"

But Moses (as), who was completely assured of his final victory, did not make any haste; and apart from it, in such circumstances winner is usually he who does not take the lead.

Therefore, he responded them like this:

"He (Moses) said: 'Nay, do you throw (yours)!'..."

The sorcerers accepted it and whatever means, such as ropes and rods, they had brought with them they cast wholly on the land of arena. And, if we accept the narration which indicates they were one thousand sorcerers, that means that, in a moment, thousands of ropes and rods, in which some special material had been stored, were thrown in the middle of arena in front of the crowd.

Then, suddenly, as a result of their sorcery, their ropes and rods seemed to the people and Moses (as) as if they were moving.

The verse continues saying:

"...Then behold, their ropes and their rods seemed to him, by their sorcery, as if they were sliding."

Yes, those ropes ands rods, in the form of some small and big snakes, in different colours and kinds, began sliding on the ground.

It was a wonderful scene. The sorcerers, who not only were numerous but also knew well the style of using the mysterious physical and chemical peculiarities of the materials and the like of them. It could penetrate in the thoughts of the audience so amazingly that they imagined that those lifeless various things were animated.

The people of Pharaoh made a happy clamor. Some of them, because of horror, cried and withdrew themselves.

It was at this moment that Moses (as) was nearly frightened at the situation, thinking that people might be so seriously charmed by that event that it was not easy for him to return them and their thoughts back to the reality.

The verse says:

"Then Moses felt in himself a fear."

Surah Ta Ha – Verses 68 – 70

قُلْنَا لاَ تَخَفْ إِنَّكَ أَنتَ الأَعْلَي

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلاَ يُفْلِحُ السَّاحِرُ حَيْثُ أَتَي

فَأُلْقِيَ السَّحَرَةُ سُجَّداً قَالُوا ءَامَنَّا بِرَبِّ هَارُونَ وَمُوسَي

68. "Said We: 'Fear not! Verily you are the uppermost."
69. "And throw down what is in your right hand! It will swallow up, what they have made. Verily what they have made is but a plan of a sorcerer, and the sorcerer will not be successful wherever he goes'."
70. "Then the sorcerers fell down in prostration, saying: 'We believed in the Lord of Aaron and Moses!'"

With no condition Allah (s.w.t.) promises His Messenger to promote him. But He promises the believers to promote them upon the condition that they believe and keep their loyalty to Faith.6

The reason of it is that prophets are loyal, but the believers may leave out their loyalty. Therefore, Allah says that they are the uppermost if they are faithful.

However, at this time, the divine help and assistance came to Moses and the revealed command of Allah defined his duty, as the Qur'an says:

"Said We: 'Fear not! Verily you are the uppermost."

Thus, Moses (as), who had lost his courage for a short moment, took heart again.

For the second time Moses (as) was addressed and he was commanded:

"And throw down what is in your right hand! It will swallow up, what they have made. Verily what they have made is but a plan of a sorcerer..."

Since the act of a sorcerer depends on the man's limited ability while a Divine miracle originates from the infinite power of Allah, therefore a sorcerer can perform only the things which he has practiced formerly.

That is why the verse continues saying:

"...and the sorcerer will not be successful wherever he goes'."

It is interesting that the revelation does not say: 'Throw down your rod', but it says:

"Throw down what is in your right hand!"

This meaning may be as a heedlessness to the rod and an indication to the fact that 'rod' itself is not an important thing, but the thing, which is important, is the Will and command of Allah wherewith the less significant thing than the rod can work as it did.

When Moses (as) was ordered to throw down his Rod and he threw it down, the Rod changed into a huge snake and swallowed all the means and tools of sorcerers' magic. A great uproar and tumult appeared among those people. Pharaoh was very terrified, and his companions attending there were also terribly surprised.

The sorcerers, who recognized sorcery from other than sorcery, convinced themselves that it was nothing save the Divine miracle and that Moses (as) was certainly a messenger from the side of Allah.

Therefore, as the verse says:

"Then the sorcerers fell down in prostration, saying: 'We believed in the Lord of Aaron and

Moses!'"

However, as soon as the sorcerers understood that the act of Moses (as) was not a sorcery, they involuntarily fell down in prostration and, those who were infidels in the morning, joined the group of witnesses of the way of Allah in that very evening, and by saying:

"We believed in the Lord of Aaron and Moses",

they confessed that their action they performed had been wrong.

They applied the word of 'Lord' in their sentence:

'***The Lord of Aaron and Moses***'

since Pharaoh had considered himself the Lord of those people. If they had used only the name of Moses in their statement and said simply 'the Lord of Moses', Pharaoh might have said: that he had trained Aaron. That was why the sorcerers, next to the word 'Lord', at first mentioned Aaron and then added the appellation of Moses (as).7

Surah Ta Ha – Verse 71

قَالَ آمَنتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ ۚ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ ۖ فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَافٍ وَلَأُصَلِّبَنَّكُمْ فِي جُذُوعِ النَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَىٰ

71. "Said (Pharaoh): 'Did you believe in him before I should give you permission? Verily he is the chief of you who has taught you sorcery, so I will certainly cut off your hands and your feet on opposite sides, and I will certainly crucify you upon the trunks of palm-trees, and you shall certainly know which of us is more severe and more lasting in punishment'."

Pharaoh had gathered all the skilful and expert persons in order to annihilate the truth, but they entirely were guided to uprightness by Moses (as).

It is evident that that deed of the sorcerers was a sharp stroke over the entity of Pharaoh and his arrogant, egoistic, and tyrannical government, so that it quivered all the pillars of it. Therefore, he had no way save shouting angrily, threatening violently, and showing his might and honour apparently.

Then he addressed the sorcerers and behaved as follows:

"Said (Pharaoh): 'Did you believe in him before I should give you permission?..."

This arrogant tyrant, not only claimed that he governed over the lives and bodies of people, but also he desired to say that their hearts were at his disposal and belonged to him; so that they should decide with his permission.

Pharaoh did not suffice even to that, and at once he accused the sorcerers with an accusation, claming that they had plotted that plan from before, he said:

"…Verily he is the chief of you who has taught you sorcery…"

Undoubtedly Pharaoh knew and was certain that his saying was a lie, but it is known that the arrogant and unreasonable rulers usually do not care any false or accusation when they feel their illegitimate position is in danger.

Moreover, he did not suffice only to that vice, either. He threatened the sorcerers to death with the most violent tone, when he said:

"…so I will certainly cut off your hands and your feet on opposite sides, and I will certainly crucify you upon the trunks of palm-trees, and you shall certainly know which of us is more severe and more lasting in punishment'."

However, prophets work on the spirits of men, but the tyrannical rulers take vengeance by hurting on their bodies. They are neglectful that conventions and beliefs of people cannot be changed by torturing and killing them.

Surah Ta Ha – Verses 72 – 73

قَالُوا لَن نُّؤْثِرَكَ عَلَي مَا جَآءَنَا مِنَ الْبَيِّـنَات وَالَّذي فَطَرَنَا فَاقْضِ مَآ أَنتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَآ

إِنَّآ ءَامَنَّا بِرَبِّـنَا لِيَغْفِرَ لَنَا خَطَايَانَا وَمَآ أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّـحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَي

72. "They said: 'Never will we prefer you (O Pharaoh) to the clear proofs (miracles) that have come to us, and to Him Who created us! Decree then whatever you desire to decree, for you may decree only about the life of this world."
73. "Verily we have believed in our Lord that He may forgive us our faults, and the sorcery to which you did compel us. Allah is better and more lasting."

Faith gives man both power and daring. Now, it is worthy to see what the reaction of the sorcerers was before the intensive threats of Pharaoh. They not only were not terrified and did not decamp, but also proved their presence in the scene more decisively.

The verse says:

"They said: 'Never will we prefer you* (*O Pharaoh*) *to the clear proofs* (*miracles*) *that have come to us, and to Him Who created us!..."

They told Pharaoh to command whatever he desired, but he should know that he could command only in the life of this world and, in Hereafter, where they are successful, he will be involved with the worst punishments.

The verse continues saying:

"...Decree then whatever you desire to decree, for you may decree only about the life of this world."

Then, the sorcerers added this meaning to their statement, saying:

"Verily we have believed in our Lord that He may forgive us our faults, and the sorcery to which you did compel us. Allah is better and more lasting."

In this way, briefly they implied that their goal was to be forgiven and to be purified from their former sins including opposing against the true Messenger of Allah.

The Arabic term /xataya/ is the plural form of /xati'ah/ which is called to the deliberate faults.8

The Qur'anic phrase which is recited: /ma'akrahtana'alayhi min-as-sihr/ means 'We ask Allah to forgive us our faults and sorcery to which you did compel us'. And the objective meaning of /'ikrah min-as-sihr/ is the summoning of the sorcerers and the act of their sorcery.

He who risks his own life in the path of Allah, grows in right conduct more and more at any moment.

In these holy verses, the sorcerers stated three meanings concerning Allah (s.w.t.).

They said:

'To Him Who created us';
'We have believed in our Lord';

and

'Allah is better and more lasting'.

Imam Sadiq (as) in a tradition has said:

"Whoever counts himself better than others is a tyrant".

He was asked then, whether those good doers who count themselves better than evildoers are tyrants. Imam said the explanation of the belief of the sorcerers, indicating that a person may change his mind in some moments; therefore, they should not count themselves better since they are not aware of the end.9

Surah Ta Ha – Verses 74 - 76

إِنَّهُ مَن يَأْتِ رَبَّهُ مُجْرِماً فَإِنَّ لَهُ جَهَنَّمَ لاَ يَمُوتُ فِيهَا وَلاَ يَحْيَي

وَمَن يَأْتِهِ مُؤْمِناً قَدْ عَمِلَ الصَّالِحَاتِ فَأُوْلَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَي

جَنَّاتُ عَدْنٍ تَجْرِي مِن تَحْتِهَا الاَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَآءُ مَن تَزَكَّي

74. "Verily he who comes guilty to his Lord, then for him is Hell, wherein he shall neither die (to deliver) nor live (easily)."
75. "And whoever comes to Him a believer (and) he has done righteous deeds, for such are the most sublime degrees."
76. "(And) Gardens of Eternity beneath which rivers flow wherein shall they abide forever and this is the reward of him who purifies himself (from evil)."

After that sorcerers believed, they told Pharaoh that his deeds of torture and murder were only for the life of this world while the wrath and Grace of Allah is permanent. The Fire of Hell for the people of Hell is eternal, and the people of Paradise abide in Paradise forever.

The place of a believer, in Hereafter, is Heaven, but gaining a higher degree therein depends on the amount of his purification for which he must struggle and purify himself from pollutions and corruptions in the world from any point of view.

Among them are: refinement of the soul from deviated beliefs, purification of character from vices, purification of body from treachery and perfidy, and purification of deeds and behaviour from indecent acts.

Thus, the Qur'an in these verses implies that the sorcerers told Pharaoh that the reason that they believed in Truth was clear, because:

"Verily he who comes guilty to his Lord, then for him is Hell..."

And the great inflection of such a person in Hell is that neither he dies therein to deliver from chastisement, nor does he live easily, but he permanently flounces between death and life, a life which is more bitter and difficult than death.

The verse continues saying:

***"...wherein he shall neither die* (*to deliver*) *nor live* (*easily*)."**

And, on the contrary, there is the state of the believers.

The verse says:

"And whoever comes to Him a believer* (*and*) *he has done righteous deeds, for such are the most sublime degrees."
***"*(*And*) *Gardens of Eternity beneath which rivers flow wherein shall they abide forever and this is the reward of him who purifies himself* (*from evil*)."**

How well those sorcerers purified themselves! When they decided to embrace the Truth and to be heartily steadfast in its path, then they believed firmly and frankly, so that, as the great commentator, the Late Tabarsi, has said:

"They were sorcerers and infidels in the morning but, in that very evening, they became the righteous witnesses of the path of the Truth."

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1. adopted from Al-Mizan, the Commentary
2. The Commentary of Nur-uth-Thaqalayn
3. Bihar-ul-'Anwar, vol. 85, p. 132
4. The current Surah, verse 57
5. Nahjul-Balaqah, sermon 6
6. Verse 76 from the current Surah
7. The commentary of Maraqi
8. The dictionary of Lisan-ul-'Arab
9. Usul-i-Kafi, vol. 8, p. 328

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–pharaoh