

QS 21 Q 20:9 – 99

20.9 Has there come to you the narrative of Moses?

20.10 When he saw a fire, he said to his family: “Stay behind. I have glimpsed a fire; perhaps I will bring you a brand from it, or find at the fire guidance.”

20.11 When he drew near it, a voice called out to him: “O Moses!

20.12 It is Me, your Lord. Remove your sandals. You are in the sacred valley, Tuwa.

20.13 I have chosen you, so listen to what is being revealed.

20.14 It is Me, God: there is no god but I. So worship Me and perform the prayer for My remembrance.

20.15 The Hour is coming – I am about to reveal it – so that every soul is rewarded for what it has achieved.

20.16 Let him not turn you away from it, he who does not believe in it and follows his base desires, else you will perish.”

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

20.18 He said: “It is my staff; I lean upon it, and tend my sheep with it, and I have other uses for it.”

20.19 He said: “Throw it down, O Moses.”

20.20 He threw it down, and behold, it turned into a serpent, swiftly crawling.

20.21 He said: “Pick it up and fear not; We shall return it to its former state.

20.22 And tuck your hand into you armpit and it shall come out white, but without harm – another miracle.

20.23 Thus will We show you some of Our greatest wonders.

20.24 Go to Pharaoh: he has grown tyrannical.”

20.25 He said: “My Lord, open my breast,

20.26 make my mission easy for me,

20.27 and untie the knot in my tongue,

20.28 so that they may understand my speech.

20.29 And appoint for me one to share my burden, from my family,

20.30 Aaron my brother,

20.31 That through him I may brace my strength,

20.32 and make him a partner in my mission.

20.9 Le récit de Moïse t’est-il parvenu?

20.10 Lorsqu’il vit du feu, il dit à sa famille: «Restez ici! Je vois du feu de loin; peut-être vous en apporterai-je un tison, ou trouverai-je auprès du feu de quoi me guider».

20.11 Puis, lorsqu’il y arriva, il fut interpellé: «Moïse!

20.12 Je suis ton Seigneur. Enlève tes sandales: car tu es dans la vallée sacrée, Tuwâ.

20.13 Moi, Je t’ai choisi. Ecoute donc ce qui va être révélé.

20.14 Certes, c’est Moi Allah: point de divinité que Moi. Adore-Moi donc et accomplis la Salât pour te souvenir de Moi.

20.15 L’Heure va certes arriver. Je la cache à peine, pour que chaque âme soit rétribuée selon ses efforts.

20.16 Que celui qui n’y croit pas et qui suit sa propre passion ne t’en détourne pas. Sinon tu périras.

20.17 Et qu’est-ce qu’il y a dans ta main droite, ô Moïse?»

20.18 Il dit: «C’est mon bâton sur lequel je m’appuie, qui me sert à effeuiller (les arbres) pour mes moutons et j’en fais d’autres usages».

20.19 [Allah lui] dit: «Jette-le, O Moïse».

20.20 Il le jeta: et le voici un serpent qui rampe.

20.21 [Allah] dit: «Saisis-le et ne crains rien: Nous le ramènerons à son premier état.

20.22 Et serre ta main sous ton aisselle: elle en sortira blanche sans aucun mal, et ce sera là un autre prodige,

20.23 afin que Nous te fassions voir de Nos prodiges les plus importants.

20.24 Rends-toi auprès de Pharaon car il a outrepassé toute limite.

20.25 [Moïse] dit: «Seigneur, ouvre-moi ma poitrine,

20.26 et facilite ma mission,

20.27 et dénoue un noud en ma langue,

20.28 afin qu’ils comprennent mes paroles,

20.29 et assigne-moi un assistant de ma famille:

20.30 Aaron, mon frère,

20.31 accrois par lui ma force!

20.32 et associe-le à ma mission,

20.33 Thus will we glorify You often,
 20.34 and remember You often.
 20.35 You have ever been mindful of us.”
 20.36 He said: “Your request has been granted,
 O Moses.
 20.37 We had favored you once before;
 20.38 Remember when We revealed to your
 mother what was revealed:
 20.39 ‘Throw him into a basket and fling him
 into the river,
 And let the river deliver him to the bank,
 Where an enemy of Mine and his will pick him
 up.
 I have cast upon you a love from Me, and you
 shall be brought up under My caring eye.’
 20.40 That was when your sister went about,
 saying: ‘Shall I point out to you one who will
 take charge of him?’
 We then returned you to your mother so that she
 may be of good cheer and not sorrow.
 And you once killed a soul but We delivered you
 from distress, and subjected you to an ordeal
 most severe.
 For years you remained with the people of Mid-
 ian,
 And then you came back at a time appointed, O
 Moses.
 20.41 And I made you My very own.
 20.42 So go forth, you and your brother, with
 My signs, and do not neglect My remembrance.
 20.43 Go to Pharaoh: he has grown tyrannical,
 20.44 And speak gently to him; perhaps he will
 remember or be in awe of Me.”
 20.45 They said: “We fear he might fly into a
 rage against us, or grow tyrannical.”
 20.46 He said: “Fear not. I am with you, listen-
 ing and seeing.
 20.47 Go to him and say: ‘We are the Messen-
 gers of your Lord. Send out with us the Children
 of Israel, and do not torment them. We bring
 you a wonder from your Lord, and peace be
 upon him who follows right guidance.
 20.48 To us has been revealed that torment
 shall fall upon him who denies and turns
 away.”
 20.49 He said: “Who is your Lord, O Moses?”
 20.50 He said: “Our Lord is He who gave each
 thing its likeness in form, and then guided it.”
 20.51 He said: “What of earlier ages?”

20.33 afin que nous Te glorifions beaucoup,
 20.34 et que nous T’invoquions beaucoup.
 20.35 Et Toi, certes, Tu es Très Clairvoyant sur
 nous».
 20.36 [Allah] dit: «Ta demande est exaucée, ô
 Moïse.
 20.37 Et Nous t’avons déjà favorisé une pre-
 mière fois
 20.38 lorsque Nous révélâmes à ta mère ce qui
 fut révélé:
 20.39 «Mets-le dans le coffret, puis jette celui-ci
 dans les flots pour qu’ensuite le fleuve le lance
 sur la rive; un ennemi à Moi et à lui le prendra».
 Et J’ai répandu sur toi une affection de Ma part,
 afin que tu sois élevé sous Mon oeil.
 20.40 Et voilà que ta sour (te suivait en) march-
 ant et disait: «Puis-je vous indiquer quelqu’un
 qui se chargera de lui?» Ainsi, Nous te rap-
 portâmes à ta mère afin que son oeil se réjouisse
 et qu’elle ne s’afflige plus. Tu tuas ensuite un in-
 dividu; Nous te sauvâmes des craintes qui t’op-
 pressaient; et Nous t’imposâmes plusieurs
 épreuves. Puis tu demeuras des années durant
 chez les habitants de Madyan. Ensuite tu es
 venu, ô Moïse, conformément à un décret.
 20.41 Et je t’ai assigné à Moi-Même.
 20.42 Pars, toi et ton frère, avec Mes prodiges;
 et ne négligez pas de M’invoquer.
 20.43 Allez vers Pharaon: il s’est vraiment re-
 bellé.
 20.44 Puis, parlez-lui gentiment. Peut-être se
 rappellera-t-il ou [Me] craindra-t-il?
 20.45 Ils dirent: «O notre Seigneur, nous
 craignons qu’il ne nous maltraite indûment,
 ou qu’il dépasse les limites».
 20.46 Il dit: «Ne craignez rien. Je suis avec vous:
 J’entends et Je vois.
 20.47 Allez donc chez lui; puis, dites-lui: «Nous
 sommes tous deux, les messagers de ton Sei-
 gneur. Envoie donc les Enfants d’Israël en
 notre compagnie et ne les châtie plus. Nous
 sommes venus à toi avec une preuve de la
 part de ton Seigneur. Et que la paix soit sur qui-
 conque suit le droit chemin!
 20.48 Il nous a été révélé que le châtiment est
 pour celui qui refuse d’avoir foi et qui tourne
 le dos».
 20.49 Alors [Pharaon] dit: «Qui donc est votre
 Seigneur, ô Moïse?»

20.52 He said: "Knowledge of them is with my Lord in a Book. My Lord strays not, nor does He forget."

20.53 It is He who made the earth level for you, and marked out in it highways for you, and made water to descend from the sky, through which We caused to come forth pairs of diverse plants.

20.54 Eat, and pasture your animals – in this are signs for those possessed of reason.

20.55 From it We created you, to it We shall return you, and from it We shall once more resurrect you.

20.56 And We showed him all Our wonders, but he called them lies, and disdained.

20.57 He said: "Did you come to drive us out of our land,

20.58 through your magic, O Moses?

We will indeed bring you magic to match it.

So set a date for us and you, not to be missed by us or you, at a place agreed upon."

20.59 He said: "Your appointment is on the Feast of the Pageant, and all people must be gathered there, in the morning."

20.60 Pharaoh retired, gathered together all his cunning, and came back.

20.61 Moses said to them: "Wretches! Do not lie in God's name, or He will ravage you with a torment; liars shall surely fail."

20.62 So they argued amongst themselves over their plan of action, and consulted in secret.

20.63 They said: "These two are sorcerers who intend to drive you out of your land by their sorcery, and do away with your customary practice.

20.64 So muster your cunning and go forth in single file. Today, whoso comes out on top will surely prosper."

20.65 They said: "O Moses, either you cast, or we cast first."

20.66 He said: "No, you cast first."

And it was as if their ropes and staffs appeared to him, through their sorcery, to be swiftly crawling.

20.67 In his heart Moses sensed fear.

20.68 We said: "Fear not; you shall indeed be the victor.

20.69 Cast down what is in your right hand and it shall swallow what they devised. They merely devised a sorcerer's deception, but the sorcerer shall not prosper, wherever he may be."

20.50 «Notre Seigneur, dit Moïse, est Celui qui a donné à chaque chose sa propre nature puis l'a dirigée».

20.51 «Qu'en est-il donc des générations anciennes?» dit Pharaon.

20.52 Moïse dit: «La connaissance de leur sort est auprès de mon Seigneur, dans un livre. Mon Seigneur [ne commet] ni erreur ni oubli.

20.53 C'est Lui qui vous a assigné la terre comme berceau et vous y a tracé des chemins; et qui du ciel a fait descendre de l'eau avec laquelle Nous faisons germer des couples de plantes de toutes sortes.»

20.54 «Mangez et faites paître votre bétail. Voilà bien là des signes pour les doués d'intelligence.

20.55 C'est d'elle (la terre) que Nous vous avons créés, et en elle Nous vous retournerons, et d'elle Nous vous ferons sortir une fois encore.

20.56 Certes Nous lui avons montré tous Nos prodiges; mais il les a démentis et a refusé (de croire).

20.57 Il dit: «Es-tu venu à nous, ô Moïse, pour nous faire sortir de notre terre par ta magie?

20.58 Nous t'apporterons assurément une magie semblable. Fixe entre nous et toi un rendez-vous auquel ni nous ni toi ne manquerons, dans un lieu convenable».

20.59 Alors Moïse dit: «Votre rendez-vous, c'est le jour de la fête. Et que les gens se rassemblent dans la matinée».

20.60 Pharaon, donc, se retira. Ensuite il rassembla sa ruse puis vint (au rendez-vous).

20.61 Moïse leur dit: «Malheur à vous! Ne forgez pas de mensonge contre Allah: sinon par un châtement Il vous anéantira. Celui qui forge (un mensonge) est perdu».

20.62 Là-dessus, ils se mirent à disputer entre eux de leur affaire et tinrent secrètes leurs discussions.

20.63 Ils dirent: «Voici deux magiciens qui, par leur magie, veulent vous faire abandonner votre terre et emporter votre doctrine idéale.

20.64 Rassemblez donc votre ruse puis venez en rangs serrés. Et celui qui aura le dessus aujourd'hui aura réussi».

20.65 Ils dirent: «O Moïse, ou tu jettes, [le premier ton bâton] ou que nous soyons les premiers à jeter?»

20.70 The sorcerers were hurled to the ground, prostrate.

They said: "We believe in the Lord of Aaron and Moses."

20.71 He said: "You believe in him before I grant you leave? He is merely the greatest among you, the one who taught you sorcery. I shall cut your hands and feet, alternately, and I shall crucify you on the trunks of palm trees. And you will surely know which of us is more grievous in torment and more lasting!"

20.72 They said: "We will not prefer you to what has come to us by way of clear proofs, nor to Him who created us. Decree what you wish to decree: your decree runs only in this present life.

20.73 We believe in our Lord that He may pardon our sins, and what you forced upon us of sorcery. God is better and more abiding.

20.74 Whoso comes to his Lord a sinner, hell shall be his lot, where he is neither dead nor alive.

20.75 Whoso comes to his Lord a believer, having done righteous deeds, to these belong the highest of ranks:

20.76 the Gardens of Eden, beneath which rivers flow, abiding therein for ever. Such is the reward of one who purifies his soul."

20.77 We revealed to Moses: "March out at night with My worshippers, and stake out a dry path for them through the sea. Fear not pursuit, and be not anxious."

20.78 Pharaoh pursued them with his troops, and there flowed over them from the sea what flowed.

20.79 And Pharaoh led his nation astray, and guided them not.

20.80 O Children of Israel, We delivered you from your enemy and promised you the right side of the mountain. We caused manna and quail to descend on you.

20.81 Eat of the good things We provides you, but do not transgress, or My wrath shall fall upon you. He upon whom My wrath falls will sink to the depths.

20.82 And yet I am All-Forgiving towards him who repents, and believes, and does good deeds, and then is guided aright.

20.83 And what made you hurry forward, away from your people, O Moses?

20.66 Il dit: «Jetez plutôt». Et voilà que leurs cordes et leurs bâtons lui parurent ramper par l'effet de leur magie.

20.67 Moïse ressentit quelque peur en lui-même.

20.68 Nous lui dîmes: «N'aie pas peur, c'est toi qui auras le dessus.

20.69 Jette ce qu'il y a dans ta main droite; cela dévorera ce qu'ils ont fabriqué. Ce qu'ils ont fabriqué n'est qu'une ruse de magicien; et le magicien ne réussit pas, où qu'il soit».

20.70 Les magiciens se jetèrent prosternés, disant: «Nous avons foi en le Seigneur d'Aaron et de Moïse».

20.71 Alors Pharaon dit: «Avez-vous cru en lui avant que je ne vous y autorise? C'est lui votre chef qui vous a enseigné la magie. Je vous ferai sûrement, couper mains et jambes opposées, et vous ferai crucifier aux troncs des palmiers, et vous saurez, avec certitude, qui de nous est plus fort en châtiment et qui est le plus durable».

20.72 «Par celui qui nous a créés, dirent-ils, nous ne te préférons jamais à ce qui nous est parvenu comme preuves évidentes. Décrète donc ce que tu as à décréter. Tes décrets ne touchent que cette présente vie.

20.73 Nous croyons en notre Seigneur, afin qu'Il nous pardonne nos fautes ainsi que la magie à laquelle tu nous as contraints». Et Allah est meilleur et éternel.

20.74 Quiconque vient en criminel à son Seigneur, aura certes l'Enfer où il ne meurt ni ne vit.

20.75 Et quiconque vient auprès de Lui en croyant, après avoir fait de bonnes œuvres, voilà donc ceux qui auront les plus hauts rangs,

20.76 les jardins du séjour (éternel), sous lesquels coulent les ruisseaux, où ils demeureront éternellement. Et voilà la récompense de ceux qui se purifient [de la mécréance et des péchés].

20.77 Nous révélâmes à Moïse: «Pars la nuit, à la tête de Mes serviteurs, puis, trace-leur un passage à sec dans la mer: sans craindre une poursuite et sans éprouver aucune peur».

20.78 Pharaon les poursuivit avec ses armées. La mer les submergea bel et bien.

20.79 Pharaon égara ainsi son peuple et ne le mît pas sur le droit chemin.

20.84 He said: "These others are pursuing my tracks, and I hurried on to you, my Lord, that You may be content with me."

20.85 He said: "We beguiled your people, after you left them, and the Samaritan has led them astray."

20.86 Moses returned to his people, angry and in sorrow.

He said: "O people, did not your Lord make you a fine promise? Has time stretched too long for you, or did you wish your Lord's anger to blaze upon you, and so broke my appointment?"

20.87 They said: "We did not break your appointment through any wish of ours, but we were made to carry burdens from the ornaments of these people, and we cast them, as did the Samaritan, into the pit of fire."

20.88 He brought out to them a calf, with a body that lowed.

They said: "Here is your god and the god of Moses." The Samaritan had forgotten.

20.89 Can they not see that it gives them back no response, and cannot bring them either harm or benefit?

20.90 Aaron had already said to them: "O people, you are merely enchanted with it. Your Lord is the All-Merciful, so follow me and obey my command."

20.91 They said: "We shall continue to minister to it until Moses returns to us."

20.92 He said: "O Aaron, what held you back, when you saw they had erred, from following me?"

20.93 Or did you disobey my command?"

20.94 He said: "Son of my mother, seize me not by beard or head! I feared you would say: 'You have divided the Children of Israel and paid no heed to my word.'"

20.95 He said: "What then is the matter with you, O Samaritan?"

20.96 He said: "I was aware of something they were not aware of. So I picked up a handful from the traces of the Messenger and flung it away. Thus did my soul tempt me to do."

20.97 He said: "Depart! Your lot in life is to say: 'No touching!' You shall have an appointed time which you will not miss. Look at your god, near which you remained, ministering to it! We shall burn it all up, and then shall blow it away into the sea, like powder.

20.80 O Enfants d'Israël, Nous vous avons déjà délivrés de votre ennemi, et Nous vous avons donné rendez-vous sur le flanc droit du Mont. Et Nous avons fait descendre sur vous la manne et les caillies.

20.81 «Mangez des bonnes choses que Nous vous avons attribuées et ne vous montrez pas ingrats, sinon Ma colère s'abattra sur vous: et celui sur qui Ma colère s'abat, va sûrement vers l'abîme.

20.82 Et je suis Grand Pardonneur à celui qui se repent, croit, fait bonne oeuvre, puis se met sur le bon chemin».

20.83 «Pourquoi Moïse t'es-tu hâté de quitter ton peuple?»

20.84 Ils sont là sur mes traces, dit Moïse. Et je me suis hâté vers Toi, Seigneur, afin que Tu sois satisfait.

20.85 Allah dit: «Nous avons mis ton peuple à l'épreuve après ton départ. Et le Sâmîrî les a égarés».

20.86 Moïse retourna donc vers son peuple, courroucé et chagriné; il dit: «O mon peuple, votre Seigneur ne vous a-t-Il pas déjà fait une belle promesse? L'alliance a-t-elle donc été trop longue pour vous? ou avez-vous désiré que la colère de votre Seigneur s'abatte sur vous, pour avoir trahi votre engagement envers moi?»

20.87 Ils dirent: «Ce n'est pas de notre propre gré que nous avons manqué à notre engagement envers toi. Mais nous fûmes chargés de fardeaux d'ornements du peuple (de Pharaon); nous les avons donc jetés (sur le feu) tout comme le Sâmîrî les a lancés.

20.88 Puis il en a fait sortir pour eux un veau, un corps à mugissement. Et ils ont dit: «C'est votre divinité et la divinité de Moïse; il a donc oublié!»

20.89 Quoi! Ne voyaient-ils pas qu'il [le veau] ne leur rendait aucune parole et qu'il ne possédait aucun moyen de leur nuire ou de leur faire du bien?

20.90 Certes, Aaron leur avait bien dit auparavant: «O mon peuple, vous êtes tombés dans la tentation (à cause du veau). Or, c'est le Tout Miséricordieux qui est vraiment votre Seigneur. Suivez-moi donc et obéissez à mon commandement».

20.98 Your god is but God, and there is no god but He. His knowledge encompasses all things.”
20.99 Thus do We narrate to you reports of times gone by.
And from on high We brought you a Remembrance.

20.91 Ils dirent: «Nous continuerons à y être attachés, jusqu'à ce que Moïse retourne vers nous».

20.92 Alors [Moïse] dit: «Qu'est-ce qui t'a empêché, Aaron, quand tu les as vus s'égarer,

20.93 de me suivre? As-tu donc désobéi à mon commandement?»

20.94 [Aaron] dit: «O fils de ma mère, ne me prends ni par la barbe ni par la tête. Je craignais que tu ne dises: «Tu as divisé les enfants d'Israël et tu n'as pas observé mes ordres».

20.95 Alors [Moïse] dit: «Quel a été ton dessein? O Sâmirî?»

20.96 Il dit: «J'ai vu ce qu'ils n'ont pas vu: j'ai donc pris une poignée de la trace de l'Envoyé; puis, je l'ai lancée. Voilà ce que mon âme m'a suggéré».

20.97 «Va-t-en, dit [Moïse]. Dans la vie, tu auras à dire (à tout le monde): «Ne me touchez pas!» Et il y aura pour toi un rendez-vous que tu ne pourras manquer. Regarde ta divinité que tu as adorée avec assiduité. Nous la brûlerons certes, et ensuite, nous disperserons [sa cendre] dans les flots.

20.98 En vérité, votre seul Dieu est Allah en dehors de qui il n'y a point de divinité. De Sa science Il embrasse tout.

20.99 C'est ainsi que Nous te racontons les récits de ce qui s'est passé. C'est bien un rappel de Notre part que Nous t'avons apporté.

سورة طه

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى (9) إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدٌ عَلَى النَّارِ هُدًى (10) فَلَمَّا أَنَاهَا نُودِيَ يَا مُوسَى (11) إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى (12) وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى (13) إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي (14) إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَى بِمَا تَسْعَى (15) فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى (16) وَمَا تَلَّكَ بِبَيْبِيكَ يَا مُوسَى (17) قَالَ هِيَ عَصَايَ أَنُوكًا عَلَيْهَا وَاهْسُ بِهَا عَلَى غَمَمِي وَلِي فِيهَا مَارِبٌ أُخْرَى (18) قَالَ أَلْفُهَا يَا مُوسَى (19) فَالْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى (20) قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى (21) وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةٌ أُخْرَى (22) لِئُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى (23) أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى (24) قَالَ رَبِّ اشْرَحْ لِي صَدْرِي (25) وَيَسِّرْ لِي أَمْرِي (26) وَاخْلُجْ عَضُدَهُ مِنْ لِسَانِي (27) يَقْفُوهَا قَوْلِي (28) وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي (29) هَارُونَ أَخِي (30) اشْدُدْ بِهِ أَزْرِي (31) وَأَشْرِكْهُ فِي أَمْرِي (32) كَيْ نَسْبَحَكَ كَثِيرًا (33) وَنَذْكُرَكَ كَثِيرًا (34) إِنَّكَ كُنْتَ بِنَا بَصِيرًا (35) قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى (36) وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى (37) إِذْ أَوْحَيْنَا إِلَى أُمِّكَ مَا يُوحَى (38) أَنْ أَقْضِيهِ فِي التَّائِبِينَ فَاقْضِيهِ فِي يَوْمٍ فَلْيُلْهِمِهُ النَّيْمَ بِالسِّجَالِ يَأْخُذُهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ وَالْفَيْتُ عَلَيْهِ مَحَبَّةٌ مِنِّي وَلِيُصْنَعَ عَلَى عَيْنِي (39) إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَى مَن يَكْفُلُهُ فَرَجَعْنَاكَ إِلَى أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَوَقَّلتُ نَفْسًا فَجَنَيْنَاكَ مِنَ الْغَمِّ وَفَقَتْنَاكَ فَوَوْنَا فَلْيَبْتِ سِينِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتُ عَلَى قَدَرٍ يَا مُوسَى (40) وَاضْطَلَعْنَا نَقَسِي (41) أَذْهَبَ أَنْتَ وَأُخُوكَ بِآيَاتِي وَلَا تَتَّبِعَانِي فِي ذِكْرِي (42) أَذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى (43) فَقَوْلَا لَهُ قَوْلًا لَّيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى (44) قَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَى (45) قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى (46) فَأَتِيَاهُ فَقَوْلَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ قَدْ

جَنَّتْكَ بَأْيَةٍ مِنْ رَبِّكَ وَالسَّلَامَ عَلَيَّ مِنْ اتَّبَعِ الْهُدَى (47) إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَنْ كَذَّبَ وَتَوَلَّى (48) قَالَ فَمَنْ رَبُّكُمْ يَا مُوسَى (49) قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ حَلْفَهُ ثُمَّ هَدَى (50) قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى (51) قَالَ عَلَّمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى (52) الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّى (53) كُلُوا وَارْزُقُوا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُولِي النُّهَى (54) مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى (55) وَلَقَدْ أَرْسَلْنَا نُوحًا بِأَيَاتِنَا كُلِّهَا فَكَذَّبَ وَأَبَى (56) قَالَ أَجئْنَا لِنُخْرِجَنَّا مِنْ أَرْضِنَا بِسِعْرِكَ يَا مُوسَى (57) فَلَنَأْتِيَنَّكَ بِسِعْرٍ مِثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلَفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سَوِيًّا (58) قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُخَشِرَ النَّاسُ ضُخَى (59) فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى (60) قَالَ لَهُمْ مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَيَّ اللَّهُ كَذِبًا فَيُسْجِتَكُمْ بَعْدَابٍ وَقَدْ خَابَ مَنْ افْتَرَى (61) فَتَنَزَّ عُوا أَمْرَهُمْ بَيْنَهُمْ وَأَسْرَوْا النَّجْوَى (62) قَالُوا إِنْ هَذَا لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكَ مِنْ أَرْضِنَا بِسِعْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَّى (63) فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ اتُّوًّا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَى (64) قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقَى وَإِمَّا أَنْ نَكُونَ أَوْلَ مَنْ أَلْقَى (65) قَالَ بَلْ أَلْفُوا فَإِذَا جِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِعْرِهِمْ إِنَّهَا تَسْعَى (66) فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى (67) فَلَمَّا لَا تَخَفُ أَنْتَ الْأَعْلَى (68) وَالَّذِي مَا فِي يَمِينِكَ تَلَقَّفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَاجِرٌ وَلَا يُفْلِحُ السَّاجِرُ حَيْثُ أَتَى (69) فَأَلْفَى السَّحْرَةَ سِحْدًا قَالُوا أَمَّا رَبُّنَا يَا مُوسَى (70) قَالَ أَمَنْتُمْ لَهُ قَبْلَ أَنْ آدَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السَّحْرَ فَلَا قَطْعَانَ بَيْنَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَابٍ وَلَا صَلْبَتَكُمْ فِي جُدُوعِ النَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى (71) قَالُوا لَنْ نُؤْتِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرْنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا (72) إِنَّا أَمَّا رَبُّنَا لَيُغْفِرُ لَنَا خَطِيئَاتِنَا وَمَا أَكْرَهْتْنَا عَلَيْهِ مِنَ السَّحْرِ وَاللَّهِ خَبِيرٌ وَأَبْقَى (73) إِنَّهُ مِنْ بَابٍ مَجْرُمٍ فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى (74) وَمَنْ يَأْتِهِ مَوْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى (75) جَنَّاتٌ عِدْنُ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى (76) وَلَقَدْ أُوحِيَ إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي فَاصْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ نَبَسًا لَا تَخَافُ دَرَكًا وَلَا تَخْشَى (77) فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ (78) وَأَصْلَ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَى (79) يَا بَنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكُمْ مِنْ عَدُوِّكُمْ وَوَاعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى (80) كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحْلُلْ عَلَيْهِ غَضَبِي فَقَدُ هَوِيَ (81) وَإِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى (82) وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَا مُوسَى (83) قَالَ هُمْ أَوْلَاءُ عَلَى أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى (84) قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ (85) فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدَا حَسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَقْتُمْ مُؤْعِدِي (86) قَالُوا مَا أَخْلَقْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا أَوْزَارًا مِنْ رَبِّهِ الْقَوْمِ فَفَدَقْنَاهَا فَكَذَلِكَ أَلْفَى السَّامِرِيُّ (87) فَأَخْرَجَ لَهُمْ عَجَلًا جَسَدًا لَهُ خَوَارٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى فَنَسِيَ (88) أَفَلَا يَرَوْنَ أَنَّ الْيَرْجِعَ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ صَرًّا وَلَا نَفْعًا (89) وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلِ يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي (90) قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى (91) قَالَ يَا هَارُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا (92) أَلَا تَتَّبِعُنَّ أَفْعَصَيْتَ أَمْرِي (93) قَالَ يَا ابْنَ أُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي (94) قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ (95) قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي (96) قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ وَانظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا (97) إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا (98) كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا (99)

Azaiez

On cense trop peu d'études sur l'art de la narration dans le Coran qui tente de « saisir les relations qu'entretiennent les personnages entre eux et les forces qui agissent sur le déroulement de l'action » (Aletti, Gilbert & Ska 2005: 69). La seule étude marquante mais non publiée est celle de Gasmi Laroussi (1977). La démarche narratologique serait en l'occurrence une contribution utile à la détermination des spécificités du discours coranique. Le récit mosaïque est ici l'occasion d'en observer quelques caractéristiques. La narration est amplement dialogique (cf. QS 2). On

pourrait aisément parler d'énonciation théâtrale (Ben Taïbi 2009: 155) avec un récit (s'apparentant à des didascalies) et un discours (échanges de paroles et de points de vue antagonistes). En se fondant sur cette distinction, on parvient à diviser le récit en sept scènes dialogiques avec systématiquement trois personnages (l'un parfois muet) qui sont en interactions verbales. Ces scènes développent, elles-mêmes, un décor minimaliste avec des indications temporelles réduites. A cet égard, on distingue plusieurs types de temporalité : linéaire (progression du récit selon le schéma biblique : en Egypte/Hors d'égypte), anticipée (Dieu donne à Moïse et Aaron des instructions qui décrivent par anticipation ce qui va être dit), inversée ou « flash-back » (Le veau d'or est raconté à l'intérieur même du texte), condensée (les péripiéties sont résumées), simultanée (l'épisode du veau d'or se place au moment de la rencontre avec Dieu), itérative (épisode du bâton qui se répète). Mais il est aussi ici intéressant de noter l'insertion systématique et décisive de points doctrinaux évidents qui contribuent à orienter le sens du récit et définir l'agenda théologique spécifique du Coran (on pense par exemple pour la première séquence aux vv. 14 – 16, au v. 48 (2ème séquence) ...

Actants	Versets	Temps (indices)	Espace (Toponymes)	Objet
Moïse / Famille (muet) / Dieu	11 – 36	L'Heure eschatologique (<i>al-sā'ata</i> , v. 15)	<i>ṭuwā</i>	Bâton (<i>'aṣāya</i> , v. 18) jeté
Moïse (muet) / Dieu / Famille	37 – 48	Années (<i>sinīna</i> , v. 40)	<i>madyan</i> , Fleuve (<i>al yam</i> , v. 39)	Coffret (<i>tābūt</i> , v. 39) jeté
Moïse / Pharaon / Famille	49 – 59	Rendez-vous (<i>maw'idan</i> , v. 58)	Territoire (<i>'arḍ</i> , v. 57, 63)	Livre (<i>kitāb</i> , v. 52)
Moïse / Magicien / Pharaon	60 – 76	Aujourd'hui (<i>al-yawma</i> , v. 64)	Enfer/Paradis (<i>ḡahanna</i> , v. 74/ <i>ḡannā</i> , v. 76)	Bâtons, (<i>'iṣiyyu</i>) et cordes (<i>hibāl</i> , v. 66)
Moïse / Dieu / Pharaon	77 – 82	Fixé un rendez-vous (<i>wā 'adnākum</i> , v. 80)	Mer/Mont (<i>baḥr/ṭūr</i> , v. 78, 80)	La Manne et les caillies (<i>al-manna wa-l-salwā</i> , v. 80)
Moïse / Dieu / Peuple	83 – 91	Flash-back littéraire...	Mont (sans mention explicite); Traces (<i>'aṭar</i> , v. 84)	Veau d'or (<i>'iḡ'lan</i> , v. 88)
Moïse / Frère / <i>Sāmīrī</i>	92 – 99	Rendez-vous (<i>maw'idan</i> , v. 97)	Mont (sans mention explicite)	Barbe/Tête (<i>ra's</i> , <i>liḥyat</i> , v. 94) Traces (<i>'aṭar</i> , v. 96) Cendres (sans précision explicite, v. 97)

Grodzki

What is the meaning of the two disconnected letters – the *muqatta'āt* – put at the beginning of this *sūra*? Among many theories there is one pointing to their hypothetically mnemonic or semiotic significance, i.e., carrying a reference to the contents or theme of the passage (one of the proponents of this thesis was Hamiduddin Farahi). The letter *ṭā'* symbolizing in the Arab tradition the serpent, prefixes four *sūras* which adduce the story of Moses and the serpent(s): 20, 26, 27 and 28.

Pregill

The importance of Moses as a mythic precursor to the Qur'ānic prophet can hardly be overstated. The overall structure of the *sūra* is significant and it must be read as a unified composition. The opening passage in vv. 1–8 is reminiscent of dedicatory proems in Syriac *memrē*, and the *sūra* as a whole may profitably be compared with Jacob of Serugh's cycle of hymns on Moses.

In my forthcoming monograph *The Living Calf of Sinai: Bible and Qur'an between Late Antiquity and Islam* I propose a new reading of the Calf episode (vv. 83–98) that challenges the traditional understanding of the story as depicting the intervention of a malevolent “Samaritan” who caused the Calf to appear to be alive, thus tricking the credulous Israelites into worshipping it. This episode is a prime example of the way in which *tafsīr* functioned to radically reconstrue the meaning of Qur'ānic narratives in keeping with the exegetical and theological priorities of the emergent Muslim community.

The Qur'ān's retelling of the story reflects substantial engagement with a precursor narrative that must have resembled the canonical version in Exodus 32 closely, recast according to the prevailing narrative priorities of Qur'ānic discourse and also partially informed by larger trends in late antique exegesis.

The phrase *'iḡl ḡasad la-hu ḥuwārūn* (v. 88), “an image of a lowing calf” (and not a “lowing image of a calf”), is an echo of Psalm 106:20, where the Golden Calf is referred to as “an image of an ox, eater of grass”; the idea that the Calf actually gave the impression of being alive is the creation of the *mufasssīrūn*.

Al-Sāmīrī (vv. 85, 87, 95) is not a “Samaritan” but rather a “Samaritan,” and the term refers to Aaron, not a separate individual involved in the incident. The Qur'ānic account is constructing an etiology of the worship of golden calves in the kingdom of Samaria that is depicted in the Bible (cf. 1 Kgs 12) by positing Aaron as the inventor of “Samaritan” worship, called this because of its association with Aaron, the *sāmīr/samīr* (watchman or guardian) of the Israelites in Moses' absence.

The “curse” of exile imposed on *al-Sāmīrī* (v. 97) is actually an assignment of a new role to Aaron: *inna la-ka maw'īdan lan tuḥlafahu*, “you have an obligation you will not shirk,” i.e., the duties of the Israelite priesthood, which is understood as one aspect of the Israelite Law imposed as a penalty for the Calf in Syriac sources. Note also the ironic resonance with a key phrase from the parallel narrative in Q 7:142, *aḥlufnī fī qawmī*, the commissioning of Aaron as *ḥalīfa* to Moses.

Reynolds

With the phrase *inna al-sā'ata ātiyatun akādu uḥfihā* (v. 15), the God of the Qur'ān warns humans of the arrival of the judgment day and express His desire to keep it hidden, thereby (presumably) to keep infidels from repenting and escaping the punishment of hell. This declaration epitomizes the concern of the Qur'ān's author with effective exhortation/paraenesis.

The reference to Midian in v. 40 (the Qur'ānic form *madyan* is closer to the Syriac *madyan* than Hebrew *midyān*) raises the question of the relationship between the Moses and Šu'ayb material in the Qur'ān. One possibility, raised by John Jandora, is that Q 7:159 ("Among the people of Moses is a nation who guide [the people] by the truth and do justice thereby.") refers to the pre-Islamic community of Šu'ayb which thought of itself as Mosaic and located itself in Midian, the land of Moses (Jandoura 2012, 117 ff.).

Rippin

With appropriate apologies I will point to my own article on the word *Ṭuwā* as it occurs in v. 10, (Rippin 2012; see also Kropp 2009a). There I survey the various solutions proposed by classical and modern exegetes as well as recent scholarly works. Most translations take the word as a toponym as do most exegetes, although many exegetes also see a meaning to the name. The interesting thing (to me) is that clearly the exegetes knew the Biblical tradition and thus perceived a problem with the name and thus were driven to interpret it in some way; many modern scholars too see the problem and, especially in the case of Bellamy (2001: 2–3), want to change the text in order to have it "make sense" in light of the Biblical tradition.

Stefanidis

Among the notable differences between this version of the account of Moses' call and mission and the Biblical one are the Qur'ānic attempts to universalize the narrative. Thus, God in the Qur'ān introduces himself to Moses as *rabbuka* (v.12), *allāhu l-'azīzu l-ḥakīm* (Q 27:9), *rabbu l-'ālamīn* (Q 28:30) but never as the god of Abraham, Isaac and Jacob (Ex 3:6). Q 2:133 is the only mention of "the god of Abraham, Ishmael and Isaac" in the Qur'ān, appropriately put in the mouths of Jacob's sons. More fundamentally perhaps, God does not primarily send Moses to Pharaoh because he has taken pity on his people (Ex 3:7) but rather to punish Pharaoh for his arrogance and unbelief (vv. 24, 43). The Qur'ānic encounter of Moses and Pharaoh becomes another example of how God destroys unjust peoples who rejected their messenger. Consequently, the Qur'ān implies that Pharaoh's people as a whole were drowned and not just his army pursuing the Hebrews (Q 43:55, also Q 40:30–1). As a story belonging to the Jews, the Exodus' narrative had to be universalized to become meaningful to the emerging Muslim community.

Tengour

Comme un certain nombre de récits bibliques, les récits mosaïques font leur entrée dans le Coran vers le milieu de la période mecquoise (entre 615 et 619, dates présumées). La vingtième sourate renferme le plus long d'entre ces récits où la figure de Moïse, *Mūsā* en arabe, est citée aux côtés de Pharaon dont il ne sera plus autant question dans les passages mosaïques de période médinoise. Ce récit sur Moïse est également le plus complet que compte le Coran. Cependant, certaines zones d'ombres subsistent. Ainsi, la remise des Tables, *'alwāḥ* (il y est question dans Q 7:145) et plus généralement ce que fait Moïse lorsqu'il s'absente pendant que le Samaritain, *al-Sāmirī*, détourne son peuple (vv. 85–96), sont ici totalement passés sous silence.

Dans une perspective historique, ce passage devra être lu à la lumière du contexte dans lequel il a été dit, celui de la polémique qui continue d'opposer l'homme Muḥammad à sa tribu des *Qurayš* qui demeure sourde à son avertissement, *'indār*. De manière globale, les emprunts relatifs à Moïse serviront la cause coranique qui espère, par ce biais, convaincre des Mecquois de plus en plus sceptiques et railleurs à l'encontre de Muḥammad d'entrer dans l'alliance d'*Allāh*. Muḥammad, quant à lui, est dans le même temps exhorté à prendre son mal en patience. C'est ce dont rendent compte les passages suivants : Q 10:109; 20:130; 30:60; 38:17; 40:55, 77; 46:35; 50:39; 52:48; 68:48; 70:5; 73:10; 74:7; 76:24.

Un autre argument peut être identifié dans le choix que fait la parole coranique en recourant à une figure biblique comme celle de Moïse afin de plaider la cause de son intermédiaire, celui de trouver chez d'autres des exemples d'avertisseurs mis en échec et rejetés par les leurs. Pour la tribu dénégatrice, ces exemples ont pour but de leur montrer que leur surdité risque de les conduire à un sort aussi funeste que celui que connurent Pharaon et son peuple, punis d'engloutissement, *'igrāq* (v. 78).

Toorawa

I should like to draw attention to three features of this passage:

Rhyme. *Mūsā* is frequently deployed as an end-word (vv. 9, 11, 17, 19, 36, 40, 49, 57, 67, 70, 83, 91). Did this guide the choice of rhyme sound for the entire *sūra*, including the *fawātiḥ*, namely *Ṭā-Hā*? And why is *al-Sāmirī* (the “Samaritan”?), one of the individuals mentioned in this passage, only mentioned in end-word position (vv. 85, 87, 95), but in violation of the rhyme scheme?

Story. Just as Zachariah asks God to grant him an heir: “*fa-hab lī... waliyyā*,” “so grant me... an heir”—viz. John the Baptist (Q 19:5), so too Moses asks for a successor from his family in this passage: “*wa-ḡʿal lī wazīran min ahlī*,” “so grant me a helper from my family” (v. 29)—viz. Aaron. Zachariah is asked by God to keep silent (19:10); Moses has trouble speaking (v. 27). It would seem that in this *sūra*, as in *sūrat Maryam*, speech and silence as well as speaking and silencing are important.

Characters. Where is Moses' (and therefore Aaron's) father? Indeed, who is their father? More attention needs to be paid to the mention of kin, or silence about them—this seems to me to be important rhetorically and narratively.

Younes

[1] A similar pattern to the one I suggested in my comment on QS 20 is repeated in this passage. But instead of interrupting the narrative, the break between two parts of the story is used to insert a lesson about piety. A dialogue is taking place between God and Moses (and Aaron in a few cases), which ends with v. 52. V. 57 does not seem to follow from v. 52. The change to the second person plural in v. 53 marks the beginning of the lesson about God's miracles with a third party as the addressee. The lesson ends in v. 56 and the story of Moses and the Pharaoh resumes in v. 57.

[2] The phrase *inna hādāni la-sāḥirāni* in v. 63 has attracted a great deal of attention since the word *hādāni* violates the standard rules of Arabic case assignment. As the subject of *inna* it should be assigned the accusative case and be spelled *hādāni* according to these rules. Different ways have been followed to address the problem. 'Ā'isha is reported to have said that this was a scribal error (al-Farrā' 2002, 1:106). Some readers read the word as *hādāni* in spite of the spelling which does not support such a reading.

In the standard Cairo edition, the problem is resolved by substituting the case changing *inna* (إِنَّا) by the homographic *in* (إِن), which is case-neutral.